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The Skandapurāṇa volume V: Adhyāyas 96-112. The Varāha cycle and the Andhaka cycle continued

Bisschop, P.C.; Dokter-Mersch, S.; Törzsök, J.; Yokochi, Y.

Citation
Bisschop, P. C., Dokter-Mersch, S., Törzsök, J., & Yokochi, Y. (2021). *The Skandapurāṇa volume V: Adhyāyas 96-112. The Varāha cycle and the Andhaka cycle continued* (Vol. 5). Leiden: Brill. doi:10.1163/9789004461031

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TO

GRONINGEN ORIENTAL STUDIES

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

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Viṣṇu's manifestation as the Man-Boar, Naravarāha
(Eran, Madhya Pradesh, now at the Sagar University Museum)

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The Skandapurāṇa

VOLUME V *Adhyāyas 96–112*

The Varāha Cycle and the Andhaka Cycle Continued

Critical Edition
with an Introduction
&
Annotated English Synopsis

by

Peter C. Bisschop and Yuko Yokochi

in cooperation with Sanne Dokter-Mersch and Judit Törzsök

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This book has been realised thanks to the financial support of the Japan Society for the Promotion of Sciences (JSPS) and the Netherlands Organisation of Scientific Research (NWO).

Thanks to generous support of the J. Gonda Fund Foundation the e-book version of this volume is available in Open Access.

The Library of Congress Cataloging-in-Publication Data is available online at https://lccn.loc.gov/2001415230

ISSN 1566-7642
ISBN 978-90-04-45930-4 (hardback)
ISBN 978-90-04-46103-1 (e-book)

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Preface

We are pleased to present this volume of the critical edition of the *Skandapurāṇa* three years after the publication of volume IV. The text included here is closely related in content. The inclusion of the extensive Varāha cycle allows us to return to the subject of the integration of Vaiṣṇava mythology in the *Skandapurāṇa*. We hope that scholars working on the history of Vaiṣṇavism will take notice of this new material and integrate it into their own studies. The *Skandapurāṇa* remains a treasure trove for the study of Brahmanical Hinduism.

The last two chapters contain Devī's instructions to the goddesses about donations, fasts and penances, which have been cited extensively by the medieval Dharmanibandhas. We address the nature of these citations in the introduction, which adds to our understanding of the transmission of the text as well as the composition of the Dharmanibandhas. The second half of chapter 112 provides an opportunity to look ahead at later chapters in the text and examine how the different myth cycles fit together.

Several meetings were held at Leiden University and Kyoto University to discuss drafts of the edition and synopsis. Some of these meetings were attended by other scholars as well. We would like to thank Diwakar Acharya, Hans Bakker, Elizabeth Cecil, Sanne Dokter-Mersch, Kengo Harimoto, Nirajan Kafle, Yuto Kawamura, Andrey Klebanov, Tomoka Mushiga, Fumi Nakamura, Kiyokazu Okita, Kenji Takahashi, Judit Törzsök, Somdev Vasudeva and Amandine Wattelier-Bricout for their valuable input during these meetings.

The critical edition was produced by Yuko Yokochi, while the English synopsis was prepared by Peter Bisschop. The introduction was written by Peter Bisschop and Yuko Yokochi together. Draft editions of parts of the text were prepared by Sanne Dokter-Mersch (SP 108, SP 109 and SP 110) and Judit Törzsök (SP 112.1–72, $\mathrm{SP}_{\mathrm{RA}}$ 112.1 and $\mathrm{SP}_{\mathrm{RA}}$ 112.2) and were subsequently adapted and integrated by Yuko Yokochi. We have also benefitted from the work done by Sanne Dokter-Mersch during the preparation of her PhD thesis at Leiden University.

Peter Pasedach provided technical support and put the final touches on the TeX files. Kristen De Joseph proofread and corrected the English. We thank them both.

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We are indebted to the Netherlands Organisation of Scientific Research (NWO) and the Japan Society for the Promotion of Science (JSPS) for their financial support of our research. Thanks to the generous support of the J. Gonda Fund Foundation, the e-book version of this volume is available in open-access format. Finally, we wish to thank Albert Hoffstädt and Patricia Radder of Brill Publishers for their care and support.

September 2020,

Peter Bisschop, Leiden
Yuko Yokochi, Kyoto

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Introduction

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The Battle Continued

The previous volume culminated in Hiraṇyākṣa's capture of the Earth (Pṛthivī) and his conquest of the entire world (SP 95). Hiraṇyākṣa had taken over as king of the Daityas after the death of his brother Hiraṇyakaśipu at the hands of Viṣṇu in his manifestation as the Man-Lion (Narasiṃha). A prolonged battle between the Asuras and the Devas ended with Hiraṇyākṣa's victory. The final chapter described his rule in accordance with the *dharma* and the prospering of his kingdom as a result. The situation of the gods could hardly be more hopeless.

The present volume continues this storyline and tells how Viṣṇu manifests in the form of the Boar (Varāha) in order to kill Hiraṇyākṣa. This Varāha cycle takes up the major part of the text included here (SP 96–110). The *Skandapurāṇa* expands upon the known version of the Varāha myth by adding a sequel in which Viṣṇu holds on to his Boar form and produces a son named Vṛka (SP 109–110). This son ravages the forest of Skanda's dwelling at Gaurīkūṭa. Skanda puts an end to Viṣṇu's Boar manifestation and thus causes Viṣṇu to return to his natural form.

After the termination of his Varāha manifestation, Viṣṇu requests that Śiva teach the gods the Pāśupata observance. Devī remains behind on Mt Mandara and instructs the goddesses on the merits of donations and observances (SP 111–112.72). She then explores Mandara's forest with them. Here she encounters a young *aśoka* tree, which she decides to adopt as her son. At that moment Andhaka and his entourage arrive at Mandara. Andhaka declares his desire for Devī but is warned off by Prahlāda. Next, the Asuras chance upon the Seven Sages (Saptarṣi), who are visited by the gods Dhātṛ, Vidhātṛ and Kṛtānta. The sages ask them about the future affairs of the Devas and the Asuras.

Of the topics included in this volume, two had already been identified in the synopsis of the Anukramaṇikā in SP I: 'the slaying of Hiraṇyākṣa' (SP 2.15c: *hiraṇyākṣavadhaś caiva* → SP 107) and 'the arrival [of Andhaka] at Mandara' (SP 2.21b: *mandarāgamanaṃ tathā* → SP 112.82–92). To this we may add 'Andhaka's catching sight of Devī' (SP 2.17d: *devyāś*

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cāndhakadarśanam → SP 112.82–92).[1] Moreover, the topic of 'Devī's hundred forms' (SP 2.18b: *devyāś ca śatarūpatā*) seems to have inspired a revision of SP 112 in the RA recension.[2]

The Varāha Cycle

The Varāha cycle starts in SP 96 with a description of Hiraṇyākṣa's glorious rule. Agni is expelled and a new Agni is installed in his place. The Mantras and Yajña follow the new Agni. The gods no longer receive their offerings and are in a despondent state. Brahmā advises them to bide their time and take up residence in the bodies of Hiraṇyākṣa's subjects through yoga. When four *yuga*s have passed, Hiraṇyākṣa notices what is going on. He starts slaying his own people and dries up all the waters by means of yoga.[3]

The next chapter (SP 97) sees the gods once again looking for Brahmā's help. He tells them that the power of Hiraṇyākṣa's *tapas* has run out and that they should beseech Viṣṇu to take up the form of the 'Man-Boar' (Naravarāha). Brahmā refers to a set of conditions that recalls the Narasiṃha myth: he cannot be killed by a man, a god or an animal, nor on earth, in fire, in the sky or in the worlds (SP 97.9–10). A structural link with the earlier Narasiṃha cycle (SP 70–71) is thus established, further highlighted by the identification of the Boar manifestation as a hybrid (Naravarāha).[4] The gods follow Brahmā's advice and proceed to Mt Śveta, where they praise Viṣṇu with a lengthy hymn (SP 97.15–30). Viṣṇu is pleased and promises to slay the Daitya, but he calls for the gods' help since he cannot do it on his own. This request sets the tone for the rest of the narrative, in which Viṣṇu structurally comes across as dependent and not in control.

SP 98 tells of the fashioning of the Boar's body by the gods. All the gods infuse him with their power and take up residence in his limbs. The Boar rises up with his massive body. An important simile compares his form to the one Madhusūdana took up in the past when he lifted up the Earth as Svayambhu (SP 98.20), thus distinguishing between the earlier cosmogonic form and the present Daitya-slaying form. Śiva is asked to strengthen Viṣṇu with his *tejas*. He promises the gods that Viṣṇu will

1 Alternatively, this may be taken the other way around as 'Devī's catching sight of Andhaka' (cf. SP I, 62: 'Devī's vision of Andhaka'). Both Andhaka episodes are narrated once again in more detail in SP_{Bh} 130.2–41 (see below, p. 20), to which the Anukramaṇikā may by extension also be considered to refer.

2 See below, p. 28.

3 This prequel to the Varāha cycle is not known from any other source.

4 The only other text to refer to Viṣṇu's Varāha form in this way is the *Viṣṇudharmottarapurāṇa* (VDhP 1.53.13–14). See n. 137 on p. 53.

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slay the Daitya after his *tejas* has entered him. Brahmā performs an elaborate rite of protection and Varāha sets out for the great Ocean. A lengthy description of Varāha's journey through the Ocean follows (SP 99), in which he encounters, among others, the Nāga Ananta. A Daitya serving as a sea guard catches sight of him and hastens back to the city to inform Hiraṇyākṣa of the coming of Varāha.

SP 100 starts with a description of bad omens in Hiraṇyākṣa's city. Prahlāda tells Hiraṇyākṣa about a dream he has had in which a man-boar seized Hiraṇyākṣa. The latter tells Prahlāda that he himself had a dream in which Śiva told him to give up his kingship. The Asuras are having an argument about what to do when a Dānava arrives, in haste, introducing himself as Nala the seaguard. He informs Hiraṇyākṣa about the arrival of the Boar. Prahlāda remarks that this is no ordinary boar, but Viṣṇu in disguise. Hiraṇyākṣa expresses delight at the arrival of his brother's killer and instructs the Daityas and Dānavas to find him.

The Daityas and Dānavas find the Boar and ask him why he has come (SP 101). Varāha feigns ignorance, but they attack him. Varāha slays them all. One Asura manages to escape and returns back to Hiraṇyākṣa's capital (Aśmakapura) to inform the king of what has happened (SP 102). Next, Vipracitti, Prahlāda and others are dispatched to fight the Boar. In the meantime Varāha has reached Aśmakapura. He circumambulates the city anticlockwise and breaks the southern gate, a clear portent of Hiraṇyākṣa's upcoming death. The Asuras at the gate start attacking him. Varāha tells the Asuras to put up a just fight (*dharmayuddha*), but Prahlāda expresses his disagreement. They all attack the Boar (SP 103). Varāha comes out victorious and scares away the Daityas and Dānavas. The next chapter (SP 104) sees them attack once more, but Varāha once again conquers them all. Vipracitti and Varāha engage in combat with each other and Varāha hurls Vipracitti atop Hiraṇyākṣa's palace. Hiraṇyākṣa wants to know who could have possibly done this and Vipracitti tells him about the Boar, begging Hiraṇyākṣa to leave the city. Hiraṇyākṣa wants to hear nothing of it and prepares himself to fight.

The description of the fight between Varāha and Hiraṇyākṣa takes up three chapters (SP 105–107). Hiraṇyākṣa sets out in full armour and encounters Varāha not far from the city (SP 105). He paralyses him with a volley of arrows and the gods have to revive Varāha with *mantra*s. Varāha tries to attack Hiraṇyākṣa's chariot, but he is bound with snakes and struck harshly by the Daityas. Garuḍa releases him from the snakes. Attacking Hiraṇyākṣa once more, Varāha is struck in the heart and falls to the ground. This time he is strengthened by the sages and the gods, who fill him with their *tapas*. Varāha and Hiraṇyākṣa provoke each other and fight once again (SP 106). Varāha destroys Hiraṇyākṣa's chariot, but

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the latter hits him with the weapon of stupification (*mohanāstra*), which is removed with *mantra*s by the gods. More fighting follows, until Hiraṇyākṣa hurls a spear, reciting 'homage to Rudra!' The spear strikes Varāha in the heart, leaving him as good as dead (SP 107). This time Śiva himself revives Varāha with his *tejas*. Varāha tears out the spear and strikes Hiraṇyākṣa in the heart with it. The two end up abandoning their weapons and begin a long wrestling match. When, after many thousands of years, Hiraṇyākṣa is weakened, a voice from the sky instructs Varāha to strike the Daitya with the *cakra* of Maheśvara. Varāha calls to mind the *cakra*, which appears before him in all its majesty. He hurls the *cakra* at Hiraṇyākṣa and decapitates him.

Having killed Hiraṇyākṣa, Varāha goes in search of the Earth (SP 108). He finds her held captive under the Śaṅkha mountain. After freeing her, he re-establishes her in her proper place, and hands over the three worlds to Indra. With this, Varāha's job should be over, but he expresses a desire to enjoy his Boar form a little longer. The gods agree and go home. Varāha has a party with Vedic Apsarases who have taken on the form of female boars.

The last two chapters of the Varāha cycle form a sequel to the myth of the manifestation of Varāha. A son named Vṛka is born (SP 109). This son is a menace and ravages the forest of Kārttikeya near Gaurīkūṭa on the Himavat. A Gaṇapa of Skanda called Kokavaktra holds him to account and takes him captive. Meanwhile Skanda returns from a visit to Śiva on Mandara and is shown the prisoner. He orders him to be tortured in public. Nārada sends word to Varāha, who goes there in anger. Fighting with Skanda, he ends up being struck in the heart by his spear (SP 110). He leaves behind his Boar body and becomes Viṣṇu again. Heading for Śiva's abode, Viṣṇu praises him and requests that the god teach him the Pāśupata observance. Śiva promises to do so and goes to Mt Meru, taking leave of Pārvatī.

Devī's Instructions to the Goddesses

While Śiva is away teaching the Pāśupata observance to the gods, Pārvatī remains behind on Mt Mandara. There she is approached by the Mothers of the World (*lokasya mātaraḥ*). They ask her about *dharma*. Devī first instructs them in the *dharma* of making donations (SP 111). In the next chapter (SP 112), she teaches the goddesses about the merits of fasting. Both donating (*dāna*) and fasting (*upavāsa*) are taught from the perspective of a male agent. In the final part of her instruction, Devī addresses the question of what a woman can do. Starting from the principle that a woman's duties lie with her husband, she tells the

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goddesses that a woman can perform the *dharma* as well, but only if her husband allows her (SP 112.67–72).[5] Both chapters have been quoted extensively in a number of medieval Dharmanibandhas. These citations provide much insight into the nature and transmission of the text.[6]

There are two issues relating to the audience of Devī's instructions on donation in SP 111 that reveal the early stage of the text's redaction process. At the beginning of the chapter, we are told that the goddesses attended on Devī when Deva had gone to heaven, and asked her about *dharma*. Devī starts to instruct the goddesses at SP 111.9. Thus it is clear that Devī is the speaker, while the goddesses are the addressees of the following teaching. However, the goddesses are addressed with the feminine vocative plural only at SP 111.9b (*suvratāḥ*), and then again near the end of the chapter, at SP 111.94d (*devatāḥ*),[7] SP 111.95c (*devyaḥ*) and SP 111.96c (*mahābhāgāḥ*).[8] In between, the feminine vocative singular is used frequently, indicating that it is a singular goddess who is the addressee of the teaching. This is the case not only in the available manuscripts of the S recension—significantly R, **A** and SP_{Bh} have changed these readings into a vocative plural or replaced it with another word—but also in some of the quotations in the Dharmanibandhas.[9] Furthermore, the use of the second-person imperative singular (*śṛṇu* and *śṛṇuṣva*) likewise indicates that just one goddess was the original recipient of instruction. These imperative singulars not only occur in the S manuscripts, but also frequently in R and **A**, and receive support from the Dharmanibandha testimonia.[10] Thus, except for the beginning and end, which incorporate the chapter in the *Skandapurāṇa*'s narrative, the addressee of the instruction in SP 111

5 This teaching is in line with other statements about a woman's duty in the text. Cf., e.g., SP 52.21–25 and SP_{Bh} 158.80–87. Following this section, R and **A** insert a long passage about the observance for women (*strīvrata*). See below, p. 23 f.

6 See below, p. 29 f.

7 Some of the vocatives (*devatāḥ*, *suvratāḥ* and *mahābhāgāḥ*) could of course also be the masculine vocative plural, but the context requires taking them as a feminine.

8 In SP 111.91d the fem.voc.pl. *suvratāḥ* appears in all available manuscripts except A_7 (the verse is omitted in A_7). We have, however, emended it to *suvrataḥ* (masc.nom.sg.) based on the reading in the *Dānasāgara* and the fact that the fem.voc.sg. appears in SP 111.92.

9 The fem.voc.sg. is used in SP 111.16c (*devi*), SP 111.16d (*śubhe*), SP 111.26b (*śubhānane*, supported by DS), SP 111.27b (*devi*), SP 111.30b (*śucismite*), SP 111.36c (*devi*), SP 111.41c (*devi*, supported by DS), SP 111.43b (*śubhe*), SP 111.57c (*devi*, supported by AYS, DK, DS and HeDKh), SP 111.64c (*devi*) and SP 111.92c (*devi*).

10 The imperative singular *śṛṇu* occurs in SP 111.22d (in all manuscripts, supported by DK, DS, KR and DKK), SP 111.33d (in all manuscripts) and SP 111.60b (in all manuscripts, DK and HeDKh). The middle imperative singular *śṛṇuṣva* (actually *tac chṛṇuṣva*) is used in SP 111.37d in S_2S_3 (*tac chṛṇudhva* in S_1), while R and **A** have the imperative plural, *tac chṛṇudhvaṃ*.

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is a single goddess.[11] This strongly suggests that the original instruction came from an external source and was incorporated here, with the beginning and end added in order to smoothly connect it with the immediate context. We are not able to identify this external source; it may not have been a written source but part of an oral tradition. However, the setting in which someone teaches *dharma* to a goddess reminds us of many such instructions of Śiva to Pārvatī. Although the instruction of *dāna* here is purely Brahmanical, with no specific Śaiva elements, a possible source would be a text like the Śivadharma.[12]

There is one more issue relating to the addressee in this chapter. This concerns SP 111.78c, in which Vyāsa is the one addressed, in a reading supported by S_2S_3 and **A**.[13] This vocative occurs in a passage that describes in detail the individual parts of a donated cow as consisting of all cosmic divinities (SP 111.69cd–79). This recalls a similar description of the bull when he became Śiva's vehicle (SP 33.116–134) and of Varāha when his form was produced by all the gods (SP 98.1–18). No feminine vocative singular appears in this passage. It seems likely that this part was composed separately by one of the authors of our text, referring to the *Skandapurāṇa*'s usual addressee Vyāsa, and that it was inserted here during the process of redaction.

The Andhaka Cycle Continued

After Devī has finished her instruction, the Mothers (Mātṛs) propose to explore Mandara's forest. When Devī encounters a young *aśoka* tree with its blossoms bending down toward her, she decides to adopt the tree as her son, if Deva allows her when he returns (SP 112.73–81). Devī's submissive attitude is in line with the conclusion of her own teaching, in which she had stressed the need for women to get the approval of their husband in the performance of *dharma*. The adoption ceremony of the *aśoka* tree itself is taken up again only much later in the text, in SP_{Bh} 158–162.

The scene is crudely interrupted by the arrival of Andhaka and his forces, who have come to Mandara from Pātāla. Andhaka stares at De-

11 Note that this does not apply to SP 112, where Devī continues to instruct the goddesses and where the plural is used throughout.

12 The two earliest texts of the Śivadharma, which eventually grew into a corpus of eight texts as found in palm-leaf manuscripts surviving from Nepal, are the *Śivadharmaśāstra* and the *Śivadharmottara*. There may, however, have been more texts like this dedicated to specifiying the rules and regulations of lay worship of Śiva. See Bisschop 2018, 1–27, for an introduction to the corpus and to the *Śivadharmaśāstra* in particular.

13 S_1 is not available for this passage, while R has *devyaḥ* and the *Dānasāgara* quotation has *madhye*.

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vī, but he is warned by Prahlāda that she is none other than the wife of Śiva and that he should bow down to her. While not explicitly stated, this warning serves as a portend of Andhaka's downfall, for he had earlier received a boon that he could only be killed if he would not bow down to the Mother of the World (SP 74.23).[14]

Devī disappears and the Daityas start wandering around Mandara. They spot the Seven Sages (Saptarṣi) at a waterfall and eavesdrop upon them. The sages notice their arrival and decide to go elsewhere (SP 112.99–102). At this moment, somewhat out of the blue, the gods Dhātṛ, Vidhātṛ and Kṛtānta arrive.[15] Welcomed by the sages, they report that they have come from Brahmaloka. They tell the sages about their visit to Kaśyapa at the request of Brahmā. There Dhātṛ had informed Kaśyapa about the future affairs of the Devas and Asuras, which Kaśyapa was concerned about, being the ancestor of both sides. The sages express their desire to hear about this as well and Kṛtānta is charged with telling it. With the announcement that he will narrate it all to them the volume comes to an end.

The Incorporation of Vaiṣṇava Mythology

In the Introduction to SP IV, we have briefly touched upon the question of how Vaiṣṇava mythology is incorporated into the *Skandapurāṇa*.[16] The authors of the text have taken great effort to integrate and expand upon several of the most celebrated myths of Viṣṇu's manifestations, and they have done so in a systematic manner. To understand the position of some of this material in the text as a whole, it is necessary to look beyond the confines of the present volume.

The first thing to note about Viṣṇu's manifestations is their order of narration. While the usual order of the *prādurbhāva* lists includes Varāha before Narasiṃha,[17] in the *Skandapurāṇa* the order is reversed. This is because the dynastic line of the Daitya kings is the main principle guiding the narration of events (Table 1). As in the eighteen-day battle of

14 Cf. also SP_{Bh} 130.23, where Prahlāda reminds Andhaka of the conditions of the boon that he has received. This forms part of a much more elaborate description of the fight between Andhaka and Pārvatī, likewise set on Mandara. It is not clear to what extent these two episodes refer to the same event; this may very well reflect different layers of textual composition. See below, p. 20.

15 It is not clear from the text if the Asuras are still present or if the sages have already moved elsewhere. This is rather important in view of what Kṛtānta has to say about the future affairs of the Suras and Asuras in the chapters that follow.

16 SP IV, 6–7.

17 See Brinkhaus 1992 and 1993.

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the *Mahābhārata*, the *Skandapurāṇa*'s narrative is structured around the successive leaders of the opposing army. In the case of the *Mahābhārata*, these are the four generals of the Kaurava army, whose names provide the titles of the epic's four battle books.[18] In the case of the Purāṇa, the leaders are the Daitya kings.

Table 1: The Daitya dynasty

Hiraṇyakaśipu	(slain by Narasiṃha)
↓	
Hiraṇyākṣa	(slain by Varāha)
↓	
Andhaka?	(defeated by Śiva)
↓	
Prahlāda	(defeated by Viṣṇu)
↓	
Virocana	(slain by Indra)
↓	
Bali	(tricked by Vāmana)

The conflict between the Devas and the Asuras starts with the first Daitya king, Hiraṇyakaśipu, the eldest son of Kaśyapa and Diti. He is crowned king of the Daityas but seizes Indra's position. As a consequence he gets killed by Viṣṇu in the form of Narasiṃha (SP 70–71). Hiraṇyakaśipu's younger brother, Hiraṇyākṣa, takes over, plotting revenge, and defeats the gods. He is slain by Viṣṇu in the form of Varāha (SP 73–108).

There is some ambiguity as to who is the next Daitya king: Prahlāda or Andhaka. The one who is explicitly identified as such is Prahlāda, Hiraṇyakaśipu's son ($\mathrm{SP_{Bh}}$ 113–115).[19] His defeat at the hand of Viṣṇu is linked to the Amṛtamanthana myth, in which Viṣṇu steals the nectar of immortality (*amṛta*) in the form of the bewitching woman Mohinī. Defeated by Viṣṇu after waging many battles, Prahlāda finally hands over the rule of the Daityas to his son Virocana ($\mathrm{SP_{Bh}}$ 116.1–13).[20] Virocana gets killed in the Āṭi-Baka battle ($\mathrm{SP_{Bh}}$ 116.1–13ab). Viṣṇu does not

18 *Bhīṣmaparvan* (MBh 6); *Droṇaparvan* (MBh 7); *Karṇaparvan* (MBh 8); *Śalyaparvan* (MBh 9).

19 $\mathrm{SP_{Bh}}$ 113.2: *bhaviṣyaty asurāṇāṃ tu hiraṇyakaśipoḥ sutaḥ | indro mahābalo vidvān prahlādo 'surapuṅgavaḥ ||*.

20 Prahlāda's defeat in battle by Viṣṇu is announced in $\mathrm{SP_{Bh}}$ 113.3. According to $\mathrm{SP_{Bh}}$ 115.49cd–50ab, he left the battlefield with the Dānavas after he was defeated by Viṣṇu. $\mathrm{SP_{Bh}}$ 116.1–2 states that he handed over rule to Virocana after engaging in hundreds of battles. For the stealing of the *amṛta* by Mohinī, see $\mathrm{SP_{Bh}}$ 113.55–65.

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play a role in this battle; instead, Virocana is slain by Indra (SP_{Bh} 116.3d: *mahendreṇa*). Following Virocana's death, his son Bali is consecrated king. He conquers the three worlds but is tricked by Viṣṇu, in the form of Vāmana, who returns the kingship to the gods by taking his celebrated three strides (SP_{Bh} 116.13–117.20). After this there are yet more Devāsura wars, but there is no more mention of a dynastic succession of Daitya kings.[21]

The position of Andhaka in this dynasty is somewhat obscure. After the death of Hiraṇyākṣa the line seems, at first sight, to return again to that of the elder brother, through Hiraṇyakaśipu's son Prahlāda.[22] Andhaka, on the other hand, being the son of Hiraṇyākṣa, would also be a possible claimant to the throne.[23] While no mention is made of his installation as king of the Daityas, there are some indications that Andhaka took over before Prahlāda. For a start, when Prahlāda is introduced as king of the Daityas in SP_{Bh} 113.2, Kṛtānta, who is speaking to the Seven Sages, uses the future tense (*bhaviṣyati*). This suggests that somebody else must have been ruler at the time. It makes sense that this is Andhaka, introduced in the preceding chapter as arriving at Mt Mandara in the company of many Daityas, including Prahlāda, who warned him about Pārvatī. Moreover, later in the text, when the Andhaka cycle is resumed (SP_{Bh} 130), Andhaka is referred to twice as king of the Daityas.[24] Significantly, in the speech that follows, Prahlāda addresses him three times as king of the Dānavas.[25] In SP_{Bh} 116.86, in a speech of Bali to Prahlāda, he

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21 Up to this point, the SP has followed the lineage of Daityas taught in the Vaṃśa part of the *Purāṇapañcalakṣaṇa* (PPL 165.66–70ab). According to PPL 165.70cd, Bali had one hundred sons, the eldest of whom was Bāṇa, but there is no mention of his rule in our text. The war recounted after the defeat of Bali in the SP is the Tārakāmaya war, in which the Asura leaders are Tāraka and Maya, two Dānavas. There is no mention of a Daitya king. At the time of the Tārakāmaya war, the Saiṃhikeyas were slain by Jāmadagnya (SP_{Bh} 121.37–64), but he is not identified as an *avatāra* of Viṣṇu as in other Purāṇas. The slaying of the Saiṃhikeyas is followed by the killing of Kālanemi by Keśava (SP_{Bh} 122.1–13). This ends the Tārakāmaya war. After this the text continues with the Dhvaja war.

22 There are different traditions about the succession in other early texts. Compare, for example, ViP 1.20.32, where Prahlāda takes over after Hiraṇyakaśipu has been slain by Narasiṃha: *pitary uparatiṃ nīte narasiṃhasvarūpiṇā | viṣṇunā so 'pi daityānāṃ maitreyābhūt patis tataḥ* ||. According to HV App. 1 No. 42B ll. 33–34, Bali takes over after Hiraṇyakaśipu has been slain: *taṃ dṛṣṭvā nārasiṃhena hiraṇyakaśipuṃ hatam | daityā devavadhārthāya balim indraṃ pracakrire* ||.

23 Their natural rivalry as potential heirs to the throne may explain some of the animosity between Prahlāda and Andhaka. They are often found to be in disagreement about the course of action to be adopted. The following argument about Andhaka's position in the dynasty draws on Dokter-Mersch, forthc.

24 SP_{Bh} 130.2a, 130.5a: *daityendra*.

25 SP_{Bh} 130.8a: *dānavendra*; SP_{Bh} 130.12c: *dānavānām adhipati*; SP_{Bh} 130.13b: *dānaveśvara*. Also, in the rest of this same chapter, Andhaka is referred to by such an appellation: SP_{Bh} 130.30b: *dānaveśvara*; SP_{Bh} 130.33c, 130.39a: *dānavendra*.

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states that neither king (*rājan*) Hiraṇyakaśipu, nor Hiraṇyākṣa, nor his son (*tatsuta*) Andhaka attained complete happiness. In the next verse (SP_{Bh} 116.87) he refers to Prahlāda as his grandfather (*pitāmaha*). Finally, in SP_{Bh} 172, where Prahlāda is king of the Daityas, his strength is compared to that of other famous Daityas of the past. Here Andhaka is mentioned in the same line as the Daitya kings Hiraṇyakaśipu and Hiraṇyākṣa.[26] All of this hints at Andhaka's position in between Hiraṇyākṣa and Prahlāda. Prahlāda would then have taken over as king after Andhaka was impaled and burned on Śiva's *śūla*, an event that is narrated much later in the text (SP_{Bh} 155). It is quite likely that the ambiguities surrounding Andhaka's position as king of the Daityas are the result of Andhaka's insertion into the lineage of the Daityas.[27]

Returning to the subject of Viṣṇu's manifestations, three of the abovementioned episodes concern bodily manifestations of Viṣṇu: Narasiṃha, Varāha and Vāmana. The defeat of Prahlāda by Viṣṇu himself, Virocana by Indra and Andhaka by Śiva do not fit into this scheme. The three myths concerned with Viṣṇu's manifestations, by contrast, share a common structure that is unique to the *Skandapurāṇa*. The first two are hybrid forms and their hybridity is emphasized. In both cases, Viṣṇu is not willing to give up his body after he has accomplished the task of slaying the Daitya king. Śiva forces him to abandon his Narasiṃha form by trampling him in his own Śarabha manifestation (SP 71.48–72), while Śiva's son Kārttikeya causes Viṣṇu to give up his Varāha form by striking him with his spear (SP 110.10–15). The final manifestation of Vāmana is a special case, but once more involves a situation in which the manifestation continues to exist after he has accomplished his task. Viṣṇu naturally cannot hang on to the Vāmana form because of the parameters of the myth that involve the dwarf's expansion to cosmic dimensions. Instead, a unique episode has been added in which an Asuric Evil (Pāpmā) enters Viṣṇu due to his excessive pride and the abandonment of his *svadharma*. This turns him into a dwarf again (SP_{Bh} 117.28–31). A purificatory pilgrimage is required to release him from sin (SP_{Bh} 118–121). At the very end, Viṣṇu performs the *mahāvrata* and after twelve years reaches union with Śiva,

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The use of *dānavendra* is ambiguous though: is it the equivalent to *daityendra* here? Note that Hiraṇyākṣa is sometimes referred to as a *dānava* as well. The text is not consistent in this regard (see SP IV, 79, n. 223).

26 SP_{Bh} 172.50–51.

27 Andhaka does not yet figure in the Daitya lineage in the *Purāṇapañcalakṣaṇa*. According to PPL 166.72–73ab, Hiraṇyākṣa had five sons: Utkara, Śakuni, Bhūtasaṃtāpana, Mahānābha and Kālanābha. There is no mention of Andhaka as a son of Hiraṇyākṣa. The *Skandapurāṇa* is the first text to give an account of his life story. See SP IV, 9, and Yokochi forthc., for a comprehensive account of the structure of the *Skandapurāṇa* and the insertion of the Andhaka cycle in the text.

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being granted half of his body. He thus becomes Viṣṇuśaṃkara (SP_{Bh} 121.16–20).

Two narrative lines come together in this intricate plot: on the one hand the theme of the dynastic succession of the Daitya kings, and on the other hand the motif of Viṣṇu's manifestations. The line of the Daitya kings comes to an end with Viṣṇu's manifestation as Vāmana and the return of the three worlds to Indra through Viṣṇu's three giant steps. Each of the three manifestation myths includes an episode about an afterlife that is in need of termination.[28] Through this plot structure, the authors of the *Skandapurāṇa* have furnished Viṣṇu with a unique trajectory, in which he reaches his final destiny by being granted half of Śiva's body. This happens after his performance of the *mahāvrata*. This 'great observance' is nothing other than the Pāśupata observance.[29] In other words, Viṣṇu has been turned into a true Śiva devotee and reaches the goal that is the ultimate destiny of the Pāśupata liberation seekers: union with Śiva (*śivasāyujya*).

To a contemporary audience, the granting of half of Śiva's body to Viṣṇu would no doubt have brought up the image of Harihara, a well-known icon at the time.[30] The *Skandapurāṇa* provides this icon with a remarkable theological interpretation, through the elaborate narrative structure of Viṣṇu's manifestations culminating in his union with Śiva.[31]

Other allusions to Viṣṇu's iconography are in evidence in the Varāha cycle, the subject of the present volume, as well. Thus, Varāha's body

28 It may be observed that the three manifestation myths are distributed across different myth cycles. The Narasiṃha myth is in the Skanda cycle, the Varāha myth in the Varāha cycle within the Andhaka cycle, and the Vāmana myth in the Devāsura war cycle. The three myths thus function as connective knots that tie the different myth cycles together.

29 SP_{Bh} 121.18–20: *sa cātha kṛtarakṣas taṃ sarvadharmāvahaṃ śubham | yogaṃ yantraṃ vrataṃ caiva paramaiśvaryasādhanam || yat tat pāśupataṃ divyaṃ vidhānaṃ sārvakāmikam | tac cīrtvā dvādaśa samāḥ paramaiśvaryam āptavān || tasya devaḥ svayaṃ śūlī tuṣṭaḥ prekṣya tathāvidham | śarīrārdhaṃ dadau tasmai tad abhūd viṣṇuśaṃkaram* ||. For 121.18a, S_2 and S_3 more or less read *pañcārthaṃ kṛtarakṣantaṃ*, while S_1 has *sañcārthakṛtarakṣantat*; the text can be emended to *pañcārthaṃ kṛtarakṣaṃ tat*. On the Pāśupata *mahāvrata*, see also Bakker 2014, 152–153.

30 On the iconography of Harihara, see Adiceam 1966, Agrawala 1970 and Lavy 2003. Particularly interesting in connection with the SP's integration of Harihara with Viṣṇu's manifestations is a Gupta-period pillar from Kutari (Allahabad district), now in the Allahabad Museum. Its four sides depict, respectively, Harihara, Varāha, Vāsudeva(?) and Vāmana. See Chandra 1970, 90–91, plates LXVIII and LXIX.

31 Significantly, SP_{Bh} 121.21 concludes with a *phalaśruti* and an enjoinment to worship 'Śivaviṣṇu': *ya imaṃ śṛṇuyān martyaḥ sadā parvasu parvasu | arcayec chivaviṣṇuṃ ca sa gacchet paramāṃ gatim* ||. The inclusion of this *phalaśruti* highlights the significance of this episode in the composition of the text.

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is explicitly identified as the Naravarāha 'Man-Boar' (SP 97.11). This recalls the popular imagery of Varāha represented as a man with a boar's head, most famously the Gupta-period Varāha of Cave 6 at Udayagiri.[32] The *Skandapurāṇa* graphically describes how Varāha carries the Earth 'like an elephant with a lotus plant dangling from his tusk' (SP 108.14). This simile brings to mind, in addition to the image from Udayagiri, the standing Varāha from nearby Eran, in which the tender Earth is shown hanging from Varāha's tusk by her arm.[33] The *Skandapurāṇa* also uniquely refers to the *argha* offering made by the Ocean before Varāha dives in to rescue the Earth. The image of the personified Ocean holding a water vessel in his hands can be seen on the side walls of the Varāha relief at Udayagiri and may well be linked to this episode.[34] Overall, the narration of the *Skandapurāṇa* is strikingly visual.[35]

The Varāha cycle also contains some tantalizing references to what appear to be historical place names and deities. A striking example is the name Nandivardhana 'Increasing Joy', which is uniquely used as an appellation of Varāha in the *Skandapurāṇa*. It occurs altogether twenty-two times in the Varāha cycle, a clear marker of its significance. The use of this epithet becomes all the more intriguing in combination with the narrative line of Varāha heading out to Hiraṇyākṣa's capital, which is called Aśmakapura 'City of Stone'. This juxtaposition conjures up the name of the capital of the Eastern Vākāṭakas, Nandivardhana (present Nagardhan), and their latent enemies, the Aśmakas.[36] One of the famous icons from the Vākāṭaka kingdom is the enshrined theriomorphic Varāha on Rāmagiri (Ramtek).[37] Could there perhaps be a veiled allusion to this? On the other hand, Varāha in the *Skandapurāṇa* has the form of a man-boar, which is not known from the Vākāṭaka realm. Another, somewhat comparable case is Varāha's fight with a Gaṇa of Kārttikeya by name of Kokavaktra 'Wolf-faced'. Two deities named Śvetavarāhasvāmin and Kokāmukhasvāmin are known from the late fifth-century Dāmodarpur copperplates from Bengal.[38] It is uncertain to what extent the authors of the text used these names simply because they happened to be available to them, or if they used them strategically with a more specific purpose in mind.

Further insight into the text's frame of reference for Viṣṇu is provided by the gods' hymn of praise (*stotra*) in SP 97.15–30. The string of epithets

32 Williams 1982, 43–46, plate 37.
33 Frontispiece. See also Williams 1982, 91, plates 126, 127.
34 See n. 175 on p. 59.
35 See also Dokter-Mersch 2020.
36 See Bakker 1997, 35–39.
37 See n. 197 on p. 65.
38 See n. 257 on p. 79.

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included in this eulogy provides a rich overview of the various identities, roles and narratives associated with his divine persona. These include his various embodiments—not only the manifestations treated above, but also, e.g., Kṛṣṇadvaipāyana, Rāma (Dāśarathi) and Rāma (Jāmadagnya), Dattātreya, Dāmodara and Kapila—celebrated deeds performed in the past, such as the slaying of Śakuni, Dhundhu, Madhu, Kaiṭabha and others, as well as references to his physical appearance, the various weapons held in his hands and more abstract notions associated with the god (e.g., sacrifice, yoga and truth).[39] Of particular interest, in view of the composition of the text, are several unique epithets that express Viṣṇu's dependence on Śiva (e.g., *mahādevapriya* 'dear to Mahādeva', *rudrārdharūpa* 'having the form of half of Rudra', *maheśvaragaṇa* 'the Gaṇa of Maheśvara' and *rudradattavara* 'who received a boon from Rudra'). These epithets fit within the larger paradigm that emphasizes Viṣṇu's devotion and dependence, while at the same time allowing him to perform the grand deeds for which he is recognized.

How should we interpret this intensive engagement with Viṣṇu's persona in the text? The conflict between the Devas and Asuras has long been identified as the central theme of Vedic and post-Vedic mythology,[40] but the kind of full-scale narration of this conflict as we find it in the *Skandapurāṇa*, through the lengthy description of a series of battles between the Devas and each of the successive Daitya leaders, had not been done before. The Purāṇa breaks new ground by retelling a number of earlier myths and integrating them into an overarching and comprehensive model. In doing so, the authors of the *Skandapurāṇa* focused in particular on the role of Viṣṇu, who is consistently portrayed as the slayer of demons (*daityaghna*), fighting on behalf of the gods.[41]

While there is nothing new about this role of Viṣṇu in itself, it is in the integration of his successive manifestations within the larger narrative frame of the succession of Daitya kings that the *Skandapurāṇa* presents a new model for viewing the role of Viṣṇu's manifestations and thereby of Viṣṇu himself. The incorporation and appropriation of narratives detailing the exploits of Viṣṇu's manifestations in a Śaiva text may hint at religious competition, but the *Skandapurāṇa*'s engagement with these narratives first of all reflects a strategic awareness of the cultural importance of these myths. In order to capture the audience's attention and present their case, the authors had to engage with and address the narratives and

39 For further details, see the notes in the synopsis *ad loc.* A detailed analysis of the various epithets is given in Dokter-Mersch, forthc.

40 See e.g. Brown 1942, Kuiper 1975 and Doniger O'Flaherty 1976, 57–93.

41 See SP 71.72, where Śiva, after he has slain Narasiṃha in the form of the Śarabha, grants Viṣṇu the boon of being a slayer of demons and tells him to return to his original state.

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gods that mattered most in the Brahmanical milieu in which they were operating. Effectively, what they have done is to explain how, while Viṣṇu is certainly engaged in combatting Asuras, he is put to the task and made successful in it by Śiva. The one who ultimately controls it all, the transcendent director behind the scenes, is Śiva, husband of Pārvatī, the master of everyone and everything.

The Composition of the Second Part of SP 112

The second half of SP 112 (SP 112.73–115) in many ways constitutes the most complex part of the text included in this volume and requires special attention. In this section we first of all discuss the three episodes included in this part of the text and how they provide insight into the composition and architecture of the *Skandapurāṇa*. As will be shown, they serve as connective episodes that introduce a very large part of the remainder of the text, taking the reader all the way up to $\mathrm{SP_{Bh}}$ 163, where the Skanda cycle will be resumed. Next, we address the significant changes that have been introduced in the RA redaction of this part of the text.

Three Connective Episodes

The second part of SP 112 consists of three independent episodes, though narrated in sequence (see Table 2 on p. 24 for a tabular overview).

Episode A (SP 112.73–81): After receiving Devī's instructions on *dharma*, the goddesses are satisfied and invite her for a walk around the forest of the Mandara mountain. As they take in the beautiful scenery, Devī sees a young *aśoka* tree in blossom and decides to adopt it as her son with permission from Deva upon his return. The story is resumed in $\mathrm{SP_{Bh}}$ 158; the ritual of the adoption of the tree as her son is narrated in $\mathrm{SP_{Bh}}$ 158–162.

Episode B (SP 112.82–92): Ill omens occur, followed by the arrival of Andhaka and his retinue at Mandara. Andhaka finds Devī surrounded by the goddesses and stares at her without paying respect. Prahlāda warns him, saying that she is Umā, the consort of Deva. Devī disappears together with the goddesses. The extensive Andhaka myth proper is narrated in $\mathrm{SP_{Bh}}$ 130–157.

Episode C (SP 112.93–115): Wandering around Mandara, Andhaka spots some sages in conversation. Prahlāda tells him that they are the

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> Seven Sages (Saptarṣi) and proposes eavesdropping upon them. The sages become aware of their presence and decide to move elsewhere, reproaching the Asuras' greed for kingship. Just then, Dhātṛ, Vidhātṛ and Kṛtānta arrive. They report that they have paid a visit to Kaśyapa, at the command of Brahmā, and told him about the future affairs of the Devas and Asuras, and that Brahmā subsequently sent them to Mandara to see Devī. The Seven Sages request that the trio tell them about these future affairs as well as their message to Devī. Hereafter, Kṛtānta starts his narration, which forms the subject of SP_{Bh} 113–129. We refer to these future affairs of the Devas and Asuras as the Devāsura war cycle.[42] The second question, regarding their message to Devī, is not followed up in the subsequent part.

As can be observed from the above, all three episodes function as preludes to the narratives told after this chapter, in the reverse order: Episode C is connected with the immediately following narration (SP_{Bh} 113–129), Episode B with the subsequent Andhaka myth (SP_{Bh} 130–157) and Episode A with the story of the *aśoka* tree's adoption as a son (SP_{Bh} 158–162). Thus, the second half of SP 112 figures as a sort of showcase of what will be narrated after this chapter and before the resumption of the Skanda cycle in SP_{Bh} 163, the cycle that was suspended at the end of SP 72.

A closer look, however, reveals that the relationship of each episode with its corresponding main narrative is quite complex. First of all, Episode C is well connected with the immediately following Devāsura war cycle, but Kṛtānta is mentioned only once as the narrator of this cycle, in SP_{Bh} 113.1, when Vyāsa asks Sanatkumāra to tell him what Kṛtānta told the sages. Moreover, the appearance of the Seven Sages and the arrival of Dhātṛ, Vidhātṛ and Kṛtānta are very abrupt, and there is no intrinsic connection with the preceding Episode B. The only connection relates to the content of their talk, for the Asuras' presence triggers their conversation about the nature of the Asuras' enmity with the Devas. This could

42 Many battles between the Devas and the Asuras are related in the text, for example, the lengthy one leading up to Hiraṇyākṣa's victory covering SP 78–95. On the other hand, we refer to SP_{Bh} 113—129 as 'the Devāsura war cycle' because a succession of seven wars between the Devas and the Asuras forms its basic structure and it thus constitutes a myth cycle proper. The Devāsura wars treated in these chapters are the following: 1. the Amṛtamanthana war (SP_{Bh} 113–115); 2. the Āṭībaka war (SP_{Bh} 116.1–13ab); 3. the Vāmana war (SP_{Bh} 116.13cd–121.22); 4. the Tārakāmaya war (SP_{Bh} 121.23–122.16); 5. the Dhvaja war (SP_{Bh} 125); 6. the Hālāhala war (SP_{Bh} 129.1–18); and 7. the Andhakāraka war (SP_{Bh} 129.19–46). This Devāsura war cycle may well have been inspired by the listing of twelve Devāsura wars in PPL 489.71–85: Nārasiṃha, Vāmana, Vārāha, Amṛtamanthana, Tārakāmaya, Āḍīvaka, Traipura, Andhakāra, Dhvaja, Vārtra, Hālāhala and Kolāhala. See Yokochi forthc.

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trigger the reader's interest in the various wars between the Devas and the Asuras.

What is intriguing here, and potentially confusing, is that the embedded Devāsura war cycle concerns future events. In the case of the embedding of one narrative into another narrative frame, the embedded narrative usually relates to what happened before, a past event, but here the narrative is explicitly connected with the future.[43] Thus, the temporal relationship, in terms of narration, between the events told in the Andhaka cycle and those in the Devāsura war cycle is accounted for and made clear. Therefore, it seems likely that Episode C was composed independently and incorporated here in order to link the preceding narrative with the Devāsura war cycle that follows, as well as to explain to the reader the temporal relationship of the events narrated in the two cycles. In conclusion, we can identify the embedding of a narrative of future events within a higher narrative frame as one of the unique narrative methods employed in the process of redacting the *Skandapurāṇa*.[44]

Episode A appears to be a real prelude to the story of Devī's adoption of the *aśoka* tree as her son, narrated in SP_{Bh} 158–162. First of all, the event related in Episode A, viz. Umā's discovery of a young *aśoka* tree

43 SP 112.109b and SP 112.112b mention *bhaviṣyam*, and SP 112.115b *yathābhaviṣyam*, which we take as a noun, not an adverb.

44 The Devāsura war cycle is in fact not the only case in the *Skandapurāṇa* in which a future event is embedded. The Andhaka cycle (SP 73–157, which includes the Varāha and the Devāsura war cycle within it) is mostly a future affair from the perspective of the Skanda cycle, in which it is embedded, because Skanda, though not yet born by the end of SP 72, features in SP 109–110, and the Gaṇas called Skandas, Viśākhas, Śākhas and Naigameśas, as well as Skanda himself, join the battle between the Gaṇas and Andhaka's demon army narrated in the Andhaka cycle. Viśākha, Śākha and Naigameśa are manifestations of Skanda. Skandas (plural) are mentioned in SP_{Bh} 130.67cd–69ab, Viśākhas in SP_{Bh} 130.69cd–71ab, Śākhas in SP_{Bh} 130.71cd–73ab, Naigameśas in SP_{Bh} 130.73cd–75ab, and the single Skanda with his retinue in SP_{Bh} 130.80. Each of them is mentioned on occasion, as the battle takes place, in the subsequent chapters. The fact that these events lie in the future from the perspective of the narrative at hand is, however, not made explicit and it may rather be due to confusion at the time when the Andhaka cycle was redacted and embedded in the Skanda cycle. In SP 72.130, the gods ask Śiva to stop Andhaka from continuing to practice severe asceticism (*tapas*), using the present tense, and Śiva promises that he will kill him in the next verse. If we follow this indication, Andhaka's *tapas*, narrated in SP 74, takes place before Skanda's birth. However, as pointed out in SP IV (p. 9 and p. 53, n. 116), this passage, or rather the last part of SP 72 (SP 72.127–140), of which it forms part, is secondary. It is likely that the Andhaka cycle was originally composed independently of the Skanda cycle, and in the Andhaka cycle Skanda is assumed to be there as Śiva's son. The secondary passage, SP 72.127–140, which was added in order to link both cycles, has led to a confusion of their temporal relationship. In the case of Episode C, on the other hand, we are not only told that the next narrative concerns the future, but also why these future events can be told at this moment in time.

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and her resolve to adopt it as her son with Śiva's permission, is told by her to Śiva in SP_{Bh} 158.70–72. Her account exactly corresponds to the content of Episode A, except for the detail that milk flowed out from Umā's breasts when she saw the tree (SP_{Bh} 158.72). Secondly, Episode A and the main narrative share a unique epithet of Umā, Devadevī.[45] Thus it seems that Episode A and the corresponding main narrative were composed as a coherent story by the same author.

Here we encounter a problem. Episode A is incorporated in the Andhaka cycle, and the corresponding main story, SP_{Bh} 158–162, is told immediately after it, in one and the same sequence. Umā is, however, said to be *aputrā* 'without a son' on several occasions in the story of the *aśoka* tree,[46] while SP_{Bh} 158.74 and SP_{Bh} 162.127 refer to the gods' preventing her from having a son,[47] which clearly refers to their request that Śiva not have a son, the eventual Skanda, from Umā herself (SP 72.89–92). Skanda, however, features in the Andhaka cycle, so that this statement of Umā being childless contradicts the story line of the Andhaka cycle.[48] The allusion to the gods' intervention suggests that this *aśoka*-tree story is closely associated with the Skanda cycle and was originally included between the start of the Skanda cycle (SP 72.1–126) and the main Skanda myth in SP_{Bh} 163–165. Thus the location of Episode A here does not fit very well with the temporal sequence of the immediate context. It may have been included here because Śiva's absence, which is a precondition of Episode A, is mentioned at the end of SP 100 (SP 100.30–31). In addition, the *dharma* of women (*strīdharma*) related by Devī to Deva in SP_{Bh} 158.80–87 is similar in content to SP 112.67–72ab, in the last part of Devī's instruction to the goddesses. It seems to indicate that part of this teaching was composed in tandem with Episode A and the main story of the adoption of the *aśoka* tree, expanded upon later during redaction, incorporating material from an external source.[49]

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45 The epithet occurs at SP 112.79a, SP 112.84c, SP_{Bh} 158.69a, SP_{Bh} 169.26d and SP_{Bh} 171.34b. Its occurrence in SP 112.84c in Episode B may have been influenced by the preceding Episode A (see the argument below regarding Episode B). We are not certain why the epithet also appears later on, in SP_{Bh} 169 and 171.

46 SP_{Bh} 158.63a, SP_{Bh} 158.74c and SP_{Bh} 162.69a. Episode A does not mention that she is *aputrā*, but the expanded version in the RA recension refers to it (SP_{RA} 112.3.16a).

47 SP_{Bh} 158.74: *devaiḥ putraphale kṣipte sa hi me tarupotakaḥ | tuṣṭiprado hy aputrāyāḥ putrako bhavitānagha* ||; SP_{Bh} 162.127: *devair yac cāpi muṣitam iṣṭaputraphalaṃ purā | tan me sarvaṃ vyapagataṃ prāpyāśokataruṃ sutam* ||.

48 See n. 44 on p. 18.

49 See p. 8 above. Moreover, the teaching that a good son (*satputra*) delivers his ancestors from hell, found in SP_{Bh} 158 and SP_{Bh} 162, suggests a connection between the story of the *aśoka* tree's adoption and the Naraka cycle of SP 35–52.

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The relationship between Episode B and the corresponding main narrative is the most problematic. The introductory portion of the battle between Andhaka's army and Śiva's Gaṇas, featuring in SP_{Bh} 130.2–41, can be summarized as follows.

> While Andhaka is wandering around Mt Mandara with his retinue, after having conquered all the gods, he encounters Devī by chance and desires her to be his wife, totally obsessed with her. Prahlāda warns him that he will destroy all the Asuras if he disrespects the Mother of the World and consort of Deva. But Andhaka refuses to listen and tries to touch her. When Devī registers his lustful intentions she orders her Gaṇas, headed by Somanandin, to attack him. Andhaka defeats them. Then Devī herself assaults him with bow and arrows. When he counterattacks her, she wields the trident. At that moment Deva interferes and tells her that he is the one who should punish Andhaka. Devī disappears and Deva orders Nandin to gather the Gaṇas.

This introduction partly overlaps with the content of Episode B (Andhaka's lust for Devī and Prahlāda's warning) and partly contradicts it (Andhaka's fight with her Gaṇas and herself before her disappearance). Therefore, it may well be that Episode B was composed independently of the main Andhaka myth, in the form of an abridged version of the introduction, in order to give a glimpse of what would be narrated later.

The reference to this introductory portion of the Andhaka myth in the 'table of contents' (Anukramaṇikā) of SP 2 further complicates matters. The topic of Andhaka's catching sight of Devī (or of Devī's catching sight of Andhaka) is mentioned in SP 2.17d (*devyāś cāndhakadarśanam*) and Deva's arrival is mentioned in SP 2.19a (*devasyāgamanam*). Thus the topics mentioned in between, in SP 2.18, would most probably refer to the events in this portion. The following four topics are listed in SP 2.18: the encounter between Nandin (Śailādi) and the Daitya(s) (*śailādidaitya-saṃmardo*), Devī's taking on of a hundred of forms (*devyāś ca śatarūpatā*), Devī's granting of boons (*āryāvarapradānaṃ ca*), probably to Nandin, and the praise of Nandin (*śailādistava eva ca*), which is either a eulogy to him or a eulogy to Devī by him. None of these elements are found in Episode B or in the corresponding passage of the RA recension (SP_{RA} 112.3.17–56), nor in the introductory portion in SP_{Bh} 130. In the end this may not be all that surprising, because the Anukramaṇikā, in general, does not correspond exactly to the contents of the *Skandapurāṇa*; it seems to be rather a sort of blueprint for the entire composition.[50]

50 Törzsök 2004, 26–28. In her words (p. 27f.), 'the *anukramaṇikā* represents a theoretical list of subjects which the writer(s) or redactor(s) of the *anukramaṇikā*

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Attention should now be drawn to the *Vāmanapurāṇa*. This Purāṇa shares many topics with the *Skandapurāṇa*, such as the *Skandapurāṇa*'s main storyline, comprising Śiva's marriages with Satī and Umā, Skanda's birth and his conquest of Tāraka, Umā's change of complexion and the birth of Kauśikī-Vindhyavāsinī,[51] and finally the Andhaka myth. Furthermore, some topics of the *Vāmanapurāṇa* find a parallel with material found only in the RA recension.[52] A detailed comparison of both Purāṇas would require a separate study. Here it should suffice to notice that the *Skandapurāṇa*, probably in an early form or predecessor of the RA recension, was one of the important sources for the *Vāmanapurāṇa*.[53]

The Andhaka myth of the *Vāmanapurāṇa* is narrated in a very similar manner as in the *Skandapurāṇa*, though much more briefly. VmP 33.15–47 corresponds to the separate prelude, Episode B, in the *Skandapurāṇa*. The main story of the battle between Andhaka and Śiva is narrated in VmP 37–44,[54] which does not include the introduction, except for the repeated warning by Prahlāda. As a consequence the prelude is more easily connected with the main story. The story of the prelude, VmP 33.15–47, runs as follows.

> Andhaka comes to Mt Mandara with his retinue and catches sight of Devī, staring at her in fascination. Prahlāda warns him, explaining who she is, but Andhaka gets angry and rushes to her with his army. Nandin obstructs them but he is hit by Andhaka's blow. On seeing this, Devī manifests a hundred forms (goddesses).[55] When they assail him, Andhaka does not counterattack them, thinking that they are only young women, and is struck to the ground. Seeing him fallen, Devī disappears with her hundred forms. The Asuras, enraged, attack Nandin, who defeats them and returns to Devī. She sends out her manifestations (*mūrti*) all over the world to take up an abode on earth as they like. Andhaka goes back to the underworld, brooding over her.

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would have ideally included in the purāṇa, but which has never corresponded to any stage of the actual text.'

51 The ensuing fight between Vindhyavāsinī and the demon brothers Sumbha and Nisumbha in VmP 29–30, on the other hand, is modelled after the *Devīmāhātmya* rather than the *Skandapurāṇa*.

52 Yokochi 2004, 92–94. One noteworthy instance is Vināyaka's birth, for which see Törzsök 2004, 19–24.

53 See also Bakker 2021, for various parallels between the Mahākapāla myth of Kurukṣetra in the SP and the VmP's *Saromāhātmya*.

54 This contains a sub-narrative of king Daṇḍa in VmP 37.19–40.19, told by Prahlāda as a warning to Andhaka, which has no parallel in the SP.

55 VmP 33.34: *śailādiṃ patitaṃ dṛṣṭvā dhāvamānaṃ tathāndhakam | śatarūpābhavad gaurī bhayāt tasya durātmanaḥ ||*.

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As this summary shows, two topics mentioned in the Anukramaṇikā of the *Skandapurāṇa* are found here: 1) the fight between Nandin and the demons, and 2) Devī's taking on of a hundred forms. The topics of Devī's granting of boons and the praise of Nandin, however, are not included. How should we interpret this phenomenon? One possible scenario would be that the Anukramaṇikā of the *Skandapurāṇa* exerted some influence on the composition of the *Vāmanapurāṇa*, just as it did on the RA recension.[56] Another option, which may be more likely, is as follows. A version of the Andhaka myth, including all the motifs mentioned in the Anukramaṇikā, was known among the Paurāṇikas when the redaction of the *Skandapurāṇa* took place, and the Anukramaṇikā was composed as a sort of blueprint. The composers of the *Vāmanapurāṇa* may well have known this version and incorporated some motifs from it as a separate prelude in their own telling of the myth. The composers of the Andhaka myth of the *Skandapurāṇa*, on the other hand, may have preferred to narrate the introduction in a briefer manner, even if they were aware of a richer version as suggested by the Anukramaṇikā, possibly because they intended to bring into focus the battle between Andhaka's army and Śiva's Gaṇas, which takes up many chapters in the *Skandapurāṇa*'s version of the Andhaka myth. Thus the difference between the topics listed in SP 2.18 and the three versions of the actual narrative—Episode B, the introduction to the Andhaka myth in SP_{Bh} 130, and the corresponding story in VmP 33—demonstrates how the composers of each version dealt with the material in accordance with their own aims and the requirements of its position in the work at hand.

To summarize the argument advanced above, Episode A was probably composed together with the main story of the *aśoka* tree's adoption narrated in SP_{Bh} 158–162 to form its prelude. Furthermore, both Episode A and the main story appear to have been closely associated with the Skanda cycle originally. Their current connection with the Andhaka cycle is probably the result of the process of tying the different parts together. Episode B, on the other hand, was composed independently from the main Andhaka myth, and probably inserted in its current position in order to give a glimpse of the upcoming Andhaka myth. Episode C, finally, was also introduced here, not just to link the immediately following Devāsura war cycle with the Andhaka cycle, but also to make the temporal relationship between both cycles clear. Although the relationship of each

56 The Anukramaṇikā most probably triggered the addition of some material at the time of the major revision that led to the RA recension, but continued to do so afterwards as well. Topics mentioned in it but not included in the main text of an earlier form of the SP gave rise to the composition of new material. See Törzsök 2004, 26–28, for the addition of the story of Śiva's ashes; for the addition of SP_{RA} 112.1, see the discussion below, p. 28.

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episode with the corresponding main narrative may be different, the three episodes in sequence function as a preview to prepare the reader for all that comes after, before the main storyline resumes much later with the Skanda cycle. The second half of SP 112, consisting of three brief and highly diverse episodes, may look confusing at first glance, but it provides good insight into the editorial techniques involved in the process of redacting the *Skandapurāṇa*.

The Revision of SP 112 in the RA Recension

The second half of Adhyāya 112 also offers valuable insight into the production and transmission of the RA recension of the *Skandapurāṇa*. At the end of Devī's instruction to the goddesses in Adhyāya 112, the RA recension diverges radically from the S recension. After SP 112.72, the RA recension adds two more pādas, a closing verse in a longer metre, and a colophon that indicates the end of the conversation between Umā and the goddesses.[57] This is followed by two additional chapters, which have been edited and presented in our edition as $\mathrm{SP}_{\mathrm{RA}}$ 112.1 and $\mathrm{SP}_{\mathrm{RA}}$ 112.2. Of these additional chapters, neither the last portion of $\mathrm{SP}_{\mathrm{RA}}$ 112.1 (112.1.40–colophon) nor any of $\mathrm{SP}_{\mathrm{RA}}$ 112.2 are found in the A manuscripts. It is uncertain whether these part have been lost in the A recension or if they were added later in the R recension. Hereafter, the RA recension resumes the storyline found in the S recension at SP 112.73, although the text of the RA recension is much expanded. This part is printed in our edition as $\mathrm{SP}_{\mathrm{RA}}$ 112.3. Near the end of the chapter, at SP 112.106ab, which corresponds to $\mathrm{SP}_{\mathrm{RA}}$ 112.3.87cd, the S recension and the RA recension meet again and more or less share the same text up to the end. Table 2 gives an overview of the relationship between the different recensions of Adhyāya 112. The second part of this chapter, SP 112.73–115, is divided into three segments in accordance with the content.[58]

The question arises as to whether the accretion and expansion in the R and A recensions were done simultaneously or at different times. A first clue to answer this question may be found in the expansion of $\mathrm{SP}_{\mathrm{RA}}$ 112.3. As has been observed elsewhere, the major revision that brought the ancestor of the RA recension into being is marked by a special group of epithets referring to Vyāsa as 'the son of Kālī' (Kāleya, Kālinandana,

57 The title of the preceding part as given in the colophon is probably *umāsāvitryādi-saṃvāda*, following the reading in R. The variants in the A manuscripts seem to be corrupted from this. See the apparatus of SP 112.72.

58 See the summary above, p. 16.

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Table 2: Adhyāya 112 in the S, R and A Recensions

Content	**S Recension**	**R Recension**	**A Recension**
Devī's instruction of *ekabhakta* etc. to the goddesses	SP 112.1–72	SP 112.1–72 with 6 additional pādas and colophon	
strīvrata (Śatarūpā tells Devī about Brahmā's instruction to Sāvitrī)	—	SP$_{\mathrm{RA}}$ 112.1.1–49 with colophon	SP$_{\mathrm{RA}}$ 112.1.1–39
devīśokaparihāra (Mālinī shows Devī the beauty of the forest to console her)	—	SP$_{\mathrm{RA}}$ 112.2.1–25 with colophon	—
Devī walks with the goddesses on Mandara and finds an *aśoka* tree → SP 158–162	SP 112.73–81 (9 vs.)	SP$_{\mathrm{RA}}$ 112.3.1–16 (16 vs.)	
Ill omens, appearance of Andhaka with his demons, his lust for Devī, and Prahlāda's warning → Andhaka myth (SP 130–157)	SP 112.82–92 (11 vs.)	SP$_{\mathrm{RA}}$ 112.3.17–56 (40 vs.)	
Seven sages in conversation, arrival of Dhātṛ, Vidhātṛ and Kṛtānta, and the question about the future events of the Devas and Asuras → Devāsura war cycle (SP 113–129)	SP 112.93–115 (23 vs.) with colophon	SP$_{\mathrm{RA}}$ 112.3.57–97 (41 vs.) with colophon	

Kālija etc.).[59] These epithets occur five times in SP$_{\mathrm{RA}}$ 112.3,[60] which strongly suggests that SP$_{\mathrm{RA}}$ 112.3 was composed at the time of the major revision, although some passages may have been added or changed later.

Do the new colophon after SP 112.72 and the additional material found in SP$_{\mathrm{RA}}$ 112.1 and SP$_{\mathrm{RA}}$ 112.2 also go back to the major revision? To answer this question, we need to examine the colophons in the R and A recensions. The first additional colophon, after SP 112.72, is shared by both recensions, as mentioned above, but the Sanskrit numbering of the chapter as *ekādaśottaraśato dhyāyaḥ* 'the 111th chapter' is found only in the A recension.[61] The two colophons at the end of SP$_{\mathrm{RA}}$ 112.1 and SP$_{\mathrm{RA}}$ 112.2 are found only in R and without any title name; the text from SP$_{\mathrm{RA}}$ 112.1.40 to the end of SP$_{\mathrm{RA}}$ 112.2, including the two colophons, is not preserved in the A recension. In the last colophon at the end of Adhyāya 112, **A** has another chapter numbering, identifying it as *dvādaśottaraśatatamo dhyāyaḥ* 'the 112th chapter', while its title, *saptarṣisamāgama* or *sapta-*

59 Bisschop 2006, 7–8. For the major revision of the RA recension, see Harimoto 2004, 41–43 (Fig.1 provides a good overview).

60 They are Kālinandana (112.3.19d; 112.3.38d), Kāleya (112.3.20c, only in **A**; 112.3.41a) and Kālija (112.3.48d, only in **A**).

61 This should in fact be the 112th chapter (*dvādaśottaraśato dhyāyaḥ*). This reduction of one number in the chapter numbering starts at the colophon of chapter 70 and is probably due to an error in counting there. The Arabic numbers found in the colophons in some of the A manuscripts are neglected here because it is likely that they were added after the hyparchetype of the A recension.

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ṛṣisamāgamana, is shared by the R and A recensions. Thus, according to its chapter numbering, the A recension divides Adhyāya 112 into two chapters, while the R recension divides it into four chapters. Was this chapter numbering in the colophons made in the hyparchetype of the A recension or even earlier? The hyparchetype of the A recension did not have the text from SP_{RA} 112.1.40 to the end of SP_{RA} 112.2, so it would have been natural to number the remaining two colophons in this way. However, evidence from other parts of the text suggests that the chapter numbering of the A recension was made prior to the hyparchetype.

Colophons containing chapter numbering in Sanskrit are occasionally found in the A recension. The colophon of Adhyāya 70 refers to it as the 69th chapter (*ekonasaptatitamo 'dhyāyaḥ*); here the 69th for the 70th is probably due to a mere error. Some portions of the succeeding chapters, including the colophons of Adhyāyas 93, 98 and 103, are lost in the A recension, probably due to the loss of a folio or some verses in the hyparchetype of the A recension.[62] According to the colophon of Adhyāya 104 in the A recension, this is the 103rd chapter, and the colophons of the successive chapters, SP 105–111, have the Sanskrit chapter numbering of the actual chapter number minus one. This means that the Sanskrit chapter numberings in the colophons were written before the hyparchetype of the A recension, because the loss of text including some colophons in the hyparchetype did not affect the numbering. Taking into account that adding colophons is more common in intentional modification than reducing colophons, it is plausible that the RA recension originally divided SP 112 into two chapters by adding a new colophon after SP 112.72, and that it was subsequently divided into four chapters in the R recension alone through the addition of two more colophons. The fact that the two early colophons (one after SP 112.72 and the other at the end of the chapter) share almost the same title in R and A, while the other two, later colophons (at the end of SP_{RA} 112.1 and SP_{RA} 112.2) found only in R do not have any title, lends further support to this conclusion.

Moreover, we may assume that the division of SP 112 into two chapters goes back to the major revision of the RA recension, because the content of SP 112 is clearly divided at SP 112.72, which is where Devī's instruction (continued from the previous chapter) ends. It would have been natural, therefore, to divide the chapter here when the second part was expanded. If this is the case, was the division of SP 112 into two chapters and the accretion of SP_{RA} 112.1 and/or SP_{RA} 112.2 done at the same time?

There are several reasons to answer this question negatively. First, although it rests only on negative evidence, we have not yet found any

62 SP 93.20c–94.18d, SP 98.47–colophon and SP 103.39e–194.11b are lost in the A recension.

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quotations from SP_{RA} 112.1 in the Dharmanibandha literature. Secondly, since the subject of SP_{RA} 112.1 is the observance for women (*strīvrata*), if this part had existed when SP 112 was divided into two chapters, it would have been more reasonable context-wise to place the new colophon after this part, rather than before it. But the strongest reason is the following. The RA recension adds two pādas after SP 112.72, before the closing verse and the new colophon. In these two pādas, Devī asks the goddesses what else they would like to hear.[63] This question offers a segue into SP 112.73–74, in which the goddesses reply that Devī has already told the *dharma* of great merit sufficiently, after which they invite her to take a walk in the forest. At the beginning of SP_{RA} 112.1, however, Devī asks Sāvitrī to tell her the observance for women, which is not compatible with Devī's question in the two additional pādas after SP 112.72. This is also the case for the beginning of SP_{RA} 112.2, which connects smoothly with the end of SP_{RA} 112.1 but not with the additional two pādas after SP 112.72. Thus, it is unlikely that SP_{RA} 112.1 and/or SP_{RA} 112.2 were inserted at the same time that the two additional pādas, accompanied by the closing verse and colophon were, added after SP 112.72.

Nor does the current beginning of SP_{RA} 112.3 connect smoothly with the question in the two additional pādas. As mentioned above, the question seems to anticipate a reply like the one found in SP 112.73–74, so it may be supposed that, when the text after SP 112.73 was expanded into the current SP_{RA} 112.3, the beginning would have been closer to the S recension and would have had a passage similar to SP 112.73–74. A clue to the later revision of this part is provided by the presence of one of the special epithets of Vyāsa, Kālinandana, in SP_{RA} 112.2.24b. Furthermore, pāda d in the same verse refers to Śailādi (i.e. Nandin) as a companion of the goddesses. Nandin was mentioned as their companion in SP 112.78d[64] and in SP_{RA} 112.3.20b and SP_{RA} 112.3.23–24, while another Gaṇa, Bhṛṅgiriṭi, features in SP_{RA} 112.2.7–8, where he seems to be confused with Nandin. These two points suggest that SP_{RA} 112.2.24 belongs to the text of the major revision. This means that this verse was most probably included at the beginning of SP_{RA} 112.3 when the text after SP 112.73 was expanded, with a new colophon added before it. Later, when the new material in SP_{RA} 112.1 and/or SP_{RA} 112.2 was inserted, the beginning of SP_{RA} 112.3 was revised in order to make it fit into the new context, and the verse was moved to the end of the additional material.

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63 This is based on the reading in **A**. The variant in R looks corrupt, but can be emended to *ato bravīmi kiñcānyac chrotuṃ icchatha śobhanāḥ*, which makes it similar in meaning to **A**.

64 See n. 307 on p. 90.

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To sum up, we may hypothesize the following three stages from the major revision to the present R and A recensions.

Stage 1: At the time of the major revision, the second half of SP 112 (112.73–115) was expanded and a new colophon was placed after SP 112.72, along with two additional pādas and one closing verse in a longer metre. As a result, SP 112 was divided into two chapters. SP_{RA} 112.3 represents more or less the expanded text, corresponding to SP 112.73–115, but the beginning was probably closer to the surviving text of the S recension. It would have included a passage similar to SP 112.73–74 and SP_{RA} 112.2.24.

Stage 2: Between the major revision and the hyparchetype of the R and A recensions, entirely new material was incorporated after the colophon added in Stage 1. This material would have contained most of SP_{RA} 112.1.1–39 as well as something more, since SP_{RA} 112.1.39 occurs in the middle of Brahmā's speech to Śatarūpā. At the least, some extra verses ending their conversation and resuming the storyline of the conversation between Devī and the goddesses on Mandara would have been necessary. Part of this is preserved in the R recension in SP_{RA} 112.1.40–112.2.25, but another part of it is lost.[65] The beginning of SP_{RA} 112.3 was modified accordingly.

Stage 3: Some more material, along with the two new colophons (at the end of SP_{RA} 112.1 and SP_{RA} 112.2), was added in the R recension after the split of the R and the A recensions. As a result, Adhyāya 112 was divided into four chapters in the R recension. In the hyparchetype of the A recension, on the other hand, some verses were lost after SP_{RA} 112.1.39.[66]

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65 It is not impossible that most of SP_{RA} 112.1 and SP_{RA} 112.2 was added at this stage, excluding both the two colophons at the end of SP_{RA} 112.1 and SP_{RA} 112.2 as well as the closing verses before the colophons (SP_{RA} 112.1.50 and SP_{RA} 112.2.25). But we suppose that only the material about the *strīvrata* was inserted at this stage, and that the part with the motif of Umā's depression due to her separation from Śiva and her consolation by the goddesses (SP_{RA} 112.1.49cd–112.2.23) was a further addition, made in the next stage. There are two reasons for this: firstly, the addition of two more colophons without any addition or expansion of the text in the next stage is unlikely; and secondly, the Mandara forest is depicted not only in SP_{RA} 112.2 but also in SP_{RA} 112.3.2–8, and these two passages are somewhat redundant, though the verbal expression in both passages is very different.

66 This does not mean that there is no loss of verses in the R recension or no additions in the A recension. SP_{RA} 112.1.6–7, which is missing in R, may have been added in the hyparchetype of the A recension, and some pādas that resume the main story of Umā and the goddesses were clearly lost in the R recension (SP_{RA} 112.2.49ab). But here we are dealing with the modification of the text on a larger scale.

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A significant outcome of the above analysis is that the modification of the text—not only minor changes of formulation, but also major changes such as the accretion of new material and the expansion and revision of an earlier text—continued even after the major revision in the transmission of both recensions. This can serve as an illustration of how a Purāṇa may undergo continuous changes during its various stages of transmission over time. More specifically, it cautions us to be careful in dealing with passages found only in the R and A recensions, for while some parts may be ascribed to the major revision, others may have been added at a later time.

Finally, an intriguing point concerning the relationship between the Anukramaṇikā (SP 2) and the RA recension must be noted. It has already been pointed out elsewhere that several subjects mentioned in the Anukramaṇikā are not treated in the S recension but are found only in the RA recension.[67] In adding new material, the redactors of the text at the time of the major revision appear to have taken up several of the untreated subjects from the Anukramaṇikā. This is also the case in SP_{RA} 112.1. The topics mentioned in the Anukramaṇikā are not always listed systematically in their order of appearance in the text, and so they can be difficult to identify. Nevertheless, the subject of Devī's taking on a hundred forms (*devyāś ca śatarūpatā*), referred to in SP 2.18b, is most probably related to the Andhaka myth, because SP 2.17d refers to Andhaka's catching sight of Devī (*devyāś cāndhakadarśanam*).[68] The author of SP_{RA} 112.1 seems to have been inspired by SP 2.18b and introduced Śatarūpā, the only daughter of Brahmā, in the newly added section. However, it is highly unlikely that the topic originally intended in SP 2.18b was the appearance of the goddess Śatarūpā, for this episode of Umā's multiplication of herself into a hundred forms, while not featuring in our *Skandapurāṇa*, is known from the version of the Andhaka myth told in the *Vāmanapurāṇa*. It was no doubt this episode that the author of the Anukramaṇikā had in mind.[69] The word *śatarūpatā*, however, was sufficient to trigger the invention of a new framework, namely the conversation between Brahmā and his daughter Śatarūpā, which served to introduce the additional material of the *strīvrata*. Thus, the Anukramaṇikā included in SP 2 not only exerted an influence upon the major revision, but also continued to do so in the transmission of the text afterwards.

67 SP I, 43f.; Harimoto 2004, 45f.; Törzsök 2004, 26f.

68 Furthermore, SP 2.18a, SP 2.18cd and SP 2.19ab also seem to refer to episodes belonging to the beginning of the Andhaka myth, though not all of them are narrated in our text. See above, p. 20.

69 For the *Vāmanapurāṇa*, see above, p. 21.

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Dharmanibandha Citations of Devī's Teachings

Devī's teachings to the goddesses in SP 111 and SP 112.1–72 are quoted extensively in several Dharmanibandha works. Before embarking on a discussion of these citations, the other citations by Dharmanibandha authors may be summarized in brief. The *Adbhutasāgara* of Ballālasena and his son Lakṣmaṇasena quotes five passages from the text included in this volume: SP 100.3ab and SP 100.3cd, SP 107.3cd–4, SP 107.27, and the set of SP 107.28ab, SP 107.29ab and SP 107.30ab. Furthermore, mention should be made of two quotations from SP 78, which were not listed as testimonia in our edition of SP IV.[70] The quotations that these two royal authors have collected from the *Skandapurāṇa* are from different parts of the text, wherever ill omens are related before or in the midst of battles. This indicates that Ballālasena and Lakṣmaṇasena, or the scholars who worked under their names, were very familiar with the content of the text.

In addition, we would like to add one more quotation from the descriptions of hells, cited in the *Niyatakālakāṇḍa* of Lakṣmīdhara's *Kṛtyakalpataru*, that was not incorporated as testimony in SP II B. The citation consists of SP 47.14ab and SP 49.9cd.[71]

Regarding the Dharmanibandha citations of Devī's teachings to the goddesses in SP 111 and SP 112.1–72, except for the passages that embed the teaching into the main narrative and those that concern ritual procedures, most of her teachings are cited either under the subject of donation (*dāna*), in the case of SP 111.11–94 and SP 112.49–50, or that of religious observance (*vrata*), in the case of SP 112.2–37. Of the eight Dharmanibandha works identified as testimonia in our edition,[72] five have already been discussed in the Prolegomena of SP I: the *Dānakāṇḍa* (DK) and *Vratakāṇḍa* (VK) of the *Kṛtyakalpataru* of Lakṣmīdhara, the *Dānasāgara* (DS) of Ballālasena, Aparārka's commentary on the *Yājñavalkyasmṛti* (AYS), the *Kṛtyaratnākara* (KR) of Caṇḍeśvara, and the *Dānakhaṇḍa* (HeDKh) and *Vratakhaṇḍa* (HeVKh) of Hemādri's *Caturvarga-*

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70 SP 78.7cd is quoted on p. 378 and SP 78.8ab on p. 480 of the *Adbhutasāgara*, with the variant *śakranandana* for *śaktinandana*. The quotation of SP 78.8ab is preceded by three unidentified pādas on p. 479.

71 Both hemistiches are quoted together on p. 463 of the edition of the *Niyatakālakāṇḍa* (*kapilā yasya goṣṭhe syād anagner brāhmaṇasya ca | sa yāti dustaraṃ ghoraṃ narakaṃ tat tamomayam ||*). The second hemistich was not identified as 49.9cd in the Prolegomena of SP I (p. 7, n. 22).

72 There may be more testimonia but, if so, it is more likely that they would have quoted the text indirectly through one of the earlier works mentioned here. The argument advanced in the following pages supports our earlier assumption that Caṇḍeśvara, in the 14th century, was the last Dharmanibandha author who had direct access to the *Skandapurāṇa*.

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cintāmaṇi.[73] For this volume, three more testimonia have been identified.[74] The oldest and most important addition is the *Samayapradīpa* (SaPra) of Śrīdatta Upādhyāya, who flourished in Mithilā before Caṇḍeśvara.[75] The second addition is the *Dānavivekoddyota* (DVU), one of the sections of the *Madanaratnapradīpa*, which is an extensive digest on *dharma* composed under the patronage of King Madanasiṃhadeva in or near Delhi in the first half of the 15th century.[76] The last one, the *Dānakriyākaumudī* (DKK) of Govindānanda Kavikaṅkaṇācārya, though late—it is ascribed to the first half of the 16th century[77]—is interesting because of Govindānanda's location, Bengal, which is where the oldest two manuscripts of the R and A recensions come from.

In this section, we first investigate the interrelationship of these eight authors, particularly the question of whether they quoted from the text directly or indirectly through each other's works. Next we consider if the first-hand citations provide testimony as witnesses to the modifications that the text of the *Skandapurāṇa* was undergoing during its transmission.

First, however, in order to illustrate the interdependence of the eight Dharmanibandhas with respect to their citations of Devī's teachings in the *Skandapurāṇa*, we list here the individual passages and their citations.

SP 111:

1–10: No testimony
11–15: DS
16–21: No testimony
22–23: DK, DS, DKK, KR, HeDKh
24: DS, DKK, KR
25: DS, DKK
26: DS
27–29: No testimony
30–32 (except for 31cd): DK, HeDKh
33–35: No testimony
36: DK, HeDKh
37ab, 38ab, 39ab: DK

73 SP I, Prolegomena, pp. 6–13.

74 We thank Amandine Wattelier-Bricout for providing information on the additional testimonia.

75 Kane I, 759–763. According to Kane, Śrīdatta probably composed his works in Mithilā between 1275–1310 AD. One of the works referred to by Śrīdatta is Lakṣmīdhara's *Kṛtyakalpataru*, while, conversely, his *Samayapradīpa* is mentioned by Caṇḍeśvara in the *Kṛtyaratnākara* (Kane I, 762).

76 Kane I, 804–809. The *Madanaratnapradīpa* refers to the *Kṛtyakalpataru*, the *Kṛtyaratnākara* and Hemādri (Kane I, 808).

77 For the date, location and works of Govindānanda Kavikaṅkaṇācārya, see Kane I, 882–889.

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37cd, 38cd, 39cd: No testimony
40–41: DS
42–44: DK, HeDKh, DVU, DS, KR
45–48: DS, DKK, KR
49: DS (twice), KR
50–51: DS, KR
52: DS, DKK, KR
53: DK, HeDKh, DVU, DS, KR (twice)
54: DS, KR
55–56: KR
57: AYS, DK, HeDKh, DVU, DS, DKK, KR
58: DK, DS (twice), DKK (twice), KR
59: KR
60–66: DK, HeDKh (66abcd also in DVU)
67–68: AYS, DK, HeDKh, DS
69–79 (except for 77bc): DS
80–86: AYS, DK, HeDKh, DS (84 and 85cd only in DS)
87: DK, HeDKh, DS
88–93: DS
94: DS, DKK
95–96: No testimony

SP 112.1–72:

1: No testimony
2–12: VK, KR (3cd, 6 and 12 also in SaPra; 4cd and 10 only in KR; 7 only in VK)
13–18: VK, SaPra (16cd and 17 only in SaPra)
19: VK, HeVKh, SaPra
20–26, 28, 30, 32, 34: VK, HeVKh
35abcd, 36, 37ef: VK, HeVKh, SaPra
27, 29, 31, 33, 35ef and 37abcd: No testimony
38–48: No testimony
49–50 : AYS, DK, HeDKh (twice)
51–72: No testimony

From this list, the relationships between these Dharmanibandha works become more or less clear. First, the *Dānakriyākaumudī* quotes SP 111.22–25, SP 111.45–48, SP 111.52, SP 111.57–58 and SP 111.94, which are all quoted by the *Dānasāgara*. Although some of the same verses are also quoted by Lakṣmīdhara and Caṇḍeśvara, taking into account the place of composition of the *Dānakriyākaumudī* it seems very likely that Govindānanda used the *Dānasāgara* of Ballālasena for these citations. This

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conclusion is supported by the fact that SP 111.58 is quoted twice in both works, once together with SP 111.57 and once independently. Because the R and A recensions have been transmitted in Bengal, the possibility that Govindānanda consulted a *Skandapurāṇa* manuscript directly cannot be excluded,[78] but there is no strong evidence for this, at least not in these chapters.

Next, the case of Aparārka deserves attention because he is a contemporary of Lakṣmīdhara, although the two authors were active in different regions of the subcontinent: 'Aparārka appears to be the *nom de plume* of the Śilāhāra king of Aparāditya (or a group of pandits under his auspices), who ruled in the Konkan between AD 1110–1140 and maintained contacts with Kashmir; he was thus a contemporary of Lakṣmīdhara, who worked at the court of the Gāhaḍavāla king of Vārāṇasi, Govindacandra (Kane I, 663–669).'[79] From Devī's teachings, Aparārka quotes SP 111.57, SP 111.67–68, SP 111.80–83, SP 111.85ab, SP 111.86[80] and SP 112.49–50 in his commentary on the *Yājñavalkyasmṛti*, all of which are also quoted by Lakṣmīdhara in the *Dānakāṇḍa* of his *Kṛtyakalpataru*. Attention should be drawn to SP 111.80cd, where Aparārka and Lakṣmīdhara both share a reading entirely different from that of the *Skandapurāṇa*.[81] Because neither this reading nor anything resembling it is found in any of our SP manuscripts, it is very unlikely that Aparārka and Lakṣmīdhara independently consulted an SP manuscript that by chance had this reading; it is more probable that one borrowed it from the other.[82] Lakṣmīdhara quotes extensively from the *Skandapurāṇa* on several subjects and it is

78 In SP 111.47c, the DKK has a reading (*sarvakāmasamṛddhaḥ san*) very close to that of the A recension (*sarvakāmasamṛddhaḥ sa*), compared to the variants found in the other SP manuscripts and the citations in the DS and the KR, but this is too little to lead to any substantial conclusion.

79 SP I, Prolegomena, 6–7. For Aparārka, see Kane I, 713–723. For the date and location of Lakṣmīdhara, see now also Brick 2015, 5–11; according to him, Lakṣmīdhara would have been based at Kanauj. It seems more likely, however, that he would have worked at Vārāṇasī, as his *Tīrthavivecanakāṇḍa* provides detailed information on the many sacred sites in Vārāṇasī and not on Kanauj. Govindacandra's reign commenced after 1109 and ended before 1168 AD.

80 SP 111.83, SP 111.85ab and SP 111.86 are quoted in a sequence with attribution to the *Matsyapurāṇa*. But this quotation comes immediately after that of SP 111.80–82 and some words in SP 111.80–82 are glossed after SP 111.86. Therefore it is almost certain that the line *matsyapurāṇe* before the quotation of SP 111.83 is a secondary, mistaken addition made after the composition of the AYV.

81 The AYS and DK read *mṛdubandhena badhnīyād antaḥślakṣṇena rajjunā* | 'One should tie [the cow] with a rope that is bound softly and smooth inside (i.e. on the side of the rope attached to the cow's neck).'

82 The possibility that the reading in the AYS is the result of contamination under the influence of the DK during transmission can be excluded, because Aparārka comments on the word *rajjunā* after quoting SP 111.86 (p. 296: *rajjunā rajjvetyarthaḥ*).

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evident that he had direct access to the text; by contrast, Aparārka's quotations from the *Skandapurāṇa* are few in number—in fact, only the above-mentioned ones from SP 111 and SP 112. Thus, Aparārka most probably quoted them from Lakṣmīdhara's *Dānakāṇḍa* without consulting a manuscript of the *Skandapurāṇa* directly.[83]

The next work, in chronological order, is the *Samayapradīpa*. Śrīdatta quotes SP 112.3cd, SP 112.6, SP 112.12, SP 112.13–19, SP 112.35abcd, SP 112.36 and SP 112.37ef. All these citations, with the exception of SP 112.16cd–17, are also quoted by Lakṣmīdhara in the *Vratakāṇḍa*, and the omission of this passage in the edition of the *Vratakāṇḍa* is very likely due to eyeskip.[84] Even so, in view of his time and place, Śrīdatta might have been able to utilize a manuscript of the *Skandapurāṇa*. In this regard, it is worth noting that the order of SP 112.13 and SP 112.14 is inverted in the RA recension and the *Samayapradīpa* compared to the order in the S recension and the *Vratakāṇḍa*. This could suggest that the author of the *Samayapradīpa* directly consulted a manuscript of the *Skandapurāṇa* closer to the RA recension than that used by Lakṣmīdhara. In this case too, however, it is difficult to determine, because the inverted order (14 followed by 13) is more logical and the inversion could have taken place independently. Since the *Kṛtyakalpataru* is mentioned in the *Samayapradīpa*, it is certain that Śrīdatta relied on Lakṣmīdhara's work for his composition. Whether he also consulted the *Skandapurāṇa* directly or not cannot be concluded on the basis of the small number of citations from SP 112.

The dependence of Hemādri's *Caturvargacintāmaṇi* on Lakṣmīdhara's *Kṛtyakalpataru* has already been discussed in the Prolegomena of SP I.[85] As has been pointed out there, the extensive quotations from SP 111 and SP 112 in the *Dānakhaṇḍa* of the *Caturvargacintāmaṇi* are all found in the *Dānakāṇḍa* of the *Kṛtyakalpataru*. Those from SP 112 in the *Vratakhaṇḍa* of the *Caturvargacintāmaṇi* are also found, without exception, in the *Vratakāṇḍa* of the *Kṛtyakalpataru*. There are several clues that Hemādri borrowed these from Lakṣmīdhara. For example, SP 111.31cd

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83 In SP 112.50d, though just a minor variant, both the AYS and the DK have *edhate* for *aśnute*. Furthermore, in SP 111.85a, the variants found in the DK and the AYS are closer to each other than to the other readings. For different opinions on the date of the *Kṛtyakalpataru* and its relationship with another commentary on the *Yājñavalkyasmṛti*, Vijñāneśvara's *Mitākṣara*, see Brick 2015, 7–11. The likelihood that Aparārka borrowed quotations from the DK may make some contribution to this debate, though the relationship between Aparārka's commentary and the *Mitākṣara* is also the subject of controversy. According to Derrett (1973, 50), Aparārka's commentary 'has an affinity with the Kṛtyakalpataru, which its author(s) may have used.'

84 SP 112.16c and SP 112.18a both begin with *sa tena karmaṇā*.

85 SP I, 10f.

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is omitted in both works,[86] while the above-mentioned distinctive reading of SP 111.80cd in the AYS and the DK is also shared by the *Dānakhaṇḍa*. A similar situation applies for SP 112.21cd, where an entirely different reading is shared by the *Vratakāṇḍa* and the *Vratakhaṇḍa*.[87] In SP 112.24b, the *Vratakāṇḍa* and the *Vratakhaṇḍa* both repeat the reading of SP 112.23b.[88] Thus, as far as concerns the citations of SP 111 and SP 112, we can safely conclude that Hemādri borrowed them from Lakṣmīdhara's earlier work. However, there is one small clue that suggests that Hemādri may have used a source other than the *Kṛtyakalpataru*. Hemādri quotes SP 112.49–50 twice in his *Dānakhaṇḍa*, once on p. 600 and another time on p. 868 of the edition. The second citation is more or less identical with that of Lakṣmīdhara (DK 14.1.37–38), but the first one deviates from it, and its variants show correspondences with the readings found in R and/or the S manuscripts.[89] Though a trivial point, this suggests that Hemādri may have quoted the passage on p. 600 from a source other than the *Dānakāṇḍa*. This hypothesis receives further support from several considerably longer passages quoted from Adhyāyas 158 and 162 in the *Dānakhaṇḍa* that are not found in the *Dānakāṇḍa*, nor in any other early extant Dharmanibandha.[90] Hence, one might conclude that Hemādri consulted the *Skandapurāṇa* directly. However, it seems very unlikely to us, for the attributions to the *Skandapurāṇa* in the *Caturvargacintāmaṇi* are imprecise, moderately speaking.[91] This would not have been the case if

86 This omission is shared with the R and A recensions.

87 Interestingly, this reading, common to both the VK and the HeVKh, is almost identical to SP 112.56cd, which is not cited in either work.

88 There are other shared minor variants in both texts for SP 111.30d, SP 111.32ab, SP 111.36c, SP 111.62d, SP 111.63cd (this is close to the reading in S_1), SP 111.65b, SP 111.66f, SP 111.85a, SP 112.19, SP 112.26b and one of the two occurrences of SP 112.50d.

89 For *tarpayitvā* in SP 112.50a—a reading that the DK and the HeDKh share on p. 868 of the edition—the HeDKh reads *tārayitvā* on p. 600, which is the reading of R. More importantly, for SP 112.50d, the HeDKh has *aśnute* on p. 600, which is shared by all the available manuscripts (verses 49–50 are missing in the A recension), while the DK, the SaPra and the citation of the HeDKh on p. 868 read *edhate*.

90 In addition to SP_{Bh} 158.44cd–45ab, SP_{Bh} 158.47ab, SP_{Bh} 158.65, SP_{Bh} 158.68, SP_{Bh} 162.57–64ab and SP_{Bh} 162.67–68 (SP I, 11, notes 38 and 39; 'p. 1053' in n. 39 should be 'p. 1052'), SP_{Bh} 158.44ab, SP_{Bh} 158.49–50, SP_{Bh} 158.54 and SP_{Bh} 158.56–57 are also quoted in the *Dānakhaṇḍa* (44ab preceded by eight unidentified pādas on p. 1050 and the others on p. 21) but not in the *Dānakāṇḍa*. For the Dharmanibandha citations from these two chapters, see also Wattelier-Bricout 2019. An edition and study of these chapters is under preparation for her doctoral thesis (Sorbonne Nouvelle, Paris 3).

91 In the *Dānakhaṇḍa*, there are a number of passages attributed to the *Skandapurāṇa* that actually contain quotations from other sources. A telling example concerns chapters 100 (*rasadhenudānam*), 102 (*śarkarādhenudānam*), 103 (*madhu-*

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he had had an understanding of the overall shape and content of the *Skandapurāṇa*. From this we may conclude that Hemādri did not know the text himself, but that he had access to some passages through a source other than the *Dānakāṇḍa*. This source may have been a lost Dharmanibandha, or a collection of *dharma*-related passages copied from various Purāṇas. If he used something like the latter in compiling his extensive work, it could explain the widespread misattributions of citations in the *Caturvargacintāmaṇi*.[92]

The *Dānavivekoddyota* of the *Madanaratnapradīpa* quotes SP 111.42–44, SP 111.53, SP 111.57 and SP 111.66abcd, all of which are also found in Lakṣmīdhara's *Dānakāṇḍa* and Hemādri's *Dānakhaṇḍa*. Since the *Madanaratnapradīpa* refers to both works as its sources, it is safe to conclude that the *Dānavivekoddyota* borrowed these citations from either of the two works. Comparison of the readings of the quotations in the three works reveals that the *Dānakhaṇḍa* was the primary source of the *Dānavivekoddyota*.[93]

The last work to be examined is the *Kṛtyaratnākara* of Caṇḍeśvara. The relationship between the works of Caṇḍeśvara and Lakṣmīdhara,

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dhenudānam), 104 (*kṣīradhenudānam*) and 105 (*dadhidhenudānam*) of the *Varāhapurāṇa*. These five chapters are quoted in their entirety with attribution to the *Skandapurāṇa* (HeDKh pp. 423–431). Even more intriguing are the eleven or twelve passages (one of them only partly identified) quoted from the *Śivadharmottara* (three from chapter 3, four from chapter 4, two from chapter 7, and three from chapter 12) and attributed to the *Skandapurāṇa*. On the other hand, a quotation attributed to the *Śivadharmottara* is actually found in chapter 10 of the *Śivadharmaśāstra*. There may have been confusion between the *Skandapurāṇa* and the *Śivadharmottara* because both texts share similar traits, being targeted at lay Śaiva devotees and closely associated with the Pāśupatas. All the same, the attributions of the *Skandapurāṇa* in the *Caturvargacintāmaṇi* are unreliable. Some of the wrong attributions seem to have made their way from the *Caturvargacintāmaṇi* to later Dharmanibandhas, such as the *Madanaratnapradīpa*. This misattribution may apply not only to the *Skandapurāṇa* but also to other Purāṇas.

92 Such a collection may have been made by the people who worked under him, or it was already transmitted in a form available at the time. For what such a work might look like, compare the many misattributions to Purāṇas in an anonymous collection of Vārāṇasīmāhātmyas in a 12th-century palm-leaf manuscript from Vārāṇasī, now in the collection of the Kaiser Library in Kathmandu (Bisschop 2016, 113–115).

93 Though a minor point, both the DVU and the HeDKh read *prabhur* for *yakṣo* in SP 111.44d. In SP 111.53bcd, the DVU has a very different reading from that of the SP and all the other quotations. This might mean that the DVU had access to another source, but this cannot be determined without a proper critical edition of the text. The DVU seems to have borrowed from the HeDKh several quotations along with their misattribution to the *Skandapurāṇa*, e.g. VarP 103–105 and some passages from the *Śivadharmottara*, the latter as mentioned in n. 91 on p. 34. For the dependence of the DVU on the HeDKh, see also Wattelier-Bricout 2019, 104, n. 32.

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as well as Ballālasena, and the question of whether or not Caṇḍeśvara had direct access to the *Skandapurāṇa* have already been discussed from various angles by Törzsök (2004) and Harimoto (2004, 2006).[94] Both agree on the principal conclusion that Caṇḍeśvara consulted the *Skandapurāṇa* while also utilizing both of his predecessors' works.[95] The citations from SP 111 and SP 112 support this conclusion. Of the citations in the *Kṛtyaratnākara*, those that are not found in the *Dānakāṇḍa* or the *Vratakāṇḍa* are SP 111.24, SP 111.45–52, SP 111.54–56 and SP 111.59. From among these, SP 111.24, SP 111.45–52 and SP 111.54 are quoted by Ballālasena in the *Dānasāgara*, so the remaining unique citations in the *Kṛtyaratnākara* are only SP 111.55–56 and SP 111.59.[96] In the *Dānasāgara*, however, the citations of SP 111.24, SP 111.45–52 and SP 111.54 are divided into six passages in accordance with the subjects dealt with and distributed across the text; on the other hand, the *Kṛtyaratnākara* quotes SP 111.22–24 and SP 111.42–59 in one sequence.[97] This would have been impossible if Caṇḍeśvara had not had the original text of the *Skandapurāṇa* at his disposal.[98] Alternatively, it might be assumed that the *Dānakāṇḍa*, which quotes SP 111.22–23, SP 111.42–44, SP 111.53 and SP 111.57–58 in one sequence (DK 19.62–69), originally had a longer citation that included all the citations in the *Kṛtyaratnākara*, but that some of the verses were lost during the transmission of the *Dānakāṇḍa*. The likelihood of this hypothesis has been significantly reduced by the publication of the critical edition of the *Dānakāṇḍa* by David Brick (2015).[99]

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94 See also SP IV, 13–18. Kengo Harimoto kindly shared his unpublished research report on the same subject based on SP 111 and SP 112, to which we owe some of the following observations.

95 Caṇḍeśvara used the *Samayapradīpa* as well.

96 In addition, in the quotation of SP 112.2–12 in the VK and the KR, SP 112.4cd and SP 112.10 are missing in the VK and SP 112.7 in the KR. Since SP 112.2–12 states the rewards of the practice of *ekabhakta-vrata* in each month from Mārgaśira to Kārttika and since the VK quotes the passage in one sequence, the loss of SP 112.4cd and SP 112.10 is certainly secondary. Hence, this case is not considered here.

97 SP 111.53 is cited twice in the wrong place, first after SP 111.44 and secondly after SP 111.48. The first misplacement is probably due to the influence of the DK, in which SP 111.53 is cited immediately after SP 111.44. The second one may either stem from a manuscript of the SP that Caṇḍeśvara was able to consult or may have taken place independently during the transmission of the KR. In the second occurrence, the KR reads *ātmānaṃ* instead of *āsanaṃ*, thus changing the offering of a seat to the offering of the donor himself. Whether this represents an intentional change on the part of Caṇḍeśvara in order to avoid repetition of the same verse or a secondary one by a scribe cannot be determined in the absence of a critical edition.

98 Harimoto 2006, 26.

99 Harimoto (2006) also reached a negative conclusion on the hypothesis of an original version of the *Kṛtyakalpataru* that would have contained more complete citations,

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Different from the case of Hemādri, who was attached to the Yādava court of Devagiri in the south, Caṇḍeśvara was based in Mithilā, which formed part of northeastern India (including Nepal). Here the *Skandapurāṇa* was well known, at least by the end of the 12th century; all three recensions have been transmitted in the area. Furthermore, the attributions to the *Skandapurāṇa* in the *Kṛtyaratnākara* are very precise. Of the 17 citations of the *Skandapurāṇa*, all but one are identified in our *Skandapurāṇa*, including text found only in the RA recension.[100] This suggests that Caṇḍeśvara was well acquainted with the *Skandapurāṇa*. In conclusion, it is most likely that Caṇḍeśvara had direct access to one or more manuscripts of the *Skandapurāṇa*.

So far we have identified with some certainty three works as first-hand testimonia: the *Dānakāṇḍa* and the *Vratakāṇḍa* of Lakṣmīdhara's *Kṛtyakalpataru*, Ballālasena's *Dānasāgara* and Caṇḍeśvara's *Kṛtyaratnākara*.[101] Can these three sources, as witnesses to the text, tell us more about the historical development of the *Skandapurāṇa*? Previous studies have already demonstrated that all of them had access to some version of the text that was brought into being by the major revision that gave rise to the RA recension. Thus they are witnesses to an early stage in the formation of the RA recension.[102] The same also follows from the comparison of Lakṣmīdhara's and Caṇḍeśvara's citations in two respects: the readings of both authors, when available, are generally closer to each other than to the R or A recension, and these shared readings are in several cases closer to the S recension than to the R and A recensions.[103] The citations from SP 111 and SP 112 more or less confirm both points.

after examing an old manuscript of the *Śrāddhakāṇḍa* dated April 5, 1176 AD. If the date of this manuscript is correct, on which Harimoto expresses some doubt, it would be very close to the time of composition of the text.

100 The only unidentified citation (p. 405 of the edition) has a variant reading attributing it to the *Padmapurāṇa*, which is probably original.

101 As mentioned above, there is a fair possibility that Śrīdatta Upādhyāya may also have consulted the SP directly, in view of the date and location of composition of the *Samayapradīpa*. However, because its citations are limited in number and all are also quoted in the *Vratakāṇḍa*, we do not include it in the following argument.

102 That all three Dharmanibandha authors quote some parts or verses found only in the RA recension and that they thus seem 'to have access to a version of SP that was closer in at least some important respects to our R and A recensions than to the Nepalese recension (p. 9)' was already pointed out in SP I, 7–9, 12f. Bisschop (2002) first established that Lakṣmīdhara consulted the text of the SP following its major revision. For an overview of the position of the major revision in the historical development and transmission of the SP, see Harimoto 2004.

103 See Törzsök 2004, Harimoto 2004 and 2006, and SP IV, 13–18 on this and the following argument. An early version of the RA recension is also reflected in the passages borrowed from the SP by the *Āvantyakhaṇḍa* of the SkP (Yokochi 2004).

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The omission of some passages may demonstrate more clearly that the three testimonia represent a middle stage between the S recension and the extant R and A recensions. For example, the omission of SP 111.31cd is shared by R**A** and the *Dānakāṇḍa*, and that of SP 111.75bc (preserved not only in the S recension, but also in R) by **A** and the *Dānasāgara*, while SP 111.14cd–15 and SP 111.84cd are preserved in the *Dānasāgara* though missing in R**A**. Furthermore, while SP 111.24ab is fairly corrupt in R**A**, the text found in the S recension is well preserved in the *Dānasāgara* and the *Kṛtyaratnākara*. As for the terms of address to a single goddess in the main part of SP 111, the words expressing a fem.voc.sg. are mostly changed to the fem.voc.pl. or replaced by other words in the RA recension. In some cases the testimonia agree in this with the RA recension but in others they retain the vocative singular.[104] In SP 111.58d all three share their reading with the S recension (*bhuvi jāyate*) against R**A** (*jāyate bhuvi*). Among the three testimonia, as will be argued below, the *Dānasāgara* is the closest to the RA recension. Even so, in addition to the above-mentioned cases, there are a few instances in which the *Dānasāgara* (as well as the *Kṛtyaratnākara*) shares the reading with the S recension against the RA recension.[105] The citations in the *Kṛtyakalpataru* often have the reading of the S recension, sometimes in conjunction with those of the *Kṛtyaratnākara* or *Samayapradīpa*. In SP 111.80b, SP 111.82d, SP 111.82f and SP 111.86c, the *Dānakāṇḍa* has the reading of the S recension, while the *Dānasāgara* by and large agrees with the RA recension. In SP 112.8a and SP 112.9a, the shared readings of the *Vratakāṇḍa* and the *Kṛtyaratnākara* correspond to the S recension against R**A**,[106] and in SP 112.14c and SP 112.15c, the *Vratakāṇḍa*, the *Samayapradīpa* and the S recension share their reading against R**A**.[107] Concerning the order of verses of SP 112.13–14, as mentioned above, the RA recension and the *Samayapradīpa* invert the order, which is more logical, but the *Vratakāṇḍa* retains the order found in the S recension. As for the readings shared with the RA recension against the S recension, we may refer to SP 111.83d (*bhayāt*

104 In SP 111.36c *devyo* (for *devi*) is more or less shared by R**A** and DK; in SP 111.43b *śubham* (for *śubhe*) is attested in R, DK, KR and DS; in SP 111.92c *devyo* (for *devi*) is shared by R**A** and DS. The fem.voc.sg., however, is retained in the DS for SP 111.26b and SP 111.41c, and in the DK and DS for SP 111.57c (see n. 9 on p. 7).

105 E.g., in SP 111.24d *dhanadhānyavān* for *dhanavān sukhī* in R**A**, and in SP 111.48d *bhogavān* for *bhagavān* in R**A**.

106 The readings *āṣāḍhaṃ … māsam* (SP 112.8a) and *śrāvaṇe … māse* (SP 112.9a) are shared by VK, KR and the S recension, while R**A** have *āṣāḍhe … māsi* and *śrāvaṇaṃ … māsaṃ*.

107 In SP 112.14c, VK, SaPra and the S recension have *pārthivasamo* for *pārthivo mahān* in R**A**; in 112.15c, VK, SaPra and the S recension have *sa suvarṇānāṃ* for *aśvamedhānāṃ* in R (missing in **A**).

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in DK and DS), SP 112.7c (*śreṣṭho* in VK), SP 112.9b (*tathaivācarate* in VK and KR) and SP 112.26a (*yo bhuṅkte* in VK). SP 112.26b is a special case, in which we consider *labhet* supported by R**A** and the *Vratakāṇḍa* to preserve a reading closer to the original than the S recension's *bhavet*.

As for more particular matters, such as whether the variations between the readings of Lakṣmīdhara and Caṇḍeśvara reflect some development or modification in the RA recension, however, nothing definite can be said.[108] Rather, it may be next to impossible for several reasons. Concerning the Dharmanibandhas, occasional variant readings are reported in the citations in the available editions of each work. That there must actually be many more is shown by Brick's critical edition of the *Dānakāṇḍa*.[109] Furthermore, the Dharmanibandha authors, at least Lakṣmīdhara and Caṇḍeśvara, sometimes intentionally changed the readings of the citations;[110] thus, the readings of the citations do not necessarily reflect the source texts from which they were quoted. Concerning the *Skandapurāṇa*, as argued by Yokochi in the Introduction to SP III,[111] the manuscripts of the text soon after the major revision may have represented various degrees of contamination, between the older form of the text before the revision, which would have been closer to the S recension, and the newly revised form of the text, which became the ancestor of the RA recension. In other words, the distribution of variant readings may not be diachronic but synchronic. Moreover, the date of composition of each Dharmanibandha work may not correspond to the historical stage of the text quoted, at least with respect to minor changes of reading; a manuscript of the *Skandapurāṇa* consulted by Caṇḍeśvara could actually have been older than one at Lakṣmīdhara's disposal.

Nevertheless, we can add one observation on the basis of the citations from SP 111 and SP 112 in the three mentioned works: the readings in the *Dānasāgara* on the whole seem to be comparatively closer to those of the R and A recensions.[112] This most probably has a spatial rather

108 For example, in SP IV, 16, we state that '[t]he citations of the Kaumudīmahotsava, however, suggest that concerning some minor points, the text cited by Lakṣmīdhara is sometimes slightly closer to the S recension than the one cited by Caṇḍeśvara.' The same cannot be verified in the citations from SP 111 and SP 112.

109 See Brick 2015, 249, regarding Aiyangar's earlier edition: '[m]ost importantly in this regard, they (= his manuscript collations) omit the majority of all variant readings.' In cases where one of the variants cited in the available editions is close to the reading of a manuscript of the SP, we have reported this in the register of testimonia in the apparatus of our edition.

110 For some instances in the Kaumudīmahotsava, see SP IV, 15 f. The reading *suśobhanam* in the DK instead of *śucismite*, a feminine vocative referring to the narrative setting, in SP 111.30b is an example of intentional omission of a narrative element in the source text. On this phenomenon in general, see De Simini 2015.

111 SP III, 53 f.

112 For instance, SP 111.40c (*bhogī* in R and DS for *bhāgī*), SP 111.74b (*niyamā* in **A**

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than a temporal explanation. The *Dānasāgara* was composed in Bengal, where the RA recension was transmitted, leading to the hyparchetype of the R and A recensions and surviving in the two oldest extant manuscripts of both recensions (R and A_7). It is possible, therefore, that the *Dānasāgara* and the two recensions share some readings that reflect a regional version of the RA recension, a version in terms of occasional minor variant readings.

Editorial Policy

The critical edition follows the model and principles established in the previous volumes of the *Skandapurāṇa*.[113] There is, however, one major difference, and this concerns the text after SP 112.72.

Presentation of the Revision of Adhyāya 112

As discussed above, the RA recension has revised the text of Adhyāya 112 and introduced entirely new material after SP 112.72. This material has been edited separately and is presented after the main text as SP_{RA} 112.1 and SP_{RA} 112.2. For SP 112.73–115, the situation is slightly more complex. In this case, the RA recension shows textual correspondences with the S recension, but with major expansions. To allow for consecutive reading of the revised text of the RA recension, this part of the RA recension has been edited separately as well (SP_{RA} 112.3). Passages that occur in only one of the two recensions (e.g. the entirety of SP_{RA} 112.2, which is only present in R) are printed in a smaller font.

The main text of SP 112.73–115 has been constituted on the basis of the S recension, but for those verses that have a parallel in R and of A the variants are given as usual in the apparatus of the critical edition. The verses that have been added in the RA recension, on the other hand, are identified in the R and A registers with reference to the verse numbers of

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and DS for *yamāni*; R has *yamaś ca*), SP 111.75c (*ṛc* is included in the compound in **A** and DS), SP 111.77bc (omitted in **A** and DS, though preserved in R), SP 111.80b (*sarvalokanamaskṛtām* in R**A** and DS for *sarvair hastadvayena tu*), SP 111.82d (*sarvalokābhayāya ca* in DS, *sarvalokodbhavāya ca* in R, and *sarvaloka-hitāya ca* in **A** for *sarvadevanamaskṛtām*), SP 111.82f (*śubhāya gām* in R and DS, *śubhāya tām* in **A** for *śubhām iti*), SP 111.86c (*dhanavān rūpavāṃś caiva* in R**A** and DS for *rūpavān dhanavāṁś caiva*) and SP 111.93b (*-m acetanam* in **A** and DS for *-m acetasam*; R has *viketanam*).

113 See SP IV, 24, n. 57–58, for a comprehensive overview of references to the relevant sections relating to editorial principles in the previous volumes.

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the edition of SP_{RA} 112.3. Correspondingly, the apparatus to the edition of SP_{RA} 112.3 includes a layer with references to the underlying parallels in the main text. This allows the reader to easily identify where and how the text of the RA recension has been expanded. The apparatus of both editions includes the text constituted in the *editio princeps* of Bhaṭṭarāī, who has conflated the text of the different recensions.[114] When a reading of Bhaṭṭarāī follows the reading of the S recension, this is indicated in the apparatus of SP_{RA} 112.3 with a sign indicating derivation (<).

The preparation of a critical edition of text on the basis of the R and A recensions alone confronts the editor with major challenges due to the text's poor state of transmission.[115] Although the goal of our edition in this case has been to reconstruct the hyparchetype of the RA recension to the extent that this is possible, we have often been forced to adopt readings that are simply the most intelligible or those that we think point in the right direction. Unintelligible text placed between crux marks sometimes follows the reading of R and sometimes that of A, depending upon which reading we consider most likely to be closer to the original. The choice between two equally possible readings is often arbitrary. The reader will also encounter comparatively more emendations and conjectures in the edition of the RA recension. The situation in SP_{RA} 112.2 is different, because this part only survives in the R recension.

The synopsis of the text of the RA recension differs somewhat from that of the main text. On the whole, we have kept it briefer and refrained from commenting upon every textual problem, of which there are many. The many descriptive portions that characterize the text of the RA recension, including a large number of similes, have only been summarized concisely. The main aim of the synopsis of the RA recension is to give the reader general guidance on how we have understood the text and to draw attention to some of its characteristic features.

Metrical, Grammatical and Syntactical Anomalies

The text edited in this volume again shows numerous deviations from 'standard' (Pāṇinian) Sanskrit. These have been listed and categorized below in accordance with the principles of presentation adopted earlier (see the references in SP IV, 25–29). While not laying a claim to being exhaustive, we hope that eventually these lists will be of use for writing a grammar of the *Skandapurāṇa*. References are to the verse numbers of the main text of the critical edition, except for those followed by RA

114 For his edition, Bhaṭṭarāī used S_1 and S_2 of the S recension and A_3 of the A recension.

115 See Bisschop 2006, for a similar situation and the challenges involved.

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between square brackets. These refer to the three additional editions of the second half of chapter 112 in the RA recension (SP_{RA} 112.1, SP_{RA} 112.2, SP_{RA} 112.3).

1. Metre

   – hypermetrical reading: *bhagavan varāharūpasya* 109.25a;[116] *prapitāmahāṁś ca lokeṣu* 111.28c.[117]

   – irregular ma-Vipulā: *apaśyan saptarṣīn siddhān* 112.94c.

   – *-ṛ-* metrically treated as *-ri-*: °*samṛddhaṃ* 111.47c.

   – *-ri-* metrically treated as *-ṛ-*: *triloka*° 112.2.11c[RA].

2. Sandhi

   In addition to double sandhi and lack of sandhi or irregular sandhi between pādas, all of which are quite common in the text, the following deviations from the rules of sandhi occur.

   – *-a+e-* becomes *-e-*: *evetya* 97.14a.

   – *-au+a-* becomes *-au* with elision of *a-*: °*sau 'sureśvaraḥ* 103.16b.

   – *-as+ā-* becomes *-o* with elision of *ā-*: *so 'pyāyitas* 105.37a; *so 'pyāyita*° 107.7a; *so 'hvayed* 109.29d;[118] *tvatto 'tmanas* 109.37c; *tato 'tmānam* 112.41c.

   – *ṛ-* at the beginning of a word treated as *ri-*: *'sau ṛṣi*° 108.34a; *sevyamāno ṛṣibhis* 98.51a; *sarvai ṛṣibhiḥ* 105.41b.

   – lack of sandhi in a pāda: *tvayā ume* 112.2.13d[RA]; *devadeve adhiṣṭhite* (conj.) 112.3.15b[RA].

   – double sandhi within a compound: *apsaropagītena* 111.32c.

   – hiatus-breaking *m*: *hata-m-ity* 97.43e; *śvāpada-m-ity* 100.38b; *māsa-m-eka*° 112.10ab; *divi-m-ūrjitaḥ* 112.56d; *tulā-m-api* 112.1.23b[RA].

   – hiatus-breaking *r*: *megheṣu-r-ati*° 112.2.25d[RA].

   – avagraha at the beginning of a pāda: *'ṇḍajaiś* 112.2.9b[RA].

3. Nouns, pronouns and adjectives

   – *a*-stem formation: *duṣṭacetasāḥ* 96.30b; *jalaukasaiḥ* 99.9d; *brahmasadam* 112.38a (acc.).

   – *-in* for *-i*: *śauriṇe* 97.26d; *baddhapṛṣṭheṣudhī* 105.1c.

116 Here *bhaga* makes one *guru* syllable.
117 Here *prapi* makes one *guru* syllable.
118 Alternatively, this may be irregular sandhi of *so* before a voiced consonant.

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– *-i* for *-in*: °*dvārim* 102.2a.

– *-i* for *-ī*: *patnayo* (fem.nom.pl.) 111.6c

– °*rājan* at the end of a compound: *daityarājānam* 100.53c, 107.23a, 107.24c.

– °*ātma* at the end of compound: *jitātmā*[*s*] (fem.nom.pl., conj.) 112.2.23a[RA].

– nominative plural for accusative plural: *āpo* 104.3c; *patnyaḥ* 104.57c; *devadundubhayo* 108.28c; °*koṭyaḥ* 111.46a; *gāvo* 112.46b; *añjalayaḥ* (conj.) 112.3.10c[RA]; *sakhyaś* 112.3.20c[RA]; *kathayanto* 112.3.62b[RA].

– genitive for dative: *vipracitteś* (with √*kṣip*) 103.36e.

– dative for genitive: *tubhyaṃ* in the meaning of genitive (m.c.) 109.35a.[119]

– case change of enclitics of personal pronouns: *te* in the meaning of accusative 101.14c, 109.12d; *me* in the meaning of instrumental 110.21b.

– masculine for feminine: *caran* (pr.pt.) for *caratī* 112.1.3c[RA].

– masculine for neuter: *imaṃ deśam* 101.11c; *indriyān* (acc.pl.) 104.7d; *taṃ* for *tat*(?) 107.24a; *tam āpatantaṃ* (subj. *cakra*, acc.) 107.33a; *dahann iva* (subj. *cakra*) 107.35d[120]; *taṃ … upayāntaṃ* (subj. *cakra*, acc.) 107.36a; *rūpam … imaṃ* 112.3.11a[RA].

– neuter for masculine: *yamāni* 111.74b; *idaṃ dharmaṃ* 112.68b.

– feminine for masculine: *balim … śubhām* 100.60d.

– *devata* as a masculine noun: *devataiḥ* 100.19b, 104.40b, 105.40b; *te devatāḥ* 105.39a; *devatān* 112.3.93a[RA].[121]

– *pataye* (masc.dat.sg.) for *patye* 112.70c in the meaning of a husband.

– *svayaṃbhus* (masc.nom.sg.) for *svayaṃbhūs* 98.20a.

– *lakṣmī* (fem.nom.sg.) for *lakṣmīḥ*/*lakṣmīś* 98.9b, 111.4c.

– *anumatī* (fem.nom.sg.) for *anumatiḥ* 111.5d.

– *kuhū* (fem.nom.sg.) for *kuhūḥ* 111.5c.

– *tiryak* (masc.nom.sg.) for *tiryaṅ* (conj.) 100.34a.

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119 Cf. *mahyaṃ* instead of *mama* (m.c.) 28.43a (SP II A, 208); GES 10.3.4, p. 332.

120 See SP III, 21 and SP IV, 28, for similar cases of the construction of a pr.pt. with *iva*.

121 This usage is very common in the text (see SP III, 68; SP IV, 26).

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– *mūrdhnan-* for *mūrdhan-*: *mūrdhnany* (loc.sg.) 103.30d.[122]

– *tṛṣṭup* for *triṣṭup* (m.c.) 111.75a.

– *śivipiṣṭa-* as an orthographic variant for *śipiviṣṭa-* 97.23a;[123] *tripiṣṭapa-* for *triviṣṭapa-* 111.11d, 111.96d.

– *avasavyaṃ* for *apasavyaṃ* 102.32c.[124]

– *apāhasta*° for *apahasta*° 107.13c.

– *añjanī* for *āñjanī* 112.1.24a[RA].

– *sarīsṛpām* for *sarīsṛpāṇām* 112.3.38d[RA]

– *danudaitya*° for *dānavadaitya*° 102.16a; *ditidānavāḥ* for *daitya-dānavāḥ* 103.17b.[125]

– *yathāśaktyā* for *yathāśakti* 111.93c, 112.1.47d[RA].

– *bhinnakrama* compound: *sarittaḍāgāvaṭaśuṣkapalvalaṃ* for *śuṣka-sarittaḍāgāvaṭapalvalam* 96.34c.

– rare vocabulary: *kampana* as the name of a weapon 101.26b; *kṣipaṇa* 'throwing' 104.27d (attested in combination with prefix *pra-*, *ut-* or *ni-*); *praverita* 'cast, hurled' (denominative from *vera/vela*? Cf. GES, p. 6) 104.55b; *vṛṣṭi* used for *ṛṣṭi*(?) in *śaravṛṣṭitomarair* 102.38a (*-v-* may be used to break hiatus).

4. Irregular *taddhita* formation

   – *gāṇāpatyam* for *gāṇapatyam* 112.57d.

   – *taddhita* without *vṛddhi* of the first syllable: *maheśvaram* for *māheśvaram* 106.14b; *sarvakāmikam* for *sārvakāmikam* 110.28b; *rudrān … gaṇān* for *raudrān … gaṇān* 112.43c; *devāsuraṃ* for *daivāsuraṃ* 112.108c.

5. Verbal forms, inflections and derivatives

   – change of class: *upāsanta* for *upāsata* (II → I) 96.26c; *upāsate* for *upāste* (II → I) 112.1.43b[RA]; *naśantu* for *naśyantu* (IV → I) 100.45c, 104.46a; *anvacinvata* for *anvacinuta* (V → I) 108.6d, 108.7d; *samāsarjat* for *samāsṛjat* (conj.; VI → I) 107.38a; *akurvatāṃ* for *akurutāṃ* (VIII → I) 107.14a; *akurvanta* for *akurvata* (VIII → I) 96.2c, 96.3c, 109.47c; *snāyet* for *snāyāt* (II → IV) 112.42a; *upayujyanti* for *upayuñjanti* (VII → IV) 111.38b; *ghnata* for *hata* (II → VI) 101.18b, 101.19b.

122 Cf. SP IV, 26.
123 Cf. SP II B, 45, n. 107.
124 *avasavya-* also occurs in 27.67c and 87.36c.
125 Cf. AiGr II.2, 118 f.

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– secondary ending for primary ending in indicative present: *tiṣṭhāma* 96.21c, 97.3f; *prapaśyāma* 97.3e; *jīvāma* 100.21c; *manyadhvaṃ* 103.6a; *abhidravata* 101.7b; *ghnata* 101.18b, 101.19b.

– *sama-* for *sam-* as preverb: *samayojaya* (m.c.) 112.2.6d[RA] (*samabhāvayantam* for *saṃbhāvayantam* in 85.31b).

– future imperative (or secondary ending for primary ending): *kariṣyāma* 99.21d, 102.14d; *paśyāma* 100.31e; *jeṣyāma* 110.28c; *vetsyata* 101.21a.

– change to *seṭ* stem: *nayiṣyati* for *neṣyati* 100.25d, 100.26d; *nayiṣyāma* for *neṣyāma(ḥ)* 101.14c.

– present used with imperative meaning: *saṃtyajāmo* 103.8c; *jānīmaḥ* 112.3.68a[RA].

– future used with optative meaning: *yotsyate* 100.19b.

– causative without causative meaning: *'vartayanta* 96.26a; *yodhayāma* 103.8d; *dāpayet* 111.62b; *pradāpayet* 112.46d.

– *jagāma* used with causative meaning: 99.27c.

– *parasmaipada* for *ātmanepada*: *'tvarat* 99.26b; *jāyati* 111.13d; *āsevet* (conj.) 112.63c.

– passive with *parasmaipada* ending: *dṛśyanti* 100.48a; *stūyati* 112.2.11b[RA].

– irregular form of *ātmanepada* present participle: *cālayāno* 98.23b; *kṣobhayāno* 99.9b; *pūjayānaṃ* 99.22a; *nādayāno* 103.39e, 109.4c; *dārayānau* 103.43c; *drāvayāṇaṃ* 104.12a; *drāvayāṇo* 104.16d, 105.33b; *cūrṇayāno* 104.20c; *krodhayāno* 106.8d; *ādaśānaṃ* 107.43a; *saṃdaśānam* 107.43b; *bhīṣayāno* 108.6c.

– augmentless imperfect: *pūjayat* 99.20b; *saṃnahyanta* 102.18c; *'vacūrṇayad* 102.34d; *saṃcodayat* 105.10a; *saṃpracodayat* 105.11b; *avekṣata* 105.20c; *paribhramat* 106.1d; *avalokayata* 106.2b; *avekṣanta* 108.10c; *upatiṣṭhanta* 108.24a; *praveśayat* (m.c.) 109.21d; *yātayanta* 109.32d; *pravepata* (m.c.) 109.44b; *utsṛjat* 110.3c; *anvavekṣata* 112.85d; *abhipaśyata* 112.3.17d[RA].

– irregular placement of augment: *apraiṣīt* 104.9d; *vyanivartata* 110.7d.

– aorist with augment in prohibition: *mā pramādam agā daitya* 102.4a.

– imperfect for present(?): *aveṣṭayat* 112.2.18b[RA].

– perfect for present(?): *papau* 112.2.12d[RA].

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– absolutive I for II: *proktvā* for *procya* 98.50a.

– absolutive II for I: *agaṇya* for *agaṇayitvā* 110.11a.[126]

– absolutive in the meaning of infinitive: *gatvā* 104.55d.

– $\sqrt{}$*pru* → $\sqrt{}$*plu*: *plavate* 103.26b; *pluta* 106.2a.[127]

– $\sqrt{}$*mṛś* → $\sqrt{}$*mṛṣ*: *amṛṣyamānaṃ* 104.14a.

– *'tikrāmate* for *'tikrāmati* or *'tikramate* 97.13d.

– *jñāpta-* for *jñapta-*: *ājñāpto* 112.108a, *samājñāptāḥ* 112.105c.[128]

6. Syntax

– lack of concord in gender: *tānīritān … āyudhāni* 104.4ab; *etāṁś cānyāṁś ca subahūn … nimittāni bhayadāni* 105.20; *śūla* (masc./neut.) referred to by *tat* (acc.) in 106.32a and *taṃ* (acc.) in 106.33a.[129]

– lack of concord in number: *abhāsata* for a plural subject (conj.) 112.1.50b[RA].

– absolutive and participle directly connected:[130] *nihatya … avapāśitān* 101.3ab; *samāśvāsyotthitaṃ* 104.24a; *nivṛttaṃ … cakram akṛtvā kāryam …* 110.8ab; *kṛtvāñjalim … avasthitam* 112.79f; *vitatya … vyavasthitam* 112.2.15c[RA]; *śrutvā vyākulasya* 112.3.56ab[RA].

– nominative sentence inside a list of names in genitive plural: *viśvedevāś ca ye kecit sādhyās tathaiva ca* 112.11ab.

– irregular syntax in compound: *… karacaraṇaiḥ svamuktaśastrair daṃṣṭrābhir nakhamukhadāritās …* 101.30ab (all the instrumentals and *nakhamukha*° within the compound are connected with °*dāritās* as the second member of the compound); *śilāmaṇimayāñ chubrāñ chātakumbhamayāñ | haritālamayāṁś cānyāṁs tathā mānaḥśilā-calān |* 109.5abcd (all the adjectives and *mānaḥśilā*° within the compound qualify °*acalān* as the second member of the compound); *tilapātrāṇi … kṛṣṇānāṃ* for *pātrāṇi kṛṣṇānāṃ tilānām* 112.49.

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126 The negative prefix is treated as a preverb. Cf. GES 9.7.2 (b).

127 Cf. SP III, 72f.

128 The form *jñāpta-* also occurs in SP 33.114a, 33.115f, 63.13a, 70.8a and 70.19a.

129 Cf. *tam* referring to the same *śūla* in 107.1a (acc.) and 107.10a (acc.); *tat* in 107.32a may be in the meaning of *tatas*.

130 This syntax of the absolutive or gerund can be found in various genres of Sanskrit literature (Speijer 1886, §380.2), but it is not in accordance with its principal usage. We include it here to draw the reader's attention to this syntactical feature and provide some instances.

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Synopsis

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Structure of the Contents of Chapters 96–112

1 SP 96–110: The Varāha Cycle

1.1 Viṣṇu's adoption of the form of the Boar (Varāha) to slay Hiraṇyākṣa.

* SP 96: While Hiraṇyākṣa is ruling the triple world, the gods enter his subjects through yoga. Hiraṇyākṣa notices them and starts slaying his own people.
* SP 97: Brahmā tells the gods that Hiraṇyākṣa's time has come. They go to Viṣṇu and request that he take on the form of a Boar, Varāha.
* SP 98: The gods fashion the Boar's body and enter it. He sets out for the Ocean.
* SP 99: Varāha makes his way through the Ocean and reaches Rasātala, where a sea guard sees him.
* SP 100: Hiraṇyākṣa and Prahlāda share their bad dreams with each other. A guard informs them about the arrival of a terrific boar. Hiraṇyākṣa orders that he be found.
* SP 101: The Asuras find the Boar, but he defeats them all.
* SP 102: One Asura escapes and reports back to Hiraṇyākṣa. Vipracitti and the others are sent to slay the Boar. They start fighting.
* SP 103: Vipracitti and Prahlāda fight with Varāha, but he triumphs over them.
* SP 104: Vipracitti has another duel with Varāha and is hurled onto Hiraṇyākṣa's palace. Hiraṇyākṣa prepares himself to fight.
* SP 105: Hiraṇyākṣa sets out to fight with Varāha. He pierces Varāha in the heart with an arrow. The gods revive him.
* SP 106: Hiraṇyākṣa and Varāha continue to fight. Hiraṇyākṣa invokes Rudra and hurls a spear at Varāha.

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  * SP 107: The spear hits Varāha in the heart. He is revived by the *tejas* of Maheśvara. Hiraṇyākṣa and Varāha have a long wrestling match. A voice instructs Varāha to slay Hiraṇyākṣa with Maheśvara's *cakra*. Varāha decapitates him.
  * SP 108: Varāha finds the Earth held captive under the Śaṅkha mountain. He re-establishes the Earth and returns the three worlds to Indra. Viṣṇu holds on to his Boar form and enjoys the company of female boars.

1.2 SP 109–110: Kārttikeya's harassment of Varāha's son Vṛka and his defeat of Varāha.

  * SP 109: Varāha has a son called Vṛka. He destroys Kārttikeya's forest near Gaurīkūṭa. He is taken captive and tortured. Nārada informs Varāha.
  * SP 110.1–15: Varāha arrives and starts to fight. Kārttikeya strikes a spear in his heart. Viṣṇu abandons his Boar body and proceeds to Śiva to praise him. He requests that Śiva teach him the Pāśupata observance. Śiva leaves for heaven to teach the observance.

2 SP 111–112.72: Devī's Instructions to the Goddesses

2.1 SP 111: On Mt Mandara, Devī instructs the goddesses on donations.

2.2 SP 112.1–72: Devī instructs the goddesses on fasts and penances.

3 SP 112.73–115: Continuation of the Andhaka Cycle

- SP 112.73–81: Devī explores the forest on Mt Mandara together with the goddesses. She decides to adopt a young *aśoka* tree as her son.
- SP 112.82–92: Andhaka arrives at Mt Mandara. He desires Devī, but Prahlāda warns him off.
- SP 112.93–102: The Asuras wander around Mt Mandara and eavesdrop on the Seven Sages. The sages decide to go away.
- SP 112.103–115: Dhātṛ, Vidhātṛ and Kṛtānta arrive. They report that Dhātṛ had told Kaśyapa about the future affairs of the Devas and Asuras. The sages want to hear this as well. Kṛtānta is charged with telling it.

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Skandapurāṇa 96

When Hiraṇyākṣa installs a new Agni, the Mantras and Yajña start serving the Daityas. The gods become despondent. Brahmā encourages them. They should wait until Hiraṇyākṣa's *tapas* runs out; then Viṣṇu will slay him. In the meantime they should dwell in the bodies of Hiraṇyākṣa's subjects through yoga. They do so for a long time, until Hiraṇyākṣa notices them and starts slaying his own people. He also dries up all the waters and vegetation. (☞ p. 105)

1 Vyāsa asks what the banished gods did when the lord of the Daityas (Hiraṇyākṣa) was ruling the triple world, the Earth was bound and his subjects were happy. Sanatkumāra tells him.

4 The Daitya expels Agni and appoints another in his place. Thereupon the Mantras follow the new Agni and dedicate the sacrifical portions to the Daityas and Dānavas. When Yajña himself also starts serving the Daityas, all the gods are as good as dead. They have little strength and are without joy. Deprived of their kingdom, the gods are like snakes burned by *mantra*s, like mountains crushed by thunderbolts, etc. They worry and lament.

10 When Pitāmaha sees the gods in this state, he addresses them from his *vimāna*.[131] 'Why are you so distressed? I will give you the power of *tapas* and yoga! It is not proper for you to remain as though you are impotent. You should leave behind misery, and resort to my yoga and your own. Just as darkness is improper for the sun, heat for the moon, goodness for a bad person, lack of virtue for somebody from a good family, so too is this improper for the gods. You should not give way to grief on facing misfortune. You will regain your kingdom. Right now Hiraṇyākṣa is furnished with great yogic power and cannot be slain.[132] You must bide your time. Viṣṇu will slay the lord of the Daityas in battle after his *tapas* has run out.'

20 The gods bow down to the Creator and tell him that their abodes have been taken. Where can they stay? Pitāmaha responds. 'I am aware that your abodes have been taken. You must dwell in the bodies of all [the king's] subjects[133] through yoga. The Earth, though bound by snakes,[134] will nourish you with what is drunk and eaten by them.'

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131 The expression *vimānenārkavarṇena* in SP 96.10c is a stock phrase found in SP 112.13c, SP 112.62c, MBh 13.78.24c and HV 31.35c, among others.

132 The compound *mahāyogabalopeta*° (SP 96.18a) occurs frequently in the text and is also well attested in other Purāṇas. In even pādas, the usual phrase is *mahāyogabalānvita*° (altogether thirteen times in the SP). Another common variant is *tapoyogabalopeta*°/-*balānvita*° (e.g. 98.28d below).

133 Hiraṇyākṣa rules the triple world, so his subjects (*prajā*) include the Asuras as well as all other creatures.

134 See SP 95.13.

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25 The gods do as they are told by Brahmā. They dwell there for four *yuga*s. Then Hiraṇyākṣa sees the gods abiding in his subjects through yoga and he gets angry at them. He kills every person in whom he sees a god is dwelling. Observing that he is always engaged in protecting his subjects from fear, and that the ungrateful ones who nourish his enemies with food and drink deserve punishment, he becomes exceptionally cruel and slays all his subjects wherever they are.

32 Then the Dānava dries up all ponds and rivers through yoga.[135] He destroys the plants and crops, and lets the trees and creepers wither. The world resembles the back of a tortoise. With the *varṇa*s, *āśrama*s and *dharma*s eliminated, deprived of cattle, birds and men, the world appears as if it has been destroyed by the fire of time at the end of a *yuga*.[136]

Skandapurāṇa 97

The gods go and see Brahmā. He tells them that the time of the Daitya has come. They should go and ask Viṣṇu to take on the form of the Man-Boar, which will ensure the death of Hiraṇyākṣa. The gods go to Viṣṇu and praise him extensively. Viṣṇu assures them that he will slay Hiraṇyākṣa in the form of the Boar. The gods rejoice. (☞ p. 112)

1 Seeing the world in this state, the gods go to the world of Virāj (Brahmā) to see Pitāmaha once more. After bowing down repeatedly, they tell him about the Daitya's deed. They are unable to engage in battle with him and they cannot find a place to stay.

4 Brahmā speaks to the gods. 'You must not be afraid of the great yogin. The fruit of the Daitya's *tapas* has run out. The time of his death is imminent. Hence you must all go with me and beseech Viṣṇu. You are powerless now, but Viṣṇu is capable and will kill the Daitya. In the past, when he (the Daitya) was born, a bodiless voice prophesied that he could not be killed by a man, nor a god, nor an animal, not on earth, nor in fire,

135 SP 96.32ab ≈ SP 95.26ab. The situation described in this passage stands in direct contrast to the time when Hiraṇyākṣa began his reign (SP 95.21–31) and includes some verbal echoes of the passage describing this event.

136 The metre of SP 96.34 is Upajāti (Jagatī), and that of SP 96.35, Vaṃśastha.

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nor in the sky, nor in the worlds.[137] The righteous Daitya lord is invincible to all beings, but he can be slain with difficulty, when Viṣṇu has taken on the form of the Boar (Varāha)—neither divine, nor human, nor animal; it is the form of the Man-Boar (Naravarāha)—and enters the nether region (Pātāla)—neither earth, nor sky, nor fire, nor the world; it is appropriate in all respects.'[138]

13 The gods are delighted and agree that they should go. They all proceed to Mt Śveta, where they praise Viṣṇu reverentially.[139]

15 'Obeisance to the destroyer of all enemies; the destroyer of Dānavas; the invincible god Vaikuṇṭha; he who shakes off *rajas*; truth; the Sādhya; the store of great virtue; Yama; victory; the son of Aditi; Nara and Nārāyaṇa; the benevolent one; Viṣṇu; having the form of a dwarf (Vāmana); Kṛṣṇadvaipāyana;[140] Rāma (Dāśarathi); Rāma (Jāmadagnya);[141] Dattātreya;[142] the Man-Lion (Narasiṃha); the supporter; the slayer of Śakuni;[143] Dāmodara; practising *tapas* in water;[144] fond of lying on a snake (Śeṣa); having

137 These conditions are not found in any of the other versions of the Varāha myth, with the exception of VDhP 1.53.13–14: *tiryaṅmanuṣyadevānām avadhyaḥ sa surāntakaḥ | brahmaṇo varadānena tasmāt tasya vadhepsayā || nṛvarāho bhaviṣyāmi na devo na ca mānuṣaḥ | tiryagrūpeṇa caivāhaṃ ghātayiṣyāmi taṃ tataḥ ||* (read *tiryagrūpo na*?). The *Viṣṇudharmottara* is also the only other text that refers to this specific form as the Man-Boar (Nṛvarāha), a hybrid form that satisfies the conditions set. The formulation of the conditions here is clearly inspired by the earlier Narasiṃha episode (SP 70.30–32), where it forms an intrinsic element of the narrative in other versions as well.

138 The syntax of this passage is far from straightforward. 11a and 12a continue from verse 7, while verses 8–10 form a parenthetical clause explaining the preconditions for Hiraṇyākṣa's death. 11bcd is a sort of commentary or elaborate explanation of 11a, and 12bcd of 12a.

139 Perhaps Śvetaparvata 'the White Mountain' is named as the residence of Viṣṇu because of its association with Śvetadvīpa 'the White Island', the paradisical continent of Nārāyaṇa (Rönnow 1929, Oberlies 1997). Several passages in the text indicate that Varāha's body is white; see n. 167 on p. 57.

140 The *Nārāyaṇīya* regards Kṛṣṇadvaipāyana Vyāsa as an incarnation of Nārāyaṇa: MBh 12.334.9, MBh 12.337.3-5 and MBh 12.337.42-44. This tradition is followed in the Purāṇas (Saindon 2004–05).

141 The reading of SP 97.16a is uncertain. We have adopted Bhaṭṭarāī's conjecture, referring to the two Rāmas. For the two Rāmas (Jāmadagnya and Dāśaratha) as manifestations of Viṣṇu-Nārāyaṇa, see e.g. MBh 12.326.77–81 and HV 31.100–142. The reading of **A** (*nāgāya*) would rather refer to Balarāma.

142 An early reference to Dattātreya as a *prādurbhāva* of Viṣṇu can be found in HV 31.93–100ab.

143 'Śakuni' refers to the ogress Pūtanā, who was slain by Kṛṣṇa. See HV 50.20–50.

144 Followed by the image of Viṣṇu lying on Śeṣa, this may suggest Viṣṇu's yogic sleep on the cosmic ocean, but in origin the reference is rather to Śiva. Cf. *tapyamānāya salile* (MBh 7.5.4a) and *salile tapyamānāya* (SP 7.16a, $\mathrm{SP}_{\mathrm{Bh}}$ 122.36c), all in hymns addressed to Śiva. This no doubt refers to the Sthāṇu myth, which starts with Śiva performing *tapas* in water (MBh 10.17.11). On this see also Shulman 1986.

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the form of Kapila;[145] the great person (Puruṣa); having the form of a cloud;[146] dear to Mahādeva; having the form of half of Rudra; having the form of Umā;[147] with a discus and a hammer in his hands; the Gaṇa of Maheśvara; Śivipiṣṭa;[148] bearer of the *śrīvatsa*; the slayer of Dhundhu (Dhundhumāra);[149] the slayer of Madhu and Kaiṭabha; the four-armed; the dark-coloured one; wearing the *kaustubha* jewel; positioned in the sky with his three strides; wearing a yellow garment; the destroyer of cities;[150] bearing a terrific club and sword; the yogin; the sacrificer; the killer of the wife of Bhṛgu;[151] having the form of a bull;[152] the best of the Ādityas; the intelligent one; the restrained one; Śauri;[153] the friend of the Vṛṣṇis; the slayer of Aśvagrīva;[154] the killer of Asuras; with the Śārṅga bow; the destroyer of Saubha and Sālva;[155] having a lotus-navel; knowing the true path of *brahman*; victory;[156] Śarva; who received a boon from Rudra;[157] the lord of all; establishing the *dharma* when it perishes; the excellent person (Puruṣa); the hundred-armed! Thanks to your grace we transcend hardships, O Puruṣottama! Don't you know that we have all been robbed of our kingdoms by Hiraṇyākṣa? O Vaikuṇṭha, destroy him!'

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145 For the Sāṃkhya teacher Kapila as a form of Viṣṇu, see MBh 12.326.64.

146 This refers to Viṣṇu as Yajña, who in the past was granted the form of a cloud (SP 31.38–46).

147 'Half of Rudra' indicates Harihara, but the reference to 'the form of Umā' is not clear; perhaps it is an allusion to Ardhanārīśvara or to Viṣṇu's female manifestation as Mohinī. The word *umā* can also mean a flax flower, in which case it could refer to Viṣṇu's blue skin.

148 For Śivipiṣṭa (or Śipiviṣṭa), see SP I, 86, n. 79.

149 The slayer of the demon Dhundhu, the son of Madhu and Kaiṭabha, was King Kuvalāśva, who had been given yogic power by Viṣṇu. His story is told in MBh 3.192–195.

150 Perhaps Kṛṣṇa's destruction of Vārāṇasī is meant. See SP II A, 26–27, with reference to ViP 5.24 (a typo for ViP 5.34) and BhāgP 10.66.

151 The reference is to Rām. 1.24.18, which tells how Viṣṇu killed Bhṛgu's wife, the mother of Śukra (*kāvyamātṛ*), when she desired to rid the world of Indra: *viṣṇunā ca purā rāma bhṛgupatnī dṛḍhavratā | anindraṃ lokam icchantī kāvyamātā niṣūditā ||*.

152 The bull refers to Viṣṇu as Dharma. For the identification of the bull with Dharma, see SP II B, 65, n. 210.

153 The text actually has *śāuriṇe* (confusion between *-i* and *-in* ending).

154 This obviously does not refer to the *avatāra* Hayagrīva 'Horse-Necked', but to the demon of the same name. A brief allusion to Viṣṇu's killing of Hayagrīva occurs in MBh 5.128.49 and Rām. 4.41.22. According to BhāgP 8.24, Viṣṇu rescued the Vedas from the demon Hayagrīva in his Matsya *avatāra*. See also Jaiswal 1985.

155 Sālva (or Śālva) was the ruler of the city of Saubha, which was destroyed by Kṛṣṇa, together with its king, after the latter had attacked Dvārakā (MBh 3.15–23).

156 Because of loss of a folio in S_1 and S_3, the textual basis for SP 97.28cd–42ab consists only of R and **A**.

157 This probably refers to SP 71.72, where Viṣṇu is given the boon of being a slayer of demons (*daityaghna*).

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31 A man who constantly recites this praise of Viṣṇu with devotion is released from all sin. When he dies, he is worshipped in all the worlds by all the gods for fourteen times ten million years. One who recites this praise is released from sin; he is freed from suffering.

34 The Bhagavat (Viṣṇu) responds. 'The wicked Daitya has to be killed after you enter the Boar form.[158] It is not possible for me to slay the powerful and righteous Daityendra on my own. I will slay the Daityendra after assuming the form of Varāha, increasing joy (*nandivardhana*),[159] consisting of all the gods. In that form it is possible to bring back the Earth from him/it (Pātāla). I will slay the Dānava for your sake, just like a Śarabha slays a lion.[160] Purandara (Indra) will be the consecrated sacrificer (*dīkṣita*), Bṛhaspati the Hotṛ, Brahmā the Brahman priest, Yama the Prasthātṛ, Varuṇa the Udgātṛ, Hiraṇyanayana (Hiraṇyākṣa) the sacrificial animal (*paśu*), and I myself will be the butcher (Śamitṛ).[161] […]'[162]

43 Once the gods have heard his speech, they consider the Daityendra already to have been slain. They cry out: 'The Daitya has been slain, just like his mighty elder brother before him by Narasiṃha!'[163]

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158 The manuscript situation of this passage is poor and the readings of R and **A** diverge. We have followed the reading of R. **A** has a different syntactic structure. Here Viṣṇu tells the gods that the Daitya is doomed and that they should prepare the body of a mortal and a boar, thus referring to the Naravarāha form. We have also considered the possibility that SP 97.35 may originally have been placed after SP 97.30 and would have rather formed the end of the gods' speech to Viṣṇu. It is conceivable that the *śrutiphala* of 31–33 was inserted at some stage in the transmission, which may have created the confusion.

159 The adjective *nandivardhana* here qualifies the form (*rūpa*) of Varāha. Later, however, starting at SP 98.19b, the text appears to use Nandivardhana 'Increasing Joy' as an epithet of Varāha. It is used with reference to Varāha throughout the rest of the Varāha cycle (twenty-two times until chapter 112) and is unique to the SP. For the possible historical background, see n. 197 on p. 65.

160 The simile is pregnant with meaning, since Viṣṇu was overpowered by Śiva in the form of a Śarabha to defeat his former Man-Lion manifestation (SP 71.48–73).

161 For a similar idea, involving some of the same priestly roles and comparable imagery, see SP 84.1–7.

162 SP 97.42 is incomplete. It involves comparing the battle between Viṣṇu and Hiraṇyākṣa to that of two rutting elephants for a female elephant (*vāsitā*), implying here the goddess Earth, who has been taken captive by Hiraṇyākṣa.

163 The metre of SP 97.44 is Upajāti, a combination of Triṣṭubh (ab) and Jagatī (cd). In R and **A**, as well as SP_{Bh}, the verse has been turned into a Jagatī.

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Skandapurāṇa 98

The gods fashion the Boar's body from the seven worlds and each of them occupies one of his limbs. The sages energize the Boar's body. Viṣṇu declares that he will slay Hiraṇyākṣa and liberate the Earth. Brahmā warns him that the Daitya is strong. The gods request that Śiva strengthen Viṣṇu with his energy. Brahmā performs a protection rite, asking Śiva in his many aspects to protect Viṣṇu during the battle. Varāha sets out for the Ocean. (☞ p. 118)

1 The gods prepare his form [i.e. his boar form], with Brahmā as the creator. They fashion his body from the seven worlds.[164] The mountains become his bones; the rivers, his veins; the seven oceans, his blood; the three *guṇas*, the three humours; the plants, his faeces; *dharma*, his semen; the clouds, his urine. The seven winds enter his abdomen; Brahmā, his head; Rudra, his skull; Dharma, his forehead; Vāyu, his nose; the sun and the moon, his eyes; the directions, his ears; the stars, his eyebrows; day and night, his eyelids; the submarine fire, his mouth; earth and sky, his lips; the snakes, his teeth; the four weapons, his fangs;[165] lightning, his tongue; space, his palate; Umā, his neck; the thunderbolt, his shoulders; the Ādityas, his cheeks; the Rudras, his hands; fame, fortune, success, glory, victory, splendour, strength, beauty, action and inaction, his fingers; all the weapons, his nails; Yamadaṇḍa, Kāladaṇḍa, Mṛtyudaṇḍa and Rudradaṇḍa, his arms and feet; the Sādhyas, his chest; Soma, his heart; the great elements, his belly; Aditi, his navel; Prajāpati, his penis; Mitra, his anus; the Vasus, his ribs; Dharma, his back; Mṛtyu, Kāla and Yama, his palms and soles; the Aśvins, his tail; the *pitṛs*, his joints; fate, the noose of time, death, quarrel and disease, his sight; Yakṣas, Rākṣasas, Gandharvas and Pannagas, his skin; the chants, the Vedas and the oblations, the pores of his skin; the gifts, the *yamas* and *niyamas*, the Mothers, the local deities, the domestic animals and birds, his bristles; the Viśvedevas, the

164 Viṣṇu in the form of the Boar is generally considered to be a sacrificial boar (*yajñavarāha*), and the limbs of his body are identified with sacrificial elements. See, e.g, HV 31.21–27, HV App. 1 No. 42 ll. 165–178, ViP 1.4.32–34; for a study and overview, Agrawala 1963. This is no doubt related to the idea that Viṣṇu is the sacrifice (Gonda 1969, 77–80). The present passage rather involves an identification of the Boar's limbs with the entire cosmos (*saptalokamaya*), paying particular attention to the position of the gods. This is connected with Viṣṇu's earlier request that the gods strengthen him because he could not slay Hiraṇyākṣa on his own (SP 97.35–37). See also Bakker 2014, 246, n. 703, which does not, however, properly distinguish between the cosmic boar described here and the sacrificial boar described in other texts.

165 This refers to the four *mantra* weapons: the Pāśupata weapon, the discus (*cakra*), the staff of Brahmā and the head of Brahmā. For the Pāśupata weapon and the head of Brahmā, see Bakker & Bisschop 2016, 248–252.

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paws of his feet; the Bhṛgus and Aṅgirases, his nails.[166] The sages occupy all the spaces between his bristles.

19 In this way, Varāha Nandivardhana comes into being; he touches both heaven and earth. In the past, the Slayer of Madhu (Madhusūdana) shone forth in that form, when he was about to lift up the Earth as Svayambhu.[167] The sages activate Varāha's energy (*tejas*) with their *tapas*. Viṣṇu blazes up like the fire at the end of time. Roaring loudly, he tells the sages that he will slay the Daitya. He will enter Rasātala and liberate the Earth, place her in her proper place and return the kingdom to the gods. Now they should repeat 'to victory!' and 'to Śiva!'

26 Brahmā warns him to muster his strength, since the Daitya is very strong. He should make a great effort and slay the Daitya king with complete self-composure. The former Hiraṇyakaśipu is not comparable to him.

29 The gods and sages bow down to Govṛṣadhvaja and ask him to strengthen Viṣṇu with his *tejas*.[168] The Bhagavat (Śiva) promises that he (Viṣṇu) will slay the Daitya instantly, after Śarva's *tejas* has entered Hari.[169] Thereupon Brahmā performs the rite of protection.

33 Brahmā requests Vidhātṛ; Dhātṛ; Rudra; Kāpālin; Tālaketu; the lord of smell, taste, sight, touch, sound and all organs; Nīlalohita; the great yogin; the lord of the seed, the seed's place and consciousness, to protect him. The lord of action and inaction; the knower of time; the goal of *dharma* and *adharma*; the one who bestows fruits on agents; activator of the *guṇas*; indifferent to actions; the agent of the observance; the knower of the actions of agents; for whom the object of the instruments comes about without instruments;[170] the knower of all; protector of all; the ruler for

166 The reading *nakhāḥ* (R) is uncertain. The Boar's nails have already been mentioned in 9f, but there the reference was to the fingernails. Here it is the toenails that must be intended.

167 A distinction is made here between the earlier cosmogonic Varāha form, originally associated with Prajāpati (e.g. TaiSa 7.1.5.1), and Viṣṇu's present Asura-slaying Varāha form. Cf. also SP 108.15, where this earlier form is instead referred to as Brahmā. The present passage rather follows the Vaiṣṇava tradition that identifies the cosmogonic boar with Viṣṇu. The simile added in 20ef ('like Mt Himavat, shining with herbs at night') calls to mind the description of the Himavat in *Kumārasambhava* 1.43 and indicates that the Boar's body is white. On Śvetavarāha ('White Boar'), see Bakker 2014, 246, n. 703, with references.

168 For the theme of strengthening with *tejas*, which is a recurring topic in the SP's narration of the Varāhā myth, see Hara 1987, 136: 'a god given "tejas" by a more powerful god becomes stronger.' See also Magnone 2009.

169 This refers ahead to the apotheosis of the fight with Hiraṇyākṣa in SP 107 (see n. 243 on p. 76). Note that Śiva uses the phrase *śārvaṃ tejas* with reference to himself.

170 Cf. PS 1.25–26: *vikaraṇadharmitvaṃ ca*.

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whom there is nothing that is not governed; who has hands and feet everywhere, eyes and heads everywhere and ears everywhere;[171] omnipresent; imperishable; whose lordship is undecaying, innate and uncreated; the creator of all beings and the *tattvas*; the maker and eradicator of *saṃsāra*; the one whom the Sāṃkhyas and the yogins who are learned in the scriptures do not know; who is always contented; deluding the creatures with *māyā*; by whom all *tattvas* starting with *puruṣa* are woven and warped; who is not pervaded; without knowing whom there is no release; by whom all the world is bound; by whom he (Brahmā) was made Prajāpati in the past;[172] by whom he (Viṣṇu) was created as both Yajña and Viṣṇu—let Him grant power and energy, distinction in speech and recollection of the weapon; let Deva provide complete protection during his fight. He (Brahmā) has properly performed the protection; now he (Viṣṇu) should destroy the Daitya!

47 Next the sages and gods praise him, and all the various creatures declare 'victory!' Divine drums resound in the sky. Showers of flowers descend upon Varāha. After declaring 'success!' and bowing to Rudra, he sets out for Varuṇa's abode, repeating the victorious Rudra [*mantra*].[173] Accompanied by the sages etc. he proceeds to the great Ocean.[174]

Skandapurāṇa 99

Varāha reaches the Ocean, who welcomes him with great respect. He dives in, scaring all kinds of water creatures along the way. He visits various places, ending in the city of Śeṣa, whom he requests not to constitute an obstacle. When he reaches Rasātala, a sea guard Daitya sees the strange sight and hurries to inform Hiraṇyākṣa. (☞ p. 127)

1 Varāha sets out and reaches the Ocean. The latter beholds Nandivardhana, roaring, reclining, dancing and leaping, skilled in fighting, traversing

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171 SP 98.40 draws upon a verse from the *Bhagavadgītā*: *sarvataḥpāṇipādāntaṃ sarvatokṣiśiromukham | sarvataḥśrutimal loke sarvam āvṛtya tiṣṭhati* || (MBh 6.35.13).

172 This is a reference to SP 3.22, where Śiva grants Brahmā *prajāpatitva*.

173 The verb √*jap* with the plural accusative Rudra (*rudrān*) occurs at SP 21.2c, SP 35.16c, SP 51.12e and SP 51.18d. See also SP I, 98, n. 119.

174 The metre of SP 98.51 is Vaṃśasthavila.

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the earth in manifold circles.[175] The Ocean welcomes him with an offering of guest water. After accepting it for victory and having honoured the Ocean, he (Varāha) enters the Ocean, leaving behind all creatures.

7 He dives in playfully. Submerging very deep, he descends out of sight. The water creatures behold him as he stirs up the Ocean. Frightening various kinds of whales, Makaras, shellfish, and other fish with the forms of different creatures, he goes along on his way. Some fish descend on him and sniff him in curiosity before disappearing again en masse.

14 He makes a circumambulation around the submarine fire (Hayaśiras) and instantly proceeds to Bhogavatī via Maināka.[176] He goes to the city of Varuṇa; makes a circumambulation around the elephant Parjanya; visits the city of Surabhī, where he sees the nectar-yielding cow; drinks the milk at lake Kṣīroda and spends the night there worshipped by the foam-drinkers. Then he proceeds to the cities of Kaṅka, Vāsuki and Takṣaka, and reaches the city of Śeṣa, called Ramaṇā.[177]

20 Ananta receives him with guest water and addresses him with great respect, saying that, if he wants, they can accomplish the business for the gods together.[178] The Destroyer of Madhu requests that he not constitute an obstacle: the opportunity for the Daitya's defeat should not be missed.

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175 The passage is unsmooth. We conjecture loss of two pādas after SP 99.4ab, which would have made reference to the embodied form of the Ocean. The Ocean probably appears as embodied here in order to offer *argha* to Varāha. An early visual representation of this moment in the narrative, which does not occur in any other text known to us, may be seen at the bottom of the side walls of the famous Varāha relief from Udayagiri, depicting a male figure in the Ocean's waves with a water vessel in his hands. See Harle 1974, 10, plate 13; Williams 1982, 43–45, plate 37, fig. 5. Similar passages describing a natural phenomenon that appears embodied (*mūrtimat*) in front of Deva or Devī are found in SP 13.73 (Seasons), SP 59.3 (Gaurīśikhara) and SP 69.37 (Gaurīśikhara).

176 The description of Varāha's journey towards Pātāla is not found in other versions of the Varāha myth, but some parallels for the geography can be found in the tale of Mātali's journey to the Nāgaloka (MBh 5.95–103). It includes, among other things, descriptions of the abode of Varuṇa (5.96); the world of the elephants, where the city of Pātāla and the abode of Hayaśiras is located (5.97); the city of the Daityas, called Hiraṇyapura (5.98); the world of the Garuḍas (5.99); Rasātala, where Surabhī and the foam-drinkers live (5.100); and Bhogavatī, where various Nāgas, including Śeṣa, Takṣaka and Vāsuki, live (5.101).

177 This name for the city of Śeṣa is not known from other sources.

178 Verse 21 is found after 22d in all manuscripts. We have relocated it here because the verb *upa-*$\sqrt{}$*mantr* in 20d introduces Ananta's speech. In its original position, the verse would be Ananta's answer to Viṣṇu's request, but without indication of a change of speaker. The reference to Ananta in this passage brings to mind the iconography of the image of Varāha standing on a Nāga whose hands are folded in humble veneration. See Dokter-Mersch 2020.

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23 Leaving the Nāga, he reaches Rasātala. There, a sea guard Daitya sees him heading for the city of Hiraṇyākṣa and gazes at the minute gods in his limbs. The Asura is perplexed by his form and does not dare to approach him. Hurrying to inform Hiraṇyākṣa, he speeds to the city ahead of Varāha. In his desire to reach the lord of the Daityas (Ditijas), he brings Varāha himself to the Daitya (Hiraṇyākṣa), just like the wind carrying the garland brought death.[179]

Skandapurāṇa 100

Bad omens appear in Hiraṇyākṣa's city. Prahlāda informs him about a dream in which a man-boar seizes Hiraṇyākṣa. Hiraṇyākṣa says that he had a dream in which he was forced to give up his kingship. The Asuras debate whether anything can be done to prevent this from happening. They are interrupted by the arrival of a Dānava who reports that a terrific boar consisting of all the gods is heading for the city. Prahlāda says that this must be a form of Viṣṇu. Hiraṇyākṣa expresses his satisfaction at the chance to avenge his brother's killer. He commands ten thousand Kiṃkaras to find him. (☞ p. 132)

1 Terrible omens appear in Hiraṇyākṣa's city: the watchtowers collapse, the images of the gods laugh,[180] jackals howl in the houses and assembly halls, there is a sudden terrifying noise, trees are uprooted without wind,[181] the sun is covered by a *kabandha* and a fight is seen there [i.e. at the sun].[182]

4 The Daitya king addresses the Asuras, saying that these omens are not without cause. The gods who have been robbed of their kingdoms will not remain inactive: resolving to something, they are now heading for battle.

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179 The metre of SP 99.27 is Upajāti, a combination of Upendravajrā (pāda a) and Vaṃśastha (pādas bcd). As so often in these concluding verses, the syntax is not very smooth. We take *jagāma* in a causative sense. The simile contains a terse, but remarkable reference to an episode from Aja's life as narrated in *Raghuvaṃśa* 8.33–37, where a divine garland attached to the lute of Nārada is caught by the wind and ends up killing Aja's wife, Indumatī, when it falls on her breast. We owe the conjecture *pracyutadāmamālyavān* to Csaba Dezső.

180 For the laughing of images as an omen, cf. AVPariś 70c.29.3.

181 Ballālasena quotes the first two lines of verse 3 separately in the *Adbhutasāgara* (respectively on p. 485 and p. 445 of the printed edition).

182 For the omens of the *kabandha* and the fight (between two men), see SP IV, 69, n. 179 (where 'SP 78.8ab' should be corrected to 'SP 78.8cd').

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7 Hearing this, Prahlāda bows down before his father and speaks. 'I am your son and you are my father by law;[183] your judgement does not depend on the likes of me. And yet, desiring your undecaying kingship, I will say something in my childishness. Please listen. Last night, in a dream, I saw someone with a human and a boar form defeat you. May you act appropriately, so that this will not happen!'

11 Hiraṇyākṣa answers. 'Without a doubt, you are virtuous and you have seen it correctly. Today, in a dream, I visited the dwelling of Tryambaka (Śiva). Govṛṣadhvaja informed me that the time of my kingship is over and that I should return my royal insignia to Sahasrākṣa (Indra): the crown, the necklace, the armlets, the sword, the golden medallion, the bracelets, the royal seal[184] and the fine upper garment. After removing them, he gave them to Śakra. The Bhagavat then told me to dwell in his proximity and not in my kingdom.[185] Although what I have seen will certainly come to pass, still you should not be afraid because of me.'

18 The Daityas respond. 'This is false! Dreams are reported to be false.[186] Joining Andhaka, who alone can fight the gods and is unconquerable, we will fight without distress. You (Hiraṇyākṣa) should not fight! The lives of the Daityas and Dānavas depend upon you. Or, we will leave the city and enter the great Ocean.'

22 Hiraṇyākṣa laughs. 'Nobody can change what has been ordained by the creator and destroyer. If he has ordained my death, then death would kill me even if I were to sit down without fighting. Try and find that place where death will not take me![187] Alternatively, if he has not ordained my death, then death will not take me while I am fighting. How can someone like me do what is condemned by the wise: to protect oneself and hand one's child over to death? How can I who have killed many enemies on my own turn my back to them [i.e. my enemies]?'

29 Vipracitti says that they will strive to make sure that none of the gods return after they have been destroyed.

30 Hiraṇyākṣa responds. 'The gods, knowing themselves to be immortal, understand that they will regain their kingdom in the end, and so they always disperse. We, however, are not immortal. Once we are destroyed,

183 Prahlāda is actually the son of Hiraṇyakaśipu (cf. PPL 214.8–9), but with the death of his father he has become Hiraṇyākṣa's lawful son.

184 We take *śāsana* in the sense of 'royal seal'.

185 'His proximity' (*tatsamīpa*) implies Hiraṇyākṣa's death.

186 We take the Daityas' argument to be that dreams in general are false, but it is also possible to take it with reference to the individual dreams of Prahlāda and Hiraṇyākṣa.

187 A rhetorical challenge. Such a place does not exist.

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we have no more hope of life. You should not think of fleeing. My mind is fixed on battle. Let us die in battle in a good fight!'

33 While they are speaking like this, a Dānava appears, out of breath, like an animal frightened by a lion in the jungle. Looking in all directions, he addresses the door guardian. 'O master of the assembly, inform the king that I, Nala the sea guard, have arrived! I will quickly relate something untimely.'

37 The door guardian laughs at him and tells him not to be frightened: 'There is no lion or other beast of prey here, not even cows.' The Asura (Nala) gets angry and makes a great noise. They inform the king that the Asura has seen something. They ask the king to comfort the Daitya (Nala)[188] and petition him to ensure the welfare of the Dānavas.

42 The king of the Dānavas tells him (Nala) to let go of his fear. He should report all that he has seen. Thereupon the Dānava bows down before the king and tells him the following.

45 'Victory to the king! May all enemies perish! At your command I patrol the ocean's ends with my men day by day. Today I saw a boar-shaped form (*vārāha*) resembling the peak of Mt Meru, blazing like fire. In his limbs all the gods and sages could be seen in miniscule form. Your Majesty is very powerful, but he is even more terrifying! His likeness has not been seen or heard of before. Struck by the sight, I fell down to the ground in fright.[189] My companions all dropped dead because of the boar's force. He is heading towards the city, stirring up the earth, disturbing the oceans and robbing the water creatures of their lives.'

53 On hearing this, Prahlāda addresses the Daitya king. 'The boar comprised of all the gods is no ordinary boar. Therefore you should take action so that it does not bewilder us and take over. It is clear that this is the Boar form of the bearer of the discus and the plough [i.e. Viṣṇu], conceived by Brahmā. It is because you cannot be slain by any of the gods that they have created this *māyā*.'

58 Hiraṇyākṣa turns to the Daityas and Danujas. 'My heart's desire has been fulfilled today[190] if my brother's killer has arrived. Today I will cut him to pieces and serve him as a *bali* offering to Paśupati! Today I will chop the

188 Earlier, in verse 33, Nala was called a Dānava. As in other parts of the text, the terms Daitya and Dānava are used interchangeably.

189 In SP 99.25, it was said that the demon could not move because of the Boar's *tejas*.

190 Note the repeated use of *adya* in this speech, which indicates Hiraṇyākṣa's excitement at the prospect of avenging the murder of his brother.

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head off his body and give it to Rudra![191] In the former battle I did not encounter Keśava, but now, approaching him, I will bring him to Yama's abode! Today, after I have killed him, all the gods will be turned into slaves!'

64 He then commands the Daityas and Dānavas, as well as ten thousand Kiṃkara Dānavas, to find out who he is. They accept his command with delight and depart in full armour. The sons of the Dānavas and Daityas set out noisily and excitedly.[192]

Skandapurāṇa 101

The Daityas and Dānavas find the Boar and surround him. They ask him why he has come. The Boar responds that he is looking for his lost wife. The Dānavas express disbelief and attack him, whereupon the Boar declares that he will kill them all. They attack him with many weapons, but he defeats them all. (☞ p. 143)

1 The armed Daityas and Dānavas head for the Boar (Varāha). Carried off by the one with the appearance of a boar, the Asuras resemble sacrificial animals. He leads away the Daityas, who have been struck and fettered by fate and death, like sacrificial animals. After travelling for eight *yojana*s, they behold the Boar who has traversed the Ocean's waters. Drawing their bows, they surround him.

6 The Boar addresses them.[193] 'Why are you attacking me? I have not done anything wrong and I am not your enemy.'

8 Encircling him, the sons of Diti ask him: 'Who are you, having crossed the ocean in the form of a boar? Why have you come here? Where are you heading?'

10 Resounding like a thundercloud, the Boar responds. 'I am just a boar. I have come to this place to wander. My wife has been taken by another and I am distraught.[194] I am thinking about catching him.'

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191 The phrase *śiraḥ kāyāt sakuṇḍalam* in SP 100.60b (= SP 91.9b) derives from the *Droṇaparvan* (cf. MBh 7.15.37b, MBh 7.30.22b, MBh 7.30.25b).

192 The metre of SP 100.67 is Upajāti, a combination of Triṣṭubh (ab) and Jagatī (cd).

193 The phrase *tān āpatata evātha* (SP 101.6c) is also found in SP 80.33a, SP 81.19a and SP 86.9a. For other variants of this stock phrase, see SP IV, 21.

194 In a veiled way, Varāha is speaking the truth. Viṣṇu's wife is the Earth (Bhū), who has been taken captive by Hiraṇyākṣa.

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13 The Dānavas reply. 'This is is the abode of the Daityas and not a place for you. Why have you arrived here, without respecting the Dānavas? We will slay you today and bring you to the lord of the Daityas!' Thereupon, they all attack him.

16 Again the divine Boar speaks to the Daityas, even as he is being attacked. 'I have not done anything wrong to you and I am not planning to either. Why are you striking me with weapons? There is no hostility between us. Or, if it is my meat that you are after, try and kill me with all your might. I have no fear of you! I have only to stretch out my hands and I will kill you instantly. Today you shall learn the power of animals! I will destroy your arrogance for having defeated the gods!'

22 Thereupon the Bhagavat (Varāha) stretches his arms[195] and rises like the sun. The Dānavas attack him in anger. Like a storm struck by clouds, like Garutman by snakes etc., Varāha pays no attention. As he is being attacked by various kinds of weapons, he disappears from view and they are delighted.

28 While the Dānavas are shouting with joy, Varāha steps forth from the pile of weapons and crushes their heads. He tears them to pieces with his arms, feet and fangs, and slaughters others with the weapons they had released. Utterly destroyed by them, they are like heaps of riches enjoyed by many.[196]

Skandapurāṇa 102

One of the Asuras manages to escape and reports back to Hiraṇyākṣa in Aśmakapura. Vipracitti and the others request that the king command them to slay the Boar. He approves. All the Dānavas set out. Varāha arrives at Aśmakapura and breaks the door of the southern gate. The Asuras and Varāha start fighting. (☞ p. 149)

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195 The arms of Varāha are compared to Indra's flag pole (SP 101.22b). Similes referring to Indra's flag pole (*śakraketu*, *indraketu*, *indradhvaja*) occur multiple times in the battle episodes. For an analysis of such similes in the two Sanskrit epics, see Brockington 1995.

196 The metre of SP 101.30 is Praharṣiṇī.

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1 Seeing them all slain, one Asura escapes to Aśmakapura.[197] Wild-haired, covered with dust and blood, he tells the door guardian to inform the king[198] that the Asuras who had gone to find the animal (*mṛgendra*) have all been slain.[199] He should not underestimate the animal or bide his time. The Boar is great and cannot be killed by the Dānavas.

5 When he hears this news, Hiraṇyākṣa rises from his seat in anger, roaring like a thundercloud and blazing like a fire enveloped in smoke.

7 Vipracitti and the Daityas bow down and tell him that he is the king of all Daityas—he does not have to exert himself while they are around. They will slay the Boar, and after cutting him up, they will bring him his meat! They are capable of slaying the Ādityas, the Rudras, the Vasus, the Aśvins etc., and punishing wicked beings at any time. He should not leave. The king need only command them and they will do it. He should only act if they are incapable. If the king goes after the animal himself, it will be said that the Daityas are powerless.

17 Thereupon, the king of the Daityas (Hiraṇyākṣa) issues orders to them all. The Daityas accept his command, and prepare and mount their vehicles: Prahlāda, Anuhlāda, Śini, Bāṣkala, Jambha, Kujambha, Vātāpin, Ilvala, Virocana, Bali, Bāṇa, Vāta, Śambhu, Kāśyapa, Śambara, Mahāmāya, Kālaśambara, Pradīpta, Asiloman, Silika,[200] Śarabha, Śalabha, Dhundhu, Mūka, Śatodara, Hradodara, Tāra, Tāraka, Maya, Hāla, Ajaka, Namuci, Vyaṃsa, Kārtasvana, Kubha,[201] Ilvaka, Pilvaka, Vipāka, Pāka, Hastin, Duryodhana, Vipracitti, Hayagrīva, Mura, Naraka, Kuṇḍa, Śakuni, Vṛṣaparvan, Śataketu, Mahārava, Makara, Rāhu, Svarbhānu, Kāla, Virādha, Kabandha, Dundubhi, Śatadundubhi, Sālva, Druma, Mayūragrīva, Kālanemin, Meghanāda, Andhaka, Mahiṣa, Ānanda, Śamaka, Āṭi and Baka.

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197 'City of Stone', the name of Hiraṇyākṣa's capital. See SP IV, 59, n. 142. The combination of the elements Nandivardhana and Aśmakapura in this myth brings to mind the names of the old capital of the Eastern Vākāṭakas, Nandivardhana (present-day Nagardhan: Bakker 1997, 84–85), and their enemies, the Aśmakas. Without suggesting a direct connection between the myth and the historical past, it seems likely that the combination of these two names would have rung a bell for the learned audience at the time. The worship of Varāha by the Vākāṭakas is evinced by the enshrined theriomorphic Varāha on Rāmagiri (present-day Ramtek Hill: Bakker 1997, 138–139).

198 After this, R and **A** insert an extra line to indicate that the speech is delivered to the king by the door guardian.

199 The words *mṛga*, *mṛgendra* and *mṛgapati* are used with reference to Varāha throughout these chapters. We have rendered these references in the synopsis with 'animal'.

200 The name Silika is not known from any other source.

201 The name Kubha is conjectured on the basis of the parallel *kārtasvanaḥ kubhaḥ* at SP$_{\text{Bh}}$ 122.17b, 138.3b and 154.3b; moreover, Kubha is also mentioned at SP 83.5c and SP$_{\text{Bh}}$ 143.13b.

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Then all the Dānavas, skilled in weapons and tested in battle, set out on chariots, horses, elephants and by foot to slay the Boar.[202]

30 Nandivardhana is praised by the sages inhabiting his body. After he has killed all the Kiṃkaras, he reaches Aśmakapura, thundering like a cloud at the end of a *yuga*. The lord circumambulates the town anticlockwise and arrives at the southern gate.[203] The Dānavas at the gate make a hallooing sound, by which the city is alarmed. He breaks and pulverises the *śataghnī* projectiles, the panel of the door, the cudgels and the *kālacakra* engines.[204]

35 The Dānavas come and shower the animal with a rain of missiles. Struck by the spears, lances and javelins, he exits the gate and withdraws to open ground. Taking him to be defeated, the Asuras follow him from behind and cut him with weapons, but steered by the gods, he springs up and fights the sons of Diti.[205]

Skandapurāṇa 103

Varāha tells the Dānavas to put up a just fight. Andhaka agrees, but Prahlāda retorts that they should not give up their own conduct. He covers Varāha with arrows; Varāha engages in battle with him. Andhaka and others pierce him with arrows. Varāha grabs the clubs of Andhaka and Vipracitti, and performs various moves. As they fight, he jumps into the air and topples the two Daityas from the sky. He crushes the Asura army. Overcome with shame, the Asuras once again surround him. (☞ p. 156)

1 Varāha addresses the Dānavas, who have reached the open ground. ‘Don’t you have any shame in fighting me, an animal, violently in battle? Or rather, you have no power, and it is false that you have conquered the gods. You are many and powerful, while I am just a single forest animal; your mind is not intent on a just fight (*dharmayuddha*). I do not have a weapon to fight with you who bear weapons. Abandon your weapons and fight with me one by one, in accordance with the rules (*nyāya*)!’

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202 A remarkable comparison follows: ‘just like the gods go to slay a demon’.

203 The circumambulation in anticlockwise direction and the arrival of Varāha at the southern gate portends the death of Hiraṇyākṣa.

204 The identity of some of these weapons remains elusive, but they are clearly weapons used at the defensive walls. Several of them are listed in *Arthaśāstra* 2.3.34, in a passage on the construction of a fort. On *yantra*s (siege engines or ballistae) and *śataghnī*s (projectiles) in this context, see Singh 1965, 112–115, and Newid 1986, 19–22.

205 The metre of SP 102.38 is Vaṃśastha.

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7 Andhaka tells the Dānavas that the animal is right.[206] They should leave their weapons behind and fight one by one.

9 Prahlāda says that the just fight proposed by the animal is unwise. Such a fight is recommended between equals, but animals are always slain with weapons; this is the proper conduct (*dharma*). How can they abandon their own conduct (*svadharma*) and adopt that of animals? They must kill the vile animal without hesitation. Some wretched god is hoping to deceive them. Where is it seen or heard that animals should fight with men arm to arm? This is that wicked Viṣṇu, resorting to deceit (*māyā*) because he has no power of his own!

16 Thereupon the Asura lord (Prahlāda) showers him (Varāha) with many arrows. Andhaka, Vipracitti and all the Daityas and Dānavas do the same.

18 Heavily pierced by the Dānavas, the god looks like the Himavat covered with sunrays. Shaking off the arrows, he advances towards Prahlāda with ease. He instantly destroys his chariot and charioteer with his tusks and hands. Jumping down from the chariot, he strikes the Daitya in the head with his flag pole. Prahlāda jumps up and hits him in the chest with a club. The god abandons the chariot and returns to his original position.

24 Andhaka, Vipracitti, Śambara and Kālaśambara pierce Nandivardhana with arrows shaped like venomous snakes.[207] As he is being pierced, he moves about in circles. He leaps like a lion; bearing the arrows, he lies flat on the ground, like a tiger; shaking off the arrows, he rises with a single foot, like a bull; like a bird, he draws circles in the sky; then, like a mountain, he stands still.[208]

29 After performing various moves (*mārga*) like this, he seizes the chariots of Vipracitti and Andhaka. Swinging them around, he hurls them to the ground, shatters them, and beats both Daityas in the head. The two raise their clubs and simultaneously hit Varāha in the head. He grabs the two clubs from their outstretched hands in anger.

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206 For the formulaic phrase *yugāntāmbudavan nidan* (‘resounding like a thundercloud at the end of a *yuga*’) in 7d, see SP IV, 20–21.

207 The phrase *śarair āśīviṣākārais* in SP 103.24c is well attested: SP 79.28c, SP 80.19c, SP 80.24c, SP 87.1c, SP 91.24c. In addition, the variant *śarair āśīviṣopamais* occurs in even pādas, in SP 106.20b and SP_{Bh} 154.42d. Except for the last instance, its usage is thus limited to the part dealing with Hiraṇyākṣa’s battles with the gods (SP 70–108), yielding further evidence for a separate authorship of this part of the text (cf. SP IV, 18–23). For the phrase *śarair saṃnataparvabhiḥ* (‘with arrows with a smooth shaft’) in SP 103.25b, see SP IV, 21, and Brockington 2000, 343. These phrases attest to the influence of the battle books of the *Mahābhārata*.

208 For a similar list of moves, see SP 106.1–5.

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33 Then Janārdana (Viṣṇu), skilled with the club,[209] performs various circling manoeuvres (*maṇḍala*):[210] throwing, discharging, running, turning round, turning back etc. Whirling around, Nandivardhana casts one club at Andhaka and another at Vipracitti. The two Dānavas sidestep the two clubs and dash towards Varāha. As they attack, Varāha strikes Andhaka with his fist and Vipracitti with his foot. Andhaka grabs his fist and Vipracitti his foot, saying 'you are done for!' Seized by them, he quickly jumps into the air. Lifting up the two Daityas, he looks like Garutman carrying the elephant and tortoise for dinner.[211] He shakes his arms and foot and shakes off the two Daityas. The two Dānavas fall to the ground, like two bolts of lightning crashing from the sky.

44 Varāha crushes the chariots of all the Daityas. He seizes one by the railing and hurls it into the ocean; another he pulverises by stamping it with his foot. Dashing chariot against chariot, foot soldier against foot soldier and elephant against elephant,[212] he leads them to Yama's abode.

47 The Daityas and Dānavas run away, but return, overcome with shame. The Asura lords look each other in the face; filled with shame, they once again surround the god in the body of a boar.[213]

Skandapurāṇa 104

The Dānavas attack Varāha, but he defeats them all. Vipracitti and Varāha fight a duel, which ends in Vipracitti being hurled onto Hiraṇyākṣa's palace. Hiraṇyākṣa asks him who on earth did this. Vipracitti tells him that the boar is no ordinary boar, but a product of Viṣṇu's sorcery. He begs him to leave the city. Hiraṇyākṣa refuses, for he wants to slay his brother's killer. He prepares himself for the fight. (☞ p. 164)

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209 The expression *gadāviśāradaḥ samyak* (33c) is repeated in 36a.

210 The club fight between Ajaikapād and Kālanemi (SP 87.27–38) has some similar descriptions. Cf. also SP III, p. 29, n. 296, for references to various wrestling moves found in the *Mahābhārata*, which include *parivṛtta* and *nivṛtta*.

211 This refers to the story of the two brothers Supratīka and Vibhāvasu, who cursed each other to become an elephant and a tortoise and were eaten by Garuḍa. See MBh 1.25.10–1.26.26.

212 The same image is used in SP 93.19.

213 The metre of SP 103.48 is Upajāti.

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1 The angry Dānavas violently stab the animal with weapons. They attack the Boar (Varāha) like deer a tiger, like elephants a youthful lion. He enters the Ocean and drinks up its water, like the fire at the Mare's Face (Vaḍavāmukha). Opening his big mouth, he also swallows the weapons of the Daityas. He then speeds to the Dānavas, like a lion towards elephants, like a *śarabha* towards lions, etc. The protector of the world (Lokapa) races towards the Dānavas, just like the distracted mind runs after the senses. On reaching them, he drives them away, like Rudra chasing cattle.[214] Some he sends to Yama's abode with his feet, others with his hands, others still with his tusk. Striking Śambara and Kālaśambara with his palm, Naraka with his foot, Hayagrīva with his fist, and Namuci and Mahāmāya with his chest, he causes them to fall to the ground.

12 Vipracitti beats Varāha's chest with his fist; Varāha strikes Vipracitti in the side. Hit by Varāha, Vipracitti strikes him in the chest with a sword. Varāha ignores the blow and beats him in the head with his fist. Sent spinning by the blow, the Daitya drops to the ground.[215] The animal approaches Vipracitti and grabs him by the foot. Whirling him round and roaring repeatedly, Nandivardhana hurls him towards the city. Being thrown by him, the Dānava lord (Vipracitti) looks like a solitary rain cloud. He crashes into the palace of Hiraṇyākṣa.[216] He collides with its watchtower, like a bolt of lightning striking the highest mountain.

21 Lured by the noise, Hiraṇyākṣa himself hastily appears and sees the Dānava chief, who is momentarily unconscious from the blow. The king revives him with cold water, fans and jewels. After he has been revived and is seated on a throne, the king questions the Daitya.

25 'Who lifted Himavat or the Earth with its oceans, which Viśvakarman could do only with a great army? Who loosed Mandara? Who conquered death? Who threw you? Who on earth is so powerful? The feat of throwing you is like lifting the Earth, loosing Mandara, and imprisoning death! Who lifted you aloft in battle, you who are comparable to Rudra, Indra and Death (Mṛtyu)? Who has this power? Who has such power of arms spoken of in the three worlds? Tell me!'

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214 This refers to the Vedic Rudra, who is feared for slaying cattle. Cf. VāP 26.134ef (*jaghāna haihayān kruddho rudraḥ paśugaṇān iva*) for the same simile. The compound *mahājaladanisvana*° ('rumbling like a great rain cloud') in SP 104.8b also occurs in SP 77.66c, SP 90.26d, MBh 8.8.36b, MBh 8.15.33b and HV App. 1 No. 42B l. 1762. Cf. further *tadā jaladanisvanaḥ* in SP 101.10d.

215 For the phrase *papāta bhūmau vegena vātāhata iva drumaḥ* in SP 104.15cd, cf. SP$_{\text{Bh}}$ 154.16cd (*sahasā bhūmau* for *bhūmau vegena*) and MBh 11.1.9cd (*papāta bhuvi durdharṣo vātāhata iva drumaḥ*).

216 SP 104.19a $\approx$ SP 100.50c.

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30 Sighing deeply and looking about repeatedly, Vipracitti speaks. 'This [power]—beyond men, gods and demons—has never been seen nor heard of before. Nobody has the kind of power that the Boar (Varāha) has. While he was cut in battle with many weapons, he did not experience suffering or pain, nor did he lose consciousness. Whatever discomfort he may feel when bitten by a mosquito, he does not experience even that when he is smitten by the Daityas and Dānavas, how much less fear them. He goes after them like a lion goes after small deer. He is neither an animal, nor a god, nor a demon: some sort of misfortune of the sons of Diti has come! I was beaten in the head by him, seized and hurled into your palace. I don't know where the other Dānavas and Daityas are. I think they have all been slain. He is invulnerable and we are weak; after hearing this, do what is beneficial for the sons of Diti! All the sages and gods can be seen in his body. I think it is sorcery prepared against you. Turn your mind away from battle and do what is beneficial for the Daityas! He is powerful and the Daityas are weak; he is immortal and we are mortal; he is unconquerable and the Daityas have been conquered. Do not send us into battle! Let us abandon Aśmakapura and withdraw to the Ocean's water. Do not look down on the animal, thinking he is only an animal; in the past, you thought the same of Narasiṃha.[217] As long as you survive, so long shall the Asuras stay alive. The sons of Diti and Danu should not perish; let us leave the city!'

47 Hiraṇyākṣa responds. 'No doubt the animal who lifted you aloft is a great being. Today I have enjoyed kingship for four thousand divine years, and the fifth [cycle of a thousand years] has come. The gods are still ruined. Why, then, having ruled without rival, should I be afraid, and enter and dwell in the water, like a serpent? If Viṣṇu has taken on the form of the Boar (Varāha), that is my business; do not fear, lord of the Dānavas! I have undecaying power and I am more powerful than him. What concern should I, who can kill an elephant, a lion and a *śarabha*, have for this animal, who out of fear of me has abandoned his own form and turned into an animal? The Boar challenges me, steered by all the gods because of fear of me, and so victory is mine. For he has hurled you forth as a messenger, hastening towards his own death. I will not rest today until I have killed my brother's killer!'

57 Thereupon he instructs his charioteer to prepare the chariot. He enters his residence to comfort his wives. Blessed by them, the son of Diti looks at them all and takes up his armour.[218]

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217 When Narasiṃha destroyed his park, Hiraṇyākṣa's elder brother Hiraṇyakaśipu wanted to present the lion to the queen as a pet.

218 The metre of SP 104.58 is Upajāti.

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Skandapurāṇa 105

Hiraṇyākṣa sets out on his chariot. Leaving the city, he sees many bad omens. When he catches sight of Varāha, he shoots arrows at him. Varāha is paralysed, but the gods heal him with *mantra*s. He attacks Hiraṇyākṣa's chariot, but the latter ties him up with snakes. Garuḍa releases Varāha from the snakes. Varāha attacks once more, but Hiraṇyākṣa pierces his heart with an arrow. Varāha falls to the ground, but the sages revive him. The gods and sages strengthen him with their *tapas*. (☞ p. 174)

1 Hiraṇyākṣa takes up his bow and arrows, and puts on protective armour. He has a yellow beard, four tusks, pointed ears, a mighty jaw, arms reaching to his knees, long eyes, the proportions of a fig tree, [the marks of] a lotus and a conch on his hands, a wheel and a fish on his feet, web-like hands, web-like feet, a horse's penis,[219] eyes like the morning sun, and is dark like a heap of collyrium. He sets out with a frown on his face.

5 At the gate, he inspects the chariot prepared by the charioteer. Measuring a thousand *nalva*s, it is furnished with ten thousand divine horses and provided with a skull staff as a flag pole.[220] He mounts the chariot, while the Dānavas shout 'victory!'[221] Standing on the chariot, he shines like a sapphire placed on a golden vessel. His diadem looks like a forest fire on a peak of Mt Collyrium.[222]

10 He commands the charioteer to set out, just like a disease commands an ailing person to die.[223] The charioteer commands the horses, just like Yama, commanded by the creator (Dhātṛ), commands the lives of men. The

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219 Several of the items in this description of the king feature in the list of the thirty-two marks of a great man (*mahāpuruṣa*). The listing of such marks is not limited to Buddhism, but representative of a shared tradition of royal ideology in ancient India. See Zysk 2016, 160–172, 195–205, with references to earlier scholarly literature and relevant sources. For 'a horse's penis', the Buddhist lists typically have 'a penis concealed in a sheath' (Zysk 2016, 198). See, however, *Mahāvastu* p. 305, l. 10, which indicates that it conveys the same idea: *kośavastiguhyameḍhraṃ hayarājasya yādṛśam*; Levman 2005, 37, for the same attribute in the *Gaṇḍavyūhasūtra*; and Powers 2009, 13, for the explanation of the Buddha's attribute by Buddhaghosa.

220 Compare the description of Hiraṇyākṣa's chariot in SP 77.58–59. For the skull staff serving as his flag pole, see SP 77.65.

221 SP 105.7cd includes a comparison with the sun on his chariot, just as in the first description of Hiraṇyākṣa's chariot (SP 77.61cd).

222 Comparisons with Añjanagiri/Añjanācala, or a heap of collyrium, to indicate a dark complexion are common in the text. Cf., e.g., SP 40.2b, SP 105.4b and $\mathrm{SP}_{\mathrm{Bh}}$ 152.4a.

223 SP 105.10cd–12 is only found in S_3. The unique similes in this passage make an original impression, and it is possible that the passage was dropped due to eyeskip from *gamanaṃ prati* to *saṃyamanaṃ prati* (ten pādas, roughly the length of one line in an old palm-leaf manuscript).

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swift horses carry the chariot to victory, just like *dharma* and *adharma* carry a dead man to Yama's abode (Saṃyamana).

13 Vipracitti is positioned on his side, just like a comet and its reflection in the sky.[224] Hiraṇyākṣa leaves Aśmakapura to the sound of conches and drums. All the Asuras accompany him, in front, at the rear and at his sides, like the planets accompanying the sun.[225]

16 As he sets out from the city, the Daitya lord observes omens foreboding danger, but he disregards them. A black snake crosses his path; a red-faced vulture alights on his flag pole; another vulture circles above his chariot; the flag pole is broken; the left side of his body trembles; the horses do not neigh; the elephants are free from rut. The Daitya sees many such fear-inspiring omens.

21 Not far from the city, the Dānava beholds the animal, fighting fearlessly. Drawing his great bow, the mighty Daitya[226] comes charging on his chariot. Scaring away the sons of Diti, Varāha runs up towards Suvarṇākṣa (Hiraṇyākṣa). The Dānava pierces all his joints with many pointed arrows.[227] Pierced by the arrows the animal no longer moves.

26 When the gods see him paralysed, they remove the arrowheads from him with special *mantra*s. Then the animal again speeds forth towards the son of Diti (Ditija). Struck by arrows, he reaches the Daitya's chariot and tries to seize it, but the charioteer turns the chariot round. The Daitya binds the animal, whose hands are outstretched, with the snake weapon;[228] he falls to the ground.

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224 We follow Bhaṭṭarāī in the relocation of SP 105.13cd. The original displacement, which must have happened at an early stage of transmission, can be explained by eyeskip between *avasthitaḥ* in 13b and 13d. A scribe may have added 13cd in the margins, which were then inserted in the wrong place in a subsequent copy of the text. We have also considered keeping the current pādas 13cd where they are in the manuscripts (i.e. after 15) and rather placing 13ab before them. A third and more radical option would be to place the current verse 13 (which already involves relocation of two pādas) after verse 14. The presence of *tasya* in 13a is much smoother when 13 is placed after 14. This would yield the most logical order of presentation: first, a verse describing Hiraṇyākṣa setting out from Aśmakapura (current 14), followed by a verse describing his closest companion, Vipracitti, at his side (current 13), again followed by a verse describing all the Asuras surrounding the chariot (current 15). This order of presentation would also be more or less equivalent to the earlier description of Hiraṇyākṣa setting out for Amarāvatī in SP 77.67–72. It would, however, involve more relocation of pādas.

225 SP 105.15 is reminiscent of SP 77.72, which, however, has the moon instead of the sun.

226 Again, the terms Daitya and Dānava are used interchangeably.

227 For the formulaic phrase *tasyāpatata evāśu* in 24a, see SP IV, 21.

228 Presumably a *mantra* weapon is intended.

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31 On seeing that he (Varāha) has fallen, the Daityas strike him harshly, but Garutman quickly releases Nandivardhana from the snakes. Once released, he jumps up, driving the sons of Diti away, and quickly attacks Hiraṇyākṣa's chariot. As he is advancing, the Daitya pierces him in the heart with an arrow.[229] The animal faints and falls to the ground.[230]

36 All the assembled gods cry out, the sages praise him, and the sun loses its light, but he is braced by the sages. Regaining consciousness, he asks the gods to reinforce him, for he cannot overcome the Daitya with so little strength. Thereupon, the gods and sages fill him with their *tapas*. Strengthened by them, his body looks like death, time and fire at the end of a *yuga*.[231] Praised by the gods and sages, shining like seven suns, he looks like Devadeva about to consume the worlds.[232]

Skandapurāṇa 106

Varāha performs various manoeuvres. Hiraṇyākṣa and Varāha provoke each other, boasting of their powers. As they start fighting again, Hiraṇyākṣa uses *mantra*s. Reciting 'homage to Rudra!', Hiraṇyākṣa hurls his spear at Varāha, frightening the gods. (☞ p. 181)

1 The god (Varāha) performs various manoeuvres:[233] he jumps like a lion, he approaches like an elephant, he swallows weapons, he slays Dānavas with trees and rocks, he moves about in the air like the king of birds (Garuḍa), he laughs in anger like the crack of a thunderbolt, he suddenly makes his appearance after making himself small.

5 Hiraṇyākṣa addresses him loudly. 'You will not escape! I will kill you and present you as a *bali* offering to Rudra! The fruit of your treacherous killing of my elder brother has come about!'

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229 For the stock phrase *śareṇānataparvaṇā* (SP 105.34b), see SP IV, 21, n. 51.

230 The simile in SP 105.35cd, 'he fell down on the ground, like Śakra's flag pole at the end of [his] festival', is shared with SP 109.20cd. Cf. also SP 76.46cd and SP 87.21cd.

231 Similes featuring the expression *yugāntāgni-* (SP 150.40c) are popular in the battle descriptions (e.g. SP 73.49d, SP 73.72d = SP 110.6b = $\mathrm{SP}_{\mathrm{Bh}}$ 114.76b, SP 80.15d, SP 98.22d, SP 107.30c).

232 The metre of SP 105.41 is Upajāti.

233 Cf. SP 103.25–28.

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8 Viṣṇu responds. ‘I have killed the Daitya (Hiraṇyakaśipu) in the form of a man-lion (Narasiṃha). Now your death is certain! Whether you go to the sky, the nether region, the mountain or the ocean, you will not escape! Whatever power, asceticism or magic you have, I will blow it all away from your body, together with your life!’

12 Hiraṇyākṣa returns. ‘When I paralysed you with arrows, the gods revived you with *mantra*s. When you were bound by the [snake] weapon, the king of birds released you. When you passed out, the gods revived you. I will slay you again! What power do you have—except for the boon of Maheśvara—even to touch me with your hand? You come to me in battle, resorting to a body consisting of the worlds and steered by them (the gods), while I am furnished with my own *tapas* and power. And yet you, together with the gods, are unable to fight or attack me. The difference between the two of us is massive indeed. If one is of high birth, wise and intent upon the path of the good, he can give up the battle, knowing himself to be defeated [by a stronger opponent]. Who but you would endure the shame of becoming an animal? Daityas don’t do this! You are not made to be my death, but I am made to be yours. The Siddhas and Cāraṇas here will behold the difference between the two of us as we fight!’

20 Hiraṇyākṣa strikes Varāha with arrows that are like venomous snakes. Though injured by him, Varāha seizes his chariot. Taking it by the railing, he hurls it along with its charioteer and horses. The horses’ halters are broken and the chariot falls apart. Hiraṇyākṣa proceeds on foot with his bow, and hits the animal with the weapon of stupefaction (*mohanāstra*).[234] The stupefaction enters Nandivardhana, but the gods remove it again with the power of *mantra*s.

26 The Daitya lord attacks with many kinds of *mantra*s, but he does not cause him (Varāha) any pain. Laughing, Varāha uproots a tree[235] and strikes the Daitya in the head. Because of the blow, the Daitya’s bow slips from his hand together with the set of five arrows. The Daityas and Dānavas wail and they hit Varāha with many weapons. He opens his mouth and devours all the weapons.

31 In anger, Hiraṇyākṣa seizes his spear, reciting ‘homage to Rudra!’ He hurls the spear, resembling the fire at the end of a *yuga*, at Varāha. When the Suras and Siddhas see it flying, they cry out loud.[236]

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234 Presumably, this is a *mantra* weapon, recited along with the shooting of the arrow.

235 The phrase *vṛkṣam utpāṭya vegena* in SP 106.27c also occurs in SP 71.42c and SP 110.10c.

236 The metre of SP 106.33 is Upajāti. Pādas ab are nearly identical with SP 85.31a and c, which are likewise in Upajāti.

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Skandapurāṇa 107

The spear hits Varāha in the heart and he falls down. Revived again by the *tejas* of Maheśvara, he pulls out the spear and sends it hurtling back to Hiraṇyākṣa. Hiraṇyākṣa then takes up his sword, but Varāha strikes it away from him. The two start wrestling for a very long period of time. When Hiraṇyākṣa's strength finally weakens, a voice instructs Varāha to kill Hiraṇyākṣa with the *cakra* of Maheśvara. He calls the *cakra* to mind and hurls it at Hiraṇyākṣa. The latter tries to ward it off with magic, but it decapitates him. (☞ p. 187)

1 As he is occupied with all the Daityas, the animal (Varāha) does not notice the approaching spear. Struck in the heart, the son of Aditi falls down, apparently dead.[237] Invisible beings wail, the oceans overflow, the sun loses its light, there is a battle between the planets, and celestial vehicles fall.[238]

5 The sages mutter prayers and Brahmā calls to mind Mahādeva. Then all returns to normal and Varāha rises up. The divine *tejas* of Maheśvara enters Madhusūdana. Tearing out the spear, Mādhava resembles a thousand fires. He strikes the Daitya in the heart with it, like Guha (Skanda) the Krauñca mountain. The mighty Asura feels no pain, like a wise man facing difficulty.

10 Tearing out the spear and casting it aside, he pulls out his sword and strikes Varāha in the head. Nandivardhana feels no pain, engulfed with blood. He looks like the Himavat, colourful with minerals.[239] With the back of his hand,[240] he strikes the sword from the Daitya's hand.

14 Thereupon, the two skilled in wrestling fight like two angry elephants, like two buffaloes, like two lions, etc. They fight each other with 'hook grips', 'rope grips',[241] throws, slaps, fists, feet, nails, tusks etc. The battle lasts for eighteen plus fourteen [divine] days plus a thousand human years, until the Daitya becomes weak.

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237 Cf. HV App. 1 No. 42 ll. 594–595, where Varāha is likewise struck in the heart by Hiraṇyākṣa's spear.

238 Several lines from this chapter are quoted in the *Adbhutasāgara*. See the apparatus for details. Ballālasena's attributions (*skandapurāṇe varāhaparājayanimittam*, *skandapurāṇe hiraṇyākṣavadhanimittam*, etc.) indicate that he knew the context of these lines in the SP.

239 The simile once again reminds us that the Boar's body is white. See n. 167 on p. 57.

240 The Nepalese manuscripts consistently have *apāhasta* for *apahasta* 'back of the hand'.

241 Since Varāha and Hiraṇyākṣa have now started wrestling, they do not hold any weapons, but the special motions of their hands are compared to weapons.

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20 On noticing that the Daitya has weakened, a bodiless voice addresses Varāha from the sky,[242] telling him that he cannot slay the mighty Daitya like this. The cruel one has been weakened by Maheśvara's *tejas*;[243] his time has come. Vaikuṇṭha must kill the Daitya king with the *cakra* of Maheśvara.[244]

24 On hearing this, Nandivardhana lets go of the Daitya king after kicking him in the chest. The Daitya resembles the sun who has been swallowed and released by Rāhu.

26 Looking at the radiant Daitya, the Bhagavat calls the *cakra* to mind, paying homage to Pinākin. All the directions glow like a firepit, there is a tremendous noise, Siddhas fall to the ground, fear enters the gods, the sages pray for well-being, the oceans dry up, snakes and birds perish, the Daityas and Dānavas enter the city, and meteors fall from the sky at the arrival of the *cakra*, the wheel of death. The great *cakra*, having razor-sharp edges, born from the water,[245] and killing the water creatures, reaches the hand of Varāha to the sound of a hundred bolts of lightning. Beholding its arrival, all beings fall to the ground and none can see anything.

34 Then the god, taking on a magnificent form that pervades the three worlds, hurls the *cakra* at the Dānava. Resembling the doomsday fire and splitting the sky, it swiftly approaches the Dānava. He strikes it with many missiles as it approaches, but the great *cakra* reduces them to ashes. Thereupon, he (Hiraṇyākṣa) unleashes magic (*māyā*): relating to fire, earth, wind and water, blinding, deluding, paralysing, blocking, crushing and other kinds.[246] The *cakra* destroys them all. When it reaches his head, it uproots his head like a mountain. The massive head falls down like the tall peak of Meru.[247] It no longer shines, just like the disc of the moon at the end of

242 For the motif of the bodiless voice from the sky, see above, SP 97.8. It remains unclear to whom this voice belongs. Hopkins 1915, 67, discusses the same motif in the Sanskrit epics.

243 The implication is that it is not so much Varāha himself who has weakened Hiraṇyākṣa while wrestling, but the *tejas* of Maheśvara that had revived him earlier (verses 6–7 above). There seems to be a slight inconsistency in the text, since Śiva had prophesised that Varāha would instantly slay Hiraṇyākṣa the moment his *tejas* would enter him (SP 98.30). This obviously leaves out the intervening period of the long-lasting wrestling match.

244 According to SP 68.10, Viṣṇu had received the Sudarśana *cakra* from Śaṃkara on Mt Svarṇākṣa. SP_{Bh} 122.11cd (see the following footnote) relates that he wielded the *cakra* fashioned by Rudra.

245 SP_{Bh} 122.11cd, in a passage where Viṣṇu is about to kill Kālanemin, likewise refers to the *cakra* as *abja*: *cakraṃ tad abjaṃ sasmāra yat tad rudreṇa nirmitam*.

246 Several of the kinds of magic listed here are well known from other sources. See Goudriaan 1978, 251–412, on the *ṣaṭkarmāṇi*.

247 Cf. HV App. 1 No. 42 ll. 599–602, where Varāha likewise decapitates Hiraṇyākṣa

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the night. Biting its lips and teeth, the head falls down like an overgrown mountain peak.[248]

Skandapurāṇa 108

The gods and sages celebrate, but the Asuras are afraid. Varāha searches for the Earth and finds her held captive under the Śaṅkha mountain. He hurls the mountain into the Ocean and re-establishes the Earth in her proper place, returning the three worlds to Indra. The sages and gods request that Viṣṇu resume his former form, but Varāha replies that he wants to enjoy the Boar form a little longer. The gods return to their abodes. Varāha enjoys himself with Apsarases in the form of female boars every day. (☞ p. 195)

1 After the Daitya (Hiraṇyākṣa) has been slain, all the gods and sages celebrate. Flowers fall from the sky and invisible drums resound. The world returns back to normal. The *cakra* disappears, and the gods, sages and people become calm and see that the Daitya has been slain. The Asuras shut the gates and stand guard at the ramparts, afraid for and protective of their lives.

6 The Bhagavat (Varāha) searches for the Earth (Pṛthivī), frightening the Asuras. He searches outside and tears up trees; he uproots mountains, crushes the divine parks, and destroys the tanks. Then he goes southward, roaring like a thundercloud when he reaches Mt Śaṅkha. In fear, the Asuras, stationed behind the ramparts, observe the animal running into all directions. He uproots the Śaṅkha mountain and finds the Earth bound and guarded by the Dānavas. He hurls the mountain into the Ocean and slays all the Dānavas guarding her. After driving away the Nāgas[249] and seizing the Earth, he departs, meeting the [surviving] Daityas and taking the jewels with him.[250]

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with the *cakra*, and the decapitated head falling down is compared to the peak of Meru struck by Indra's thunderbolt.

248 The metre of SP 107.41–43 is Upajāti.

249 The Nāgas had served as ropes for tying the Earth under the Śaṅkha mountain (SP 95.13).

250 For the motif of taking the enemy's jewels as a sign of victory, see SP 93.33.

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14 As he carries the Earth, clinging to his tusk, he looks like an elephant with a lotus plant dangling from his tusk.[251] Carrying her through the Ocean, he resembles Brahmā, who carried the Earth (Vasudhā) in the form of the Boar (Varāha) at an earlier age.[252] After he has crossed the Ocean, Nandivardhana re-establishes the Earth (Mahī) in her own place. Then Madhusūdana hands over the three worlds to Śakra, and affirms their friendship. He declares that he will slaughter any other Asuras that may become his (Indra's) enemy.

19 All the sages and gods ask him to resume his former form. Varāha replies that he has not yet enjoyed the pleasure (*rati*) appropriate to his present form. He will delight in it for a while, before becoming a god again. The gods make a circumambulation and return to their abodes.

23 When the gods have gone, Nandivardhana starts amusing himself. Thousands of beautiful Vedic Apsarases serve him as female animals (*mṛgī*) and he dallies with them. Nandivardhana amuses himself like a rutting elephant in a forest with female elephants. He delights on the bank of the Ocean like another Airāvata. The Siddhas and sages in the sky rain down flowers upon him; others praise and circumambulate him. All play divine drums continuously. Apsarases dance in front of Varāha and Gandharvas play music and sing, pleasing him. The gods, Yakṣas, Yātudhānas etc., all the princes and congregations come and behold the feast of Varāha. The joyous (*nandivardhana*) feast of Varāha takes place every day. It is frequented by sages, gods, Siddhas, Gandharvas etc.[253]

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251 This simile is strongly suggestive of early material representations of Varāha lifting the Earth, where she is depicted as a woman hanging from the Boar's tusk by her arm. A particularly striking example is the Gupta-period Naravarāha from Eran (Madhya Pradesh), currently in the Harisingh Gour Archaeological Museum of Sagar University (Harle 1974, 12, plate 26: 'one of the finest of all Indian sculptures'). Cf. also MkP 4.54: *bhūtvā purā varāheṇa tuṇḍeṇāpo nirasya ca | ekayā daṃṣṭrayotkhātā nalinīva vasuṃdharā ||*.

252 SP 108.14b (*vahan bhāti mṛgeśvaraḥ*) = 108.15b. The two verses form a pair, with 14 focusing on the Earth and 15 on the Boar. For the distinction between the cosmogonic boar form of Brahmā and the demon-slaying boar form of Viṣṇu, see n. 167 on p. 57. For further discussion, see Brinkhaus 1992 and Dokter-Mersch forthc.

253 The metre of SP 108.34 is Upajāti.

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Skandapurāṇa 109

Varāha has a son called Vṛka. He arrives at Kārttikeya's dwelling near Gaurīkūṭa and destroys its forest. Kārttikeya's Gaṇapa Kokavaktra tries to calm him down, but to no avail. Vṛka is taken captive. Kārttikeya arrives and Kokavaktra shows Vṛka to him. Skanda tells him that Vṛka should be punished. Nārada sees this and informs Varāha that his son is being tortured. The latter sets out for Gaurīśikhara amidst ominous portents. (☞ p. 201)

1 After enjoying himself for a long time, Varāha has a son called Vṛka with his wife Citralekhā.[254] Vṛka constantly roams the earth, killing living beings. He reaches the abode of Kārttikeya on the Himavat near Gaurīkūṭa.[255] Unwitting, he tears up all kinds of magical trees and digs up the hills with precious stones and minerals.[256] He ravages Kārttikeya's forest.

7 Attracted by the noise, a Gaṇapa of Skanda called Kokavaktra comes out.[257] Observing the big, handsome cub, Kokavaktra addresses him with a smile. 'Whose son are you? Don't you know that this is Skanda's home, beloved by the gods and worshipped by the Gaṇeśas? Kumāra has gone to Mandara and he has instructed me to protect it. I am pleased with your form and power; if you stop, I will repair what has been broken. I will speak up for you so that the god will not be angry, and make you a Pravara.'[258]

15 Vṛka retorts to Kokavadana that he is afraid neither of Kumāra nor of him. Kumāra and his Gaṇeśvaras do not have the power that he has. They should show their strength. He will utterly destroy the forest. Thereupon, he tears up a tree and throws it at Kokavaktra. Laughing, Kokāsya takes up the tree and strikes Vṛka in the head with it. Destabilized by the blow, Vṛka drops to the ground, unconscious. Kokāsya laughs, ties him up with

254 Citralekhā, a well-known Apsaras, must be one of the Apsarases who turned into female boars (*mṛgī*). She is not known as the wife of Varāha from other sources.

255 On the possible location of this mountain peak, see Bisschop 2006, 184–185, and SP III, 5-6, n. 9. Gaurīkūṭa, also called Gaurīśikhara, is named after Devī, who performed *tapas* there to be fair-coloured (*gaurī*). Its Māhātmya is given in SP 69.

256 For SP 109.5cd, cf. SP 28.16ab and SP 34.23ab.

257 The name of the Gaṇa Kokavaktra/Kokamukha 'Wolf-faced', in combination with a story about Varāha, has led several scholars to speculate about a possible connection with the deities Śvetavarāhasvāmin and Kokāmukhasvāmin mentioned in the Dāmodarpur copperplates from Bengal (Sircar 1971, 275ff.). See Granoff 2004, 135–136; Bakker 2014, 245–246; and Kropman 2019, 115–116. Copperplate 5 mentions that these two deities, imported to Koṭivarṣa, had their original home in Nepal (*himavacchikhare*).

258 Kokavaktra addresses Vṛka as *sūkareśvara*, which indicates that he is a boar just like his father. For 'Pravara' (more or less the equivalent of a Gaṇa), see SP II B, 75, n. 262.

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ropes and leads him to the dwelling. When his fellow animals see Vṛka taken captive, they flee in fear for their lives.

23 At this moment, Kārttikeya arrives on his peacock, surrounded by Gaṇapas. Kokavaktra updates him and shows him Vṛka taken captive. He tells him that Vṛka is known to be the son of the one who in his Varāha form killed Hiraṇyākṣa. Since he, together with his companions, destroyed the forest, he (Kokavaktra) tied him up with nooses. He (Skanda) should now deal with him.

27 Skanda replies that he cannot let him go, for the word of his release would reach the rest of the world. Deva will for sure say that he is frightened, inasmuch as he has released the son of Varāha, who has behaved badly. Sthāṇu has told him that he should show no mercy on Varāha's body when he challenges him in battle.[259] He has given him the *saṃvartikā* spear, which destroys all weapons. The villain (Vṛka) should be seized quickly and bound with force in public.

32 Thereupon Skanda's Gaṇanāyakas tie him up and torture him outside. He wails like a man in hell.

34 Nārada sees this and informs Varāha that his son Vṛka is being tortured by Kārttikeya's servants. Because of his childish nature, Skanda does not bend to the god who strives for the good of the world; holding himself to be more powerful, he has captured his son. He should go and release him!

39 After hearing Nārada's speech, Varāha roars in anger and a destructive fire shoots forth from his eyes. Rising up from his seat, he sets out for the Peak of Gaurī. Causing the earth to tremble, he proceeds unimpeded while seeing ominous portents. A snake cuts his path, and when his tusk fells a tree it drops on the ground. Blood flows from his mouth, his heart quivers, while he has an apprehension that blocks his speed. Opposing winds blow and he falls with his chest to the ground. Thinking about his son, he starts sweating heavily. He proceeds on his way, disregarding the portents. Observing the scene, the gods prepare worship in heaven. He goes to Gaurīśikhara, accompanied by Siddhas, Yakṣas etc.[260]

259 Apparently, Skanda has already been warned about Vṛka and Varāha on his visit to Mt Mandara.

260 The metre of SP 109.48 is Upajāti.

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Skandapurāṇa 110

Kārttikeya teases Vṛka. Varāha arrives and starts fighting. His *cakra* has no effect on Kokāmukha, so he abandons it. Kārttikeya strikes him in the heart with the *saṃvartikā* spear. Viṣṇu gives up his Boar body through yoga. He goes to Śiva and praises him. Śiva is pleased and grants him a boon. Viṣṇu requests that he teach the gods the Pāśupata observance. (☞ p. 210)

1 Kumāra leaves his dwelling to play with the Gaṇapas. He brings Vṛka and sets him free, laughing, but then he catches him again, releases him and catches him yet again. While he is playing thus, Varāha arrives. He seizes a rock and hurls it at Kārttikeya. Kokāmukha captures it in flight.[261] Thereupon the lord (Viṣṇu) hurls his *cakra* at the Gaṇa (Kokamukha), but it does not reach him and returns [to Viṣṇu]. Viṣṇu rejects the *cakra* with contempt and the *cakra* quickly returns home.[262]

10 When the *cakra* has gone, Nandivardhana pulls out a tree and strikes Kumāra with it. The Fire-born One (Analātmaja) pays no attention, but hurls the *saṃvartikā* spear in anger. Burning and roaring, the spear advances to kill Varāha. Nandivardhana strikes the spear mid-air with many kinds of weapons. The spear reduces them all to ashes and penetrates his heart. He then abandons his body through yoga and takes on another one.

16 When the best of the gods has taken on his old body, he goes to Bhava's mansion, accompanied by all the gods. There he sees Mahādeva seated on a golden throne, with Pārvatī by his side and surrounded by many Gaṇas who are dancing and singing. On seeing Śaṃkara, Viṣṇu starts praising him with hymns and speaks sweetly.

21 'I have slain Hiraṇyākṣa, after taking on the Varāha form, strengthened by your *tejas*. You are the eternal cause of creation and destruction; by you all the world is pervaded; thanks to your grace I, Brahmā, Śakra and all the other gods are worshipped in the world. When you are pleased, we all are pleased, but when you are angry, our destruction is nigh.'

25 Śaṃkara says that he is pleased with Viṣṇu's devotion and his endeavour for the gods—he may choose a boon! Viṣṇu requests that he teach [them] the Pāśupata observance, by which they may slay the Daiteyas and be free

261 The metre of SP 110.5 is Upājāti. Kokāmukha is *metri causa* for Kokamukha. Pāda a has several close parallels in the text: SP 85.31a, SP 106.33a and SP_{Bh} 136.17a.

262 Presumably, the *cakra* returns to Maheśvara, for it was earlier referred to as Maheśvara's *cakra* (SP 107.24).

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from suffering and grief.[263] Deva promises to tell them the secret Pāśupata observance, by which they will attain their desires. Having spoken thus, Devadeveśa goes to heaven and takes leave of Devī. Śarva, mounting the bull, goes to Mt Sumeru to teach the observance.[264]

Skandapurāṇa 111

The Mothers of the World approach Devī and ask her to instruct them in *dharma*. Devī teaches them about various kinds of donations, such as the gift of food, that of water and that of a cow. She explains in detail how the gods are present in all the body parts of the cow. (☞ p. 216)

1 Vyāsa wants to know what Mahādevī did after Mahādeva had gone to heaven. Sanatkumāra tells him that the Mothers of the World approached her:[265] Mālinī, the daughter of Bharata (Agni);[266] Śubhāvatī, the daughter of Parjanya; Sāvitrī; Gāyatrī; Durgā; Śrī; Kīrti; Lakṣmī; Dhṛti; Prajñā; Khyāti; Diti; Danu; Aditi; Siṃhikā; Khaśā; Rākā; Kuhū; Sinīvālī; Anumatī; Gaṅgā, Sarasvatī and other holy rivers; and the wives of sages, gods, Yakṣas, Rakṣases, Uragas, Khagas and Gandharvas. They all pay homage to Pārvatī and ask her about *dharma*: 'By what *dharma* or *tapas* does one obtain abundant and undecaying merit?' Devī promises to relate it, for their benefit and that of the worlds.[267]

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263 The phrase *yadi tuṣṭo 'si no deva yadi deyo varaś ca naḥ* in SP 110.27ab is a common stock phrase in the text. See SP I, 30 (with reference to variants).

264 The metre of SP 110.31 is Puṣpitāgrā.

265 Some of the Mothers listed here also appear in LiP 1.103.4–7, in a list of Mothers attending Śiva's wedding.

266 Bharata is another name for Agni.

267 As befits the setting of the instruction, Pārvatī addresses the goddesses as a group (*suvratāḥ*). In the following passage, however, the vocative singular is used in the S manuscripts (*devi*: 16c, 27b, 28e etc.). This suggests that the original teaching may rather have involved the instruction of Pārvatī by Śiva. The text seems to have been adopted from another source, without having been redacted properly. The S manuscripts return to the plural only later on in the chapter (starting with *devatāḥ* in 94d). Furthermore, in 78c, the addressee is Vyāsa (see note ad loc.). R, **A** and SP_{Bh} have, each in their own way, removed the vocatives singular and replaced them with vocatives plural. In the next chapter, where Devī continues the instruction, the vocative plural is used consistently throughout. See also Introduction, p. 7.

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10 There is no higher gift than the gift of food.[268] It is supreme because beings are produced from food. He who gives food to a Brahmin obtains all desires and is worshipped in heaven (Tripiṣṭapa). He obtains an aerial vehicle that shines like the sun. When he becomes a human being again, he is reborn with a handsome appearance and to a rich family. A man who gives daily, according to his capability, attains the world of Prajāpati. He who gives proper food to a Brahmin only once, enjoys it a hundred- or a thousandfold in the worlds [hereafter] and becomes happy in the present. But he who gives food that is unclean and held in disregard, receives the same food in great amounts, while he is being tortured by Rākṣasas in hell. When he is reborn as a human again, he becomes a wealthy *mleccha* and feasts like a god.[269] There is nothing higher than food. Food is Prajāpati, which is the year, which is the sacrifice, and in sacrifice everything is established.[270] All beings are produced from it. Therefore food is taught to be supreme. There is no higher gift than the gift of food. It is praised because beings are produced from food.[271]

22 Next follows the fruit of one who gives cool and fragrant water to Brahmins. Ascending on a vehicle shining like the sun, he goes to the world of Varuṇa. Having lived there for eighty thousand years like a god, he is reborn rich to an eminent family. He who gives a vessel full of water to a Brahmin enjoys water and goes to heaven. He who gives vessels filled to the brim becomes a vessel of enjoyment and saves his ancestors from danger. He who creates a water tank saves his various ancestors[272] and traverses the sky for six million years like a god. When he returns to the human world he becomes rich and is born as a royal personage, a donor and sacrificer. A man who digs a well and gives it to Brahmins, decorating it with eight flags, a flag pole, a victory banner and flowers, rescues his ancestors and goes to the world of Varuṇa.

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268 Parts of the opening verse of this section, praising the gift of food, have parallels in other texts (e.g., MBh 6.25.14a (= BhG 3.14a), MtP 83.43c, BḍP 2.16.52a and VDhP 3.315.1c). Extensive parts of this chapter are quoted by several Dharmanibandha authors, including Aparārka (Commentary on the *Yājñavalkyasmṛti*), Lakṣmīdhara (*Dānakāṇḍa*), Ballālasena (*Dānasāgara*), Hemādri (*Dānakhaṇḍa*), Caṇḍeśvara (*Kṛtyaratnākara*) and Govindānanda (*Dānakriyākaumudī*). For details, see the register of testimonia in the edition and our discussion in the Introduction (p. 29).

269 The logic seems to be that although the gift of food leads to the enjoyment of food, the man experiences hell and is reborn among the *mleccha*s because the food he gave was impure.

270 This homology goes back to the *Śatapathabrāhmaṇa*; cf. Gonda 1984, 89.

271 SP 111.21abc repeats SP 111.10abc.

272 SP 111.28c is hypermetrical (the first two syllables are counted as one *guru*).

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33 Next follows the fruit of one who gives gold,[273] land, sesame or jewels to all beings. He reaches Indra's world on a big vehicle and rejoices like a god. Descending from there, he is reborn as a king in an eminent family.

36 A man who plants a tree rescues his ancestors on the path of the moon. If he gives it to Brahmins and buys it back again, he rescues his ancestors for as many thousands of years as there are flowers and fruits of that tree enjoyed by living beings, and when he dies, he attains Soma's world. He who gives fruit to Brahmins becomes blessed with fruit. He who gives wood to Brahmins in winter gains Agni's world.

42 He who gives a golden vessel adorned with jewels rejoices in heaven on a vehicle with hundreds of Apsarases; if he gives a silver vessel, he reaches the position of the Gandharvas and rejoices with Urvaśī; if a copper vessel, he becomes a Yakṣa of Yakṣarāja (Kubera).

45 He who gives a house provided with all pleasures attains the world of Brahmā. After he has dwelt there for forty million years, he is reborn as a rich and generous householder.

47 He who gives herbs and grain attains Soma's world.[274] After he has stayed there for seven thousand years, he is reborn as a rich man.

49 He who gives a fertile field enjoys a field as a man and attains the world of Prajāpati.[275] He who gives land to a Brahmin traverses all the worlds on a radiant vehicle for many thousands of years. On becoming a human being again, the earth yields all he desires.

52 He who gives a garment to a Brahmin lives happily in Vairāja (i.e., the world of Virāj) for ten million years. He who gives a seat to a Brahmin obtains a kingdom and reaches heaven. He who gives a bed obtains many loving wives. He who gives a girl to a Brahmin lives in the world of the ancestors (*pitṛ*) for one million years. When he is reborn again on earth, he obtains devoted wives and offspring.

57 He who gives a horse speckled with gold attains the world of the Gandharvas.[276] He who gives a chariot, a horse, an elephant, a female slave, a

273 Two types of gold are mentioned: *hiraṇya* and *heman*. The first may refer to raw gold and the second to fashioned gold. Cf. Meulenbeld 1999, IB: 178, n. 563, with reference to the *Carakasaṃhitā*.

274 The unmetrical reading adopted in 47c presumes that °*samṛddhaṃ* would have been pronounced °*samriddhaṃ*. The different variants may have arisen from different attempts to repair this.

275 The implicit meaning may be that a man (*pumān*) enjoys a woman's body (*kṣetra*) and begets offspring (*prajā*) on her.

276 After verse 57, the *Dānakriyākaumudī* consecutively quotes six more pādas attributed to the *Skandapurāṇa*: *yāvanti tasya lomāni tāvadvarṣaśatāni ca* | *śvetañ ca datvā viprāya phalaṃ daśaguṇaṃ labhet* | *vaḍavāyāḥ pradānena śvetatulyaṃ phalaṃ smṛtam* | (DKK p. 83).

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girl and a house, along with land, is reborn on earth as a king. The earth turns into a cow, yielding all desires.

60 Next follows the fruit of one who gives a 'water cow' (*jaladhenu*): a water shed, a hostel, a tank or a well.[277] He should fill water pots adorned with garlands, and worship Brahmins, provide bowls of sesame seeds along with food to their satisfaction, pay an abundant fee (*dakṣiṇā*), and make them touch the [cow].[278] He should say: 'Let these cool and auspicious waters gratify my ancestors! Let the ancestors be desire-givers!' After he has thus given the cow and bought her back again, he should bring her to the water shed. He should bathe and give bowls of sesame seeds, a pair of garments, gold and fruit to the Brahmins. 'Cows produce ghee; ghee is rooted in the earth; ghee is fire and the gods; may ghee be given to me!'[279] One who has given thus, according to these rules, attains Brahmā's world.

67 If a man gives, in addition to a milk vessel, a cow with calf, decorated with golden horns and silver hooves, dressed in a linen cloth, etc.,[280] having gratified the Brahmins, then the gods enter the cow's limbs at the time of the donation:[281] Brahmā, the top;[282] Śakra, the bottom; Candra and Āditya, the eyes; Vāyu, the nose; Vahni, the mouth; Soma, the tongue; the directions, the ears; the Rudras, the head; the Lokapālas, the feet;[283] the mountains, the bones; the seven oceans, the stomach; the Ādityas, the neck;[284] Gaṅgā, the dewlap; the Vasus, the flank; Prajāpati, the generative organ; the bathing places, the urine; Śrī, the feces; the Nāgas, the entrails; the Sādhyas and all the worlds, the tail; the Mantras, sacrifices, gifts, observances, Ṛṣis, asterisms, planets, stars, Gāyatrī, Triṣṭubh, Jagatī, Paṅkti, Anuṣṭubh, Ṛc, Yajus, Sāmans, Ātharvaṇa, the Mothers of the World, clouds, rain, Dharma, Nārāyaṇa, Bhūtas and rivers, the pores

277 The gift of the water cow, which is one among several donations of 'cows' made of different substances, is attested in a range of sources, including AVPariś 9.3.2, MBh 13.70.36–41, VDh 88.1–12, VarP 100 and VDhP 3.309. See also Brick 2015, 143–152. The connection with different water structures as prescribed in the SP does not, however, seem to be attested elsewhere. Brick interprets this passage differently and connects *kṛtvā* in 61a with 60cd.

278 The water pots represent the cow. See Brick 2015, 149, n. 10. The Brahmins bless the 'cow' by touching the water pots.

279 Cf. VDh 87.15: *ghṛtam agnir ghṛtaṃ somas tanmayāḥ sarvadevatāḥ | ghṛtaṃ prayacchatā dattā bhavanty akhiladevatāḥ* ||

280 For the golden horns and silver hooves, see, e.g., *Yājñavalkyasmṛti* 1.204.

281 The presence of the gods in the various limbs that make up the cow recalls the creation of the body of Viṣṇu as the Boar (SP 98.1–18) and the earlier story of Vṛṣabha (SP 33.116–129).

282 The following passage, connecting the various parts of the cow's body with different deities, is quoted only in the *Dānasāgara*.

283 The dual *pādayor* used here may be an authorial error. The reference should equate the four feet with the four Lokapālas.

284 The interpretation of *tapanāḥ* (suns, i.e. the Ādityas?) is uncertain.

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of her skin; Yakṣas, Rākṣasas, Piśācas, Pakṣins, sacrifices and fees, Apsarases, Gandharvas and other great beings, the horns;[285] the fruits and destinations of gifts and sacrifices, the calf, which consists of all the gods.

80 With both hands, he should give the Brahmins the cow inhabited by all the gods. He should give *kuśa* grass, *suvarṇa* seeds,[286] sesame seeds and white mustard, along with water,[287] while reciting: 'I present the dairy cow consisting of all the gods to the imperishable cause of all the worlds!'[288] When he has thus given away the cow, she will save him wherever he is reborn, and she will yield his wishes and grant him all worlds and all knowledge. He will rejoice in all worlds in her company, and when he is reborn, he will have recourse to her. Born together with her, he will have a thousand cows, be rich, and have many sons.

87 He who gives a two-facing dairy cow,[289] according to the above-mentioned rule, will remember his former births. If he gives a cow to Brahmins, in whatever way,[290] the cow will save him from hell.

89 He who gives a black antelope's skin to a celibate ascetic attains the fruit of [giving] the earth and reaches yoga.[291] He who provides a habitation for yogins attains the fruit of an Aśvamedha, Aptoryāma, Pauṇḍarīka and Gosahasra,[292] and after attaining the highest recollection, acquires yoga. He who gives a water jar to a Brahmin reaches constancy in *dharma*. He who rescues a diseased and destitute sage is released from the sin of killing

285 The vocative addressing Vyāsa instead of Devī, in 78c, is unexpected. See Introduction, p. 8.

286 We are unsure about the referent of *suvarṇa* here.

287 Presumably, this refers to the water contained in the pots, which is poured into the hands of the donee.

288 The dative in the *mantra* probably refers to Brahman, of which the Brahmin is the earthly representative. The *Śabdakalpadruma*, s.v. *ṣoḍaśadānaṃ*, cites a *mantra*, attributed to the *Śuddhitattva* (of Raghunandana), to accompany the gift of a cow. Its last verse shows striking correspondences with the present *mantra*: *sarvaloka-nimittāya sarvalokam api sthirām* | *prayacchāmi mahābhāgām akṣayāya sukhāya ca* ‖.

289 The term *ubhayatomukhī* refers to a pregnant cow: her own face faces forward, while that of the calf faces backward. See Kane II, 879–880.

290 This meaning of *yathātatham* is not recorded in the dictionaries.

291 After verse 89, the *Dānasāgara* consecutively quotes one more verse attributed to the *Skandapurāṇa*: *sasamudraguhā tena saśailavanakānanā* | *caturantā bhaved dattā pṛthivī nātra saṃśayaḥ* | (DS p. 529). This verse is not found in our text but occurs (with small variations) in several other texts, including ViS 87.9, VDh 46.17, MtP 205.5 and MBh 14 App. 1 No. 4 ll. 1929–30.

292 The Aptoryāma is one of the seven types of Soma sacrifices (Kane II, 1206), and the Pauṇḍarīka is a variant of the Agnicayana involving the gift of ten thousand horses (Knipe 2015, 225–226). The Gosahasra is one of the *mahādāna*s (see e.g. AVPariś 16).

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a Brahmin. He who gives gold to a poor Brahmin acquires the fruit of ten Aśvamedhas.[293] He who gives all these gifts becomes a world emperor.

96 He who hears this, who gives according to his capability, and who recites it goes to heaven (Tripiṣṭapa).[294]

Skandapurāṇa 112

Devī instructs the goddesses in various kinds of fasts and their fruits. She also teaches them the general paradigm for fasts, as well as different kinds of penance. All these fasts are prescribed for men, but women can also perform them if their husband gives them permission.

After the instruction, Devī and the Mothers go and see the forest of Mt Mandara. Devī sees a young aśoka tree and decides to adopt him as her son. At this moment, Andhaka arrives. Stunned by the sight of Devī, he does not pay obeisance to her. Prahlāda warns him that this is Umā, the wife of Śiva. Devī disappears and the Asuras wander around Mandara. They see the Seven Sages and decide to eavesdrop on them. The sages talk about the Asuras, who have been destroyed because of their violation of *dharma*. Dhātṛ, Vidhātṛ and Kṛtānta arrive from Brahmaloka. They report that Dhātṛ had told Kaśyapa about the future affairs of the Devas and Asuras. The sages want to know about this as well and Kṛtānta is charged with narrating it. (☞ p. 236)

1 Devī tells the goddesses that she will explain how, without donation, one acquires the same merit (*dharma*) through fasting (*upavāsa*).[295]

2 By eating once a day during the month of Mārgaśira, one obtains cows;[296] during Pauṣa, one obtains many virtuous sons; during Māgha, one obtains dear wives; during Phālguna, one reaches affection of one's wives; during

293 Before verse 94, the *Dānasāgara* quotes one more verse: *brāhmaṇasya viśuddhasya suvarṇaṃ yaḥ prayacchati | suvarṇānāṃ śataṃ tena dattaṃ bhavati niścayaḥ |* (DS p. 419).

294 In contrast to the other chapters in this volume, the final verse of this chapter is written in the same metre as the rest of the chapter.

295 Like the previous chapter, this chapter is quoted extensively by several Dharmanibandha authors: Aparārka (Commentary on the *Yājñavalkyasmṛti*), Lakṣmīdhara (*Dānakāṇḍa*, *Vratakāṇḍa*), Caṇḍeśvara (*Kṛtyaratnākara*), Śrīdatta (*Samayapradīpa*) and Hemādri (*Dānakhaṇḍa*, *Vratakhaṇḍa*). See the Introduction, p. 29 f., and the apparatus of the edition for details.

296 Here starts the section on *ekabhakta*, a *vrata* that involves eating only once a day (cf. Kane V, 100–101). See also MBh 13.109.17–29, which may be a kind of model for this section.

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Caitra, one is reborn with a handsome appearance and to a rich family;[297] during Vaiśākha, a man reaches eminence, [becoming] wealthy and respected; during Jyeṣṭhamūla, he becomes the eldest (*jyeṣṭha*) brother and acquires much wealth; during Āṣāḍha, one becomes a minister to a king and attains rich pleasures; during Śrāvaṇa, one becomes a commander of an army and is born strong; during Bhādrapada, one is born rich; during Āśvayuja, one's merchandise, agriculture and cattle thrive; and during Kārttika, one obtains the result of a horse sacrifice and is exalted in the world of Vahni (Agni).

13 He who eats once a day for as long as he lives goes to the world of Śakra; doing this for a year, he comes to rule the earth like Mahendra.[298]

15 He who fasts for one day and one night attains the fruit of [giving] ten pieces of gold;[299] he who fasts once a month becomes purified, virtuous and wise; he who fasts on the 14th and 8th of each fortnight for a full year does not go to hell and will not see Yama; he who fasts for three days each month reaches the world of Kubera and finds supreme happiness.

20 He who eats with restraint after the 4th day [of fasting] reaches the position of the Gandharvas and delights in heaven like Śakra; after the 5th, the world of Vāyu; after the 6th, the world of Varuṇa; after the 7th, the world of Āditya; after the 8th, the world of Viṣṇu. If he eats with restraint after the 9th day, one roams with the Vasus; after the 10th, one attains the fruit of a ten-day sacrifice, becomes equal to the Aśvins, shining like the sun, and upon becoming human again, attains ten wives and undiminishing gold, and does not die at the wrong time; after the 11th, one attains the fruit of an eleven-day sacrifice, and acquires the position of a Gaṇa of Rudra for 108 years, after which he becomes a Brahmin and is reborn on earth as a sacrificer; after the 12th, one attains [the fruit of] a twelve-day sacrifice and reaches the world of Śakra, after which he is reborn on earth as a king, a royal personage or a rich man; after the 13th, one enters the abode of Bhṛgu,[300] and when he becomes human again, he is reborn to a wealthy family; after fourteen days, one reaches the world of the Tuṣitas and becomes a Gaṇapati.

35 He who fasts for half a month becomes the equal of Devarāja (Indra) in heaven and is reborn on earth as a great king. He who fasts for a month will be surrounded by Apsarases on a celestial vehicle, worshipped like a

297 SP 112.5cd ≈ SP 111.13cd.

298 The order of these two verses is reversed in SP$_{\text{RA}}$ (and in the testimony of the *Samayapradīpa*), which is indeed more logical.

299 Here starts a new section on fasting (*upavāsa*/*kṣapaṇa*).

300 The abode of Bhṛgu (*bhārgavaṃ sthānam*) is not known from any other source, but it is clear that it should be some divine world. Perhaps Bhṛgu here refers to Śukra, i.e. Venus.

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god, and reaches eternal happiness. He dwells for many myriads of years in all the [divine] worlds. Upon reaching the residence of Brahmā, he is honoured by Brahmā and dwells in Brahmā's world like Brahmā. When he returns again [to earth], he becomes a superior Brahmin and attains yoga. After becoming a supreme yogi, he becomes a Gaṇapati of Śambhu.

40 Now they should hear the meritorious precept (*vidhi*) of all fasts (*upavāsa*). The wise one should fast after he has had himself consecrated. He should bathe at the three junctures and offer oblations. Restrained, reciting the Gāyatrī, the purificatory (*pavitra*) [*mantra*s] and the collections (*gaṇa*) of Rudras,[301] sleeping on the bare ground strewn with *kuśa* grass, avoiding women and Śūdras, he should eat, free from sorrow and envy. He should feed Brahmins on all days during his fast. At the completion of his fast, he should honour a hundred or a thousand Brahmins according to his capability, give sacrificial food, cows and clothes, and provide each [Brahmin] with a bowl of sesame seeds and gold. He will get a fruit hard to obtain by other observances.

47 If he releases a dark bull, or a different kind, the man will gratify his ancestors.[302] He will delight in heaven for as many thousands of years as there are hairs on the bull. He who gives bowls of black sesame seeds[303] to Brahmins on the day of the new moon will gratify his ancestors, attain the world of the ancestors (*pitṛ*), and find long-lasting happiness.

51 The precept of fasting has been told; now they should hear the precept of the Cāndrāyaṇa [penance]. The one who performs the Cāndrāyaṇa as taught[304] will reach the world of Soma and become equal to Soma. He who performs the Prājāpatya, once or many times, will be honoured like Prajāpati in his (Prajāpati's) world. He who performs the Sāṃtapana penance (*kṛcchra*) rescues himself from difficulty (*kṛcchra*) and goes to the world of Agni. He who performs the Mahāsāṃtapana becomes omniscient and attains the world of Brahmā. He who performs the Tulāpuruṣaka is released from all sin and goes to heaven. With the Atikṛcchra, a man proceeds to the abode of Śarva; with the Kṛcchrātikṛcchra, he attains the

301 Rudra *mantra*s are referred to elsewhere in the text as well. Cf. SP I, 98, n. 119. The reference may be to the Śatarudrīya or to the repeated *japa* of 'Rudra'.

302 On the release of a bull (*vṛṣotsarga*) as a Śrāddha rite, see Kane IV, 539–542. As described in the sources assembled by Kane, following the death of a man, a bull should be driven away together with four cows. Nobody should be allowed to seize or use the bull. In our text, the release of a bull is presented as part of the *upavāsavidhi*. See also Einoo 2004.

303 Cf. the comment of Lakṣmīdhara and Hemādri after the quotation of verses 49 and 50: *kṛṣṇānāṃ tilānām iti śeṣaḥ*.

304 In fact, no description of the Cāndrāyaṇa has been given. Perhaps the intended meaning is 'as prescribed in the Dharmaśāstra'. For the various penances described in this paragraph, see the glossary of *prāyaścitta*s in Kane IV, 130–152.

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position of a Gaṇapati. But if he performs all the penances, he attains whatever he desires. He who is devoted to whichever penance becomes successful because of it and reaches divinity.

60 A man who lives on milk for a year and consumes barley prepared with cow's urine, oil cake, fruits or food that is not pungent and does not contain salt attains the fruit of a horse sacrifice and reaches the world of Brahmā. Freed of all sin and bonds, he travels on a radiant vehicle like Brahmā.

63 He who performs these various [fasts] for as long as he lives attains the worlds he desires, liberation or supernatural power. All these donations and austerities are prescribed without *mantra*s for Śūdras;[305] thus Prajāpati has declared. They do not attain sin.

67 For women, a husband is god and is held to be the highest *dharma*. If she is allowed by him and performs this *dharma*, she will acquire its fruit. But if she performs it without being allowed by him, she will not obtain its fruit, but the fruit of an unfaithful wife. However, if she is allowed by him, performs the *dharma*, and grants it to her husband, her merit will be endless. She will acquire whatever she longs for in this world or the next, and be reborn as a beloved wife. Her husband will be under her control; she will be dear to him and bear sons.[306]

73 The Mothers of the World honour Mahādevī and tell her that she has told the *dharma* by which one gains a very great result. Now they will explore the mountain's forest with its many birds and flowers. Thereupon Devī sets out with the Devamātṛs to see the divine forest of Mt Mandara. As she wanders around and beholds its peaks, waterfalls, lakes and ponds, and seeing Nandin standing at her side,[307] the Mountain Daughter (Giri-

305 Śūdras are excluded from the Veda, so they have no access to the *mantra*s. However, as indicated here, they can perform these fasts without *mantra*s and still gain merit. Cf. MaS 10.127 (referring to Śūdras): *dharmepsavas tu dharmajñāḥ satāṃ vṛttam anuṣṭhitāḥ | mantravarjaṃ na duṣyanti praśaṃsāṃ prāpnuvanti ca* ||.

306 After SP 112.72, the R and A recensions have two more pādas, followed by a closing verse and a chapter colophon, after which there is a long passage on the observance for women (*strīvrata*) as told by Brahmā to Śatarūpā ($\mathrm{SP}_{\mathrm{RA}}$ 112.1). This is followed by a passage, only attested in R, in which Mālinī tries to cheer up Pārvatī by pointing out the beauties of the forest ($\mathrm{SP}_{\mathrm{RA}}$ 112.2). After this, the R and A recensions continue to have a very different and expanded text, although practically all verses from the S recension are paralleled here and the passage in general follows the same storyline ($\mathrm{SP}_{\mathrm{RA}}$ 112.3). All three recensions are more or less the same again from SP 112.103 until the end. See the Introduction and $\mathrm{SP}_{\mathrm{RA}}$ 112.1–3 for details.

307 The connection between pādas abc and pāda d in verse 78 is unsmooth, with the reference to Nandin appearing out of the blue. A similar phrase occurs in $\mathrm{SP}_{\mathrm{Bh}}$ 159.2c (*pārśvasthaṃ nandinaṃ tatra*), which is striking because it forms part of the continued *aśoka* tree episode. There Śiva instructs Nandin to make the proper

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jā) is pleased. Thereupon Devadevī[308] sees a blossoming young *aśoka* tree making an *añjali* with hundreds of reddish buds. She experiences great delight and declares that the tree shall be her son. If Svayambhū (Śiva) allows her upon his return, she shall adopt the *aśoka* tree as her son.[309]

82 A terrifying omen occurs. A great wind uproots the mountain's trees. Andhaka reaches Mandara, coming from Pātāla, in the company of thousands of Daityas and Dānavas.[310] He beholds Devadevī, attended by her friends. The stupefied Daitya does not make obeisance, but only gazes at her.[311]

86 When Prahlāda sees him staring at the Mountain's Daughter, he addresses him. 'This is Himavat's Daughter, the Mother of the World, known all over as Umā! The one whose son Brahmā became,[312] who grants boons to us and to the gods, who permeates all living beings, by whom this world is supported—she is the wife of that god, Parameśa! She is capable of burning, withdrawing or throwing this world into hell in an instant. Why, foolish Daitya, do you not make obeisance to her?' As the enemy of the gods is speaking properly (*dharmayukta*) in this way, Devī disappears, along with the goddesses.

93 The Daityapas start wandering around the great mountain. They see the Seven Sages (Saptarṣi) at a waterfall. Andhaka asks Prahlāda who they are and why they have come together there.

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arrangements so that Pārvatī can adopt the tree. It is conceivable that these parts belonged together at an earlier stage in the text's composition.

308 This epithet of the Goddess, introduced here for the first time in the text and reoccurring below (SP 112.84c), is used once more much later in the text, when the narration of the *aśoka* tree's adoption ceremony is resumed (SP_{Bh} 158.69a), thus connecting the two passages.

309 The ceremony of the *aśoka* tree's adoption by Devī forms the subject of SP_{Bh} 158–162. In SP_{Bh} 158.69–71, Devī tells Śiva that while he was away and she was walking around Mt Mandara, she saw a young *aśoka* tree that she desired to adopt as her son. In the ensuing dialogue, she asks Śiva for permission, reiterating the above teaching that a woman can only gain merit through actions that are allowed by her husband. SP_{RA} 112.3.16 adds the significant detail that the tree will remove Devī's grief at not having a son. This conforms to the story told in SP_{Bh} 158, which mentions Devī's not having a son (*aputrā*) two times (158.63a, 158.74c). See Introduction, p. 19.

310 The R and A recensions include a long list of the Asuras that accompany Andhaka (SP_{RA} 112.3.27–35).

311 This seals Andhaka's fate, for he had earlier received a boon from Brahmā that he would only die if he would not bow down before the Mother of the World (SP 74.23).

312 This is a reference to SP 3.4–9. SP_{RA} 112.3.50 expands upon this reference by also including Śiva's granting Brahmā the office of demiurge (*prājāpatya*) and his becoming Brahmā's son as a boon.

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96 Prahlāda tells Andhaka that these are the Seven Sages: Bhṛgu, Atri, Marīci, Viśvāmitra, Aṅgiras, Bharadvāja and Vasiṣṭha. They have not come to Mandara for no reason; he suggests that the Daityapas should eavesdrop on them.

99 The sages speak to each other. 'This place is not pure. Let us go elsewhere, for the wicked Daityas have arrived. They who violate the *dharma* have all been destroyed. If they had not violated the *dharma* for the sake of kingship, the enemies of the gods would not have been destroyed. If they would have remained satisfied with their own kingdom, they would be worshipped like the gods.'

103 As they are talking about the Asuras in this way, Dhātṛ, Vidhātṛ and Kṛtānta arrive. After the sages have honoured them in the proper manner, they ask them from where they have come.

105 Vidhātṛ[313] responds. 'At the instruction of Brahmā, we went today from Brahmaloka to Kaśyapa. Then Dhātṛ reminded the Prajāpati Kaśyapa of what he had told Brahmā [earlier]: namely, that both the Devas and Asuras, being his sons, are dear to him and that he (Brahmā) should make sure that there is no enmity between them. Having been ordered by Brahmā, he (Dhātṛ) promises to tell him (Kaśyapa) what happens between the Devas and Asuras, about their mutual friendship, the production of the Amṛta and the rule of their kingdom. At his request, the best of sages (Dhātṛ) then told Kaśyapa about the future (*bhaviṣya*) deeds of the Devas and Asuras. After all was reported to him, we were sent here by Brahmā to see the blessed Daughter of Himagiri.'

111 The sages ask them about the future (*bhaviṣya*) affairs of the Devas and Asuras. They also want to know what they have spoken to Devī.[314]

114 The three supreme deities tell Kṛtānta that he should relate it.[315] Thereupon he tells them about the future of the Suras and Asuras, as well as the reason why the Suras and the Asuras are victorious respectively, as had been determined by Vidhātṛ (Brahmā) before.[316]

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313 We conjecture Vidhātṛ as the speaker because Dhātṛ is mentioned in the speech that follows.

314 This second request is not followed up.

315 In other words, Dhātṛ, Vidhātṛ and Kṛtānta decide that Kṛtānta should speak on their behalf.

316 The metre of SP 112.115 is Upajāti, a combination of Jagatī (acd) and Triṣṭubh (b). The following chapters tell of seven Devāsura wars. See n. 42 on p. 17.

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Skandapurāṇa (SP$_{\mathrm{RA}}$) 112.1

After SP 112.72, R and A have six additional pādas in which Devī asks the goddesses what else they would like to hear (see the apparatus of the edition of the main text). This is followed by a chapter colophon, after which starts a new section in R and A.

Devī asks Sāvitrī about the observance for women (*strīvrata*). Sāvitrī reports what Brahmā once taught Śatarūpā. Brahmā instructs Śatarūpā in the *dharma* of women, which is founded on devotion to their husband, and teaches various observances. After this instruction, Śatarūpā starts practising the *dharma*. Devī is left thinking about herself. (☞ p. 258)

1 Devī (Himavatputrī) asks Sāvitrī, the wife of Brahmā and mother of the Vedas, about the observance for women and its fruit. Sāvitrī responds by telling what Śatarūpā, the only daughter of Brahmā,[317] once asked him.

5 Śatarūpā asks Brahmā about the rules of *dharma* for women: how will she be dear to her husband, obtain many good sons, be beloved by her mother- and father-in-law, gain a suitable husband, etc.[318]

9 Brahmā tells her the great *dharma* of women. The basis is for women to obey their husband. In all activity, she should obtain her husband's consent. Even an unmarried girl should not act independently.[319] A widow should strive to obtain the world of her husband. If she does otherwise, she will go to the terrible Raurava hell.

15 The fast of women ends after three nights; any more than that is for men.

16 If she refrains from pungent or salty food each month, her body and that of her husband will become beautiful; [if she refrains] in Mārgaśiras, the head [will become beautiful]; in Pauṣa, the neck; in Māgha, the chest; in Phālguna, the arms and hands; in Caitra, the waist; in Vaiśākha, the buttocks; in Jyaiṣṭha, the thighs; in Āṣāḍha, the ankles; in Śrāvaṇa, the shanks; in Bhādrapada, the feet; in Aśvayuja, the back; and in Kārttika, the speech.

22 She who abstains from salt for a year should, at the end of the year, make an image of a couple from salt and sugar, seeds and juices, and place it in

317 For the birth of Śatarūpā from Brahmā, see PPL 114.7–9. The insertion of Brahmā's teaching of Śatarūpā seems to have been inspired by the item *devyāś ca śatarūpatā* (SP 2.18b) in the Anukramaṇikā. It is likely, however, that the author of the Anukramaṇikā rather intended to refer to an episode involving the multiplication of Devī into hundreds of goddesses to fight Andhaka and his army. See Introduction, p. 28.

318 Verses 6 and 7, which are only attested in A, make a secondary impression. Śatarūpā's main question concerns gaining a suitable husband and being dear to her husband.

319 Verse 12 is problematic, but appears to say that an unmarried girl should ask her father, brother or mother's father.

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an earthern vessel. She should offer a collyrium box, an eyeliner pencil, a makeup brush etc., and give various kinds of edibles, sweets, fragrances, two pairs of cloths and a seat to the [couple] at the rise of the full moon in Kārttika, while observing a fast for three nights, and distribute gold and silver as *dakṣiṇā*.[320] She will obtain beauty and have a handsome husband.

30 A woman who upholds the observance of eating non-cooked food experiences no suffering; she who performs the lion observance controls her husband, having shoulders like a lion; she who performs the observance of Yama does not see Yama;[321] she who worships Kāma, eating only once at night, obtains a handsome husband and pleasure; she who eats a handful of rice each day obtains a handsome husband and many sons.

35 She should perform these observances for a year and at the end gratify many Brahmins. Having made images of these observances with flour, she should let the Brahmins touch them.[322] Then she will attain her wish. A Brahmin woman should dedicate [the images of] the observances to her husband, but there is no such rule for the other classes.

38 She who eats her husband's leftovers for a year will not have a different husband in the next life. If she is devoted to her husband and worships him like a god, what need is there for *tapas*? The vows, pleased with her mindset, will give her all she desires.[323]

41 She who performs the moon's ordinance (*candrakalpa*) on the eighth day obtains a gentle (*saumya*) husband. By practising these monthly observances, she experiences the result of the twelve-day sacrifice (*dvādaśāha*). She who worships Kālarātrī in Bhādrapada will not see the night of death (*kālarātra*); she who practises the rain observance on the first day of raining will be dear to her husband like rain to people; she who practises the observance of much offspring will have sons and grandsons.

46 'There is no higher *dharma* than devotion to one's husband (*pativrata*). You should practise it diligently.' Then Śatarūpā bowed down [to Brahmā] and practised the *dharma*.

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320 The passage is obscure and we are not sure about several of the items listed. The image of the couple made of salt, to which various items associated with beauty are presented, seems to represent the completed *vrata* and its result.

321 For the Yamavrata, see e.g. VDhP 3.87, but note that there it is not a woman's vow.

322 The earlier vow of abstaining from salt for a year seems to provide the model for the present passage, which involves making images of the vows one has performed. Note that the word *vrata* is used as a masculine noun, perhaps indicating its personified form.

323 The A recension omits the rest of the chapter from verse 40.

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49 Thereupon she (Devī) thinks about herself and stands still once again.[324] Her friends gaze at Śivā, who looks dark as night, in wonder.[325]

Skandapurāṇa (SP$_{\mathrm{RA}}$) 112.2

This passage follows after SP$_{\mathrm{RA}}$ 112.1, but is only attested in R.

Mālinī tells Devī not to grieve. The worlds suffer because of her. Devī says that there is no need for them to grieve, for Bhṛṅgiriṭi is there. Mālinī tries to cheer her up by drawing attention to various trees and birds. In the end, she makes Devī and her friends laugh. (☞ p. 264)

1 Mālinī, the daughter of Agni,[326] tells Devī (Himavattanayā) not to grieve. Her husband will come soon and certainly also suffers from seperation from her. Prabhāvatī[327] agrees with Mālinī and adds that the worlds suffer with her grief, since she is the support of the worlds.

7 Devī replies that they should not grieve for her, seeing that Bhṛṅgiriṭi, who is always dear to Īśvara, is there.[328] Thereupon Bhṛṅgiriṭi emerges from the house. She leaves with her friends.

9 Mālinī draws Devī's attention to various trees in the forest.[329] One with its birds looks like Rudra surrounded by Gaṇas, another like Devapati attended by Suras, Siddhas and Cāraṇas, yet another like Purandara praised by sages. One bird drinks the nectar of the flowers like a lover, another one with its female companion looks like Rudra with Umā, yet

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324 The change of subject is unsmooth. We conjecture loss of two pādas or more, taking us back to the main narrative frame.

325 The metre of SP$_{\mathrm{RA}}$ 112.1.50 is Upajāti, a combination of Jagatī (acd) and Triṣṭubh (b).

326 Agni's daughter Mālinī was mentioned in SP 111.3ab.

327 Prabhāvatī was not listed among the Mothers in SP 111.2–7.

328 Verses 7–8 use the singular, and so we take *nandin* 'gladdening' as an adjective qualifying Bhṛṅgiriṭi. Because the Gaṇas Bhṛṅgiriṭi and Nandin are frequently mentioned together, one might have expected a dual. Note, however, that Nandin (referred to as Śailādi) accompanies Devī and the goddesses in the forest (SP$_{\mathrm{RA}}$ 112.2.24) and is present when Devī sees the *aśoka* tree (SP$_{\mathrm{RA}}$ 112.3.20–24). It is possible that there was some confusion about his identity.

329 Except for verse 9, Mālinī's speech is in Vaṃśastha metre.

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another intoxicated with flowers, looks like Purandara.[330] She also points out a peacock, a tall tree,[331] a creeper and another tree. She likens the latter to Maheśvara tormented by love for her.

20 Hearing this, Devī laughs and strikes [Mālinī] with a lotus, saying that she has provoked her even while she is in pain. Thereupon her friends say that Mālinī only said what she did to make her laugh, and they praise Mālinī for it. Laughing, they walk to another spot together with Śailādi (Nandin).[332] They reach the forest, free from grief.[333]

Skandapurāṇa (SP$_{\text{RA}}$) 112.3

Instead of SP 112.73–115, R and A have a much expanded text. The text of S and A has been conflated in SP$_{\text{Bh}}$. There is more attention to detail in the text of R and A, but the storyline corresponds more or less to that of S, while individual verses are shared.

Śubhāvatī points out the beauties of Mandara's forest to Devī. She draws attention to a young *aśoka* tree, which Devī desires to adopt as her son. Bad omens appear and Devī asks Nandin to dispel her fear. Andhaka arrives in the company of many Daityas. He sees Pārvatī and desires to have her as his wife. Prahlāda warns him that she is the wife of Śiva. The Mothers disappear and the Asuras wander around Mandara. They see the Seven Sages and decide to eavesdrop on them. The sages talk about the Asuras, who have been destroyed because of their violation of *dharma*. Dhātṛ, Vidhātṛ and Kṛtānta arrive from Brahmaloka. They report that Dhātṛ had told Kaśyapa about the future affairs of the Devas and Asuras. The sages want to know about this as well. Kṛtānta starts telling them. (☞ p. 267)

330 The extended simile in verse 14 refers to a time in the past (*purā*) when, at the sacrifice of King Marutta, Indra was so intoxicated with Soma that he stumbled and fell down. The story of Marutta's sacrifice is found in MBh 14.4–10. For Marutta's offering of Soma to Indra, see MBh 14.10.21.

331 The comparison to a single, hoisted Indra flag pole in verse 16 suggests a tall tree. The subject of verse 17 is unclear, but *gītabhāṣitaṃ* perhaps again suggests something with birds.

332 The presence of Vyāsa's epithets Kālinandana and Kāleya in SP$_{\text{RA}}$ 112.2.24b, SP$_{\text{RA}}$ 112.3.19d and SP$_{\text{RA}}$ 112.3.20c confirms that these passages follow the major revision of R and A. See Introduction, p. 23.

333 The metre of SP$_{\text{RA}}$ 112.2.25 is Upajāti.

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1 Śubhāvatī, the daughter of Meru,[334] speaks. She points out the beauties of the forest of Mandara to Devī, including pleasure parks, waterfalls etc. She also identifies some of its peaks.[335]

9 Śubhāvatī remarks on an *aśoka* tree making *añjali*s with its blossoms. She invites Śarvāṇī to have a look. With its hand-like sprouts, it looks like a child dancing before his mother. She suggests it is the favourite abode of the forest deity.

14 The Mountain Daughter takes a look at the tree and desires it to be her son. She will ask Śiva's permission upon his return. The tree will remove her pain at not having a son.[336]

17 Moving along to another place, she observes various bad omens. A mountain peak falls down without any apparent cause; meteors drop from the sky; her right eye trembles.[337] She asks Śailādi (Nandin) to dispel her fear. He tells her that she is the wife of Vṛṣadhvaja and the mother of the gods; how can she have fear?

24 As they speak, Andhaka arrives at Mandara, coming from Pātāla. The Daityas who accompany him are listed by name: Prahlāda, Anuhlāda, Śibi, Bāṣkali etc.[338]

38 They make a tremendous noise. Andhaka sees Pārvatī with her friends. Possessed by Kali, fate, death and passion, he asks the Dānavas who she is. He needs her to be his wife. Otherwise, what kind of a lord is he? Prahlāda warns him that this is Umā, the wife of Śiva. 'The one whose son Brahmā became, who granted Brahmā the office of demiurge (Prajāpati), who became Brahmā's son as a boon,[339] who when pleased gives boons to the demons and gods, who creates and destroys everything by yoga, who

334 Note that according to SP 111.3cd, Śubhāvatī is the daughter of Parjanya.

335 The speech of Śubhāvatī includes various similes, not all of which are clear. In verse 2, a pleasure park, which is *sarvartusaṃpannam*, is compared to the eloquent speech of a sage (i.e., it is like a Mahākāvya including the depiction of all seasons?). In verse 3, a waterfall is said to be like the appropriate speech of wise people (i.e., they deliver their speech in a flow?).

336 This suggests that Skanda has not been born yet, despite the fact that Devī finds satisfaction in the birth of Skanda in SP 72.140 and that Skanda appears in the Varāha myth (SP 109), whose events precede the present episode. See Introduction, n. 44 on p. 18.

337 For the omen of the right eye, we follow the reading of R. In the case of women, the (in)auspicious side of the body is reversed, and so it is the trembling of the right eye rather than the left eye that is held to be inauspicious.

338 Most of the Daityas listed here are known from other passages in the SP, but there are also some unknown and doubtful ones, while there are quite some variations between the readings of R and A.

339 The reference to SP 3.4–9 in SP 112.88 has been expanded. The addition of such text-internal cross references is characteristic of the revision in R and A in general. See Bisschop 2016, 10–11.

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supports the world with his eight bodies—she is the wife of him, Rudra! She is capable of burning, destroying or throwing this world into hell in an instant. She cannot be obtained by you!' While Andhaka is troubled by Prahlāda's words, the Mothers disappear.

57 The Asuras wander around Mandara with its many sights and see the Seven Sages (Saptarṣi) at a waterfall, seated on a stone slab, conversing about *dharma*. The Asuras wonder who they are and Prahlāda tells them that these are the Seven Sages: Bhṛgu, Atri, Marīci, Viśvāmitra, Aṅgiras, Bharadvāja and Vasiṣṭha. He proposes that they eavesdrop on them.

70 The sages say that the place is impure because of the presence of the Asuras and that Bhavānī has also left. They remark that the Asuras are wretched because of their violation of *dharma*. Aṅgiras, Atri and Bhṛgu continue to discuss the interdependence of *dharma* and kingship. They conclude that the Asuras' downfall is due to *adharma*.

83 Dhātṛ, Vidhātṛ and Kṛtānta arrive. They sit down on the rocks. Dhātṛ says that they have come from Brahmaloka and reports what he had told Kaśyapa there regarding the hostility and future of the Devas and Asuras.[340] They have come to Mandara to see Himavat's Daughter. The sages want to know about the future affairs of the Devas and Asuras too, and also what they have told Devī. Kṛtānta starts telling them.[341]

340 The subject in the reported dialogue between Dhātṛ and Kaśyapa has been changed in comparison to the S recension. Here Dhātṛ directly reports his conversation with Kaśyapa to the sages, while in the S recension Vidhātṛ (our conjecture for Dhātṛ; see n. 313 on p. 92) reports the dialogue between Dhātṛ and Kaśyapa.

341 The metre of SP$_{RA}$ 112.3.97 is Upajāti. This concluding verse is identical with SP 112.115.

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Skandapurāṇa

Adhyāyas 96–112

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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 the 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.

+ + 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 a siglum, denotes the second occurrence of a line that is repeated.

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

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Sigla of the Manuscripts Used

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

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

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

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

A_2 India Office Library MS 662–663. Described in Eggeling 1899, 1321b–1323a. Paper, Devanāgarī script. Not used by Bhaṭṭarāī. See SP I, 35. On the occasional spare use of this manuscript, see SP III, 61.

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

A_4 Sanskrit College, Varanasi, MS 14311. Paper, Devanāgarī script. Described in *The Pandit* vol. 4, supplement (February 1, 1870), p. l; Catalogue of the Sanskrit College Library n.d., 237; 1957, 10. Not used by Bhaṭṭarāī. See SP I, 35.

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

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

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Abbreviations of the Editions Used

Bh	The *editio princeps* of the *Skandapurāṇa* by Kṛṣṇaprasāda Bhaṭṭarāī. See *Skandapurāṇa* in References.
AYS	Aparārka's commentary on the *Yājñavalkyasmṛti*. See Aparārka in References.
DK	*Dānakāṇḍa* of the *Kṛtyakalpataru* of Lakṣmīdhara. See Lakṣmīdhara in References.
DKK	*Dānakriyākaumudī* of Govindānanda Kavikaṅkanācārya. See Govindānanda in References.
DS	*Dānasāgara* of Ballālasena. See Ballālasena in References.
DVU	*Dānavivekoddyota* of the *Madanapradīpa* of Madanasiṃhadeva. See Madanasiṃhadeva in References.
HeDKh	*Dānakhaṇḍa* of the *Caturvargacintāmaṇi* of Hemādri. See Hemādri in References.
HeVKh	*Vratakhaṇḍa* of the *Caturvargacintāmaṇi* of Hemādri. See Hemādri in References.
KR	*Kṛtyaratnākara* of Caṇḍeśvara. See Caṇḍeśvara in References.
SaPra	*Samayapradīpa* of Śrīdatta Upādhyāya. See Śrīdatta Upādhyāya in References.
VK	*Vratakāṇḍa* of the *Kṛtyakalpataru* of Lakṣmīdhara. See Lakṣmīdhara in References.

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षण्णवतितमो ऽध्यायः।

व्यास उवाच।
तथा राजनि दैत्येन्द्रे त्रैलोक्याधिपतौ शुभे।
धरण्यां चैव बद्धायां सुखितासु प्रजासु च॥ १॥
स्थानेभ्यश्च्याविता देवा ह्यप्रतिष्ठा महाबलाः।
किमकुर्वन्त दुःखार्ता एतन्नः शंस सर्वशः॥ २॥
सनत्कुमार उवाच।
शृणु धर्मज्ञ देवानामवस्था या बभूव ह।
यदकुर्वन्त दुःखार्तास्तच्च सर्वं यथातथम्॥ ३॥
हव्यवाहो ऽग्निरभवद्देवानां भागवर्धनः।
तं निरस्य तदा दैत्यो वह्निमन्यं चकार ह॥ ४॥

1b त्रैलोक्या°] राज्यस्या° R **2a** °श्च्याविता] °श्चालिता R **2d** एतन्नः] एतन्मे R • सर्वशः] शर्व्वशः R **3ab** °नामवस्था] R^{pc}, °नां मवस्था R^{ac} **4a** °वाहो ऽग्नि°] °वान् यो ऽग्नि° R **4c** तदा दैत्यो] स दैत्येन्द्रो R **4d** °मन्यं चकार ह] °मल्पाश्चकार सः R

1c धरण्यां] A_3A_4, धरन्याज् A_7 **1d** सुखितासु] स्वार्थितासु A_3A_4, स्वान्वितासु A_7 **2a** °भ्य-श्च्याविता] A_3A_4, °भ्यः चाविता A_7 **2ab** देवा ह्यप्रतिष्ठा] देवाः{°वा A_3A_4} प्रतिष्ठाप्य **A** **2c** °कुर्वन्त] A_4A_7, °कुर्वत A_3 **2d** एतन्नः] एतन्मे **A** • शंस] A_3, संश A_4, शंश A_7 **3a** शृणु] A_3A_4, शृनुध्वं A_7 (unmetrical) **3ab** देवानाम°] A_3A_4, देवाणां अ° A_7 **3c** °कुर्वन्त] A_7, °कुर्वत A_3A_4 **3cd** दुःखार्तास्त°] A_7, दुःखार्त्ता त° A_3A_4 **4b** °द्देवानां] A_3A_4, °त् देवाणां A_7 **4c** तं निरस्य] तन्निशम्य **A** • दैत्यो] A_3A_4, दैत्येन्द्रो A_7 (unmetrical) **4d** °मन्यं च°] °मन्यश्च° A_7, °मेतच्च° A_3A_4

Manuscripts available for this chapter: S_1 photos 3.28b (f. 150^r), 3.29a (f. 150^v) and 3.29b (f. 151^r); S_3 f. 150^v–151^v; R f. 168^r–169^r; A_3 f. 99^v–100^r; A_4 f. 142^r–143^r; A_7 f. 140^r–141^r.
3(c^7–d^3) S_1 **4**(b^1) S_1

1a दैत्येन्द्रे] S_3R**A**Bh, दैत्येन्द्रा S_1 **1c** धरण्यां] $S_1RA_3A_4$Bh, धरण्यं S_3 **2a** स्थानेभ्य°] S_3 R**A**Bh, स्थानेत्य° S_1 • °श्च्याविता] $S_1^{pc}A_3A_4$Bh, °धाधिता S_1^{ac}, °श्चाविता S_3 **2b** °प्रतिष्ठा] $S_1S_3^{pc}$RBh, °प्रतिषा S_3^{ac} (unmetrical) • महाबलाः] S_1R**A**Bh, महाबला S_3 **2c** °कुर्वन्त] S_1 $S_3RA_4A_7$, °कुर्वत Bh **2d** एतन्नः] $S_1S_3^{pc}$, एतनः S_3^{ac}, एतन्मे Bh • सर्वशः] S_1**A**Bh, सर्वश S_3 **3a** शृणु धर्मज्ञ] $S_3RA_3A_4$, शृणुष्व धर्म्म S_1, शृणुष्व धर्म Bh (Bh adds (?)) **3ab** °नामव-स्था] $R^{pc}A_3A_4$Bh, °नां मवस्था S_1S_3 **3c** यदकुर्वन्त] $S_1^{pc}RA_7$, (स्व)दकुर्वन्त S_1^{ac}, यदुकुर्वन्त S_3, यदकुर्वत Bh **3cd** दुःखार्तास्तच्च] S_1RA_7, दुःखात्ता त च S_3^{pc}, दुःखात्त त च S_3^{ac}, दुःखार्तास्तत्र Bh (conj.?) **3d** सर्वं] S_3R**A**, (स)र्वं S_1 (anusvāra possibly lost), सर्वे Bh (conj.?) • यथातथम्] S_3R**A**, यथाक्रमम् S_1Bh **4a** °रभवद्] S_1R**A**Bh, °रभव S_3 **4b** °नां भाग°] $S_1^{pc}S_3RA_3A_4$Bh, °नाम्भाश° S_1^{ac} **4c** दैत्यो] $S_3A_3A_4$Bh, दैत्या S_1

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तस्मिन्कर्मणि विप्रेन्द्र मन्त्रास्तदनुगाभवन् ।
दैत्यदानवभागानां वक्तारः शुभसाधकाः ॥ ५ ॥
ततो यज्ञः स्वयं दैत्यानुपतस्थे महात्मनः ।
यज्ञे गते च दैत्येन्द्रान्देवाः सर्वे मृता इव ॥ ६ ॥
अभवन्नष्टसंज्ञाश्च मन्दवीर्यपराक्रमाः ।
निःश्रीकाश्च निरुद्योगा निरानन्दा निरुत्सुकाः ॥ ७ ॥
मन्त्रदग्धा यथा सर्पा वज्रपिष्टा इवाचलाः ।
गरुत्मताभिसंदष्टा भुजगा इव निर्विषाः ।
विहीनाङ्घ्रिर्यथा वृक्षा बान्धवैर्वापि योषितः ॥ ८ ॥
तथा ते देवता व्यास हृतराज्या हृतश्रियः ।
चिन्तयन्ति हृदा चैव शुष्यन्ति विलपन्ति च ॥ ९ ॥
अथ देवः स्वयंभूस्ताञ्ज्ञात्वा देवांस्तथाविधान् ।
विमानेनार्कवर्णेन प्रोवाचेदं पितामहः ॥ १० ॥

5a ॰न्कर्मणि] ॰न् कर्म्माणि R **5d** वक्तारः शुभसाधकाः] भोक्तारः सारकाः R (unmetrical) **6b** महात्मनः] महामनाः R **6c** गते च दैत्येन्द्रान्] शास्ते च दैत्येन्द्रा R **7d** निरुत्सुकाः] अनुत्सुकाः R **8b** ॰पिष्टा] ॰पृष्ठा R **8c** ॰संदष्टा] ॰संकृष्टा R **8e** विहीनाङ्घ्रि॰] विहीनायु॰ R **9a** देवता] दानवैर् R **9b** हृतश्रियः] हृताश्रयाः R **10ab** देवः स्वयंभूस्ताञ्ज्ञा॰] देवस्तु तान्दृष्टान् ज्ञा॰ R **10d** प्रोवाचेदं] आगत्याह R

5a ॰न्कर्मणि] A_3A_7, ॰न्कर्माणि A_4 **5b** ॰भवन्] A_3, ॰भवत् A_4A_7 **5c** ॰भागानां] ॰भक्तानां **A** **5d** ॰साधकाः] ॰दायकाः **A** **6b** ॰नुपतस्थे] ॰नवतस्थे A_3, ॰न् वतस्थे A_4 (unmetrical), ॰न् त्वतस्थैव A_7 • महात्मनः] महाबलः{॰ल A_7} **A** **7ab** ॰संज्ञाश्च मन्द॰] ॰विज्ञाना मंद॰{॰स्मन्द॰ A_7} **A** **7d** निरानन्दा निरुत्सुकाः] A_3A_4, निरात्क्रन्दा नितत्सुकाः A_7 **8e** विहीनाङ्घ्रि॰] विशाखाभि॰ **A** **8f** योषितः] A_3A_4, शोषितः A_7 **9b** हृतराज्या हृत॰] A_3, कृतराज्या हृत॰ A_4, कृत् राह्या कृत॰ A_7 (unmetrical) **9d** शुष्यन्ति] मुह्यन्ति **A** **10a** अथ] तथा **A** • स्वयंभू॰] A_3, स्वयंभु॰ A_4A_7

7(c^7, d^8) S_1 **9**(c^6–c^7) S_1 **10**(c^1) S_1

5a तस्मिन्] $S_1^{pc}S_3$R**A**Bh, कस्मिं S_1^{ac} • विप्रेन्द्र] S_1R**A**Bh, विप्रेन्द्रे S_3 **5b** ॰भवन्] RA_3Bh, ॰भवत् S_1S_3 **6ab** दैत्यानु॰] S_1RBh, दैत्यो नु॰ S_3 **6b** ॰पतस्थे] S_3RBh (em.?), ॰पपस्थे S_1 • महात्मनः] S_1^{pc}Bh, महात्मना $S_1^{ac}S_3$ **6cd** दैत्येन्द्रान्देवाः] **A**Bh, दैत्येन्द्रा देवास् S_1, दैत्येन्द्रा देवा S_3 **7a** ॰संज्ञाश्च] S_1RBh, ॰सज्ञाश्च S_3 **7b** मन्दवीर्य॰] $S_1^{pc}S_3$RA_3A_4Bh, म(न्दी)र्य॰ S_1^{ac} (unmetrical) **7d** निरानन्दा] S_3RA_3A_4, निराक्रन्दा S_1Bh • निरुत्सुकाः] A_3A_4, समुत्सु(का) S_1, निरुत्सका S_3, समुत्सुकाः Bh (em.?) **8a** सर्पा] R**A**Bh, सर्वा $S_1^{pc}S_3$, (श) S_1^{ac} (unmetrical) **8b** इवाचलाः] R**A**, इव च वाचलाः S_1 (unmetrical), इवाचला S_3, यथाचलाः Bh (conj.) **8c** गरुत्मता॰] S_1R**A**Bh, गरुत्माता॰ S_3 • ॰संदष्टा] $S_1^{pc}S_3$**A**, ॰सन्दाष्टा S_1^{ac}, ॰सन्दष्टाः Bh (em.?) **8d** भुजगा] S_3R**A**, पन्नगा S_1Bh • निर्विषाः] S_1R**A**Bh, निर्विषा S_3^{pc}, निर्विशा S_3^{ac} **8e** विहीनाङ्घ्रि॰] S_3Bh (conj.?), विहीनाभि॰ S_1 **8f** ॰र्वापि योषितः] $S_1^{pc}S_3$RA_3A_4Bh, ॰र्वपि योषिता S_1^{ac} **9a** देवता] S_1S_3**A**, दैवता Bh (conj.) **9b** हृतराज्या] S_1RA_3Bh, ह्रितराज्या S_3 **9c** हृदा चैव] S_3R**A**Bh, हृ(ताश्चै)व S_1 **10b** ॰विधान्] S_3R**A**Bh, ॰विधा+ः+ S_1 **10c** ॰नार्क॰] $S_1^{pc}S_3$R**A**Bh, ॰नार्ण्ण॰ S_1^{ac} **10d** ॰तामहः] R**A**Bh, ॰तामह S_1S_3

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भो देवा नष्टसंज्ञाः स्थ किमर्थं दुःखिता भृशम्।
तपोयोगबलं वो ऽद्य ददानि सुरपुंगवाः॥ ११॥
यूयं लोकस्य कर्तारो हर्तारश्चैव सर्वशः।
न युक्तं भवतामेतत्क्लीववत्स्थातुमद्य वै॥ १२॥
स्वं च योगं मदीयं च त्यक्त्वा दुःखं महाबलाः।
प्रतिपद्यत मा शोके स्वयं देवाः प्रवर्तत॥ १३॥
न तमो भास्कराद्युक्तं न सोमादुष्णता यथा।
नाग्नेस्तुषारश्च यथा नामृतं भुजगादपि॥ १४॥
नासाधोः साधुभावश्च न कुलीनादशोभनम्।
नाधर्मो नियमेभ्यश्च न वेदेभ्यश्च दुर्मतिः॥ १५॥
तथा न युक्तं युष्माकमिदं देवा महात्मनाम्।
आपत्सु न विषीदन्ति ये केचित्तेजसि स्थिताः॥ १६॥

12b हर्तार॰] भर्त्तार॰ R **12d** ॰त्क्लीववत्स्था॰] ॰त् क्रीवावस्था॰ R **13a** स्वं च] मुञ्च R **13b** महाबलाः] महाबलं R **14b** ॰मादुष्णता यथा] ॰माद्दुष्टता तथा R **14c** ॰श्च] ॰स्तु R **15a** नासाधोः साधुभावश्च] न साधोः साधुताहश्च R **15d** वेदे॰] देवे॰ R **16d** स्थिताः] स्थिता R

11a ॰संज्ञाः स्थ] ॰संज्ञाः{॰ज्ञा A_4A_7} स्थः **A** **11b** भृशम्] A_3A_7, भूशं A_4 **11d** ददानि] दाना A_3A_4 (unmetrical), नानानि A_7 **12a** लोकस्य] वो लोक॰ A_3A_4, वै लोक॰ A_7 **12b** ॰श्चैव] ॰श्चापि **A** **12d** ॰त्क्लीववत्स्था॰] A_3A_4, ॰त् क्रीववस्था॰ A_7 **13a** स्वं च] स्वयं **A** **13c** ॰पद्यत मा शोके] ॰पद्यन्त मा शोकः **A** **13d** देवाः प्रवर्तत] देवाः{॰वा A_3A_4} प्रवर्त्तते **A** **14b** न सोमादुष्णता यथा] सोमे वै क्लिष्टता तथा A_3A_4, सोमो कृहृष्टता तथा A_7 **14cd**] om. **A** **15a** नासाधोः] A_3A_4, नासाधो A_7 **16ab** युक्तं युष्माकमिदं देवा] युष्माकमिदं देवानां च **A** **16c** विषीदन्ति] A_3, विशीदन्ति A_4A_7 **16d** ॰त्तेजसि] A_3A_4, ॰त्तेजसे A_7

11(b^7–b^8, c^6) S_1 **12**(c^6–c^7, d^4) S_1 **13**(c^1, d^4–d^7) S_1 **14**(a^8, b^3) S_1

11a ॰संज्ञाः स्थ] R, ॰संज्ञा थे S_1, ॰सज्ञा स्थः S_3, ॰संज्ञा स्थ Bh (typo?, em.?) **11b** ॰ता भृशम्] RA_3A_7Bh, ॰ता(भव)न् S_1^{pc}, ॰तो (न्तशः) S_1^{ac}, ॰ता भृशः S_3 **11c** ॰बलं] S_1^{pc}R**A**Bh, ॰बलो S_1^{ac}, ॰बल S_3 (unmetrical) **11d** ददानि] S_1S_3R, ददामि Bh (conj.?) • ॰पुंगवाः] $S_1^{pc}S_3$R**A**Bh, ॰पुङ्गवा S_1^{ac} **12b** हर्तारश्चैव] $S_1^{pc}S_3$Bh, हर्ता च चैव S_1^{ac} **12c** न युक्तं] $S_1^{pc}S_3$ R**A**Bh, नियुक्तम् S_1^{ac} **12cd** ॰मेतत्क्लीव॰] A_3A_4Bh, (॰मे)त क्लीव॰ S_1, ॰मेत क्लीव॰ S_3 **12d** वै] $S_1^{pc}S_3$R**A**Bh, वैः S_1^{ac} **13a** स्वं च योगं मदीयं च] S_3, स्तथा यो धर्म्मदीयञ्च S_1, स्वीयं योगं मदीयञ्च Bh (conj.) **13b** ॰बलाः] S_3**A**Bh, ॰बला S_1 **13d** ॰वाः प्रवर्तत] S_3RBh (em.?), (॰वा प्रवर्त्त)तः S_1 **14a** तमो] S_1R**A**Bh, तेमो S_3 • ॰द्युक्तं] R**A**Bh, ॰द्यु(क्ष) S_1 (tops lost), ॰द्युक्ता S_3 **14b** ॰मादुष्णता] S_3Bh (conj.?), (॰मा) स्रष्णता S_1 **14c** नाग्नेस्तुषारश्च यथा] S_3, नाग्ने तुषारश्च यथा S_1, नाग्नेर्यथा तुषारश्च Bh (conj.) **15a** नासाधोः] A_3A_4Bh, नासाधो S_1S_3 **15c** ॰धर्मो नियमेभ्य॰] S_3R**A**Bh, ॰धर्म्मा नियमेद्य॰ S_1 **15d** वेदे॰] $S_1^{pc}S_3$**A**Bh, ⟨(दे)⟩+वे+दे॰ S_1 • दुर्मतिः] R**A**Bh, दुर्म्मतिं S_1, दुर्न्मति S_3 **16ab** युष्माकमिदं देवा] RBh (cf. **A**), युष्माकं इमन्देवा S_1, युष्माभिमिमिमन्देव S_3 **16c** न] S_3R**A**Bh, च S_1 • विषीदन्ति] S_3RA_3Bh, विसीदन्ति S_1 **16d** ॰त्तेजसि] $S_3RA_3A_4$, ॰त्तेजसा S_1Bh • स्थिताः] **A**Bh, स्थिता S_1S_3

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ते यूयमापदं प्राप्य न शोकं कर्तुमर्हथ।
मा भवन्तो ऽवसीदन्तु राज्यं भूयो भविष्यति॥ १७॥
महायोगबलोपेतो हिरण्याक्षो ऽद्य देवताः।
अशक्यो हन्तुमल्पेन तेजसा दितिनन्दनः॥ १८॥
प्रतीक्षन्तु भवन्तो ऽस्य तपसः क्षयमव्ययाः।
क्षीणे तपसि दैत्येन्द्रं युद्धे विष्णुर्वधिष्यति॥ १९॥
सनत्कुमार उवाच।
त एवं ब्रह्मणा प्रोक्ता लब्धयोगाः सुरेश्वराः।
प्रणम्य सर्वभूतानां स्रष्टारमिदमब्रुवन्॥ २०॥
हृतानि नो महायोग स्थानानि दितिनन्दनैः।
क्व तिष्ठाम वयं ब्रूहि दिश नः स्थानमव्ययम्॥ २१॥
पितामह उवाच।
हृतानि सर्वस्थानानि युष्माकं विदितं मया।
शृणुध्वं यत्र वस्तव्यं युष्माभिर्योगमायया॥ २२॥

17c ऽवसीदन्तु] विषीदन्तु R **18b** देवताः] R^{pc}, देवता R^{ac} **18d** दितिनन्दनः] °दितिनन्दनाः R **19a** ऽस्य] द्य R **20d** स्रष्टार°] श्रष्टार° R • °मब्रुवन्] R^{pc}, °मब्रवीत् R^{ac} **21b** °नन्दनैः] R^{pc}, °नन्दना R^{ac} **21d** नः] च R **22a** °स्थानानि] °नामानि R **22b** मया] R^{ac}, मम R^{pc} **22d** युष्माभि°] युष्मभि° R

17a ते] A_3A_4, ये A_7 **17c** ऽवसीदन्तु] वसीदन्त **A** **18b** ऽद्य] थ **A** **18c** °मल्पेन] °मन्येन **A** **19a** प्रतीक्षन्तु] प्रतीक्षन्तो **A** • ऽस्य] A_3A_4, ष्य A_7 **19d** युद्धे विष्णुर्वधिष्यति] युधि विष्णुर्वधिष्यति A_3A_4, युधिर्व्वधिर्भविष्यति A_7 **20b** °योगाः] A_3A_4, °योगा A_7 **20d** °मब्रुवन्] °मब्रवीत् **A** **21a** हृतानि] कृतानि **A** **21b** °नन्दनैः] °नन्दनः **A** **21c** तिष्ठाम] तिष्ठामो **A** • ब्रूहि] A_3, ब्रुहि A_4A_7 (unmetrical) **21d** नः] वः **A** **22a** हृतानि] कृतानि **A** **22b** मया] मम **A**

18(c⁷) S_1 **19**(b⁷) S_1 **20**(b³) S_1, (c¹) S_3 **21**(d¹) S_1 **22**(b¹) S_1

17a ते] RA_3A_4Bh, ये S_1S_3 • °मापदं प्राप्य] S_3RABh, °मापम्प्राप्य⟨स्य⟩ S_1 (unmetrical) **18b** देवताः] $R^{pc}ABh$, देवता S_1S_3 **18c** अशक्यो] S_3RABh, अशक्ये S_1 **18d** °नन्दनः] $S_1^{pc}S_3ABh$, °नन्दन S_1^{ac} **19a** ऽस्य] $S_1S_3^{pc}A_3A_4Bh$, ष्य S_3^{ac} **19b** तपसः] $S_1S_3^{pc}RABh$, तपयः S_3^{ac} • °मव्ययाः] $RABh$, °म(व्य)या S_1, °मव्ययं S_3 **19c** दैत्येन्द्रं] S_3RABh, दैत्येन्द्रे S_1 **19d** युद्धे विष्णुर्वधिष्यति] RBh (em.), युद्धे विर्ष्णुर्वधिष्यति S_1^{pc}, युद्धेर्विर्ष्णुर्भविष्यति S_1^{ac}, युद्धे दैत्य{°त्यं S_3^{pc}}र्वधिष्यति S_3 **20a** एवं] S_1RABh, एव S_3 • प्रोक्ता] S_3RABh, प्रोक्तं S_1 **20b** °योगाः सुरेश्वराः] $S_3RA_3A_4Bh$, (°यो)गा सुरेश्वरा S_1 **20d** °मब्रुवन्] $S_3R^{pc}Bh$ (conj.), °मब्रवीत् S_1 **21d** दिश नः] S_3Bh (em.?), (दि)शः न S_1 **22** पितामह उवाच] S_3RA (पिताम उ in S_3), ब्रह्माण उ S_1, ब्रह्मोवाच Bh (em.?) **22b** विदितं मया] S_3R^{ac}, विदितस्य मे+ः+ S_1, विदितञ्च मे Bh (conj.) **22c** वस्तव्यं] S_3RABh, वक्तव्यं S_1

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यूयं सर्वशरीरेषु योगाद्वसत सत्तमाः।
प्रजानां सर्वतो देवास्ततो वृत्तिमवाप्स्यथ॥ २३॥
तेषामशितपीतैश्च संस्कारैश्च पृथग्विधैः।
पृथिवी नागबद्धापि युष्मानाप्याययिष्यति॥ २४॥
सनत्कुमार उवाच।
त एवमुक्ता देवेन देवाः सर्वे सवासवाः।
तथा चक्रुर्यथोवाच ब्रह्मा लोकपितामहः॥ २५॥
ते ऽवर्तयन्त सततं तत्रस्थाः सुरसत्तमाः।
चतुर्युगमुपासन्त लोकधातुर्मते स्थिताः॥ २६॥
अथ योगाद्धिरण्याक्षः प्रजासु समवस्थितान्।
सुरानपश्यद्योगात्मा चुकोप स च तान्प्रति॥ २७॥
यस्मिन्यस्मिन्नपश्यच्च सुरं स समवस्थितम्।
अवधीत्तं तमभ्येत्य तदा दानवसत्तमः॥ २८॥

23c सर्वतो] सर्व्वथा R **23d** ॰मवाप्स्यथ] ॰मवाप्यथ R **24a** ॰मशित॰] ॰माशत॰ R **24c** नाग॰] नाश॰ R **26a** ऽवर्तयन्त] वर्त्तयन्तः R **26c** ॰मुपासन्त] ॰मुपासन्तो R **26d** लोक॰] लोल॰ R **27b** समव॰] सम॰ R (unmetrical) **27c** ॰नपश्यद्] ॰न्मन्यत R **27d** स च] च स R **28a** ॰न्नपश्यच्च] ॰नपश्यत् R^{pc} (unmetrical), ॰नपश्यत R^{ac} (unmetrical) **28b** सुरं स समव॰] स सुरञ्च सम॰ R **28c** अवधीत्तं] अवधात्तं R **28d** तदा] तन्तु R

23a सर्वशरीरेषु] सर्वे शरीरे मे **A** **23b** योगाद्व॰] A_3, योगात्व॰ A_4, योगन्व॰ A_7 **24a** ॰मशित॰] ॰मपित॰ **A** **24c** नागबद्धापि] चावकल्पैश्च **A** **24d** ॰प्याययिष्यति] A_3, ॰प्यायिष्य{॰स्य॰ A_7}ति A_4A_7 (unmetrical) **25a** त] A_3A_4, om. A_7 (unmetrical) **25b** सवासवाः] A_3A_4, शवाः शवाः A_7 **25d** ॰पितामहः] A_3A_4, ॰पितामह A_7 **26a** ऽवर्तयन्त] A_7, वर्त्तयंतः A_3A_4 **26b** तत्रस्थाः] A_7, तत्रस्था A_3A_4 **27b** समव॰] समुप॰ **A** **28a** ॰न्नपश्यच्च] ॰न्नपश्यन्त A_7, ॰न् म{स A_4}पश्चाच्च A_3A_4 **28b** सुरं स समवस्थितम्] स सुरान्समव{॰मुप॰ A_3}स्थितान् **A** **28c** अवधीत्तं तम॰] अब्रवीत्तान्सम॰ A_3A_4, अब्रवीत्त समा॰ A_7

23⟨c^8–d^7⟩(d^8) S_3 **24**(a^3–a^4)⟨a^5⟩(a^6–a^7, d^1–d^2) S_1, (a^8–b^2, c^1–c^3, d^1–d^2) S_3 **26**(c^1) S_1 **27**(a^8–b^2, b^8–c^1, d^1) S_1, (a^1–a^5)⟨a^6–a^7⟩(a^8–b^2)⟨b^3⟩(b^4–c^3, c^6–c^8) S_3

23a सर्व॰] S_1S_3R, सर्वे Bh **23b** ॰द्वसत] S_3RA_3, ॰द्वेसव S_1, ॰द् विशत Bh (conj.) • सत्तमाः] R**A**Bh, सत्तमा S_1S_3 **23c** प्रजानां] S_1R**A**Bh, पूजानां S_3 **24d** ॰प्याययिष्यति] S_3 RA_3Bh, ॰प्यायमिष्यति S_1 **25a** त एवमुक्ता] S_3RA_3A_4Bh, तदेवमुत्क्का S_1 **25b** देवाः सर्वे] R**A**Bh, सर्वे देवा S_1, देवा सर्वे S_3 • सवासवाः] $S_1^{pc}S_3$RA_3A_4Bh, सवासवा S_1^{ac} **25c** ॰क्रुर्य-थो॰] S_3R**A**Bh, ॰क्रु थो॰ S_1 (unmetrical) **25cd** ॰वाच ब्रह्मा] S_1R**A**Bh, ॰वाचा ब्रह्म S_3 **25d** ॰पितामहः] RA_3A_4Bh, ॰पितामह S_1S_3 **26b** तत्रस्थाः] RA_7Bh (em.?), तत्रस्था S_1S_3 **26c** ॰मुपासन्त] S_1S_3**A**, ॰मुपासन्तो Bh (conj.) **26d** ॰धातुर्] R**A**Bh, ॰धातु S_1S_3 • स्थिताः] R**A**Bh, स्थिता S_1S_3 **27a** ॰द्धिरण्याक्षः] R**A**Bh, ॰द्धिरण्या(क्ष) S_1, ि ˘ – –(क्ष) S_3 **27b** समवस्थितान्] S_1, (समवस्थिता) S_3, समवास्थितान् Bh (typo?) **27d** चुकोप] S_3R**A**, (चु)क्रोप S_1, चुक्रोध Bh (conj.) • स च] S_1S_3**A**, च स Bh (conj.) • तान्प्रति] S_3R**A**Bh, तां प्रतिः S_1 **28a** ॰न्नपश्यच्च] S_1Bh, ॰नपश्य च S_3 (unmetrical) **28b** स] S_1Bh, om. S_3 (unmetrical) **28c** ॰धीत्तं तम॰] S_1^{pc}Bh, ॰धी तन्तम॰ S_1^{ac}, ॰धीत्तन्तद॰ S_3

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अहं प्रजाः सदोद्युक्तो रक्षामि सततं भयात्।
ममैव ता दुराचारा विद्विषो वर्धयन्त्युत॥ २९॥
कृतघ्नाः स्वामिघातिन्यो दुष्पूरा दुष्टचेतसाः।
मम शत्रूनिमान्दुष्टानन्नपानादिभिः सदा।
आप्याययन्ति दुर्वृत्ता दण्डार्हा मे मतास्ततः॥ ३०॥
एवं निश्चिन्त्य दैत्येन्द्रो नैर्घृण्यं परमं गतः।
यत्र तत्र गताः सर्वाः प्रजाः सर्वत्र सो ऽवधीत्॥ ३१॥
पल्वलानि तडागानि नदीप्रस्रवणानि च।
सर्वाण्येव तदा योगादशोषयत दानवः॥ ३२॥
औषध्यो ऽकृष्टपच्याश्च या ह्यासंस्तस्य सुव्रत।
व्यनाशयत्स ताश्चापि वृक्षवल्लीरशोषयत्॥ ३३॥

29a सदोद्युक्तो] सदोयुक्तो R **29c** ममैव ता] ममैवैते R **30b** दुष्पूरा दुष्टचेतसाः] दुष्पुरा दुष्टचेतनाः R **30c** शत्रूनि॰] शक्रूनि॰ R **30f** मे] स्थ R **31a** निश्चिन्त्य] निश्चित्य R **31b** नैर्घृण्यं] नैपुण्यं R **31c** यत्र तत्र गताः सर्वाः] तत्र यत्र मृताः सर्व्वे R **31d** ऽवधीत्] ऽब्रवीत् R **32a** पल्वलानि] पल्ललानि R **32c** तदा] तमो॰ R **33a** औषध्यो] ओषध्यो R **33b** या ह्यासंस्तस्य] यास्यामभ्यस्य R

29a प्रजाः] A_3A_4, प्रदाः A_7 • सदोद्युक्तो] सदोयुक्तो A_7, सदा युक्तो A_3A_4 **29c** ममैव ता] तानेव च A_3A_4, त एव च A_7 **30a–31b**] om. **A** **31c** गताः सर्वाः] गतान् सर्वान् **A** **31d** ऽवधीत्] ब्रवीत् **A** **32b** ॰प्रस्रवणानि] ॰श्च पुष्कराणि A_3A_4, ॰श्च पुस्करानि A_7 **32c** सर्वाण्ये॰] सर्वान्ये॰ A_3A_7, सर्वोण्ये॰ A_4 **32d** ॰दशोषयत] ॰दपो{॰यो॰ A_3}थयत **A** **33a** औषध्यो] ओ-षध्यो **A** • ऽकृष्ट॰] A_3A_4, हृष्ट॰ A_7 • ॰पच्याश्च] A_3A_7, ॰पच्या स A_4 **33b** सुव्रत] A_3, सुब्रत A_4, सुव्रतः A_7 **33c** व्यनाशयत्स ताश्चापि] वल्ली{॰ल्वी॰ A_4, ॰ली॰ A_7}सूयंय{॰प॰ A_4}तांश्चापि **A** **33d** ॰वल्ली॰] A_3A_7, ॰वल्वी॰ A_4

29(c^2, d^7) S_1 **30**(b^1–b^2) S_1, (b^5, c^2–c^4, c^7–d^2, d^5, d^8, e^5)⟨e^6⟩(e^7, f^1, f^7) S_3 **31**(b^2) S_3 **33**⟨a^7–a^8⟩(b^1, d^2) S_1, (a^5)⟨c^1⟩(c^2–c^3, c^5)⟨c^6–c^7⟩(d^1–d^2, d^6) S_3

29a प्रजाः] RA_3A_4Bh, प्रजा S_1, प्रज S_3 **29d** वर्धयन्त्युत] S_1R**A**Bh, वद्धयन्त्युतः S_3 **30b** ॰चेतसाः] em., ॰चेतसा S_1S_3 (visarga possibly lost in S_1), ॰चेतसः Bh (em.) **30cd** शत्रूनिमा-न्दुष्टान॰] em. (cf. R), शत्रुनिमान्दृष्टान॰ S_1, (शत्रु)निमा(न्दुषान्न॰) S_3 (lower parts faint), शत्रूनिमा दुष्टान॰ Bh (conj.) **30d** ॰पानादिभिः] S_1RBh, ॰पाना(दि)भि S_3 (unmetrical) **30e** आप्यायय-न्ति] $S_1^{pc}S_3RBh$, आ(क्षा)ययन्ति S_1^{ac} • दुर्वृत्ता] S_1RBh, ⏑(द्वृ)त्ता S_3 **30f** दण्डार्हा] S_1RBh, (द)ण्डहा S_3 • मतास्ततः] S_3R, ततस्ततः S_1, ततस्तु ताः Bh (conj.) **31ab**] (S_3)(R), om. S_1 (an insertion mark before 31c; inserted pādas possibly lost i.m.), Bh conjectures loss of two pādas **31a** निश्चिन्त्य] em., निचिन्त्य S_3 • दैत्येन्द्रो] R, दैन्द्रो S_3 (unmetrical) **31b** नैर्घृण्यं] em., नै(घृ)ण्यं S_3 **31c** गताः] em. Bh (silently), गता S_1S_3 • सर्वाः] S_3Bh (em.), सर्वे S_1 **31d** प्रजाः] R**A**Bh, प्रजा S_1S_3 • ऽवधीत्] $S_1^{pc}S_3$Bh, वधी S_1^{ac} **32b** नदीप्रस्रव॰] $S_1^{pc}S_3R$, नदीप्रव॰ S_1^{ac} (unmetrical), नदीः प्रस्रव॰ Bh (conj.?) **32c** सर्वाण्ये॰] S_3RBh (em.?), सवाण्ये॰ S_1 **32cd** योगाद॰] $S_1^{pc}S_3R$**A**Bh, यो(य)द॰ S_1^{ac} **32d** दानवः] S_3R**A**Bh, दानवा S_1 **33a** औषध्यो] S_1S_3, ओषध्यो Bh • ऽकृष्ट॰] $S_1RA_3A_4Bh$, कृ(ष्ण॰) S_3 • ॰पच्याश्च] RA_3A_7Bh, ॰प – ⏓ S_1, ॰पङ्काश्च S_3 **33b** सुव्रत] RA_3Bh, सुब्रतः S_1, सुव्रतः S_3 **33c** व्यनाशयत्स] RBh (em.?), व्यनाशयं स S_1, ⏓(नाश)य(स) S_3 • ताश्चापि] RBh (em.?), तश्चापि S_1, – –पि S_3 **33d** ॰वल्ली॰] $S_1RA_3A_7$Bh, ॰वली॰ S_3 (unmetrical) • ॰रशोषयत्] S_1S_3R**A**, ॰रपोथयत् Bh (conj.)

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तन्नष्टवृक्षक्षुपवल्लिपल्लवं तथौषधीप्रस्रवणोदकाशयम्।
सरित्तडागावटशुष्कपल्वलं जगद्बभौ कच्छपपृष्ठसंनिभम्॥ ३४॥
प्रनष्टवर्णाश्रमधर्मसंयमं विनष्टघोषव्रजपक्षिमानुषम्।
द्विपाश्वपश्वादिगणैर्विनादितं युगान्तकालाग्निसुदग्धवज्जगत्॥ ३५॥

इति स्कन्दपुराणे षण्णवतितमो ऽध्यायः॥ ९६॥

34a °वृक्षक्षुपवल्लिपल्लवं] °वल्लिक्षुपवृक्षपल्ववं R **34b** °काशयम्] °काश्रयम् R **34c** °पल्वलं] °पल्ललं R **35b** °घोष°] °घोर° R **35c** °र्विनादितं] °र्विनाकृतं R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

34a °वल्लि°] A_3A_4, °वनि° A_7 (unmetrical) **34b** तथौषधी°] तथौ{°थो° A_4}षधि° **A** **34c** °शुष्कपल्वलं] °शुक्ल{°ल्क° A_4}पल्लवं A_3A_4, °सुश्कपलं A_7 (unmetrical) **34d**] यच्छमो कच्छपपद्मसन्निभं A_3A_4 (unmetrical), जगच्च सर्व्वं चुकुभे दिगन्तं A_7 **35a** प्रनष्ट°] प्रणष्ट° **A** • °वर्णा°] °वदा° A_3A_4 (unmetrical), °दा° A_7 (unmetrical) **35b** °व्रज°] A_7, °ब्रज° A_3A_4 • °पक्षिमानुषम्] °धर्मसंयमं **A** **35c** °पश्वादि°] °पत्यादि° **A** • °र्विनादितं] A_3A_4, °र्विणादित A_7 **35d** °सुदग्ध°] °मुदग्र° **A** • °वज्जगत्] A_3A_4, °यज्जगदिति A_7 (unmetrical) **Col.** इति स्कन्दपुराणे एकाशीतिसाहस्रयां संहिताया{इति स्कंद° A_4}मम्बिकाखण्डे हिरण्याक्षाज्ञाध्यायः **A**±

34(a^1, a^{11}) S_3 **35**⟨a^4⟩(c^2–c^5, d^8–d^9)⟨d^{10}⟩ S_1

34a °वल्लिपल्लवं] $S_1A_3A_4$Bh, °वलिप(ल्व)वं S_3 (unmetrical) **34b** तथौ°] $S_1S_3RA_3A_7$, तृणौ° Bh (conj.) • °णोदकाशयम्] **A**Bh, °णोदनाशयम् S_1, °णदकाशयत् S_3 (unmetrical) **34c** °गावट°] S_3R**A**Bh, °गावत° S_1 **34d** जगद्] S_3RBh (conj.?), गजं S_1 • कच्छप°] $S_1RA_3A_4$Bh, कछप° S_3 (unmetrical) • °पृष्ठ°] RBh (em.?), °पृष्ट° S_1S_3 • °संनिभम्] $S_1S_3^{pc}RA_3A_4$Bh, °सनिभं S_3^{ac} (unmetrical) **35a** प्रनष्ट°] S_1S_3R, प्रणष्ट° Bh **35b** विनष्ट°] S_1R**A**Bh, विन° S_3 (unmetrical) • °व्रज°] S_3RA_7Bh, °ब्रज° S_1 **35c** द्विपाश्व°] R**A**Bh, द्वि(पाश्च°) S_1, द्विषाश्व° S_3 • °पश्वादि°] S_3R, – –ादि° S_1 (first akṣara has subscript य् and second subscript व्), °पत्यादि° Bh • °गणैर्] S_1R**A**Bh, °गणे S_3 • °नादितं] $S_3A_3A_4$Bh, °नादित S_1 **35d** °कालाग्नि°] S_3R**A**Bh, °कालानि° S_1 • °सुदग्ध°] S_1S_3R, °मुदग्र° Bh • °वज्जगत्] RA_3A_4Bh, –ज्जगदिति S_1 (इति part of col.), °व जगत् S_3 (unmetrical) **Col.** ⊙॥ स्कन्दपु(रा)णे ब्रह्मणे वाक्ये आध्यायः १५२ (in letter numerals)॥ ⊙ S_1, ⊙॥ ⏑̲(न्दपुराणे) नामाध्यायः ९६ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे ब्रह्मणो वाक्यं नाम षण्णवतितमोध्यायः Bh

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सप्तनवतितमो ऽध्यायः ।

सनत्कुमार उवाच ।
तथाभूतं जगद्दृष्ट्वा देवास्ते दुःखपीडिताः ।
वैराजं लोकमासाद्य भूयो ऽपश्यन्पितामहम् ॥ १ ॥
ते सर्वे समुपागम्य प्रणम्य च पुनः पुनः ।
ऊचुस्ते कर्म दैत्यस्य सर्व एव सुदुःखिताः ।
निवेद्य च पुनर्देवमूचुस्ते लोककारणम् ॥ २ ॥
भगवन्हृतराज्याश्च दुर्बलाश्च तथा विभो ।
असमर्था वयं तस्य स्थातुं दैत्यस्य संयुगे ।
न तत्स्थानं प्रपश्याम यत्र तिष्ठाम विज्वराः ॥ ३ ॥
सनत्कुमार उवाच ।
तेषां तद्वचनं श्रुत्वा भीतानां त्रिदिवौकसाम् ।
उवाच भगवान्ब्रह्मा सर्वानेव दिवौकसः ॥ ४ ॥
न भेतव्यं सुरास्तस्य योगिनः सुमहात्मनः ।
समाप्तं तपसः सर्वं फलं दैत्यस्य तस्य तत् ॥ ५ ॥

1a तथाभूतं] तथाविधं R **1d** ऽपश्यन्] प्येनं R **2bc**] om. R **2e** च] om. R (unmetrical) **3b** तथा] तदा R **3e** °पश्याम] °पश्यामो R **3f** विज्वराः] विह्वराः R **5a** भेतव्यं] तेतरां R

1c वैराजं लोक°] देवा अलोक° A_3A_4, देवा लोक्य° A_7 (unmetrical) **2c** दैत्यस्य] A_3A_4, दैत्येन्द्र A_7 **3a** °वन्हृतराज्याश्च] °वन्नो{°न्वो A_4} हृतं राज्यं{°ह्यं A_7} **A** **3b** विभो] A_3A_4, विभोः A_7 **3d** स्थातुं दैत्यस्य संयुगे] संयुगे स्थातुमग्रतः **A** **3e–5b**] om. **A** **5c** Before this **A** adds ब्रह्मोवाच । **5d** तस्य] A_3A_4, ⟨स⟩+(द्य)+ A_7 (unmetrical)

Manuscripts available for this chapter: S_1 (upto **28 b**^{8}; f. 152 lost) photos 3.29b (f. 151^r) and 3.30a (f. 151^v); S_3 (upto **5 d**^{2} and from **42 f**^{7}; f. 152 lost) f. 151^v and 153^r; R f. 169^r–170^v; A_3 f. 100^r–101^r; A_4 f. 143^r–144^r; A_7 f. 141^r–142^v.
3(a^3) S_1, (a^1, a^5–a^7, b^2–b^6) S_3 **4**(c^6–c^7) S_1, (a^3, d^5) S_3 **5**(a^5, b^1, b^5–b^6, c^2–c^4, c^8)⟨d^3–d^8→⟩ S_3 (one folio lost after this)

1a जगद्] S_1R**A**Bh, जग S_3 (unmetrical) **1b** °पीडिताः] S_1R**A**Bh, °पीडिता S_3 **1c** वैराजं] S_1RBh, वैराज° S_3 **1d** ऽपश्यन्] S_3**A**Bh, पश्यम् S_1 **2c** °स्ते] S_1**A**Bh (in a note Bh suggests °स्तत्), °स्तत् S_3 • दैत्यस्य] $S_3A_3A_4$Bh, दैव्यस्य S_1 **2d** सर्व एव] S_1S_3R**A**, सर्वमेव Bh (conj.) **2e** पुनर्] S_1R**A**Bh, पुन S_3 (unmetrical) **3b** विभो] $S_1^{pc}S_3$RA_3A_4Bh, विभोः S_1^{ac} **3e** तत्] R, स S_1S_3, च Bh (conj.) • °पश्याम] S_3, °पश्याद्य S_1, °पश्यामो Bh (conj.) **3f** तिष्ठाम] $S_1^{pc}S_3$RBh, तिःष्ठाम S_1^{ac} • विज्वराः] $S_1^{pc}S_3$Bh, विज्वरा S_1^{ac} **4a** °द्वचनं] S_1RBh, °द्वचन S_3 **4c** °न्ब्रह्मा] S_1RBh, °न्ब्रह्म S_3 **4d** दिवौकसः] RBh (em.?), दिवौकसाम् S_1, (दि)वौकसां S_3 **5b** योगिनः] S_1RBh, (यो)गिन S_3 (unmetrical) **5c** °प्तं तपसः] S_1R**A**Bh, (°प्तन्त)पस S_3 (unmetrical) **5d** तस्य तत्] RA_3A_4Bh, तस्य त S_1^{pc}, (व)स्यत S_1^{ac}

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कालस्तस्याभिसंप्राप्तो जीवितान्तकरः सुराः ।
तस्मात्सर्वे मया सार्धं यात विष्णुं प्रयाचत॥ ६॥
भवन्तो निर्बला ह्यद्य अशक्तास्तस्य बाधने।
विष्णुः शक्तः स तं दैत्यं जीविताच्च्यावयिष्यति॥ ७॥
पूर्वं हि जाते तस्मिंस्तु वागुवाचाशरीरिणी।
नायं वध्यो मनुष्यस्य न देवस्य कथंचन॥ ८॥
नापि तिर्यक्षु जातस्य न भूमौ न च तेजसि।
नाकाशे नापि लोकेषु महात्मायं भविष्यति॥ ९॥
स एष देवा दैत्येशो महात्मा धार्मिकस्तथा।
अवध्यः सर्वभूतानां वध्यो दुःखाद्भविष्यति॥ १०॥
वाराहं रूपमास्थाय न देवत्वं न मानुषम्।
न च तिर्यक्षु तज्जातं नरवाराहमस्ति वै॥ ११॥
पाताले च प्रविश्यैव नासौ भूर्नापि खं हि तत्।
न तेजो नापि लोको ऽसौ सर्वतो युक्तमेव तत्॥ १२॥

6a °स्तस्याभि°] °स्तस्यापि R **6b** सुराः] सुताः R **6c** °त्सर्वे] °त्सर्व्वं R **7c** शक्तः स तं] शक्रसमं R **7d** °च्च्यावयिष्यति] °च्चानयिष्यति R **8a** हि जाते] जातेति R **9a** तिर्यक्षु जातस्य] तिर्य्यग्वधस्तस्य R **9d** महात्मायं] महात्मानं R **10**] om. R **11b** देवत्वं न] दैवं तन्न R **11d** नर°] न च R **12a** च प्रविश्यैव] यः प्रविश्यैनं R **12b** हि तत्] ततः R **12c** लोको] कालो R **12d** सर्वतो युक्तमेव] सविता युक्त एव R

6a °स्तस्याभि°] A_3, °स्ते स्याभि° A_4, °स्तस्तभि° A_7 **6b** सुराः] A_3, सुरा A_4, शुभाः A_7 **6d** यात] A_3A_7, घात A_4 **7a** निर्बला ह्यद्य] निर्बला{°णा° A_7}त्यन्त **A** **7b** बाधने] A_3A_4, बाधमे A_7 **7d** °च्च्यावयिष्यति] °च्चाल{°न° A_7}यिष्यति **A** **8a** पूर्वं] A_3A_7, पूर्व A_4 (unmetrical) **8b** °शरीरिणी] A_4, °शरीणी A_3 (unmetrical), °शरिरिणां A_7 (unmetrical) **9a** नापि तिर्यक्षु जातस्य] न पितृय{°र्य° A_7}क्षराजस्य **A** **9c** लोकेषु] लोकेशो **A** **10a** देवा दैत्येशो] दैत्यो देवेशो **A** **10b** °स्तथा] °स्तदा **A** **11b** देवत्वं न] दैवं न तु **A** **11c** तिर्यक्षु] A_3A_4, तिर्यकक्षु A_7 (unmetrical) **11d** नरवाराहमस्ति] न वाराहमिहास्ति A_7, नरावाहसिहास्ति A_3A_4 **12ab** च प्रविश्यैव नासौ भूर्नापि खं] यश्चैव वला सो भून्नापि हसं{°पि खं A_7(unmetrical)} **A** **12c** तेजो नापि] तेजा नासि A_7, तं जानाति A_3A_4

7⟨c^1⟩(c^2, c^6, d^4) S_1 **8**(c^1, c^3) S_1 **10**(b^1–b^5)⟨b^6–c^2⟩(c^3)⟨c^4⟩(c^5–c^8) S_1 **11**(c^4) S_1 **12**(d^2) S_1

6a °स्तस्याभि°] A_3Bh, °स्तस्याति° S_1 • °संप्राप्तो] S_1^{pc}R**A**Bh, °सम्प्राप्ते S_1^{ac} **6d** यात] S_1^{pc}RA_3A_7Bh, या(च) S_1^{ac} • प्रयाचत] S_1^{pc}R**A**Bh, प्रयाचतः S_1^{ac} **7a** भवन्तो] S_1^{ac}?R**A**Bh, सर्वन्तो S_1^{pc} • ह्यद्य] RBh (conj.?), हृत्य S_1 **7b** बाधने] RA_3A_4Bh, माधने S_1 **7c** विष्णुः] R**A**Bh, ⏑(ष) S_1 (lower parts lost) **7d** °ताच्च्यावयिष्यति] S_1^{pc}Bh, °ता+(त्)+ च्यावयिष्यति S_1 **8a** पूर्वं] RA_3A_7Bh, पूर्वो S_1 **8b** °चाशरीरिणी] S_1^{pc}RA_4Bh, °च शरीरिणी S_1^{ac} **8c** वध्यो] S_1^{ac}R**A**Bh, (ब)न्ध्यो S_1^{pc} **10a** दैत्येशो] em. Bh (silently), दैत्येषा S_1 **10b** धार्मिक°] **A**Bh, (धर्मि)··· S_1 • °स्तथा] conj., °स्तदा Bh **10d** वध्यो] **A**Bh, बध्यो S_1 **11b** देवत्वं न] S_1, दैवं नापि Bh (conj.) **11c** तिर्यक्षु] S_1^{pc}RA_3A_4Bh, तिक्षु S_1^{ac} (unmetrical) • तज्जातं] S_1^{pc}R**A**Bh, – –तं S_1^{ac} **11d** वै] S_1^{pc}R**A**Bh, वैः S_1^{ac} **12a** च] conj. Bh (silently), व S_1 **12b** नासौ] RBh (em.?), नासो S_1 • तत्] **A**Bh, तम् S_1 **12c** नापि] RBh (conj.?), वापि S_1 **12d** युक्तमेव] **A**, मुक्तमेव S_1Bh

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सनत्कुमार उवाच।
ततस्ते हृषिताः सर्वे प्रणम्य च पितामहम्।
ऊचुर्गच्छाम देवेश कालो ऽतिक्रामते हि नः॥ १३॥
ततस्ते सर्व एवेत्य श्वेतं पर्वतसत्तमम्।
विष्णुं सहिष्णुं जिष्णुं च दानवायुतमर्दनम्।
अस्तुवन्वाग्भिरिष्टाभिः प्रणम्य बहुमानतः॥ १४॥
नमः सर्वरिपुघ्नाय दानवान्तकराय च।
नमो ऽजिताय देवाय वैकुण्ठाय महात्मने॥ १५॥
नमो निर्धूतरजसे नमः सत्याय चैव ह।
नमः साध्याय देवाय नमो धाम्ने सुवेधसे॥ १६॥
नमो यमाय देवाय जयाय च नमो नमः।
नमश्चादितिपुत्राय नरनारायणाय च॥ १७॥
नमः सुमतये चैव नमश्चैवास्तु विष्णवे।
नमो वामनरूपाय कृष्णद्वैपायनाय च॥ १८॥
नमो रामाय रामाय दत्तात्रेयाय वै नमः।
नमस्ते नरसिंहाय धात्रे चैव नमो नमः॥ १९॥
नमः शकुनिहन्त्रे च नमो दामोदराय च।
सलिले तप्यमानाय नागशय्याप्रियाय च॥ २०॥

13b च पिता°] प्रपिता° R **13c** ऊचुर्ग°] R^{ac}, ऊचु+(स्)+र्ग° R **13d** °क्रामते हि नः] °क्रमतो हि सः R **14a** एवेत्य] एवैत्य R **14b** °सत्तमम्] °मुत्तमम् R **16b** ह] हि R **16d** सुवेधसे] सुरेधिने R **17**] om. R **18d** च] नमः R (unmetrical) **19a** रामाय रामाय] वामाय रामाय R **20a** शकुनि°] शत्रुनि° R

13c देवेश] देवेशं **A** **13d** °क्रामते हि] °क्रामतीह **A** **14b** श्वेतं] A_3A_4, श्रेतं A_7 • पर्वतसत्तमम्] परममुत्तमं **A** **14f** बहुमानतः] बहुशो ल{न्त° A_3}ताः **A** **15c** नमो] तमो° **A** **16b** ह] हि **A** **16c** देवाय] वेदाय **A** **16d** सु°] च **A** **17**] om. **A** **18a** सुमतये] स्वरतये A_3A_4, शुरतये A_7 **19a** रामाय रामाय] रामाय नागाय **A** **19c** नर°] नार° **A** **19d** धात्रे चैव] ऋतवे च **A** • After this **A** has two pādas reading नमः साध्याय वेदाय चक्रिणे वै नमो नमः। (cf. 16c) **20a** शकुनि°] शत्रुनि° A_3A_4, शक्रुनि° A_7 **20c** सलिले] मलिने A_3A_4, मनिले A_7 **20d** °शय्या°] A_3A_4, °सर्य्या° A_7

13(speaker indication 1–a^4)⟨a^5–a^8⟩(b^1)⟨b^2–b^5⟩(c^1–c^2) S_1 **17**(c^3) S_1 **18**⟨d^8⟩ S_1

13d °क्रामते] S_1, °क्रमते Bh (em.) • नः] **A**Bh, वः S_1 **14a** एवेत्य] S_1**A**, एवैत्य Bh (em.?) **14b** श्वेतं] RA_3A_4Bh, श्वेत° S_1 **14e** अस्तुवन्] R**A**Bh, अद्भुतं S_1^{pc}, अ(द्वत्वं) S_1^{ac} **16a** °रजसे] S_1R**A**, °रजमे Bh (typo) **16b** ह] em., हः S_1, हि Bh **19a** रामाय रामाय] conj. Bh (silently), रागाय रामाय S_1 **19d** धात्रे] RBh (em.?), धात्रै S_1 • After this Bh has two pādas reading नमः साध्याय वेदाय चक्रिणे वै नमो नमः। **20a** °हन्त्रे] R**A**Bh, °हन्ते S_1 **20d** °शय्या°] S_1^{pc}RA_3A_4Bh, °शय्यां S_1^{ac}

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नमः कपिलरूपाय महते पुरुषाय च।
नमो जीमूतरूपाय महादेवप्रियाय च॥ २१॥
नमो रुद्रार्धरूपाय तथोमारूपिणे नमः।
चक्रमुद्गरहस्ताय महेश्वरगणाय च॥ २२॥
शिविपिष्टाय च सदा नमः श्रीवत्सधारिणे।
धुन्धुमाराय शूराय मधुकैटभघातिने॥ २३॥
चतुर्भुजाय कृष्णाय रत्नकौस्तुभधारिणे।
त्रिविक्रमवियत्स्थाय पीतवस्त्रसुवाससे॥ २४॥
नमः पुरविघाताय गदाखड्गोग्रधारिणे।
योगिने यजमानाय भृगुपत्नीप्रमाथिने॥ २५॥
वृषरूपाय सततं आदित्यानां वराय च।
चेकितानाय दान्ताय शौरिणे वृष्णिबन्धवे॥ २६॥
पुराश्वग्रीवनाशाय तथैवासुरसूदिने।
नमस्ते शार्ङ्गधनुषे सौभसाल्वविघातिने॥ २७॥
नमस्ते पद्मनाभाय ब्रह्मसत्पथदर्शिने।
नमो जयाय शर्वाय रुद्रदत्तवराय च॥ २८॥
नमः सर्वेश्वरायैव नष्टधर्मप्रवर्तिने।
पुरुषाय वरेण्याय नमस्ते शतबाहवे।
तव प्रसादात्कृच्छ्रान्वै तरामः पुरुषोत्तम॥ २९॥

24b रत्न°] चक्र° R **25b** °खड्गोग्रधारिणे] °खड्गाय पाणये R **26b** आदित्यानां वराय] आदित्याराधनाय R **26c** चेकितानाय] केचित्तनोग्र° R **26d** °बन्धवे] °रूपिणे R **27a** पुराश्व°] पुरा सु° R • °नाशाय] °नाम्ने च R^{pc}, °नामाय R^{ac} **27c** °धनुषे] °धनुषा R **27d** सौभसाल्वविघातिने] शौरशत्रुनिपातिने R **28–29**] om. R

21ab] om. **A** **22a** रुद्रार्ध°] रतार्द्ध° **A** **22b** तथोमारूपिणे नमः] तथा दामोदराय च **A** **23**] om. **A** **24c** °वियत्स्थाय] °वियस्थाय **A** **24d** °वस्त्र°] °वासः° **A** **25a** पुरवि°] पुरुष° **A** **25c** यजमानाय] A_7, जयमानाय A_3A_4 **26ab**] om. **A** **26d** शौरिणे] A_3, सौरिणे A_4A_7 • वृष्णि°] $A_3A_4^{pc}$, वृष्टि° $A_4^{ac}A_7$ • °बन्धवे] °बान्धवे **A** **27a** पुराश्व°] पुरा सु° A_3, परा सु° A_4, पुराश्च A_7 **27b** °वासुर°] °वाम्बर° **A** **27d** सौभसाल्व°] सौभसालु° A_7, शौभसानु° A_3A_4 **28b** °सत्पथदर्शिने] °देहप्रदेशिने **A** **28c** जयाय] A_3A_4, जय° A_7 (unmetrical) • शर्वाय] A_3, सर्वाय A_4A_7 **29a** °यैव] A_3A_4, °यै च A_7 **29e** °सादात्कृच्छ्रान्वै] A_4, °सादात्कृच्छ्रन्वै A_3, °सादः कृत्स्नान्वै A_7 **29f** तरामः] चरामः A_4A_7, न्वरामः A_3 • °षोत्तम] A_3A_4, °षोत्तमः A_7

21(d^7) S_1 **24**(b^2, b^4)⟨b^5⟩(b^6) S_1 **25**(d^2–d^4) S_1 **27**(c^4) S_1 **28**⟨b^2–b^4, c^1–d^8→⟩ S_1 (one folio lost after this)

23a शिविपिष्टाय] S_1^{pc}R, शिविविष्टाय S_1^{ac}, शिपिविष्टाय Bh (em.?) **23b** नमः] RBh (em.?), नमो S_1 **24c–25b**] om. S_1 **24d** °वस्त्र°] R, °वासः° Bh **25a** पुरवि°] R, पुरुष° Bh **26ab** सततं आ°] S_1R, सततमा° Bh **26d** शौरिणे] RA_3Bh, गौरिणे S_1 • °बन्धवे] em. Bh (silently), °बान्धवे S_1 **27a** पुराश्व°] S_1, मुराश्व° Bh (conj.) **27d** °साल्व°] S_1, °शाल्व° Bh (em.?) **28b** ब्रह्मसत्पथ°] conj., ब्र⏑ ⏑ ⏑थ° S_1, ब्रह्मदेहप्र° Bh • °दर्शिने] S_1, °वेशिने Bh (conj.) **29e** °त्कृच्छ्रान्वै] A_4, °त्कृच्छ्रं वै Bh (em.?) **29f** तरामः] conj. Bh (silently)

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हृतराज्या वयं सर्वे न त्वं वेत्सि महाभुज।
हिरण्याक्षेण वैकुण्ठ तं नाशय नमो ऽस्तु ते॥ ३०॥
सनत्कुमार उवाच।
य इदं वैष्णवं स्तोत्रं भक्त्या परमया युतः।
कीर्तयेत्सततं मर्त्यः सर्वपापैः प्रमुच्यते॥ ३१॥
मृतश्च सर्वलोकेषु वर्षकोटिं चतुर्दश।
पूजितः सर्वदेवैश्च मोदते नात्र संशयः॥ ३२॥
कीर्तयत्येव य इदं पापेभ्यो विप्रमुच्यते।
स मृत्युलोकमप्राप्य चरते दुःखवर्जितः॥ ३३॥
सनत्कुमार उवाच।
तेषां तद्वचनं श्रुत्वा भगवान्स जगत्पतिः।
उवाच सुरशार्दूलानिदं संपूजयंस्तदा॥ ३४॥
हतः स दैत्यो दुर्बुद्धिर्देवद्विड्विघ्नकारकः।
क्रियतां रूपमभ्येत्य वाराहं मा विचार्यताम्॥ ३५॥
महात्मा स च दैत्येन्द्रो बलवान्धार्मिकश्च ह।
न च शक्यो मयैकेन हन्तुं सत्यं ब्रवीमि वः॥ ३६॥
सर्वदेवमयं रूपं वाराहं नन्दिवर्धनम्।
तत्समास्थाय हन्तास्मि दैत्येन्द्रं तं महाबलम्॥ ३७॥
तेन रूपेण सर्वेषां युष्माकं देवसत्तमाः।
महीं शक्यं पुनस्तस्मादिहानयितुमोजसा॥ ३८॥
युष्मदर्थे तमद्याहं दानवं धर्मपालिनम्।
वधिष्यामि यथा सिंहं शरभः सुमहाबलः॥ ३९॥

32a मृतश्च] मृतस्य R **32b** ◦कोटिं चतुर्दश] ◦सेति चतुर्गमः R **33a** कीर्तयत्येव] की+र्त्त+यन्नेव R **33c** मृत्युलोकम◦] सत्यलोकमा◦ R **33d** चरते दुःख◦] वातदुःखवि◦ R • After this R has col. reading इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः। **34cd** ◦शार्दूलानि◦] ◦शार्दूलमि◦ R **35a** हतः] इतः R **35b** ◦र्देवद्विड्वि◦] ◦र्देवविद्वि◦ R[ac], ◦र्देवारिर्द्वि◦ R[pc] **35d** मा] R[pc], वा R[ac] **36a** स च] च स R **37c** तत्] तं R **37d** तं] om. R (unmetrical) **38c** महीं] न हि R **38d** ◦नयितुमो◦] ◦नयिमो◦ R (unmetrical)

30d नमो ऽस्तु ते] महाभुज{◦जः A_4} **A** **31d** ◦पापैः प्र◦] A_3A_4, ◦पापैर्वि◦ A_7 **32b** ◦र्दश] A_3A_4, ◦र्गुनः A_7 **33a** इदं] इमं **A** **33b** पापेभ्यो वि◦] प्राणिभ्यो पि{वि◦ A_7} **A** **34ab**] om. **A** **34d** ◦यंस्तदा] ◦यत्सदा A_3, ◦यन्सदा A_4, ◦यं सदा A_7 **35a** हतः] इतः **A** **35b** ◦र्देवद्विड्विघ्नकारकः] ◦र्दे{दे◦ A_7}वान् द्वेष्टि सहायवान् **A** **35cd**] क्रियतां मर्त्य{मत्य◦ A_3, मत्स◦ A_4}रूपं मे वाराहं{◦ह A_3A_7} मां विधार्यतां **A** **36d** वः] ते **A** **37a** सर्व◦] सर्वं **A** **37b** वाराहं] A_4A_7, वराहं A_3 **38b** युष्माकं] अस्माकं **A** • ◦सत्तमाः] A_3A_4, ◦शत्तमं A_7 **38c–40d**] om. **A**

30d नमो ऽस्तु ते] R, महाभुज Bh **32b** चतुर्दश] A_3A_4Bh **33a** इदं] R, इमं Bh **33b** पापेभ्यो] R, प्राणिभ्यो Bh **34ab**] R, Bh conjectures loss of two pādas. **34d** ◦यंस्तदा] R, ◦यन्सदा Bh (em.?) **35a** हतः] conj., इतः Bh **35b** ◦र्देवद्विड्वि◦] conj., ◦र्देवान् द्वेष्टि Bh • ◦घ्नकारकः] R, सहायवान् Bh **35c** रूपमभ्येत्य] R, मर्त्यरूपं मे Bh (em.?) **35d** मा] R[pc], मां Bh • विचार्यताम्] R, विधार्यताम् Bh **38ab** ◦षां युष्माकं] R, ◦षामस्माकं Bh **38c–40d**] (R), om. Bh **38c** महीं] conj. **38d** ◦नयितुमो◦] conj.

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राजास्माकमयं श्रेष्ठः सहस्राक्षः पुरंदरः ।
दीक्षितो दैत्ययज्ञेन होता त्वस्य बृहस्पतिः ॥ ४० ॥
ब्रह्मा ब्रह्मत्वमापन्नः प्रस्थाता यम इत्यपि ।
उद्गाता वरुणश्चात्र हिरण्यनयनः पशुः ।
शमिताहं सुरश्रेष्ठाः पशोस्तस्य महात्मनः ॥ ४१ ॥
अद्य पश्यन्तु भूतानि मम तस्यैव चोभयोः ।
– – – – – – – – – – – – – – – – ।
अरण्ये वासिताहेतोर्मत्तयोर्गजयोरिव ॥ ४२ ॥
तस्य तद्वचनं श्रुत्वा गर्जितं च महात्मनः ।
हर्षोत्फुल्लेक्षणाः सर्वे निरीक्षन्तः परस्परम् ।
मेनिरे हत-म्-इत्येव दैत्येन्द्रं सुमहाबलम् ॥ ४३ ॥
तेषां तदोत्फुल्लकुशेशयाभवक्त्रेक्षणानां हृषितो रवो ऽभूत् ।
हतः स दैत्यो नरसिंहरूपिणा यथा पुरा तस्य गुरुर्महाबलः ॥ ४४ ॥

इति स्कन्दपुराणे सप्तनवतितमो ऽध्यायः ॥ ९७ ॥

41b प्रस्थाता] प्रस्तोता R • इत्यपि] हान्न्यपि R **41c** वरुण॰] वैरिण॰ R **42cd**] om. R **42e** अरण्ये] अरण्य॰ R **43b** गर्जितं च] गर्जितस्य R **43d** निरीक्षन्तः] निरीक्षन्त R **43e** ॰त्येव] ॰त्येवं R **44a** तदोत्फुल्लकुशेशयाभ॰] तदोफुल्लकुटाशयप्रभुं R **44b**] वक्त्रेक्षणं हासरुचावभासकम् R **44d** ॰र्महाबलः] ॰र्महात्मनः R **Col.** om. R

41b इत्यपि] हत्यपि A_3A_4, हात्यपि A_7 **41c** वरुणश्चात्र] तत्र वरुणो **A** **41d** हिरण्यनयनः] हिरण्याक्ष{॰क्षः A_4A_7}स्ततः **A** **41ef** ॰ष्ठाः पशोस्तस्य महात्मनः] ॰ष्ठा{॰ष्ठो A_7} यशस्तस्य महाबलः **A** **42a** अद्य पश्यन्तु] A_3A_4, अथर्वणन्तु A_7 **42b** तस्यैव] A_3A_4, तथैव A_7 **42cd**] om. **A** **43d** निरीक्षन्तः] निरीक्षन्त **A** **43e** हत-म्-इ॰] हत इ॰ **A** **44a** तदोत्फुल्ल॰] तदुत्फुल्ल॰ A_7, तत्वतफुल्ल॰ A_3A_4 (unmetrical) • ॰कुशेशयाभ॰] ॰कुशे{॰कुशो॰ A_3, ॰देशे॰ A_7}शयप्रभं **A** **44b**] चक्रेक्षणं तारुराभव{तरुराभ॰ A_7}भाषकं **A** (unmetrical) **44c** ॰रूपिणा] A_3A_4, ॰रुपिणा A_7 (unmetrical) **Col.** इति स्कन्दपुराणे एकाशीतिसाहस्र्यां संहिताया{इति स्कंद॰ A_4}मम्बिकाखण्डे हिरण्याक्षवधोपायः **A**±

42⟨←a^1–f^6⟩ S_3 **44**(c^9) S_3

41b इत्यपि] conj. Bh (silently) **41c** वरुणश्चात्र] conj., तत्र वरुणो Bh **41d** हिरण्यनयनः] R, हिरण्याक्षस्ततः Bh **41ef** ॰ष्ठाः पशोस्तस्य महात्मनः] R, ॰ष्ठा यशस्तस्य महाबलः Bh **42cd**] Bh conjectures loss of two pādas. **43c** ॰त्फुल्लेक्षणाः] R**A**Bh, ॰त्फुलेक्षणा S_3 **43d** निरीक्षन्तः] conj. Bh (silently), निरीक्षन्त S_3 **43e** हत-म्-इ॰] S_3R, हत इ॰ Bh **44a** तदोत्फुल्ल॰] em., सदोत्फुल॰ S_3 (unmetrical), तदुत्फुल्ल॰ Bh (conj.?) • ॰शयाभ॰] S_3, ॰शयप्रभं Bh **44b**] conj., ॰वेक्त्रेक्षणाना हषीद्रवो भूत् S_3 (unmetrical), वक्त्रेक्षणं चारुतरावभासकम् Bh (conj.?) **44c** हतः] R**A**Bh, हत S_3 (unmetrical) • नरसिंह॰] R**A**Bh, नरसिं(ङ्ह॰) S_3^{pc}, ररसिंह॰ S_3^{ac} • ॰रूपिणा] RA_3A_4Bh, ॰रूपिणो S_3 **44d** ॰र्महाबलः] **A**Bh, ॰र्महाबल इति S_3 (इति part of col.) **Col.** ॥ स्कन्दपुराणे नामाध्यायः ९७ (in letter numerals) ॥ S_3, इति स्कन्दपुराणे हिरण्याक्षवधोपायो नाम सप्तनवतितमोध्यायः Bh

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अष्टनवतितमो ऽध्यायः।

सनत्कुमार उवाच।
अथ ते सुरशार्दूलास्तस्य रूपं प्रचक्रिरे।
विश्वकर्माणमादाय ब्रह्माणं लोककारणम्।
सप्तलोकमयं तस्य शरीरं चक्रुरीश्वराः॥ १॥
अस्थीनि पर्वताः सर्वे नद्यो नाड्यश्च तस्य तु।
रुधिरं चार्णवाः सप्त कफपित्तानिला गुणाः॥ २॥
पुरीषं चाप्यौषधयो धर्मो रेतः कृतः स तु।
मूत्रं तस्याभवन्मेघा वायवः सप्त कोष्ठगाः॥ ३॥
शिरस्तस्याभवद्ब्रह्मा रुद्रो मुर्धानमाश्रितः।
ललाटं तस्य धर्मो ऽभून्नासिका वायुरात्मवान्॥ ४॥
सूर्याचन्द्रमसौ नेत्रे श्रोत्रे चापि दिशो ऽभवन्।
भ्रुवौ तस्याभवंस्तारा अहोरात्रं च वर्त्मनी॥ ५॥

1c ॰मादाय] ॰माहूय R **2b** नाड्यश्च तस्य तु] नाभ्यस्तु सर्व्वशः R **3a** चाप्यौ॰] चास्यौ॰ R **3c** मूत्रं] मृतं R • ॰न्मेघा] ॰न् मेदा R **3d** सप्त] om. R (unmetrical) **4a** ॰स्याभवद्] ॰स्य च ते R **4b** ॰माश्रितः] ॰मास्थितः R **4cd**] ललाटे तस्य च यमो भूर्नासिका वात्मवान् R (unmetrical) **5d** वर्त्मनी] पक्षिणी R

1cd] om. **A** **2b** नद्यो] वशा A_3A_4, वसा A_7 **2c** चार्णवाः] चान्तराः **A** **2d** गुणाः] गुणं A_3A_4, गुनः A_7 **3a** ॰प्यौषधयो] ॰प्योषधयो A_3A_4, ॰पि ओषधयो A_7 (unmetrical) **3b** रेतः] A_7, चेतः A_3A_4 • कृतः स] कृतो स्य A_3A_4, कृतस्य A_7 **3c** ॰न्मेघा] ॰न्मेघ **A** **4a** ॰स्याभवद्ब्रह्मा] ॰स्या{॰स्य A_7}भवन्साध्या **A** **4b** ॰माश्रितः] ॰मास्थितः **A** **4c** ललाटं] ललाटे **A** **4d** वायु॰] A_4A_7, यु॰ A_3 (unmetrical) **5b** चापि] तस्य A_3A_4, तस्या A_7 **5c** भ्रुवौ तस्याभवंस्तारा] भ्रुवोस्तस्यातरन्प्राणा{॰वन् प्राणे A_7} **A** **5d** वर्त्मनी] पक्षिणी A_3A_4, पक्षणी A_7

Manuscripts available for this chapter: S_1 (from **10 c**[1]; f. 152 lost) photos 3.31b (f. 153^r), 3.32a (f. 153^v) and 3.32b (f. 154^r); S_3 f. 153^r–154^v; R f. 170^v–172^r; A_3 f. 101^r–101^v; A_4 f. 144^r–145^r; A_7 f. 142^v–143^v (**A** upto **46**).

1cd] S_3(R), Bh conjectures loss of two pādas. **1f** ॰रीश्वराः] R**A**Bh, ॰रीश्वरात् S_3 **2a** पर्वताः] R**A**Bh, पर्वता S_3 **2c** चार्णवाः] R, चार्ण्णवा S_3, चाब्धयः Bh (conj.) **3a** ॰प्यौषधयो] S_3, ॰प्योषधयो Bh **3b** कृतः स] R, कृत स S_3 (unmetrical), कृतोस्य Bh **3d** कोष्ठगाः] R**A**Bh, कोष्टगाः S_3 **4a** ॰भवद्ब्रह्मा] S_3, ॰भवन् साध्या Bh **4b** ॰माश्रितः] S_3, ॰मास्थितः Bh **4c** ललाटं] S_3, ललाटे Bh **4cd** ऽभून्ना॰] **A**Bh, भू ना॰ S_3 **4d** ॰रात्मवान्] **A**Bh, ॰रात्मना S_3 **5a** सूर्या॰] R**A**Bh, सूर्य॰ S_3 **5b** चापि] S_3R, तस्य Bh • ऽभवन्] R**A**Bh, भवत् S_3 **5c** भ्रुवौ त॰] S_3R, भ्रुवोस्त॰ Bh • ॰वंस्तारा] S_3R, ॰वन् प्राणा Bh (em.?) **5d** वर्त्मनी] em., वर्त्मनीं S_3, पक्ष्मणी Bh (conj.)

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आस्यं तस्याग्निरभवद्वडवामुखसंस्थितः।
ओष्ठौ भूरन्तरिक्षं च दन्ताश्च भुजगाभवन्॥ ६॥
चत्वार्यस्त्राणि दंष्ट्राश्च कृतानि सुमहान्ति वै।
अस्त्रं पाशुपतं पूर्वं द्वितीयं चक्रमेव च।
ब्रह्मदण्डं तृतीयं च चतुर्थं ब्रह्मणः शिरः॥ ७॥
जिह्वा तस्याभवद्विद्युत्तालुः खं सर्वमुच्यते।
ग्रीवा तस्याभवच्चोमा वज्रं स्कन्धे ऽभवत्स्थितम्।
गण्डे चापि तथादित्या हस्तौ रुद्रैश्च निर्मितौ॥ ८॥
अङ्गुल्यस्तस्य कीर्तिश्च लक्ष्मी सिद्धिरथापि च।
यशो जयश्च द्वावेतौ श्रीरूर्जा कान्तिरेव च।
प्रवृत्तिश्च निवृत्तिश्च नखाश्चास्त्राणि सर्वशः॥ ९॥
यमदण्डः कालदण्डो मृत्युदण्डस्तथापरः।
रुद्रदण्डश्च चत्वारो बाहुपादाः कृता बभुः॥ १०॥

6a आस्यं] अङ्गे R **6c** ॰रन्तरिक्षं च] ॰रन्तरीक्षञ्च R **7a** ॰र्यस्त्राणि दंष्ट्राश्च] ॰र्यस्थीनि दंष्ट्राद्य R **8ab** ॰द्विद्युत्ता॰] ॰द्विप्र ता॰ R **8b** सर्वमु॰] सर्व्व उ॰ R **8d** ऽभवत्स्थितं] च संस्थितम् R **8e** गण्डे] अण्डे R • ॰थादित्या] ॰था दैत्या R **8f** रुद्रैश्च] रुद्रस्य R **9b** लक्ष्मी] लक्ष्मीः R **9d** श्रीरूर्जा] जीवश्च R **9f** ॰खाश्चास्त्राणि] ॰खाः शस्त्राणि R

6a तस्याग्नि॰] तदग्नि॰ **A** **6b** ॰संस्थितः] ॰संस्थिता A_3, ॰संस्थिताः A_4A_7 **6c** ओष्ठौ भूरन्तरि-क्षं च] ओष्ठे भूदन्तरीक्षञ्च A_7, ओष्ठे भवदंतरिक्षं च A_3 (unmetrical), तुष्टो भूवदंतरीक्षं च A_4 (unmetrical) **7b** ॰महान्ति] ॰महानि **A** **7e** ॰दण्डं] A_7, ॰दत्तं A_3A_4 • तृतीयं च] कृतायस्कं A_3A_4, कृतां यस्कां A_7 **8ab**] om. **A**, instead of this, **A** has two pādas reading रुद्रदण्डा{॰दत्ता॰ A_3A_4}श्च चत्वारो बहिःपादा{॰दो A_7} कृता भुवः। (cf. 10cd) **8c** ॰च्चोमा] ॰च्छोमो **A** **8d** वज्रं] रुद्रं **A** • ऽभवत्स्थितं] च संस्थितं **A** **9b** लक्ष्मी] A_3A_7, लक्ष्मीं A_4 • ॰रथापि] ॰स्तथैव **A** **9cd**] om. **A** **9e** प्रवृत्तिश्च निवृत्तिश्च] A_4, प्रवृर्त्तिश्च निवृर्त्तिश्च A_7, प्रवृत्तिश्च A_3 (unmetrical) **10a** ॰द-ण्डो] A_3A_4, ॰दण्डा A_7 **10b** ॰थापरः] ॰थैव च **A** **10d** ॰पादाः] ॰पादा **A** • बभुः] वतु A_3A_4, ॰स्य तु A_7

10⟨←a¹–b⁸⟩(d²)⟨d³⟩ S_1, (d⁷) S_3

6a ॰रभवद्] RABh, ॰रभव S_3 **6b** ॰संस्थितः] R, ॰संस्थितं S_3, ॰संस्थिता Bh **6c** ओष्ठौ] R, ओष्टौ S_3, ओष्ठे Bh • भूर॰] S_3R, भूद॰ Bh (conj.?) **6d** ॰भवन्] RABh, ॰भवत् S_3 **7f** ब्रह्मणः] RABh, ब्रह्मणाः S_3 **8ab**] S_3(R), om. Bh **8b** ॰त्तालुः] S_3^{pc}, ॰त्तालु S_3^{ac} **8c** ग्रीवा त॰] RABh, ग्रीवान्त॰ S_3 • ॰वच्चोमा] R, ॰व चोमा S_3, ॰वत्सोमो Bh (conj.?) **8d** वज्रं] S_3R, रुद्रः Bh (em.?) • ऽभवत्स्थितं] S_3, च संस्थितः Bh (em.?) **9a** अङ्गुल्यस्त॰] RABh, अंगुल्यास्त॰ S_3 **9b** लक्ष्मी] $S_3A_3A_7$, लक्ष्मीः Bh (em.?) • ॰रथापि] S_3R, ॰स्तथैव Bh **9cd**] (S_3), om. Bh **9d** ॰रूर्जा] em., ॰रुर्जा S_3 **9e** प्रवृत्तिश्च निवृत्तिश्च] S_3RA_4, –– –– प्रवृत्तिश्च Bh (in a note Bh suggests प्रवृत्तिश्च निवृत्तिश्च) **10a** ॰दण्डो] $S_3^{pc}RA_3A_4$Bh, ॰दण्डोः S_3^{ac} **10b** ॰थापरः] S_3R, ॰थैव च Bh **10c** ॰दण्डश्च] S_1RABh, ॰दण्डाश्च S_3 **10d** ॰पादाः] RBh (em.?), ⏓दा S_1, ॰पादा S_3 • कृता बभुः] S_3^{ac}?R, कृता ब्रभुः S_1, कृता (च)तुः S_3^{pc}, कृताः प्रभोः Bh (conj., in a note Bh reads प्रभुः in S_1)

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साध्या देवा उरस्तस्य हृदयं सोम इत्यपि।
उदरं तस्य भूतानि महान्ति ऋषिसत्तम॥ ११॥
नाभिस्तस्याभवन्माता अदितिर्ब्रह्मसत्तम।
शिश्नं प्रजापतिस्तस्य मित्रो ऽपाने ऽभवत्स्थितः॥ १२॥
वसवस्तस्य पार्श्वेषु तथा धर्मश्च पृष्ठतः।
मृत्युः कालो यमश्चैव हस्तपादतलाश्रिताः।
अश्विनौ तस्य लाङ्गूलं पितरः संधिषु स्थिताः॥ १३॥
नियतिः कालपाशश्च कृतान्तकलहावपि।
व्याधयश्चापि ये केचिद्दृष्टिं तस्य समाश्रिताः॥ १४॥
यक्षाश्च राक्षसाश्चैव गन्धर्वाः पन्नगैः सह।
सर्वे त्वचं समाश्रित्य त्वग्भूताः समवस्थिताः॥ १५॥
तथा सर्वाणि छन्दांसि वेदा इष्टय एव च।
रोमकूपेषु सर्वाणि तानि तस्थुः पृथक्पृथक्॥ १६॥
दानानि नियमाश्चैव यमाः सर्वाश्च मातरः।
स्थानाभिमानिनो देवाः पशवः पक्षिणश्च ह।
सर्वे रोमाणि तस्यासन्वराहस्य महात्मनः॥ १७॥

11a उरस्त॰] उरुस्त॰ R **11b** इत्यपि] हत्यपि R **11d** महान्ति ऋषि॰] महाधनूंषि R **12ab**] om. R **12c** शिश्नं] शिशुः R **12d–13a**] om. R **13e** लाङ्गूलं] लाङ्गूले R **15c** समाश्रित्य] समासाद्य R **16a** सर्वाणि] पुराण॰ R **17a** दानानि] दिनानि R **17b** यमाः] ग्रहः R **17c** स्थानाभिमानिनो] स्थानानीमानि ते R **17e** सर्वे] सर्व॰ R

11a–13b] om. **A** **13d–15a**] om. **A** **15c** सर्वे त्वचं] तत्र सर्वे **A** **15d** त्वग्भूताः] त्वंबुदा A_3A_4, द्वम्बुताः A_7 **17b** यमाः] समाः **A** • मातरः] नातयः A_3, नातपः A_4, नाडयः A_7 **17c** स्थानाभिमानिनो देवाः] स्थानमानानि देवाश्च{॰वा चे A_7} **A** **17e** रोमाणि] रोमानि A_7, रमाणि A_3A_4

12⟨d³–d⁴⟩(d⁵–d⁷) S_3 **13**(d¹–d²) S_1 **15**(a¹–a², c⁶–c⁷)⟨c⁸–d¹⟩(d²) S_1 **16**(a⁶–a⁷, c⁴) S_1

11c उदरं त॰] S_3^{pc}RBh (em.?), उदरस्त॰ S_1, उद⟨न्त⟩रन्त॰ S_3 **11d** ॰सत्तम] RBh (conj.), ॰सत्तमाः $S_1^{pc}S_3$, ॰सत्तमः S_1^{ac} **12b** अदितिर्] S_1Bh, अदिति S_3 • ॰सत्तम] S_1^{pc}Bh, ॰सत्तमः $S_1^{ac}S_3$ **12d** ॰वत्स्थितः] S_1^{pc}Bh, ॰वस्थितः S_1^{ac}, (वत्स्थि)ता S_3 **13b** पृष्ठतः] S_1RBh, पृष्टतः S_3 **13c** मृत्युः] S_3R**A**Bh, मृत्यु S_1 **13d** ॰श्रिताः] S_1RBh, ॰श्रिता S_3 **13f** संधिषु] S_1RBh, संन्धिषु S_3 • स्थिताः] RBh (em.?), स्थिता S_1S_3 **14a** नियतिः] $S_1S_3^{pc}$RBh, नियति S_3^{ac} (unmetrical) • ॰पाशश्च] S_3RBh (conj.), ॰पाङ्गश्च S_1 **14b** कृतान्त॰] S_1RBh, कृतान्तः S_3 **14cd** ॰चिद्दृष्टिं तस्य] RBh (em.?), ॰चिदृष्टिन्तस्या S_1, ॰चिदृष्टिन्तस्य S_3 **14d** ॰श्रिताः] S_1RBh, ॰स्थिताः S_3 **15a** राक्षसाश्चै॰] S_1RBh, राक्षसा चै॰ S_3 **15b** गन्धर्वाः पन्नगैः सह] R**A**Bh, यमा सर्वा{॰र्पा॰ S_1^{ac}}श्च मातराः S_1 (cf. 17b), गन्धर्वा पन्नगै सह S_3 **15d** त्वग्भूताः] R, ⏑(ग्भू)ता S_1 (upper part of ग्भू lost), त्वग्भूता S_3, संहताः Bh (conj.) • ॰स्थिताः] S_3R**A**Bh, ॰स्थिता S_1 **16c** ॰कूपेषु] $S_1S_3^{pc}$R**A**Bh, ॰कुपाषु S_3^{ac} **16d** तस्थुः] S_3R**A**Bh, तस्थु S_1 **17b** यमाः] em. Bh (silently), यमा S_1, सामा S_3 • मातरः] S_3RBh (em.?), मातराः S_1 **17c** स्थानाभि॰] S_3Bh (conj.?), स्थानानि S_1 • देवाः] S_3RBh (em.?), देवा S_1

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अङ्गुल्यस्तस्य पादाभ्यां विश्वेदेवाभवंस्तदा।
भृगवो ऽङ्गिरसश्चैव देवास्तस्याभवन्नखाः।
रोमान्तरेषु ऋषयः सर्वेष्वङ्गेषु संस्थिताः॥ १८॥
एवं समभवद्व्यास वराहो नन्दिवर्धनः।
स भाति तेन रूपेण द्यां भुवं चापि संस्पृशन्॥ १९॥
पुरा स्वयंभुर्भगवानुद्धरिष्यन्महीमिमाम्।
स रेजे तेन रूपेण दीप्तिमान्मधुसूदनः।
निशायामौषधीदीप्तो हिमवानिव पर्वतः॥ २०॥
ततस्तमृषयः सर्वे तपसा महता तदा।
स्वेन स्वेनाभिसंप्राप्य तेजस्तस्याभ्यदीपयन्॥ २१॥
स विष्णुस्तेजसा तेषामृषीणां परमौजसाम्।
संप्रजज्वाल कालान्ते युगान्ताग्निरिवापरः॥ २२॥
नादं कृत्वा च सुमहच्चालयानो महीतलम्।
उवाच तानृषीन्सर्वान्हन्मि दैत्यं सुरद्विषम्॥ २३॥

18a पादाभ्यां] पादाभ्या R **18c** ऽङ्गिरस°] दिवस° R **19a** °द्व्यास] °द्ध्यास R **20a** स्वयंभु°] स्वयम्भू° R **20c** स रेजे] रराज R **21d** °स्तस्याभ्य°] °स्तस्य व्य° R **23ab** नादं कृत्वा च सुमहच्चा°] नादान् कृत्वा सुमहांश्चा° R (unmetrical)

18ab] om. **A** **18d** देवास्तस्याभवन्नखाः] नीललोहित एव च **A** (cf. 35d) **18f** सर्वेष्वङ्गेषु] सर्वे देवाः{°वा A_7} सु° **A** **19a** °द्व्यास] $A_3A_4^{ac}$, °द्ध्यास $A_4^{pc}A_7$ **20ab**] om. **A** **20e** °मौषधी°] °मोषधी° A_3, °मोषधि° A_4 (unmetrical), °मौषधि° A_7 (unmetrical) **20f** °वानिव पर्वतः] °वत्पर्वतो यथा **A** **21cd** °प्राप्य तेजस्तस्याभ्य°] °प्राप्यस्तेजस्तस्याद्य **A** **22b** °मौजसाम्] A_7, °मोजसां A_3A_4 **22c** संप्र°] स प्र° **A** • कालान्ते] कान्तेषु **A** **23b** °यानो महीतलम्] A_3A_4, °यामो महीतले A_7

18(f^5) S_1 **20**(e^4–e^5) S_1 **21**(b^6) S_1 **22**(b^4) S_1 **23**⟨c^1–c^5⟩(c^6–d^2) S_1

18a अङ्गुल्यस्तस्य] S_1^{pc}RBh, अङ्गुल्यस्य S_1^{ac} (unmetrical), अंगुल्यास्तस्य S_3 • पादाभ्यां] S_3Bh (em.?), पादाभ्या S_1 **18b** °वंस्तदा] S_1R, °वन्त्युतः S_3, °वंस्तथा Bh (conj.) **18d** °वन्नखाः] R, °वंस्तदाः S_1, °वंस्तुथा S_3, °वंस्तदा Bh (em.?) **18e** ऋषयः] S_1S_3R**A**, शृषयः Bh (typo) **18f** संस्थिताः] S_1R**A**Bh, संस्थिता S_3 **19d** भुवं चा°] S_1R**A**Bh, °भुवंश्चा° S_3 • संस्पृशन्] S_3 R**A**Bh, संस्पृशम् S_1 **20a** स्वयंभुर्] S_1, स्वयंभु S_3, स्वयंभूर् Bh (em.?) **20ab** °वानुद्धरिष्यन्] RBh (em.?), °वानु{(°मु°) S_1^{ac}}द्धरिष्य S_1, °वां नुद्धरिष्यन् S_3 **20b** °मिमाम्] RBh (em.?), °मिमान् S_1, °मिव S_3 **20e** °यामौषधीदीप्तो] S_3R, °यां (मोष)दीप्तो हि S_1 (upper parts of मोष lost), °यां संप्रदीप्तो हि Bh (conj.?) **20f** °निव पर्वतः] S_3RBh (conj.?), °नित पर्वत S_1^{pc}, °नित (स)र्वत S_1^{ac} **21a** °मृषयः] S_1R**A**Bh, °मृषय S_3 (unmetrical) **21d** °स्याभ्यदीपयन्] S_3Bh (conj.?), °स्यापि दीपयत् S_1 **22ab** तेषामृषीणां] S_1^{pc}R**A**Bh, (ति)षामृषीणा(म्) S_1^{ac}, तेशां ऋषीणा S_3 **22b** °मौजसाम्] S_1RA_7Bh, °मौजसा S_3 **22c** °जज्वाल] S_3R**A**Bh, °जज्वल S_1 **23ab** सुमहच्चा°] S_1**A**Bh, सुमह चा° S_3 **23b** महीतलम्] S_3RA_3A_4Bh, महीमिमाम् S_1 **23cd** °न्सर्वान्हन्मि] R**A**Bh, (न्सर्वा) हन्मि S_1, °न्सर्वान्हर्मि S_3

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हत्वा तं दैत्यराजं वै सिंहं शरभराडिव।
मोचयिष्ये महीं विप्राः प्रविश्याद्य रसातलम्॥ २४॥
स्वस्थाने स्थापयित्वा च दत्वा राज्यं दिवौकसाम्।
जपध्वं विजयायाद्य शिवाय च तपोधनाः॥ २५॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा ब्रह्मा लोकपितामहः।
उवाच बलमाधत्स्व दैत्यो ऽसौ सुमहाबलः॥ २६॥
आस्थाय यत्नं सुमहदप्रमत्तः सुरेश्वर।
जहि तं दैत्यराजं वै कृच्छ्रमेतन्मतं मम॥ २७॥
न तस्य सदृशो दैत्यो हिरण्यकशिपुः पुरा।
महाबलो ऽयं दैत्येन्द्रस्तपोयोगबलान्वितः॥ २८॥
ततो देवस्तदा व्यास भगवान्गोवृषध्वजः।
सुरैः सब्रह्मकैस्तत्र ऋषिभिश्च तपोधनैः॥ २९॥
उक्तः प्रणम्य देवेशो विष्णुमाप्याययय प्रभो।
तेजसा स्वेन सर्वेश यथा हन्यात्सुरद्विषम्॥ ३०॥

24b सिंहं] सिहं R **24c** मोचयिष्ये] योचयिष्ये R **24d** प्रविश्याद्य] प्रविगाह्य R **25c** जपध्वं] यजध्वं R • ◦जयायाद्य] R^{pc}, ◦जयामो द्य R^{ac} **26a** तस्य] तस्यै R **27ab**] आस्थाय युद्धं सुमदप्रमत्तं नरेश्वर R (unmetrical) **29c** सुरैः सब्र◦] असुरैर्ब्र◦ R **30b** ◦माप्याययय प्रभो] ◦माप्याय तं प्रभुम् R **30c** सर्वेश] सर्वेण R

24b शरभ◦] A_4, सरभ◦ A_3A_7 **24c** विप्राः] A_4A_7, विप्रः A_3 **24d** ◦विश्याद्य रसातलम्] ◦विश्य च{◦श्याश्च A_7} महीतलं **A** **25a** स्वस्थाने] स्वे स्थाने **A** **25c** जपध्वं] जयध्वं **A** **26b** ◦पितामहः] A_3A_4, ◦पितामह A_7 **26c** बलमाधत्स्व] A_4A_7, वनमाधत्स A_3 **27ab** सुमहदप्रमत्तः सुरेश्वर] देवानां समं प्रभुसुरेश्वरः A_3, देवानां{◦णां A_7} समापि प्रभुरीश्वरः A_4A_7 **27d** कृच्छ्र◦] A_3A_7, कृच्छ◦ A_4 **28b** पुरा] A_3A_4, पुराः A_7 **29a** देवस्त◦] A_7, देव त◦ A_3A_4 **30b** ◦माप्याययय] ◦मा{◦ना◦ A_7}प्याययन् **A** **30c** सर्वेश] सर्वेण A_3A_4, सर्वेन A_7

26⟨c^1–d^1⟩(d^2–d^8) S_1 **27**(a^1–a^2) S_1 **29**(c^2, c^4–c^6)⟨c^7–c^8⟩(d^5–d^6) S_1

24b सिंहं] S_1**A**Bh, सिंहा S_3 **24c** महीं विप्राः] RA_4A_7, महीं विप्रां S_1, महीम्विप्र S_3, महीं विग्नां Bh (conj.) **25a** स्वस्थाने] S_1RBh, स्वे च्छाने S_3 **25c** ◦जयायाद्य] R^{pc}**A**Bh, ◦जयास्याद्य S_1, ◦जयायाध्वं S_3 **25d** तपोधनाः] S_1R**A**Bh, तपोधना S_3 **26a** ◦द्वचनं] $S_1^{pc}S_3$R**A**Bh, ◦द्वचंनं S_1^{ac} (unmetrical) **26b** ब्रह्मा] S_1R**A**Bh, ब्रह्म S_3 • ◦पितामहः] $S_1RA_3A_4$Bh, ◦पितामह S_3 **27ab** यत्नं सुमहद◦] em. Bh (silently), यत्न सुमहद◦ S_1 (anusvāra possibly lost), सुमहद्यत्नं म◦ S_3 **27b** ◦प्रमत्तः] S_3Bh (conj.?), ◦प्रमत्तं S_1 • सुरेश्वर] conj. Bh (silently), सुरेश्वरः S_1S_3 **27d** कृच्छ्रमेत◦] $S_1^{pc}RA_3A_7$Bh, कृच्छ्र(वे)त◦ S_1^{ac}, कृत्स्नमेत◦ S_3 • ◦तं मम] $S_1^{pc}S_3$R**A**Bh, ◦तम्मय S_1^{ac} **28b** पुरा] $S_3RA_3A_4$Bh, सुराः S_1 **28cd** ◦त्येन्द्रस्त◦] S_3^{pc}R**A**Bh, ◦त्येन्द्रं त◦ S_1, ◦त्येंन्द्रस्त◦ S_3^{ac} **28d** ◦बलान्वितः] S_3R**A**, ◦समन्वितः S_1Bh **29a** देवस्त◦] S_3RA_7Bh (em.?), देवास्त◦ S_1 **29c** सुरैः] $S_1S_3^{pc}$**A**Bh, सुरै S_3^{ac} **30a** उक्तः] S_3^{pc}R**A**Bh, उक्त $S_1S_3^{ac}$ • देवेशो] $S_1S_3^{pc}$R**A**Bh, देवो सो S_3^{ac} **30b** ◦माप्याययय] $S_1S_3^{pc}$Bh, ◦माप्याय S_3^{ac} (unmetrical) • प्रभो] S_3^{ac}**A**Bh, प्रभोः $S_1S_3^{pc}$ **30c** सर्वेश] S_1Bh, सर्वेशो S_3 **30d** हन्यात्] $S_1S_3^{pc}$R**A**Bh, हन्यां S_3^{ac}

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भगवानुवाच।
तस्मिन्काले सुरेशानं शार्वं तेजो ऽव्ययं हरिम्।
प्रवेक्ष्यति ततो दैत्यं क्षिप्रमेव निहंस्यति॥ ३१॥
ततो ब्रह्मा स्वयं तस्य रक्षां चक्रे महात्मनः।
यथावत्तां निबोधाद्य गदतो मे शुचिव्रत॥ ३२॥
ब्रह्मोवाच।
रक्षतु त्वां विधाता च धाता च ऋषिसत्तमः।
रुद्रः स्रष्टा च सर्वेषां मर्माणि तव युध्यतः॥ ३३॥
कापाली तालकेतुश्च गन्धाधिपतिरेव च।
रसस्याधिपतिश्चैव सूक्ष्मरूपश्च रक्षतु॥ ३४॥
स्पर्शवेत्ता च यः सूक्ष्मो नादवांश्च महामनाः।
इन्द्रियाधिपतिश्चैव नीललोहित एव च॥ ३५॥

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31 भगवानुवाच] om. R **31a** सुरेशानं] सुरेशेन R **31b** शार्वं] सर्व्वं° R **31c** °वेक्ष्यति] °वक्ष्यति R **31d** °हंस्यति] °हंस्यसि R **32c** यथावत्तां नि°] तथा च तन्नि° R **33b** धाता च ऋषिसत्तमः] ऋषिभिश्च ततस्ततः R **34a** कापाली] कपाली R **34d** °श्च] °स्तु R **35a** स्पर्शवेत्ता च यः] स्वणिरे तापसः R **35b** नादवांश्च] रागवेत्ता R

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31 भगवा°] A_4A_7, श्रीभगवा° A_3 **31a** सुरेशानं] सुरेशानां A_3A_4, सुरेशान A_7 **31b** शार्वं] सर्वं **A** • ऽव्ययं हरिम्] महद्धरिं **A** **31c** °वेक्ष्यति] °वेक्षति A_7, °वेशेष्यति A_3 (unmetrical), °विष्येष्यति A_4 (unmetrical) **31d** °व निहंस्यति] °व{°वा° A_7} हनिष्यति **A** **32b** महात्मनः] महायशाः{°साः A_7} **A** **32c** °त्तां निबोधाद्य] °त्तन्नि{°त्त नि° A_7}बोधार्यं{°य A_4} **A** **32d** शुचिव्रत] A_3, शुचिब्रत A_4, शुचिर्व्रत A_7 **33a** रक्षतु] A_3A_7, रक्षंतु A_4 **33b** धाता च] $A_4A_7A_2$ (f. 245[r]), om. A_3 (unmetrical) • ऋषिसत्तमः] ऋषिभिस्ततः **A** **33d** मर्माणि] A_4, मर्मान A_3, धर्माण A_7 **34a** तालकेतु°] का{को° A_7^{pc}}लकेतु° **A** **34d** सूक्ष्मरूपश्च] सूक्ष्मारूपस्तु A_3A_4, सूक्ष्वारुपास्तु A_7 (unmetrical) • रक्षतु] A_3A_4, रक्षति A_7 **35b** नादवांश्च महामनाः] दानवाश्च महाबलाः **A**

33(c[1]) S_1

31a सुरेशानं] S_3, सुरेशानां S_1, सुरेशानाः Bh (conj.) **31b** शार्वं] S_3^{pc}, सर्व° S_1, ⏑र्वं S_3^{ac}, सर्वे Bh (conj.) • ऽव्ययं] R, °मयं S_1Bh, प्ययं S_3 • हरिम्] S_1RBh, हरि+:+ S_3 **31c** °वेक्ष्यति] em., °वेक्षति S_1, °वेक्ष्याति S_3^{pc}, °वक्ष्या(नि) S_3^{ac}, °वेक्ष्यन्ति Bh (conj.) **32a** Before this Bh adds सनत्कुमार उवाच। **32b** महात्मनः] S_1RBh, महामनाः S_3 **32d** गदतो] S_1S_3R**A**, वदतो Bh (conj.?) • °व्रत] RA_3Bh, °ब्रत S_1, °व्रतः S_3 **33** ब्रह्मोवाच] S_1R**A**Bh, ब्रह्म उ S_3 **33a** रक्षतु] S_1S_3RA_3A_7, रक्षन्तु Bh (conj.?) • त्वां] S_3^{pc}R**A**Bh, त्वा $S_1S_3^{ac}$ **33b** च ऋषिसत्तमः] em., चमृषिसत्तम S_1, च ऋषिसत्तम S_3Bh (em.?) **33d** मर्माणि] S_3RA_4, कर्माणि S_1Bh **34a** कापाली] S_1S_3**A**, कपाली Bh (em.?) **34d** रक्षतु] $S_1^{ac}S_3$RA_3A_4Bh, रक्षतुः S_1^{pc} **35a** °वेत्ता] S_3**A**Bh, °वेता S_1 **35b** नादवांश्च] S_3Bh (conj.?), नादतांश्च S_1 • महामनाः] RBh (conj.?), महात्मना S_1, महामना S_3

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रक्षतु त्वां महायोगी बीजाधिपतिरेव च।
बीजाधिष्ठानपालश्च चेतनापतिरेव च॥ ३६॥
प्रवृत्तेश्च निवृत्तेश्च कालवेत्ता च यः प्रभुः।
धर्माधर्मगतिश्चैव कर्तॄणां फलदः प्रभुः॥ ३७॥
गुणानां वृत्तिदो यश्च अनपेक्षश्च कर्मसु।
नियमस्य च यः कर्ता कर्मवेत्ता च कर्मिणाम्।
विना च करणैर्यस्य करणार्थः प्रवर्तते॥ ३८॥
सर्वज्ञः सर्वगोपश्च अधिष्ठाता च यः स्वयम्।
येन नाधिष्ठितं किंचित्कथंचिन्नापि विद्यते॥ ३९॥
सर्वतःपाणिपादान्तः सर्वतोक्षिशिरोमुखः।
सर्वतःश्रुतिमान्यश्च सर्वतोगतिरव्ययः।
ऐश्वर्यमक्षयं यस्य सहजं चाकृतं तथा॥ ४०॥
यः स्रष्टा सर्वभूतानां तत्त्वानां च महायशाः।
संसारस्यास्य यः कर्ता तथा चैव निवर्तकः॥ ४१॥

36a त्वां] R^{pc}, om. R^{ac} (unmetrical) **36cd**] om. R **37a** प्रवृत्तेश्च निवृत्तेश्च] प्रवृत्ते च निवृत्ते च R **37d** Afer this R has two pādas reading प्रदानस्य च यः कर्त्ता तथा चैव प्रवर्त्तकः। **38d** कर्मिणाम्] कर्म्मणाम् R **38e** विना च] विनाश॰ R • ॰र्यस्य] ॰र्यश्च R **39a** सर्वज्ञः] धर्म्मज्ञः R **39b** अधिष्ठाता] युधिष्ठाता R **39c** येन नाधिष्ठितं] येनानधिष्टितं R **39d** ॰न्नापि विद्यते] ॰दपि वर्त्तते R **40bc**] om. R **40f** सहजं चाकृतं तथा] सर्ववेत्ता च तत्तथा R **41b** तत्त्वानां च महायशाः] भक्तानाञ्च महौजसाम् R

36b बीजाधि॰] राजाधि॰ **A** **36c** बीजाधि॰] A_3A_4, राजाधि॰ A_7 **37a** प्रवृत्तेश्च निवृत्तेश्च] प्रवृत्तिश्च निवृत्तिश्च **A**± **37cd**] Insead of this, **A** has two pādas reading प्रधानस्य च यः कर्त्ता तथा चैव प्रवर्त्तकः। **38d** कर्मिणाम्] यः प्रभुः **A** **38e–39d**] om. **A** **40a** ॰पादान्तः सर्वतोक्षि॰] ॰पादश्च पादांताः स॰{॰दान्ते च A_7} **A** **40cd**] om. **A** **40e** यस्य] यश्च **A** **40f** सहजं चाकृतं तथा] सहस्राकृतयस्तथा **A**± **41c** ॰स्यास्य यः कर्ता] ॰स्यापकर्त्ता च **A**

36(c^1) S_1 **38**(d^3–d^4) S_1 **40**(c^4–c^5)⟨c^6–c^7⟩(c^8)⟨f^2–f^3⟩(f^4) S_1

36a त्वां] $S_3^{pc}R^{pc}$**A**Bh, त्वा $S_1S_3^{ac}$ • महायोगी] S_1R**A**Bh, महामायो S_3 **36c** ॰पालश्च] S_3 **A**, ॰मालश्च S_1Bh **36d** ॰पतिरे॰] $S_1^{pc}S_3$**A**Bh, ॰पविरे॰ S_1^{ac} **37d** कर्तॄणां] S_1RBh, कतॄणां S_3 **38a** गुणानां] S_1R**A**Bh, गुणाना S_3 **38d** ॰वेत्ता] S_1R**A**Bh, ॰वेता S_3 • कर्मिणाम्] $S_1^{pc}S_3$, कर्म्मणां S_1^{ac}, कर्मणां Bh **38e** ॰र्यस्य] S_1S_3, ॰र्यश्च Bh (conj.) **38f** करणार्थः] S_3R, करणार्त्थम् S_1, करणार्थं Bh **39a** ॰गोपश्च] S_1S_3R, ॰गो यश्च Bh (conj.) **39b** अधिष्ठाता] S_1Bh, अधिष्टाता S_3 **39d** ॰न्नापि] conj. Bh, ॰दपि S_1S_3 **40a** ॰पादान्तः] RBh (em.?), ॰पादान्त S_1S_3 **40c** ॰मान्यश्च] S_3, – –(श्च) S_1, ॰मांश्चैव Bh (conj.?) **40e** ॰यं यस्य] RBh (conj.), ॰यन्तस्य S_1S_3 **40f** सहजं चाकृतं तथा] S_3, स⏑⏑(ञ्च) कृतन्तथा S_1 (upper part of ञ्च lost), सहस्राकृतयस्तथा Bh **41b** महायशाः] S_1**A**Bh, महायशा S_3 **41d** तथा चैव] S_1S_3R**A**, तथैव च Bh (conj.) • निवर्तकः] S_3R**A**Bh, +नि+र्त्तकः S_1 (unmetrical)

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यं सांख्या नाभिजानन्ति योगिनो विदितागमाः।
तुष्टो यो ज्ञायते नित्यं मायया मोहयन्प्रजाः॥ ४२॥
ओतप्रोतानि येन स्म तत्त्वानि सुमहात्मना।
पुरुषादीनि सर्वाणि यो व्याप्तश्च न केनचित्॥ ४३॥
यमज्ञात्वा न मोक्षो ऽस्ति येन बद्धमिदं जगत्।
येनाहं सर्वलोकानां कृतः पूर्वं प्रजापतिः।
त्वं यज्ञश्चैव विष्णुश्च येन सृष्टः पुरातनः॥ ४४॥
स ते बलं च सुमहदूर्जं तेजश्च यच्छतु।
अकाहलत्वं सर्वत्र स्मृतिं चास्त्रे महामनाः॥ ४५॥
रक्षां च सर्वशो देवो युध्यतस्ते प्रयच्छतु।
कृतरक्षो मया सम्यग्गच्छ दैत्यं विनाशय॥ ४६॥

43b ॰महात्मना] ॰महात्मनः R **43d** यो व्याप्तश्च न] योगिव्याप्तस्य R **44d** ॰पतिः] R^{pc}, ॰प-ति R^{ac} **44f** पुरातनः] प्रजापतिः R **45b** ॰दूर्जं] ॰दूर्ज्जं॰ R **45c** अकाहलत्वं] अकालदत्तं R **45d** स्मृतिं चास्त्रे महामनाः] स्मृतिमांस्ते महात्मनः R

42a यं सांख्या] ससांख्या A_7, ससां A_3 (unmetrical), सहसा A_4 **42b** विदितागमाः] विदिताः समाः **A** **42d** ॰न्प्रजाः] A_3A_4, ॰न् प्रजा A_7 **43a** ओतप्रोतानि] हतप्रोतानि A_7, हतप्रोतास्मि A_3A_4 **43b** तत्त्वानि सुमहात्मना] तेनासि सु{तनानिषु A_7}महाबलाः **A** **43d** व्याप्तश्च न] न प्राप्तश्च **A** **44a** यम॰] यन्न॰ **A** • मोक्षो ऽस्ति] मोक्षन्ति **A** **44b** बद्ध॰] व्याप्त॰ **A** **44d** कृतः] कृत॰ **A** **44e** त्वं यज्ञश्चैव विष्णुश्च] त्वं यज्ञश्चैव रिश्च A_3 (unmetrical), त्वं यज्ञश्च वरिष्टश्च A_4, यज्ञश्चैव वरिष्ठश्च A_7 **45**] स बलं च बलं चैव महदु{॰द्रा॰ A_3, ॰द्वा॰ A_4}र्ज्यं च यच्छति। आ{अ॰ A_7}कारं यस्य वै दृष्ट्वा वित्रस्यति महाबलः **A**± **46ab**] om. **A**

42(a^4, c^2) S_1 **43**(a^7–b^1, b^8) S_1 **45**⟨b^1–b^2⟩(b^3–b^6) S_3 **46**(b^1–b^3) S_1

42a सांख्या नाभि॰] $S_1^{pc}S_3$RBh, संख्या(न्ना)भि॰ S_1^{ac} **42c** तुष्टो यो ज्ञायते] S_3R**A**, तु(ष्ट)यो ज्ञातयो S_1, तुष्टयो ज्ञातयो Bh **42d** ॰यन्प्रजाः] $S_3RA_3A_4$Bh, ॰यं प्रजा S_1 **43a** ओतप्रोतानि] $S_1^{pc}S_3$R Bh, रुतप्रोक्तानि S_1^{ac} • येन स्म] $S_1^{ac}S_3$R**A**, ये (तस्म) S_1^{pc} (upper part of तस्म lost), चैतस्मिन् Bh (conj., in a note Bh reads ये तस्मिन् in S_1) **43b** ॰महात्मना] S_1S_3, ॰महात्मनि Bh (conj.) **44d** ॰पतिः] R^{pc}**A**Bh, ॰पति S_1S_3 **44e** विष्णुश्च] $S_1S_3^{pc}$RBh, विष्णु S_3^{ac} (unmetrical) **44f** सृष्टः] S_3R**A**, सृष्टा S_1, सृष्टाः Bh (em.?, in a note Bh suggests सृष्टौ) • पुरातनः] S_3**A**, पुरातन S_1^{pc}Bh, षुरातन S_1^{ac} **45b** यच्छतु] S_3RBh (em.?), यच्छतुः S_1 **45c** अकाहलत्वं] S_3, अकामालब्ध S_1, अकामलब्धां Bh (conj.?) **45d** महामनाः] conj. Bh (silently), महात्मना+ः+ S_1, महामना S_3 **46a** सर्वशो] S_1S_3R, सर्वगो Bh (conj.?) **46b** ॰यच्छतु] S_3RBh (em.?), ॰यच्छतुः S_1 **46c** ॰रक्षो] S_3R**A**Bh, ॰रक्षा S_1

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सनत्कुमार उवाच।
ततस्तं स्तुतिभिर्विप्रास्तस्य रोमान्तरस्थिताः।
अस्तुवन्वाग्भिरिष्टाभिर्देवाश्च बहुमानतः।
सर्वाणि च जयेत्यूचुर्भूतानि विविधानि च॥ ४७॥
अनाहतास्तदा व्योम्नि देवदुन्दुभयः शुभाः।
विनेदुस्तत्र दिव्याश्च वराहो यत्र सो ऽभवत्॥ ४८॥
सुरभीणां च पुष्पाणां वराहोपरि सर्वतः।
वृष्टयः पेतुरत्यर्थं देवानां हर्षवर्धनाः॥ ४९॥
ततः सिद्धिरिति प्रोक्त्वा कृत्वा रुद्राय वै नमः।
जपञ्जयावहं रुद्रं प्रययौ वरुणालयम्॥ ५०॥
स सेव्यमानो ऋषिभिस्तपोधनैस्तथा शकुन्तैर्बहुभिर्जयावहैः।
मृगैश्च दिव्यैर्बहुभिः प्रदक्षिणैर्जयाय देवः प्रययौ महार्णवम्॥ ५१॥

इति स्कन्दपुराणे ऽष्टनवतितमो ऽध्यायः॥ ९८॥

47e जयेत्यू°] भवन्त्यू° R **49a** सुरभीणां च] सुरभीनाञ्च R **50c** °वहं रुद्रं] °वहान्रुद्रान् R **51a** सेव्यमानो] सेव्यमान R (unmetrical) **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

47–col.] om. **A**

47(d^7) S_1, (a^7) S_3 **48**(a^4–a^6, c^8–d^1) S_1 **51**(a^5–a^7, d^5) S_1

47a ततस्तं] $S_1^{pc}S_3$RBh, तत(क्त) S_1^{ac} **47ab** °र्विप्रास्त°] RBh (em.?), °र्विप्रा त° S_1, (°र्वि)प्रा त° S_3 **47b** °स्थिताः] RBh (em.?), °स्थिता S_1S_3 **47c** °वन्वाग्भि°] $S_1^{pc}S_3$RBh, °वं वाग्वि° S_1^{ac} • °रिष्टाभिर्] S_1RBh, °रिष्टाभि S_3 **47d** °मानतः] S_3RBh (em.?), °मा(न)त S_1 **47ef**] (S_1)Bh, om. S_3 **47e** सर्वाणि] S_1^{pc}RBh, (अ)र्वाणि S_1^{ac} • °त्यूचुर्] em. Bh (silently), °त्यूचु S_1 **48a** °तास्तदा] S_3R, (°ता त)–ा S_1, °तास्ततो Bh (conj.?) **48b** °भयः शुभाः] S_1RBh, °भय शुभा S_3 (unmetrical) **48c** दिव्याश्च] S_3RBh (em.?), दिव्यां(श्च) S_1 **49b** सर्वतः] $S_1S_3^{pc}$RBh, सर्वशः S_3^{ac} **49d** °वर्धनाः] $S_1S_3^{pc}$RBh, °वर्द्धना S_3^{ac} **50a** ततः] S_1RBh, तत S_3 • प्रोक्त्वा] S_1S_3R, प्रोच्य Bh (em.) **50b** कृत्वा रुद्राय वै नमः] S_1RBh, देवानां हर्षवर्द्धना S_3 (cf. 49d) **50d** प्रययौ] S_1S_3R, स ययौ Bh (conj.) **51a** ऋषिभि°] S_1S_3R, मुनिभि° Bh (conj.?) **51b** °र्बहुभिर्] S_1RBh, °र्बहुभि S_3 (unmetrical) **51c** दिव्यैर्] S_1RBh, दिव्यै S_3 • प्रदक्षिणै°] S_3RBh (em.?), प्रदक्षिणी° S_1 **51d** महार्णवम्] S_3RBh, महार्ण्णवमिति S_1 (इति part of col.) **Col.** ⊙॥ स्कन्दपुराणे वरुणालयगमने आध्यायः १५४ (in letter numerals)॥ ⊙ S_1, ⊙॥ स्कन्दपुराणे नामाध्यायः ९८ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे वराहस्य वरुणालयगमनं नामाष्टनवतितमोध्यायः Bh

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एकोनशततमो ऽध्यायः।

सनत्कुमार उवाच।
स संप्रयातो धर्मात्मा नर्दमानो यथा घनः।
सर्वलोकमयो देवो वराहो नन्दिवर्धनः।
अपश्यत्सागरं चैव संप्राप्यातिमहाबलः॥ १॥
नर्दमानं यथा मेघं लीयमानं मृगेन्द्रवत्।
नर्तकीमिव नृत्यन्तं वल्गान्तं चैव योधवत्॥ २॥
मण्डलैर्बहुभिश्चित्रैश्चरन्तं वसुधां तथा।
नियुद्धकुशलं यद्वद्गदायुद्धविशारदम्॥ ३॥
तदा तं बहुधा चित्रमपश्यन्नन्दिवर्धनम्।
– – – – – – – – – – – – – – – – –॥ ४॥
स तमर्घेण देवेशं सर्वलोकमयं विभुम्।
पूजयामास देवाश्च ऋषयो ये च संगताः॥ ५॥

1b नर्दमानो यथा घनः] सह सिद्धैर्म्महात्मभिः R **1f** संप्राप्याति°] श्रीमान् स तु R **2c** नर्तकीमिव] नर्त्तकानिव R **2d** After this R has two pādas reading फलपुष्पोपहारांश्च कुर्व्वन्तमिव चान्यतः। **3b** वसुधां तथा] वसुधातले R **3c** यद्वद्] युद्धे R **5a** तदा तं] चरन्तं R **5b** °पश्यन्नन्दिवर्धनम्] °पश्यंश्चापि सङ्गताः R **5cd**] om. R **6a** स तमर्घेण] देवर्षयो थ R **6c** °मास] °मासुर् R

1a °प्रयातो] °प्राप्तो ति° **A** **1b** घनः] A_3, मनः A_4A_7 **1e** अपश्यत्] A_3A_4, अपश्य A_7 **1f** °प्राप्याति°] °प्राप्येति **A** **2a** मेघं] A_3A_4, मेघ A_7 **2b** लीयमानं] नीयमानं **A** **2cd** नृत्यन्तं वल्गान्तं चैव] नर्दन्ती स्वर्गं तं चैव{तत्रैव A_4} **A** **2d** After this **A** has two pādas reading फलपुष्पोपहारं च कुर्वन्तमिव सागरं। ± **3ab** °त्रैश्चरन्तं] A_3, °त्रैः श्चरंतं A_4, °त्रैश्चरस्तं A_7 **3b** वसुधां तथा] वसुधातलं **A** **3c–4d**] om. **A** **6c** देवाश्च] A_3A_7, देवांश्च A_4

Manuscripts available for this chapter: S_1 photos 3.32b (f. 154[r]), 3.33a (f. 154[v]) and 3.33b (f. 155[r]); S_3 f. 154[v]–155[r]; R f. 172[r]–172[v]; A_3 f. 101[v]–102[r]; A_4 f. 145[r]–145[v]; A_7 f. 143[v]–144[r].
2(a[3]) S_1

1e अपश्यत्] $S_3RA_3A_4Bh$, अपश्य S_1 **1f** °प्राप्याति°] S_1Bh, °प्राप्य ति° S_3 • °महाबलः] S_3R**A**, °बलस्तदाः S_1, °बलस्तदा Bh (em.?) **2a** यथा] $S_1^{pc}S_3$R**A**Bh, मथा S_1^{ac} • मेघं] S_1R A_3A_4Bh, मेघ S_3 **2b** मृगेन्द्र°] S_1R**A**Bh, नगेन्द्र° S_3 **2c** नृत्यन्तं] S_1RBh, नृत्यंन्तं S_3 **2d** वल्गान्तं] S_1R, वल्गान्तं S_3, बल्गन्तं Bh **3a** मण्डलैर्] S_1R**A**Bh, मण्डले S_3 **3ab** °श्चित्रैश्चरन्तं] RA_3Bh, °श्चित्रै चरन्तम् S_1, °श्चितैश्चरन्त S_3 **5a** तदा] S_1Bh, तथा S_3 • तं] S_3, तद् S_1Bh **5ab** चित्रम°] S_1RBh, °चित्तृं म° S_3 **5b** °वर्धनम्] S_3, °वर्द्धनः S_1, °वर्धनः Bh **5cd**] Loss of two pādas conjectured, om. S_1S_3Bh **6c** देवाश्च] $S_3RA_3A_7$, देवांश्च S_1Bh

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स जयाय प्रगृह्यैनमनुमान्य महोदधिम्।
निवर्त्य सर्वभूतानि प्रविवेश महार्णवम्॥ ६॥
विगाहमानः सक्रीडमर्णवं विबभौ विभुः।
सरः सुमहदासाद्य यथा मत्तो महागजः॥ ७॥
संप्रविश्य सुदूरं च सो ऽदृश्यः समपद्यत।
भूमिलेखावृतः सूर्यो यथा संपूर्णमण्डलः॥ ८॥
ततो ऽन्तर्जलमाविश्य क्षोभयानो महार्णवम्।
जलचन्द्रकवद्भास अदृश्यत जलौकसैः॥ ९॥
तिमींस्तिमिंगिलांश्चैव तिमिंगिलगिलानपि।
तथा वै तद्गिलानन्यान्हस्तिनो गर्दभानपि॥ १०॥
मकरांश्चैव शङ्खांश्च तथैवाश्वमुखानपि।
तथा वै पक्षिसंकाशान्मानुषानपि चापरान्॥ ११॥

7a स जयाय] जयाय स R **7c** निवर्त्य] निर्व्वर्त्त्य R **8ab** सक्रीडमर्णवं विबभौ] संक्रीडं तत्रैवं विभवौ R **8d** मत्तो] नद्धो R **9c** भूमि°] धूम° R **10b** क्षोभयानो] क्षोभमानो R **10c** °द्भास] °द्भास R **11a** तिमींस्ति°] तिमिं ति° R • °श्चैव] °श्चापि R **11c** तथा वै तद्गिला°] सत्वांश्च विविधा° R **12ab**] om. R

7a °गृह्यैन°] A_3A_4, °गृह्येन° A_7 **7c** निवर्त्य] निर्वृत्यै A_3, निर्वत्यै A_4, निवृत्तैः A_7 • °भूतानि] A_4A_7, °भूतानां A_3 **8ab**] om. **A** **8c** सरः] दूरं **A** • °दासाद्य] A_3A_4, °दास्याद्य A_7 **9ab**] सं{स A_4}प्रविश्य बभूवं च सो दृश्यत्सुमहाद्युतिः A_3A_4, संप्रविश्यम्वश्यार्ण्णवं देवश्चादृश्यो भून्महाद्युतिः A_7 (unmetrical) **9c** भूमि°] धूम° **A** **10c** °द्भास] A_3A_4, °द्भास A_7 **10d** जलौकसैः] जलौकसः{°शः A_7} **A** **11a** तिमींस्तिमिंगिलां°] तिमिस्तिमिंगिला°{°मिगिणा° A_4} **A** **11b–11a**] om. **A** **12b** तथैवाश्वमुखा°] सत्वांश्चास्वे मुखा° A_3, सत्वा{°त्वां° A_4^{ac}}श्चारो मुखा° A_4, सत्वांश्चातश्वबा(हु)खा° A_7 (unmetrical) **12d** °नपि चापरान्] °न् महिषान् खगान्{°मान् A_3} **A**

8⟨b^8⟩(c^1) S_1 **10**(d^8) S_1 **11**(a^1–a^7)⟨a^8⟩ S_1

7a °गृह्यैन°] $S_3RA_3A_4Bh$, °गृह्लेन° S_1 **7b** महोदधिम्] S_3R**A**Bh, महोदधि S_1 **8a** °गाहमानः] S_3RBh (em.?), °गाहमान S_1 **8ab** सक्रीडम°] em. Bh (silently), सक्रीडमा° S_1, सक्रीडा आ° S_3 **8b** विबभौ] S_1Bh, विबभो S_3 • विभुः] $S_3^{pc}RBh$ (conj.?), वि⏓ S_1, विभु S_3^{ac} **8c** °दासाद्य] $S_1S_3^{pc}RA_3A_4Bh$, °दासाद S_3^{ac} **9a** °प्रविश्य] S_1R**A**Bh, °प्रपश्य S_3 **9b** सो ऽदृश्यः] RBh (em.?), सो दृश्य S_1, सौद्यश्य S_3 • °पद्यत] S_3RBh (em.?), °पद्यतः S_1 **9c** भूमि°] S_1Bh, भूमी° S_3 • °वृतः सूर्यो] R**A**Bh, °वृतः सूर्य S_1, °वृत सूर्यो S_3 (unmetrical) **10a** ततो ऽन्त°] $S_1^{pc}S_3$R**A**Bh, ततो न° S_1^{ac} **10b** महार्णवम्] S_1R**A**Bh, महार्ण्णवः S_3 **10c** °कवद्भास] $S_3A_3A_4Bh$, °कवत्व्यास S_1^{pc}, °कर व्यास S_1^{ac} **10d** जलौकसैः] S_3R, स लोक(पै)ः S_1, स लोकपैः Bh **11a** तिमींस्तिमिंगिलांश्चैव] em., (तिमान्तमिङ्गला) – ⏓ S_1 (upper parts lost, last but one akṣara has subscript च्), तिमींस्तिमिङ्गलाश्चैव S_3, तिमिन्तिमिङ्गिलश्चैव Bh (conj.?) **11b** तिमिंगिल°] S_1S_3R, तिमिङ्गल° Bh (typo?) **11c–11b**] om. S_3 **11c** तथा वै] S_1, तथैव Bh (conj.) • तद्गिलान°] $S_1^{pc}Bh$, तद्गिलन° S_1^{ac} (unmetrical) **11d** हस्तिनो गर्दभानपि] R, गर्दभां हस्तिनो न्यपि S_1, गर्दभान् हस्तिनो ह्यपि Bh (conj.?) **12a** शङ्खांश्च] em. Bh (silently), शंखाश्च S_1 **12c** वै पक्षि°] S_1R**A**Bh, नैक्षि° S_3 (unmetrical) • °संकाशान्] R**A**Bh, °संकाशा S_1, °सकाशं S_3 (unmetrical) **12d** चापरान्] RBh (em.?), चापराम् S_1, चापरात् S_3

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रथचक्रप्रकारांश्च सिंहव्याघ्रमुखानपि ।
शरभर्क्षविडालास्यान्मत्स्यान्बहुविधांस्तथा ।
त्रासयन्स महातेजा जगाम सुमहाबलः ॥ १२ ॥
कुतूहलात्समाविश्य केचिदाघ्राय चैव हि ।
नश्यन्ति मत्स्या दीप्तास्याः शतशो ऽथ सहस्रशः ॥ १३ ॥
स प्रदक्षिणमावृत्य दिव्यं हयशिरः शुभम् ।
क्षणान्मैनाकमध्येन गत्वा भोगवतीमपि ॥ १४ ॥
वरुणस्य पुरीं गत्वा पयोनाथस्य धीमतः ।
पर्जन्यं दिग्गजं प्राप्य कृत्वा चापि प्रदक्षिणम् ॥ १५ ॥
सुरभीपुरमासाद्य गां दृष्ट्वा चैव सुप्रभाम् ।
या क्षरन्ती सदा व्यास सुधाममृतमेव च ॥ १६ ॥
क्षीरोदं तत्सरो दिव्यं फेनपा यत्र ते द्विजाः ।
तस्मिन्सरसि तत्पीत्वा पयो ऽमृतसमप्रभम् ।
पूजितः फेनपैः सम्यक्तां रात्रिं तत्र सो ऽवसत् ॥ १७ ॥
उषित्वा तत्र सो ऽगच्छत्कङ्कस्य पुरमव्ययम् ।
वासुकेश्च पुरं प्राप्य तक्षकस्य च धीमतः ॥ १८ ॥

13c ॰विडालास्यान्] ॰विडालाख्यान् R **13f** जगाम सु॰] गजानपि R **14cd**] दर्शनात्तस्य दीप्त्या च नमस्यन्ति सहस्रशः R **15c** क्षणान्] क्षणं R • ॰मध्येन] ॰मध्ये च R **16c** पर्जन्यं] पाञ्चल्यं R^{pc}, ⊔ ल्यं R^{ac} **17a** ॰पुर॰] ॰तीर॰ R **17b** गां] गा R • सुप्रभाम्] सुप्रभाः R **17c** क्षरन्ती] क्षरन्ति R **17d** सुधाम॰] दिव्यञ्चा॰ R • च] हि R **18a** तत्सरो] तत्सरं R **18c** ॰न्सरसि तत्] ॰न् वारि सितं R **19b** ॰त्कङ्कस्य] ॰त् कर्क्कोट॰ R

13ab] om. **A** **13cd**] om. A_7 **13cd** ॰विडालास्यान्मत्स्यान्] ॰विनाशस्यास्ससस्यान् A_3A_4 **13e** त्रासयन्स] त्रास{॰श॰ A_7}नस्व॰ **A** **14a** कुतूहलात्] A_3A_4, कुतूहलः A_7 **14b** ॰दाघ्राय] ॰दाघाय A_7, ॰दाद्याय A_3, ॰दाव्वाय A_4 **14c** मत्स्या दीप्तास्याः] दीप्तास्ते{॰प्तस्ताण् A_7} सर्वे **A** **15c–17d**] om. **A** **18e** पूजितः फेनपैः] पूजितासन् ततः A_3A_4, पूजिता सतता A_7 **19a** सो ऽगच्छत्] वै व्यास **A**

15(c^7) S_3 **16**(c^8–d^1) S_1 **19**(b^3–b^4) S_1

13c शरभर्क्षवि॰] RA_3A_4Bh, शरभक्षवि॰ S_1^{ac}, शरभक्षान्वि॰ S_1^{pc}, शरभाक्षवि॰ S_3 **13cd** ॰लास्यान्मत्स्यान्] $S_1^{pc}Bh$, ॰लांन्स्यां मत्स्या S_1^{ac}, ॰लास्यान्मत्स्याम् S_3 **13e** त्रासयन्स] S_3R, त्रासयन्सु॰ S_1, भ्रामयन्सु॰ Bh (conj.?) **13f** ॰महाबलः] $S_1^{pc}R$**A**Bh, ॰महाबल S_1^{ac}, ॰महाबलाः S_3 **14a** कुतूहलात्समा॰] $S_1RA_3A_4$, कूतूहलां समा॰ S_3, कुतूहलात्तमा॰ Bh (conj.) **14c** नश्यन्ति] S_3**A**, दशन्ति S_1Bh • दीप्तास्याः] em. Bh (silently), दीप्तास्या S_1S_3 **15a** प्रदक्षिण॰] S_1R**A**Bh, प्रदक्षिणा॰ S_3 **15c** ॰न्मैनाकमध्येन] $S_1S_3^{pc}$Bh, ॰न्मैनामम(थ)न S_3^{ac} **16a** पुरीं] S_1RBh, पुरी S_3 **16c** ॰ग्गजं] $S_1^{pc}S_3R$Bh, ॰ग्गदां S_1^{ac} **17b** गां] S_1S_3, गा Bh (em.) • चैव] S_3RBh (em.?), दैव S_1 • सुप्रभाम्] S_1S_3, सुप्रभाः Bh (em.) **17c** या] S_1S_3R, याः Bh (em.?) • क्षरन्ती] conj. (cf. MBh 5.100.2a), क्षरन्ति S_1Bh, क्षरति S_3 (unmetrical) **18b** फेनपा] $S_1^{pc}S_3R$ Bh, (दे)न(या) S_1^{ac} • द्विजाः] $S_1^{pc}R$Bh, द्विजा S_1^{ac}, द्विजां S_3 **18d** पयो] S_3R, यशो S_1^{pc}Bh, (प)शो S_1^{ac} **18e** फेनपैः] S_1RBh, फेनपै S_3 **18ef** ॰म्यक्तां रात्रिं] R**A**Bh, ॰म्यक्ता रांत्रिं S_1, ॰म्य तां रात्रिं S_3 **18f** सो] S_1R**A**Bh, तो S_3 **19c** पुरं] S_1R**A**Bh, पुरी S_3 **19d** धीमतः] $S_1^{pc}S_3R$**A**Bh, धीमत S_1^{ac}

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ततः शेषस्य देवेशो विदितां रमणामिति।
रम्यां मनोज्ञां दिव्यां च स्वर्गादपि तां वराम्॥ १९॥
श्रुत्वानन्तश्च तं राजा अर्घेण च स पूजयत्।
प्रणम्य बहुमानाच्च उपामन्त्रयदव्ययः॥ २०॥
महत्कार्यमिदं देव कर्तव्यं त्रिदिवौकसाम्।
भूयो वयं त्वया सार्धं करिष्याम यदीच्छसि॥ २१॥
तं पूजयानं मधुहा प्रीत्या परमया युतः।
उवाच लोककार्यस्य न विघ्नं कर्तुमर्हसि।
मा च कालो ऽयमुद्युक्तो दैत्यस्य न भवेदिति॥ २२॥
सनत्कुमार उवाच।
ततो विसृज्य तं नागं रसातलमुपागमत्।
तत्र सागरको दैत्यः सुप्रभो ऽन्तर्जलेचरः॥ २३॥
अपश्यत्तं तदायान्तं हिरण्याक्षपुरं प्रति।
गात्रेषु देवान्सूक्ष्मांश्च वराहस्यान्ववैक्षत॥ २४॥

20b विदितां रमणामिति] विदित्वा रमणीं पुरीम् R **20d** स्वर्गादपि] प्रययावपि R^{pc}, प्राददापि R^{ac} **21b** अर्घेण च स] सुखेन सम° R **21d** °मन्त्रय°] °मन्त्र्यय° R **22**] R has this after 22d. **22c** °यो वयं त्वया] °यः काम्ये तदा R **22d** करिष्याम] गमिष्यामि R **23a** मधुहा] मधुहं R **23d** After this R has 21. **23e** कालो ऽयमुद्युक्तो] कालात्ययो देव R **23f** न भवेदिति] मरणे भवेत् R **24b** °मुपागमत्] R^{pc}, °मगात् पुनः R^{ac} **24c** सागरको] सागरगो R **25a** अपश्यत्तं] अपश्यत R

20ab देवेशो विदितां रमणामिति] देवो सौ विदतां{°ता A_4} रमनीमिति A_3A_4, देवेशौ न्यवसत् कामचारतः A_7 **20cd**] om. A_7 **20c** रम्यां मनोज्ञां दिव्यां] सा मनो{शर्मणो° A_4}ज्ञा च दिव्या A_3A_4 **20d** वराम्] वरं A_3, बरं A_4 **21ab** राजा अर्घेण च स] ज्ञात्वा अर्घ्येण{अर्घेन A_4, अर्घ्येन A_7} सम° **A** **21c** °मानाच्च] A_3A_4, °मानाश्च A_7 **22**] **A** has this after 22d. **22d** यदीच्छसि] यदिच्छसि A_3A_4, यदास्यसि A_7 **23c** लोक°] देव° **A** **23d** न] मा **A** • After this A_3A_4 have 21 and A_7 does 24ab and 21. **23ef**] om. **A** **24** सनत्कुमार उवाच] om. A_7 **24c** तत्र] ततः **A** **24d** °र्जलेचरः] °र्जले{°ने° A_4}श्वरः **A** **25ab**] A_7 has this after 22d and repeats it here. **25a** अपश्यत्तं] A_3A_4, अपश्यन्तं A_7, अपश्य त्वं A_7^* **25b** °पुरं] °रथं $\mathbf{A}A_7^*$ **25c** °वान्सूक्ष्मांश्च] °वांश्चिक्षेप **A** **25d** वराहस्यान्ववैक्षत] वाराहस्य न्यवेक्षतः A_7, परावाहस्य नेक्षतः A_3A_4

21(c^4–c^5, c^8–d^2) S_1 **23**(e^2) S_1 **24**(c^1) S_1

20a ततः] S_3R**A**, तत्त्र S_1, तत्र Bh **20b** विदितां रमणामिति] S_3, विदितामरतामितिः S_1, वि-न्दतामरतामिति Bh (conj.) **20c** दिव्यां च] S_3RBh (em.?), दिव्यांश्च S_1 **21a** तं] S_3R**A**Bh, तां S_1 **21b** च स] S_1S_3, सम° Bh • पूजयत्] S_3R**A**Bh, पूजयम् S_1 **21c** °मानाच्च] RA_3 A_4Bh, °माना ⏑̱ S_1 (last akṣara has subscript च्), °मानाश्च S_3 **22**] Relocation of these four pādas here conjectured, S_1S_3Bh have this after 22d. **22b** कर्तव्यं त्रि°] S_1R**A**Bh, कर्त्तृव्यन्तृ° S_3 **22c** सार्धं] S_1R**A**Bh, सार्द्धं S_3 **23d** विघ्नं] S_1R**A**Bh, विर्घं S_3 (unmetrical) • After this S_1S_3Bh have 21. **23e** °मुद्युक्तो] S_3Bh (conj.?), °मुद्युद्यो S_1 **24a** तं नागं] $S_1^{pc}S_3$R**A** Bh, त–गं S_1^{ac} **24c** सागरको] S_1S_3**A**, सागरपो Bh (conj.) • दैत्यः] S_1R**A**Bh, दैत्य S_3 **25a** अपश्यत्तं] $S_3A_3A_4$Bh, अपश्यन्त S_1 **25b** हिरण्याक्ष°] S_3R**A**A_7^*Bh, हिरण्डाक्ष° S_1 **25d** °न्ववैक्षत] RBh (em.?), °न्ववेक्षत⟨:⟩ S_1, °न्ववैक्षतः S_3

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विस्मितश्चास्य रूपेण भयान्नैनमुपागमत्।
तेजसा चापि विष्टब्धो दुरात्मा तस्य सो ऽसुरः॥ २५॥
आविवेदयिषुस्तस्मै हिरण्याक्षाय सो ऽत्वरत्।
चक्रे वेगं प्रति पुरं वराहस्य तदाग्रतः॥ २६॥
स यातुकामो दितिजाधिराजं वराहरूपं तमनन्तमन्तकम्।
जगाम दैत्याय स जीवितान्तकं यथानिलः प्रच्युतदाममाल्यवान्॥ २७॥

इति स्कन्दपुराण एकोनशततमो ऽध्यायः॥ ९९॥

27a आविवे°] प्रविवे° R **27b** सो ऽत्वरत्] सत्वरं R **27c** चक्रे वेगं प्रति] चक्रिरे संप्रति R **28a** यातु°] हन्तु° R **28b** °रूपं तमनन्तमन्तकम्] °रूपेण अनन्ततेजाः R **28c** जीवितान्तकं] जीवितान्तको R **28d** प्रच्युतदाम°] पूज्यतमो हि R **Col.** om. R

26b भयान्नैन°] भयन्नैव° **A** **26c** विष्टब्धो] विष्टद्धो A_7, रिष्टद्धो A_3A_4 **27a** °वेदयिषु°] A_3A_7, °वेदपिषु° A_4 **27b** सो ऽत्वरत्] सोत्तरं **A** **27d** वराहस्य] A_7, वाराहस्य A_3A_4 **28a** यातु°] हन्तु° **A** **28b** °मन्तकम्] °रासुरं **A** **28c** स जीवितान्तकं] जीवान्तको **A** (unmetrical) **28d** प्रच्युतदाममाल्यवान्] प्रत्युत मान्यवान् **A** (unmetrical) **Col.** इति स्कन्दपुराणे एकाशीतिसाहस्र्यां संहिताया{इति स्कंद° A_4}मम्बिकाखण्डे वराहगमनाध्यायः **A**±

27(a^7, d^4)⟨d^5⟩ S_1, ⟨d^4–d^5⟩(d^6–d^7) S_3

26a विस्मितश्चा°] S_3R**A**, तस्मिन्तच्चा° S_1Bh **26b** भयान्नै°] S_1RBh, भया नै° S_3 **26c** चापि विष्टब्धो] $S_1^{pc}S_3$RBh, चाविष्टब्धो S_1^{ac} (unmetrical) **27a** आविवेदयिषुस्तस्मै] $S_3A_3A_7$, आविवेदयि-ष(न्त)स्मै S_1^{pc}, आविवेदयि(ष्या)स्मै हि S_1^{ac} (unmetrical), आवेदयिष्यन्तस्मै हि Bh (conj.?) **27b** सो ऽत्वरत्] em., सो त्वरन् S_1, सो द्रूरं S_3, सत्वरम् Bh (conj.) **28c** जीवितान्तकं] S_1S_3, जीवितान्तं Bh (conj.?) **28d** प्रच्युत°] conj., प्रद्युत° S_1Bh, प्रत्युत S_3 • °दाम°] S_1^{ac}?, °दान° S_1^{pc} S_3Bh, • °माल्यवान्] RBh, °माल्यवानिति S_1S_3 (इति part of col.) **Col.** ⊙॥ स्कन्दपुराणे सागरप्रवेशे आध्याय १५५ (in letter numerals)॥ ⊙ S_1, ⊙॥ स्कन्दपुराणे नामाध्यायः ९९ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे वराहस्य सागरप्रवेशो नामैकोनशततमोध्यायः Bh

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शततमो ऽध्यायः।

सनत्कुमार उवाच।
तस्मिन्भये समापन्ने विनाशभयसूचकाः।
हिरण्याक्षपुरे घोरा उत्पाता ह्यभवंस्तदा॥ १॥
अट्टालका विशीर्यन्ते देवतार्चा हसन्ति च।
शिवा नदन्ति दैत्यानां गृहेषु च सभासु च॥ २॥
अकस्माच्चाभवत्तत्र पौराणां भैरवो रवः।
पादपाश्च विना वातं पतन्त्युन्मूलिता भुवि।
भास्करश्च कबन्धान्धो युद्धं चाप्यत्र दृश्यते॥ ३॥
सनत्कुमार उवाच।
एतान्यन्यानि च तदा निमित्तानि महान्ति च।
संलक्ष्य राजा दैत्यानामसुरानिदमब्रवीत्॥ ४॥
निमित्तान्यभिलक्ष्यन्ते महान्त्यसुरपुंगवाः।
नैव तान्यनिमित्तानि दृश्यते च भयं महत्॥ ५॥

3ab = AS p. 485 **3cd** = AS p. 445

1a समापन्ने] समुत्पन्ने R **2a** अट्टालका] अट्टालिका R **2b** देवतार्चा] देवताश्च R **3ab** ◦भवत्तत्र पौराणां भैरवो रवः] ◦भवंस्तत्र प्रजानां भैरवा रवाः R **4a** च तदा] घोराणि R **5cd**] एतानि हि निमित्तानि दृश्यन्ते भयवन्ति हि R

1d ह्यभवं◦] A_7, अभवं◦ A_3, सुभवं◦ A_4 **2b** देवतार्चा] प्रतिमा च **A** **2d** गृहेषु] A_3A_4, गुहेषु A_7 • सभासु] A_3, सभाशु A_4, सभाषु A_7 **3a** अकस्माच्चा◦] अधस्ताच्चा◦{◦श्चा◦ A_7} **A** **3d** ◦न्मूलिता] ◦न्मीलिता A_3, ◦न्मिलिता A_4A_7 **3e** भास्करश्च] भास्कराश्च **A** • कबन्धान्धो] कवंधांवो A_3A_4, कबन्धाश्च A_7 **4ab**] om. **A** **4cd** दैत्यानाम◦] दैत्यांश्च अ◦ **A** **5ab** ◦न्यभिलक्ष्यन्ते महान्त्य◦] ◦न्य{◦त्य◦ A_4}त्र रक्षंते सहस्त्य◦ A_3A_4, ◦न्यत्र रक्ष्यन्ते ऋहन्त्यः A_7 **5cd**] एतानि हि निमित्तानि दृश्यन्ते भयवन्ति च **A**

Manuscripts available for this chapter: S_1 photos 3.33b (f. 155^r), 3.34a (f. 155^v), 3.34b (f. 156^r), 3.35a (f. 156^v) and 3.35b (f. 157^r); S_3 f. 155^r–157^r; R f. 172^v–174^r; A_3 f. 102^r–103^v; A_4 f. 145^v–147^r; A_7 f. 144^r–146^r.
1⟨c^7–c^8⟩(d^1–d^2) S_3 **3**(e^3) S_1

1a समापन्ने] $S_1S_3^{pc}$**A**Bh, समापने S_3^{ac} (unmetrical) **1b** ◦सूचकाः] S_1R**A**Bh, ◦सूचका S_3 **1d** उत्पाता] $S_1^{pc}S_3$R**A**Bh, उत्पातो S_1^{ac} • ◦वंस्तदा] R**A**Bh, ◦वन्तदाः S_1, ◦वन्तद S_3 **2b** देवतार्चा] S_3, देवताचा S_1, देवताश्चा◦ Bh (em.?) • हसन्ति च] S_3R**A**, ◦हसन्निव S_1Bh **2d** गृहेषु] $S_1S_3^{pc}$RA_3A_4Bh, (शृ)हेषु S_3^{ac} **3a** अकस्माच्चा◦] S_1RBh, अकस्मा च S_3 **3b** पौराणां] S_3**A**Bh, पौरणोम् S_1^{pc}, पौरणाम् S_1^{ac} **3d** ◦तन्त्युन्मूलिता] RBh (em.?), ◦तन्त्यून्मूलिता S_1, ◦तन्त्यु{◦त्त्यु◦ S_3^{pc}}न्मूलता S_3 **3e** भास्करश्च] S_3RBh (em.), भास्क(रा)श्च S_1 • कबन्धान्धो] S_1R, क⟨द्ध⟩+ब+न्धाङ्को S_3, कबन्धाभो Bh (conj.) **3f** युद्धं] S_1R**A**Bh, युध्यं S_3 **4** सनत्कुमार उवाच] S_3R**A**Bh (सन उ in S_3), सनकुमारोवाच S_1 **4a** तदा] S_1Bh, दता S_3 **4b** महान्ति] S_1RBh, महन्ति S_3 **4c–6b**] om. S_3 **4d** ◦सुरानि◦] S_1^{pc}R**A**Bh, ◦सुरामि◦ S_1^{ac} **5a** ◦न्यभिलक्ष्यन्ते] RBh (conj.), ◦न्यपि लक्ष्येत S_1 **5c** तान्य◦] conj. Bh, तानि S_1 • ◦निमित्तानि] S_1^{pc}R**A**Bh, निमित्तांनि S_1^{ac}

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हृतराज्याश्च देवेशा न ते स्थास्यन्ति निष्क्रियाः।
नूनं ते किंचिदाश्रित्य कुर्वन्ति समरं प्रति॥ ६॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा प्रह्लादो ऽसुरसत्तमः।
प्रणम्य पितरं सम्यगिदं वचनमब्रवीत्॥ ७॥
प्रह्लाद उवाच।
सुतो ऽहं तव दैत्येन्द्र पिता त्वं मम धर्मतः।
न तवास्मद्विधे बुद्धिराधेया दैत्यसत्तम॥ ८॥
तथापि तु वयं प्रीत्या इच्छन्तो राज्यमक्षयम्।
वक्ष्यामो बालभावेन तन्नः संस्मर्तुमर्हसि॥ ९॥
अद्य रात्रौ मया स्वप्ने दृष्टो ऽसौ नररूपवान्।
वराहरूपी संगत्य भवन्तं निगृहीतवान्।
न तथा तद्यथा स्याद्धि तथा त्वं सम्यगाचर॥ १०॥
हिरण्याक्ष उवाच।
एवमेतन्न संदेहो भवान्धर्मरतः सदा।
दृष्टवांस्तद्यथातत्त्वमेवमेतन्न संशयः॥ ११॥
अहमद्य गतः स्वप्ने त्र्यम्बकस्य निवेशनम्।
नतं च मामिदं प्राह भगवान्गोवृषध्वजः॥ १२॥

8cd तवास्मद्विधे बुद्धिराधेया] चाप्यस्मद्विधो बुद्धिः सन्धेया R **9b** राज्यमक्षयम्] वाक्यमक्ष⏑म् R **9d** तन्नः संस्मर्तु°] तत् सर्व्वं क्षन्तु° R **10e** स्याद्धि] स्याद्दै R **11d** °मेवमेतन्न] °मेव चैतन्न R **12c** प्राह] तात R

6ab] om. **A** **6c** नूनं ते] A_3A_4, नृणन्ते A_7 • °दाश्रित्य] °दासृज्य A_3A_4, °दासृह्य A_7 **7b** ऽसुरसत्तमः] मुनिसत्तम{°मः A_7} **A** **8a** सुतो] अतो **A** **8b** मम] तव **A** **8c–9b**] om. **A** **9d** तन्नः संस्मर्तु°] तत्सर्वं क्षन्तु° **A** **10c** °रूपी] °रूपं **A** **10ef**] om. **A** **11cd** °तत्त्वमेव°] A_3A_4, तत्र मेरु° A_7 **11d** °मेतन्न] °मेव न **A** **12c** नतं च] नतस्य **A** • मामिदं] A_3A_4, मादिदं A_7 **12d** °वान्गो°] °वान्मे **A**

6a देवेशा] RBh (em.?), देवेसा S_1 **6b** निष्क्रियाः] S_1^{pc}RBh, निष्क्रयाः S_1^{ac} **6c–7b**] S_3 has this after 9b. **6c** नूनं ते] $S_3RA_3A_4$Bh, नूनन्तो S_1^{pc}, नुनन्तो S_1^{ac} **6d** समरं] S_1R**A**Bh, समर S_3 **8a** सुतो] S_1RBh, ततो S_3 • दैत्येन्द्र] $S_1^{pc}S_3$R**A**Bh, देत्येन्द्र S_1^{ac} **8b** धर्मतः] $S_1^{pc}S_3$R**A**Bh, धर्म्मत S_1^{ac} **8c** तवा°] S_1Bh, तदा° S_3 • °द्विधे] em., °द्विथे S_1, °द्विधै S_3, °द्विधैर् Bh (em.?) **8d** °सत्तम] S_1^{pc}RBh, °सत्तमः $S_1^{ac}S_3$ **9b** राज्य°] S_1Bh, राज° S_3 **9c–10b**] om. S_3, instead of this S_3 has 6c–7b. **9d** तन्नः] S_1, तन्न Bh (conj.) **10b** °रूपवान्] R**A**Bh, °रूपवाम् S_1 **10cd**] om. S_1 **10c** °रूपी] S_3R, °रूपं Bh **10e** स्याद्धि] $S_1^{pc}S_3$Bh, स्या(धि) S_1^{ac} **10f** °गाचर] $S_1^{pc}S_3$RBh, °गाचरः S_1^{ac} **11a** एवमे°] $S_1S_3^{pc}$R**A**Bh, एतमे° S_3^{ac} **11b** भवान्धर्मरतः सदा] S_3^{pc}R**A**, भगवान्धर्म्मतस्सदा S_1, भवान्धर्मरत सदा S_3^{ac} (unmetrical), भवान्यद्धर्मतस्तदा Bh (conj.) **11c** दृष्टवांस्त°] S_1R**A**Bh, दृष्टचान्त° S_3 **11cd** °तत्त्वमे°] $S_1RA_3A_4$Bh, नस्त्वं ए° S_3 **11d** °मेतन्न] S_1Bh, °मेत न S_3 **12a** गतः] S_3R**A**Bh, ततः S_1 **12b** निवेशनम्] S_3R**A**, निवेशने S_1Bh **12c** नतं च मा°] S_3R, नतम्ममा° S_1^{pc} (च written above म्म), (त)तम्मया° S_1^{ac}, ततः स मा° Bh (conj.) • °मिदं] $S_1RA_3A_4$Bh, °मिद S_3

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एतावद्भवतो दैत्य राज्यमिन्द्रत्वमेव च।
यच्छेमां त्वं श्रियं पुत्र सहस्राक्षाय सुप्रभाम्॥ १३॥
शनैराछिद्य मुक्त्वैव मुकुटं हारमेव च।
केयूरे चाङ्गदे चैव खड्गं रुचकमेव च॥ १४॥
कटके शासनं चैव दुकूलं च तथोत्तमम्।
अनिच्छतो मे संगृह्य शक्राय प्रददौ तदा॥ १५॥
ततो मां भगवानाह मत्समीपे त्वया सदा।
काल्यं प्रभृति वस्तव्यं दिव्ये राज्ये न दैत्यप॥ १६॥
यदेतद्धि मया दृष्टं नैतन्मिथ्या भविष्यति।
सर्वथा नास्ति दैत्यानां मयैकेन भयं त्विह॥ १७॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा दैत्याः सर्वे तदाब्रुवन्।
मिथ्यैतत्स्वप्नगतयो मिथ्या राजन्प्रकीर्तिताः॥ १८॥
अन्धको ऽसहितो ऽस्माभिर्योत्स्यते देवतैः सह।
यो ऽवध्यः सर्वभूतानां बलवानजितश्च ह॥ १९॥

13c–14b] om. R **14c** केयूरे चाङ्गदे] केयूरमङ्गगदञ् R (unmetrical) **14d–15a**] om. R **15d** शक्राय प्रददौ तदा] +प्रददौ+ प्रददौतराम् R **16b** मत्समीपे] तत्समीपे R **16c** काल्यं] कलेः R **16d** दिव्ये राज्ये] किन्ते राज्यं R **17c** नास्ति] स्वस्ति R **18c** °त्स्वप्नगतयो] °त्सुप्रमतयो R **18d** राजन्प्रकीर्तिताः] राज्यं प्रकीर्त्तितम् R **19a** अन्धको ऽस°] अन्धकः स° R **19b** देवतैः] दैवतैः R **19d** °नजितश्च ह] °न् गर्ज्जितश्च +ह+ R

13c यच्छेमां त्वं श्रियं] यच्छेमं{°म A_3} त्वं{लं A_7} प्रियं **A** **13d** सहस्रा°] A_3A_4, सहश्रा° A_7 • सुप्रभाम्] सूतया **A** **14a–16b**] om. **A** **16c** काल्यं] कस्य **A** **16d** दिव्ये] किं ते **A** **17b** नैतन्] A_3A_4, मे तन् A_7 **17c** नास्ति] स्वस्ति A_3A_4, सस्ति A_7 **17d** भयं त्विह] भवत्विह A_3A_4, भवन्निह A_7 **18b** दैत्याः] A_4A_7, दैत्या A_3 **19a** अन्धको ऽस°] अन्धकः स° A_4A_7, अन्धकस° A_3 (unmetrical) **19b** °र्योत्स्यते] A_3A_4, °र्योष्यन्ते A_7 • देवतैः] दैवतैः **A**

13(d^3) S_1 **18**(b^4) S_1 **19**(d^1) S_1

13a एतावद्] S_3R**A**Bh, एताव S_1 **13c** यच्छेमां] S_3Bh (conj.), यच्छैमां S_1 • त्वं श्रियं] S_3, त्वम्प्रियम् S_1, त्वं प्रियां Bh (conj.) **13d** सहस्राक्षाय] $S_3A_3A_4$, सह(य)क्षाय S_1, सहयक्षाय Bh **14a** शनैराछिद्य मुक्त्वैव] S_3, क्षिप्रमेतां प्रयच्छाद्य S_1Bh **14b** च] $S_1^{pc}S_3$Bh, om. S_1^{ac} (unmetrical) **14c** केयूरे चाङ्गदे] S_3, केयूराङ्गदकञ् S_1, केयूराङ्गदकं Bh **14d** खड्गं] em. Bh (silently), खड्गं S_1, खड्गं S_3^{pc}, खड्वं S_3^{ac} **15a** कटके] S_1Bh, कटकां S_3 **15b** °थोत्तमम्] S_3R, °थोत्तरीम् S_1, °थोतरीम् Bh (typo) **15c** अनिच्छतो] S_3RBh (em.), अनिच्छते S_1 **16a** मां] S_3RBh, मा S_1 **16b** सदा] $S_1^{pc}S_3$RBh, स(ह) S_1^{ac} **16c** काल्यं] S_1S_3, कल्यं Bh (em.) • वस्तव्यं] S_3R**A**Bh, वक्तव्यं S_1 **16d** दिव्ये राज्ये न] S_1S_3, किन्ते राज्येन Bh • दैत्यप] S_3R**A**Bh, दैत्यपः S_1 **17b** नैतन्] $S_3RA_3A_4$, नैत S_1, न तन् Bh (conj.) • भविष्यति] $S_1S_3^{pc}$R**A**Bh, भविष्य S_3^{ac} (unmetrical) **17d** भयं त्विह] R, भवन्ति ह S_1, भवत्विह S_3, भवं त्विह Bh (conj.) **18b** दैत्याः] RA_4A_7Bh (em.?), दैत्या S_1S_3 • °दाब्रुवन्] S_3R**A**Bh, °दाब्रुवम् S_1 **18d** °कीर्तिताः] S_1**A**Bh, °कीर्त्तिता S_3 **19a** अन्धको ऽस°] S_1S_3, अन्धकः स° Bh (em.?) **19b** °र्योत्स्यते] $S_1RA_3A_4$Bh, °र्योप्यते S_3 • देवतैः] S_1S_3, दैवतैः Bh **19d** बलवा°] $S_1^{pc}S_3$R**A**Bh, मलवा° S_1^{ac}

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तमाश्रित्य वयं सर्वे योत्स्यामो विज्वराः सुखम्।
मा युध्यतु भवान्सार्धं सुरैः सुरबलार्दनः॥ २०॥
त्वयि प्राणाः स्थिताः सर्वे दैत्यानां दानवैः सह।
त्वयि जीवति जीवाम त्वं चेन्नासि कुतो वयम्।
त्यक्त्वा वा स्वपुरं सर्वे प्रविशाम महोदधिम्॥ २१॥
सनत्कुमार उवाच।
तेषां तद्वचनं श्रुत्वा हिरण्याक्षो महासुरः।
प्रहस्य तानिदं सम्यगुवाच वदतां वरः॥ २२॥
स्रष्टायं सर्वभूतानां दाता हर्ता तथैव च।
विहितं तेन यत्पूर्वं तत्कुर्यात्को ऽन्यथा पुनः॥ २३॥
यदि मृत्युरवश्यं मे विहितस्तेन दानवाः।
अयुध्यमानमासीनमेत्यासौ मां हनिष्यति॥ २४॥
वीक्षध्वं तन्मम स्थानं सर्व एवासुरोत्तमाः।
यत्र तिष्ठन्तमभ्येत्य न मां मृत्युर्नयिष्यति॥ २५॥

20b विज्वराः सुखम्] विगतज्वराः R **20c** युध्यतु] युध्यत R **20d** °लार्दनः] °लार्द्दन R **21b** दानवैः सह] दानवेश्वर⟨:⟩ R **21cd** जीवाम त्वं चेन्नासि] जीवामो त्वञ्चेच्छसि R **21e** वा स्व°] राज्यं R **21f** °विशाम महोदधिम्] °विशामो महेश्वरम् R **22d** वदतां वरः] मधुरं वचः R • After this R has हिरण्याक्ष उवाच। **23ab**] om. R **23c** विहितं तेन यत्] धात्रा यद्विहितं R **24ab** मे विहित°] +विहित°+ R (unmetrical) **25b** सर्व एवा°] भवन्तो ह्य° R **25c** यत्र] यद° R • °मभ्येत्य] °मव्यग्रं R **25d** °र्नयिष्यति] °र्न नेष्यति R

20ab] om. **A** **20c** मा युध्यतु] स{सा A_7} युध्यते **A** **20d** °लार्दनः] A_4A_7, °लार्द्दन A_3 **21c** जीवाम] A_3A_4, जीवामः A_7 **21d** चेन्नासि कुतो] चेन्नासी{चे नासी° A_4, चे नाशी° A_7}द्गता **A** **21e** वा स्व°] A_3, वा सु° A_7, वाल° A_4 **21f** प्रविशाम] A_3, प्रविवेश A_4, प्रविवेशामो A_7 (unmetrical) **23a** स्रष्टायं] A_3A_4, सृष्टायां A_7 • °भूतानां] °देवानां{°णां A_7} **A** **23cd**] om. **A** **24b** विहितस्ते°] A_7, विहितास्ते° A_3A_4 **24cd** °नमेत्यासौ] °नं मन्ये{°न्यो A_7} सौ **A** **24d** हनिष्यति] A_3A_4, हनिष्यसि A_7 **25ab** °न्मम स्थानं सर्व एवासुरोत्तमाः] °न्महत्स्थानं तिष्ठाम्यागत्य तत्र वै **A**± **25d** मृत्युर्नयि°] A_3A_7, मृत्युनंयि° A_4

25(a[6]) S_1

20b विज्वराः सुखम्] em. Bh (silently), विज्वरा सुखम् S_1, देवतै सह S_3 **20c** युध्यतु] $S_1^{pc}S_3$Bh, युद्यत S_1^{ac} • °न्सार्धं] S_1R**A**Bh, °न्सार्द्धं S_3 **20d** सुरैः सु°] R**A**Bh, शरैस्सु° S_1, सुरै सु° S_3 • °लार्दनः] $S_1S_3A_4A_7$, °लार्दन Bh **21a** स्थिताः] S_1R**A**Bh, स्थिता S_3 **21b** दानवैः] S_1**A**Bh, दानवै S_3 **21c** जीवाम] $S_1S_3A_3A_4$, जीवामस् Bh (em.?) **21d** त्वं चेन्नासि] em. Bh, त्वञ्चे नास्ति S_1, त्वं चे नास्ति S_3 • वयम्] S_3R**A**Bh, भयम् S_1 **21e** वा स्व°] S_3A_3, वान्य° S_1, वाद्य Bh (conj.) **21f** महोदधिम्] S_1**A**Bh, महोदधि S_3 **22b** हिरण्याक्षो] S_1R**A**Bh, हिरंण्याक्षो S_3 **22c** तानिदं] S_3R**A**Bh, तागिदं S_1 **22d** वरः] S_3**A**Bh, बरः S_1 **23a** स्रष्टायं] $S_1A_3A_4$, स्रष्टा यः S_3^{pc}Bh (conj.?), स्रष्टाय S_3^{ac} **23d** ऽन्यथा] $S_1^{pc}S_3$RBh, (स्य)था S_1^{ac} **24b** दानवाः] $S_1^{pc}S_3$R**A**Bh, दानवा S_1^{ac} **24d** °मेत्यासौ] S_3RBh (em.?), °मेत्य सौ S_1 • मां] S_1S_3R**A**, मा Bh (typo?) • हनिष्यति] S_3RA_3A_4, वधिष्यतिः S_1, वधिष्यति Bh (em.?) **25a** °न्मम] $S_1^{pc}S_3$RBh, °न्म(रु°) S_1^{ac} **25b** एवासुरो°] S_1^{pc}Bh, एव सुरो° $S_1^{ac}S_3$ **25d** मां] S_3^{pc}R**A**, मा $S_1S_3^{ac}$Bh • मृत्युर्] S_1RA_3A_7Bh, मृत्यु S_3

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अथवा नैव मृत्युर्मे विहितस्तेन दानवाः ।
युध्यमानं यथापूर्वं नैव मां स नयिष्यति ॥ २६ ॥
मादृशः कथमेवैतत्कुर्यात्सद्भिर्विगर्हितम् ।
बाले मृत्युं समावेश्य ततश्चात्माभिरक्षणम् ॥ २७ ॥
रणे रिपूणां कदनं कृत्वैकश्चाप्यनेकशः ।
पृष्ठं दद्यात्पुनस्तेषां मादृशो दानवेश्वराः ॥ २८ ॥
विप्रचित्तिरुवाच ।
देवा ह्यनेकशः सर्वे जिता नष्टाश्च सर्वशः ।
पुनश्चायान्ति न यथा तथा सर्वे यतामहे ॥ २९ ॥
हिरण्याक्ष उवाच ।
अमरं देवता ज्ञात्वा स्वमात्मानं सुदुर्बलाः ।
जीवन्तः सुचिरेणापि भूयो लप्स्यामहे वयम् ।
राज्यमेवं विजानन्तो विपलायन्ति नित्यशः ॥ ३० ॥
अस्माकममरत्वं तु नैवास्त्यसुरोत्तमाः ।
नष्टानामप्यतो ऽस्माकं जीविताशा न विद्यते ।
तस्यामसत्यां पश्याम यत्प्राप्तं तद्धि नो वरम् ॥ ३१ ॥

26d नैव] न हि R • नयिष्यति] हनिष्यति R **27d** °श्चात्माभि°] °श्चाभि° R (unmetrical) **28ab**] रणे रिपून् समाहत्य एकैकश्चाप्यनेशः R (unmetrical) **28d** मादृशो] सदृश्यो R **29** विप्रचित्तिरुवाच] om. R **30a** अमरं देवता] अमरत्वं सुरा R **30b** स्वमात्मानं] आत्मानञ्च R **30c** °णापि] °णा R (unmetrical) **30e** राज्य°] वाक्य° R **30f** विपलायन्ति] विफला यान्ति R **31ab** तु नैवा°] हि न वा° R **31e** तस्यामसत्यां पश्याम] तस्मादन्यं न पश्यामो R

26d स नयि°] A_3A_4, समयि° A_7 **27c–29 speaker indication**] om. **A** **29c** यथा] A_3A_4, तथा A_7 **30** हिरण्याक्ष] सुवर्णाक्ष **A** **30a** देवता] दैवतं **A** **30b** स्वमात्मानं] A_4A_7, त्वत्मानं A_3 (unmetrical) • सु°] न **A** **30e** राज्यमेवं] वाह्यमानं **A** **30f** विपलायन्ति] A_3, विपुलायंति A_4, विपलायान्ति A_7 **31ab** तु नैवास्त्य°] च नैवाभ्य° **A** **31d** जीविताशा न] जीवितानान्न{°नु A_7} A_3A_7, जीवितं नात्र A_4 **31e** तस्यामसत्यां पश्याम] तस्मादन्यन्न पश्यामो **A**±

26(b^7–b^8, d^4) S_1 **27**(b^5) S_1 **29**(c^2–c^3) S_3 **31**(a^8) S_1, (a^8) S_3

26a मृत्युर्मे] R**A**Bh, मृत्युन्मे S_1, मृत्यु मे S_3 (unmetrical) **26c** युध्यमानं] $S_1^{pc}S_3$R**A**Bh, युध्यमानां S_1^{ac} **26d** मां स नयि°] $S_3A_3A_4$Bh, मा(म)न्नयि° S_1 **27a** °मेवैतत्] $S_1^{pc}S_3$R**A**Bh, °मेवैत S_1^{ac} **27b** °त्सद्भिर्] S_1R**A**Bh, °त्सद्भि S_3 **27c** बाले] $S_1^{ac}S_3$RBh, बाल S_1^{pc} • समावेश्य] RBh (conj.), समाविश्य $S_1S_3^{pc}$, समा(श्रित्य) S_3^{ac} **27d** °श्चात्माभिरक्षणम्] $S_1^{pc}S_3$, °श्चात्मारं रक्षणम् S_1^{ac}, °श्चात्मान्तरेक्षणम् Bh (conj.?) **28b** °त्वैकश्चा°] $S_1^{pc}S_3$Bh, °त्वैतश्चा° S_1^{ac} **28c** पृष्ठं दद्यात्] S_1RBh, पृष्टन्द+द्यात्+ S_3 **29a** °नेकशः] S_1R**A**Bh, °नेकश S_3 (unmetrical) **29c** यथा] $S_3RA_3A_4$Bh, तथा S_1 **30** हिरण्याक्ष] S_1RBh, सुवर्ण्णा S_3 **30a** अमरं] $S_1S_3^{pc}$**A**Bh, अमर S_3^{ac} (unmetrical) **30b** °मात्मानं] $S_1S_3^{pc}A_4A_7$Bh, °मात्मान S_3^{ac} • °दुर्बलाः] S_3R**A**, °दुर्ल्लभां S_1, °दुर्लभम् Bh (em.) **30c** जीवन्तः] $S_1^{pc}S_3$R**A**Bh, जीवन्त S_1^{ac} **30d** लप्स्यामहे] S_3R**A**Bh, लप्स्योमहे S_1 **31ab** °त्वं तु नैवा°] S_1^{pc}Bh, °त्वन्त नैवा° S_1^{ac}, °त्वं (तं) नैवा° S_3^{pc}, °त्वं ⏓वा° S_3^{ac} (unmetrical) **31c** °मप्यतो] $S_1S_3^{pc}$R**A**Bh, °माप्यतो S_3^{ac} **31e** °मसत्यां] $S_1^{pc}S_3$Bh, °म⏓ ⏓म् S_1^{ac}

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मा कृथा नशने बुद्धिं युद्धे बुद्धिः स्थिरा मम।
सुयुद्धेन रणे प्राणा यान्तु मा क्लीववद्धि नः॥ ३२॥
सनत्कुमार उवाच।
तेषामेवं तु वदतां सभायां सुरविद्विषाम्।
वेगश्वासाभिसंरब्धो दानवः प्रत्यदृश्यत॥ ३३॥
तिर्यक्संत्रासित इव मृगराजेन निर्जने।
करीव सिंहपातेन गरुडेनेव पन्नगः॥ ३४॥
तदा स बद्धमुष्टिश्च दिशः सर्वा विलोकयन्।
वेगेन निश्वसन्गत्वा द्वारि द्वाःस्थमभाषत॥ ३५॥
दानव उवाच।
आवेदय सभापाल राज्ञे प्राप्तो नलः स्वयम्।
सागरारक्षिकः क्षिप्रमकालं शीघ्रमुच्यते॥ ३६॥
ततः प्रहस्य तं द्वाःस्थः सभापालेति भाषितः।
उवाच मा भीर्भवतु कुतो भयमिहासुर॥ ३७॥
नेह सिंहो ऽस्ति चोरो वा नान्यः श्वापद-म्-इत्यपि।
न गावः पशवो ऽन्ये वा भयं त्यज समाश्वस॥ ३८॥

32a नशने] नाशने R **32d** क्लीववद्धि नः] भीरुबुद्धितः R **34a** तिर्यक्] सम्यक् R **34c** °पातेन] °पोतेन R **35a** तदा] तथा R **35c** निश्वसन्गत्वा] निःस्वरान् कृत्वा R **36b** राज्ञे] राजन् R • नलः] वणः R^{pc} (or रणः), वनः R^{ac} **36c** सागरारक्षिकः] सागरं प्रेक्षकं R **36d** °मकालं शीघ्रमुच्यते] °मासनं पीदमुच्यतां R **37b** °पालेति भाषितः] °पालप्रभाषिणम् R **37c** मा भीर्भवतु] भीर्न ते भूयः R **38ab**] न सिंहो न वराहो वा नान्यः श्वापदमित्यवै R^{ac}, नरसिंहो वराहो वा नान्यत् श्वापदमित्यवै R^{pc} **38c** न गावः] शार्दूलः R

32a नशने] नाशने **A** **32d** क्लीववद्धि नः] क्ली{क्री° A_7}वबुद्धितः **A** **33b** सभायां] सभयो **A** **33c** °श्वासाभि°] °श्वास्याभि° **A** • °संरब्धो] °संरंभो A_4, °संरंभा A_3, °संरम्भात् A_7 **34a–38b**] om. **A**

32a कृथा] S_1R**A**Bh, वृथा S_3 • नशने] S_3, नाशने S_1Bh **32b** स्थिरा] S_3R**A**, स्थिता S_1^{pc}Bh, स्थितो S_1^{ac} • मम] S_3R**A**Bh, ममः S_1 **32c** °युद्धेन] S_3R**A**Bh, °युद्धे तु S_1 • प्राणा] R**A**Bh, प्राणां S_1S_3 **32d** क्लीव°] $S_1S_3A_3A_4$, क्लीब° Bh • °वद्धि नः] $S_1^{ac}S_3$Bh, °वर्द्धिनः S_1^{pc} **33a** तेषामे°] S_1R**A**Bh, तेषां मे° S_3 **33d** दानवः] $S_1^{pc}S_3$R**A**Bh, दानव S_1^{ac} • °दृश्यत] S_3R**A**Bh, °दृश्यतः S_1 **34a** तिर्यक्] conj., सम्यक् S_1S_3Bh **34c** °पातेन] S_3, °पादेन S_1Bh **35a** तदा] S_1Bh, तथा S_3 **35b** सर्वा] $S_1S_3^{ac}$RBh, सर्वां S_3^{pc} **35c** निश्वसन्गत्वा] $S_1^{pc}S_3^{pc}$, निश्वसं गद्वा S_1^{ac}, निश्वस–(वा) S_3^{ac}, निःश्वसन् गत्वा Bh (em.?) **35d** द्वारि द्वाःस्थ°] $S_1S_3^{pc}$RBh, रि द्वास्था° S_3^{ac} (unmetrical) • °भाषत] S_1RBh, °भाषतः S_3 **36c** सागरारक्षिकः] S_1^{pc}Bh, सागरारक्षि(क्ष) S_1^{ac}, सागराक्षिकः S_3 (unmetrical) **37a** द्वाःस्थः] S_1^{pc}RBh, द्वास्थं S_1^{ac}, द्वास्थ S_3 **37b** °पालेति भाषितः] S_3, °पालेति भाषितम् S_1, °पालोभिभाष्य तं Bh (conj.) **37d** भयमिहासुर] R, भय महासुरः S_1S_3, भीस्ते महासुर Bh (conj.) **38b** नान्यः श्वा°] S_1R^{ac}Bh, नान्यच्छ्वा° S_3 • °पद-म्-इ°] S_1S_3R, °पद इ° Bh (em.?) **38c** गावः] $S_1^{pc}S_3$**A**Bh, गाव S_1^{ac} **38d** समाश्वस] S_3R**A**Bh, समाश्वसः S_1

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स तथा तेन संप्रोक्तः शान्तश्चासुरपुंगवः ।
क्रुद्धः शब्दं तदा चक्रे महान्तं नादयन्दिशः ॥ ३९ ॥
ते ऽभिगम्य तदा व्यास राजानं दानवेश्वरम् ।
ऊचुरेष किमप्यद्य दृष्टं कथयते ऽसुरः ॥ ४० ॥
स राजा सम्यगाश्वास्य दैत्यमेनं महायशाः ।
दानवानां हितार्थाय पृच्छस्व दितिनन्दनः ॥ ४१ ॥
तेषां स राजा विप्रेन्द्र दानवानां महाबलः ।
श्रुत्वा तं दानवं व्यास इदं वचनमब्रवीत् ॥ ४२ ॥
भयं नश्यतु ते दैत्य मत्समीपे ऽभिवर्ततः ।
ब्रूहि सर्वं यथादृष्टं समाश्वस्य यथातथम् ॥ ४३ ॥
सनत्कुमार उवाच ।
ततः स दानवो व्यास राजानं विगतज्वरः ।
प्रणम्य प्राञ्जलिर्वाक्यमिदं सम्यगुवाच ह ॥ ४४ ॥
नित्यं जयतु नो राजा दानवानां सुखावहः ।
नशन्तु विद्विषः सर्वे ये ऽस्माकमहितावहाः ॥ ४५ ॥

39ab संप्रोक्तः शान्तश्चा°] संगम्य प्रोक्तव्यो ऽ° R **39d** °यन्दिशः] °यन्नमुम् R **40a** ते ऽभिगम्य] श्रुत्वा सर्वे R **40c** °रेष] °रेव R **40d** कथयते] कथय सो R **41b** °मेनं] °मेवं R **41d** °नन्दनः] °नन्दनम् R **43b** मत्समीपे ऽभिवर्ततः] मत्समं यो भिवर्त्तितः R **43c** सर्वं] शंस R **43d** यथातथम्] यथा तथा R **44** सनत्कुमार उवाच] om. R **44c** प्राञ्जलि°] चाञ्जलि° R **45a** जयतु] जयति R **45c** नशन्तु] नश्यन्तु R^{pc}, नश्यन्ति R^{ac}

39a संप्रोक्तः] A_3A_4, संप्राप्तो A_7 **39b** शान्त°] प्राप्त° **A** **40c** °प्यद्य] °प्यत्य A_3A_7, °प्यन्य A_4 **40d** °ते ऽसुरः] °तेस्वरः A_4, °तेश्वरः A_3A_7 **41a** स] तं **A** • °गाश्वास्य] °गाहूय **A** **41d** पृच्छस्व] च्छस्व A_3 (unmetrical), प्रयच्छस्व A_4A_7 (unmetrical) • °नन्दनः] A_4A_7, °नंदन A_3 **43ab**] om. **A** **43c** ब्रूहि] A_3, ब्रुहि A_4A_7 **43d** यथातथम्] यथायथं **A** **45a** जयतु] यजतु **A** **45b** सुखावहः] A_3A_4, सुखावह A_7 **45c** नशन्तु] नश्यन्तु **A**

39(c^3–c^6, d^3) S_3 **42**(d^3–d^4) S_3

39a संप्रोक्तः] $S_1^{pc}A_3A_4$, सम्प्रोक्ता S_1^{ac}, सः प्रोक्तः S_3, संप्रोक्तो Bh (conj.) **39b** शान्त°] S_1Bh, शान्ता° S_3 • °सुरपुंगवः] R**A**, °सुरसत्तमः S_1Bh, °सुपुङ्गवः S_3 (unmetrical) **39c** क्रुद्धः] S_1R**A**Bh, क्रुद्ध S_3 • चक्रे] $S_1^{pc}S_3$R**A**Bh, चक्र S_1^{ac} **39d** °न्तं नादयन्दिशः] S_1^{pc}(sec. hand) S_3**A**Bh, °न्तन्नादयानिव S_1^{ac} • After this Bh conjectures loss of two pādas. **40a** व्यास] S_1R**A**Bh, व्यासं S_3 **40c** °प्यद्य] $S_1S_3^{pc}$RBh, °प्य(त्र) S_3^{ac} **41a** राजा] S_1R**A**, राजं S_3, राजन् Bh (conj.) • °गाश्वास्य] S_3R, °गाश्वस्य S_1Bh **41b** °यशाः] S_1^{pc}R**A**, °यशः $S_1^{ac}S_3$ Bh **41d** °स्व दिति°] $S_1^{pc}S_3$R**A**Bh, °स्वादिति° S_1^{ac} • °नन्दनः] $S_1^{pc}S_3A_4A_7$, °नन्दन S_1^{ac}Bh **42a** °षां स राजा] S_1R**A**Bh, °षान्तदा तु S_3 **43a** °यं नश्यतु ते] S_3R, °यन्न शक्नुते S_1, °यं न शक्नुते Bh **43b** ऽभिवर्ततः] S_3, तिवर्त्तते S_1, भिवर्तितुम् Bh (conj.) **43c** सर्वं] S_3**A**Bh, सर्वे S_1 **43d** यथातथम्] S_1S_3, तथातथम् Bh (typo?) **44a** ततः] S_1R**A**Bh, तत S_3 (unmetrical) **44b** °ज्वरः] S_1R**A**Bh, °ज्वरं S_3 **44c** प्राञ्जलिर्] S_1**A**Bh, प्रांजलि S_3 (unmetrical) **45b** सुखावहः] $S_1^{pc}S_3RA_3A_4$Bh, सुखावह S_1^{ac} **45c** नशन्तु] S_3, नाशन्तु S_1, नश्यन्तु Bh **45d** °कमहिता°] $S_1^{pc}S_3$R**A**Bh, °कम्महिता° S_1^{ac}

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अहं तवाज्ञया राजन्विचरामि दिने दिने।
सागरान्तं महाराज पुरुषैः सह संगतः॥ ४६॥
सो ऽद्य पश्याम्यहं तत्र वाराहं दैत्यपुंगव।
मेरुशृङ्गप्रतीकाशं ज्वलन्तमिव पावकम्॥ ४७॥
तस्य गात्रेषु दृश्यन्ति सूक्ष्मरूपधराः स्थिताः।
सर्वे सुरा महाराज ऋषयश्च तपोधनाः॥ ४८॥
महाबलस्त्वं राजेन्द्र देवानां भयदः सदा।
त्वत्तो ऽपि सुमहान्भीमस्तादृग्रूपो न विद्यते।
न दृष्टो न श्रुतो वापि वपुषा दैत्यपुंगव॥ ४९॥
अहं तेनाहतो दृष्ट्या न्यपतं भूतले भृशम्।
स्रस्तहाराम्बरो भीतः कुलिशेनेव ताडितः॥ ५०॥
ये ममानुचराश्चासन्दानवा भीमविक्रमाः।
ते सर्वे तस्य वेगेन पतिता गतजीविताः॥ ५१॥

46c सागरान्तं] सागरान्ते R **48a** गात्रेषु दृश्यन्ति] मद्धे च दृश्यन्ते R **49a** °बलस्त्वं रा°] °बलन्तद्रा° R **49b** देवानां] ⟨दे(वान)⟩+दैत्या+नां R • भयदः] R^{pc}, भयदं R^{ac} **49c** सुमहान्भीम°] स महाभीम° R **49d** °ग्रूपो] °ग्वीरो R **49ef** श्रुतो वापि वपुषा] श्रुतश्चैवं वपुष्मान् R **50a** दृष्ट्या] दृष्टो R^{pc}, दृष्टा R^{ac} **50b** न्यपतं] न्यपतद् R **51ab** ममानुचराश्चासन्दानवा] समर्थवरा ह्यासन् समर्था R **51c** तस्य] गत° R

46c सागरान्तं] सागरान्तो $A_3A_4A_7^{ac}$, सागरान्ते A_7^{pc} **47c–49f**] om. **A** **50a** तेनाहतो दृष्ट्या] तवाहतो{°नो A_3} दृष्ट्वा **A** **50b** न्यपतं] A_3A_7, न्ययतं A_4 **50c** स्रस्तहाराम्बरो] त्रस्तो महा{हाम° A_7}सुरो **A** • भीतः] A_3A_4, तीतः A_7 **51ab** °श्चासन्दानवा] A_3A_4, °स्यासन् नादवा A_7

49(c^2, f^2) S_1, (d^7) S_3

46a °वाज्ञया] RABh, °वाज्ञाया S_1, °वाज्ञाय S_3 • राजन्] S_3R**A**, सर्वं S_1Bh **46d** पुरुषैः] S_1^{pc}R**A**Bh, पुरुषै $S_1^{ac}S_3$ • सह संगतः] S_1^{pc}R**A**Bh, सिंहसङ्गतः S_1^{ac}, स स गतः S_3 (unmetrical) **47ab** °हं तत्र वाराहं दैत्यपुंगव] S_1R**A**, °हन्दैत्य वाराहन्तत्र पुंगवः S_3, °हं तत्र वराहं दैत्यपुङ्गव Bh (em.) **48a** दृश्यन्ति] S_1S_3, दृश्यन्ते Bh (em.) **48b** स्थिताः] $S_1^{pc}S_3$RBh, स्थिता S_1^{ac} **49a** °स्त्वं] S_1Bh, °स्तं S_3 **49c** त्वत्तो] S_3RBh (conj.?), त+(त्)+त्वो S_1 **49cd** °न्भीमस्ता°] em. Bh (silently), °न्भीम ता° S_1, °न्भीमास्ता° S_3 **49d** °दृग्रूपो न] S_3, °दृन्नैवेह S_1, °दृङ् नैवेह Bh (em.?) **49e** श्रुतो] $S_1^{pc}S_3$Bh, श्रुते S_1^{ac} **49f** वपुषा] S_3Bh (conj., in a note Bh reads मधुषा in S_1), व(पु)सा S_1^{pc}, म(ब्र)सा S_1^{ac} • °पुंगव] RBh (em.?), °पुङ्गवः S_1S_3 **50a** दृष्ट्या] S_1Bh, दृष्ट्वा S_3 **50b** न्यपतं भूतले] A_3A_7Bh, न्यपतङ्भूतल S_1^{pc} (unmetrical), (°भ्य)पङ्भूमित(ले) S_1^{ac}, न्यपतङ्भूतले S_3 • भृशम्] S_3R**A**Bh, भृषम् S_1 **50c** भीतः] S_1RA_3A_4Bh, भीत S_3 **50d** °नेव] S_3R**A**Bh, °नैव S_1 **51b** °न्दानवा] $S_1A_3A_4$Bh, °न्दानवाम् S_3 • °विक्रमाः] S_3R**A**Bh, °विक्रमा S_1 **51d** गतजीविताः] S_1R**A**Bh, गजीविता S_3 (unmetrical)

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स एषो ऽभ्येति राजेन्द्र तवैव नगरं प्रति।
चालयन्वसुधां सर्वां क्षोभयन्सागरांस्तथा।
जलेचरांश्च दैत्येन्द्र जीवितैर्विप्रयोजयन्॥ ५२॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा प्रह्लादो ऽसुरसत्तमः।
उवाच दैत्यराजानमिदं वचनकोविदः॥ ५३॥
प्रह्लाद उवाच।
यादृशं तद्वराहस्य तस्य रूपं त्वया श्रुतम्।
सर्वदेवमयं राजन्वराहो ऽप्राकृतो मतः॥ ५४॥
तस्मात्तथा विधातव्यं यथा नो न स मोहयेत्।
अधितिष्ठेत दैत्येन्द्र माचिरं तद्विधीयताम्॥ ५५॥
सुव्यक्तं ब्रह्मणा तस्य चक्रलाङ्गलधारिणः।
सर्वदेवमयं रूपं वाराहमिदमीहितम्॥ ५६॥

52a राजेन्द्र] दैत्येन्द्र R **52e** दैत्येन्द्र] दैत्येन्द्रान् R **54a** ॰शं तद्वराहस्य] ॰शन्तु वराहत्वं R **54b** त्वया श्रुतम्] प्रचक्ष्यते R **54d** ॰न्वराहो ऽप्राकृतो मतः] ॰न्नसौ प्रकृतसम्भवः R **55b** नो न] न च R **55c** अधितिष्ठेत] यावन्नायाति R **55d** माचिरं तद्] तावत् कालं R **56a** सुव्यक्तं] अव्यक्तं R • ब्रह्मणा त॰] ब्रह्मणस्त॰ R

52b तवैव] तथैव **A** • नगरं] A_3, न परं A_4A_7 **52c** ॰न्वसुधां सर्वां] ॰न्नसुरान् सर्वान् **A** **52e** दैत्येन्द्र] राजेन्द्र **A** **52f** ॰योजयन्] ॰याजयन् A_7, ॰भाजयन् A_3A_4 **53d** ॰कोविदः] ॰चोदितः **A** **54a** ॰शं तद्] ॰शं तु A_3A_4, ॰शन्त A_7 **54b** त्वया श्रुतम्] प्रचक्षते A_3A_4, प्रवक्षते A_7 **54d** ॰हो ऽप्राकृतो मतः] ॰हः प्रकृतो मम{॰मः A_3^{ac}} **A** **55a** तस्मात्] A_3A_7, तस्मा A_4 **55b** यथा नो न] यथानेन A_3A_4, यथा नो श्रु A_7 • मोहयेत्] A_4A_7, मोहयत् A_3 **55c** अधितिष्ठेत] यावन्नायाति A_7, यान्न याति A_3A_4 (unmetrical) **56a** सुव्यक्तं] अव्यक्तं **A** **56b** चक्रलाङ्गल॰] रूपं च चक्र॰ **A** (unmetrical) **56d** ॰मिदमीहितम्] ॰मिदमोहितं A_4, ॰मिह मोहितं A_3, ॰मिदमाहितं A_7

55$(a^8)\langle c^1\rangle(c^2–c^8)$ S_1

52b नगरं] S_1RA_3Bh, नगराम् S_3 **52c** सर्वां] S_3RBh (em.?), सर्वा S_1 **52d** क्षोभयन्] S_1RABh, क्षोभयान् S_3 **52f** ॰वितैर्वि॰] S_1RABh, ॰वितै वि॰ S_3 • ॰योजयन्] RBh (em.), ॰योजयत् S_1S_3 **53a** ॰द्वचनं] S_1RABh, ॰द्वचन S_3 **53b** प्रह्लादो] S_1RABh, प्रह्रादो S_3 • ॰सत्तमः] S_3RABh, ॰सत्तम S_1 **53d** ॰कोविदः] S_3R, ॰मब्रवीत् S_1, ॰मर्थवत् Bh (conj.?, in a note Bh suggests कोविदः) **54** प्रह्लाद] S_1RABh, प्रह्राद S_3 **54b** त्वया] S_1S_3, मया Bh (conj.?) • श्रुतम्] $S_1^{pc}S_3Bh$, (॰च्यु)त S_1^{ac} **54c** राजन्] S_1RABh, राज S_3 **54d** ऽप्राकृतो मतः] S_1Bh, नन्दिवर्द्धनः S_3 **55a** तस्मात्तथा] $S_3RA_3A_7$, तस्मा त्वया S_1, तस्मात्त्वया Bh **55b** मोहयेत्] $S_3RA_4A_7Bh$ (em.?), मोहयेन् S_1^{pc}, मोहयन् S_1^{ac} **55c** अधितिष्ठेत] S_3, ⏑(धि)ि⏑(ष्ठेत) S_1 (lower parts lost), विनिश्चित्य च Bh (conj.?) **55d** ॰चिरं तद्] $S_1^{pc}S_3ABh$, ॰चिरन्त S_1^{ac} **56a** सुव्यक्तं] S_1Bh, अव्यक्तं S_3 • ब्रह्मणा] $S_1^{pc}S_3ABh$, ब्राह्मणा S_1^{ac} **56b** ॰धारिणः] RABh, ॰धारिणम् S_1S_3 **56c** सर्व॰] S_3RABh, सर्वे S_1

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भवानवध्यः सर्वेषां देवानां दानवेश्वरः।
अशक्तैस्तैरियं माया सृष्टा वै न तदन्यथा॥ ५७॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा हिरण्याक्षः प्रतापवान्।
उवाच दैत्यान्दनुजानिदं वचनमर्थवत्॥ ५८॥
हिरण्याक्ष उवाच।
यद्यद्य भ्रातृहन्ता मे इहायाति दुरात्मवान्।
पूर्णः स्यादद्य सुचिराद्यो मे हृदि मनोरथः॥ ५९॥
अद्याहं तं दुरात्मानं भ्रातृहन्तारमाहवे।
छित्वा छित्वा करिष्यामि बलिं पशुपतेः शुभाम्॥ ६०॥
अद्य तस्य विचित्राक्षं शिरः कायात्सकुण्डलम्।
उत्कृत्य दैत्या दास्यामि रुद्राय परमात्मने॥ ६१॥
मया नासादितः पूर्वं तस्मिन्युद्धे स केशवः।
अद्याहं तं समासाद्य नेष्यामि यमसादनम्॥ ६२॥
अद्य तस्मिन्हते सर्वे निराशा भयविह्वलाः।
ममैव कार्यतां गत्वा देवा यास्यन्ति दासताम्॥ ६३॥

57a ॰नवध्यः] ॰न् वध्यो न R **57b** ॰वेश्वरः] ॰वेश्वर R **59a** यद्यद्य] अद्य स R **60cd** छित्वा करिष्यामि बलिं] हरिष्यामि बलिं प्रभोः R **60d** शुभाम्] शुभम् R **61ab** विचित्राक्षं शिरः कायात्स॰] विचित्राक्षीणि शिरश्च+श्च+ल॰ R (unmetrical) **61c** दैत्या] दित्या R **62**] om. R

57a ॰नवध्यः] A_3A_4, ॰न् वध्यः A_7 (unmetrical) **58c** उवाच दैत्यान्दनुजा॰] प्रह्लादाद्यांस्तदा सर्वा॰ **A**± **58d** ॰मर्थवत्] ॰मब्रवीत् **A** **59** हिरण्याक्ष] सुवर्णाक्ष **A** **59a** यद्यद्य] यद्यसौ **A** **59c** सुचिराद्] स चिराद् A_3, स चिरा A_4A_7 **61c** उत्कृत्य] उद्धृत्य **A** • दैत्या] A_3A_4, दैत्य A_7 **62b** केशवः] A_3, केसरः A_4, केश्वरः A_7 **63**] om. **A**

57(c^3–c^4) S_1 **58**(b^4) S_1 **59**(c^2) S_1 **60**(a^8) S_1

57a ॰नवध्यः] $S_1A_3A_4$Bh, ॰नवद्ध्य S_3 **57b** ॰वेश्वरः] $S_1^{pc}S_3$**A**, ॰वेश्वराः S_1^{ac}, ॰वेश्वर Bh (em.) **57d** तदन्यथा] $S_1^{pc}S_3$R**A**Bh, त(द्य)था S_1^{ac} (unmetrical) **58b** हिरण्याक्षः] R**A**Bh, हिरण्या+(क्ष)+ S_1, हिरण्याक्ष S_3 **58cd** दैत्यान्दनुजानि॰] S_1RBh, दैत्या दनुजामि॰ S_3 **59a** यद्यद्य] S_3, यद्यस्य S_1, यद्येष Bh (conj.) • भ्रातृ॰] S_1R**A**Bh, प्रातृ॰ S_3 **60d** शुभाम्] S_1S_3**A**, शुभम् Bh (em.) **61c** दैत्या] $S_1^{ac}A_3A_4$Bh, दैत्य $S_1^{pc}S_3$ **62a** मया] $S_1^{pc}S_3$**A**Bh, माया S_1^{ac} **63a** अद्य] S_1S_3R, अथ Bh (conj.?) • तस्मिन्] $S_1^{pc}S_3$RBh, (वस्मै) S_1^{ac} **63c** ॰व कार्य॰] S_1S_3R, ॰वाकार्य॰ Bh (conj.)

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सनत्कुमार उवाच ।
ततः स दानवाञ्छूरान्दैत्यांश्च सुमहाबलान् ।
उवाच नाम्ना विख्यातान्किंकरान्नाम दानवान् ॥ ६४ ॥
दश तानि सहस्राणि गच्छध्वं तं महाबलाः ।
जानीत को ऽयमित्येवं ततो यास्याम्यहं स्वयम् ॥ ६५ ॥
ते तथोक्ता महामाया हृष्टाः सर्वे विनिर्गताः ।
बद्धगोधाङ्गुलित्राणाः संनद्धास्तु पदातयः ॥ ६६ ॥
ते हेमचित्राम्बरहारसूत्रा महाबला दानवदैत्यपुत्राः ।
विनादयन्तो बहुधातिकोपिता यथैव नागाः सविषा विनिर्ययुः ॥ ६७ ॥

इति स्कन्दपुराणे शततमो ऽध्यायः ॥ १०० ॥

64a ॰ञ्छूरान्] ॰न् देवान् R **64b** ॰श्च सु॰] ॰श्चापि R **65b** गच्छध्वं तं] ⏑(ब्द)यन्तो R **65c** को ऽयमि॰] कोपमि॰ R **66a** ते तथोक्ता] ततः प्रोक्ता R **66d** ॰स्तु] ॰स्ते R **67a** ॰सूत्रा] ॰भूषिता R **67c** विनादयन्तो] विनायन्तो R (unmetrical) **Col.** om. R

66b हृष्टाः] A_4, हृष्टा A_3A_7 **66c–67b**] om. A_4 **67a** हेम॰] तीव॰ A_3A_7 **67c** ॰कोपिता] ॰रोषिता **A** **67d** सविषा] सरितो **A** **Col.** इति स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायां{इति स्कंद॰ A_4}मम्बिकाखण्डे ऽसुरागमो ध्यायः **A**±

64(d^2) S_1 **66**(b^3–b^4, d^8) S_1

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64 सनत्कुमार] S_3R**A**Bh (सन in S_3), नस S_1 **64a** ततः] S_1R**A**Bh, तत S_3 (unmetrical) **64b** सु॰] S_3**A**Bh, स S_1 **64c** उवाच] S_1R**A**Bh, उवाचा S_3 **64cd** विख्यातान्किंकरान्] S_1^{pc}R**A**Bh, विख्या⟨तः (कि)⟩+तां कि(ङ्क)+रान् S_1, विख्यातं किंकरा S_3 **65c** को ऽयमि॰] S_3**A**Bh, कायमि॰ S_1^{pc}, ⏑(क्षा)मि॰ S_1^{ac} • ॰त्येवं] S_1R**A**Bh, ॰त्येव S_3 **66b** हृष्टाः] RA_4Bh (em.?), हृष्टा S_1S_3 • सर्वे] $S_1^{pc}S_3$R**A**Bh, om. S_1^{ac} (unmetrical) • विनिर्गताः] S_1^{pc}R**A**Bh, भिनिर्ग्गताः S_1^{ac}, विनिर्गता S_3 **66c** ॰त्राणाः] RA_3A_7Bh, ॰त्राणां S_1, ॰त्राणा S_3 **67a** ॰हारसूत्रा] A_3A_7Bh, ॰हेमचित्त्रा S_1, ॰सूत्र S_3 (unmetrical) **67b** ॰पुत्राः] S_1RA_3A_7Bh, ॰पुत्रा S_3 **67c** ॰धाति॰] $S_1^{pc}S_3$R**A**Bh, ॰धा(धि॰) S_1^{ac} **67d** नागाः] S_1^{pc}R**A**Bh, नागा $S_1^{ac}S_3$ • ॰निर्ययुः] S_3R**A**Bh, ॰निर्ययु इति S_1 (इति part of col.) **Col.** ⊙॥ स्कन्दपुराणे किङ्करादेशने आध्याय १५५ (in letter numerals)॥ ⊙ S_1, ⊙॥ स्कन्दपुराणे नामाध्यायः १०० (in letter numerals)॥ S_3, इति स्कन्दपुराणे किङ्करादेशनं नाम शततमोध्यायः Bh

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एकोत्तरशततो ऽध्यायः।

सनत्कुमार उवाच।
ते ऽभिनिर्गत्य वेगेन दंशिता दैत्यदानवाः।
वराहं प्रति संजग्मुर्मृगाः सिंहमिवातुराः॥ १॥
ते वराहदृशा तेन नीयमानासुरेश्वराः।
आभान्ति व्यास संबद्धाः प्रोक्षिताः पशवो यथा॥ २॥
तान्निहत्य कृतान्तेन मृत्युना चावपाशितान्।
निनाय स तदा दैत्यान्पशूनिव यथा नरः॥ ३॥
गत्वा ते योजनान्यष्टौ उत्तीर्णं सागराम्भसः।
वराहं ददृशुः सर्वे सिंहं क्षुद्रमृगा इव॥ ४॥
ते मुहूर्तं निरीक्ष्यैनं परिवव्रुः समन्ततः।
विस्फारयन्तश्चापानि संक्रुद्धा दैत्यदानवाः॥ ५॥

1b दंशिता] दीपिता R **1c** वराहं] वाराहं R **2a** ॰दृशा] ॰द्विषा R **2b** नीयमानासुरेश्व-राः] प्रेषयमाणा दितेः सुताः R **3a** तान्निहत्य] तान्विपद्य R **3b** चावपाशितान्] चैव पालितान् R **3d** ॰न्पशूनिव] ॰नपत्यानि R • नरः] नराः R **4ab** ॰न्यष्टौ उत्तीर्णं] ॰न्यष्टौ +वु+उत्तीर्ण्णाः R (unmetrical) **4c** वराहं] वाराहं R **4d** सिंहं] सिहं R **5c** ॰स्फारयन्त॰] R^{ac}, ॰स्फोरयन्त॰ R^{pc} • ॰श्चापानि] ॰श्चास्यानि R

1c प्रति सं॰] संप्रति **A** **2ab**] om. **A** **2c** आभान्ति] आयान्ति **A** • संबद्धाः] सन्नद्धाः **A** **3a** तान्नि॰] तन्नि॰ **A** **3b** मृत्युना चाव॰] मृत्युपाशेन **A** **3c** निनाय] A_7, निलाय A_3A_4 **3d** ॰न्पशूनिव यथा नरः] ॰न् मसूनिव यथानलः{॰नः A_7} **A** **4b** उत्तीर्णं] तत्तीरं A_3A_7, ततीरं A_4 **5a** मुहूर्तं] A_3A_4, मूहूर्त्तं A_7 • ॰रीक्ष्यैनं] A_3, ॰रीक्षैनं A_4A_7 **5c** विस्फार॰] A_3A_4, विष्फार॰ A_7

Manuscripts available for this chapter: S_1 photos 3.35b (f. 157^r), 3.36a (f. 157^v) and 3.36b (f. 158^r); S_3 f. 157^r–158^r; R f. 174^v–175^r; A_3 f. 103^v–104^r; A_4 f. 147^r–147^v; A_7 f. 146^r–147^r.
2(c^4–c^5) S_1 **4**⟨a^7⟩(a^8)⟨b^1⟩(b^2–b^3) S_3

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1 सनत्कुमार उवाच] $S_1^{pc}S_3$R**A**Bh, om. S_1^{ac} **1b** दंशिता] S_3**A**Bh, दंसिता S_1 **1d** ॰र्मृगाः सिंह-मि॰] S_3R**A**Bh, ॰र्मृ{॰र्मु॰ S_1^{ac}}गा सिंहानि॰ S_1 **2c** व्यास संबद्धाः] S_3R, (भ्याग)मम्बद्धाः S_1^{pc}, व्यासमम्बद्धा S_1^{ac}, व्यास सन्नद्धाः Bh **2d** प्रोक्षिताः] R**A**Bh, प्रोक्षिता S_1S_3 **3a** तान्नि॰] S_3Bh (em.?), ता नि॰ S_1 **3b** ॰पाशितान्] S_3**A**Bh, ॰पाशिताम् S_1 **3c** निनाय स] $S_1S_3^{pc}$RA_7Bh, निनासय S_3^{ac} **4b** उत्तीर्णं] S_1Bh, ⏑̲(त्तीर्ण्णा) S_3 **4d** सिंहं] S_1**A**Bh, सिंहा S_3 **5a** मुहूर्तं] RA_3A_4Bh, मूहूर्त्तन् S_1, मूहूर्त्त S_3 • ॰रीक्ष्यैनं] RA_3, ॰रीक्ष्यैव S_1Bh, ॰रिक्ष्यैनं S_3 **5b** परिवव्रुः] R**A**, परिबभ्रुस् S_1Bh, परवव्रुः S_3 **5c** ॰स्फारयन्तश्चा॰] $S_1R^{ac}A_3A_4$Bh, ॰स्फारय+न्त+ चा॰ S_3

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तानापतत एवाथ निरीक्ष्य स समन्ततः।
वराहेन्द्रस्तदा दैत्यान्प्राहेदं सुमहाबलः॥ ६॥
वराह उवाच।
किं मा यूयं दितेः पुत्रा अभिद्रवत सर्वशः।
दूषयामि न वः किंचिदसुहृन्न च वो ह्यहम्॥ ७॥
अथैवंवादिनं दैत्या वराहं तं सुविस्मिताः।
पप्रच्छुः परिवार्यैव सर्वे दितिसुतास्तदा॥ ८॥
कस्त्वं वराहरूपीह तीर्त्वा सागरमूर्जितः।
इहागतः किमर्थं वा क्क वा गन्तव्यमित्युत॥ ९॥
तेषां तद्वचनं श्रुत्वा वराहो ऽसौ महामनाः।
उवाच दानवान्सर्वांस्तदा जलदनिस्वनः॥ १०॥
वराहो ऽहं यथा दैत्यास्तादृग्रूपं च पश्यत।
प्रचारार्थमिमं देशमागतो ऽस्मि न संशयः॥ ११॥

6b स] च R **6c** ◦स्तदा] ◦स्तथा R **6d** सु◦] स R **7a** मा] मां R **7b** ◦द्रवत] ◦द्रवथ R **7d** ◦दसुहृन्न च वो] ◦दनुकूलचरो R **8a** अथैवं◦] अथैनं R **8c** पप्रच्छुः] पपृच्छुः R • ◦वार्यैव] ◦वार्य्यैनं R **9b** ◦मूर्जितः] ◦मूर्द्धनि R **10a** Before this R has सन्तकुमार उवाच।

6b निरीक्ष्य स] निरीक्षंत{◦तः A_4} **A** **6c** ◦स्तदा] ◦स्तथा **A** **6d** ◦महाबलः] ◦महाबलाः **A** **7a** मा] मां **A** **7c** दूषयामि न वः] भूयो यामि नरः **A** **7d** ◦दसुहृन्न च वो] ◦दसु{◦स◦ A_3A_4}कृन्न तथा **A** **8b** तं] तु **A** **8c** पप्रच्छुः] पप्रच्छ A_3, पपृच्छ A_4, पपृच्छः A_7 **8d** सर्वे दितिसुतास्तदा] दितिपुत्रास्तदा च तं{नं A_4} **A** **9a** कस्त्वं] कथं **A** **9b** तीर्त्वा] तीर्णः **A** • ◦मूर्जितः] A_7, ◦मूर्छितः A_3A_4 **9d** क्क वा गन्तव्यमित्युत] क्क गन्तव्यमितः पुनः **A** **10a** Before this **A** has सन्तकुमार उवाच। • तेषां] A_4A_7, तस्य A_3 **10b** महामनाः] महाबलाः **A** **11ab** दैत्यास्ता◦] A_3A_4, दैत्यः ता◦ A_7 **11b** पश्यत] दृश्यते **A** **11c** ◦मिमं] ◦मिदं **A** **11d** ◦मागतो] ◦मायातो A_4A_7, ◦मयातो A_3

7(a^3) S_1, ⟨speaker indication–a^6⟩(a^7–b^2) S_3 **10**⟨a^1–a^3⟩(a^4–a^8, c^5, c^7) S_1 **11**(a^6) S_1

6a ◦पतत] S_3R**A**Bh, ◦पतन S_1^{pc}, ◦पतन्त S_1^{ac} **6b** निरीक्ष्य] $S_1^{pc}S_3$RBh, निरीक्ष S_1^{ac} **6d** ◦न्प्राहेदं] S_1R**A**Bh, ◦न्प्राह्रेदं S_3 **7a** दितेः] R**A**Bh, दितैः S_1 **7b** ◦द्रवत] S_1S_3**A**, ◦द्रवथ Bh (em.) • सर्वशः] S_1R**A**Bh, सर्वः S_3 (unmetrical) **7d** ◦दसुहृन्न] S_3Bh (em.?), ◦दन्सुहृन्न S_1 **8a** अथैवं◦] **A**Bh, अथैनं S_1, तथैवं◦ S_3 **8b** वराहं] S_3R**A**Bh, वाराहन् S_1 • ◦विस्मिताः] $S_1^{pc}S_3$R**A**Bh, ◦विस्मिता S_1^{ac} **8c** पप्रच्छुः] S_1Bh, प्रप्रच्छु S_3^{pc}, प्रपच्छु S_3^{ac} **8d** सर्वे दिति◦] $S_1S_3^{pc}$RBh, सर्वदेति◦ S_3^{ac} **9b** तीर्त्वा] S_1RBh, त्रीत्वा S_3 • ◦मूर्जितः] S_3A_7, ◦मूर्ज्जितम् S_1, ◦मूर्जिम् Bh (typo, unmetrical) **9c–12b**] om. S_3 **9c** इहागतः] S_1^{pc}R**A**Bh, इहागता S_1^{ac} **9d** ◦मित्युत] RBh (conj.?), ◦मिच्युत⟨ः⟩ S_1 **10b** महामनाः] RBh (em.?), महामना S_1^{pc}, महा(त्म)ना S_1^{ac} **10c** उवाच] S_1^{pc}R**A**Bh, उवा(द) S_1^{ac} **10d** जलद◦] S_1^{pc}R**A**Bh, जलन◦ S_1^{ac} **11a** ऽहं यथा] S_1^{pc}R**A**Bh, हन्य(था) S_1^{ac} **11ab** दैत्यास्ता◦] S_1^{pc}RA_3A_4Bh, दैत्यस्ता◦ S_1^{ac} **11c** ◦मिमं] RBh (em.), ◦मिदन् S_1

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हृतभार्यो ऽहमन्येन विमना दैत्यपुंगवाः ।
पर्यटंस्तस्य दुष्टस्य चिन्तयामि परिग्रहम् ॥ १२ ॥
दानवा ऊचुः ।
नायं प्रचारो युष्माकं दैत्यानामयमालयः ।
अनादृत्य कथं दैत्यानिमं देशमुपागतः ॥ १३ ॥
वयं त्वाद्य वधिष्यामः सर्वे मृगकुलाधम ।
हत्वा च ते नयिष्याम सर्वे दैत्येश्वरं प्रति ॥ १४ ॥
ततस्ते दानवाः सर्वे तमायुधवरैर्भृशम् ।
निजघ्नुः पर्वतं यद्वन्मेघा वृष्ट्या समुन्नताः ॥ १५ ॥
बलवान्सो ऽपि देवात्मा वराहः सुमहाबलः ।
वध्यमानो ऽपि तान्दैत्यानिदं वचनमब्रवीत् ॥ १६ ॥
न ह्यत्र भवतां किंचिदल्पमप्यसुरोत्तमाः ।
अपराधं चकाराहं न करिष्ये करोमि वा ॥ १७ ॥

12d चिन्तयामि परिग्रहम्] चिन्तयानः सुनिग्रहम् R **13b** ◦मालयः] ◦माशयः R **13d** ◦निमं देश◦] ◦निदं कूल◦ R **14a** वयं त्वाद्य वधिष्यामः] वयन्त्वद्य वधिष्यामि R **14b** ◦कुलाधम] ◦कुलाधमम् R **14c** हत्वा च ते नयिष्याम] रुद्धा च त्वां नयिष्यामः R **15d** ◦न्मेघा] ◦न्मेघ◦ R **16a** देवात्मा] देवानां R **17a** ह्यत्र] क्षुद्रा R **17ab** किंचिदल्प◦] कश्चिदन्य◦ R^{pc}, किञ्चिदन्य◦ R^{ac} **17c** अपराधं] अपचारं R

12] om. **A** **13** ऊचुः] A_3A_4, उचुः A_7 **13a** प्रचारो] प्रचारे **A** **13b** ◦नामयमा◦] ◦नां अधमा◦ **A** **13cd**] om. **A** **14a** त्वाद्य] चाद्य **A** • वधिष्यामः] A_7, वधिष्याम A_3A_4 **14b** ◦कुलाधम] ◦गणाधम A_3, ◦गणांधम A_4, ◦गणाधमः A_7 **14c** च ते नयिष्याम] त्वां च{ताञ्च A_7} नयिष्यामः **A** **14d³–15a⁸**] om. A_4 (unmetrical) **15d** ◦न्मेघा] ◦त् मेघो **A** **16a** बलवान्सो ऽपि देवात्मा] अनाहत्य बलं सो पि{सापि A_7} **A** **17b** ◦दल्प◦] ◦दन्य◦ A_3A_4, ◦दन्या◦ A_7

12(a¹–a⁴) S_1 **13**⟨b⁴–b⁵⟩ S_3

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13 दानवा ऊचुः] RA_3A_4Bh, दानव ऊ S_1 (retraced), दानवा उ S_3 **13d** ◦निमं] $S_1S_3^{pc}Bh$, ◦निदं S_3^{ac} • ◦मुपागतः] S_1RBh, ◦मिहागतः S_3 **14a** वधिष्यामः] S_1A_7Bh, वधिष्यामि S_3 **14b** ◦कुलाधम] em. Bh (silently), ◦कुलाधमः S_1S_3 **14c** ते] S_1S_3, त्वां Bh (em.) • नयिष्याम] $S_1S_3^{pc}$, नयिष्यामि S_3^{ac}, हि नेष्यामः Bh (conj.) **15a** दानवाः] $S_1RA_3A_7Bh$, दानवा S_3 **15c** निजघ्नुः] S_1^{pc}R**A**Bh, निजघ्नु⟨प⟩+:+ S_1, निर्जघ्नुः S_3^{pc}, निर्जर्घ्नुः S_3^{ac} **15d** ◦न्मेघा] S_3Bh (em.?), ◦न्मेघ◦ S_1 • समुन्नताः] S_1S_3R**A**, समुद्धताः Bh (conj.) **16b** ◦महाबलः] S_1R**A**Bh, ◦माहाबलः S_3 (unmetrical) **16c** वध्यमानो] S_3R**A**Bh, बद्ध्यमानो S_1^{pc}, बद्ध्यामानो S_1^{ac} **17b** ◦दल्पम◦] $S_1^{pc}S_3Bh$, ◦द(प)म◦ S_1^{ac}

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किमर्थं मां शितैः शस्त्रैर्घ्नत सर्वे यथा परम्।
न हि नो वैरमस्तीह न च कार्यं मया हि वः॥ १८॥
अथ मांसेन कृत्यं वो ततो मा घ्नत दानवाः।
यथाप्राणं शितैः शस्त्रैर्युष्मत्तो न हि मे भयम्॥ १९॥
एतौ करौ प्रसार्याहं संस्थितो दितिनन्दनाः।
यदा भवन्तः स्थास्यन्ति तदा हन्तास्मि वः सकृत्॥ २०॥
अद्य वेत्स्यत दैतेया मृगाणामपि यद्बलम्।
मत्ता यूयं सुराञ्जित्वा तन्मदं नाशयामि वः॥ २१॥
सनत्कुमार उवाच।
ततः स भगवान्व्यास शक्रध्वजनिभौ भुजौ।
प्रसार्य तस्थावुद्यन्वै भगवानिव भास्करः॥ २२॥
ते ऽपि तद्वचनं श्रुत्वा दानवाः क्रोधमूर्छिताः।
निजघ्नुर्भृशमायस्ता नानाशस्त्रास्त्रपाणयः॥ २३॥

18c–19b] om. R **19d** °र्युष्मत्तो न] °रायुधैर्न R **21a** अद्य वेत्स्यत] अन्तरीक्षे ऽथ R **21b** °मपि] °मिव R **21d** तन्मदं] तं मदं R **23c** °मायस्ता] °मायत्ता R

18a शितैः] सितैः **A** **18b** °घ्नत] A_3, °घ्नतः A_4A_7 **18d** मया हि] ममाहि **A** **19ab** कृत्यं वो ततो मा] कृत्य{°त्या° A_4}र्था मां वै नि° **A** **19c** °प्राणं] पाशं A_3A_4, पापं A_7 • शितैः] A_3, सितैः A_4A_7 **19cd** °स्त्रैर्युष्मत्तो] A_3, °स्त्रैः पुष्यंतो A_4, °स्त्रैः पुष्पन्तो A_7 **20c** स्थास्यन्ति] A_3A_4, स्थाष्यन्ति A_7 **21a** वेत्स्यत] वीक्षत **A** • दैतेया] A_3A_7, देतेया A_4 **21b** यद्बलम्] यद्बली **A** **21c** °ञ्जित्वा] °न् च्छित्वा **A** **22b** भुजौ] च तौ **A** **22c** तस्थावुद्यन्वै] A_3A_4, स्थावुभौ A_7 (unmetrical) **23a** ऽपि] च **A** **23b** दानवाः] A_3A_4, दानवा A_7 **23c** निजघ्नु°] A_7, निर्जघ्नु° A_3A_4 • °मायस्ता] A_3, °मायस्या A_4, °मायस्था A_7

18a किमर्थं मां] S_3R**A**Bh, किमर्थ मा S_1 **18b** °घ्नत] S_1RA_3Bh, °घ्नतः S_3 • यथा परम्] $S_1^{pc}S_3$R**A**Bh, यथामरम् S_1^{ac} **18c** हि नो] S_3**A**, हितो S_1, हि वो Bh (conj.) **18d** कार्यं] S_1**A**Bh, कार्यां S_3 **19ab** वो ततो] S_1S_3, वस्ततो Bh (em.?) **19b** मा] S_1S_3, मां Bh (em.) • घ्नत दानवाः] $S_1^{pc}S_3$**A**Bh, घ्नात मानवाः S_1^{ac} **19d** न हि] S_3**A**, न च S_1^{pc}Bh, न्न च S_1^{ac} **20c** स्थास्यन्ति] $S_1^{pc}S_3$RA_3A_4Bh, स्थास्यान्ति S_1^{ac} **21a** वेत्स्यत] S_1, वैक्षत S_3, वेत्स्यथ Bh (em.) • दैतेया] S_3RA_3A_7Bh, दैत्येया S_1 **21b** °मपि] S_3**A**, °मिव S_1, °मिह Bh (conj.) **21c** मत्ता] $S_1^{pc}S_3$R**A**Bh, मत्तां S_1^{ac} • सुराञ्जि°] $S_1^{pc}S_3$RBh, सुरा जि° S_1^{ac} **21d** तन्मदं] S_1**A**, तर्मदं S_3, तं मदं Bh (conj.?) **22b** भुजौ] R, शुभौ S_1, भुजै S_3, करौ Bh (conj.) **22c** °वुद्यन्वै] S_1S_3RA_3A_4, °वुद्यंचौ Bh (conj.) **22d** भास्करः] S_3R**A**, शंकरः S_1Bh **23b** दानवाः] RA_3A_4Bh, दानवा S_1S_3 **23c** निजघ्नु°] S_1RA_7Bh, निर्जघ्नु° S_3 • °मायस्ता] S_1A_3Bh, °मायत्ता S_3

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मेघैरिव महावायुर्गरुत्मान्भुजगैरिव।
मृगैरिव यथा व्याघ्रः शशैः सिंहशिशुर्यथा।
हविषेवानलो दीप्तो गजो गोमायुभिर्यथा॥ २४॥
तथा स भगवान्व्यास वराहो नन्दिवर्धनः।
तैरर्द्यमानो ऽगणयंस्तस्थावचलसंनिभः॥ २५॥
स यदा तैः शरैश्चैव गदामुसलकम्पनैः।
भिन्दिपालैर्भुसुण्डीभिः करवालैरयोमुखैः॥ २६॥
एतैश्चान्यैश्च बहुभिर्वध्यमानो मृगेश्वरः।
अदृश्यो विबभौ सर्वे तदा ते हर्षिता भृशम्॥ २७॥
सनत्कुमार उवाच।
तेषां निनदतां व्यास वराहो नन्दिवर्धनः।
शस्त्रकूटाद्विनिष्क्रम्य शिरांसि समपोथयत्॥ २८॥
कराभ्यां चरणाभ्यां च दंष्ट्राभिश्च विदारयन्।
तन्मुक्तैरायुधैश्चापि चिच्छेदान्यान्निरास च॥ २९॥

24a महावायु°] महाराहु° R **24cd**] मेघैरिव यथा सूर्य्यः शनैः सिंहशिशुस्तदा R **24e** हविषेवा°] प्रविवेशा° R **24f** गोमायुभिर्] गोमायुना R **25a** स] च R **25c–28b**] om. R

24a °न्भुजगै°] A_3A_4, °न्तुजगै° A_7 **24c–f**] om. **A** **25a** तथा] यथा **A** • व्यास] विष्णुर् **A** **25c** तैरर्द्यमानो ऽगणयन्] अर्दमानो{अर्द्धमाणो A_7} न गणयत् **A** **25d** °स्थावचल°] A_3, °स्थावचन° A_7, °स्थौ वचन° A_4 **26a** यदा] तदा **A** **26b** °मुसल°] A_4, °मुषल° A_3A_7 • °कम्पनैः] A_3A_4, °कम्पलैः A_7 **26c** °र्भुसुण्डीभिः] °र्भुशुं{°शं° A_4}डीभिः A_3A_4, °र्भुषुभीत्तिः A_7 (unmetrical) **27c** अदृश्यो वि°] अदृश्यथ A_3A_4, अदृश्याथ A_7 **28c** शस्त्र°] अस्त्र° **A** • °कूटाद्विनि°] A_3, °कूटान् विनि° A_4, °कूटानवि° A_7 **28d** शिरांसि] A_3A_4, शिरांशि A_7 **29b** दंष्ट्राभि°] A_3A_4, दंष्क्राभि° A_7 **29d** °दान्यान्निरास च] °दान्यान्{°ल्यान् A_3, °न्तान् A_7} महासुरान् **A**

28(c^3) S_1

24ab °वायुर्गरुत्मान्भुजगैरिव] $S_1A_3A_4$Bh, °वायु शशैः सिङ्हशिशुर्यथा S_3 **24c** मृगैरिव यथा व्याघ्रः] S_1^{pc}Bh, मृगैरिव यथा व्याघ्र S_1^{ac}, मेघैरिव यथा वायुर् S_3 (cf. 24a) **24d** शशैः सिंहशिशुर्यथा] conj. (cf. R and 24b in S_3), शशैरिव यथा हरिः S_1Bh, गरुत्मा भुजगैरिव S_3 (cf. 24b) **24f** गजो] S_3RBh (em.?), गजा S_1 **25c** °रर्द्यमानो] S_1Bh, °रद्यमानो S_3 **25d** °संनिभः] $S_1S_3^{pc}$**A**Bh, °सनिभः S_3^{ac} (unmetrical) **26a** तैः] S_1**A**Bh, तै S_3 **26b** °मुसल°] $S_1S_3A_4$, °मुशल° Bh (em.?) • °कम्पनैः] $S_3A_3A_4$, °पट्टसैः S_1, °पट्टिशैः Bh (em.) **26c** °र्भुसुण्डीभिः] S_1, °र्भुसुण्ढीभि S_3, °र्भुशुण्डीभिः Bh **26d** °मुखैः] $S_1^{pc}S_3$**A**Bh, °मुखै S_1^{ac} **27ab** °भिर्वध्य°] S_1^{pc} S_3**A**Bh, °भिः (ब)ध्य° S_1^{ac} **27cd** सर्वे त°] **A**Bh, सर्व त° S_1, सर्वस्त° S_3 **27d** हर्षिता] S_1**A**Bh, हृषिता S_3 **28a** तेषां] S_1**A**Bh, तेषा S_3 **28c** °कूटाद्वि°] S_3RA_3Bh, °कूटान्वि° S_1 **28d** शिरांसि सम°] $S_1RA_3A_4$Bh, शिरस्वास्थिम° S_3 • °पोथयत्] S_3R**A**Bh, °पोथयन् S_1 **29b** दंष्ट्राभि°] $S_1RA_3A_4$Bh, दृष्ट्राभि° S_3 • विदारयन्] S_3R**A**, विदारयत् S_1, व्यदारयत् Bh (em., in a note Bh suggests विदारयन्) **29c** तन्मुक्तै°] S_1R**A**Bh, तर्मुक्तै° S_3 • °श्चापि] S_3R**A**, °श्चैव S_1Bh **29d** °दान्यान्] S_3RA_4Bh (em.?), °दान्या S_1

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ते सर्वे करचरणैः स्वमुक्तशस्त्रैर्दंष्ट्राभिर्नखमुखदारितास्तथैव ।
संक्षीणा बहुभिरिवोपभुज्यमाना द्रव्याणामतिनिचयाः सदा महान्तः ॥ ३० ॥

इति स्कन्दपुराण एकोत्तरशततो ऽध्यायः ॥ १०१ ॥

30a °चरणैः स्वमुक्तशस्त्रैर्] °चरणैर्युक्तशस्त्रा R (unmetrical) **30b** °र्नखमुख°] °र्मुखवि° R (unmetrical) **30d** °मतिनिचयाः सदा] °मतिचयास्ते R (unmetrical) **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

30a °चरणैः स्वमुक्त°] °चरणैश्च युक्त° **A** (or मुक्त° in A_7) **30b**] A_3A_4, °र्दंष्क्राभिर्न्नखदारितस्तथैव च A_7 (unmetrical) **30c** °रिवोप°] °रथोप° **A** **30d** °मतिनिचयाः सदा] °मतिनिचया यया A_3A_4, °मभिनिचया यथा A_7 **Col.** इति स्कन्दपुराणे एकाशीतिसाहस्रयां संहिताया{इति स्कंद° A_4}मम्बिकाखण्डे वराहहर्षो{वराहर्षो A_7} नामाध्यायः **A**±

30a °चरणैः स्व°] S_3, °चरणैर्वि° S_1, °चणैर्वि° Bh (typo, unmetrical) **30b** °र्दंष्ट्राभिर्नखमुख°] $S_1A_3A_4$, °र्द्दंष्टाभि मुख° S_3 (unmetrical), °र्दंष्ट्राभिर्मखमुख° Bh (typo?) • °दारिता°] $S_3RA_3A_4Bh$, °रादिता° S_1 **30c** संक्षीणा] S_1R**A**Bh, सक्षीण S_3 (unmetrical) **30d** °मतिनिचयाः] em., °मतिनिचया S_1, °मतिनिच⟨(स)⟩+या+ S_3, °मिव निचयाः Bh (conj.) • महान्तः] RABh, महान्तेति S_1^{pc} (इति part of col.), महानेति S_1^{ac} (इति part of col.), महान्तं S_3 **Col.** ⊙ ॥ स्कन्दपुराणे किङ्करयुद्धे आध्यायः १५६ (in letter numerals) ॥ ⊙ S_1, ⊙ ॥ स्कन्दपुराणे नामाध्यायः १०१ (in letter numerals) ॥ ⊙ S_3, इति स्कन्दपुराणे किङ्करयुद्धे एकोत्तरशततमोध्यायः Bh

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द्व्युत्तरशततो ऽध्यायः ।

सनत्कुमार उवाच ।
अथ तान्निहतान्सर्वान्वराहेणाभिवीक्ष्य तु ।
एकः कृच्छ्राद्विनिर्मुक्तो ह्यश्मकं पुरमागमत् ॥ १ ॥
स गत्वा तत्सभाद्वारिमिदं वचनमब्रवीत् ।
मुक्तकेशो रजोध्वस्तो रुधिरेणाभिसंप्लुतः ॥ २ ॥
निवेदयत भो दैत्या दानवेन्द्राय धीमते ।
ये ते गता मृगेन्द्रं तं द्रष्टुं ह्यसुरपुंगवाः ।
ते हतास्तेन विक्रम्य सर्व एव दितेः सुताः ॥ ३ ॥
मा प्रमादमगा दैत्य मावमंस्था मृगेश्वरम् ।
मा च कालं प्रतीक्षध्वं मृगं तं मा विजानत ।
महानसौ न संदेहो जेतुं शक्यो न दानवैः ॥ ४ ॥

1b वराहेणाभिवीक्ष्य तु] कुमारेणाभिवीक्षि{◦क्ष◦ R^{ac}}तः R **1cd** ◦क्तो ह्यश्मकं पुरमागमत्] ◦क्तः कथञ्चित् परमागतः R **2a** ◦द्वारि◦] ◦द्वार◦ R **2d** ◦संप्लुतः] ◦संयुतः R **3b** After this R has two pādas reading द्वास्थो निवेदयद्राज्ञे प्रविश्य हि तमाज्ञया । **3c** मृगेन्द्रं तं] मृगेन्द्रत्वं R **3d** द्रष्टुं ह्य◦] द्रष्टुञ्चा◦ R **4a** ◦मगा] ◦मगाद् R

1b वराहेणाभिवीक्ष्य] A_3, वराहेनाभिवी{◦री◦ A_4}क्ष A_4A_7 **1c** एकः] A_3A_4, एक A_7 **1cd** ◦क्तो ह्यश्मकं] ◦क्तः कथंचित् **A** **1d** ◦मागमत्] ◦मागतः **A** **2a** ◦द्वारि◦] ◦द्वार◦ **A** **3b** After this **A** has two pādas reading द्वास्थो निवेदयत्प्राज्ञ प्रेरिताहातदायुधाः A_3A_4, द्वारस्थो निवेदयात् प्राज्ञं प्रेरितात्तदायुधाः A_7 (unmetrical) **3d** द्रष्टुं] A_3, दृष्टुं A_4, दृष्णु A_7 **4a** प्रमादमगा] प्रसा{◦शा◦ A_7}दमपा{◦पाद् A_3} **A** **4b** मृगेश्वरम्] ह्य{न्व◦ A_7}गोचरं **A** **4d** मा विजानत] न विजानतां{◦ता A_7} **A**

Manuscripts available for this chapter: S_1 photos 3.36b (f. 158^r), 4.2a (f. 158^v) and 4.2b (f. 159^r); S_3 f. 158^r–159^r; R f. 175^r–176^r; A_3 f. 104^r–105^r; A_4 f. 147^v–148^v; A_7 f. 147^r–148^v.

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1 सन्तकुमार उवाच] S_1R**A**Bh, om. S_3 **1a** अथ तान्नि◦] $S_1^{pc}S_3$R**A**Bh, अथा तन्नि◦ S_1^{ac} **1b** वराहेणा◦] S_3A_3Bh, वराहेना◦ S_1 • ◦वीक्ष्य] $S_1^{pc}S_3A_3$Bh, ◦वीक्ष S_1^{ac} **1c** एकः] $S_1^{pc}S_3RA_3A_4$Bh, एक S_1^{ac} **1d** ◦मागमत्] S_3, ◦माविशम् S_1, ◦माविशत् Bh (em.?) **2a** गत्वा तत्◦] S_3R**A**Bh, गत्वा तं S_1^{pc}, ग(च्छ)तं S_1^{ac} **2a** ◦द्वारि◦] $S_1S_3^{pc}$, ◦द्वार◦ S_3^{ac}Bh **2d** ◦भिसंप्लुतः] S_3**A**Bh, ◦पि स प्लुतः S_1 **3a** भो दैत्या] S_3R**A**Bh, ता दैत्यो S_1 **3b** After this Bh has two pādas reading द्वाःस्थो न्यवेदयद्राज्ञे प्रेरितः सोद्यतायुधः । (conj.?) **3c** गता] S_3R**A**Bh, गत्वा S_1 **3d** द्रष्टुं] S_1RA_3Bh, द्रष्टु S_3 • ◦पुंगवाः] S_3R**A**, ◦सत्तमा S_1, ◦सत्तमाः Bh (em.?) **4a** प्रमादमगा दैत्य] S_3, प्रमादमगा{◦शा S_1^{ac}} दैत्या S_1, गाः प्रमादं दैत्येन्द्र Bh (conj.) **4b** मावमंस्था] S_1R**A**Bh, मावमस्था S_3 • मृगेश्वरम्] $S_1^{pc}S_3$RBh, मृगेश्वरां S_1^{ac} **4c** कालं] S_3R**A**Bh, काल S_1 **4d** विजानत] S_3RBh (em.), विजानतत् S_1

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सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा हिरण्याक्षो महासुरः।
स्वयमेवाभिसंक्रुद्ध उत्पपात तदासनात्॥ ५॥
सेन्द्रकेतुरिवोत्तस्थौ पयोद इव चोन्नदन्।
भृकुटीदूषितमुखः सधूमो ऽग्निरिव ज्वलन्॥ ६॥
अथोत्थितं तदा दैत्या विप्रचित्तिश्च दानवः।
प्रणम्योचुस्तदा दैत्यमिदं श्लक्ष्णपदाक्षरम्॥ ७॥
त्वं राजा सर्वदैत्यानां भूतानां च जयावहः।
तिष्ठत्स्वस्मासु नोद्यन्तुं स्वयमेव त्वमर्हसि॥ ८॥
वयं तं सह देवैश्च ये च तस्याभिरक्षिणः।
हत्वा मांसं महाराज छित्वा तस्यानयामहे॥ ९॥
आदित्यानां सरुद्राणां वसूनामश्विनोरपि।
भृगूणां पितृभिः सार्धं तथैवाङ्गिरसामपि॥ १०॥

5c ॰मेवाभि॰] ॰मेवाथ R **5d** तदासनात्] च दानवः R **6c** ॰दूषित॰] ॰भूषित॰ R **7bc**] om. R **7d** ॰मिदं] इदं R **8b** जयावहः] R^{pc}, जयावह R^{ac} **8c** ॰स्मासु नोद्यन्तुं] ॰स्मासु नो गन्तुं R^{pc}, ॰स्मा ˘ –⊔न्तुं R^{ac} **9c** मांसं] मीस R **9d** छित्वा] जित्वा R **10a** आदित्यानां स॰] आदित्यानाञ्च R **10b** ॰मश्विनोरपि] ॰मश्विनावपि R **10c** भृगूणां] ऋषीणां R **10d** ॰वाङ्गिरसामपि] ॰वा(प्स)रसामपि R^{pc}, ॰वासरसावपि R^{ac}

5c ॰संक्रुद्ध] ॰संप्राप्त **A** **6a** सेन्द्र॰] इन्द्र॰ **A** • ॰वोत्तस्थौ] A_3A_4, ॰वोत्तस्मा A_7 **6b** चोन्नदन्] A_3, चोन्नदत् A_4A_7 **6c** ॰दूषित॰] ॰भीषित॰ **A** **6d** ॰व ज्वलन्] A_3A_4, ॰वोज्वलन् A_7 **7b** दानवः] A_3, दानवाः A_4A_7 **7d** श्लक्ष्णपदाक्षरम्] सूक्ष्मपदाक्षरात्{॰रान् A_4, ॰रत् A_7} **A** **8ab** ॰दैत्यानां भूतानां च जयावहः] ॰भूतानां दैत्यानां चाभयावहः{॰ह A_7} **A** **8c** तिष्ठत्स्वस्मासु नोद्यन्तुं] तिष्ठ{॰ष्ट॰ A_4}त्स्वस्वासु राजेंद्र A_3A_4, तिष्ठ ऽस्मासु गेजेन्द्र A_7 (unmetrical) **9a** देवैश्च] दैवैश्च A_4, ॰दैवश्च A_7, दैत्यैश्च A_3 **9b** तस्याभि॰] A_3A_4, तस्यापि A_7 **9d** छित्वा] A_7, स्थित्वा A_3A_4 • ॰स्यानयामहे] ॰स्यान{॰ल॰ A_3A_4}याम्यहं{॰ह A_7} **A** **10b** वसूनामश्विनोरपि] वसूनामश्विनावपि A_3A_4, वसुनस्वेनावपि A_7 (unmetrical) **10c** भृगूणां] A_3^{pc}, भृगुणां $A_3^{ac}A_4$, भृशुणां A_7 • सार्धं] A_3A_4, सासार्द्धं A_7 (unmetrical)

5b हिरण्याक्षो] R**A**Bh, हिरण्या+क्षा+ S_1, हिरण्याक्ष्यो S_3 **5cd** ॰क्रुद्ध उ॰] S_1RBh, ॰क्रुद्धरु॰ S_3 **5d** तदासनात्] **A**Bh, सदासनात् S_1^{pc}, सदसनात् S_1^{ac} (unmetrical), तदासरात् S_3 **6a** ॰केतुरि॰] S_1R**A**Bh, ॰केकुरि॰ S_3 • ॰वोत्तस्थौ] $S_3RA_3A_4$Bh, ॰वोर्त्तस्थौ S_1 **6b** पयोद इव] $S_1^{pc}S_3$R**A**Bh, पयोदा इ S_1^{ac} (unmetrical) • चोन्नदन्] RA_3Bh, चोन्नदम् S_1, चोन्नदत् S_3^{pc}, चोनदत् S_3^{ac} **6c** ॰मुखः] $S_1^{pc}S_3$R**A**Bh, ॰मुख S_1^{ac} **6d** ॰व ज्वलन्] $S_3RA_3A_4$Bh, ॰वोज्वलन् S_1^{pc}, ॰वोज्वलम् S_1^{ac} **7a** अथोत्थितं] S_1R**A**Bh, अथोच्छ्रितं S_3 • तदा] S_1S_3R**A**, ततो Bh (conj.) • दैत्या] S_3R**A**Bh, दैत्यो S_1 **7b** दानवः] S_3A_3Bh, दानव S_1 **7cd** दैत्यमि॰] S_3**A**Bh, दैत्य इ॰ S_1^{pc}, दैत्या इ॰ S_1^{ac} **7d** श्लक्ष्ण॰] RBh (em.?), श्लक्ष॰ S_1, सूक्ष्म॰ S_3 **8a** राजा] S_1R**A**Bh, राज S_3 **8b** जयावहः] $S_1^{pc}R^{pc}$Bh, जयावहम् S_1^{ac}, भयावहः S_3 **8c** तिष्ठत्स्वस्मासु] RBh (em.?), तिष्ठेस्वास्मासु S_1, तिष्टस्वस्मासु S_3 **9b** तस्याभि॰] $S_1^{pc}S_3RA_3A_4$Bh, तस्य भि॰ S_1^{ac} **10b** ॰मश्विनोरपि] S_3Bh (em.), ॰मश्विनौरपि S_1 **10c** भृगूणां] $S_1^{pc}S_3A_3^{pc}$Bh, (भग्र)णां S_1^{ac} • ॰भिः सार्धं] RA_3A_4Bh, ॰भिस्साद्धं S_1, ॰भि सार्द्धं S_3

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विश्वेदेवाश्च ये केचित्साध्या देवास्तथैव च।
यक्षाणां राक्षसानां च पिशाचानां महोरगैः॥ ११॥
गन्धर्वपक्षिणां चैव मानुषाणां च दानव।
उद्युक्तानां समृत्यूनां लोकपालैः सहैव च॥ १२॥
शक्ता निवारणे दैत्या वधे चैव दुरात्मनाम्।
निग्रहे च यथाकालं स्वयं मा त्वमितो गमः।
हतमस्माभिरुद्युक्तैः पश्याद्य दितिनन्दन॥ १३॥
आज्ञापयति नो यत्र राजा स्वामी प्रजेश्वरः।
तद्वयं शिरसा सर्वे करिष्याम न संशयः॥ १४॥
यदशक्ता वयं कार्यं सर्वे ऽप्यसुरपुंगव।
कर्तुं तस्य भवान्कर्ता मा नः पश्य परानिव॥ १५॥
मृगार्थे दनुदैत्यानां स्वयं राजा महाबलः।
निर्गतो नास्ति दैत्यानां वक्ष्यन्ते बलमित्युत॥ १६॥

11c राक्षसानां च] रक्षसाञ्चैव R **11d** महोरगैः] महोरगाः R **12b** मानुषाणां च] सर्पानाञ्चैव R **13d** स्वयं मा त्वमितो गमः] स्वयमात्ममितो गतः R **13ef** ◦रुद्युक्तैः पश्याद्य दिति◦] ◦रित्युक्तैः पश्याम्यदिति◦ R **14d** करिष्याम] करिष्यामो R **15a** यदशक्ता] यदुक्ता R (unmetrical) **15c–16b**] om. R **16c** निर्गतो नास्ति] निर्गता मास्ति R **16d** वक्ष्यन्ते बलमित्युत] वीक्षन्ते बलमच्युत R

11a केचित्] A_4A_7, चित् A_3 (unmetrical) **11d** पिशाचानां] A_4, पिशाचाना A_3A_7 **12a–14b**] om. **A** **14c** तद्वयं] A_7, तत्वयं A_3A_4 **14d** करिष्याम] करिष्यामो **A** **15a** यदशक्ता] यद्यु-क्ता तु **A** **15b** ◦पुंगव] ◦पुंगवाः **A** **15d** परानिव] A_7, पुरानिव A_3A_4 **16a** दनु◦] चैव **A** **16d** वक्ष्यन्ते बलमित्युत] वक्षंत वनमित्यतः A_7, वंधंत वनिमित्यतः A_4, वंधं तव निमित्ततः A_3

11(d^4) S_1, (d^4) S_3 **13**(a^1–a^2) S_1 **14**⟨c^1⟩(c^2–c^5) S_3

11a केचित्] $S_3RA_4A_7Bh$ (em.?), केचि S_1 **11d** पिशाचानां महोरगैः] $S_1^{pc}A_4$, (र्वशो)च सम(रेग)⏓ S_1^{ac}, महोर(गै): S_3 (unmetrical), पिशाचानां सहोरगैः Bh (conj.) **12b** मानुषाणां च] S_3, मानुष्याणाञ्च S_1, मनुष्यानाञ्च Bh (em.?) • दानव] RBh (em.?), दानवः S_1S_3 **13a** शक्ता] S_1^{ac}?S_3RBh, (शाक्ता) S_1^{pc} • निवारणे] S_1RBh, निवारणै S_3 **13d** गमः] S_3Bh (conj.), गतः S_1 **13e** ◦रुद्युक्तैः] $S_1^{pc}Bh$, ◦रुद्युक्तो S_1^{ac}, ◦रुद्युक्तै S_3 **13f** पश्याद्य] S_3Bh (em.?), बश्याद्य S_1 • ◦नन्दन] $S_1^{pc}RBh$, ◦नन्दनः $S_1^{ac}S_3$ **14a** नो] S_1RBh, भो S_3 **14b** राजा] S_1RBh, राज S_3 • प्रजेश्वरः] S_3RBh (em.?), प्रजेश्वर S_1 **15b** ऽप्यसुर◦] $S_1^{pc}S_3RABh$, प्यंसुर◦ S_1^{ac} • ◦पुंगव] RBh (em.?), ◦पुङ्गवः S_1S_3 **15d** नः] S_3ABh, न S_1 **16d** ◦मित्युत] em. Bh (silently), ◦मित्युतः S_1S_3

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सनत्कुमार उवाच।
ततः स राजा दैत्यानां सर्वानेव समादिशत्।
काले जलधरानिन्द्रो यथा भिन्नाञ्जनत्विषः॥ १७॥
आज्ञां तस्य गृहीत्वैव ते ऽपि दैत्या मुदान्विताः।
संनह्यन्त महामाया वाहनानि च भेजिरे॥ १८॥
प्रह्लादश्चानुह्लादश्च शिनिर्बाष्कल एव च।
जम्भः कुजम्भो वातापी इल्वलो ऽथ विरोचनः॥ १९॥
बलिर्बाणश्च वातश्च शम्भुः काश्यप एव च।
शम्बरश्च महामायः कालशम्बर एव च॥ २०॥
प्रदीप्तश्चासिलोमा च सिलिकश्चैव दानवः।
शरभः शलभश्चैव धुन्धुर्मूकश्च दानवः॥ २१॥
शतोदरश्च विख्यातस्तथैवान्यो ह्रदोदरः।
तारश्च तारकश्चैव मयो हालश्च विश्रुतः॥ २२॥
अजको नमुचिश्चैव व्यंसः कार्तस्वनः कुभः।
इल्वकः पिल्वकश्चैव विपाकः पाक एव च॥ २३॥

19b शिनिर्बाष्कल ए°] शिविर्बास्कलिरे° R **19c–20b**] om. R **20d** काल°] सनः R **21b** सिलिक°] शिनिक° R **21cd**] om. R **22d** हालश्च] हानश्च R **23a** अजको] आजको R **23b** व्यंसः] व्यस्वः R • °स्वनः कुभः] °स्वरः शुभः R

17d भिन्नाञ्जनत्विषः] भिन्नांजनो दिशः A_3A_4, भिद्यत् न्नाञ्जलो दिशः A_7 (unmetrical) **18cd**] om. **A** **19b** शिनिर्बाष्कल ए°] शिविर्बाष्क{°क्षु° A_7}लिरे° **A** **19cd**] om. **A** **20b** शम्भुः काश्यप] शुम्भः कश्यप **A** **20c–25b**] om. **A**

17(a^4–b^2)⟨b^3–b^8⟩ S_1 **19**(a^2) S_1

17b समादिशत्] RABh, समादिश S_3 **17d** भिन्नाञ्जन°] S_1RBh, भिन्नांजना° S_3^{pc}, भिनांजना° S_3^{ac} (unmetrical) • °त्विषः] S_3RBh (em.?), °द्विष⟨ः⟩ S_1 **18b** ऽपि] $S_1^{pc}S_3$RABh, ⟨दै⟩+पि+ S_1 • मुदान्विताः] RABh, मुदान्विता S_1S_3 **18c** महामाया] S_3R, महाकाया S_1Bh **19a** प्रह्लाद°] S_1^{pc}RABh, प्र(ह्ला)द° S_1^{ac}, प्रह्राद° S_3 • °ह्लादश्च] RABh, °ह्लादश्च S_1, °ह्रादश्च S_3 **19b** शिनि°] $S_1^{pc}S_3$Bh, ⟨नि⟩+शि+नि° S_1 **19c** जम्भः कुजम्भो] $S_1^{pc}S_3$Bh, जम्भकुजम्भ S_1^{ac} (unmetrical) **20b** शम्भुः] S_3Bh (em.?), शम्भु S_1 • काश्यप] $S_1^{pc}S_3$, का⌣प S_1^{ac}, कश्य-प Bh **20c** महामायः] R, महाकाया S_1, महामाय S_3, महाकायः Bh (em.?) **21b** सिलिक°] S_3, सिलिता° S_1, शिलिता° Bh (em.?) • दानवः] S_3R, दानवाः S_1Bh **21c** शरभः] $S_1^{pc}S_3$ Bh, शरभ S_1^{ac} (unmetrical) **22d** हालश्च] S_3, बालश्च S_1, कालश्च Bh (conj.?) **23b** व्यंसः] S_3Bh (em.?), व्यंस S_1 • कार्तस्वनः] S_1Bh, कर्त्तास्वनः S_3^{pc}, कर्त्तास्वरः S_3^{ac} • कुभः] conj., शु⟨चि⟩भः S_1, स्वभः S_3, शुभः Bh **23c** इल्वकः पिल्वक°] S_3R, इल्वल+ः+ बिल्वल° S_1, इल्वको विल्वक° Bh (conj.) **23d** विपाकः] S_3RBh (conj.?), पिपाक+ः+ S_1

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हस्ती दुर्योधनश्चैव विप्रचित्तिश्च दानवः।
हयग्रीवो मुरश्चैव नरकः कुण्ड एव च॥ २४॥
शकुनिर्वृषपर्वा च शतकेतुर्महारवः।
मकरश्चैव राहुश्च स्वर्भानुः काल एव च॥ २५॥
विराधश्च कबन्धश्च दुन्दुभिः शतदुन्दुभिः।
साल्वो द्रुमश्च द्वावेतौ मयूरग्रीव एव च॥ २६॥
कालनेमी मेघनादो महावीर्यः स चान्धकः।
महिषानन्दशमका आटिश्च बक एव च॥ २७॥
ततो दानवशार्दूला महामाया महाबलाः।
सर्वे महास्त्रविदुषो लब्धलक्षाश्च संयुगे॥ २८॥
रथैर्हयैर्गजैश्चैव तथैवान्ये पदातयः।
जग्मुर्वराहं तं व्यास हन्तुं देवा इवासुरम्॥ २९॥
स चापि हि महातेजा वराहो नन्दिवर्धनः।
स्तूयमानस्तथात्मस्थैर्मुनिभिर्वेगवान्बली॥ ३०॥
हत्वा तान्किंकरान्सर्वानश्मकं पुरमागमत्।
गर्जमानो यथा मेघो युगान्ते वृष्टिसर्जनः॥ ३१॥

24a–26b] om. R **26cd**] द्रुमो मयूरकश्चैव वाली सुग्रीव एव च R **27a** ०नेमी महानादो] ०नेमिर्म्महावीर्य्यो R **27cd** ०शमका आटिश्च बक ए०] ०संवाह आन्धकश्चानुरे० R **28a** ततो दानवशार्दूला] एते प्रचलिता दैत्या R **28d** लब्ध०] शिक्ष० R **29ab** ०र्हयैर्गजैश्चैव तथैवान्ये] ०र्हारैर्व्वाजिभिश्च तथान्ये ये R **29cd**] मेनिरे तं हतं व्यास शार्दूल इव शूकरम् R **30a** हि] च R **30c** ०स्तथात्मस्थैर्] ०स्तदा तस्थौ R **31b** ०नश्मकं पुरमागमत्] ०न् दैत्यस्य वरमासितः R

25cd] om. A_3A_4 **26a** विराध०] A_4, विवाध० A_3, विनाध० A_7 **26b** After this **A** has 103.4a–17d[3], preceded by two additional pādas and a speaker indication. **26c–27d**[3]] om. **A** **28d** ०लक्षाश्च] ०वल्काश्च A_3A_4, ०बन्धाश्च A_7 **29d** देवा इवासुरम्] देवान्सवासवान् **A** **30c** ०थात्मस्थैर्] A_3A_4, ०थात्मस्थै A_7 **31b** ०नश्मकं] ०न् दैत्यस्य **A**

27(b^7) S_1 **31**(c^2–c^3) S_1

24d कुण्ड] S_1Bh, कुण्ठ S_3 **25b** शतकेतुर्] S_1Bh, शतकेतु S_3 **25c** मकर०] S_3A_7, मरक० S_1Bh **26a** विराध०] S_1A_4Bh, विरध० S_3 **26c** साल्वो] S_1S_3, शाल्वो Bh (em.?) **27b** चान्धकः] S_3RBh (em.), वा(न्ध)कः S_1^{pc}, वा ˘कः S_1^{ac} **27d** आटिश्च] conj., वाटिश्च S_1S_3Bh **28c** महास्त्र०] S_3R**A**, समास्त्र० S_1, सर्वास्त्र० Bh (conj.) **29a** रथैर्हयैर्गजै०] **A**Bh, ⟨ह⟩+र+थैर्हयै ग{०र्ग० S_1^{ac}}जै० S_1, रथै गजै हयै० S_3 **29b** ०वान्ये] S_1^{ac}**A**Bh, ०वान्यैर् S_1^{pc}, ०वान्यो S_3 **29c** जग्मुर्] S_1**A**Bh, जग्मु S_3 (unmetrical) **29d** हन्तुं] S_1**A**Bh, हन्तु S_3 **30a** महातेजा] S_1R**A**Bh, महातेज S_3 **30c** ०थात्मस्थैर्] $S_3A_3A_4$Bh, ०थान्मस्थै S_1 **30d** ०र्वेगवान्] S_3R**A**, ०र्वागवां S_1, ०र्भगवान् Bh (conj.?) **31a** तान्] $S_1^{pc}S_3$R**A**Bh, नां S_1^{ac} **31b** ०नश्मकं] S_3Bh (conj.), ०नस्माकं S_1 **31c** मेघो] S_1R**A**Bh, मेघा S_3 **31d** युगान्ते] S_3R**A**Bh, युगान्तो S_1 • वृष्टिसर्जनः] S_1R**A**Bh, वृष्टिर्वर्षणः S_3 (unmetrical)

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स गत्वा तं तदा व्यास पुरं लोकमयः प्रभुः।
अवसव्यं परावृत्य दक्षिणं द्वारमागमत्॥ ३२॥
दक्षिणद्वारिभिस्तत्र दानवैर्बहुभिर्भृशम्।
कृतो हलहलाशब्दो नगरं येन कोपितम्॥ ३३॥
सो ऽपि भित्त्वा शतघ्नीश्च कवाटं कूटमुद्गरान्।
कालचक्राणि यन्त्राणि सो ऽवचूर्णयदव्ययः॥ ३४॥
अथाजग्मुर्भृशाविष्टास्ते दानवमहारथाः।
शस्त्रवर्षेण चोग्रेण छादयन्तो मृगेश्वरम्॥ ३५॥
स शक्तितोमरशतैर्भिन्दिपालैश्च ताडितः।
द्वारं त्यक्त्वाभिनिर्गम्य समां भूमिमपाश्रितः॥ ३६॥
ते ऽपि तं भग्नमित्येव विजानन्तो ऽसुरास्तथा।
पृष्ठतो ऽनुययुर्व्यास तक्षयन्तो वरायुधैः॥ ३७॥

32a गत्वा तं तदा] तु गत्वा पुनर् R **32b** लोकमयः] दैत्यपतेः R **32c** अवसव्यं] अथ संव्या R **32d** °मागमत्] °मागतः R **33c** हलहला°] हनहना° R **33d** येन कोपितम्] तेन कम्पितम् R **34a** भित्त्वा] भङ्क्त्वा R **34b** कवाटं] कपाटं R • °मुद्गरान्] °मुद्धरमं R^{pc} (unmetrical), °मुद्धरम् R^{ac} **34c** काल°] न स R • यन्त्राणि] मन्दानि R **34d** ऽवचूर्णय°] प्यचूर्ण्णय° R **35b** °महारथाः] °महाबलाः R **35c** शस्त्र°] शर° R **36a** स] सु° R **36b** °पालैश्च] °पालैः स R **36d** समां भूमिमपाश्रितः] समभूमिगतस्ततः R **37a** भग्नमित्येव] भस्ममित्येवं R **37b** °स्तथा] °स्तदा R **37d** तक्षयन्तो] धक्षयन्तो R^{pc}, रक्षयन्तो R^{ac}

32b लोकमयः] लोकमयं **A** **32c** अव°] अथ **A** **33a** दक्षिण°] A_3, दक्षिणं A_4A_7 **33c** हलहला°] हलाहलो A_3A_4, हनाहना° A_7 **33d** कोपितम्] क्षोभितं **A** **34a** भित्त्वा] गत्वा • शतघ्नीश्च] शतघ्नीस्तु A_3A_4, शतघीन्तु A_7 **34b** कवाटं] कवटात् A_3, कवटान् A_4, कवचान् A_7 **34c** यन्त्राणि] मन्त्रांश्च **A** **34d** ऽवचूर्णय°] प्यचूर्ण्णय° A_7, प्यच्छंतुय° A_3A_4 **35a** अथाजग्मु°] अथाजघ्नु° **A** **35b** दानवमहारथाः] दानवा महाबलाः **A** **36a** स] A_4A_7, श A_3 • °तोमरशतैर्] °तोमरैश्चक्रैर्{°क्रै A_7} **A** **36cd**] द्वारं{°र A_3} त्यक्त्वा{°क्ता A_7} समां भूमिं निर्गत्य समुपस्थितः **A** **37a** °त्येव] °त्येवं **A** **37c** पृष्ठतो] A_3, पृष्टतो A_4A_7 **37d** तक्षयन्तो] भक्षयन्तो **A** • वरायुधैः] वराग्रवैः A_3A_4, वराश्रमैः A_7

32⟨c^1⟩(c^2–c^3) S_1

32a तं तदा] S_1S_3**A** (तन्त° or तत्त° in S_1), तत्तदा Bh **32b** लोकमयः] em. Bh (silently), लोकमयं S_1, लोहमयं S_3 **32c** अवसव्यं] S_3, ⏑̲(वस)व्यम् S_1 (upper parts of वस or पस lost), अपसव्यं Bh (conj.?) **32d** °मागमत्] S_1**A**Bh, °मागत S_3 **33b** दानवैर्] S_1R**A**Bh, दानवै S_3 • °र्भृशम्] S_3R**A**Bh, °र्वृतम् S_1 **33c** हलहला°] S_3, हलाहला° S_1Bh **34a** सो ऽपि] S_3R**A**, यो हि S_1Bh • शतघ्नीश्च] S_1RBh, शतघ्नी च S_3 **34b** कवाटं] S_1Bh, कपाटं S_3 **34c** यन्त्राणि] S_1Bh, यत्राणि S_3 **34d** ऽवचूर्णय°] S_1S_3, वाचूर्णय° Bh (em.) **35a** अथाजग्मु°] S_1RBh, तथाजघ्नु° S_3 **35b** °महारथाः] S_1Bh, °महारथा S_3 **35d** मृगेश्वरम्] $S_1^{pc}S_3$R**A**Bh, मुगेश्वरम् S_1^{ac} **36a** स शक्तितो°] $S_3A_4A_7$, अशक्तिन्तो° S_1, अथ तैस्तो° Bh (conj.) **36ab** °मरशतैर्भिन्दि°] S_1R, °मरशरै भिन्दि° S_3, °मरैश्चक्रैर्भिन्दी° Bh (typo?) **36b** °पालैश्च] S_1S_3**A**, °पापालैश्च Bh (typo, unmetrical) **36c** °रं त्यक्त्वाभि°] S_3R, °रन्त्यक्तानि S_1, °रं त्यक्त्वा वि° Bh (conj.) **36d** °मपाश्रितः] S_1S_3, °मुपाश्रितः Bh (conj.?) **37b** °स्तथा] $S_1^{ac}S_3$**A**, °स्तदा S_1^{pc}Bh **37c** पृष्ठतो] S_1RA_3Bh, पृष्टतो S_3

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स तक्ष्यमाणः शरवृष्टितोमरैर्महागदाभिर्मुसलैरयोमुखैः ।
तदाभिनिःसृत्य दितेः सुतानसावयोधयद्देवगणैरधिष्ठितः ॥ ३८ ॥

इति स्कन्दपुराणे द्व्युत्तरशततो ऽध्यायः ॥ १०२ ॥

38a तक्ष्यमाणः] धक्ष्यमाणः R **38b** ◦र्मुसलै◦] ◦र्मुषलै◦ R **38cd** दितेः सुतानसावयोधयद्] स तान्दितेः सुतानपोथयद् R • ◦रधिष्ठितः] ◦रभिस्तुतः R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

38a तक्ष्यमाणः] भक्षमानः **A** **38b** ◦र्मुसलै◦] ◦र्मुषलै◦ **A** **38c** ◦निःसृत्य] ◦निसृत्य A_3A_4 (unmetrical), ◦निःसृह्य A_7 • सुतानसा◦] सुतालसा◦ A_3A_4, सुतानासा◦ A_7 (unmetrical) **38d** ◦वयोधयद्] ◦वपोथयद् A_7, ◦वयोथयद् A_3A_4 • ◦रधिष्ठितः] A_3A_4, ◦रधिष्टितः A_7 **Col.** इति स्कन्दपुराणे एकाशीतिसाहस्र्यां संहिताया{इति स्कंद◦ A_4}मम्बिकाखण्डे **A**

38(a[1]) S_3

38a स] $S_1S_3^{pc}$R**A**Bh, त S_3^{ac} • तक्ष्यमाणः] $S_1^{pc}S_3$Bh, तक्ष्यमाण S_1^{ac} (unmetrical) • ◦तोमरैर्] S_1R**A**Bh, ◦तोमरै S_3 **38b** ◦र्मुसलै◦] S_1S_3, ◦र्मुशलै◦ Bh (em.?) **38c** ◦निःसृत्य] RBh (em.?), ◦निसृत्य S_1S_3 (unmetrical) • दितेः] **A**Bh, दिते S_1S_3 **38d** ◦वयोधयद्] S_1Bh, ◦वयोधय S_3 (unmetrical) • ◦रधिष्ठितः] A_3A_4Bh, ◦रधिष्ठितेति S_1 (इति part of col.), ◦रधिष्टितः S_3 **Col.** ⊙ ॥ स्कन्दपुराणे असुरसन्देशने आध्याय १५७ (in letter numerals)॥ ⊙ S_1, ⊙ ॥ स्कन्दपुराणे नामाध्यायः १०२ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे असुरसन्देशनं नाम द्व्युत्तरशततमोध्यायः Bh

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त्र्युत्तरशततो ऽध्यायः।

सनत्कुमार उवाच।
अथ व्यास समां भूमिं संप्राप्तान्दानवर्षभान्।
उवाच सर्वान्गाम्भीरं मृगान्सिंह इवाजने॥ १॥
भवन्तो दानवाः सर्वे दैत्याश्च सुमहाबलाः।
मया मृगेण समरे युध्यतां तु पुनर्भृशम्॥ २॥
न लज्जा समरे ऽस्त्यद्य युष्माकं दानवेश्वराः।
अथवा न बलं वो ऽस्ति मिथ्या देवा हि वो जिताः॥ ३॥
बहवो बलवन्तश्च मृगश्चाहं वनेचरः।
न मन्ये धर्मयुद्धे वो मतिर्दानवसत्तमाः॥ ४॥
न ममास्ति धनुः किंचिन्न शस्त्रं च तथाविधम्।
सशस्त्रैर्बहुभिर्येन युध्येयमसुरेश्वराः॥ ५॥

1b संप्राप्तान्] संप्राप्तो R **1cd** ॰न्गाम्भीरं मृ॰] ॰न् स भीरुर्मृ॰ R **2b** दैत्याश्च] दैत्याद्याः R **2c** समरे] वः सार्द्धं R **2d** ॰तां तु] ॰ताञ्च R **3a** ऽस्त्यद्य] ऽत्यर्थं R **3d** हि वो जिताः] वि-निर्ज्जिताः R **5a** धनुः] बलं R **5b** ॰न्न शस्त्रं च तथाविधम्] ॰द्रूसतस्तु तथा वनम् R **5d** युध्येयम॰] नियुद्धे अ॰ R

1a भूमिं] A_3A_4, भूमीं A_7 **1b** संप्राप्तान्] संप्राप्तं A_7, प्राप्तां A_3A_4 (unmetrical) **1c** उवाच स-र्वान्] सर्वानुवाच **A** **1d** ॰वाजने] ॰वाजिरे **A** **2c** मया मृगेण] मायामृगेन{॰ण A_7^{pc}} **A** **2d** ॰तां तु] A_7, ॰तां त A_3A_4 **3a** ऽस्त्यद्य] भ्येत्य **A** **3c** न बलं] बल{॰न॰ A_7}वत्यो **A** **3d** हि वो जिताः] जिता इति **A** **4a–17d**[3]] **A** has this after 102.26b, preceded by two additional pādas with a speaker indication reading: तानागतान्समालोक्य वराहो वाक्यमब्रवीत्। वराह उवाच। ± **4a** बहवो] भवन्तो **A** **4b** वनेचरः] A_3A_4, बलेचरः A_7 **4cd** वो मतिर्] वो{वा A_3A_4} मतिं **A** **5ab** ॰चिन्न शस्त्रं च] ॰चित्{॰चि A_7} शस्त्रं वापि **A** **5c** सशस्त्रै॰] समस्तै॰ **A** **5d** युध्येयम॰] युद्धेयम॰ A_3A_4, स्ववेयेम॰ A_7 • ॰सुरेश्वराः] A_4A_7, ॰सुरेश्वरः A_3

Manuscripts available for this chapter: S_1 photos 4.2b (f. 159^r), 4.3a (f. 159^v), 4.3b (f. 160^r) and 4.4a (f. 160^v, largely retraced); S_3 f. 159^r–160^v; R f. 176^r–177^r; A_3 f. 104^v–105^v; A_4 f. 148^r–149^r; A_7 f. 147^v–149^r (**A** upto **39d**).

1a समां] $S_1^{pc}S_3$R**A**Bh, मां S_1^{ac} (unmetrical) • भूमिं] S_1RA_3A_4Bh, भूमि S_3 **1b** संप्राप्तान्] S_1Bh, स प्राप्तां S_3 • ॰वर्षभान्] S_3R**A**Bh, ॰वर्षभाम् S_1 **1c** ॰र्वान्गाम्भीरं] em. Bh (cf. **A**), ॰र्वां गम्भीरां S_1S_3 **1d** मृगान्] S_1^{pc}**A**Bh, मृगा $S_1^{ac}S_3$ **2a** दानवाः] S_1^{pc}R**A**Bh, दानवा $S_1^{ac}S_3$ **2d** युध्यतां] S_1R**A**Bh, युद्धतां S_3 **3a** लज्जा] S_1R**A**Bh, लज्ज S_3 • ऽस्त्यद्य] S_3, त्यज्य S_1, भ्येत्य Bh **3c** ऽस्ति] S_1R**A**Bh, द्य S_3 **3d** देवा] S_3R**A**Bh, देवो S_1 • जिताः] S_1Bh, जितः S_3 **4b** मृगश्चाहं वनेचरः] S_3RA_3A_4Bh, मृगाश्चाहं वनेश्वराः S_1 **4c** ॰युद्धे] S_3R**A**Bh, ॰यु-द्धो S_1 **4d** मतिर्] S_1RBh, मति S_3 **5a** Before this S_1 adds सन उ। and S_3 वारा उ। • धनुः] S_1**A**Bh, धनु S_3 (unmetrical) **5b** तथाविधम्] S_1**A**Bh, ताथाविधम् S_3^{pc} (unmetrical), ता-थावि(त)म् S_3^{ac} (unmetrical) **5c** सशस्त्रैर्] S_1RBh, सशस्त्रै S_3 • ॰भिर्येन] S_3R**A**Bh, ॰भिर्येण S_1 **5d** युध्येयम॰] em., युद्धेभम॰ S_1, युध्ययम॰ S_3 (unmetrical), युद्धेयम॰ Bh • ॰सुरेश्वराः] $S_1S_3^{pc}$RA_4A_7Bh, ॰सुरेसुराः S_3^{ac}

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ते यूयं यदि मन्यध्वं शस्त्राणि त्यजताधुना।
मया चैकैकशः सर्वे युध्यध्वं न्यायमास्थिताः॥ ६॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा सो ऽन्धको दानवेश्वरः।
उवाच सर्वान्दैत्येन्द्रान्युगान्ताम्बुदवन्नदन्॥ ७॥
एवमेतद्यथाहायं मृगो ऽसुरमहारथाः।
संत्यजामो ऽद्य शस्त्राणि योधयामैकशस्ततः॥ ८॥
प्रह्लाद उवाच।
अबुद्धिरेषा दैत्येन्द्रा यथाहायं मृगाधमः।
समानानां समैः सार्धमेतद्युद्धं प्रशस्यते॥ ९॥
न मृगाणां च शस्त्राणि न बाहुबलमित्युत।
वध्यन्ते च सदा शस्त्रैरेष धर्मः सतां मतः॥ १०॥
ते वयं कथमुत्सृज्य स्वधर्मं दानवेश्वराः।
मृगधर्मं समास्थाय युध्येम पशवो यथा॥ ११॥

6d ॰मास्थिताः] ॰माश्रिताः R **7c** सर्वान्दैत्येन्द्रान्] सर्वदैत्येन्द्रान् R **8a** ॰द्यथाहायं] ॰द्यथान्यायं R **8d** योधयामैक॰] योधयानेक॰ R **9ab** दैत्येन्द्रा यथाहायं मृगाधमः] दैत्येन्द्र यथाकालं मृगाधम R **10b** बाहुबल॰] वा स्वबल॰ R **10c** सदा] तदा R **11d** युध्येम] युध्यामः R

6b शस्त्राणि] A_7, शस्त्रानि A_3A_4 • त्यजताधुना] त्यज{॰य॰ A_3A_4}ताधमाः **A** **7b** दानवेश्वरः] A_7, दानवो सुरः A_3A_4 **7c** सर्वान्दैत्येन्द्रान्] A_3A_4, दैत्यान् सर्व्वेन्द्रान् A_7 **8b** मृगो ऽसुर॰] मृगेश्वर॰ A_3A_4, मृगेश्वरो A_7 (unmetrical) • ॰महारथाः] A_3A_4, महात्मवान् A_7 **8d** योधयामैकशस्ततः] योधयै{॰यैनै॰ A_7 (unmetrical)}कैकशः शुभः{॰भं A_4} **A** **9a** अबुद्धिरेषा] कुबुद्धिरे{॰रै॰ A_7}षा **A** **9cd** ॰र्धमेतद्युद्धं प्र॰] ॰र्द्धं मेतद्युद्धस्य A_3A_4, ॰र्द्धमेत युध्यस्त A_7 **10a** मृगाणां च] A_3A_4, मृगानाञ्च A_7 **10b** ॰मित्युत] A_3A_7, ॰मित्युतः A_4 **10c** वध्यन्ते] A_3A_7, बध्यंते A_4 • सदा] शरैः A_3A_4, शुरैः A_7 **10d**[3]**–11b**[1]] om. A_7 (unmetrical) **10d** सतां मतः] सनातनः A_3A_4 **11cd**] om. **A**

8(c[2]) S_1 **11**⟨a[5]⟩(a[6]–b[1], b[3], b[7]) S_3

6a यूयं] S_1R**A**Bh, यूय S_3 **6b** शस्त्राणि] S_1RA_7Bh, शस्त्रोणि S_3 • त्यजता॰] S_3RA_7Bh (em.?), त्यजतो S_1 **6d** ॰मास्थिताः] $S_1^{pc}S_3$**A**Bh, ॰मास्थिता S_1^{ac} **7b** दानवेश्वरः] $S_1^{pc}S_3$RA_7 Bh, दानवेश्वराः S_1^{ac} **7c** सर्वान्दैत्येन्द्रान्] $S_1A_3A_4$Bh, सर्वा दैत्येन्द्रा S_3 **7d** ॰वन्नदन्] S_1^{pc}R**A**Bh, ॰वन्नदम् S_1^{ac}, ॰वन्नदत् S_3^{pc}, ॰वनदत् S_3^{ac} (unmetrical) **8a** ॰थाहायं] S_1**A**Bh, ॰थाहायां S_3 **8b** मृगो ऽसुर॰] S_1^{pc}RBh, (स)गो सुर॰ S_1^{ac}, मृगेश्वर॰ S_3 • ॰महारथाः] S_1RA_3A_4Bh, ॰महारथा S_3 **8c** संत्यजामो] S_1R**A**, सन्त्यजमो S_3 (unmetrical), सन्त्यजामा॰ Bh (em.) **8d** योधयामैक॰] S_3, योधामेकैक॰ S_1, योधामैकैक॰ Bh (em.?) • ॰स्ततः] S_3R, ॰स्तथा S_1Bh **9** प्रह्लाद] S_1R **A**Bh, प्रह्रा S_3 **9a** अबुद्धिरेषा] $S_1^{pc}S_3$RBh, अबुचेषाय S_1^{ac} **9b** मृगाधमः] $S_1^{pc}S_3$**A**Bh, मृगाधम S_1^{ac} **9c** समैः] R**A**Bh, समै S_1S_3 **10a** मृगाणां] S_1RA_3A_4Bh, मृगाणा S_3 **10b** ॰मित्युत] S_1RA_3A_7Bh, ॰मित्युतः S_3 **10c** वध्यन्ते] S_3RA_3A_7Bh, बद्धन्ते S_1 **10d** धर्मः] $S_1^{pc}S_3$RA_3A_4 Bh, धर्म्म S_1^{ac} • मतः] S_1RBh, मम S_3 **11c** ॰धर्मं] S_3RBh (em.?), ॰धर्म्म S_1 (anusvāra possibly lost) **11d** युध्येम] $S_1^{ac}S_3$Bh, युद्धेया S_1^{pc} (retraced)

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मृगाधमो ऽयं दुर्वृत्त अवध्यो नास्मदादिभिः।
घ्नतैनं मा विचारो वो मृगे भवतु सर्वशः॥ १२॥
मायामास्थाय दुष्टात्मा को ऽप्ययं सुरपांसनः।
अस्मान्वञ्चयितुं दैत्याः काङ्क्षते सुदुरात्मवान्॥ १३॥
क्क वः श्रुतं वा दृष्टं वा मृगाणामसुरेश्वराः।
मनुष्यवद्बाहुयुद्धं पुरुषैः सह संयुगे॥ १४॥
एष विष्णुर्दुराचारो दुरात्मा दैत्यकण्टकः।
अशक्तः स्वेन वीर्येण मायामास्थाय संस्थितः॥ १५॥
ततस्तं बलवान्क्रुद्धो धनुषासौ ऽसुरेश्वरः।
शरैरवाकिरद्व्यास बहुभिर्विरराम च॥ १६॥
अन्धको विप्रचित्तिश्च सर्वे च दितिदानवाः।
अवाकिरञ्छरैस्तीक्ष्णैः शतशो ऽथ सहस्रशः॥ १७॥

12] om. R **13b** ऽप्ययं] प्येष R • °पांसनः] °पांशुलः R **13c** °न्वञ्चयितुं] °न् विध्वंसितुं R **13d** सु°] च R **14a** क्क वः श्रुतं वा दृष्टं वा] न श्रुतम्वापि दुष्टात्मा R **14c** °द्बाहु°] °त्कुरुते R (unmetrical) **15ab**] om. R **16b** धनुषासौ] धनुषा सो R **16d** बहुभिर्वि°] बहुभिस्तै R **17a** विप्रचित्तिश्च] विप्रचित्त्याद्याः R **17b** च दिति°] दैत्याश्च R **17c** °किरञ्छरैस्तीक्ष्णैः] °किरच्छरैस्तीक्ष्णै R

12a दुर्वृत्त] A_3A_4, दुवृर्त्त A_7 **12cd**] om. **A** **13b** को ऽप्ययं सुर°] को यं स्वर्गण°{°न° A_3A_7} **A** **13c** °न्वञ्चयितुं] A_4A_7, °न्वंचयितु A_3 (unmetrical) **14a** क्क वः] कुतः **A** **14b** मृगाणा°] मृगाना° **A** **15d** संस्थितः] A_7, संस्थितं A_3A_4 **16a** °स्तं ब°] °स्तान्ब° A_3, °स्तौ ब° A_4, °स्त्वं ब° A_7 **16b** धनुषासौ] धनुषा सो **A** **16d** °र्विरराम च] °र्विरराम{°म A_4A_7} ह **A** **17b** दिति°] A_4A_7, दैत्य° A_3 (unmetrical) **17c** °किरञ्छरैस्ती°] A_4, °किरत् शरैस्ती° A_3, °किरत् सरै ती° A_7 **17d** ऽथ सहस्रशः] om. **A** (instead **A** has बक एव च, resuming 102.27d)

12(a[1]–d[8]) S_1 **13**(b[3], b[6]) S_1

12a मृगाधमो] S_1(retraced)**A**Bh, मृगाधिमो S_3 • दुर्वृत्त] A_3A_4Bh, (दुवृत्ता) S_1 (upper parts lost, retraced), दुद्वृत्तः S_3 **12c** घ्नतैनं मा] S_3, (घ्नतनम्मा) S_1 (upper parts lost, retraced), – – – मा Bh • विचारो वो] S_1(retraced)Bh, विचारे वः S_3 **13c** °तुं दैत्याः] RA_4A_7Bh (em.?), °तुन्दैत्या S_1, °तु दैत्या S_3 (unmetrical) **13d** काङ्क्षते] S_3R**A**Bh, काक्षते S_1 • °रात्मवान्] S_3R**A**Bh, °रात्मवाम् S_1 **14a** क्क वः] em., क्क च S_1Bh, क वः S_3 • वा दृष्टं वा] S_1**A**Bh, क्क वा दृष्टं S_3 **14b** मृगाणा°] S_1RBh, सृगाणा° S_3 • °सुरेश्वराः] S_3R**A**Bh, °सुरेश्वरा S_1 **14d** संयुगे] S_1R**A**Bh, सयुगे S_3 (unmetrical) **15a** विष्णुर्] $S_1^{pc}S_3$**A**Bh, विष्णु S_1^{ac} **16a** Before this Bh adds सनत्कुमार उवाच। • बलवान्] S_1RA_4A_7Bh, बलवा S_3 **16b** धनुषासौ] S_3, धनुषो सौ S_1, धनुषा सो Bh **16c** °रवाकिरद्] R**A**Bh, °रवाकिरं S_1, °रवाकिर S_3 **16d** बहुभिर्] S_1**A**Bh, बहुभि S_3 (unmetrical) **17b** च दितिदानवाः] $S_1A_4A_7$, च दितिनन्दना S_3, ते दैत्यदानवाः Bh (conj.?) **17c** °किरञ्छ°] S_1A_4Bh, °किरच्छ° S_3 • °स्तीक्ष्णैः] $S_3^{pc}A_3A_4$Bh, °स्तीक्ष्णै $S_1S_3^{ac}$

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अथ देवः सुसंरब्धो विद्धस्तैर्दानवैर्भृशम्।
शुशुभे भास्करकरैः संबद्धो हिमवानिव॥ १८॥
स वेगं बलवान्कृत्वा विधुन्वानः शराञ्छितान्।
सलीलं प्रययौ देवः प्रह्लादं प्रति दानवम्॥ १९॥
स गत्वा तस्य सहसा सारथिं रथमेव च।
दंष्ट्राभिश्च कराभ्यां च नामशेषं चकार ह॥ २०॥
ततो रथादवप्रुत्य हन्यमानो ऽपि दानवैः।
रथध्वजेन तं दैत्यं मूर्ध्नि देवो ऽभिजघ्निवान्॥ २१॥
प्रह्लादो ऽपि ततोत्पत्य गदया भीमरूपया।
आजघानोरसि क्रुद्धो विघ्नो धर्मं यथास्थितम्॥ २२॥
स तेनाभिहतो देवो मुक्त्वा तस्य रथं तदा।
तमेव देशमायातो पूर्वं यत्राभवत्स्थितः॥ २३॥
ततो ऽन्धको विप्रचित्तिः शम्बरः कालशम्बरः।
शरैराशीविषाकारैर्बिभिदुर्नन्दिवर्धनम्॥ २४॥

18d संबद्धो] संयुक्तो R **19b** विधुन्वानः शराञ्छितान्] विधूय सततं क्षुरान्{◦रम् R^{ac}} R **19c** सलीलं] स चैनं R **20c** दंष्ट्राभिश्च] दंष्ट्राद्याञ्च R **21a** ◦दवप्रुत्य] ◦दवप्लुत्य R **21d** ऽभि◦] ऽपि R **22a** ततोत्पत्य] तदोत्पत्य R **23a** देवो] R^{pc}, दैत्यो R^{ac} **23b** मुक्त्वा त◦] मुक्तस्त◦ R **23c** ◦मायातो] ◦मायातः R **23d** यत्राभवत्] यत्राहवे R **24cd** ◦कारैर्बि◦] ◦कारै बि◦ R

18a **A** has this immediately after 3d, placing 4a–17d[3] after 102.27b. • अथ देवः सु◦] वराहो ह्यति◦ **A** **18b** विद्धस्तैर्] विदुर्गे **A** **18c** भास्करकरैः] भास्कराकारैः **A** **18d** संबद्धो] समृद्धो $A_3A_4A_7^{ac}$, समूर्द्धो A_7^{pc} **19a** बलवान्] बलवत् **A** **19b** शराञ्छितान्] A_3A_7, शरान् सितान् A_4 **19c** सलीलं] सलीलः A_3A_4, सनीलः A_7 **20c** दंष्ट्राभि◦] A_4, दष्ट्राभि◦ A_3, दंष्क्राभि◦ A_7 **21a** ◦दवप्रुत्य] ◦दवप्लुत्य **A** **21d** ऽभि◦] A_7, पि A_3A_4 **22a** ततोत्पत्य] ततो भ्येत्य A_4A_7, तरो दैत्य A_3 **22d** धर्मं यथास्थितम्] धर्मे यथा स्थितः **A** **23ab** देवो मुक्त्वा] दैत्यो मूर्ध्ना{◦र्ध्न A_3} **A** **23cd**] om. **A** **24ab** ◦चित्तिः शम्बरः] ◦चित्ति ससुरः A_3A_7, ◦चित्तिरसुरः A_4 **24b** ◦शम्बरः] A_4, ◦सम्वरः A_3A_7 **24d** ◦र्बिभिदुर्नन्दिवर्धनम्] ◦र्विविधैर्नन्दिवर्द्धनः **A**

19(a[4]) S_1

18a देवः] S_3RBh (em.?), देव S_1 • ◦संरब्धो] S_1S_3R**A**, ◦संरब्धैर् Bh (conj.?) **18b** ◦द्ध-स्तैर्दानवैर्] RBh (conj.?), ◦ध्वस्तैर्दानवैर् S_1, ◦द्धस्तै दानवै S_3 **18c** भास्करकरैः] RBh (conj.?), भास्कराकारै S_1, भास्करकरै S_3 **18d** संबद्धो] S_3, संबिद्धो S_1, संविद्धो Bh **19a** बलवान्] S_3R, ⟨ल⟩+(व)+लवत् S_1, बलवत् Bh **19b** विधुन्वानः] S_1**A**Bh, विधून्वानः S_3 • शराञ्छितान्] A_3A_7 Bh, गरास्थिवाम् S_1, शरात्थितां S_3 **19d** प्रह्लादं] S_1R**A**Bh, प्रह्रादं S_3 • दानवम्] S_1R**A**Bh, दानवान् S_3 **20c** दंष्ट्राभिश्च] S_1A_4Bh, द्रष्टाभि च S_3 **20d** ◦शेषं च◦] S_3R**A**Bh, ◦शेषाञ्च◦ S_1 **21a** ततो] $S_1^{pc}S_3$R**A**Bh, (ते)तो S_1^{ac} • ◦दवप्रुत्य] S_1S_3, ◦दवप्लुत्य Bh **21b** हन्यमानो] S_1^{pc} S_3R**A**Bh, (रू)न्यमानो S_1^{ac} **22a** प्रह्लादो] S_1^{pc}R**A**Bh, प्र(ह्वा)दो S_1^{ac}, प्रह्रादो S_3 **22c** क्रुद्धो] S_3R**A**, क्रुद्धं S_1Bh **22d** धर्मं यथा◦] S_3R, धर्म्मपथा◦ S_1, धर्मे यथा Bh **23a** ◦हतो] S_3R**A**Bh, ◦हता S_1 **23c** ◦मायातो] S_1S_3, ◦मायातः Bh (em.?) **23d** ◦भवत्स्थितः] S_3Bh (em.?), ◦भव स्थिताः S_1 **24a** विप्रचित्तिः] S_3RBh (em.?), विप्रचित्ति S_1 **24cd** ◦कारैर्बि◦] S_1**A**Bh, ◦कारै वि◦ S_3 **24d** ◦भिदुर्न◦] S_1^{pc}RBh, ◦भि(द्दु)र्न्न◦ S_1^{ac}, ◦व्यधु न्न◦ S_3 • ◦वर्धनम्] $S_1S_3^{pc}$RBh, ◦वर्द्धनः S_3^{ac}

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स भिन्नस्तैस्तदा व्यास शरैः संनतपर्वभिः।
भिद्यमानश्च बहुधा मण्डलानि चचार ह॥ २५॥
कदाचित्सिंहवच्चापि प्लवते नर्दते ऽपि च।
शार्दूलवत्कदाचिच्च भूमावात्मानमाहवे॥ २६॥
वितत्य स महावीर्यस्तिष्ठते सायकान्सहन्।
पादेन तत उत्थाय अवकीर्य वृषो यथा॥ २७॥
पक्षिवत्स तदाकाशे मण्डलानि मृगेश्वरः।
भ्रमित्वा निश्चलस्तस्थौ वराहः पर्वतो यथा॥ २८॥
एवं बहुविधान्मार्गान्विचरित्वा महाबलः।
वेगेनैव कराभ्यां स रथौ जग्राह नादयन्।
विप्रचित्तेश्च बलवानन्धकस्य च सुप्रभः॥ २९॥
भ्रामयित्वा मुहूर्तं च सहाश्वैः सह सायकैः।
भूमावुत्क्षिप्य चिक्षेप बभञ्ज च पुनः पदा।
रथे स्थितौ च तौ दैत्यौ पुनर्मूर्ध्न्यताडयत्॥ ३०॥

25d चचार] चकार R **26cd** °चिच्च भूमावात्मानमा°] °चित्स भ्रममाणो महा° R **27a** स] सु° R **27b** °न्सहन्] °न् हसन् R **27cd** तत उत्थाय अवकीर्य] तं समुत्थाय अवतीर्य R **28c** निश्चलस्तस्थौ] निश्चलं हस्तौ R **29d** रथौ] रथं R **30b** सहाश्वैः सह सायकैः] सहयैः सवरायुधैः R **30d** पदा] सदा R **30ef**] उभावपि तदा दैत्यौ वराहः पर्व्वतो यथा R (cf. 28d for pāda f)

25c बहुधा] A_7, बहु A_3 (unmetrical), बहुभिर् A_4 **25d** चचार] चकार **A** **26c** शार्दूलवत्] A_3A_4, शार्दूलश्च A_7 **27b** सायकान्सहन्] सा{शा° A_7}यकास{°श° A_4A_7}नः **A** **28b** मृगेश्वरः] A_3A_7, मृगेश्वराः A_4 **28c** भ्रमित्वा] A_7^{pc}, भूमित्वा $A_3A_4A_7^{ac}$ **29a** एवं बहु°] एवमुक्ता{°क्तान् A_7^{pc}, °त्का A_4} **A** **29d** रथौ] A_3A_7, रथं A_4 **29e** विप्रचित्तेश्च] विप्रचित्तिश्च **A** **29ef** °वानन्धकस्य] A_3A_4, °वान् ऽन्धक(स्यै)व A_7^{pc}, °वान् न्धकारस्य A_7^{ac} **29f** सुप्रभः] सुप्रभौ **A** **30a–d**] om. **A** **30f** °मूर्ध्न्य°] °मू{मु° A_7}र्द्धन्य° **A**

26(b[1]) S_3 **28**(c[3]) S_1 **29**(d[4]) S_3 **30**(a[8]) S_1

25a भिन्नस्तै°] $S_1^{pc}S_3$R**A**, भिन्नस्ते° S_1^{ac}, विद्धस्तै° Bh (conj.?) **25b** शरैः] S_1^{pc}R**A**Bh, शरै $S_1^{ac}S_3$ • संनतपर्व°] S_3R**A**Bh, सन्नतर्पर्व° S_1 (unmetrical) **25c** बहुधा] $S_1^{pc}S_3$RA_7Bh, बहु(णि) S_1^{ac} **26a** °वच्चापि] S_1R**A**Bh, °व चापि S_3 (unmetrical) **26b** प्लवते] S_1^{pc}R**A**Bh, (पू)वते $S_1^{ac}S_3^{ac}$, (पु)वते S_3^{pc} **26c** शार्दूलवत्क°] S_1RA_3A_4Bh, शादूलवङ्क° S_3 • °चिच्च] **A**Bh, °चिच्छ S_1, °चि च S_3 (unmetrical) **26d** °माहवे] $S_1^{pc}S_3$**A**Bh, °मा ᵕ वे S_1^{ac} **27ab** °वीर्यस्ति°] R**A**Bh, °वीर्य ति° S_1S_3 **27b** °ते सायकान्सहन्] S_3Bh (em.?), °तिस्सायकां सहम् S_1 **27c** पादेन] $S_1^{pc}S_3$R**A**Bh, पदेन S_1^{ac} **27d** अवकीर्य] S_1^{pc}**A**Bh, अवतीर्य S_1^{ac}, त्यवकीर्य S_3^{pc}, त्यककीर्य S_3^{ac} **28b** मृगेश्वरः] $S_1^{pc}S_3$RA_3A_7Bh, गेश्वरः S_1^{ac} (unmetrical) **28d** वराहः] $S_1^{pc}S_3$R**A**Bh, वराह S_1^{ac} (unmetrical) **29a** °विधान्] S_1^{pc}R**A**Bh, °विधा $S_1^{ac}S_3$ **29d** रथौ] A_3A_7Bh, रथो S_1S_3 • जग्राह] $S_1S_3^{pc}$R**A**Bh, जगाह S_3^{ac} • नादयन्] $S_1^{pc}S_3$R**A**Bh, नादयम् S_1^{ac} **29e** विप्रचित्ते°] $S_1^{pc}S_3$RBh, ⟨प्र⟩+वि+प्रचित्ते° S_1 **29ef** °वानन्धकस्य] S_3RA_3A_4Bh, °वां नन्दकस्य S_1^{pc}, °वां नन्दक⌣ S_1^{ac} **29f** सुप्रभः] S_1RBh, सुप्रभो S_3 **30a** मुहूर्तं च] S_3^{pc}R, मुहूर्त्त(श्रु) S_1^{pc}, मुहूर्त्तश्च S_1^{ac}, मुहूर्त्त च S_3^{ac} (unmetrical), मुहूर्तं तौ Bh (conj.?) **30b** सहाश्वैः] S_3Bh (em.?), सहाश्वै S_1 • सायकैः] S_1S_3, °सारथी Bh (conj.) **30c** °वुत्क्षिप्य] S_3RBh (em.?), °वुक्षिप्य S_1 **30d** °नः पदा] S_1Bh, °नस्तदा S_3 **30e** रथे] S_3**A**, रथी S_1, रथा° Bh (conj.?) **30f** पुनर्मूर्ध्न्य°] S_1, पुन मूर्ध्न्य° S_3^{pc}, पुन मूर्ध्र्यन्य° S_3^{ac}, पुनर्मूर्धन्य° Bh

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तौ हतावतिसंक्रुद्धौ गदे चोद्यम्य वेगितौ।
वराहं मूर्ध्नि युगपत्समाहत्य विनेदतुः॥ ३१॥
ताभ्यां स बलवान्क्रुद्धो हस्ताभ्यां रक्तलोचनः।
गदे जग्राह यत्ताभ्यां बलादेव मृगेश्वरः॥ ३२॥
ततो ऽचरन्मण्डलानि विविधानि जनार्दनः।
गदाविशारदः सम्यग्विचित्राणि बहूनि च॥ ३३॥
आक्षिप्तमथ विक्षिप्तमवाक्षिप्तं च मण्डलम्।
उत्क्षिप्तमथ निक्षिप्तं विसृष्टं धावितं तथा॥ ३४॥
परावृत्तं निवृत्तं च अर्धचन्द्रमथापि च।
विष्टब्धं चोद्यतं चैव हंसोड्भ्रमणमेव च॥ ३५॥
गदाविशारदः सम्यग्भ्रमित्वा मण्डलानि च।
गदामुपरि चिक्षेप सो ऽन्धकाय विनादयन्।
अपरां विप्रचित्तेश्च बलवान्नन्दिवर्धनः॥ ३६॥
ते गदे तौ महावेगौ दानवौ सुदुरासदौ।
वञ्चयित्वा रणे भूयो वराहं प्रति दानवौ।
आधावितौ यथा देशमुत्पातौ वेगिताविव॥ ३७॥

31a हतावति°] हवपि R (unmetrical) **31b** गदे] गदां R **32a** ताभ्यां] द्वयोः R **32c** यत्ताभ्यां] हस्ताभ्यां R **33a** ततो ऽचरन्] ततश्चरन् R **33b** जनार्दनः] जनेश्वरः R **33c** गदा°] सदा R **33d** °ग्विचित्राणि] °क् विभ्राणश्च R **34d** धावितं] धारितन् R **35d** हंसोड्भ्रमण°] सो ऽध्वभ्रमण° R **36b** च] सः R **36ef**] om. R **37a** ते गदे तौ] तौ गच्छन्तौ R **37ef** देशमुत्पातौ वेगिताविव] श्येनपोतौ च वेगितौ द्विज R

31a °वति°] °विति **A** **31b** गदे चो°] गदामु° **A** • वेगितौ] A_7^{ac}, वेगिनौ $A_3A_4A_7^{pc}$ **32a** स बलवान्] बलवान् सं° **A** (unmetrical) **32c** यत्ताभ्यां] दन्ताभ्यां **A** **33a** ऽचरन्] म्बरे A_4A_7, वरे A_3 **34ab**] om. **A** **34d** °ष्टं धावितं त°] °ष्टं नाचितत्त° $A_3A_4A_7^{ac}$, °ष्टमाचितन्त° A_7^{pc} **35a** परावृत्तं] A_4A_7, परावृतं A_3 **35c** चोद्यतं] चोद्धतं **A** **35d** हंसोड्भ्रमण°] वासार्थं भ्रम°{भूम° A_4, भूमि° A_3} **A** **36e–37b**] om. **A** **37d** वराहं] वाराहं **A** **37e** आधावितौ] सुवारितौ **A** **37f** °मुत्पातौ] सु{सू° A_3}तौ तौ **A** • °विव] °विह **A**

32(a^2, a^5–a^6, a^8–b^3, b^8–c^1, d^3) S_1 **37**(e^8) S_3

31b वेगितौ] $S_1RA_7^{ac}Bh$, चौदितौ S_3 **31c** वराहं] S_3R**A**Bh, वराह S_1 • युगपत्] $S_1^{pc}S_3R$**A**Bh, युगप S_1^{ac} **31d** विनेदतुः] $S_1^{pc}S_3R$**A**Bh, पिविनेदतुः S_1^{ac} (unmetrical) **32d** बलादेव] $S_1^{ac}S_3R$**A**Bh, बला(द्दे)व S_1^{pc} **33a** ऽचरन्] S_1Bh, ररन् S_3 **33d** बहूनि च] S_3R**A**, बहून्यपि S_1Bh **34a** आक्षिप्त°] S_1RBh, अक्षिप्त° S_3 **34c** निक्षिप्तं] S_3R**A**, विक्षिप्तं S_1Bh **35a** परावृत्तं निवृत्तं च] RA_4A_7Bh (em.?), बरावृत्तन्निष्ठन्तञ्च S_1, परावृत्तनिवृत्तं च S_3 **35c** विष्टब्धं] R**A**Bh, विष्टब्ध S_1S_3 **35d** हंसोड्भ्रमणमे°] em., हंसोभ्रमण ए° S_1, हन्सोभ्रमणमे° S_3, हंसोड्भ्रमितमे° Bh (conj.) **36b** च] S_3**A**, स S_1, सः Bh (em.?) **36d** ऽन्धकाय] S_1S_3R**A**, न्धकस्य Bh (conj.) • °नादयन्] S_1R**A**Bh, °नादयत् S_3 **36f** बलवान्] $S_1S_3^{pc}$Bh, बलवा S_3^{ac} **37a** गदे] $S_1^{pc}S_3$Bh, शदे S_1^{ac} • महावेगौ] S_3R, महावेगे S_1Bh **37b** °रासदौ] $S_1^{pc}S_3R$Bh, °रासदैः S_1^{ac} **37c** वञ्चयित्वा] S_1R**A**Bh, वचयित्वा S_3 **37e** देश°] $S_1S_3^{pc}$**A**Bh, दे(व°) S_3^{ac} **37f** °विव] S_1Bh, °विह S_3

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तयोरापततोरेव वराहो ऽसौ महाबलः।
मुष्टिनान्धकमाहत्य विप्रचित्तिं पदावधीत्॥ ३८॥
अन्धकस्तस्य मुष्टिं तं विप्रचित्तिः पदं च ह।
क्रुद्धौ जगृहतुर्दैत्यौ हतस्त्वमितिवादिनौ।
नादयानौ यथाकाले कृष्णाविव बलाहकौ॥ ३९॥
स गृहीतस्तदा ताभ्यां महात्मा सुरसत्तमः।
उत्पपात वियद्वेगात्पक्षिराडिव काश्यपः॥ ४०॥
वियत्स्थो विबभौ दैत्यावुद्वहन्स मृगेश्वरः।
गरुत्मानिव पक्षीशो भक्षार्थं गजकच्छपौ॥ ४१॥
विनद्य स तदाकाशे विधूय च करौ बली।
पादं चैवाभिचिक्षेप तौ दैत्यौ भुजगाविव॥ ४२॥
तौ क्षिप्तौ पेततुर्व्यास दानवौ युद्धदुर्मदौ।
दारयानौ महीं घोरावशनी खाच्च्युताविव॥ ४३॥
असावपि च देवेशो वराहो नन्दिवर्धनः।
रथान्वै सर्वदैत्यानां चूर्णयामास वीर्यवान्॥ ४४॥

38a तयोरा॰] R^{pc}, ततोरा॰ R^{ac} **38d** पदावधीत्] तदाहनत् R **39a–d**] om. R **40c** ॰द्वे-गात्] ॰त्ताभ्यां R **41ab** वियत्स्थो विबभौ दैत्यावुद्वहन्] वियत्स्था{॰त्स्थो R^{ac}}विव तौ दैत्यौ वृत्तहा R **42ab**] om. R **42c** पादं चैवाभि॰] पादेनैवाति॰ R **43b** ॰दुर्मदौ] ॰निर्म्मदौ R **43cd** महीं घोरावशनी] महाघोराववनिं R **43d** खाच्च्युता॰] R^{pc}, खा च्युता॰ R^{ac} **44c** ॰न्वै सर्व॰] ॰न्नथैः स R • ॰दैत्यानां] R^{pc}, (दे)वानां R^{ac}

38a तयोरा॰] ततोरा॰ A_3A_7, ततो स A_4 **38ab** ॰तोरेव वराहो] ॰तो व्यास वाराहो **A** **38d** पदावधीत्] पदाहनत् **A** **39ab**] om. **A** **39c** क्रुद्धौ] A_3, क्रुद्धो A_4A_7 **39e–104.11b**] om. **A**

38(d^4–d^6) S_3 **41**(c^2–c^3) S_3 **42**(d^4) S_1 **43**(c^1–c^2, c^4, d^5) S_1 **44**⟨d^3–d^8⟩ S_3

38a ॰पततोरेव] S_3RBh (em.?), ॰पततेरेव S_1 **38b** महाबलः] $S_1S_3^{pc}$R**A**Bh, मुहाबलः S_3^{ac} **38d** ॰चित्तिं पदावधीत्] S_1Bh, ॰चि(त्ति पदा)वधीम् S_3 **39a** अन्धकस्त॰] S_3Bh (em.?), अ-न्धकन्त॰ S_1 **39b** विप्रचित्तिः] S_3Bh (em.?), विप्रचित्ति S_1 **39c** क्रुद्धौ] S_3A_3Bh, क्रुद्धो S_1 • जगृहतुर्] S_1**A**Bh, जगृहतु S_3 (unmetrical) **39e** नादयानौ] $S_1^{pc}S_3$RBh, नादया(न्तौ) S_1^{ac} **40c** ॰द्वेगात्] $S_1^{pc}S_3$Bh, ॰द्वेगा S_1^{ac} **41a** वियत्स्थो] R^{ac}Bh (em.), वियस्थौ S_1, वियस्थो S_3 **41c** गरुत्मानिव] $S_1^{pc}S_3$RBh, गरुत्मा (चै)व S_1^{ac} **41d** भक्षार्थं] S_1RBh, भक्षार्थ S_3 **42a** ॰दाकाशे] $S_1^{pc}S_3$Bh, ॰दाकाशै S_1^{ac} **42b** बली] $S_1S_3^{pc}$Bh, ब(ती) S_3^{ac} **42c** पादं चैवा॰] S_1Bh, पादेनैवा॰ S_3^{pc}, पाद (चै)व S_3^{ac} **42d** दैत्यौ] $S_1S_3^{pc}$RBh, देत्यौ S_3^{ac} • भुजगा॰] $S_1^{pc}S_3$RBh, स्वजगा॰ S_1^{ac} **43a** पेततुर्] R, प्रेक्षतु S_1, पेततु S_3, प्रेक्ष्य तु Bh (em.) **43b** ॰दुर्मदौ] S_3Bh (conj.?), ॰दुर्म्मतौ S_1 **43c** दारयानौ] S_3R, (दीव)या(नौ) S_1^{pc}, (दाव)या(तौ) S_1^{ac}, अभियातौ Bh (conj.?) • महीं] em. Bh (silently), मही S_1S_3 **43d** खाच्च्युता॰] $S_1^{pc}R^{pc}$Bh, खा (च्यु)ता॰ S_1^{ac}, खा च्युता॰ S_3 • ॰विव] $S_1^{ac}S_3$RBh, ॰विदं S_1^{pc}

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गृहीत्वा कूबरे कंचित्स चिक्षेप महार्णवम्।
कंचित्पदा समाहत्य पांसुसायुज्यमानयत्॥ ४५॥
कंचिद्रथं रथेनैव पदातिं च पदातिना।
गजं गजेन चाहत्य स निन्ये यमसादनम्॥ ४६॥
सनत्कुमार उवाच।
ते ऽथ विद्राविताः सर्वे लज्जां परमिकां गताः।
दैत्यदानवशार्दूला विनिवृत्ता यथाबलाः॥ ४७॥
एकेन सर्वे विजितासुरेन्द्राः परस्परं वीक्ष्य मुखानि शूराः।
व्रीडान्वितास्तं पुनरेव देवं वराहदेहं परिवार्य तस्थुः॥ ४८॥

इति स्कन्दपुराणे त्र्युत्तरशततो ऽध्यायः॥ १०३॥

45ab कंचित्स चिक्षेप महार्णवम्] कांश्चिच्चिक्षेप स महार्ण्णवे R **45cd**] om. R **47d** यथाबलाः] यथाचलाः R **48ab**] om. R **48c** °स्तं] °स्ते R **48d** वराहदेहं] महावराहं R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

46(a^7–b^2)⟨b^6⟩(c^2) S_1 **47**(a^2) S_1, (d^1–d^4)⟨d^5–d^7⟩(d^8) S_3 **48**(a^2, b^4, c^1, c^{11}–d^3)⟨d^4–d^{10}⟩(d^{11}) ⟨d^{12}?–middle of colophon⟩ S_1, (a^1–a^4) S_3

45b °त्स चि°] em., °त्सो चि° S_1S_3, °त्सोच्चि° Bh (conj.?) • महार्णवम्] S_1S_3, महार्णवे Bh (conj.) **45c** °त्पदा] S_3Bh (em.?), °त्पादा S_1 **45d** पांसु°] S_1S_3, पांशु° Bh (em.?) **46d** स] RBh (em.?), सो S_1(retraced)S_3 **47a** ते ऽथ] S_1(retraced)S_3R, तेपि Bh (conj.?) • °द्राविताः] RBh (em.?), °द्राविता S_1S_3 **47b** लज्जां] RBh (em.?), लज्जा S_1 (retraced), लजां S_3 • परमिकां] S_3RBh (em.?), बरमिका S_1 (retraced) • गताः] RBh (em.?), गता S_1(retraced)S_3 **47d** यथाबलाः] em. Bh (silently), यथाबला S_1 (retraced), ⋯ : S_3 **48a** एकेन] S_1(retraced)Bh, (एतेन) S_3 (upper parts lost) • °सुरेन्द्राः] em. Bh (silently), °सुरेंद्रा S_1 (retraced), °सुरेन्द्रा S_3 **48b** शूराः] em. Bh (silently), शूरा S_1(retraced)S_3 **48c** व्रीडा°] S_1(retraced)RBh, क्रीडा° S_3 • °स्तं] S_3, °स्त S_1 (tops lost, retraced), °स्ते Bh (conj.?) **48d** वराहदेहं] S_3, (वराह) ⋯ S_1, वराह–– Bh • परिवार्य तस्थुः] R, ⋯ (स्थु) ⋯ S_1 (upper parts lost, retraced), परिवार्य तस्थुरिति S_3 (इति part of col.), ––––– ति Bh (conj.?) **Col.** ⋯ वराहयुद्धे आध्यायः १५८ (in letter numerals)॥ ⊙ S_1, ⊙॥ स्कन्दपुराणे नामाध्यायः १०५ (in letter numerals)॥ S_3, इति स्कन्दपुराणे वराहयुद्धे त्र्युत्तरशततमोध्यायः Bh

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चतुरुत्तरशतो ऽध्यायः ।

सनत्कुमार उवाच ।
अथ ते तं मृगं व्यास दानवा भीमगर्जनाः ।
आयुधैः समभिक्रुद्धास्ततक्षुस्तं तदा भृशम् ॥ १ ॥
ते मृगा इव शार्दूलं सिंहपोतं गजा इव ।
आजघ्नुर्दानवाः क्रुद्धा वराहं शस्त्रवृष्टिभिः ॥ २ ॥
स चापि मृगशार्दूल उपविश्य महोदधौ ।
आपो ऽपिबत्समाविश्य वह्निवद्वडवामुखे ॥ ३ ॥
तथा तानीरितान्दैत्यैरायुधानि सहस्रशः ।
व्यादाय सुमहद्वक्त्रं जग्रास च ररास च ॥ ४ ॥
ग्रसित्वा तानि सर्वाणि शस्त्राणि स महाबलः ।
दानवान्प्रति संचक्रे वेगं सिन्धुरिवापरः ॥ ५ ॥

1c आयुधैः] असुरैः R **1cd** ∘क्रुद्धास्ततक्षुस्तं त∘] ∘क्रुद्धा वार्य्य तस्थुस्त∘ R **3b** उपविश्य महोदधौ] प्रविश्य हि महोदधिम् R **3c** आपो ऽपिबत्] स योगीव R **4a** तथा तानीरितान्दैत्यै∘] तथेरितानि दैत्येन्द्रै∘ R **4d** जग्रास] जग्राह R **5a** ग्रसित्वा तानि] असिधाराणि R **5b** शस्त्राणि स] स शस्त्राणि R

Manuscripts available for this chapter: S_1 photos 4.4a (f. 160^v, largely retraced), 2.34a (f. 161^r, largely retraced), 2.33b (f. 161^v), and 4.4b (f. 162^r); S_3 f. 160^v–162^r; R f. 177^r–178^v; A_3 f. 105^v–106^r; A_4 f. 149^r–150^r; A_7 f. 149^r–150^v (**A** from **11c**).
2(a^6, a^8) S_3 **3**(b^1–b^2, b^8) S_1

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1 सनत्कुमार उवाच] $S_1S_3^{pc}$RBh (सन उ in $S_1S_3^{pc}$), om. S_3^{ac} **1b** ∘गर्जनाः] S_1(retraced)RBh, ∘गर्जना S_3 **1c** आयुधैः] S_1(retraced)Bh, आयुधै S_3 **1cd** ∘क्रुद्धास्ततक्षुस्तं त∘] conj., ∘क्रुद्धो तक्षतस्तं त∘ S_1, ∘क्रुद्धास्तक्षतस्तं त∘ S_3, ∘क्रुद्धाः संततक्षुस्त∘ Bh (conj., in a note Bh reads ततक्षुस्तं in S_1) **2a** शार्दूलं] S_1RBh, (शा)दू(लं) S_3 **2b** गजा इव] S_1RBh, गजाविव S_3 **2c** आजघ्नुर्दानवाः] RBh (conj.?), आजग्मुर्दानवा S_1, आजघ्नु दानवा S_3 **3b** महोदधौ] S_3, महोद(धे) S_1 (right part and tops lost, retraced), महोदधिम् Bh (em.?) **3c** आपो] S_1S_3, अपो Bh (em.?) **3d** वह्निवद्वडवा∘] RBh, वह्निवद्वडवा∘ S_1, वह्निस्ता वडवा∘ S_3 • ∘मुखे] S_3R, ∘मुखः S_1 (retraced), ∘मुखम् Bh (conj.?) **4a** तथा तानीरितान्दैत्यै∘] S_3, तथा तानीरिता दैत्यौ∘ S_1, तथेरितानि तैर्दैत्यै∘ Bh (conj.?) **4c** व्यादाय] $S_1S_3^{pc}$RBh, व्याद(व्य) S_3^{ac} • ∘द्वक्त्रं] S_1^{pc}RBh, ∘द्व(क्षं) S_1^{ac}, ∘द्वक्रं S_3 **4d** जग्रास] S_1Bh, जग्राह S_3 **5b** स] S_3Bh (conj.), सु∘ S_1 **5d** वेगं सिन्धुरिवापरः] S_1RBh, वेग सिन्धुमिवापरं S_3

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गजान्प्रति यथा सिंहः सिंहाञ्छरभराडिव।
गरुत्मान्भुजगान्यद्वच्छार्दूलश्च मृगानिव।
मेघवृन्दान्यथा वायुः कपोतानिव पक्षिराट्॥ ६॥
तथा स भगवान्व्यास दानवान्प्रति लोकपः।
वेगं चक्रे यथा क्षिप्तमिन्द्रियान्प्रति वै मनः॥ ७॥
आसाद्य च स तान्दैत्यान्महाजलदनिस्वनः।
सर्वान्विद्रावयामास रुद्रः पशुगणानिव॥ ८॥
कंचित्पद्भ्यां सुसंक्रुद्धो हस्ताभ्यामपरानपि।
अपरान्दंष्ट्रया तत्र ह्यप्रैषीद्यमसादनम्॥ ९॥
तलेन शम्बरं भूमौ कालशम्बरमेव च।
नरकं पादघातेन हयग्रीवं च मुष्टिना॥ १०॥
उरसा नमुचिं चापि महामायं च सुव्रत।
आहत्याहत्य संक्रुद्धः पातयामास देवपः॥ ११॥

6b ॰ञ्छरभ॰] ॰ञ्छरभरभ॰ R (unmetrical) **7a** तथा] तदा R **7b** लोकपः] लोलुपः R **7cd** क्षिप्तमि॰] वह्निरि॰ R **8a** आसाद्य च स तान्] आस्वाद्य ⟨च⟩ भगवान् R **9a** कंचित्] R^{pc}, (ङ्क)चित् R^{ac} **9cd**] om. R **10a** शम्बरं भूमौ] सम्बरं भूयः R **10b** ॰शम्बर॰] ॰सम्बर॰ R

11d देवपः] दैत्यपान् A_4A_7, दैपान् A_3 (unmetrical)

6(d^7) S_1 **7**(d^2) S_1

6a गजान्] S_1RBh, गजा S_3 • सिंहः] S_1^{pc}RBh, सिंह S_1^{ac}, सिंहा S_3 **6b** सिंहाञ्छ॰] RBh (em.?), सिंहा श॰ S_1, सिहा श॰ S_3 **6c** गरुत्मान्] RBh (em.?), ⟨(रु)⟩+ग+रुत्मा S_1 (retraced), गरुत्मा S_3^{pc}, गभत्मा S_3^{ac} **6d** मृगानिव] S_3RBh (em.?), मृगा(ञ्छिं)व S_1 (retraced, unmetrical) **6e** ॰वृन्दान्] S_3R, ॰वृन्द S_1 (retraced), ॰वृन्दं Bh (em.?) • वायुः] RBh (em.?), वायु S_1(retraced)S_3 **7c** वेगं] S_1RBh, वेग S_3 • क्षिप्त॰] S_3, क्षिप्र॰ S_1Bh **7d** ॰मिन्द्रियान्प्र॰] em., ॰मि(न्द्रि)यं प्र॰ S_1, ॰मिन्द्रियाम्प्र॰ S_3, ॰मिन्द्रियं प्र॰ Bh **8a** च] S_3R^{ac}Bh (conj.?), तं S_1 • तान्दैत्यान्] S_3Bh (em.?), तान्दैत्या S_1 **8b** ॰निस्वनः] S_1S_3R, ॰निःस्वनः Bh (em.?) **8d** ॰गणानिव] $S_1^{ac}S_3$RBh, ॰गणानि च S_1^{pc} **9a** कंचित्] S_3R^{pc}, किञ्चित् S_1, कांश्चित् Bh (conj.?) • ॰संक्रुद्धो] RBh (em.?), ॰संक्रुद्धा S_1 (retraced), ॰सक्रुद्धौ S_3 **9b** हस्ताभ्याम॰] S_1RBh, ह-स्ताभ्यान॰ S_3 • ॰नपि] S_3R, ॰निति S_1(retraced)Bh **9c** अपरान्दंष्ट्रया त॰] S_1^{pc} (retraced), अपरान्द्रंष्ट्रया त॰ S_1^{ac}, अपरां द्रष्टया त॰ S_3, दंष्ट्राभिश्चापरांस्त॰ Bh (conj.) **9d** ह्यप्रैषीद्] $S_1^{ac}S_3$, ह्यप्रेषीद् S_1^{pc} (retraced), स प्रैषीद् Bh (conj.) **10a** तलेन] S_1^{pc}(retraced)S_3R, तथा ⏑̱ S_1^{ac}, तुण्डेन Bh (conj.) **10d** मुष्टिना] S_3RBh (em.?), मुष्टिनाः S_1 (retraced) **11b** सुव्रत] R, शम्बरः S_1 (retraced), सुव्रतः S_3, सत्वरः Bh (conj.) **11c** संक्रुद्धः] S_3RABh, संक्रुद्ध S_1

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तांस्तथा द्रावयाणं च गर्जमानं च सिंहवत्।
विप्रचित्तिर्वराहं तं मुष्टिनोरस्यताडयत्।
विप्रचित्तिं जघानोग्रं पार्श्वदेशे स मुष्टिना॥ १२॥
स आहतो वराहेण वराहं क्रोधमूर्छितः।
पुनर्जघान खड्गेन वक्षस्येनं विनादयन्॥ १३॥
अमृष्यमाणस्तं घातं वराहः स महाबलः।
मुष्टिना मूर्ध्नि तं दैत्यं वज्राभेन व्यताडयत्॥ १४॥
स दैत्यस्तेन घातेन भ्रमित्वा चक्रवत्तदा।
पपात भूमौ वेगेन वाताहत इव द्रुमः॥ १५॥
पतितं तं तदाभ्येत्य विप्रचित्तिं मृगेश्वरः।
पादे जग्राह देवेशो द्रावयाणो दितेः सुतान्॥ १६॥
भ्रामयित्वा ततश्चैनं नर्दित्वा चासकृद्बली।
पुरं प्रति विचिक्षेप महात्मा नन्दिवर्धनः॥ १७॥

12a तांस्तथा द्रावयाणं च] तन्तथा द्रावयामास R **12d** °नोरस्य°] R^{ac}, °नोरस्या° R^{pc} **13a** वराहेण] R^{pc}, वराहेन R^{ac} **13b** वराहं] वराहः R **16d** द्रावयाणो] दारयाणो R **17b** °द्बली] °ड्गृशम् R

12a तांस्तथा द्रावयाणं] तं तथा प्राद्रवन्तं **A** **12b** सिंहवत्] A_7^{pc}, संहवत् A_7^{ac}, संहरत् A_3A_4 **12c** विप्रचित्तिर्वराहं तं] विप्रचित्तिं{°त्तं A_4} वराहस्तं **A** **12e–14d**] om. **A** **15d** वाताहत इव] A_3, वाता इव हत° A_4A_7 **16a** °दाभ्येत्य] °दालक्ष्य{°क्ष A_4} **A** **16c** पादे] पदे A_3A_4, पादं A_7 **16d** द्रावयाणो] द्रावमाना{°णान् A_7} **A** **17ab** °त्वा ततश्चैनं नर्दित्वा चा°] °त्वाथ मर्दित्वा गर्जि{°र्भि° A_3}त्वाथ **A**

15(c^4, d^1–d^5) S_1 **16**(a^2)⟨a^3⟩(a^4–a^5, a^7–b^1)⟨c^1–c^4⟩(c^5–d^4) S_1

12a द्रावयाणं च] em., द्रावयानञ्च S_1Bh, द्रावयानं च S_3 **12c** विप्रचित्तिर्] S_1(retraced)RBh, विप्रचित्ति S_3 **12d** °ताडयत्] S_3R**A**Bh, °ताडयम् S_1 (retraced) **12e** विप्रचित्तिं] S_1(retraced) RBh, विप्रचित्ति S_3 **12f** पार्श्वदेशे स] S_1^{ac}(retraced)RBh, पार्श्वदेशो स S_1^{pc} (retraced), पाश्वदेशेषु S_3 • मुष्टिना] S_1^{pc}(retraced)S_3RBh, मुष्टिनाः S_1^{ac} (retraced) **13a** आहतो] S_3RBh (em.?), आहता S_1 (retraced) • वराहेण] S_1(retraced)R^{pc}Bh, वराहेन S_3 **13c** पुनर्] S_1(retraced)R Bh, पुन S_3 (unmetrical) • खड्गेन] S_1^{pc}(retraced)S_3^{pc}RBh, ख(ड्गे) S_1^{ac} (unmetrical), खडेन S_3^{ac} (unmetrical) **13d** वक्षस्येनं] RBh (em.?), वक्षस्यैनं S_1S_3 • °नादयन्] RBh (em.?), °नादयत् S_1S_3 **14a** °माणस्तं] S_3RBh (em.?), °माणंस्तं S_1 **14b** वराहः] $S_1^{pc}S_3$RBh, वराह S_1^{ac} • स] S_3R, सु° S_1Bh **14c** तं दैत्यं] $S_1^{ac}S_3$RBh, तद्दैत्यं S_1^{pc} (retraced) **14d** °ताडयत्] S_3RBh (em.?), °ताडयन् S_1 **15d** इव] $S_1^{pc}S_3$RA_3Bh, इवा S_1^{ac} **16a** °दाभ्येत्य] S_1RBh, °दाभेत्य S_3 **16b** °चित्तिं मृगेश्वरः] R**A**, °चित्तिं प्रजेश्वरं{°रः S_1^{ac}} S_1 (retraced), °चित्तिर्मृगेश्वरः S_3, °चित्तिं प्रजेश्वरः Bh **16c** पादे जग्राह] S_3R, ··· (ह) S_1 (retraced), जग्राह पद्भ्यां Bh (conj.) **16d** द्रावयाणो] em., (द्रावमाना) S_1 (upper parts lost, retraced), द्रावयानो S_3, द्रावमाणं Bh (conj.) • दितेः] S_1^{pc}(retraced)S_3RA_3A_4Bh, दिते S_1^{ac} (retraced) • सुतान्] S_1S_3R**A**, सुतम् Bh (conj.) **17a** °श्चैनं] RBh (conj.), °श्चेव S_1 (tops lost, retraced), °श्चैव S_3 **17b** नर्दित्वा चा°] RBh (em.?), नद्दित्वा चा° S_1 (tops lost, retraced), नदित्वा च S_3 **17d** °वर्धनः] S_1(retraced)S_3^{pc}R**A**Bh, °वर्द्धनं S_3^{ac}

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स तेन क्षिप्तो विबभौ दानवाधिपतिर्बली।
सबलाकतडिज्ज्वालः परिच्छिन्न इवाम्बुदः॥ १८॥
स्रस्तहाराम्बरधरश्च्युतमाल्यविभूषणः।
पपातोपरि वेगेन हिरण्याक्षस्य वेश्मनि॥ १९॥
सोच्चमट्टालकं तस्य विमानमिव संस्थितम्।
चूर्णयानो ऽपतद्ग्रास पर्वतेन्द्रमिवाशनिः॥ २०॥
महता चास्य शब्देन हिरण्याक्षः स्वयं तदा।
वेगेनागत्य ददृशे दानवेन्द्रं दितेः सुतः॥ २१॥
सो ऽपि दानवशार्दूलो वराहेणावताडितः।
तेन चैव निघातेन मुहूर्तमभवज्जडः॥ २२॥
तं समाश्वासयद्राजा तदा शीतेन वारिणा।
तालवृन्तैश्च बहुभिर्मणिभिश्च दितेः सुतः॥ २३॥
समाश्वस्योत्थितं चैव उपविष्टं वरासने।
राजा पप्रच्छ तं दैत्यं परं विस्मयमागतः॥ २४॥

18cd ॰कतडिज्ज्वालः परिच्छिन्न] ॰कावलिद्योतत्परिच्छद R **19ab** ॰धरश्च्युतमाल्यविभूषणः] ॰वर-श्च्युमालो विभीषणः R (unmetrical) **19d** वेश्मनि] धीमतः R **20a** सोच्चमट्टालकं] उच्चमण्डनकन् R **20b** ॰मिव] ॰मति॰ R **20c** चूर्णयानो ऽपतद्] चूर्ण्णयामास तद् R **20d** पर्वतेन्द्रमिवाशनिः] पर्वतेन हिमाचलः R **21b** ॰क्षः स्वयं तदा] ॰क्षस्तदा भृशम् R **21c** वेगेनागत्य ददृशे] दृष्ट्वाननुगतो भूत्वा R **21d** सुतः] सुतम् R **22b** ॰णाव॰] ॰णाभि॰ R **22c** तेन चैव नि॰] तेनैव विनि॰ R **23b** तदा शीतेन] तदानीं तेन R **23d** ॰र्मणिभि॰] ॰र्मालाभि॰ R **24ab**] om. R

18c ॰तडिज्ज्वालः] ॰तडित्काल॰ **A** **19a** स्रस्त॰] ग्रस्त॰ **A** **19ab** ॰हाराम्बरधरश्च्युत॰] A_7, ॰हारायु{॰पु॰ A_4}रधराश्चुत॰ A_3A_4 **19d** वेश्मनि] वेश्मनः **A** **20c** चूर्णयानो] चूर्णमानो{॰णो A_7} **A** **21cd** ॰नागत्य ददृशे दानवेन्द्रं] ॰नाहत्य{॰न्य A_4} बहुभिर्दानवेन्द्रो **A** **22b** वराहेणा॰] A_7^{pc}, वराहेना॰ $A_3A_4A_7^{ac}$ • ॰ताडितः] ॰पीडितः **A** **22c** चैव निघातेन] दैत्यनिपातेन **A** **22d** ॰वज्जडः] ॰वद्यतः A_3A_4, ॰वद्भुतः A_7 **23c** तालवृन्तै॰] वालवृंतै॰ A_3, तालवृन्दै॰ A_4A_7 **23cd** ॰भिर्मणि॰] A_3, ॰भिः र्मणि॰ A_4, ॰भिर्म्माला॰ A_7 **24ab** समाश्वस्योत्थितं चैव उपविष्टं] आश्वास्यो-त्थापयच्चैव उपविष्टो **A** **24c** पप्रच्छ] A_3, पपृच्छ A_4A_7

18(c^6, d^7–d^8) **19**(a^5–a^6, c^1, d^7) S_1

18a तेन क्षिप्तो] S_1S_3R**A**, क्षिप्तस्तेन Bh (conj.) **18c** ॰तडिज्ज्वालः] S_3, ॰त(डि)ज्वाल॰ S_1^{ac}, ॰त(ठि)ज्वाल॰ S_1^{pc} (retraced), ॰तडिज्ज्वाल॰ Bh **18d** परिच्छिन्न] S_1(retraced)S_3^{pc}**A**Bh, प-रिच्छिद S_3^{ac} **19ab** ॰धरश्च्युत॰] S_1(retraced)A_7Bh, ॰धरच्युत॰ S_3 **19b** ॰भूषणः] S_3**A**Bh, ॰भूषण S_1 (retraced) **19c** वेगेन] R**A**Bh, वेगेण S_1S_3 **19d** वेश्मनि] S_1 (retraced), वेशनि S_3, वेश्ममनि Bh (typo, unmetrical) **20a** सोच्च॰] **A**, सौध॰ S_1^{pc}Bh, सौ(च्च॰) S_1^{ac}, सोच॰ S_3 **20d** ॰वाशनिः] S_3**A**Bh, ॰वाशनि S_1 (retraced) **21a** चास्य] $S_1^{pc}S_3$R**A**, स्य S_1^{ac} (unmetrical), तस्य Bh (conj.?) **21b** ॰यं तदा] S_3**A**Bh, ॰यन्तथा S_1 (retraced) **21c** ददृशे] S_1Bh, ददृशो S_3 **21d** दानवेन्द्रं] S_1^{ac}RBh, दानवेन्द्रः S_1^{pc}, दानवेन्द्र S_3 • सुतः] $S_1^{ac}S_3$**A**Bh, सुतं S_1^{pc} **22a** ॰शा-र्दूलो] S_3R**A**Bh, ॰शार्दूला S_1 **22b** वराहेणा॰] RA_7^{pc}Bh (em.?), वराहेना॰ S_1S_3 • ॰ताडितः] S_1S_3R, ॰पीडितः Bh **22c** निघातेन] S_3R, विघातेन S_1Bh **22d** ॰भवज्जडः] S_1(retraced)R Bh, ॰भव जताः S_3 (unmetrical) **23c** बहुभिर्] S_1(retraced)RA_3A_7Bh, बहुभि S_3 **23d** दितेः] S_1R**A**Bh, दिते S_3 **24a** समाश्वस्यो॰] S_3Bh (conj.), समाश्वासो॰ S_1 **24b** उपविष्टं] S_1Bh, उपविष्ट च S_3 (unmetrical) **24c** पप्रच्छ] S_1(retraced)RA_3Bh, प्रपच्छ S_3

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हिरण्याक्ष उवाच।
केनाद्य हिमवान्दैत्य पृथिवी वा ससागरा।
महाबलैर्महादैत्य तुलिता विश्वकर्मणा॥ २५॥
केनाद्य मन्दरः स्रस्तो मृत्युः केन पराजितः।
केन त्वं दानवेशान क्षिप्तः को बलवान्भुवि॥ २६॥
पृथिव्यास्तुलनं यादृङ्मन्दरस्य च चालनम्।
मृत्योश्च बन्धनं तादृक्तवेदं क्षिपणं मतम्॥ २७॥
रुद्रेन्द्रमृत्युप्रतिमो लोकपालभयंकरः।
केन त्वं तुलितः संख्ये बलवानबलो यथा॥ २८॥
कस्येदं बलमक्षय्यं केन बाह्वोर्बलं महत्।
ख्यापितं त्रिषु लोकेषु दानवेश्वर कथ्यताम्॥ २९॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा दानवः स महाबलः।
तमाह दीर्घं निश्वस्य निरीक्ष्य च पुनः पुनः॥ ३०॥

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25 हिरण्याक्ष उवाच] om. R **25c** ∘बलैर्महादैत्य] ∘बल सदैत्येन R **25d** तुलिता] R^{ac}, तुलितो R^{pc} **26a** केनाद्य] केन स्यान् R • ∘रः स्रस्तो] ∘रो ग्रस्तो R **26d** क्षिप्तः को बलवान्] क्षिप्तस्त्वबलवद् R **27a** ∘स्तुलनं] ∘श्चालनं R **27cd**] मृत्योश्च चालनं यादृक् तादृक् च{चि R^{ac}} क्षेपनन्तव R **28d** ∘वानबलो] ∘वान् चलो R (unmetrical) **29b** केन] कस्य R **30c** निश्वस्य] निःश्वस्य R

25a हिमवान्] हि महा∘ **A** **25b** पृथिवी वा] पृथिवीयं **A** **25cd** ∘बलैर्महादैत्य तुलिता] ∘ब{∘च∘ A_7}लेन दैत्येश भूषिता **A** **26a** ∘रः स्रस्तो] ∘रो ग्रस्तो **A** **27cd** तादृक्तवेदं क्षिपणं] यादृक् तादृक् विक्षेपणं{∘नं A_7} A_3A_7, यादृक् विक्षेपणं A_4 (unmetrical) **28d** ∘वानबलो] ∘वानचलो **A** **29a** ∘मक्षय्यं] A_3A_7, ∘मक्षज्यं A_4 **29b** केन बाह्वोर्ब∘] कस्य वक्षोब∘ **A** **29c** ख्यापितं] A_7, व्यापितं A_3, क्षापितं A_4 **30c–32d**] om. **A**

26(c^1–c^3) S_1

25c ∘बलैर्महादैत्य] S_1, ∘बलै महादैत्य S_3, ∘बलेन सहसा Bh (conj.) **25d** ∘कर्मणा] $S_1^{pc}S_3$R**A** Bh, ∘कर्मणाः S_1^{ac} **26a** ∘रः स्रस्तो] em. Bh (silently), ∘रो स्रस्तो S_1 (retraced), ∘रो ग्रस्तो S_3 **26b** पराजितः] S_3R**A**Bh, पराजिताः S_1 (retraced) **27c** बन्धनं] **A**, मरणन् S_1, वधनं S_3, मरणं Bh **27d** ∘क्तवेदं] S_1Bh, ∘क्तवैदं S_3 • क्षिपणं मतम्] S_3, क्षिपणम्महत् S_1, क्षेपणं महत् Bh (em.) **28b** ∘भयंकरः] S_3R**A**Bh, भयङ्कर S_1 (retraced) **28c** संख्ये] R**A**Bh, संखे S_1(retraced)S_3 **29a** ∘मक्षय्यं] S_3RA_3A_7Bh, ∘मक्षेय्यं S_1^{pc} (retraced), ∘मक्षै(यं) S_1^{ac} **29b** ∘र्बलं महत्] S_1(retraced)RBh, ∘र्महद्बलं S_3 **29c** ख्यापितं] S_1(retraced)RA_7Bh, ख्यापित S_3 **30a** ∘द्वचनं] S_1(retraced)R**A**Bh, ∘द्वचन S_3 **30c** निश्वस्य] S_1S_3, निःश्वस्य Bh (em.?) **30d** च पुनः] S_1RBh, च पुन S_3 (unmetrical)

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विप्रचित्तिरुवाच ।
अमानुषमिदं राजन्नतिदेवं तथापि च ।
अतिदैत्यं च दैत्येन्द्र न दृष्टं न श्रुतं क्वचित् ॥ ३१ ॥
वराहस्य बलं यादृङ्ग तादृक्कस्यचित्क्वचित् ।
न हि तुल्यं प्रपश्यामि तस्य राजन्महात्मनः ॥ ३२ ॥
अस्त्रैः शस्त्रैश्च बहुभिस्तक्ष्यमाणस्य संयुगे ।
नार्तिर्न दुःखं दैत्येन्द्र न च संज्ञा प्रहीयते ॥ ३३ ॥
भवेत्तस्याभिदष्टस्य मशकेनाप्यनिर्वृतिः ।
न दैत्यदानवै राजन्निघ्नस्य भयमित्युत ॥ ३४ ॥
यथा क्षुद्रमृगान्सिंहो मण्डूकानिव चोरगः ।
तथा स कालयामास सर्वान्दैत्येन्द्रदानवान् ॥ ३५ ॥
न तं मृगमहं मन्ये न देवं नापि चासुरम् ।
को ऽप्यसौ दितिपुत्राणामनयः समुपस्थितः ॥ ३६ ॥

31b °न्नतिदेवं तथापि] °न् त्रिदिवेयं तथैव R **31c** अति°] आति° R **32c** तुल्यं प्र°] तुल्यञ्च R **33b** °स्तक्ष्यमाणस्य] °स्तक्ष्यमाणश्च R **33c** नार्तिर्न दुःखं] न हि दुःखञ्च R **34ab**] om. R **34d** °न्निघ्नस्य] °न् निघ्नतो R **35b** मण्डूकानिव] मण्डूकमिव R **35c** कालया°] ताडया° R **36d** °मनयः] °मनर्थः R

33a अस्त्रैः] A_4A_7, अस्त्रै A_3 **33b** °स्तक्ष्यमाणस्य] °स्तस्य मानश्च{°नं च A_4} **A** **33c** नार्तिर्न दुःखं] आर्ति{°र्त्ति A_7}दुःखस्य **A** **33d** प्रहीयते] प्रलीयते **A** **34a** भवेत्तस्या°] यथैतस्या° **A** **34b** मशकेनाप्य°] A_4, मसकेनाप्य° A_7, मम केनाथ A_3 **34c** न दैत्यदानवै] नादैश्च दानवो **A** **34d** °न्निघ्नस्य] °न् युतोश्च A_3A_7, °न् युजोश्च A_4 **35b** चोरगः] A_3A_4, चौरगः A_7 **35c–37d**] om. **A**

31(b^1, d^1, d^4) S_1 **32**(a^6, b^1–b^2, c^1, c^5) S_1 **33**(b^4–b^5) S_1 **34**(b^5)⟨b^6⟩ S_1 **36**(a^6, a^8) S_1, ⟨a^1⟩(a^2–a^4, a^6, b^3) S_3

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31 विप्रचित्तिरुवाच] RBh (em.?), विप्रचित्ति उ S_1(retraced), विप्रचित्त उ S_3 **31a** °मिदं] S_1R Bh, °मिद S_3 (unmetrical) **31ab** राजन्नतिदेवं] em. Bh (silently), राज(न)तिदेवं S_1 (retraced), राजनतिदैवन् S_3 **31c** अतिदैत्यं च] conj. Bh (silently), नतिदैत्यञ्च S_1 (retraced), नतिदैत्य च S_3 **31d** न दृष्टं न श्रुतं क्वचित्] S_3RBh (conj.), (न) दृष्टम् (श्रु)तं न क्वचित् S_1^{pc} (retraced), (न दृष्ट न श्रुतं क्वचित्) S_1^{ac} (unmetrical) **32ab** यादृङ्ग] S_3RBh (em.?), यादृ(क्ष) S_1^{pc} (retraced), यादृ(क) S_1^{ac} **32b** तादृक्कस्यचित्] R, (ता)दृक्च क्वचित् S_1, तादृक्कस्यचिक् S_3, च तादृक् क्वचित् Bh (conj.?) **32d** °हात्मनः] S_1(retraced)RBh, °हात्मानः S_3 (unmetrical) **33a** अस्त्रैः] $S_3RA_4A_7$Bh (em.?), अस्त्रै S_1 • शस्त्रैश्च] S_1R**A**Bh, शस्त्रै च S_3 • बहुभि°] $S_1^{ac}S_3$R**A**Bh, बहुश° S_1^{pc} **33b** °स्तक्ष्यमाणस्य] S_3Bh (conj.), °स्तक्ष्यमा(णश्च) S_1 **33c** नार्तिर्न दुःखं] em. Bh (silently), नार्त्ति नन्दुःखं S_1, नार्त्ति न्न दुःखं S_3 **34a** भवेत्तस्याभि°] S_3Bh (conj.), भवेस्तस्यापि S_1 **34b** °निर्वृतिः] **A**Bh, –र्वृति S_1, °निर्वृति S_3 **34d** भय°] $S_1^{pc}S_3$R**A**Bh, भ° S_1^{ac} (unmetrical) • °मित्युत] S_1^{pc}R**A**Bh, °मित्युतः $S_1^{ac}S_3$ **35a** °मृगान्] S_1R**A**Bh, °मृगा S_3 **35b** चोरगः] $S_3RA_3A_4$, वोरगः S_1Bh **35c** कालया°] S_3, कलया° S_1^{pc}Bh, कलयो S_1^{ac} **35d** सर्वान्] S_1RBh, सर्वा S_3 **36a** तं] S_3RBh (conj.?), ते S_1 • °महं मन्ये] S_3RBh (conj.?), °म+(ह)+म्म(ध्ये) S_1 **36b** नापि] S_1^{ac}?S_3RBh, नास्ति S_1^{pc} • चासुरम्] $S_1^{pc}S_3$RBh, चासुम् S_1^{ac} (unmetrical) **36cd** °णामनयः] em. Bh (silently), °णां मनयः S_1S_3

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तेनास्मि मुष्टिना मूर्ध्नि ताडितो भूतलं गतः।
गृहीत्वा सहसा क्षिप्तः पतितस्त्वद्गृहोपरि॥ ३७॥
दानवानां सदैत्यानामितरेषां च दानव।
न जाने समवस्थानं मन्ये ते सर्वशो हताः॥ ३८॥
अवध्यः स महातेजा बलवान्दुर्बला वयम्।
श्रुत्वैतद्दितिपुत्राणां हितं यत्तत्समाचर॥ ३९॥
तस्याङ्गे मुनयः सर्वे दृश्यन्ते सह देवतैः।
कृत्या सेति मतं मे ऽद्य तव हेतोर्विनिर्मिता॥ ४०॥
मनश्च तव दैत्येन्द्र युद्धाय कृतनिश्चयम्।
विनिवर्तय तच्चैव दैत्यानां हितमाचर॥ ४१॥
बलवान्सो ऽबला दैत्या वयं मर्त्याः स चामरः।
अजय्यो ऽसौ जिता दैत्या मा नो युद्धेन योजय॥ ४२॥

37ab] om. R **38c** समव॰] समर॰ R **38d** ते सर्वशो हताः] ऽहं सर्व्वमाहतम् R **39a** महातेजा] महाराज R **39c** श्रुत्वैतद्] प्रीत्यैतद् R **40b** दृश्यन्ते] भूषन्ते R • देवतैः] दैवतैः R **42**] om. R

38ab ॰नामितरेषां च] A_7 (॰नां इ॰), ॰नां हतशेषाश्च A_3A_4 **38b** दानव] दानवाः **A** **38c** समव॰] A_7, समर॰ A_3A_4 **38d** ते सर्वशो हताः] हं सर्वथा कृतं **A** **39c** श्रुत्वैतद्] श्रुत्वैव **A** **40b** देवतैः] दैवतैः **A** **40c** कृत्या सेति मतं] कृत्या इति स तं A_3A_4, कृत्वा इति मतं A_7 **40d** हेतोर्वि॰] A_4A_7, हेतो वि॰ A_3 **41a** मनश्च] मतिश्च **A** **41b** ॰निश्चयम्] ॰निश्चया **A** **41c** विनिवर्तय तच्चैव] निवर्त्तस्वेति{निवर्त्तस्वति A_4, विवर्णं अति॰ A_7} युद्धाद्वै **A** **42ab**] बलवान्सो बलान् दैत्या{बला+त्+ दैत्याः A_7} कार्यं{॰र्यं॰ A_4} मन्यं समाचरन् **A** **42c** अजय्यो ऽसौ] अजय्यो सो A_3, अजम्यो सो A_4, अजर्य्यो सौ A_7 • जिता दैत्या] हि तान् दैत्यान् **A** **42d** नो युद्धेन] नो{लो A_7} युद्धे नि॰{ति॰ A_4} **A**

39⟨a¹⟩(a²) S_1

37a तेनास्मि] S_1Bh, तेनास्मिन् S_3 **37c** ॰सा क्षिप्तः] $S_1^{pc}S_3$R, ॰सा क्षिप्त S_1^{ac}, ॰सोत्क्षिप्तः Bh (conj.) **37d** ॰तस्त्वद्गृहो॰] S_1RBh, ॰तो स्मिन्गृहो॰ S_3 **38a** दानवानां स॰] $S_1^{pc}S_3$R**A**Bh, दानवारम॰ S_1^{ac} **38ab** ॰नामितरेषां] S_1RA_7Bh, ॰नां मितरेषा S_3 **38b** दानव] S_1^{pc}RBh, दानवः S_1^{ac}, दानवाः S_3 **38c** समवस्थानं] S_3A_7Bh (em.?), समवत्स्थानं S_1 **38d** मन्ये] $S_1^{pc}S_3$R**A**Bh, मत्ये S_1^{ac} • हताः] S_3Bh (em.?), हता S_1 **39b** ॰न्दुर्बला] $S_1^{pc}S_3$R**A**Bh, ॰न्दुर्ब(लो) S_1^{ac} **39c** ॰त्वैतद्दितिपु॰] S_1, ॰त्वैतन्दितिपु॰ S_3, ॰त्वैतद् दिपु॰ Bh (typo, unmetrical) **40a** मुनयः] S_3R**A**Bh, मुनय S_1 (unmetrical) • सर्वे] $S_1^{pc}S_3$R**A**Bh, र्वे S_1^{ac} (unmetrical) **40b** दृश्यन्ते] S_3**A**Bh, दृश्यते S_1 • देवतैः] S_1S_3, दैवतैः Bh **40d** हेतोर्वि॰] RA_4A_7Bh (em.?), हेतो प॰ S_1 (प possibly corrected to र्य i.m.), हेतो वि॰ S_3 **41b** ॰निश्चयम्] S_1RBh, ॰निश्चयः S_3 **41c** तच्चैव] RBh (em.?), तश्चैव S_1, त चैव S_3 (unmetrical) **41d** ॰माचर] S_3R**A**Bh, ॰माचरः S_1 **42a** ॰वान्सो] S_1**A**Bh, ॰वान्सौ S_3 **42b** वयं मर्त्याः] em. Bh (silently), वयम्मर्त्या S_1, वय मत्या S_3 **42c** अजय्यो] S_1A_3Bh, अजयो S_3 **42d** मा नो] $S_3A_3A_4$Bh, मानं S_1 • योजय] **A**Bh, मोजयः S_1, योजयः S_3

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हित्वाश्मकपुरं सर्वे समुद्राम्भः समास्थिताः ।
तिष्ठाम राजन्मा युद्धे तेन सार्धं मनः कृथाः॥ ४३॥
मावमंस्था मृगं दैत्य मृगो ऽसाविति सर्वशः ।
नरसिंहो ऽप्यभूत्पूर्वं मृगस्तद्विदितं हि वः॥ ४४॥
यावत्त्वं ध्रियसे दैत्य दानवानां सुखावह ।
तावत्सर्वे ऽसुरा जीवा भविष्यन्ति न संशयः॥ ४५॥
मा नशन्तु दितेः पुत्रा दनोश्चैव सुबालिशाः ।
अपयाम पुरादस्मादसुरेश्वर सर्वशः॥ ४६॥
सनत्कुमार उवाच ।
तस्य तद्वचनं श्रुत्वा हिरण्याक्षः प्रतापवान् ।
उवाच दानवेशानं भीतं तस्य महात्मनः॥ ४७॥
असंशयं महात्मासौ मृगो दानवसत्तम ।
येन मन्दरकल्पस्त्वं तुलितः सुमहाबलः॥ ४८॥

43a हित्वाश्मकपुरं] हित्वा पुरं वयं R **43b** समुद्राम्भः समास्थिताः] समुद्रान्तः समाश्रिताः R **44b** मृगो ऽसाविति सर्वशः] मृगस्यास्य पलायताम् R **44d** मृगस्तद्विदितं हि वः] मृगः स विदितो हि ते R **45a** यावत्त्वं] यावत्सु R **45cd**] om. R **46a** नशन्तु] नश्यन्तु R **46b** दनोश्चैव सु°] दनोः पुत्रा अ° R **46cd**] अपयामः सुरात्सर्व्वात्तदस्मादसुरेश्वर R **47** सनत्कुमार उवाच] om. R **48b** °सत्तम] R^{pc}, °सत्तमः R^{ac} **48c** येन मन्दर°] यो ऽयमन्ध+(क)+° R **48d** सु°] स R

43a हित्वाश्मक°] हित्वा स्वकं **A** **43b** समुद्राम्भः समास्थिताः] समुद्रान्तः समाहिताः **A** **44ab**] om. **A** **44c** ऽप्यभूत्] ह्यभूत् **A** **44d** मृगस्तद्विदितं हि वः] मृगो भूत्वाधि{°त्वा ऽहि° A_7^{pc}, °ताधि° A_3}तं हि नः **A** **45a** यावत्त्वं] A_4, याच त्वं A_3, यावद्धं A_7 • ध्रियसे] ब्रुया A_3 (unmetrical), उपा A_4 (unmetrical), ब्रूयते A_7 **45b** सुखावह] सुखावहः **A** **45c** °त्सर्वे] °त्तु ते $A_3A_7^{pc}$, °त्तु तैः A_4, °त्ततः A_7^{ac} • जीवा] भीता **A** **46a** नशन्तु] नास्यमु A_3A_4, नस्येयुर् A_7 **46b** दनोश्चैव] दानवाश्च **A** • °बालिशाः] A_3, °बालिशा A_4, °बानिशां A_7 **46c** अपयाम पुराद-स्मा°] अपयामः पुराद्य{°रा य° A_4A_7}स्मा° **A** **47** सनत्कुमार उवाच] om. **A** **47c** दानवेशानं] दानवेशं तं **A** **48b** °सत्तम] °सत्तमः **A** **48d** तुलितः सु°] तुलितो सि **A** • °महाबलः] A_3, महाबल A_4A_7

45(a^2) S_1 **47**⟨a^1–a^5⟩(a^6–b^5) S_1

43a हित्वाश्मक°] S_1S_3, हित्वाश्मकं Bh (em., in a note Bh reads हित्वास्माकं in S_1) **43b** समु-द्राम्भः समास्थिताः] S_3, समुद्रास्तम्भमास्थिता S_1, समुद्रस्तम्भमाश्रिताः Bh (conj.?) **43c** राजन्मा] S_3R**A**Bh, राजम्मा S_1 • युद्धे] S_1S_3R**A**, युद्धं Bh (conj.?) **43d** तेन] S_3R**A**Bh, न ते S_1 • सार्धं मनः कृथाः] R**A**, साकम्पुनः कृशा S_1, सार्द्धं मनः कृथा S_3, साकं पुनः कृथाः Bh (em.) **44a** मावमंस्था] S_3RBh (em.?), मावयंस्था S_1 **44d** °द्विदितं हि वः] S_3, °द्विनिवृंहितः S_1, °द्विनिबृंहितः Bh • After this Bh conjectures loss of two pādas. **45a** ध्रियसे] S_3RBh (em.?), धृयसे S_1 **45b** सुखावह] S_3R, सुखावहः S_1Bh **45d** भविष्यन्ति] S_1**A**Bh, भविष्यति S_3 **46a** नशन्तु] S_3, नुशन्तु S_1, रुशन्तु Bh (conj.) **46b** दनोश्चैव] S_1Bh, दन्येश्चैव S_3 • °बालिशाः] $S_1S_3^{pc}$RA_3Bh, °बालि(षा): S_3^{ac} **47b** हिरण्याक्षः] R**A**Bh, (हिरण्याक्ष) S_1 (lower parts lost), हिरण्याक्ष S_3 • प्रताप°] $S_1S_3^{pc}$R**A**Bh, प्रताव° S_3^{ac} **47d** भीतं] S_3R**A**Bh, भीमन् S_1 • तस्य] S_1S_3R**A**, त-स्मान् Bh (conj.) **48a** असंशयं] S_3R**A**Bh, असंशय S_1 **48b** °सत्तम] R^{pc}Bh (em.?), °सत्तमः S_1S_3 **48c** °स्त्वं] $S_1^{pc}S_3$R**A**Bh, (°स्वं) S_1^{ac} **48d** तुलितः] RBh (em.?), भुलितो S_1, तुलितो S_3

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अद्य वर्षसहस्राणि दिव्यान्यसुरपुंगव।
चत्वारि भुञ्जतो राज्यं गतानि सुमहान्ति मे॥ ४९॥
पञ्चमं चानुसंप्राप्तं तावद्देवाश्च नाशिताः।
सबला बहुभिर्घोरैः संग्रामैरबला इव॥ ५०॥
सो ऽहं तथा बलोपेतो भुक्त्वा सर्वमकण्टकम्।
भीतः प्रविश्य सलिलं कथं स्थास्ये भुजंगवत्॥ ५१॥
मृगरूपी स विष्णुश्च वाराहं रूपमास्थितः।
यदि स्यात्तच्च कृत्यं मे दानवेश्वर मा भयम्।
ममापि बलमक्षय्यं तस्माच्च बलवानहम्॥ ५२॥
यो मे भयात्परित्यज्य स्वं रूपं मृगतां गतः।
यो हन्याद्धस्तिनं संख्ये सिंहं शरभमेव च।
तस्य कास्था भवेद्दैत्य मृगे ह्यस्मिन्महाबल॥ ५३॥

49b दिव्यान्यसुरपुंगव] जला{∘ना∘ R^{ac}}न्यसुरपुङ्गवाः R **49c** भुञ्जतो] भुज्यते R **50a** पञ्चमं चा-नु∘] पञ्च पञ्चात्र R **50b** तावद्देवाश्च] तं वारणस्य R **50c** सबला] सवर्गा R **50d** ∘रबला इव] ∘रबलाः कृताः R **51b** भुक्त्वा सर्व∘] भुङ्क्ष्व राज्य∘ R **52cd**] यदस्य मे ऽग्रतः सत्यं जानामि मरणं हि तम् R **53e** कास्था] संस्थो R

49ab] om. **A** **49c**[7]**–d**] A_4 repeats this after 51b[2] **49cd** राज्यं गतानि] राज्यशतानि **A**A_4^*
50a चानु∘] चात्र **A** **50b** तावद्देवा∘] तव देवा∘ A_3A_4, हावदेवा∘ A_7 • नाशिताः] A_3A_7, ना-सिताः A_4 **50d** ∘रबला इव] ∘रबलाः कृताः A_7, ∘रुवला कृता A_3A_4 **51a–b**[2]] A_4 repeats this after inserting 49c[7]–50b (50ab cancelled). **51a** तथा बलोपेतो] प्राप्तबलो{∘नो A_7} राज्यो **A**A_4^* **51b** भुक्त्वा] A_3, नक्ता A_4, नुत्का A_4^*, लब्धा A_7 • सर्व∘] राज्य∘ **A** **52a** मृगरूपी] मृगरूपः **A** **52b** वाराहं] A_7^{pc}, वराहं A_3A_4, नवा(त्वं) A_7^{ac} **52cd**] ममाग्रतो यदि स्यात्तु जानामि सवलं{∘नं A_7} हि तं **A**± **53c** यो हन्याद्धस्तिनं] सो हं तथा बलं **A** **53d** शरभ∘] A_4, सरभ∘ A_3A_7 **53e** भवेद्] वधे **A** **53f** मृगे] मृगो **A** • ∘बल] ∘बलः **A**

49⟨c[7]⟩(c[8], d[4]) S_1 **50**(a[1], a[3]) S_1 **51**(a[6], b[4], c[1]–c[4], c[8], d[2]) S_1 **53**(c[6]–c[7]) S_1

49b ∘पुंगव] em. Bh (silently), ∘पुंगवः S_1, ∘पुङ्गवः S_3 **49c** चत्वारि] S_3R**A**Bh, चत्वारिम् S_1 • राज्यं] S_3RBh (em.?), –(ज्यं) S_1^{pc}, जं S_1^{ac} (unmetrical) **49d** ∘महान्ति मे] S_1R**A**A_4^*Bh, ∘महान्त वै S_3 **50a** पञ्चमं चानु∘] em., (प)ञ्च(ष)ञ्चातु S_1, पञ्चमश्चानु∘ S_3, पञ्चपञ्चा (?) तु Bh (Bh possibly read this in S_1) **50ab** ∘प्राप्तं तावद्] em. Bh (silently), ∘प्राप्तन्तावन् S_1, ∘प्राप्तेस्ताव S_3 **50b** नाशिताः] RA_3A_7Bh, नाशिता S_1S_3 **50c** सबला] S_3**A**Bh, सबाला S_1 **50cd** ∘भिर्घोरैः संग्रामै∘] R**A**Bh, ∘भिः घोरै संग्रामे∘ S_1, ∘भि घोरैः सग्रामै∘ S_3 (unmetrical) **51b** सर्व∘] S_1 S_3, राज्य∘ Bh **51c** भीतः] S_3R**A**Bh, (भात) S_1 (upper parts lost) **51d** स्थास्ये] S_1R**A**Bh, स्थाप्ये S_3 **52b** वाराहं] RA_7^{pc}Bh (em.), वराहं S_1S_3 • ∘मास्थितः] S_1R**A**Bh, ∘मास्थितं S_3 **52c** ∘त्तच्च] S_1Bh, ∘त्त च S_3 **52e** ∘मक्षय्यं] S_3R**A**Bh, ∘मक्षय्य S_1 **52f** तस्माच्च] R**A**Bh, तस्माश्च S_1, तस्मा च S_3 • ∘वानहम्] S_3R**A**Bh, ∘वाहनम् S_1 **53c** संख्ये] S_3R**A**Bh, –खे S_1 **53e** भवेद्] RBh (em.?), भवे S_1S_3 **53f** ∘बल] S_1RBh, ∘बलः S_3

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मद्भयात्स वराहश्च सर्वदेवैरधिष्ठितः।
मामाह्वयति दैत्येन्द्र जय एव ततो हि मे॥ ५४॥
भवानेव हि मे दैत्य तेन दूतः प्रवेरितः।
त्वरता मृत्युलोकं तु गत्वा दानवपुंगव॥ ५५॥
अद्य तं भ्रातृहन्तारं दानवानां भयंकरम्।
अहत्वा न निवर्तिष्ये शपे सत्येन दानव॥ ५६॥
सूतं ततः समादिश्य रथं सज्जमचीकरत्।
समाश्वासयितुं पत्न्यः प्रविवेश पुनर्गृहान्॥ ५७॥
स तत्र ताभिः कृतमङ्गलस्तदा दितेः सुतस्ताश्च निरीक्ष्य सर्वशः।
जग्राह सर्वं रणयोग्यमुज्ज्वलं महाबलः शत्रुनिवारणक्षमम्॥ ५८॥

इति स्कन्दपुराणे चतुरुत्तरशततो ऽध्यायः॥ १०४॥

54b °रधिष्ठितः] R^{pc}, °रधिष्टितः R^{ac} **54c** मामा°] समा° R **55b** प्रवेरितः] प्रदेशितः R **55c** त्वरता मृत्युलोकं तु] त्वरतां मृत्युकालो यं R **56c** अहत्वा] आहत्वा R **56d** शपे सत्येन] शापसव्येन R **57b** रथं सज्जमचीकरत्] सज्जं रथमचीकरः R **57c** पत्न्यः] पत्नीं R^{pc}, पत्नी R^{ac} **57d** °र्गृहान्] °र्गृहम् R **58a** °मङ्गलस्तदा] °मङ्गलाभिर् R **58b** सुतस्ताश्च] R^{pc}, सुतन्ताश्च R^{ac} • सर्वशः] सर्व्वाः R **58c** सर्वं] शस्त्रं R **58d** °निवारणक्षमम्] °निवर्हणश्च R **Col.** इति स्कन्दपुराणे रेवाखण्डे चतुरुत्तरशताध्यायः R

54ab] मम तस्य वराहस्य चैत{चेतः A_4, चैतं A_7^{pc}, चैतः A_7^{ac}} सर्वैरधिष्ठि{°ष्टि° A_4A_7}तः **A** **54cd**] om. **A** **55b** दूतः प्रवेरितः] भूतः प्रचोदितः **A** **55c** त्वरता] त्वरितो **A** **55d** गत्वा दानवपुंगव] गं{गा° A_7}तुमिच्छति दानवः{°व A_3^{pc}} **A** **56d** शपे] A_7, शाप° A_3A_4 **57c** समाश्वास°] समाश्वाश° A_7^{pc}, समासाद° A_3A_4, समास्थाद° A_7^{ac} • पत्न्यः] पत्नीं **A** **57d** °र्गृहान्] °र्गृहं **A** **58b** °स्ताश्च] A_7, °स्ताञ्च A_3, °स्ताशु A_4 • निरीक्ष्य] A_3A_7, निरीक्ष A_4 **58d** महाबलः] A_3A_4, महाबलाः A_7 • शत्रु°] शस्त्र° **A** • °क्षमम्] °क्षमः A_3A_4, °क्षः A_7 **Col.** इति{इति श्री° A_7} स्कन्दपुराणे एकाशीतिसाहस्रयां संहिताया{इति स्कंद° A_4}मम्बिकाखण्डे ऽत्रि{ऽत्रे° A_3A_7}रुत्तरशतं **A**±

57(b^4, c^8) S_1

54b °रधिष्ठितः] $S_1R^{pc}A_3$Bh, °रधिष्टितः S_3 **54c** मामा°] S_3Bh (conj., in a note Bh suggests समा°), ममा° S_1 **54d** जय एव] S_1RBh, जयमेव S_3 **55b** प्रवेरितः] S_1S_3, – – – – Bh (conj.) **55d** °पुंगव] S_1RBh, °पुङ्गवः S_3 **56a** अद्य तं] S_3R**A**, यद्यहम् S_1, यदहं Bh (conj.?) **56d** शपे] A_7Bh (em.?), शपेत् S_1S_3 • दानव] S_1R**A**Bh, दाव S_3^{pc} (unmetrical), दान S_3^{ac} (unmetrical) **57a** Before this Bh adds सनत्कुमार उवाच। **57b** सज्जम°] $S_1S_3^{pc}$**A**Bh, सजम° S_3^{ac} • °चीकरत्] $S_1^{pc}S_3^{pc}$**A**Bh, °चीकरम् S_1^{ac}, °ची(तरं) S_3^{ac} **57c** °तुं पत्न्यः] S_3, °तुम्म(न्य) S_1^{pc}, °तुम्म(त्न्य) S_1^{ac}, °तुं पत्नीः Bh (em.) **57d** प्रविवेश] S_1S_3R**A**, स विवेश Bh (conj.) • °र्गृहान्] S_1Bh, °र्गृहात् S_3^{pc}, °र्गृहत् S_3^{ac} **58a** तत्र] $S_1S_3^{pc}$R**A**Bh, तत्रा S_3^{ac} **58b** °तेः सुतस्ताश्च] $S_3^{pc}R^{pc}A_7$, °तेस्सुतांस्तांश्च S_1, °तेः सुतास्ताश्च S_3^{ac}, °तेः सुतांस्तांश्च Bh • निरीक्ष्य सर्वशः] $S_3A_3A_7$Bh, निरीक्ष सर्वः S_1 **58c** जग्राह] S_3R**A**, गृहाण S_1Bh **58d** महाबलः] $S_3RA_3A_4$Bh, महाबलं S_1 • °क्षमम्] S_3Bh, °क्षममिति S_1 (इति part of col.) **Col.** ⊙ ॥ स्कन्दपुराणे विप्रचित्तिपातने आध्यायः १५९ (in letter numerals)॥ ⊙ S_1, ⊙ ॥ स्कन्दपुराणे नामाध्यायः १०६ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे विप्रचित्तिपातने चतुरुत्तरशततमोध्यायः Bh

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पञ्चोत्तरशततमो ऽध्यायः।

सनत्कुमार उवाच।
स धन्वी कवची भूत्वा बद्धगोधाङ्गुलित्रवान्।
बद्धपृष्ठेषुधी चैव शरी खड्गी महाबलः॥ १॥
हरिश्मश्रुश्चतुर्दंष्ट्रः शङ्कुकर्णो महाहनुः।
आजानुबाहुर्दीर्घाक्षो न्यग्रोधपरिमण्डलः॥ २॥
हस्तयोः पद्मशंखौ च चक्रमत्स्यौ च पादयोः।
दधानो जालहस्तश्च जालपादो ऽश्वमेहनः॥ ३॥
बालादित्यनिभाक्षश्च अञ्जनाचलसंनिभः।
स निर्ययौ तदा व्यास भृकुटीभूषिताननः॥ ४॥
द्वार्यपश्यच्च सूतेन रथं समुपकल्पितम्।
सहस्रनल्वमात्रं च हयैर्दिव्यैः समन्वितम्॥ ५॥
सहस्रैर्दशभिर्व्यास सर्वोपकरणान्वितम्।
खट्वाङ्गेन च संयुक्तं ध्वजेनादित्यवर्चसा॥ ६॥

1c ∘धी चैव] ∘धीश्चैव R **2**] om. R **3cd**] महामनुर्जनुपदो जलहस्तो महाबलः R **4a** बालादित्य∘] लोलादित्य∘ R **5a** द्वार्यपश्यच्च सूतेन] अवेदयत्तु स्नेहेन R **6a** ∘र्दशभि∘] ∘र्बहुभि∘ R **6cd**] खट्वाङ्गमुत्तमं युक्तं व्यजनं सूर्य्यवर्च्चसम् R

1c ∘पृष्ठेषु∘] A_3A_7, ∘पृष्टेषु∘ A_4 **1d** शरी खड्गी] शरांश्चर्म A_3A_7, शरां धर्म A_4 **2cd**] om. **A** **3b** ∘मत्स्यौ च] ∘मस्यै च{व A_3} **A** **3cd**] महाहनुर्जाल{∘नु∘ A_3, ∘न∘ A_4}पादो जाल{∘न∘ A_3A_4}हस्तः समेहलः **A** **4a** ∘निभाक्षश्च] ∘निभेक्षश्च **A** **4d** ∘भूषिता∘] ∘भीषिता∘ **A** **5a** द्वार्यपश्यच्च] दूरात्पश्य{∘त्यश्य∘ A_3, ∘त्पश्यं∘ A_4}ति **A** **6ab**] om. A_3, instead A_2 is used (f. 258^{r}). **6c** खट्वाङ्गेन] A_7, खट्टांगेन A_3A_4

Manuscripts available for this chapter: S_1 photos 4.4b (f. 162^{r}), 4.5a (f. 162^{v}), and 4.5b (f. 163^{r}); S_2 (from **20 d**^{8}) exposure 113 (f. 148^{r}); S_3 f. 162^{r}–163^{r}; R f. 178^{v}–179^{v} (lower left corner of f. 179 is cut off and lost in triangular shape); A_3 f. 106^{r}–107^{r}; A_4 f. 150^{r}–151^{r}; A_7 f. 150^{v}–151^{v}.
3(d^{8}) S_3 **4**(b^{1}–b^{4}) S_1 **5**(a^{1}) S_1 **6**(d^{6}–d^{8}) S_1

1b ∘गोधाङ्गुलि∘] S_3R**A**Bh, ∘गोङ्गुलि∘ S_1 (unmetrical) **1c** ∘पृष्ठेषु∘] S_1RA_3A_7Bh, ∘पृष्टेषु∘ S_3 • चैव] S_1**A**Bh, नैव S_3 **1d** खड्गी] RBh (em.?), खद्गी S_1S_3 **2a** ∘श्चतुर्दंष्ट्रः] **A**Bh, ∘र्चतुर्दंष्ट्र S_1, ∘श्चतुर्द्दंष्ट्रः S_3^{pc}, ∘श्चतुदंष्टः S_3^{ac} (unmetrical) **2b** ∘कर्णो] S_1**A**Bh, ∘कर्ण्णे S_3 • महाहनुः] **A**Bh, महाहनु S_1, महाबलः S_3 **2c** आजानु∘] S_3^{pc}Bh (em.?), अजानु∘ $S_1S_3^{ac}$ • ∘बाहुर्] S_1 Bh, ∘बाहु∘ S_3 **3a** हस्तयोः] S_3^{pc}R**A**Bh, हस्तयो $S_1S_3^{ac}$ • ∘शङ्खौ] S_1R**A**Bh, ∘शंखे S_3 **3b** ∘मत्स्यौ च] S_3RBh (em.?), ∘मत्स्योश्च S_1 **3cd** दधानो जालहस्तश्च जालपादो] S_1Bh, महाहनुजालहस्तजालपादो S_3^{pc} (unmetrical), महाहनुजलहस्तजलपादो S_3^{ac} (unmetrical) **3d** ऽश्वमेहनः] S_3, न्धमेहनः S_1, ल्पमेहनः Bh (conj.?) **4a** बालादित्य∘] **A**Bh, बालादित्या∘ S_1, लोलादित्य∘ S_3^{pc}, लोलदित्य∘ S_3^{ac} **4b** ∘संनिभः] $S_1S_3^{pc}$R**A**Bh, ∘सनिभः S_3^{ac} (unmetrical) **4d** ∘भूषिता∘] S_1R Bh, ∘दूषिता∘ S_3 **5a** ∘पश्यच्च] S_1Bh, ∘पश्य च S_3 **5b** रथं] S_1R**A**Bh, रथ S_3 (unmetrical) **5c** ∘मात्रं च] S_3R**A**Bh, ∘मात्थञ्च S_1 **6a** ∘स्रैर्दशभिर्] $S_1S_3^{pc}$**A**Bh, ∘स्रै दशभि S_3^{ac}

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आरुरोह जयेत्युक्तो दानवैर्बहुभिस्तदा।
दिवाकरो रथं यद्वद्गगवांस्तेजसां पतिः॥ ७॥
विबभौ स तदारूढो रथस्थो दितिनन्दनः।
सौवर्णे भाजने यद्वदिन्द्रनीलं समर्पितम्॥ ८॥
किरीटं त्वाबभौ तस्य शिरःस्थं सुमहाद्युति।
यथाञ्जनगिरेः शृङ्गे दावाग्निः समवस्थितः॥ ९॥
संचोदयच्च यन्तारं स दैत्यो गमनं प्रति।
यथातुरतरं व्यास व्याधिर्वै मरणं प्रति॥ १०॥
यन्ता प्रचोदितस्तेन तस्याश्वान्संप्रचोदयत्।
धात्रा प्रचोदितो यद्वज्जीवितानि नृणां यमः॥ ११॥
जवनास्ते तदा जैत्रमूहुस्तं स्यन्दनं हयाः।
धर्माधर्मौ नरं यद्वन्मृतं संयमनं प्रति॥ १२॥
तस्य पार्श्वे ऽभवद्व्यास विप्रचित्तिरवस्थितः।
केतोरिव यथा व्योम्नि प्रतिकेतुरवस्थितः॥ १३॥

7a जयेत्युक्तो] हयैर्युक्तो R **8a** तदारूढो] तदारूपै R **9a** किरीटं त्वा°] किरी+ट+सु R **9cd** शृङ्गे दावाग्निः समवस्थितः] शृङ्गं दावानलमवस्थितम् R **10c–12d**] om. R **13cd**] R has this after 15d. **13c** यथा व्योम्नि] यथान्यो हि R

7a °त्युक्तो] °त्युत्का **A** **7b** °स्तदा] °स्तथा **A** **8ab**] Instead of this, **A** has 13a and 15d. **8c** भाजने] $A_4A_7A_2$ (f. 258[r]), om. A_3 (unmetrical) **8d** °नीलं समर्पितम्] °नीलसमन्वितं **A** **9a** त्वा°] चा° **A** • तस्य] यस्य **A** **9b** शिरःस्थं सु°] शिरःसंस्थं **A** **9c** °गिरेः शृङ्गे] °गिरेर्मध्ये **A** **9d** दावाग्निः] A_4A_7, दावाग्नि A_3 • समवस्थितः] समुपस्थितः **A** **10a** सं°] स **A** **10b** गमनं] A_3A_4, समरं A_7 **10c–12d**] om. **A** **13a**] **A** has this instead of 8a and repeats it here. **13b**] om. **A** **13cd**] **A** has this after 15d. **13d** °रवस्थितः] °रिव स्थितः **A**

7(b^6)⟨b^7⟩(b^8)⟨c^1–c^4⟩(c^5–c^6, d^1, d^4–d^7) S_1 **8**(a^1–a^3)⟨a^4⟩(a^5, a^7–a^8, b^3–b^5, c^3) S_1 **9**(a^4, d^8) S_1 **10**(a^5–a^8)⟨b^1–b^8⟩ S_1 **13**(c^1) S_1, (b^1–b^2) S_3

7a °त्युक्तो] S_3Bh (em.), °त्युक्ता S_1 **7b** दानवैर्] S_1R**A**Bh, दानवै S_3 **7c** रथं] $S_1S_3^{pc}$R**A**Bh, रथ S_3^{ac} (unmetrical) **7d** °सां पतिः] S_3^{pc}R**A**Bh, (°साम्प)तिम् S_1, °सां प्रति S_3^{ac} **8b** रथस्थो] S_3R, रथ⌣ S_1 (last akṣara has subscript थ्), रथं तं Bh (conj.?) **8c** सौवर्णे] S_1R**A**Bh, सौवर्ण्ण° S_3 **8d** °दिन्द्रनीलं] RBh (em.?), °दिन्द्रनील° S_1S_3 **9a** किरीटं त्वा°] S_1^{ac}?, किरी-ट(ञ्चा°) S_1^{pc}, किरीट त्वा° S_3, किरीटस्त्वा° Bh (em.?) **9b** शिरःस्थं] S_1R, शिरस्थ S_3, शिरस्थः Bh (em.?) • °महाद्युति] R**A**, °महाद्युतिः S_1S_3Bh **9c** यथाञ्जन°] S_1R**A**Bh, यथाजन° S_3 • °गिरेः] S_3RBh (em.?), °गृहे S_1 **9d** दावाग्निः] A_4A_7Bh (em.?), दावाग्नि S_1S_3 **10a** संचोदयच्च] S_1RBh, अचोदय च S_3 **10c–12d**] (S_3), om. S_1Bh **10d** व्याधिर्] em., व्याधि S_3 **11ab** °स्तेन तस्या°] em., °स्तेनस्तस्या° S_3 **11b** °चोदयत्] em., °चोदयन् S_3 **11cd** यद्वज्जी°] S_3^{pc}, यद्व जी° S_3^{ac} **11d** नृणां] S_3^{pc}, तृणं S_3^{ac} **12b** °मूहुस्तं] em., °मुहुस्तं S_3 • हयाः] S_3^{pc}, हया S_3^{ac} **12c** °धर्मौ नरं] S_3^{pc}, °धर्मो नर S_3^{ac} (unmetrical) • यद्वन्] em., यद्व S_3 **12d** संयमनं] conj., संयनं S_3 (unmetrical) **13cd**] Bh conjectures the relocation of these two pādas here, while S_1 and S_3 have it after 15d.

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शङ्खभेरीमृदङ्गैश्च मुरजैर्वेणुभिस्तथा।
वाद्यमानैर्ययौ राजा हिरण्याक्षो ऽश्मकात्पुरात्॥ १४॥
अग्रतः पृष्ठतश्चैव पार्श्वयोरुभयोरपि।
जग्मुः सर्वे ऽसुरा व्यास भास्करस्य यथा ग्रहाः॥ १५॥
निर्गच्छमानः स्वपुराच्छकुन्तान्भयशंसिनः।
अपश्यद्व्यास दैत्येन्द्रो न च तानकरोद्धृदि॥ १६॥
अच्छिनत्तस्य पन्थानं भुजंगः कृष्णदेहवान्।
गृध्रश्च रक्तवक्त्रो ऽस्य निलिल्ये ध्वजमूर्धनि॥ १७॥
गृध्रश्चक्रायते चास्य रथोपरि च गच्छतः।
ध्वजश्चाभज्यत महान्रथस्य सुमहाप्रभः॥ १८॥
वामं चाङ्गं स्फुरत्यस्य शरीरस्य मुहुर्मुहुः।
हेषन्ते न हया दीना हस्तिनो विमदाभवन्॥ १९॥

14c राजा] दैत्यो R **14d** °क्षो ऽश्मकात्] °क्षः स्वकात् R **15d** After this R has 13cd. **16ab** °पुराच्छकुन्तान्] °पुराद्यात्रायां R **16c–18d**] om. R **19c** न हया दीना] च हयादीनि R **19d** °दाभवन्] °दा ब⏑ः R

14a–15c] om. **A** **15d**] **A** has this instead of 8b and repeats it here. • After this **A** has 13cd. **16ab** °पुराच्छकुन्तान्] °पुरात् शत्रू{°त्रु° A_4, °क्रू° A_7}णां **A** **16d** °करोद्धृदि] A_3A_7, °करो हृदि A_4 **17b** भुजंगः] भुजगः A_3A_4, भजगः A_7 **17c** °वक्त्रो] °वह्नो A_3A_4, °वर्णो A_7 **17d** निलिल्ये] विनिन्ये A_3A_7, विनित्ये A_4 **18a** गृध्रश्चक्रायते] गृध्रो वत्रायते{वन्द्रामते A_7} **A** **18cd**] तक्षतेव{च A_4} ध्वजो मूलाद्रथस्य तु महाप्रभुः **A** **19cd**] om. **A**

17(d^2–d^3) S_3 **18**(b^8) S_1 **19**(d^8) R

14b मुरजैर्] S_1RBh, मुरजै S_3 • °स्तथा] $S_1^{ac}S_3$RBh, °स्तदा S_1^{pc} **14c** वाद्यमानैर्] S_3RBh (em.?), वाद्यमाने S_1^{pc}, वाद्यामाने S_1^{ac} **14d** °क्षो ऽश्मकात्] em. Bh (silently), °क्षो श्मका S_1, °क्षः स्वकात् S_3 **15a** अग्रतः] S_3RBh (em.?), अग्रत S_1 (unmetrical) • पृष्ठत°] S_1RBh, पृष्टत° S_3 **15b** पार्श्वयो°] S_1RBh, पाश्वयो° S_3 **15d** After this S_1 and S_3 have 13cd. **16a** °मानः स्व°] S_1S_3R**A**, °मानश्च Bh (conj.?) **16ab** °पुराच्छकुन्तान्भय°] S_3^{pc}Bh (conj.?), °पुरा शकुन्तभ+⟨व⟩य+° S_1, °पुच्छकुन्तां भय° S_3^{ac} (unmetrical) **16d** °करोद्धृदि] $S_3^{pc}A_3A_7$Bh, °करो-द्धृति S_1, °करेद्धृदि S_3^{ac} **17a** अच्छिनत्त°] **A**, आच्छिन्नत्त° S_1, अच्छिन्नत्त° S_3, आच्छिनत्त° Bh (em.?) • पन्थानं] S_3**A**Bh, पुच्छानम् S_1 **17b** भुजंगः] S_1Bh, भुजगः S_3 **17c** रक्त°] $S_1^{pc}S_3$**A**Bh, रक्न° S_1^{ac} • °वक्त्रो ऽस्य] S_3^{pc}Bh (em.?), °वक्त्रोश्च S_1, °वक्तो स्य S_3^{ac} **17d** निलिल्ये] $S_1S_3^{ac}$Bh, नि(शिश्य) S_3^{pc} **18a** गृध्रश्चक्रायते] em. Bh (silently), गृद्ध चकायते S_1, गृद्ध चक्रायते S_3 **18b** रथोपरि च] S_3**A**, यथोपरि च S_1, रथस्योपरि Bh (conj.) **18c** °श्चाभज्यत] S_1Bh, °श्च भज्यत S_3 • महान्] S_3Bh (em.?), महा° S_1 **19a** वामं चाङ्गं] R**A**Bh, वामं वाङ्गं S_1, वामं चागं S_3^{pc}, वाम चाग S_3^{ac} • स्फुरत्यस्य] S_1^{pc}R**A**Bh, स्फुर(न्त)स्य S_1^{ac}, स्फुरत्तस्य S_3 **19c** न] S_1Bh, च S_3 • दीना] em. Bh (silently), दीनां S_1, दीनं S_3 **19d** °दाभवन्] em. Bh (silently), °दाभवत् S_1, °दा बभुः S_3

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एतांश्चान्यांश्च सुबहून्स दैत्यो मुनिसत्तम।
अवेक्षत निमित्तानि भयदान्यात्मनो ऽसकृत्॥ २०॥
नातिदूरे स निर्गम्य नगरस्य मृगेश्वरम्।
अपश्यद्दानवः संख्ये युध्यमानमभीतवत्॥ २१॥
सो ऽपि दैत्यवरः श्रीमान्क्रोधात्संरक्तलोचनः।
विस्फारयन्महाचापं रथेनाभ्यपतद्बली॥ २२॥
वराहो ऽपि महाबाहुर्विद्राव्य दितिनन्दनान्।
सुवर्णाक्षं प्रति रुषा वेगेनैवाभ्यधावत॥ २३॥
तस्यापतत एवाशु दानवः सुमहाबलः।
सर्वसंधिषु तीक्ष्णाग्रांश्चखान सुबहूञ्छरान्॥ २४॥
सायकैस्तैर्विनिर्भिन्नः सर्वसंधिषु सुव्रत।
न चचाल मृगेन्द्रो ऽसौ विष्टब्धः समतिष्ठत॥ २५॥

20c अवेक्षत] अवैक्षत R **20d** भयदान्यात्मनो ऽसकृत्] भयदास्त्रासिनो ऽभवन् R **21a** स] च R **21b** नगरस्य] नगरे स R **22b** क्रोधात्सं॰] क्रोधसं॰ R **22c** ॰न्महाचापं] ॰न्महच्चापं R **22d** रथेनाभ्य॰] रथेनास्या॰ R **23b** ॰र्विद्राव्य दितिनन्दनान्] ॰र्विदित्वा दितिनन्दनम् R **24cd**] om. R **25ab** ॰निर्भिन्नः सर्वसन्धिषु] ॰भिन्नस्तु स सिद्धैरिर R

20a एतांश्चा॰] A_4A_7, एतां चा॰ A_3 • सुबहून्] A_4A_7, सुबहुन् A_3 **20b** ॰सत्तम] A_4A_7, ॰सत्तमः A_3 **20c** अवेक्षत] अवैक्षत **A** **20d** ॰नो ऽसकृत्] ॰नः सकृत् **A** **21a** नातिदूरे स] स्यन्दनेनाभि॰ **A** **21b** नगरस्य] नगरात्स **A** • मृगेश्वरम्] A_3A_7, मृगेश्वरः A_4 **22c** ॰न्महाचापं] ॰न्महच्चापं **A** **23b** ॰र्विद्राव्य दितिनन्दनान्] ॰र्विदित्वा दितिनन्दनं **A** **23c** रुषा] स च **A** **24a** एवाशु] एवासौ **A** **24b** सुमहाबलः] क्रोधमूर्छितः **A** **24cd** ॰ग्रांश्चखान सु॰] ॰ग्रान् निचखान **A** **25a** ॰निर्भिन्नः] A_3A_7, ॰निभिन्नः A_4 (unmetrical) **25b** सुव्रत] A_3A_7, मुव्रत A_4 **25d** विष्टब्धः] A_3A_7, विष्टध्वः A_4 • समतिष्ठत] समपद्यत **A**

20$\langle \leftarrow a^1–d^7 \rangle (d^8)$ S_2 **21**$(b^3–b^5)$ S_1 **22**$\langle c^1–c^3 \rangle (c^4)$ R **23**$(a^6–a^7)$ S_1, $(a^7–b^1, b^3, d^3–d^8)$ S_2 **24**$\langle a^1 \rangle (a^2) \langle a^3–a^6 \rangle (a^7–a^8)$ S_2 **25**$\langle a^1 \rangle (a^2–a^4, c^8)$ S_1, $\langle c^1–c^7 \rangle$ R

20a एतांश्चान्यांश्च] $S_3RA_4A_7$, एतांस्यान्यांश्च S_1, एतान्यन्यानि Bh (conj.) **20ab** सुबहून्स] $S_1RA_4A_7$, सुबहू स S_3, च बहूनि Bh (conj.) **20b** ॰सत्तम] $S_1RA_4A_7$Bh, ॰सत्तमः S_3 **20c** अवेक्षत नि॰] S_3, अवेक्षतन्नि॰ S_1, सोवैक्षत नि॰ Bh (conj.) **20d** भयदान्या॰] S_3**A**Bh, भयदाना॰ S_1 **21a** नाति॰] S_2S_3RBh, तानि S_1 • निर्गम्य] S_2S_3R**A**, निर्ग्गत्य S_1, निर्गत्य Bh **21b** मृगेश्वरम्] $S_1RA_3A_7$Bh, महेश्वरम् S_2, महेश्वरं S_3 **21c** अपश्यद्दानवः] R**A**Bh, अपश्यद्दानवो S_1S_2, अपश्य दानवो S_3 • संख्ये] S_3R**A**Bh, संखे S_1, सखे S_2 (unmetrical, anusvāra possibly lost) **22a** श्रीमान्] S_1R**A**Bh, श्रीमा S_2S_3 **22b** क्रोधात्सं॰] S_2**A**, क्रोधसं॰ S_1Bh, क्रोधात्स S_3 (unmetrical) **22c** ॰स्फारयन्म॰] S_2S_3**A**Bh, ॰स्फारयम्म॰ S_1 **22d** रथेनाभ्यपत॰] S_2S_3**A**Bh, रथे चाभ्यद्रव॰ S_1 **23a** महाबाहुर्] S_2R**A**Bh, म(हाबा)हु S_1, महाबाहु S_3 **23b** ॰द्राव्य] $S_1S_2^{pc}S_3$Bh, ॰द्या(व्य) S_2^{ac} • ॰नन्दनान्] S_3Bh (em.?), ॰नन्दनात् S_1, ॰नन्दनाम् S_2 **23c** सुवर्णाक्षं] $S_1S_2S_3^{pc}$R**A**Bh, सुवर्ण्णाक्ष S_3^{ac} **24ab** एवाशु दा॰] S_1S_3RBh, –(वाशु)द्दा॰ S_2 (tops lost) **24c** ॰सन्धिषु तीक्ष्णा॰] S_2S_3**A**Bh, ॰सन्धिप्रतीक्षा॰ S_1 **24cd** ॰ग्रांश्चखान सु॰] S_2, ॰ग्रं दानवस्सु॰ S_1, ॰ग्राश्चखान सु॰ S_3, ॰ग्रान्निचखान Bh **24d** ॰बहूञ्छरान्] S_1**A**Bh, ॰बहून्छरान् S_2^{pc}, ॰बहून्छिरान् S_2^{ac}, ॰बहून्थरान् S_3^{pc}, ॰बहून्थिरान् S_3^{ac} **25a** ॰कैस्तैर्वि॰] $S_1S_3^{pc}$R**A**Bh, ॰कैस्त्रैर्वि॰ S_2, ॰कैस्तै वि॰ S_3^{ac} • ॰निर्भिन्नः] $S_1S_2^{pc}A_3A_7$Bh, ॰निर्भिन्न $S_2^{ac}S_3^{pc}$, ॰निभिन्न S_3^{ac} (unmetrical) **25b** सुव्रत] $S_2^{pc}RA_3A_7$Bh, सुब्रत S_1, सुव्रतः $S_2^{ac}S_3$ **25d** विष्टब्धः] $S_2RA_3A_7$Bh, विष्टब्ध S_1, विष्ठब्धः S_3 • ॰तिष्ठत] S_1S_2RBh, ॰तिष्टत S_3

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तं स्तम्भितं तदा व्यास दृष्ट्वा देवा महाबलम्।
विशल्यकरणैर्मन्त्रैर्विशल्यमभिचक्रिरे॥ २६॥
स विशल्यस्तदा देवैः कृतो मृगपतिर्महान्।
पुनर्वेगं महत्कृत्वा जगाम दितिजं प्रति॥ २७॥
स वध्यमानो बहुभिः शरैर्मृगपतिर्महान्।
दैत्येन्द्ररथमासाद्य इयेष रथमव्ययः॥ २८॥
ग्रहीतुं नादयन्व्यास बहुधा विश्वरूपधृक्।
यन्ता च मण्डलं कृत्वा भ्रामयामास तं रथम्॥ २९॥
प्रसारितकरं दैत्यो मृगं तं सुमहाबलम्।
बबन्धास्त्रेण नागानां स बद्धो न्यपतद्भुवि॥ ३०॥
पतितं तं च दैत्येन्द्रा विविधायुधपाणयः।
विजघ्नुर्भृशमायस्ता बहुधा क्रोधमूर्छिताः॥ ३१॥
तं बद्धं वध्यमानं च पतितं नन्दिवर्धनम्।
गरुत्मान्भुजगेन्द्रेभ्यः क्षिप्रमेव व्यमोचयत्॥ ३२॥

26a स्तम्भितं] कुण्ठितं R **27c** महत्कृत्वा] स कृत्वा तु R **27d** दितिजं प्रति] दितिजा··· R **28c** °मासाद्य] °मास्थाय R **28d** °मव्ययः] °मन्यदा R **29a** °न्व्यास] °न् सर्वं R **30a** °करं] °करो R **31b** °पाणयः] °वर्षिणः R **31c** विजघ्नु°] निजघ्नु° R • °मायस्ता] °मास्थाय R **31d** बहुधा] चक्षुषा R **32c** °न्भुजगेन्द्रेभ्यः] °न् भुजगेन्द्रांश्च R

26b देवा] देवं **A** **26cd** °र्मन्त्रैर्विशल्य°] A_3A_7, °र्मत्रैर्विशल° A_4 (unmetrical) **28**] om. **A** **29a** ग्रहीतुं] A_7, गृहीतं A_3, गृहीतुं A_4 **29c** यन्ता च] यत्नतो **A** **30d** स बद्धो] A_4, सबन्धो A_3A_7 **31c** विजघ्नु°] निजघ्नु° **A** • °मायस्ता] A_3, °मायस्था A_4A_7 **32a** बद्धं] सुरा A_3A_7, शूरा A_4 **32c** गरुत्मान्] A_3A_7, गरुत्वान् A_4

27(b^8) S_2, ⟨d^7–d^8→⟩ R **28**(a^1, a^5) S_1, ⟨←a^1–a^7⟩ R **30**(b^3, d^5–d^8) S_1, ⟨b^5–c^7⟩(c^8) R **32**(d^5) S_1, ⟨d^2–d^8→⟩ R

26a स्तम्भितं] S_2S_3**A**Bh, स्तम्भिदन् S_1 **26c** °करणैर्मन्त्रैर्] $S_2RA_3A_7$Bh, °करणैर्मन्त्रं S_1, °करणै मन्त्रै S_3 **26d** °शल्यमभि°] $S_2S_3RA_3A_7$Bh, °शल्य स वि° S_1 **27a** स विशल्य°] S_2S_3R**A**Bh, सेवैशल्य° S_1 • देवैः] S_1R**A**Bh, देवै S_2S_3 **27c** पुनर्] S_1S_2R**A**Bh, पुन S_3 • महत्] S_1S_2 **A**Bh, महा S_3 **28a** वध्यमानो] S_2S_3Bh, बद्ध्यमा(नो) S_1 **28ab** °भिः शरैर्मृगपतिर्] S_1S_2RBh, °भि शरै मृगपति S_3 (unmetrical) **28c** दैत्येन्द्र°] S_2S_3RBh, दैत्येन S_1 **28d** इयेष] S_2S_3RBh, ईषेष S_1 • °मव्ययः] S_1Bh, °मव्ययम् S_2S_3 **29a** °तुं नादयन्] $S_2S_3RA_4A_7$Bh, °तुन्नादयद् S_1 **29c** यन्ता] S_2S_3RBh, मन्ता S_1 **31c** विजघ्नुर्] $S_1S_2^{pc}$Bh, विजघ्नु $S_2^{ac}S_3$ **31d** °मूर्छिताः] S_2^{pc}R**A**Bh, °मूर्च्छिता $S_1S_2^{ac}S_3$ **32a** तं बद्धं वध्यमानं च] S_2RBh, तम्बद्ध्यम्वद्ध्यमानाञ्च S_1, तं बद्ध वद्ध्यमानं च S_3 **32c** गरुत्मान्] $S_1S_2^{pc}RA_3A_7$Bh, गरुत्मा $S_2^{ac}S_3$ **32d** °मेव व्य°] S_2S_3**A**Bh, °मेत(द्ध्य°) S_1 (upper part of द्ध्य lost)

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मुक्तश्च स तदोत्पत्य द्रावयाणो दितेः सुतान्।
हिरण्याक्षरथं तूर्णमभ्यधावन्महायशाः॥ ३३॥
तं धावन्तं पुनर्दैत्यः शरेणानतपर्वणा।
विव्याध हृदये व्यास नर्दमानो यथाम्बुदः॥ ३४॥
मृगेश्वरश्च भिन्नो ऽसौ हृदये मोहमास्थितः।
पपात भूमौ निर्वृत्ते शक्रध्वज इवोत्सवे॥ ३५॥
ततो हाहाकृतं सर्वैः समूढैर्देवपुंगवैः।
ऋषयस्तुष्टुवुश्चैनं भास्करश्चाप्रभो ऽभवत्॥ ३६॥
अथ सो ऽप्यायितस्तत्र ऋषिभिर्ब्रह्मवित्तमैः।
प्रतिलभ्य तदा संज्ञामिदं वचनमब्रवीत्॥ ३७॥
आप्याययध्वं मां क्षिप्रं मूढो ऽहं सर्वशः सुराः।
नाल्पवीर्येण शक्यो ऽयं दैत्यो योधयितुं रणे॥ ३८॥
ततस्ते देवताः सर्वे ऋषयश्च तपोधनाः।
तपसा स्वेन तं देवं सर्व एवाभ्यपूरयन्॥ ३९॥

33b द्रावयाणो दितेः सुतान्] द्रावयानो दिशश्च तान् R **33d** °न्महायशाः] °न्महौजसा R **34a** तं धावन्तं पुनर्दैत्यः] तमायान्तं रणद्दैत्यः R **35a** मृगेश्वरश्च] मृगेश्वरस्य R **35b** हृदये] हृदयं R **36b** समूढै°] संमूढै° R **36c** ऋषयस्तु°] भाषयंस्तु° R **36d** °रश्चाप्रभो] °रः सुप्रप्रभो R^{pc} (unmetrical), °र अप्रप्रभो R^{ac} (unmetrical) **37ab**] om. R **37c** तदा] ततः R **38a** मां क्षिप्रं] क्षिप्रं मां R **39a** ततस्ते] ततश्च R **39c** तपसा स्वेन] बलैश्चैव हि R **39d** °पूरयन्] °पूजयत् R

33b द्रावयाणो] द्रावयानो **A** **34a** पुनर्दैत्यः] पुनर्दैत्यं A_7, महादैत्यः A_3A_4 **35c** निर्वृत्ते] A_4A_7, निर्वृते A_3 (unmetrical) **35d–37a**] om. **A** **37b** °वित्तमैः] °सत्तम A_3, °सत्तमः A_4A_7 **37c** प्रतिलभ्य] प्रतिपद्य **A** **38a** आप्याययध्वं] आप्याययत A_3, आप्यापयत A_4, आप्याययतु A_7 **38b** मूढो ऽहं] मृतो यं A_3A_4, मृगो यं A_7 **38c** ऽयं] A_3, हं A_4A_7 **39d** °पूरयन्] A_7, °पूरयत् A_3, °पूरन् A_4 (unmetrical)

33(b^6–b^8) S_1, ⟨←a^1–a^6⟩(a^7) R **35**⟨c^1–d^6⟩(d^7) R **36**(d^8) S_1 **38**(c^8) S_1, ⟨c^6–d^8⟩ R

33a स तदोत्पत्य] **A**Bh, पतततोत्पत्य S_1 (unmetrical), स तदोत्पत्या S_2S_3 **33b** द्रावयाणो] em. Bh (silently), द्रावयानो $S_1S_2S_3$ • दितेः सुतान्] S_2S_3**A**Bh, दि(ते सुता)म् S_1 **33cd** °रथं तूर्णम°] S_3R**A**Bh, °रथ⟨(र्ण)⟩+न्तु+र्णम° S_1, °रथन्तूर्ण्णं म° S_2 **33d** °भ्यधावन्] S_2S_3R**A**Bh, °भ्यथावन् S_1 **34a** पुनर्दैत्यः] $S_1S_2^{pc}$Bh, पुनर्द्दैत्य S_2^{ac}, पुन दैत्य S_3 (unmetrical) **34b** °णा-नतपर्वणा] S_2S_3R**A**Bh, °ण{°णा° S_1^{ac}} नतपर्वणाः S_1 **34c** व्यास] $S_1S_2^{pc}S_3$R**A**Bh, (ध्या)स S_2^{ac} **34d** नर्दमानो] S_2S_3R**A**Bh, नदम्बानो S_1 **35a** °श्च भिन्नो] S_2**A**Bh, °गतिर्यो S_1, °श्च भिनो S_3 (unmetrical) **35b** °मास्थितः] $S_1^{pc}S_2S_3$R**A**Bh, °मास्थित S_1^{ac} **35c** पपात] S_2S_3**A**Bh, आपात S_1 • निर्वृत्ते] $S_1S_2A_4A_7$Bh, निवृत्ते S_3 **36a** °कृतं] S_1RBh, °कृतः S_2S_3 **36ab** सर्वैः समूढै-र्देव°] conj., सर्वे मम दैत्येव S_1, सर्वैस्समूहैर्द्देव° S_2, सर्वै समूहै देव° S_3, सर्वैः समेतैर्देव° Bh (conj.) **36c** °स्तुष्टुवु°] S_1S_2RBh, °स्तुष्टवु° S_3 • °श्चैनं] S_2^{ac}RBh, °श्चैव $S_1S_3^{ac}$, °श्चैन $S_2^{pc}S_3^{pc}$ **37a** अथ सो] S_2S_3Bh, अथासौ S_1 **37b** ऋषिभिर्] S_2**A**Bh, ऋषिभिः S_1, ऋषिभि S_3 **38a** मां] $S_2S_3^{pc}$**A**Bh, मा $S_1S_3^{ac}$ **38d** योधयितुं] S_1S_2**A**Bh, योधयितु S_3 (unmetrical) **39a** देवताः] R**A**, देवता $S_1S_2S_3$, दैवतास् Bh (em.) **39c** स्वेन] $S_1S_3^{pc}$**A**Bh, सेन $S_2S_3^{ac}$ **39d** °पूरयन्] S_1A_7Bh, °पूजयत् S_2S_3

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तस्य त्वाप्याय्यमानस्य ऋषिभिर्देवतैश्च ह ।
बभौ रूपं युगान्ताग्निकालमृत्युसमप्रभम् ॥ ४० ॥
स दीप्यमानो विबभौ महात्मा देवैश्च सर्वै ऋषिभिः स्तुतश्च ।
दीप्तस्तदा भास्करसप्तकल्पो लोकान्दहिष्यन्निव देवदेवः ॥ ४१ ॥

इति स्कन्दपुराणे पञ्चोत्तरशततो ऽध्यायः ॥ १०५ ॥

40a तस्य त्वाप्याय्यमानस्य] स तदाप्यायमानश्च R **40b** °र्देवतैश्च ह] °र्देवतैः सह R **40c** रूपं युगान्ताग्नि°] युगान्ताग्निनिभः R **40d** °प्रभम्] °प्रभः R **41a** स दीप्यमानो] संदीप्य··· R **41c** दीप्तस्तदा] दीप्तो यथा R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

40a त्वाप्याय्यमानस्य] त्वापूर्य्यमानस्य A_7, द्वापूर्यमाणस्य A_3A_4 **40b** °र्देवतैश्च ह] °र्दै{°र्दे° A_7}वतैः सह **A** **40c** युगान्ताग्नि°] युगान्ते पि **A** **40d** °मृत्युसम°] °मृत्युय{°र्य° A_7}म° **A** **41a** महात्मा] वराहो **A** **41b** सर्वै ऋषि°] A_4, सर्वैर्ऋषि° A_3A_7 • स्तुतश्च] A_3A_4, स्तुताश्च A_7 **41c** दीप्तस्तदा] दीप्तो यथा **A** **41d** °न्दहिष्यन्निव] $A_4A_7^{pc}$, °न्दहिष्यनिव $A_3A_7^{ac}$ (unmetrical) **Col.** इति स्कन्दपुराणे एकाशीतिसाहस्रयां संहिताया{इति स्कंद° A_4}मम्बिकाखण्डे चत्वार्यधिकशततमो{°शतो A_7} ध्यायः **A**

41⟨a^4–a^{11}⟩(b^1–b^2) R

40a त्वाप्याय्यमानस्य] S_2S_3, त्वाप्यायमानस्य S_1Bh **40b** °भिर्देवतैश्च] S_1S_2, °भि देव+तै+श्च S_3, °भिर्दैवतैश्च Bh (em.) **41a** दीप्यमानो] S_1S_2**A**Bh, दीप्यमाने S_3 **41b** सर्वै ऋषि°] $S_1S_2S_3$RA_4, सर्वैर्ऋषि° Bh • स्तुतश्च] S_2S_3RA_3A_4Bh, स्तुतैश्च S_1 **41c** भास्कर°] $S_1S_2S_3^{pc}$R**A**Bh, भास्क° S_3^{ac} (unmetrical) • °कल्पो] S_1R**A**Bh, °कल्प+ः+। S_2, °कल्प S_3 **41d** °न्दहिष्यन्निव] S_1S_2R$A_4A_7^{pc}$Bh, °न्दहिष्यन्तिव S_3 • देवदेवः] R**A**Bh, देवदेवेति $S_1S_2S_3$ (इति part of col.) **Col.** ⊙ ॥ स्कन्दपुराणे वराहाप्यायने आध्यायः १६० (in letter numerals) ॥ ⊙ S_1, स्कन्दपुराणे पञ्चोत्तरशतो ध्याय S_2, ⊙ ॥ स्कन्दपुराणे नामाध्यायः १०७ (in letter numerals) ॥ ⊙ S_3

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षडुत्तरशततो ऽध्यायः ।

सनत्कुमार उवाच ।
स तथाप्यायितो देवो बलवान्भास्करद्युतिः ।
चित्रं बहु च शीघ्रं च मण्डलानि परिभ्रमत् ॥ १ ॥
प्लुतादि सिंहवत्कृत्वा अवलोकयतासकृत् ।
पृष्ठतश्चाग्रतश्चापि पुनर्गजवदाचरत् ॥ २ ॥
पुनर्व्यात्ताननो भूत्वा शस्त्राणि ग्रसते रिपोः ।
पुनर्वृक्षैः शिलाभिश्च दानवान्स न्यसूदयत् ॥ ३ ॥
पुनराकाशगो भूत्वा पक्षिराडिव सो ऽभ्रमत् ।
पुनर्जहास संक्रुद्ध अशनीपातसंनिभम् ।
पुनश्च सूक्ष्ममात्मानं कृत्वा तस्थावथाग्रतः ॥ ४ ॥

1c बहु च शीघ्रं च] बहुरुचः शीघ्रं R **1d** ॰भ्रमत्] ॰भ्रमन् R **2d** पुनर्गजवदाचरत्] मण्डलानि चकार सः R **3b** शस्त्राणि ग्रसते] अस्त्राणि ग्रसतो R **3c** ॰र्वृक्षैः] ॰र्वृक्षै R (visarga possibly lost) **3d** न्यसूदयत्] निवर्त्तयत् R **4cd** ॰क्रुद्ध अ॰] ॰क्रुद्धो अ॰ R **4d** ॰संनिभम्] ॰सन्निभः R **4f** तस्थावथाग्रतः] तस्थौ पुनश्च सः R

1c चित्रं बहु च] चित्र{॰क्र॰ A_3}वर्णश्च **A** **1d** ॰भ्रमत्] ॰भ्रमन् **A** **2a** प्लुतादि] प्लुतानि **A** **2c** पृष्ठत॰] A_7, पृष्टत॰ A_3A_4 **2d** ॰दाचरत्] ॰दाचरन् **A** **3b** ग्रसते रिपोः] श्व{स्व॰ A_3, ष्व॰ A_4}सते हि सः **A** **3d** दानवान्स न्यसूदयत्] दानवास्त्राण्यचूर्णयत् **A** **4b** सो ऽभ्रमत्] चो{वो॰ A_4}ड्भ्रमन् **A** **4cd** ॰क्रुद्ध अशनीपातसंनिभम्] ॰क्रुद्धो अशनिप्रतिमस्वनं{॰मं A_7} **A** **4e** पुनश्च सूक्ष्ममा॰] पुनः सूक्ष्म{॰क्ष॰ A_3}मिवा॰ **A** **4f** तस्थावथा॰] तस्थौ तद॰ **A**

Manuscripts available for this chapter: S_1 photos 4.5b (f. 163^r), 4.6a (f. 163^v, largely retraced), 4.7b (f. 164^r, largely retraced) and 4.8a (f. 164^v); S_2 exposures 113–114b (f. 148^r–149^r); S_3 f. 163^r–164^r; R f. 179^v–180^v (lower left corners of f. 179 and 180 are cut off in triangular shape; the fragment of f. 179 is lost but that of f. 180 is almost intact); A_3 f. 107^r–107^v; A_4 f. 151^r–151^v; A_7 f. 151^v–152^v.
1(speaker indication 1–b^5, c^4, c^7–c^8, d^2) S_1, (c^2) S_2, ⟨b^2–b^6⟩(b^7) R **2**(a^1–a^2, c^8–d^8) S_1 **3**⟨c^5–c^6⟩(c^7) R

1a देवो] S_1R**A** (lower half lost in S_1), व्यास S_2S_3Bh **1b** ॰द्युतिः] S_2R**A**Bh, ॰द्युति S_1S_3 **1c** चित्रं] $S_1S_2S_3^{pc}$RBh, चित्रं च S_3^{ac} (unmetrical) **2a** प्लुतादि] $S_1S_2S_3$R, प्लुतानि Bh **2b** ॰लोकयतास॰] R**A**, ॰लोकयतो स॰ $S_1S_2S_3$, ॰लोकयते स॰ Bh (conj.) **2c** पृष्ठत॰] $S_1^{ac}S_2$RA_7 Bh, पृष्टत॰ $S_1^{pc}S_3$ • ॰श्चापि] S_2S_3R**A**Bh, (॰श्चेव) S_1 (upper parts lost, retraced) **2d** पुनर्ग॰] S_1(retraced)S_2**A**Bh (upper parts lost in S_1), पुन ग॰ S_3 (unmetrical) • ॰दाचरत्] S_1(retraced) S_3Bh, ॰दाचरन् S_2 **3b** रिपोः] S_2S_3RBh, रिपो S_1 (retraced) **3c** ॰र्वृक्षैः] S_2S_3**A**Bh, ॰र्वृक्षै S_1 (retraced) **3d** न्यसूदयत्] S_1(retraced)$S_2S_3^{pc}$Bh, न्य⟨द्रू⟩सूदयत् S_3 **4a** ॰राकाशगो] $S_1^{pc}S_2S_3$ R**A**Bh, ॰राकामो S_1^{ac} (unmetrical) **4c** पुनर्] S_1S_2R**A**Bh, पुन S_3 (unmetrical) **4cd** ॰क्रुद्ध अ॰] S_1, ॰क्रुद्धर॰ S_2S_3, ॰क्रुद्धो ह्य॰ Bh (conj.) **4d** ॰संनिभम्] $S_1S_2S_3^{pc}$Bh, ॰सनिभम् S_3^{ac} (unmetrical)

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एवं तं वल्गमानं च नर्दमानं च दानवः।
उवाच भृकुटीवक्त्रो हिरण्याक्षो ऽभिनादयन्॥ ५॥
भो क्षुद्रमृग दुर्बुद्धे न त्वं मोक्षमवाप्स्यसि।
हत्वा त्वाहं प्रदास्यामि रुद्राय बलिमोजसा॥ ६॥
त्वया हतश्छद्मना मे भ्राता ज्येष्ठो दुरात्मना।
तस्याद्य कर्मणः प्राप्तं फलं दुष्टात्मनस्तव॥ ७॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा हिरण्याक्षस्य संयुगे।
उवाच भगवान्विष्णुः क्रोधयानो दितेः सुतम्॥ ८॥
हतो ऽसौ नरसिंहेन मया दैत्यः प्रतापवान्।
विक्रम्य संयुगे तद्वद्भवतो ऽपि वधो ध्रुवः॥ ९॥
यदि त्वं गच्छसे खं वा पातालं वाप्यतो ऽपरम्।
पर्वतं वोदधिं वापि न तथापि विमोक्ष्यसे॥ १०॥

5ab] एवन्तु नर्द्दमानञ्च वन्दमानञ्च दानवः R **5d** ऽभिनादयन्] विनादयन् R **6a** भो] भोः R **6b** मोक्ष°] क्षोभ° R **6c** त्वाहं] त्वां सं° R **7ab** हतश्छद्मना मे भ्राता] हतः पुरा भ्राता मम R **7b** दुरात्मना] महाबलः R **8** सनत्कुमार उवाच] om. R **9d** वधो ध्रुवः] भवो ध्रुवम् R **10a** खं वा] मूढ R **10b** वाप्यतो] वाप्यतः R **10c** पर्वतं वोदधिं वापि] पर्वतञ्चोदधिञ्चापि R

5a एवं तं वल्गमानं] नदन्तं बलवन्तं **A** **5c** उवाच भृकुटी°] भ्रुकुटिभ्रकुटा° A_3, भ्रकुटीभ्रकुटा° A_4, भृकुटीभृकुटी° A_7 • °वक्त्रो] A_3, °वक्रो A_4A_7 **5d** ऽभिनादयन्] भ्यभाषत **A** **6a** दुर्बुद्धे] A_3A_7, दुर्बुर्द्धे A_4 **7a** °श्छद्मना] °श्चामुना **A** **7b** ज्येष्ठो] A_3A_7, ज्येष्टो A_4 • दुरात्मना] महाबलः **A** **7cd**] om. **A** **8cd** °न्विष्णुः क्रो°] A_3A_7, °न् विष्णुर्क्रो° A_4 **9a** हतो] ततो **A** **9cd**] om. **A** **10a** गच्छसे खं] A_7, गच्छसे ष A_4 (unmetrical), गच्छशेषं A_3 **10b** वाप्यतो] वाप्यतः **A** **10c** वोदधिं] चोदधिं **A** **10d** विमोक्ष्यसे] विमोक्षसे **A**

5⟨a^1⟩(a^2) R **6**(a^7) S_1 **10**(d^3)⟨d^4⟩ S_1

5a एवं तं] S_1(retraced)Bh, रवन्तं S_2S_3 • वल्गमानं च] S_1^{ac}?S_2S_3Bh, वल्गामानश्च S_1^{pc} (retraced) **5b** नर्दमानं] S_1(retraced)S_2**A**Bh, नदमान S_3 **5d** ऽभिनादयन्] S_3Bh (em.), निनादयन् S_1 (retraced), भिनादयत् S_2 **6a** दुर्बुद्धे] S_1(retraced)S_2RA_3A_7Bh, दुबुद्धे S_3 (unmetrical) **6c** त्वाहं] S_1**A**Bh, चाहं S_2S_3 **6d** °मोजसा] R**A**Bh, °मौजसा $S_1S_2S_3$ **7a** हतश्छ°] S_2S_3Bh, हत च्छ° S_1 (retraced) **7b** भ्राता] S_1S_3**A**Bh, भ्रात्रा S_2 • ज्येष्ठो] S_1S_2RA_3A_7Bh, जेष्टा S_3 **7c** कर्मणः] S_2S_3RBh, कर्म्मण S_1 **8b** हिरण्याक्षस्य] S_2S_3R**A**Bh, हिरण्यक्षस्य S_1 (retraced) **8c** °न्विष्णुः] S_2S_3RA_3A_7Bh, °न्विष्णु S_1 (retraced) **8d** सुतम्] S_1R**A**Bh, सुतान् S_2S_3 **9b** दै-त्यः] S_2R**A**Bh, दैत्य S_1S_3 **9c** विक्रम्य] S_1S_2RBh, विक्रंम्य S_3 • तद्वद्] S_2S_3RBh, यद्वद् S_1 **9d** वधो ध्रुवः] S_2S_3Bh, ध्रुवं बधः S_1 **10b** °लं वाप्यतो] S_1, °लम्वाव्यतो S_2S_3, °लं वाप्यतः Bh **10c** °धिं वापि] S_1**A**Bh, °धिर्वापि S_2^{pc}, °धि वापि $S_2^{ac}S_3$ (unmetrical) **10d** तथापि] S_2S_3R**A**Bh, त(स्था)⏑ S_1 • विमोक्ष्यसे] S_2S_3RBh, विमोक्षसे S_1 (retraced)

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यत्ते बलं तपो यच्च या च माया तवासुर।
तत्सर्वं निर्धमाम्यद्य तव देहात्सजीवितम्॥ ११॥
हिरण्याक्ष उवाच।
त्वं मया शरविष्टब्धो देवैर्मन्त्रैर्विमोक्षितः।
बद्धं चास्त्रेण भूयस्त्वां पक्षिराजो ह्यमोचयत्॥ १२॥
भूयो मृतश्च दुर्बुद्धे देवैरुज्जीवितो भवान्।
भूयस्त्वाहं वधिष्यामि सिंहो मृगमिवाजने॥ १३॥
तव का शक्तिरद्येह महेश्वरमृते वरम्।
मां स्प्रष्टुमपि हस्तेन नरस्येव हुताशनम्॥ १४॥
त्वं लोकमयमास्थाय शरीरं तैरधिष्ठितम्।
सर्वैराप्यायितश्चैव संयुगे मामुपागतः।
अहं तु स्वेन तपसा बलेन च समन्वितः॥ १५॥

11c निर्धमाम्य°] निर्दहाम्य° R **11d** देहात्स°] देहात्म° R^{ac}, देहात्तु R^{pc} **12d** ह्यमोचयत्] व्यमोचयत् R **14ab** °रद्येह महेश्वरमृते वरम्] °रस्त्यत्र मयि दर्शिष्यतां खलु R **14c** मां स्प्रष्टुमपि] मा गच्छ मम R **14d** नरस्येव] निरस्येव R **15c** °राप्यायित°] °रप्यर्पित° R

11b या] A_3A_7, पा A_4 • तवासुर] पुराधम A_3A_4, °सुराधम A_7 **11c** निर्धमाम्य°] निर्दहाम्य° **A** **12a** मया] पुरा **A** • °विष्टब्धो] A_3A_4, °विष्ध्य(ष्वो) A_7^{pc}, °विष्ध्य(ध्वो) A_7^{ac} **12c** बद्धं चास्त्रेण] वज्रं{°ज्र° A_3} शस्त्रेण **A** **12d** ह्य°] व्य° A_3, द्य A_4, भ्य° A_7 **13b** °रुज्जीवितो] °र्हि जीवितो **A** (unmetrical) **13c** °हं वधिष्यामि] °हं म्व{°हं यु° A_3, °ह यु° A_4}धिष्यामि **A** **13d** °वाजने] A_7^{pc}, °वाजले $A_3A_4A_7^{ac}$ **14a** °रद्येह] °रद्यै{°द्ये° A_7}व **A** **14b** वरम्] विभुं **A** **14c** स्प्रष्टु°] पृष्टु° **A** **14d** नरस्येव] नन{°ल° A_7^{pc}}स्येव **A** **15b** शरीरं तैर°] शरीरस्तै-र° A_7, शरीरस्तेव° A_3, शरीरं स्तेव° A_4 **15c** सर्वैरा°] A_7, सर्वे वा° A_3A_4 **15d** मामुपा°] A_4A_7, मा A_3 (unmetrical) **15ef**] om. **A**

11(a^3) S_1 **12**(c^6) S_1 **13**(b^4, b^7, d^6)⟨d^7–d^8⟩ S_1 **15**(d^6) S_1

11a यत्ते] S_1(retraced)S_2R**A**Bh, यत्ने S_3 • यच्च] S_1(retraced)S_2R**A**Bh, य च S_3 (unmetrical) **11b** या च] RA_3A_7Bh, यच्च S_1 (retraced), यश्च S_2S_3 • माया तवासुर] S_2^{pc}RBh, मायन्तधासुरः S_1 (retraced), माया तवासुरः $S_2^{ac}S_3$ **11c** °र्धमाम्य°] $S_1^{pc}S_2^{ac}S_3$Bh, °र्धयाम्य° S_1^{ac}, °र्द्धं⟨मा⟩म्य° S_2 (unmetrical, no corrected akṣara i.m.) **12a** °विष्टब्धो] S_1S_2RA_3A_4Bh, °विष्टम्बो S_3 **12b** °र्मन्त्रैर्] S_1S_2R**A**Bh, °र्मन्त्रै S_3 • °मोक्षितः] S_2S_3R**A**Bh, °मोक्षित S_1 **12c** बद्धं चास्त्रेण] RBh (em.?), बद्धश्चास्त्रेण S_1, बद्धं चास्त्रण S_2, बद्ध चास्त्रेण S_3 • °स्त्वां] S_2S_3R**A**Bh, °स्त्वा S_1 **12d** ह्यमोचयत्] S_1S_2, ह्यमोचयेत् S_3, व्यमोचयत् Bh **13a** मृतश्च] $S_1S_2S_3$R**A**, मृतस्त्वं Bh (conj.?) **13b** देवैरुज्जीवितो] S_1RBh, देवैर्हि ज्जीवितो S_2, देवै हि जीवितो S_3 (unmetrical) **13c** वधिष्यामि] S_1(retraced)S_2RBh, चधिष्यामि S_3 **14a** °रद्येह] S_2S_3Bh, °रद्येहं S_1 (retraced) **14b** °मृते] S_2S_3**A**Bh, °मृतो S_1 (retraced) **14c** स्प्रष्टु°] S_2S_3Bh, प्रष्टु° S_1 (retraced) **14d** हुताशनम्] $S_1^{pc}S_2S_3$R**A**Bh, हूताशनम् S_1^{ac} (unmetrical) **15c** °तश्चैव] S_1R**A**Bh, °तंश्चैव S_2S_3 **15d** मामुपा°] $S_1S_2S_3^{pc}$RA_4A_7Bh, (स)मुपा° S_3^{ac}

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न च मां त्वं तथाप्यद्य शक्तः सिंहं यथा मृगः।
योद्धुं वाप्यभिसर्तुं वा सह देवैर्दुरात्मवान्।
नन्वावयोरेतदेव ह्यन्तरं सुमहत्तरम्॥ १६॥
यः स्यात्कुलीनो विद्वान्वा सतां मार्गे च संस्थितः।
सो ऽनेनैव जितं मत्वा आत्मानं संयुगं त्यजेत्॥ १७॥
निर्घृणस्त्यक्तलज्जश्च छिद्रघाती दुरात्मवान्।
त्वदन्यः को भवेत्तिर्यङ्नैतद्दैत्येषु विद्यते॥ १८॥
न त्वं मम कृतो मृत्युरहं तु तव संयुगे।
एते सिद्धाः प्रपश्यन्तु चारणाश्च सहस्रशः।
आवयोरन्तरं संख्ये बहुधा युध्यमानयोः॥ १९॥
सनत्कुमार उवाच।
एवमुक्त्वा हिरण्याक्षः शरैराशीविषोपमैः।
जघ्ने वराहं संक्रुद्धो वज्राशनिसमत्विषम्॥ २०॥
सो ऽथ तेनार्द्यमानो ऽपि वराहः सुमहाबलः।
गत्वा वेगेन संक्रुद्धो रथं जग्राह नादयन्॥ २१॥

16c वाप्यभिसर्तुं वा] वाप्यथ संधातुं R **16f** ◦महत्तरम्] ◦महद्धरम् R **17ab** यः स्यात्कुलीनो विद्वान्वा सतां] य स्या कुंलीनो विज्ञात्मा सत्य◦ R **17c** ऽनेनैव जितं] ऽन्येनैव जितो R **17d** संयुगं] संयुगे R **18a** निर्घृण◦] निर्गुण◦ R **18c** त्वदन्यः] त्वमन्यः R **18d** विद्यते] दृश्यते R **19d** ◦श्च] ◦स्तु R **19e** संख्ये] युद्धे R **21a** ◦नार्द्यमानो] ◦नार्द्दमानो R **21c** गत्वा] महा◦ R

16c वाप्यभिसर्तुं वा] चाप्यभिसंस्थातुं **A** **16d** ◦र्दुरात्र्मवान्] ◦र्दुराकृते **A** **16ef**] om. **A** **17a** यः स्यात्कुलीनो विद्वान्वा] यश्चाकुलीनो वित्रास्यः A_3A_4, यथा कुलीनो विन्नास्यः A_7 **17b** संस्थितः] A_3A_4, संस्थिताः A_7 **17c** ऽनेनैव] न्येनैव **A** **17d** आत्मानं] अनात्मा **A** **18ab**] om. **A** **18cd** ◦त्तिर्यङ्नै◦] A_3, ◦त्तीर्यक् नै◦ A_4A_7 **18d** ◦तद्दैत्येषु विद्यते] ◦तन्नित्येषु दृश्यते **A** **20d** ◦त्विषम्] ◦प्रभं **A** **21a** ◦नार्द्यमानो] ◦नार्द्दमानो **A**

16(b^7, c^2) S_1, (c^7) S_3 **17**⟨c^1–c^4⟩(c^5–c^8, d^3–d^4) S_1, (a^2) S_2 **18**(a^2) S_1, ⟨a^1⟩(a^2) S_2 **19**(b^3) S_2 **20**(b^1–b^4)⟨b^5–b^6⟩(b^7) S_2 **21**(c^6) S_2

16a मां] S_2RABh, मा S_1S_3 **16b** सिंहं] S_2S_3RABh, सिंहो S_1 (retraced) **16c** योद्धुं वा◦] S_1(retraced)S_3^{pc}RBh, योद्धुम्ना◦ $S_2S_3^{ac}$ • ◦प्यभिसर्तुं वा] S_2Bh, ◦प्यहिहन्तुं वा S_1 (retraced), ◦प्यभिसतुर्वा S_3^{ac} (unmetrical), ◦प्यभिस(न्त्व)र्वा S_3^{pc} **16d** देवैर्] S_2S_3RABh, देवै S_1 (retraced) **16e** नन्वावयो◦] $S_2S_3^{pc}$R, न त्वावयो◦ S_1(retraced)Bh, नन्वाचयो◦ S_3^{ac} **16f** ◦महत्तरम्] S_1(retraced)Bh, ◦महद्धरम् S_2, ◦महद्धरं S_3 **17a** यः स्यात्] S_1(retraced)S_2^{ac}Bh, य (स्वा)त् S_2^{pc}, स स्यात् S_3^{pc}, य स्यां S_3^{ac} **17b** संस्थितः] S_2S_3RA_3A_4Bh, संस्थिताः S_1 (retraced) **17c** ऽनेनैव] $S_2^{pc}S_3$Bh, नैनैव S_2^{ac} • जितं] S_1S_2ABh (upper parts lost in S_1), जित S_3 (unmetrical) **17d** संयुगं] $S_1S_2S_3^{pc}$ABh, संयुगे S_3^{ac} **18a** ◦लज्जश्च] S_1S_2RBh, ◦लजश्च S_3 (unmetrical) **18cd** ◦त्तिर्यङ्नै◦] RA_3Bh, ◦त्तिर्यौ नै◦ S_1, ◦त्तिर्यो नै◦ S_2S_3 **18d** ◦तद्दैत्येषु] S_1R, ◦तद्दैत्यस्य $S_2S_3^{pc}$Bh, ◦त दैत्यस्य S_3^{ac} **19a** न] $S_1^{pc}S_2S_3$RABh, न च S_1^{ac} (unmetrical) **19c** सिद्धाः] RABh, सिद्धा $S_1S_2S_3$ **19e** संख्ये] ABh, संखे S_1(retraced)S_2S_3 **19f** ◦मानयोः] S_1(retraced)S_2RABh, ◦माभयोः S_3 **20** सनत्कुमार उवाच] S_2S_3RABh (सन उ in S_2S_3), om. S_1 (akṣaras possibly lost i.m.) **20a** ◦मुक्त्वा] S_1(retraced)S_3RABh, ◦मुक्ते S_2 • हिरण्याक्षः] S_2S_3RABh, हिरण्याक्ष S_1 **20d** ◦त्विषम्] S_2S_3RBh, ◦त्विषत् S_1 **21b** वराहः] S_2S_3RABh, वराह S_1

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गृहीत्वा कूबरे चापि आक्षिप्योत्क्षिप्य वेगवत् ।
साश्वं ससारथिं देवश्चिक्षेप च ररास च ॥ २२ ॥
तस्य त्वाक्षेपविक्षेपैश्छिन्नयोक्त्रा बभुर्हयाः ।
उद्भ्रान्तो रथमुख्यश्च विसंधिः समपद्यत ॥ २३ ॥
हिरण्याक्षो रथं त्यक्त्वा पदातिर्धनुषा तदा ।
मृगेन्द्रं मोहनास्त्रेण बलवानभ्यताडयत् ॥ २४ ॥
मोहः समाविशच्चैव तं देवं नन्दिवर्धनम् ।
देवैर्मन्त्रप्रभावेन नष्टमोहः पुनः कृतः ॥ २५ ॥
एष मन्त्रैर्बहुविधैर्दैत्येन्द्रो हि रुषान्वितः ।
आजघान न चाप्येनं रुजा स समयोजयत् ॥ २६ ॥
अथैनं स महातेजा वराहः प्रहसन्निव ।
वृक्षमुत्पाट्य वेगेन दैत्यं मूर्ध्नि व्यताडयत् ॥ २७ ॥
तस्य तेन प्रहारेण दैत्यस्याभिहतस्य ह ।
धनुः पपात वेगेन हस्ताद्बाणश्च पञ्चकः ॥ २८ ॥

22b आक्षिप्योत्क्षिप्य वेगवत्] उत्क्षिप्योत्क्षिप्य वेगवान् R **22c** साश्वं] साग्रं R **22d** °श्चिक्षेप] °श्चिक्षे R (unmetrical) **23a** तस्य त्वा°] तस्या° R (unmetrical) **23ab** °पैश्छिन्न°] °पैः क्षुण्ण° R **23b** बभुर्हयाः] °श्चतुर्हयाः R **23cd**] उद्भ्रान्ता रथयन्त्रस्य विसन्धिं समपश्यत R **24a** रथं त्यक्त्वा] रथाध्यक्षः R **24b** °र्धनुषा] °र्बहुधा R **25ab**] मोहं समाविश(श्चै)व स देवो नन्दिवर्द्धनः R **25c** °प्रभावेन] °प्रभावेण R **26b** °र्दैत्येन्द्रो हि] °र्दैत्येन्द्रं तं R **26c** न] स R **26d** रुजा स समयोजयत्] ररास च पुनः पुनः R **27d** मूर्ध्नि] मूर्द्धि R **28b** दैत्यस्याभिहतस्य ह] दैत्यश्चा⟨पि⟩+भि+हतस्तदा R **28d** °द्बाणश्च पञ्चकः] °द्बाणञ्च पञ्चकम् R

22c साश्वं] A_3A_4, सा⟨ग्रं⟩ A_7 (unmetrical, no corrected akṣara i.m.) • ससारथिं] ससादिनं **A** **22d** ररास] ननाद **A** **23a** त्वा°] चा° **A** **23ab** °क्षेपविक्षेपैश्छिन्न°] A_7, °क्षेपविक्षेपैः शिशु° A_3, °क्षेपै शिशु° A_4 (unmetrical) **23b** °क्त्रा बभुर्हयाः] A_3A_7, °त्क्वा वभुर्हया A_4 **23c** उद्भ्रान्तो] A_3A_7, उद्भ्रांभो A_4 **24b** पदाति°] गदाभि° **A** • तदा] तथा **A** **25ab**] om. **A** **25c** °प्रभावेन] °प्रभावैश्च **A** **25d** नष्टमोहः] प्रष्ट{°ष्ठ° A_7}मोह **A** • कृतः] A_3, कृथ A_7, पृथ A_4 **26ab** °धैर्दैत्येन्द्रो हि रुषान्वितः] °धैर्दै{°धै दै° A_4}त्येन्द्रं रुषितान्वितः **A** **26c** न चा°] स चा° A_3A_4, स गो A_7^{ac}, मृगो A_7^{pc} **26d** रुजा स] राजा च **A** **27a** स] सु° **A** **27d** मूर्ध्नि व्य°] मू{मु° A_7}र्द्धन्य° **A** **28d** °द्बाणश्च पञ्चकः] °द्बाणं च पञ्चधा **A**

22(c^2) S_2, (d^5) S_3 **23**⟨b^3–c^3⟩ S_2 **25**(b^7) S_1, (a^7) R **26**(c^6–c^8) S_2 **27**(c^2) R

22b आक्षिप्योत्क्षिप्य] S_2**A**Bh, आक्षिप्तोक्षिप्त° S_1, आक्षिप्योक्षिप्य S_3 **22d** ररास च] S_1S_2RBh, +(स)+ केशव S_3 **23ab** °विक्षेपैश्छि°] A_7Bh (em.?), °चिक्षेपै च्छि° S_1, °विक्षेपै च्छि° S_2S_3 **23b** °क्त्रा बभुर्हयाः] $S_1^{pc}A_3A_7$, °क्त्रा चतुर्हयाः S_1^{ac}, °क्त्रा बभुर्हया S_3, °क्त्राश्च ते हयाः Bh (conj.) **23c** उद्भ्रान्तो] $S_1A_3A_7$, उद्भ्रान्ता S_3Bh (em.?) **23d** विसंधिः] S_2S_3**A**Bh, विसन्धि S_1 **24b** पदातिर्] S_2S_3RBh, पदाति S_1 **25ab** °विशच्चैव तं देवं] S_1S_2Bh, °विशश्चैव त देव S_3 (unmetrical) **25c** देवै°] $S_1^{pc}S_2S_3$R**A**Bh, दैवै° S_1^{ac} • °प्रभावेन] $S_1S_2S_3$, °प्रभावेण Bh (em.?) **25d** °मोहः] S_2RBh, °मोह S_1S_3 **26a** मन्त्रैर्] S_1S_2R**A**, मन्त्रै S_3, शस्त्रैर् Bh (conj.) **26ab** °धैर्दैत्येन्द्रो] conj. Bh, °धैर्दैत्येन्द्रं S_1S_2, °धै दैत्येन्द्रं S_3 **26b** रुषान्वितः] S_2S_3RBh, रुषान्विताः S_1 **27a** महातेजा] S_1S_2R**A**Bh, महातेज S_3 **27b** वराहः] S_2S_3R**A**Bh, वराह S_1 **27c** वृक्ष°] S_1S_2R**A**Bh, वृक्ष्य° S_3 **27d** व्यताडयत्] S_2S_3RBh, न्यपातयत् S_1 **28d** हस्ताद्बाणश्च] em. (cf. R**A**), हस्तावापञ्च S_1, हस्तावापश्च S_2Bh, हस्ताचापश्च S_3

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ततो हाहाकृतं दैत्यैर्दानवैश्च सुदुःखितैः ।
शस्त्रैश्च बहुभिः क्रुद्धा वराहं समताडयन् ॥ २९ ॥
स हन्यमानस्तैर्दैत्यैर्व्यादाय सुमहाबलः ।
मुखं सर्वाणि शस्त्राणि जग्रास च ररास च ॥ ३० ॥
तं तथाविकृतं दृष्ट्वा हिरण्याक्षः प्रतापवान् ।
शूलं जग्राह संक्रुद्धः कृत्वा रुद्राय वै नमः ॥ ३१ ॥
तद्युगान्तानलप्रख्यं महाशूलमतिप्रभम् ।
चिक्षेप दैत्यः संक्रुद्धो वराहाय महास्वनम् ॥ ३२ ॥
तमापतन्तं बहुधा नदन्तं ज्वालास्फुलिङ्गाश्च समुद्गिरन्तम् ।
दृष्ट्वा सुराः सिद्धगणाश्च सर्वे हाहेति चक्रुर्भयमूढचित्ताः ॥ ३३ ॥

इति स्कन्दपुराणे षडुत्तरशततो ऽध्यायः ॥ १०६ ॥

29c शस्त्रैश्च बहुभिः क्रुद्धा] अस्त्रैश्च बा{ब॰ R^{ac}}हुभिः कृत्वा R **30b** ॰र्व्यादाय] ॰र्व्यनदन् R **30cd** मुखं सर्वाणि शस्त्राणि जग्रास] मुखे शस्त्राणि सर्वाणि जग्राह R **32b** ॰मति॰] ॰सम॰ R **32d** महास्वनम्] महास्वनः R **33b** ॰स्फुलिङ्गाश्च] ॰स्फुलिङ्गांश्च R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

29c शस्त्रैश्च] अस्त्रैश्च **A** • क्रुद्धा] क्रुद्धो **A** **29d** वराहं] A_3, वाराहं A_4A_7 • ॰ताडयन्] A_4A_7, ॰ताडयत् A_3 **30cd** मुखं सर्वाणि शस्त्राणि जग्रास] मुखैः शस्त्राणि सर्वाणि जग्राह **A** **31c** संक्रुद्धः] A_3A_7, संक्रुद्ध A_4 **32a** तद्] A_3A_4, तं A_7 **32d** महास्वनम्] महात्मने **A** **33b** ॰स्फुलिङ्गाश्च] ॰स्फुलिङ्गानि **A** **33d** ॰क्रुर्भयमूढ॰] ॰क्रुः सुविमूढ॰ **A** **Col.** इति स्कन्दपुराणे एकाशीतिसाहस्र्यां संहिताया{इति स्कंद॰ A_4}मम्बिकाखण्डे पञ्चोत्तरशतो ध्यायः **A**

30(a^7) R

29a दैत्यैर्] S_1S_2R**A**Bh, दैत्यै S_3 **29c** क्रुद्धा] $S_1S_2^{pc}S_3$Bh, क्रुद्धो S_2^{ac} **29d** ॰ताडयन्] RA_4A_7 Bh (em.?), ॰ताडयत् $S_1S_2S_3$ **30ab** ॰स्तैर्दैत्यैर्व्या॰] S_1S_2**A**, ॰स्तै देवो व्या॰ S_3^{pc}, ॰स्तै देवौ व्या॰ S_3^{ac}, ॰स्तैर्दैत्यैर्व्य॰ Bh (typo) **30c** मुखं] S_1Bh, मुखे S_2S_3 **30d** जग्रास] S_1Bh, जग्राह S_2S_3 **31a** तं तथावि॰] S_1S_2R**A**, तन्तथापि S_3, तत्तथा वि॰ Bh (em.?) **31b** हिरण्याक्षः] $S_2S_3^{pc}$R**A** Bh, हिरण्याक्ष $S_1S_3^{ac}$ **31c** संक्रुद्धः] $S_1S_2^{pc}S_3$RA_3A_7Bh, संक्रुद्धो S_2^{ac} **32c** दैत्यः] S_2S_3R**A**Bh, दैत्य S_1 **33b** ज्वाला॰] $S_1S_2S_3$R**A**, ज्वालाः Bh (em.?) • समुद्गिरन्तं] S_1S_2R**A**Bh, समुद्गिरं। ⟨तं⟩ S_3 (unmetrical) **33c** सुराः] S_2^{pc}R**A**Bh, सुरा $S_1S_2^{ac}S_3$ **33d** ॰चित्ताः] R**A**Bh, ॰चित्ता इति $S_1S_2S_3$ (इति part of col.) **Col.** ☉ ॥ स्कन्दपुराणे (त्रि)शूलाक्षेपणे आध्यायः १६१ (in letter numerals) ॥ ☉ S_1, स्कन्दपुराणे षडोत्तरशतो ध्यायः ॥ S_2, ॥ स्कन्दपुराणे नामाध्याय। १०८ (in letter numerals) ॥ ☉ S_3, इति स्कन्दपुराणे त्रिशूलाक्षेपणे षडुत्तरशततमोध्यायः Bh

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सप्तोत्तरशततो ऽध्यायः।

सनत्कुमार उवाच।
तमापतन्तं वेगेन न शूलं दृष्टवान्मृगः।
दैत्यैः सर्वैः समासक्तः सर्वप्राणिभयंकरम्॥ १॥
अलक्षितेन तेनासौ शूलेनादितिनन्दनः।
विभिन्नो हृदये व्यास मृतकल्पः पपात च॥ २॥
ततो हाहाकृतं भूतैरदृश्यैर्मुनिसत्तम।
उद्वेलाः सागराश्चासन्भास्करश्चाप्रभो ऽभवत्॥ ३॥
उल्काः पेतुश्च सर्वत्र म्लानमाल्याः सुराभवन्।
ग्रहाणामभवद्युद्धं विमानानि च पेतिरे॥ ४॥

3cd AS p. 711: उद्वेषा नागराश्चासन् भास्करश्चाप्रभो ऽभवत्। **4ab** AS p. 712: उल्काः पेतुश्च सर्वत्र भूमिरल्पसुराऽभवत्। **4cd** = AS p. 712

1b ॰न्मृगः] ॰न् यतः R **1c** ॰सक्तः] ॰युक्तं R **2b** ॰नादिति॰] ॰न दिति॰ R **2d** च] सः R **3b** ॰रदृश्यै॰] ॰रुद्विग्नै॰ R **3c** ॰राश्चासन्] ॰रा ह्यासन् R **4b** म्लानमाल्याः] म्रियमानाः R^{pc}, ⏑̲ ⏑̲ ⏑̲ ⏑̲ः R^{ac}

1b न शूलं दृष्टवान्मृगः] शूलं दृष्ट्वा मृगस्तदा **A** **1c** ॰सक्तः] A_4, ॰शक्तः A_3A_7 **2a** तेनासौ] तेनास्मिन् **A** **2b** ॰नादिति॰] ॰न दिति॰ **A** • ॰नन्दनः] A_3, ॰नन्दनाः A_4A_7 **2c** विभिन्नो हृदये] विभिन्नो हृदयो A_7, विभिन्नहृदयो A_3A_4 **3b** ॰सत्तम] ॰सत्तमैः **A** **3c** उद्वेलाः] A_7^{pc}, तत्वेना A_3A_4, तत्वेनाः A_7^{ac} **4a** उल्काः पेतुश्च सर्वत्र] उल्का निपेतुश्च तदा **A** **4b** ॰माल्याः] ॰सस्याः A_7^{pc}, ॰सस्यो $A_3A_4A_7^{ac}$ **4d** पेतिरे] A_3A_7, येतिरे A_4

Manuscripts available for this chapter: S_1 photos 4.8a (f. 164^v), 4.6b (f. 165^r) and 4.7a (f. 165^v); S_2 exposures 114b–115b (f. 149^r–150^r); S_3 f. 164^r–165^v; R f. 180^v–181^r (lower left corner of f. 180 is cut off in triangular shape, but the fragment is almost intact); A_3 f. 107^v–108^v; A_4 f. 151^v–152^v; A_7 f. 152^v–153^v.
2(b^1, b^6–b^7) S_1 **3**(d^7) S_3, (a^1) R

1ab वेगेन न] S_3RBh (conj.), वेगेन त्रि॰ S_1, तं स्वेन तं S_2 **1c** दैत्यैः सर्वैः] R**A**, दैत्ये सर्वे S_1, दैत्यः सर्वे S_2S_3, दैत्यसन्धे Bh (conj.?, in a note Bh suggests दैत्यसंघैः) **1d** ॰भयंकरम्] R**A**Bh, ॰भयङ्करः S_1, ॰भयंकरः S_2S_3 **2b** ॰नन्दनः] $S_2S_3RA_3$Bh, (॰तद्ध)नः S_1 **2c** विभिन्नो] S_2RA_7Bh, विच्छिन्नो S_1, विभिनो S_3 **2d** ॰कल्पः] $S_1^{pc}S_2S_3$R**A**Bh, ॰कल्प S_1^{ac} • च] S_2S_3**A**, ह S_1Bh **3b** ॰रदृश्यैर्] $S_1S_2^{pc}$**A**Bh, ॰र⟨श्यै⟩+दृश्यै+र् S_2, ॰रदृश्यै S_3 • ॰सत्तम] $S_1S_2^{pc}$RBh, ॰सत्तमः $S_2^{ac}S_3$ **3c** उद्वेलाः] RA_7^{pc}Bh (em.?), उद्वेला $S_1S_2S_3$ • ॰श्चासन्] S_2S_3**A**Bh, ॰श्चास S_1 **3d** ॰प्रभो ऽभवत्] $S_1S_2S_3^{pc}$R**A**Bh, ॰प्रभास्वरत् S_3^{ac} **4ab**] om. S_1^{ac} (S_1 erases 4c–6b and writes 4a–5d by first hand over it; variants in the erased are not recorded.) **4a** उल्काः] S_2^{pc}RBh, उल्के S_1^{pc}, उल्का $S_2^{ac}S_3$ **4b** ॰माल्याः] S_2^{pc}Bh, ॰माल्य S_1^{pc}, ॰माल्यां $S_2^{ac}S_3$ • सुराभवन्] R**A**Bh, सुराभवत् $S_1^{pc}S_2S_3^{pc}$, सुभाभवत् S_3^{ac} **4d** पेतिरे] $S_2RA_3A_7$Bh, पेदिरे S_1, पेतिर S_3

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जजपुर्मुनयः सर्वे वराहे पतिते तदा।
महादेवं नमस्कृत्य ब्रह्मा सस्मार तं तदा॥ ५॥
ततो वितिमिरं सर्वमभवत्पूर्ववच्छुभम्।
प्रकृतिस्थं जगच्चाभूद्वराहश्चोदतिष्ठत।
तेजो माहेश्वरं दिव्यं विवेश मधुसूदनम्॥ ६॥
सो ऽप्यायिततनुस्तेन शूलं निष्कृष्य माधवः।
सहस्रानलसंकाशो बभूव स महाबलः॥ ७॥
ततस्तेनैव शूलेन तं दैत्यं देवनन्दनः।
जघान हृदये क्रुद्धः क्रौञ्चं शक्त्या यथा गुहः॥ ८॥
स भिन्नहृदयस्तेन वराहेण महासुरः।
नार्तिमानभवद्व्यास कृच्छ्रे विद्वानिव स्थितः॥ ९॥
मध्येभिन्नः स तं शूलं निष्कृष्य च विसृज्य च।
खड्गं निष्कृष्य वेगेन वराहं मूर्ध्न्यताडयत्॥ १०॥
स तेन सुप्रहारेण वराहो नन्दिवर्धनः।
नार्तिमानभवद्व्यास बभूव रुधिरप्लुतः॥ ११॥

5a जजपु°] जज्वलु° R **5d** ब्रह्मा सस्मार तं] ब्रह्माणं स्तावयेत् R • After this R has two pādas reading शिवेनापीक्षितो व्यास वराहः स समूर्च्छितः। **6a** ततो वि°] हतो ऽपि R **6b** °वच्छुभम्] °वत् कृतम् R **7a** सो ऽप्यायित°] आप्यायित° R **7d** स] सु° R **8–19**] om. R

5a जजपुर्मु°] जजल्पुर्मु° A_3, जजल्पुः मुं° A_4, जज्ज(हु)र्मु° A_7^{pc}, जज्ज(प्सु): मु° A_7^{ac} **5d** सस्मार तं] संस्कारयत् **A** **6c** प्रकृतिस्थं] A_4A_7, प्रकृतिस्थ A_3 **6e** माहेश्वरं] A_7^{pc}, महेश्वरं $A_3A_4A_7^{ac}$ **7ab** शूलं निष्कृष्य] शूलान्निष्क्र{°स्क्र° A_4}म्य **A** **7b** माधवः] A_7^{pc}, वाधमः A_7^{ac}, वाधनः A_3A_4 **7d** स] सु° **A** **8b** देवनन्दनः] दिति{°नि° A_4}नन्दनं **A** **8d** गुहः] पशुः **A** **9b** वराहेण] A_4, वराहेन A_3A_7 **9c–11b**] om. $A_3A_4A_7^{ac}$ (A_7^{pc} written i.m.) **10b** निष्कृष्य] नि(स्कृत्य) A_7^{pc} **10c** निष्कृष्य] विकृ(ष्य) A_7^{pc} **11d** रुधिर°] वरवि° **A**

5(b^8) S_1 **6**(d^5) S_2, (c^1–c^2) S_3 **7**(d^6–d^8) S_1 **9**⟨a^1⟩(a^2–a^3) S_3 **10**(d^6–d^8) S_1, (a^1–a^4)⟨a^5⟩(a^6)⟨a^7–a^8⟩(b^1–b^2)⟨b^3–b^8⟩ S_2 **11**⟨a^1–a^7⟩(a^8–b^2) S_1

5a जजपुर्] S_1S_2Bh, जर्जप S_3 (unmetrical) **5b** तदा] $S_1S_2^{pc}S_3^{pc}$R**A**Bh, नदा $S_2^{ac}S_3^{ac}$ **5d** ब्रह्मा सस्मार तं तदा] S_2^{pc}, ब्रह्माणं स्मरतन्तथा S_1, ब्रह्म{°ह्मं S_3^{pc}} सस्मार तन्तदा $S_2^{ac}S_3$, ब्रह्मा संस्मार तं तदा Bh (typo) **6ab** सर्वम°] S_1R**A**Bh, सर्वं म° S_2S_3 **6cd** प्रकृतिस्थं जगच्चाभूद्वराह°] RA_4A_7, प्रकृतिस्थं जगच्चाभू वराह° S_1, महादेवं नमस्कृत्य वाराह° S_2Bh (cf. 5c), (महा)देवं नमस्कृत्य वाराह° S_3 (cf. 5c) **6d** °श्चोदतिष्ठत] $S_1S_2^{ac}S_3$R**A**Bh, °श्चो(प)तिष्ठत S_2^{pc} **6e** माहेश्वरं] $S_1^{pc}S_2$RA_7^{pc}Bh, महेश्वरन् $S_1^{ac}S_3$ **7b** निष्कृष्य] S_1RBh, निष्कृत्य S_2S_3 • माधवः] $S_1^{pc}S_2S_3$RA_7^{pc}Bh, माधव S_1^{ac} **7c** सहस्रानल°] $S_2S_3^{pc}$R**A**, सहसानल° S_1Bh, सहस्रान° S_3^{ac} (unmetrical) **8c** क्रुद्धः] $S_1^{pc}S_2S_3$**A**Bh, क्रुः S_1^{ac} (unmetrical) **8d** क्रौञ्चं] S_2**A**Bh, क्रोञ्चं S_1S_3 **9a** स भिन्नहृदय°] S_2**A**Bh, संभिन्नहृय° S_1 (unmetrical), ⏓ि⏓(न्न)हृदय° S_3 **9b** वराहेण] $S_1S_2^{pc}S_3^{pc}A_4$Bh, वराहेणेण S_2^{ac} (unmetrical), वरा⟨ण⟩+हे+ण S_3 **9d** कृच्छ्रे] $S_1S_2S_3^{ac}A_7^{pc}$Bh, कृच्छ्रं S_3^{pc} • °निव स्थितः] $S_1^{ac}S_2S_3A_7^{pc}$Bh, °नवस्थितः S_1^{pc} **10a** °भिन्नः] A_7^{pc}, °भिन्नं S_1Bh, (°भिन्नं) S_2, °भिंनं S_3^{pc}, °भिन S_3^{ac} • तं शूलं] $S_3A_7^{pc}$, ते शूलं S_1, (तं)–⏓ S_2, तच्छूलं Bh (em.?) **10c** खड्गं] A_7^{pc}Bh (em.?), खद्गन् S_1, खड्गं S_2S_3 **11c** °मानभव°] $S_1^{pc}S_2S_3$**A**Bh, °मानं भव° S_1^{ac} **11d** रुधिर°] $S_2S_3^{pc}$, रुधिरा° S_1Bh, (धुलि)र° S_3^{ac}

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नानाधातुविचित्रो ऽसौ हिमवानिव पर्वतः।
बभौ वराहो देवात्मा सर्वासुरविमर्दनः॥ १२॥
पुनराहन्तुकामस्य तस्य दैत्यस्य सुव्रत।
अपाहस्तप्रहारेण खड्गं हस्तादपातयत्॥ १३॥
अकुर्वतां ततो युद्धं नियुद्धकुशलावुभौ।
तौ गजाविव संक्रुद्धौ महिषाविव दर्पितौ॥ १४॥
सिंहाविव च नर्दन्तौ संक्रुद्धौ वृषभाविव।
शरभाविव चायस्तौ शार्दूलाविव निर्घृणौ॥ १५॥
परस्परमयुध्येतां परस्परजयैषिणौ।
अङ्कुशैर्हस्तयोक्त्रैश्च क्षेपणैरपसर्पणैः।
मण्डलैश्च पुनश्चित्रैः कर्षणैरपकर्षणैः॥ १६॥
तलैश्च मुष्टिभिश्चैव भुजैः सचरणैरपि।
नखैश्च दशनैश्चैव तथान्यैश्च महाबलौ॥ १७॥
तयोरेवमभूद्युद्धमुभयोर्देवदैत्ययोः।
अहानि दश चाष्टौ च तथान्यानि चतुर्दश॥ १८॥
अन्यत्सहस्रमेवासीद्वर्षाणां तच्च मानुषम्।
एष कालो भवेत्तत्र ततो दैत्यो ऽबलो ऽभवत्॥ १९॥

13b सुव्रत] A_4A_7, सुब्रत A_4 **13c** अपाहस्त°] अहं दृष्ट° **A** **13d** °दपातयत्] °दपो{°यो° A_3}थयत् **A** **14c–16b**] om. A_7 **15a** सिंहाविव च] तौ सिंहाविव A_3A_4 **15c** चायस्तौ] A_3, चायस्थौ A_4 **16c** अङ्कुशैर्हस्तयोक्त्रैश्च] अंशयोर्हस्तयोश्चैव **A** **16d** °णैरपसर्पणैः] °णैरु{रू° A_3A_7}प-सर्पिणौ **A** **16e** °श्चित्रैः] A_7^{pc}, °श्चित्रै $A_3A_4A_7^{ac}$ **16f** °णैरप°] °णैरुप° A_4A_7, °णै रूप° A_3 **17c** दशनै°] A_3, दर्शनै° A_4A_7 **17d** महाबलौ] महाबलैः **A** **18d** तथान्यानि] तथाहानि **A** **19b** तच्च] चाति° **A** **19c** भवेत्त°] भवत्त° **A** **19d** दैत्यो ऽबलो] दैत्यबलो **A**

13(d^2, d^7) S_1 **15**(b^7, c^5, c^8, d^2, d^5)⟨d^6–d^8→⟩ S_1 **16**⟨←a^1–b^7⟩(b^8–c^2)⟨c^3⟩(c^4–d^8)⟨e^1–e^6⟩(e^7–e^8)⟨f^1–f^2⟩(f^3–f^8) S_1 **17**(a^2, a^7, b^1–b^2) S_1 **18**(a^7–b^7)⟨b^8⟩ S_1 **19**(b^8, c^6)⟨c^7⟩(d^5) S_1

12b °वानिव] $S_1S_2S_3$**A**, °वानव Bh (typo) **13a** पुनराह°] $S_1S_2S_3^{pc}$**A**Bh, पुनवराह° S_3^{ac} (unmetrical) **13b** सुव्रत] $S_2^{pc}A_3A_7$Bh, सुब्रत S_1, सुव्रतः $S_2^{ac}S_3$ **13c** अपाहस्त°] $S_1S_2S_3$, अपहस्त° Bh (em.?) **13d** खड्गं] S_2S_3**A**Bh, ख(ड्गं) S_1 **14a** अकुर्वतां] $S_1^{pc}S_2^{ac}S_3$**A**, अकुर्वतो S_1^{ac}, अकुर्वातान् S_2^{pc}, अकुर्वातां Bh **14b** °लावुभौ] S_2S_3**A**Bh, °लाबुभौ S_1 **14d** महिषाविव] $S_1S_2^{pc}S_3^{pc}A_3A_4$Bh, महिषानिव $S_2^{ac}S_3^{ac}$ **15c** चायस्तौ] S_1A_3Bh, चायत्तौ S_2S_3 **15d** निर्घृणौ] $S_2A_3A_4$Bh, निघृणौ S_3 (unmetrical) **16b** °जयैषिणौ] $S_2S_3^{pc}A_3A_4$Bh, ··· (णा) S_1 (upper parts lost), °जयैषिणो S_3^{ac} **16c** °र्हस्त°] $S_1S_2^{pc}S_3$**A**Bh, °र्हस्त्र° S_2^{ac} **16e** मण्डलैश्च] S_2S_3**A**, मण्लैश्च Bh (typo, unmetrical) • °श्चित्रैः] $S_2A_7^{pc}$Bh, ि–(त्ते) S_1 (upper parts lost), °श्चित्रै S_3 **16f** °णैरप°] S_2S_3Bh, (°णे⟨व⟩+र+व°) S_1 (upper parts lost except for र) • °कर्षणैः] S_1S_2**A** Bh, °कर्षणै S_3 **17b** भुजैः] S_1S_2**A**Bh, भुजै S_3 **18a** °रेवमभू°] S_1**A**Bh, °रेववभू° $S_2S_3^{ac}$, °रेवं वभू° S_3^{pc} **18b** °मुभयोर्दे°] S_2**A**Bh, (°मुभयाद°) S_1 (upper parts lost), °मुभयो दे° S_3 **18d** चतुर्दश] **A**Bh, चतुर्दशः S_1S_3, चतुर्द्द+शः+ S_2 **19a** °मेवासीद्] S_1^{pc}**A**Bh, °मेवासी $S_1^{ac}S_2S_3$ **19b** °णां तच्च] $S_1S_2S_3^{pc}$Bh, °णान्त च S_3^{ac} **19c** भवेत्त°] S_2S_3, भ(वे)– S_1, भवत्त° Bh **19d** दैत्यो ऽबलो] $S_1^{pc}S_2S_3$Bh (दैत्यो +ऽ+बलो in S_2S_3), दैत्यो ⟨(ल)⟩+(ब)+लो S_1

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तं हीयमानमालक्ष्य दैत्याधिपतिमूर्जितम् ।
आकाशे वागुवाचेदमशरीरातिसुस्वरा ॥ २० ॥
शृणु देव वराहेदं श्रुत्वा चैव समाचर ।
अशक्यो ऽयं त्वया ह्येवं हन्तुं दैत्यो महाबलः ॥ २१ ॥
अबलो ऽयं कृतः क्रूरो ध्रुवं माहेश्वरेण हि ।
तेजसा पश्य चैवैनमेष कालो ऽस्य वर्तते ॥ २२ ॥
मुत्क्वैनं दैत्यराजानं चक्रेण विनिसूदय ।
माहेश्वरेण वैकुण्ठ ततो मृत्युमवाप्स्यति ॥ २३ ॥
सनत्कुमार उवाच ।
ततस्तमभिसंश्रुत्य भगवान्नन्दिवर्धनः ।
मुमोच दैत्यराजानं पादेनाहत्य वक्षसि ॥ २४ ॥
स मुक्तस्तेन देवेन विबभौ दैत्यपुंगवः ।
भुक्तमुक्तो यथा सूर्यः सैंहिकेयेन राहुणा ॥ २५ ॥

20b ॰मूर्जितम्] ॰मूर्च्छितम् R **20cd** ॰चेदम॰] R^{pc}, ॰चेदं म॰ R^{ac} **20d** ॰शरीराति॰] ॰शरीरा च R **21ab**] om. R **22d** ऽस्य वर्तते] भ्यवर्त्तते R **23a** मुत्क्वैनं] युत्क्वैनं R **23c** वैकुण्ठ] वै साक्षात् R **25ab** देवेन विबभौ] विबभौ संयुगे R **25cd** सूर्यः सैंहिकेयेन] सूर्य्यश्चन्द्रः पर्व्वणि R

20b ॰मूर्जितम्] $A_3A_7^{pc}$, ॰मुर्जितं $A_4A_7^{ac}$ **20cd** ॰गुवाचेदम॰] A_7, ॰गुवाचेदं म॰ A_3, ॰गुराचेदम॰ A_4 **20d** ॰शरीराति॰] ॰शरीरा च **A** • ॰सुस्वरा] A_7, सस्वरा A_3A_4 **21c** अशक्यो] असह्यो **A** **21d** हन्तुं दैत्यो] दैत्यो हन्तुं **A** **22b** माहेश्वरेण] महेश्वरेण{॰न A_3} **A** **22c** पश्य] तस्य **A** **22cd** चैवैनमे॰] A_3A_7, चैवेनं ए॰ A_4 **23a** मुत्क्वैनं] युद्धैनं **A** **23c** माहेश्वरेण वैकुण्ठ] महेश्वरेण कार्ष्णेन **A** **23d** ततो] A_7, त्रतो A_3, त्रातो A_4 **24a** ॰संश्रुत्य] ॰संगम्य **A** **25a** देवेन] कालेन **A** **25d** सैंहिकेयेन] A_3A_7, सैंहिकेयेण A_4 • राहुणा] A_3A_4, राहुना A_7

20(d^1–d^5) S_1 **23**(d^3–d^5) S_1 **24**(b^7, c^8, d^4) S_1, (speaker indication 1) S_2 **25**(b^7–c^3) S_1

20b ॰मूर्जितम्] $S_1A_3A_7^{pc}$Bh, ॰मूर्जितः S_2S_3 **20c** आकाशे] $S_1^{pc}S_2S_3$R**A**Bh, आहाशे S_1^{ac} **20cd** वागुवाचेदम॰] $S_1^{pc}R^{pc}A_7$Bh, वागुकेवाचेदं S_1^{ac}, वागुवाचेदं म॰ S_2S_3 **20d** ॰सुस्वरा] RA_7, ॰सस्वरा+ः+ S_1, ॰सुस्वना S_2S_3Bh **21a** वराहेदं] $S_1^{pc}S_2S_3$**A**Bh, वराहदं S_1^{ac} (unmetrical) **21c** अशक्यो ऽयं] S_2RBh, अशक्तो यं S_1, अशक्यो य S_3 • ह्येवं] S_2S_3R**A**Bh, ह्येव S_1 **21d** हन्तुं] S_1S_2R**A**Bh, हन्तु S_3 **22a** क्रूरो] S_1S_2R**A**Bh, कूरो S_3 **22b** ध्रुवं] S_1R**A**Bh, ध्रुव S_2S_3 **22c** तेजसा] S_2S_3R**A**Bh, तेजसात् S_1 **22cd** चैवैनमे॰] S_3RA_3A_7Bh, +ते+नैनमे॰ S_1, चैवैनं मे॰ S_2 **23a** मुत्क्वैनं] S_2S_3Bh, मुक्तञ्च S_1^{pc}, मुक्तै(नं) S_1^{ac} **23c** ॰रेण वै॰] $S_1S_2S_3^{pc}$RBh, ॰रेणै(व) S_3^{ac} **24b** भगवान्] S_2S_3R**A**Bh, भगवा S_1 **24c** मुमोच] S_1S_3R**A**Bh, मुमोच्य S_2 • ॰राजानं] $S_1S_2S_3^{pc}$R**A**Bh, ॰राजान S_3^{ac} **24d** पादेनाहत्य] S_2S_3R**A**Bh, पादेना(प)त्य S_1^{pc}, पादेन (भ्र)त्य S_1^{ac} **25a** देवेन] S_2S_3Bh, दैवेन S_1 **25b** ॰पुंगवः] $S_1^{pc}S_2S_3$R**A**Bh, पुं⏑̱ ⏑̱ S_1^{ac} **25c** यथा] $S_1S_2^{pc}S_3$R**A**Bh, (पे)था S_2^{ac} **25cd** सूर्यः सैंहिकेयेन] $S_2^{pc}A_3A_7$Bh, सूर्यस्सै{सै॰ S_1^{ac}}ङ्किकेयेन S_1, सूर्य सैङ्हिकेयेन S_2^{ac}, सूर्य+ः+ सैहिकेयेण S_3 **25d** राहुणा] S_2S_3RA_3A_4Bh, राहुना⟨ः⟩ S_1

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भगवानपि दीप्यन्तं श्रिया दैत्यं समीक्ष्य तम्।
सस्मार तत्तदा चक्रं नमस्कृत्वा पिनाकिने॥ २६॥
ततः सर्वा दिशो व्यास वह्निकुण्डनिभा बभुः।
शब्दश्च सुमहानासीद्युगान्ताम्बुदसंनिभः॥ २७॥
सिद्धाः पेतुश्च मेदिन्यां देवांश्च भयमाविशत्।
स्वस्त्यस्तु सर्वभूतानामित्यूचुर्मुनयस्तदा॥ २८॥
सागराश्चावशुष्यन्ति विनेशुर्नागपक्षिणः।
दैत्याश्च दानवाश्चैव सर्वे ते विविशुः पुरम्॥ २९॥
भयत्रस्तानि भूतानि उल्काः पेतुर्नभस्तलात्।
आगच्छति युगान्ताग्निकालचक्रे सुभास्वरे॥ ३०॥

27ab AS p. 702: ततः सर्वा दिशो व्याप्ता वह्निकुण्डनिभा भुवि। **27cd** = AS p. 702 **28ab** AS p. 710: सिद्धाः पेतुरथादित्याद् देवाश्च भयमाविशन्। **29ab** AS p. 710: सागराश्च चुक्षुभिरे विरेजुर्नगपक्षिणः॥ **30ab** = AS p. 710

26a दीप्यन्तं] चायान्तं R **26b** दैत्यं] दीप्तं R **26c** तत्तदा चक्रं] तन्तदा +व्यास+ R **27c** °श्च सुमहा°] °स्तु स महा° R **28a** सिद्धाः पेतुश्च] सिद्धा यत्र तु R **28b** देवांश्च भयमाविशत्] देवाश्च भयमाविशन् R **28c** स्वस्त्यस्तु] सूर्य्यस्तु R **28d** °मित्यूचुर्] °मुवाच R **29ab** °शुष्यन्ति विनेशु°] °शुष्यन्त विनेदु° R **29cd** °वाश्चैव सर्वे ते] °वाः सर्व्वे ते पुनर् R **30b** °र्नभस्तलात्] °र्नभःस्थलात् R **30c** युगान्ताग्नि°] युगान्ताग्नौ R **30d** सुभास्वरे] सुभासुरे R

26b समीक्ष्य तम्] समीक्षत A_7, समीक्षतः A_3A_4 **26cd** चक्रं नमस्कृत्वा पिनाकिने] चैतन्नमस्कृत्य पिनाकिनं{°नां A_7} **A** **27b** °कुण्डनिभा बभुः] °तुण्डानिभावतु A_3A_4, °तु⟨(ड्या)⟩नि⟨(भ्र)⟩वतु A_7 (unmetrical, no corrected akṣara i.m.) **28a** सिद्धाः] A_4, सेद्धाः A_3, सिद्धः A_7 • मेदिन्यां] मे{ये A_3} दैत्य° $A_3A_4A_7^{ac}$, खाद्दैत्य° A_7^{pc} **28b** °माविशत्] °मादिशन् **A** **28cd**] om. **A** **29b** विनेशु°] निनेशु° A_3A_4, निनिशु° A_7 **29d** सर्वे ते विविशुः पुरम्] सर्वतो विक्लवाभवन् **A** **30a** भयत्रस्तानि] त्रस्तानि सर्व° **A** **30b** उल्काः] A_7, उल्का A_3, उत्का A_4 **30c** आगच्छति] आगच्छत **A** **30d** °चक्रे सुभास्वरे] °चक्रेषु भास्करे **A**

27(c^2) S_1 **28**(b^3, c^1) S_2 **29**(a^4–a^6) S_1, (c^5–c^8, d^5)⟨d^6–d^7⟩(d^8) S_2 **30**(b^4, b^7, c^1)⟨c^2–c^3⟩(c^4–c^8) S_1, ⟨a^1⟩(a^2) S_2

26b समीक्ष्य] S_2S_3RBh, समीक्ष S_1 **26c** सस्मार] S_2S_3R**A**Bh, संस्मार S_1 **26d** नमस्कृत्वा पिनाकिने] $S_1S_2S_3$R, नमस्कृत्य पिनाकिनम् Bh **27a** ततः] S_1S_2R**A**Bh, तत S_3 **27b** °कुण्ड°] S_2S_3R, °कुण्ठ° S_1, °कुण्डा° Bh (typo) **27c** सुमहा°] $S_1S_2S_3$**A**, मुमहा° Bh (typo) **27d** °गान्ताम्बुद°] S_1S_2R**A**Bh, °गान्ताबुद° S_3 • °संनिभः] $S_2S_3^{pc}$R**A**Bh, °वन्नदम् S_1, °सनिभः S_3^{ac} (unmetrical) **28a** सिद्धाः] $S_1^{pc}S_2S_3^{pc}A_4$Bh, सिद्धा S_1^{ac}, सिद्धः S_3^{ac} • मेदिन्यां] S_1S_2RBh, मेदित्यां S_3^{pc}, मेदिव्यां S_3^{ac} **28b** देवांश्च] S_1S_2**A**Bh, दैवाश्च S_3^{pc}, देवाश्च S_3^{ac} • °माविशत्] S_1Bh, °माविशन् S_2S_3 **28cd** °नामित्यूचुर्मुनय°] S_3Bh (em.?), °नामित्यूचूर्मभय° S_1^{pc}, °नां मृत्यु⏓(त्म)भय° S_1^{ac}, °नां मित्यूचुर्मुनय° S_2 **28d** °स्तदा] S_2S_3RBh, °स्सदा S_1 **29a** °श्चावशुष्यन्ति] S_3**A**, (°र्यावं शु)ष्यन्ति S_1^{pc}, (°रुपकृ)ष्यन्ति S_1^{ac}, °श्चाप+ः+ शुष्यन्ति S_2, °श्च व्यशुष्यन्त Bh (conj.?) **29b** विनेशुर्] S_2Bh, विवेशुर् S_1, विनेशु S_3 (unmetrical) **29d** °विशुः पुरम्] S_3R, °विशुः परम् S_1, (°वि)– ⏑ ⏓ S_2, °विशुर्विलम् Bh (conj.) **30b** उल्काः] $S_2S_3RA_7$Bh, उल्का S_1^{ac}, उल्कः S_1^{pc} • पेतुर्] S_2R**A**Bh, पे(तु) S_1, पेतु S_3 **30d** °काल°] $S_1S_2S_3$R**A**, °कल्पे Bh (conj.?)

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क्षुरान्तं तन्महाचक्रमब्जं जलचरान्तकम् ।
दुर्निरीक्ष्यं सर्वघाति अभेद्यमविघाति च॥ ३१॥
तथाप्रतिहतं दिव्यं मोहनं सर्वदेहिनाम् ।
करमागाद्धराहस्य शताशनिसमस्वनम्॥ ३२॥
तमापतन्तं संवीक्ष्य सर्वभूतानि सर्वतः ।
पेतुर्भूमौ महाघोरमपश्यन्न च किंचन॥ ३३॥
सो ऽपि देवस्तदा कृत्वा रूपं सुमहदव्ययम् ।
त्रैलोक्यव्यापि चिक्षेप दानवं प्रति नादयन्॥ ३४॥
तद्युगान्तानलप्रख्यं क्षुरान्तं स्फोटयन्नभः ।
जगाम दानवं क्षिप्रं दिशः सर्वा दहन्निव॥ ३५॥

31b ॰मब्जं जलचरान्तकम्] ॰मब्जजालञ्च मध्यतः R **31c** सर्वघाति] हि जन्तूनां R **31d–32a**] R repeats this after 32a. **31d** अभेद्यमविघाति] सर्व्वसत्वावघाति RR* **32a** After this R repeats 31d and 32a. **32d** ॰स्वनम्] ॰प्रभम् R **33b** सर्वतः] R^{pc}, सर्वशः R^{ac} **33c** पेतुर्भूमौ] युद्धभूमौ R **34b** रूपं सुमहदव्ययम्] स्वरूपं सुमहद्भयम् R **35c** क्षिप्रं] सर्व्वं R

31a तन्] तु **A** **31b** ॰मब्जं जलचरान्तकम्] ॰म{॰श॰ A_3A_4}रजालं च मध्यतः **A** **31cd**] दु-र्निरीक्षं च जन्तूनां सर्वसत्वविघातिनः **A** **32a** तथा॰] यथा॰ **A** • दिव्यं] A_4, दिव्ये A_3A_7 **32d** शताशनि॰] सतांस{॰श॰ A_4}नि॰ $A_3A_4A_7^{ac}$, तस्याशनि॰ A_7^{pc}, उल्काशनि॰ A_7^{pc} (उल्का i.m. possibly cancelled) **34b** ॰दव्ययम्] A_3, ॰दव्ययः A_4A_7 **34c** त्रैलोक्यव्यापि] त्रिलोचन A_3 (unmetrical), त्रिलोचनस्तु A_4, त्रिलोचनश्च A_7 **35d** दहन्निव] A_3A_4, +अ+दह्य+त+ A_7

31(b^2, d^1–d^4) S_2 **32**(c^1–c^2)⟨c^5⟩(c^6)⟨d^1⟩ S_1 **33**⟨a^1⟩(a^2–a^8, b^3, b^5–b^6, b^8, c^2–c^4)⟨c^5–c^6⟩(c^7–d^1)⟨d^2⟩(d^3)⟨d^4⟩(d^5–d^8) S_1 **34**(a^1–a^2, a^5–a^7, b^1, c^6–c^8, d^4–d^5)⟨d^6–d^8⟩ S_1 **35**(a^1–a^2, c^8, d^4)⟨d^5⟩(d^6–d^7) S_1

31a क्षुरान्तं तन्म॰] RBh (em.?), क्षुरान्तन्तम्म॰ S_1, क्षुरा{॰श॰ S_2^{ac}}न्तन्तं म॰ S_2, क्षुरन्तन्तं म॰ S_3 **31ab** ॰चक्रमब्जं जल॰] em., ॰चक्रमब्जम्बल॰ S_1, ॰चक्रं म(ब्ज)ज्जल॰ S_2, ॰चक्रं मब्जजल॰ S_3 (unmetrical, or ॰जाल॰), ॰चक्रं मज्जज्जल॰ Bh (conj.?, in a note Bh suggests गर्जज्जल॰) **31b** ॰चरान्तकम्] S_1S_3Bh, ॰चरान्तकन् S_2 **31c** ॰घाति] S_1Bh, ॰घाती S_2S_3 **31d** ॰भेद्यमविघाति] $S_1S_2S_3$, ॰भेद्यं प्रतिघाति Bh (conj.) **32cd**] om. S_2^{ac} (S_2^{pc} written i.m.) **32c** ॰मागाद्ध॰] S_3R**A**Bh, ॰मागा ˘ S_1, ॰मागात्व॰ S_2^{pc} **33a** तमा॰] S_2S_3R**A**, ⏓(मा॰) S_1 (retraced), तदा॰ Bh (em.) **33b** सर्वतः] $S_2S_3R^{pc}$**A**Bh, (स)र्व(श): S_1 (retraced) **33c** पेतुर्] S_1(retraced)S_2**A** Bh, पेतु S_3 **33d** ॰पश्यन्न] S_2R**A**Bh, ⏓(श्य)⏓ S_1, ॰पश्य न S_3 • किंचन] $S_1S_2^{pc}$R**A**Bh, किञ्चनः S_2^{ac}, किंचनः S_3 **34b** रूपं] S_1S_2**A**Bh, रूप S_3 (unmetrical) • ॰दव्ययम्] $S_1S_2A_3$ Bh, ॰दव्यं S_3 (unmetrical) **34c** त्रैलोक्यव्यापि] S_1S_2RBh, त्रैलोक्या⟨वि⟩+व्या+पि S_3 • चिक्षेप] $S_1S_2S_3^{pc}$R**A**Bh, विक्षे S_3^{ac} (unmetrical) **34d** नादयन्] R**A**Bh, नादयत् S_2S_3 **35a** तद्युगा॰] $S_1^{pc}S_2S_3$R**A**Bh, (नम)गा॰ S_1^{ac} • ॰प्रख्यं] S_2R**A**Bh, ॰प्रख्य॰ S_1S_3 **35b** क्षुरान्तं] $S_1S_2^{pc}$R**A**Bh, क्षुरन्तं S_2^{ac}, क्षुरन्त S_3 • स्फोटयन्नभः] S_2S_3R**A**Bh, स्फोटसन्निभः S_1 **35c** दानवं] $S_1S_2^{pc}S_3$R**A** Bh, दानवां S_2^{ac} • क्षिप्रं] $S_1S_2S_3^{pc}$**A**Bh, (प्रक्ष्यं) S_3^{ac} **35d** सर्वा] $S_1S_2S_3^{pc}$R**A**Bh, सर्वां S_3^{ac} • दहन्निव] S_2RA_3A_4Bh, ˘(हन्नि)व S_1, दहनिव S_3 (unmetrical)

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तं स दानवशार्दूल उपयान्तं महारवम्।
जघानास्त्रैर्बहुविधैरव्यथः शक्तिनन्दन॥ ३६॥
तच्च तानि महाचक्रमस्त्राण्यनलसंनिभम्।
चकार भस्मसाद्ग्रास जगाम च विनादयत्॥ ३७॥
अथ मायां समासर्जत्तेजसीं पार्थिवामपि।
वायव्यां वारुणीं चैव तामसीमिन्द्रियात्मिकाम्॥ ३८॥
तथैवोत्पातिकीं मायां मोहनीं स्तम्भनीमपि।
निवर्तनीं जम्भनीं च चकारान्याश्च संयुगे॥ ३९॥
ताः सर्वास्तत्तदा चक्रं महद्भीममनाशयत्।
गत्वा तस्य शिरः कायादुन्ममाथ यथाचलम्॥ ४०॥

36b उपयान्तं महारवम्] उपायान्तं महाबलम् R **37a** तच्च] तस्य R **37d** ∘नादयत्] ∘नादयन् R **38ab** समासर्जत्तेजसीं पार्थिवामपि] स मायावी तेजसीयात्मिकामयी R **38c** वायव्यां] वायवीं R **39a** ∘वोत्पातिकीं] ∘वोत्पत्तिकां R **39b** मोहनीं] मोहिनी∘ R • ∘मपि] ∘मयीम् R **39c** निवर्तनीं जम्भनीं च] निबन्धनीं जृम्भनीञ्चैव R (unmetrical) **39d** ∘रान्याश्च] ∘रान्यानि R **40ab**] ताः सर्व्वा निगृहीत्वा तु तच्चक्रं भीमदर्शनम् R **40d** ∘दुन्ममाथ यथाचलम्] ∘दुन्ममन्थ महाबलम् R

36–37] om. A_7 **36a** स दानव∘] सदा नर∘ A_3A_4 **36b** उपयान्तं] उपायांतं A_3A_4 **36d** ∘रव्यथः शक्तिनन्दन] ∘रव्यग्रो दितिनंदनः A_3A_4 **37d** ∘नादयत्] ∘नादयन् A_3A_4 **38ab**] अथ मायांत संयुज्य ते{तै∘ A_4}जसीं पार्थिवीमपि A_3A_4, +ततो दैत्यश्च सहसा+ तेजसीं पार्थिवीमपि A_7 **38c** वायव्यां] वायवीं A_3, वायवी∘ A_4A_7 **38d** ∘मिन्द्रियात्मिकाम्] ∘मित्रियात्मिकं A_7^{pc}, ∘मित्रियार्थिकं $A_3^{ac}A_7^{ac}$, ∘मित्रिपार्थिकं $A_3^{pc}A_4$ **39a** ∘वोत्पातिकीं] ∘व योगिनां **A** **39c** ∘नीं जम्भनीं च] A_7, ∘निं जंभनिं च A_3, ∘निजभनिचं A_4 (unmetrical) **39d** ∘रान्याश्च] A_3A_7, ∘र न्याश्च A_4 **40ab**] ताः सर्वा नि{णि∘ A_3A_4}गृहीत्वा तु तच्चक्रं भीमनादवत् **A** **40c** गत्वा] भित्वा **A** • शिरः] A_3A_7, शिवः A_4

39(d[4]) S_1

36a तं स] $S_1RA_3A_4$, स तन् S_2, स तं S_3^{pc}, स नं S_3^{ac}, तत् स Bh (em.?) • ∘शार्दूल] $S_1S_2RA_3A_4$Bh, ∘शादूल S_3 **36b** उपयान्तं] $S_1S_2S_3^{pc}$Bh, उपयातं S_3^{ac} **36c** ∘नास्त्रैर्] $S_1S_2RA_3A_4$Bh, ∘नास्त्रै S_3 **36d** ∘रव्यथः] S_2S_3RBh, ∘रव्यथ S_1 (unmetrical) • शक्ति∘] S_1S_3RBh, शक्ति∘ S_2 • ∘नन्दन] $S_2^{pc}R$Bh, ∘नन्धन S_1, ∘नन्दनः $S_2^{ac}S_3$ **37a** तच्च] $S_1S_2S_3^{pc}A_3A_4$Bh, त च S_3^{ac} • तानि] $S_1^{pc}S_2S_3RA_3A_4$Bh, नानि S_1^{ac} **37b** ∘ण्यनलसंनिभम्] $S_1S_2S_3^{pc}RA_3A_4$Bh, ∘ण्यललसनि-भम् S_3^{ac} (unmetrical) **37c** भस्मसाद्] $S_1^{pc}S_3^{pc}RA_3A_4$Bh, भस्मसा $S_1^{ac}S_2S_3^{ac}$ **37d** ∘नादयत्] S_2S_3, ∘नादयन् S_1Bh **38ab** मायां समासर्जत्तेजसीं] conj., माया{∘मा∘ S_1^{ac}}मसार्ज्यन्ते तेजस्वी S_1, माया समावब्जत्तेजसीम् S_2 (or ∘ब्जन्ते∘), माया समावब्जा तेजसीं S_3 (or ∘ब्ज), मायां समसृजत् तैजसीं Bh (conj.) **38b** पार्थिवामपि] em., पार्थिवानपि $S_1S_2S_3$, पार्थिवीमपि Bh **38c** वायव्यां] S_1^{pc}, वायव्यं $S_1^{ac}S_2$, वायव्य S_3, वायवीं Bh **38d** ∘यात्मिकाम्] $S_1^{pc}S_3R$, ∘या⟨(त्मं)⟩+त्मि+कां S_1, ∘यात्मकां S_2Bh **39a** ∘वोत्पातिकीं] $S_2S_3^{pc}$, ∘वोत्पातिकीन् S_1, ∘वोत्पताकिं S_3^{ac} (unmetrical), ∘वोत्पातकीं Bh (em.?) **39b** मोहनीं] **A**Bh, मोहनी∘ $S_1S_2S_3$ (anusvāra possibly lost in S_1) • स्तम्भनी∘] $S_1^{pc}S_2S_3R$**A**Bh, स्तम्भ∘ S_1^{ac} (unmetrical) **39c** निवर्त∘] S_2S_3**A**Bh, निर्वर्त्त∘ S_1 • ∘नीं जम्भनीं] $S_1S_2A_7$Bh, ∘नी जम्भनी S_3 **39d** ∘रान्याश्च] A_3A_7Bh, ∘रा(पा)ञ्च S_1^{pc}, ∘रा(न्या)ञ्च S_1^{ac}, ∘रान्यांश्च S_2S_3 • संयुगे] S_1S_2R**A**Bh, सयुगे S_3 (unmetrical) **40a** ताः सर्वास्तत्तदा] em. Bh, ता सर्वास्त्रन्तदा S_1, तां सर्वान्तत्तदा S_2, तां सर्वां तत्तदा S_3^{pc}, ता सर्वनत्तदा S_3^{ac} **40b** महद्भीममनाशयत्] conj., सुमहद्भीमनादवत् S_1, सुमहद्भीम नादयत् S_2S_3, नाशयद् भीमनादवत् Bh (conj.) **40c** शिरः] $S_1S_2S_3^{pc}RA_3A_7$Bh, शिर S_3^{ac} (unmetrical)

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तत्तेन कृत्तं सुमहच्छिरो ऽग्र्यं व्यात्ताननाग्निप्रतिमोग्रनेत्रम्।
दंष्ट्रालमत्यद्भुतभीमनादं पपात मेरोरिव शृङ्गमुच्चम्॥ ४१॥
रथाङ्गनिष्पीतवपुर्विरागं न भाति तद्वक्त्रमतीव दीनम्।
निशाप्रहाणौ विनिवृत्तरश्मि बिम्बं यथा चन्द्रमसो विशोभम्॥ ४२॥
तद्दन्तपङ्क्तिच्छदमादशानं मुहुश्च दन्तान्यपि संदशानम्।
पपात दैत्यस्य शिरो निकृत्तं यथा गिरेः शृङ्गमतिप्रवृद्धम्॥ ४३॥

इति स्कन्दपुराणे सप्तोत्तरशततो ऽध्यायः॥ १०७॥

41a सुमहच्छिरो ऽग्र्यं] शिरमुग्ररूपं R **41b**] व्या{व्य° R^{ac}}त्तास्यमग्निप्रतिमञ्च नेत्रम् R **41c** दंष्ट्रालमत्यद्भुत°] दंष्ट्राकरालाद्भुत° R **42a** °वपुर्वि°] °तडिद्धि° R **42c** °प्रहाणौ] °प्रहाणेर् R **42d** °रश्मि बिम्बं] °रश्मिरयं R **43ab**] तद्दन्तयुक्तं च्छदमानमालमुद्यम्य दन्तावलिमादधानम् R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

41ab] om. **A** (cf. **A** apparatus of 43c) **41c** दंष्ट्रालमत्यद्भुत°] दंष्ट्राकरालाद्भुत° **A** • °भीम°] A_7, °भीत° A_3A_4 **42a**] रथान्निष्ठीतवसहिरागं A_3A_4 (unmetrical), रथा(स्थिष्ठी)तवससंरागं A_7^{ac} (unmetrical), रथा(स्थि)हीनं वससंविरागं A_7^{pc} **42b** तद्वक्त्र°] A_7^{ac}?, तद्वक्तु° A_3A_4, तद्वहू° A_7^{pc} **42c** °प्रहाणौ] °प्रहाणो **A** **42cd** °वृत्तरश्मि बिम्बं] °वर्त्तरश्मिर्विश्वं **A** **43a** °मादशानं] A_7, °मादशालं A_3A_4 **43b**] om. **A** **43c** After this **A** has one pāda reading सुमहच्छिरो{°वो° A_4}ग्रं व्या{वा° A_3, व्य° A_7}त्तास्यमग्निं{°ग्निर् A_7} **A** (unmetrical, cf. 41ab) **Col.** इति{इति श्री° A_3A_7} स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे षड्उत्तरशततमो ध्यायः **A**

41(c^5, d^4) S_1, (a^9) S_3 **42**(a^4, a^8–a^9) S_1 **43**(c^6–c^8, c^{11}) S_3

41a कृत्तं] $S_1^{pc}S_2S_3$RBh, कृतं S_1^{ac} (unmetrical) • °च्छिरो ऽग्र्यं] S_2S_3Bh, °न्छिरोग्रं S_1 **41b** व्यात्ताननाग्नि°] em. Bh (silently), व्याप्ताननाग्नि° S_1, व्यात्तानमग्नि° $S_2^{ac}S_3$, संध्मातमग्नि° S_2^{pc} **41c** दंष्ट्राल°] $S_1^{pc}S_2$Bh, दंष्ट्रा° S_1^{ac} (unmetrical), द्रष्टाल° S_3 • °मत्यद्भुतभीम°] $S_1^{pc}S_2S_3^{pc}$Bh, °म(त्व)द्भुतभीम° S_1^{ac}, °मत्यद्भु(ती)म° S_3^{ac} (unmetrical) **41d** °मुच्चम्] S_1S_2R**A**Bh, °मुचं S_3 (unmetrical) **42a** °निष्पीत°] $S_1^{ac}S_2S_3$RBh, (°दि)ष्पीत° S_1^{pc} (retraced) • °वपुर्वि°] S_2Bh, °व(पु वि) S_1^{ac} (upper part of वि lost, unmetrical), °व(क्र°) S_1^{pc} (unmetrical), °वपु वि° S_3 (unmetrical) **42b** भाति] S_2S_3R**A**Bh, भावि S_1 • °मतीव] $S_1S_2S_3^{pc}$R**A**Bh, °मीतीव S_3^{ac} (unmetrical) **42c** °प्रहाणौ] S_1, °प्रहाणो S_2S_3, °प्रहाणे Bh (conj.) • °रश्मि बिम्बं] S_1S_3 Bh, °रश्मिर्बिम्बं S_2 **42d** विशोभम्] S_2S_3R**A**Bh, हि शोभम् S_1 **43a** तद्दन्त°] S_1S_2R**A**Bh, त दन्त° S_3 • °मादशानं] $S_1S_2^{ac}S_3A_7$Bh, °मादधानं S_2^{pc} **43b** दन्तान्यपि] $S_1S_2S_3^{pc}$, दण्डन्यपि S_3^{ac}, दन्तानपि Bh (em.) • संदशानम्] $S_1S_2^{ac}S_3$Bh, सन्दधानं S_2^{pc} **43d** गिरेः] S_2R**A**Bh, गिरे S_1S_3 • °वृद्धम्] R**A**Bh, °वृद्धमिति $S_1S_2S_3$ (इति part of col.) **Col.** ⊙ ॥ स्कन्दपुराणे हिरण्यावधे (आ)ध्यायः १६१ (in letter numerals)॥ ⊙ S_1, स्कन्दपुराणे (सप्तोत्तरशतो ध्याय)॥ S_2^{ac}, स्कन्दपुराणे हिरण्याक्षवधे सप्तोत्तरशतो ध्यायः॥ S_2^{pc}, ⊙ ॥ स्कन्दपुराणे हिरण्याक्षवधे ध्यायः १०९ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे हिरण्याक्षवधे सप्तोत्तरशतोध्यायः Bh

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अष्टोत्तरशततो ऽध्यायः।

सनत्कुमार उवाच।
तस्मिन्विनिहते दैत्ये सुराः सर्वे ऽभितुष्टुवुः।
ऋषयश्च तपोयुक्ताः पुष्पवृष्ट्यश्च पेतिरे॥ १॥
देवदुन्दुभयो नेदुरदृश्याः सुमहास्वनाः।
भूतानां चाभवच्छर्म प्रकृतिस्थं जगद्बभौ॥ २॥
जगामादृश्यतां चक्रं ततः स्वस्था बभुः सुराः।
ऋषयश्चैव लोकाश्च दैत्यं च ददृशुर्हतम्॥ ३॥
असुरापि हि ते सर्वे पुरद्वाराणि सर्वशः।
पिधाय यत्नात्संनद्धाः प्राकारेष्ववतस्थिरे॥ ४॥
ते भीता मुक्तकेशाश्च रजोध्वस्ता भयार्दिताः।
जीवितं संपरीप्सन्तः स्थिताः प्राकारगास्तदा॥ ५॥

1c °श्च] (°स्ते) R **1d** °वृष्ट्यश्च पेतिरे] °वृष्टिः पपात च R **2b** °रदृश्याः सु°] °रदृश्याश्च R **2c** °वच्छर्म] °वत् कान्तिः R **3b** स्वस्था] सुस्था R **4a** असुरापि हि] असुराश्चापि R **4b** पुरद्वाराणि] दुद्रूवुश्चैव R^{pc}, ⏑(द्व)⏑⏑(स्थ) R^{ac} **4c** °त्संनद्धाः] °द्वान्नद्धाः R **4d** °ष्ववतस्थिरे] °षु रणात्ततः R (unmetrical) **5c** संपरीप्सन्तः] परिलप्स्यन्तः R **5d** °गास्तदा] °संस्थिताः R

1d °वृष्ट्यश्च पेतिरे] °वृष्टिं पपातिरे **A** **2b** °महास्वनाः] A_7, °महात्मना A_3A_4 **2c** °नां चाभवच्छर्म] °नामभवच्चर्म **A** **3b** स्वस्था] सुस्था **A** **3d** दैत्यं च] तं दैत्यं **A** **4a** असुरापि हि] असुरा अपि **A** **4c** पिधाय] $A_3A_7^{pc}$, विधाय A_4, ⟨वि⟩पिधाय A_7 • यत्नात्] यत्ताः A_3, यत्ता A_4A_7 **4d** प्राकारेष्ववतस्थिरे] A_7, प्रविकारेष्ववस्थिरे A_3A_4 **5a** भीता] A_4A_7, भिता A_3 **5b** रजो°] A_7, राजा° A_3A_4 **5c** संपरीप्सन्तः] स्वं परीप्सन्तः **A** **5d** स्थिताः प्राकारगास्तदा] प्राकारांत{°रान्तः° A_7}स्थितास्तदा **A**±

Manuscripts available for this chapter: S_1 photos 4.7a (f. 165v), 4.8b (f. 166r) and 4.9a (f. 166v); S_2 exposures 115b–116b (f. 150r–151r); S_3 f. 165v–166v; R f. 181v–182r; A_3 f. 108v–109r; A_4 f. 152v–153v; A_7 f. 153v–154v.
3(b^3–b^4) S_1 **4**⟨a^1–a^2⟩(c^1) S_1 **5**(a^7) S_1

1b सुराः] S_1^{pc}R**A**Bh, सुरा $S_1^{ac}S_2S_3$ **1c** °युक्ताः] $S_1^{pc}S_2^{pc}$R**A**Bh, युक्ता $S_1^{ac}S_2^{ac}S_3$ **1d** पुष्पवृष्ट्यश्च] $S_2^{pc}S_3$Bh, पुष्पवृष्ट्याश्च S_1, प्रष्पवृष्ट्यश्च S_2^{ac} • पेतिरे] S_2S_3Bh, येदिरे S_1^{pc}, पेदिरे S_1^{ac} **2c** °नां चाभवच्छ°] S_2S_3Bh, °नाञ्च भवच्छ° S_1 **2d** जगद्ब°] S_1S_2R**A**Bh, जगाद्ब° S_3 **3ab** जगामादृश्यतां चक्रं ततः] S_1S_2R**A**Bh, जगाम दृश्यता चक्र तत+ः+ S_3 **3b** बभुः] S_2S_3R**A**, °भवन् S_1Bh • सुराः] $S_1S_2S_3^{pc}$R**A**Bh, स्वराः S_3^{ac} **3d** च] $S_1S_2S_3$R, तं Bh (conj.) • ददृशुर्] S_1S_2R**A**Bh, ददृशु S_3 (unmetrical) **4a** असुरापि हि] S_2S_3, ⏑⏑रापि हि S_1, असुरा अपि Bh • ते स°] S_1R**A**Bh, तेस्स° S_2^{pc}, तैस्स° S_2^{ac}, तै स° S_3 **4b** पुर°] $S_1^{pc}S_2S_3$**A**Bh, पुरा° S_1^{ac} **4c** पिधाय] $S_1^{ac}S_2^{pc}S_3^{pc}$R$A_3A_7^{pc}$Bh, (वा)धाय S_1^{pc}, पि(था)य $S_2^{ac}S_3^{ac}$ • यत्नात्संनद्धाः] $S_2^{pc}S_3^{pc}$Bh, यत्ना+ः+ सन्नद्धाः S_1, यत्नात्सन्नद्धा $S_2^{ac}S_3^{ac}$ **4d** प्राकारेष्व°] $S_2^{pc}S_3A_7$, प्राकारेस्व° S_1, प्राकारे(स्व°) S_2^{ac}, प्राकरेष्व Bh (typo) **5a** भीता] S_1RA_4A_7Bh, भीत° S_2S_3 **5b** रजो°] $S_1^{pc}S_2S_3$RA_7Bh, राजो° S_1^{ac} • भयार्दिताः] $S_1S_2^{pc}$R**A**Bh, भयार्द्दिता $S_2^{ac}S_3^{pc}$, भयार्दिता S_3^{ac} **5c** जीवितं] S_1S_2R**A**Bh, जीवित S_3 (unmetrical) • संपरीप्सन्तः] $S_1S_2^{pc}$Bh, सम्परीप्सन्त S_2^{ac}, सपरीप्सन्त S_3 **5d** स्थिताः] $S_1S_2^{pc}$RBh, स्थिता $S_2^{ac}S_3$ • °स्तदा] $S_2S_3A_3A_7^{pc}$Bh, °स्तथा S_1

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भगवानपि दीप्तार्चिर्हविषेद्ध इवानलः।
भीषयानो ऽसुरान्सर्वान्पृथिवीमन्वचिन्वत॥ ६॥
स बहिः सर्वतो ऽन्विष्य उत्पाट्य च महीरुहान्।
प्रणष्टामिव गां गोपः समन्तादन्वचिन्वत॥ ७॥
पर्वतान्स तदोत्पाट्य देवोद्यानान्यचूर्णयत्।
आरामान्स तडागानि बभञ्ज च ररास च॥ ८॥
ततो दक्षिणतो गत्वा मुहूर्तं देवसत्तमः।
शङ्खं पर्वतमासाद्य ननर्द जलदो यथा॥ ९॥
असुरापि हि ते भीताः प्राकारान्तरसंस्थिताः।
अवेक्षन्त मृगेन्द्रं तं धावन्तं सर्वतोदिशः॥ १०॥
सो ऽपि देवस्तदा शङ्खमुत्पाट्य नगमुत्तमम्।
अपश्यत्पृथिवीं बद्धां रक्ष्यमाणां च दानवैः॥ ११॥
सागराम्भसि विक्षिप्य शङ्खं तं पर्वतोत्तमम्।
अवधीद्दानवान्सर्वान्मेदिन्या ये ऽभिरक्षिणः॥ १२॥

6b °र्हविषेद्ध इवानलः] °र्हविषेवो{°व R^{ac}}ज्वलानलः R **6d** °चिन्वत] °चिन्तत R **7c** गां गोपः] गाङ्गेय R **7d** °चिन्वत] °चिन्तत R **8c** तडागानि] तडागांश्च R **9a** ततो] त्रतो R^{pc}, ⌣तो R^{ac} **9c** शङ्खं] शङ्ख° R **10a** असुरापि हि] असुराश्चापि R **10b** °संस्थिताः] °मास्थिताः R

6a दीप्तार्चिर्] A_3A_7, दीप्तार्चि A_4 **6b** °षेद्ध] A_3A_4, °षे(त्म) A_7 • इवानलः] विरोचनः $A_3A_4A_7^{ac}$, विवाचलः A_7^{pc} **6d** °मन्वचिन्वत] °मनुचिन्तत A_3A_7, °मनुचिन्तत् A_4 (unmetrical) **7a** स बहिः सर्वतो ऽन्विष्य] सर्वतोत्क्षिप्य वेगेन **A** **7c** प्रणष्टामिव] प्रणष्टानि च **A** • गोपः] गौद्यः A_3, गौघः A_4A_7 **7d** °दन्वचिन्वत] °दनुचिन्तयत् **A** **8b** देवोद्यानान्य°] देवो{°व° A_4} द्वाराण्य° **A** **8c** आरामान्] अवसान् **A** **8d** ररास] ननाद **A** **9c** शङ्खं] $A_3A_7^{ac}$, शखं A_4, शङ्ख° A_7^{pc} **10a** असुरापि हि] असुरा अपि **A** **10b** °संस्थिताः] °मास्थिताः{°तः $A_4A_7^{ac}$} **A** **10c** अवेक्षन्त] अवेक्षत **A** **11b** नगमुत्तमम्] नगसत्तमं **A** **11d** रक्ष्यमाणं] रक्षमाणं **A** **12b** पर्वतोत्तमम्] स मृगोत्तमं{°मः A_7^{pc}} **A**

6(d^3–d^8) S_2 **7**(a^8, b^6) S_1, (a^1–a^3) S_2, (b^8) S_3 **8**(d^1–d^7)$\langle d^8\rangle$ S_1 **9**(d^8) S_2 **10**$\langle b^1$–$b^3\rangle$ S_2 **11**(d^6–d^8) S_1

6a दीप्तार्चिर्] $S_1^{pc}S_2RA_3A_7Bh$, दीपार्च्चिर् S_1^{ac}, दीप्तार्चि S_3 **6b** °षेद्ध] $S_2S_3A_3A_4Bh$, °षाक्त S_1 **6d** °चिन्वत] S_1Bh, (°चिन्वतः) S_2, °चिन्वतः S_3 **7b** उत्पाट्य] S_1S_2RABh, उत्पाट्या S_3 • महीरुहान्] S_1S_2RABh, महीरु(जा)न् S_3^{pc}, महीरुहं S_3^{ac} **7c** प्रणष्टामि°] S_2RBh, प्रनष्टा इ° S_1, प्रनष्टामि° S_3 • गां गोपः] $S_2^{pc}Bh$, गाङ्गोपाः S_1, गां गोप $S_2^{ac}S_3^{pc}$, गा गोप S_3^{ac} **7d** °दन्वचिन्वत] $S_1S_2^{pc}Bh$, °दन्वचिन्वतः $S_2^{ac}S_3^{ac}$, °दंन्वचिंन्वतः S_3^{pc} **8a** तदो°] S_2S_3RABh, ततो° S_1 **8b** देवो°] $S_2S_3RA_3A_7$, दैत्यो° S_1Bh • °चूर्णयत्] $S_1S_2^{pc}RABh$, °चूर्ण्णयम् S_2^{ac}, °चूर्ण्णयं S_3 **8c** आरामान्] S_2RBh, आरामः S_1, आरामं S_3 **9a** ततो] $S_1S_2S_3^{pc}ABh$, भतो S_3^{ac} **9c** शङ्खं] $S_1^{pc}S_2A_3A_7^{ac}Bh$, शङ्ख° $S_1^{ac}S_3$ **9d** ननर्द] S_1S_2RABh, ननर्दा S_3 **10a** असुरापि हि] $S_1S_2S_3$, असुरा ह्यपि Bh (conj.) • भीताः] $S_1S_2^{pc}RABh$, भीता $S_2^{ac}S_3$ **10b** °संस्थिताः] S_1S_2Bh, °सस्थिता+ः+ S_3 **10c** अवेक्षन्त] S_1R, अवैक्षन्त S_2S_3Bh • मृगेन्द्रं तं] S_2RABh, मृगे नूनं S_1, मृगेन्द्रन्त S_3 **11a** देवस्त°] $S_1S_2^{pc}S_3RABh$, देव त° S_2^{ac} • शङ्ख°] S_1S_3RABh, संख° S_2 **11b** नगमुत्तमम्] $S_1S_2^{pc}RBh$, नगसत्तमः $S_2^{ac}S_3$ **11c** पृथिवीं बद्धां] S_3RABh, पृथिवी बद्धा S_1 (anusvāras possibly lost), पृथिवीद्यद्धां S_2 **11d** रक्ष्यमाणां च] S_2RBh, रक्ष्यमाणञ्च S_1, रक्ष्यमाणा च S_3 **12b** शङ्खं तं] S_1RABh, सङ्खन्तं S_2, शङ्खन्त S_3 **12c** अवधीद्] S_1S_2RABh, अवधी S_3

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ततो विद्राव्य नागेन्द्रान्प्रगृह्य पृथिवीं बलात्।
जगाम दैत्यान्संदृश्य रत्नान्यादाय सर्वशः॥ १३॥
स तां दंष्ट्राङ्कुरे लग्नां वहन्भाति मृगेश्वरः।
विषाणलग्नां लम्बन्तीं मृणालीं गजराडिव॥ १४॥
स तां सागरमध्येन वहन्भाति मृगेश्वरः।
वराहरूपी कालान्ते ब्रह्मेव वसुधां पुरा॥ १५॥
स सागरं तमुत्तीर्य भगवान्नन्दिवर्धनः।
स्वे स्थाने स्थापयामास महीं तां पुनरेव हि॥ १६॥
ततः शक्राय लोकांस्त्रीनदात्स मधुसूदनः।
उवाच राजा त्वं नो ऽद्य मित्रं चाहं तवानघ॥ १७॥
ये ऽन्ये ऽपि ते ऽरयः केचिद्भविष्यन्त्यसुरेश्वराः।
तेषामपि वधं घोरं करिष्यामि न संशयः॥ १८॥
ततस्तमृषयः सर्वे देवताश्च सवासवाः।
ऊचुः स्वां मूर्तिमास्थाय यथा पूर्वं तथा भव॥ १९॥

13c °न्संदृश्य] °न् संकृत्त्य R **13d** रत्नान्यादाय] वक्त्रेणादाय R^{pc}, वक्त्राण्यादाय R^{ac} **14d** मृणालीं] मृगाणां R **15c** °रूपी] °रूपः R **16a** तमुत्तीर्य] समुत्तीर्य R **17ab** ततः शक्राय लोकांस्त्रीनदात्स] स शक्राय ददौ लोकांस्त्रींस्तदा R **18ab**] अन्ये ऽपि ते ऽरयो यत्र भविष्यन्ति सुरेश्वर R **19b** °श्च] R^{ac}, °श्चैव R^{pc} (unmetrical) **19c** ऊचुः स्वां मूर्ति°] ऊचुस्तां वृत्ति° R

13a विद्राव्य नागेन्द्रान्] विद्रावनागेंद्र{°गेन्द्रान् A_7} **A** **13c** °न्संदृश्य] °न्संहृत्य **A** **14ab** लग्नां वहन्भाति] कृत्वा मेदिनीं तां **A** **14c** °लग्नां लम्बन्तीं] °लग्न{°ग्ना° A_7^{pc}}कमुन्वन्तीं **A** (unmetrical) **14d** मृणालीं] मृगाणां **A** **15b** वहन्भाति] A_7^{pc}, वहंताति A_3, वहताति A_4, वह(न्रा)ति A_7^{ac} **16a** सागरं तमु°] सागरान्तमु° **A** **16b** भगवान्] A_3A_7, भगवा A_4 **16c** स्वे] A_3A_7, स्व° A_4 **17ab** °स्त्रीनदात्] A_7, °स्त्रीं नादात् A_3A_4 **17c** उवाच] सुरेश **A** • त्वं नो ऽद्य] A_7, त्वान्नाद्य A_3A_4 **17d** मित्रं] A_3A_7, मिंत्रं A_4 **18a** ऽन्ये ऽपि ते] पि ते प्य°{प° A_3} **A** **18b** °सुरेश्वराः] A_3A_7, °सुरेश्वंराः A_4 **19d** भव] A_4, भवः A_3, भव+त्+ A_7

13(a^5) S_1 **15**(d^7) S_1 **17**(b^1–b^2) S_1

13ab नागेन्द्रान्] S_1RA_7Bh, नागेन्द्राम् S_2S_3 **13c** °न्संदृश्य] S_1S_2, °न्सदृश्य S_3, °न् संधृष्य Bh (conj.) **13d** रत्नान्या°] $S_2S_3^{pc}$**A**, रत्नाभ्या° S_1, रनान्या° S_3^{ac}, रत्नान्य° Bh (typo) **14a** तां दंष्ट्राङ्कुरे] R**A**Bh, तान्दंष्ट्रान्तरे S_1, तान्दंष्ट्राङ्कुरा° S_2, तां द्रष्टांकुरा° S_3 **14ab** लग्नां वहन्] S_2RBh, लग्नो बहद् S_1, लग्नां वहद् S_3 **14c** लम्बन्तीं] S_1S_3RBh, लम्बन्ती S_2 **14d** मृणालीं] S_1S_3Bh, मृंणालीङ् S_2 **15b** वहन्भा°] $S_2RA_7^{pc}$Bh, वहद्भा° S_1, वह भा° S_3 **15d** ब्रह्मेव] S_1S_2R**A**Bh, ब्रह्मे थ S_3 **16b** भगवान्] $S_1S_2RA_3A_7$Bh, भगवा S_3 **16c** स्वे] $S_1S_2S_3RA_3A_7$, स्व° Bh (em.?) **17ab** °स्त्रीनदात्] $S_1S_2^{ac}S_3A_7$Bh, °स्त्रीन्नदात् S_2^{pc} **17c** राजा] S_1S_2R**A**Bh, राज S_3 **17d** मित्रं चा°] $S_1RA_3A_7$Bh, मित्रश्चा° S_2S_3 • °वानघ] $S_1^{pc}S_2S_3$R**A**Bh, °वानघः S_1^{ac} **18a** ये] S_2S_3**A**Bh, य S_1 **18b** °न्त्यसुरेश्वराः] $S_1^{pc}S_2^{pc}S_3A_3A_7$Bh, °न्त्यसुरेश्वसुरेश्वराः S_1^{ac} (unmetrical), °न्ति सुरेश्वराः S_2^{ac} **19c** मूर्ति°] S_1S_2**A**Bh, मूर्त्ति° S_3

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वराह उवाच।
इयं मूर्तिर्मया देवाः प्राप्ता परमवर्चसः।
न चानया रतिः काचित्प्राप्ता मे सदृशी भुवि॥ २०॥
सो ऽहं कंचिद्विहृत्येह कालं मूर्त्यानया सुखम्।
भविष्यामि पुनर्देवः सत्यमेतद्ब्रवीमि वः॥ २१॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा सर्वे देवाः सवासवाः।
प्रदक्षिणमुपावृत्य जग्मुः स्थानानि सर्वशः॥ २२॥
गतेषु देवसंघेषु भगवान्नन्दिवर्धनः।
विजहार सुखं तत्र हत्वा दानवपुंगवम्॥ २३॥
तस्य तत्रोपतिष्ठन्त मृग्यो भूत्वा सहस्रशः।
वैदिक्यो ऽप्सरसः शुभ्रास्ताभिः सह रराम सः॥ २४॥
स ताभिर्विचरन्देवो महात्मा नन्दिवर्धनः।
रेमे मत्तो महानागो यथारण्ये करेणुभिः॥ २५॥

20a इयं मूर्तिर्] इमां मूर्त्तिं R **20b** प्राप्ता] प्राप्ताः R **21a** कंचिद्विहृत्येह] किञ्चिद्विकृत्याहं R **23a** °संघेषु] °संहेषु R **23d** °पुंगवम्] °सत्तमम् R **24ab** °तिष्ठन्त मृग्यो] °विष्टन्तम्वशा R **24cd**] देविक्यो ऽप्सरसो रम्याः स्त्रीभिः सह रराम ह R

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20 वराह उवाच] om. **A** **20a** इयं] इमां $A_3A_4A_7^{ac}$, इयां A_7^{pc} • मूर्तिर्] A_7, मूर्त्तिं A_3, मूर्त्ति A_4 **20b** प्राप्ता] A_3^{ac}, प्राप्ताः $A_3^{pc}A_4A_7$ **20c** चानया रतिः काचित्] चालयावतिसरित् **A** **20d** सदृशी] सदृशं **A** **21ab**] सो हं क्वचिद्वितत्येह को न मृत्योवया सुखं **A**± **21c** पुनर्] A_4A_7, पुन A_3 (unmetrical) **22b** देवाः] A_3A_7, देवा A_4 **23c–25b**] om. A_7^{ac}, A_7^{pc} written i.m. **24ab** °तिष्ठन्त मृग्यो] °तिष्ठन्ति मृगा{°गो A_7^{pc}} **A** **24d** सः] $A_4A_7^{pc}$, ह A_3 **25a** °र्विचरन्] °र्विहरन् **A** **25b** महात्मा नन्दि°] महानन्दिवि° **A** • After this A_7^{pc} adds श्रीरामः

20(b²) S_1, (a²) S_2 **23**(c⁶–c⁸)⟨d¹⟩(d²–d³) S_1 **24**(a³, c⁴) S_1 **25**⟨d³⟩(d⁴) S_2

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20 वराह उवाच] $S_1^{pc}S_2S_3$RBh, om. S_1^{ac} **20a** इयं] $S_1^{pc}S_2^{pc}$Bh, इमे $S_1^{ac}S_2^{ac}S_3$ • मूर्तिर्] S_1A_7 Bh, मूर्त्ति S_2S_3 • देवाः] $S_1S_2^{pc}$R**A**Bh, देवा $S_2^{ac}S_3$ **20b** प्राप्ता] $S_2S_3A_3^{ac}$Bh, प्रा(प्ता)ः S_1 • °वर्चसः] $S_1S_2S_3$R**A**, °वर्च्चसा Bh (em.) **20c** रतिः] $S_1^{pc}S_2S_3$RBh, रति S_1^{ac} (unmetrical) **20d** °त्प्राप्ता] $S_1^{pc}S_2S_3$R**A**Bh, °त्प्राप्त S_1^{ac} • सदृशी] S_2S_3RBh, सदृशा S_1 **21a** कंचिद्] S_2S_3Bh, किञ्चिद् S_1 **21b** कालं मूर्त्या°] $S_1S_2S_3^{pc}$RBh, काल मूर्त्या° S_3^{ac} **21c** पुनर्देवः] S_1RA_4A_7Bh, पुनर्द्देवा+ः+ S_2, पुन देवः S_3^{pc} (unmetrical), पुन देवा S_3^{ac} (unmetrical) **22b** देवाः] S_2S_3RA_3 A_7Bh, देवा S_1 **23b** भगवान्] S_1S_2R**A**Bh, भगवा S_3 **24a** तत्रो°] $S_1^{pc}S_2S_3$R**A**Bh, ⌣त्रो° S_1^{ac} • °तिष्ठन्त] $S_1^{ac}S_2^{ac}S_3$Bh, °तिष्ठन्तः S_1^{pc}, °तिष्ठन्तो S_2^{pc} **24cd** शुभ्रास्ताभिः] $S_1S_2S_3^{pc}$**A** Bh, शुभास्ताभि S_3^{ac} **24d** सः] $S_1A_4A_7^{pc}$Bh, च S_2S_3 **25a** ताभिर्वि°] S_1S_2R**A**Bh, ताभि वि° S_3

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स सिंह इव सिंहीभिः शार्दूल इव चोन्नदन्।
रराम सागरानूपे ऐरावत इवापरः॥ २६॥
रममाणस्य सिद्धाश्च ऋषयश्च तपोधनाः।
पुष्पाणां रुचिरा वृष्टीः पातयन्ति वियत्स्थिताः॥ २७॥
तुष्टुवुश्चापरे नित्यं चक्रुश्चैनं प्रदक्षिणम्।
देवदुन्दुभयो नित्यं सर्व एव न्यवादयन्॥ २८॥
नृत्यन्त्यप्सरसश्चापि वराहस्याग्रतस्तदा।
वादयन्ति च गन्धर्वा गायन्ति च महात्मनः॥ २९॥
रमयन्तो वराहं तं देवाश्चेन्द्रपुरोगमाः।
यक्षाः पुण्यजना ये च तथा देवजनाश्च ये॥ ३०॥
यातुधानाश्च ये केचिद्ब्रह्मधानाश्च सर्वशः।
मनुष्याः पशवश्चैव ऋषयश्चैव सर्वशः॥ ३१॥

26b चोन्नदन्] चोद्वहन् R **26c** सागरानूपे] सागराम्भःस्थ R **27a** रममाणस्य] रममाणाश्च R **27c** पुष्पाणां रुचिरा वृष्टीः] ऋष्याणां रुचिरां वृष्टिं R **28a** °श्चापरे] °श्चाप्सरो R **28b** °श्चैनं] °श्चैव R **28d** एव न्यवादयन्] एवाभ्यनादयन् R **29b** °स्याग्रतस्त°] °स्यायतस्त° R **29c** च] om. R (unmetrical) **30a** रमयन्तो] शमयन्तो R **30d** देव°] पुण्य° R **31a** केचिद्] केचि R **31b** सर्वशः] चापरे R

26b चोन्नदन्] A_4A_7, चोन्नदम् A_3 **26c–28d**] om. **A** **29a** नृत्यन्त्य°] A_7^{pc}, नृत्यंश्चा°{°चा° A_4} $A_3A_4A_7^{ac}$ • °श्चापि] °स्तत्र **A** **30a** रमयन्तो] नमयन्तो A_3A_4, नामयन्तो A_7 **30d** °जनाश्च] °गणाश्च **A** **31a** यातु°] A_4, जातु° A_3, (जा)तु° A_7 **31b** °द्ब्रह्म°] °त् ब्रह्मा° **A**

26(d^3, d^7–d^8) S_1, (b^7) S_3 **27**(b^4, d^4) S_1, (c^2, d^5–d^7) S_2 **28**(a^4)⟨a^6⟩(a^7–a^8)⟨b^1⟩(c^4) S_1 **29**(c^4, c^8) S_1 **30**(a^4–a^6, c^1, d^3–d^4, d^8) S_2 **31**(d^1)⟨d^2⟩(d^3) S_1^{pc}, (c^7, d^2–d^3) S_2

26a सिंह] S_1S_2R**A**Bh, सिंहा S_3 • सिंहीभिः] $S_1^{pc}S_2$R**A**Bh, सिंहाभि S_1^{ac}, सिंहीभि S_3 **26b** चोन्नदन्] $S_1^{pc}S_2A_4A_7$, चोन्नदम् S_1^{ac}, चोनदन् S_3^{pc}, चोदन S_3^{ac}, चोन्नदनन् Bh (typo, unmetrical) **26c** रराम] S_2S_3RBh, ररांम S_1 **26cd** सागरानूपे] $S_1^{pc}S_2S_3$Bh, साग–रूपे S_1^{ac} **27a** रममाणस्य] S_2S_3Bh, रममाणश्च S_1 • सिद्धाश्च] $S_2S_3^{pc}$RBh, सिद्धश्च $S_1S_3^{ac}$ **27c** वृष्टीः] $S_1^{pc}S_2^{pc}$Bh, वृष्टी $S_1^{ac}S_2^{ac}S_3$ **27d** वियत्स्थिताः] S_2^{pc}RBh, वियस्थिताः S_1, (वियत्स्थि)ता S_2^{ac}, वियस्थिता S_3 **28a** तुष्टुवुश्चा°] S_1S_2R, तुष्टुवु चा° S_3, तष्टुवुश्चा° Bh (typo) **28b** °श्चैनं] S_2S_3Bh, °श्चेन S_1^{pc} (tops lost), °श्चेव S_1^{ac} (tops lost) **28d** सर्व] S_2S_3RBh, सव S_1 • एव न्यवादयन्] em., एव न्यवादयत् S_1, एवानुवादयन् S_2S_3, एवान्ववादयन् Bh (em.?) **29a** नृत्यन्त्य°] $S_1^{pc}S_2S_3$RA_7^{pc}Bh, नित्यन्त्य° S_1^{ac} • °सश्चापि] S_1R, °सश्चास्य S_2^{pc}Bh, °साश्चास्य $S_2^{ac}S_3$ **29b** °स्याग्रतस्तदा] $S_1^{pc}S_2S_3$**A**Bh, °स्याग्रस्तदा S_1^{ac} (unmetrical) **29c** वादयन्ति च] $S_1^{pc}S_2^{pc}S_3$**A**Bh, वादय(न्ति) S_1^{ac} (unmetrical), वदयन्ति च S_2^{ac} **30a** रमयन्तो] S_3Bh (em.), रामयन्तो S_1, रंमय(न्तो) S_2 **30c** यक्षाः] S_2R**A**Bh, यक्षा S_1, यक्षः S_3 • °जना] $S_1S_2S_3$R**A**, °जनना Bh (typo, unmetrical) **31b** °धानाश्च] S_2S_3R**A**Bh, °दानाश्च S_1 **31cd**] om. S_1^{ac}, S_1^{pc} written i.m. **31c** मनुष्याः] R**A**Bh, मनुष्या $S_1^{pc}S_2S_3$ • °श्चैव] S_2S_3R**A**Bh, °श्चेव S_1^{pc}

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राजन्याः क्षत्रियाः सर्वे निकायाश्चैव सर्वशः।
तत्राजग्मुर्निरीक्षन्तो वराहस्योत्सवं शुभम्।
बह्वाश्चर्यसमाकीर्णं बह्वालक्ष्यं सदैव च॥ ३२॥
एवं तस्याभवद्व्यास वराहस्य महात्मनः।
उत्सवः सुमहान्दिव्यः प्रत्यहं नन्दिवर्धनः॥ ३३॥
तस्योत्सवो ऽसौ ऋषिसंघजुष्टः सदा सुरैः सिद्धजनैश्च जुष्टः।
गन्धर्वयक्षोरगराक्षसैश्च विद्याधरैश्चैव सहाप्सरोभिः॥ ३४॥

इति स्कन्दपुराणे ऽष्टोत्तरशततो ऽध्यायः॥ १०८॥

32ab] om. R **32cd**] तत्रा⟨गत्य⟩ निरीक्षन्ते देवाराधनमुत्तमम् R (unmetrical) **32f** बह्वालक्ष्यं] बहुलक्षं R **33a** एवं] एतत् R **33d** नन्दिवर्धनः] कालरूपिणः R **34a** ऋषिसंघ°] ऋषिसंह° R **34d** °श्चैव सहा°] °श्चापि सदा° R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

32b निकायाश्चै°] नियाकाश्चै° **A** **32c** °जग्मुर्] A_3A_7, °जग्मु A_4 **32ef**] वद्धाचार्यसमाकीर्ण{°र्णं A_4} वद्धालक्षं{°क्ष्यं A_7} सदैव च **A** **33c** सु°] A_4, स A_3A_7 • °न्दिव्यः] °न्देवाः **A** **34a** ऽसौ ऋषि°] सावृषि° **A** **34b** सदा सुरैः] सुरासुरैः **A** • सिद्ध°] $A_3A_4^{ac}$, सिद्धि° A_4^{pc} A_7 **34c** गन्धर्वयक्षोरग°] गन्धर्वो{°र्वा A_3}रग° **A** (unmetrical) **34d** सहा°] A_3, महा° A_4A_7 **Col.** इति{इति श्री° A_4A_7} स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे वराहोत्सवो नाम सप्तोत्तरशतं **A**±

32(f[1]–f[2])⟨f[3]⟩ S_1, ⟨d[3]⟩(d[4]) S_3 **34**(d[12]) S_1, (d[11]) S_3

32a राजन्याः] $S_1S_2S_3^{pc}$**A**Bh, राजन्या S_3^{ac} • क्षत्रियाः] $S_1S_2^{pc}$**A**Bh, क्षत्रिया $S_2^{ac}S_3$ **32c** तत्राजग्मुर्] $S_1S_2A_3A_7$Bh, तत्र जग्मु S_3 • °रीक्षन्तो] S_1S_3**A**Bh, °रीक्ष्यन्तो S_2 **32d** °स्योत्सवं शुभम्] **A**Bh, °स्योत्तमं शुभम् S_1, °स्योत्सवश्शुभं S_2^{pc}, °स्योत्सवश्शुभः S_2^{ac}, (°स्यो)त्सव शुभः S_3 **32e** °समाकीर्णं] S_2RA_4Bh, °समाकीर्ण्णं° S_1 (anusvāra possibly lost), °समाकीर्ण्णं° S_3^{pc}, °समाकीर्णं° S_3^{ac} **33a** °स्याभवद्व्या°] S_1S_3R**A**Bh, °स्याद्भवद्व्या° S_2 **33c** उत्सवः] S_1S_2R**A**Bh, उत्सव S_3 • °महान्दिव्यः] $S_1S_2^{pc}R$Bh, °महान्दिव्य S_2^{ac}, °महादिव्यं S_3 **34a** तस्योत्सवो] $S_1S_2S_3R$**A**, तस्योत्सोवो Bh (typo, unmetrical) • ऽसौ] $S_1^{pc}S_2S_3R$Bh, om. S_1^{ac} (unmetrical) • °जुष्टः] $S_1^{pc}S_2R$**A**Bh, °जुष्ट $S_1^{ac}S_3$ (unmetrical) **34b**] $S_1^{pc}R$Bh (जुष्टम् corrected to जुष्टः in S_1^{pc}), गन्धर्वयक्षोरगराक्षसैश्च S_1^{ac} (cf. 34c), सदा सुरै सिद्धजनैश्च जुष्टो{युष्ट S_2^{ac}} S_2, सदा सुरै सिद्धजनैश्च जुष्ट S_3 **34c** °राक्षसैश्च] $S_1^{pc}S_2S_3R$**A**Bh, °राक्षसाश्च S_1^{ac} **34d** °धरैश्चै°] $S_1S_2^{pc}S_3$**A**Bh, °धराश्चै° S_2^{ac} • सहाप्सरोभिः] $S_2S_3A_3$Bh, सहाप्सरोभि(रि)ति S_1 (इति part of col.) **Col.** ⊙॥ स्कन्दपुराणे वराहोत्सवे आध्याय १६ ⩡ (in letter numerals) ··· S_1, स्कन्दपुराणे +नन्दिवराहा(र्च्चती) नाम+ अष्टोत्तरशतो ध्यायः॥ S_2, ⊙॥ स्कन्दपुराणे नामाध्यायः ११० (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे वराहोत्सवे अष्टोत्तरशतो ध्यायः Bh

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नवोत्तरशततो ऽध्यायः ।

सनत्कुमार उवाच ।
तस्य कालेन महता रमतः शक्तिनन्दन ।
भार्यायां चित्रलेखायां वृको नामाभवत्सुतः ॥ १ ॥
स वृको बलवान्नित्यं विचरन्पृथिवीमिमाम् ।
नर्दमानो ऽवधील्लोके भूतानि शतशो महान् ॥ २ ॥
अथाससाद शैलेन्द्रं हिमवन्तं महागिरिम् ।
गौरीकूटसमीपे च कार्त्तिकेयालयं शुभम् ॥ ३ ॥
तमजानंस्तदाभ्येत्य बलेनाविनयेन च ।
नादयानो द्रुमाञ्छुभ्रान्रत्नहेमविभूषितान् ।
सर्वर्तुपुष्पफलदान्सर्वकामप्रदानपि ॥ ४ ॥

2a वृको] एको R **3d** ॰यालयं] ॰यवनं R^{pc}, ॰यनवं R^{ac} **4b** च] ह R **4c** नादयानो] भञ्जयानो R **4cd** ॰ञ्छुभ्रान्रत्न॰] ॰न्भग्नान्वने R

1b रमतः] रमता **A** • शक्ति॰] शक्र॰ **A** **2d** शतशो महान्] तत्रसुस्तदा **A** • After this **A** adds 2 pādas reading तेन शब्देन लोकेशाः कल्पिताः शतशो भवन् । ± **3c** गौरी॰] गिरि॰ **A** **4a** तमजानंस्त॰] अवजानंस्तस्त॰ A_3 (unmetrical), अवजालंस्त॰ A_4, अवजानंस्त॰ A_7 **4c** नादयानो द्रुमाञ्छु॰] नादयान् गन्धमान् शु॰ A_3, नादयेनां धमान् शु॰ A_4, नादयाना क्रमान् शु॰ A_7 **4d** ॰न्रत्नहेम॰] ॰न्हेमरत्न॰ **A**

Manuscripts available for this chapter: S_1 photos 4.9a (f. 166^v), 4.10a (f. 167^r), 4.9b (f. 167^v) and 4.10b (f. 168^r); S_2 exposures 116b–117b (f. 151^r–152^r); S_3 f. 166^v–168^r; R f. 182^r–183^v; A_3 f. 109^r–110^r; A_4 f. 153^v–155^r; A_7 f. 154^v–156^r.
4(e^5) S_1

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1 सनत्कुमार उवाच] $S_1^{pc}S_2S_3$R**A**Bh (सन उ in $S_1^{pc}S_2S_3$), om. S_1^{ac} **1b** शक्ति॰] S_1S_2RBh, शक्ति॰ S_3 • ॰नन्दन] R**A**Bh, ॰नन्दनः $S_1S_2S_3$ **1c** भार्यायां] $S_1^{pc}S_2S_3$R**A**Bh, भार्य(यः) S_1^{ac} • चित्र॰] $S_1^{pc}S_2S_3$R**A**Bh, ि– त्र॰ S_1^{ac} **1d** ॰माभवत्सुतः] $S_2^{pc}S_3^{pc}$R**A**Bh, ॰मभवत्सुतः $S_2^{ac}S_3^{ac}$, ॰माभवं शु⟨भः⟩+तः+ S_1 **2a** बलवान्] S_1S_2R**A**Bh, बलवा S_3 **2c** ऽवधील्लोके] $S_1^{pc}S_2$R**A**Bh, वधी लोके $S_1^{ac}S_3$ **2d** भूतानि] S_2S_3R**A**Bh, भूत्वाभि॰ S_1 **3b** हिमवन्तं] S_1S_2R**A**Bh, हिमवन्त S_3 • ॰गिरिम्] S_2S_3R**A**Bh, गिरिन् S_1 **3d** कार्त्तिकेयालयं] $S_2^{pc}S_3$**A**Bh, कार्त्तिकेयाल S_1 (unmetrical, insertion mark after ल; akṣara i.m. possibly lost), कार्त्तिक(स्या)लयं S_2^{ac} **4a** ॰मजानंस्त॰] $S_1S_2^{pc}$RBh, ॰मजानांस्त॰ S_2^{ac}, ॰मजानस्त॰ S_3 • ॰दाभ्येत्य] S_2S_3R**A**Bh, ॰दाभेत्य S_1 **4b** ॰नाविनयेन] S_2S_3R**A**Bh, ॰नाविजयेन S_1 **4c** नादयानो] $S_1^{ac}S_2S_3$Bh, नोदयानो S_1^{pc} **4cd** द्रुमाञ्छुभ्रान्रत्न॰] S_1Bh, द्रुमान्छुभ्रान्र{॰त्र॰ S_2^{pc}}त्न S_2, द्रुमाच्छुभ्रा रत्न॰ S_3 **4d** ॰भूषितान्] R**A**Bh, ॰भूषिताम् $S_1S_2S_3$ **4e** ॰पुष्पफलदान्] S_2R**A**Bh, ॰क(फ)लां पुष्पां S_1, ॰पुष्पफलदा S_3

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शिलामणिमयाञ्छुभ्राञ्छातकुम्भमयाञ्छुभान् ।
हरितालमयांश्चान्यांस्तथा मानःशिलाचलान् ।
उत्पाट्योत्पाट्य वेगेन बभञ्ज रुषितो यथा ॥ ५ ॥
स गर्जमानः सततं गजो मत्त इवापरः ।
बभञ्ज तद्वनं शुभ्रं कार्त्तिकेयस्य धीमतः ॥ ६ ॥
तस्य गर्जितशब्देन वनभङ्गस्वनेन च ।
स्कन्दस्य गणपः शूरो निर्जगाम निशामयन् ॥ ७ ॥
कोकवक्त्र इति ख्यातो दृढं स्कन्दस्य वल्लभः ।
महात्मा बलसंपन्नो गत्वा वृकमवैक्षत ॥ ८ ॥
स तं दृष्ट्वा महाकायं तरुणं प्रियदर्शनम् ।
जीमूतमिव नर्दन्तं किंचित्प्रकुपिताननम् ।
उवाच वचनं हृष्टः कोकवक्त्रो हसन्निव ॥ ९ ॥

5d मानःशिलाचलान्] मणिमयाञ्छुभान् R **6b** गजो मत्त] गजोत्तम R **7c** गणपः] तु गणः R **7d** निशामयन्] महावनम् R **8a** कोक°] काक° R **9e** हृष्टः] वीरः R **9f** कोक°] काक° R

5a °मणि°] °मान° A_3A_4, मनि° A_7 **5ab** °ञ्छात°] A_3A_4, °न् सात° A_7 **5d** मानःशि-लाचलान्] मनःशिलामयान् **A** **6a** गर्जमानः] सज्ज{°र्ज्ज° A_7}मानः **A** **6b** गजो मत्त] A_4A_7, गजमत्त A_3 **6c** तद्वनं] A_3A_7, तद्वलं A_4 **7b** वन°] वचन° A_3 (unmetrical), बल° A_4A_7 **8a** कोकवक्त्र] काकवल्क A_3A_4, काकेव(क्ल) A_7^{pc}, काकेव(क्त्र) A_7^{ac} **8b** वल्लभः] A_3A_7, ववल्लभः A_4 (unmetrical) **8d** वृक°] मृग° **A** **9a** तं दृष्ट्वा] दृष्ट्वा तं **A** **9d** °ताननम्] °ताननः **A** **9e** वचनं] A_3A_7, वनं A_4 (unmetrical) **9f** कोकवक्त्रो] काकवल्को A_3A_4, काकव(क्लो) A_7^{pc}, काकव(क्त्रो) A_7^{ac}

6(a[1]–a[3]) S_1 **8**(c[6], d[7]–d[8]) S_1 **9**(c[4], e[7]–e[8]) S_1

5ab °मयाञ्छुभ्राञ्छात°] RA_3A_4, °मया शुभ्राः शात° S_1, °मया शुभ्रा सात S_2S_3, °मयाः शुभ्राः शात° Bh (em.?) **5b** °मयाञ्छुभान्] R**A**, °मयास्तथा S_1Bh, °मया शुभा S_2S_3 **5cd** °मयांश्चा-न्यांस्त°] S_1R**A**, मयाश्चान्यास्त° S_2Bh, मयाश्चान्या त° S_3 **5d** मानः°] S_2S_3Bh, मानं° S_1 • °शिलाचलान्] em., °शिलाबलान् S_1, °शिलाचला S_2, °शिलातला S_3, °शिलोपालान् Bh (typo, em.?) **5e** °ट्योत्पाट्य] $S_1^{pc}S_2S_3$R**A**Bh, °ट्योत्प S_1^{ac} (unmetrical) **5f** बभञ्ज] $S_1S_2^{pc}S_3$R**A**Bh, ब⟨ञ्ज⟩+भ+ञ्ज S_2 • रुषितो] S_2S_3R**A**, रूषितो S_1Bh **6b** गजो मत्त] $S_3^{pc}A_4A_7$Bh (em.), गजो-त्तम S_1, गजोन्मत्त S_2, गजोत्तमत्त S_3^{ac} (unmetrical) **6c** तद्वनं] $S_1RA_3A_7$Bh, सौ द्वं ततः S_2^{pc} (unmetrical), द्वं ˘नं S_2^{ac}, द्वनं S_3 (unmetrical) • शुभ्रं] S_1S_2R**A**Bh, शुभ्र S_3 **6d** कार्त्तिकेय-स्य] $S_1S_2S_3$R**A**, कार्तिकेस्य Bh (typo, unmetrical) **7a** तस्य] $S_1S_2^{pc}S_3$R**A**Bh, तस्या S_2^{ac} **7b** च] S_1S_2R**A**Bh, व S_3 **7c** गणपः] S_2S_3**A**Bh, स गणः S_1 **7d** निशामयन्] S_1**A**, स मन्दिरं $S_2S_3^{ac}$, स मन्दिरात् S_3^{pc}Bh (em.) **8a** ख्यातो] $S_1S_2S_3$R**A**, ख्यतो Bh (typo, unmetrical) **8b** दृढं] S_1S_2R**A**Bh, दृढ S_3 • वल्लभः] $S_2S_3^{pc}RA_3A_7$Bh, बल्लभः S_1, वलभः S_3^{ac} (unmetrical) **8c** °संपन्नो] S_1S_2R**A**Bh, °संपनो S_3 (unmetrical) **9c** जीमूतमिव] S_2R**A**Bh, जामूत(मे)व S_1^{pc} (tops lost), जामूत(मि)व S_1^{ac} (tops lost), जीमूर्त्तमिव S_3 • नर्दन्तं] S_2^{pc}R**A**Bh, नर्द्दन्त S_1 (tops lost), नर्द्द(न्तो) S_2^{ac}, नर्द्दन्तो S_3 **9d** °ताननम्] S_1RBh, °ताननः S_2S_3 **9e** वचनं हृष्टः] $S_1A_3A_7$Bh, वचनन्दृष्ट S_2, वचन दृष्ट S_3

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कस्य त्वमिह संप्राप्तो बालो देवगृहं शुभम्।
न जानीषे किमेतच्च स्कन्दस्य सुमहात्मनः॥ १०॥
वेश्म देवैः सगन्धर्वैः सयक्षोरगपन्नगैः।
कृतं दयितमत्यर्थं गणेशैश्चापि पूजितम्॥ ११॥
कुमारो मन्दरं यातः सर्वैः सह गणेश्वरैः।
रक्षार्थं मामिह स्थाप्य वारयामि ततो हि ते॥ १२॥
तुष्टो ऽस्मि तव रूपेण बलेन वपुषा तथा।
उपारमस्व तेन त्वां ब्रवीमि सुमहाबल।
अहं करिष्ये यद्गग्नं तथैव पुनरेव हि॥ १३॥
वक्ष्ये देवं च तं सम्यक्त्वदर्थं सूकरेश्वर।
यथा न कुप्यते तुभ्यं प्रवरं त्वां करोति च॥ १४॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा वृकः संरक्तलोचनः।
उवाच कोकवदनमिदं मृगपतिस्तदा॥ १५॥

10a कस्य त्व°] वध्यत्व° R **10d** सु°] तु R **11a** देवैः सगन्धर्वैः] सदेवैर्गन्धर्वैः R **12a** मन्दरं] मन्दिरं R **13e** यद्गग्नं] यद्गङ्गं R **14ab**] रक्षो देवं गुहं सम्यगुदखिद्यकरेश्वरम् R^{ac}, वक्ष्यं देवगृहं सम्यग्वदस्वाद्य मृगेश्वर R^{pc} (i.m.) **14d** प्रवरं त्वां करोति] प्रवरस्तत्करोतु R^{pc}, प्रवरं तत्करोति R^{ac} **15a**] Before this R adds 18a–d. **15c** कोक°] काक° R **15d** °पति°] °सुत° R

10c जानीषे] A_3, जानीमे A_4, जानीसे A_7 **11a** वेश्म] A_3A_4, वैश्म A_7 • सगन्धर्वैः] A_3A_7, सगंधर्वैं A_4 **11c** दयितम°] च दिवम° **A** **12b** सर्वैः सह गणेश्वरैः] ससर्वैर्गणपेश्वरैः **A** **12c** रक्षार्थं] A_3A_7, रक्षार्थ A_4 **13c** उपारमस्व] A_7, उमावमसु A_3A_4 **13d** °बल] °बलः **A** **14a** च तं] गुहं **A** **14ab** °त्क्दर्थं] A_7, °क् तदर्थं A_3A_4 • सूकरे°] शूकरे° A_3A_4, शुकरे° A_7 **14c** यथा] तथा **A** • कुप्यते] क्रुध्यते A_3A_7, कृध्यते A_4 **14d** प्रवरं त्वां] प्रसादस्ते **A** **15–17**] om. **A**

13⟨c¹⟩(c²–c⁴, c⁸) S_2 **15**(d⁸) S_2

10a त्वमिह] S_2S_3R**A**Bh, त्वयिह S_1 **10c** °मेतच्च] S_1S_2R**A**, °मेत च S_3 (unmetrical), °मेतत्त्वं Bh (conj.) **11a** वेश्म देवैः] A_3A_4Bh, वेश्म दैवै+:+ S_1, वेश्मन्दैवैस् S_2, वेश्मं देवै S_3 • °गन्धर्वैः] $S_1S_2A_3A_7$Bh, °गन्धर्वैं S_3 **11b** °पन्नगैः] $S_1S_2S_3^{pc}$R**A**, °पनगैः S_3^{ac} (unmetrical), °किन्नरैः Bh (conj.) **11cd** °मत्यर्थं गणेशैश्चापि] S_1R**A**, °⟨मत्य⟩मत्यर्थङ्गणैश्चापि सु° S_2, °मत्यर्थ गणैश्चापि सु° S_3, °मत्यर्थं गणैश्चापि सु° Bh **12ab**] S_3 writes this over the two pādas cancelled, possibly 14cd. **12b** सर्वैः] S_1S_2RBh, सर्वैं S_3^{pc} **12c** रक्षार्थं] S_1S_2RA_3A_7Bh, रक्षार्थ S_3 • स्थाप्य] S_2S_3R**A**Bh, प्राप्तो S_1 **12d** वारयामि] S_1R**A**Bh, वरयामि S_2S_3 • हि] $S_1S_2^{pc}S_3$R**A**Bh, ह S_2^{ac} **13a** ऽस्मि] S_1R**A**Bh, स्मिन् S_2S_3 **13b** वपुषा] S_1R**A**Bh, पुरुषा S_2S_3 **13c** त्वां] S_2R**A**Bh, त्वा S_1S_3 **13d** °बल] $S_1^{pc}S_2^{pc}$RBh, °बलः $S_1^{ac}S_2^{ac}S_3$ **13f** तथैव] S_1S_2R**A**Bh, तथेव S_3 **14ab** सम्यक्त्वदर्थं] S_2A_7Bh, संम्यक्तवार्थं S_1 (°म्यक्तवा° retraced), सम्यक्क्दर्थ S_3^{pc}, सम्यत्क्दर्थ S_3^{ac} • सूकरेश्वर] $S_1^{pc}S_2^{pc}$, सूकरेश्वरः $S_1^{ac}S_2^{ac}S_3$, शूकरेश्वर Bh **14c** तुभ्यं] S_1S_2R**A**Bh, तुभ्य S_3 **14d** प्रवरं त्वां] S_3^{pc}, प्रवरं त्वा $S_1S_3^{ac}$, प्रवरन्तं S_2, प्रसादं ते Bh (em.) **15d** °स्तदा] S_3RBh (conj.?), °स्तथा S_1, °स्त(था) S_2

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न बिभेमि कुमारस्य तव वा पापचेतसः।
बले मम कुमारो ऽसौ न तुल्यः सगणेश्वरः॥ १६॥
यद्वो बलं च दर्पं च तत्कुरुध्वमशङ्किताः।
नामावशेषमेतद्वः कर्ताहं वनमन्तशः॥ १७॥
सनत्कुमार उवाच।
ततः स वृक्षमुत्पाट्य हैमं वैडूर्यपल्लवम्।
कोकवक्त्राय चिक्षेप ननाद च यथा वृषः॥ १८॥
ततः प्रहस्य कोकास्यस्तमेवोद्गृह्य पादपम्।
वृकं तं तेन संक्रुद्धः शिरस्यभिजघान ह॥ १९॥
स तेन सुप्रहारेण भ्रमित्वा मण्डलं वृकः।
पपात भूमौ निःसंज्ञो यथा शक्रध्वजो महान्॥ २०॥
ततस्तं पतितं दृष्ट्वा कोकास्यः प्रहसंस्तदा।
बबन्ध पाशैर्बहुभिर्वेश्म चैव प्रवेशयत्॥ २१॥
तं बद्धं पतितं दृष्ट्वा सहायास्तस्य ते मृगाः।
प्रद्रुताः सहसा सर्वे भयार्ता जीवितैषिणः॥ २२॥

16b वा पाप°] वाक्याप° R **16c** बले मम] बलेन मे R **17a** यद्वो] यत्ते R **17b** तत्कुरुध्वमशङ्किताः] तत् कुरु त्वमशङ्कितः R **17c** नामावशेषमेतद्वः] न मे वेगसमं तद्वः R **17d** वनमन्तशः] बलवत्तरः R **18a–d**] R has this before 15a and repeats it here. **18a** ततः स वृक्षमु°] R^*, स तु वृक्षं समु° R **18b** हैमं वैडूर्य°] हेमवैदूर्य्य° RR^* **18c** कोक°] काक° RR^* **19a** कोकास्य°] काकास्य° R **19b** °वोद्गृह्य] °वोद्धृत्य R **19c** तं] स R **20d** यथा] य यथा R (unmetrical) **21b** कोकास्यः] काकास्यः R **21d** चैव] तच्च R **22a** तं बद्धं पतितं] पतितं संयतं R

18b हैमं वैडूर्य°] हेमवैदूर्य° A_3A_7, हेमवैडूर्य° A_4 **18c** कोकवक्त्राय] काकवल्काय A_3A_4, काकवक्त्राय A_7 **19ab** कोकास्यस्त°] काकस्य त्व° A_3A_4, काकास्यस्त° A_7 **19b** °मेवोद्गृह्य] °मेव गृह्य **A** (unmetrical) • पादपम्] पावकः $A_3A_4A_7^{ac}$?, पा(ह्नव)ः A_7^{pc} **19c** वृकं तं तेन संक्रुद्धः] आचयं{क्षं A_4}तं तेन शूरः A_3A_4, आयान्तं शूकरः तेन A_7^{pc}, आयन्तं तेन च शूरः A_7^{ac} **20c** निःसंज्ञो] निःशंको A_3, निशंको A_4, निःसङ्गो A_7 **21b** कोकास्यः] काकस्य $A_3A_4A_7^{ac}$, काकास्यः A_7^{pc} • °संस्तदा] °सन्निव **A** **22b** °स्तस्य ते] A_3A_4, °स्तप्यते A_7

16(a^6–a^8) S_2 **18**(d^6) S_1 **19**(b^1) S_1 **22**(d^3) S_1

17a दर्पं च] $S_1S_2S_3R$, दर्पश्च Bh (em.) **17d** °मन्तशः] $S_2^{ac}S_3$, °मुत्तमम् S_1^{pc}, °मुत्तमः $S_1^{ac}S_2^{pc}$, °मन्ततः Bh (conj.?) **18a** ततः] $S_1S_2R^*$**A**Bh, तत S_3 (unmetrical) **18b** हैमं] S_2Bh, हेमं S_1S_3 • वैडूर्यपल्लवम्] $S_1S_2A_4$, वैडूर्यपलवं S_3 (unmetrical), वैदूर्यपल्लवम् Bh **18c** चिक्षेप] $S_2S_3RR^*$**A**Bh, विक्षेप S_1 **18d** वृषः] $S_1^{pc}S_2S_3RR^*$**A**Bh, वृष S_1^{ac} **19ab** कोकास्यस्त°] $S_1^{pc}S_2S_3^{pc}$Bh, कोकास्य (त)° S_1^{ac}, कोकस्यस्त° S_3^{ac} **19c** संक्रुद्धः] $S_1^{pc}S_2S_3$RBh, संक्रुद्ध S_1^{ac} **20b** वृकः] S_1R**A**, मृगः S_2S_3Bh **20c** निःसंज्ञो] S_1S_2RBh, निसज्ञो S_3 **20d** यथा] S_2S_3R**A**Bh, य वा S_1 **21a** पतितं] S_1S_2R**A**Bh, पतित S_3 (unmetrical) **21b** कोकास्यः] $S_1^{pc}S_2^{pc}$Bh, कोकास्य $S_1^{ac}S_2^{ac}S_3$ • प्रहसंस्त°] S_1S_2RBh, प्रहसस्त° S_3 **21cd** पाशैर्बहुभिर्वेश्म चै°] R**A**Bh, पाशैर्बहुभिर्वेश्मश्चै° S_1, पाशैर्बहुभिर्वेश्मञ्चै° S_2, पाशै बहुभि वेश्मं चै° S_3 **22a** तं बद्धं] S_1S_2**A**Bh, तम्बद्ध S_3 **22c** प्रद्रुताः] S_1^{pc}R**A**, प्रद्रुता $S_1^{ac}S_2S_3$Bh (typo?) **22d** भयार्ता] $S_1^{pc}S_2S_3$R**A**Bh, भया(र्ती) S_1^{ac}

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अथागात्तेन कालेन गणपैर्बहुभिर्वृतः।
कार्त्तिकेयो मयूरेण कूजमानेन सानुगः॥ २३॥
तस्य तत्कथयामास कोकवक्त्रो गणेश्वरः।
वृकं च दर्शयामास पाशैर्बद्धं महाबलम्॥ २४॥
कोकवक्त्र उवाच।
भगवन्वराहरूपस्य सुतः श्रीमान्वृकः किल।
हिरण्याक्षो हतो येन दानवो देवकण्टकः॥ २५॥
बभञ्जायं सुदुष्टात्मा सहितो ऽन्यैर्वनं तव।
ततः पाशैर्मया बद्धः क्रियतामस्य यत्परम्॥ २६॥
स्कन्द उवाच।
नायं शक्यो मयाद्येह मोक्तुं मृगकुलाधमः।
मुक्ते वक्तव्यता लोके भविष्यति न संशयः॥ २७॥
देवो मां वक्ष्यते व्यक्तं स्कन्दो भीतो न संशयः।
यो मुमोच सुतं तस्य वराहस्य कृतागसम्॥ २८॥

23a अथागात्तेन] तथागात्तत्र R **23d** कूजमानेन सानुगः] कूजता पितृमन्दिरात् R **24b** कोक॰] काक॰ R **25** कोकवक्त्र] ककास्य R **25a** ॰वन्वराह॰] ॰वन् काम॰ R **26a** बभञ्जायं सु॰] बभञ्ज एष R **27a** ॰याद्येह] ॰या ह्येव R **27b** ॰कुलाधमः] ॰कुलाधमम् R **28a** व्यक्तं] नित्यं R **28c** यो] यन् R **28d** कृतागसम्] कृताशनम् R

24b कोकवक्त्रो] काकवल्को A_3A_4, काकवक्त्रो A_7 **24d** ॰बलम्] ॰बलः **A** **25** कोकवक्त्र उवाच] काकवल्क{॰क्त्र A_7} उवाच A_3A_7, काकवल्कौवाच A_4 **25a** भगवन्] A_3A_4 (hypermetrical), भवन् A_7 **25b** सुतः] तस्य **A** • किल] सुतः **A** **25d** दानवो] दैत्यपो A_3A_7, दैत्ययो A_4 **26a** सु॰] स **A** **26b** ॰र्वनं] A_3, ॰र्बलं A_4A_7 **26c** बद्धः] A_3A_7, बद्ध A_4 **26d** यत्परम्] A_3A_4, तत्परं A_7 **27a** ॰याद्येह] ॰या त्वेह **A** **27b** मृग॰] स्यात्तु **A** **27c** मुक्ते वक्तव्यता] मुक्तेन{॰व A_4} तु व्यथा A_3A_4, मुक्ते वक्तव्य⟨त⟩था A_7 **28a** देवो मां] देवानां $A_3A_7^{ac}$, देवा मां $A_4A_7^{pc}$ • वक्ष्यते व्यक्तं] व{र॰ A_4}क्षते नूनं **A** **28c** यो] यत् **A** • सुतं] A_7, युतं A_3A_4 **28d** कृतागसम्] A_7?, कृतागमं A_3A_4

24(d^2–d^3) S_1 **27**(b^8) S_1

23a कालेन] $S_1^{pc}S_2S_3$R**A**Bh, कालैन S_1^{ac} **23b** गणपैर्] S_1S_2R**A**Bh, गणेपै S_3 **24d** पाशैर्] S_1S_2R**A**Bh, पाशै S_3 **25a** भगवन्] $S_1S_3RA_3A_4$Bh (hypermetrical except R), भगवान् S_2 (hypermetrical) **25b** सुतः] $S_1^{pc}S_2S_3$RBh, सुत S_1^{ac} • किल] S_2S_3RBh, किलः S_1 **25d** ॰कण्टकः] S_2S_3R**A**Bh, ॰कण्टः S_1 (unmetrical) **26a** बभञ्जायं] $S_1^{pc}S_2$**A**Bh, बभञ्जयं S_1^{ac}, बभंजयं S_3 • ॰दुष्टात्मा] S_2S_3R**A**Bh, ॰दृष्टात्मा S_1 **26b** ऽन्यैर्वनं तव] $S_2^{pc}S_3RA_3$Bh, न्दैर्वनन्तव S_1, न्यैर्वनन्ततः S_2^{ac} **26c** पाशैर्] S_1S_2R**A**Bh, पाशै S_3 • बद्धः] $S_1S_2^{pc}RA_3A_7$Bh, बद्ध S_2^{ac} S_3 **26d** ॰तामस्य] $S_1^{pc}S_2S_3$R**A**Bh, ॰तां मस्य S_1^{ac} **27c** वक्तव्यता] $S_1S_2S_3^{pc}$RBh, वक्तव्यतां S_3^{ac} **27d** संशयः] $S_1S_2S_3$R**A**, संशय Bh (typo) **28a** मां] $S_2S_3RA_4A_7^{pc}$Bh, मा S_1 • वक्ष्यते] S_2S_3RBh, लक्ष्यते S_1 **28d** कृतागसम्] $S_1^{pc}S_2S_3A_7$?Bh, कृतागमम् S_1^{ac}

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उक्तो गतश्चाहमद्य स्थाणुना परमात्मना।
मा क्षमेथा वराहस्य तनुं त्वां सो ऽह्वयेद्युधि॥ २९॥
इयं च मम तेनाद्य शक्तिर्दत्तातिभास्वरा।
संवर्तिकेति विख्याता सर्वास्त्रबलनाशनी॥ ३०॥
सो ऽयं दुरात्मा दुर्वृत्तः सर्वलोकप्रबाधकः।
गृह्यतां बध्यतां चैव क्षिप्रमाविष्कृतं बलात्॥ ३१॥
सनत्कुमार उवाच।
तत एनं बहिः सर्वे स्कन्दस्य गणनायकाः।
बद्धा बहुविधैः पाशैर्यातयन्त सहस्रशः॥ ३२॥
स यात्यमानो दुःखार्तो विललाप यथा नरः।
निरयस्थो दुराचारः कर्मभिः स्वैः सुपाशितः॥ ३३॥
तं यात्यमानं संदृश्य नारदः सुमहातपाः।
गत्वा न्यवेदयत्तस्य वराहस्यामितात्मनः॥ ३४॥

29a उक्तो] उक्ता R • गतश्चा°] गतस्त्वा° R **29c** मा क्षमेथा] मोक्षसेथा R **29d** तनुं] यदि R • ऽह्वयेद्] ऽवयेद् R **30b** °र्दत्तातिभास्वरा] °र्दुर्गा{⏓ ⏓ R^{ac}}भिभासुरा R **30d** °नाशनी] °नाशिनी R **31b** सर्व°] सुर° R **31d** °माविष्कृतं] °माकृष्यतां R **32–38**] om. R^{ac}, R^{pc} written i.m. **32cd** °शैर्यातयन्त] °शैः पातयन्तः R^{pc} **33a** यात्यमानो] पात्यमानो R^{pc} **33d** °पाशितः] °पूरितः R^{pc} **34a** यात्यमानं] पात्यमानं R^{pc} **34d** °स्यामितात्मनः] °स्य महात्मनः R^{pc}

29a °श्चाहमद्य°] °श्च हेमश्च **A** **29c** मा क्षमेथा] मोक्षयेथा A_3A_4, मोक्षमेथा A_7 **29d** तनुं त्वां सो ऽह्वयेद्युधि] युधे हिंसा ह्व{ह° A_4}येद्यदि **A** **30b** °र्दत्तातिभास्वरा] °र्दत्ता हि भासुरा **A** **30c** संवर्तिकेति] संवर्त्तकेति **A** **30d** °नाशनी] °नाशिनी **A** **31b** °प्रबाधकः] A_7^{pc}, °प्रधारकः A_3A_4, प्रधाक⏓ः A_7^{ac} **31c** बध्यतां] युध्यतां **A** **31d** °माविष्कृतं] °माकृष्यतां **A** **32b** °नायकाः] A_3A_7, °नायकः A_4 **32c** बद्धा] बद्धा **A** **32d** °र्यातयन्त] °र्घातयन्तः **A** **33a** यात्यमानो] मार्यमानो{°णो A_4} **A** • दुःखार्तो] A_4A_7, दुखार्त्तो A_3 **33cd–34**] om. **A**

29(c^3, d^3) S_1 **32**(d^4) S_1 **33**(c^5) S_2, (c^7–c^8, d^2) S_3

29c क्षमेथा] $S_1^{pc}S_2S_3$Bh, क्षयेथा S_1^{ac} **29d** तनुं त्वां सो] S_3, तनु(त्का) सो S_1^{pc}, तनु – सो S_1^{ac}, तनुं त्वसो S_2^{pc}, तनुं त्वा सो S_2^{ac}, तनुं त्वासौ Bh (em.) • °द्युधि] $S_1S_2S_3$R, °द्यदि Bh **30a** इयं च] S_2S_3R**A**Bh, इमञ्च S_1 **30b** शक्तिर्] S_1S_2R**A**Bh, शक्ति S_3 • °भास्वरा] $S_1S_2S_3^{pc}$Bh, (°दा)स्वरा S_3^{ac} **30c** संवर्तिकेति] S_2S_3RBh, संवर्त्तकेति S_1 **31a** सो] S_2S_3R**A**Bh, यो S_1 • दुरात्मा] $S_1^{pc}S_2S_3$R**A**Bh, दुरात्म S_1^{ac} **31b** °लोक°] S_1S_2R**A**Bh, °लोकक° S_3 (unmetrical) **31c** °तां बध्यतां] S_1S_2R, °ताम्बद्ध्यता S_3, °तां वध्यतां Bh **31d** °माविष्कृतं] S_2Bh, °माविष्कृतां S_1, °माविष्कृत S_3 (unmetrical) **32a** बहिः] $S_1S_2R^{pc}$**A**Bh, बहि S_3 (unmetrical) **32b** °नायकाः] $S_2S_3R^{pc}A_3A_7$Bh, °नायका S_1 **32cd** पाशैर्यातयन्त स°] S_1Bh, पाशैर्यातन्तस्स° S_2, पाशै यातयन्त स° S_3 **33a** दुःखार्तो] $S_1S_2R^{pc}A_4A_7$Bh, दुःखार्त्ता S_3 **33d** स्वैः] $S_1S_2R^{pc}$Bh, स्वै S_3 • °पाशितः] S_2S_3Bh, °पातितः S_1 **34a** यात्यमानं] $S_1S_2^{pc}S_3$Bh, यात्यमानां S_2^{ac} **34b** °महातपाः] $S_1S_2^{pc}R^{pc}$Bh, °महातपा $S_2^{ac}S_3$ **34c** न्यवेदयत्] $S_2S_3R^{pc}$Bh, निवेदयत् S_1

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एष पुत्रो वृकस्तुभ्यं बद्धः पाशैरनेकशः।
यात्यते कार्त्तिकेयस्य किंकरैर्दुष्कृती यथा॥ ३५॥
न नाम तव देवस्य लोकार्थायोद्यतस्य च।
करोति संनतिं स्कन्दो बालभावान्निरानमः॥ ३६॥
अथवा स्वबलं स्कन्दो मन्यते बलवत्तरम्।
त्वत्तो ऽत्मनस्ततः पुत्रं तव पाशैर्बबन्ध ह॥ ३७॥
तद्यावदेव तं नासौ प्रमापयति देवप।
तावदेव भवान्गत्वा विमोचयतु माचिरम्॥ ३८॥
सनत्कुमार उवाच।
नारदस्य वचः श्रुत्वा वराहो नन्दिवर्धनः।
जीमूत इव कालान्ते ननाद रुषिताननः॥ ३९॥
तस्य क्रोधात्तदा वह्निर्नेत्राभ्यामतिदीप्तिमान्।
निश्चक्राम जगत्सर्वं संहरन्निव तेजसा॥ ४०॥

35c यात्यते] पात्यते R^{pc} **36b** लोकार्थायोद्यतस्य] लोकस्याप्युद्यतस्य R^{pc} **36c** करोति] अकरोत् R^{pc} **36d** °न्निरानमः] °न्निरामयः R^{pc} **37ab**] om. R^{pc} **37cd** त्वत्तो ऽत्मनस्ततः पुत्रं तव] दुरात्मानं तव सुतं येन R^{pc} **38a** °देव] °देवं R^{pc} **38d** विमोचयतु] विलम्बयतु R^{pc} **39c** कालान्ते] कल्पान्ते R **40b** °र्नेत्राभ्याम°] °र्गत्वा तान° R

35a Before this **A** adds नारद उवाच। • वृकस्तु°] A_3A_4, वृकोस्तु° A_7 **35b** °रनेकशः] °रनेकधा **A** **35c** यात्यते] आर्द्यते **A** **35d** किंकरैर्] A_7, किकरैर् A_3, किंकरै A_4 **36a** नाम] A_7, नाय A_3, नाप A_4 **36b** लोका°] कोका° **A** **36c** करोति] अकरोत् **A** • संनतिं] सयति A_3, सपति A_4, सयतिं A_7 **36d** °न्निरानमः] °न्निरात्मवान् **A** **37a** अथवा स्वबलं] अथास्य भुवनं **A** **37cd** ऽत्मनस्ततः पुत्रं तव] न्यूनं तव सुतं येन **A** **38ab**] तस्मादन{तस्मा+त्+दलं A_7}वरश्चासौ न नाशयति देवयः{°पः A_7} **A** **38c** °न्गत्वा] °न्स त्वान् स त्वा A_3 (unmetrical), °न्स त्वा A_4A_7 **38d** विमोचयतु] A_7, तं विमोचय A_3A_4 **39c** कालान्ते] घर्मान्ते **A**

36(d¹–d⁵) S_2 **38**(d²) S_1, (a⁸) S_2 **39**(c¹) S_1

35a वृकस्तु°] $S_1S_2R^{pc}A_3A_4$Bh, वृक तु° S_3 **35b** बद्धः] $S_2S_3^{pc}R^{pc}$**A**Bh, बन्धः S_1, बद्ध S_3^{ac} **35d** किंकरैर्] $S_1S_2R^{pc}A_7$Bh, किङ्करै S_3 **36b** लोकार्थायो°] S_2S_3Bh, लोकार्थीयो° S_1 • च] $S_2S_3R^{pc}$**A**Bh, ह S_1 **36c** संनतिं] S_1R^{pc}Bh, सन्नति S_2, सन्ततिं S_3^{pc}, सन्नति S_3^{ac} **36d** °न्निरानमः] $S_2S_3^{pc}$, °न्निरामनः S_1, निरानमः S_3^{ac}, °च्च रोषतः Bh (conj.) **37a** स्वबलं] S_1S_3, स्वबल S_2, स्वमलं Bh (conj.) **37b** बलवत्तरम्] $S_1S_2^{pc}S_3$**A**Bh, बलत्तरम् S_2^{ac} (unmetrical) **37c** त्वत्तो] S_2S_3**A**Bh, तत्वो S_1 **37cd** पुत्रं तव] S_1Bh, पुत्रंस्तव S_2, पुत्रस्तव S_3^{pc}, पुत्रस्तंव S_3^{ac} **37d** पाशैर्] $S_1S_2R^{pc}$**A**Bh, पाशै S_3 **38a** तं नासौ] $S_1S_2S_3^{pc}R^{pc}$Bh, तनासौ S_3^{ac} (unmetrical) **38b** देवप] $S_2^{ac}S_3R^{pc}$Bh, देवपः $S_1S_2^{pc}$ **38d** विमोचयतु] $S_2S_3A_7$Bh, वि(मो)चयितु S_1 **38d** °चिरम्] S_1S_3R**A**Bh, °चिरन् S_2 **39c** जीमूत] $S_1S_2^{pc}S_3$R**A**Bh, जीत S_2^{ac} (unmetrical) • कालान्ते] $S_1^{pc}S_2S_3$Bh, कान्त S_1^{ac} (unmetrical) **39d** ननाद] S_2S_3R**A**Bh, ननार⟨दः⟩ S_1 • रुषिता°] $S_1S_2S_3$R**A**, रूषिता° Bh (conj.?) **40a** वह्निर्] S_1S_2R**A**Bh, वह्नि S_3 **40b** °दीप्तिमान्] S_2S_3R**A**Bh, °दीप्तवान् S_1 **40d** संहरन्नि°] $S_1^{pc}S_2S_3^{pc}$R**A**Bh, संहर(न्ति) S_1^{ac}, संहरनि° S_3^{ac} (unmetrical)

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उत्थाय चासनाद्देवः सहसैवानिरीक्षणः।
प्रतस्थे शिखरं दिव्यं गौर्या मृगपतिः स्वयम्॥ ४१॥
स कम्पयन्महीं सर्वां स्तूयमानो महात्मभिः।
उत्पातान्भयदान्पश्यञ्जगामाविनिवारितः॥ ४२॥
गच्छतस्तस्य देवस्य पन्थानं भुजगो ऽच्छिनत्।
दंष्ट्रा च वृक्षमापात्य पपात धरणीतले॥ ४३॥
रुधिरं चास्रवद्वक्त्राद्धृदयं च प्रवेपत।
भयं चास्याभवत्तत्र वेगो येनाभिहन्यते॥ ४४॥
वायवः प्रतिलोमाश्च उरसा चापतद्भुवि।
स्वेदश्चास्य प्रियं स्मृत्वा तदात्यर्थमजायत॥ ४५॥
एतांश्चान्यांश्च बहुश उत्पातान्भयसूचकान्।
अनादृत्य मृगेन्द्रो ऽसौ जगामैव महाबलः॥ ४६॥

41a ॰नाद्देवः] ॰नात् क्रूरः R **41b** सहसैवानि॰] सहसैव नि॰ R **41c** प्रतस्थे शिखरं] प्रतापण्णि-खरं R **41d** गौर्या] गर्जन् R **42a** स कम्पयन्महीं सर्वां] अरद्धयन्निव महीं R **42d** ॰माविनि॰] ॰मासनि॰ R **43c** ॰मापात्य] ॰मासाद्य R **44b** ॰द्धृदयं च प्रवेपत] ॰द्व्यजायत्तस्य वेपथुः R **44c** ॰त्तत्र] ॰त्तस्य R **45b** उरसा चापतद्भु॰] रजसो चापतन्भु॰ R^{pc}, रजसा चापतद्भु॰ R^{ac} **45cd**] om. R^{pc}, स्नेहश्चास्य प्रियं श्रुत्वा तदाकृन्नमहाय च R^{ac} **46a** बहुश] बहुधा R **46c** अनादृत्य] अनाहतो R **46d** ॰मैव] ॰मैवं R

41a ॰द्देवः] ॰देव **A** **41b** सहसैवानिरी॰] सहसा दुर्निरी॰ **A** **42c** ॰न्भयदान्] ॰न् शतशः **A** **42d** ॰माविनि॰] A_3A_7, ॰म विनि॰ A_4 **43c** ॰मापात्य] ॰मासाद्य **A** **44a** ॰द्वक्त्राद्धृ॰] $A_3A_7^{pc}$, ॰द्वक्त्रा हृ॰ $A_4A_7^{ac}$ **44b** प्रवेपत] प्रवेपते A_3A_7, प्रवेयते A_4 **44d** येनाभि॰] येन वि॰ **A** **45b** उरसा चापतद्भु॰] तव सापपतत् भु॰ A_3A_4, तव+⏓+पपतत् भु॰ A_7 **45c** स्वेदश्चा॰] स्नेहश्चा॰ A_3A_7, स्नेहंश्चा॰ A_4 **45d** ॰दात्यर्थ॰] A_7, ॰दात्यथ॰ A_3A_4 **46b** ॰तान्भयसूचकान्] ॰तानद्भुतान् स्वकान् A_3A_4, ॰तान् भूतलांशुकान् A_7 **46c** अनादृत्य] अनाहत्य **A**

41(a^7–a^8) S_1 **42**(b^8) S_1 **43**(a^6, b^1–c^1, d^6–d^8) S_1 **46**(d^6) S_1

41a चासनाद्देवः] $S_1S_2^{pc}$Bh, चासनाद्देव S_2^{ac}, वासनादेव S_3 **41b** सहसैवानिरी॰] S_1, सहसैवा-न्निरी॰ S_2, सहसैवांनिरी॰ S_3, सहसैवोन्निरी॰Bh (em.) **41d** गौर्या] S_1**A**Bh, गोय्या S_2S_3 • ॰पतिः] S_2^{pc}R**A**Bh, ॰पतिं S_1, ॰पति $S_2^{ac}S_3$ **42a** कम्पय॰] S_2S_3**A**Bh, कम्प॰ S_1 (unmetrical) • ॰न्महीं सर्वां] S_1S_2**A**Bh, ॰न्मही सर्वा S_3 **42cd** ॰न्भयदान्पश्यञ्ज॰] R, ॰म्भयदा⟨–⏓⟩+पश्य+ञ्ज॰ S_1, ॰नुत्थितान्पश्यन्ज॰ S_2, ॰नुच्छितान्पश्य ज॰ S_3^{pc}, ॰नुच्छतान्पश्य ज॰ S_3^{ac}, ॰नुत्थितान् पश्यन् ज॰ Bh **42d** ॰माविनि॰] $S_1A_3A_7$Bh, ॰म विनि॰ S_2S_3 **43a** गच्छतस्त॰] S_2R**A**Bh, गच्छन्ते त॰ S_1, गच्छत+त+ S_3 **43b** पन्थानं] S_3R**A**Bh, (पन्थाना) S_1 (anusvāra possibly lost), पन्था-नां S_2 • ऽच्छिनत्] S_2S_3R**A**Bh, (च्छिता)न् S_1 (tops lost) **43c** दंष्ट्रा] S_1S_2R**A**Bh, द्रंष्टा S_3 • ॰मापात्य] S_2S_3, ॰मापत्य S_1(retraced)Bh **44ab** चास्रवद्वक्त्राद्धृ॰] $S_1A_3A_7^{pc}$Bh, वास्रवद्वक्त्राद्धृ॰ S_2, चास्रवद्वक्त्रा हृ॰ S_3 **44b** च प्रवेपत] Bh (em.?), चाप्रवेपत S_1^{pc}, चाप्रवेपतः S_1^{ac}, च प्रवेपतः S_2S_3 **44c** भयं] S_1S_2R**A**Bh, भय S_3 **44d** येना॰] S_2S_3RBh, येता॰ S_1 **45a** ॰लोमाश्च] S_2S_3R**A**Bh, ॰लोमाच्च S_1 **45c** स्वेदश्चा॰] conj., स्वेहश्चा॰ S_1, स्नेहश्चा॰ S_2Bh, स्वेह चा॰ S_3^{pc}?, स्नेह चा॰ S_3^{ac}? • प्रियं] S_3R^{ac}**A**, प्रियां S_1S_2Bh **45d** तदा॰] $S_1S_2^{pc}S_3R^{ac}$**A**Bh, त–ा॰ S_2^{ac} • ॰मजायत] $S_1^{pc}S_2^{pc}S_3$**A**Bh, ॰मजायतः S_1^{ac}, ॰मजा⟨त⟩+य+त S_2 **46a** ॰श्चान्यांश्च] $S_1S_2S_3$R**A**, ॰श्चान्यान् सु॰ Bh (conj.) **46b** उत्पातान्] $S_1^{pc}S_2$R**A**Bh, उत्पाताम् S_1^{ac}, उत्पाता S_3 • ॰सूच-कान्] S_1RBh, ॰सूचकाम् S_2, ॰सूचकां S_3 **46c** मृगेन्द्रो] S_1S_2R**A**Bh, मृगेद्रो S_3 **46d** जगामैव] $S_1^{pc}S_2S_3$**A**Bh, ⏓गामैव S_1^{ac}

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तं प्रस्थितमभिप्रेक्ष्य निमित्तानि च सुव्रत ।
पूजां सज्जामकुर्वन्त देवलोके दिवौकसः ॥ ४७ ॥
स सिद्धसंघैरनुगम्यमानो यक्षैश्च गन्धर्वमहोरगैश्च ।
रक्षोगणैश्चारणकिंनरैश्च जगाम गौरीशिखरं महात्मा ॥ ४८ ॥

इति स्कन्दपुराणे नवोत्तरशतो ऽध्यायः ॥ १०९ ॥

47c सज्जा॰] सर्वा॰ R^{pc}, संज्ञा॰ R^{ac} **48c** रक्षोगणैश्चारण॰] विद्याधरैश्चोरग॰ R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

47c सज्जामकुर्वन्त] च समकुर्वंस्तु A_3A_4, च समकुर्वन्त A_7 **47d** देव॰] तदा **A** **48c** ॰णैश्चारणकिन्नरैश्च] ॰णैः किन्नरचारणैश्च **A** **48d** महात्मा] महाबलः **A** **Col.** इति{इति श्री॰ A_4, ओं॥ इति श्री॰ A_7}स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे वराहप्रयाणो नाम शतमष्टोत्तरं **A**

47(b⁷)⟨b⁸⟩ S_2

47b निमित्तानि] S_1S_2R**A**Bh, निमितानि S_3 • सुव्रत] R**A**Bh, सुब्रत S_1, सु(व्र) ⏑̲ S_2, सुव्रतः S_3 **47c** सज्जा॰] S_1S_2Bh, सजा॰ S_3 • ॰मकुर्वन्त] $S_1S_2S_3$RA_7, ॰मकुर्वन्ते Bh (em.) **47d** देवलोके] $S_1S_2S_3$R, देलवोके Bh (typo) **48c** रक्षो॰] $S_1S_2S_3^{pc}$**A**Bh, रक्षोय॰ S_3^{ac} (unmetrical) • ॰किंनरैश्च] S_1S_2RBh, ॰किनरैश्च S_3 (unmetrical) **48d** महात्मा] S_2S_3RBh, महात्मा इति S_1 (इति part of col.) **Col.** ⊙ ॥ स्कन्दपुराणे वृकबन्धे आध्याय १६३ (in letter numerals)॥ ⊙ S_1, स्कन्दपुराणे नवोत्तरशतो ध्यायः॥ S_2, ⊙ ॥ स्कन्दपुराणे नामाध्यायः १११ (in letter numerals)॥ S_3, इति स्कन्दपुराणे वृकबन्धो नाम नवोत्तरशतो ध्यायः Bh

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दशोत्तरशतो ऽध्यायः।

सनत्कुमार उवाच।
विनिर्गम्य कुमारो ऽपि रम्यात्स्वभवनात्तदा।
रराम गणपैः सार्धं क्रीडनैर्बहुभिः शुभैः॥ १॥
आनयामास तं चापि वराहस्य सुतं प्रभुः।
वृकं विमुच्य पाशैश्च उत्ससर्ज हसन्विभुः॥ २॥
उत्सृष्टं धावमानं च पुनर्जग्राह वेगितम्।
पुनरेवोत्सृजच्चैनं जग्राह च पुनः पुनः।
एवं रराम तेनासौ वराहो ऽभ्यागमच्च तम्॥ ३॥
शिलां गृहीत्वा महतीं संक्रुद्धो ऽन्तकसंनिभः।
चिक्षेप कार्त्तिकेयाय नादयञ्जलदो यथा॥ ४॥
तामापतन्तीं बहुधा नदन्तीं विहायसा मृत्युसमानरूपाम्।
जग्राह वेगेन महातिवेगां कोकामुखः प्रज्वलितामिवोल्काम्॥ ५॥

1b ॰भवनात्] ॰भुवनात् R **1d** क्रीडनैर्] क्रीडन्तं R **2c** पाशैश्च] पाशैस्तु R **3a** धावमानं च] नादमानञ्च R **3b** वेगितम्] वेगितः R **3c** ॰वोत्सृजच्चै॰] ॰वोत्सृजश्चै॰ R **3f** ऽभ्यागमच्च तम्] ऽथागमद्द्रुतम् R^{pc}, थागम(द्ध)तम् R^{ac} **4d** नादयञ्ज॰] ननाद ज॰ R **5b** मृत्यु॰] गृह्य R **5cd** वेगेन महतीवेगां कोकामुखः] वेगान्महतो ऽतिवेगां लोको{॰का॰ R^{ac}}न्मुख॰ R

1b रम्यात्] A_3A_4, रम्यां+त्+ A_7 **1c** गणपैः] स गणैः A **1d** क्रीडनैर्] A_3A_7, क्रीडनैःर् A_4 **2b** प्रभुः] A_7, प्रभुं A_3A_4 **2d** हसन्विभुः] हसन्निव A **3b** वेगितम्] वेगिनं A **3c** ॰वोत्सृ-जच्चै॰] ॰वासृजच्चै॰ A **4c** कार्त्तिकेयाय] A_3A_7, कात्तिकेयाय A_4 **5a** नदन्तीं] A_4A_7, नदंती A_3 **5c** ॰वेगां] ॰वेगं A **5d** कोकामुखः] A_4, कोकामुख A_3A_7 • ॰वोल्काम्] A_7^{ac}, ॰वोक्षां A_3A_4, ॰वो–ं A_7^{pc}

Manuscripts available for this chapter: S_1 photos 4.10b (f. 168[r]), 4.11a (f. 168[v]); S_2 exposures 117b–118b (f. 152[r]–153[r]); S_3 f. 168[r]–168[v]; R f. 183[v]–184[r]; A_3 f. 110[r]–110[v]; A_4 f. 155[r]–156[r]; A_7 f. 156[r]–157[r].
3(f^8) S_2

1a विनिर्गम्य] S_1RABh, विनिगम्य S_2S_3 **1b** रम्यात्] $S_1^{pc}S_2RA_3A_4$Bh, रम्यत् S_1^{ac}, रम्या S_3 **1c** गणपैः सा॰] S_1RBh, गणवैस्सा॰ S_2, गणवै सा॰ S_3 **1d** क्रीडनैर्] $S_2A_3A_7$Bh, क्रीडतैर् S_1, क्रीडनै S_3 **2a** तं चा॰] S_1RABh, तच्चा॰ S_2, त चा॰ S_3 (unmetrical) **2b** वराहस्य] $S_1S_2^{pc}S_3$RABh, वहाहस्य S_2^{ac} **2cd** पाशैश्च उ॰] S_1A, पाशैश्चरु॰ S_2S_3, पाशेभ्य उ॰ Bh (conj.) **2d** ॰सन्विभुः] S_2S_3RBh, ॰सं प्रभुः S_1 **3a** धावमानं च] $S_1^{pc}S_2S_3$ABh, वावमानञ्च S_1^{ac} **3b** पुनर्] S_1S_2RABh, पुन S_3 • वेगितम्] $S_1^{pc}S_2S_3$Bh, वे(ति)तम् S_1^{ac} **3c** ॰वोत्सृजच्चैनं] S_2Bh, ॰वोत्सृज-च्चैव S_1, ॰वोत्सृज चैन S_3 (unmetrical) **3d** जग्राह] $S_1S_2^{pc}S_3$RABh, ज(वा)ह S_2^{ac} • पुनः पुनः] $S_1S_2S_3^{pc}$RABh, पुन पुनः S_3^{ac} (unmetrical) **3f** वराहो] S_1S_2RABh, वराहे S_3 • ऽभ्यागमच्च तम्] S_2ABh, भ्यागतन्धतम् S_1, भ्यागम च तं S_3 (unmetrical) **4a** शिलां] S_1S_2RABh, शिला S_3 • महतीं] S_1S_2RABh, महती S_3 **4b** संक्रुद्धो] S_1S_2RABh, सक्रुद्धो S_3 **4c** कार्त्तिकेयाय] $S_2S_3RA_3A_7$Bh, कार्त्तिकेयञ्च S_1 **5a** तामा॰] S_1RABh, तमा॰ S_2S_3 **5a** बहुधा] $S_1^{pc}S_2S_3$RABh, बहु(वा) S_1^{ac} • नदन्तीं] $S_2S_3RA_4A_7$Bh, नदन्ती S_1 **5b** ॰रूपाम्] S_1S_2RABh, ॰रूपा S_3 **5d** ॰ज्वलितामि॰] RABh, ॰ज्वलितां मि॰ S_1, ॰ज्वलितानि॰ S_2S_3 • ॰वोल्काम्] $S_2S_3RA_7^{ac}$Bh, ॰वोल्कान् S_1

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ततश्चक्रं सहस्रारं युगान्ताग्निसमप्रभम्।
शिलाग्रहणव्यग्राय गणाय व्यसृजत्प्रभुः॥ ६॥
तदन्तकप्रतीकाशं चक्रं सर्वसुरारिहम्।
विवेश न गणं तूर्णं ततस्तद्ध्यनिवर्तत॥ ७॥
तन्निवृत्तं पुनश्चक्रमकृत्वा कार्यमुज्ज्वलम्।
न जग्राह तदा विष्णुरवमेने च तत्तदा॥ ८॥
तत्तदानर्चितं तेन चक्रं दानवघातिना।
विष्णुना प्रययौ क्षिप्रं स्वमेव भवनं प्रति॥ ९॥
तस्मिंश्चक्रे तदा याते भगवान्नन्दिवर्धनः।
वृक्षमुत्पाट्य वेगेन कुमारमभिजघ्निवान्॥ १०॥
अगण्य तं प्रहारं तु भगवाननलात्मजः।
शक्तिं संवर्तिकां क्रोधाच्चिक्षेप च ननाद च॥ ११॥

7a तद॰] तम॰ R **7cd**] व्यानदत्स गणः शम्भोस्तत एत न्यवर्त्तत R **9a** तत्तदा॰] तन्तदा॰ R **9b** ॰घातिना] ॰घातिनम् R **9c** क्षिप्रं] विप्र R **9d** भवनं] भुवनं R **11a** अगण्य तं] अपश्यत्तं R

6a सहस्रारं] सहस्राक्षं **A** **6d** गणाय व्य॰] गणपाया॰ **A** **7a** तद॰] तम॰ **A** **7cd**] न विवेश गणं शम्भोस्ततो गत्वा निवर्त्तत{॰तः A_3} **A** **8a** पुनश्च॰] तत्र च॰**A** **8cd** विष्णुरवमेने] विष्णु वधमेने A_3A_4, विष्णुर्वव{॰धं A_7^{ac}}मेने A_7 **9a** तत्तदानर्चितं तेन] तत्तदानिश्चितं तेन A_3, तत्तंदाश्चितं तेन A_4 (unmetrical), तत्तदानर्च्चितस्तेन A_7 **9b** ॰घातिना] ॰घातिनं **A** **10a** याते] A_7, जाते A_3A_4 **10d** ॰जघ्निवान्] A_7^{pc}, ॰जग्मिवान् $A_3A_4A_7^{ac}$ **11a** अगण्य] A_3A_7, आगत्य A_4 **11b** ॰ननलात्मजः] ॰न् शैलजात्मजः **A** **11cd** क्रोधाच्चि॰] A_3A_7, क्रोधात् वि॰ A_4

6(c^1–c^6) S_2 **7**⟨a^1–a^3⟩(a^4) S_1 **9**(d^8) S_1

6a ततश्चक्रं] $S_1S_2S_3^{pc}$R**A**Bh, ⟨तश्चश्च⟩ततश्चक्रं S_3 • सहस्रारं] S_1S_2RBh, सहसार S_3 (unmetrical) **6c** शिलाग्रहणव्यग्राय] S_2S_3R**A**, शिलाग्रहणदक्षाय S_1^{pc}, शिलाग्रहणः ⏑̲ ⏑̲ ⏑̲ S_1^{ac}, विनायकस्याव्यग्राय Bh (conj.?) **6d** व्यसृज॰] S_1S_2RBh, च्यसृज॰ S_3 **7a** तद॰] em. Bh, तम॰ S_2S_3 **7b** ॰सुरारिहम्] R**A**Bh, ॰सुरारिणुत् S_1, ॰सुरारिघम् S_2, ॰सुरारिघं S_3 **7c** न] conj., स॰ $S_1S_2S_3^{pc}$ Bh, सस॰ S_3^{ac} (unmetrical) **7cd** गणं तूर्णं] em., ॰गणन्तुर्ण्णन् S_1, ॰गणस्तूर्ण्णन् S_2, ॰गणस्तूर्ण्ण S_3, ॰गणस्तूर्णं Bh **7d** ॰द्ध्यनिवर्तत] S_2S_3, ॰द्ध्यतिवर्त्तत⟨ः⟩ S_1, ॰द्विन्यवर्तत Bh (em.?) **8a** तन्निवृत्तं] $S_1S_2^{pc}S_3^{pc}$R**A**Bh, त(न्ना)वृतं S_2^{ac}, तनिवृत्तं S_3^{ac} **8ab** ॰श्चक्रम॰] RBh (em.?), ॰श्चक्रम्म॰ S_1, ॰श्चक्रं म॰ S_2S_3 **9b** चक्रं] S_1S_2R**A**Bh, चक्र S_3 **9d** स्वमे॰] $S_1^{pc}S_2S_3$R**A**Bh, स्वयमे॰ S_1^{ac} (unmetrical) • भवनं प्रति] S_1S_3**A**Bh, भवम्प्रम्प्रति S_2 (unmetrical) **10b** भगवान्] S_1S_2 S_3^{pc}R**A**Bh, भगवा S_3^{ac} **11a** अगण्य] $S_1^{pc}S_2S_3A_3A_7$Bh, अरण्य S_1^{ac} • तं] S_1S_2R**A**Bh, त S_3 **11c** शक्तिं] S_1S_2R**A**Bh, शक्ति S_3 • संवर्तिकां] R**A**Bh, सम्वर्षिकां S_1, सम्वर्त्तकां S_2, सम्वर्त्तकं S_3 **11cd** क्रोधाच्चि॰] S_1S_2RA_3A_7Bh, क्रोधा चि॰ S_3

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सा दहन्तीव तेजांसि नदन्ती बहुधा तदा।
हन्तुं वराहं प्रययौ शक्तिर्विद्युदिवाशुगा॥ १२॥
तामापतन्तीं वेगेन भगवान्नन्दिवर्धनः।
जघानास्त्रैर्बहुविधैर्नादयन्सिंहराडिव॥ १३॥
तानि सा भस्मसात्कृत्वा शक्तिः संवर्तिका शुभा।
विवेश हृदयं तस्य कामिनीव दृढं प्रिया॥ १४॥
स तया भिन्नहृदयो योगेन परमेण ह।
योगीव देहं संत्यज्य देहेनान्येन तस्थिवान्॥ १५॥
सो ऽन्यद्देहं समास्थाय पौराणं सुरसत्तमः।
देवैः सर्वैः परिवृतो जगाम भवमन्दिरम्॥ १६॥
तत्रापश्यन्महादेवं जटामुकुटधारिणम्।
चन्द्रलेखांशुजालौघनिरस्ततिमिरोत्करम्॥ १७॥

12a सा दहन्ती॰] सादयन्ती॰ R **14a** तानि सा] तमस्त्रं R^{pc}, अनिशं R^{ac} **15a** तया] तय R **15d** तस्थिवान्] भक्तिमान् R **16a** ऽन्यद्देहं] ऽन्यं देहं R **16b** पौराणं] यौवनं R **17d** ॰निरस्त॰] ॰निभं सु॰ R

12a सा दहन्तीव] सादयंति च A_3A_4, सा दहन्ती च A_7 **13a** ॰मापतन्तीं] A_3A_7, ॰मापतंति A_4 **14b** संवर्तिका] A_3A_4, शम्वर्त्तिकां A_7 **14d** दृढं प्रिया] दृढप्रियं A_3A_7, दृढं प्रियं A_4 **15c** देहं] A_3A_7, देह A_4 **15d** देहेना॰] A_3, देहिना॰ A_4A_7 • तस्थिवान्] संस्थितः **A** **16a** सो ऽन्यद्देहं] योग्यदेहं **A** **16b** पौराणं] पौराणां **A** • सुरसत्तमः] सुरसत्तम **A** **16c** परिवृतो] A_3A_7, परिवृतै A_4

12$(b^1–b^6)\langle b^7–d^1\rangle(d^2–d^4)$ S_1 **15**$(a^1–a^8)\langle b^1–c^1\rangle$ S_1 **16**(b^8) S_1 **17**(d^4) S_1, $\langle c^8–d^2\rangle(d^3–d^4)$ S_3

12a दहन्ती॰] $S_2S_3A_7$Bh, दहन्ति S_1 **12c** हन्तुं] S_2R**A**Bh, हन्तु S_3 **12d** शक्तिर्विद्युदि॰] R**A**, ⏑̲(क्तिवद्यु)दि॰ S_1 (upper part lost), शक्तिर्दिव इ॰ S_2^{pc} (sec. hand), शक्ति(र्विद्यु)f ˘ S_2^{ac}, शक्तिविद्युदि॰ S_3, शक्तिर्दिव्य इ॰ Bh (conj.?) • ॰वाशुगा] R**A**, ॰वाशुभा S_1 (tops lost), ॰वाशुगः S_2S_3Bh **13a** तामापतन्तीं] $S_1S_2RA_3A_7$, तमापतन्ती S_3, तामापमन्तीं Bh (typo) **13b** भगवान्] S_1S_2R**A**Bh, भगवा S_3 **13c** ॰नास्त्रैर्] S_1S_2R**A**Bh, ॰नास्त्रै S_3 **13cd** ॰विधैर्नादयन्] S_2^{pc}R**A** Bh, ॰विधैर्न्नादंयं S_1, ॰विधैर्न्नादय S_2^{ac}, ॰विधै नादयन् S_3 **14a** तानि सा] S_1S_3**A**Bh, तानिस्सा S_2 • भस्मसात्] S_2^{pc}R**A**Bh, भस्मसा $S_1S_2^{ac}S_3$ **14b** शक्तिः] S_1S_2R**A**Bh, शक्ति S_3 • संवर्तिका] $S_2S_3RA_3A_4$Bh, संवर्त्तका S_1 **14d** दृढं] RA_4Bh (em.), दृढ॰ $S_1S_2S_3$ (anusvāra possibly lost in S_1) **15a** भिन्न॰] $S_1S_2S_3^{pc}$R**A**Bh, भिन॰ S_3^{ac} (unmetrical) **15c** देहं] $S_1S_2RA_3A_7$Bh, देह S_3 • संत्यज्य] S_2S_3R**A**, सन्त्यक्त्वा S_1, तं त्यक्त्वा Bh (conj.) **16a** ऽन्यद्देहं] S_2^{pc}Bh, न्यदेहं $S_1S_2^{ac}S_3$ **16c** देवैः स॰] S_1R**A**Bh, दैवैस्स॰ S_2, देवै स॰ S_3 • परिवृतो] $S_1S_2S_3^{pc}RA_3A_7$Bh, परिवृ S_3^{ac} (unmetrical) **17a** ॰देवं] S_1S_2R**A**Bh, ॰देव S_3 **17b** ॰मुकुट॰] S_2R**A**Bh, ॰मकुट॰ S_1S_3 **17c** ॰लेखांशुजालौघ॰] S_2R**A**Bh, ॰लेखाशुज्ञालौघ॰ S_1^{pc}, लेखाज्ञलौघज्ञ S_1^{ac}, ॰लेखाङ्शुजलौ ⏑̲ S_3 **17d** ॰निरस्ततिमिरोत्करम्] $S_1^{pc}S_2^{pc}$**A**Bh, निरस्तमिरोत्करम् S_1^{ac} (unmetrical), ॰निरस्ति(भि)मिरोत्करं S_2^{ac}, ⏑̲ ⏑̲(स्तति)मिरोत्कर S_3 (upper parts of स्तति lost, anusvāra possibly lost)

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भद्रपीठे समासीनं काञ्चने मणिभूषणे ।
भ्राजमानं श्रियात्यर्थं पार्वत्या पार्श्वसंस्थया ॥ १८ ॥
गणैश्च विविधाकारैर्बहुभिः कामरूपिभिः ।
नृत्तगीतप्रियैर्नित्यं समन्तात्परिवारितम् ॥ १९ ॥
तं दृष्ट्वा शंकरं विष्णुः प्रसन्नेनान्तरात्मना ।
तुष्टाव विविधैः स्तोत्रैरिदं चोवाच सुस्वरम् ॥ २० ॥
वाराहं रूपमास्थाय त्वत्तेजोबृंहितेन मे ।
रणे विक्रम्य भगवन्हिरण्याक्षो निषूदितः ॥ २१ ॥
त्वं देव कारणं नित्यं संभूतेः प्रलयस्य च ।
त्वया सर्वमिदं व्याप्तं जगदव्यक्तमूर्तिना ॥ २२ ॥
त्वत्प्रसादेन देवेश ब्रह्माहं शक्र एव च ।
पूज्याः स्म लोके सततं तथैवान्ये दिवौकसः ॥ २३ ॥
त्वयि प्रीते महादेव सर्वे प्रीता वयं प्रभो ।
त्वयि क्रुद्धे च नाशो नो भविता नात्र संशयः ॥ २४ ॥

18b °भूषणे] °भूषिते R **18d** पार्वत्या पार्श्वसंस्थया] पार्वत्याः पार्श्वसंश्रयं R **19ab** °रैर्बहुभिः काम°] °रैः कुर्वद्भिः सम° R **19c** नृत्त°] नृत्य° R **20b** प्रसन्नेना°] प्रशक्तेना° R **21a** वाराहं] वराह° R **21b** त्वत्तेजोबृंहितेन मे] मया त्वत्तेजसा विभो R **21d** निषूदितः] निसूदितः R **22b** संभूतेः] संभूतः R **22d** °मूर्तिना] °मूर्त्तिमान् R **23c** पूज्याः स्म] पूज्याश्च R **24c** नो] मे R

18a भद्रपीठे] A_3A_7, मद्रपीठे A_4 **18b** °भूषणे] °भूषिते **A** **19c** नृत्त°] नृत्य° **A** **20a** तं दृष्ट्वा शंकरं विष्णुः] त{तं° A_7}तश्च शंकरं दृष्ट्वा **A** **20d** सुस्वरम्] A_3A_7, सस्वरं A_4 **21a** वाराहं] A_3A_4, वराहं A_7 **21b** त्वत्तेजोबृंहितेन मे] मया त्वत्तेजसा विभो **A** **21c** भगवन्] A_3A_7, भगवान् A_4 **21d** हिरण्याक्षो निषूदितः] दैत्यो यं विनिसूदितः **A** **22b** संभूतेः] संभूते **A** **23c–24b**] om. **A**

18(b^6–b^7) S_1 **22**(b^6–b^7) S_2 **23**(d^7) S_1, (d^6)⟨d^7⟩(d^8) S_2 **24**(c^5) S_1, (b^2, c^5) S_2

18a भद्रपीठे] $S_1RA_3A_7Bh$, चन्द्रपीठे S_2S_3 • समासीनं] $S_1S_2^{pc}S_3R$**A**Bh, समासीनां S_2^{ac} **18b** काञ्चने] S_2S_3R**A**Bh, काञ्चनैर् S_1 • °भूषणे] $S_1S_2S_3$, °मूषणे Bh (typo) **18c** °यात्यर्थं] S_1S_2R**A**Bh, °यात्यर्थ S_3 **18d** पार्श्व°] $S_1S_2S_3^{pc}R$**A**Bh, पाश्व° S_3^{ac} • °संस्थया] S_2S_3**A**Bh, संस्थिया S_1 **19b** °र्बहुभिः] S_1S_3**A**Bh, °र्बहुभि S_2 (visarga possibly lost) • °रूपिभिः] $S_1S_2^{pc}S_3R$**A**Bh, °रूपभिः S_2^{ac} **19c** °प्रियैर्] $S_1S_2S_3^{pc}R$**A**Bh, °प्रयैर् S_3^{ac} **20a** तं दृष्ट्वा] S_1S_3RBh, तन्दृष्ट्वां S_2 **20b** प्रसन्नेनान्तरा°] $S_2^{pc}S_3^{pc}R$**A**Bh, प्रसन्नेनान्तारा° S_1 (unmetrical), प्रसन्नेनन्तरा° S_2^{ac}, प्रसनेनान्तरा° S_3^{ac} **20c** तुष्टाव] $S_1^{pc}S_2S_3R$**A**Bh, तुष्टा S_1^{ac} (unmetrical) **20cd** स्तोत्रै°] S_1S_2R**A**Bh, स्तोस्त्रै° S_3 **20d** सुस्वरम्] $S_1S_2RA_3A_7Bh$, सुस्वर S_3 **21a** वाराहं] $S_2S_3A_3A_4Bh$, वराहं S_1 **21b** °बृंहितेन] S_2S_3Bh, °वृंहितेन S_1 **21c** भगवन्] $S_1RA_3A_7Bh$, भगवान् S_2, भगवां S_3 **21d** निषूदितः] $S_2^{pc}S_3Bh$, निसूदितः S_1, निषू(भि)तः S_2^{ac} **22b** संभूतेः] S_2Bh, संभूते S_1, संभुतेः S_3 **23b** ब्रह्माहं] $S_2^{pc}S_3R$**A**Bh, ब्रह्माणं S_1, ब्र(ह्वा)हं S_2^{ac} • शक्र ए°] S_2S_3R**A**Bh, शक्रमे° S_1 **23c** पूज्याः स्म] $S_1^{pc}S_2^{pc}Bh$, पूज्याम $S_1^{ac}S_2^{ac}S_3$ **23d** दिवौकसः] $S_1^{pc}S_3RBh$, दिवौ(क)सैः S_1^{ac}, दि(वौ)+ ˘ +(स): S_2 **24b** प्रीता] $S_1^{pc}S_2S_3RBh$, प्रीत S_1^{ac} **24c** च] S_1S_3R**A**, (व) S_2, वि° Bh (conj.)

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स्तुवन्तमेवं भगवान्विष्णुं चन्द्रार्धशेखरः।
सहस्रसूर्यतेजस्कः प्रीतः प्रोवाच शंकरः॥ २५॥
भक्त्या तुष्टो ऽस्मि ते विष्णो देवकार्योद्यमेन च।
वरं वरय भद्रं ते यस्ते मनसि वर्तते॥ २६॥
विष्णुरुवाच।
यदि तुष्टो ऽसि नो देव यदि देयो वरश्च नः।
ततः पाशुपतं दिव्यं व्रतमादेष्टुमर्हसि॥ २७॥
यदाश्रित्य वयं सर्वे सशक्राः सर्वकामिकम्।
युद्धे जेष्याम दैतेयान्दुःखशोकविवर्जिताः॥ २८॥
देव उवाच।
अहं वः कथयिष्यामि गुह्यमेतत्सनातनम्।
व्रतं पाशुपतं दिव्यं येन कामानवाप्स्यथ॥ २९॥
इत्युक्त्वा देवदेवेशो देवानां हितकाम्यया।
ययौ दिवमथामन्त्र्य देवीं गिरिवरात्मजाम्॥ ३०॥

25b ॰न्विष्णुं च॰] ॰न् विष्णुश्च R^{pc}, ॰न् विष्णु च R^{ac} • ॰शेखरः] ॰शेखरं R **25c** सहस्र॰] सह॰ R (unmetrical) **25cd** ॰तेजस्कः प्रीतः] ॰तेजस्कं विष्णुं R **26d** यस्ते] यत्ते R **27a** नो देव] देवेश R **28c** जेष्याम] जेष्यामि R **28d** ॰विवर्जिताः] ॰विवर्जितः R^{pc}, ॰विवर्जितां R^{ac} **29** देव] देवदेव R **29d** कामानवाप्स्यथ] सम्मानमाप्स्यथ R **30c** ॰मथामन्त्र्य] ॰मुपामन्त्र्य R **30d** देवीं] देवान् R

25c ॰तेजस्कः] ॰तेजाक्षः **A** **25d** प्रीतः] A_3A_7, प्रीत A_4 **26d** यस्ते] यत्ते **A** **27a** तुष्टो ऽसि] A_3, तुष्टो स्मि A_4, तुसि A_7 (unmetrical) **27c** ततः] तदा **A** **27d–29c**] om. **A** **29d** ॰नवाप्स्यथ] $A_3A_7^{pc}$, ॰नवाप्सथ $A_4A_7^{ac}$ **30c** ॰मथामन्त्र्य] ॰मुपामन्त्र्य **A**

25(b^2, b^6, c^2) S_2 **29**(d^7) S_1 **30**(c^8, d^3, d^5–d^8) S_1

25ab ॰मेवं भगवान्विष्णुं च॰] S_2^{pc}**A**Bh, ॰मेव भगवां विष्णुश्च॰ S_1, ॰मेवम्भ(वतां) वि(ष्णुं) च॰ S_2^{ac}, ॰मेव भवतां विष्णु च॰ S_3 **25b** ॰शेखरः] $S_1^{pc}S_2^{pc}$**A**Bh, (॰ख)खरः S_1^{ac}, (॰शे)खरन् S_2^{ac}, ॰शेखरम् S_3 **25d** प्रीतः] $S_1^{pc}S_2A_3A_7$Bh, प्रीत $S_1^{ac}S_3$ • शंकरः] $S_1S_2^{pc}$R**A**Bh, शंकरम् S_2^{ac}, शंकरं S_3 **26b** ॰कार्योद्यमेन] $S_1S_2^{pc}S_3$R**A**Bh, ॰कार्योद्यमेव S_2^{ac} **27** विष्णुरुवाच] S_2S_3R**A**Bh (विष्णुरु in S_2S_3), विष्णु उ S_1 **27b** वरश्च] S_1S_2R**A**Bh, वरस्व S_3 **27c** ततः पाशुपतं] S_1R, यत्तत्पापहरन् S_2^{pc} (ह i.m., sec.hand), यत्तत्पाप(त)न् S_2^{ac} (unmetrical), यत्तत्पाशुपतन् S_3, यत्तत् पापहरं Bh **27d** व्रत॰] S_2S_3RBh, ब्रत॰ S_1 **28a** यदा॰] S_2S_3RBh, यथा॰ S_1 **28b** ॰शक्राः] S_1S_2RBh, ॰शक्रा S_3 • सर्व॰] S_2S_3R, सार्व॰ S_1Bh **28c** दैतेयान्] $S_1S_3^{pc}$RBh, दैत्येयां S_2, तैतेयां S_3^{ac} **28d** ॰विवर्जिताः] S_1Bh, ॰विवर्जिता S_2S_3 **29** देव] S_1, देवदेव S_2Bh, देवदे S_3 **29a** अहं वः कथयिष्यामि] R, हन्त वः कथयिष्यामि S_1Bh, अहन्तव⟨ः⟩ कयिष्यामि S_2, हन्त वः कयिष्यामि S_3 (unmetrical) **29b** ॰त्सनातनम्] $S_1S_2S_3^{pc}$RBh, ॰त्सनातन S_3^{ac} **29c** व्रतं] S_2S_3RBh, ब्रतम् S_1 **29d** कामानवाप्स्यथ] $S_2S_3A_3A_7^{pc}$Bh, कामामवा(प्स्य)थः S_1 **30c** ययौ] S_1S_2R**A**Bh, ययो S_3

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अथ हिमगिरितुल्यचारुमूर्तिं वृषभवरं भगवांस्तदाभिरूढः।
सुरगणसहितः प्रभुः सुमेरुं व्रतमुपदेष्टुमना जगाम शर्वः॥ ३१॥

इति स्कन्दपुराणे दशोत्तरशतो ऽध्यायः॥ ११०॥

31a ◦तुल्य◦] ◦तुल्यं R (unmetrical) **31b** ◦दाभिरूढः] ◦दाधिरूढः R **31d** शर्वः] सर्वम् R
Col. इति स्कन्दपुराणे रेवाखण्डे +दशोत्तरशतो+ ऽध्यायः R

31a ◦तुल्यचारुमूर्तिं] ◦तुल्यचारुमूर्त्ति◦{◦र्त्तिर् A_7} A_3A_7, ◦तुल्यश्चारुर्त्तिं A_4 (unmetrical) **31b** ◦दाभिरूढः] ◦दाधिरू{◦रु◦ A_7(unmetrical)}ढः **A** **31d**] व्रतसुरमुपदेष्टुं जगाम सर्वशः A_3 (unmetrical), व्रतमुपदेष्टु{◦ष्टुं A_7} जगाम सर्वशः A_4A_7 (unmetrical) **Col.** इति{इति श्री◦ A_4} स्कन्दपुराणे एकाशीतिसाहस्रयां संहितायामम्बिकाखण्डे नवोत्तरशतं **A**

31(a^3–b^1)⟨b^6⟩(b^9, c^{10}, d^6) S_1

31a हिमगिरितुल्य◦] S_2S_3R**A**Bh, (गिरिहिमतुल्ये) S_1 • ◦मूर्तिं] S_2RBh, (◦मर्त्तिर्) S_1 (vowel ऊ possibly lost), ◦मूर्ति S_3 **31b** भगवांस्तदाभि◦] S_2, + ˘ +गवांस्तदाभि◦ S_1, भगवान्सदाभि◦ S_3, भगवांस्तदाधि◦ Bh **31c** ◦सहितः] S_2R**A**Bh, ◦महितः S_1, ◦सहितं S_3 • प्रभुः] S_1S_2R**A**Bh, प्रभु S_3 (unmetrical) **31d** व्रत◦] S_2S_3R**A**Bh, ब्रत◦ S_1 • जगाम] $S_1S_2S_3^{pc}$R**A**Bh, जगम S_3^{ac} (unmetrical) • शर्वः] S_3Bh, शर्व इति S_1 (इति part of col.), सर्वः S_2 **Col.** ⊙ ॥ स्कन्दपुराणे वराहरूपसंहारे आध्याय १६४ (in letter numerals)॥ ⊙ S_1, स्कन्दपुराणे दशोत्तरशतो ध्यायः॥ S_2, ⊙ ॥ स्कन्दपुराणे नामाध्यायः ११२ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे हिरण्याक्षवधे वराहसंहारे देवदेवस्य देवलोकगमनं नाम दशोत्तरशतो ध्यायः Bh

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एकादशोत्तरशतो ऽध्यायः।

व्यास उवाच।
गते दिवं महादेवे व्रतमादेष्टुमुत्तमम्।
एकाकिनी महादेवी किं चक्रे तदनन्तरम्॥ १॥
सनत्कुमार उवाच।
गते तस्मिन्महादेवे देवीं गिरिवरात्मजाम्।
उपतस्थुर्महाभागा देव्यो लोकस्य मातरः॥ २॥
भरतस्य सुताग्नेस्तु मालिनीत्यभिविश्रुता।
शुभावती च देवस्य पर्जन्यस्य सुताव्यया॥ ३॥
सावित्री वेदमाता च गायत्री दुर्गया सह।
श्रीः कीर्तिश्चैव लक्ष्मी च धृतिः प्रज्ञा तथैव च॥ ४॥

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1 व्यास उवाच] om. R **1c** एकाकिनी महादेवी] एकाकिनीं महादेवीं R **1d–2a**] om. R **2b** देवीं] गौरीं R **2c** ०भागा] ०भागां R **3a** सुताग्नेस्तु] सुताग्नेयी R **3c** शुभावती] सुतावनी R **3d** पर्जन्यस्य] पर्य्यन्यस्य R **4a** वेद०] देव० R **4b** दुर्गया] भृङ्गया R **4c** लक्ष्मी च] लक्ष्मीश्च R

2d देव्यो] $A_3A_7^{pc}$, देव्या $A_4A_7^{ac}$ **3a** भरतस्य सुताग्नेस्तु] तव{०च A_3} तस्य सुताग्नेयी **A** **3c** शुभावती] A_4A_7, सुभावती A_3 **3d** पर्जन्यस्य] A_3A_4, पर्य्यन्यस्य A_7 **4a** वेद०] A_3A_7, देव० A_4 **4c** लक्ष्मी च] A_4A_7, लक्ष्मीश्च A_3 **4d** धृतिः] भूतिः A_3A_7, भूति A_4

Manuscripts available for this chapter: S_1 (upto **68d**; f. 171 lost) photos 3.10b (f. 169^r), 3.11a (f. 169^v), 2.35a (f. 170^r) and 2.34b (f. 170^v); S_2 exposures 118b–121a (f. 153^r–155^v); S_3 f. 168^v–171^v; R f. 184^r–186^v; A_3 f. 110^v–112^v; A_4 f. 156^r–158^v; A_7 f. 157^r–159^r.
1⟨speaker indicaion–a^4⟩(a^5–b^1, c^8) S_1 **2**(d^2) S_2 **3**(c^1–c^5)⟨c^6–c^7⟩(c^8)⟨d^1⟩(d^2)⟨d^3–d^8⟩ S_1

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1 व्यास उवाच] **A**Bh, व्यास S_2^{pc}, सन उ $S_2^{ac}S_3$ **2a** तस्मिन्] $S_1S_2S_3$**A**, दिवं Bh (conj.?) • ०देवे] $S_1S_2S_3^{pc}$**A**Bh, ०देवी S_3^{ac} **2b** देवीं] S_1S_2**A**Bh, देवी S_3 • ०रात्मजाम्] $S_1^{pc}S_2S_3$R**A**Bh, ०रात्मजात् S_1^{ac} **2c** उपतस्थुर्] S_2R**A**Bh, उपतस्थु S_1S_3 **2cd** ०भागा देव्यो] $S_1S_2^{pc}A_3A_7^{pc}$Bh, ०भाग(त्म्यो) S_2^{ac} (unmetrical), ०भागं देव्यो S_3 **2d** मातरः] S_2^{pc}R**A**Bh, मातराः S_1, मातरं $S_2^{ac}S_3$ **3a** भरतस्य] S_2S_3RBh, भरथस्य S_1 • सुताग्नेस्तु] S_2Bh, सुराग्ने तु S_1, सुताग्ने तु S_3 **3b** ०नीत्यभि०] $S_1^{pc}S_2S_3$R**A**Bh, ०नीत्यम्भि० S_1^{ac} **3c** शुभावती] $S_1A_4A_7$, शुचावती S_2S_3Bh • च देवस्य] S_2R**A**Bh, (व) – – ⏓ S_1 (last akṣara has subscript य्, second and third illegible akṣaras possibly by a second hand), च देवेस्य S_3 **3d** पर्जन्यस्य] $S_2A_3A_4$Bh, ⏓⏓⏓⏓ S_1 (second akṣara has subscipt ज्), पार्जन्यस्य S_3 **4a** वेद०] $S_1A_3A_7$Bh, देव० S_2S_3 **4c** श्रीः] $S_1S_2^{pc}$R**A**Bh, श्री $S_2^{ac}S_3$ • लक्ष्मी च] $S_1S_2S_3A_4A_7$, लक्ष्मीश्च Bh **4d** धृतिः] S_2S_3RBh, धृति S_1

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ख्यातिर्दितिर्दनुश्चैव अदितिः सिंहिका खशा।
राका कुहू सिनीवाली तथैवानुमती शुभा॥ ५॥
गङ्गा सरस्वती चैव तथान्याः सरितः शुभाः।
ऋषीणां पत्नयो याश्च देवानां यक्षरक्षसाम्।
उरगाणां खगानां च गन्धर्वाणां तथैव च॥ ६॥
एताः सर्वास्तथागम्य नमस्कृत्वा च पार्वतीम्।
पप्रच्छुः सर्वधर्मज्ञां धर्मं धर्मार्थसंश्रिताः॥ ७॥
केन धर्मेण देवेशे तपसा वा शुभानने।
सुमहत्प्राप्यते पुण्यं किं चाक्षय्यं प्रकीर्तितम्॥ ८॥
देव्युवाच।
युष्माकं तु हितार्थाय लोकानां चैव सुव्रताः।
कथयिष्याम्यहं धर्मं यथावदनुपूर्वशः॥ ९॥

5b खशा] तथा R **5c** कुहू सिनीवाली] कुहूः शिनीवाली R **5d** तथैवानुमती शुभा] तथा भानुमती प्रभा R **6c** ॰णां पत्नयो याश्च] ॰णाश्चैव पत्न्यस्तु R **6f** गन्धर्वाणां] गन्धर्व्वणान् R (unmetrical) **7ab** सर्वास्तथागम्य नमस्कृत्वा] सभ्यास्तथागत्य नमस्कृत्य R **7c** पप्रच्छुः] पपृच्छुः R **7cd** ॰धर्मज्ञां धर्मं] ॰धर्म्मज्ञाः सर्व्व॰ R **8a** देवेशे] देवो हि R **8b** वा] च R **8d** किं चाक्षय्यं प्र॰] तद्वः कथय R

5a ख्यातिर्] A_3A_7, ख्याति॰ A_4 (unmetrical) **5b** ॰का खशा] ॰काथ सा A_4A_7, ॰काय सा A_3 **5c** राका कुहू] कुहूश्चैव $A_3A_4A_7^{pc}$, ⟨रा+का+⟩कुहूश्चैव A_7 • सिनीवाली] A_3A_4, शिनीवाली A_7 **5d** तथैवानुमती] तथा भानुमती **A** **6b** तथान्याः] A_3, तथान्य॰ A_4, तथान्या A_7 • शुभाः] A_3A_4, शुभा A_7 **6c** पत्नयो याश्च] याश्च{या च $A_4A_7^{ac}$} पत्न्यो वै **A** **6d** ॰रक्षसाम्] ॰राक्षसः A_3A_7, ॰राक्षसाः A_4 **6e** उरगाणां] उरगानां **A** **7c** पप्रच्छुः] A_3A_7, पपृछ A_4 **7cd** ॰धर्मज्ञां धर्मं धर्मार्थ॰] ॰धर्मज्ञा धर्मार्थं धर्म॰ **A** **8a** देवेशे] धर्म्मे सि A_3, धर्मो सि A_4, धर्म्मेशि A_7 **8b** शुभानने] शुभानना **A** **8d** चा॰] वा॰ **A** **9b** सुव्रताः] A_7, सुव्रता A_3A_4

6(d[8]) S_1

5a ख्यातिर्दितिर्] $S_1S_2RA_3A_7$Bh, ख्यातिदिति॰ S_3 (unmetrical) **5b** अदितिः] S_1S_2R**A**Bh, अदिति॰ S_3 (unmetrical) • सिंहिका] S_2S_3R**A**Bh, सिंहका S_1 • खशा] S_2S_3Bh, खषा S_1 **5c** कुहू] $S_1S_2S_3$, कुहूः Bh (em.?) • सिनीवाली] $S_1S_2S_3^{pc}A_3A_4$Bh, पिनीवाली S_3^{ac} **5d** ॰वानुमती] $S_1S_2S_3$, ॰वानुमतिः Bh (em.) **6b** तथान्याः सरितः] $S_2S_3RA_3$Bh, तथान्या सरिताः S_1 • शुभाः] $S_1S_2^{pc}RA_3A_4$Bh, शुभा $S_2^{ac}S_3$ **6c** ॰णां पत्नयो याश्च] em., ॰णां पत्न⟨गा⟩+यो+ गाश्च S_1, ॰णाम्पत्न्ययो याश्च S_2S_3, ॰णां चैव याः पत्न्यो Bh (conj.) **6d** ॰रक्षसाम्] RBh (em.?), ॰राक्षसा(म्) S_1, ॰राक्षसां S_2, ॰राक्षसा S_3 **6e** उरगाणां] S_1RBh, उरगानां S_2S_3 • खगानां च] S_2S_3R**A**Bh, खगाणाञ्च S_1 **7a** एताः] S_2^{pc}R**A**Bh, एतां S_1, एता $S_2^{ac}S_3$ • सर्वास्तथा॰] $S_2S_3^{pc}$**A**Bh, सर्वान्तथा॰ S_1, सर्वास्तदा॰ S_3^{ac} **7b** पार्वतीम्] S_1S_2R**A**Bh, पार्वती S_3 **7c** पप्रच्छुः] $S_1S_2A_3A_7$Bh, प्रप्रच्छु S_3 • ॰धर्मज्ञां] em., ॰धर्म्मज्ञा S_1, ॰धर्मज्ञा S_2S_3Bh **8c** सुमहत्] $S_1S_2S_3$R**A**, मुमहत् Bh (typo) **9** देव्युवाच] S_2S_3R**A**Bh (देव्यु in S_2), देव्य उ S_1 **9b** सुव्रताः] RA_7Bh (em.?), सुव्रत S_1 (right side lost), सुव्रता S_2S_3 **9cd** ॰म्यहं धर्मं य॰] S_2R**A**Bh, ॰म्यहन्धर्म्मन्य॰ S_1, ॰मन्धर्म्म य॰ S_3 (unmetrical) **9d** ॰थावदनु॰] S_2S_3R**A**Bh, ॰थानुवद S_1

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अन्नदानात्परं दानं नैव किंचिद्धि विद्यते।
अन्नाद्भवन्ति भूतानि तस्मात्तदधिकं स्मृतम्॥ १०॥
अन्नं यस्तु सुसंस्कृत्य प्रयच्छेत द्विजातये।
स सर्वकामानाप्नोति पूज्यते च त्रिपिष्टपे॥ ११॥
मयूरहंसयुक्तं च सर्वकामसमृद्धिमत्।
विमानं सूर्यसंकाशमन्नदो लभते शुभम्॥ १२॥
यदि मानुष्यमायाति कदाचित्स नरोत्तमः।
धनधान्यसमाकीर्णे कुले जायति रूपवान्॥ १३॥
यथाशक्ति तु यो दद्याद्दिवसे दिवसे नरः।
स तेन कर्मणाप्नोति प्रजापतिसलोकताम्॥ १४॥
कदाचिदपि यो दद्यादन्नं विप्राय संस्कृतम्।
तस्यापि तच्छतगुणं सहस्रगुणमेव च।
उपतिष्ठति लोकेषु इहापि च सुखी भवेत्॥ १५॥
अवधूतमवज्ञातमसत्कृतमथापि च।
अन्नं प्रदद्याद्यो देवि यादृशं तादृशं शुभे॥ १६॥

11ab = DS p. 365. **11cd** DS p. 365: सर्वान् कामानवाप्नोति पूज्यते च त्रिपिष्टपे। (var. सर्वकामा॰) **12ab** DS p. 365: मयूरहंसयुक्तञ्च सर्वकामसमृद्धिवत्। **12cd** = DS p. 365 **13** DS p. 365: यदि मानुषतां याति कदाचिन्नरसत्तम। धनधान्यसमाकीर्णे कुले जायेत रूपवान्। (var. ॰न्नरसत्तमः) **14** DS p. 365: यथाशक्त्या तु तद्दद्याद्दिवसे दिवसे नरः। स तेन कर्मणा प्राप्तः प्रजापतिसलोकताम्। **15ab** DS p. 365: कदाचिदपि यो दद्यादन्नं विप्राय सत्कृतम्। (var. संस्कृतं) **15c–f** = DS p. 365–66

11c स सर्वकामानाप्नोति] सर्व्वकामानवाप्नोति R **11d** ॰पिष्टपे] ॰विष्टपे R **12cd** ॰संकाशम॰] R^{pc}, ॰संकाशं म॰ R^{ac} **13d** जायति] जायेत R **14a** ॰शक्ति तु यो] ॰स्वशक्तितो R **14c–16b**] om. R **16c** अन्नं प्रदद्याद्यो देवि] श्रद्धयान्नं ⟨हि⟩+न+ यो दद्याद् R **16d** शुभे] भवेत् R

10–20] om. **A** (eyeskip)

10(c¹) S_1, (a⁵, b³, c⁵–c⁶)⟨c⁷–c⁸⟩ S_2 **11**(a⁵) S_1 **12**(c⁴–c⁵) S_1, (a⁸) S_2 **13**(b⁷–b⁸) S_1, ⟨c¹–c²⟩(c³–c⁴, c⁷–d¹)⟨d²–d⁵⟩ S_2 **15**(c⁵–c⁶, c⁸) S_1

10a ॰दानात्] $S_1S_2^{pc}$RBh, ॰दानं $S_2^{ac}S_3$ **10b** किंचिद्धि] S_1RBh, (कि)ञ्चिश्च S_2, किञ्चि S_3 (unmetrical) **10c** अन्नाद्] S_1S_2RBh, अनाद् S_3 • भूतानि] RBh (conj.?), सत्वानि S_1, (भू)–⏓ S_2, भूत्वानि S_3 **11c** स सर्वकामानाप्नोति] S_1S_3Bh, सर्वकामानवाप्नोति S_2 **11d** ॰पिष्टपे] S_2S_3, ॰पिष्ठपे S_1, ॰विष्टपे Bh (em.?) **12a** ॰युक्तं च] S_2S_3R, ॰युक्तेन S_1Bh **12b** ॰समृद्धिमत्] S_2S_3R, ॰समृद्धिना S_1Bh **12cd**] R^{pc} (cf. DS), विमाने(नार्क्क)भासेन अन्नदो याति वै दिवम् S_1, विमानं सू+र्य+संकाशं मन्नदो लभते शुभम् S_2, विमानं सूर्यसंकाशं मनदो लभते शुभं S_3, विमानेनार्कभासेन अन्नदो याति वै दिवम् Bh **13a** मानुष्यमा॰] S_2S_3RBh, मानुष्यतां S_1 **13cd** ॰कीर्णे कुले जायति] S_1S_3, (कीर्ण्णे कु)⏓⏓⏓⏑ S_2, ॰कीर्णः कुलीनः स्याच्च Bh (conj.) **14a** ॰शक्ति तु] em. Bh (silently), ॰शक्तिन्तु S_1S_2, ॰शक्तिं तु S_3 • दद्याद्] S_2^{pc}RBh, दद्या $S_1S_2^{ac}S_3$ **15b** ॰दन्नं] S_2Bh, ॰दन्न S_1S_3 (anusvāra possibly lost in S_1) **15c** ॰गुणं] $S_1S_2S_3^{pc}$Bh, ॰गुण॰ S_3^{ac} **15e** ॰तिष्ठति] $S_1S_2^{pc}S_3$ Bh, ॰तिष्ठ⟨(लो)⟩+ति+ S_2 **15f** च सुखी] $S_1S_2S_3^{pc}$Bh, (सुमु)खी S_3^{ac} **16c** अन्नं] S_1S_2Bh, अन S_3 • ॰दद्याद्यो] S_2^{pc}Bh, ॰दद्या यो S_1, ॰दद्याद्या $S_2^{ac}S_3$ • देवि] $S_1S_2S_3$, देव्यो Bh (conj.) **16d** ॰दृशं शुभे] em., ॰दृशम्भवेत् S_1, ॰दृश शुभे S_2S_3 (unmetrical), ॰दृशं शुभाः Bh (conj.)

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तस्यापि नरके घोरे यात्यमानस्य राक्षसैः।
उपतिष्ठेत बधुधा तृप्तिर्येनास्य जायते॥ १७॥
यदि मानुष्यमायाति कदाचित्स नरः पुनः।
म्लेच्छेषु भोगी भवति रमते च यथामरः॥ १८॥
अन्नमेवं विशिष्टं हि न तस्मात्परमं भुवि।
अन्नं प्रजापतिः प्रोक्तं स च संवत्सरो मतः।
संवत्सरश्च यज्ञो ऽसौ यज्ञे सर्वं प्रतिष्ठितम्॥ १९॥
तस्माद्भवन्ति भूतानि स्थावराणि चराणि च।
तस्मादन्नं विशिष्टं तु सर्वेभ्य इति वै श्रुतिः॥ २०॥
अन्नदानात्परं दानं नैव किंचिद्धि विद्यते।
अन्नाद्भवन्ति भूतानि तस्मात्तद्वै प्रशस्यते॥ २१॥
सुगन्धाः शीतलाश्चापो रसैर्दिव्यैः समन्विताः।
यः प्रयच्छति विप्रेभ्यस्तस्य दानफलं शृणु॥ २२॥

22ab = DK 19.62ab, DS p. 343, KR p. 589 and DKK p. 45 (सुगन्धा in DS (typo)); HeDKh p. 989: सुगन्धाः शीतलाश्चापि रसैर्दिव्यैः समन्विताः। (the quotation of 22–23 in HeDKh is attributed to the Padmapurāṇa) **22cd** = DK 19.62cd, DS p. 343 and HeDKh p. 989; KR p. 589 and DKK p. 45: यः प्रयच्छति विप्रेभ्यस्तस्य पुण्यफलं शृणु।

17b यात्यमानस्य] पात्यमानस्य R **17b** तृप्तिर्येनास्य] मृत्युर्येनास्य (षा) R (unmetrical) **18c** म्लेच्छेषु] म्लेच्छे च R **19a** °मेवं] °मेव R **19b** न तस्मात्] ततस्मात् R **19e** संवत्सरश्च] सम्वत्सरस्य R **19f** यज्ञे सर्वं] सर्वं यज्ञे R **20d** वै श्रुतिः] विश्रुतिः R **21d** °त्तद्वै] °द्वै तत् R **22b** समन्विताः] सुगन्धिभिः R

21a अन्नदानात्] अदानात् A_3 (unmetrical), अथ दानात् A_4, अन्नदानः A_7 **21b** किंचिद्धि] किंचिच्च **A** **21d** °त्तद्वै] °च्चैतत् A_3, °न्नैतत् A_4, °द्वै तत् A_7 • °शस्यते] A_3A_4, °शंस्यते A_7 **22a** सुगन्धाः] A_3A_4, सुगन्धा A_7 • °लाश्चापो] °ला आपो A_3A_7, °लाश्रयो A_4

17⟨c^1–c^4⟩(c^5)⟨c^6, d^1–d^4⟩(d^5)⟨d^6–d^7⟩(d^8) S_1 **18**(a^1–b^3)⟨b^4, c^1–c^4⟩(c^5–d^8) S_1 **19**(a^1–a^7, b^3, b^8) S_1, (a^6–a^8)⟨b^1⟩(b^2) S_3 **20**⟨a^1⟩(a^2)⟨a^3⟩(a^4–a^5, b^3, c^4) S_1 **21**(a^1–a^2) S_1, ⟨d^1–d^3⟩(d^4–d^5)⟨d^6⟩ S_3

18a मानुष्यमा°] S_2S_3RBh, (मानुष्य⊔ता) S_1 (upper parts lost, retraced) **18b** नरः] S_2S_3RBh, पुनः S_1 **18c** म्लेच्छेषु] S_2Bh, म्लेच्छे सु° S_3 **19a** अन्नमेवं] S_2S_3, (अन्नमेव) S_1 (upper parts lost), अन्नेमेवं Bh (typo) **19b** न तस्मात्] S_1, तस्मान्न S_2Bh, ⏑(स्मा)न्न S_3 **19c** अन्नं] S_1 S_2RBh, अनं S_3 • °पतिः प्रोक्तं] S_2S_3RBh, °पतिप्रोक्त S_1 **19f** सर्वं] $S_1^{pc}S_2$Bh, संवम् S_1^{ac}, सर्व S_3 **20c** °दन्नं] $S_2S_3^{pc}$RBh, °द(न्न) S_1, °दनं S_3^{ac} • विशिष्टं तु] $S_1S_2S_3$R, विशिष्ठन्तु Bh (typo) **20d** श्रुतिः] $S_1S_2^{pc}$RBh, श्रुति $S_2^{ac}S_3$ **21a** अन्नदानात्] S_1RBh, अन्नदानां S_2, अन्नदानं S_3^{pc}, अनदानं S_3^{ac} **21ab** °नं नैव] S_1S_3R**A**Bh, °नन्नैनं S_2 **21cd**] S_1 has this after 23cd. **21c** अन्नाद्भवन्ति] S_1R**A**Bh, अन्नाद्भवति S_2, अनाद्भवति S_3 **21d** °शस्यते] S_1RA_3A_4Bh, °पश्यते S_2, –स्यते S_3 **22a** सुगन्धाः] S_2S_3RA_3A_4Bh, सुगन्धा S_1 **22b** रसैर्दिव्यैः स°] S_2R**A**Bh, रसै दिव्यैस्स° S_1, रसै दिव्यै स° S_3 • °मन्विताः] S_2S_3**A**Bh, °मन्विता S_1 **22cd** विप्रेभ्यस्त°] S_1R**A**Bh, विप्रेभ्यो त° S_2, विप्रेभ्य त° S_3 **22d** शृणु] $S_1S_2^{pc}$R**A**Bh, शृणुः $S_2^{ac}S_3$

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विमानं सूर्यसंकाशमप्सरोगणनादितम् ।
सो ऽधिरुह्य दिवं याति वरुणस्य सलोकताम् ॥ २३ ॥
तत्रासावयुतान्यष्टावुषित्वा देववत्सुखी ।
कुले महत्यसंकीर्णे जायते धनधान्यवान् ॥ २४ ॥
अपां तु पूर्णं यो भाण्डं ब्राह्मणाय प्रयच्छति ।
रसास्तस्योपतिष्ठन्ति पूज्यते च दिवं गतः ॥ २५ ॥
भाजनानि च यो दद्यात्सुपूर्णानि शुभानने ।
भाजनं स्यात्स भोगानां तारयेच्च पितॄन्भयात् ॥ २६ ॥
तडागं यस्तु कुर्वीत अपां देवि समृद्धिमत् ।
गावः पिबन्ति वै यत्र सर्वे जन्तव एव च ॥ २७ ॥

23ab DK 19.63ab, DS p. 343, KR p. 589, DKK p. 45 and HeDKh p. 989: विमानं सूर्यसंकाशमप्सरोगणसेवितम् । **23cd** = DK 19.63cd, DS p. 343, KR p. 589, DKK p. 45 and HeDKh p. 989 **24ab** = DS p. 343 and KR p. 590; DKK p. 45: तत्र वर्षायुतान्यष्टावुषित्वा देववत् सुखी । **24cd** = KR p. 590 and DKK p. 45; DS p. 343: असङ्कीर्णे कुले शुद्धे जायते धनधान्यवान् । (var. कुले महत्यसंकीर्णे) **25ab** DS p. 355: अद्भिस्तु पूर्णं यो भाण्डं ब्राह्मणाय प्रयच्छति । (var. अपान्तु); DKK p. 45: अपां पूर्णं तु यो भाण्डं ब्राह्मणाय प्रयच्छति । **25cd** DS p. 355: रमास्तस्योपतिष्ठन्ते पूज्यते च दिवं गतः । (var. वसास्त° and °तिष्ठन्ति); DKK p. 45: रसास्तस्योपतिष्ठन्ति पूज्यते च वियद्गतः । **26** DS p. 355: भाजनानि च यो दद्यादप्पूर्णानि शुभानने । भाजनः स महाभागस्तारयेच्च पितॄन् भयात् ।

23d सलोकताम्] च लोकताम् R **24ab** °ष्टावुषित्वा देववत्] °ष्टौ वर्षाणां स्थितवान् R **24d** धनधान्यवान्] धनवान् सुखी R **25a** तु पूर्णं यो भाण्डं] पूर्णन्तु भाण्डं यो R **25c** °तिष्ठन्ति] °तिष्ठन्ते R **26b** °त्सुपूर्णानि शुभानने] °दापःपूर्णानि शोभनाः R **27b** देवि] पूर्ण्णं R

23ab °संकाशम°] A_3A_4, °सङ्काशं म° A_7 **23c** ऽधिरुह्य] A_3, भिरुह्य A_4A_7 **24ab** तत्रासावयुतान्यष्टावु°] तत्रासौ वत्सराण्यष्टावु°{°ष्टा उ° A_4} A_3A_4, तत्र सौवंसूतान्यष्टावु° A_7 **24b** °त्सुखी] °त्सुखं $A_3A_7^{pc}$, °न्मुखं $A_4A_7^{ac}$ **24d** धनधान्यवान्] धनवान् सुखी **A** **25a** तु पूर्णं] पूर्णं तु **A** **25cd**] om. A_7 **25c** रसास्तस्योप°] रसकुल्योप° A_3A_4 **26ab**] om. **A** **26c** भोगानां] भाग्यानां A_3A_7, भागानां A_4 **26d** पितॄन्] A_3A_7, पितृन् A_4 **27b** अपां] A_3A_7, अयां A_4 • देवि] देव्यः **A**

23(c[1]) S_1 **24**⟨a[1]⟩(a[4], a[7]) S_1 **26**⟨a[1]⟩ S_1

23ab °संकाशम°] RA_3A_4Bh, °सङ्काशं ह्य° S_1, °संकाशं म° S_2S_3 **23d** After this S_1 has 21cd. **24ab** °ष्टावुषित्वा] $S_2A_3A_7Bh$, °ष्टौ चोशित्वा S_1, °ष्टावुशित्वा S_3 **24c** °संकीर्णे] $S_1S_2S_3$**RA**, °संकीर्णो Bh (typo?) **25a** अपां तु] $S_1S_2S_3$, आपान्तु Bh (typo) • पूर्णं] S_1S_2Bh, पूर्ण्णं S_3 • भाण्डं] S_2**A**Bh, भाण्ड S_1S_3 **25c** रसास्त°] RBh, रसा त° S_1, रसस्त° S_2S_3 **26b** °त्सुपूर्णानि] S_2S_3Bh, °त्स पूर्ण्णानि S_1 • शुभानने] $S_1S_2S_3$, शुभाननाः Bh (conj.) **26c** भाजनं] S_2S_3R**A**Bh, भाजन S_1 **26cd** °नां तारयेच्च] S_1R**A**Bh, °नांस्तारणाच्च S_2, °नांस्तारणा च S_3 **26d** पितॄन्भयात्] $S_2RA_3A_4Bh$, पितॄन्नयात् S_1, पितृभयात् S_3 (unmetrical) **27b** अपां] $S_1S_2RA_3A_7Bh$, अपा S_3 • देवि] $S_1S_2S_3$, देव्यः Bh • समृद्धिमत्] S_2S_3R**A**Bh, समृद्धिमान् S_1 **27c** गावः] $S_1^{pc}S_2$R**A**, गावा S_1^{ac}, गाव S_3, अपः Bh (conj.?) • पिबन्ति] S_2S_3R**A**Bh, पिवन्ति S_1 • वै] S_1S_2R**A**Bh, चै S_3

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तारयित्वा च स पितॄंस्तथैव च पितामहान्।
प्रपितामहांश्च लोकेषु कामगेषु विहंगमः।
चरते देववद्देवि वर्षायुतशतानि षट्॥ २८॥
पुनश्च मानुषे लोके सर्वरोगविवर्जितः।
भोगी भवति भोगानां राजमात्रश्च जायते।
दाता यज्वा च बलवान्सुप्रभः प्रियदर्शनः॥ २९॥
अवटं यो नरः कुर्यादपां पूर्णं शुचिस्मिते।
दद्याच्च ब्राह्मणेभ्यस्तं भोजयित्वा यथार्थवत्॥ ३०॥
अष्टाभिः सुविचित्राभिः पताकाभिरलंकृतम्।
ध्वजेन वैजयन्त्या च पुष्पैश्च समलंकृतम्॥ ३१॥
स तारयित्वा तु पितॄन्विमानेन नरोत्तमः।
यात्यप्सरोपगीतेन वरुणस्य सलोकताम्॥ ३२॥

30ab DK 20.20ab and HeDKh p. 1002: अवटं यो नरः कुर्यादपां पूर्णं सुशोभनम्। **30cd** DK 20.20cd: दद्याच्च ब्राह्मणेभ्यस्तं भोजयित्वा यथाविधि।; HeDKh p. 1002: दद्यात् सुब्राह्मणेभ्यस्तम्भोजयित्वा यथाविधि। **31ab** = DK 20.21ab and HeDKh p. 1002 **32ab** DK 20.21cd: पितॄंस्तारयते पश्चात्त दत्त्वा स नरोत्तमः।; HeDKh p. 1002: पितॄंस्तरेत पश्चाशतं दत्त्वा च नरोत्तम। (var. पश्चात्तं) **32cd** DK 20.21ef and HeDKh p. 1002: यात्यप्सरःसुगीतेन वरुणस्य सलोकताम्।

28a स] वै R **28c** प्रपितामहांश्च] मातामहांश्च R **28e** °वद्देवि] °राड्भव्यो R **29a** मानुषे] मानुषो R **29b** °रोग°] °शोक° R **29d** राजमात्र°] राजामात्य° R **30b** शुचिस्मिते] शुचिस्मिताः R **30cd** °स्तं भोजयित्वा] °स्तु जपित्वा वा R **31cd**] om. R

28ab पितॄंस्त°] A_3A_7, पितृंस्त° A_4 **28e** चरते] रमते A_7, रमंते A_3A_4 • °वद्देवि] °वत् देव्या **A** **29d** राजमात्र°] राजामात्य° **A** **29e** दाता यज्वा च बलवान्] भोक्ता दाता च भगवान् **A** **30b** शुचिस्मिते] शुचिस्मिताः **A** **30c** दद्याच्च] A_7, दत्वा च A_3A_4 **31a** °विचित्राभिः] °पवित्राभिः **A** **31cd**] om. **A** **32a** स तारयित्वा तु पितॄन्] तारयित्वा पितॄन्{पितृन् A_4} सर्वान् **A**

28⟨e^1–e^2⟩ S_1, (a^8) S_2 **30**(d^7–d^8) S_1, ⟨a^3⟩(a^7–a^8, b^2) S_2 **31**⟨a^1–a^2⟩(a^3–a^4) S_1 **32**(d^8) S_2

28a च] S_2S_3**RA**Bh, om. S_1 (unmetrical) **28ab** पितॄंस्त°] S_1S_2RA_3A_7Bh, पितॄन्स° S_3 **28b** च] S_2S_3**RA**Bh, स S_1 **28d** कामगेषु] S_1**RA**, कामकेषु S_2S_3, कमिकेषु Bh (typo, em. to कामिकेषु?) **28e** °वद्देवि] $S_1S_2^{pc}$, °व देवि $S_2^{ac}S_3$ (unmetrical), °वद्देव्यो Bh (em.?) **28f** °शतानि] $S_1S_2S_3$**RA**, °शातानि Bh (typo, unmetrical) **29d** राज°] $S_1^{pc}S_2S_3$Bh, रज° S_1^{ac} **29e** यज्वा च] S_2S_3R, यज्ञाय S_1, यज्या च Bh (typo) **29f** °प्रभः] S_1S_2**RA**Bh, °प्रभ S_3 **30a** अवटं] $S_1^{pc}S_3$**RA**Bh, अ(भ)टं S_1^{ac}, अव+⏑̱+ S_2^{pc}, अवं S_2^{ac} (unmetrical) **30b** पूर्णं] S_1S_2**RA**Bh, पूर्ण्णं S_3 • शुचिस्मिते] S_1, समस्नुते S_2S_3, शुचिस्मिताः Bh **30c** दद्याच्च] S_2RA_7Bh, दद्याश्च S_1, दद्या च S_3 • ब्राह्मणे°] S_1S_2**RA**Bh, ब्रह्मणे° S_3 **31a** अष्टाभिः सु°] **RA**, ⏑̱⏑̱ि˘ (सु°) S_1, अष्टाभिर° S_2S_3, अष्टाभिश्च Bh (conj.?) • °विचित्राभिः] S_1S_2RBh, °विचित्राभि S_3 **31d** पुष्पैश्च] S_1Bh, पुष्पेश्च S_2 (tops faint), पुष्पै च S_3 **32c** °त्यप्सरोप°] S_2S_3**RA**Bh, °त्यप्सरस° S_1

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हिरण्यं हेम भूमिं वा तिलान्नत्नानि वापि यः।
प्रदद्यात्सर्वभूतेभ्यस्तस्य पुण्यफलं शृणु॥ ३३॥
स विमानेन महता सर्वलोकसमन्वितः।
इन्द्रलोकं स संप्राप्य मोदते विबुधो यथा॥ ३४॥
ततश्च्युतश्च धर्मात्मा सर्वकामसमृद्धिमान्।
कुले महति लोकेशो जायते सुभगश्च ह॥ ३५॥
यस्तु वृक्षं प्रकुरुते छायापुष्पफलोपगम्।
पथि देवि नरः सोम्ये स तारयति वै पितॄन्॥ ३६॥
तथैव दत्त्वा विप्रेभ्यो निष्क्रीय च पुनर्नरः।
स यत्फलमवाप्नोति तच्छृणुष्व महाप्रभे॥ ३७॥
यावद्वृक्षस्य पुष्पाणि उपयुज्यन्ति देहिनः।
फलानि चैव भक्ष्यन्ते जन्तुभिः फलितस्य तु॥ ३८॥

36ab = DK 21.27ab and HeDKh p. 1033 **36cd** DK 21.27cd: पथि देव्यो नरः पापात्संतारयति वै पितॄन्।; HeDKh p. 1033: पथि दिव्ये नरः पापात् सन्तारयति वै पितॄन्। **37ab** DK 21.28ab: तथैव दत्त्वा विप्रेभ्यो निष्क्रीणाति च तत्पुनः। **38ab** DK 21.28cd: यावत्फलानि पुष्पाणि उपयुञ्जन्ति देहिनः।

33a हेम भूमिं वा] काञ्चनं दिव्यं R **33b** °न्नत्नानि] °नन्नानि R • यः] च R **33d** पुण्य°] दान° R **34a** स विमानेन महता] परिमाणेन दिव्येन R **35a** °श्च्युतश्च धर्मात्मा] °श्चुतश्च धर्म्मत्मा R **35c** लोकेशो] लोकेषु R **35d** ह] ⟨ह⟩+ग+श्च ह R (unmetrical) **36a** प्रकुरुते] प्रकुर्वीत R **36c** देवि] देव्ये R • सोम्ये] सौम्यः R^{pc}, सो ऽपि R^{ac} **37b** निष्क्रीय च पुनर्नरः] निष्कुटम्वापि यो नरः R **37c** स यत्फलम°] यत्फलं सम° R **37d** °ष्व महाप्रभे] °ध्वं महाप्रभाः R **38a** यावद्] पर° R **38b** उपयुज्यन्ति] उपयुह्यन्ति R **38c** भक्ष्यन्ते] पुष्पाणि R **38d** तु] च R

33b तिलान्] A_4, तिकान् A_3, तिनान् A_7 • वापि यः] यापि च A_4A_7, यानि च A_3 **34c** इन्द्रलोकं स] स इन्द्रलोकं{°क A_4} **A** **35a** ततश्च्युतश्च] ततः सो पि च **A** **35b** °काम°] °लोक° **A** **35c** लोकेशो] लोकेषु **A** **36c** पथि] A_7, पार्थ A_3A_4 • देवि] देव्यो **A** • सोम्ये] सौम्यः **A** **37b** पुनर्नरः] पुनः पुनः **A** **37c** स यत्] यद्यत् A_3A_7, यषत् A_4 **37d** °ष्व महाप्रभे] °ध्वं महाप्रभाः **A** **38a** पुष्पानि] छायायां **A** **38b** उपयुज्यन्ति] उय् युज्यंति A_3 (unmetrical), उपयुज्यति A_4A_7 **38c** भक्ष्यन्ते] भक्षन्ते **A** **38d** तु] च **A**

33(c^8–d^4)⟨d^5–d^8→⟩ S_1 **34**⟨←a^1–a^8⟩ S_1 **36**(a^3, b^5–b^8)⟨c^1–c^7⟩(c^8–d^2, d^6) S_1, (a^3, c^2) S_3

33a हिरण्यं] S_1S_2R**A**Bh, हिरण्य° S_3 **33b** तिलान्नत्नानि] S_1A_4Bh, तिलां न्नत्नानि S_2, तिलान्ननानि S_3 • वापि यः] $S_1^{ac}S_2S_3$Bh, वा पयः S_1^{pc} **33d** शृणु] S_2^{pc}R**A**Bh, शृणुः $S_2^{ac}S_3$ **34c** इन्द्रलोकं स] S_1R, इन्द्रस्य लोकं S_2Bh, इन्द्रस्य लोक S_3 **34d** मोदते] S_1S_2R**A**Bh, मोदतो S_3 • यथा] $S_1S_2^{pc}$R**A**Bh, यथाः $S_2^{ac}S_3$ **35a** ततश्च्युतश्च] $S_1S_2^{pc}$Bh, तश्चश्च्युतश्च S_2^{ac}, तश्चश्च्युततश्च S_3 (unmetrical) **35c** लोकेशो] $S_1S_2S_3$, लोकेसौ Bh (conj.?) **35d** जायते सु°] S_2S_3R**A**Bh, जायन्ते शु° S_1 **36c** देवि] S_2S_3, देव्यो Bh • सोम्ये] S_2S_3Bh, –(म्या) S_1 (upper parts lost) **36d** तारयति] $S_1S_2^{pc}S_3$R**A**Bh, तारयिति S_2^{ac} **37a** तथैव] S_1R**A**Bh, तथे+व(म्)+ S_2, तथेव S_3 **37b** पुनर्नरः] S_2Bh, पुनः पुनः S_1, पुन नरः S_3 (unmetrical) **37d** तच्छृणुष्व] S_2S_3, तच्छृणुध्व S_1, तच्छृच्णुध्वं Bh (typo) • °प्रभे] $S_1S_2S_3$, °प्रभाः Bh **38a** पुष्पाणि] S_1S_2RBh, पुर्ष्पाणि S_3 **38b** उपयुज्यन्ति] $S_1S_2S_3$, उपयुञ्जन्ति Bh (conj.?)

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तावद्वर्षसहस्राणि तारयित्वा पितॄनपि।
सोमलोकं समासाद्य स मृतः फलमाप्नुयात्॥ ३९॥
फलानि यः प्रयच्छेत ब्राह्मणेभ्यः समाहितः।
फलानां स तु भागी स्याद्बहूनां सुभगश्च ह॥ ४०॥
काष्ठानि यः प्रयच्छेत हेमन्ते नरसत्तमः।
ब्राह्मणेभ्यः सदा देवि सो ऽग्निलोकं समश्नुते॥ ४१॥
भाजनं यः प्रयच्छेत हैमं रत्नविभूषितम्।
सो ऽप्सरःशतसंकीर्णे विमाने दिवि मोदते॥ ४२॥
राजतं यः प्रयच्छेत विप्रेभ्यो भाजनं शुभे।
स गान्धर्वपदं प्राप्य उर्वश्या सह मोदते॥ ४३॥
ताम्रं यो भाजनं दद्याद्ब्राह्मणेभ्यो विशेषतः।
स भवेद्यक्षराजस्य यक्षो बलसमन्वितः॥ ४४॥

39ab DK 21.28ef: तावद्वर्षसहस्राणि संतारयति वै पितॄन्। **40ab** = DS p. 390 **40cd** DS p. 390: फलानां तत्र भोगी स्याद्रूपेण सुभगश्च ह। **41** = DS p. 652 **42ab** DK 19.64ab and HeDkh p 927: भाजनं यः प्रयच्छेत्तु हैमं रत्नविभूषितम्।; DS p. 350 and DVU 3, p. 279: भाजनं यः प्रयच्छेत्तु हेमं रत्नविभूषितम्।; KR p. 590: भाजनं यः प्रयच्छेत सहेमरत्नभूषितम्। (unmetrical) **42cd** = DK 19.64cd and DVU 3, p. 279; DS p. 350: सो ऽप्सरःशतसङ्कीर्णे विमाने दिवि राजते।; KR p. 590: अप्सरःशतसङ्कीर्णे विमाने दिवि मोदते।; HeDKh p. 928: सो ऽप्सरःशतसंकीर्णविमाने दिवि मोदते। **43ab** DK 19.65ab, HeDKh p. 928 and DVU 3, p. 279: राजतं यः प्रयच्छेत्तु विप्रेभ्यो भाजनं शुभम्।; DS p. 350: राजतं यः प्रयच्छेच्च विप्रेभ्यो भाजनं शुभम्। (var. °यच्छेत्तु); KR p. 590: राजतं यः प्रयच्छेत विप्रेभ्यो भाजनं शुभम्। **43cd** DK 19.65cd, DS p. 350, HeDKh p. 928 and DVU 3, p. 279: स गन्धर्वपदं प्राप्य उर्वश्या सह मोदते।; KR p. 590: स गन्धर्व्वपुरं प्राप्य उर्व्वश्या सह मोदते। **44ab** = DK 19.66ab, DS p. 351, KR p. 590, HeDKh p. 928 and DVU 3, p. 279 **44cd** = DK 19.66cd and KR p. 590; DS p. 351: स भवेद् यक्षो राजस्य पक्षौ बलसमन्वितौ। (var. यक्षराजस्य and यक्षो वरसमन्वितः); HeDKh p. 928 and DVU 3, p. 279: स भवेद् यक्षराजस्य प्रभुर्बलसमन्वितः।

40c भागी] भोगी R **41c** देवि] देवः R **42c** सो ऽप्सरःशतसंकीर्णे] स नरः शतसंकीण्णों R **43b** शुभे] शुभम् R **43c** गान्धर्व°] गन्धर्व° R

40b–41a] om. **A** **41b** नरसत्तमः] च नरोत्तमः **A** **41c** देवि] देव्यः **A** **42c** °संकीर्णे] A_3^{pc}, °संकीर्णो $A_3^{ac}A_4A_7$ **42d** दिवि] A_3, देवि A_4A_7 **43**] om. **A** **44cd** °द्यक्षराजस्य यक्षो बल°] °द्यस्तु रजसा प्रियो य{व° A_3A_4}क्षः **A**

39(a[4]–a[8], b[5]–b[6])⟨b[7]–c[1]⟩ S_1 **42**(d[4]) S_3 **43**(c[1]–c[2]) S_1

39c समासाद्य] S_1S_2R**A**Bh, समासत्य S_3 **39d** स मृतः] S_2S_3R**A**, सत्कृतः S_1, सोमृतं Bh (conj.) **40b** ब्राह्मणेभ्यः] S_1S_2RBh, ब्राह्मणेभ्य S_3 **40c** भागी] $S_1^{pc}S_2S_3$Bh, भाशी S_1^{ac} **41a** काष्ठानि] S_1S_2RBh, काष्टानि S_3 **41c** °भ्यः सदा] $S_1S_2S_3$R**A**, °भ्यस्तदा Bh (conj.?) • देवि] $S_1S_2S_3$, देव्यः Bh **42b** हैमं] S_2R**A**Bh, हेमं S_1, हेम° S_3 • °विभूषितम्] $S_1S_2^{pc}S_3$R**A**Bh, °वि⟨वि⟩भूषितं S_2 **42d** मोदते] S_1S_2R**A**Bh, वोदते S_3 **43b** भाजनं] $S_1^{pc}S_2S_3$RBh, भानं S_1^{ac} (unmetrical) • शुभे] $S_1S_2S_3$, शुभाः Bh (conj.) **43d** उर्वश्या] S_1S_3RBh, उर्वस्या S_2 **44a** ताम्रं यो भाजनं] S_1S_2R**A**Bh, ताम्र यो भाजन S_3 (unmetrical) **44c** भवेद्यक्ष°] S_1RBh, भवे ⟨क्ष⟩यक्ष° S_2, भवे यक्ष° S_3 **44d** °समन्वितः] S_2S_3R**A**Bh, °समन्वित S_1

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गृहं यस्तु प्रयच्छेत सर्वकामसमृद्धिमत्।
स लोकं ब्रह्मणः प्राप्य सर्वकामैर्निषेव्यते॥ ४५॥
वर्षकोट्यः स तत्रोष्य चतस्रस्तेन कर्मणा।
गृहमेधी सदादाता भोगवांश्चैव जायते॥ ४६॥
औषधीर्यः प्रयच्छेत धान्यानि विविधानि च।
स सर्वकामसमृद्धं सोमलोकं समश्नुते॥ ४७॥
तत्र वर्षसहस्राणि सप्त स्थित्वा पुनर्नरः।
इह सर्वधनोपेतो भोगवानभिजायते॥ ४८॥
यस्तु क्षेत्रं प्रयच्छेत निष्पन्नं फलवत्पुनः।
स तु क्षेत्रं पुमान्भुत्क्वा प्राजापत्यं समश्नुते॥ ४९॥

45ab = DS p. 444, KR p. 590 and DKK p. 72 **45cd** = DKK p. 72; DS p. 444: स लोकं ब्रह्मणः प्राप्य सर्वकामैर्हि सेव्यते। (var. °र्निषेव्यते); KR p. 590: स लोके ब्रह्मणः प्रेत्य सर्व्वकामैर्निषेव्यते। **46ab** DS p. 444 and KR p. 590: वर्षकोटीः स तत्रोष्य चतस्रस्तेन कर्मणा।; DKK p. 73: वर्षकोतीर्वसेत्तत्र चतस्रस्तेन कर्म्मणा। **46cd** = DS p. 444, KR p. 590 and DKK p. 73 **47ab** DS p. 500 and DKK p. 65: ओषधीर्यः प्रयच्छेत धान्यानि विविधानि च।; KR p. 590: ओषधीर्यः प्रयच्छेत धान्यानि च धनानि च। **47cd** DS p. 500: स सर्वकामसंयुक्तः सोमलोकं समश्नुते। (var. °कालसंवृद्धः); KR p. 590: सर्व्वकामसुसंयुक्तः सोमलोकं समश्नुते।; DKK p. 65: सर्व्वकामसमृद्धः सन् सोमलोकं स गच्छति। **48ab** = DS p. 500, KR p. 590 and DKK p. 65 **48cd** = DS p. 500 and DKK p. 65; KR p. 591: इह लोके धनोपेतो भोगवानभिजायते। **49ab** DS p. 328, p. 689 and KR p. 591: यस्तु क्षेत्रं प्रयच्छेत निष्पन्नफलवन्नरः। **49cd** = DS p. 689; DS p. 328: स तत्क्षेत्रं पुमान् भुत्क्वा प्राजापत्यं समश्नुते। (var. तु for तत्, भूक्ता for भुत्क्वा); KR p. 591: स तु क्षेत्रं पुनर्भुत्क्वा प्राजापत्यं समश्नुते।

45ab] om. R **46a** °कोट्यः स तत्रोष्य] °कोटीश्चतस्रो ऽद्य R **47b** विविधानि] च धनानि R **47c** स सर्वकामसमृद्धं] सर्वकामसुसंयुक्तः R **48b** स्थित्वा] क्षिप्त्वा R **48d** भोगवानभिजायते] भगवानिह जाया R (unmetrical) **49a** यस्तु] यश्च R **49b** निष्पन्नं] निष्पन्न° R **49c** पुमान्भुत्क्वा] पुनर्भूत्वा R

46a °कोट्यः स] °कोटीश्च **A** • तत्रोष्य] A_3, तत्रास्य A_4, तत्रोस्य A_7 **47a** औषधीर्यः] एष वीर्यं A_4, एष बीजं A_3, एकवीर्य्यं A_7 **47c** स सर्वकामसमृद्धं] सर्वकामसमृद्धः{°द्धं A_4} स **A** **48d** भोगवा°] भगवा° **A** **49b** निष्पन्नं] निष्पन्न° A_3A_7, निस्पत्र° A_4 **49c** क्षेत्रं] $A_3A_4A_7^{ac}$, क्षत्रं A_7^{pc}

45(a[1]) S_1

45c लोकं ब्रह्मणः] S_2S_3R**A**Bh, लोक ब्राह्मण S_1 **45d** °कामैर्] S_1S_2R**A**Bh, °कामै S_3 **46a** वर्षकोट्यः] S_1S_2, वर्षकोट्य S_3, सर्वकोटीः Bh (typo for वर्षकोटीः?) • तत्रोष्य] $S_1^{pc}S_2A_3$Bh, तत्रोस्य $S_1^{ac}S_3$ **46c** सदा°] $S_1S_2S_3$R**A**, यदा Bh (typo?) **47a** औषधीर्यः] $S_2^{pc}S_3$R, औषधी यः S_1, औषधार्यः S_2^{ac}, ओषधीर्यः Bh (em.?) **47c** °समृद्धं] $S_2^{pc}S_3$ (unmetrical, read संरिद्धं), °सम्पूर्ण्णा S_1, °संमृद्धं S_2^{ac}, संमृष्टं Bh (conj.) **48a** तत्र] S_2S_3R**A**Bh, तत्रं S_1 **48c** सर्व°] S_1S_2R**A**Bh, सर्वे S_3 • °धनोपेतो] S_2S_3R**A**Bh, °नरोपेतो S_1 **48d** भोगवा°] $S_1S_2S_3$, भोगावा° Bh (typo) **49a** क्षेत्रं] $S_1S_2S_3^{pc}$R**A**Bh, क्षेत्रे S_3^{ac} **49b** निष्पन्नं] $S_1S_2S_3^{pc}$Bh, निष्पनं S_3^{ac} **49c** क्षेत्रं पुमान्भुत्क्वा] $A_3A_4A_7^{ac}$ (cf. DS), क्षेत्रम्पुमां भूत्वा S_1, क्षेत्रो पुमां भूत्वा S_2, क्षेत्रोपमां भूत्वा S_3, क्षेत्रपतिर्भूत्वा Bh (conj.)

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यस्तु भूमिं प्रयच्छेत ब्राह्मणाय महात्मने।
सर्वलोकेषु स सुखी विमानेन सुवर्चसा।
बहून्यब्दसहस्राणि चरते कामरूपवान्॥ ५०॥
यदि मानुष्यमायाति स नरः कालपर्ययात्।
तत्र कामदुहा तस्य मही भवति सर्वशः॥ ५१॥
यस्तु वस्त्रं प्रयच्छेत ब्राह्मणाय महायशाः।
स लोकं प्राप्य वैराजं वर्षकोटिं सुखं वसेत्॥ ५२॥
आसनं यः प्रयच्छेत संवीतं ब्राह्मणाय वै।
स राज्यस्थानमाप्नोति स्वर्गं चाप्नोति विज्वरः॥ ५३॥

50ab = DS p. 328 and KR p. 591 **50cd** = DS p. 328; KR p. 591: सर्व्वलोकसुखी भूत्वा विमानेन सुवर्च्चसा। **50ef** = DS p. 328 and KR p. 591 **51ab** = KR p. 591; DS p. 328: यदि मानुष्यमायाति नरः कालविपर्ययात्। **51cd** DS p. 328: तत्र कामदुघा तस्य मही भवति सर्वतः।; KR p. 591: तस्य कामदुघा लोके मही भवति सर्व्वतः। **52ab** = DS p. 408, KR p. 591 and DKK p. 46 **52cd** = DS p. 308 and KR p. 591; DKK p. 46: स लोकं प्राप्य वैराजं वर्षकोटीः सुखं वसेत्। **53ab** = HeDKh p. 916; DK 19.67ab and KR p. 590: आसनं यः प्रयच्छेत्तु संवीतं ब्राह्मणाय वै।; DS p. 339: आसनं यः प्रयच्छेच्च सपीठं ब्राह्मणाय वै। (var. ॰यच्छेत्तु); KR p. 591: आत्मानं यः प्रयच्छेत्तु सम्वीतं ब्राह्मणाय वै।; DVU 3, p. 273: आसनं तु प्रयच्छेद्यः प्रयच्छति च भक्तितः। **53cd** DK 19.67cd, KR p. 590 and p. 591: स राज्यस्थानमाप्नोति स्वर्गं प्राप्नोति विज्वरः।; DS p. 339: स राज्यस्थानमाप्नोति स्वर्गमाप्नोति विज्वरः।; HeDKh p. 916: स्वाराज्यं स्थानमाप्नोति तेजस्वी विगतज्वरः।; DVU 3, p. 273: स दिव्यभोगसंभोगमरोगः सर्वदाश्नुते।

50b–52a] om. R **52d** ॰कोटिं सुखं] ॰कोटीः स्वसं R **53d** स्वर्गं चा॰] स्वर्गमा॰ R

50c सर्व॰] A_3A_7, सर्वे A_4 • सुखी] सुखं **A** **50d** सुवर्चसा] सुवर्चसः **A** **51c** कामदुहा] कामदुघा{॰द्या A_3} **A** **52d** ॰कोटिं] ॰कोटि **A** **53a** आसनं यः] निदेनं स A_3A_4, +आसनं+ वः A_7^{pc}, य A_7^{ac} (unmetrical) **53b** वै] A_7^{pc}, यः A_3A_4, यो A_7^{ac} **53d** स्वर्गं चा॰] स्वर्गं{॰र्गं A_4} प्रा॰ **A**

51⟨c^1–c^5⟩(c^6–d^2) S_2 **53**(a^1) S_1, ⟨b^7⟩ S_2

50a भूमिं] S_1S_2R**A**Bh, भूमि S_3 **50c** सर्वलोकेषु स] A_3A_7, स सर्वलोकेषु S_1Bh, सर्वलोके स $S_2^{ac}S_3$ (unmetrical), सर्वलोकेसु च S_2^{pc} **50d** विमानेन] S_2S_3**A**Bh, विमाने S_1 (unmetrical) **51a** यदि] $S_1S_2S_3$**A**, यद्धि Bh (typo?) **52b** महायशाः] $S_1S_2^{pc}$R**A**Bh, महायशा $S_2^{ac}S_3$ **52c** वैराजं] S_1S_2R**A**Bh, वैराज S_3 **52d** वर्षकोटिं] S_1Bh, वषकोटिं S_2, वर्षकोटी S_3 • सुखं] S_1S_2**A**Bh, सुख S_3 (unmetrical) • वसेत्] S_2S_3R**A**Bh, वसे S_1 **53a** आसनं यः] S_2RBh, (आ)सन यः S_1 (unmetrical), आसन य S_3 (unmetrical) **53b** संवीतं] R**A**Bh, सवीतं S_1, सम्वीता S_2S_3 • ब्राह्मणाय] $S_1S_2^{ac}S_3$R**A**Bh, ब्राह्मण ˘ S_2^{pc} **53c** राज्य॰] S_1S_2R**A**Bh, राज॰ S_3 **53d** स्वर्गं] $S_1S_2A_3A_7$Bh, स्वर्ग S_3

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यस्तु शय्यां प्रयच्छेत स्वास्तीर्णां नरसत्तमः।
स तु भार्याः प्रिया दिव्या बह्वीर्भर्ता समश्नुते॥ ५४॥
यस्तु कन्यां प्रयच्छेत ब्राह्मणाय स्वलंकृताम्।
स गत्वा पितृलोकं वै वर्षायुतशतं वसेत्॥ ५५॥
इह चापि पुनर्जातः सर्वकामसमन्वितः।
भार्याः प्राप्नोति भक्ताश्च प्रजावांश्चोपजायते॥ ५६॥
अश्वं यस्तु प्रयच्छेत हेमचित्रं सुलक्षणम्।
स तेन कर्मणा देवि गान्धर्वं लोकमश्नुते॥ ५७॥

54ab = KR p. 591; DS p. 454: यस्तु शय्यां प्रयच्छेत स्वास्तीर्णां नरसत्तम। **54cd** DS p. 454: स हि भार्य्याः प्रिया दिव्या बह्वीर्भर्त्ता समश्नुते। (var. बह्वी भक्ताः); KR p. 591: स तु भार्य्यां प्रियां दिव्यां बह्वीं भक्तां समश्नुते। **55** = KR p. 591 **56ab** = KR p. 591 **56cd** KR p. 591: भार्य्याः प्राप्नोति भक्ताश्च पूजावांश्चोपजायते। **57ab** = AYS p. 372, DS p. 551, KR p. 591 and DKK p. 83; DK 19.68ab: अश्वं यस्तु प्रयच्छेत्तु हेमचित्रं सुलक्षणम्।; HeDKh p. 589 and DVU 3, p. 21: अश्वं यस्तु प्रयच्छेद्वै हेमचित्रं सुलक्षणम्। **57cd** = AYS p. 372, DK 19.68cd, DS p. 551 and HeDKh p. 589; KR p. 592: स तेन कर्म्मणा दिव्यो गन्धर्व्वं लोकमश्नुते।; DKK p. 83: स तेन कर्म्मणा विप्र गान्धर्व्वं लोकमश्नुते। (var. देव for विप्र); DVU 3, p. 21: स तेन कर्मणा चैव गान्धर्वं लोकमश्नुते।

54b स्वास्तीर्णां] आस्तीर्ण्णं R **54c** स तु भार्याः प्रिया] सह भार्य्याणिया R **54d** °भर्ता] °भार्य्याः R **55b** स्वलंकृताम्] अलंकृताम् R **55c** °लोकं] °लोकान् R **56a** पुनर्जातः] समायुक्तः R **56b** °समन्वितः] °समन्वित R **56c** भक्ताश्च] भक्ता हि R **57c** देवि] दिव्यो R

54b स्वास्तीर्णां] आस्तीर्णां{°र्णा A_7} **A** • °सत्तमः] A_7, °सत्तम A_3A_4 **54c** तु भार्याः प्रिया] च भार्या प्रिया A_3A_4, च भार्य्यां प्रियां A_7 • दिव्या] देव्या $A_3A_4A_7^{ac}$, देव्यो A_7^{pc} **54d** बह्वीर्] बह्वी A_3A_4, बह्वीं A_7 **55cd**] om. **A** **56a** °र्जातः] A_7, °र्यातः A_3A_4 **56c** भार्याः] A_7^{pc}, भार्य्या $A_3A_4A_7^{ac}$ **56d** प्रजावांश्चो°] A_7^{pc}, प्रजाया{°यां° A_7^{ac}}श्चो° $A_3A_7^{ac}$, प्रयाश्चो° A_4 (unmetrical) **57b** °चित्रं सु°] °चित्रस° **A** • °लक्षणम्] A_3, °लक्ष्मणं A_4A_7 **57c** देवि] $A_3A_4A_7^{ac}$, देव्यो A_7^{pc} **57d** गान्धर्वं] गन्धर्वं **A**

54(d^2)⟨d^3⟩(d^4) S_1, (c^4–c^5)⟨c^6–c^8⟩ S_2, (a^8–b^2, d^2, d^4) S_3 **55**⟨c^1–c^7⟩(d^1–d^4)⟨d^5–d^8⟩ S_1 **57**(a^1, a^4–a^6) S_3

54b स्वास्तीर्णां] S_1Bh, स्वस्तीर्ण्णान् S_2, (स्वस्ती)र्ण्णन् S_3 **54c** भार्याः] S_2^{pc}Bh, भार्या S_1S_3, भा(र्या) S_2^{ac} • दिव्या] S_1S_3R, देव्यो Bh (em.?) **54d** बह्वीर्भर्ता] em., ब(ह्वी)⏑(र्त्ता) S_1, बह्वीर्भक्ता+ः+ S_2, ब(ह्वी) भ(र्त्ता) S_3^{ac}, ब(ह्वी) भ(क्त्या) S_3^{pc}, बह्वीर्भक्ताः Bh **55a** कन्यां] S_2R**A**Bh, कन्या S_1S_3 • प्रयच्छेत] S_2S_3R**A**Bh, प्रयच्छन्ति S_1 **55b** स्वलंकृताम्] S_2**A**Bh, सुलकृताम् S_1 (anusvāra possibly lost, unmetrical), स्वलंकृता S_3 **55c** गत्वा] $S_2^{pc}S_3$RBh, (स)त्वा S_2^{ac} **56a** पुनर्] S_1S_2**A**Bh, पुन S_3 (unmetrical) **56c** भार्याः] RA_7^{pc}, भार्या $S_1S_2S_3$, भर्याः Bh (typo) • भक्ताश्च] S_2**A**Bh, भाक्ताश्च S_1, भक्ता च S_3 **56d** प्रजावांश्चो°] S_1S_2RA_7^{pc}Bh, प्रजावाश्चो° S_3 **57b** °चित्रं] S_1S_2RBh, °चित्र° S_3 • सु°] S_1RBh, स° S_2S_3 **57c** देवि] $S_1S_2S_3A_3A_4A_7^{ac}$, देव्यो Bh (conj.) **57d** गान्धर्वं] RBh, गान्धर्व° $S_1S_2S_3$ (unmetrical)

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रथमश्वं गजं दासीं कन्यां गृहमथापि च।
भूमिं च यः प्रयच्छेत स राजा भुवि जायते॥ ५८॥
विधिना मन्त्रयुक्तेन तस्य धर्मफलं महत्।
सर्वकामदुहा सास्य धेनुर्भूत्वोपतिष्ठति॥ ५९॥
जलधेनुं च यो दद्यात्तस्य दानफलं शृणु।
प्रपां सभां तडागं वा कूपं वापि सुपुष्कलम्॥ ६०॥
कृत्वा कुम्भान्सुसंपूर्णान्गन्धमाल्यैरलंकृतान्।
पुष्पैश्च विविधाकारैरभ्यर्च्य द्विजसत्तमान्॥ ६१॥
भक्ष्यभोज्यैः सुतृप्तानां तिलपात्राणि दापयेत्।
दक्षिणां पुष्कलां दद्यात्तेभ्यस्तां स्पर्शयेत्ततः॥ ६२॥

58ab = DS p. 495 and p. 550; DK 19.69ab, KR p. 592 and DKK p. 84: रथमश्वं गजं दासीं कन्यां गृहमथापि वा।; DKK p. 74: रथमश्वं गजं दासीं शय्यां गृहमथापि वा। **58cd** = DS p. 495, KR p. 592 and DKK p. 84; DK 19.69cd and DS p. 550: भूमिं च यः प्रयच्छेतु स राजा भुवि जायते। (var. °यच्छेत in DS); DKK p. 74: भूमिं वा यः प्रयच्छेत स राजा भुवि जायते। **59** KR p. 592: विधिना मन्त्रयुक्तेन तस्य पुण्यफलं महत्। सर्वकामदुघा भूत्वा धेनुस्तस्योपतिष्ठते। **60ab** = DK 6.1.79ab and HeDKh p. 422 **60cd** = DK 6.1.79cd; HeDKh p. 422: प्रपां सत्रं तडागं वा कूपं वापि सुपुष्कलम्। **61ab** DK 6.1.79ef and HeDKh p. 422: कृत्वा कुम्भान्सुवर्णांश्च गन्धमाल्यैरलंकृतान्। **61cd** = DK 6.1.80ab and HeDKh p. 422 **62ab** = DK 6.1.80cd and HeDKh p. 422 **62cd** DK 6.1.80ef and HeDKh p. 422: दक्षिणां पुष्कलां दद्यादेभ्यस्त्वाशंसयेत्ततः।

58b च] वा R **59cd**] सर्व्वकामदुघा भूत्वा धेनुस्तस्योपतिष्ठते R **60a** जलधेनुं च] जलाधारञ्च R **60c** सभां] शुभां R **60d** सुपुष्कलम्] सुलक्षणम् R **62a** °तृप्तानां] °सन्तृप्तान् R **62b** तिल°] जल° R **62d** °स्तां स्पर्शयेत्] °स्तु फलयेत् R

58d भुवि जायते] जायते भुवि **A** **59b** धर्मफलं महत्] पुण्यफलं शृणु **A** **59c** °दुहा सास्य] °दुघा तस्य **A** **59d** धेनुर्भूत्वोप°] विभुत्वमुप° A_3A_4, वि(भु)र्भूत्वा(मु)प° A_7^{ac} (unmetrical), (भू)र्भूत्वा ह्युप° A_7^{pc} • °तिष्ठति] °तिष्ठते **A** **60b** दान°] पुण्य° **A** **60c** प्रपां] अपां **A** **60d** सुपुष्कलम्] सुदुष्करम् **A** **61a** कृत्वा] दत्वा **A** **62a** भक्ष्यभोज्यैः] भक्षभोज्यैः{°ज्यै A_4} A_4A_7, भोक्ष्यभाज्यैः A_3 **62c–64b**] om. **A**

58(d[7]–d[8]) S_1 **62**(a[1]) S_1

58a °जं दासीं] S_2S_3R**A**Bh, °जन्दासी S_1 **58b** कन्यां] S_1S_2R**A**Bh, कन्या S_3 • °हमथा°] $S_1S_2^{pc}S_3$R**A**Bh, °ह⟨था⟩+म+था° S_2 **58d** After this Bh conjectures loss of two pādas. **59a** मन्त्र°] S_1R**A**Bh, यत्त्र S_2S_3 **59b** महत्] S_1RBh, शृणु S_2^{pc}, शृणुः $S_2^{ac}S_3$ **59c** °दुहा] $S_1S_2S_3$, °दुघा Bh **59d** धेनुर्भूत्वोप°] S_1Bh, धेनु भूत्वाव° S_2S_3 • °तिष्ठति] $S_1S_2^{pc}S_3$Bh, °विष्ठति S_2^{ac} **60b** शृणु] $S_1S_2^{pc}$R**A**, शृणुः $S_2^{ac}S_3$, महत् Bh (conj.?) **60c** प्रपां] $S_1^{pc}S_2$RBh^{pc}, प्रमां S_1^{ac}, प्रपा S_3, प्रापां Bh^{ac} (typo) • सभां] $S_1S_2S_3$**A**, शुभां Bh (conj.?) • तडागं] $S_2^{pc}S_3$R**A**Bh, तडागां S_1, तडागाम् S_2^{ac} **60d** °पं वापि] S_1S_3R**A**Bh, °पम्वावि S_2 • °पुष्कलम्] $S_1S_2^{pc}S_3$Bh, °पुष्क S_2^{ac} (unmetrical) **61a** कुम्भान्] R**A**Bh, कुम्भां $S_1S_2S_3$ • °संपूर्णान्] R**A**Bh, °सम्पूर्णे S_1, °संपूर्ण्णा S_2, °सपूर्ण्ण S_3 (unmetrical) **61b** °रलंकृतान्] R**A**Bh, °रलङ्कृताम् S_1, °रलंकृताम् S_2S_3 **62a** °भोज्यैः] S_1S_2RA_7Bh, °भोज्यै S_3 • °तृप्तानां] S_1S_3**A**, °तृप्ताना S_2, °तृप्तांस्तान् Bh^{pc} (conj.), °मृप्तांस्तान् Bh^{ac} (typo, unmetrical) **62b** °पात्राणि] S_2^{pc}R**A**Bh, °पात्त्राय S_1, °पत्राणि $S_2^{ac}S_3$ **62c** दक्षिणां] S_2^{pc}RBh, दक्षिणा S_1S_3, दक्षिणं S_2^{ac} • पुष्कलां] S_1S_2RBh, पुष्कला S_3 **62d** °स्तां] S_1Bh, °स्ता S_2S_3

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आपः शिवाश्च सौम्याश्च तर्पयन्तु पितॄन्मम।
कामगाः कामदातारो भवन्त्विति च वै वदेत्॥ ६३॥
एवं दत्त्वा तु तां धेनुं पुनः क्रीत्वा च वै तदा।
वाहयेत्तां प्रपां देवि ब्रह्मलोकसमर्पणीम्॥ ६४॥
तिलपात्राणि दत्त्वा च तथा वस्त्रयुगं नवम्।
सुवर्णस्य च सांनिध्यं फलानि विविधानि च।
ततो दद्याच्छुचिः स्नातो ब्राह्मणेभ्यो यथाविधि॥ ६५॥
घृतं गावः प्रसूयन्ते घृतं भूम्यां प्रतिष्ठितम्।
घृतमग्निश्च देवाश्च घृतं मे संप्रदीयताम्।
एवं विधानतो दत्त्वा ब्रह्मलोकमवाप्नुयात्॥ ६६॥

63ab = DK 6.1.81ab; HeDKh p. 422: आपः शिवास्तु सौम्याश्च तर्पयन्तु पितॄन्मम। **63cd** DK 6.1.81cd and HeDKh p. 422: कामदाः कामदानाय भवन्त्विति च वै वदेत्। **64ab** = DK 6.1.82ab; HeDKh p. 422: एवं दत्वा तु तां धेनुं पुनः कृत्वा च वै तदा। **64cd** DK 6.1.82cd: वाहयेत्तु प्रपां देवीं ब्रह्मलोकसमर्पिणीम्।; HeDKh p. 422: आवाहयेत् प्रपां देवीं ब्रह्मलोकसमर्पिणीम्। **65ab** DK 6.1.83ab and HeDKh p. 422: तिलपात्राणि दत्वा च तथा वस्त्रयुगं शुभम्। **65c–f** = DK 6.1.83c–f and HeDKh p. 422 **66ab** = DK 6.1.84ab, HeDKh p. 414 and DVU 3, p. 127 **66cd** = HeDKh p. 414; DK 6.1.84cd: घृतमग्निश्च देवाश्च घृतं सम्यक्प्रदीयताम्।; DVU 3, p. 127: घृतमग्निश्च देवाश्च घृतं मे सम्प्रगृह्यताम्। **66ef** DK 6.1.84ef: एवं विधानतो दद्याद्ब्रह्मलोके महीयते।; HeDKh p. 422: एवं विधानतो दत्त्वा ब्रह्मलोके महीयते।

63a सौम्याश्च] सौम्याश्च सौम्याश्च R (unmetrical) **63b** तर्पयन्तु] तर्पयन्ति R **63c** कामगाः काम°] कामदाः शम° R **63d** भवन्त्विति च वै वदेत्] भवन्तु पितरो मम R **64b** क्रीत्वा] कृत्वा R **64c** °येत्तां प्रपां] °येदपगान् R **65a** दत्त्वा च] चत्वारि R **66cd**] om. R

64c प्रपां देवि] पुषां दिव्यां A_3A_4, पु(षा) देव्यो A_7 **64d** °समर्पणीम्] °समर्पणं A_7, °ससर्पणं A_4, °सर्पणं A_3 (unmetrical) **65a** दत्त्वा च] चत्वारि **A** **65b** °युगं नवम्] °युगानि च **A** **65c** च सांनिध्यं] तु आसन्वै **A** **66d** °प्रदीयताम्] °प्रसीदतां **A**

65⟨a^1–a^2⟩(a^3–a^7) S_1 **66**(e^8) S_1

63a आपः] $S_1S_2^{pc}S_3$RBh, अपः S_2^{ac} **63b** पितॄन्मम] RBh (em.?), पितॄम्मम S_1, पितॄम्मर्श S_2^{pc} (unmetrical), पितॄम्म(यि) S_2^{ac}, पितॄ मम S_3 **63c** कामगाः] em. Bh (silently), कामगा $S_1S_2S_3$ **63d** भवन्त्विति च वै वदेत्] em. (cf. DK and HeDKh), भव⟨ि॒च⟩+न्विति+ च वै वदेत् S_1, भवन्तु पितरः सदा S_2S_3Bh **64b** क्रीत्वा] S_1Bh, कृत्वा S_2S_3 **64c** वाहयेत्तां] **A**, वाहयेत्तत् S_1Bh, वाहायेति S_2, वहायेति S_3 • °पां देवि] S_1, °पा देवि S_2S_3, °पां देव्यो Bh (conj.) **65a** दत्त्वा च] S_1Bh, यो दद्यात् S_2S_3 **65b** वस्त्रयुगं] $S_1S_2^{pc}S_3$RBh, वस्त्र⟨ग⟩+यु+गन् S_2 **65c** सांनिध्यं] S_2RBh, सन्नैध्य S_1, सानिध्यं S_3 **65f** यथाविधि] S_1R**A**Bh, यथाविधिः S_2S_3 • After this Bh conjectures loss of two pādas. **66a** गावः] S_2S_3R**A**Bh, गाव S_1 **66b** घृतं] S_1S_2R**A**Bh, घृत S_3 **66d** संप्र°] S_1S_2**A**Bh, स प्र° S_3 **66e** विधानतो] S_2S_3R**A**Bh, विधाततो S_1^{pc}, विधावतो S_1^{ac} • दत्त्वा] $S_1^{pc}S_2S_3$R**A**Bh, द⟨ब्र⟩+(त्वा)+ S_1

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योो नरो गां प्रयच्छेत सवत्सां कांस्यदोहनीम्।
हेमशृङ्गीं रूप्यखुरां दुकूलक्षौमवासिताम्॥ ६७॥
शय्यास्तरणसंपन्नां बहुपुष्पफलैर्युताम्।
ब्राह्मणांस्तर्पयित्वा तु गन्धमाल्यैरलंकृताम्॥ ६८॥
दानकाले ततस्तस्याः सुरा गात्राणि संश्रिताः।
ब्रह्मा तस्याः स्थितो मूर्ध्नि शक्रो ऽपानं समाश्रितः॥ ६९॥
चन्द्रादित्यौ च नेत्रस्थौ घ्राणे वायुः प्रतिष्ठितः।
मुखं तस्याः श्रितो वह्निर्जिह्वां सोमः स्वयं प्रभुः॥ ७०॥

67ab DK 6.2.60ab and DS p. 273: यो नरो गां प्रयच्छेत सवत्सां कांस्यदोहनाम्।; AYS p. 295 and HeDKh p. 454: यो नरो गां प्रयच्छेत्तु सवत्सां कांस्यदोहनाम्। (HeDKh has 67–68 in the order of 67bc, 67d+68a, 68bc and 67a+68d) **67cd** = HeDKh p. 454; AYS p. 295 and DK 6.2.60cd: हेमशृङ्गीं रौप्यखुरां दुकूलक्षौमवासिताम्।; DS p. 273: हेमशृङ्गीं रौप्यखुरां दुकूलक्षौमवाससाम्। **68ab** = AYS p. 295, DK 6.2.61ab, DS p. 273 and HeDKh p. 454 **68cd** = DK 6.2.61cd and HeDKh p. 454; AYS p. 295: ब्राह्मणं पूजयित्वा तु गन्धमाल्यैरलंकृताम्।; DS p. 273: ब्राह्मणांस्तर्पयित्वाग्रे गन्धमाल्यैरलङ्कृतान्। (var. ॰रलङ्कृतां) **69** DS p. 273: दानकाले ततस्तस्याः सुरा गात्रेषु संस्थिताः। ब्रह्मा तस्याः स्थितो मूर्ध्नि शक्रो यानं समाश्रितः। (var. गात्राणि for गात्रेषु) **70ab** DS p. 273: चन्द्रादित्यौ ततो नेत्रे घ्राणे वायुः प्रतिष्ठितः। **70cd** = DS p. 273

67a यो नरो गां] गां नरो यः R **67b** कांस्यदोहनीम्] कांश्यदेहिनीम् R **67d** ॰वासिताम्] ॰वासिनीम् R **68a** शय्यास्तरण॰] शय्यां तरुण॰ R **69a** ततस्तस्याः] तु तत्तस्या R **69b** संश्रिताः] संस्थिताः R **69d** After this R has 72ab. **70d** सोमः स्वयं प्रभुः] सोमो{॰म॰ R^{ac}} द्विषां पतिः R

67a गां] A_3, गी A_4A_7 **67b** कांस्य॰] A_3, कास्य॰ A_4, कांश्य॰ A_7 • ॰दोहनीम्] $A_3A_4A_7^{pc}$, ॰देहिनीं A_7^{ac} **67c** रूप्य॰] रौप्य॰ **A** • ॰खुरां] A_3A_4, ॰क्षुरां A_7 **67d** दुकूल॰] A_7, बहुल॰ A_3A_4 • ॰वासिताम्] ॰वाससीं A_7, वाससां A_3A_4 **68d** गन्ध॰] वस्त्र॰ **A** **69b** सुरा गात्राणि संश्रिताः] स्व{स्वं A_7}गात्रं देवता स्थिताः **A**± **69d** ॰क्रो ऽपानं] ॰क्रः पादं{॰नं A_7^{ac}} **A** **70a** नेत्रस्थौ] तौ नेत्रे **A** **70b** घ्राणे] प्राणे **A** • वायुः] A_3, वायौ A_4A_7 • प्रतिष्ठितः] A_3A_4, प्रतिष्ठत A_7 **70cd** वह्निर्जिह्वां] वह्नि ह्लाशे{॰दे A_7} **A** **70d** प्रभुः] A_3^{ac}, प्रभः $A_3^{pc}A_4A_7$

68⟨c^7⟩(d^2, d^4–d^6)⟨d^7⟩(d^8) S_1 (after this one folio lost)

67a यो] S_2S_3**A**Bh, ये S_1 **67b** सवत्सां] S_2S_3R**A**Bh, सवत्सा S_1 • कांस्य॰] A_3Bh, काम॰ S_1S_3, काङ्स॰ S_2 • ॰दोहनीम्] $A_3A_4A_7^{pc}$Bh, ॰दोहदीम् S_1, ॰दोहिनीम् S_2, ॰दोहिनीं S_3 **67c** ॰शृङ्गीं] S_2R**A**Bh, ॰शृङ्गी S_1S_3 • रूप्य॰] RBh (em.?), रुप्य॰ S_1, रुक्म॰ $S_2^{pc}S_3$, रुग्म॰ S_2^{ac} • ॰खुरां] $S_2S_3RA_3A_4$Bh, ॰क्षुरां S_1 **67d** ॰क्षौम॰] S_1R**A**Bh, ॰क्षोम॰ S_2S_3 **68a** ॰संपन्नां] S_1S_2R**A**Bh, ॰सपन्नां S_3^{pc} (unmetrical), ॰सपनं S_3^{ac} (unmetrical) **68d** ॰रलंकृताम्] S_2^{pc}R**A**Bh, (॰रलं) ˘ (ताम्) S_1, ॰रलंकृतान् S_2^{ac}, ॰रलकृतां S_3 (unmetrical) **69a** ॰काले त॰] S_3^{pc}**A**Bh, ॰काले स्त॰ S_2, ॰कालेन त॰ S_3^{ac} (unmetrical) • ॰स्तस्याः] **A**Bh, ॰स्तस्या S_2S_3 **69b** गात्राणि] RBh (conj.), शास्त्राणि S_2S_3 • संश्रिताः] S_2^{pc}Bh, संश्रिता $S_2^{ac}S_3$ **70b** घ्राणे] S_2RBh, घ्राण S_3 • प्रतिष्ठितः] RA_3A_4Bh, प्रभञ्जनः S_2S_3 **70c** मुखं] S_2R**A**Bh, मुख S_3 **70cd** वह्निर्जिह्वां] S_2RBh, वा⟨यु⟩जिह्वा S_3 (unmetrical)

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कर्णयोस्तु दिशः सर्वाः शिरो रुद्राः समाश्रिताः।
पादयोर्लोकपालाः स्युः सर्वे ऽस्थीनि च पर्वताः॥ ७१॥
समुद्राः सप्त जठरे ग्रीवायां तपनाः श्रिताः।
सास्नां गङ्गा सरिच्छ्रेष्ठा पार्श्वे तु वसवः शुभाः॥ ७२॥
प्रजापतिरुपस्थं च मूत्रं तीर्थानि सर्वशः।
पुरीषं श्रीरभूत्तस्या नागाश्चान्त्राणि सर्वशः।
साध्या विश्वे ऽथ लोकाश्च पुच्छमाश्रित्य संस्थिताः॥ ७३॥
मन्त्रा यज्ञाश्च दानानि यमानि ऋषिभिः सह।
नक्षत्राणि ग्रहाश्चैव तारारूपाणि यानि च॥ ७४॥
गायत्री चैव तृष्टुप्च जगती पङ्क्तिरेव च।
अनुष्टुबृग्यजुश्चैव सामान्याथर्वणं तथा॥ ७५॥

71ab = DS p. 273 **71cd** DS p. 273: पादयोर्लोकपालाः स्युः सर्वास्थीनि च पर्वताः। (var. सर्वे ऽस्थीनि) **72ab** = DS p. 273 **72cd** DS p. 273: सास्नां गङ्गा सरिच्छ्रेष्ठा पार्श्वौ तु वसवः शुभाः। **73ab** = DS p. 274 **73cd** DS p. 274: पुरीषन्तु विभुस्तस्य नासा – – – संस्थिताः। **73ef** = DS p. 274 **74ab** DS p. 274: मन्त्रा यज्ञाश्च दानानि नियमा ऋषिभिः सह। **74cd** = DS p. 274 **75ab** DS p. 274: गायत्री चैव त्रिष्टुभ् जगती पंक्तिरेव च। (unmetrical, var. तृष्णुप and तिष्ठश्च) **75cd** DS p. 274: अनुष्टुभ् ऋग् यजुश्चैव सामान्यथर्वणस्तथा। (var. अनुष्टुप (sic.))

71a °स्तु] °श्च R **71d** सर्वे ऽस्थीनि] सर्व्वास्थीनि R **72ab**] R has this after 69. **72b** तपनाः श्रिताः] तेपनः श्रितः{°ताः R^{ac}} R **72d** पार्श्वे] पायौ R **73a** °रुपस्थं च] °रुपस्थे ऽस्या R **73c** श्रीरभूत्स°] वीरभूस्त° R **73d** नागाश्चान्त्राणि सर्वशः] नागा गात्राणि संस्थिताः R **73e** साध्या] मध्ये R **74b** यमानि] यमश्च R **75c** अनुष्टुबृग्यजुश्चैव] अनुष्टुभश्च यज्ञश्च R **75d** °न्याथर्वणं त°] °न्यथर्व्वनस्त° R

71a सर्वाः] A_3, सर्वा A_4A_7 **71b** शिरो] शीर्षे $A_3A_7^{ac}$, शिर्षे A_4, शिर्ष° A_7^{pc} • रुद्राः] नेत्रे **A** **72c** गङ्गा] गङ्गां **A** • °च्छ्रेष्ठा] A_3A_7, °त् श्रेष्टा A_4 **72d** पार्श्वे] पादौ **A** • शुभाः] A_4A_7, सुभाः A_3 **73a** °रुपस्थं] A_4A_7, °रूपस्यं A_3 (unmetrical) **73d** नागाश्चान्त्राणि सर्वशः] नागा चास्त्राणि{°श्चास्थीनि A_7} संस्थिताः **A** **74b** यमानि] नियमा $A_3A_4A_7^{pc}$, यमा A_7^{ac} (unmetrical) **75ab** तृष्टुप्च जगती] दृष्टश्च जगतां **A** **75c** अनुष्टुबृग्य°] A_3A_4, अनुष्टु(यृ)ग्य° A_7 **75d** °न्याथर्वणं त°] °न्य{°न्या° A_4}थर्वणस्त° **A**

71a सर्वाः] RA_3Bh, सर्वा S_2S_3 **71b** शिरो] S_2S_3R, शिरा Bh (conj.) • रुद्राः] RBh (em.?), रुद्रा S_2S_3 **71c** पादयोर्] R**A**Bh, पादयो S_2S_3 • °पालाः स्युः] R**A**, °पाला+ः+ स्यात् S_2, °पाला स्या S_3, °पालाश्च Bh (conj.) **71d** पर्वताः] S_2^{pc}R**A**Bh, पर्वता $S_2^{ac}S_3$ **72a** समुद्राः] S_2R**A**Bh, समुद्रा S_3 **72b** श्रिताः] $S_2^{pc}R^{ac}$**A**Bh, श्रिता $S_2^{ac}S_3$ **72c** सास्नां] $S_2^{pc}S_3$R**A** Bh, स्नानं S_2^{ac} • सरिच्छ्रेष्ठा] RA_3A_7Bh, सरितः श्रेष्ठा S_2^{pc} (unmetrical), सरःश्रेष्ठा S_2^{ac}, सरःश्रेष्टा S_3 **72d** पार्श्वे तु] S_2S_3, पार्श्वयोर् Bh (conj.) • वसवः] $S_2S_3^{pc}$R**A**Bh, भसवः S_3^{ac} • शुभाः] RA_4A_7Bh (em.?), शुभा $S_2S_3^{pc}$, सु(रा) S_3^{ac} **73a** °रुपस्थं च] $S_2S_3A_4A_7$, °रुपस्थश्च Bh (typo?) **73b** मूत्रं] R**A**Bh, मूर्त्तन् S_2S_3 **73d** °श्चान्त्राणि] S_2S_3, °श्चास्त्राणि Bh **73e** विश्वे ऽथ] S_2R **A**Bh, विश्वेष S_3 **73f** पुच्छ°] R**A**Bh, पुंच्छ° S_2S_3 • संस्थिताः] S_2^{pc}R**A**Bh, संस्थिता $S_2^{ac}S_3$ **74a** मन्त्रा] S_2R**A**Bh, मन्त्र° S_3 **74b** यमानि] S_2, यमा+न+ S_3 (tops lost of न), यमाश्च Bh (conj.) • ऋषिभिः] S_2R**A**Bh, ऋषिभि S_3 (unmetrical) **75a** तृष्टुप्च] S_2S_3R, त्रिष्टुप् च Bh (em.?, irregular vipulā) **75b** पङ्क्ति°] R**A**Bh, पक्ति° S_2S_3 **75c** अनुष्टुबृग्य°] A_3A_4Bh (cf. DS), अनुष्टुप्च य° S_2, अनष्टुप्च य° S_3 **75d** °न्याथर्वणं] S_2Bh, °न्यार्थर्वणन् S_3

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लोकस्य मातरश्चैव मेघा वर्षमथापि च।
धर्मो नारायणश्चैव भूतानि सरितस्तथा।
रोमकूपाणि संश्रित्य तस्या देवा व्यवस्थिताः॥ ७६॥
यक्षाश्च राक्षसाश्चैव पिशाचाः पक्षिभिः सह।
यज्ञाश्च दक्षिणाश्चैव तथा चाप्सरसः शुभाः॥ ७७॥
गन्धर्वाश्च महात्मानो ये चान्ये ऽप्येवमादयः।
तस्या विषाणयोर्व्यास सर्व एव समाश्रिताः॥ ७८॥
फलानि यज्ञदानानां गतयश्च पृथग्विधाः।
वत्सं समाश्रिताः सर्वे सर्वदेवमयं शुभम्॥ ७९॥
देवैरध्यासितां तां तु सर्वैर्हस्तद्वयेन तु।
विप्रेभ्यो मन्त्रवद्धस्ते प्रदद्यात्सुसमाहितः॥ ८०॥

76ab DS p. 274: लोकस्य मातरश्चैव मेघावर्षमथापि वा। (var. च) **76cd** = DS p. 274 **76ef** DS p. 274: रोमाणि तस्याः संश्रित्य तस्या देवा व्यवस्थिताः। (var. रूपाणि तस्य) **77** DS p. 274: यक्षाश्च राक्षसाश्चैव तथा चाप्सरसः शुभाः। (77bc om.) **78ab** = DS p. 274 **78cd** DS p. 274: तस्या विषाणयोर्मध्ये सर्व एव समाश्रिताः। **79** = DS p. 274 **80ab** = AYS p. 295 and DK 6.2.62ab; DS p. 274: देवैरध्यासितां तान्तु सर्वलोकनमस्कृताम्।; HeDKh p. 454: देवैरध्यासितां तां तु सर्वैस्तद्धद्वयेन तु। **80cd** AYS p. 295 and DK 6.2.62cd: मृदुबन्धेन बध्नीयादन्तःश्लक्ष्णेन रज्जुना।; DS p. 274: विप्रेभ्यो मन्त्रमुच्चार्य प्रदद्यात् सुसमाहितः। (var. मन्त्रवद्धसे (sic.)); HeDKh p. 454: मृदुबन्धेन वध्नीयात्ततः श्लक्ष्णेन रज्जुना।

76f तस्या देवा] तस्य देव्या R **77c** यज्ञाश्च] यक्षाश्च R **78c** °र्व्यास] °र्दैव्यः R **79a** यज्ञ°] सर्व्व° R **80b** सर्वैर्हस्तद्वयेन तु] सर्वलोकनमस्कृताम् R **80c** मन्त्रवद्धस्ते] मन्त्रविद्यश्च R

76b मेघा] ऋतु° **A** **76e** रोमकूपाणि] रूपाणि तस्य **A** **76f** तस्या] तस्यां **A** **77bc**] om. **A** **79b** गतयश्च] ऋतवश्च **A** **79d** सर्व°] A_3A_7, सर्वे A_4 **80a** °रध्यासितां] A_3, °रध्याषितान् A_7, °र्वध्यापितां A_4 **80b** सर्वैर्हस्तद्वयेन तु] सर्वलोकनमस्कृतां **A** **80d** °त्सुसमा°] A_7, °त्स समा° A_3A_4

76a मातरश्चै°] S_2^{pc}RABh, मातरञ्चै° S_2^{ac}, मातरं चै° S_3 **76b** च] S_2RABh, वा S_3 **76f** तस्या] em. Bh (silently), तस्य S_2S_3 • °स्थिताः] S_2RABh, °स्थिता S_3 **77b** पिशाचाः] RBh (em.?), पिशाचा S_2S_3 • पक्षिभिः] S_2RBh, पक्षिभि S_3 (unmetrical) **77c** दक्षिणा°] S_2RBh, दक्षिण° S_3 **77d** तथा चा°] S_2RABh, तथा° S_3 (unmetrical) • शुभाः] S_2^{pc}RABh, शुभा $S_2^{ac}S_3$ **78a** महात्मानो] S_2^{pc}RABh, महात्माने $S_2^{ac}S_3$ **78b** ऽप्येव°] RABh, ध्येव° S_2, देव° S_3 **78c** °योर्व्यास] S_2ABh, °यो व्यास S_3 **78d** समाश्रिताः] S_2^{pc}RABh, समाश्रिता $S_2^{ac}S_3$ **79c** समाश्रिताः] S_2RABh, समाश्रिता S_3 **79d** सर्व°] S_3RA_3A_7Bh, सर्वे S_2 **80b** सर्वैर्हस्तद्वयेन तु] S_2, सर्वै हस्तद्वयेन तु S_3, सर्वलोकनमस्कृताम् Bh

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कुशान्सुवर्णबीजानि तिलान्सिद्धार्थकांस्तथा।
प्रदद्याद्धस्ततो ऽद्भिस्तु मन्त्रेणानेन सुव्रतः॥ ८१॥
सर्वदेवमयीं दोग्ध्रीं सर्वलोकमयीं तथा।
सर्वलोकनिमित्ताय सर्वदेवनमस्कृताम्।
प्रयच्छामि महासत्त्वामक्षयाय शुभामिति॥ ८२॥
एवं स दत्त्वा तां गां तु यत्र यत्र प्रजायते।
तत्र तत्र गता सा तं जन्तुं तारयते ऽक्षया॥ ८३॥
तथा कामदुहा चैव सर्वलोकप्रदा तथा।
सर्वज्ञानप्रदा चैव सर्वयज्ञफला तथा॥ ८४॥

81ab = AYS p. 295; DK 6.2.63ab: कुशाः सुवर्णं बीजानि तिलाः सिद्धार्थकास्तथा।; DS p. 274: कुशान् सुवर्णबीजांश्च तिलान् सिद्धार्थकांस्तथा। (var. ॰बीजानि); HeDKh p. 454: कुशान् सुवर्णबीजानि तिलाः सिद्धार्थकास्तथा। **81cd** AYS p. 295, DK 6.2.63cd, DS p. 274 and HeDKh p. 454: प्रदद्यात्तां ततो ऽद्भिश्च मन्त्रेणानेन सुव्रत। **82ab** = AYS p. 295, DK 6.2.64ab, DS p. 275 and HeDKh p. 454 **82cd** AYS p. 295 and DK 6.2.64cd: सर्वलोकनिमित्तां गां सर्वदेवनमस्कृताम्।; DS p. 275: सर्वलोकनिमित्ताय सर्वलोकाभयाय च। (var. ॰लोकभवाय); HeDKh p. 454: सर्व्वलोकनिमित्तान्तां सर्व्वदेवनमस्कृताम्। **82ef** = AYS p. 295, DK 6.2.64ef and HeDKh p. 454; DS p. 275: प्रयच्छामि महाभागामक्षयाय शुभाय गाम्। **83ab** = DK 6.2.65ab; AYS p. 295: एवं दत्त्वा तु तां गां तु यत्र यत्र प्रजायते। (the quotations of 83, 85ab and 86 in AYS are attributed to a Matsyapurāṇa); DS p. 275: एवं दत्त्वा स तां गान्तु यत्र यत्राभिजायते।; HeDKh p. 455: एवं स दत्त्वा यो गान्तु यत्र यत्र प्रजायते। **83cd** AYS p. 295 and DK 6.2.65cd: तत्र तत्र गता सा तु जन्तुं तारयते भयात्।; DS p. 275: तत्र तत्र गता सा तु तन्तु तारयते भयात्। (var. जन्तुं for तन्तु); HeDKh p. 455: तत्र तत्र गता सा तान् जन्तूंस्तारयते भयात्। **84** DS p. 275: तथा कामदुघा चैव सर्वलोकप्रदा तथा। सर्वदानफला चैव सर्वयज्ञफला तथा। (var. कामदुहा)

81a कुशान्] कुशा R **81c** ॰द्धस्ततो] ॰त्तां ततो R **81d** सुव्रतः] R^{pc}, सुव्रत R^{ac} **82d** ॰देवनमस्कृताम्] ॰लोकोद्भवाय च R **82f** शुभामिति] शुभाय गाम् R **83c** गता सा तं] सभासन्ते R **83d** ऽक्षया] भयात् R **84a** ॰दुहा] ॰दुघा R **84b** तथा] वरा R **84cd**] om. R

81] om. A_7 **81a** कुशान्सुवर्ण॰] दशां सुवर्णं A_3A_4 **81b** तिलान्] A_3, ते तान् A_4 • सिद्धार्थकां॰] सिद्धान्नसं॰ A_3A_4 **81c** ॰द्धस्ततो ऽद्भिस्तु] ॰त्तात सद्भिश्च A_3A_4 **81d** सुव्रतः] सुव्रत A_3A_4 **82a** ॰मयीं दोग्ध्रीं] A_7, ॰मयीं दोग्धीं A_3, ॰मयी दोग्ध्रीं A_4 **82d** ॰देवनमस्कृताम्] ॰लोकहिताय च **A** **82f** शुभामिति] शुभाय तां **A** **83c** तं] A_3A_7, om. A_4 (unmetrical) **83d** ऽक्षया] भयात् **A** **84a** ॰दुहा] ॰दुघा A_4A_7, ॰दुद्या A_3 **84cd**] om. **A**

81a सुवर्ण॰] S_2S_3R, सुवर्णं Bh **81b** तिलान्] S_2RA_3Bh, तिला S_3 • ॰कांस्तथा] S_2RBh, ॰कास्तथा S_3 **81c** ॰द्याद्धस्ततो] em., ॰द्या ⟨हां⟩+घां+स्ततो S_2, ॰द्या हस्ततो S_3, ॰द्याद् गां ततो Bh (conj.) **81d** सुव्रतः] $S_2S_3R^{pc}$, सुव्रत Bh **82a** ॰मयीं दोग्ध्रीं] RA_7Bh (em.?), ॰मयीन्दोग्ध्रिं S_2, ॰मयी दोग्धि S_3 **82d** ॰देवनमस्कृताम्] S_2S_3, ॰लोकहिताय च Bh **82ef** ॰सत्त्वाम॰] S_2R**A**Bh (॰सत्वां अ॰ in S_2**A**), ॰सत्वा अ॰ S_3 **83a** एवं] S_2R**A**Bh, एसं S_3 **83c** सा तं] $S_3A_3A_7$Bh, शान्तं S_2 **83d** ऽक्षया] S_2S_3, भयात् Bh **84a** तथा] S_2S_3R**A**, सर्व॰ Bh (conj.) • कामदुहा] $S_2^{pc}S_3$Bh, कदुहा S_2^{ac} (unmetrical) • चैव] S_3R**A**Bh, वैव S_2

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सर्वाँल्लोकांस्तया गत्वा रमते च यथामरः।
इह जातश्च तामेव कामगां संप्रपद्यते॥ ८५॥
स तया मानुषो जातो गोसहस्री महाबलः।
रूपवान्धनवांश्चैव बहुपुत्रश्च जायते॥ ८६॥
प्रसूयमानां यो गां तु दद्यादुभयतोमुखीम्।
यथोक्तेन विधानेन स जातिस्मरतां लभेत्॥ ८७॥
यस्तु गां संप्रयच्छेत ब्राह्मणेभ्यो यथातथम्।
तमप्यसौ भयाद्घोरात्त्रायते नरकादपि॥ ८८॥
कृष्णाजिनं तु यो दद्याद्व्रतिने ब्रह्मचारिणे।
पृथिवीफलमाप्नोति योगश्चास्य प्रवर्तते॥ ८९॥
योगिभ्यो ब्रह्मचारिभ्यो ब्राह्मणेभ्यो यतात्मवान्।
यः प्रयच्छेदावसथं सो ऽश्वमेधफलं लभेत्॥ ९०॥

85ab AYS p. 295: स्वर्गलोकं नरो गत्वा रमते च यथामरः ।; DK 6.2.66ab: सर्वलोकान्तरे गत्वा रमते च यथामरः ।; DS p. 275: सर्वलोकांस्तथा गत्वा रमते च यथामरः ।; HeDKh p. 455: सर्व्वलोकान्तरे गत्वा रमते च यथा नरः । **85cd** DS p. 275: इह जातश्च तामेव कामगां स प्रपद्यते । **86ab** AYS p. 296 and DK 6.2.66cd: स तथा मानुषे जातो गोसहस्री महाबलः ।; DS p. 275: स तदा मानुषे लोके गोसहस्री महायशाः । (var. सन्तया मानुषो जातो गोसहस्री महाबलः ।); HeDKh p. 455: स तथा मानवो जातो गोसहस्री महाबलः । **86cd** = AYS p. 296, DK 6.2.66ef and HeDKh p. 455; DS p. 275: धनवान् रूपवांश्चैव बहुपुत्रश्च जायते । **87ab** = DS p. 276; DK 6.3.1ab and HeDKh p. 476: प्रसूयमानां यो गां च दद्यादुभयतोमुखीम् । **87cd** = DK 6.3.1cd, DS p. 276 and HeDKh p. 476 **88** DS p. 293: यस्तु गां संप्रयच्छेत ब्राह्मणेभ्यो यथा तथा । तमप्यसौ महाघोरात्त्रायते नरकादपि । **89** = DS p. 529 **90** = DS p. 450

85a सर्वाँल्लोकांस्तया] सर्वलोकांस्तथा R **85b** रमते च] स रराम R **85d** संप्रपद्यते] संपद्यते R (unmetrical) **86a** तया] तदा R **86c** रूपवान्धन°] धनवान् रूप° R **88d** °त्त्रायते] °त्ततार R

85a सर्वाँल्लोकांस्तया] सर्वलोकांस्तथा **A** **86a** तया] तदा **A** **86b** गोसहस्री] गोसहरां{°रं A_4} **A** **86c** रूपवान्धन°] धनवान् रू{कू° A_4}प° **A** **87b** °मुखीम्] A_4A_7, °मुखं A_3 **87c** विधानेन] $A_3A_7^{pc}$, विमानेन $A_4A_7^{ac}$ **88cd** भयाद्घोरात्त्रा°] भयार्थेभ्यस्त्रा°{°भ्यो त्रा° $A_4A_7^{ac}$} **A** **89a** तु यो] A_7^{ac}?, ततो $A_3A_4A_7^{pc}$? **90a** योगिभ्यो] योगेभ्यो **A** **90b** यतात्मवान्] यथात्मवान् **A**

86(d[2]) S_2, (a[2]) S_3

85a सर्वाँल्लो°] S_2Bh, सर्वा लो° S_3 **85b** यथामरः] $S_2^{pc}S_3$R**A**Bh, यथाररः S_2^{ac} **86a** मानुषो] S_2R**A**Bh, मनुषो S_3 **86d** बहु°] S_2^{pc}R**A**Bh, ब° S_2^{ac} (unmetrical), बपु° S_3 **87–89**] om. S_2 (an insertion mark after 86, but no insertion i.m.) **87b** °मुखीम्] RA_4A_7Bh (em.?), °मुखाम् S_3 **87d** लभेत्] R**A**Bh, लभे S_3 **88a** गां सं°] R**A**Bh, गा स S_3 **88c** भयाद्घोरात्] S_3R, भयार्थेभ्यस् Bh **89a** तु] S_3RA_7^{ac}?, च Bh (conj.)

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आप्तोर्यामं पौण्डरीकं गोसहस्रं च विन्दति।
स्मृतिं च परमां लब्ध्वा योगमाप्नोति सुव्रतः॥ ९१॥
कमण्डलुं तु यो दद्याद्ब्राह्मणाय नरोत्तमः।
स तेन कर्मणा देवि धर्मनित्यत्वमाप्नुते॥ ९२॥
व्याधितं यस्तु विप्रर्षिं दीनं मूढमचेतसम्।
उद्धरेत यथाशक्त्या स मुच्येद्ब्रह्महत्यया॥ ९३॥
यः सुवर्णं प्रयच्छेत दरिद्राय द्विजातये।
दशानामश्वमेधानां फलं प्राप्नोति देवताः॥ ९४॥
यश्चैवेमानि सर्वाणि दानान्युक्तानि कृत्स्नशः।
ददाति युगपद्देव्यः पृथिव्यां सैकराड्भवेत्॥ ९५॥

91ab DS p. 450: आप्तावासं पुण्डरीकं गोसहस्रञ्च विन्दति। **91cd** = DS p. 450 **92ab** = DS p. 355 **92cd** DS p. 355: स तेन कर्मणा देव्यो धर्मनिष्ठत्वमाप्नुयात्। (var. ॰नित्यत्व॰) **93** DS p. 560: व्याधितं यस्तु विप्रर्षे दीनं मूढमचेतनम्। उद्धरेच्च यथाशक्त्या स मुच्येद् ब्रह्महत्यया। **94ab** DS p. 419: सुवर्णं यः प्रयच्छेत्तु दरिद्राय द्विजातये।; DKK p. 52: सुवर्णं यः प्रयच्छेत दरिद्राय द्विजातये। (var. प्रयच्छेत्तु) **94cd** DS p. 419 and DKK p. 52: दशानामश्वमेधानां फलं प्राप्नोति मानवः।

91a आप्तोर्यामं पौण्डरीकं] प्राप्नुयात् पुण्डरीकाख्यं R **91d** सुव्रतः] सुव्रताः R **92c** देवि] देव्यो R **92d** ॰माप्नुते] ॰मश्नुते R **93a** विप्रर्षिं] विप्रर्षे+र्+ R **93b** ॰नं मूढमचेतसम्] ॰नञ्च तु विकेतनम् R **95d** सैकराड्] स्वैरता R

91] om. A_7^{pc}, +अ+प्तोर्य्या A_7^{ac} (unmetrical) **91a** आप्तोर्यामं पौण्डरीकं] आप्तो{॰प्तौ॰ A_3}र्या-मपुं{॰प्पं॰ A_3}दरीकं A_3A_4 **91c** स्मृतिं च परमां] स्मृतिश्चाप्सरसां A_3A_4 • लब्ध्वा] A_4, लब्धा A_3 **91d** सुव्रतः] सुव्रताः A_3A_4 **92a** तु] च **A** **92b** ॰द्ब्राह्मणाय] A_3A_7, ॰त् ब्राणाय A_4 (unmetrical) • नरोत्तमः] A_3^{ac}, नरोत्तम $A_3^{pc}A_4A_7$ **92c** देवि] दिव्यो $A_3A_4A_7^{ac}$, देव्यो A_7^{pc} **92d** धर्मनित्यत्व॰] धर्मानित्यार्थ॰ A_7, धर्मानि{॰न॰ A_3}त्यर्थ॰ A_3A_4 • ॰माप्नुते] ॰माप्नुयात् **A** **93a** विप्रर्षिं] A_3, विप्रर्षि A_4, विप्रर्षिर् A_7 **93b** ॰मचेतसम्] ॰मचेतनम् **A** **93c** उद्धरेत] उद्धरे-त्तु A_3A_4, उद्धरे⟨(स्थ)⟩ A_7 (unmetrical) **95b** दानान्यु॰] दान्यु॰ A_3 (unmetrical), वेदान्यु॰ A_4A_7 • कृत्स्नशः] सर्वशः **A** **95d** सैकराड्भवेत्] मुच्यते{मुते A_3(unmetrical)} भयात् **A**

91a आप्तोर्यामं] S_2^{pc}Bh, अप्तोर्यामं $S_2^{ac}S_3$ **91c** लब्ध्वा] S_2RA_4Bh, लब्धा S_3 **91d** सुव्रतः] em. (cf. DS), सुव्रता $S_2S_3^{pc}$, सुवता S_3^{ac} (unmetrical), सुव्रताः Bh **92b** ॰द्ब्राह्मणाय] $S_2^{pc}RA_3$ A_7Bh, ॰द्ब्रह्मणाय $S_2^{ac}S_3$ **92c** देवि] S_2S_3, देव्यो Bh (em.?) **92d** धर्मनित्य॰] RBh (em.), धर्मन्नित्य॰ S_2, धर्मं नित्य॰ S_3 • ॰माप्नुते] S_2Bh, ॰माप्नुयात् S_3 **93a** विप्रर्षिं] A_3, विप्रर्षि S_2 S_3, विप्रर्षे Bh (conj.) **93cd** ॰शक्त्या स] $S_2^{pc}R$**A**Bh, ॰शक्त्यात्स $S_2^{ac}S_3$ **94a** सुवर्णं] S_2R**A**Bh, सुवर्ण्णं S_3 **94d** देवताः] $S_2^{pc}R$**A**Bh, देवता $S_2^{ac}S_3$ **95b** दानान्यु॰] RBh (conj.?), दान्यान्यु॰ S_2S_3 **95c** ॰पद्देव्यः] S_2R**A**Bh, ॰प देव्यः S_3 (unmetrical) **95d** पृथिव्यां सैक॰] S_3, पृथिव्यां स्यैक॰ S_2, स पृथ्व्यामेक॰ Bh (conj.) • ॰राड्भवेत्] em. Bh (silently), ॰राट्भवेत् S_2S_3

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इदं यः शृणुयान्नित्यं दद्याच्चैव स्वशक्तितः ।
पठेत च महाभागाः सो ऽपि गच्छेत्त्रिपिष्टपम् ॥ ९६ ॥

इति स्कन्दपुराण एकादशोत्तरशतो ऽध्यायः ॥ १११ ॥

96b स्वशक्तितः] समाहितः R **96c** पठेत] पठते R • महाभागाः] महाभागः R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

96a इदं यः] य इदं **A** **96c** पठेत] पठ्यते **A** • महाभागाः] A_7^{pc}, महाभाग $A_3A_4A_7^{ac}$ **96d** °पिष्टपम्] A_4A_7, °विष्टपं A_3 **Col.** इति{ओं॥ इति श्री° A_7} स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे दशोत्तरशतं दानाध्यायः **A**

96ab °यान्नित्यं दद्याच्चै°] S_2R**A**Bh, °या नित्यं{°त्य S_3^{ac}} दद्या चै° S_3 **96c** महाभागाः] A_7^{pc}Bh (em.?), महाभागा S_2S_3 **96d** °पिष्टपम्] $S_2S_3RA_4A_7$, °विष्टपम् Bh **Col.** स्कन्दपुराणैकादशोत्तरशतो ध्यायः॥ S_2, ⊙ ॥ स्कन्दपुराणे नामाध्यायः ११३ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे एकादशोत्तरशतोध्यायः Bh

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द्वादशोत्तरशतो ऽध्यायः।

देव्युवाच।
देव्यः शृणुत भूयो ऽपि यथा दानं विना शुभाः।
अयमेवोपवासेन यथा धर्मो ऽपि लभ्यते॥ १॥
एकभक्तेन यो देव्यो मासं मार्गशिरं क्षपेत्।
स तेन कर्मणा देव्यो गोमान्भवति नित्यशः॥ २॥
पौषमासेन पुत्रांश्च बहूनाप्नोति धार्मिकान्।
माघमासे च कुर्वाणः स्त्रियः प्राप्नोति वै प्रियाः॥ ३॥
एकभक्तं तु कुर्वाणः फाल्गुने मासि नित्यशः।
स्त्रीषु सौभाग्यमाप्नोति स्त्रियश्च परमप्रियाः॥ ४॥

2ab VK p. 418: एकभक्तेन यो दिव्यं मासं मार्गं क्षपेत च।; KR p. 444: एकभक्तेन यो दद्यान्मासं मार्गं क्षपेत च। **2cd** VK p. 418: स तेन कर्मणा युक्तः सौभाग्यं याति सर्वतः।; KR p. 444: स तेन कर्म्मणा युक्तः सुभगो भवति सर्व्वतः। (hypermetrical) **3ab** = VK p. 419; KR p. 475: पौषे मासे तु पुत्रांश्च बहूनाप्नोति धार्म्मिकान्। **3cd** = VK p. 419; SaPra p. 135: माघमासे तु कुर्वाणः स्त्रियं प्राप्नोति वै प्रियाम्।; KR p. 491: माघे मासे तु कुर्व्वाणः स्त्रियः प्राप्नोति वै शुभाः। **4ab** = VK p. 419 and KR p. 516 **4cd** = KR p. 516

1b शुभाः] शुभं R **1c** अयमेवो°] नियमेनो° R **1d** धर्मो ऽपि] धर्म्मश्च R **2a** °भक्तेन यो देव्यो] °भुक्तेन यो दिव्यः R **2b** मासं] सायं R **2cd** देव्यो गोमान्] देव्यः सौम्यो R **3a** °मासेन] °मासे च R **3c** च] तु R **4a** °भक्तं तु] °भुक्तञ्च R **4c** स्त्रीषु] स्त्रियं R^{ac}, श्रियं R^{pc}

1b शुभाः] शुभं **A** **2a** देव्यो] A_3, देव्या A_4A_7 **2b** °शिरं क्षपेत्] °शिरः क्षिपेत् **A** **2cd** देव्यो गोमान्] देव्यः{°व्याः A_4A_7} सौम्यो **A** **3c** °मासे च] °मासेन **A** **3d** स्त्रियः] A_4A_7, श्रियः A_3 • प्रियाः] श्रियः **A**

Manuscripts available for this chapter: S_1 (from **6c**[1]; f. 171 lost) photos 8.5 (f. 172^r, largely faded), 8.4b (f. 172^v), 7.27a (f. 173^r), 7.26b (f. 173^v), 7.26a (f. 174^r), 7.25b (f. 174^v) and 4.11b (f. 175^r); S_2 exposures 121a–124a (f. 155^v–158^v); S_3 f. 171^v–174^v; R f. 186^v–193^v; A_3 f. 112^v–116^r; A_4 f. 158^v–164^r; A_7 f. 159^r–165^r.
2(a^8) S_2

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1 देव्युवाच] R**A**Bh, सनत्कु उ S_2, सनत्कुमार उ S_3 **1a** देव्यः] S_2S_3R**A**, देव्याः Bh (typo?) **1b** शुभाः] em. Bh (silently), शुभा S_2S_3 **1d** धर्मो ऽपि] S_2S_3**A**, धर्मोभि° Bh (conj.) **2a** देव्यो] $S_2^{pc}A_3$Bh, देव्य $S_2^{ac}S_3$ **2b** मासं] S_3**A**Bh, मासे S_2^{pc}, मासें S_2^{ac} **2c** देव्यो] em. Bh (silently), देव्याः S_2^{ac}, देव्यः $S_2^{pc}S_3$ **2d** गोमान्] em. Bh (silently), गोमाद् S_2S_3 **3a** पौष°] S_2^{pc}R**A**Bh, पौष्य° $S_2^{ac}S_3$ • पुत्रांश्च] S_3R**A**Bh, पुत्राश्च S_2 **3b** धार्मिकान्] S_2R**A**Bh, धार्मिकं S_3 **3cd** °णः स्त्रियः] RA_4A_7 (cf. VK, SaPra, KR), °ण भूयः S_2S_3, °णो भूयः Bh (em.?) **3d** प्रियाः] RBh (em.), प्रिया S_2S_3 **4a** कुर्वाणः] S_2^{pc}R**A**Bh, कुर्वाण $S_2^{ac}S_3$ **4d** °प्रियाः] R**A**Bh, °प्रिया S_2S_3

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यः क्षपेदेकभक्तेन चैत्रमासं नरोत्तमः।
धनधान्यसमृद्धे स कुले जायेत रूपवान्॥ ५॥
वैशाखं यः क्षपेन्मासमेकभक्तेन मानवः।
याति स श्रेष्ठतां लोके पूजितो धनवानपि॥ ६॥
ज्येष्ठमूलं तु यो मासमेकभक्तं समाचरेत्।
भ्रातॄणां भवति ज्येष्ठो भोगं प्राप्नोति पुष्कलम्॥ ७॥
आषाढं चापि यो मासमेकभक्तं समाचरेत्।
स राज्ञो ऽमात्यतां प्राप्य कामानाप्नोति पुष्कलान्॥ ८॥
श्रावणे चापि यो मासे तथा चैवाचरेन्नरः।
सेनापत्यं स संप्राप्य बलवानभिजायते॥ ९॥
यस्तु भाद्रपदे मास-म्-एकभक्तं समाचरेत्।
स तेन कर्मणा देव्यो धनवानभिजायते॥ १०॥

5ab VK p. 419: क्षपयेदेकभक्तेन चैत्रे मासे नरोत्तम।; KR p. 84: क्षपयेदेकभक्तेन चैत्रमासं नरोत्तम। **5cd** VK p. 419 and KR p. 84: धनधान्यसमृद्धे तु कुले जायेत रूपवान्। **6ab** = VK p. 419; SaPra p. 136 and KR p. 148: वैशाखं यः क्षिपेन्मासमेकभक्तेन मानवः। (var. क्षयेन् in SaPra) **6cd** VK p. 419: सा याति श्रेष्ठतां लोके पूजितो धनधान्यवान्। (sic.); SaPra p. 136 and KR p. 148: स याति श्रेष्ठतां लोके पूजितो धनवानपि। **7** VK p. 419: ज्येष्ठमासे नरो यो वै एकभक्तं समाचरेत्। भ्रातॄणां भवति श्रेष्ठो भोगांश्चाप्नोति पुष्कलान्। **8ab** = KR p. 196; VK p. 419: आषाढं वापि यो मासमेकभक्तं समाचरेत्। **8cd** VK p. 419: यात्यसौ मान्यतां प्राप्य कामानाप्नोति पुष्कलान्।; KR p. 196: राज्ञो ऽसौ मान्यतां प्राप्य कामानाप्नोति पुष्कलान्। **9ab** VK p. 419 and KR p. 221: श्रावणे वापि यो मासे तथैवाचरते नरः। **9cd** = VK p. 419; KR p. 221: सैनापत्यं सम्प्राप्य धनवानभिजायते। (unmetrical) **10ab** KR p. 254: यस्तु भाद्रपदे मासि एकभक्तं समाचरेत्। **10cd** = KR p. 254

5c ॰समृद्धे स] ॰समृद्धे तु R **6c** याति स] स याति R **7a** ज्येष्ठमूलं] ज्येष्ठे चैव R **7ab** मास-मे॰] मासि ए॰ R **7c** ज्येष्ठो] श्रेष्ठो R **7d** भोगं प्राप्नोति] भोगञ्चाप्नोति R **8ab**] आषाढे चैव यो मासि एकभक्तेन तिष्ठति R **9ab**] श्रावणञ्चैव यो मासं तथैवाचरते नरः R **10ab** मास-म्-ए॰] मासि ए॰ R

5a क्षपेदे॰] क्षिपेदे॰ **A** **5b** ॰मासं] ॰मासे **A** **5c** ॰समृद्धे स] ॰समृद्धेन **A** **5d** जायेत] जायति **A** **6b** मानवः] यो नरः **A** **6c** श्रेष्ठतां] ज्येष्ठतां A_3A_7, ज्येष्टतां A_4 **7a** ज्येष्ठमूलं] ज्येष्ठं चैव A_3, ज्येष्ठे चैव A_4A_7 **7c** ज्येष्ठो] श्रेष्ठो **A** **8a** आषाढं] आषाढे **A** **8ab** मासमे॰] मासि ए॰ **A** **8c** राज्ञो ऽमात्यतां] राज्ञामासु{(॰ज्ञ॰) A_7}तां **A** **9a** चापि] पि च $A_3A_4A_7^{pc}$, पि A_7^{ac} (unmetrical) **9ab** मासे तथा चैवाचरेन्] मासं तथैवाचरते **A** **9c** स संप्राप्य] A_3, समं प्राप्य A_4A_7 **10a** मास-म्-ए॰] मासि ए॰ **A** **10c** देव्यो] A_3, देवो A_4, देव्या A_7 **10d** धनवा॰] बलवा॰ **A**

6$\langle\leftarrow a^1–b^8\rangle(c^1–c^2)\langle c^3–d^8\rightarrow\rangle$ S_1 **7**$\langle\leftarrow a^1\rangle(a^2–a^7)\langle a^8–b^1\rangle(b^2)\langle b^3–b^4\rangle(b^5–b^8)\langle c^1–c^5\rangle(c^6–c^7)\langle c^8\rangle(d^1–d^6)\langle d^7\rangle(d^8)$ S_1 **8**$(a^1)\langle a^2\rangle(a^3–a^4)\langle a^5–a^8\rangle(b^1–b^8)\langle c^1–d^8\rightarrow\rangle$ S_1 **9**$\langle\leftarrow a^1–c^1\rangle(c^2–c^3, c^5–c^8)\langle d^1–d^2\rangle(d^3–d^5)\langle d^6\rangle$ S_1 **10**$(a^1–a^3)\langle c^1\rangle(c^2–c^5)\langle d^4\rangle(d^5–d^8)$ S_1

5c ॰समृद्धे स] em. Bh, ॰समृद्धेषु S_2S_3 **6c** श्रेष्ठतां] S_2R, श्रेष्टता S_3, श्रेष्ठातां Bh (typo) **7a** ज्येष्ठ॰] S_2Bh, ⏑̲(ष्ठ॰) S_1, ज्येष्ट॰ S_3 • ॰मूलं तु] $S_1S_2^{ac}S_3$Bh, ⟨॰मूल⟩न्तु S_2 (unmetrical) **7b** ॰भक्तं] $S_2^{pc}S_3$R**A**Bh, ॰भक्तां S_2^{ac} **7c** ज्येष्ठो] S_2Bh, (ज्ये)⏑̲ S_1, ज्येष्टो S_3 **7d** भोगं प्राप्नोति] S_2^{pc}**A**Bh, (भोगां प्राप्नोति) S_1, भोगां प्राप्नोति S_2^{ac}, भोगमाप्नोति S_3 **8c** ऽमात्यतां] S_2R (or मान्य॰ in S_2), मात्यता S_3 (or मान्य॰), मान्यतां Bh **8d** पुष्कलान्] S_3R**A**Bh, पुष्कलाम् S_2 **10a** भाद्रपदे] S_1R**A**, भाद्रपदं S_2^{pc}Bh, भद्रपदं $S_2^{ac}S_3$ **10ab** मास-म्-एक॰] $S_1^{pc}S_2S_3$Bh, मासे मेक॰ S_1^{ac}

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यो ऽपि चाश्वयुजं मासमेकभक्तेन तिष्ठति।
वाणिज्यं फलते तस्य कृषिः पशुगणास्तथा॥ ११॥
कार्त्तिकं त्वपि यो मासमेकभक्तेन तिष्ठति।
सो ऽश्वमेधफलं प्राप्य वह्निलोके महीयते॥ १२॥
यः क्षपेदेकभक्तेन यावज्जीवं नरोत्तमः।
विमानेनार्कवर्णेन स गच्छेच्छक्रलोकताम्॥ १३॥
संवत्सरं तु यः पूर्णमेकभक्तेन तिष्ठति।
स पार्थिवसमो भूत्वा महीं पाति महेन्द्रवत्॥ १४॥
अहोरात्रं तु यो देव्यः कुर्यादेकं नरोत्तमः।
दशानां स सुवर्णानां फलं प्राप्नोति शोभितम्॥ १५॥
मासे मासे त्वहोरात्रं यः करोति नरोत्तमः।
स तेन कर्मणा शुद्धो विद्वान्भवति धार्मिकः॥ १६॥

11ab = KR p. 307; VK p. 419: यो ऽपि चाश्वयुजे मासि चैकभक्तेन तिष्ठति। **11cd** = VK p. 419; KR p. 308: वाणिज्यं लभते तस्य कृषिः पशुगणास्तथा। **12** = VK p. 419, SaPra p. 135 and KR p. 406 **13ab** = VK p. 419; SaPra p. 137: यः क्षिपेदेकभक्तेन यावज्जीवं नरोत्तमः। (SaPra has 13 after 14) **13cd** = VK p. 419 and SaPra p. 137 **14ab** = SaPra p. 137; VK p. 419: संवत्सरं तु यः पुष्यमेकभक्तेन तिष्ठति। **14cd** VK p. 419 and SaPra p. 137: स पार्थिवसमो भूत्वा महीं याति नरेन्द्रवत्। **15ab** VK p. 453: अहोरात्रं तु यो देव्याः कुर्यादेकं नरोत्तम।; SaPra p. 137: अहोरात्रं तु यो देव्याः कुर्यादेवं नरोत्तमः। **15cd** VK p. 453: दशानां स सुवर्णानां फलमाप्नोति शोभनम्।; SaPra p. 137: दशानां स सुवर्णानां फलं प्राप्नोति शोभनाम्। (sic.) **16ab** = VK p. 453; SaPra p. 137: मासि मासि अहोरात्रं यः करोति नरोत्तमः। **16cd** SaPra p. 137: स तेन कर्मणा युक्तो विद्वान् भवति धार्मिकः।

11ab ◦युजं मासमे◦] ◦युजे मासि ए◦ R **11b** तिष्ठति] मानवः R **11d** ◦गणास्त◦] ◦गणैस्त◦ R **12a** ◦कं त्वपि] ◦कञ्चापि R **13** R has this after 14. **13d** ◦च्छक्र◦] ◦दुद्र◦ R **14c** पार्थिवसमो] पार्थिवो महान् R **14d** पाति] प्रीतिं R • After this R has 13. **15ab** यो देव्यः कुर्यादेकं] यः कुर्य्याद्देव्य एवं{◦कं R^{ac}} R **15c** ◦नां स सुवर्णानां] ◦नामश्वमेधानां R **15d** शोभितम्] मानवः R

11ab ◦युजं मासमे◦] ◦युजे मासि ए◦ **A** **11c** फलते] लभते **A** **11d** ◦गणास्त◦] ◦गणस्त◦ **A** **12a** कार्त्तिकं] कार्त्तिके **A** **12c** ऽश्वमेध◦] A_3, श्वमेधं A_4A_7 **12d** वह्निलोके महीयते] कामानाप्नोति पुष्कलान् **A** (cf. 8d) **13ab** **A** has this after 14. **13a** क्षपेदे◦] A_3, क्षिपेदे◦ A_4A_7 **13cd**] om. **A** **14a** पूर्ण◦] पूर्व◦ **A** **14c** पार्थिवसमो] पार्थिवो महान् **A** **14d** महीं] A_7, महिं A_3, मही A_4 • After this **A** has 13ab. **15–16ab**] om. **A** **16d** विद्वान्] A_3A_7, विद्ध+(न्)+ A_4

11$(a^1–a^5,\ b^1)\langle b^2–b^4\rangle(b^5–c^1,\ c^3–d^4)\langle d^5–d^8\rightarrow\rangle$ S_1 **12**$\langle\leftarrow a^1–a^8\rangle\ (b^1–b^2,\ c^1–d^1)\langle d^4\rangle$ S_1, $\langle a^6–b^1\rangle(b^2–b^8,\ c^6)$ S_2 **13**$(a^2–a^5)\langle a^6\rangle(a^7–a^8,\ b^4–c^6)\langle c^7–d^3\rangle(d^4–d^5)$ S_1 **14**$(d^3,\ d^6)\langle d^7–d^8\rightarrow\rangle$ S_1 **15**$\langle\leftarrow a^1–a^3\rangle(a^4–a^5)\langle a^6\rangle(a^7–b^7,\ c^3–c^4)\langle c^5\rangle(c^6–c^8)\langle d^1\rangle(d^2–d^3)\langle d^4–d^7\rangle(d^8)$ S_1, $(a^1–a^3)\langle a^4\rangle(a^5)\langle a^6–a^8\rangle$ S_2 **16**$(a^1–a^2,\ a^5–a^8,\ b^6–c^1)\langle c^2–c^4\rangle(c^5,\ c^7)\langle c^8\rangle(d^2–d^4)$ S_1

12b तिष्ठति] S_1S_2R**A**Bh, तिष्टति S_3 **13b** यावज्जीवं] S_1S_2R**A**Bh, यावजीवन् S_3^{pc}, यावजीव S_3^{ac} **13d** स गच्छेच्छक्रलोकताम्] S_2, ···(च्छक्र)लोकताम् S_1, स गच्छेच्छक्रलोकतम् S_3, शक्रलोकं स गच्छति Bh (conj.) **14a** यः] $S_1^{pc}S_2S_3$R**A**Bh, (या) S_1^{ac} **14b** तिष्ठति] S_1S_2R**A**Bh, तिष्टति S_3 **14d** पाति] S_1S_2**A**Bh, पति S_3 **15a** ◦त्रं तु यो देव्यः] em., (◦त्र) ˘ –(देव्यः) S_1 (second akṣara has vowel उ), ⏓(न्तु) – – ⏓ S_2, ◦त्रं तु यो देव्य◦ S_3, ◦त्रं तूपवासं Bh (conj.?) **15b** कुर्यादेकं] S_1S_2Bh, ◦मेकं कुर्या S_3 **16a** त्वहोरात्रं] $S_1S_2S_3$R, त्वहोरत्रं Bh (typo) **16d** विद्वान्] S_2RA_3A_7Bh, वि(द्वा)म् S_1, विद्वा S_3

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चतुर्दशीमष्टमीं च उभयोः पक्षयोरपि।
अहोरात्रं क्षपेद्यस्तु संवत्सरमशेषतः॥ १७॥
स तेन कर्मणा युक्तः सर्वपापविवर्जितः।
न याति नरकं देव्यो यमं च न स पश्यति॥ १८॥
मासे मासे च यः कुर्यात्त्रिरात्रक्षपणं बुधः।
कौबेरं लोकमासाद्य स विन्देत्परमं सुखम्॥ १९॥
चतुर्थे ऽहनि यो भुङ्क्ते प्रयतात्मा शुचिर्नरः।
गान्धर्वं स पदं प्राप्य मोदते शक्रवद्दिवि॥ २०॥
पञ्चमे ऽहनि यो भुङ्क्ते प्रतिमासमतन्द्रितः।
वायुलोकं समासाद्य स्वर्गलोकं स गच्छति॥ २१॥

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17 SaPra p. 109: चतुर्दशीमष्टमीं च पक्षयोरुभयोरपि। अहोरात्रं क्षिपेद्यस्तु संवत्सरमशेषतः। **18ab** = VK p. 453 and SaPra p. 109 **18cd** VK p. 453: न याति नरकं सत्यं यमं च न (स) पश्यति ।; SaPra p. 109: न याति नरकं देवी यमं च स न पश्यति। **19ab** = HeVKh 2, p. 917 (the quotations from 19–38 in HeVKh are not attributed to any source); VK p. 453: मासे मासे तु यः कुर्यात्त्रिरात्रक्षपणं व्रतम् ।; SaPra p. 137: मासे मासे तु यः कुर्यात् त्रिरात्रक्षपणं नरः। **19cd** VK p. 453: कौबेरलोकमासाद्य स विन्देत्परमं पदम् ।; SaPra p. 137: कौबेरं लोकमासाद्य विन्दते परमं पदम् ।; HeVKh 2, p. 917: कौवेरं लोकमासाद्य स विन्देत् परमं पदम्। **20ab** = VK p. 453; HeVKh 2, p. 917: चतुर्थे ऽहनि यो भुङ्क्ते व्रतवांश्च शुचिर्नरः। **20cd** = VK p. 453 and HeVKh 2, p. 917 **21ab** = VK p. 453 and HeVKh 2, p. 917 **21cd** VK p. 453: स मुक्तः सर्वपापैस्तु स गच्छेद्दिवमूर्जितः ।; HeVKh 2, p. 918: विमुक्तः सर्व्वपापैश्च स गच्छेद्दिवमूर्जितः। (cf. 56cd)

17a चतुर्दशीमष्टमीं च] चतुर्दशी सप्तमी चैव R **17d** संवत्सर॰] संव्वत्सर॰ R^{pc}, सव्वत्सर॰ R^{ac} **18a** युक्तः] मुक्तः R **18d** यमं च न स] यमञ्चैव न R **19b** बुधः] नरः R **20c** गान्धर्वं स] स गान्धर्व्वं॰ R **21d** ॰लोकं स गच्छति] ॰लोके महीयते R

17c क्षपेद्य॰] A_3, क्षिपेद्य॰ A_4A_7 **19b** ॰क्षपणं] ॰क्षेपणं{॰नं A_7} **A** **21b** ॰मासम॰] A_3A_7, ॰मासिम॰ A_4 **21d** स] च **A**

17(a^6, b^1–b^2, c^7, d^2–d^8) S_1 **18**⟨←a^1–a^8⟩(b^1–b^5)⟨b^6⟩(b^7, c^1, c^4–c^5, c^7–d^1)⟨d^2–d^7⟩ (d^8) S_1 **19**(a^1–a^6)⟨a^7–a^8⟩(b^1)⟨b^2–b^4⟩(b^5)⟨b^6–b^7⟩(b^8, c^2)⟨c^3⟩(c^4–c^6, c^8–d^3)⟨d^4⟩(d^5)⟨d^7–d^8→⟩ S_1 **20**⟨←a^1–a^2⟩(a^3–a^6, c^2–c^3, c^8–d^2, d^4–d^6)⟨d^7–d^8→⟩ S_1 **21**⟨←a^1–d^8⟩ S_1

17b उभयोः पक्षयो॰] $S_1S_2^{pc}S_3$R**A**, उभयो पक्षयो॰ S_2^{ac}, पक्षयोरुभयो॰ Bh (conj.) **18a** ॰णा युक्तः] **A**Bh, ॰णाद्युक्तो S_2, ॰णा युक्तो S_3 **18b** ॰विवर्जितः] S_2R**A**Bh, ि ˘ –(र्ज्जि)तः S_1, ॰विवजितः S_3 (unmetrical) **20b** शुचिर्नरः] S_1S_2R**A**Bh, शुचि न्नरः S_3^{pc}, शुचि नरः S_3^{ac} (unmetrical) **20c** गान्धर्वं स पदं] S_2**A**Bh, गा(न्धर्व)सम्पदम् S_1, गान्धर्वसंपदं S_3 **20d** ॰वद्दिवि] S_2R**A**Bh, (॰व) ˘ ⏓ S_1, ॰व दिवि S_3 (unmetrical) **21b** ॰मासम॰] $S_2S_3^{pc}$RA_3A_7Bh, ॰मास⟨(त॰)⟩+म+ S_3 **21c** वायुलोकं] R**A**Bh, वायुलोके S_2S_3

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योभुङ्क्ते दिवसे षष्ठे नित्यं नियममास्थितः।
वारुणं लोकमासाद्य सो ऽपि विन्देन्महत्पदम्॥ २२॥
सप्तमे ऽहनि यो भुङ्क्ते जितद्वन्द्वो दृढव्रतः।
आदित्यलोकमासाद्य सो ऽपि विन्देन्महत्पदम्॥ २३॥
अष्टमे चैव यो भुङ्क्ते दिवसे मानवः शुचिः।
वैष्णवं लोकमासाद्य स भवेत्परमद्युतिः॥ २४॥
नवमे ऽहनि यो भुङ्क्ते नरो नियममास्थितः।
स वसूनां प्रियो भूत्वा चरते वसुभिः सह॥ २५॥
दशमे ऽहनि भुक्त्वा तु दशाहस्य फलं लभेत्।
अश्विभ्यां च समो भूत्वा सूर्यवज्ज्वलते सदा॥ २६॥

22ab VK p. 453 and HeVKh 2, p. 918: यो भुङ्क्ते दिवसे षष्ठे नित्यं नियमवान् शुचिः। **22cd** VK p. 453: वारुणं लोकमासाद्य स याति परमं पदम्।; HeVKh 2, p. 918: वारुणं लोकमासाद्य स विन्देत्परमं पदम्। **23ab** = VK p. 453 and HeVKh 2, p. 918 **23cd** VK p. 453: आदित्यलोकमाप्नोति सो ऽपि विन्देन्महाव्रतम्।; HeVKh 2, p. 918: आदित्यलोकमासाद्य सो ऽपि विन्देन्महाश्रियम्। **24ab** VK p. 454 and HeVKh 2, p. 918: अष्टमे ऽहनि यो भुङ्क्ते जितद्वन्द्वो दृढव्रतः। (cf. 23ab) **24cd** = VK p. 454 and HeVKh 2, p. 918 **25ab** = HeVKh 2, p. 918; VK p. 454: नवमे ऽहनि यो भुङ्क्ते नरो नियमवान् शुचिः। **25cd** = VK p. 454 and HeVKh 2, p. 918 **26ab** VK p. 454 and HeVKh 2, p. 918: दशमे ऽहनि यो भुङ्क्ते द्वादशाहफलं लभेत्। **26cd** VK p. 454: अश्विभ्यां स समो भूत्वा सूर्यवज्ज्वलते सदा।; HeVKh 2, p. 918: अश्विभ्यां च समो भूत्वा अव्ययं खेलते तथा।

22b ॰मास्थितः] ॰वान्नरः R **22d** सो ऽपि विन्देन्महत्पदम्] स्वर्गलोके महीयते R (cf. R in 21d) **23d** ॰हत्पदम्] ॰हच्छिवम् R **24d** स भवेत्परमद्युतिः] सो ऽपि विन्देन्महत्फलम् R **25b** ॰मास्थितः] ॰वान् स्थितः R **25c** वसूनां] बहूनां R **26a** भुक्त्वा तु] यो भुङ्क्ते R **26c** च] स R **26d** ॰वज्ज्वलते सदा] ॰वत्तेजसा दिवि R

22a⁴–23a⁸] A_3 repeats this after 23a (eyeskip). **22b** ॰मास्थितः] A_7^{pc}, ॰वत्स्थितः $A_3A_3^*A_4$, ॰व स्थितः A_7^{ac} **23a** After this A_3 repeats 22a⁴–23a⁸. **23b** ॰द्वन्द्वो] A_3A_4, ॰द्वन्दो A_7 **23d** विन्देन्] A_3, विन्दे A_4A_7 **24a** भुङ्क्ते] A_3A_7, भुक्ते A_4 **26a** भुक्त्वा तु] यो भुंक्ते **A** **26c** अश्विभ्यां च] आश्रित्यां स A_3A_4, आदित्यांश॰ A_7 **26d** ॰वज्ज्वलते सदा] ॰वत्तेजसाधिकः **A**

22(a^1–a^6)⟨a^7–a^8⟩(b^1–c^3)⟨c^4⟩(c^5–c^8, d^4–d^8) S_1 **23**(a^1–b^1)⟨b^2–b^8⟩ S_1 **24**(a^2) S_1 **25**(d^2)⟨d^3–d^8⟩ S_1, (b^6) S_3 **26**(c^3) S_2

22a षष्ठे] S_3R**A**Bh, षष्ठि S_2 **22b** ॰मास्थितः] $S_2S_3A_7^{pc}$Bh, (॰मास्थित) S_1 **22c** वारुणं] S_1 R**A**A_3^*Bh, वरुणं S_2S_3 **22d** विन्देन्] S_1S_2**A**A_3^*Bh, विन्दे S_3 • ॰हत्पदम्] $S_1S_2^{pc}S_3$**A**A_3^*Bh, ॰ह(हपं) S_2^{ac} (unmetrical) **23b** ॰द्वन्द्वो] S_2RA_3A_4Bh, ॰द्वन्दो S_3 **23c** ॰लोकमा॰] S_1S_3R**A** Bh, ॰लोकना॰ S_2 **23d** विन्देन्] S_1S_2RA_3Bh, विन्दे S_3 • ॰हत्पदम्] S_2S_3**A**Bh, ॰हच्छ्रियम् S_1 **24a** चैव] S_1R**A**Bh, हनि S_2S_3 • भुङ्क्ते] S_1S_2RA_3A_7Bh, भुक्ते S_3 **24b** शुचिः] $S_1S_2^{pc}$R**A**Bh, शुचि $S_2^{ac}S_3$ **24c** वैष्णवं] S_1S_2R**A**Bh, वैष्णव॰ S_3 **24d** ॰द्युतिः] $S_2^{pc}S_3$**A**Bh, ॰द्युति $S_1S_2^{ac}$ **25d** वसुभिः] S_2R**A**Bh, वसुभि S_3 (unmetrical) **26b** ॰लं लभेत्] R**A**Bh, ॰लम्भवेत् S_1, ॰लं भवेत् S_2S_3 **26c** अश्विभ्यां] $S_1S_2^{pc}$RBh, अश्विन्याज् S_2^{ac}, अश्विन्यां S_3 **26d** ॰वज्ज्वलते] S_1Bh, ॰वन्ज्वलते S_2S_3

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मानुष्यं च पुनः प्राप्य दश भार्या लभेत सः।
सुवर्णमक्षयं चैव न चाकाले म्रियेत सः॥ २७॥
एकादशे तु यो भुङ्क्ते दिवसे मानवः शुचिः।
एकादश्याः फलं प्राप्य स रुद्रगणतां लभेत्॥ २८॥
स्थित्वा तत्र शतान्यष्टावतिसौख्यसमन्वितः।
ब्राह्मणत्वमनुप्राप्य यज्वा स इह जायते॥ २९॥
द्वादशे दिवसे यस्तु देव्यो भुङ्क्ते सदा नरः।
द्वादशाहं स संप्राप्य शक्रलोकमवाप्नुयात्॥ ३०॥
तत्रोष्य स सुखं भूय इह जातो नरोत्तमः।
राजा वा राजमात्रो वा धनी वा सुमहान्भवेत्॥ ३१॥

28ab = HeVKh 2, p. 918; VK p. 454: एकादशे तु यो भुङ्क्ते दिवसे मानवः सदा। **28cd** VK p. 454: एकादशाहं संप्राप्य स रुद्रगणतां लभेत्।; HeVKh 2, p. 918: एकादशाहं संप्राप्य स रुद्रगणतां व्रजेत्। **30ab** VK p. 454 and HeVKh 2, p. 918: यो द्वादशे तु दिवसे भुङ्क्ते देवि सदा नरः। **30cd** VK p. 454 and HeVKh 2, p. 918: द्वादशाहं तु संप्राप्य शक्रलोके महीयते।

27a मानुष्यं च] मानुषञ्च R **27b** भार्या लभेत सः] कार्य्याणि (चे)तसः R **27cd**] सुवर्णमक्षञ्चै काले प्रियतमे तु सः R (unmetrical) **28c** एकादश्याः फलं प्राप्य] एकादशाहमासाद्य R **29ab**] स्थित्वा तत्र युगान्यष्टाविंशतिं सौख्यमन्वित R **30ab**] यस्तु द्वादशदिवसे सायं स मानवः R (unmetrical) **30d** शक्रलोक°] स शक्रत्व° R **31a** स सुखं] स सुखी° R^{pc}, स्वसुखी° R^{ac} **31c** राजमात्रो] राजपुत्रो R **31d** धनी वा सु°] धनवान् स R

27a मानुष्यं] मानुषं **A** **27b** लभेत] लभेच्च **A** **28c** एकादश्याः फलं प्राप्य] एकादशं समासाद्य **A** **29a** शतान्य°] युगान्य° **A** **29c** ब्राह्मणत्वमनु°] A_3, ब्राह्मणं स्वमनु° A_4, ब्राह्मणं समनु° A_7 **29d** यज्वा स इह] A_7?, यजुसे इह A_3, यजुशेंद्र प्र° A_4 **30a** द्वादशे दिवसे यस्तु] यस्तु द्वादशे{°श° A_4(unmetrical)} दिवसे **A** **30c** स संप्राप्य] समासाद्य **A** **31a** तत्रोष्य] A_3, तत्रास्य A_4, तत्रोस्य A_7 • सुखं] सुखी° **A** **31b** जातो] A_7^{pc}, जाते $A_3A_4A_7^{ac}$ • नरोत्तमः] $A_3^{ac}A_7$, नरोत्तम $A_3^{pc}A_4$ **31c** राजमात्रो] राजपुत्रो **A** **31d** धनी वा] धनवान् **A** • °महान्भवेत्] A_3, °महार्णवे{°वः A_7^{pc}} A_4A_7

27(b^5) S_1 **28**(d^6)⟨d^7–d^8⟩ S_1, **30**(d^4) S_1 **31**(d^8) S_1, ⟨b^2⟩(b^3–b^4) S_3

27a मानुष्यं च] $S_1S_2^{pc}$Bh, मनुष्यञ्च S_2^{ac}, मनुष्यं च S_3 **27b** भार्या] S_2S_3**A**Bh, भार्यां S_1 • लभेत] S_2S_3Bh, (फ)लेत S_1 • सः] S_1R**A**Bh, स S_2S_3 **27c** °यं चैव] S_1**A**Bh, °यञ्चेव S_2, °यं चेव S_3 **27d** चाकाले] **A**Bh, च काले S_1, चाकाङ्गं S_2^{pc}, चाका ⏑̲ S_2^{ac}, च काल S_3 • म्रियेत] S_1^{pc}**A**Bh, प्रियेत S_1^{ac}, मृयेत S_2S_3 **28b** शुचिः] $S_2^{pc}S_3$R**A**Bh, शुचि $S_1S_2^{ac}$ **28c** एकादश्याः] em. Bh (silently), एकादश्या $S_1S_2S_3$ **29b** °वतिसौख्य°] $S_2S_3^{pc}$**A**Bh, °वन्तिसौख्य° S_1, °वतिसौ(स्य°) S_3^{ac} • °समन्वितः] S_2S_3**A**Bh, °समन्वित S_1 **29c** ब्राह्मण°] $S_1^{pc}S_2S_3$RA_3 Bh, ब्रा(हु)ण° S_1^{ac} **30a** दिवसे यस्तु] S_2S_3Bh, चैव दिवसे S_1 **30d** °लोकम°] $S_1^{pc}S_2S_3$**A**Bh, °लोम° S_1^{ac} (unmetrical) **31a** तत्रोष्य स] $S_2R^{pc}A_3$Bh, ततो स्य सु° S_1, तत्रोस्य स S_3 **31c** वा] S_2S_3R**A**Bh, om. S_1 (unmetrical) **31d** धनी वा] $S_1S_2^{pc}$, धनीवान् $S_2^{ac}S_3$, धन्वा वा Bh (conj.?) • °महान्] S_1RA_3Bh, °महा S_2S_3

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त्रयोदशे तु यो नित्यमश्नाति दिवसे नरः ।
विशेत्स भार्गवं स्थानं प्राप्य दिव्यसुखान्वितः॥ ३२॥
अथ चेन्मानुषो भूयः स नरो जायते शुभः ।
धनधान्यसमाकीर्णे जायते स कुले शुभः॥ ३३॥
चतुर्दश तु यो नित्यं दिवसानि क्षपेन्नरः ।
तौषितं लोकमासाद्य भवेद्गणपतिर्वरः॥ ३४॥
अर्धमासं क्षपेद्यस्तु नित्यमेव ह्यतन्द्रितः ।
देवराजेन तुल्यो ऽसौ भूत्वा स्वर्गे ऽवतिष्ठति ।
इह राजा महान्भूमौ भूय एवाभिजायते॥ ३५॥

32ab = VK p. 454 and HeVKh 2, p. 918 **32cd** VK p. 454: वसेत्स भार्गवं स्थानं प्राप्य दिव्यसुखान्वितम् ।; HeVKh 2, p. 918: वसेत् स भार्गवस्थानं प्राप्य दिव्यसुखान्वितम् । **34ab** VK p. 454: अश्नन् चतुर्दशे नित्यं दिवसांस्तु क्षपेन्नरः ।; HeVKh 2, p. 918: चतुर्दशे तु दिवसे नित्यमश्नाति यो नरः । **34cd** VK p. 454: तौष्टिकं लोकमासाद्य भवेद्गणपतिर्नरः ।; HeVKh 2, p. 918: स वसेद्रुद्रलोके तु शिवसायुज्यतां व्रजेत् । **35ab** = VK p. 454; SaPra p. 137: अर्धमासं क्षिपेद्यस्तु नित्यमेवं ह्यतीन्द्रियः । (var. जितेन्द्रियः, ह्यतन्द्रियः); HeVKh 2, p. 918: अर्धमासं क्षिपेद्यस्तु नित्यमेव जितेन्द्रियः । **35cd** VK p. 454: देवराजेन तुल्यो ऽसौ भूत्वा स्वर्गे तु तिष्ठति ।; SaPra p. 137: देवराजेन तुल्यो ऽसौ भूत्वा स्वर्गे च तिष्ठति ।; HeVKh 2, p. 918: देवराजेन तुल्यो ऽसौ भूत्वा स्वर्गं च तिष्ठति ।

32ab नित्यम॰] R^{pc}, नित्यं म॰ R^{ac} **32c** विशेत्स] विशेत R **33a** चेन्] तन् R **33b** शुभः] ततः R **33d** स कुले शुभः] स शुभे कुले R **34a** चतुर्दश तु] R^{pc}, चतुर्दशाहे R^{ac} **34b** दिवसानि क्षपेन्] दिवसान्{॰से R^{ac}} यः क्षिपेन् R **34c** तौषितं] तुषितं R **34d** भवेद्गणपतिर्वरः] भार्गवेण पतिम्वरः R **35b** ह्यतन्द्रितः] जितेन्द्रियः R **35d** भूत्वा स्वर्गे ऽवतिष्ठति] स्वर्गलोके ऽवतिष्ठते R

32cd ॰त्स भार्गवं स्थानं प्राप्य दिव्य॰] ॰त्स्वर्गं स संप्राप्य दिव्यं वर्ष॰ **A** **33a** भूयः] A_7^{pc}, भूय $A_3A_4A_7^{ac}$ **33d** स कुले शुभः] सु{स्व॰ A_4}कुले शुभे **A** **34a** चतुर्दश] चतुर्दशे **A** **34b** दिवसानि] दिवसांश्च **A** • क्षपेन्] A_3, क्षिपेन् A_4A_7 **34c** तौषितं] तोषितं **A** **34d** भवेद्गणपतिर्वरः] स{सा A_4, सो A_7} विन्देत महत्पदं **A** **35a** क्षपेद्] A_7^{pc}, क्षिपेद् $A_3A_4A_7^{ac}$ **35b** ह्यतन्द्रितः] जितेन्द्रियः **A** **35cd**] om. **A** **35ef** ॰न्भूमौ भूय एवा॰] ॰न् भूयो भूयं नैवा॰ $A_3A_4A_7^{ac}$, ॰न् भूय भूयो नैवा॰ A_7^{pc}

32(a[1], b[6]) S_2 **34**(d[8]) S_1 **35**(a[1]) S_1

32ab नित्यम॰] S_1R^{pc}**A**Bh, नित्यं म॰ S_2S_3 **32c** विशेत्] $S_1S_2S_3$**A**, वसेत् Bh (conj.) • भार्गवं] S_1R, भार्गव॰ S_2S_3Bh **32d** ॰सुखान्वितः] S_2S_3R**A**Bh, ॰सुखान्वित S_1 **33a** भूयः] $S_1S_2RA_7^{pc}$Bh, भूय S_3 **33b** शुभः] S_1**A**, शुभाः S_2S_3Bh **33c** धन॰] S_1S_3R**A**Bh, धन्य॰ S_2 • ॰कीर्णे] S_1S_2R**A**Bh, ॰कीर्ण्ण S_3 **33d** स कुले] $S_1S_2S_3$, सत्कुले Bh (conj.) **34b** ॰पेन्नरः] $S_1S_2^{pc}S_3^{pc}$R**A**Bh, ॰पेन्नर S_2^{ac}, ॰पे नर S_3^{ac} **34c** तौषितं] em. Bh (silently), तुषितां S_1, तौषितां S_2, तौषिता॰ S_3 **35b** ॰मेव] S_1R**A**Bh, ॰मेवा S_2S_3 • ॰तन्द्रितः] $S_1S_2S_3^{pc}$Bh, ॰तन्द्रित S_3^{ac} **35c** तुल्यो] $S_2^{pc}S_3$RBh, तुल्ये S_1, तुल्या S_2^{ac} **35d** ऽवतिष्ठति] S_1Bh, च तिष्ठति S_2, च तिष्ठते S_3 **35e** महान्] S_1S_2R**A**Bh, महा S_3 **35f** एवाभि॰] $S_1S_2S_3^{pc}$RBh, एवाह S_3^{ac}

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यस्तु मासं क्षपेद्धीरो जितक्रोधो जितेन्द्रियः।
विमानेन स दिव्येन अप्सरोभिः समावृतः॥ ३६॥
पूज्यमानो यथा देवः स्तूयमानश्च सर्वशः।
ज्वलनादित्यसंकाशो नित्यं सुखमुपाश्नुते।
सर्वलोकेषु वसते बहून्यब्दायुतानि तु॥ ३७॥
ततो ब्रह्मसदं प्राप्य ब्रह्मणा स सुपूजितः।
ब्रह्मलोके निवसते यथा ब्रह्मा नरोत्तमः॥ ३८॥
अथ चेत्पुनरायाति ब्राह्मणो भवतीश्वरः।
योगं च तत्र लभते येनैश्वर्यं समश्नुते।
योगीशः स ततो भूत्वा शम्भोर्गणपतिर्भवेत्॥ ३९॥
सर्वेषां चोपवासानां विधिं परमपुण्यदम्।
देव्यः शृणुध्वं मत्तो ऽन्यं यथावदनुपूर्वशः॥ ४०॥
स्नातः शुचिरथाचान्तो हुताग्निः सुसमाहितः।
दीक्षयित्वा ततो ऽत्मानमुपवासं चरेद्बुधः॥ ४१॥

36ab = VK p. 455; SaPra p. 138 and HeVKh 2, p. 919: यस्तु मासं क्षिपेद्धीरो जितक्रोधो जितेन्द्रियः। **36cd** VK p. 455: स विमानेन दिव्येन अप्सरोभिः समन्वितः।; SaPra p. 138 and HeVKh 2, p. 919: विमानेन स दिव्येन अप्सरोभिः समन्वितः। **37ef** VK p. 455: सर्वलोकेषु वसते बहून्यब्दयुतानि च। (sic.); SaPra p. 138: सर्वलोकेषु वसते बहुन्यब्दयुगानि तु। (sic.); HeVKh 2, p. 919: सर्व्वलोकेषु वसते जन्मान्यष्टायुतानि च। **38ab** VK p. 455 and HeVKh 2, p. 919: ततो ब्रह्मासनं प्राप्य ब्रह्मणा च सुपूजितः।; SaPra p. 138: ततो ब्रह्मासनं प्राप्य ब्रह्मणा चानुमोदितः। **38cd** VK p. 455: ब्रह्मलोके निवसते यथा ब्रह्मा नरोत्तम।; SaPra p. 138: सर्वलोके निवसते यथा देवो नरोत्तमः।; HeVKh 2, p. 919: ब्रह्मलोके निवसते यथा ब्रह्म नरोत्तमः। (sic.)

37b °श्च] °स्तु R **37e** सर्वलोकेषु वसते] स स्थित्वा स्वर्गलोकेषु R **37f** तु] च R **38a** ब्रह्मसदं] ब्रह्मपदं R **38b** स सु°] सह R **38d** नरोत्तमः] सुपूजितः R **39a** अथ चेत्] अथास्मिन् R **39b** °तीश्वरः] °तीह सः R **39cd** तत्र लभते येनैश्वर्यं] लभते तत्र भोगैश्वर्य्यं R **39e** ततो] तदा R **40c** शृणुध्वं] शृणुत R **40d** यथावदनुपूर्वशः] यथापूर्वमतिष्ठत R **41a** स्नातः शुचिरथा°] स स्नातः शुचिरा° R **41c** ततो] तदा° R

36a यस्तु] A_7^{pc}, य तु A_7^{ac}, यत्तु A_3A_4 • क्षपेद्धीरो] क्षिपेद्धी{°द्वि° A_3(unmetrical)}रो **A** **37b** °श्च] A_3, °स्तु A_4A_7 **37c–43b**] om. **A**

37$(b^6)\langle b^7–c^1\rangle(c^2–c^7)$ S_1 **39**$(c^7–d^4)\langle d^5–d^8\rangle$ S_1 **41**$(a^1, a^3–a^4)\langle a^5–b^4\rangle(b^5)$ S_1

36a मासं] S_1R**A**Bh, मासां S_2S_3 **36d** अप्सरोभिः] S_1S_2R**A**Bh, अप्सरोभि S_3 **37c** ज्वलना°] S_2S_3R, ⏑̱(लना°) S_1, ज्वलन्ना° Bh (em.) **37d** नित्यं सुखमुपाश्नुते] S_2RBh, सुखन्नित्यं समश्नुते S_1, नित्यसुखमुपाश्नुते S_3 (unmetrical) **37f** बहून्य°] RBh, बहून° S_1S_2, बहूना° S_3 • °युतानि तु] S_2S_3Bh, °युतान्वितु S_1^{pc}, °युतान्वित S_1^{ac} **38b** स सु°] S_2S_3Bh, सुसु° S_1 • °पूजितः] S_1RBh, °पूज्यते S_2S_3 **38c** ब्रह्मलोके] $S_1S_2^{pc}S_3$RBh, ब्रह्मके S_2^{ac} (unmetrical) **39b** ब्राह्मणो] S_2S_3RBh, ब्राह्मणा S_1^{pc}, ब्रह्मणा S_1^{ac} **39d** येनैश्वर्यं] em., (येनैश)⏑̱ S_1 (lower parts lost), यनैश्वर्यं S_2S_3, योगैश्वर्यं Bh (conj.) **39e** योगीशः] S_2RBh, योगीश S_1S_3 • ततो] $S_1^{pc}S_2S_3$Bh, तततो S_1^{ac} (unmetrical) **39f** शम्भोर्] S_1S_2RBh, शम्भो S_3 **40c** °ध्वं मत्तो ऽन्यं] S_2Bh, °ध्वमन्योन्यद् S_1, °ध्व मत्तो न्यं S_3 **41a** °चान्तो] S_2^{pc}RBh, °चंतो S_2^{ac}, °चतो S_3 (unmetrical) **41b** °समाहितः] S_1RBh, °समीहितः S_2S_3 **41c** ततो] $S_1^{pc}S_2S_3$, om. S_1^{ac} (unmetrical), तथा° Bh (em.) **41d** चरेद्] S_1S_2RBh, चरे S_3

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स्नायेत्त्रिषवणं चैव जुहुयादग्निमेव च।
वाग्यतो ऽक्रोधनो दान्तो धार्मिकः सत्यवाग्घृणी॥ ४२॥
जपन्स चैव गायत्रीं पवित्राणि च नित्यशः।
रुद्रानथ गणान्वापि रात्रौ च स्थण्डिलेशयः।
कुशानास्तीर्य विधिवत्स्त्रीशूद्रैः परिवर्जितः॥ ४३॥
समश्नीयात्ततो देव्यो वीतशोको विमत्सरः।
यावन्त्यहानि तिष्ठेत तावद्द्विप्रांस्तु भोजयेत्॥ ४४॥
ततः पूर्णे तु काले वै ब्राह्मणानां शतं वरम्।
सहस्रमथवा शक्त्या पूजयित्वा तु सर्वशः॥ ४५॥
हविष्यं भोजनं दत्त्वा गावो वासांसि च क्रमात्।
सुवर्णं तिलपात्रं च एकैकस्य प्रदापयेत्।
ततस्तत्फलमाप्नोति यदन्यैर्दुर्लभं व्रतैः॥ ४६॥
वृषभं यस्तु नीलाङ्गमुत्सृजेत नरोत्तमः।
अन्यं वापि महाभागाः स पितॄंस्तारयेन्नरः॥ ४७॥

42a स्नायेत्त्रिषवणं चैव] चरेत्त्रिषरणञ्चैञ्चैव R (unmetrical) **42d** °वाग्घृणी] °वाग्वशी R **43a** जपन्स चैव] जपन्देव° R (unmetrical) **43b** नित्यशः] सर्व्वशः R **43c** गणान्वापि] गणांश्चापि R **43f** °शूद्रैः] °तन्त्रैः R (cf. cancelled pādas after 45d) **44b** वीतशोको] रीतिमान् स R **44d** यावन्त्यहानि तिष्ठेत] यावत्यहनि तिष्ठेत् स R **45d** After this R cancels two pādas reading क्रमादास्तीर्य्य विधिवत् स्त्रीशूद्रैः परिवर्ज्जितः। (cf. 43ef) **46a** हविष्यं] हविष्य° R **46f** °र्दुर्लभं] °र्दुलभं R **47ab** °ङ्गमुत्सृजेत] °ङ्गं समुत्सृज्य R **47c** अन्यं वापि महाभागाः] अन्यत्रापि महाभागः R **47d** पितॄंस्ता°] पितॄस्ता° R

43c °नथ गणान्वापि] °नपि गणांश्चापि **A** **43d** च स्थण्डिलेशयः] स्थांता{स्थाता A_4, (स्नात्वा) A_7^{pc}, (स्थाण्डा) A_7^{ac}} न संशयः **A** **44–46**] om. **A** **47b** °मुत्सृजेत] °मुत्सृजेत्तु **A** • नरोत्तमः] $A_4A_7^{ac}$, नरोत्तम A_3, नरोत्तमं A_7^{pc} **47c** अन्यं वापि] अन्यद्वापि **A**

43⟨a^4–a^5⟩(a^6) S_2 **45**(b^5–b^8) S_2 **47**(b^8–c^1) S_1, (c^2, d^7) S_2

42a स्नायेत्त्रि°] S_2S_3, स्नात तृ° S_1, स्नायात्त्रि° Bh (em.) • °षवणं चैव] S_2S_3Bh, °स्रवणञ्चैव S_1 **42b** जुहुया°] S_1S_3RBh, जुहूया° S_2 **42c** वाग्यतो] S_2S_3RBh, वाग्दतो S_1 **42d** धार्मिकः] S_2^{pc}RBh, धान्मिकः S_1^{pc}, (त)न्मिकः S_1^{ac}, धामिक S_2^{ac} (unmetrical), धार्मिक S_3 (unmetrical) • सत्य°] $S_1S_2^{pc}S_3$RBh, स(व्य°) S_2^{ac} **43a** जपन्स चैव] S_3, जपक्ष चैव S_1, जपन्स ⏓ ⏑ S_2, जपन्सदैव Bh (conj.?) • गायत्रीं] $S_1^{pc}S_2S_3$RBh, शायत्त्रीम् S_1^{ac} **43b** पवित्राणि] $S_1S_2S_3^{pc}$RBh, पवित्रा⟨च⟩+णि+ S_3 • नित्यशः] $S_1^{ac}S_2S_3$Bh, नत्यशः S_1^{pc} **43c** गणान्वा°] S_2S_3Bh, गणा वा° S_1 **43e** °नास्तीर्य] S_2S_3R**A**Bh, °न्नस्तीर्य S_1 **44a** समश्नीया°] S_2S_3RBh, सपत्नीया° S_1 • देव्यो] $S_1S_2S_3^{pc}$RBh, देवो S_3^{ac} **44b** वीतशोको] em. Bh (silently), विकोशो अ° S_1, वीतशोक° S_2S_3 **44c** यावन्त्यहानि] em. Bh (silently), यावन्तृहीनि S_1^{pc}, यावन्तृहानि S_1^{ac}, यावन्यहानि S_2 S_3 **44cd** तिष्ठेत ता°] S_2S_3Bh, तिष्ठेतस्ता° S_1 **44d** °द्विप्रांस्तु] S_2S_3RBh, °द्विप्रांश्च S_1 **45a** काले] S_2S_3RBh, कालो S_1 **45b** ब्राह्मणानां] S_1S_2RBh, ब्राह्मणाना S_3 **46a** हविष्यं] S_2S_3Bh, हविष्यन् S_1 **46b** गावो] $S_1S_2S_3$R, गाश्च Bh (em.) • वासांसि] S_1S_2RBh, वासाङ्शि S_3 **46c** °पात्रं] S_1S_2RBh, °पात्र S_3 (unmetrical) **46d** एकैकस्य] S_2S_3RBh, ऐकैकस्य S_1 **46f** व्रतैः] S_2S_3RBh, ब्रतैः S_1 **47b** नरोत्तमः] $S_1^{pc}S_2S_3$R$A_4A_7^{ac}$Bh, नरोत्तम(म्) S_1^{ac} **47c** वापि] S_1Bh, चापि S_2S_3 • महाभागाः] **A**Bh, महाभागा S_1, महाभागान् S_2S_3 **47d** °येन्नरः] S_1S_2R**A**Bh, °ये नरः S_3

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यावन्ति तस्य रोमाणि वृषभस्य महात्मनः ।
तावन्त्येव सहस्राणि वर्षाणां दिवि मोदते॥ ४८॥
तिलपात्राणि यो दद्याद्विप्रेभ्यः शुद्धमानसः ।
अमावास्यां समासाद्य कृष्णानां सुसमाहितः॥ ४९॥
स पितॄंस्तर्पयित्वा तु अक्षयं नरपुंगवः ।
पितृलोकं समाप्नोति चिरं च सुखमश्नुते॥ ५०॥
उपवासविधिस्त्वेष कथितो मे सुशोभनाः ।
चान्द्रायणविधिं भूयः शृणुध्वं सुसमाहिताः॥ ५१॥
यस्तु चान्द्रायणं कुर्याद्यथोक्तं सुसमाहितः ।
स सोमलोकमासाद्य सोमेन समतां व्रजेत्॥ ५२॥
प्राजापत्यं तु यः कुर्यादेकशो बहुशो ऽपि वा ।
प्रजापतिसमो भूत्वा तस्य लोके महीयते॥ ५३॥
यस्तु सांतपनं कृच्छ्रं करोति नरसत्तमः ।
आत्मानमुद्धरेत्कृच्छ्रात्सो ऽग्निलोकं च गच्छति॥ ५४॥

49ab = AYS p. 360 and DK 14.1.37ab; HeDKh p. 600: तिलपात्राणि यो दद्याद्विप्रेभ्यः श्रद्धयान्वितः ।; HeDKh p. 868: तिलपात्राणि यो दद्याद्द्विजेभ्यः शुद्धमानसः । **49cd** = DK 14.1.37cd and HeDKh p. 868; AYS p. 360: अमावस्यां तु संप्राप्य कृष्णानां तु समाहितः ।; HeDKh p. 600: अमावास्यां समासाद्य नियतः सुसमाहितः । **50ab** = HeDKh p. 868; AYS p. 360: पितॄंश्च तर्पयित्वा तु अक्षयं नरपुंगवः ।; DK 14.1.38ab: स्वपितॄंस्तर्पयित्वा तु अक्षयं नरपुङ्गवः ।; HeDKh p. 600: स पितॄंस्तारयित्वाशु नरकान्नरपुङ्गवः । **50cd** AYS p. 360 and HeDKh p. 868: पितृलोकं समाप्नोति चिरं च सुखमेधते ।; DK 14.1.38cd: पितृलोकं समाप्नोति चिरं स सुखमेधते ।; HeDKh p. 600: पितृलोकं समाप्नोति स चिरं सुखमश्नुते ।

49b ॰द्विप्रेभ्यः] ॰द्विप्रेभ्य R (unmetrical) **49d** कृष्णानां सुसमाहितः] पूर्णं कृष्णतिलैर्दृढैः R **50a** ॰स्तर्पयित्वा] ॰स्तारयित्वा R **50c** समाप्नोति] समासद्य R **51a** ॰स्त्वेष] ॰स्ते ऽद्य R **51b** ॰शोभनाः] ॰शोभनः R **51c** चान्द्रायणविधिं] चान्द्रायणादिकं R **52d** समतां] समता R **53c–56b**] om. R

48a यावन्ति] यावद्धि A_3A_4, यावद्वै A_7 **49–50**] om. **A** **51b** ॰शोभनाः] A_3A_7, ॰शोभनः A_4 **51c** चान्द्रायणविधिं] चान्द्रायणादिकं **A** **51d** ॰समाहिताः] A_3A_7, ॰समाहितः A_4 **53–55ab**] om. **A**

48(a¹)⟨a²⟩(a³) S_2 **53**(b⁸) S_1

48b महात्मनः] S_2S_3R**A**Bh, महात्मन S_1 **48c** तावन्त्ये॰] $S_1^{pc}S_2S_3$R**A**Bh, यावन्त्ये॰ S_1^{ac} **49b** ॰द्विप्रेभ्यः] $S_2^{pc}S_3$Bh, ॰द्विप्रेभ्यः S_1, ॰द्विप्रेभ्य S_2^{ac} (unmetrical) **50b** ॰पुंगवः] S_2S_3RBh, ॰पुङ्गव S_1 **50c** ॰लोकं] S_1S_2RBh, ॰लोक S_3 **51a** ॰विधिस्त्वेष] S_2S_3**A**Bh, ॰विधित्वेष S_1 **51b** सुशोभनाः] $S_1S_2^{pc}A_3A_7$, सुशोभना $S_2^{ac}S_3$, शुभाननाः Bh (conj.) **51c** चान्द्रायण॰] S_1^{pc}Bh, ~~~ण॰ S_1^{ac}, चन्द्रायण॰ S_2S_3 **51d** ॰समाहिताः] $S_2S_3RA_3A_7$Bh, ॰समाहिता S_1 **52ab**] om. S_3 **52a** चान्द्रायणं] $S_1^{pc}S_2$R**A**Bh, चन्द्रायणम् S_1^{ac} **52b** ॰समाहितः] S_1^{pc}R**A**Bh, ॰समाहित $S_1^{ac}S_2^{pc}$, ॰समाहिते S_2^{ac} **52d** समतां] $S_1S_2^{pc}S_3$**A**Bh, ⟨व्रजे⟩+सम+तां S_2 **53a** प्राजापत्यं तु] RBh (em.?), प्राजापत्यञ्च S_1, प्राजापत्यस्तु $S_2S_3^{pc}$, प्राजपत्यस्तु S_3^{ac} **54a** सांतपनं] S_1S_3Bh, शान्तपनं S_2 **54d** च गच्छति] S_2S_3Bh, समश्नुते S_1

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महासांतपनं यश्च करोति सुमहामनाः।
सर्वज्ञतामवाप्नोति ब्रह्मलोकं च विन्दति॥ ५५॥
तुलापुरुषकं यश्च कुरुते द्विजसत्तमः।
स मुक्तः सर्वपापैस्तु गच्छेत दिवि-म्-ऊर्जितः॥ ५६॥
अतिकृच्छ्रेण तु नरः शर्वस्य भवनं व्रजेत्।
कृच्छ्रातिकृच्छ्रेण तथा गाणापत्यमवाप्नुयात्॥ ५७॥
यस्तु सर्वाणि कृच्छ्राणि कुरुते नरसत्तमः।
स यं प्रार्थयते कामं तमेव समुपाश्नुते॥ ५८॥
यस्य कस्यचिदेवेह कृच्छ्रस्य सुसमाहितः।
स तेन सिद्धो भवति देवत्वं चापि विन्दति॥ ५९॥
पयोभक्षस्तु यो नित्यं नरः संवत्सरं वसेत्।
यावकं चोपयुञ्जानो गोमूत्रेणाभिसंस्कृतम्॥ ६०॥
पिण्याकफलभक्षो वा अक्षारलवणो ऽपि वा।
सो ऽश्वमेधफलं प्राप्य ब्रह्मलोकं समश्नुते॥ ६१॥

56c मुक्तः] मुक्त R **56d** गच्छेत दिवि-म्-ऊर्जितः] गच्छेत्त्रिदिवपूजितः R **57a** तु] च R **57b** शर्वस्य] शक्रस्य R **57d** गाणापत्यमवाप्नुयात्] गाणपत्यमवाप्स्यति R **58a** सर्वाणि कृच्छ्राणि] कृच्छ्राणि सर्वाणि R **58c** स यं] R^{pc}, (अ)यं R^{ac} **59–61**] om. R

56a °कं यश्च] °दोषं तु A_3A_4, +°दो य+स्तु A_7 **56b** कुरुते द्विजसत्तमः] द्विजः क्षेत्रादिकापि वा **A** **56d** गच्छेत दिवि-म्-ऊर्जितः] गच्छेद्दि{°दे° A_7}वं स चोर्जितः **A** **57a** तु] च **A** **57b** शर्वस्य] सर्वस्य **A** **57d** गाणापत्य°] गाणपत्य° **A** **58a** सर्वाणि कृच्छ्राणि] कृच्छ्राणि सर्वाणि **A** **58b** °सत्तमः] A_3A_7, °सत्तम A_4 **58c** स यं] यं यं **A** **58d** समुपाश्नुते] A_3A_4, समुपश्नुते A_7 **59–60ab**] om. A_4 **59b** सु°] तु A_3A_7 **60b** नरः संवत्सरं वसेत्] सम्वत्सरमुपश्नुते A_7, समुत्सवमुपाश्नुते A_3 **60c** यावकं चोपयुञ्जानो] नारकं नो{लो° A_7}पभुञ्जानो **A** **61a** पिण्याक°] A_4, पिन्याक° A_3A_7 • °भक्षो वा] °माप्नोति **A** **61c** सो ऽश्व°] अश्व° **A**

56(a^6, b^1–b^2)⟨b^3– b^8⟩(c^1)⟨d^1⟩(d^2) S_1

55a °सांतपनं] S_1S_3Bh, °शान्तपनं S_2 • यश्च] $S_1^{pc}S_2S_3$Bh, (कृच्छ्र) S_1^{ac} **55b** °महामनाः] em. Bh (silently), °महात्मनाः S_1, °महात्मना S_2, °महामना S_3 **56a** °पुरुषकं] S_1S_2Bh, °पुरुषक S_3 (unmetrical) **56c** मुक्तः] $S_1S_2^{pc}$**A**Bh, मुक्त $S_2^{ac}S_3$ **56d** दिवि-म्-ऊर्जितः] S_1S_3, दिवि पूर्जितः S_2, दिवमूर्जितः Bh (em.) **57b** व्रजेत्] S_2S_3R**A**Bh, ब्रजेत् S_1 **57d** गाणापत्य°] em., गणापत्य° S_1S_2, गाणांपत्य° S_3, गाणपत्य° Bh (em.?) **58b** नरसत्तमः] S_1RA_3A_7Bh, स नरोत्तमः S_2S_3 **58c** यं] S_1R**A**Bh, यत् S_2S_3 **58d** समुपाश्नुते] RA_3A_4Bh, समुपश्नुते $S_1S_2S_3$ **59ab**] S_2^{pc} writes this over cancelled two pādas, possibly 62ab. **59ab** °चिदेवेह कृच्छ्रस्य] $S_1S_2^{pc}S_3$ A_3A_7, °चिदेतेषां कर्ता स्यात् Bh (conj.) **59b** °समाहितः] A_3A_7Bh, °समाहित S_1, °समाहिता $S_2^{pc}S_3$ **59c** सिद्धो] $S_1S_2S_3A_3A_7$, शुद्धो Bh (conj.) **59d** विन्दति] $S_1S_2S_3^{pc}A_3A_7$Bh, विन्दभि S_3^{ac} **60a** यो] $S_2S_3A_3A_7$Bh, या S_1 **60b** नरः] S_1S_2Bh, नर S_3 • संवत्सरं] S_2S_3Bh, सम्वत्संरं S_1 (unmetrical) **60c** यावकं] S_1S_2Bh, यावक S_3 (unmetrical) • °युञ्जानो] S_2S_3 Bh, °भुञ्जानो S_1 **60d** °संस्कृतम्] S_1S_2**A**Bh, °सस्कृतं S_3 **61c** सो ऽश्व°] S_1S_2Bh, सो स्य S_3 **61d** °लोकं] S_1S_2**A**Bh, °लोक S_3

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सर्वपापविनिर्मुक्तो विमुक्तः सर्वबन्धनैः ।
विमानेनार्कवर्णेन ब्रह्मवच्चरते च सः ॥ ६२ ॥
यस्त्वेतान्येव सर्वाणि व्यस्तानि नरसत्तमः ।
यावदुच्छ्वासमासेवेन्महात्मा नष्टकिल्बिषः ॥ ६३ ॥
स लोकान्वा महासत्त्वो यथेष्टान्मोक्षमेव वा ।
ऐश्वर्यं वा महत्प्राप्य दीप्यमानो ऽवतिष्ठते ॥ ६४ ॥
एतान्येव च सर्वाणि दानानि च तपांसि च ।
विना मन्त्रेण सततं शूद्राणामपि सर्वशः ॥ ६५ ॥
विधीयन्ते न संदेह एवमाह प्रजापतिः ।
अमन्त्रास्ते स्मृताः सर्वे शूद्रा विगतकल्मषाः ॥ ६६ ॥
स्त्रीणां तु दैवतं भर्ता न ततो ऽन्यद्विधीयते ।
स गतिः परमं धाम स धर्मः परमः स्मृतः ॥ ६७ ॥
तेन या त्वभ्यनुज्ञाता इदं धर्मं समाचरेत् ।
सा फलं तस्य धर्मस्य प्राप्नोति सुसमाहिता ॥ ६८ ॥

62d ब्रह्मवच्चरते च सः] ब्राह्मणश्चरते दिवि R **63a** यस्त्वेतान्येव] समस्तान्येव R **63c** यावदुच्छ्वासमासेवेन्] यावद्दुःस्थः समासेन R **63d** नष्ट°] गत° R **64a** स लोकान्वा] सर्वलोके R **64b** यथेष्टान्मोक्षमेव वा] यथाष्टमयुगे ह च R **64cd**] om. R **65c** विना मन्त्रेण सततं] विमानेन तु सर्व्वाणि R **67c** गतिः] R^{pc}, मतिः R^{ac} **67d** स्मृतः] शुभः R **68b** इदं] इमं R **68c** फलं] R^{pc}?, फल्यन् R^{ac}? **68d** °समाहिता] °महायशाः R

62d च सः] दिवि **A** **63a** यस्त्वेतान्येव] समस्तान्येव **A** **63b–65c**] om. **A** **66c** अमन्त्रास्ते] आमन्त्र्यस्ते **A** **66d** °कल्मषाः] °किल्बिषाः{°षा A_3} **A** **67b** न ततो ऽन्यद्] ततो ऽन्यद् A_3 (unmetrical), ततो नान्यद् A_4, ततो ऽन्यन्न A_7 **68a** या त्वभ्यनु°] सर्वे भ्य{त्य° A_4, ह्य° A_3}नु° **A** **68b** इदं धर्मं] इमं धर्मं{°र्म A_4} **A** **68c** सा] A_3A_7, स A_4 • फलं] A_3A_4, फल्यं A_7 **68d** °समाहिता] °महायशाः **A**

63(c^4–c^5) S_3 **64**(a^3) S_1 **66**(c^1) S_2, (c^3)⟨c^4–c^6⟩(c^7–c^{10}) S_3 **67**⟨d^1⟩(d^2) S_2 **68**⟨c^1–c^4⟩(c^5–d^4)⟨d^5⟩(d^6–d^8) S_1

62b विमुक्तः] S_1S_2R**A**Bh, विमुक्त S_3 (unmetrical) **62d** ब्रह्मवच्च°] S_1S_2**A**Bh, ब्रह्मव च° S_3 (unmetrical) • च सः] S_1Bh, वसः S_2S_3 **63a** °स्त्वेतान्ये°] S_1S_2Bh, °स्त्वेनान्ये° S_3 **63c** °मासेवेन्] conj., °या सर्वे S_1^{pc}, °या(मासे) S_1^{ac}, °मासेवै S_2S_3, °माशेते Bh (conj.?) **64a** लोकान्वा] em. Bh (silently), लो(का) वा S_1^{pc}, (लोवाक) S_1^{ac}, लोकाम्वा S_2, लोकम्वा S_3 **64d** दीप्यमानो] S_2S_3Bh, दीव्यमानो S_1 • ऽवतिष्ठते] $S_1^{pc}S_2S_3$Bh, भतिष्ठते S_1^{ac} **66a** विधीयन्ते] R**A**, विधीयते S_1Bh, विधीयेत S_2S_3 • संदेह] $S_1S_2^{pc}S_3$R**A**, सन्देहो S_2^{ac}Bh (typo?) **66b** प्रजापतिः] S_1S_2R**A**Bh, प्रजापति S_3 **66c** अमन्त्रास्ते] $S_1^{pc}S_2$RBh, अमन्त्रा ते S_1^{ac}, अम(न्त्रा)⏑̲ ⏑̲ ⏑̲(न्त्रस्त) S_3 (unmetrical, upper parts of न्त्रस्त lost, verso side starts from the fifth akṣara) • स्मृताः] S_1^{pc}R**A**Bh, स्मृता $S_1^{ac}S_2S_3$ **66d** °कल्मषाः] $S_1S_2^{pc}$RBh, °कल्मषा $S_2^{ac}S_3$ **67a** दैवतं] S_1R**A**Bh, देवता S_2S_3 **67c** °मं धाम] $S_1S_2^{pc}$R**A**Bh, °मन्धामः $S_2^{ac}S_3$ **68a** तेन] S_1R**A**Bh, येन S_2S_3 • त्वभ्यनु°] S_2S_3RBh, त्वन्यनु° S_1 • °ज्ञाता] S_1S_2R**A**Bh, °ज्ञातो S_3 **68b** इदं धर्मं] $S_1S_2^{ac}$, इदन्धर्मं $S_2^{pc}S_3$, इमं धर्मं Bh **68c** सा] RA_3A_7Bh, स S_2S_3

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या तु तेनाननुज्ञाता धर्मं कुर्याच्छुचिस्मिता ।
न तत्फलं सा लभते लभते चासतीफलम् ॥ ६९ ॥
या तु भर्त्राभ्यनुज्ञाता कृत्वा धर्मं सुपुष्कलम् ।
दद्यात्तु पतये नारी तस्यानन्तं हि तत्फलम् ॥ ७० ॥
यच्च प्रार्थयते किंचिदिह लोके परत्र वा ।
तत्सर्वं प्राप्नुते देव्यः सुभगा चाभिजायते ॥ ७१ ॥
वश्यश्चास्या भवेद्भर्ता प्रिया तस्य च सा तदा ।
पुत्रप्रजा च भवति न च दुःखं समश्नुते ।
एष धर्मो मयाख्यातो युष्माकं लोकमातरः ॥ ७२ ॥

69b धर्मं कुर्याच्छुचिस्मिताः] कुर्य्याद्धर्मानिमानिह R **69d** लभते चासतीफलम्] सती चाप्यसती भवेत् R **70cd**] पत्युर्दद्यात्तथा नारी तस्यास्तदक्षयं भवेत् R **71a** यच्च] यद्यत् R **71b** वा] च R **71c** प्राप्नुते] प्राप्नुयाद् R **72a** वश्यश्चास्या भवेद्भर्ता] वश्यो भर्ता भवेच्चास्याः R **72c** पुत्रप्रजा] पुत्रप्रदा R **72f** After this R has six pādas with colophon reading अतो ब्रवीमि किञ्चान्यच्छ्रोतुं कथय शोभनाः॥ अयं हि धर्म्मः सुमहानतिप्रभः सुदुष्करश्चाप्यकृतात्मभिर्व्वराः। न चैवमन्यस्य सतश्च कस्यचित्स धर्म्मिणो वै कथयामि धर्म्मवित्॥ इति स्कन्दपुराणे रेवाखण्डे उमासावित्र्यादिसम्वादः॥; subsequently R has a long insertion, for which see SP_{RA} 112.1 and 112.2.

69a या तु ते°] यावत्ते° **A** **69b** धर्मं कुर्याच्छुचिस्मिताः] कुर्य्याद्धर्म्मं विभाविनी **A** **69d** लभते चासतीफलम्] तत्पत्नी सा{चा° A_7}सती भवेत् **A** **70a** भर्त्राभ्यनु°] A_7, भद्राश्चानु° A_3A_4 **70cd**] पत्युर्दद्याददीनात्मा तस्यास्तु अक्षयं भवेत् **A** **71a** यच्च] यदि A_3A_7, यद्यत् A_7^{pc}, य(ति) A_7^{ac} **71b** वा] च **A** **71c** प्राप्नुते] प्राप्नुयाद् **A** **71d** सुभगा] A_7, शुभगा A_3A_4 • चाभि°] A_4A_7, चापि A_3 **72a** वश्यश्चास्या भवेद्भर्ता] वश्यो भर्ता भवेच्चास्या{°स्याः A_7^{pc}} **A** **72c** पुत्रप्रजा] A_4, पुत्रत्यजा A_3, पुत्र⟨स्र⟩+स्र+जा A_7 • च भवति] भवित्री च **A** **72f** After this **A** has six pādas with colophon reading अतो भूयश्च किं त्वन्यं{°न्यत् A_7, °न्य A_4} श्रोतुमिच्छथ शोभनाः॥ अयं हि धर्मः सुमहानतिप्रभः सुदुष्करश्चाप्यकृतात्मभिर्वराः। न चैवमन्यस्य शठस्य कस्यचिदधर्मिणो कथयीत धर्मवत्॥ इति{इति श्री° A_4A_7} स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे उमासावित्री{°त्र्याः A_7, °त्र्या A_4}संवादे एकादशोत्तरशतो{°शतोत्तमो A_3} ध्यायः॥ ±; subsequently **A** has a long insertion, for which see SP_{RA} 112.1.

69(a^1–b^8)⟨c^1⟩(c^2–c^3)⟨c^4–c^7⟩(c^8–d^1)⟨d^2–d^8→⟩ S_1, (b^1–b^8) S_2, (d^1–d^3) S_3 **70**⟨←a^1–b^8⟩(c^1–d^8) S_1 **71**(a^1–a^4, a^7–b^8, c^4) S_1

69b धर्मं] em. Bh (silently), (धम्म) S_1 (upper parts lost), (धर्म) S_2 (tops lost), धर्म्म S_3 • कुर्याच्छुचिस्मिताः] em., (कुर्याच्छुचिस्मिते) S_1, (कुर्याच्छुचिस्मिता) S_2, कुर्याच्छुचिस्मिता S_3, किञ्चित् समाचरेत् Bh (conj.) **69d** चासती°] $S_2^{ac}S_3A_7$, च सती S_2^{pc}Bh **70a** भर्त्राभ्यनु°] RA_7Bh (conj.), भर्त्ता ह्यनु° S_2S_3 **70b** धर्मं] S_2RABh, धर्म्मं S_3 **70c** दद्यात्तु] S_1S_2Bh, दद्या तु S_3 • पतये] S_1S_3, पतयो S_2^{pc}, प(र)ये S_2^{ac}, पत्युर्या Bh (conj.) **70d** तस्यानन्तं] S_1Bh, तस्याननन्त्यं S_2S_3 • हि तत्फलम्] S_2S_3, (हितफल)म् S_1^{pc} (tops lost, unmetrical), (फलहित)म् S_1^{ac} (tops lost, unmetrical), भवेत्फलम् Bh (conj.) **71a** यच्च] S_2Bh, यश्च S_1, य च S_3 **71c** तत्सर्वं] $S_1S_2^{pc}S_3$RABh, तत्संवा S_1^{ac} • प्राप्नुते] S_1Bh, प्राप्यते S_2S_3 • देव्यः] $S_1S_2^{pc}$Bh, देव्या S_2^{ac}, देव्य S_3 **71d** °गा चाभि°] $S_3RA_4A_7$, °गा चापि S_1Bh, °गाचाभि° S_2 **72a** °श्चास्या] S_2^{pc}Bh (em.?), °श्चास्य $S_1S_2^{ac}S_3$ **72c** भवति] $S_1S_2S_3$R, भति Bh (typo, unmetrical) **72f** °मातरः] $S_1S_2^{pc}$RABh, °मातरम् S_2^{ac}, °मातरा S_3 • After this Bh has six pādas reading अतो भूयश्च किं त्वन्यच्छ्रोतुमिच्छथ शोभानाः (typo, unmetrical)॥ अयं हि धर्मः सुमहानतिप्रभः सुदुस्करश्चाप्यकृतात्मभिर्वराः। न चैनमन्यस्य शठस्य कस्यचिदधर्मिणो वा कथयीत धर्मवित्॥ (conj.?)

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सनत्कुमार उवाच।
ततस्ताः सहिताः सर्वा देव्यो लोकस्य मातरः।
पूजयित्वा महादेवीमूचुः संहृष्टचेतसः॥ ७३॥
अहो धर्मस्त्वयाख्यातः सर्वामरनमस्कृते।
यस्य संसेवनात्क्षिप्रं प्राप्यते सुमहत्फलम्॥ ७४॥
इतो वीक्षामहे देवि गिरेरस्य वनं शुभम्।
पुष्पजातिसमाकीर्णं बहुपक्षिगणावृतम्॥ ७५॥
तत उत्थाय सा देवी सहिता देवमातृभिः।
मन्दरस्य गिरेर्दिव्यं द्रष्टुं तद्वनमुत्तमम्।
विचचार महायोगा चक्षुर्देहसुखावहम्॥ ७६॥
मानःशिलानि शृङ्गाणि सौवर्णानि च वीक्षती।
रम्याणि सिततोयानि गिरेः प्रस्रवणानि च॥ ७७॥
सरांस्युत्पलपूर्णानि वापीश्च सुमनोहराः।
तुतोष गिरिजा दृष्ट्वा पार्श्वसंस्थं च नन्दिनम्॥ ७८॥
ततः सा देवदेवी तु विचरन्ती महागिरिम्।
अपश्यद्बालसूर्याभं बालाशोकं सुपुष्पितम्।
आताम्रपल्लवशतैः कृत्वाञ्जलिमवस्थितम्॥ ७९॥

73ab–80] Instead of this R has 54 pādas with two speaker indications (see SP_{RA} 112.3.1ab–4, 6–14).

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73 सनत्कुमार उवाच] om. **A** **73ab–80**] Instead of this **A** has 46 pādas with two speaker indications (see SP_{RA} 112.3.1ab–7ab, 10cd–14).

79(d⁴) S_1

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73 सनत्कुमार] S_2S_3RBh (सन in S_2), सना S_1 **73a** ततस्ताः] $S_1^{pc}S_2$Bh, ततस्ता $S_1^{ac}S_3$ • सहिताः] $S_1^{pc}S_2S_3$Bh, सहिता S_1^{ac} **73b** मातरः] $S_1S_2S_3^{pc}$Bh, मातर S_3^{ac} **73d** संहृष्ट°] S_1S_2Bh, सहृष्ट° S_3 (unmetrical) **74d** °त्फलम्] $S_1^{pc}S_2S_3$Bh, (°त्व)लं S_1^{ac} **75a** वीक्षामहे देवि] S_2Bh, वीक्ष्य महादेवी S_1^{pc}, वीक्ष महादेवी S_1^{ac}, वीक्षमहे देवि S_3 **76a** तत] $S_1^{pc}S_2S_3$Bh, ततः S_1^{ac} • देवी] $S_1S_2^{pc}S_3$Bh, देवि S_2^{ac} **76b** °मातृभिः] $S_1S_2S_3^{pc}$Bh, °मातृभि S_3^{ac} **76c** गिरेर्दिव्यं] S_1S_2Bh, गिरे दिव्य S_3 **76ef** °योगा चक्षुर्देह°] S_1^{pc}, °योगा चक्षुदेव° S_1^{ac}, °योगाच्चक्षुर्द्देह° S_2, °योगा चक्षुदेह° S_3, °योगा चक्षुर्दत्वा Bh (conj.) **76f** °सुखावहम्] $S_1S_2S_3$, सुखापहम् Bh (typo?) **77a** मानः°] S_2S_3Bh, मनः° S_1 • शृङ्गाणि] S_2Bh, शृङ्गानि S_1S_3 **77c** रम्याणि] S_2S_3Bh, रम्यानि S_1 **77d** गिरेः] $S_1S_2S_3^{pc}$Bh, गिरे S_3^{ac} **78a** सरांस्यु°] S_1S_2Bh, सराभ्यु° S_3 • °पूर्णानि] S_1S_2Bh, °पूण्णानि S_3 **78b** °मनोहराः] S_1Bh, °मनोहरा S_2S_3 **78c** तुतोष] $S_1^{pc}S_2S_3$Bh, तुतोश S_1^{ac} **78d** After this Bh has 44 pādas with a speaker indication (see SP_{RA} 112.3.1a–7b, 10c–14d). **79a** ततः] S_1S_2, तत S_3, तथा Bh (conj.) • तु] $S_1S_2S_3$, तं Bh (conj.) **79b** विचरन्ती] $S_1^{pc}S_2S_3$Bh, धिचरन्ती S_1^{ac} • महागिरिम्] $S_1S_2S_3$, महागिरौ Bh (conj.) **79e** °पल्लव°] S_1S_2Bh, °पलव° S_3 (unmetrical) **79f** कृत्वा°] S_1S_2Bh, कृता° S_3 • °मवस्थितम्] $S_2S_3^{pc}$Bh, °मुपस्थितम् S_1, °मवस्थित S_3^{ac}

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तं दृष्ट्वा गिरिजा देवी परां प्रीतिमगान्मुने।
एष मे तनयः श्लाघ्यो भविता नन्दिवर्धनः॥ ८०॥
भगवत्यागते ह्येनमनुज्ञाता स्वयम्भुवा।
ग्रहीष्यामि प्रियं पुत्रं बालाशोकं सुपादपम्॥ ८१॥
अथास्मिन्नन्तरे तत्र उत्पातो ऽतीव भीषणः।
वायुवेगो महानासीद्गिरिवृक्षनिपातनः॥ ८२॥
अन्धको ऽपि तदा दैत्यः पातालान्मन्दरं ययौ।
प्रह्लादप्रमुखैर्दैत्यैर्दानवैश्च सहस्रशः।
वृतः श्रीमान्महादैत्यः शक्रो देवगणैरिव॥ ८३॥
सो ऽन्धकः सुमहावीर्यः सखीभिः सहितां तदा।
अपश्यद्देवदेवीं तु वृकः सिंहवधूमिव॥ ८४॥

81ab] om. R **81cd**] इयं तेनाभ्यनुज्ञाता ग्रहीष्ये पादपं सुतम् R **82**] Instead of this R has 36 pādas with three speaker indications (see SP_{RA} 112.3.16–20ab, 21–25ab). **83a** ऽपि तदा दैत्यः] नाम दैत्येन्द्रः R **83b** पातालान्मन्दरं] प्रपातान्मन्दिरं R **83c–f**] Instead of this R has 52 pādas with a speaker indication (see SP_{RA} 112.3.26–28, 29cd, 30cd–31ab, 32cd–39). **84a** °कः सुमहावीर्यः] °को विचरंस्तत्र R **84b** सहितां तदा] सह पार्वतीम् R **84cd**] अपश्यद्दानवः क्रूरः स काले ब्राह्मणीमिव R

81] आगते पुनरेवेह देवदेवैरतिष्ठत{°वै अधिष्ठिते A_7}। इमं तेनाभ्यनुज्ञाता ग्रहीष्ये पादपं शुभा{सुता A_7} **A** **82**] Instead of this **A** has 32 pādas with two speaker indications (see SP_{RA} 112.3.16–22, 24cd–25ab). **83a** ऽपि तदा दैत्यः] नाम दैत्ये{°ते° A_4}न्द्रः **A** **83c–f**] Instead of this A_3A_4 have 46 pādas and A_7 58 pādas, with a speaker indication (see SP_{RA} 112.3.26–35cd, 36cd–39). **84a** °कः सुमहावीर्यः] °को विचरंस्तत्र **A** **84b** सखीभिः] A_3A_7, ऋषिभिः A_4 • सहितां तदा] सह पार्वतीं **A** **84cd**] अपश्यद्दानवः क्रूरः श्व{स्व° A_7}पाको ब्राह्मणीमिव **A**

82(b^2–b^3) S_1 **84**(c^1–c^4) S_1, (c^1–c^6) S_2

80a तं] S_1S_2Bh, त S_3 • देवी] $S_1S_2^{pc}S_3$Bh, देवीम् S_2^{ac} **80b** °मगान्मु°] S_1S_2Bh, °मगार्मु° S_3 • After this Bh has two pādas (see SP_{RA} 112.3.14ef) **80d** °वर्धनः] S_1S_3Bh, °वद्धनः S_2 **81a** भगवत्यागते] em. Bh (silently), भगवानागते S_1, भगवत्यासते S_2S_3 **81b** स्वयम्भुवा] S_2S_3Bh, स्वयम्भुना S_1 **81d** °शोकं सु°] S_1, °शोकस्य S_2S_3Bh • After this Bh has 8 pādas with a speaker indication (see SP_{RA} 112.3.16–17). **82ab** तत्र उत्पातो ऽतीव] $S_1^{pc}S_2$, तत्त् उ(त्पातो) भीव S_1^{ac}, न्तत्त् उत्पातो ती{भी° S_3^{ac}}व S_3, भूवन्नुत्पातास्तत्र Bh (conj.) **82b** भीषणः] $S_1S_2^{pc}$, भीषण S_2^{ac}, भीषणं S_3, भीषणाः Bh (conj.) **82cd** °नासीद्गिरि°] S_1Bh, °नासीङ्गिरि° S_2, °नासीं गिरी° S_3 **82d** After this Bh has 20 pādas (see SP_{RA} 112.3.18–22) with a speaker indication, conjectures two pādas, and has four pādas with a speaker indication (see SP_{RA} 112.3.24cd–25ab). **83a** अन्धको] $S_1S_2^{pc}S_3$R**A**Bh, अ(र्थ)को S_2^{ac} • तदा दैत्यः] em. Bh (silently), तथा दैत्यः S_1, तदाभ्येत्य S_2^{pc}, तदा(द्ये)भ्य S_2^{ac}, तदाद्यैत्य S_3^{pc}, तदाद्यत्य S_3^{ac} **83b** पातालान्] S_2S_3**A**Bh, पातालं S_1 **83c** प्रह्लाद°] S_1Bh, प्रह्राद° $S_2S_3^{pc}$, प्रहाद° S_3^{ac} • °मुखैर्दैत्यैर्] S_1S_2Bh, °मुखै दैत्यै S_3 **83e** °न्महादैत्यः] $S_1S_2^{pc}$Bh, °न्महादैत्य $S_2^{ac}S_3$ **83f** °रिव] $S_1S_2^{pc}S_3$Bh, (°रपि) S_2^{ac} • After this Bh has 46 pādas with a speaker indication (see SP_{RA} 112.3.26–33, 36cd–39). **84a** सो ऽन्धकः] $S_1S_2^{pc}S_3$, सो (र्थ)कः S_2^{ac}, सो न्धको Bh • सुमहावीर्यः] $S_1S_2^{pc}$, सुमहावीर्य $S_2^{ac}S_3$, विचरंस्तत्र Bh **84b** सखीभिः] $S_1S_2RA_3A_7$Bh, सखीभि S_3 **84c** अपश्यद्] S_1S_2R**A**Bh, अपश्य S_3 • °देवीं तु] S_1S_2, °देवी तु S_3Bh (typo) **84d** After this Bh inserts a separate text of 36 pādas with two speaker indications, saying that it is found only in A_3 (see SP_{RA} 112.3.41–48).

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दृष्ट्वा भगवतीं देवीं स दैत्यो मूढचेतनः ।
प्रणामं नाकरोद्व्यास अन्ववेक्षत केवलम् ॥ ८५ ॥
तं दृष्ट्वानिमिषं दैत्यं पश्यन्तमचलात्मजाम् ।
प्रह्लादस्तु महाबुद्धिरिदमाह वचो ऽर्थवत् ॥ ८६ ॥
जगतो जननी ह्येषा हिमवद्दुहिताव्यया ।
उमेति जगति ख्याता तपोयोगबलान्विता ॥ ८७ ॥
यस्य पुत्रो ऽभवद्ब्रह्मा सर्वलोकपितामहः ।
अस्माकं देवतानां च यो ददाति वराञ्छुभान् ॥ ८८ ॥
यः स्थितः सर्वमाविश्य भूतग्राममशेषतः ।
यस्यात्मना सर्वमिदं धार्यते जगदव्ययम् ॥ ८९ ॥
पत्नीयं तस्य देवस्य परमेशस्य धीमतः ।
शक्ता ह्रीयं जगत्सर्वं क्षणेन दितिजाधिप ॥ ९० ॥

85–86] Instead of this R has 36 pādas with three speaker indications (see SP_{RA} 112.3.41–speaker indication of 49). **87a** जगतो जननी ह्येषा] इयं लोकस्य जननी R **87b** °द्दुहिताव्यया] °त्तनया शुभा R **87c** जगति] लोके वि° R **88b** सर्वलोकपितामहः] प्राजापत्यञ्च या ददौ R • After this R has two pādas (see SP_{RA} 112.3.50cd). **88d** यो ददाति वराञ्छुभान्] या वरांस्तोषिता ददौ R **89ab**] Instead of this R has 6 pādas (see SP_{RA} 112.3.51cd–52). **89c** यस्यात्मना सर्वमिदं] यस्यास्तु तनुभिः सर्व्वं R **90ab**] तस्य रुद्रस्य शर्व्वस्य पत्नीयं दानवेश्वर R • After this R has two pādas (see SP_{RA} 112.3.54ab). **90d** °न दितिजाधिप] °नैवासुरेश्वर R

85–86] Instead of this **A** has 36 pādas with three speaker indications (see SP_{RA} 112.3.41–speaker indication of 49). **87a** जगतो जननी ह्येषा] इयं लोकस्य जननी **A** **87b** °द्दुहिता°] °त्तनया° **A** **87c** जगति] लोकवि° **A** **88b** सर्वलोकपितामहः] प्राजापत्यं च यो ददौ **A** • After this **A** has two pādas (see SP_{RA} 112.3.50cd). **88d** यो ददाति वराञ्छुभान्] यो वरांस्तोषितो ददौ **A** **89ab**] Instead of this **A** has 4 pādas (see SP_{RA} 112.3.51cd–52ab). **89c–91b**] om. **A**

85(a^2) S_2 **86**⟨c^1⟩ S_1, ⟨a^1⟩(a^2–a^3) S_2 **88**⟨a^5⟩(a^6–b^2) S_2 **89**(d^1)⟨d^2–d^3⟩ S_1

85a दृष्ट्वा] S_1S_2Bh, दृष्टा S_3 **85ab** °वतीं देवीं स] S_2Bh, °वतीन्देवीन्सो S_1, °वती देवी स S_3 **85b** °चेतनः] S_2S_3Bh, °चेतसः S_1 **85c** प्रणामं नाकरोद्] $S_2^{pc}S_3$Bh, प्रणामन्नारकोद् S_1, प्राणामन्नाकरोद् S_2^{ac} **85d** अन्ववेक्षत] $S_1S_2S_3$, अन्ववैक्षत Bh (em.) **86b** °लात्मजाम्] $S_2S_3^{pc}$Bh, °लात्मजान् S_1, °लात्मज S_3^{ac} **86c** °ह्लादस्तु] S_1Bh, °ह्रादस्तु S_2S_3 **87a** जगतो जननी ह्येषा] $S_1S_2S_3$, इयं लोकस्य जननी Bh **87b** °वद्दुहिता°] S_1S_2, °वदुहिता° S_3 (unmetrical), °वत्तनया° Bh • °व्यया] $S_1^{pc}S_2S_3$**A**Bh, °व्यय S_1^{ac} **87c** ख्याता] $S_1S_2S_3$R**A**, ख्यता Bh (typo, unmetrical) **88a** यस्य] R**A**Bh, यस्याः $S_1S_2S_3$ **88b** सर्वलोकपितामहः] $S_1S_2^{pc}$, सर्वलोकपितामह $S_2^{ac}S_3$, प्रजापत्यं च यो ददौ Bh (typo) • After this Bh has two pādas (see SP_{RA} 112.3.50cd). **88d** वराञ्छुभान्] S_1S_2Bh, वराच्छुभां S_3 • After this Bh has two pādas (see SP_{RA} 112.3.51cd). **89a** स्थितः] S_1S_2Bh, स्थित S_3 (unmetrical) **89b** °मशेषतः] $S_1S_2S_3^{pc}$Bh, °मषेषतः S_3^{ac} **89c** °मिदं] S_1S_2Bh, °मिद S_3 **89d** जगद°] S_2S_3RBh, जद° S_1 (unmetrical) • After this Bh has two pādas (see SP_{RA} 112.3.52ab). **90a** पत्नीयं तस्य] S_2Bh, पत्नी मन्त्रस्य S_1, पनीयन्तस्य S_3 **90c** ह्रीयं] S_1S_2RBh, ह्रीय S_3

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दग्धुं वाप्यथवा हर्तुं क्षेप्तुं नरक एव वा।
कथमस्याः प्रणामं त्वं नाकरोर्दैत्य मोहित॥ ९१॥
सनत्कुमार उवाच।
अथैवं ब्रुवतस्तस्य धर्मयुक्तं सुरद्विषः।
देवीभिः सहिता देवी क्षणेनान्तर्हिता मुने॥ ९२॥
अथ ते दैत्यपाः सर्वे विचरन्तो महागिरौ।
बहुनिर्झरसंकीर्णे नानापादपसंकुले॥ ९३॥
तत्र ते विचरन्तस्तु एकस्मिन्निर्झरे स्थितान्।
अपश्यन्सप्तर्षीन्सिद्धान्योगयुक्तान्महामुनीन्॥ ९४॥
तान्दृष्ट्वा सो ऽन्धको ऽपृच्छत्प्रह्लादमसुरोत्तमम्।
क इमे ऋषयो ह्यत्र किमर्थं चेह संगताः॥ ९५॥

91a °वा हर्तुं] हन्तुं वा R **91cd–93**] Instead of this R has 22 pādas with a speaker indication (see SP_{RA} 112.3.55cd–60). **94a** °स्तु] °श्च R **94b** °न्निर्झरे स्थितान्] °न्वासरे स्थिताः R **94cd**] सप्तर्षींस्तपसा शुद्धान् देवानामपि मानवाः R • After this R has two pādas (see SP_{RA} 112.3.62cd). **95ab**] तान् दृष्ट्वा ते ऽसुरास्तत्र अपृच्छन्त परस्परम् R **95c** क इमे] इह मे R • ह्यत्र] व्यास R **95d** After this R has four pādas (see SP_{RA} 112.3.64).

91cd–93] Instead of this **A** has 18 pādas (see SP_{RA} 112.3.56cd–60). **94cd**] सप्तर्षींस्तपसा शुद्धानपश्यन्त महामुनीन् **A**± • After this **A** has four pādas (see SP_{RA} 112.3.62). **95ab**] तान् दृष्ट्वा ते सुरास्तत्र अपृच्छन्त परस्परं **A**± **95c** ह्यत्र] व्यास **A** **95d** किमर्थं चेह] किं वा चेह च **A** • After this **A** has four pādas (see SP_{RA} 112.3.64).

91(d²–d³) S_1 **92**⟨d⁴⟩(d⁵) S_1, (a⁵) S_2 **95**(d²) S_3

91a दग्धुं वा°] S_1S_3RBh, दग्धु⟨(ग्धु)⟩+ज्ञा°+ S_2 • हर्तुं] S_1Bh, हन्तुं S_2S_3 **91b** वा] S_2S_3RBh, च S_1 **91c** °मस्याः] S_2S_3Bh, °मस्या S_1 • प्रणामं त्वं] S_1Bh, प्रणमन्तं S_2, प्रणामन्तं S_3 **91d** नाकरोर्दै°] em. Bh (silently), ना(करो)त् दै° S_1^{pc}, नारको दै° S_1^{ac}, नाकरोद्दै° S_2, नाकरौ दै° S_3 • मोहित] $S_1S_2^{pc}$, मोहितः $S_2^{ac}S_3$Bh **92b** सुरद्विषः] S_2S_3Bh, सुरद्विशः S_1 **92c** देवीभिः] S_1S_2Bh, देवीभि S_3 • देवी] S_2S_3Bh, देवि S_1 **92d** °नान्तर्हिता] S_2S_3Bh, °ना ⏑̲(र्हिं)+ता+ S_1 • After this Bh conjectures loss of two pādas and has 18 pādas (see SP_{RA} 112.3.56cd–60). **93a** दैत्यपाः] S_1S_2Bh, दैत्यपा S_3 **93b** विचरन्तो] $S_1S_2S_3$, व्यचरन्त Bh (conj.) **93c** °निर्झर°] S_2S_3Bh, °निर्झभ° S_1^{pc}, °निः⏑̲(ग°) S_1^{ac} **93d** नाना°] $S_1S_2S_3$, नना° Bh (typo) **94a** विचरन्त°] $S_1S_2^{pc}S_3$R**A**Bh, वचरन्त° S_2^{ac} **94b** °स्मिन्निर्झरे] S_1S_2**A**Bh, °स्मि निज्झरे S_3^{pc} (unmetrical), °स्मि निज्ररे S_3^{ac} (unmetrical) **94c** अपश्यन्सप्तर्षीन्सिद्धान्] S_1S_2 (irregular vipulā), अपश्यन्सप्तर्षीं सिद्धान् S_3 (irregular vipulā), सिद्धानपश्यन् सप्तर्षीन् Bh (conj.) **94d** °युक्तान्] S_1S_2Bh, °युक्ता S_3 • °मुनीन्] **A**Bh, °मुनीम् $S_1^{pc}S_2S_3$, मुनिम् S_1^{ac} • After this Bh has four pādas (see SP_{RA} 112.3.62). **95a** ऽपृच्छत्] $S_1^{pc}S_2S_3$Bh, प्रच्छत् S_1^{ac} **95b** °ह्लादम°] S_1Bh, °ह्रादम° S_2S_3 **95c** ह्यत्र] S_1Bh, यत्त् S_2S_3 **95d** किमर्थं] S_1S_2RBh, कि(म)र्थं S_3 (unmetrical) • After this Bh has four pādas (see SP_{RA} 112.3.64).

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प्रह्लाद उवाच ।
एते ऽन्धक महात्मानो ऋषयः सप्त संगताः ।
भृगुरत्रिर्मरीचिश्च विश्वामित्रो ऽङ्गिरास्तथा ॥ ९६ ॥
भरद्वाजो वसिष्ठश्च योगसिद्धास्तपोधनाः ।
नैषां निष्कारणं मन्ये मन्दरागमनं प्रभो ॥ ९७ ॥
इतो वयमिहैकान्ते स्थित्वा सर्वे ऽसुरेश्वराः ।
मतं गृह्णीम सर्वेषां तूष्णीं तिष्ठत दैत्यपाः ॥ ९८ ॥
ततस्तेषु स्थितेष्वेवमसुरेषु दुरात्मसु ।
ऋषयस्ते तपोयुक्ता वाक्यमूचुः परस्परम् ॥ ९९ ॥
न शुद्धो ऽयं गिरेर्देशो गच्छामो ऽन्यत्र वै द्विजाः ।
इहागमो हि दैत्यानां दृश्यते सुदुरात्मनाम् ॥ १०० ॥

96a ऽन्धक] चात्र R **96b** ऋषयः] मुनयः R **96d** ऽङ्गिरास्तथा] ऽथ काश्यपः R **97a** वसिष्ठश्च] वशिष्ठ R (unmetrical) **97b** योगसिद्धास्तपोधनाः] ऋषयश्च तथा शुभाः R • After this R has two pādas (see SP_{RA} 112.3.66cd). **97d** प्रभो] प्रति R **98a** इतो] ततो R **98b** स्थित्वा] स्थिताः R **98cd**] Instead of this R has 8 pādas with a speaker indication (see SP_{RA} 112.3.68–69). **99ab** °ष्वेवम°] °ष्वेव अ° R **99c** °स्ते] °श्च R **99d** वाक्यमू°] इदमू° R **100ab**] अयं देशो ह्यशुद्धो ऽद्य शक्यामो वयमन्यतः R **100cd**] Instead of this R has four pādas (see SP_{RA} 112.3.71c–72b).

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96 प्रह्लाद] सनत्कुमार **A** **96a** ऽन्धक] चात्र **A** **96b** ऋषयः] मुनयः **A** **97a** वसिष्ठ°] A_3 A_4, वशिष्ठ° A_7 **97b** योगसिद्धास्तपोधनाः] सप्तैते ऋषयः शुभाः **A** • After this **A** has two pādas (see SP_{RA} 112.3.66cd). **97c** निष्कारणं] निरीक्षणं **A** **97d** प्रभो] प्रति **A** **98a** इतो] ततो **A** **98b** स्थित्वा] स्थिताः **A** • ऽसुरेश्वराः] A_3A_4, ऽसुरेश्वर A_7 **98cd**] Instead of this **A** has 8 pādas with a speaker indication (see SP_{RA} 112.3.68–69). **99a** ततस्ते°] तत्र ते° **A** **99d** वाक्यमू°] इदमू° **A** **100ab**] अयं देशो ह्यशुद्धो द्य गच्छामो वयमन्यतः **A** **100cd**] Instead of this **A** has four pādas (see SP_{RA} 112.3.71c–72b).

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96 प्रह्लाद] S_1RBh, प्रह्रा S_2, प्रह्राद S_3 **96a** महात्मानो] $S_1S_2S_3$R**A**, महात्मान Bh (em.?) **96b** ऋषयः] S_1S_2Bh, ऋषय S_3 (unmetrical) • संगताः] S_2R**A**Bh, संगता S_1S_3 **96c** °रत्रिर्] S_1S_2R**A**Bh, °रत्त्रि S_3 **96d** ऽङ्गिरास्त°] S_1S_3**A**Bh, ङ्गिरस्त° S_2 **97a** वसिष्ठ°] S_1S_2 A_3A_4Bh, वसिष्ट° S_3 **97b** After this Bh has two pādas (see SP_{RA} 112.3.66cd) **97c** नैषां] S_2R**A**Bh, नैषन् S_1^{pc}, नै(ष्का)न् S_1^{ac}, नैषा S_3 **97d** मन्दरा°] S_1S_2R**A**Bh, मन्दारा° S_3 • °नं प्रभो] S_1Bh, °नम्प्रभोः S_2, °नं प्रभोः S_3 **98b** सर्वे] S_2S_3R**A**Bh, सर्व+ऽ+ S_1 • After this Bh has four pādas (see SP_{RA} 112.3.68). **98cd** °षां तूष्णीं] S_1Bh, °षान्तूष्णी S_2, °षां तूष्णी S_3 **98d** दैत्यपाः] S_1S_2Bh, दैत्यपा S_3 • After this Bh has four pādas following a speaker indication (see SP_{RA} 112.3.69). **99a** ततस्ते°] $S_1S_2S_3$R, तत्र ते° Bh **99b** °सुरेषु] $S_1^{pc}S_2S_3$R **A**Bh, °सुरेसु S_1^{ac} **99d** वाक्यमूचुः] $S_1^{pc}S_3$, वाक्यमूचु S_1^{ac}, वाक्यान्यूचुः S_2Bh **100a** शुद्धो ऽयं] S_1S_2Bh, शुद्धावे S_3 • गिरेर्] S_2Bh, गिरिर् S_1, गिरे S_3 **100b** गच्छामो ऽन्यत्र वै] $S_1S_2S_3$, द्य गच्छामो न्यतो Bh (conj.) **100d** After this Bh has four pādas (see SP_{RA} 112.3.71c–72b).

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गतास्ते निधनं सर्वे धर्मं ये नाशयन्त्युत ।
राज्यार्थं यदि तैः क्रूरैर्न धर्मो नाशितो भवेत् ।
नैव ते निधनं सर्वे प्राप्ताः स्युरमरद्विषः ॥ १०१ ॥
स्वराज्यपरिसंतुष्टा भवेयुर्यदि संस्थिताः ।
ते ऽपि सर्वेषु लोकेषु बभुः पूज्याः सुरा इव ॥ १०२ ॥
असुरान्प्रति सर्वेषामेवं कथयतां तदा ।
आगाद्धाता विधाता च कृतान्तश्च महाबलः ॥ १०३ ॥
तांस्ते संपूज्य विधिवत्परस्परमनुव्रताः ।
ऊचुः क्वेदं भवन्तो ऽद्य प्रस्थिता लोकधारिणः ॥ १०४ ॥

101c यदि तैः] प्रहितः R **101cd** ॰रैर्न धर्मो नाशितो भवेत्] ॰रैः कथमेतन्न संशयः R **101ef–102**] om. R • After this R has 14 pādas with two speaker indications (see SP_{RA} 112.3.79cd–speaker indication of 83). **103ab** सर्वेषामेवं] ते गत्वा कथां R **103b** कथयतां तदा] कथयतान्तथा R^{ac}, कथयितुन्तथा R^{pc} **103c** आगाद्] अगाद् R **103d** महाबलः] त्रयः समाः R **104a** तांस्ते] तांस्तु R **104b** ॰मनुव्रताः] ॰मतिप्रभाः R • After this R has two pādas (see SP_{RA} 112.3.84cd). **104c** क्वेदं] कस्माद् R **104d** ॰धारिणः] ॰चिन्तकाः R

101a सर्वे] A_3, सर्वं A_4A_7 **101b** धर्मं] A_3A_7, धम्मं A_4 **101c** राज्यार्थं] A_4A_7, राज्यार्थ्यं A_3 • यदि तैः] प्रयतैः **A** **102a** स्वराज्य॰] सुराश्च A_7, शूराश्च A_3A_4 **102d** पूज्याः] A_3, पूज्या A_4A_7 • After this **A** has 32 pādas with 4 speaker indications (see SP_{RA} 112.3.75–speaker indication of 83). **103ab** सर्वेषामेवं] तेषां तु कथां **A** **103c** आगाद्] अगाद् **A** **103d** महाबलः] त्रयः{प्रषः A_7} समाः **A** **104a** तांस्ते] A_3A_4, त+त+स्ते A_7 (unmetrical) • संपूज्य] संगृह्य **A** **104b** ॰मनुव्रताः] ॰मतिप्रभाः **A** • After this **A** has four pādas (see SP_{RA} 112.3.84c–85b). **104c** क्वेदं] कस्माद् **A** **104d** ॰धारिणः] ॰चिन्तकाः **A**

101(c^4–c^5, c^7) S_1, (c^2–c^8) S_3 **102**(a^1, a^3) S_1 **103**(d^6–d^8) S_1 **104**⟨a^1–a^5⟩(a^6–a^7)⟨a^8⟩(b^1–b^8, c^2–c^4) S_1, (b^3–b^6) S_3

101b धर्मं] $S_1S_2RA_3A_7$Bh, धर्म S_3 • नाशयन्त्युत] RA, नाशयन्तुत S_1, नाशयन्त्युतः S_2S_3, नाशयन्नुत Bh (conj.) **101c** राज्यार्थं] $S_2RA_4A_7$Bh, राज्यार्थ S_1, रा(ज्यार्थ) S_3 • तैः] S_1^{pc} S_2**A**Bh, तै S_1^{ac}, –ः S_3 **101cd** क्रूरैर्न] S_1**A**Bh, कूरैर॰ S_2, (कूरे)र॰ S_3 (tops lost) **101e** नैव] S_1S_3**A**, नैवं S_2Bh • सर्वे] S_2S_3**A**Bh, र्वे S_1 (unmetrical; insertion mark before र्वे, akṣara possibly lost i.m.) **101f** प्राप्ताः स्युर॰] S_2S_3**A**Bh, प्राप्ता सुर॰ S_1 • ॰द्विषः] $S_1^{pc}S_2S_3$**A**Bh, ॰द्वि(शम्) S_1^{ac} **102a** स्वराज्य॰] $S_1^{pc}S_2S_3$Bh, (स्त)रा(क्य॰) S_1^{ac} **102b** ॰र्यदि] S_2S_3**A**Bh, ॰र्युदि S_1 **102d** बभुः] $S_1S_2^{pc}$**A**Bh, बभू S_2^{ac}, बभूः S_3 • पूज्याः] S_1A_3Bh, पूज्या S_2S_3 • After this Bh has 32 pādas with 4 speaker indications (see SP_{RA} 112.3.75–speaker indication of 83). **103a** असुरान्] R**A**Bh, असुराम् S_1S_2, असुरां S_3 **103ab** सर्वेषामे॰] $S_1S_2S_3^{pc}$, सर्वेषां मे॰ S_3^{ac}, तेषां तु ए॰ Bh (em.?) **103b** कथयतां] $S_2^{pc}S_3R^{ac}$**A**Bh, कथतान् S_1 (unmetrical), कथय(था)न् S_2^{ac} **103d** ॰श्च महाबलः] S_2S_3, ॰श्च म(हाबल⟨न्⟩) S_1, ॰श्चेति ते त्रयः Bh (conj.) **104a** विधिवत्] S_2^{pc}R**A**Bh, ि ˘ ि ˘ ⏑̲ S_1, विधिवः S_2^{ac}, विधिव S_3 **104b** ॰व्रताः] S_2S_3Bh, (॰ब्रता): S_1 (lower parts lost) • After this Bh has four pādas (see SP_{RA} 112.3.84c–85b) **104c** ऽद्य] S_2S_3R**A**Bh, द्या S_1

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विधातोवाच।
ब्रह्मलोकादुपावृत्ता वयमद्य गता द्विजाः।
ब्रह्मणा स्म समाज्ञाप्ताः कश्यपस्य ततो ऽन्तिकम्॥ १०५॥
अथाब्रवीन्मुनिं धाता कश्यपं तं प्रजापतिम्।
यत्त्वया ज्ञापितो ब्रह्मन्ब्रह्मा लोकपितामहः॥ १०६॥
असुरा अपि मे पुत्रा देवाश्चापि प्रियाः प्रभो।
तेषां नैव यथान्योन्यं वैरं स्याल्लोकभावन।
तथा कुरु सुरश्रेष्ठ भवेयं निर्वृतस्ततः॥ १०७॥

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105 विधातो°] धातो° R **105a** °लोकादुपा°] °णासदपा° R **105b** °मद्य गता द्विजाः] °मभ्यागता द्विजा+ः+ R **105cd**] ब्रह्मणा स्ताः समाहूय उपगम्य त्रयान्तिकं R • After this R has two pādas (see SP_{RA} 112.3.87ab). **106ab**] ततो ऽब्रवीन्मुनीन्द्रांस्तान् कश्यपान् कमलोद्भवः R **106c** ज्ञापितो] कुपितो R **107a–d**] असुरानपि पुत्रा हि देवस्यास्य प्रियाः प्रभो। तेषामेव यथाकामं कामयन्तः परस्परम् R **107f** भवेयं निर्वृतस्ततः] ततो यं निर्वृतिस्तव R

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105 विधातो°] धातो° **A** **105a** °दुपा°] °दपा° A_3A_7, °दया° A_4 **105b** °मद्य गता] °मभ्यागता **A** **105c** स्म समाज्ञाप्ताः] समनुज्ञप्ताः{°ज्ञाताः A_4} **A** **105d** कश्यपस्य] A_7, कस्यपस्य A_3, कस्यपश्य A_4 • After this **A** has two pādas (see SP_{RA} 112.3.87ab). **106ab**] ततो ब्रवीन्मुनीन् धाता कश्य{°स्य° $A_3A_7^{ac}$}पस्तु यदुक्तवान् **A** **106c** ज्ञापितो] कुशितो $A_3A_4A_7^{ac}$, कथितो A_7^{pc} **106cd** ब्रह्मन्ब्रह्मा लोक°] ब्रह्मा ब्रह्मलोके **A** **107b** प्रियाः] A_3, प्रिया A_4A_7 **107c** यथा°] A_3A_7, यथो° A_4 **107d** वैरं] नैवं A_4, नैव A_3A_7 • स्याल्लोक°] A_7, स्या लोक° A_3A_4 **107e** सुर°] गुरु° **A** **107f** भवेयं निर्वृत°] भवेयुर्निर्वृता°{°र्वृत° A_4, °वृता° A_7^{pc}, °वृत° A_7^{ac}} **A**

105(speaker indication 4)⟨a[1]⟩(a[2], a[5]–a[7])⟨a[8]–b[6]⟩(b[7])⟨b[8]–d[5]⟩(d[6]–d[8]) S_1 **106**⟨a[1]–a[2]⟩(a[3]–b[2], b[4]) S_1 **107**(f[5]–f[8]) S_1, (b[5]) S_3

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105 विधातोवाच] conj., धातोवा(च) S_1, धातो उ $S_2^{pc}S_3$, धा(वो) S_2^{ac}, धातोवाच Bh **105a** °दुपावृत्ता] S_3^{pc}, (°दुपाव)⏓ S_1 (bottoms lost), ⟨°द्यु⟩+°दु+वावृत्ता S_2, °द्युवावृत्ता S_3^{ac}, °द्युपावृत्य Bh (conj.) **105b** द्विजाः] $S_2^{pc}S_3^{pc}R^{pc}$**A**Bh, ि ˘ ⏓ S_1, द्विजा $S_2^{ac}S_3^{ac}$ **105c** स्म] $S_2S_3^{ac}$Bh, ऽस्म S_3^{pc} • समाज्ञाप्ताः] S_3^{pc}Bh (em.?), समाज्ञाप्ता $S_2S_3^{ac}$ **105d** कश्यपस्य] A_7Bh (em.), काश्यपस्य S_2S_3 • After this Bh has two pādas (see SP_{RA} 112.3.87ab). **106a** °न्मुनिं धा°] $S_1S_3^{pc}$, °न्मुनिद्धा° $S_2S_3^{ac}$, °न्मुनीन् धा° Bh **106b** कश्य°] $S_1RA_4A_7^{pc}$Bh, काश्य° S_2S_3 • °पं तं प्रजापतिम्] S_1S_3, °पन्तम्प्रजापतिन् S_2, °पं तु यदुक्तवान् Bh (em.) **106c** यत्त्वया] S_2S_3R**A** Bh, यस्त्वया S_1 • ज्ञापितो] S_1S_3Bh, ज्ञा+प+तो S_2 **106cd** ब्रह्मन्ब्रह्मा] $S_2S_3^{pc}$RBh, ब्रह्मद्ब्रह्मा S_1^{pc}, ब्रह्मद्ब्रह्म S_1^{ac}, ब्रह्मं ब्रह्म S_3^{ac} **106d** °पितामहः] $S_1S_2^{pc}S_3^{pc}$R**A**Bh, °पितामह $S_2^{ac}S_3^{ac}$ **107b** देवा°] S_2S_3**A**Bh, देव्या° S_1 • प्रियाः] S_1S_2RA_3Bh, (प्रि)या S_3 • प्रभो] $S_1S_2S_3^{ac}$R**A**Bh, प्रभोः S_3^{pc} **107c** यथान्योन्यं] $S_2S_3A_3A_7$Bh, यथान्योन्य S_1 **107d** स्याल्लोक°] $S_1S_2S_3^{pc}A_7$Bh, स्या लोक° S_3^{ac} • °भावन] **A**Bh, °भानुनः S_1, °भावनः S_2S_3 **107e** कुरु सुर°] S_3^{pc}R, कुरु नर° S_1S_2, कुरु (न)र° S_3^{ac}, कुर्वमर° Bh (conj.) • °श्रेष्ठ] RABh, °श्रेष्ठा S_1S_2, °श्रेष्टा S_3 **107f** °यं निर्वृत°] S_2S_3Bh, °यन्नि(वृता°) S_1 (tops lost)

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तत्राहं ब्रह्मणाज्ञाप्तो ब्रवीमि त्वां महामुने।
देवासुरं यथावृत्तमन्योन्यं सख्यमेव च।
अमृतोत्पादनं चैव राज्यसंस्थां च कृत्स्नशः॥ १०८॥
तस्यैवं पृच्छतः सर्वं भविष्यमृषिसत्तमः।
कथयामास भूतार्थं देवासुरविचेष्टितम्॥ १०९॥
निवेद्य तस्य तत्सर्वं ब्रह्मणा प्रेषिता वयम्।
इहागता भगवतीं द्रष्टुं हिमगिरेः सुताम्॥ ११०॥
सनत्कुमार उवाच।
तानेवंवादिनो भूयो ऋषयस्ते तपोधनाः।
पप्रच्छुर्नियतात्मानः सर्व एव तदा मुने॥ १११॥
देवासुराणां यद्वृत्तं भविष्यं कथितं शुभाः।
तद्वयं श्रोतुमिच्छामो यदि वो ऽनुग्रहे मतिः॥ ११२॥

108a ॰ज्ञाप्तो] कुप्तो R **108b** महामुने] महात्मना R **108c** देवासुरं] देवासुर R **108d** ॰मन्योन्यं सख्यमेव च] ॰मपि पालय सर्व्वदा R **108f** राज्यसंस्थां च कृत्स्नशः] ततः संस्कार्य्य यत्पुनः R **109a** तस्यैवं पृच्छतः] त्वयोक्तं भगवान् R **109b** भविष्यमृषि॰] भविष्यन् ऋषि॰ R • ॰सत्तमः] R^{ac}, ॰सत्तम R^{pc} **109cd**] om. R **110d** हिमगिरेः] भगवतः R **111** सनत्कुमार उवाच] om. R **111a** तानेवंवादिनो भूयो] तामेव देवतां भूत्वा R **111b** ॰स्ते] ॰श्च R **111c** पप्रच्छुर्] पपृच्छुर् R **112b** भविष्यं कथितं शुभाः] भविष्यति कथं सुराः R

108a तत्राहं] पुत्रो हं **A** • ॰ज्ञाप्तो] ॰ज्ञप्ता **A** **108b** महामुने] महात्मने **A** **108c** देवासुरं यथा॰] देवासुराणां यत्{यं A_7} **A** **108d** सख्य॰] A_3A_4, संख्य॰ A_7 **108e** अमृतोत्पादनं चैव] अदितिश्च दितिश्चैव{॰श्चै A_4(unmetrical)} **A** **108f** ॰संस्थां च] ॰संस्था च A_3A_4, ॰संस्था(न) A_7^{pc}, ॰संस्थाव A_7^{ac} • कृत्स्नशः] A_3, कृत्स्नसः A_4, कृस्नशः A_7 **109a** तस्यैवं पृच्छतः] त्वयोक्ता भगवन् **A** **109b** ॰सत्तमः] ॰सत्तम **A** **109c** भूतार्थं] लोकेशो **A** **110a** निवेद्य तस्य] निवेदयतु A_3A_4, निवेदयितुं A_7 (unmetrical) **110c** ॰गता] ॰गतां A_3A_7, ॰गतं A_4 **110d** द्रष्टुं] दृष्टिं A_3A_4, दृष्टां A_7^{pc}, दुष्टां A_7^{ac} **111** सनत्कुमार उवाच] om. **A** **111a** तानेवंवादिनो भूयो] तमेव चरतां भूय **A** **111c** पप्रच्छुर्] पृच्छन्ति **A** **112b** शुभाः] सुराः **A**

108$(a^1–a^5)\langle a^6\rangle(a^7)\langle a^8–b^8\rangle$ S_1 **110**(d^8) S_1

108a ॰णाज्ञाप्तो] $S_2S_3^{pc}$, – – ⏓ S_1 (second akṣara has subscript ञ्), ॰ण ज्ञाप्तो S_3^{ac}, ॰णाज्ञप्तो Bh (em.?) **108b** त्वां] S_3^{pc}R**A**Bh, त्वा $S_2S_3^{ac}$ **108d** ॰मन्योन्यं सख्य॰] $S_1S_2A_3A_4$Bh, ॰मन्योन्यसंख्य॰ S_3 (unmetrical) **108f** राज्य॰] S_1S_3**A**, राज्यं S_2Bh • ॰संस्थां] S_1S_2Bh, ॰संस्था S_3 • कृत्स्नशः] S_1A_3Bh, कृत्ससः S_2S_3 **109a** तस्यैवं पृच्छतः] $S_1S_2S_3^{pc}$, तस्यैवं पृच्छत S_3^{ac} (unmetrical), त्वयोक्तं भगवान् Bh (em.?) **109b** ॰सत्तमः] $S_2^{ac}S_3R^{ac}$, ॰सत्तम $S_1S_2^{pc}$Bh **109c** भूतार्थं] $S_1S_2S_3$, लोकेशो Bh **109d** ॰विचेष्टितम्] $S_1S_2S_3^{pc}$**A**Bh, ॰विचेषितं S_3^{ac} **110cd** भगवतीं द्रष्टुं] S_1S_2RBh, भगवती द्रष्टु S_3 (unmetrical) **110d** ॰गिरेः सुताम्] S_1S_2**A**Bh, ॰गिरे सुतां S_3^{pc}, ॰गिरे सुभां S_3^{ac} **111** सनत्कुमार उवाच] S_2S_3Bh (सन उ in S_2S_3), om. S_1 (akṣaras possibly lost i.m.) **111a** ॰वादिनो] S_2S_3Bh, ॰वादिने S_1 • भूयो] $S_1S_2S_3$, भूय Bh **111b** तपोधनाः] $S_1S_2^{pc}$R**A**Bh, तपोधना $S_2^{ac}S_3$ **111c** पप्रच्छुर्] S_1Bh, प्रप्रच्छुर् S_2, प्रपच्छु S_3 • ॰तात्मानः] $S_1S_2^{pc}$R**A**Bh, ॰तात्मान $S_2^{ac}S_3$ **112b** कथितं] S_1**A**Bh, कथिता S_2S_3 • शुभाः] $S_1S_2^{pc}$Bh, शुभा $S_2^{ac}S_3$ **112c** तद्] S_1R**A**Bh, यद् S_2S_3 • ॰मिच्छामो] $S_1S_2^{pc}$R**A**Bh, ॰मिच्छामि $S_2^{ac}S_3$ **112d** वो ऽनुग्रहे] S_2S_3R**A**Bh, वानुग्रहै S_1^{pc}, वानुग्र(हे) S_1^{ac} • मतिः] S_1S_2R**A**Bh, मति S_3

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किं च विज्ञापिता देवी युष्माभिः सुरसत्तमाः ।
कथयध्वं च तत्सर्वं यद्यनुग्राह्यता हि नः ॥ ११३ ॥
तेषां तद्वचनं श्रुत्वा त्रयस्ते देवसत्तमाः ।
त्वमाचक्ष्व कृतान्तेति वाक्यमूचुर्महाबलाः ॥ ११४ ॥
ततः स तेषां बहुचित्रकारणं यथाभविष्यं कथयांचकार ।
सुरासुराणां जयतां च कारणं पुरा विधात्रा विहितं यथार्थवत् ॥ ११५ ॥

इति स्कन्दपुराणे द्वादशोत्तरशततो ऽध्यायः ॥ ११२ ॥

113c च] हि R **113d** ॰ग्राह्यता] ॰ग्राह्यतां R **114b** त्रयस्ते देव॰] तेषान्ते सुर॰ R **114cd**] अथाचष्ट कृतान्तो हि वाक्यं वाक्यविशारदान् R **115c** जयतां च] जयतश्च R **115d** पुरा] सुधा R • विहितं] विहिता R **Col.** इति स्कन्दपुराणे रेवाखण्डे सप्तर्षिसमागमो नामाध्यायः R

113a विज्ञापिता] A_7, विज्ञापितं A_3A_4 **113c** च] हि A_4A_7, दि A_3 **113d** यद्यनुग्राह्यता हि नः] यथानुगृह्यता{॰तां A_7} हि वः **A** **114b** त्रयस्ते देव॰] ततस्ते सुर॰ A_4A_7, तस्ते सुर॰ A_3 (unmetrical) **114cd**] तानाचक्षि{॰क्षी A_7} कृतान्तो हि वाक्यं वाक्यविशारदान् **A** **115cd**] om. **A** **Col.** इति{इति श्री॰ A_3, ओं॥ इति श्री॰ A_7} स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिका-खण्डे सप्तर्षिसमागमनो{॰गमो A_3} नाम द्वादशोत्तरशततमो ध्यायः **A**

115(c^9) S_1

113a देवी] $S_1S_2^{pc}S_3$R**A**Bh, देवि S_2^{ac} **113b** युष्माभिः] S_1S_2R**A**Bh, युष्माभि S_3 • ॰सत्तमाः] $S_1S_2^{pc}$R**A**Bh, ॰सत्तमा $S_2^{ac}S_3$ **113c** तत्सर्वं] S_2S_3R**A**Bh, यत्सर्व S_1 **113d** यद्यनु॰] S_3RBh (em.?), यदनु॰ S_1, पद्यनु॰ S_2^{pc}, (द)द्यनु॰ S_2^{ac} • नः] $S_1S_2^{pc}S_3$RBh, न S_2^{ac} **114c** ॰मा-चक्ष्व] $S_1^{pc}S_2S_3$Bh, ॰माञ्चक्ष्व S_1^{ac} • कृतान्तेति] S_1S_2Bh, कृत्तान्तेति S_3 (unmetrical) **114d** ॰मूचुर्] S_1S_2Bh, ॰मूचु S_3 • ॰बलाः] $S_1^{pc}S_2S_3$Bh, ॰बला S_1^{ac} **115a** ततः] S_1S_2R**A**Bh, त-त S_3 (unmetrical) **115b** कथयांच॰] $S_1S_2^{pc}S_3$R**A**Bh, कथयञ्च॰ S_2^{ac} **115c** ॰णां जयतां च] conj., ॰णाञ्जगताश्च S_1^{ac}, ॰णाञ्जगता(ञ्च) S_1^{pc}, ॰णां जगतश्च S_2S_3Bh **115d** विधात्रा] $S_1^{pc}S_2S_3$RBh, विधाता S_1^{ac} • यथार्थवत्] S_2S_3RBh, यथार्थवदिति S_1 (इति part of col.) **Col.** ⊙ ॥ स्कन्दपुराणे मन्दरारोहने १६६ (in letter numerals)॥ ⊙ S_1, स्कन्दपुराणे द्वादशोत्तरशतो ध्यायः S_2, ⊙ ॥ स्कन्दपुराणे नामाध्यायः। ११४ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे मन्दरारोहणो नाम द्वादशोत्तरशततमोध्यायः Bh

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द्वादशोत्तरशते ऽध्याये स्त्रीव्रतम्।

सनत्कुमार उवाच।
ततः सा हिमवत्पुत्री सावित्रीं वै शुभाननाम्।
पप्रच्छ ब्रह्मणः पत्नीं व्यास तां वेदमातरम्॥ १॥
देव्युवाच।
अहो वः सुमहान्धर्मः श्रूयते ऽतिसुभास्वरः।
श्रवणादेव पूतः स्याद्यस्य मर्त्यो न संशयः॥ २॥
इदं तु श्रोतुमिच्छामि व्रतं स्त्रीणां तु यद्भवेत्।
अनेनैव चरन्देवि धर्मेण समतां लभेत्।
फलं तु यद्भवेत्स्त्रीणां महाकर्मफलं तथा॥ ३॥
सावित्र्युवाच।
पुत्र्येका ब्रह्मणः ख्याता शतरूपेति नामतः।
ब्रह्माणमुपसंगम्य आह यत्तन्निबोधत॥ ४॥
शतरूपोवाच।
भगवञ्छ्रोतुमिच्छामि स्त्रीणां धर्मविधिं शुभम्।
येन भर्तुः प्रिया सा स्यात्प्रियो भर्ता च सुव्रत॥ ५॥
न च दुःखं प्रपश्येत अवैधव्यसमन्विता।
पुत्रांश्च सुमहावीर्याञ्जनयेत महागुणान्॥ ६॥
श्वश्रूश्वशुरयोश्चापि इष्टा बहुमता भवेत्।
रूपयौवनसंपन्ना साध्वी पतिमनुव्रता॥ ७॥
प्राप्नोति सदृशं चैव सर्वकामप्रदं पतिम्।
स्वकर्मनिरतं दान्तं सर्वलोकनमस्कृतम्॥ ८॥

Manuscripts available for this part: R f. 188^{v}–190^{r}; A_3 f. 113^{v}–114^{v}; A_4 f. 160^{r}–161^{v}; A_7 f. 160^{v}–162^{r}.

1b सावित्रीं वै] RA_7, सावित्रीत्वे A_3, सावित्री ते A_4 • शुभाननाम्] R, शुभानना **A** **1cd** पत्नीं व्यास तां वेद°] **A**, पुत्रीमुच्यतां देव° R **2a** वः सुमहान्धर्मः] R, याः सुमहात्मानः A_3A_4, ⟨सु⟩महाद्वुरात्मानः A_7 **2b** श्रूयते] R, श्रूयन्ते **A** • ऽति°] R, हि $A_3A_4A_7^{pc}$, om. A_7^{ac} (unmetrical) • °भास्वरः] A_4A_7, °भासुरः R, °भास्वराः A_3 **2cd** स्याद्यस्य] em., स्याद्यश्च R, स्यात्{स्या A_7} स्वस्य **A** **3c** चरन्] R, तु यद् **A** **3e** यद्भवेत्] **A**, प्रभवेत् R **3f** °कर्मफलं] **A**, °धर्म्मकरन् R **4b** °रूपेति] RA_7, °रूपाभि° A_3, °रूपो भि° A_4 **4d** आह] **A**, इह R • यत्तन्नि°] A_3A_7, यत्तन्न्य° R, पुत्रन्नि° A_4 • °बोधत] conj., °बोधयत् R, °बोध तत् A_3A_4, °बोधतां A_7 **5** शतरूपोवाच] R, शतरूपा{°प A_4} उवाच **A** **5b** स्त्रीणां धर्मविधिं शुभम्] **A**, शुभं स्त्रीणान्तु यद्व्रतम् R **5d** सुव्रत] R, सुव्रतः **A** **6–7**] om. R **7a** °श्वशुर°] A_7, °श्वसुर° A_3A_4

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ब्रह्मोवाच ।
शृणु पुत्रि महाधर्मः स्त्रीणां श्रेष्ठो यथा भवेत् ।
येन सा वर्तमानापि प्रत्यवायं न विन्दति ॥ ९ ॥
पतिशुश्रूषणं मूलं स्त्रीणां धर्मः सनातनः ।
तस्य चैवानुरोधेन अन्यो धर्मः प्रवर्तते ॥ १० ॥
इदं नाम करिष्ये ऽहं यदि स्वामिन्मतं तव ।
तेन सा समनुज्ञाता ततः कुर्यात्समाहिता ।
कुर्वती तस्य शुश्रूषां तन्मनाः तत्सलक्षणा ॥ ११ ॥
कुमार्यपि पिता तत्र भ्राता मातापिता तथा ।
अपृष्टा धर्मकार्येषु वर्तते स्वेच्छया न हि ॥ १२ ॥
विधवा या च नारी स्यात्सा तु भर्तुर्मृतस्य वै ।
सालोक्यं काङ्क्षमाणा तु कुर्याद्धर्ममतन्द्रिता ॥ १३ ॥
अतो ऽन्यथा तु या कुर्यान्मोहदुष्टा शुचिस्मिते ।
सा गच्छेन्नरकं घोरं सुप्रतिष्ठं दुरासदम् ।
रौरवं नाम विख्यातं कर्मणा तेन शोभने ॥ १४ ॥
उपवासं तु नारीणां त्रिरात्रान्न परं भवेत् ।
अतः परं मनुष्याणामुपवासो विधीयते ॥ १५ ॥
अक्षारलवणं या तु मासं मासं समश्नुते ।
तस्या रूपं भवेद्दिव्यं पतिश्च स्यात्तथाविधः ॥ १६ ॥
शिरो मार्गशिरे दिव्यं सुनासं स्वक्षि चैव हि ।
सुगण्डं चारुदन्तौष्ठं सुकर्णं सुशिरोरुहम् ।
सुललाटं सुभ्रु चैव फुल्लराजीवलोचनम् ॥ १७ ॥

9a महाधर्मः] **A**, यथा पुत्रि R **9b** श्रेष्ठो यथा भवेत्] **A**, श्रेयो ऽभिधीयते R **10c** चैवानु°] A_7, चानुप° R, वैरानु° A_3A_4 **10d** अन्यो धर्मः प्रवर्तते] R, अन्येषां न विधीयते **A** **11b** स्वामिन्मतं तव] A_3, वो नात्र संशयः R, स्वामीन् मतं तव A_4, स्वामिन्मतस्तव A_7 **11d** ततः कुर्यात्] **A**, तत्कुर्यात्तु R **11e** कुर्वती] R, कर्मणा **A** **11f** तन्मनाः तत्स°] conj., देवपत्नी सु° R, तन्मना तद्वि° A_3A_7, जन्मना तद्वि° A_4 **12a** पिता] RA_3A_7, तथा A_4^{pc}, ता A_4^{ac} (an insertion mark before ता cancelled) **12b** भ्राता माता°] **A**, माता भ्राता R • °पिता तथा] **A**, तथैव च R **12c** अपृष्टा] **A**, अपूजा R **13ab** विधवा या च नारी स्यात्सा तु] **A**, विविधाशा तथा नारी सा स्याद् R **13c** काङ्क्षमाणा] R, वीक्षमाणा **A** **14a** अतो ऽन्यथा तु या] R, अन्यथा तु न सा **A** **14b** मोहदुष्टा] R, मोहान्नष्टा **A** **15a** तु] **A**, हि R **15b** °रात्रान्न] R, °रात्रांत° A_3, °रात्रांते A_4, °रात्रानु A_7 **16b** मासं मासं] **A**, मार्ग्गमासं R **16d** °श्च स्यात्त°] A_4A_7, °स्तस्यास्त° R, °श्चास्यात्त° A_3 **17a** मार्गशिरे] A_4A_7, रोमाणि मे R, मार्गसिरे A_3 **$17b^6$–$18b^5$**] om. A_4 **17c** सुगण्डं] em., सुगण्ड° R, युगान्तं A_3A_7 • °दन्तौष्ठं] A_7, °दन्तास्यं R, °दन्तौष्ठ° A_3 **17d** सुशिरो°] RA_7, शिरो° A_3 (unmetrical) **17e** सुभ्रु चै°] em., सुभ्रूश्चै° R^{pc}, सुभ्रू चै° R^{ac}, सुद्रुं चै° A_3, सुभ्रुश्चै° A_7 **17f** फुल्ल°] A_3A_7, कुन्द° R

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पौषे ग्रीवा प्रशस्ता स्यान्माघे चैवाप्युरः शुभम्।
सुकण्ठं सन्धिवच्चैव सर्वलक्षणसंमितम्॥ १८॥
फाल्गुने च सुबाहुत्वं हस्तौ चास्याः सुलक्षणौ।
चैत्रे त्रिवलिमध्यत्वं तनुमध्यत्वमेव च।
सुश्लिष्टनाभिता चैव रोमराजी च शोभना॥ १९॥
वैशाखे जघनं दिव्यं विस्तीर्णं पीनमेव च।
ज्यैष्ठे मासि वरोरुत्वं नागनासोरुता तथा।
सुगूढगुल्फता चैव आषाढे समुदाहृता॥ २०॥
जङ्घे तु श्रावणे श्रेष्ठे पादौ भाद्रपदे शुभौ।
पृष्ठमश्वयुजे चैव कार्त्तिके कलभाषिता॥ २१॥
या तु संवत्सरं पूर्णं लवणं परिवर्जयेत्।
तस्यान्ते मिथुनं कृत्वा लवणेन समाहिता।
गुडाभरणसंयुक्तं भाजने मृन्मये शुभम्॥ २२॥
लवणस्याढकं चापि गुडस्य तु तुला-म्-अपि।
बीजानि चैव सर्वाणि रसाश्च विविधाः शुभाः॥ २३॥
अञ्जनीं सशलाकां च फलिकां रोचनोपमाम्।
कूर्चानलक्तकं चैव तुत्थं बिल्वमथापि च॥ २४॥
सुगन्धचूर्णपूर्णं च ताम्बूलं च सुलक्षणम्।
सिद्धार्थकांस्तिलांश्चैव कृत्वा स्थापनमेव च॥ २५॥

18b ◦न्माघे] **A**, ◦न्मध्यं R **18c** सुकण्ठं] A_3A_4, कन्धरं R, सुकश्चं A_7 • सन्धिवच्चै◦] **A**, सन्धयश्चै◦ R **19a** सुबाहुत्वं] **A**, शुभाङ्गत्वं R **19b** चास्याः] R, चास्य **A** **19c** त्रिवलिमध्यत्वं] A_3, च त्रिवलीमध्यं R, त्रिवलिमध्यस्त्वं A_4A_7 **19d** तनुमध्यत्वमेव] **A**, सुहनुत्वमथापि R **19e** सुश्लिष्ट◦] **A**, स्वङ्गुष्ठ◦ R **19f** ◦राजी च] conj., ◦राजी +मनोरमा+ सु◦ R (unmetrical), ◦राजीव **A** **20c** ज्यैष्ठे] RA_3A_7, ज्येष्ठे A_4 • मासि वरोरुत्वं] R, मूले वरोरुत्वं{◦द्धं A_3} A_3A_4, ज्येष्ठत्वमापन्नं A_7 **20d** नागनासोरुता] em., नागनागोरुता R, नागनाशोवता A_3A_4, उरसः शोभनन् A_7 **20e** सुगूढगुल्फता] A_3, स्फीतत्वङ्गुल्फता R, सुगू{◦गु◦ A_7}ढगुल्मता A_4A_7 **21a** श्रेष्ठे] **A**, स्वोष्ठौ R **21d** कार्त्तिके कलभाषिता] **A**, रोमराजी मनोरमा R (cf. 19f) **22a** संवत्सरं] A_3A_7, संव्वत्सरं R, संवत्सरे A_4 **22c** मिथुनं कृत्वा] **A**, हृत्वा R (unmetrical) **22d** समाहिता] RA_3, समाहिताः A_4A_7 **22f** मृन्मये] A_4A_7, मृण्मये RA_3 • शुभम्] RA_7, शुभे A_3A_4 **23b** तु] **A**, च R **23d** रसाश्च] $RA_3A_4A_7^{ac}$?, रसा(स्तु) A_7^{pc} • शुभाः] **A**, शुभा R **24a** अञ्जनीं] RA_3A_4, अञ्जलीं A_7 • सशलाकां च] R, ससलाकं च A_3, सशलाकं च A_4, ससनाकञ्च A_7 **24b** फलिकां] **A**, फणिकां R • ◦नोपमाम्] R, ◦नोपमम् **A** **24cd**] om. A_7 **24c** कूर्चानलक्त◦] conj., कुर्व्वन्नलक्त◦ R, कूर्चपादश◦ A_3A_4 **24d** तुत्थं] R, खड्गं A_3A_4 **25a** सुगन्ध◦] R, सस्वर्ण◦ A_3A_4, सुस्वर्ग्ग◦ A_7 • ◦चूर्णपूर्णं च] R, ◦चूर्णपूर्ण⟨⏑̲⟩ A_7 (unmetrical), ◦पूर्णचूर्णं{◦र्ण◦ A_4}ता A_3A_4 **25b** सुलक्षणम्] RA_7, सलक्षणम् A_3A_4 **25c** सिद्धार्थकांस्ति◦] **A**, सिद्धार्थकं ति◦ R **25d** कृत्वा] R, कूर्च◦ A_3A_4, कूर्श्च◦ A_7

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भक्षांश्च विविधाकारानैक्षवांश्च सुपूजितान्।
गन्धान्सुमनसश्चैव वस्त्रयुग्मं नवं द्वयम्॥ २६॥
आसनं च चतुःशाखं त्रिरात्रोपोषिता सती।
कार्त्तिक्यामुदिते हीन्दावेनं दद्यात्सदक्षिणम्॥ २७॥
सुवर्णं रजतं चैव किञ्चिदेवात्र दापयेत्।
ततस्तया सुचीर्णं तु व्रतं भवति नान्यथा॥ २८॥
ततः सुरूपतां लब्ध्वा पतिमाप्नोति शोभनम्।
देवरूपं महासत्त्वमिदमन्यच्छृणुष्व च॥ २९॥
अनग्निपक्कं या नारी कुरुते व्रतमुत्तमम्।
न सा दुःखमवाप्नोति व्रतेनानेन शोभने॥ ३०॥
सिंहव्रतं तु या नारी चरेदेव परायणा।
तस्या वश्यो भवेद्भर्ता सिंहस्कन्धो महाबलः॥ ३१॥
यमव्रतं तु या नारी कुरुते सुसमाहिता।
यमं सा हि न पश्येत न वै गच्छेत दुर्गतिम्॥ ३२॥
अर्चयेत्तत्र या सम्यक्कामं कृत्वा हृदि स्थितम्।
सदा नक्तं च भुञ्जाना सकृदन्नं यता पुनः।
सा पतिं शोभनं प्राप्य रम्यं च रमते सुखम्॥ ३३॥
प्रसृतं तण्डुलानां च या करोति सदाह्निकम्।
सा पतिं शोभनं प्राप्य बहून्पुत्रान्प्रजन्यते॥ ३४॥
व्रतान्येतानि सर्वाणि संवत्सरमशेषतः।
कुर्यात्तेषां तदन्ते च ब्राह्मणांस्तर्पयेद्बहून्॥ ३५॥

26a भक्षांश्च] **A**, भक्ष्यांश्च R **26b** °नैक्षवांश्च] **A**, °नक्षरांश्च R **26cd**] R, सुमनसश्च वस्त्रयुग्मं प्रदद्यात्तु द्वयं नवं{नरं A_3, नरः A_4} **A**± **27a** °शाखं] conj., °शालं R**A** **27cd** °मुदिते हीन्दावेनं] conj., ⊔ चैनं R, °मुदिते हीन्दौ{हिंदौ A_4, हि⊔ A_7^{ac}} तेन **A** **27d** °त्सदक्षिणम्] em., °त् सुदक्षिणम् R, °त्सदक्षिणां **A** **28a** सुवर्णं] RA_3A_7, सुवर्ण° A_4 **28c** °स्तया] RA_3A_4, °स्त्वया A_7 • सुचीर्णं तु] R, सुसंपूर्णं **A** **29a** लब्ध्वा] RA_3A_4, लब्धा A_7 **29b** पति°] **A**, गति° R • शोभनम्] **A**, शोभनाम् R **29c** °रूपं] RA_3, °रूप° A_4A_7 **29d** °च्छृणुष्व च] A_4, °त् प्रयुज्यते R, °त् शृष्व च A_3 (unmetrical), °त् शृणुस्व च A_7 **30a** अनग्निपक्कं या] conj., इदं निःशङ्कया R, अनग्निपक्षं या **A** **30b** कुरुते] A_4A_7, करोति R, कुते A_3 (unmetrical) **30d** शोभने] R, शोभना **A** **31b** चरेदेव] **A**, वधोदर° R **31c** वश्यो] **A**, अवश्यं R (unmetrical) **31d** °स्कन्धो] RA_4A_7, °कंधा A_3 **32c** सा हि] R, हि सा A_3A_4, ⊔ हि ⟨(जा)⟩ A_7 (unmetrical) **32d** वै गच्छेत] R, च गच्छेच्च **A** **33a** या] **A**, सा R **33b** °क्कामं] **A**, °क् यमं R **33c** नक्तं च] **A**, नक्तन्तु R **33d** सकृदन्नं] $A_3A_7^{pc}$, सुहृद्वर्ग° R, सकृद्दन्नं $A_4A_7^{ac}$ • यता] R, च या **A** **33f** रम्यं च रमते] R, वश्यं च कुरुते **A** **34a** प्रसृतं] RA_7^{pc}?, प्रसूतं $A_3A_7^{ac}$, प्रभूतं A_4 **34c** पतिं शोभनं] **A**, गतिं शोभनां R **34d** प्रजन्यते] **A**, प्रजायते R

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तर्पयित्वा च पिष्टेन कृत्वा तांस्तु व्रतान्पुनः ।
स्पर्शयेद्ब्राह्मणेभ्यस्तु ततस्तत्फलमश्नुते ॥ ३६ ॥
ब्राह्मणी तु व्रतानेतान्स्वस्मै पत्ये प्रदापयेत् ।
इतरेषां तु वर्णानां नियमो नास्ति कश्चन ॥ ३७ ॥
या तु संवत्सरं कुर्याद्भर्तुरुच्छेषभोजनम् ।
न सा योन्यन्तरं प्राप्य पतिमन्यं समश्नुते ॥ ३८ ॥
या तु कृत्वा हृदिस्थं वै पतिं पतिमनुव्रता ।
देववच्चार्चयेन्नित्यं किं तस्यास्तपसा पुनः ॥ ३९ ॥
तस्यामेव व्रता नित्यं तेन भावेन तोषिताः ।
सर्वान्कामान्प्रयच्छन्ति धनमायुर्यशो बलम् ॥ ४० ॥
अष्टमीं चन्द्रकल्पं या चरते देवरूपिणम् ।
सा तु सौम्यमवाप्नोति पतिं सर्वगुणैर्युतम् ॥ ४१ ॥
एतान्येव व्रतानीह मासिकानि शुचिस्मिते ।
चीर्णानि भोगं पश्यन्ति द्वादशाहस्य कर्मणः ॥ ४२ ॥
मासि भाद्रपदे या तु कालरात्रिमुपासते ।
कालरात्रं न सा पश्येद्विमुच्येत † समा सती † ॥ ४३ ॥
वर्षाव्रतं तु या कुर्यात्प्रथमे वृष्टिसर्जने ।
सा वृष्टिरिव लोकस्य भर्तुर्भवति वै प्रिया ॥ ४४ ॥
बह्वपत्यव्रतं या तु चरते मासमन्ततः ।
पुत्रपौत्रवृता सा तु जायते दुःखवर्जिता ॥ ४५ ॥
सर्वेषामेव धर्माणां कार्यो धर्मो न कश्चन ।
श्रेष्ठः पतिव्रतादन्यः सत्यमेतद्ब्रवीमि ते ॥ ४६ ॥
एष धर्मः समाख्यातो नारीणां सुरपूजितः ।
आचरस्व महाभागे यथाशक्त्या सुनिश्चितम् ॥ ४७ ॥
शतरूपा प्रणम्यैव तथैव पुनरेव च ।
आचचार तदा धर्मं ततः सा शुभलक्षणा ॥ ४८ ॥
– – – – – – – – – – – – – – – – ।
चिन्तयित्वा तदात्मानं पुनरेवाभवत्स्थिता ॥ ४९ ॥

36b तांस्तु व्रतान्पुनः] R, तान् व्रतकाम्यया **A** **36c** स्पर्शयेद्ब्रा°] **A**, सा न्याय्यं ब्रा° R • °ह्म-णेभ्यस्तु] A_4A_7, °ह्मेणेभ्यस्तु R, °ह्मणोभ्यस्तु A_3 **36d** ततस्तत्फलमश्नुते] **A**, तत्तत्फलमवाप्नु{(°श्नु°) R^{ac}}ते R **37b** °न्स्वस्मै] R, °न् यस्मै $A_3A_4A_7^{pc}$, °न् ⊔ A_7^{ac} • पत्ये] RA_7, यत्ये A_3, पत्यै A_4 **37c** इतरेषां तु वर्णानां] **A**, कुत एषान्तु दानानि R **38b** °रुच्छेष°] R, °रुच्छ्रेय° A_3A_7, °रुच्छिष्ट° A_4 **38c** न] RA_3A_7, om. A_4 (unmetrical) • योन्यन्तरं] **A**, पत्यन्तरं R **39c** देववच्चा°] conj., देवरञ्चा° R, देवताभ्य° **A** **39d** °स्तपसा] **A**, °स्तपसः R **40–col.**] om. **A** **40a** तस्यामेव व्रता] conj., तस्थावेव च सा R **40b** तोषिताः] em., तोषिता R **41a** अष्टमीं] em., अष्टमी R **41b** °रूपिणम्] conj., °रूपिणीम् R **42d** द्वादशाहस्य] conj., द्वादशन्तस्य R **44a** कुर्यात्] em., कुर्य्या R **49ab**] Loss of two or more pādas conjectured, om. R

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तामिन्दुबिम्बाननतेजसं शिवामभासत व्याकुलमायताक्ष्यः।
निशामिव क्षीणदिवाकरग्रहां निरीक्ष्य सख्यः सुचिरेण विस्मिताः॥ ५०॥

इति स्कन्दपुराणे द्वादशोत्तरशते ऽध्याये स्त्रीव्रतम्॥ ११२-१॥

50ab शिवामभासत] conj., शिवा सभाशत R **50b** °मायताक्ष्यः] em., °मायताक्षाम् R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

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द्वादशोत्तरशते ऽध्याये देवीशोकपरिहारः ।

सनत्कुमार उवाच ।
तां तथा पतिशोकेन चिन्तयन्तीं सुदुःखिताम् ।
अग्निकन्या महासत्त्वा मालिनी तामुवाच ह॥ १॥
मालिन्युवाच ।
मा शोके मन आधत्स्व हिमवत्तनये ऽव्यये ।
आगमिष्यति ते भर्ता नचिरादेव यज्ञहा॥ २॥
सो ऽपि नूनं महासत्त्वो विरहात्तव शोभने ।
भूयस्तरेण शोकेन बाध्यते नात्र संशयः ।
न हि ते स प्रियो देवि धृतिं लभति कर्हिचित्॥ ३॥
प्रभावत्युवाच ।
यथेह मालिनी त्वाह एवमेव न संशयः ।
मा त्वं शोके न आधत्स्व सख्य एताः सुमध्यमे॥ ४॥
एता हि तव दुःखेन द्विगुणं दुःखिताः शुभे ।
लोकाश्च दुःखिता व्यक्तं तव शोकेन सुप्रभे॥ ५॥
त्वं हि धारयसे लोकांस्त्वया दत्तं ‒ ‒ प्रभो ।
दुःखेन दुःखितान्मा त्वं दुःखेन समयोजय॥ ६॥
देव्युवाच ।
अयं भृङ्गिरिटिर्नन्दी ईश्वरस्य सदा प्रियः ।
एनं दृष्ट्वा हि शोकेषु मा सीदध्वं मया पुनः॥ ७॥
सनत्कुमार उवाच ।
ततो भृङ्गिरिटिर्नन्दी निश्चक्राम प्रतापवान् ।
तस्माद्गृहान्महासत्त्वः पुर एवाभवत्स्थितः ।
गम्यमानाभिचक्राम सखीभिः सा सुखावहा॥ ८॥
मालिन्युवाच ।
एष वृक्षो बहुफलो ऽण्डजैश्च बहुभिर्वृतः ।
पश्यैनं गणपैर्दिव्यैर्यथा रुद्रं समावृतम्॥ ९॥

Only manuscript R is available for this part: R f. 190r–191r

1d मालिनी] em., मानिनी R **2** मालिन्यु°] em., मानिन्यु° R **2d** यज्ञहा] em., ⟨ज⟩यज्वहा R **3b** विरहात्तव] em., विरहातुर R **4a** मालिनी] em., मानिनी R **5c** लोकाश्च] conj., लोकस्य R **5d** शोकेन] conj., लोकेन R **6b** ‒ ‒] conj., om. R (unmetrical) **6c** दुःखितान्] conj., दुःखिता R **7a** भृङ्गिरिटि°] em., भृङ्गरटि° R **7b** ईश्वरस्य] conj., चेश्वरस्य R **7c** एनं] conj., एवं R • शोकेषु] conj., लोकेषु R **7d** सीदध्वं] conj., सीद त्वं R **8a** भृङ्गिरिटि°] em., भृङ्गरिटि° R **8b** निश्चक्राम] em., निश्चंक्राम R **9** मालिन्यु°] em., मानिन्यु° R

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अयं सुपुष्पः सुरसिद्धचारणैर्निषेवितो देवपतिर्यथाभवत्।
तथा खगैर्मन्दरसानुगोचरैर्निषेव्यते देवि च सौख्यदः सदा॥ १०॥
अयं तथान्यः सुरसिद्धवन्दितः सुपुष्पितः स्तूयति मागधैरिव।
खगैः खगीभिश्च त्रिलोकवन्दितो यथामरेशो मुनिभिः पुरन्दरः॥ ११॥
अयं च सम्यक्सुनवेन्दुतोषितो यथैव कामी वदनैः स्वयोषिताम्।
† ययौ † तथान्यः खगसत्तमः शुभे पपौ तरूणां कुसुमासवं शुभम्॥ १२॥
इमं च चारूज्ज्वलचित्रलक्षणं खगं प्रवर्तन्तमुमे निरीक्षय।
खगीसहायं रुचिराब्जलोचनं यथैव रुद्रं सहितं त्वया उमे॥ १३॥
इमं च मत्तं कुसुमावृतं सखि खगेश्वरं भूतपतिं निशामय।
पुरेव सोमासवमत्तचेतसा मरुत्तयज्ञे पतितं पुरन्दरम्॥ १४॥
इमं सुधाशङ्खतुषारपाण्डरे तडागतीरे शिखिनं निशामय।
वितत्य पक्षावनिशं व्यवस्थितं यथैव युद्धे तुरगेण सादिनम्॥ १५॥
इमं तथान्यं वनमध्यगं शुभं द्युतिप्रभासं विटपैः समन्वितम्।
उमे प्रपश्येह यथाम्बुदात्यये सुरेन्द्रपूजाध्वजमेकमुच्छ्रितम्॥ १६॥
इदं † पुरेवे † पतिगीतभाषितं सहैव पत्न्या विभयं शुभानने।
यथैव रुद्रः सहितस्त्वयानघे – – – – – – – – – – – – ॥ १७॥
इयं च वल्ली बहुपुष्पशोभिता अवेष्टयत्पादपमेनमन्ततः।
यथैव मत्ता सुरताभिकाङ्क्षिणी समण्डना कामिनमन्यकामिनी॥ १८॥
अयं च वृक्षो हिमवत्सुते ऽव्यये शरीरजातेन तथा प्रबाध्यते।
यथैव देवः सुरनाथपूजितो महेश्वरस्त्वन्मदनेन सुव्रते॥ १९॥
सनत्कुमार उवाच।
एतच्छ्रुत्वा तु सा देवी प्रहस्य हिमवत्सुता।
उत्पलेन समाहत्य इदं वचनमब्रवीत्॥ २०॥
दुःखितामपि मामद्य मर्मस्वेवाह्वयः प्रिये।
न नाम स तु शोको ऽस्ति गच्छ त्वं नास्मि ते ऽव्यथा ॥ २१॥
तां तथावादिनीं सख्य ऊचुः सर्वाः सुमध्यमाः।
तव हास्यार्थमेतद्वै मालिन्या समुदाहृतम्॥ २२॥

10b देवपति॰] R^{pc}, वापति॰ R^{ac} (unmetrical) **10c** ॰र्मन्दर॰] conj., ॰र्म्मन्द्र॰ R **10d** सौख्यदः] conj., मोक्षदः R **11a** तथान्यः] em., तथान्य॰ R (unmetrical) **11b** मागधै॰] conj., सागरै॰ R **12a** ॰क्सुनवेन्दु॰] conj., ॰क् सुनरेन्द्र॰ R **12b** वदनैः स्व॰] conj., वदनैश्च R **12c** तथान्यः] conj., तथायं R • शुभे] R^{pc}, ⟨खगे⟩शुभे R **13c** ॰लोचनं] em., ॰लोचना R **13d** रुद्रं] em., रुद्रः R • सहितं त्वया] conj., सहिस्त्वया R (unmetrical) **14a** सखि] conj., सखे R **14b** निशामय] R^{pc}, निशायय R^{ac} **14c** पुरेव] conj., पुरे च R **16b** ॰प्रभासं] conj., ॰प्रशामं R **17d**] R has an insertion mark after pāda c, but no insertion i.m. **18b** ॰त्पादपमेन॰] R^{pc}, ॰त्पादप॰ R^{ac} (unmetrical) • ॰मन्ततः] R^{ac}, ॰मन्ततो R^{pc} **19d** ॰स्त्वन्मदनेन] conj., ॰स्तन्मदनेन R **21b** ॰यः प्रिये] conj., ॰यस्त्वये R **21c** शोको] conj., लोको R **21d** ऽव्यथा] conj., यथा R **22d** मालिन्या] conj., मानया R

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जितात्मा अनया सर्वा हास्यभावेन शोभने।
हास्यं तवोत्पादयन्त्या साधु मालिनि साधुषु॥ २३॥
सनत्कुमार उवाच।
ततस्ताः पादचारेण हसन्त्यः कालिनन्दन।
अन्यदेशमनुप्राप्ताः सह शैलादिनाव्ययाः॥ २४॥
ताः स्वर्णलेखा इव शाणयुक्ता यथैव सौदामिनयः प्रकाशाः।
वनं समासाद्य विशोकशल्यं विभान्ति मेघेषु-र्-अतिप्रभावाः॥ २५॥

इति स्कन्दपुराणे द्वादशोत्तरशते ऽध्याये देवीशोकपरिहारः॥ ११२-२॥

23a जितात्मा] conj., जिताम्बा R **23b** हास्य॰] conj., दास्य॰ R **23d** मालिनि] em., मानिनि R **24d** शैलादिना॰] conj., सेनादिना॰ R **25a** ताः स्वर्ण॰] conj., तामुह्य॰ R • शाणयुक्ता] conj., साभियुक्तां R **25c** ॰शल्यम्] R^{pc}, ॰शल्याम् R^{ac} **25d** विभान्ति] em., विभाति R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽध्यायः R

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द्वादशोत्तरशते ऽध्याये सप्तर्षिसमागमः।

सनत्कुमार उवाच।
ततः शुभावती नाम मेरुकन्या सुमध्यमा।
उवाच हिमवत्पुत्रीं दर्शयन्ती शुभं वनम्॥ १॥
शुभावत्युवाच।
इदं पर्वतकन्ये त्वं पश्य केलिकलाशुभम्।
वनं सर्वर्तुसंपन्नं यथा विद्वत्सुभाषितम्॥ २॥
अयं प्रपातः सुमहान्पर्वतस्यास्य शोभते।
विदुषामर्थकृत्येषु यथा युक्तं प्रभाषितम्॥ ३॥
एष स्वर्णोपलो भाति गिरेः शिखर उत्तमः।
†यथा लक्षणविद्वांसं युक्तो यश्चेन्द्र इत्यपि†॥ ४॥
अयं च मणिमान्नित्यं शिलाग्रः प्रतिभास्वरः।
भाति उद्यन्निवादित्यः उदयस्थो महायुगे॥ ५॥
अयं वैदूर्यशिखर इन्द्रनीलतलोपलः।
भाति शर्वाणि †शुभ्राणि स्थलेश्वर† इवोपरि॥ ६॥
अयं गजोत्तमो मत्तः करेणुभिरपावृतः।
अप्सरोगणमध्यस्थो देवराडिव पर्वते॥ ७॥

Manuscripts available for this part: R f. 191r–193v; A_3 f. 114v–116r; A_4 f. 161v–164r; A_7 f. 162r–165r. This part (SP_{RA} 112.3) corresponds to SP 112.73–115.

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1 सनत्कुमार उवाच] om. **A** **1a** Before this Bh has 26 pādas (see SP 112.73–78) • ततः] **RA**, तदा Bh (conj.) • शुभावती] **A**Bh, सु{शु° R^{ac}}भारती R **1b** मेरु°] **A**Bh, एक° R **1d** दर्शयन्ती] RA_4A_7Bh (em.?), दर्शयन्तीं A_3 • शुभं वनम्] A_3Bh, शुभावहम् R, शुभं बलं A_4, शुभां बलं A_7 **2** शुभावत्युवाच] **A**, सु{शु° R^{ac}}भारत्युवाच R, om. Bh **2b** पश्य केलिकला°] A_3Bh, सुसम्यक् फलिना R, पश्य केलीकला° A_4A_7 • °शुभम्] R^{pc}**A**Bh, वनम् R^{ac} **2c** वनं] RA_3Bh, बलं A_4A_7 **2d** यथा विद्वत्सु°] R, यथाधित्वं सु° A_3A_4Bh, यथाधि(ध्यं) सु° A_7 **3a** प्रपातः] R, प्रसूते **A**Bh **3b** °न्पर्वतस्या°] R, °न् सपर्वस्या° **A**Bh • शोभते] R^{pc}?, शोभति R^{ac}, शोभने **A**Bh **3c** °मर्थकृत्येषु] R, °मथ कृच्छ्रेषु **A**Bh **3d** प्रभाषितम्] R, सुभाषितं **A**Bh **4a** एष स्वर्णोपलो] R, तथा स्वर्णोत्पलो **A**, तथा स्वर्णोपलो Bh (em.?) **4cd** °विद्वांसं युक्तो यश्चेन्द्र इत्यपि] R, °वद्विद्वान् प्रगीय{°त A_7} इव सामगः **A**Bh **5**] om. R **5a** °मान्नित्यं] A_3A_4Bh, °माणिक्यं A_7 **5b** शिलाग्रः] conj., शिलेग्र° A_3, शिलोग्नि° A_4A_7, शैलाग्रः Bh (conj.) **5d** उदयस्थो] conj., उभयस्तो **A**Bh **6a** वैदूर्य°] RA_3A_7Bh, वैडूर्य° A_4 **6b** °तलोपलः] em. Bh (silently), °तमोपमः R, तलो{°नो° A_3}त्पलः **A** **6c** भाति] $R^{ac}A_4A_7$Bh (em.?), भान्ति $R^{pc}A_3$ • शर्वाणि] em. Bh, सर्वाणि **RA** • शुभ्राणि] A_3A_4, सुस्थायां R, सुभ्राणि A_7, विभ्राणः Bh (conj.) **6d** स्थलेश्वर] **A**Bh, तवेहव R • इवोपरि] conj., हवो ऽपरि R, हरोपरि **A**Bh **7a** गजोत्तमो मत्तः] em., गजोत्तमोन्मत्तः R, मत्तो गजो मत्त° **A**, मत्तो गजो मत्तः Bh (em.?) **7b** °रपावृतः] R, °रिवावृतः **A**Bh **7c–10b**] om. **A**Bh

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अयं † गजो गजेनैव † सुमहान्पर्वतोत्तमः ।
इतो यान्तो दिवि † चमां † दिग्गजे च यथा सुरः ॥ ८ ॥
पश्यामश्चैव लप्स्यामः प्रदीपमिव संस्थितम् ।
अशोकं हिमवत्पुत्रि पल्लवैरुपशोभितम् ॥ ९ ॥
बालारुणनिभो ह्येष वायुनाभिपरिप्लुतः ।
कृत्वात्राञ्जलयः सुभ्रु पल्लवैः शिरसा नतः ॥ १० ॥
अहो ऽस्य रूपं पश्येमं वनराजियुतं शुभे ।
यौवराज्ये ऽभिषिक्तं वै जयन्तमिव चामरैः ॥ ११ ॥
पादपैरेव शर्वाणि पश्यैनं करपल्लवैः ।
मातुः समीपे नृत्यन्तं शिशुं प्रियमिवौरसम् ॥ १२ ॥
मन्ये प्रियावासमिमं देवताया वनस्य ह ।
अतीव दीप्यते शोभा नेदृशीं दृष्टवत्यहम् ॥ १३ ॥
सनत्कुमार उवाच ।
तस्यास्तद्वचनं श्रुत्वा शुभावत्या गिरेः सुता ।
निरीक्ष्य तं तरुं सम्यग्घिमवत्तनयाव्यया ।
मनसा चिन्तयामास पुत्रो ऽयं मम पादपः ॥ १४ ॥
आगते पुनरेवेह देवदेवे अधिष्ठिते ।
इमं तेनाभ्यनुज्ञाता ग्रहीष्ये पादपं सुतम् ॥ १५ ॥

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15 ≈ SP 112.81

8c यान्तो] conj., यन्त्रा R **9b** प्रदीप॰] em., प्रदीप्य॰ R **9d** पल्लवै॰] em., पल्ववै॰ R **10a** बालारुण॰] conj., कालाञ्जन॰ R **10c** कृत्वात्राञ्जलयः] conj., कृत्वा यत्राञ्जनी R, कृत्वाभ्यञ्जनयः A$_3$A$_4$Bh, कृत्वाभ्यञ्जलयः A$_7$ • सुभ्रु] RA$_3$A$_4$Bh, शुभ्रू A$_7$ **10d** पल्लवैः] **A**Bh, पल्ववैः R **11a** ऽस्य] R**A**, सु॰ Bh (conj.) • पश्येमं] A$_3$A$_7$Bh, पश्येम RA$_4$ **11b** वन॰] RA$_3$Bh, बल॰ A$_4$A$_7$ • ॰राजियुतं] A$_3$A$_4$Bh, ॰राजीसुतं R, ॰राजिसुतं A$_7$ **11c** ऽभिषिक्तं] RA$_4$A$_7$Bh (em.?), भिमिक्तं A$_3$ **11cd** वै जयन्तमिव चामरैः] **A**Bh, मां वैजयन्तमिवापरैः R **12a** पादपैरेव] conj., पल्ववैरिव R, पादपैरिव A$_3$A$_7$, पदपैरिव A$_4$, पादपं चैव Bh (conj.) • शर्वाणि] em. Bh (silently), सर्वाणि R**A** **12b** पश्यैनं] **A**Bh, पश्येम R • ॰पल्लवैः] R^{ac}**A**Bh, ॰पल्ववैः R^{pc} **12d** शिशुं] R, पुत्रं **A**Bh **13a** प्रिया॰] RA$_3$A$_4$Bh, श्रिया॰ A$_7$ • ॰मिमं] **A**Bh, ॰मिदं R **13b** वनस्य ह] **A**Bh, धनस्य च R **13c** अतीव] **A**Bh, इतीव R • दीप्यते] RA$_4$A$_7$, दृश्यते A$_3$Bh • शोभा] RA$_3$Bh, शोभां A$_4$A$_7$ **13d** नेदृशीं] A$_3$A$_7$Bh, नेदृशी RA$_4$ **14c** निरीक्ष्य तं] RA$_3$A$_7$, निरीक्षंतं A$_4$, निरैक्षिष्ट Bh (conj.) • तरुं] **A**Bh, गुरुं R **14cd** सम्यग्घि॰] R**A**, बालं हि॰ Bh (conj.) **14d** After this Bh has 8 pādas (see SP 112.79–80ab) **14e** मनसा] **A**Bh, सा त्वेवं R **14f** मम पादपः] R, पादपो{॰पं A$_7$} मम **A**Bh • After this Bh has two pādas (see SP 112.80cd) **15ab**] (**A**), om. R, भगवत्यागते ह्येनमनुज्ञाता स्वयंभुवा Bh (< S) **15b** ॰देवे अधिष्ठिते] conj., ॰देवैरतिष्ठत A$_3$A$_4$, ॰देवै अधिष्ठिते A$_7$ **15cd**] (R)(**A**), ग्रहीष्यामि प्रियं पुत्रं वालाशोकस्य पादपम् Bh (< S) **15c** इमं] **A**, इयं R **15d** सुतम्] R, शुभा A$_3$A$_4$, सुता A$_7$

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ममैवायमपुत्राया भविता पादपोत्तमः ।
पुत्रः पुत्रवतां श्रेष्ठः पुत्रशोकविनाशनः ॥ १६ ॥
सनत्कुमार उवाच ।
सा विनिश्चित्य तु तदा पादपं प्रति शोभना ।
अन्यं देशं परिक्रम्य इमं तत्राभिपश्यत ॥ १७ ॥
शिखरं पर्वतेन्द्रस्य अपतद्व्यसनं विना ।
पादपाश्च विना वातमुन्मूलाः संबभूविरे ॥ १८ ॥
उल्काः पतन्ति चाकाशाद्ववौ वायुरशोभनः ।
अक्षि सद्यो ऽस्फुरद्देव्या दक्षिणं कालिनन्दन ॥ १९ ॥
तान्दृष्ट्वा विस्मितं देवी शैलादिमिदमब्रवीत् ।
सख्यश्च सर्वाः कालेय इदं वचनकोविदा ॥ २० ॥
देव्युवाच ।
प्रमत्तो भाति शैलश्च सर्वैस्तैर्वृक्षसंयुतः ।
भयं महदिदं मन्ये नैतदाकस्मिकं स्मृतम् ॥ २१ ॥
नाद्यानिमित्तमुत्पाता भवन्त्येते दुरासदाः ।
तथा कुरु यथा मे नो भयं यच्छन्त्यशोभनाः ॥ २२ ॥

16a ममैवा॰] **RA**, मम चा॰ Bh (conj.) • ॰मपुत्राया] RBh (em.?), ॰मपुत्राय **A** **16b** भविता] RBh (conj.?), भेजिता **A** **16c** पुत्रः पुत्रवतां] RBh (conj.), पुत्र पुत्रवती॰ **A** **16cd** श्रेष्ठः पुत्रशोकवि॰] A_7, श्रेष्ठश्चाशोकः शोक॰ R, ॰श्रेष्ठ पुत्रशोकवि॰ A_3A_4, श्रेष्ठाः पुत्रशोकवि॰ Bh (em.?) **16d** ॰नाशनः] RA_7Bh (em.?), ॰नाशन A_3A_4 **17a** सा विनिश्चित्य तु] **A**, सा विनिश्चित्य R (unmetrical), सैवं विनिश्चित्य Bh (conj.?) **17c** अन्यं] **A**Bh, अन्यद् R • परिक्रम्य] **A**Bh, परिभ्राम्य R **17d** इमं] R, उमा **A**Bh **17d** तत्राभि॰] **RA**, तत्राभ्य॰ Bh (em.?) • After this Bh has four pādas (see SP 112.82) **18b** अपतद्व्यसनं] conj. Bh, अपतत् स्वसनं R, अपश्यद्व्यसनं **A** **18cd** ॰तमुन्मूलाः] A_3Bh, ॰तं समूला R, ॰तमुन्मूला A_4, ॰तमुन्मूनाः A_7 **18d** संबभूविरे] A_3A_4Bh, उन्मुमूलिरे R, स बभूविरे A_7 **19ab** चाकाशाद्ववौ] $A_3A_4A_7^{ac}$, चाकाशे ववौ R, चाकाशद्रुवौ A_7^{pc}, चाकाशाद्वाति Bh (conj.) **19b** ॰रशोभनः] **A**Bh, ॰र्दुरासदः R **19c** अक्षि सद्यो ऽ॰] conj., दक्षिणश्चा॰ R^{ac}, अक्षिणगे R^{pc} (unmetrical), अक्षि सव्यं $A_3A_4A_7^{pc}$?Bh, अक्षि स(द्य)ः A_7^{ac} **19cd** ॰स्फुरद्देव्या दक्षिणं] R, स्फुरच्चापि दिव्या तत् A_3A_4, स्फुरच्चापि देव्यास्तत् A_7Bh (em.?) **20a** तान्दृष्ट्वा] **A**, तं दृष्ट्वा R, तान् वीक्ष्य Bh (conj.) • विस्मितं] A_3A_4, विकृतं R, विस्वितं A_7, विस्मिता Bh (em.?) **20b** शैलादिमि॰] A_3A_4Bh, दैत्यानामि॰ R, शैलादी{॰दि॰ A_7^{ac}}नि॰ A_7 **20cd**] om. R **20c** सख्यश्च] **A**, सखीश्च Bh (em.) • सर्वाः कालेय] conj., सर्वकालेया **A**Bh **20d** ॰कोविदा] **A**, ॰कोविदाः Bh (em.?) **21** देव्युवाच] RA_3A_7Bh, देव उवाच A_4 **21ab**] **A**, अप्रमेयो भवानस्तु शैलादे गणपैः सह R, प्रमत्तो भाति शैलोयं वृक्षैस्तैः सर्वतो युतः Bh (conj.?) **21c** मन्ये] R^{pc}**A**Bh, जातं R^{ac} **21d** स्मृतम्] **A**Bh, शुभम् R **22a** नाद्यानि॰] conj., न ह्यनि॰ **RA** (unmetrical), न चानि॰ Bh (conj.) **22b** भवन्त्येते] **A**Bh, दृश्यन्ते हि R **22c** यथा मे] **A**Bh, यतात्मा R **22d** भयं यच्छन्त्य॰] **A**Bh, मान यच्छति R • ॰शोभनाः] A_3A_7Bh, शोभन R, ॰शोभना A_4 • After this Bh conjectures two pādas reading ततो नन्दी प्रणम्याह देवदेवीं कृताञ्जलिः ।

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नन्द्युवाच।
शिवा ह्येते महावीरा लोकपालोपमा इति।
कुतो भयं तव शुभे यस्या भर्ता वृषध्वजः॥ २३॥
यतः सर्वं जगत् † सर्वं दानवानामपश्यत †।
कुतो भयं भवानि त्वं मातासि त्रिदिवौकसाम्॥ २४॥
सनत्कुमार उवाच।
तस्यैवंवदतो व्यास देवीं विश्वस्य मातरम्।
अन्धको नाम दैत्येन्द्रः पातालान्मन्दरं ययौ॥ २५॥
स दैत्यानां शतेनैव वरिष्ठानां महासुरः।
आगतो मन्दरं दृष्टुं यथेन्द्रो नन्दनं वनम्॥ २६॥
प्रह्लादश्चानुह्लादश्च शिबिर्बाष्कलिरेव च।
कुण्डस्तुकुण्डो वातापी बलिर्बाणो विरोचनः॥ २७॥
इल्वलो नमुचिर्व्यंसो विप्रचित्तिर्महासुरः।
सुन्दो निसुन्दो नरको धेनुको ऽरिष्ट एव च॥ २८॥
मुरः कार्तस्वनश्चैव हस्ती दुर्योधनो मयः।
तारकस्तारकाक्षश्च विद्युन्माली प्रभाकरः॥ २९॥
हालाहलश्च कुम्भश्च शम्बरः कालशम्बरः।
धुन्धुस्तथेन्द्रदमनो हयग्रीवः शतोदरः॥ ३०॥

25cd ≈ SP 112.83ab

23–24ab] om. **A**Bh **24c** त्वं] R, त्वां **A**Bh **24d** मातासि त्रि॰] conj., यातासि त्रि॰ R, या त्वं माता **A**Bh **25a** तस्यैवं॰] RA_3A_4Bh, तथैवं॰ A_7 • ॰वदतो] **A**Bh, ॰गदतो R **25b** विश्वस्य] **A**Bh, विश्रम्य R **25c** नाम दैत्येन्द्रः] R**A**, पि तदा दैत्यः Bh (<S) **25d** पातालान्मन्दरं] **A**Bh, प्रपातान्मन्दिरं R • After this Bh has four pādas (see SP 112.83c–f) **26a** शतेनैव] A_4A_7, शतेनापि R, मतेनैव A_3Bh **26b** वरिष्ठानां] **A**Bh, करिष्यामो R • महासुरः] A_3A_7Bh, न संशयः R, महासुर A_4 **26c** मन्दरं] **A**Bh, मन्दिरं R • दृष्टुं] RA_3Bh, दृष्टुं A_4A_7 **26d** यथेन्द्रो नन्दनं वनम्] A_3A_4Bh, यथा मन्दो महाबलः R, यथेन्द्रो नन्दनं बलं A_7 **27a** ॰श्चानुह्लादश्च] **A**Bh, ॰श्चापि ये तत्र R **27b** शिबिर्बाष्कलिरेव च] em., मुनिना च ततो व्ययः R, शिबि{शिखिबि॰ A_3(unmetrical)}राक्षणिरेव च A_3A_4, शिबिबाक्षलिरेव च A_7, शिनिर्बाष्कलिरेव च Bh (conj.?) **27c** कुण्डस्तुकुण्डो] em., कुण्डन्तुकुण्डो R, कुण्डो भूकुण्डो{॰कुडो A_4} **A**, हुण्डस्तुहुण्डो Bh (conj.) • वातापी] **A**Bh, वातापिर् R **28a** इल्वलो] A_3A_4Bh, इह्ललो R, इ(ल्व)ना A_7 • ॰र्व्यंसो] conj. Bh, ॰र्व्यास RA_3, ॰र्व्यासो A_4, ॰र्व्यासे A_7 **28cd**] **A**Bh, स्कन्दो निकुम्भो राजेन्द्रः सर्व्वे दैत्यगणास्तथा R **29ab**] om. R **29a** मुरः] conj. Bh, सुरः **A** **29c** ॰स्तारकाक्ष॰] R[pc]**A**Bh, ॰स्तारकाख्य॰ R[ac] **29d** प्रभाकरः] **A**Bh, तथैव च R **30ab**] om. R **30a** हालाहल॰] A_3A_7Bh, हलाहल॰ A_4 **30b** शम्बरः] A_4, संवरः A_3A_7Bh • ॰शम्बरः] A_4, ॰संवरः A_3A_7Bh **30c** धुन्धु॰] **A**Bh, धेनु॰ R **30cd** ॰नो हयग्रीवः शतोदरः] A_4A_7Bh (em.?), ॰नः{॰नो R[ac]} शमनो बहुगणस्तथा R, ॰नो हयगीवः शतोदरः A_3 • After this R has two pādas reading हानो बाह्यशिराश्चैव सुप्रमत्तस्तथैव च। (cf. 30a?)

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मेघनादः सिंहनादो दुन्दुभिः शतदुन्दुभिः ।
कालनेमिर्बको दण्डो विपाकः पाक एव च ॥ ३१ ॥
वृषपर्वा शतावर्तः पुलोमा शरभस्तथा ।
वलो गगनमूर्धा च सूचीलोमा महायशाः ॥ ३२ ॥
असिलोमा प्रलम्बश्च शम्भुर्देवान्तकस्तथा ।
महिषो भीमसेनश्च †वायुरादित्य एव च† ॥ ३३ ॥
आटिर्बकश्च वातश्च कुण्डलो मुण्ड एव च ।
साल्वो द्रुमश्च जम्भश्च महाकेतुश्च कामपः ॥ ३४ ॥
कपाली शोषणश्चैव हंसः †विश्वजयस्तथा ।
अर्धमत्तश्च वायुश्च कलिनः फल एव च ।
उल्कको बन्धकश्चैव† मधुः कैटभ एव च ॥ ३५ ॥
अन्ये महाबलाः शूरा असुरा देवकण्टकाः ।
अन्धकानुचरा व्यास मन्दरं समुपागताः ॥ ३६ ॥
ते शस्त्रवन्तो जितकाशिनश्च महाबलाधर्मपथस्थिताश्च ।
सर्वे च शूरा अनिवर्तिनश्च सहान्धका मन्दरगा बभूवुः ॥ ३७ ॥
सनत्कुमार उवाच ।
तद्गजानामिव कुलं मत्तानां कालिनन्दन ।
वर्षतामिव मेघानां सविषाणां सरीसृपाम् ॥ ३८ ॥

31ab ॰दो दुन्दुभिः शतदुन्दुभिः] **A**Bh, ॰दः{॰दो R^{ac}} सा+युधा+श्च तथा पुनः R **31c–32b**] om. R **31c** कालनेमिर्बको] em. Bh (silently), कालनेमिः बको A_3, कालनेमिः ककोे A_4, कालनेस्ये{कानस्ये A_7^{ac}} ककोे A_7 **32b** ॰स्तथा] A_3A_7Bh, ॰स्तदा A_4 **32c** वलो] RA_3Bh (बलो in Bh), वालो A_4, बाणो A_7 **32d** सूचीलोमा] em., शूरो लोको R, सूचिरोमा A_3A_4, शूचीलोमा A_7, सूचीरोमा Bh (em.?) • महायशाः] **A**Bh, महादनः R **33a** प्रलम्ब॰] **A**Bh, प्रमत्त॰ R **33b** शम्भुर्देवान्तकस्तथा] **A**Bh, निकुम्भः कुम्भसूदनः R **33c** महिषो] **A**Bh, महीयो R **33d** वायुरादित्य] R, वायुवादित्र **A**, वायुर्वादित्र Bh (em.?, in a note Bh suggests वायुरादित्य) **34a–35d**] om. A_3A_4Bh, A_7 has this in the order of 35abcd and 34. **34a** आटिर्बकश्च] em., चर्चिरूपश्च R, आढिर्बकश्च A_7 • वातश्च] A_7, कुण्डश्च R **34b** मुण्ड] R, मण्ड A_7 **34c** साल्वो] conj., शालो R, शम्बो A_7 • जम्भश्च] A_7, जन्तुश्च R **34d** महाकेतुश्च कामपः] R, एकपादश्च दानवः A_7 **35b** विश्वजयस्तथा] R, विश्वो विभाकरः A_7 **35cd**] R, अहस्तमश्च बाणश्च विरूपाक्षो गजस्तथा A_7 **35e–36b**] om. **A**Bh, instead, A_7 has four pādas reading धाता विधाता काव्यश्च महानरक एव च। कपाली शोषणश्चैव शाल्वः कपिल एव च। (cf. 35a) **36c** ॰कानुचरा व्यास] **A**, ॰कानुश्च वात्या च R, ॰कानुचराप्येते Bh (conj.) **36d** मन्दरं समुपागताः] **A**Bh, हयकर्ण्णस्तथैव च R **37ab** ॰काशिनश्च महाबला॰] R, ॰देवसंघा महानुभावा **A**Bh (unmetrical) **37b** ॰स्थिताश्च] R, ॰च्युताश्च A_3A_4Bh, ॰श्च्युताश्च A_7 **37c** शूरा अ॰] RA_3A_4, सूरा अ॰ A_7, शूरा ह्य॰ Bh (conj.?) **37d** सहान्धका] conj. Bh (silently), सन्नद्धका R, महान्धका **A** • मन्दरगा] **A**Bh, मन्दिरगा R **38a** तद्] em. Bh (silently), तं R**A** • गजानामिव कुलं] **A**Bh, पश्यामीह बहुलं R **38d** सविषाणां] RA_4A_7Bh (em.?), सरिषानां A_3

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दर्पितानां वराहाणां बहूनामिव चोल्बणम्।
मन्दरे दानवकुलं तथा तत्प्रचचार ह॥ ३९॥
सो ऽन्धको विचरंस्तत्र सखीभिः सह पार्वतीम्।
अपश्यद्दानवः क्रूरः श्वपाको ब्राह्मणीमिव॥ ४०॥
स पश्यन्नेव कालेय हिरण्याक्षसुतस्तदा।
आविष्टः कलिना योगाद्दानवानामपश्यताम्॥ ४१॥
नियत्याथ कृतान्तेन मृत्युना मदनेन च।
कोपेनाथ दुरात्मासौ काले प्राप्ते सुरेतरः॥ ४२॥
अध्यासितस्तदा तैस्तु सर्वैर्लोकवशंकरैः।
लोकधात्रीं प्रति शुभामिदं वचनमब्रवीत्॥ ४३॥
अन्धक उवाच।
केयं सुमध्यमा तन्वी रूपेणाप्रतिमा शुभा।
नेदृशी दृष्टपूर्वा मे कदाचिदपि दानवाः।
दिवि वा भुवि वा सत्यं पश्यतैनां सुमध्यमाम्॥ ४४॥
इयं यदि न मे भार्या कस्याहं पतिरीश्वरः।
को वाहं किं च जीवामि सत्यमेतद्वचो मम॥ ४५॥

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40 ≈ SP 112.84

39ab °णां बहूनामिव चोल्बणम्] conj., °णां शतानामिव चोल्बणम् R, °णा{°ना° A_3, °णां A_4^{ac} A_7}माकुलामिव चोल्बणं{°ल्बनं A_7, °ज्वनं A_4} **A**, °णां महाकुलमिवोल्वणम् Bh (conj.?) **39c** मन्दरे] A_7Bh (em.?), मन्दिरे R, मंदार° A_3A_4 **39d** तत्प्रचचार ह] **A**Bh, तत्प्रहरणाय च R (unmetrical) **40b** सखीभिः] RA_3A_7Bh, ऋषिभिः A_4 • सह पार्वतीम्] R**A**, सहितां तदा Bh (< S) **40c** °द्दानवः क्रूरः] R**A**, °द् देवदेवी तु Bh (< S, typo) **40d** श्वपाको ब्राह्मणी°] A_3A_4, स काले ब्राह्मणी° R, स्वपाको ब्राह्मणी° A_7, वृकः सिंहवधू° Bh (< S) **41a** स पश्यन्नेव] RBh (conj.?), अपश्यन्नेव **A** **41b** °स्तदा] **A**Bh, °स्तथा R **41c** आविष्टः कलिना] conj., अरिष्टः कलिना R, स्वविशन्त इवा° **A**, स्वपिसंत इवा° Bh (conj.?, Bh suggests अनिमेष इवा°) **41d** °द्दानवानामपश्यताम्] conj., °द्दानवनामपश्यत R (unmetrical), °ददृश्यत दुरात्मवान् **A**Bh **42a** नियत्याथ] A_3Bh, नियम्याथ R, निपत्त्याथ A_4, नियत्यप्र° A_7 **42b** °ना मदनेन] RBh (conj.?), °ना दमनेन A_3A_4, °नाथ यमेन A_7 **42d** सुरेतरः] **A**Bh, महामतिः R **43a** अध्यासितस्तदा तैस्तु] **A**Bh, अथोषितां तदा तत्र R **43b** सर्वैर्] R, सर्व° A_3A_4Bh, सर्वे A_7 **43cd** प्रति शुभामि°] R, प्रति सो यमि° A_3Bh (unmetrical), प्रती सो यमि° A_4, प्रति सो थ इ° A_7 (unmetrical) **44a** तन्वी] RA_7, तत्र A_3A_4, ह्यत्र Bh (conj.?) **44b** शुभा] RA_3A_4Bh, भुवि A_7 **44c** दृष्टपूर्वा] RBh (conj.?), पूर्वदृष्टा **A** **44e** दिवि वा] RA_4A_7Bh (em.?), दिवि चा A_3 • वा सत्यं] RA_7, चागत्य A_3A_4Bh **44f** पश्यतैनां] **A**Bh, पश्याम्येनां R **45a** इयं यदि न मे] RA_7, इयं यदि{°दी A_4} नाम A_3A_4, यदि नाम इयं Bh (conj.?) **45b** कस्याहं] R, कस्येयं **A**Bh • °रीश्वरः] **A**Bh, °रीदृशः R

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यस्येयं युवती भार्या चारुचित्रायतेक्षणा।
स्वर्गवासेन किं तस्य सुभगस्य महात्मनः।
मिथ्याराज्यमिदं राज्यं यस्येयं मे न कामिनी॥ ४६॥
बहूनि स्त्रीसहस्राणि मम सन्ति शुभानि च।
तानि सर्वाणि दासीत्वे अस्यास्तुल्यानि दानवाः॥ ४७॥
सनत्कुमार उवाच।
तस्य तद्वचनं श्रुत्वा हिरण्यकशिपोः सुतः।
उवाचान्धकमाश्लिष्य बहुचित्रं च कालिज॥ ४८॥
प्रह्लाद उवाच।
इयं लोकस्य जननी हिमवत्तनयाव्यया।
उमेति लोके विख्याता तपोयोगबलान्विता॥ ४९॥
यस्य पुत्रो ऽभवद्ब्रह्मा प्राजापत्यं च यो ददौ।
वरेण यश्च पुत्रस्य पुत्रतां ब्रह्मणो गतः॥ ५०॥
अस्माकं देवतानां च यो वरांस्तोषितो ददौ।
आराध्यः सर्वलोकानां देवानां च महायशाः॥ ५१॥
इच्छया सर्वमाविश्य निमेषार्धेन संक्षिपेत्।
सृजेद्वापि ग्रसेद्वापि योगमास्थाय लोलुप॥ ५२॥
यस्याष्टतनुभिः सर्वं धार्यते जगदव्ययम्।
तस्य रुद्रस्य शर्वस्य पत्नीयं दानवेश्वर॥ ५३॥
इयमप्रतियोगित्वादपचारैः प्रमर्दितुम्।
शक्ता हीयं जगत्सर्वं क्षणेनैवासुरेश्वर॥ ५४॥

49a–50b ≈ SP 112.87a–88b **51ab** ≈ SP 112.88cd **53** ≈ SP 112.89c–90b **54cd** ≈ SP 112.90cd

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46a यस्येयं] A_3A_4Bh, पश्य मे R, यश्चेयं A_7 • युवती] **A**Bh, सुदती R **46c** स्वर्गवासेन] RA_3Bh, स्वर्गवासो न A_4, स्वर्गे वासो न A_7 **46e** ◦राज्य◦] A_3A_7Bh, ◦राह्य◦ R, ◦राज◦ A_4 **46ef** राज्यं यस्येयं मे न] conj., यास्याम्यहं येन च R, गुह्यं यस्येयं येन{जन◦ A_4} **A**, गुह्यं यस्येयं मे न Bh (conj.?) **47a** स्त्री◦] R, च **A**Bh **47cd** दासीत्वे अस्यास्तुल्यानि दानवाः] **A**Bh, दास्यामि महाकीर्त्ते महातपः R **48b** हिरण्यकशिपोः सुतः] **A**Bh, प्रह्लादो वै महामतिः R **48d** च कालिज] $A_4A_7^{pc}$Bh (em.?), कराणि च R, कानिज $A_3A_7^{ac}$ **49** प्रह्लाद उवाच] RA_3A_4, प्रह्राद उवाच A_7, om. Bh **49a** Before this Bh has 8 pādas (see SP 112.85–86) **49b** ◦याव्यया] **A**Bh, ◦या शुभा R **49c** लोके विख्याता] R, लोकविख्याता **A**, जगति ख्यता Bh (< S, typo, unmetrical) **50b** प्राजापत्यं] R**A**, प्रजापत्यं Bh (typo) • यो] **A**Bh, या R **50c** यश्च] **A**Bh, यस्य R **51b** यो वरांस्तोषितो ददौ] **A**, या वरांस्तोषिता ददौ R, यो ददाति वराञ्छुभान् Bh (< S) **51c** आराध्यः] **A**, आराध्या R, आरध्यः Bh (typo) **51d** देवानां च] A_3A_7Bh, देवतानां R, देवाना च A_4 • After this Bh has four pādas (see SP 112.89) **52a** इच्छया सर्वमाविश्य] R**A**, यः स्वेच्छया सर्वमिदं Bh (conj.) **52b** ◦षार्धेन] A_3A_7Bh, ◦षार्द्धेण R, ◦षार्द्धं न A_4 **52c–56b**] om. **A**Bh, instead Bh has 12 pādas with a speaker indication (see SP 112.90–92) **52c** सृजेद्] em., मृजेद् R **52d** योग◦] conj., यास◦ R **53a** यस्याष्ट◦] conj., यस्यास्तु R • सर्वं] em., सर्व्वं R

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दग्धुं वाप्यथ हन्तुं वा क्षेप्तुं नरक एव वा।
नेह लभ्या त्वया देवी †स्थानादेव बहिर्यथा†॥ ५५॥
सनत्कुमार उवाच।
प्रह्लादवचनं श्रुत्वा व्याकुलस्य महात्मनः।
अदृश्याः समपद्यन्त ताः स्त्रियो लोकमातरः॥ ५६॥
अथ ते तासु नष्टासु मन्दरस्य शुभं वनम्।
पादचारेण संप्राप्ता बहुदृश्यसमावृतम्॥ ५७॥
बलाभिः कदलीषण्डैः प्रियङ्गुसातिमुक्तकैः।
चम्पकैर्बकुलैर्लोध्रैरशोकैर्नागकेसरैः॥ ५८॥
पुन्नागैस्तिलकैश्चैव देवदारुवनैरपि।
सरलैर्नारिकेलैश्च पद्मषण्डैश्च शोभितम्॥ ५९॥
गह्वरैश्च नितम्बैश्च गुहाभिर्निर्झरैरपि।
न तस्माद्रमणीयं हि पृथिव्यां विद्यते क्वचित्॥ ६०॥
तत्र ते विचरन्तस्तु एकस्मिन्निर्झरे स्थितान्।
सप्तर्षींस्तपसा शुद्धानपश्यन्त महामुनीन्॥ ६१॥
उपविष्टाञ्छिलापट्टे कथयन्तो महामुनीन्।
धर्मयुक्ताः कथाश्चित्रा धार्मिकाश्च सुखावहाः॥ ६२॥
तान्दृष्ट्वा ते ऽसुरास्तत्र अपृच्छन्त परस्परम्।
क इमे ऋषयो ह्यत्र किमर्थं चेह संगताः॥ ६३॥

55ab ≈ SP 112.91ab **61** ≈ SP 112.94 **63** ≈ SP 112.95

55c लभ्या] conj., सभ्या R **56c** Before this Bh conjectures loss of two pādas. **57a** तासु नष्टासु] A_3A_7Bh, सुमहातेजा R, सुनष्टासु A_4 (unmetrical) **57d** °दृश्यसमा°] RBh (conj.?), °दृश्येदमा° **A** **58a** बलाभिः] A_3A_4Bh, धाराभिः R^{pc}, वाराभिः R^{ac}, वराभिः A_7 • कदली°] RA_4A_7, कलनी° A_3Bh^{ac}, कलमी° Bh^{pc} (conj.?) • °षण्डैः] A_3A_7Bh, °खण्डैः RA_4 **58b** प्रियङ्गुसातिमुक्तकैः] em., प्रियङ्गुसातिमुक्तिकैः **A**, प्रियङ्ग्वा चातिमुक्तकै R, सातिमुक्तप्रियंगुभिः Bh (conj.?) **58c** °र्बकुलै°] **A**Bh, °र्ब्बहुभि° R **58d** °केसरैः] em., °केशरैः R, °साह्वयैः **A**Bh **59c** सरलै°] **A**Bh, शरलै° R **59d** °षण्डैश्च] A_7Bh (conj.?), °खण्डैः सु° R, °खंडैश्च A_3, °मुंडैश्च A_4 **60a** गह्वरैश्च] A_3A_4Bh, शङ्करैश्च R, गन्धर्वैश्च A_7 **60b** °र्निर्झरै°] A_3A_7Bh, °र्निर्गमै° R, °र्निर्डरै° A_4 **60c** °यं हि] **A**Bh, °यन्तु R **60d** पृथिव्यां] RA_4Bh (conj.?), पृथिवी A_3A_7 • After this Bh has four pādas (see SP 112.93) **61a** °स्तु] **A**Bh, °श्च R **61b** °न्निर्झरे स्थितान्] **A**Bh, °न्वासरे स्थिताः R **61c** सप्तर्षींस्तपसा शुद्धा°] RA_3A_7, सप्तर्षिंस्तपसा शुद्धा° A_4, सिद्धानपश्यन् सप्तर्षी° Bh (conj., cf. S) **61d** °नपश्यन्त महामुनीन्] A_3A_7, °न् देवानामपि मानवाः R, °नापश्यन्तं महामुनीन् A_4, °न् योगयुक्तान् महामुनीन् Bh (< S) **62ab**] om. R **62b** कथयन्तो महामुनीन्] A_7, कथयंस्ते महामुनीन् A_3A_4, मिथः कथयतः कथाः Bh (conj.) **62c** °युक्ताः कथाश्चित्रा] RA_3A_7, °युक्ता कथाश्चित्रा A_4, °युक्ताश्च चित्रार्था Bh (conj.) **62d** धार्मिकाश्च] R, धार्मिकाः स° **A**, मार्मिकाः सु° Bh (typo, em.?) **63ab**] $RA_3(A_4)A_7$, तान्दृष्ट्वा सो न्धको पृच्छत् प्रह्लादमसुरोत्तमम् Bh (< S) • °स्तत्र अपृच्छन्त] RA_3A_7, °स्त अपृच्छंतः A_4 (unmetrical) **63c** क इमे] **A**Bh, इह मे R • ह्यत्र] Bh (< S_1), व्यास RA **63d** किमर्थं चेह] RBh (< S), किं वा चेह च **A**

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तानुवाच तदा धीमानसुरान्देवकण्टकान् ।
हिरण्यकशिपोः पुत्रो बुद्धा मध्ये समास्थितः॥ ६४॥
प्रह्लाद उवाच ।
एते चात्र महात्मानो मुनयः सप्त संगताः ।
भृगुरत्रिर्मरीचिश्च विश्वामित्रो ऽङ्गिरास्तथा॥ ६५॥
भरद्वाजो वसिष्ठश्च सप्तैते ऋषयः शुभाः ।
इहागता महात्मानस्तपसा दग्धकिल्बिषाः॥ ६६॥
नैषां निष्कारणं मन्ये मन्दरागमनं प्रति ।
ततो वयमिहैकान्ते स्थिताः सर्वे ऽसुरेश्वराः॥ ६७॥
जानीमः किमिमे कार्यमिह कुर्वन्ति साधवः ।
एते वै निभृता भूत्वा तूष्णीं कृत्वा महाबलाः॥ ६८॥
सनत्कुमार उवाच ।
ततस्ते समयं कृत्वा स्थिता असुरपुंगवाः ।
यो ऽस्माकं तु वदेत्किंचिद्वध्यो नः स भवेदिति॥ ६९॥
तत्र तेषु स्थितेष्वेवमसुरेषु दुरात्मसु ।
ऋषयस्ते तपोयुक्ता इदमूचुः परस्परम्॥ ७०॥
अयं देशो ह्यशुद्धो ऽद्य गच्छामो वयमन्यतः ।
भवान्यपि गतान्यत्र असुराणां भयार्दिता॥ ७१॥

65–66ab ≈ SP 112.96–97ab **67** ≈ SP 112.97c–98b **70–71ab** ≈ SP 112.99–100ab

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64a तानु॰] **RA**, तमु॰ Bh (conj.) **64b** ॰नसुरान्] RA$_4$A$_7$, ॰न् सुरान् A$_3$ (unmetrical), ॰नसुरो Bh (conj.) • ॰कण्टकान्] **RA**, ॰कण्टकम् Bh (conj.) **64d** बुद्धा मध्ये] A$_7$, मध्ये तत्र R, बुद्धा मध्य॰ A$_3$A$_4$, बुद्धा मध्यं Bh (em.?) **65** प्रह्लाद] RBh (< S), सनत्कुमार **A** **65ab** चात्र महात्मानो मुनयः] **RA**, न्धक महात्मान ऋषयस् Bh (< S) **65d** ऽङ्गिरास्तथा] **A**Bh, ऽथ काश्यपः R **66a** वसिष्ठश्च] A$_3$A$_4$Bh, वशिष्ठ R (unmetrical), वशिष्ठश्च A$_7$ **66b** सप्तैते ऋषयः शुभाः] **A**, ऋषयश्च तथा शुभाः R, योगसिद्धास्तपोधनाः Bh (< S) **66d** दग्ध॰] **A**Bh, हत॰ R **67a** निष्कारणं] RBh (< S), निरीक्षणं **A** **67b** प्रति] **RA**, प्रभो Bh (< S) **67c** ततो] **RA**, इतो Bh (< S) **67d** स्थिताः] **RA**, स्थित्वा Bh (< S) • ऽसुरेश्वराः] RA$_3$A$_4$Bh, ऽसुरेश्वर A$_7$ **68a** जानीमः] **RA**, जानीम Bh (em.?) • किमिमे] **A**Bh, किमिदं R **68b** साधवः] R, साधकाः **A**Bh **68c** वै निभृता] **A**Bh, च विमना R **68cd** भूत्वा तू॰] R, भूतास्तू॰{॰स्तु॰ A$_4$} **A**Bh **68d** महाबलाः] A$_7$, यथाबलाः RA$_4$Bh (em.?), यथाबला A$_3$ • After this Bh has two pādas (see SP 112.98cd) **69b** स्थिता अ॰] RBh (conj.), प्रणम्या॰ **A** **69d** ॰दिति] **A**Bh, ॰दिह R **70a** तत्र ते॰] **A**Bh, ततस्ते॰ R **70ab** ॰तेष्वेवम॰] A$_3$A$_7$Bh, ॰तेष्वेव अ॰ R, ॰तेश्वेवम॰ A$_4$ **70c** ॰स्ते] **A**Bh, ॰श्च R **70d** इदमूचुः] **RA**, वाक्यान्यूचुः Bh (< S$_2$) **71a** अयं देशो ह्यशुद्धो ऽद्य] **RA**, न शुद्धोयं गिरेर्देशो Bh (< S) **71b** गच्छामो वयमन्यतः] **A**, शक्यामो वयमन्यतः R, द्य गच्छामो न्यतो द्विजाः Bh (conj., cf. S) • After this Bh has two pādas (see SP 112.100cd) **71c** भवान्यपि] A$_4$A$_7^{pc}$Bh (em.?), रुद्रश्चापि R, भगवान्यपि A$_3$ (hypermetrical), रत्नान्यपि A$_7^{ac}$ • गतान्यत्र] **A**Bh, गतस्तत्र R **71d** भयार्दिता] A$_3$A$_7^{pc}$Bh, भयावहः R, भयार्दिताः A$_4$A$_7^{ac}$

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असुरास्ते दुरात्मानो येषामेष क्षयो ध्रुवः।
गतास्ते निधनं सर्वे धर्मं ये नाशयन्त्युत॥ ७२॥
राज्यार्थं प्रयतैः क्रूरैर्न धर्मो नाशितो भवेत्।
नैव ते निधनं सर्वे प्राप्ताः स्युरमरद्विषः॥ ७३॥
स्वराज्यपरिसंतुष्टा भवेयुर्यदि संस्थिताः।
ते ऽपि सर्वेषु लोकेषु बभुः पूज्याः सुरा इव॥ ७४॥
सनत्कुमार उवाच।
अङ्गिरास्तानुवाचेदं न तेषां कामितस्त्विह।
राज्यहेतोः प्रवृत्तानामधर्मः समुपस्थितः॥ ७५॥
उपार्जयति राज्यं वै धर्म एव हि कामितः।
सो ऽधर्मं नैव कुर्वीत स्थैर्यं राज्यस्य किंचन॥ ७६॥
अत्रिरुवाच।
अधर्मे राज्यमिच्छन्ति जयन्ति युधि सर्वदा।
नो प्रियाश्चैव लोकस्य भवन्ति हतजीविनः॥ ७७॥
धार्मिकास्त्वचिरेणैव हत्वा शत्रूनविक्लवाः।
राज्येषु संप्रतिष्ठन्ते तस्माद्धर्मं समाश्रयेत्॥ ७८॥
ये तु राज्यं बलेनैव धर्मं त्यक्त्वाशुभे रताः।
इच्छन्तो ऽपि न तद्राज्यं प्राप्नुवन्ति कदाचन॥ ७९॥
अथ यत्प्राप्यते राज्यं तैस्तु क्रूरेण कर्मणा।
न चिरं तद्भवेत्तेषां विद्विष्टाश्च भवन्त्युत॥ ८०॥
भृगुरुवाच।
धर्म एव पुरा प्रोक्तो ह्यसुराणां भयापहः।
ब्रह्मणा स्वस्तिकामेन न च ते वर्तयन्त्युत॥ ८१॥

72cd–74 ≈ SP 112.101–102

72b °मेष] A_3A_4Bh, °मेव RA_7 • क्षयो ध्रुवः] **A**Bh, भये स्थिताः R **72c** सर्वे] RA_3Bh, सर्वं A_4A_7 **72d** नाशयन्त्युत] R**A**, नाशयन्नुत Bh (conj.) **73a** प्रयतैः] **A**, प्रहितैः R, यदि तैः Bh (< S) **73ab** °रैर्न धर्मो नाशितो भवेत्] **A**Bh, °रैः कथमेतन्न संशयः R **73c–79b**] om. R **73c** नैव] **A**, नैवं Bh (< S_2) **74a** स्वराज्य°] Bh (< S), शूराश्च A_3A_4, सुराश्च A_7 **74d** पूज्याः] A_3Bh, पूज्या A_4A_7 **75b** कामितस्त्वि°] A_7, कामितं त्वि° A_3A_4, कामिनं त्वि° Bh (conj.?) **75d** समुपस्थितः] A_3A_7, समुस्थितः A_4 (unmetrical), ससुपस्थितः Bh (typo) **76b** कामितः] conj., कामिकः **A**, कामिनः Bh (conj.) **76d** राज्यस्य] conj., राज्यं च **A**, राज्यं न Bh (conj.) **77a** अधर्मे] A_3A_4Bh, अधर्मै A_7 **77d** हत°] A_4A_7, हित° A_3Bh **79c** इच्छन्तो ऽपि न] **A**Bh, इच्छन्तो न च R **79d** प्राप्नुवन्ति] **A**Bh, न हि यातु R **80b** तैस्तु क्रूरेण] **A**Bh, तेन च क्रूर° R **80d** विद्विष्टाश्च भवन्त्युत] **A**Bh, यावदेव समागताः R **81a** एव] R, एष **A**Bh • प्रोक्तो] conj., उक्तो R, प्राप्तो **A**Bh **81b** भयापहः] conj., भयावहः R**A**Bh **81c** स्वस्ति°] R, सृष्टि° **A**Bh

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स्वभावेन च ते सर्वे दारुणा वै निसर्गतः।
दारुणाभिजनाश्चैव तत्कर्म समुपाश्रिताः॥ ८२॥
सनत्कुमार उवाच।
असुरान्प्रति तेषां तु कथां कथयतां तदा।
आगाद्धाता विधाता च कृतान्तश्च त्रयः समाः॥ ८३॥
तांस्ते संपूज्य विधिवत्परस्परमतिप्रभाः।
उपविष्टाः शिलास्वेव मुनयो ऽपि च ते त्रयः॥ ८४॥
उपविष्टांश्चर्षयस्तानामान्त्र्य बहुमानतः।
ऊचुः कस्माद्भवन्तो ऽद्य प्रस्थिता लोकचिन्तकाः॥ ८५॥
धातोवाच।
ब्रह्मलोकादपावृत्ता वयमभ्यागता द्विजाः।
ब्रह्मणा समनुज्ञप्ताः कश्यपस्य ततो ऽन्तिकम्॥ ८६॥
भूयो ऽपि मुनयः प्रोचुः किमुक्तः कश्यपो द्विजः।
ततो ऽब्रवीन्मुनीन्धाता कश्यपं तु यदुक्तवान्॥ ८७॥
यत्त्वया ज्ञापितो ब्रह्मन्ब्रह्मा लोकपितामहः।
असुरा अपि मे पुत्रा देवाश्चापि प्रियाः प्रभो॥ ८८॥

83a–84b ≈ SP 112.103–104ab **85cd–86** ≈ SP 112.104cd–105 **87cd–88** ≈ SP 112.106–107ab

82b वै निसर्गतः] A_7Bh (conj.?), मा विषीदत R, वै विसर्गतः A_3, वै विसङ्गतः A_4 **82c** °जनाश्चैव] R, °गमश्चैव **A**, °गमाच्चैव Bh (conj.) **83a** तेषां तु] **A**Bh, ते गत्वा R **83b** कथां] R**A**, एवं Bh (< S) • कथयतां तदा] **A**Bh, कथयितुन्तथा R^{pc}, कथयतान्तथा R^{ac} **83c** आगाद्] Bh (< S), अगाद् R**A** **83d** °श्च त्रयः समाः] RA_3A_4, °श्च प्रषः समाः A_7, °श्चेति ते त्रयः Bh (conj.) **84a** तांस्ते] A_3A_4Bh, तांस्तु R, त+त+स्ते A_7 (unmetrical) • संपूज्य] RBh (< S), संगृह्य **A** **84b** °मतिप्रभाः] R**A**, °मनुव्रताः Bh (< S) **84d** मुनयो] RA_3A_4, मुलयो A_7, मनुयो Bh (typo) • च ते त्रयः] **A**Bh, जितेन्द्रियाः R **85ab**] om. R **85a** °विष्टांश्चर्षय°] conj. Bh (silently), °विष्टामृषय° **A** (unmetrical) **85b** °नामन्त्र्य] **A**, °ननमञ्च Bh (conj.?) **85c** कस्माद्] R**A**, क्वेदं Bh (< S) **85d** °चिन्तकाः] R**A**, °धारिणः Bh (< S) **86a** ब्रह्मलोका°] **A**Bh, ब्रह्मणास° R • °दपावृत्ता] RA_3A_7, °दयावृत्ता A_4, °द्ध्युपावृत्य Bh (conj.) **86b** °मभ्यागता] R**A**, °मद्य गता Bh (< S) **86c** समनुज्ञप्ताः] A_3A_7, स्ताः समाहूय R, समनुज्ञाताः A_4, स्म समाज्ञाप्ताः Bh (< S) **86d** कश्यपस्य ततो] A_7Bh (em.?), उपगम्य त्रया° R, कस्यपस्य{°श्य A_4} ततो A_3A_4 **87b** कश्यपो] $RA_4A_7^{ac}$Bh (em.?), कश्यपे $A_3A_7^{pc}$ • द्विजः] RA_4A_7Bh (em.?), द्विजाः A_3 **87c** ततो] R**A**, अथा° Bh (< S) • °न्मुनीन्धाता] **A**Bh, °न्मुनीन्द्रांस्तान् R **87c** कश्यपं तु यदुक्तवान्] Bh (conj.?, cf. S), कश्यपान् कमलोद्भवः R, कश्य{°स्य° A_3}पस्तु यदुक्तवान् **A** **88a** ज्ञापितो] Bh (< S), कुपितो R, कुशितो $A_3A_4A_7^{ac}$, कथितो A_7^{pc} **88ab** ब्रह्मन्ब्रह्मा लोक°] RBh (< S), ब्रह्मा ब्रह्मलोके **A** **88cd** असुरा अपि मे पुत्रा देवाश्चापि] **A**Bh, असुरानपि पुत्रा हि देवस्यास्य R **88d** प्रियाः] RA_3Bh, प्रिया A_4A_7

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तेषां नैव यथान्योन्यं वैरं स्याल्लोकभावन ।
तथा कुरु सुरश्रेष्ठ भवेयं निर्वृतस्ततः ॥ ८९ ॥
तत्राहं ब्रह्मणाज्ञप्तो ब्रवीमि त्वां महामुने ।
देवासुरं यथावृत्तमन्योन्यं सख्यमेव च ।
अमृतोत्पादनं चैव राज्यसंस्थां च कृत्स्नशः ॥ ९० ॥
त्वदर्थं भगवान्सर्वं भविष्यमृषिसत्तम ।
कथयामास लोकेशो देवासुरविचेष्टितम् ॥ ९१ ॥
निवेद्य तस्य तत्सर्वं ब्रह्मणा प्रेषिता वयम् ।
इहागता भगवतीं द्रष्टुं हिमगिरेः सुताम् ॥ ९२ ॥
तानेव देवतान्भूय ऋषयस्ते तपोधनाः ।
पप्रच्छुर्नियतात्मानः सर्व एव तदा मुने ॥ ९३ ॥
देवासुराणां यद्वृत्तं भविष्यं कथितं सुराः ।
तद्वयं श्रोतुमिच्छामो यदि वो ऽनुग्रहे मतिः ॥ ९४ ॥
किं च विज्ञापिता देवी युष्माभिः सुरसत्तमाः ।
कथयध्वं हि तत्सर्वं यद्यनुग्राह्यता हि नः ॥ ९५ ॥

89–95 ≈ SP 112.107cd–113

89a तेषां नैव] **A**Bh, तेषामेव R • यथान्योन्यं] A_3A_7Bh, यथाकामं R, यथोन्योन्यं A_4 **89b** वैरं स्याल्लोकभावन] Bh (< S), कामयन्तः परस्परम् R, नैव{◦वं A_4} स्या{स्यात् A_7^{pc}} लोकभावन **A** **89c** कुरु सुर◦] R, कुरु गुरु◦ **A**, कुर्वमर◦ Bh (conj.) **89d** भवेयं निर्वृतस्ततः] Bh (< S), ततो यं निर्वृतिस्तव R, भवेयुर्निर्वृता{◦र्वृत◦ A_4, ◦वृत◦ A_7^{ac}, ◦वृता◦ A_7^{pc}}स्ततः **A** **90a** तत्राहं] RBh (< S), पुत्रो हं **A** • ◦ज्ञप्तो] Bh (em.?, cf. S), कुप्तो R, ◦ज्ञप्ता **A** **90b** महामुने] Bh (< S), महात्मना R, महात्मने **A** **90c** देवासुरं यथा◦] Bh (< S), देवासुर यथा◦ R, देवासुराणां यत्{यं A_7} **A** **90cd** ◦त्तमन्योन्यं सख्यमेव च] A_3A_4Bh, ◦त्तमपि पालय सर्व्वदा R, ◦त्तं अन्योन्यं संख्यमेव च A_7 **90e** अमृतोत्पादनं चैव] RBh (< S), अदितिश्च दितिश्चैव{◦श्चै A_4(unmetrical)} **A** **90f** राज्यसंस्थां च कृत्स्नशः] em., ततः संस्कार्य्यं यत्पुनः R, राज्यसंस्था च कृत्स्नशः{◦सः A_4} A_3A_4, राज्यसंस्था(न){◦व A_7^{ac}} कृस्नशः A_7, राज्यं संस्थाञ्च कृत्स्नशः Bh (< S_2) **91a** त्वदर्थं] conj., त्वयोक्तं RBh (em.?), त्वयोक्ता **A** • भगवान्] R^{ac}Bh (em.?), भगवन् R^{pc}?**A** **91b** भविष्यमृ◦] **A**Bh, भविष्यन् ऋ◦ R • ◦सत्तम] R^{pc}**A**Bh, ◦सत्तमः R^{ac} **91cd**] om. R **92a** निवेद्य तस्य] RBh (< S), निवेदयतु A_3A_4, निवेदयितुं A_7 (unmetrical) **92c** ◦गता] RBh (< S), ◦गतां A_3A_7, ◦गतं A_4 **92d** द्रष्टुं] RBh (< S), दृष्टिं A_3A_4, दृष्टां A_7^{pc}, दुष्टां A_7^{ac} • हिमगिरेः] **A**Bh, भगवतः R **93a** Before this Bh has सनत्कुमार उवाच। (< S) • तानेव देवतान्] conj., तामेव देवतां R, तमेव चरतां **A**, तानेवं वादिनो Bh (< S) • भूय] **A**Bh, भूत्वा R **93b** ◦स्ते] **A**Bh, ◦श्च R **93c** पप्रच्छुर्] Bh (< S_1), पपृच्छुर् R, पृच्छन्ति **A** **94b** भविष्यं कथितं] **A**Bh, भविष्यति कथं R • सुराः] R**A**, शुभाः Bh (< S) **95a** विज्ञापिता] RA_7Bh (< S), विज्ञापितं A_3A_4 **95c** हि] RA_4A_7, दि A_3, च Bh (< S) **95d** यद्यनुग्राह्यता] Bh (< S), यद्यनुग्राह्यतां R, यथानुगृह्यता{◦तां A_7} **A** • नः] RBh (< S), वः **A**

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तेषां तद्वचनं श्रुत्वा ततस्ते सुरसत्तमाः ।
† अथाचष्ट कृतान्तो हि वाक्यं वाक्यविशारदान् † ॥ ९६ ॥
ततः स तेषां बहुचित्रकारणं यथाभविष्यं कथयांचकार ।
सुरासुराणां जयतां च कारणं पुरा विधात्रा विहितं यथार्थवत् ॥ ९७ ॥

इति स्कन्दपुराणे सप्तर्षिसमागमो नामाध्यायः ॥ ११२ - ३ ॥

96–97 ≈ SP 112.114–115

96b ततस्ते] A_4A_7, तेषान्ते R, तस्ते A_3 (unmetrical), त्रयस्ते Bh (< S) • सुर॰] R**A**, देव॰ Bh (< S) **96c** अथाचष्ट] R, तानाचक्षि{॰क्षी A_7} **A**, त्वमाचक्ष्व Bh (< S) • कृतान्तो हि] R**A**, कृतान्तेति Bh (< S) **96d** वाक्यं वाक्यविशारदान्] R**A**, वाक्यमूचुर्महबलाः Bh (< S) **97cd**] om. **A** **97c** जयतां च] conj., जयतश्च R, जगतश्च Bh (< S_2) **97d** पुरा] Bh (< S), सुधा R • विहितं] Bh (< S), विहिता R **Col.** इति स्कन्दपुराणे रेवाखण्डे सप्तर्षिसमागमो नामाध्यायः R, इति{इति श्री॰ A_4, ओं॥ इति श्री॰ A_7} स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे सप्तर्षिसमागमनो{॰गमो A_3} नाम द्वादशोत्तरशततमो ध्यायः **A**, इति स्कन्दपुराणे मन्दरारोहणो नाम द्वादशोत्तरशततमो ध्यायः Bh (cf. S_1)

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Abbreviations

AiGr	*Altindische Grammatik*, see Debrunner 1954
AVPariś	*Atharvavedapariśiṣṭa*
AYS	Aparārka *ad Yājñavalkyasmṛti*
BḍP	*Brahmāṇḍapurāṇa*
BhāgP	*Bhāgavatapurāṇa*
DK	*Dānakāṇḍa*, see Lakṣmīdhara
DKK	*Dānakriyākaumudī*, see Govindānanda
DS	*Dānasāgara*, see Ballālasena
DVU	*Dānavivekoddyota*, see Madanasiṃhadeva
GES	*A Grammar of Epic Sanskrit*, see Oberlies 2003
HeDKh	*Dānakhaṇḍa*, see Hemādri
HeVKh	*Vratakhaṇḍa*, see Hemādri
HV	*Harivaṃśa*, Critical Edition
Kane I to V	Kane 1930–62
KR	*Kṛtyaratnākara*, see Caṇḍeśvara
LiP	*Liṅgapurāṇa*
MaS	*Manusmṛti*
MBh	*Mahābhārata*, Critical Edition
MkP	*Mārkaṇḍeyapurāṇa*
MtP	*Matsyapurāṇa*
PPL	*Das Purāṇa Pañcalakṣaṇa*, see Kirfel 1927
PS	*Pāśupatasūtra*
Rām.	*Rāmāyaṇa*, Critical Edition
SaPra	*Samayapradīpa*, see Śrīdatta Upādhyāya
SkP	*Skandapurāṇa*, Venkatesvara Press
SP	*Skandapurāṇa*, our edition
SP I	*Skandapurāṇa*, our edition Vol. I
SP II A	*Skandapurāṇa*, our edition Vol. II A
SP II B	*Skandapurāṇa*, our edition Vol. II B
SP III	*Skandapurāṇa*, our edition Vol. III
SP IV	*Skandapurāṇa*, our edition Vol. IV
SP_{Bh}	*Skandapurāṇa*, edit. by K. Bhaṭṭarāī
TaiSa	*Taittirīya-Saṃhitā*
VāP	*Vāyupurāṇa* (Venkatesvara ed.)
VarP	*Varāhapurāṇa*
VDh	*Viṣṇudharma*, see Grünendahl 1983–89
VDhP	*Viṣṇudharmottarapurāṇa*
ViP	*Viṣṇupurāṇa*
ViS	*Viṣṇusmṛti*
VK	*Vratakāṇḍa*, see Lakṣmīdhara
VmP	*Vāmanapurāṇa*

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