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THE KASHMIRIAN ATHARVA VEDA

BOOKS SIXTEEN AND SEVENTEEN

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KASHMIRIAN ATHARVA VEDA

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EDITED WITH CRITICAL NOTES BY

LEROY CARR BARRET



AMERICAN ORIENTAL SOCIETY

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PREFACE

The first fifteen books of the Kashmirian Atharva Veda have all been published in JAOS at intervals since 1906; now, since it appears that this text, edited, ought to be made available as rapidly as possible, these two books are published in this form. The manner of presenting the material of the text has not been changed essentially since the first part was published: the transliteration is most important, and upon it much care has been bestowed, in spite of which there are probably too many mistakes; but concerning the intent of certain signs opinions may properly differ. Thorough work in the Pāippalāda will always demand recourse to the facsimile.

When the entire text is completely edited and easily accessible its relations to other texts ought to be studied and established: such studies may add somewhat to our understanding of the formation of the various collections but probably can add more to our understanding of the construction (and even the interpretation) of individual hymns.¹

In Book 16 readings of a manuscript in Bombay are given, merely to exhibit the sort of variants which that manuscript shows: in Book 17 such readings are omitted. The few notes placed at the ends of the various hymns are given principally for the purpose of indicating the editor's mental attitude toward the problems of correcting the text. During the progress of work in these books the first three parts of Bloomfield, Edgerton, and Emeneau's *Vedic Variants* appeared, and the material there displayed clearly warns against too great readiness to depart from manuscript readings, even those of the Kashmir manuscript.

It is a privilege to have this portion of the Pāippalāda published in this form and I am sincerely grateful to the American Oriental Society for making it possible, and to Professor W. Norman Brown for his editorial supervision; also to J. H. Furst Company for careful work in the manufacture of the book.

LEROY CARR BARRET.

Hartford, Connecticut,
February 25, 1936.

¹ See *Studies in Honor of Maurice Bloomfield*, pp. 1-18; also *Oriental Studies in Honour of Cursetji Erachji Pavry*, pp. 26-28.



सत्यमेव जयते

THE KASHMIRIAN ATHARVA VEDA, BOOK SIXTEEN

Introduction

This sixteenth book of the Pāippalāda is the longest of all and full of difficulties which are largely inherent in the contents: it has been no great trouble to set in order the matters of punctuation, numbers and other externalities, but establishing the text is a matter of much uncertainty.

Of the ms—This sixteenth book in the Kashmir ms begins f166a7 and ends f212a16, forty-six folios.¹ The number of lines to the page varies from 19 to 22, and the folios are in very good condition; there are about ten slight cracks or chipped places in the birch-bark, only one of which is at all important (f192b at the top). In editing this book I have used a photozinc copy of the manuscript in the library of the Bombay Branch of the Royal Asiatic Society: see JAOS 50. 104 ff. As this manuscript is not independent of the birchbark manuscript we still have only the one ms for the text of Pāippalāda.²

Punctuation, numbers, etc.—Punctuation is as heretofore irregular; accents appear on only a few stanzas. In the first 52 hymns stanzas are numbered with only a few omissions or mistakes; in the next 25 hymns stanzas are without numbers except in hymn 70 and the first two stanzas of hymn 71; numbers are irregular in hymns 78-86; all stanzas in hymns 87-99 are numbered; numbers are given irregularly in hymns 100-106; and in the rest of the hymns stanza numbers do not appear. Many of the hymns in which stanza numbers are lacking are prose. Numbers are not given at the end of 41 hymns, but there is seldom any reason for doubt as to the end of a hymn; after all but 5 of the hymns 31-51 the hymn number has anu with it, e. g. “anu 3”; the numerals are correct. The anuvākas are numbered, and correctly numbered except for the omission of “3” and “22”.

In the corresponding books of Ś the hymns are generally long but are subdivided into groups of ten stanzas, and these are spoken of as decad sūktas. In Pāipp. the hymns are divided according to this decad arrangement, with some irregularities; the hymns of Pāipp. and Ś do not correspond exactly stanza for stanza.

Extent of the book.—This book as edited has 155 hymns in 22 anuvākas which vary greatly in length; 4 is the least number of hymns in an anuvāka and 16 the greatest. The number of stanzas in the

¹ No folio is numbered 178.

² For a similar situation cf. Alan S. C. Ross in *Speculum* 9. 179 ff.

hymns varies from 3 to 27; but 76 have 10 stanzas each and 12 others have 11 stanzas each, so the decad division largely predominates.

The total number of stanzas is 1425; but in the prose passages many stanzas are brief,—and some are long.

New and old material.—In this book appear all the hymns of Ś Books 8 and 9, all but one of the hymns of Ś Book 10, and all but two of the hymns of Ś Book 11: a group of hymns which are in Ś Book 6 appear also here, and there are 26 hymns which are essentially new though a few of them contain material already known. Some of the hymns of this book which appear also in Ś appear in RV too; and there are a few scattered stanzas of RV in this book.

1

(Ś. 8. 1)

[f166a7] oṃ namo gaṇādhīpataye z oṃ namo jvālā-[8]bhagavatyāi z
oṃ namas tilotamāyāi z oṃ namas śivābhaga-[9]vatyāiḥ zz zz oṃ
antakāya mṛtyave nama ihāyam astu puru-[10]ṣas sahāsunā | sūryasya
bhāge amṛtasya loke | prāṇāpānā iha [11] te ramantām. z 1 z ud ayanam
bhago agrabhīd ud ayanam somo aṇsumān. [12] ud ayanam maruto devā
ud indrāgnī svastaye z 2 z eteśudhiya prā-[13]nara ihāyur iha te naḥ u
tvā nirṛtyāḥ pāśebhyo dāivyā vācā bhārā-[14]masi z 3 z ut krāmātho
māva patthā mṛtyoṣ padbīśav avāmuñca-[15]mānaḥ mā cyatthā asmāl
lokād agnes sūryasya saṁdṛṣā z 4 z [16] tubhyam vātaṣ pavatām mātā-
rīśvā tubhyam varṣantv amṛtāny āpaḥ sūryas te ta-[17]nve saṁ tamā
tvām mṛtyur jayethām mā pra maṣṭhā z 5 z udyānam te pu-[18]ruṣa
nāvayānam jīvādan te dakṣadātīm kṛṇomi | mā he rañhe-[19]mam
amṛtam sukham ratham adirvir vidatham ā vadāsīt. z 6 z [20] mā te
manas tatra gān mā tiro bhūr mā jīvebhyaṣ pra mado mānu gāḥ [f166b]
pitūn viśve devāḥ abhi rakṣantu tvaha mā gatānām ā didikhatā ye neyam-
[2]tu parāvataṁ z ud āroha tamaso jyotir ehy ā te hastam rabhāmahe z
māsa-[3]ś ci tvā mā śapalāś ca preṣitāu yamasyāu pathirakṣāi śvānāu
arvān eha mā [4] va diḍhyo mā tariṣṭhāṣ pratnā naḥ z 9 z mahitam
panthām anu gā bhī-[5]ma eṣu yena pūrvaṁ nayatu tam vravīmi | tam
etat puruṣa mā pra vatthā bhayaṁ pa-[6]rastād abhayaṁ te arvāk.
z 10 z ṣoḍāśakāṇḍe prathamā sūktāḥ z z

Near the end of f166a14 Bm has padbīśīyā°; the bark of the ms is cracked and the result is that the “v” signs do resemble “y” signs.

For the invocation read: oṃ namo gaṇādhīpataye z oṃ namo jvālā-bhagavatyāi z oṃ namas tilottamāyāi z oṃ namas śivābhagavatyāi zz zz

Read: antakāya mr̥tyave nama ihāyam astu puruṣas saḥāsunā | sūryasya bhāge amṛtasya loke prāṇā apānā iha te ramantām z 1 z ud enaṁ bhago agrabhīd ud enam somo aṇśumān | ud enaṁ maruto devā ud indrāgnī svastaye z 2 z iha te 'sur iha prāṇa ihāyur iha te manaḥ | ut tvā nirṛtyāḥ pāśebhyo dāivyā vācā bharāmasi z 3 z ut krāmātho māva patthā mr̥tyoṣ paḍbīsam avamuñcamānaḥ | mā chitthā asmāl lokād agnes sūryasya saṁdr̥śaḥ z 4 z tubhyaṁ vātaṣ pavatām mātariśvā tubhyaṁ varṣantv amṛtany āpaḥ | sūryas te tanve saṁ tapāti tvām mr̥tyur dayatām ma pra meṣṭhāḥ z 5 z udyānaṁ te puruṣa nāvayānaṁ jīvātum te dakṣatātīm kṛṇomi | ā hi rohemam amṛtaṁ sukhaṁ ratham atha jirvir vidatham ā vadāsi z 6 z mā te manas tatra gān mā tiro bhūn mā jīvebhyas pra mado mānu gāḥ pitṛn | viśve devā abhi rakṣantu tveha z 7 z mā gatānām ā dīdhīthā ye nayanti parāvataṁ | ud ā roha tamaso jyotir ehy ā te hastaṁ rabhāmahe z 8 z śyāmaś ca tvā śabalaś ca preṣitāu yamasya yāu pathirakṣī śvānau | arvāṁ ehi mā vi dīdhyo mā tāriṣṭhāṣ pratnā naḥ z 9 z maitaṁ panthām anu gā bhīma eṣa yena pūrvam neyatha taṁ vravīmi | tama etat puruṣa mā pra patthā bhayaṁ parastād abhayaṁ te arvāk z 10 z 1 z

St. 9. In pāda d I give a reading which seems possible, but our ms may intend no variant from the reading of Ś mātra tiṣṭhaḥ parāñmanah.

2

(Ś. 8.1)

[f166b7] rakṣantu tvāgnayo ye psv antā rakṣantu tvā manuṣyā yam indhate | vāiśvānaro rakṣa-[8]tu jātavedā divyas tvā māt pra dahād vidyuta saha z 1 z rakṣantu tvā [9] prthivī rakṣatu dyāus sūryasya tvā rakṣatām candramās ca | mā tvā kravyād a-[10]bhi saṁstāra saṅkamukā cara z 2 z antarikṣam rakṣatu devahetyā bo-[11]dhaś ci tvā pratibodhaś caratām svapnaś ca tvānavadrāṇiś ca rakṣatām gopāyāñ-[12]ś ci tvā rakṣatām jāgraviś ca z 3 z te tvā rakṣantu te tvā gopāyantu te tvām [13] haṣassāyamtu tebhyo namas tebhyas svāhā z 4 z jīvebhyas tvā samīte [14] vāyur indro dhātā dadhātu savitā trāyamānaḥ | mā tvā prāṇo [15] bala hāsīd asanti nir hvayāmasi z 5 z mā tvā jambhasyohanu-[16]r mā tuso vidam mā jihva varyuṣ prasuyuṣ kathā syā u tvāditya vasavo [17] bharantūr indrāgnī svastaye z 6 z ayaṁ devā ihavāstv ayaṁ māva-[18]tpra gādhitah imam sahasravīryeṇa mr̥tyor ut pādayāmasi z 7 z [19] u tvā mr̥tyor apīparaṁ saṁnamanto vayo vayodhasah mā tvā vyastakeśye mā [f167a] tvāgharido rujaṁ z 8 z āhārṣam tvā vidam tvā punar āgāṣ punarṇava | sarvāṅga sarvaṁ te ca-[2]kṣus sarvaṁ āyus śa te vidam. z 9 z u tvā dyāur ut prthivy ut prajāpatir agrabhīt. | [3] u tvā mr̥tyor oṣadhayas somarājñīr apīparam. z 10 z yāvat te jyotir abhūr apa

ta-[4]tvamo kramet. | apa tvam mṛtyuṃ nirṛtim apa yakṣmaṃ ni dadhmāsi z 11 z z 2 z z

In f167a1 the ms corrects sarvāṅga to °āṅga.

Read: rakṣantu tvāgnayo ye 'psv antā rakṣatu tvā manuṣyā yam indhate | vāisvānaro rakṣatu jātavedā divyas tvā mā pra dahād vudyutā saha z 1 z rakṣatu tvā pṛthivī rakṣatu dyāus sūryaś ca tvā rakṣatām candramāś ca | mā tvā kravyād abhi maṅstārāt saṅkasukāc cara z 2 z antarikṣaṃ rakṣatu devahetyā bodhaś ca tvā pratibodhaś ca rakṣatām | asvapnaś ca tvānavadrāpaś ca rakṣatām gopāyaś ca tvā rakṣatām jāgrvīś ca z 3 z te tvā rakṣantu te tvā gopāyantu te tvāñhasas tṣāyantu tebhyo namas tebhyaś svāhā z 4 z jīvebhyas tvā samitāu vāyur indro dhātā dadhātu savitā trāyamāṇaḥ | mā tvā prāṇo balaṃ hāsīd asuṃ te nir hvayāmasi z 5 z mā tvā jambhas saṃhanur mā tamo vidan mā tṛjivāvāryuṣ pramayūṣ kathā syāḥ | ut tvādityā vasavo bharantūd indrāgnī svastaye z 6 z ayaṃ devā ihāivāstv ayaṃ māmutra gād itaḥ | imaṃ sahasravīryeṇa mṛtyor ut pārayāmasi z 7 z ut tvā mṛtyor apīparaṃ saṃ namantu vayodhasaḥ | mā tvā vyastakeśyo mā tvāgharudo rudan z 8 z āhārśaṃ tvāvidam tvā punar āgāś punarṇava | sarvāṅga sarvaṃ te cakṣus sarvaṃ āyuś ca te vidam z 9 z ut tvā dyāur ut pṛthivy ut prajāpatir agrabhit | ut tvā mṛtyor oṣadhayas somarājñīr apīparan z 10 z yāvat te jyotir abhūd apa tvat tamo 'kramit | apa tvan mṛtyuṃ nirṛtim apa yakṣmaṃ ni dadhmāsi z 11 z z 2 z

St 4. Ś does not have the third phrase of this stanza.

St 6. In pāda b jihvāvāryaś might be a possible reading.

St 11. In pāda a Ś has vy avāt and that may have been the reading of Ppp.

3

(Ś. 8. 2)

[f167a5] ā rabhasvemām amṛtasya svaṣṭim aśchibhyamānā jaradaṣṭir astu | te aman tāyuṣ punar ā [6] bhavāmi rajas tvamo mopa rā mā pra meṣṭhā z 1 z jivatā jyotir abhy eha lokam ā tvā [7] harāmi śataśāradāya | drāghīya āyuṣ pratiraṃ te kṛṇomy amuṃca mṛtyupā-[8]śām aśasti z 2 z vātā te prāṇam avidam sūryā cakṣur ahvari yat te manas tavi [9] dad dhārayāmi saṃvrkṣāṃgāir vada jihvayāpalam. z 3 z prāṇena tvāṃ [10] dvipadām catuṣpadām agnīva jātam avi saṃ dhamāsi | namas te mṛtyo cakṣuṣe nama-[11]namaṣ prāṇāya te karam. z 4 z ayaṃ jīvatu mā mṛtemaṃ suvirayā-[12]masi | kṛṇomy asmāi bheṣajaṃ mṛtyo mā puruṣaṃ vadhi z 5 z jīvanālām na-[13]ghāriṣāṃ jīvantim oṣadhīm ahaṃ | trāyamāṇāṃ sahasānām sahasvatim a-[14]rundhatim i hvaye apā ariṣṭatātaye z 6 z adhi vrūhi mā rapathā sṛ-[15]jevaṃ tavāiva saṃ sarvā

ihā ihāstu bhavāsarvo mṛdutaṁ śarma yaścham upaji-[16]tya duritaṁ
dhattam āyuh z 7 z devānām hetīṣ pari tvā vṛnaktu pārayā-[17]mi rajasā
u tvā mṛtyor apīparaṁ ārād agniṁ kravyādhaṁ nirhaṁ jīvātave te pari
[18] yaṁ dadāmi z 8 z asmāi mṛtyo adhi vrūhi imaṁ jayasvodito him etu
| a-[19]riṣṭas sarvān susruṣu jaramās chatāyanātmanā bhujam uṣṇavat.
z 9 z [20] yat te nīyānaṁ rajaso mṛtyo navadhariṣyam | pathāimam
tvāsyā rakṣantu vrahmāśme [f167b] varma kṛṇmasi z 10 z 3 z

In f167a5 the ms corrects aman to asan; in line 7 it has bhrā over drā;
in line 15 it corrects to mṛdutaṁ; in line 19 it corrects to jarasās.

At the very end of f167a Bm gives vrahmāsmāi: the birch-bark seems
to have peeled a little at this spot.

Read: ā rabhasvemām amṛtasya śnuṣṭim acchidyamānā jaradaṣṭir astu
te | asuṁ ta āyus punar ā bharāmi rajas tamo mopa gā mā pra meṣṭhāḥ
z 1 z jīvātām jyotir abhy ehi lokam ā tvā harāmi śataśāradāya | drāghīya
āyus prataram te kṛṇomy avamuñcan mṛtyupāsān āśastim z 2 z vātāt te
prāṇam avidam sūryāc cakṣur t̥ahvari | yat te manas tvayi tad dhārayāmi
saṁ vṛṇkṣvāṅgair vada jihvayālapan z 3 z prāṇena tvām dvipadām
catuṣpadām agniṁ iva jātam abhi saṁ dhamāmi | namas te mṛtyo
cakṣuṣe namaṣ prāṇāya te karam z 4 z ayaṁ jīvatu mā mṛtemaṁ sam
īrayāmasi | kṛṇomy asmāi bheṣajam mṛtyo mā puruṣam vadhiḥ z 5 z
jīvalām naghāriṣām jīvantīm oṣadhīm aham | trāyamāṇām sahamānām
sahasvatīm arundhatīm iha hvaye asmā ariṣṭatātaye z 6 z adhi vrūhi mā
rabhathāḥ srjemaṁ tavāiva san sarvahāyā ihāstu | bhavāsarvau mṛdutaṁ
śarma yacchatam upajitya duritaṁ dhattam āyuh z 7 z devānām hetīṣ
pari tvā vṛnaktu pārayāmi rajasā ut tvā mṛtyor apīparam | ārād agniṁ
kravyādaṁ nirūhan jīvātave te paridhim dadhāmi z 8 z asmāi mṛtyo adhi
vrūhīmaṁ dayasvod ito yaṁ etu | ariṣṭas sarvāṅgas suśruj jarasā śata-
hāyana ātmanā bhujam āśnavat z 9 z yat te nīyānaṁ rajaso mṛtyo
'navadharsyam | patha imaṁ tasmād rakṣanto vrahmāsmāi varma
kṛṇmasi z 10 z 3 z

4

(Ś. 8. 2)

[f167b1] kṛṇomi te prāṇāpānau jarām mṛtyuṁ dīrgha-[2]m āyus
svastī vāivasvatena prāhīlām yamadūtānś caratārān upa sedhāmi sa-[3]
rvān. z 1 z ārād arātīm nirṛtīm paro grāhīm kravyādaḥ piśācān. [4]
rakṣo yat sarvaṁ durbhūtaṁ tavāivāpa hanmasi z 2 z agneṣ tve prāṇam
amṛtā-[5]d āyusmato vanave jātavedasa | yatrā na riṣyāmṛtasyadūti-
śamtat te kṛṇo-[6]mi tad u te samṛdhyatām z 3 z śive te stām dyāvā-
prthivī āśantāpe bhi-[7]cyū saṁ te sūryā tapati saṁ vāto vāta te hṛde
śivābhi kṣaranti tvāpo [8] divyāṣ payasvatīś śivās te santv oṣadhīḥ z 4 z
u tvā hariṣam adharā-[9]syād uttarām prthivam ati | tatra tvādītyo

rakṣatām sūryāś candramasā [10] ubhā z 5 z yat te vāsaṣ paridhānī yām nīvaṁ kṛṇuṣe tvam | śivaṁ [11] te tanve tat kṛṇvaḥ saṁsparṣe dukṣaṇam astu te z 6 z yat kṣureṇa va-[12]rcayatā sutejasā vaptā vapasi keśaśmaśrū | śumbhar mukhaṁ māinam ā-[13]yuṣ pra moṣiḥ z 7 z śivāu te hastām vṛhyavāv abalāsāv adhoma-[14]dhāu yato yakṣmaṁ vi bādhetē yato muñcatu māñhasaḥ z 8 z yad aṣṇāsu-[15]suryadi pivami dhānyaṣ kṛṣyāṣ paya ādyaṁ yad anādyāṁ sarvaṁ te annam a-[16]viṣam kṛṇomi z 9 z ahne ca tvā rātrī cobhābhyāṁ pari dadhmasi | rā-[17]yebhyo jigatsubhya imam naṣ pari rakṣatā z 10 z 4 z

Bm in f167b2 has āyus svasti.

Read: kṛṇomi te prāṇāpānāu jarām mṛtyuṁ dīrgham āyus svasti | vāivasvatena prāhitān yamadūtānś carata ārād apa sedhāmi sarvān z 1 z ārād arātim nirṛtim paro grāhiṁ kravyādaḥ piśācān | rakṣo yat sarvaṁ durbhūtaṁ tama evāpa hanmasi z 2 z agneṣ te prāṇam amṛtād āyusmato vanve jātavedasaḥ | yatrā na riṣyā amṛtas saḥjūr asas tat te kṛṇomi tad u te saṁr̥dhyatām z 3 z śive te stām dyāvāpṛthivī asaṁtāpe ‘bhiśocāu | śaṁ te sūrya ā tapatu śaṁ vāto vātu te hṛde | śivā abhi kṣarantu tvāpo divyāṣ payasvatīś śivāṣ te santv oṣadhīḥ z 4 z ut tvāhārṣam adharasyā uttarām pṛthivīm abhi | tatra tvādityāu rakṣatām sūryāś candramasā ubhā z 5 z yat te vāsaṣ paridhānaṁ yām nīvaṁ kṛṇuṣe tvam | śivaṁ te tanve tat kṛṇmaḥ saṁsparṣe †dukṣaṇam astu te z 6 z yat kṣureṇa varcayatā sutejasā vaptā vapasi keśaśmaśrū | śumbhan mukhaṁ māinam āyus pra moṣiḥ z 7 z śivāu te stām vṛhiyavāv abalāsāv adhomadhāu | etāu yakṣmaṁ vi bādhetē etāu muñcato māñhasaḥ z 8 z yad aṣṇasi yad pibasi dhānyaṁ kṛṣyāṣ payaḥ | yad ādyaṁ yad anādyāṁ sarvaṁ te annam aṁviṣam kṛṇomi z 9 z ahne ca tvā rātraye cobhābhyāṁ pari dadhmasi | arāyebhyo jigatsubhya imam naṣ pari rakṣatā z 10 z 4 z

St 4. The last pāda is taken with the next stanza in Ś.

St 6. In pāda d we might read ‘ducchunam or possibly ‘dukṣaṇam; neither one is strong.

5

(Ś. 8. 2)

[f167b17] śataṁ te yutaṁ hā-[18]yanā dve yuge triṇi catvāri santu | indrāgnī viśve devā anu manya-[19]ntām akr̥ṇīyamānāḥ z 1 z śarade tvā hemantāya vasantāya [f168a] gr̥ṣmāya pari dadhmasi | varṣāni tubhyaṁ syonāna yeṣu vardhatv oṣadhīḥ z 2 z mṛ-[2]tyur iṣe dvipadām mṛtyur iṣa catuṣpadām tasmāt tvā mṛtyor gopayer ud dharāmi sa [3] mā mṛta z 3 z saṁviṣṭa na marīṣyasi mā bibheḥ na vāi tatra pra mīyante nyo yamty a-[4]dharo ruja z 4 z śavo vāi tatra jivatu gāur aśvaṣ puruṣaṣ paśuḥ yatredaṁ vrahma kṛi-[5]yate paridhīr jīvanāya kam. z 5 z pari

*tvā pātu susānebhyo bhicarāt suga-[6]ntubhyah | amurpya tvāmṛto tha
jīvo mā te hāṣiṣar asavaś śārīram. z 6 z [7] viśve tvā deva mṛtena
bibhratv adhivaktrā paśupatiṣ te stu | anāmayat savitā te kṛṇo-[8]tv ā
tvā prāṇo śata jīvanāya z 7 z ye mṛtyava ekaśataṁ yā nāṣṭrātuji-[9]v
yā muñcantu tasmāt tvā devā agner vāiśvānarād adhiḥ z 8 z iti prathamā-
[10]nuvākaḥ z z*

At the end of f168a5 Bm has svaya where the ms has suga: probably an error of copying.

Read: śataṁ te 'yutam hāyanān dve yuge trīṇi catvāri santu | indrāgnī viśve devā anu manyantām ahṛṇīyamānāḥ z 1 z śarade tvā hemantāya vasantāya grīṣmāya pari dadhmasi | varṣāṇi tubhyaṁ syonāni yeṣu vardhanta oṣadhīḥ z 2 z mṛtyur īṣe dvipadām mṛtyur īṣe catuṣpadām | tasmāt tvā mṛtyor gopater ud dharāmi sa mā mṛthāḥ z 3 z saṁviṣṭo na marīṣyasi na marīṣyasi mā bibheḥ | na vāi tatra pra mīyante no yanty adharam rajah z 4 z sarvo vāi tatra jīvatu gāur aśvaṣ puruṣaṣ paśuḥ | yatredaṁ vrahma kriyate paridhūr jīvanāya kam z 5 z pari tvā pātu samānebhyo 'bhicārāt sagantubhyah | amartyo bhavāmṛto 'tha jīvo mā te hāṣiṣur asavaś śārīram z 6 z viśve tvā devā amṛtena bibhratv adhivaktā paśupatiṣ te 'stu | anāmayat savitā te kṛṇotv ā tvā prāṇo 'mati jīvanāya z 7 z ye mṛtyava ekaśataṁ yā nāṣṭrā atijīvyāḥ | muñcantu tasmāt tvā devā agner vāiśvānarād adhi z 8 z 5 z anu 1 z

St 7. This seems to have no parallel, and the 28th stanza of Ś does not appear in our version of this hymn. In 7d 'sati might be read.

6

(Ś. 8. 3)

[f168a10] *atha rākṣoghnaśūktam. z om rakṣahanaṁ vājinam ā ji-
[11]ghanmi mittram prathīṣṭham upa yāmi śarma | śiśāno agniṣ kratu-
bhis samiddhas sa [12] no diva śa riṣaṣ pātu naktam. z 1 z ayodaṁṣṭram
arciṣā yātudhānan upa [13] sprśa jātavedas samiddhaḥ ā jikhvayā mūra-
devān ubhasva kravyādo vṛṣṭvāpi [14] datsvāsam. z 2 z ubhobhayāvinn
upa dehi daṁṣṭrā hiṁśaś śiśāno varam pa-[15]ram ca | utāntarikṣe
paryāhy agne jambhāis san dhāthy api yātudhānām. z 3 z [16] agne
tvacāṁ yātudhānāsyā bhindhi hiṁsrāśanir harasā hantya enam praphar-
vāni [17] jātavedaś śraṇīhi kravyāt kraviṣṇur va kinobhy enam. z 4 z
yajñāir iṣūs sanna-[18]vamāno agne vācā śalyam aśanirbhir dīhānaḥ
tābhīr vidya hṛdaye yātu-[19]dhānām prático bāhū pratibhāndhaty eṣām.
z 5 z utvedānīm paśyasi jāta-[20]vedas tiṣṭhantam agna uta vā carantam.
| utāntarikṣe patantram yātudhānām tam a-[f168b] stvā viddhi sarvā
śiśānaḥ z 6 z utālabdhvā sprṇuhi jātavedotārebhā-[2]nā juṣṭir yātu-*

dhānām agne pūrvo ni jahi śamsisānāmārakṣasāmkās tva-[3]m idamtv enī z 7 z iha pra vrūhy atamas so agne yo yātudhāno idam krnoṣi [4] tam mārabhasva samidhā yaviṣṭha nṛcakṣasaś cakṣuṣe randhayedam. z 8 z [5] tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaṣ pra ṇaya pracetaḥ hiṁsro rakṣān-[6]sy aty abhi śośucāno mā tvā dabham yātudhānā nṛcakṣaḥ z 9 z nṛcakṣā rakṣaṣ pra-[7]ti paśya vikṣu tasya śrīṇi prati śrūṇihy agrā | tasyāgni prṣṭi hirasā śrūṇi-[8]hi tredhā mūlam yātudhānasya vṛścaḥ z 10 z

Read : rakṣoḥaṇam vājinam ā jigharmi mitram prathistham upa yāmi śarma | śisāno agniṣ kratubhis samiddhas sa no divā sa riṣaṣ pātu naktam z 1 z ayodaṣṭrān arciṣā yātudhānān upa sprśa jātavedas samiddhaḥ | ā jihvayā mūradevān rabhasva kravyādo vṛṣṭvāpi dhatsvāsan z 2 z ubho-bhayāvinn upa dhehi daṁṣṭrā hiṁsraś śisāno 'varam param ca | utāntarikṣe pari yāhy agne jambhaīs sam dhehy abhi yātudhānān z 3 z agne tvacam yātudhānasya bhindhi hiṁsrāsanir harasā hantv enam | pra parvāni jātavedaś śrīṇi kravyāt kraviṣṇur vi cinotv enam z 4 z yajñāir iṣūs samnamamāno agne vācā śalyān āsanibhir dihānaḥ | tābhīr vidhya hrdaye yātudhānān prāñcam bāhūn prati bhañdhy eṣam z 5 z utedānīm paśyasi jātavedas tiṣṭhantam agna uta vā carantam | utāntarikṣe patantam yātudhānam tam astvā vidhya sarvā śisānaḥ z 6 z utālabdhvā sprṇuhi jātaveda utārebhāpān tjustir yātudhānān | agne pūrvo ni jahi śośucāna āmādaḥ kṣiṇkās tam adantv enīḥ z 7 z iha pra vrūhi yatamas so agne yo yātudhāna idam krnoti | tam ā rabhasva samidhā yaviṣṭha nṛcakṣasaś cakṣuṣe randhayaitam z 8 z tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaṣ pra ṇaya pracetaḥ | hiṁsro rakṣānsy abhi śośucāno mā tvā dabhan yātudhānā nṛcakṣaḥ z 9 z nṛcakṣā rakṣaṣ prati paśya vikṣu tasya trīṇi prati śrīṇihy agrā | tasyāgne prṣṭir harasā śrīṇihi tredhā mūlam yātudhānasya vṛśca z 10 z 1 z

This and the next two hymns appear as RV. 10. 87, but not with complete correspondence of stanzas. The text suggested here for 7ab is little better than that of Ś. It may be that our text of 9c should be edited to agree with that of RV and Ś which read hiṁsram ° ° ° śośucānam.

7

(Ś. 8. 3)

[f168b8] striram yātudhānaṣ prasitam te-[9]tritām yo agne anṛtena hanti tam arciṣā sphūrjayam jātavedas samakṣam enam [10] grṇate ni vṛdhi z 1 z yad agne abhya mithunā śaphāco yad vādas ti-[11]ṣṭam janayantu rebhā | manyon manasās śathya jāyate yā tayā viddhi hrdaye [12] yātudhānām. z 2 z prā rāṣṇiha tapasā yātudhānām parāugne rakṣo

[13] *harasā śrñhi* | *puro rciṣā sūradevaś chrñhi parā mitapa sosa-*
 [14]*jata śrñhi* z 3 z *parādyā devā vrjinam śrñotu pratyag enam śa-*
 [15]*pathā yantu srṣtāḥ vātrāstenam sarva rṣchantu marma viśvasyeti*
praṣitam [16] *yātudhānām* z 4 z *sanād agne mṛdata yātudhānām na tvā*
rakṣān pr-[17]*tanāsi jihru anu dā sāpūrām kravyādho mā te hetyā*
mukṣa-[18]*ta dāivyāyāḥ* z 5 z *yaṣ pāuruṣeṇa kraviṣā samañkte yo* [19]
aśvyena paśunā yātudhānām | *yo aghnyāyā bharata kṣir agne teṣām śi-*
 [20]*rṣāni harasāpi vṛṣce* z 6 z *samvatsarinām paya usriyāyā* [f169a]
tasyā māsīd yātudhāno nṛcakṣaḥ pīyūṣam agne yatamas titṛssās tvaṁ
pratyāncam arciṣā [2] *vidhi śarman,* z 7 z *viṣām gavām yātudhānāḥ*
pivantv ā mṛddhyamntām aditaye durevā-[3]*ṣ parīñām devas saviṭā*
dadātu parā bhāgam oṣadhīnām jayantām z 8 z *tvam no agni* [4] *da-*
dharād udaktas tvaṁ paścād uta rakṣā purastāt. paḍi tye te adharāśvas
thaprṣṭhā ma-[5]*ghaśaṁsam śośucato dehantu* z 9 z *paścāt purastād*
adharād udaktas kaviḥ kā-[6]*vyena pari pāhy agne sakhā sakhāyam ajaro*
jarimṇe agne martyān amartyas tvaṁ naḥ z 10 z

Bm has *hāityā* in f168b17.

Read: *trir yātudhānaḥ prasitīm ta etv rtaṁ yo agne anṛtena hanti* |
tam arciṣā sphūrjayan jātavedas samakṣam enam grñate ni vrñdhi z 1 z
yad agne adya mithunā śapāto yad vācas tṛṣtam janayanta rebhāḥ |
manyor manasaś śaravyā jāyate yā tayā vidhya hrdaye yātudhānān z 2 z
parā śrñhi tapasā yātudhānān parāgne rakṣo harasā śrñhi | *parārciṣā*
mūradevañ chrñhi parāsutṛpas śośucataś śrñhi z 3 z *parādyā devā*
vrjinam śrñantu pratyag enam śapathā yantu srṣtāḥ | *vācāstenam śarava*
rchantu marman viśvasyāitu prasitīm yātudhānaḥ z 4 z *sanād agne*
mṛnāsi yātudhānān na tvā rakṣānsi pṛtanāsu jahruḥ | *anu daha saha-*
mūrān kravyādo mā te hetyā mukṣata dāivyāyāḥ z 5 z *yaṣ pāuruṣeṇa*
kraviṣā samañkte yo aśvyena paśunā yātudhānaḥ | *yo aghnyāyā bharati*
kṣiram agne teṣām śrṣāni harasāpi vṛṣca z 6 z *samvatsarinām paya*
usriyāyās tasya māsīd yātudhāno nṛcakṣaḥ | *pīyūṣam agne yatamas*
titṛpsāt tam pratyāncam arciṣā vidhya śarman z 7 z *viṣām gavām*
yātudhānāḥ pibantv ā mṛdyantām aditaye durevāḥ | *parāññām devas*
saviṭā dadātu parā bhāgam oṣadhīnām jayantām z 8 z *tvam no agne*
adharād udaktas tvaṁ paścād uta rakṣā purastāt | *prati tye te ajarāsas*
tapiṣṭhā aghaśaṁsam śośucato dahantu z 9 z *paścāt purastād adharād*
udaktas kaviḥ kāvyena pari pāhy agne | *sakhā sakhāyam ajaro jarimṇe*
agne martyān amartyas tvaṁ naḥ z 10 z 2 z

St 5. In pāda a it seems that we should read with Ś and RV *mṛnāsi*; but in b *jahruḥ* is a possible reading though not as good as *jigyuh* as in the other two.

St 7. It may be that we should read *marman* at the end of d.

St 8. In pāda b our *ā mṛdyantām* may be only a graphic error.

[f169a7] *ud agne cakṣuṣ prati dhehi rebhe śaphārujaṁ yena paśyāmi*
yātudhānāṁ | atharvava jyotiṣā dāivyena satyaṁ dhurvaṁtam aditi
ny oṣā z 1 z pari tvāgne puraṁ vayaṁ vipraṁ saha-[9]sva dhīmahi | bhiṣa-
gvarṇaṁ divaṁ dive hantāraṁ bhaṅgurāvātāṁ z 2 z vi jyotiṣā [10] vṛhatā
bhāty agnir āvir viśvāni kṛṇute mahitvā | prādevir māyās sa-[11]hataye
durevāś śiśīte śrṅga rakṣase vi rakṣaye z 3 z agne rakṣāṁsi medha-[12]ti
śukraśocir amartyaś śuciṣ pāvaka idyaḥ z 4 z agne rakṣā no aṇhasaṣ prati
[13] śmā deva riṣataḥ tapiṣṭhāir ajaro daha z 5 z ete śrṅge ajare jātavedas
ti-[14]gmaśaṁsi vrahmaśaṁsite | tābhyāṁ duhārdasavidāsamta kimī-
divaṁ pratyañcaṁ yā-[15]tudhānāṁ jātavedo nṛcakṣaḥ z 6 z viṣeṇaṁ
bhaṅgurāvataḥ mam indra rakṣaso daha | [16] agne śukreṇa śociṣā
tapuragre abhir arcibhiḥ z 7 z praty agne mithunā da-[17]ha yātudhānā
kimīdinā | sam tvā śucāmi cagruhy adugdhamvipra manvabhiḥ [18]
z 8 z praty agne harasā haraḥ śrṇīhi viśvata prati | yātudhānasya rakṣa-
[19]so balaṁ vi ruja vīryam. z 9 z sādānveyaṁ pra mṛṇa rakṣa indra
yātudhā-[f169b]na kṣīṇāir mūrāiḥ yā tavagne mithunā yātudhānāṁ
viśvaṁcāu ruptāu harasā śayāthāṁ z [2] z 4 z vṛhaspatin na ity ekā
z 1 z 3 z

In f169b1 Bm has dūrāiḥ, which may be the reading of the ms.

Read: tad agne cakṣuṣ prati dhehi rebhe śaphārujo yena paśyāsi
yātudhānāṁ | atharvavaj jyotiṣā dāivyena satyaṁ dhūrvantam acitaṁ ny
oṣa z 1 z pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi | bhiṣagvar-
ṇaṁ dive-dive hantāraṁ bhaṅgurāvātāṁ z 2 z vi jyotiṣā vṛhatā bhāty
agnir āvir viśvāni kṛṇute mahitvā | prādevir māyās saḥate durevāś śiśīte
śrṅge rakṣase vinikṣe z 3 z agnī rakṣāṁsi sedhati śukraśocir amartyaḥ |
śuciṣ pāvaka idyaḥ z 4 z agne rakṣā no aṇhasaṣ prati śma deva riṣataḥ |
tapiṣṭhāir ajaro daha z 5 z ye te śrṅge ajare jātavedas tigmahetī vrahma-
śaṁsite | tābhyāṁ durhārdam abhidāsantaṁ kimīdinaṁ pratyañcaṁ
yātudhānāṁ jātavedo nṛcakṣaḥ z 6 z viṣeṇa bhaṅgurāvataḥ sam indro
rakṣaso daha | agne śukreṇa śociṣā tapuragrābhir arcibhiḥ z 7 z praty
agne mithunā daha yātudhānā kimīdinā | sam tvā śiśāmi jagrhy adab-
dham vipra manvabhiḥ z 8 z praty agne harasā haraḥ śrṇīhi viśvataḥ
prati | yātudhānasya rakṣaso balaṁ vi ruja vīryam z 9 z sādānveyaṁ pra
mṛṇa rakṣa indra yātudhānāṁ kṣīṇāir mūrāiḥ | yā tavāgne mithunā
yātudhānā viṣvañcāu luptāu harasā śayatāṁ z 10 z vṛhaspatir naḥ pari
pātu paścād utottarasmād adharād aghayoḥ | indraṣ purastād uta
madhyato naḥ sakhā sakhibhyo variyaḥ kṛṇotu z 11 z 3 z

St. 3 is RV. 5. 2. 9; st. 4 is RV. 7. 15. 10; st. 5 is RV. 7. 15. 13 and does not appear in Ś; st. 6 appear only in Ś; stt. 8 and 9 are in RV. 10. 87; st. 10 is new; st. 11 appears Ś. 7. 51. 1 etc. and Ppp 15. 11. 1.

9

(Ś. 8. 4)

[f169b2] *indrāsomā tapatām rakṣatabjātaṁ ny u-[3]rpayatām vṛṣāna tamovṛdhaḥ parājñihasadito ny ohataṁ hataṁ nadethām nya śīsi-[4] tapatriṇaḥ z 1 z indrasomā sam aghaśaṁmam abhy aghaṁ taṁpur yiyastu carur aghni-[5]vāñ iva | vrahmadviṣe kravyāde ghoracakṣase dveṣo dhattam anavāyam kimīdine [6] z 2 z indrāsomā duṣkṛte vavre antar anārambhane tamasi pra vidhyatām athāiṣām [7] nyātaḥ punar ekaś śa nodayam tad vām astu māmema manyumaś chavaḥ z 3 z indra-[8]somā vartayatām divas pary agni taptebhir divo asya marmabhiḥ tapūrvam-dhebbhir a-[9]jarebhir atrīṇo ni parśāna vidhyatām yaṁja nassvaram z 4 z indrāsomā pra ha-[10]ratām divo vadham saṁ pṛthivyā aghaśaṁsāya tarhaṇam | ut takṣatām svaryam parvate-[11]bhya ena rakṣo vavṛdhānam ni jarvataḥ z 5 z indrāsomā pari vām bhūtu viśvata i-[12]yam matiṣ kaksyāśveva vājinā | yām vām hotrām pra hiṇomi medhemā vrahmā-[13]ni nṛpativa hīrvatām z 6 z prati smāretām jayadbhir ebhir atham druho rakṣa-[14]so bhaṅgurāvataḥ indrāsomā duṣkṛte mā śugam bhūd yo mā kadā cid api [15] kā cid u druhūḥ z 7 z yo mā pākena manasā carantam a-[16]tiṣṭhe nirṛtebhir vacobhiḥ āpa iva kāśinā saṁgrbhītā aśaṁn astā-[17]śāna indra vaktā z 8 z ye pākaśaṁsaṁ vi haranta evāi ye vā bhadrām pūṣaya-[18]nti svadhābhiḥ ahaye vā tān pradadāti soma ārād arātiṁ nirṛter upa-[19]sthe z 9 z yo no rasam dipsati pitvo agne yo śvānam yo gavām yas tanūnām. [f170a] ripu stena steyakṛ dabhram etv anu viṣyatām tanvā tanā ca z 10 zz 4 zz*

In f169b5 Bm has dhottam; the circumflex accent mark belonging to abhy agham in the line above has been mistaken for the "o" sign.

Read: *indrāsomā tapatām rakṣa ubjātām ny arpayatām vṛṣaṇā tamovṛdhaḥ | parā śṛñītam acito ny oṣatām hataṁ nudethām ni śīṣitam atrīṇaḥ z 1 z indrāsomā sam aghaśaṁsam abhy aghaṁ tapur yayastu carur agniṁvāñ iva | vrahmadviṣe kravyāde ghoracakṣase dveṣo dhattam anavāyam kimīdine z 2 z indrāsomā duṣkṛto vavre antar anārambhane tamasi pra vidhyatām | athāiṣām nātaḥ punar ekaś canodayat tad vām astu sahasa manyumac chavaḥ z 3 z indrāsomā vartayatām divas pary agnitaptebhir divo aśmavarmabhiḥ | tapurvadhebbhir ajarebhir atrīṇo ni parśāne vidhyatām yantu nissvaram z 4 z indrāsomā pra haratām divo vadham saṁ pṛthivyā aghaśaṁsāya tarhaṇam | ut takṣatām svaryam parvatebhyo yena rakṣo vavṛdhānam nijūrvataḥ z 5 z indrāsomā pari*

vām bhūtu viśvata iyaṁ matiṣ kakṣyāśveva vājinā | yām vām hotrām
 pra hipomi medhayemā vrahmāṇi nṛpatīva hinvatam z 6 z prati smare-
 thām tujayadbhir ebhir hataṁ druho rakṣaso bhaṅgurāvataḥ | indrāsomā
 duṣkrte mā sugaṁ bhūd yo mā kada cid abhidāsati druhaḥ z 7 z yo mā
 pākena manasā carantam abhicaṣṭe nirṛtebhir vacobhiḥ | āpa iva kāśinā
 saṁgrbhītā asann astv āsata indra vaktā z 8 z ye pākāśaṁsaṁ viharanta
 evāir ye vā bhadrām dūṣayanti svadhābhiḥ | ahaye vā tān pradadātu soma
 ā vā dadhātu nirṛter upasthe z 9 z yo no rasaṁ dipsati pitvo agne yo
 'śvānām yo gavaṁ yas tanūnām | ripu stenas steyakṛd dabhram etv
 †anuviṣyatām tanvā tanā ca z 10 z 4

The hymn Ś. 8. 4 appears also RV. 7. 104.

St 4. RV and Ś have aśmahanmabhiḥ in pāda b, but it does not seem necessary to follow them.

St 7. RV and Ś have evāir in pāda a and it may be that we should follow them instead of retaining the ebhir of the ms.

St 10. RV and Ś have ni ṣa hīyatām in pāda d.

10

(Ś. 8. 4)

[f170a1] *paras so astu ta-[2]nvā tanā ca tisraṣ pṛthivir adho asya niśvā |*
prati śuṣyati yaśo asya devā yo mā di-[3]vā dipsati yaś ca naktam. z 1 z
suviññānām cikvituṣe jānāya saś cāsaś ca paca-[4]ti paspṛsāte | taylor yat
satyaṁ yatarad ṛjīyas tad it somo ati hantiḥ āsat. z 2 z [5] na vā u somo
vrajinām śṛnotu kṣattṛiyaṁ mithuyā dhārayantām | hanta rikṣaṁ hantiḥ
āsa-[6]d vadantam ubhāv indrasya praśītāu śayate z 3 z yadi vāham
anrtarevo asmi [7] soghaṁ vā devāñ apyūhe agne | kim asmaḥbhyāṁ
jātavedo hṛdanīṣe drāughavāca-[8]s the anṛtaṁ sacantām. z 4 z adyā
mudāir yātudhāno asmāi vadu āyus tad a-[9]pi pāuruṣasya | adhā sa
vīrāir daśabhir vi yuyā yo mā soghaṁ yātudhānety āha [10] z 5 z yo
māyātum yātudhānety āha yo mā rakṣās śucir asmīty āha indras to [11]
hantu mahatā vadhena viśvasya jantor adhamasvajiṣṭhaḥ z 6 z pra yā
jighātām [12] khargalevi niktam apa druhas tanvaṁ gūhamānām |
vavṛām anantām ava sā padīṣṭha grā-[13]vāṇo ghnantu rakṣasa upa-
bdāḥ z 7 z vi jiṣṭhadhvaṁ maruto vikṣv apsita grhānyata [14] ta
rakṣasaḥ saṁ baniṣṭanaḥ vayo ye bhūtvā patayanti naktabhir ya vā ripa
dadhire de-[15]ve adhware z 8 z ata ut te patayanti svātava indraṁ
dipsanti dipsavo adābhya [16] śīṣite śakraṣ pṛṣanebhyo vadhaṁ nūnaṁ
srjad āsanām yātumadhvāḥ z 9 z pra vartaya di-[17]vo aśmānam indras
somaśitam maghavāñ sām śīśādhi | parāgato apāgato dadhā-[18]d udakto
abhi jahi rakṣasaṣ parvatena z 10 z

In the right margin, about opposite line 8, is *bhyā* which apparently is a correction of *adyā*: but over *adyā* and between the lines is *tya*. In the right margin at the end of line 15 the addition of *m* to *adābhya* is indicated; Bm has made the correction.

Read: *paras so astu tanvā tanā ca tisaṣ prthivīr adho astu viśvāḥ | prati śuṣyatu yaśo asya devā yo mā divā dipsati yaś ca naktam z 1 z suvijñānaṁ cikituṣe janāya sac cāsac ca vacasī pasprśāte | taylor yat satyaṁ yatarad rjīyas tad it somo avati hanty āsat z 2 z na vā u somo vṛjinaṁ śrjoti na kṣatriyaṁ mithuyā dhārayantam | hanti rakṣo hanty āsad vadantam ubhāv indrasya prasitāu śayāte z 3 z yadi vāham anṛtadevo asmi moghaṁ vā devāṇ apyūhe agne | kim asmabhyaṁ jātavedo hrñīṣe droghavācas te anṛtaṁ sacantām z 4 z adyā muriya yadi yatudhāno asmi yadi vāyus tatapa pūruṣasya | adhā sa vīrāir daśabhir vi yūyā yo mā moghaṁ yātudhānety āha z 5 z yo māyātum yātudhānety āha yo mā rakṣās śucir asmīty āha | indras taṁ hantu mahatā vadhena viśvasya jantor adhamas padīṣta z 6 z pra yā jigāti khargaleva naktam apa durhus tanvaṁ gūhamānā | vavrāṇ anantāṇ ava sā padīṣta grāvāṇo ghnantu rakṣasa upabdhāi z 7 z vi tiṣṭhadhvaṁ maruto vikṣv īpsata grbhāyata rakṣasaḥ saṁ pinaṣtana | vayo ye bhūtvā patayanti naktabhir ye vā ripo dadhire deve adhvare z 8 z eta u tye patayanti śvayātava indraṁ dipsanti dipsavo adābhyaṁ | śīṣite śakraṣ piśunebhyo vadhaṁ nūnaṁ srjad aśaniṁ yātumadbhyaḥ z 9 z pra vartaya divo aśmānam indra somaśitaṁ maghavan saṁ śīśādhi | prākto apākto adharād udakto abhi jahi rakṣasaṣ parvatena z 10 z 5 z*

सय 11 जयते

(Ś. 8. 4)

[f170a18] *indro yābhūnām abhavat parāśa-[19]ro havirmatinām abhy āyavāsātām abhīta śakraṣ paraśur yathā vanaṁ pātreva bhīm-[20]daṁ srjetu rakṣasaḥ z 1 z ulūkayātum śulūkayātum jahi śvayātim u-[21]ta kokayātum | suparnayātim uta grddhrayātum drśeva pra mr̥ṇa rakṣa indraṁ z 2 z [f170b] mā no rakṣo abhi naḍ yātumāvad apośchataṁ mithunā yā kimīdinām prthivī naḥ pā-[2]rthivān pātva anhaso ntarikṣām divyāt pātva asmān. z 3 z indra jahi pumāṁso [3] yātudhānam ata striyaṁ mithunā śāsadanām vyagrīvāso mūrādevā rujaṁta [4] sā te dr̥śam sūryam uścarantaṁ z 4 z prati cakṣva vi cakṣvendras ca soma jāgratu rakṣo-[5]bhyo vadham asyacam aśanaṁ yātumadbhyaḥ z 5 z iti ṣoḍaśakāṇḍe dvitīyo nuvā-[6]kaḥ z z*

Read: *indro yātūnām abhavat parāśaro havirmathinām abhy āvivāsātām | abhīd u śakraṣ paraśur yathā vanaṁ pātreva bhīndan sata eti*

rakṣasaḥ z 1 z ulūkayātum śuśulūkayātum jahi śvayātum uta kokayātum | suparnayātum uta grdhrayātum dṛṣadeva pra mṛṇa rakṣa indra z 2 z mā no rakṣo abhi naḍ yātumāvad apocchatām mithunā yā kimīdinām | pṛthivī naḥ pāṛthivāt pātv anhaso 'ntariksaṁ divyāt pātv asmān z 3 z indra jahi pumānsaṁ yātudhānam uta striyaṁ mithuyā śāśadānām | vigrīvāso mūrudevā rudanta mā te dṛśan sūryam uccarantam z 4 z prati cakṣva vi cakṣvendras ca soma jāgrtam | rakṣobhyo vadham asyatam aśanīm yātumadbhyaḥ z 5 z 6 z iti ṣoḍaśakāṇḍe dvitiyo 'nuvākaḥ zz

St 5. In pāda b the ms suggests the possibility of jāgratū, but the next pāda induced me to read with RV and Ś.

12

(Ś. 8. 7)

[f170b6] yā babhravo yā ca śukrā rohinī uk pṛṇyah asiknīḥ kṛṣṇā oṣa-[7]dhīs sarvā ośchāvadāmāsi z 1 z trāyantām imām puruṣaṁ yakṣmād devahitā-[8]d adhi | yāsā dyāuḥ pitā pṛthivī mātā samudro mūlaṁ vīrudhām babhūva | [9] z 2 z āpo graṁ divyā oṣadhayas tās te yakṣmam enasyam aṅgād aṅgād anīnaśaṁ | pra-[10]staraṇatī stambhinī ekaśṛṅgaḥ pradhanvatī oṣadhī ā vadāmi z 3 z anśuma-[11]tiḥ kāṇḍinī yā viśākhā hvaśyāmi te vīrudho vāiśvadeviḥ ugrāḥ puru-[12]ṣajīvinī yad vas sahaḥ sahamānā vīryaṁ yaś ca vo balam z 4 z tenemam a-[13]smād yakṣmāt puruṣaṁ muñcatv oṣadhī z 5 z jivalām naghāriṣāṁ jīvantīm u-[14]ta | arundhatīm unnayantīm puṣpām madhumatīm huve z 6 z ya ihā yanti [15] pracetaso medinī vacaso mama | athāimām pārayāmāsi puruṣaṁ duritād a-[16]dhi | 7 agner ghāso apām garbho yā rohanti punannavaḥ dhruvas sahasradhāmni-[17]r bheṣajāis santv āmṛtāḥ z 8 z athakolvā udakātmanam oṣadhayaḥ varṣanta [18] duritām tikṣṇaśṛṅgya urmuñcantī viruṇā ugrā yā vidūṣaṇī z 9 z ratho ba-[19]lāsanāśinī rakṣonāśanīḥ kṛtyādūṣaṇīḥ ca yah | tā ihā yantv aṣadhīḥ [20] z 10 z 1 z

Read: yā babhravo yās ca śukrā rohinī uta pṛṇayah | asiknīḥ kṛṣṇā oṣadhis sarvā acchāvadāmāsi z 1 z trāyantām imām puruṣaṁ yakṣmād devahitād adhi | yāsām dyāuḥ pitā pṛthivī mātā samudro mūlaṁ vīrudhām babhūva z 2 z āpo 'graṁ divyā oṣadhayas tās te yakṣmam enasyam aṅgād-aṅgād anīnaśan | prastṛṇatī stambinī ekaśṛṅgaḥ pradhanvatī oṣadhī ā vadāmi z 3 z anśumatīḥ kāṇḍinī yā viśākhā hvaśyāmi te vīrudho vāiśvadeviḥ | ugrāḥ puruṣajīvaṇīḥ z 4 z yad vas sahamānā vīryaṁ yac ca vo balam | tenemam asmād yakṣmāt puruṣaṁ muñcantv oṣadhīḥ z 5 z jivalām naghāriṣāṁ jīvantīm uta * * * | arundhatīm unnayantīm puṣyām madhumatīm huve z 6 z ihā yantu pracetaso medinī vacaso mama | yathemaṁ pārayāmāsi puruṣaṁ duritād adhi z 7 z agner

ghāso apām garbho yā rohanti punarnavāḥ | dhruvas sahasradhāmnir
bheṣajis santv āmṛtāḥ z 8 z avakolbā udakātmāna oṣadhayaḥ | vyṛṣantu
duritam tikṣṇaśrṅgyaḥ z 9 z unmuñcantir vivaruṇā ugrā yā viṣadūṣaṇiḥ |
atho balāsanāṣaṇi rakṣonāṣaṇiḥ kṛtyādūṣaṇis ca yās tā ihā yantv oṣadhīḥ
z 10 z 1 z

St 3. In pāda e pradhanvatīr may not seem an acceptable form; pratanvatīr as in Ś is certainly better.

St 6. In pāda b where I have indicated a lacuna Ś has oṣadhīm aham, and at 2. 6b in this book Ppp has the same.

13

(Ś. 8. 7)

[f170b20] śivas te santv oṣadhīr apakṛiyatāḥ sahīyasīr vīrudho yā
[21] abhiṣṭutāḥ | apā sarasvatī jyeṣṭhā trāyantām asmākaṁ gām aśvaṁ
puruṣaṁ [f171a] paśuṁ z 1 z madhuman mūlaṁ madhumad agdham
āsaṁ madhuman madhyaṁ vīradhām balena madhumat pa-[2]rṇaṁ
madhumat puṣpaṁ āsaṁ madhoḥ sambhūtā amṛtasya bhakṣo ghṛtamad
druhrate gopurogavaṁ [3] z 2 z yūvatīḥ ketīś cemāḥ pṛthivyām adhy
oṣadhīḥ tā nas sahasraparṇyo mṛtyon muñcam-[4]tv aṇhasaḥ z 3 z
vyāghror maṇir vīrudhā trāyamaṇo bhiṣastipāt. | amīvās sa-[5]rvā
rakṣāṇsy apa hantv adhi dūraṁ asmāt. z 4 z sīṅhasyeva stanīdor oṣa-
dhīnām agne-[6]r iva vrjantv avṛtābhyāḥ gavām yakṣmaḥ puruṣāṇām
vīrudbhiḥ janabhyo nāṁvyā yati [7] srotya z 5 z mamudānā oṣadhayo
agne vāiśvānarād adhi | bhūmyos samtanva-[8]tīr atho yāsām rājā
vanaspatīḥ z 6 z yās cāhaṁ veda vīrudho yās ca paśyā-[9]mi cakṣuṣā |
ajñātā jānīmasi yāsi vidmami sambhṛtam. | sarvās samagrā o-[10]ṣadhī
tvodhamtu vacaso mama z 7 z yā rohaty āṅgirasīḥ parvateṣu samīṣu ca |
[11] vīrudho viśvabheṣajī tā no mayasvatīś śivā | oṣadhīs santu śaṁ hrde
z 8 z [12] aśvattho bharbho vīrudhaṁ somo rājāmṛtaṁ haviḥ vriher
yavasya bheṣajo divas putrā-[13]v amartyūm z 9 z ujñidhraya stanayaty
abhikrandanty oṣadhīḥ yadā vaḥ pṛṣṇimāta-[14]raḥ parjanyaḥ retasāvati
z 10 z

In the top margin of f171a is “gra” correcting agdham. In the right margin of the same page opposite lines 13 and 14 are characters which seem to be saṁ and yāmami but they do not seem to offer any help in this hymn: reference is to line 14.

Read: śivās te santv oṣadhīr apakṛītāḥ sahīyasīr vīrudho yā abhiṣṭutāḥ | apām sarasvatī jyeṣṭhā trāyantām asmākaṁ gām aśvaṁ puruṣaṁ paśuṁ z 1 z madhuman mūlaṁ madhumad agram āsaṁ madhuman madhyaṁ vīrudhām balena | madhumat parṇaṁ madhumat puṣpaṁ āsaṁ madhoḥ

sambhūtā amṛtasya bhakṣo ghṛtamad duhrate gopurogavam z 2 z yāvatīṣ
kīyatīṣ cemāṣ pṛthivyām adhy oṣadhīḥ | tā nas sahasraparṇyo mṛtyor
muñcantv añhasaḥ z 3 z vyāghro maṇir vīrudhām trāyamāṇo 'bhiśastipāḥ
| amīvāṣ sarvā rakṣāṁsy apa hantv adhi dūram asmat z 4 z sinhasyeva
stanathor oṣadhīnām agner iva vijanty ābhṛtābhyah | gavām yakṣmaṣ
puruṣāṇām vīrudbhīr tjanabhyo nāvya etu srotyāḥ z 5 z mumucānā oṣa-
dhayo agner vāiśvānarād adhi | bhūmyām samtanvatir ita yāsām rājā
vanaspatiḥ z 6 z yās cāham veda vīrudho yās ca paśyāmi cakṣuṣā |
ajñātā jānīmaṣ ca yā yāsu vidma ca sambhṛtam | sarvāṣ samagrā oṣadhīr
bodhantu vacaso mama z 7 z yā rohanty āṅgirasīṣ parvateṣu sameṣu ca |
vīrudho viśvabheṣajīṣ tā naṣ payasvatīṣ śivā oṣadhīṣ santu śam hr̥de z 8 z
aśvattho darbho vīrudhām somo rājāmṛtaṁ haviḥ | vrīhir yavaś ca
bheṣajāu divaṣ putrāv amartyāu z 9 z uj jihīdhve stanayaty abhikrandaty
oṣadhīḥ | yadā vaṣ pṛṣnimātarāṣ parjanyaṣ retasāvati z 10 z 2 z

St 1. Our pādas a and c are not in Ś; with a compare Ś. 8. 2. 15a.

St 2. In pāda d Ś has sambhaktā and in e has ghṛtam annam duhratām; ghṛtam annam is a better reading.

St 5. In Ś pāda a ends sam vijante; oṣadhīnām seems possible: at the beginning of d Ś has atinutto out of which the Ppp reading could have been corrupted.

St 7. Pādas ef are 19ab in Ś; pādas cd of Ś st. 19 are omitted here but do appear above as 12. 7cd in this book.

St 8. Pāda c has no parallel.

14

(Ś. 8. 7)

[f171a14] tasyāmṛtasyemaṁ balaṁ puruṣaṁ phalayā-[15]masi | atho
kṛṇomi bheṣajaṁ yathāśaś chatāyānā z 1 z arāho veda [16] vīrudhaṁ
nakulo veda bheṣajit. | gandharvāṣ sarpā yā viduṣ tā ihā yaṁtv oṣa-
[17]dhīḥ z 2 z yā suparṇāṅgirasīr divyā yā vaghaṭo viduḥ vayāṁsi hañ-
[18]sā yā vidu yās ca sarve patantriṇaḥ mrgā yā vanir oṣadhīṣ tasmām
a-[19]vame huve z 3 z yāvatīnām oṣadhīnām gāvaṣ prāśnanty agnayoḥ
yāva-[20]tinām ajāvayaḥ tāvati viśvabheṣajir ā bharāmi tvām iti z 4 z
[f171b] yāvatīṣu manuṣyā bheṣajaṁ bhiṣajo viduḥ tāvatīṣ tubhyam
ātṛbhāś carma yaśchantv oṣa-[2]dhīḥ z 5 z puspavatīṣ prasumataṣ phalinīr
aphalā uta | sam mātarāiva duhrām a-[3]s*a ariṣṭatātaye z 6 z u tvā-
hāriṣaṁ pañcaśalād u tvā daśaśalād uta | u-[4]tvā yamasya paḍbīsād
oṣadhībhir apīparam. z 7 z 3 z

At the beginning of f171b3 the birch-bark is slightly broken: Bm has ssā.

Read: tasyāmṛtasyemaṁ balaṁ puruṣaṁ phālayāmasi | atho kṛṇomi

bheṣajam yathāsac chatahāyanaḥ z 1 z varāho veda vīrudham nakulo veda
bheṣajim | gandharvās sarpā yā vidus tā ihā yantv oṣadhīḥ z 2 z yāḥ
suparnā āṅgirasīr divyā yā vaghaṭo viduḥ | vayāṅsi haṅsā yā vidur yāś ca
sarve patatṛiṇaḥ | mṛgā yā vidur oṣadhīs tā asmā avase huve z 3 z yāva-
tīnām oṣadhīnām gāvaś prāśnanty aghnyā yāvatinām ajāvayaḥ | tāvatir
viśvabheṣajīr ā bharāmi tvām abhi z 4 z yāvatiṣu manuṣyā bheṣajam bhi-
sajo viduḥ | tāvatīs tubhyam ābhṛtās śarma yacchantv oṣadhīḥ z 5 z puṣpa-
vatīṣ prasūmatīḥ phalinīr aphalā uta | saṁmātara iva duhrām asmā
ariṣṭatātaye z 6 z ut tvāhārṣam pañcaśalād ut tvā daśaśalād uta | ut tvā
yamasya padbīśād oṣadhībhir apīparam z 7 z 3 z

St 1. In pāda b Ś has pāyayāmasi.

St 2. For pāda d Ś has what is given as 3f here and 24f in Ś; it is our 12. 10d above.

St 7. Pāda d has no parallel.

15

(Ś. 10. 4)

[f171b4] *indrasya prathamo ra-[5]thamo ratho devānām aparo ratho*
varuṇasya ṛṭiṇa yik. ahīnām upamā ra-[6]thas sthānum ārarathā riṣat.
z 1 z darbhaś śocis tarūṇakam aśvasya vāraṣ puru-[7]ṣasya vāraḥ rathasya
bandhurv ahīnāsarasam viṣam vār id ugram z 2 z udaṅghako jyo-
[8]rmajya pūnar avravīt. z utplutam iva dāv ahīnām arasam viṣam vār
id ugram. z 3 z [9] ava śyetu parā jahi pūrveṇa cāpareṇa ca | utatplutam
iva dārv ahīnām arasam [10] viṣam vār id ugram z 4 z pāidvo hanti
kvaśarṣṇilam pāidvac cittram udāsitam pāi-[11]pāidvo rathavrihā śiras
sa pivot prajākum z 5 z pāidva pehi prathamo na tvā vāya-[12]m emasi |
ahim syacāt patho vayam asmād vayam emasi z 6 z idam pāidva [13]
ajāyata idam asya parāyanam | imāty arvaraṣ parāhyagnayo vājinīva-
[14]taḥ z 7 z saṁyatatam na vi śataratatā vāyātām nas sam yasat. | asmin
kṣettre dvā-[15]v ahi strī ca pumāsas thā ubhāv arasā z 8 z arasāsam
yāhaya ye ntī [16] ye ca dūrake ghanena hanvi vṛścikam aham danḍenā-
gataḥ z 9 z aghāsa-[17]yyedam bheṣajam ubhaya vṛścikasya ca indro
māhyam aghāyantam aham pāidvo aru-[18]ndhayat. z 10 z

Read: *indrasya prathamo ratho devānām aparo ratho varuṇasya ṛṭiṇa*
it | ahīnām upamā rathas sthānum ārad athā riṣat z 1 z darbhaś śocis
tarūṇakam aśvasya vāraṣ puruṣasya vāraḥ | rathasya bandhuraḥ ahīnām
arasam viṣam vār id ugram z 2 z udaṅghako nimajyonmajya punar
avravīt | utaplutam iva d r v ahīnām arasam viṣam vār id ugram z 3 z
ava śveta padā jahi pūrveṇa cāpareṇa ca | utaplutam iva dārv ahīnām
arasam viṣam vār id ugram z 4 z pāidvo hanti kvaśarṣṇilam pāidvas
śvitram utāsitam | pāidvo ratharvyāś śiras sam bibheda prdākvāḥ z 5 z

pāidva prehi prathamō ‘nu tvā vayam emasi | ahīn vy asyatāt patho yena smā vayam emasi z 6 z idaṁ pāidvo ajāyatedam asya parāyaṇam | imāny arvataḥ padāhighnyo vājiniṇvataḥ z 7 z saṁyataṁ na vi ṣṭarad vyāttaṁ na saṁ yamat | asmin kṣetre dvāv ahī strī ca pumāns ca tā ubhāv arasā z 8 z arasāsa ihāhayo ye ‘nti ye ca dūrake | ghanena hanmi vṛścikam ahim daṇḍenāgatam z 9 z aghāśvasyedaṁ bheṣajam ubhayor vṛścikasya ca | indro me ‘him aghāyantam ahim pāidvo arandhayat z 10 z 4 z

St 1. In pāda d Ś has athārṣat, from which the Ppp reading might easily have been corrupted.

St 2. The material of this and the next two stanzas varies in arrangement in Ś and Ppp.

St 3. In pāda a I have retained udañghako as a possible variant; it is no worse than the reading of Ś but may be a corruption of it.

St 6. The form of pāda d given above is that of Ś, but the ms gives a little warrant for reading ‘va yaṁ smā vayam emasi.

16

(Ś. 10. 4)

[f171b18] pāidvasya matsahe vyaṁ sthiraś ca sthiradhāmnah ime pascāt pra-[19]dākavaḥ pradicyutāsate z 1 z naṣṭāso naṣṭāhaviṣā hatā indreṇa [20] vajriṇā | jaghānendro jaghanimā vyaṁ. z 2 z hatās tiraścīrāja-[21]yo niviṣṭāsaḥ prdākavaḥ dravyaṁ kanikradaṁ cittraṁ darbheṣv asitaṁ jahi z [22] z 3 z z om kairātikā kumārikā sakhā khanatu bheṣajam. [f172a] hiraṇyebhir abhid girīṇām upa sāthiṣu z 4 z ayam agamī ivā bhiṣak pṛṣṇi-[2]hāparājitaḥ z 5 z sa vāi svajasya jambhanam ubhayor vṛścikasya ca | indro me [3] hīn ajambhayaṁ mittraś ca varuṇaś ca vātāparjanyaḥ z 6 z pāidvo me hī-[4]n ajambhayaṁ pradākūṇś ca pradākavaḥ hatās thiraścārājīn kuśinnīlām naśo-naśīm. [5] z 7 z indra jaghāna prathamam janitāram ahe tava teṣām vas tṛhyamāṇā-[6]nām kasyatyēṣām asad ruṣā z 8 z saṁ hi śiṛṣṇy agrabhaṁsāuñjaṣṭhiva karvaram | sindho-[7]r madhyaṁ paredya vy anijam ahe viṣam z 9 z ahīnām sarveṣām viraṁ parā vahaṁtu sindhavaḥ [8] hatās tiraścārājayo niviṣṭāsaḥ prdākavaḥ z 10 z 5 z

In f172a7 Bm has aher; it looks as if the writer of the birch-bark ms intended to write the same but the stroke for “r” is lacking.

Read: pāidvasya manmahe vyaṁ sthiraś ca sthiradhāmnah | ime pascāt prdākavaḥ pradidhyata āsate z 1 z naṣṭāsavo naṣṭāviṣā hatā indreṇa vajriṇā | jaghānendro jaghnimā vyaṁ z 2 z hatās tiraścīrājayo niviṣṭāsaḥ prdākavaḥ | dravyaṁ kanikradaṁ śvitram darbheṣv asitaṁ jahi z 3 z kairātikā kumārikā sakhā khanatu bheṣajam | hiraṇyayibhir

abhribhir girīṇām upa sānuṣu z 4 z āyam agan yuvā bhiṣak pr̥snihāpa-
rājitaḥ | sa vāi svajasya jambhana ubhayor vṛścikasya ca z 5 z indro me
'hīn ajambhayan mitraś ca varuṇaś ca | vātāparjanyaobhā z 6 z pāidvo me
'hīn ajambhayat pr̥dākūṇś ca pr̥dākavaḥ | hatās tiraścīrājīn kasarṇīlān
daśonasīn z 7 z indra jaghāna prathamam janitāram ahe tava | teṣām
vas tr̥hyamāṇānām kas svit teṣām asad rasaḥ z 8 z saṁ hi śīrṣāṇy
agrabham pāuñjiṣṭha iva karvaram | sindhor madhyam paretya vy anijam
aher viṣam z 9 z ahīnām sarveṣām viṣam parā vahantu sindhavaḥ | hatās
tiraścīrājayo niviṣṭāsaḥ pr̥dākavaḥ z 10 z 5 z

St 3. In pāda b niviṣṭāsaḥ, which is given also in 10d, may be accepted, but the meaning is not as good as that of Ś nipiṣṭāsaḥ. In c if dravyam in the sense of “tree-snake” is not acceptable we should read as in Ś, darvim kanikratam.

St 8. In pāda c vas makes a rather violent inconcinnity but seems possible.

17

(Ś. 10. 4)

[f172a8] oṣadhi-[9]nām aham vṛṇa ūrvarīr iva | sādhlayā | nayāmy
arvatīr ivā | ahe nir āitu te viṣam [10] z 1 z yad agnāu sūrye viṣam
pr̥thivyām uṣadhiṣu yat. | kām̐dāviṣam kanikra-[11]dam nir āitv etu te
vahi z 2 z aṅgād aṅgāt pra cyāvaya hṛdayo pari varjaya | [12] adhā
viṣasya yat tejo avācīnam dad etu te z 3 z agne trāyasva vipa-[13]dam
nayemam punar dhehi jīvase jātavedaḥ | mā te heḍāṁsi duritāvagarma
ahi-[14]r vadhīd dviṣataḥ poruṣam naḥ ye agniḥ oṣadhi ahīnām ye
abhrajā vidyutā [15] babhūvuḥ | tāsām jātāni bahudhā bahūni tebhyas
sarvebhyo namasā vidhema z 5 z [16] tāudī nāmāsi kanyā ghṛtācī nāma
vāsi | adhaspadena te pador ā dade [17] viśvadūṣaṇam z 6 z āre bhūd
viṣam aro viṣe viṣam aprayāḡ api | agnir he-[18]n ni dadhād viṣam
somo anṛṇāiḥ dviṣam ahīr amṛtaḥ z 7 z

In the right margin opposite line 9 is ri, probably correcting arvatīr iva to arvatīr.

In line 14 Bm has pāuruṣam.

Read: oṣadhīnām aham viṣam vṛṇa ūrvarīr iva sādhyā | nayāmy
arvatīr ivāhe nir āitu te viṣam z 1 z yad agnāu sūrye viṣam pr̥thivyām
oṣadhiṣu yat | kām̐dāviṣam kanaknakam nir āitv āitu te ahe z 2 z aṅgād-
aṅgāt pra cyāvaya hṛdayam pari varjaya | adhā viṣasya yat tejo avācīnam
tad etu te z 3 z agne trāyasva dvipadam nayemam punar dhehi jīvase
jātavedaḥ | mā te heḍāṁsi duritāva ganmāhir vadhīd dviṣataḥ poruṣam
naḥ z 4 z ye agniḥ oṣadhiḥ ahīnām ye abhrajā vidyuta ābabhūvuḥ |
teṣām jātāni bahudhā bahūni tebhyas sarvebhyo namasā vidhema z 5 z

tāudī nāmāsi kanyā ghṛtācī nāma vā asi | adhaspadena te pador ā dade
viṣadūṣaṇam z 6 z āre 'bhūd viṣam arāud viṣe viṣam aprāḡ api | agnir
aher nir adhād viṣam somo nir aṇayīd viṣam ahir amṛta z 7 z 6 z
anuvāka 3 z

St 4. There is no parallel for this stanza.

St 7. Ś has six pādas the last two of which read daṇṣtāram anv agād
viṣam ahir amṛta.

18

(Ś. 8. 9)

[f172a18] kutas tāu jātāu [19] katamas so ardhaḥ kasmāl lokāt
katarasyāṣ prthivyāḥ vatso virājas sali-[20]lād ud itām dat tvā prschāmi
katāreṇa dr̥ṣṭvā yo krandayat sa-[21]lilam māhitvā yoni kṛtvā tyabhiḥ
śayānam | vatsāṣ kāmādhugo virū-[f172b]jo ḍahā cakre tanvāṣ parāceḥ
yāni catvāri vṛhanti yeṣām caturthīnaktu vācam vrā-[2]hmenatu vidyāt
tapasā vipaścid yasminn ekam z 3 z vṛhataṣ pari sāmāni ṣaṣṭhaḥ [3]
pañcā nirmītāḥ vṛhad vṛhatyā nirmītam kuto tu vṛhatī mitāḥ z 4 z vṛhatī
[4] pari mātrāyā mātur mātrādhi nirmītā | māyā hi jajñe māyāyā māyā-
[5]yā mātali pari z 5 z vāiśvānarasya prathamopari dyāur yāvad rodasī ra-
[6]pabādhe hy agne | tataḥ ṣaṣṭhād āmīco yaṁtu stomā ud ito yaṁty abhi
ṣaṣṭham ahnaḥ | [7] z 6 z ṣaṇ ta prschami ṛṣayaṣ kaśyapedam tvam
yuktam yokṣam yogyam ca virāja-[9]m āhur vahmaṇaṣ pitram ton no vi
dhehi rutam dā siṣibhyaḥ z 7 yām pracyutām a-[10]nu yajñas pracyuvanty
ūbhitiṣṭhamānā | tasyā vraje prasave kṣasejati sā [11] virāt. ṛṣayaṣ
param vyoman. z 8 z sa prāṇāitu prāṇa prāṇatī-[12]nām virāt surāt
tam abhy etu paścāt. z viśvaṁ vibhiṣantīm adhirūpām virā-[13]jam
paśyanti tena tve paśyantēnam. z 9 z ko virājo mīthunatvam praveda ka
[14] rtūm kāu kalpam asyā | kim āna ko syā bahudhā vidugdhām ko syā
dhāmā-[15]ni katidhā vy āgniḥ z 10 z .

The punctuation mark z is atop the 7 in the ms.

Read: kutas tāu jātāu katamas so ardhaḥ kasmāl lokāt katarasyāṣ
prthivyāḥ | vatsāu virājas salilād udaitām tāu tvā prschāmi katāreṇa
dr̥ṣṭā z 1 z yo 'krandayat salilam mahitvā yonim kṛtvā tribhujam
śayānam | vatsaṣ kāmādhugo virājas sa guhā cakre tanvaṣ parācāiḥ z 2 z
yāni catvāri vṛhanti yeṣām caturtham viyunakti vācam | vrahmāinad
vidyāt tapasā vipaścid yasminn ekam yujyate yasminn ekam z 3 z vṛhataṣ
pari sāmāni ṣaṣṭhāt pañcādhi nirmītā | vṛhad vṛhatyā nirmītam kuto
'dhi vṛhatī mitā z 4 z vṛhatī pari mātrāyā mātur mātrādhi nirmītā |
māyā hi jajñe māyāyā māyāyā mātali pari z 5 z vāiśvānarasya prati-
mopari dyāur yāvad rodasī vibabādhe agniḥ | tataḥ ṣaṣṭhād āmuto yanti
stomā ud ito yanty abhi ṣaṣṭham ahnaḥ z 6 z ṣaṣ tvā prschāma ṛṣayaṣ

kaśyapedaṁ tvaṁ yuktaṁ yuyukṣe yogaṁ ca | virājam āhur vrahmaṇaḥ
pitaraṁ tām no vi dhehy ṛtuthā sakhibhyaḥ z 7 z yām pracyutām anu
yajñāḥ pracyuvanta upatiṣṭhanta upatiṣṭhamānām | tasyā vraje prasave
yakṣam ejati sā virād ṛṣayaḥ parame vyoman z 8 z sāprāṇāiti prāṇena
prāṇatīnām virāt svarājam abhy eti paścāt | viśvaṁ viśantīm abhirūpām
virājam paśyanti tve na tve paśyanty enām z 9 z ko virājo mithunatvaṁ
pra veda ka ṛtūn ka u kalpam asyāḥ | kramān ko 'syā bahudhā vidugdhān
ko asyā dhāmāni katidhā vyuṣṭiḥ z 10 z 1 z

St 9. Ś has mṛśantīm in c, and Ppp may have only a corruption.

19

(Ś. 8. 9)

[f172b14] *iyam eva sā yā prathamā vyośchat sā-[15]psv antaś carati
praviṣṭā | vadhūr jigāya navagaj jānitri mahātā [16] asyā mahimānam
hantaḥ z 1 z śchandasapakṣe śuśāhaṁ pepiśāne sa-[17]māni yonim anu
sañcarete | sūryapatnī sañcarati prajānatī ketu-[18]matī ajare bhūriretasā
z 2 z ṛtasya panthām anu tīra mā-[19]hus trayo gharmā anu reta
āguḥ prajām ekā jatyaty ūrjam ekā rā-[20]ṣṭram ekā rakṣatūṁ deva-
yūnām z 3 z agniṣṭoma dhuryād dhuryād dhuryāsīd ya-[f173a]jñasya pakṣām
ṛṣayaḥ kalpayantaḥ gāyatrīm tristubham jagatīm anuṣṭubham vṛha-
[2]darkīr yajamānāya svar ābharantā z 4 z pañca ṣṭir anu pañca dohā
[3] gā pañcanāmnī ṛtavo nu pañca pañca dīśaḥ pañcadaśena ktyaptās tā
ekamū-[4]rdhnīr abhi loka etā z 5 z ṣaḍ jātā bhūtā prathamajantasya
ṣaḍ u śsāmā-[5]ni ṣaḍam vahanti | ṣaḍ yogam śirm ana sāmā ṣaḍ āhur
dyāvāprthivī śa-[6]d ūrvī z 6 z om ṣaḍ āhuḥ śītām śan māsa uṣnāmṛtaṁ
no vrūta yatamo ca [7] riktas sapta suparnāḥ kavayo nīsedu sapta-
śchandānsy anu sapta dīkṣā z 7 z sapta ho-[8]mās samidho na sapta
vadhūn sapta ṛtavo nu sapta | sapta jyāyān puruhūtagāyām [9] sapta
hotā ṛtuda yajanti tās sapta grddhrā iti yas suśravāhaṁ z aṣṭāu dhā-
[10]māni prathamajantasyaṣṭendra ṛtvijo dāivyā yāi z aṣṭayonir ajatar
aṣṭa-[11]putrā aṣṭamīm rātrim api havyam eti z 9 z itthām śreyo manyā-
mānettam ā-[12]gam yuṣmākam sakhye aham asmi sevā | samānajanmā
kratur astu naś śivas sa [13] naḥ arvās sam carati prajānan. z 10 z*

In f172b20 Bm had rakṣatūṁ but the m has been erased; in the same line it writes the syllables dhuryā only twice.

Read: *iyam eva sā yā prathamā vyūcchat sāpsv antaś carati praviṣṭā |
vadhūr jigāya navagaj janitri mahānto asyām mahimāno antaḥ z 1 z
chandasapakṣe uśasā pepiśāne samāne yonim anu sañcarete | sūryapatnī
sañcaranti prajānatī ketumatī ajare bhūriretasā z 2 z ṛtasya panthām
anu tīra āguḥ trayo gharmā anu reta āguḥ | prajām ekā jinvaty ūrjam*

ekā rāṣṭram ekā rakṣati devayūnām z 3 z agniṣomāv adadhād yā turīyāsīd
 yajñasya pakṣāv ṛṣayaḥ kalpayantaḥ | gāyatrīm triṣṭubhaṁ jagatīm anu-
 ṣṭubhaṁ vṛhadarkir yajamānāya svar ābharantaḥ z 4 z pañca vyuṣṭir anu
 pañca dohā gām pañcanāmnīm ṛtavo 'nu pañca | pañca diśaḥ pañcadaśena
 klptās tā ekamūrdhnīr abhi lokam ekam z 5 z ṣaḍ jātā bhūtā prathamajā
 ṛtasya ṣaḍ u sāmāni ṣaḍaham vahanti | ṣaḍyogaṁ śīram anu sāma-sāma
 ṣaḍ āhur dyāvaprthivīḥ ṣaḍ ūrvīḥ z 6 z ṣaḍ āhuś śītān ṣaṇ māsa uṣṇān
 ṛtūn no bhūta yatamo 'tiriktaḥ | sapta suparnāḥ kavayo ni śedus sapta
 chandānsy anu sapta dikṣāḥ z 7 z sapta homāś samidho nu sapta madhūni
 sapta ṛtavo nu sapta | saptājyāni pari bhūtam āyan sapta hotā ṛtuthā
 yajanti tās saptagr̥dhṛā iti śuśravāham z 8 z aṣṭa dhāmāni prathamajā
 ṛtasyaṣṭendra ṛtvijo dāivyā ye | aṣṭayonir aditir aṣṭaputrāṣṭamīm rātrim
 abhi hvayam eti z 9 z itthaṁ śreyo manyamānedam āgamaṁ yuṣmākam
 sakhye aham asmi śevā | samānajanmā kratur asti nas śivas sa naḥ
 sarvās saṁ carati prajānan z 10 z 2 z

St 1. This appears also as Ś. 3.10.4, Paipp. 1.104.4, etc. The version here varies not much from that of Ś. 8.9.11.

St 2. All other texts have samānam in pāda b and perhaps the correction here might better have been that. In c no other text has °carantī.

Stanzas 19 and 20 as in Ś have been omitted in the Ppp version. Stanzas 1-5 are also in TS, MS, and KS.

20

(Ś. 8.9)

[f173a13] kevali indrāya dadhur ye gr-[14]ṣṭi vaśe pīyūṣam pratha-
 mam duhānām | adhā talpaśaś catuś caturdhā devān manu-[15]ṣyān
 asurān atharṣin.¹ aṣṭendrasya ṣaḍ yamasya ṛṣīnām sapta saptadhā | apo
 [16] manuṣyān ovadhīs tāni pañcāni sejire z 2 z kā na gāuḥ ka yaka ṛṣiḥ
 ki-[17]m u sāma kā āśiṣaḥ yakṣmam prthivyām ekavraj ekartuḥ katamo
 na śaḥ z 3 z [18] eko gāur ye ke ka ṛṣir ekam sāmāikadhāśiṣaḥ yakṣmam
 prthivyām ekavraj e-[19]kartum nātiricyate z 4 z

Read: kevalindrāya duduhe hi gr̥ṣṭir vaśam pīyūṣam prathamam
 duhānā | athātarpayac caturaś caturdhā devān manuṣyān asurān atharṣin
 z 1 z aṣṭendrasya ṣaḍ yamasya ṛṣīnām sapta saptadhā | apo manuṣyān
 oṣadhīs tān u pañcānu secire z 2 z ko nu gāuḥ ka ekaṛṣiḥ kim u sāma
 kā āśiṣaḥ | yakṣmam prthivyām ekavṛd ekartuḥ katamo nu saḥ z 3 z eko
 gāur eka ekaṛṣir ekam sāmāikadhāśiṣaḥ | yakṣmam prthivyām ekavṛd
 ekartur nāti ricyate z 4 z 3 z

21

(Ś. 11. 4)

[f173a19] *prāṇāya namo yasya sarvaśīdām vaśe | yo bhū-[20]tas sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam. z namas te prāṇa krandāya nama-[f173b]s te stanayitnave | namas te stu vidvate namas te prāṇa varṣate z 2 z yat prāṇa ṛtā-[2]v āgate abhikrandantv oṣadhīḥ vra vīyamte garbhaṁ dadhate atho bahvīr vi jāyate | [3] yat prāṇa stanayitnunā abhikrandantv oṣadhīḥ sarvaṁ dadāt pramodaṁte yada [4] kiṁ ca bhūmyām adhiḥ z 4 z yadā prāṇo abhyakrandīd varṣeṇa stanayi-[5]tnunā | paśava prasyat pra modante maho vāi no bhaviṣyasi z 5 z abhīṣṭvā [6] oṣadhayaṣ prāṇeṇa samavāciraṁ | āyur vāi na prācīcarat sarvān surabhīr a-[7]ka z 6 z namas te prāṇate namo stv apānate prācīcīnāya te namaḥ parā-[8]cīnāya te namas sarvasmāi ca idaṁ namaḥ z 7 z namas te stv āyate namo [9] stu parāyate namas te prāṇa tiṣṭhata āsīnāyota te namaḥ z 8 z yā te [10] prāṇa priyā tanū yā te prāṇa preyaśi | athod bheṣajam tava tasya no dhehi [11] jīvase z 9 z prāṇa prajānūpas te pitā putram iva priyam prāṇo [12] ha sarvasyeśvaro yaś ca prāṇati yaś ca na z 10 z*

Read: *prāṇāya namo yasya sarvaṁ idaṁ vaśe | yo bhūtas sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam z 1 z namas te prāṇa krandāya namas te stanayitnave | namas te 'stu vidyute namas te prāṇa varṣate z 2 z yat prāṇa ṛtāv āgate abhikrandaty oṣadhīḥ | pra vīyante garbhaṁ dadhate atho bahvīr vi jāyante z 3 z yat prāṇa stanayitnunā abhikrandaty oṣadhīḥ | sarvaṁ tadā pra modate yad u kiṁ ca bhūmyām adhi z 4 z yadā prāṇo abhyakrandīd varṣeṇa stanayitnunā | paśavas tat pra modante maho vāi no bhaviṣyati z 5 z abhivṛṣṭā oṣadhayaṣ prāṇeṇa sam avādiran | āyur vāi naḥ prācīcaraḥ sarvā naḥ surabhīr akaḥ z 6 z namas te prāṇa prāṇate namo 'stv apānate | prācīcīnāya te namaḥ parācīcīnāya te namas sarvasmāi ta idaṁ namaḥ z 7 z namas te 'stv āyate namo 'stv parāyate | namas te prāṇa tiṣṭhate āsīnāyota te namaḥ z 8 z yā te prāṇa priyā tanūr yā te prāṇa preyaśi | atho yad bheṣajam tava tasya no dhehi jīvase z 9 z prāṇaṣ prajā anūpāste pitā putram iva priyam | prāṇo ha sarvasyeśvaro yac ca prāṇati yac ca na z 10 z 4 z*

22

(Ś. 11. 4)

[f173b12] *prāṇo mṛtyuṣ prāṇo [13] amṛtaṁ prāṇaṁ devā upāśate | prāṇo ha satyavādinam uttamo lokā [14] dadhat. z 1 z prāṇo virāt prāṇo deṣṭrī prāṇo sarvaṁ upāsa-[15]te | prāṇo gñīś candramās sūryaṣ praṇam āhuṣ prajāpatim. z 2 z prā-[16]ṇāpāno vṛihyavāv anadvān prāṇa ucate |*

yeve ha prāṇāhito pāno [17] vrīhi ucyate z 3 z apānati prāṇati puruṣo garbhe antaḥ yā vā [18] tvaṁ prāṇa jinvāḥ sa damba vāyase tvat. z 4 z prāṇam āhur mātari-[19]śvāna vāto ha prāṇa ucyate | prāṇe bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ samā-[f174a]tāḥ z 5 z atharvaṇāir āṅgirasāir devāir manuṣajāś ca yās sarvāś pra modantv oṣadhīḥ [2] yadā tvaṁ prāṇa jinvasi z 6 z yadā prāṇo abhyavarṣid varṣeṇa pṛthivir mahī | [3] oṣadhayaś pra modante tho ya kās ca vīrudhaḥ z 7 z yas te prāṇa idaṁ veda yasmiṁ-[4]ś cāsi pratiṣṭhitaḥ | yavā tasmāi bali harāmy amuṣmiṁ loka uttamam. z 8 z [5] yadā prāṇa baliṁ rucas tubhyaṁ sarvāś prajā imāḥ sarve yasmāi baliṁ harāmyas tvā [6] śuśrāva śuśruvuh z 9 z antargarbhaś carati devatāsābhūto bhūtas sāu jāyate punaḥ [7] sa bhūtaṁ bhavyaṁ bhuvanaṁ bhaviṣyat pitā putraṁ pra viveśā śacibhiḥ z 10 z z

Over the first syllable on f174a is the correction tam.

Read: prāṇo mṛtyuṣ prāṇo amṛtaṁ prāṇam devā upāsate | prāṇo ha satyavādinam uttame loka ā dadhat z 1 z prāṇo virāt prāṇo deṣṭrī prāṇam sarvā upāsate | prāṇo 'gniś candramās sūryaś prāṇam āhuṣ prajāpatim z 2 z prāṇāpānāu vrīhayavāu anaḍvān prāṇa ucyate | yave ha prāṇa āhito 'pāno vrīhir ucyate z 3 z apānati prāṇati puruṣo garbhe antaḥ | yaṁ vāi tvaṁ prāṇa jinvasi sa ḍdamba vāyase tvatḥ z 4 z prāṇam āhur mātariśvānaṁ vāto ha prāṇa ucyate | prāṇe bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ samāhitam z 5 z ātharvaṇāir āṅgirasāir devīr manuṣajāś ca yāḥ | sarvāś pra modantv oṣadhīr yadā tvaṁ prāṇa jinvasi z 6 z yadā prāṇo abhyavarṣid varṣeṇa pṛthivīm mahīm | oṣadhayaś pra modante 'tho yās kās ca vīrudhaḥ z 7 z yas te prāṇedaṁ veda yasmiṁś cāsi pratiṣṭhitaḥ | evā tasmāi baliṁ harān amuṣmiṁ loka uttame z 8 z yadā prāṇa baliḥṛtas tubhyaṁ sarvāś prajā imāḥ | sarve asmāi baliṁ harān yas tvā śuśrāva śuśravāḥ z 9 z antargarbhaś carati devatāśv ābhūto bhūtas sa u jāyate punaḥ | sa bhūtaṁ bhavyaṁ bhuvanaṁ bhaviṣyat pitā putraṁ pra viveśā śacibhiḥ z 10 z 5 z

23

(Ś. 11.4)

[174a8] ekaṁ pādaṁ notikhadati salilād asa utpapaḍam. imaṁ sa tam utkhiḍe a-[9]hnāivācyanaḥ cyo na rātrīn nahasyākhnaṣ prajāñ tu ki cana z 1 z aṣṭācakram varta-[10]tekanemi sahasrākṣaram pra mado ni paścāt. ardheni viśvaṁ bhuvanaṁ jajāna etasyā-[11]rdham kim u tasya ketuḥ z 2 z yo sya viśvajānmani īśi sarvasya ceṣṭitaḥ z [12] anyeṣu kṣipradhanvate tasmāi prāṇa namo stu te z 3 z yasya sarvajānmani īśe [14] viśvasya ceṣṭitaḥ atandro vrahmaṇā dhīraḥ prāṇo mām abhi rakṣatu z 3 z ūrdhva-[15]s svapneṣu jāgara nanu triyaṁ gu nanupa padyate nas srptasya srpteṣv ana maścāva ka-[16]ś cana z 5 z prāṇa mā vat paryāvṛto

*na ved anyo bhaviṣyasi | apām garbham i-[17]va jīvase prāṇa badhnāmi
tvā mayi z anuvāka z 4 z*

In the first line Bm has salilād aṁsa, and imaṁ sat.

Read: ekaṁ pādāṁ notkhidati salilād dhaṁsa utpātan | yadi sa tam
utkhiden nāivādyā na śvaḥ syān na rātrī nāhaḥ syān na prajñātām tu
kiṁ cana z 1 z aṣṭācakraṁ vartata ekanemi sahasrākṣaraṁ pra puro ni
paścāt | ardhena viśvaṁ bhuvanaṁ jajāna yad asyārdhaṁ kim u tasya
ketuḥ z 2 z yo 'sya viśvajānmana īśe sarvasya ceṣṭitaḥ | anyeṣu kṣipra-
dhanvane tasmāi prāṇa namo 'stu z 3 z yo 'sya sarvajānmana īśe viśvasya
ceṣṭitaḥ | atandro vrahmaṇā dhīraḥ prāṇo mām abhi rakṣatu z 4 z
ūrdhvas svapneṣu jāgāra nanu tīryaṁ ni padyate | na suptam asya supteṣv
anu śuśrāva kaś cana z 5 z prāṇa mā mat paryāvṛto na mad anyo
bhaviṣyasi | apām garbham iva jīvase prāṇa badhnāmi tvā mayi z 6 z 6 z
anuvākaḥ 4 z

24

(Ś. 9. 4)

[f174a16] sahasra-[17]s tveṣa ṛṣabhaṣ payasvān viśvārūpāni vakṣaṇāsi
bibhṛat. | bhadraṁ dātre yaja-[18]mānāya śikṣaṁ bārhaspatya uṣiṣas
tamntum ātām. z 1 z apām yo agne [19] pratimā babhūva prabhū sar-
vasmāi pṛthivīmā devī | pitā vatsānām patir a-[20]ghnānām sahasre poṣe
api naṣ kṛṇotu z 2 z pumān antarevā sthāvira-[f174b]ṣ payasvān vasoh
kabandham ṛṣavo pivanti | tvam indrāya vāthibhir devayānāir hu-[2]tam
agnir vahatu jātavedaḥ z 3 z devānām bhāgam apānāheṣo pām rasī-[3]r
oṣadhīnām ghṛtasya | somasya drapsur amṛṇita śakro vṛhann adya ṛbha-
vaś chari-[4]ram z 4 z pitā vatsānām patir aghnānām atho pitā mahatām
gargarānām | va-[5]tsam jarāyuṣ pradadāṣ piyūṣāmuṣyā ghṛtām tardasya
reta z 5 z somasya pū***m **-[6]laśam bibharṣi tvaṣṭā rūpānām janitā
paśūnām. śivas te śamtu pradarmī** [7] ghasmaḥ payasvān svadhite ścha
yāsūn. z 6 z indrasya cojāu varuṇasya bā***-[8]śvinor aṁsāu marutām
iṣam gaktam. vṛhaspati sambhṛtam etam āhuḥ ye dhī-[9]rāsaḥ kavayo
maṇiṣināḥ ājyam bibharti ghṛtām asya retas sahasrapoṣas tu-[10]na
yajñabāhuḥ indrasya rūpam vṛṣabho vasānas so smān devaś śivāitu
dhattāḥ | 8 || [11] devir viśaḥ payasvān ā tanūbhṛ tvām indraṁ tvām
sarascantam āhuḥ saha-[12]sra sa ekamukhā dadāti yo vrahmaṇa ṛṣabham
ā juhōti z 9 zz [13] vṛhaspatir savitā te mano dadhāu stvaṣṭur vāyoḥ pary
ācamaha tābhṛtaḥ antari-[14]kṣe manasā tvā juhōmi vahiṣ te dyāvā-
pṛthivi yabhūtām z 10 z

In the left margin of f174b is written pitā vatsānām gāvo vṛṣa-
bhasyārdhe āiṣānyām diśaḥ prakramatī japet.

Bm has the following readings: in f174a20 aghnyānām; 174b1

kabandha; 174b5 pūtam **; 174b6 pradarmīmi; 174b7 yojāu ° bāhūm; 174b8 vṛhaspatim.

Read: sāhasras tveṣa ṛṣabhaṣ payasvān viśvā rūpāṇi vakṣaṇāsu bibhṛat | bhadraṁ dātre yajamānāya śikṣan bārhaspatya usriyas tantum ātān z 1 z apām yo agre pratimā babhūva prabhūs sarvasmāi pṛthivīva devī | pitā vatsānām patir aghnyānām sāhasre poṣe api naṣ kṛṇotu z 2 z pumān antarvān sthaviṛaḥ payasvān vasoḥ kabandham ṛṣabho bibharti | tam indrāya pathibhir devayānāir hutam agnir vahatu jātavedāḥ z 3 z devānām bhāga upanāha eṣo 'pām rasa oṣadhīnām ghṛtasya | somasya drapsam avṛṇīta śakro vṛhann adrir abhavad yac charīram z 4 z pitā vatsānām patir aghnyānām atho pitā mahatām gargarāṇām | vatso jarāyuṣ pratidhuk pīyūṣa āmikṣā ghṛtam tad v asya retaḥ z 5 z somasya pūtam kalaśam bibharṣi tvaṣṭā rūpānām janitā paśūnām | śivās te santu †pradarmī* *gh asmabhyam svadhite yaccha yā amūḥ z 6 z indrasya cāujo varuṇasya bāhū aśvinor aṇsāu marutām iyaṁ kakut | vṛhaspatim sambhṛtam etam āhur ye dhīrāṣaṣ kavayo ye maṇiṣiṇāḥ z 7 z ājyam bibharti ghṛtam asya retas sahasrapoṣas tam u yajñam āhuḥ | indrasya rūpam vṛṣabho vasānas so 'smān devāś śiva etu dattaḥ z 8 z dāivir viśaṣ payasvān ā tanoṣi tvām indraṁ tvām sarasvantam āhuḥ | sahasraṁ sa ekamukhā dadāti yo vrāhmaṇa ṛṣabham ā juhōti z 9 z vṛhaspatis savitā te mano dadhāu tvaṣṭur vāyoṣ pary ātmā ta ābhṛtaḥ | antarikṣe manasā tvā juhomi barhiṣ te dyāvapṛthivī abhūtām z 10 z

St 4. In this stanza some influence of YV texts is discerned.

St 5. In pāda c pratidhuk (as in Ś) may not be what the Ppp had.

25 नयने

(Ś. 9. 4)

[f174b14] āindrīva deve-[15]ṣv eṣu goṣu yu vāvada | tasya ṛṣabhasyān-
gāni vrahma sam stāutu bhadrayā z 1 z [16] pārśvayāstām anumatyā
bhagasyāmastām anuvrajāu | aṣṭhivartāv avravīn mṛ-[17]tyū masi
kevalām iti z 2 z bhajad āsīd ādityānām śonīyās**m [18] vṛhaspate |
puścam vātasya devasya tena yūnotv oṣadhiḥ z 3 z puro lāśi*
[19]saśamsasya somasya kalaśo dhṛta | itthā udavruvam pado yad
ṛṣabham vika***** [20] z 4 z gudāgam sinivālyās sūryāyās tvacam
avruvam | devāt saṅgatya ya-[f175a]t sarvad ṛṣabham vikalpayam. z 5 z
te kuṣṭhikās śaramāyī kūrmebhyo aditiś śa-[2]phām | un madhyam asya
kīṭebhyās śivaratrebhyo ādhārayam. z 6 z śṛṅgābhyām rakṣa riṣad rā-
[3]tīm hanti cakṣuṣā | śṛṇotu bhadraṁ karṇābhyām gavām yaṣ patir
agnayaḥ z 7 z saca-[4]yādam sejate nāinaṁ nṛṇvanty agnayaḥ jinvantu
sarve tam devā yo vrāhmaṇa ṛṣabham ā-[5]juhōti z 8 z vrāhmaṇāya

*vṛṣabhaṁ dattvā varyuṣ kṛnute manaṣ puṣṭim somaghnyāna sve [6]
goṣṭhe vi paśyatu gāvaḥ santu prajāś santu ratho stu tanūbalim sarvaṁ
tad anumanyantām devā [7] ṛṣabhadāyane z 9 z*

In the top margin of 175a is yū, seemingly to correct saramāyī.

Bm has the following readings: yāsaṁ hahaspatē 174b17; yunotv 18; udadhruvaṁ 19 and similarly in the next line; sarva 175a1; paśyatu 6.

Read: ya indra iva deveṣv eti goṣu vivāvadat | tasya ṛṣabhasyāṅgāni
vrahmā saṁ stāutu bhadrāyā z 1 z pārśve āstām anumatyā bhagasyāstām
anūvrjāu | aṣṭhivantāv avravīn mṛtyur mamaītau kevalāv iti z 2 z bhasad
āsīd ādityānām śroṇī āstām vṛhaspatēḥ | pucehaṁ vātasya devasya tena
dhūnotv oṣadhīḥ z 3 z kroḍa āsīj jāmiśaṁsasya somasya kalaśo dhṛtaḥ |
utthātur avruvan pado yad ṛṣabhaṁ vy akalpayan z 4 z gudā āsan sinī-
vālyās sūryāyās tvacam avruvan | devās saṅgatyā yat sarvaṁ ṛṣabhaṁ
vy akalpayan z 5 z te kuṣṭhikās saramāyāi kūrmebhyo adadhuś śaphān |
ūbadhyam asya kīṭebhyaś śśivarātrebhyo adhārayan z 6 z śṛṅgābhyām
rakṣa ṛṣad arātim hanti cakṣuṣā | śṛṇoti bhadrāṁ karṇābhyām gavām
yaś patir aghnyaḥ z 7 z śatavājāṁ sa yajate nāinam ṛvanty agnayaḥ |
jinvantī sarve taṁ devā yo vrāhmaṇa ṛṣabhaṁ ā juhōti z 8 z vrāhmaṇāya
vṛṣabhaṁ dattvā varīyaṣ kṛnute manaḥ | puṣṭim so aghnyānām sve goṣṭhe
vi paśyatu z 9 z gāvaḥ santu prajāś santv atho 'stu tanūbalam | sarvaṁ
tad anu manyantām devā ṛṣabhadāyāne z 10 z

St 6. The reading of the ms in pāda c seems wholly unsuitable here, and it could easily be a corruption of the reading of Ś adopted here.

St 8. In pāda b Ś has dūvanty, but Ppp may have a real variant.

सयः 26 नयने

(Ś. 9. 4)

[f175a7] mayam pipānā indriyaṁ gayāṁ bibharti tejanīm | mayam
dhe-[8]nūm sudughām nityavatsām viśam duhe vipacyataṁ puro divaḥ
z 1 z piśaṅgarupo nabhaso [9] rayothā indraś śuṣmo viśvarūpo na āgam |
prajāṁ asmaḥbhyām dadhato rayīm ca dīrghāyutvā-[10]ya śataśārādāya
z 2 z etaṁ vo yuvānaṁ pari dadhmo tra tena kṛdantiś carati vaśān
[11] anu | mā no hiṁsiṣāṁ januṣā sibhāgā rāyaś ca poṣair abhi nas
sacadhvaṁ z 3 z [12] upehopapāricuno smīn goṣṭhe upaṛṇcatu | upa
ṛṣabhasya yad reta upendra [13] tava vīryam. z 4 z 3 z

In the right margin opposite line 7 is rathim indicated as a correction of gayām. Another close by looks like gram.

Bm has the following: dheuṁ 8-9; piśaṅgartapo 9; upaṛṇcatu 12.

Read: ayaṁ pipāna indriyaṁ gayāṁ bibharti tejanī | ayaṁ dhenūm
sudughām nityavatsām vaśam duhe vipaścitaṁ puro divaḥ z 1 z piśaṅga-

rūpo nabhaso vayodhā āindras śusmo viśvarūpo na āgan | prajāṃ asma-
bhyāṃ dadhatu rayiṃ ca dīrghāyutvāya śataśāradāya z 2 z etaṃ vo
yuvānaṃ pari dadhmo 'tra tena kriḍantīś carata vaśān anu | mā no
hiṃsiṣṭa januṣā subhāgā rayāś ca poṣāir abhi nas sacadhvam z 3 z upeho-
paparcanam asmin goṣṭha upa prūcatu | upa ṛṣabhasya yad reta upendra
tava vīryam z 4 z 3 z

St 1. In pāda d we might read vipaśyatām but this ms often has
vipaśyatām for vipaścittam.

St 2. Pādas cd here are entirely different from those in Ś; d is almost
identical with HG. 2. 10. 5c.

St 4. Pādas ab are rather closer to the version of RV. 6. 28. 8 than
to that of Ś.

27

(Ś. 8. 5)

[f175a13] *ayaṃ pratisaro maṇis sapatnahas suvīraṣ pari-[14]mānas
sumaṅgalaḥ z 1 z ayaṃ maṇis sapatnahā suvīras sahasvān vājī [15]
sahamāna ugraḥ | pratyakṛtyā dūṣayann etu vīrā z anenendro maṇinā
vṛttram a-[16]haṃ anenāsūrāt parābhāvayar maṇiṣi | anena dyāvā-
prthivī ubhe ajaya-[17]j janenājāyat pradiśāś catasraḥ z 3 z yo srāktyo
maṇiṣ prativardhatuma pra-[18]tisarā ojasvān vimṛdho maṇis so smān
yātu viśvataḥ z 4 z ud agni-[19]r āha tad i soma āha vṛhaspatis savitā
tad indrāḥ | te te devāṣ purohitā-[20]ṣ pratiḥ kṛtyā pratisareṇa jantu
z 5 z antar dadhe dyāvāprthivī u-[f175b]tāhur uta sūryam | utāivam
vrahmaṇaspatim te te devāṣ purohitāṣ pratiḥ kṛtyā [2] pratisareṇa
jantu z 6 z ye srāgatiṃ maṇim janā vanmaṇi kṛvate | [3] sūryo divam
ivāruhya vi kṛtyā bādhatē vaśi z 7 z svāgatena maṇina ṛ-[4]śadena
maṇiṣiṇā | ajīṣam sarvā pṛtanā vimṛdho harmi rakṣasā z 8 z [5] yāṣ
kṛtyāṅgirasī yāṣ kṛtyāsvarir uta | kṛtyā yāṣ svayamkṛtā yā taś cānye-
[6]bhīr ātā | ubhāirhas tāṣ parā yanti parāvatiṃ navatiṃ nāvyaṭi z 9 z
asmi-[7]n maṇim varma badhnamtu tu devāḥ indro viṣṇus savitā rudro
agniṣ prajāpatiḥ | [8] paramēṣṭhī virāḍ vāiśvānara ṛṣayaś ca sarve
z 1 z 4 z*

In the right margin opposite 175a19 is ut te de correcting te te devāṣ.

Bm has enanasū in 175a16; pātu in 18; ud i soma 19; viṣṭās for viṣṇus
175b7.

Read: ayaṃ pratisaro maṇir <vīro vīrāya badhyate > sapatnahā sūra-
vīraṣ paripāṇas sumaṅgalaḥ z 1 z ayaṃ maṇis sapatnahā suvīras sahasvān
vājī sahamāna ugraḥ | pratyak kṛtyā dūṣayann etu vīraḥ z 2 z anenendro
maṇinā vṛtram ahaṃ anenāsūrān parābhāvayan maṇiṣi | anena dyāvā-
prthivī ubhe ajayad anenājāyat pradiśāś catasraḥ z 3 z ayaṃ srāktyo

maṇiṣ †pratīvardhatuma pratisaraḥ | ojasvān vimṛdho maṇiṣ so 'smān
pātu viśvataḥ z 4 z tad agnir āha tad u soma āha vṛhaspatis savitā tad
indraḥ | te te devāṣ purohitāṣ praticiṣ kṛtyāḥ pratisarenājantu z 5 z
antar dadhe dyāvāpṛthivī utāhar uta sūryam | utāimam vrahmaṇaspatim
te te devāṣ purohitāṣ praticiṣ kṛtyā pratisarenājantu z 6 z ye srāktyam
maṇim janā varmāni kṛṇvate | sūryo divam ivāruhya vi kṛtyā bādgate
vaśi z 7 z svāgatena maṇina rṣiṇeva maṇiṣiṇā | ajāiṣam sarvāḥ pṛtanā
vi mṛdho hanmi rakṣasaḥ z 8 z yāṣ kṛtyā āṅgirasir yāṣ kṛtyā āsurir uta |
kṛtyā yas svayamkṛtā yā u cānyeḥbhīr ābhṛtāḥ | ubhayāṣ tās parā yanti
parāvato navatim nāvyaḥ ati z 9 z asmin maṇim varma badhnantu devā
indro viṣṇus savitā rudro agniḥ | prajāpatiḥ parameṣṭhī virād vāiśvānara
ṛṣayaś ca sarve z 10 z 4 z

St 1. In supplying pāda b from Ś it might have been better to supply also the first word of c as in Ś, i. e. vīryavān.

St 4. To read pratīvartaḥ with Ś is the only suggestion I can offer. In c Ś has vāśi for maṇiṣ.

St 8. In pāda a svāgatena seems acceptable, but it looks much like a corruption of srāktyena, which Ś has.

28

(Ś. 8. 5)

[f175b8] *uttamo sy oṣadhī-*[9]*nām anadvān jagatām iva vyāghraś*
śvāpadām iva yam iśchām āvadāma tim [10] *pratisyāśanam avruvan.*
z 1 z sa yad vyāghro bhavaty atho sinho atho vṛkā | sarvā [11] *diśo vi*
rājati yo bibharti imam maṇim z 2 z nāinā ghnanty apsaraso nā [12]
gandharvā na martyāṣ sarvā diśo vi rājati yo bibhartīmam maṇim z 3 z
[13] kṣyāpas tvām asṛjat kṣyāpas tām samīraya | apivatsendro mānuṣe
bibhra-[14]*t sāstvām śeṣiṇi jayat. z 4 z maṇim sahasravīryam varma*
devā ardha-[15]*dhnata | yas tvā kṛtyābhīr yas tvā dīkṣābhīr yajñāi*
jighāṁsati z praty-[16]*k tam indram tam jahi vajreṇa śatparvaṇā |*
5 z ayam ad vāiṣ pratīvarcaḥ | [17] *sahasvān sañjāyo maṇiṣ prajāṃ*
dhanam ca rakṣa saṣ paripāṇas sumāṅgalaḥ z 6 z [18] *asapatnam no*
darād asapatnam na uttarā | indrā piśācam naṣ paścā jyotiṣka-[19]*raṣ*
puras kṛdhi z 8 z āindrāgnam varma bahulam yad ugram viśve devā nāti
viddhanti [29] *sarve tat te tannas trāyatām sarvato vṛhad āyusmān*
jaradaṣṭir yathāsat. [f176a] ā tvā rakṣatu devamaṇir mahyā ariṣṭatātaye
| imam enyam avisam viśvadhvam tanūpānam [2] trivarūtham ojaṣe z 9 z
asmin indro ni dadhātu nṛṇamam devāsom abhiṣam viś-[3]*dhvam. |*
dirghāyutvāya śataśārādāyāyusmām jaradaṣṭir yathāsaḥ z 10 z [4] *indro*
badhnātu ta maṇi jīgīvām aparājitas somapām abhayaṅkaro vṛṣāt. |
[5] sa tvā rakṣatu sarvadā divā naktam ca viśvataḥ z 11 z anu 5 z

At the end of f175b16 Bm has pratīrv°; and f175b18-19 it has °kara.

Read: uttamo 'si oṣadhīnām anadvān jagatām iva vyāghraś śvapaḍām iva | yam āicchamāvadāma taṁ pratispāśanam avruvan z 1 z sa id vyāghro bhavaty atho siṁho atho vṛṣā | sarvā diśo vi rājati yo bibhartīmaṁ maṇim z 2 z nāinaṁ ghnanty apsaraso na gandharvā na martyāḥ | sarvā diśo vi rājati yo bibhartīmaṁ maṇim z 3 z kaśyapas tvām asṛjata kaśyapas tvām samāirayat | abibhas tvendro mānuṣe bibhrat samśreṣiṇe 'jayat z 4 z maṇim sahasravīryam varma devā abadhnaṭa | yas tvā kṛtyābhir yas tvā dikṣābhir yajñair jighāṁsati | pratyak tvam indra taṁ jahi vajreṇa śataparvaṇā z 5 z ayam id vāi pratīvartaḥ sahasvān sañjāyo maṇiḥ | prajāṁ dhanam ca rakṣat sa paripāṇas sumāṅgalaḥ z 6 z asa-patnam no 'dharād asapatnam na uttarād | indra piśācān nas paścā jyotiṣkara puras kṛdhi z 7 z āindrāgnaṁ varma bahulaṁ yad ugraṁ viśve devā nāti vidhyanti sarve | tat te tanvaṁ trāyatām sarvato vṛhad āyusmān jaradaṣṭir yathāsaḥ z 8 z ā tvā rakṣatu devamaṇir mahyā ariṣṭatātaye | imam teṇyam abhisamviśadhvam tanūpānam trivarūtham ojase z 9 z asminn indro ni dadhātu nṛmṇam imam devāso abhisamviśadhvam | dīrghāyutvāya śataśāradāyāyusmān jaradaṣṭir yathāsat z 10 z indro badhnātu te maṇim jigivān aparājitas somapā abhayaṅkaro vṛṣā | sa tvā rakṣatu sarvadā divā naktam ca viśvataḥ z 11 z 4 z anu 5 z

St 1. In pāda d Ś has °vidāma, which is better than °vadāma if indeed the latter is acceptable.

St 4. Ś has six pādas in this stanza and four in the next.

St 6. In pāda c Ś has rakṣatu in place of rakṣat sa as given here.

St 9. In pāda c enyam could well be a corruption of methim as in Ś.

St 11. Pādas ab of Ś are omitted here.

29

(Ś. 8. 8)

[f176a5] indro manthatu [6] manthatā śakra śūraṣ purandaraḥ yathā hanāmma senām amittrāṇām sahasraśā z 1 z [7] pratirajjur badhnāmi pratim senām kṛnotu mām. | agniṁ dhūmam parā dhr̥ṣva ṛṣv ā [8] dadhatām bhayam. z 2 z puruṣān aman puruṣāvaṣ kṛnotu hanty enām vadhako vadhāiḥ [9] kṣipram śareva bhajyantām vṛhajjālena sañcitā z 3 z amūn aśvattha nimṇiḥ khā-[10]dāsūt khadirāciram. | tād it ta bhaṅgāiva bhajyantām vṛhajjālena sañcitā z 4 z [11] antarikṣam jālam āsij jaladaṇḍā diśo mahi tenābhidhāya menam andro [12] dasyūn upā-vapat. z 5 vṛha te jālam vṛhata indra śūras sahasrārghyasya śatavī-[13]ryasya tenā nyubja maghavann amitrām śaśvatibhyah z 6 z vṛhan

ta jālam vṛhata-[14]ś śasya rocanāvata | tenā śataṁ sahasram ayutaṁ jaghānendro dasyūvām avidhā-[15]ya senām z 7 z ayam loko jālam āsīś chakrasya sahato mārān. | tenām i-[16]ndra jālena camasāmūn api dadhāmi sarvām. z 8 z [17] svedar ugrām vavartir ātriś cādapavācirām samaś candriś ca muhaś ca muha-[18]ś ca tenamon api dadhāmi sarvām. z mṛtyave amūn preśchāmi mṛtyupāsāir ameṣi-[19]tā mṛtyor ye khālā dūtā tebhya enām prṣṭha navāmi baddhām z 10 z

At the end of f176a7 Bm has *daśy ā*; at the end of 8 *vadheḥ*; in 9 *sacitā z 3 z asūn*; at the beginning of 10 *dāsvat*; in 13 it seems to have *nyuḥbja*; in 16 it has *mahān* for *mārān* of the birchbark.

In the right margin opposite line 11 the ms has *mendro*.

Read: *indro manthatu manthitā śakraś śūraṣ puramndarah | yathā hanāma senām amitṛāṇām sahasraśaḥ z 1 z pūtirajjur upadhmānī pūtim senām kṛṇotv imām | agniṁ dhūmaṁ parādṛśya hrtsv ā dadhatām bhayam z 2 z paruṣān amūn paruṣāhvaṣ kṛṇotu hantya enān vadhako vadhāih | kṣipraṁ śara iva bhajyantām vṛhajjālena saṁcitāḥ z 3 z amūn aśvattha ni mṛṇiḥ khādāmūn khadirāciram | tād it te bhaṅga iva bhajyantām vṛhajjālena saṁcitāḥ z 4 z antarikṣaṁ jālam āsij jāladaṇḍā diśo mahi | tenābhidhāya senām indro dasyūn apāvapat z 5 z vṛhat te jālam vṛhata indra śūra sahasrārghasya śatavīryasya | tenā nyubja maghavann amitṛān śaśvatibhyaḥ z 6 z vṛhat te jālam vṛhataś śakrasya rocanāvataḥ | tena śataṁ sahasram ayutaṁ jaghānendro dasyūnām abhidhāya senām z 7 z ayam loko jālam āsīś chakrasya mahato mahān | tenāham indrajālena tamasāmūn abhi dadhāmi sarvān z 8 z sedir ugrā vivṛttir ārtiś cādapavācirām | śramās tandriś ca mohaś ca tenāmūn abhi dadhāmi sarvān z 9 z mṛtyave amūn pra yacchāmi mṛtyupāsāir amī sitāḥ | mṛtyor ye 'ghalā dūtās tebhya enān prati nayāmi baddhān z 10 z 1 z*

St 4. Ś (in its 3c) has *tājad bhaṅga*; and for *d* has again its 4b (= our 3b).

St 6. This is Ś 7ab and a variant of 6cd.

St 9. At the end of *pāda b* Ppp probably intends the same as Ś, *cānapavācanā*.

30

(Ś. 8. 8)

[f176a19] *mṛtyudū-[f176b]tā amūn nayata yamūtā apobhataḥ parassahasra hanyantām trineśchvānām mṛtyum bhavasva z 11 z [2] sādhyāyakam jāladaṇḍam ādityo yamty ojanasā | rudrā dvitīyam vasavaś trītiya-[3]m ādityāir ekā udyatā z 2 z viśve devā upariṣṭhā upajantyo yanty ojaś | [4] madhyeni khananto yantu senām aṅgirasō vadhāih z 3 z*

vanaspatīn vānaspatyān o-[5]ṣadhīn avatu vīrudhaḥ dvipāś catuṣpād
 dhṛṣṇāmi yathā senām amū hatām z 4 | [6] gandharvāpsarasas devā
 sarpān punyajanān pitṛn. | dr̥ṣṭān adhr̥ṣṭā vṛṣṇyāmi [7] yathā senāsamū
 hatām z 5 z mṛtyor āyuṣmā padyantām kṣudhaṁ medhi vadham bhayaḥ
 [8] indrasyākṣamālābhyām sarva senām amū hatām. z 6 z mṛtyupāśā
 yama-[9]yuktā yā sā krami na mucyase | amuṣyā yāmtu senāyā idam
 kūṭam sahasra-[10]śam. z 7 z gharmas samiddhothugninā ayaṁ homas
 sahasraśaḥ bhagasya pr-[11]ṣṇibāhus sarva senāsamū hatām. z 8 z
 parājītā prabhṛasitāmītrāsi-[12]tā dhavatu vrahmaṇā | vṛhaspatiḥ pra-
 ṇuttānām sāmāīśām sobha kaś cana z 9 z [13] ava padyantām eṣām
 āyudhāni mā śīṣam pradadāmuḥkam. [14] athāīśām bahu bibhyatām
 īśavo ghnantu marmarmi z 10 z sasenām krośa-[15]tām dyāvāpṛthivī ubhe
 | sam antarikṣam saha devatābhiḥ mā jñātāram mā [16] mā pradiṣṭhām
 idamta mitho bhi ghnānām upanti mṛtyum. z 11 z 2 z

In the left margin of f176b opposite lines 2 and 3 is vanaspate ṛcām.

Bm has vaspatyān in line 4; semnāyā in 9; pr̥snirvāhus and prabhṛsitā°
 in 11; vaś cana in 12.

Read: mṛtyudūtā amūn nayata yamadūtā apombhata | parassahasrā
 hanyantām tṛṇedhv enān matyām bhavasya z 1 z sādhyā ekaṁ jāla-
 daṇḍam udyatya yanty ojasā | rudrā dvitīyām vasavas tṛtīyam ādityāir
 eka udyataḥ z 2 z viśve devā upariṣṭhā ubjanto yantv ojasā | madhyena
 ghnanto yantu senām aṅgirasas vadhāiḥ z 3 z vanaspatīn vānaspatyān
 oṣadhīr uta vīrudhaḥ | dvipāś catuṣpād iṣṇāmi yathā senām amūn hatām
 z 4 z gandharvāpsarasas devān sarpān punyajanān pitṛn | dr̥ṣṭān adhr̥ṣṭān
 iṣṇāmi yathā senām amūn hata z 5 z mṛtyor oṣam ā padyantām kṣudhaṁ
 sedim vadham bhayam | indraś cākṣumālābhyām śarva senām amūn
 hatam z 6 z mṛtyupāśā ime yuktā yān ākramya na mucyase | amuṣyā
 hantu senāyā idam kūṭam sahasraśaḥ z 7 z gharmas samiddho agnināyām
 homas sahasraśaḥ | bhavaś ca pr̥snibāhuś ca śarva senām amūn hatam
 z 8 z parājītāḥ pra trasatāmītrāḥ sitā dhāvata vrahmaṇā | vṛhaspati-
 praṇuttānām māmīśām moci kaś cana z 9 z ava padyantām eṣām
 āyudhāni mā śīṣam pratidhām īṣum | athāīśām bahu bibhyatām īśavo
 ghnantu marmarī z 10 z sam enān krośatām dyāvāpṛthivī ubhe sam
 antarikṣam saha devatābhiḥ | mā jñātāram mā pratiṣṭhām vidanta mitho
 vighnānā upa yantu mṛtyum z 11 z 2 z

St 3. In pāda a Ś has upariṣṭād.

St 4. In pāda d hatām seems acceptable; but in the next stanza a
 dual can hardly be accepted, and perhaps we should read hanan with Ś,
 or read hantu.

St 6. In pāda c Ś has °jālābhyām.

St 10. In pāda b Ś has sakan, and it may be that we ought to read
 so here.

31

(Ś. 8. 8)

[f176b16] *diśaś ca-[17]tasro śvataryo devarathasya puroḍāśaḥ śaphān-
tarikṣav udviḥ z 1 z dyāvā-[18]pṛthivī pakṣasī ṛtavo bhiśavo vān
parirityam | ahorātre cakre māma ā-[19]rāt samvatsaro adhiṣṭhānam.
z 3 z virād iśāgnī rathamusam indras sam-[20]viṣṭhaś candramās
sārathiḥ z 4 z yato jayeto vijāyasva jāyā sañjā-[f177a]ya svāhā z 5 z
anu 3 z*

Bm has in line 17 svataryo dāiva° puroḍadhāśaḥ; and in f177a1 anuvākaḥ 3.

Read: *diśaś catasro 'śvataryo devarathasya puroḍāśaś śaphā antarikṣam
uddhiḥ z 1 z dyāvāpṛthivī pakṣasī ṛtavo 'bhiśavo vāk parirathyam z 2 z
ahorātre cakre māsa arās samvatsaro adhiṣṭhānam z 3 z virād iśāgnī
rathamukham indras savyaṣṭhāś candramās sārathiḥ z 4 z ito jayeto vi
jayasva jaya sam jaya svāhā z 5 z 3 z*

32

(Ś. 9. 1)

[f177a1] *divas pṛthivyāntarikṣāt samudrāgner vātām madhuka-[2]śā
hi jajñe | tām cāhithāmṛtaṁ vasūnām ṛthibhiḥ pajāś pati randantu
[3] sarvāḥ z 1 z paśyandasyāśvaratām pṛthivyāś pṛthān naro bahudhā
mīmāṃsamā-[4]nām | agner vātām madhukaśā hi jajñe marutām
ugrā anapatiḥ z 2 z ma-[5]had viśvarūpaṁ payo syās samudrasyāutu tvā
reta āhuh etayāika madhukaśā ra-[6]rānās tat prāṇas tan mṛtaṁ
diviṣṭham z 3 z mātādityānām duhitā vasūnām [7] prāṇas prajānām
amṛtasya nābhiḥ hiraṇyavarṇā madhukaśā ghṛtācī [8] mahad bhaś carati
martyeṣu z 4 z madhoṣ kaśām ajanayanti devās tasyā garbho a-[9]vad
viśvarūpaṁ taṁ jataṁ taruṇaṁ pivanti mātā sujātāu viśvā bhuvanābhi
vaste z [10] z 5 z kas tāu pra veda kā u tū nābha yāv asyā stanāu
sahasradhārāv akṣatāu | ā-[11]rja druhāte napasphurantāu z 6 z kas
taṁ pra veda ka u tīm caketa yo syā hrada-[12]ś kalaśas somadhāno
akṣataḥ vrahmā sumedhāso smīn dedetā z 7 z | himkṛṇva-[13]tī
vṛhatī vayodhā uscār ghoṣān abhi yāti yām vrātā | triṇi gharmām
a-[14]bhivāvasānā mīmātimāti māyūṁ payate payobhiḥ z 8 z yām
ā-[15]minām upa mīdanty āpo yāni śākvarā mṛṣabhā yām svarājāḥ te
varṣaya-[16]ntu te vṛṣā | yuṣmaṁ kṣapasi bhūmyām adhi | agner vātām
madhukaśā hi jajajñe [17] marutām ugrā anapatiḥ z 10 z anu 4 z*

Bm has variants as follows: śvaratvaṁ in line 3; viśvanūpaṁ and

°syotta in 5; tar mṛtaṁ diviṣtaṁ in 6; māyaṁ in 14; and anuvākaḥ in 17.

Read: divaṣ pṛthivyā antarikṣāt samudrād agner vātān madhukaśā hi jajñe | tān cayitvāmṛtaṁ vaśānān hr̥dbhiṣ prajāṣ prati nandantu sarvāḥ z 1 z paśyanty asyāś caritaṁ pṛthivyāṣ pṛthañ naro bahudhā mīmāṃsa-mānāḥ | agner vātān madhukaśā hi jajñe marutām ugrā naptiḥ z 2 z mahad viśvarūpaṁ payo 'syās samudrasyota tvā reta āhuḥ | yata āiti madhukaśā rarāṇā tat prāṇas tad amṛtaṁ nivīṣtaṁ z 3 z mātādityānām duhitā vasūnām prāṇaṣ prajānām amṛtasya nābhiḥ | hiranyavarṇā madhukaśā ghr̥tācī mahad bhargaś carati martyeṣu z 4 z madhoṣ kaśām ajanayanta devās tasyā garbho abhavad viśvarūpaḥ | tañ jātaṁ taruṇaṁ piparti mātā sa jāto viśvā bhuvanābhi vaste z 5 z kas tāu pra veda ka u tāu jānāti yāv asyās stanāu sahasradhārāv akṣatāu | ūrjam duhāte 'napasphurantāu z 6 z kas tañ pra veda ka u tañ ciketa yo 'syā hr̥daṣ kalaśas somadhāno akṣataḥ | vrahmā sumedhās so 'smin madeta z 7 z hiñkr̥ṇvatī vṛhatī vayodhā uccāirghoṣān abhi yāti yā vratān | trīn gharmān abhi vāvaśānā mimāti mayuṁ payate payobhiḥ z 8 z yām āpīnām upa sīdanty āpo yām śakvarā vṛṣabhā yām svarājāḥ | te varṣanti te <varṣayanti tad vide kāmam ūrjam āpah z 9 z stanayitnus te vāk pra-jāpate> vṛṣā kṣipasi bhūmyām adhi | agner vātān madhukaśā hi jajñe marutām ugrā naptiḥ z 10 z 4 z

St 6. In pāda a jānāti is reconstructed from nābha because I suppose that jā dropped out and bha was written for ti, a very easy confusion in Śārādā. Ś has jānāti.

St 8. The form of pāda b given above is the result of a very slight emendation, but there is no certainty that it is more original than the reading of Ś.

33

(Ś. 9. 1)

[f177a17] yathā somaṣ prātassavane a-[18]śvinor bhavatu priyaḥ yavā ma bibhavo varcārmanu dhriyatām. z 1 z yathā [19] somo dvitīyasa-vanam āindrāgnayor bhavati | āindrāgnī varcaḥ z 2 z yathā [f177b] somas tṛtīyamavana ṛtūnām bhavatu priyaḥ yavā ma bibhavo varcārmanu dhriyatām [2] z 3 z madhu janiṣi manu mambikiyaḥ | pāyasvān āgnāgāmaṁ tañ mā sām sṛ-[3]ja vārcasā z 4 z sam māgne vārcasā sṛja sām prajāyā sam āyuṣā | vi-[4]dyūr me asya devā indro vidyāt sahā ṛṣibhiḥ z 5 z yádi giriṣya vi-[5]pāmcirviṣi z 6 z yathā madhu madhukṛtas sambharanti sadhāv adhi | yavā [6] me śvinā balam ojaś ca priyatām. z 7 z yathā makṣā mayuñjaṁ mayuṁ nyuṁ-[7]jaṁ dakṣiṇām adhi z yavā me āśvinā varcās tejas ca dhriyatām z 8 z a-[8]śvinā sāragheṇa mā

*madhuvān utam śubhamsvatī 1 yathā varcasvatīm vāca-[9]m ā vadāni
javaṁ anu z 9 z vṛṣā yuṣmaṁ kṣapasi bhūmyām divo madhoṣ ka-
[10]śayaṣ prthivīm anakṣi tām dātāraṁ paśava upa jīvanti | sarve tena
vo [11] śeṣam ūrjam bibharti z 10 z anu 5 z*

Bm has adhiḥ near the end of f177b5; and makṣa in line 6.

Read: *yathā somaṣ prātassavane aśvinor bhavati priyaḥ | evā me
aśvinā varca ātmani dhriyatām z 1 z yathā somo dvitīyasavana indrāgnyor
bhavati priyaḥ | evā ma indrāgnī varca ātmani dhriyatām z 2 z yathā
somas tṛtīyasavana ṛbhūpām bhavati priyaḥ | evā ma ṛbhavo varca
ātmani dhriyatām z 3 z madhu janiṣīya madhu †mambikīyaḥ | payasvān
agna āgamaṁ taṁ mā saṁ srja varcasā z 4 z saṁ māgne varcasā srja
saṁ prajāyā saṁ āyuṣā | vidyur me asya devā indro vidyāt saha ṛṣibhiḥ
z 5 z yad giriṣu †vipāncirviṣi z 6 z yathā madhu madhukṛtas saṁbharanti
madhāv adhi | evā me ‘svinā balam ojaś ca dhriyatām z 7 z yathā makṣā
madhujaṁ madhu nyañjanti dakṣiṇām adhi | evā me aśvinā varcas tejaś
ca dhriyatām z 8 z aśvinā sārāgheṇa mā madhunāntām śubhaspatī |
yathā varcasvatīm vācam ā vadāni janāṁ anu z 9 z vṛṣā śuṣmaṁ kṣipasi
bhūmyām divo madhoṣ kaśayā prthivīm anakṣi | tām dātāraṁ paśava
upa jīvanti sarve tena vo seṣam ūrjam bibharti z 10 z 5 z*

St 4. It is entirely possible that we should read with Ś *vañsiṣīya* for *mambikīya*.

St 6. Probably the first two pādas as in Ś were in the Ppp text, but the ms seems to offer no basis for a guess as to the rest. A parallel to this stanza occurs Ppp 2. 35. 3 and 8. 10. 4, but these vary only a little from the form as in Ś.

St 10. In pāda d dātāraṁ is bad grammatically and metrically, and probably we should delete it.

34

(Ś. 9. 1)

[f177b11] *prthivī daṇḍo antarikṣam [12] garbho dyāuṣ kaśā vidyut
prakāmā madho | kaśā ci ghr̥tācī [13] hiraṇyayo binduḥ z 2 z urvy asi
prahvo sy ambho si nabho si saho si [14] z 3 z ambho mām kṛṇu nabho
mām kṛṇu maho mā kṛṇu z 4 z samudro [15] sy akṣato aparimitā
sahasramanis sahasra mām aśchatu z 5 z yo [16] vāi madhukaśāyās sapta
madhona veda sapta madhumatīn. z 6 z madhuma-[17]ntām lokam
jayati imadhy asmāt tāriyam bhavati z 7 z uj jidhraya stana-[18]yatnu
tat prajāpatir eva tat prajāpatyaṣ prātur bhavati z 8 z tasmāt prāci-
[19]nopavītas tiṣṭhet prajāpate nu mā vudhyasveti z 9 z anyenaṁ prajā-
[f179a]patir anu prajā vudhyante ya evaṁ veda z 10 z anuvā 6 z*

Bm has prakāśā in f177b12.

The ms has no folio numbered 178, but the text is continuous.

Read: prthivī daṇḍo antarikṣam garbho dyāuṣ kaśā vidyut prakāśaḥ z 1 z madhoḥ kaśā ca ghṛtācī hiraṇyayo binduḥ z 2 z urvy asi prakhyo 'sy ambho 'si nabho 'si saho 'si z 3 z ambho mām kṛṇu nabho mām kṛṇu saho mā kṛṇu z 4 z samudro 'sy akṣato aparimitaḥ sahasramāṇis sahasram mām ṛchatu z 5 z yo vāi madhukaśāyās sapta madhūni veda sapta madhumatīn z 6 z madhumantaṁ lokaṁ jayati īmadhy asmāt tariyān bhavati z 7 z yad vīdhre stanayitnu tat prajāpatir eva prajābhyaḥ prādur bhavati z 8 z tasmāt prācīnopavītas tisthet prajāpate 'nu me budhyasveti z 9 z anv enaṁ prajāpatir anu prajā budhyante ya evaṁ veda z 10 z 6 z anu 6 z

35

(Ś. 10. 1)

[f179a1] yām kalpaya-[2]nti vahato vadhūm iva viśvarūpām hastakṛtām cikitsavaḥ | sārād etv apu-[3]narādāsa enām z 1 z śīrṣaṇvaṇim num-banīm karnanīm kṛtām kṛtyākṛtā [4] sambhṛtām viśvarūpām pratyak prati pra hiṇmasi vṛścakāra tam ṛschatu z 2 z [5] sūdrakṛtā rājakṛtī kṛtā vrahmabhiḥ kṛtā jāyā patyā nutve ca kartāraṁ bandu-[6]m ṛschatu z 3 z anayāham oṣadhye ity ekā z 4 z kṛtyās santu kṛtyākṛ-[7]te śapathyaś śapathyaṁvine | pratyak prati pra vartaya yaś cakāra tam ṛschatu z 5 z [8] praticīrāṅgirasō dhyakṣo naṣ purohitā praticīṣ kṛtyākṛtyām udāpyam tam kṛ-[9]tye abhi ni ni vartasva māsmaḍ aścho anāgamaḥ z 7 z yas ta puruṣa sannidhāu ra-[10]thasyeva datur dhiyaḥ tam gaścha tatra tenam ajñācas te añjanaḥ z 8 z yas tvā kṛ-[11]tyālebhire vidvalā abhicārūṇaḥ vidmedaṁ kṛtyādūṣaṇaṁ pratīvaratta-[12]m apratisaraṁ tena tvā snapa-yāmāsi z 9 z vidyurbhagām pṛṣṇipathām mṛtava-[13]tsām upeyimaḥ amāitu sarvaṁ natta pāpam draviṇam sopā tiṣṭhatu z 10 z

Bm has snupa° in line 12; and natu in 13.

In the right margin opposite line 1 is sam and just below it is śaṇu; opposite line 13 is ṣṭhantu.

Read: yām kalpayanti vahatāu vadhūm iva viśvarūpām hastakṛtām cikitsavaḥ | sārād etv apa nudāma enām z 1 z śīrṣaṇvatīm nasvatīm karninīm kṛtām kṛtyākṛtām sambhṛtām viśvarūpām | pratyak pratipra-hiṇmasi yaś cakāra tam ṛchatu z 2 z sūdrakṛtā rājakṛtā strikṛtā vrahma-bhiḥ kṛtā | jāyā patyā nutteva kartāraṁ bandhum ṛchatu z 3 z anayāham oṣadhyā sarvāḥ kṛtyā adoduṣam | yām kṣetre cakrur yām gobhyo yām vā te puruṣebhyaḥ z 4 z kṛtyās santu kṛtyākṛte śapathas śapathiyate | pratyak pratipravartaya yas cakāra tam ṛchatu z 5 z praticīna āṅgirasō 'dhyakṣo naṣ purohitaḥ | praticīṣ kṛtyā akṛtyā-
(mūn kṛtyākṛto jahi z 6 z yas tvōvāca parehīti pratikulam) udāpyam | tam kṛtye abhinivartasva māsmaṇ iccho anāgasah z 7 z yas te parūṇṣi saṁdadhāu rathasyeva ṛbhur dhiyā | tam gaccha tatra te 'yanam ajñātas te 'yam janaḥ z 8 z ye tvā

kṛtya ālebhire vidvalā abhicāriṇaḥ | vidmedaṁ kṛtyadūṣaṇaṁ prativartma
pratisaraṁ tena tvā snapayāmasi z 9 z yad durbhagāṁ prasnāpitāṁ
mṛtavatsāṁ upeyima | apāitu sarvaṁ nuttaṁ pāpaṁ draviṇaṁ mopa
tiṣṭhatu z 10 z 1 z

St 2. Ś has nominatives in pādas ab, and continues as in st 1: cd as here have appeared Ppp 7. 1. 5 (cf. Ś 5. 14. 9)

St 4. This stanza is given as it appears in Ppp 5. 24. 6.

St 9. In pāda a Ś has kṛtvālebhire; Ppp may have a real variant.

36

(Ś. 10. 1)

[f179a13] yat te [14] piturbhyo dadhatu yadde vā nāma jagṛhuḥ
saṁdeśyāt sarvasmāt pādād imā mu-[15]ñcatu tvāuṣadhīḥ z 1 z devāi-
nasāt pitṛyāṁ nāmagrahāt saṁdeśyād abhiniṣkṛtāḥ | [16] muñcantu tvā
virodho vīryeṇa vrahmaṇa ṛṣibhiḥ payasa ṛṣiṇāṁ z 2 z yathā [17]
vātasvāyayatu bhūmyā reṇum antariksās cūbhraṁ | yavassat sarvaṁ
durbhūtaṁ vrahmanantva-[18]m upāyati z 3 z apa krāma nā dadhati
avinaddhād gardabhīva | kartūn ya-[19]kṣaḥ śveto nutvā vrahmaṇā
vīryātā z 4 z ayaṁ panthāpi nayāmi tvā [f179b] kṛtye śu hi tvāṁ prati
tvā prahīṇma tenābhyāhi tumjany anasvinīva vāhīni viśvarūpā [2]
kurūṭini z 5 z parāgati jyotir apathāṁ te arvāg anyatrāsmad enā kṛṇvaṣva
[3] pareṇehi navati nāvyaṭi durgā mṛolyā māghāniṣṭhās pareṇahi z 6 z
[4] vāteva vṛkṣaṁ nṛmṇīhi pāde mā gām aśvaṁ puruṣaṁ iśchipayeṣāṁ
| kartūn nirvarta-[5]yataḥ kṛtye aprajāstvāya bodhaya z 7 z yā te
cakrun barhiṣi yā śmaśāne [6] kṛtyāṁ kṣetre valagaṁ vā ni takṣṇaḥ
agnāu gātrā gārhapatyē bhaceruḥ purnāṁ santaṁ [7] dhīratarānākasaṁ
tam ite nāśayāmasi z 8 z upāharutam anuvuddhaṁ nipā-[8]taṁ vāiraṁ
svāryaṁ navidāma kartṛn. tad eta yata āgaṁ tatrāśvāiva vartatāṁ
hantu kṛ-[9]tyākṛtaḥ prajāṁ z 9 z svayaśābhavañcīto grhe vidma te kṛtye
nidhāḥ parūn-[10]ṣi z 1 z ut tiṣṭheva pariṭeto jñāte kim eheksasi | grīvās
te kṛtye pāde [11] cāpa kṛśchrāṇi nidravaḥ z 10 z

In the right margin of f179a opposite line 18 is rbhū correcting kartūn: in the top margin of f179b is ty, correcting tumjany.

In f179a14 Bm has pitur**bhyo; at first sight the birch-bark appears to intend the same but a crack in the bark causes the misleading appearance; other variants of Bm are vrahmaṇa° in f179a17; kṛtye śva and prahinma tenādhyāhittaṁ° in f179b1; kṛṇvaṣva in 2; and tuceruḥ par° in 6.

Read: yat te pitṛbhyo dadato yajñe vā nāma jagṛhuḥ | saṁdeśyāt sarvasmāt pādād imā muñcantu tvāuṣadhīḥ z 1 z devāinasāt pitṛyāṁ

nāmagrāhāt saṁdeśyād abhiniṣkṛtāt | muñcantu tvā vīrudho vīryeṇa
 vrahmaṇa ṛgbhiṣ payasa ṛṣiṇām z 2 z yathā vātaś cyāwayati bhūmyā
 reṇum antarikṣāc cābhram | evā mat sarvaṁ durbhūtaṁ vrahmanuttam
 apāyati z 3 z apa krāma nānadatī vinaddhā gardabhīva | kartṛṇ rakṣas-
 veto nuttā vrahmaṇā vīryāvatā z 4 z ayaṁ panthāpi nayāmas tvā kṛtye
 prahitām prati tvā pra hiṇmaḥ | tenābhi yāhi bhañjaty anasvinīva vāhini
 viśvarūpā kurūṇiṇi z 5 z parāk te jyotir apatham te arvāg anyatrāsmad
 ayanā kṛṇuṣva | pareṇehi navatiṁ navyā ati durgās srotyā mā ghāniṣṭhās
 pareṇehi z 6 z vāta eva vṛkṣaṁ ni mṛṇīhi pādāya mā gām aśvaṁ puruṣam
 ucchiṣāiṣām | kartṛṇ nivṛtyetaḥ kṛtye aprajāstvāya bodhaya z 7 z yām ye
 cakrur barhiṣi yām śmaśāne kṛtyām kṣetre valagam vā nicakhnūḥ |
 agnāu vā tvā gārhapatyē 'bhiceruṣ pūrṇam santaṁ dhīratarā anāgasam
 tām ito nāśayāmasi z 8 z upāhṛtam anubuddham nipātaṁ vāiram tsāry
 anv avidāma kartram | tad etu yata āgan tatrāśva iva vartatām hantu
 kṛtyakṛtaṣ prajām z 9 z svāyasābhavanti no grhe vidmā te kṛtye yatidhā
 parūṇṣi | ut tiṣṭhāiva parehito 'jñāte kim ihekṣasi | grīvās te kṛtye pādāu
 cāpi kartsyāmi nir drava z 10 z 2 z

St 5. It seems that anasvinī would be as good a formation as anasvatī;
 but only the latter is quotable.

St 8. In pāda c pūrṇam seems to be a real variant from pākam as in
 Ś. Pāda e is not in Ś.

The arrangement and numbering of the last stanza is open to some
 doubt, but what is given does least violence to what the ms presents.

37

(Ś. 10. 1)

[f179b11] indrāgnī enām vṛscatām gāuṣ pra-[12]jānām prajāpati
 somo rājādhipā mṛdatā e ṛtasya naṣ patayo mṛḷaya-[13]ntu z 1 z bhavāś
 śarvāś cobhayo mṛḷatā naḥ ity ekapadāḥ z 2 z bhavāśa-[14]rvāv asyatām
 pāpakṛtvane kṛtyākṛte va | duṣkṛte vidyutam devaheti z 3 z [15] yady
 etad dvipade catuspade kṛtyākṛtā sambhṛtām viśvarūpām | śveto ṣṭāpadī
 [16] bhūtvā punaṣ parehi duṣchune z 4 z abhyaktā gatās svayamkṛtaḥ
 sarvaṁ bharanti [17] duritaṁ paramhi z jānihi kṛtye kartāraṁ duhiteva
 pitaraṁ svam. z 5 z pa-[18]de kṛtye mādhiṣṭho viddhasyeva padaṁ naya
 | mṛgasya mṛgayus tan naktāt kartum arha-[19]si z 6 z amartyo martyo
 svayamkṛtaṁ yaṁ cakārācityā hastābhyām ātmane [20] vadham. z 7 z
 uta hantu pūrvyāsinam patyārāyā padīsvā | uto [f180a] pūrvasya nigh-
 nato vi yanty aparāṣ patih z 8 z yatad dhṛṣṇu me vaco aparehyata-
 [2]thetah yas tvā cakāra daṁ punaḥ z 9 z anāgohatyam vāi bhīmam
 kṛtye mā no [3] gām aśvaṁ puruṣam vadhiḥ z 10 z anuvā 3 z

Bm has goḥ in f179b11; paraḥi in 16; kartam in 18; and has changed its hantu to hartu in 20.

Read: indrāgnī enān vṛścātām yāu prajānām prajāpatī | somo rājā-
dhipā mṛḍitā ca ṛtasya naṣ patayo mṛḍayantu z 1 z bhavaś śarvaś
cobhayāu mṛḍatām naḥ z 2 z bhavāśarvāv asyatām pāpakṛtvane kṛtyākṛte
vā duṣkṛte vidyutaṁ devahetim z 3 z yady eyatha dvipadī catuṣpadī
kṛtyākṛtā sambhṛtā viśvarūpā | seto 'ṣṭāpadī bhūtvā punaṣ parehi
duccune z 4 z abhyaktā gatā svayamkṛtā sarvaṁ bharantī duritaṁ
parehi | jānihi kṛtye kartāraṁ duhiteva pitaraṁ svam z 5 z parehi kṛtye
mā tiṣṭho viddhasyeva padaṁ naya | mṛgas sa mṛgayus tvaṁ na ḥktāt
kartum arhasi z 6 z amartyo martyas svayamkṛtaṁ yac cakārācittiyā
hastābhyām ātmane 'vadhīm z 7 z uta hanti pūrvāsinaṁ pratyādāyāpara
iṣvā | uta pūrvasya nighnato vi hanty aparāṣ patiḥ z 8 z etad dhi śṛṇu
me vaco aparehi yata eyatha | yas tvā cakāra taṁ punaḥ z 9 z anāgohatyā
vāi bhīmā kṛtye mā no gām aśvaṁ puruṣaṁ vadhīḥ z 10 z 3 z

Stanzas 2 and 7 have no parallel.

38

(Ś. 10. 1)

[f180a3] *yatra yatrāsu nihatā tatas tvo-[4]tyāpayāmasi | parṇām*
laghīyaśi bhavā z 1 z yad astu tasamābhṛtā [5] jālenābhihitā yūyam |
sarvās sallāṣeṣ kṛtyā punaṣ kṛtyā pra hiṇmasi z 2 z [6] kṛtyākṛtaṁ
mūlakṛtaṁ apiniḥkārīṇi prajāṁ vṛṇīhi kṛtye suśchiṣo [7] amuṁ kṛtyā-
kṛtaṁ jahī z 3 z yathā sūryas tapaso mucyate para rāṣṭraṁ jahā-[8]tv
aghasaś ca ketuṁ yavāhaṁ sarvaṁ durbhūtaṁ hastiva rado duritaṁ
jahāsi z 4 z [9] z anu 4 z

In the left margin and slightly below line 3 is tyāu, probably correcting tvo, the last syllable of line 3.

Read: yatra yatrāsi nihatā tatas tvotthāpayāmasi | parṇāl laghīyaśi
bhava z 1 z yadi stha tamasābhṛtā jālenābhihitā yūyam | sarvās saṁ-
lupyetaṣ kṛtyāḥ punaṣ kṛtyāḥ pra hiṇmasi z 2 z kṛtyākṛtām mūlakṛtām
abhiniṣkārīṇaḥ prajāṁ | mṛṇīhi kṛtye mocchiṣo amuṁ kṛtyākṛtaṁ jahī
z 3 z yathā sūryas tamaso mucyate parā rātriṁ jahāty uṣasaś ca ketuṁ |
evāhaṁ sarvaṁ durbhūtaṁ hastiva rajo duritaṁ jahāmi z 4 z 4 z

St 2. In pāda b °hitā is more apt in meaning and abhi+yam does not seem to be quotable.

St 4. As pāda d Ś has kartraṁ kṛtyākṛtā kṛtaṁ, and then hastiva°: it thus makes better sense.

[f180a9] *upasitaṣ pratimothoparamitaś ca yaś śālāyā viśvavā-*[10]*rāyā*
te naddhān vi cṛtāmasi z 1 z yat te naddham viśvavāre pāśo granthi-
[11]ś ca yas taḥ z vṛhaspatim vahaṁ balaṁ vācā vi sraṁsiyāmi tat.
z 2 z [12] ā yāmi saṁ vivarho granthi cakāra te dṛḍham parūṁṣi vidvān
ya śaste-[13]vendreṇa vi cṛtāmasi z 3 z samdaṁśānām palidānām
pariṣvaṁcam-[14]nadasya ca | sarvā mānasya patni te naddhān vi
śṛtāmasi z 4 z aṁśā-[15]nām te nāhavāmi prāṇāhasya tṛṇasya ca |
pakṣāṇām viśvavāre ta na-[16]ddhān vi cṛtāmasi z 5 z yāni ca antaś
cikyāny āmedho ntyāya kaṁ pra [17] ce tā vi cṛtāmasi | sarvā mānasya
patnyā nu uddhyatā tatve bhava z 6 z [18] havirdhānam agniśālām
patnīnām sadanaṁ sadas sa no devānām asi devi [19] śāle z 7 z yakṣmo-
pīṣaṁ vitatāṁ sahasrākṣaṁ viṣuvati apinaddham a-[20]pihitāṁ vrah-
maṇaś ca ṛtāmasi z 8 z yaś citrā prati grhṇātu tena ā-[21]śasitā tvam
ubhāu mānasya patni tāu jīvātāṁ jaradaṣṭi z 9 z amitrāi-[f180b]nam ā
gaśchatāṁ tridhā naddhāpinīṣṭhitā | tasyās te vi cṛtāsasy aṅgam aṅgam
paru-[2]ś paruḥ z 1 z anu 5 z

In the bottom margin of f180a just below the end of the last line stands *asitāi* (correcting *amitrāi*) and below that is *saṁ*.

Bm has variants as follows; for the first word it has *tapasitaṣ*; it has *patthamṣi* for *parūṁṣi* in line 12; *cyatāmasi* and *pallidānām* in 13; *viṣuvati* in 19; and gives correctly “10” at the end of the last stanza. Noteworthy is it that its reproduction of the end of f180a and the beginning of f180b is “*amitrāi asitāi saṁ nam*,” i.e. it has taken a marginal correction into its text.

Read: *upamitaṣ pratimito* ‘*tho parimitaś ca yaḥ | śālāyā viśvavārāyās*
te naddhāni vi cṛtāmasi z 1 z yat te naddham viśvavāre pāśo granthiś ca
yaś kṛtaḥ | vṛhaspatir ivāhaṁ balaṁ vācā vi sraṁsayāmi tat z 2 z ā ya yāma
saṁ babarha granthiṁś cakāra te dṛḍhān | parūṁṣi vidvān śastevendreṇa
vi cṛtāmasi z 3 z samdaṁśānām paladānām pariṣvaṇjalyasya ca | sarvā
mānasya patnyā te naddhāni vi cṛtāmasi z 4 z vaṁśānām te nahanānām
prāṇāhasya tṛṇasya ca | pakṣāṇām viśvavāre te naddhāni vi cṛtāmasi
z 5 z yāny te antaś śikyāny ābedhū raṇyāya kam | pra te tā vi cṛtāmasi
sarvā mānasya patni na uddhitā tanve bhava z 6 z havirdhānam agniśālām
patnīnām sadanaṁ sadaḥ | sado devānām asi devi śāle z 7 z akṣum opāsaṁ
vitatāṁ sahasrākṣaṁ viṣuvati | apinaddham apihitāṁ vrahmaṇā vi
cṛtāmasi z 8 z yaś ca tvā prati grhṇāti yena cāsi mitā tvam | ubhāu
mānasya patni tāu jīvātāṁ jaradaṣṭi z 9 z amutrāinaṁ ā gacchatād dṛḍhā

naddhāpiniṣṭhitā | tasyās te vi cṛtāmasy aṅgam-aṅgam paruṣ-paruḥ z 10
z 5 z

St 1. In pāda c here te is an extra syllable, but it is not an extra in 4c and 5c.

40

(Ś. 9. 3)

[f180b2] agnim antaś chādesi puruṣān paśubhis saha | [3] vijāvati
prajāvati vi ti pāśāṁś cṛtāmasi z 1 z ūrjasvatī ghṛtava- [4] tī prthivyām
nimitā mitāḥ viśvānaṁ bibhratī śālā mā hiṁsiṣ pagr- [5] bñataḥ z 2 z yas
tvā pūrvo nimasāya saṁjabhāra vānaspatīm | prajāye [6] cakre tvā śāle
paramāiṣṭhī prajāpatiḥ z 3 z namas tasyāi namo dātre śā- [7] śālāpataye
ca kṛṇmasi | namo agnaye pracarate puruṣāya ja [8] te namaḥ z 4 z
gobhyo aśvebhyo namo yaś chālāyām vijāyate | antar ā [9] dyām ca
prthivi ca yad vadas tenā śālām pratigrhṇāmi tāmā z 5 [10] yad
antarikṣam rajaso vimānaṁ tat kṛṇu udaram śevalibhyah yaś chā- [11] lām
pratigrhṇāmi tasmāi z 6 z tṛṇāipāvṛtā paladām vasānā ra- [12] triva śālā
jagato niveśinī | mitā prthivyām tiṣṭhasi ha- [13] stinīvi padvati z 7 z yā
dvipakṣā catuspakṣā ṣaṭpakṣā yā ni- [14] mīyate | aṣṭāpakṣām daśapakṣām
śālā mānasva patnīm agnir ga- [15] rbha ivā se z iṭasya te vi cṛtāmāsim
apinadasapūrṇa- [16] vām varuṇena samupajitā mittraṣ prātar vyabhajatu
z 9 z ku- [17] lāye dhi kulāyam kośe kośas sam upajitah tatra martyo vi
jāya- [18] te yasmād viśvam prajāyase z 10 z anu 6 z

In the middle of line 15 the letters are somewhat defaced but they can be read.

Bm has seva· ·li° in line 10 but the birch-bark shows no lacuna: at the end of 11 Bm has rā°; in 14 cālā; in 15 iṭasyas te.

Read: agnim antaś chādayasi puruṣān paśubhis saha | vijāvati prajā-
vati vi te pāśāṁś cṛtāmasi z 1 z ūrjasvatī ghṛtavatī prthivyām nimitā
mitā | viśvānaṁ bibhratī śāle mā hiṁsiṣ pratigrbhñataḥ z 2 z yas tvā
pūrvo nimimāya saṁjabhāra vānaspatīm | prajāyāi cakre tvā śāle para-
meṣṭhī prajāpatiḥ z 3 z namas tasmāi namo dātre śālāpataye ca kṛṇmasi
| namo agnaye pracarate puruṣāya ca te namaḥ z 4 z gobhyo aśvebhyo
namo yac chālāyām vijāyate | antar ā dyām ca prthivīm ca yad vyacas
tena śālām prati grhṇāmi ta imām z 5 z yad antarikṣam rajaso vimānaṁ
tat kṛṇva udaram śevadhibhyah | yac chālām prati grhṇāmi tasmāi z 6 z
tṛṇāir āvṛtā paladām vasānā rātriva śālā jagato niveśanī | mitā prthivyām
tiṣṭhasi hastinīva padvatī z 7 z yā dvipakṣā catuspakṣā ṣaṭpakṣā yā
nimīyate | aṣṭāpakṣām daśapakṣām śālām mānasya patnīm agnir garbha
ivā śaye z 8 z iṭasya te vi cṛtāmāsim apinaddham aporṇuṇvan | varuṇena

samubjitām mitraṣ prātar vy ubjatu z 9 z kulāye 'dhi kulāyām koṣe koṣas samubjitaḥ | tatra martyo vi jāyate yasmād viśvaṁ prajāyate z 10 z 6 z

St 5. Pādas ab as given here are 13ab in Ś, and cd here are 15 cd in Ś; our st 6 is 15cde in Ś. The omission of Ś 13cd may have been an oversight as suggested in WT, but the numbering of the stanzas, though not infallible, is against that.

41

(Ś. 9.3)

[f180b18] catussraktīm parica-[19]krām kavibhin nasitā sitām |
viśvāna bibhratī śālām amṛ-[20]to sāumyām mataḥ z 1 z sā naṣ pāsān
prati mucu gurur bhāro [f181a] laghur bhavaḥ vadhūm iva tvāle yatra-
kāmaṁ bharāmasi z 2 z imā āpaṣ pra ha-[2]rāmy akṣmyāyakṣmanāśinī |
gṛhān abhi pra sīdāsy amṛtena mahāgninā z 3 z [3] praticīm tvā praticīni
śāle prahīm prahīnsatīm | agnir himdad āpaś canta-[4]sya prathamō
bhā z 4 z svāhā devébhyas svāhyebhyaḥ prācyā diśas śālāyāḥ [5] namo
mahimne z 5 z svāhā devébhyas svāhāyebhyaḥ dakṣinasyā diśas śā-[6]lāyā
namo mahimne z 6 z svāhā devébhyas svāhebhyas prācyām diśas śā-
[7]lāyā namo mahimne z 7 z svāhā devébhyas svāhebhyodicyām diśas
śālā-[8]yā namo mahimne z 8 z svāhā devébhyas svāhebhyo dhruvāyā
diśas śālā-[9]yā namo mahimne z 9 z svāhā devébhyas svāhebhyo dīrdh-
vāyā diśas śālā-[10]yā namo mahimne z 10 z svāhā devébhyas svāhebhyo
diśo diśas śālāyā [11] namo mahimne z 11 z z anu 7 iti ṣaḍṛtasūktam.
z z

In the right margin of f181a opposite line 1 is sam correcting °kāmaṁ, opposite line 2 is sahā correcting mahāgninā, and opposite lines 6-8 is ṣaḍṛtusūktam. 1.

Bm has vibhratī in f180b19; sahāgninā in f181a2, and deve° in 4.

Read: catussraktīm paricakrām kavibhir nimitām mitām | viśvānaṁ
bibhratīm śālām amṛtāu sāumyām mātāḥ z 1 z mā naṣ pāsān prati mucu
bhāro laghur bhavaḥ | vadhūm iva tvā śāle yatra kāmaṁ bharāmasi z 2 z
imā āpaṣ pra harāmy ayakṣmā yakṣmanāśanīḥ | gṛhān abhi pra sīdāmy
amṛtena sahāgninā z 3 z praticīm tvā praticīnaś śāle prāimya ahiṁsatīm |
agnir hy antar āpaś ca ṛtasya prathamobhā z 4 z svāhā devebhyas svāhye-
bhyāḥ | prācyā diśas śālāyā namo mahimne z 5 z svāhā devebhyas svāhye-
bhyāḥ | dakṣināyā diśas ° ° ° z 6 z svāhā devebhyas svāhyebhyāḥ
| prācyā ° ° ° z 7 z svāhā devebhyas svāhyebhyāḥ | udīcyā
° ° ° z 8 z svāhā devebhyas svāhyebhyāḥ | dhruvāyā ° ° ° z 9 z
svāhā devebhyas svāhyebhyāḥ | ūrdhvāyā ° ° ° z 10 z svāhā deve-
bhyas svāhyebhyāḥ | diśo-diśas śālāyā namo mahimne z 11 z 7 z anu 7 z

St 1. For pādas cd Ś has *indrāgnī rakṣatām śālām amṛtāu soḥyam sadah*; our pāda c is a variant of Ś 16c. At the end *mātaḥ* gives a good meaning and the form seems to be possible; *pātaḥ* would also be possible.

St 4. The end of pāda d as given may not seem good: Ś has *prathamā dvāḥ*, and that might have been the reading of Ppp; or *prathamā bhāḥ*?

42

(Ś. 10. 6)

[f181a11] *om rātri-[12]yor bhrātr̥vyasya dṛuhāndo dviṣataś śīraḥ pra vṛścāvinam ojaś z 1 z carma [13] mayyām ayaṁ maṇiḥ phālājātaḥ kariṣyati | tṛpto manthena māgamad rathena saha [14] varcasā z 2 z ya tvā śikvaḥ parāvadhīt takṣa hastena vācyā | āpas tās tasmā-[15]j jīvalāḥ punantu śucayaś śucim. z 3 z hiraṇyaśrṅga yaṁ maṇir dvāhaṁ no va-[16]svadātīm śraddhām yajñam maho dadhati gr̥he vasati no tithiḥ z 4 z tasmāi ghr̥-[17]taṁ surām madhv annam khanāmahe | sa naḥ piteva putrebhyaś śrayaś śrayas cikitsatu [18] devabhyo maṇir abhyaḥ 5 imam badhnātu vṛhaspatir maṇim phālaṁ ghr̥taścutam u-[19]graṁ khadīram ojase | bhūyo bhūyasyaśchas tena tvaṁ dviṣato jahi z 6 z imam ba-[20]dhnād vṛhaspatiḥ maṇi phālaṁ ghr̥taścutam ugraṁ khadīram ojase bhūyo bhūya-[f181b]ś casvas tenā z 7 z tvam agniḥ praty amuñcata ājyā rasāya kaṁ so smā ājyaṁ duhe z 8 z [2] tvam indraḥ praty amuñcata ojase vīryāya kaṁ so smāi balam id vahe z 9 z tvam sū-[3]ryaḥ praty amuñcata tenemā ajayadvīṣas so smāi varca it. z 10 z anu 1 z*

Bm has °vadhītvaḥ in f181a14; *ugrām khadinam* in 19; and *amuñeyata* in f181b1.

Read: *arātīyor bhrātr̥vyasya dṛuhāndo dviṣataś śīraḥ | pra vṛścāmy enad ojaś z 1 z varma mahyam ayaṁ maṇiḥ phālāj jātaḥ kariṣyati | tṛpto manthena māgamad rasena saha varcasā z 2 z yat tvā śikvaḥ parāvadhīt takṣa hastena vāśyā | āpas tvā tasmāj jīvalāḥ punantu śucayaś śucim z 3 z hiraṇyaśrṅgo 'yaṁ maṇir dadhan no vasv tadātīm | śraddhām yajñam maho dadhat gr̥he vasati no 'tithiḥ z 4 z tasmāi ghr̥tam surām madhv annam annam kṣadāmahe | sa naḥ piteva putrebhyaś śrayaś śrayaś cikitsatu devebhyo maṇir etya z 5 z imam badhnād vṛhaspatir maṇim phālaṁ ghr̥taścutam ugraṁ khadīram ojase | bhūyo-bhūyaś śvasśvas tena tvaṁ dviṣato jahi | tam agniḥ praty amuñcatajyāya rasāya kaṁ so 'smā ājyaṁ duhe z 6 z imam badhnād ° ° ° jahi | tam indraḥ praty amuñcata tenemā ajayadvīṣaḥ so 'smāi balam id duhe z 7 z imam badhnād ° ° ° jahi | tam sūryaḥ praty amuñcata tenemā ajayadvīṣaḥ so 'smāi varca id duhe z 8 z 1 z*

St 4. Pāda b as here does not appear in Ś; it might be a gloss.

St 5. Between cikitsatu and devebhyo Ś has bhūyo-bhūyaḥ śvaḥ-śvo.

St 6. It will be seen that I have assumed a dittography in the ms in this stanza; what the ms gives as st 7 can hardly be anything but a repetition. The outcome of my arrangement is to reduce the number of stanzas to eight.

43

(Ś. 10. 6)

[f181b3] *tvam* [4] *somaḥ praty amuñcata draviṇāya rasāya kam* | *so smāi mahit.* z 1 z *tvam bibhraś candra*-[5] *mā maṇim asuraṇām puro jayad dānavānām hiraṇyayī so smāi teja id vahe* [6] z 2 z *tvam rājā varuṇo maṇim praty amuñcata śambhuvam so smā rājyam duhe* z 3 z [7] *tvam tvaṣṭā praty amuñcata prajābhyo vīryāya kam so smāi rūpam id vaha* z 4 z *tenemā* [8] *maṇinā kṛṣim aśnām abhi rakṣatu* | *sa nigbhyām payo duhe* z 5 z *imaṁ badhnātu* [9] *vṛhaspatir vātāya maṇim te vedam ajayat svat so smāi sūnṛtām duhe* z 6 z [10] *taṁ devā bibhrator maṇir yom sadā dhāvarty akṣatās sābhyo mamṛtaṁ duhe* z 8 z *tam ā*-[11] *po bibhratir maṇi* | *yam sarvām lokām nidhājayam so bhyo jitam id vahe* z 9 z *ta*-[12] *m imaṁ devatā maṇi tubhyo dadhatu bhartave sāu te bhūtam id vahām* | *bhūyo bhūyasyasve*-[13] *na tvam dviṣato jahi* z 10 z

Bm has asurāṇām in line 5; id vadvahe in 7; sa niraṁbhyā in 8.

Read: *imaṁ badhnād vṛhaspatir maṇim phālaṁ ghṛtaścutam ugram khadiram ojase* | *bhūyo-bhūyaś śvaś-śvas tena tvam dviṣato jahi* | *taṁ somaḥ praty amuñcata draviṇāya rasāya kam* | *so 'smāi maha id duhe* z 1 z *imaṁ badhnād ° ° ° jahi* | *taṁ bibhrac candramā maṇim asurāṇām puro 'jayad dānavānām hiraṇyayī* | *so 'smāi teja id duhe* z 2 z *imaṁ badhnād vṛhaspatir vātāya maṇim āśave* | *taṁ rājā varuṇo maṇim praty amuñcata śambhuvam* | *so 'smāi rājyam id duhe bhūyo-bhūyaś śvaś-śvas tena tvam dviṣato jahi* z 3 z *imaṁ badhnād ° ° ° āśave* | *taṁ tvaṣṭā praty amuñcata prajābhyo vīryāya kam* | *so 'smāi rūpam id duhe bhūyo-bhūyaś ° ° ° jahi* z 4 z *imaṁ badhnād ° ° ° āśave* | *tenemām maṇinā kṛṣim aśvināv abhi rakṣataḥ* | *sa bhiṣagbhyām payo duhe bhūyo-bhūyaś ° ° ° jahi* z 5 z *imaṁ badhnād ° ° ° āśave* | *<taṁ bibhrat savitā maṇim> tenedam ajayat svaḥ* | *so 'smāi sūnṛtām duhe bhūyo-bhūyaś ° ° ° jahi* z 6 z *imaṁ badhnād ° ° ° āśave* | *taṁ devā bibhrato maṇim sadā dhāvanty akṣitaḥ* | *sa ebhyo amṛtaṁ duhe bhūyo-bhūyaś ° ° ° jahi* z 7 z *imaṁ badhnād ° ° ° āśave* | *tam āpo bibhratir maṇim sarvāṁ lokām yudhājayan* | *sa ābhyo jitim id duhe bhūyo-bhūyas ° ° ° jahi* z 9 z *imaṁ badhnād vṛhaspatir vātāya maṇim āśave* | *tam imaṁ devatā maṇim tubhyaṁ dadhatu bhartave* | *asāu te bhūtim id duhe bhūyo-bhūyaś śvaś-śvas tena tvam dviṣato jahi* z 9 z 2 z

The first two stanzas in this hymn are numbers 8 and 10 in Ś, where stanza 10 is the last one showing that particular symmetry which it exhibits. The symmetry of stanzas 3-9 here is based on the form of Ś stanzas 11-17 and indications in the stanzas which are numbered 6 and 8 in the ms. Stanza 4 has no parallel.

44

(Ś. 10. 6)

[f181b13] *antardeśābadhnataṣ pradiśas tam a-[14]badhnataṣ prajā-*
patissrṣṭo maṇi dviṣato so dharāṇ akaḥ z 1 z [15] ṛtavas tam abadhnatas
saṁvatsaras taṁ baddhvā sarvaṁ bhūtiṁ varājamti z 2 z ātharvāṇo [16]
badhnata ātharvāṇābadhnataḥ āṅgirastas taṁ baddhāṁmi dasyūnām
vivadaṣ purāḥ z 3 z [17] tvam dhātā prati muñcata subhūtāny akalpayat.
tena tvam dviṣato jahi z 4 z i-[18]mam badhnātu vṛhaspatir devebhyo
amurakṣatiṁ sa tvāyaṁ maṇir āgamat saha gobhi-[19]r ajābhīr anyena
prajayā saha z 5 z agaman madhor ghṛtasya dhārayā kelāle-[20]na śrīyā
saha z 6 z imam badhnātu vṛhaspatir devebhyo asurakṣatiṁ ayaṁ ma-
[f182a]ṇir āgamad ojasā tejasā maha | sā bhūtyā draviṇena śrīyā saha
z 7 z ya-[2]sya lokā ime trayaṣ payo dugdham upāsate | sa tvāyaṁ abhi
rakṣatu maṇis śreṣṭhā-[3]ya mūrdhātā z 8 z sa tvāyaṁ śatadakṣiṇo
maṇi śreṣṭhā ajinvatu yaṁ devāḥ [4] pitaro manusyā upajivantu sarvadā
z 9 z tasmāi tvā yajñavardhana maṇeṣ pra-[5]tyamucam śivaṁ taṁ tvam
śatadakṣiṇa maṇi maṇis śreṣṭhāya jinvataḥ z 10 z [6] anu 3 z

In the left margin of f181b opposite line 16 is *dhnā* correcting the first word of that line; and in the first part of the next line *tya* is written above *prati*.

Bm has in line 15 *ṛtavas tum*; in 16 *baddhnāmi* and *vivadāḥ*; in f182a1 *sahasā*; in 3 *ajinvatta*.

Read: *antardeśā abadhnata pradiśas tam abadhnata | prajāpatissrṣṭo*
maṇir dviṣatas so 'dharāṇ akaḥ z 1 z ṛtavas tam abadhnatārtavas tam
abadhnata | saṁvatsaras taṁ baddhvā sarvaṁ bhūtaṁ vi rājati z 2 z
ātharvāṇo 'badhnatātharvāṇā abadhnata | āṅgirasas taṁ badhnanti
dasyūnām vividuṣ puraḥ z 3 z taṁ dhātā praty amuñcata sa bhūtaṁ vy
akalpayat | tena tvam dviṣato jahi z 4 z imam badhnād vṛhaspatir deve-
bhyo asurakṣitiṁ | sa tvāyaṁ maṇir āgamat saha gobhir ajāvibhir annena
prajayā saha z 5 z imam badhnād ° ° asurakṣitiṁ | sa tvāyaṁ maṇir
āgaman madhor ghṛtasya dhārayā kilālena śrīyā saha z 6 z imam badhnād
vṛhaspatir devebhyo asurakṣitiṁ | sa tvāyaṁ maṇir āgamad ojasā tejasā
sahasā bhūtyā draviṇena śrīyā saha z 7 z yasya lokā ime trayaṣ payo
dugdham upāsate | sa tvāyaṁ abhi rakṣatu maṇis śrāiṣṭhyāya mūrdhataḥ

z 8 z sa tvāyam śatadakṣiṇo maṇis śrāiṣṭhyāya jinvatu | yam devāḥ pitaro manuṣyā upajīvantu sarvadā z 9 z tasmāi tvā yajñavardhana maṇe pratyamucam śivam | tam tvām śatadakṣiṇa maṇe śrāiṣṭhyāya jinvatāt z 10 z 3 z

In order of stanzas this differs considerably from Ś and its stanzas 22, 24, 27 do not appear here.

St 2. Pāda b is restored from Ś st 18.

St 3. In pāda d Ś has bibhiduḥ, and the stanza varies much from st 20 of Ś.

St 5. In this stanza and throughout the rest tvā appears in place of mā of Ś.

45

(Ś. 10. 6)

[f182a6] *asapatnas sapatnahā sapatnān dviṣato me dharā akaḥ uttarām dvi-[7]śatas tvā maṇis kṛṇotu devajā z 1 z maṇiyam sahasravīryam vrāhmaṇā te-[8]tejasā saha prati muñcāmi te śivam. | sa tvām abhi rohatu devāis phālama-[9]nis saha z 2 z yathā bījam urvarāyam grṣṭe phālana rohati | yavāsmi-[10]n prajā paśavoṃnam annam vi rohatu z 3 z etam idhmaṁ samābhṛtaṁ juṣāno agne-[11]ṣ prati harya homam tasmin vidhema sumatiṁ svasti cakṣuṣ prāṇam prajāṁ pasūṇ jā-[12]tavedasi vrahmaṇā z 4 z anu 4 z*

The ms has dṛ above °bhṛtaṁ in line 10.

Bm has vrāhmāṇā in line 7; it writes twice, with some errors, exactly one line of the birch-bark text beginning tprati in 8 and ending saha in 9; in 10-11 it has agne.

Read: *asapatnas sapatnahā sapatnān dviṣato te 'dharān akaḥ | uttarām dviṣatas tvā maṇis kṛṇotu devajāḥ z 1 z maṇim sahasravīryam vrahmaṇā tejasā saha prati muñcāmi te śivam | sa tvām abhi rohatu devāis phāla-maṇis saha z 2 z yathā bījam urvarāyām grṣṭe phālana rohati | evāsmiṁ prajā paśavo 'nnam-annam vi rohatu z 3 z etam idhmaṁ samābhṛtaṁ juṣāno agne prati harya homam | tasmin videma sumatiṁ svasti cakṣuṣ prāṇam prajāṁ pasūṇ jātavedasi vrahmaṇā z 4 z 4 z*

St 1. In pāda b I have emended to te because of the consistent use of second person in other stanzas.

46

[f182a12] *kā cāsi kṣamā cāsi tasyās te [13] bhūtīm ca subhūtīm ceti mukhe | tābhyām te vidheyam tābhyām te namas tābhyām no gāśchas tā-[14]bhyāu no dhi vrūhi tābhyām no bhi jagrahaḥ māteva putram*

piteva sūtram ayaṁ te smi [15] tanvā mumugdhir grāhyā bandhebhyo vimadam na enam z 1 z bhūmīś cāsi bhūti-[16]ś cāsi tasyās te bhuvanam ca subhūtiś ca 2 z pṛthivī cāsi pṛthivyāi [17] cāsi tasyās te bhaviṣya cābhaviṣya ca z 3 z kṣemyā cāsi kṣitiś cā-[18]si tasyās te kaṁ ca nākaṁ ca z 4 z dr̥dhā cāsi sudr̥dhā cāsi ta-[19]syās te svaś ca svargaś ca z 5 z amitīś cāsi nirrtīś cāsi tasyās te mittraṁ ca [f182b] maittraṁ ca z 6 z śatapr̥sthā cāsi vadhūnvānā cāsi tasyās te vindaś ca vindamānam [2] ca z 7 z suvitā cāsi suvitīś cāsi tasyās te vittīś ca suvittīś ca z 8 z [3] vapsā cāsi vapsatīś cāsi tasyās te vasuś ca pravasuś ca z 9 z apsarāś cā-[4]si sadānvā cāsi tasyās te roha ca rohaś ca z 10 z anuvā 5 z

In 182a15 Bm has mumugdhi ° badhebhyo; in 182b4 it has te rohe.

Read: kā cāsi kṣamā cāsi tasyās te bhūtiś ca subhūtiś cāiti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam z 1 z bhūmīś cāsi bhūtiś cāsi tasyās te bhuvanam ca subhūtiś cāiti ° ° enam z 2 z pṛthivī cāsi pṛthivī cāsi tasyās te bhaviṣyac cābhaviṣyac cāiti ° ° enam z 3 z kṣemyā cāsi kṣitiś cāsi tasyās te kaṁ ca nākaṁ cāiti ° ° enam z 4 z dr̥dhā cāsi sudr̥dhā cāsi tasyās te svaś ca svargaś cāiti ° ° enam z 5 z amitīś cāsi nirrtīś cāsi tasyās te mittraṁ ca maittraṁ cāiti ° ° enam z 6 z śatapr̥sthā cāsi vidhūnvānā cāsi tasyās te vindaś ca vindamānam cāiti ° ° enam z 7 z suvitā cāsi suvitīś cāsi tasyās te vittīś ca suvittīś cāiti ° ° enam z 8 z vapsā cāsi vapsatīś cāsi tasyās te vasuś ca pravasuś cāiti ° ° enam z 9 z apsarāś cāsi sadānvā cāsi tasyās te rohaś ca rohaś cāiti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam z 10 z 5 z

The general arrangement here is clear enough but all details are not clear.

St 9. Perhaps we should read vapsas at the beginning, a word appearing only in RV 1. 181. 8. I make out no meaning for vapsā and vapsati.

47

[f182b4] rohiṇī [5] cāsi sarohiṇī cāsi tasyās te yaśchaś ca prayāśchaś ca z 1 z viśvabhṛś cāsi [6] viśvarūpā cāsi tasyās te ya dadaś ca pradadaś ca z 2 z girayanti cāsi [7] girigiri cāsi tasyās te vindaś ca savṛmdānam ca z 3 z garvī cāsi [9] gurvittirī cāsi tasyās te dohaś ca dohānam ca z 4 z ditiś cāsy aditi-[9]ś cāsi tasyās te payāś ca payasaś ca z 5 z jūrṇā cāsi jarayanti [10] cāsi tasyās te dakṣaś ca dakṣamānam ca z 6 z apratiṣṭhā cāsi prati-[11]ṣṭhitāḥ cāsi tasyās ta ojaś ca tejaś ca z 7 z urvī cāsi pravravī

[12] *cāsi tasyās te sruvaś ca sruvasac ca z 8 z lokinī cāsi lo-*[13]*kakṛś cāsi tasyās te kurvaś ca saṃskurvāṇaṃ ca z 9 z nīcī tāsya uttānā* [14] *cāsi tasyās te svaṃ ca svāvaś ca z 10 z anu 6 z*

Bm has *sruvasaś ca* in line 12; °*kakṛe* in 13, and *uttānā* at the end of the same line; *dā svāvaś ca* in 14.

Read: *rohiṇī cāsi surohiṇī cāsi tasyās te yacchaś ca prayacchaś cāiti mukhe | tābhyām te vidheyaṃ tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'bhi jigraho māteva putraṃ piteva sūnum | ayaṃ te 'smi tanvaṃ mumugdhi grāhyā bandhebhya vimadan na enam z 1 z viśvabhṛc cāsi viśvarūpā cāsi tasyās te dadac ca pradadac cāiti ° ° enam z 2 z girayantī cāsi girigiriś cāsi tasyās te vindac ca suvidānaṃ cāiti ° ° enam z 3 z gurvī cāsi gurutarā cāsi tasyās te dohaś ca dohanaṃ cāiti ° ° enam z 4 z ditiś cāsy aditiś cāsi tasyās te payaś ca payasaś cāiti ° ° enam z 5 z jūrṇā cāsi jarayantī cāsi tasyās te dakṣaś ca dakṣa-mānaṃ cāiti ° ° enam z 6 z apratiṣṭhā cāsi pratiṣṭhitā cāsi tasyās ta ojaś ca tejaś cāiti ° ° enam z 7 z urvī cāsi pravavriś cāsi tasyās te sravaś ca sravathaś cāiti ° ° enam z 8 z lokinī cāsi lokakṛc cāsi tasyās te kurvac ca saṃskurvāṇaṃ cāiti ° ° enam z 9 z nīcī cāsy uttānā cāsi tasyās te svaṃ ca svāvaś cāiti mukhe | tābhyām te vidheyaṃ tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'bhi jigraho māteva putraṃ piteva sūnum | ayaṃ te 'smi tanvaṃ mumugdhi grāhyā bandhebhya vimadan na enam z 10 z 6 z*

St 3. I would regard *girigiri* as a derivative of second root *gr*.

St 8. Possibly *vavri* should be the first word.

St 10. If *svāvas* can be *sva + avas* it can stand; we might take it as neuter of *su + avas*, which has nominative masculine °*vān* in RV.

48

[f182b14] *prṣṇīś cāsi prṣatī-*[15]*ś cāsi tasyās te cānnaṃ cānnādyam ca z 1 z sarā cāsi sarasvatī cāsi* [16] *tasyās te vrahma ca kṣattraṃ ca z 2 z vasubhṛś cāsi vasumatī cāsi tasyā-*[17]*s te sūnṛtā cerāja z 3 z mahaś cāsi mahasvatiś cāsi tasyās te kā-*[18]*maś ceti trptīś ceti z 4 z sarvā cāsi sarvaṃ ca tēdaṃ tasyās te viśvaṃ ca vi-*[19]*śve devā i mukhe z 5 z tābhyām te vidheyaṃ tābhyām te namas tābhyām no mṛ-*[20]*la tābhyām no dhi vrūhi tābhyām no bhi jigraha z 6 z mâte* [f183a] *māteva putraṃ piteva sūnum ayaṃ te smi tanvā mumugdhi grāhyā bandhebhya vimadam na enam [2] z 7 z anu 8 z*

In the bottom margin of f182b toward the right is *bhi jigraha 6 z mâte*, and below that is *jīrnākte*.

Read: *prṣṇīś cāsi prṣatī cāsi tasyās te cānnaṃ cānnādyam cāiti mukhe*

| tābhyām te vidheyaṁ tābhyām te namaḥ | tābhyām no gacehas tābhyām
no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum |
ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam
z 1 z sarā cāsi sarasvatī cāsi tasyās te vrahma ca kṣatraṁ cāiti ° °
enam z 2 z vasubhṛe cāsi vasumatī cāsi tasyās te sūnṛtā cerā cāiti ° °
enam z 3 z mahas cāsi mahasvatī cāsi tasyās te kāmāś ca tṛptiś cāiti
° ° enam z 4 z sarvā cāsi sarvaṁ cāsīdaṁ tasyās te viśvaṁ ca viśve ca
devā yanti mukhe | tābhyām te vidheyaṁ tābhyām te namaḥ | tābhyām
no mṛḍa tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ
piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo
vimadan na enam z 5 z 7 z anu 8 z

49

(Ś. 6. 114–117. 1)

[f183a2] yād devā devahēḍanaṁ devāśaś cakṛmā vayāṁ āditya-[3]s
tāsmā no yūyām ṛtasyantenā muñcatā z 1 z ṛtasyantenādityā yadatrā
mu-[4]muñcateha na | yajñāi yajñamāhasas śikṣantu upārīma z 2 z
vedassvapā [5] yajamānās sruṇjyena juhvataḥ akāmā viśve vo devāś
śikṣanto nopa me-[6]ṣima z 3 z yad vidāṁso yadi vidvāsaḥ enāśaś cakṛmā
vayāṁ | tasmā-[7]n na hy amuñcata viśve devāś sajoṣasā z 4 z yadi
jāgrad ṛjat svapaṁ ye-[8]nenasyo karaṁ bhūtiṁ mā tasmād bhavyaṁ
ca drupadād evi muñcatām z 5 z drupadād i-[9]va mumucānas sindhu
snātvā malād iva | pūtaṁ pavitrenājyaṁ viśvān muñcatu mātī-[10]nasak
z 6 z adyāsaṁ cakrun nikhananto agre kārṣivarunā navino nu vi-
[11]dyayā vāivasvatena rājana taj juhōmy adhā yajñāi madhumān no
astu z 7 z [12] vāivasvataḥ kṛṇavad bheṣajāni madhubhāgo madhunā
saṁ sṛjāti | mātur yad e-[13]na iṣitaṁ na āgaṁ yad vā pitāparā yad vo
jihīte z 8 z yadadaṁ mātur ya-[14]di vā pitun no bhrātaḥ putrābhretaso
na āgaṁ | yāvanto ssat pitarāḥ sajante [15] teṣāṁ sarveṣāṁ śivo stu
manyuḥ z 9 z apamṛtyum apratitaṁ yad asmīnn a-[16]syena balinā
carāmi | idaṁ tad agne anṛṇo bhavāmi jīvan na ena prati [17] dadāmi
sarvaṁ z 10 z anu 1 z

In the left margin about opposite line 9 is *ve*, possibly to correct *viśvān* to *viśve*; above the first sign of *adyāsaṁ* in line 10 is a correction which looks like *bhya*.

Bm in line 10 has *cakrun* ni° *agne*; a later hand added the *r* to the doubled *n*.

Read: yad devā devahēḍanaṁ devāśaś cakṛmā vayāṁ | ādityās tāsmān no yūyam ṛtasyartena muñcata z 1 z ṛtasyārtēnādityā yajatrā muñcateha naḥ | yajñāir yad yajñavāhasas śikṣanta upārīma z 2 z medasvatā yaja-

mānās srucājyena juhvataḥ | akāmā viśve vo devās śikṣanto nopa śekima
 z 3 z yad vidvāṁso yad avidvāṁsa enāṁsi cakṛmā vāyam | tasmān no hy
 amuñcata viśve devās sajoṣasaḥ z 4 z yadi jāgrad arjant svapann ena enasyo
 'karam | bhūtaṁ mā tasmād bhavyaṁ ca drupadād iva muñcatām z 5 z dru-
 padād iva mumucānas sindhāu snātvā malād iva | pūtaṁ pavitreṇevājyaṁ
 viśvān muñcantu māinasah z 6 z yady āmaṁ cakrur nikhananto agre
 kārṣvaṇā annavido na vidyayā | vāivasvate rājani taj juhomy atha
 yajñiyaṁ madhumad no astu z 7 z vāivasvataḥ kṛṇavad bheṣajāni madhu-
 bhāgo madhunā saṁ srjāti | mātur yad ena iṣitaṁ na āgan yad vā
 pitāparāddho jihīḍe z 8 z yadidaṁ mātur yadi vā pitur no bhrātuḥ putrāc
 cetasa ena āgan | yāvanto 'smān pitarah sajante teṣāṁ sarveṣāṁ śivo 'stu
 manyuḥ z 9 z apamityam apratitaṁ yad asmin yamasya yena balinā
 carāmi | idaṁ tad agne anṛṇo bhavāmi jivann eva prati dadāmi sarvam
 z 10 z 1 z

St 2. In pāda c yad is supplied from Ś, tho vo as in TB. 2. 4. 4. 8 would seem good.

St 5. In pāda a Ś has yadi for arjant.

St 6. In pāda b Ś has svinnah for sindhāu.

St 10. For this stanza we should compare particularly TA. 2. 3. 2 and SMB. 2. 3. 20. In a asmin seems sure, and the form of d is pretty well assured by the form of the pāda in TA.

[f183a17] ihāiva santaḥ prati dadhma etaj jivā [18] jivebhyo ni hrāma
 enat. apamṛtyu dhānyam yaj jaghāsā agnir mā tasmā-[19]d anṛṇam
 kṛṇotu z 1 z anṛṇāsmīn anṛṇāḥ parasmīns trīṇye [f183b] nāke anṛṇāḥ
 syāma | ye devayāmnā uta pitryānās sarvām patho anṛṇā adi-[2]pa
 z 2 z yad astābhyāṁ cakṛmā kilvitham akṣam aktam avilipsamānā |
 ugrāmpa-[3]śye ugrajitāu cad adyāpsarasām anu dattām ṛḍam naḥ z 3 z
 ugrāmpaśye rāṣṭrabhṛta-[4]ś kilviṣaṁ yad akṣavrttam anu dattan vas
 tat. nṛṇvāno nṛṇvā yad ayaśchamāno yamasya lo-[5]ke adhi yajjarāyut.
 z 4 z yasmārūṇi yasya jāyām upāimeyaṁ yājamanāu a-[6]abhy emake |
 vā te vājīn vājibhir mottarām adyeva patnī apsarasāpaditam. z 5 z [7]
 yad idāivyaṁ āham ṛṇam kṛṇomy atām asminn agna uta saṁ grṇantu
 vāiśvānaro no dhīpā [8] no vasiṣṭha uruṁ nayātu sukṛtasya lokam.
 z 6 z vāiśvānaraḥ pāvayā naḥ pa-[9]vitṛāir yat saṁgalam avidhāvāmy
 āśām | anājānām manasā yācamāno [10] yatra tvāinno pa diśchāmi
 z 7 z vāiśvānarāya prati vedayāmetad anṛṇam [11] saṅgaro devatāsu |
 sa yatān pāśān vicṛtaṁ pra vedā adā pakvena saha sambha-[12]vema

z 8 z yad antarikṣam prthivīm uta dyām yan mātaram pitaram vā jihim-
[13]sima | agnir mā tasmād enaso gārhapatyas pra muñcatu z 9 z bhūmir
mā-[14]tā aditin no janitram trātāntarikṣam abhiśastyā naḥ dyāun naḥ
pitā pitryāt sambha-[15]vāmi jahānivṛtvā ma viśya lokām. z 10 z anu z z

Above the sā of jaghāsā in f183a18 the ms has mā; in the left margin of f183b about opposite line 15 is mi but what it corrects is not evident.

Bm has hrāsa in f183a18; pitṛnās sarvaṁ in f183b1; °mānāḥ in 2; °vṛttum in 4; moturām in 6; pavayā in 8; muñcata in 13; and dyaūr nnaḥ in 14 where a later hand has added the r to the double n.

Read: ihāiva santaḥ prati dadma etaj jīvā jivebhyo ni harāma enat |
apamitya dhānyam yaj jaghasāgnir mā tasmād anṛṇam kṛṇotu z 1 z
anṛṇā asminn anṛṇās parasmiṁs tṛtiye nāke anṛṇās syāma | ye devayānā
uta pitṛyānās sarvān patho anṛṇā udīpema z 2 z yad dhaṣṭābhyām
cakṛmā kilbiṣāṇy akṣāṇām aktam abhilipsamānāḥ | ugraṁpaśye ugrajitāu
tad adyāpsarasāv anu dattām ṛṇam naḥ z 3 z ugraṁpaśye rāṣṭrabhṛt
kilbiṣāṇi yad akṣāvṛttam anu dattām naḥ tat | ṛṇān no naṛṇam yad
yacchamāno yamasya loke adhirajjur āyat z 4 z yasmā ṛṇam yasya jāyām
upāmi yaṁ yācamāno abhyemi devāḥ | te tvājīn vājibhir | mottarām mad
devapatnī apsarasāv adhītam z 5 z yad adivyann aham ṛṇam kṛṇomy
adāsyann agna uta saṁgrṇāmi | vāiśvānaro no adhipā vasiṣṭha uruṁ
nayātu sukr̥tasya lokam z 6 z vāiśvānaraḥ pāvayān naḥ pavitrāir yat
saṁgaram abhidhāvāmy āśām | anājānan manasā yācamāno yat tatrāino
'pa dhitsāmi z 7 z vāiśvānarāya prati vedayāmi tad anṛṇam saṁgaro
devatāsu | sa etān pāśān vicṛtam pra vedātha pakvena saha saṁ bhavema
z 8 z yad antarikṣam prthivīm uta dyām yan mātaram pitaram vā
jihinsima | agnir mā tasmād enaso gārhapatyas pra muñcatu z 9 z bhūmir
mātādītir no janitram bhrātāntarikṣam abhiśastyā naḥ | dyāur naḥ pitā
pitryāc chaṁ bhavāti jāmim ṛtvā mā tvīśya lokām | z 10 z z z

St 2. In pāda d udīpema is mostly a guess; adhīyāma or atīyāma might be satisfactory.

St 3. Pāda b is doubtful if indeed possible.

St 5. Ś has vācam vadiṣur in c, and something like that is intended here.

51

(Ś. 6. 120. 3–123. 5)

[f183b15] yatrā suhānda-[16]s sukr̥to madanti vihāya rogaṁ tanvas-
yāyā | aśruṇāṁgāir haritās svarge yatrā [17] paśyema pitarāu ca putro
z 1 z viśāṇām pāśām uta vi śya tad yad yad uttamādha-[18]mā vāruṇā
ye | yad dāruṇā vadhrame yaś ca rajjvā yad bhūmyām baddhase yaś ca
vā-[19]cā z 2 z udagātām bhagavati vidṛtāu nāma tārake prehāmṛtasya

yaścha-[20]taṁ prato baddhakamocanam. z 3 z vi jiṣva lokam kṛṇu
baddhām muñcāsi ba-[f184a]ddhakam | yonyā yavaṣ pracyuto garbhaṣ
prīhak sarvām anu gaśchā z 4 z taṁ prajānan ity e-[2]kā z 5 z tadāṁ
tadatum aty eke carantu yeṣām dhattam ānām pitryeṇa | abandha eke
jana-[3]tuṣ prayaschām dattam te śikṣām ma svarga eṣām z 6 z anv
ārabhetām anu paṁ rabhetām e-[4]taṁ lokam śraddhadānā srjante |
vidvān pūrtaṁ praviṣtam agnāu tasya guptaye | dampatī maṁ [5] śra-
yethām. z 7 z devāṣ pitarāṣ pitaro devā yo ssi so ssi so yam asmi pra
[6] śajāmi śatajāmi mejate sya saṁ māiṣṇavastuṣṇoś śāntam z 8 z śivam
kṛ-[7]taṁ tasmān māvayam. z 9 z nāke rājām pratiṣṭhatu viddha
pūrtasya no rājām sa [8] deva sumanā bhava z 10 z anu 3 z

In the top margin of f184a is nā correcting prajānan.

Bm has udāgātām ° vidyatāu in f183b19; jiṣṭa in 20; tadattam in
f184a2; and devā pi° in 5.

Read: yatrā suhārdas sukṛto madanti vihāya rogam tanvas svāyāḥ |
aśloṇā aṅgāir ahrutās svarge tatrā paśyema pitarāu ca putrān z 1 z
viṣāṇā pāsān uta vi śyadhy asmad ya uttamā adhamā vāruṇā ye | yad
dāruṇā badhyase yac ca rajjvā yad bhūmyām badhyase yac ca vācā z 2 z
udagātām bhagavatī vicṛtāu nāma tārake | prehāmṛtasya yacchatām
prāitu baddhakamocanam z 3 z vi jiṣva lokam kṛṇu baddhām muñcāsi
baddhakam | yonyā iva pracyuto garbhaṣ pathas sarvām anu gacchā z 4 z
taṁ prajānan prati grhṇāti vidvān vṛhaspatiḥ prathamajā ṛtasya |
asmābhir dattam jarasaṣ parastād acchinnaṁ tantum anu saṁ tarema
z 5 z tataṁ tantum aty eke tarantu yeṣām dattam āyanām pitryeṇa |
abandhv eke janantaṣ prayacchān datum te śikṣān sa svarga eṣām z 6 z
anvārabhethām anusaṁrabhethām etaṁ lokam śraddhadhānāḥ sajante |
yad vām pūrtaṁ praviṣtam agnāu tasya guptaye dampatī saṁśrayethām
z 7 z devāṣ pitarāṣ pitaro devā yo 'smi so 'smi so 'yam asmi z 8 z sa
pacāmi sa dadāmi sa yaje sa 'saṁ māiṣṇavastuṣṇoś śāntam śivam kṛtaṁ
tasmān māvayan z 9 z nāke rājasi prati tiṣṭha tatrāitat prati tiṣṭhatu |
tasya no rājan sa deva sumanā bhava z 10 z 3 z

St 1. In pāda c ahrutās is taken from Ś but haryatās might be
considered.

St 2. These pādas are Ś. 6. 121. 1ab and 2ab. In a Ś does not have
uta, and in c it has locatives.

St 3. For pādas ab cf. Ppp 1. 99. 2 and 3. 2. 4; Ś. 2. 8. 1 and 3. 7. 4.

St 5. This is given as it appears at Ppp 2. 60. 2, where stanza 1 is
Ś. 6. 122. 4.

St 6. In pāda c Ś has dadataḥ prayacchanto; dadataṣ might well be
restored here, but janantaṣ seems possible.

52

[f184a8] *apāsmād vrāhmaṇyaṁ sandhām apādhārām ni da-[9]dhmasi | indrāgnī nava svavedasām v arṇavād adhi muñcatām. z 1 z namas te vrā-[10]hmaṇā sandhe aparehyata etaḥ yo smān dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ te pra suvāmi vi-[11]dhumadhyāṁ prasūryāḥ z 2 z apāraṁ tvāhur arṇavam anuryājāhve viduḥ yas te vedo na [12] ramāsyāṁ mahat sāksād vedimukham. z 3 z tava niryāja tava te viduḥ indreṇa kli-[13]ptā yonir narako syā kulāyam. z 4 z maham samudro rajaso visānas svargaṁ lo-[14]ke api naṣ kṛṇotu z 5 z*

Bm has apāraṁ hur in line 11.

Read: *apāsmād vrāhmaṇyām sandhām apadhārām ni dadhmasi | indrāgnī viśvavedasāv arṇavād adhi muñcatām z 1 z namas te vrāhmaṇa-sandhe apare hy ṭata etaḥ | yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ te pra suvāmi vidhumadhyāṁ pra sūryāḥ z 2 z apāraṁ tvāhur arṇavam ṭanur yājāhveṭ viduḥ | yas te ṭvedo naramṭ āsyāṁ mahat sāksād vedimukham z 3 z ṭtava niryāṇaṁ tava te viduḥ | indreṇa kṛptā yonir narako 'syāḥ kulāyam z 4 z mahān samudro rajaso vimānas svarge loke api naṣ kṛṇotu z 5 z 4 z*

There are many uncertainties here. In stanza 2 perhaps we might read *atyetya*: and possibly the end of the stanza needs emendation. In stanza 3 it seems likely that pāda b should be the same as the second pāda of stanza 4, i. e. *niryāṇaṁ* °; and one may suspect also that part of a pāda has been lost at the beginning of stanza 4, showing a parallelism with the pāda beginning *niryāṇaṁ*.

53

(Ś. 11. 3)

[f184a14] *tasyodanasya vr̥haspati śiro vrahma mukham sūryācandra-[15]masāv akṣāu | vr̥hadrathantare śrotre agnir āsyāṁ vidyuj jihvā maruto dantās pavā-[16]naṣ prāṇaḥ oṣadhayo lomāni vanaspatayaḥ keśās samudro sūtram aśvinā pra-[17]pade | caruṁ pañcabilam ukham gharmam abhi yaṁ duhe | cakṣur musalam kam ūlūkhalam [18] śūrpam aditi śūrpagrāhī vāsomapāvinaṭ. | gāvās staṇḍūlāśvaḥ ka-[19]ṇā maśakās tuṣāḥ kham ut phalīkaraṇā śyāmam ayo lohitaṁ ayo syāṁ māmśam | [20] triṣu bhasmārjunam astir haritaṁ varṇaḥ puṣkalaṁ gandhaḥ phalaḥ pātram aṣṭārāu bā-[21]hū sphāmuṣa dā varatrā | yathānūkyāṁ yugāni catravaḥ ṛcam ha-[f184b]stām abhiṣecanaṁ kulyopasecanam ārtavāḥ paktāro agniḥ prāśitā vrāhmaṇaḥ prati-[2]gr̥hyatā z 5 z*

In the right margin opposite line 15 is *pavamā*. Bm has made the same correction by inserting *mā* above the line.

Read: tasyāudanasya vṛhaspatīś śīro vrahma mukham z 1 z sūryā-candramasāv akṣyāu vṛhadrathantare śrotre z 2 z agnir āsyaṁ vidyuj jihvā z 3 z maruto dantāḥ pavamānaḥ prāṇaḥ z 4 z oṣadhayo lomāni vanaspatayaḥ kesāḥ z 5 z samudro mūtram aśvinā prapade z 6 z caruṁ pañcabilam ukhaṁ gharma 'bhīndhe z 7 z cakṣur musalaṁ kāma ulū-khalam z 8 z ditiś śūrpam aditiś śūrpagrāhī vāto apāvinak z 9 z gāvas taṇḍulā aśvāḥ kaṇā maśakās tuṣāḥ z 10 z kham u phalikaranāḥ z 11 z śyāmam ayo lohitaṁ ayo 'sya mānsam z 12 z trapu bhasmārjunam asthi haritaṁ varṇaḥ puṣkalaṁ gandhaḥ z 13 z khalas pātram aṣṭārāu bāhū z 14 z sphyāv aṁsāu gudā varatrāḥ z 15 z īṣānūkyam yugāni jatravaḥ z 16 z ṛtaṁ hastāv abhiṣecanaṁ kulyopasecanaṁ z 17 z ārtavaḥ paktāro agniḥ prāśītā vrāhmaṇaḥ pratigrāhītā z 18 z 5 z

This and the next five hymns present much the same material as in Ś. 11. 3, but with rather more variations in arrangement than in words. The division into stanzas is based largely on that in Ś in our first three hymns; in the others considerations of symmetry also helped to decide the arrangement.

54

(Ś. 11. 3)

[f184b2] tasyodanasya bhūmiḥ kumbhī dyāur apidhānam śīro bhram uṣyā nihāro [3] vṛhad āyamanō rathantara darvī dīśaḥ pārśa śītā pārśavas siktā upadhyam va-[4]lalam upastaraṇam ahorātre vikramaṇe odanasya varṣam prokṣaṇa marutaḥ paryam-[5]dhati marutaḥ kiṣvad iva paridhayaḥ ṛcā kumbhī dhiniyate sārtviyyena preṣya-[6]te | vrāhmaṇā pratigrhyate | etasyodanasyaiva mahimānam vidyā nālpa-[7]yitu vrūyām nānupasecaneti nāidam ci gam ceti yāvad datābhimanasyetva cam nā-[8]ti vade | odanena yajñavatas sarve lokās samāpyā asmin samudro dyāur bhūmi-[9]s trayo varaparam sruta z 6 z

In the top margin toward the right the ms has mūṣyā correcting bhram uṣyā of line 2; in the left margin opposite line 3 it has pārśve.

Bm has sātviyyena in line 5.

Read: tasyāudanasya bhūmiḥ kumbhī dyāur apidhānam z 1 z śīro 'bhram uṣā nihāraḥ z 2 z vṛhad āyavanam rathantaram darvī z 3 z dīśaḥ pārśve sītāḥ pārśavaḥ z 4 z siktā ubadhyam valanam upastaraṇam z 5 z ahorātre vikramaṇe odanasya varṣam prokṣaṇam marutaḥ paridadhati z 6 z marutaḥ kiṣvadiṣaḥ paridhayaḥ z 7 z ṛcā kumbhy adhiniyate sārtvi-jyena preṣyate vrahmaṇā pratigrhyate z 8 z ya etasyāudanasyaiva mahi-mānam vidyāt z 9 z nālpa iti vrūyān nānupasecana iti nedam ca kiṁ ceti z 10 z yāvad datābhimanasyeta tan nātivadet z 11 z odanena yajñavatas sarve lokās samāpyāḥ z 12 z asmin samudro dyāur bhūmis trayo 'vara-param śrītāḥ z 13 z 6 z

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(Ś. 11.3)

[f184b9] vrahmavādino vadanti pratyañcam odanaṁ prāśīḥ yas tvā-
 [10]m odana iti kasyena śīrṣṇā prāśī yena mukhena prā yenaṁ akṣībhyaṁ
 prā yenaṁ śro-[11]trābhyaṁ prā yenaṁ āsyena prā yenaṁ jihvayā prā
 yenaṁ dantāiḥ pra yena prāñāi-[12]ḥ pra yenaṁ urasā prā yenaṁ vyacasā
 prā yenaṁ prṣṭhena prā yenaṁ udareṇa prā ye-[13]naṁ vastinā prā
 yenaṁ ūrubhyaṁ prā yenaṁ aṣṭhivadbhyaṁ prā kamyenaṁ padbhyaṁ
 pra kasyāṁ enaṁ [14] pratiṣṭhāyāṁ prāśīt. vrahmavādino vadanti pra-
 tyañcam odanaṁ prāśīḥ prācyāṁ tvā-[15]m odanaṁ prāśīr yas tvām
 odana iti | kasyenaṁ hastābhyaṁ prāśīt. z 7 z

The ms has in the left margin opposite line 12 vaca correcting vyacasā ;
 and in line 14 an interlinear correction of prācyāṁ to °cām.

Read: vrahmavādino vadanti pratyañcam odanaṁ prāśīḥ prācyāṁ
 tvām odanaṁ prāśīḥ | yas tvām odana iti kasyāinaṁ śīrṣṇā prāśīḥ z 1 z
 vrahmavādino ° ° ° ° kasyāinaṁ mukhena prāśīḥ z 2 z vrahmavā-
 dino ° ° ° ° kasyāinaṁ akṣībhyaṁ prāśīḥ z 3 z vrahmavādino
 ° ° ° ° kasyāinaṁ śrotrābhyaṁ prāśīḥ z 4 z vrahmavādino
 ° ° ° ° kasyāinaṁ āsyena prāśīḥ z 5 z vrahmavādino ° ° ° °
 kasyāinaṁ prāñāiḥ prāśīḥ z 6 z vrahmavādino ° ° ° ° kasyāinaṁ
 urasā prāśīḥ z 7 z vrahmavādino ° ° ° ° kasyāinaṁ vyacasā
 prāśīḥ z 8 z vrahmavādino ° ° ° ° kasyāinaṁ prṣṭhena prāśīḥ
 z 9 z vrahmavādino ° ° ° ° kasyāinaṁ udareṇa prāśīḥ z 10 z
 vrahmavādino ° ° ° ° kasyāinaṁ vastinā prāśīḥ z 11 z vrahmavā-
 dino ° ° ° ° kasyāinaṁ ūrubhyaṁ prāśīḥ z 12 z vrahmavādino
 ° ° ° ° kasyāinaṁ aṣṭhivadbhyaṁ prāśīḥ z 13 z vrahmavādino
 ° ° ° ° kasyāinaṁ prapadbhyaṁ prāśīḥ z 14 z vrahmavādino
 ° ° ° ° kasyāṁ enaṁ pratiṣṭhāyāṁ prāśīt z 15 z vrahmavādino
 vadanti pratyañcam odanaṁ prāśīḥ prācyāṁ tvām odanaṁ prāśīḥ | yas
 tvām odana iti kasyāinaṁ hastābhyaṁ prāśīt z 16 z 7 z

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(Ś. 11.3)

[f184b15] tataś ce-[16]nam anyena śīrṣā prāśīr yābhyaṁ medam agre
 prāśnaṁ śīras tvāvapatiṣyatity enam āha | [17] tataś cedam amnābhyaṁ
 akṣībhyaṁ prāśīr yābhyaṁ medam agre prāśnaṁ | andho bhaviṣyasity
 ena-[18]m āha tataś cedam annādyāṁ śrotrābhyaṁ prāśīr yābhyaṁ
 medam agre prāśnaṁ badhiro bha-[19]viṣyasity enam āha tataś cedam
 amnāir dantāiḥ prāśīr yābhyaṁ edas agre prāśīr yā-[20]bhyaṁ medam

agre prāśnaṁ prānas tvāśchasīty enam āha | tataś cedam anyena vyacasā
 [21] prāśīr yābhyām ed agre prāśnaṁ rājayakṣmas tvā haniṣyatīty
 enam āha | tataś ceda-[f185a]m anyena prṣṭhena prāśīr yādyām edam
 agre prāśnaṁ | vidyu tvā haniṣyatīty enam āha | tataś ce-[2]nam anyena
 udareṇa prāśīr yādyām edam agre prāśnaṁ ūrū tevaprṣchelety enam āha |
 tata-[3]ś cenam anyena vastinā prāśīr yādyām edam agre prāśnaṁ apsu
 mariṣyatīty enam āha | ta-[4]taś cenam anyena ūrubhyām prāśīr yābhyām
 edam agre prāśnaṁ varuṇas tvā śchasīty enam āha | [5] tataś cedam
 anyena aśnivadbhyām prāśīr yābhyām edam agre prāśnaṁ śyāmo bhavi-
 ṣyasīty ena-[6]m āha | tataś cenam anyena padbhyām prāśīr yābhyām
 edam agre prāśnaṁ sarpaś tvā śchami-[7]ty enam āha | tataś canam
 anyeno pratiṣṭhāyām prāśīr yābhyām edam agre prāśnaṁ | apra-
 [8]apratīṣṭhāno mariṣyasīty enam āha z tataś cenam anyena pratiṣṭhāyām
 prāśīr yābhyā-[9]m idam agre prāśnaṁ | vrāhmaṇo haniṣyasīty enam
 āha z 8 z

The ms has an interlinear correction urasā for vyacasā at the end of f184b20; in f185a5 the sign pra of prāśīr looks more like rpra, but what appears to be a suprascript r is a mark added later to indicate long a; the same sort of mark is common in Bm.

Bm had yādyām in f185a2 and corrected it to yābhyām; in the next line it also has yābhyām; at the end of 5 it has enum, which may possibly be the reading of the birch-bark, though I think not.

Read: tataś cānam anyena śīrṣṇā prāśīr yena cedam agre prāśnan
 śīras te ava patiṣyatīty enam āha z 1 z tataś cānam anyābhyām akṣi-
 bhyām prāśīr yābhyām cedam agre prāśnan andho bhaviṣyasīty enam āha
 z 2 z tataś cānam anyābhyām śrotābhyām prāśīr yābhyām cedam agre
 prāśnan badhiro bhaviṣyasīty enam āha z 3 z tataś cānam anyāir dantāiṣ
 prāśīr yāiś cedam agre prāśnan prānas tvā hāsyatīty enam āha z 4 z tataś
 cānam anyena vyacasā prāśīr yena cedam agre prāśnan rājayakṣmas tvā
 haniṣyatīty enam āha z 5 z tataś cānam anyena prṣṭhena prāśīr yena
 cedam agre prāśnan vidyut tvā haniṣyatīty enam āha z 6 z tataś cānam
 anyenodareṇa prāśīr yena cedam agre prāśnan ūrū te 'va patsyeta ity
 enam āha z 7 z tataś cānam anyena vastinā prāśīr yena cedam agre
 prāśnan apsu mariṣyasīty enam āha z 8 z tataś cānam anyābhyām ūru-
 bhyām prāśīr yābhyām cedam agre prāśnan varuṇas tvā chāsyatīty enam
 āha z 9 z tataś cānam anyābhyām aśṭhivadbhyām prāśīr yābhyām cedam
 agre prāśnan srāmo bhaviṣyasīty enam āha z 10 z tataś cānam anyā-
 bhyām padbhyām prāśīr yābhyām cedam agre prāśnan sarpaś tvā chā-
 syatīty enam āha z 11 z tataś cānam anyayā pratiṣṭhāyā prāśīr yayā cedam
 agre prāśnan apratiṣṭhāno mariṣyasīty enam āha z 12 z tataś cānam
 anyasyām pratiṣṭhāyām prāśīr yasyām cedam agre prāśnan vrāhmaṇam
 haniṣyasīty enam āha z 13 z 8 z

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(Ś. 11. 3)

[f185a9] *tam aham na pratyāñcam na* [10] *parāñca nāham odanam*
na māham odanam odane odanam prāśīt. vṛhaspa-[11]*tinā śīrṣṇā |*
āśīhad vrahmaṇā mukhena | āśīt sūryāścandramasāu dyā [12] *sakhībhyām*
āśīd rathantarābhyām śrotrābhyām āśīd agner āsyena | āśīd vidyutā
pr-[13]*jihvayā | āśīr manadbhir dantāiḥ āśīt sapta ṛṣibhiḥ prāṇāiḥ āśīt*
pr-[14]*thivyorasā | āśīd antarikṣeṇa vyacasā āśīd yuvā prṣṭhena | āśīt*
samu-[15]*dreṇa vastinā āśīr mitrāvaruṇayor ūrubhyām | āśīd ṛtasyāv*
aśthīva-[16]*dbhyām | āśīt savituḥ padbhyām āśīt tasyām pratiṣṭhāyām*
prāśīt. tam āham na pra-[17]*tyāñcam na parāñcam nāham odanam na*
māham odanaḥ odane odanam prāśīt sa-[18]*tyasya hastābhyām tena*
prāśīṣus tena mā rurohat tena ma jīgamaṁ yat tasmāṁ [19] *vāi lokāṁ*
lokās trayastriṁśataṁ prajāpatin nirmītaḥ yat trayastriṁśat prajāpa-
-[20]*tis paśṭhās puṇyalokāḥ te sya sarve abhicita viruddhā bhavanti ya*
e-[f185b]*vaṁ veda z 9 z*

Near the beginning of line 14 the ms indicates by interlinear sign correction of āśīd to ācīd: toward the end of line 19 Bm has ya trays°..

Read: *tam aham na pratyāñcam na parāñcam nāham odanam na māham*
odano na vā odana odanam prāśīt | vṛhaspatinā śīrṣṇāśīt z 1 z tam aham
 ° ° ° *prāśīt | vrahmaṇā mukhenāśīt z 2 z tam aham* ° ° °
prāśīt | sūryāścandramasābhyām akṣībhyām āśīt z 3 z tam aham ° ° °
prāśīt | rathantarābhyām śrotrābhyām āśīt z 4 z tam aham ° ° °
prāśīt | agnināsyenāśīt z 5 z tam aham ° ° ° *prāśīt | vidyutā jihva-*
yāśīt z 6 z tam aham ° ° ° *prāśīt | marudbhir dantāir āśīt z 7 z*
tam aham ° ° ° *prāśīt | saptaṛṣibhiḥ prāṇāir āśīt z 8 z tam aham*
 ° ° ° *prāśīt | pṛthivyorasāśīt | z 9 z tam aham* ° ° ° *prāśīt |*
antarikṣeṇa vyacasāśīt z 10 z tam aham ° ° ° *prāśīt | divā prṣṭhe-*
nāśīt z 11 z tam aham ° ° ° *prāśīt | samudreṇa vastināśīt z 12 z*
tam aham ° ° ° *prāśīt | mitrāvaruṇayor ūrubhyām āśīt z 13 z tam*
aham ° ° ° *prāśīt | ṛtasyāśthivadbhyām āśīt z 14 z tam aham*
 ° ° ° *prāśīt | savituḥ padbhyām āśīt z 15 z tam aham* ° ° °
prāśīt | tasyām pratiṣṭhāyām prāśīt z 16 z tam aham na pratyāñcam na
parāñcam nāham odanam na māham odano na vā odana odanam prāśīt |
satyasya hastābhyām ta enam prāśīṣus ta enam ā rurohan ta enam
ajīgaman z 17 z yat trayastriṁśat prajāpatis praśṭhās puṇyalokāḥ |
tasya sarve abhicitā aviruddhā bhavanti ya evaṁ veda z 18 z 9 z

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(Ś. 11. 3)

[f185b1] eṣa vā odanas sarvāṅgas sarvātmā sarvaparus sarvapāt sarva-
prṣṭhyāḥ [2] sarvāṅgas sarvātmā sarvaparus sarvapṣṭhyo bhavati ya
evam veda | ya evam veduṣopa-[3]draṣṭā bhavaty upadraṣṭā prāṇam
vr̥ṇaddhi na ca prāṇam vr̥ṇaddhy aja sarvas sam jī-[4]yate atha sarvas
sam jīyate thāinam āha pratiṣṭhāno nāyatano mariṣyasīti | apra-
[5]tiṣṭhāny avānāyatano ya evam viduṣopadraṣṭā bhavati z 10 z anuvā 9 z

In the top margin of f185b is vidu evidently meant as a correction of veduṣo° in line 2.

Bm has sarvapuruḥ both times.

Read: eṣa vā odanas sarvāṅgas sarvātmā sarvaparus sarvapāt sarva-
prṣṭhaḥ z 1 z sarvāṅgas sarvātmā sarvaparus sarvapāt sarvapṣṭho bhavati
ya evam veda z 2 z ya evam viduṣa upadraṣṭā bhavaty upadraṣṭā prāṇam
vr̥ṇaddhi z 3 z na ca prāṇam vr̥ṇaddhi atha sarvas sam jīyate 'thāinam
āhāpratiṣṭhāno 'nāyatano mariṣyasīti z 4 z apratiṣṭhāna evānāyatano ya
evam viduṣa upadraṣṭā bhavati z 5 z 10 z anu 9 z

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(Ś. 10. 2)

[f185b6] kena pārṣṇī yābhṛte pāuruṣasya kena māmsam sambhṛtam
kena gulphāu kenāṅgulīḥ pe-[7]śinī | kena khani kenāuśchinamkāu
madhyataḥ kaṣ pratiṣṭhām kasmān na gulphāv adharā-[8]v ikr̥ṇvann
aṣṭhivantām uttaro pāuruṣasya nirṛti jāṅhe nī dadhuḥ kasya jyāni-
[9]no saṁdhī mū ca jānām catuṣṭham yujyate saṁhatām tvam jānu-
bhyām ūrdhvaṁ śadhi kabandham śoṇi [10] yad urāu va u taj jāhānāu
yābhyān kusindham sudhṛtam babhūva | kati devāḥ katime ta [11] āsam
nīlaś cakror agriyam pāuruṣasya | kati stanāu nī dadhuḥ kaṣ kapolāu ka-
[12]ti skandhān kati prṣṭir ajinvaṁ | ko sya bāhū sam abharad vīryam
kr̥ṇavān i-[13]ti | aṁśāu sya tad devaḥ kvasindhā dadhād adhi | mastiṣkam
asti yatamo lalā-[14]ṭam kṛkātīkām prathamam yaṣ kapālām | yad vā
cikyam puruṣasya mahno divo ru-[15]roha katamasya devāḥ kaṣ sapta
śāṇi vi tatarda śīrṣāṇi karṇām avimāu [16] cakṣiṇī nāmikī mukham |
yeṣā purutrā vijāyasya mahanmani catu-[17]ṣpādo dvipādo yaṁti yomūn.
ahamnor ahi jhivām adadhātu purūcim a-[18]dhāya mayīm adha sasyāya
vācam | varivarti mahinā vyomam | a vasānaś ka ta [19] cit praveda |
mūrdhanam asya saṁsīdvātharvā hṛdayam ca yat. mastiṣkād ū-[20]
rdhvaṁ prerayat pavamā dhi śīrṣṇaḥ tad vātharvaṇaś śīro devakośas
samupajitaḥ [21] tat prāṇo bhi rakṣata śrīm amnam atho manaḥ z 10 z

Bm has yātrte, sambhūtaṁ and gulpho in line 6; kāmbandham in 9; bāhu in 12; catuṣpādau and yomun in 17.

Read: kena pārṣṇī ābhṛte pūruṣasya kena māmśaṁ sambhṛtaṁ kena gulphāu | kenāṅgulīḥ peśinīḥ kena khāni kenocchnakāu madhyataṣ kaṣ pratiṣṭhām z 1 z kasmān nu gulphāv adharāv akr̥ṇvann aṣṭhivāntāv uttarāu pūruṣasya | nirṛtya jaṅghe ny adadhuḥ kva svij jānunoḥ sandhī ka u taj jajāna z 2 z catuṣṭayaṁ yujyate saṁhitāntaṁ jānubhyām ūrdhvaṁ śithiraṁ kabandham | śronī yad ūrū ka u taj jajāna yābhyām kusindhaṁ sudhṛtaṁ babhūva z 3 z kati devāṣ katime ta āsan †nīlāś cakrur agriyaṁ pūruṣasya | kati stanāu ny adadhuḥ kaṣ kaphāuḍāu kati skandhān kati pr̥ṣṭir acinvan z 4 z ko 'sya bāhū sam abharad vīryaṁ kṛṇvād iti | aṁsā ko asya tad devaṣ kusindha ā dadhād adhi z 5 z mastiṣkam asya yatamo lalāṭaṁ kakāṭikāṁ prathamō yaṣ kapālam | †yadvā cityaṁ pūruṣasya mahno divaṁ ruropa katamas sa devaḥ z 6 z kas sapta khāni vi tatarda śīrṣaṇi karṇāv imāu cakṣaṇi nāsike mukham | yeṣāṁ purutrā vijayasya mahmani catuṣpādo dvipādo yanti yāmam z 7 z hanvor hi jihvām adadhāt purūcīm adbā mahīm adhi śīśrāya vācam | sa varivartti mahinā vyoman apo vasānaṣ ka u cit pra veda z 8 z mūrdhānam asya sāmsīvyātharvā hṛdayaṁ ca yat | mastiṣkād ūrdhvaṁ prerayat pavamāno 'dhi śīrṣṇaḥ z 9 z tad vā atharvaṇaṣ śīro devakoṣas samubjitaḥ | tat prāṇo 'bhi rakṣati śīro annam atho manaḥ z 10 z 1 z

St 1. In pāda c Ś has peśanīḥ but our form seems acceptable, tho not lexical.

St 2. In pāda c I have adopted the reading of Ś tho nirṛtjaṅghe would seem to be a possibility. Also in c, as I believe, the ms reading points rather to kva svij as given than to kvāsyā.

St 3. To read catuṣkam in a would leave the pāda one syllable short.

St 5. In pāda c it seems necessary to restore ko as in Ś.

St 6. In pāda c Ś has citvā as first word; that or something like it is needed.

The last two stanzas are 26 and 27 in Ś.

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(Ś. 10. 2)

[f185b21] priyāpriyāṇi bahulā [f186a] svapno mambādhatandriyaḥ ānandam ugro nandāṁś ca tānad vahati pāuruṣaḥ ārtirvarti ni-[2]r̥rtiḥ kulo dhiṣ puruṣe mati rādhyāḥ samṛddhir atirddhir matir utadayaṣ kutāṣ ko smi-[3]n āpo dadhād viśūvrtaṣ puracyatis sindhum rtyāya jātā tivrārūṇa lohiniṣ tāmra-[4]dhūmrā ūrdhvāvātīṣ puruṣe tīraści ko smin rūpam adadhāt ko mahmānaṁ ca nāma ja | [5] gātuṁ ko sminn ikaṣ

ketuś ca kaś caditrāṇi pāuruṣe ko smin reto dadhāt tantur ā-[6]tīyatām itaḥ medhām ko smiradhyaṁhat. | ko vāsām ko anṛtaṁ dadhāu ko vāsasā [7] paridradhāt ko syāyu kalpayat. balaṁ ko syāi prāyaśchat ko syākalpayaj jivam || [8] ko smin prāṇam adadhāt ko apānaṁ vyānam u samānam asmin ko devo dhi śīśrā-[9]va pāuruṣe ko smin yajñam adadhād eko agre adhi pāuruṣe | ko smin satyaṁ ko anṛ-[10]taṁ ko mṛtyuṁ ko amṛtaṁ dadhāu | kenāmo nv atanata kenāhar akr̥ṇod reje uśasam ke-[11]nāmbemda kenā sāyam-bhavaṁ dade kenemām bhūmim ūr̥ṇo kena pary abhavad yuvam | ke-[12]nābhi mahnā parvatām kena karmāṇi pāuruṣāt. z 2 z

In the top margin of f186a is saṁbā correcting mambā°.

Bm has in f186a1 sambā°, but mam° was first written and then a stroke added to make sam°; it has nāsa in 5; and reṇe in 10, but has marginal correction je.

Read: priyāpriyāṇi bahulā svaptaṁ saṁbādhatandryaḥ | ānandam ugro nandāś ca tān ud vahati pūruṣaḥ z 1 z ārtir avartir nirṛtiḥ kuto 'dhi puruṣe 'matih | rāddhiḥ samṛddhir ativrddhir matir uditayaś kutah z 2 z ko 'sminn āpo 'dadhād viśūvṛtaḥ purūcyutas sindhum ṛtyāya jātāḥ | tivrā aruṇā lohinī tāmradhūmrā ūrdhvā avāciḥ puruṣe tiraścīḥ z 3 z ko 'smin rūpam adadhāt ko mahmānaṁ ca nāma ca | gātuṁ ko 'smin kaś ketuś ca kaś caritrāṇi pūruṣe z 4 z ko 'smin reto 'dadhāt tantur ā dīyatām itaḥ | medhām ko 'sminn adhy āhat ko vāsam ko nṛtaṁ dadhāu z 5 z ko vāsasā pary adadhāt ko 'syāyur akalpayat | balaṁ ko 'smāi prāyacchat ko 'syākalpayaj jivam z 6 z ko 'smin prāṇam adadhāt ko apānaṁ vyānam u | samānam asmin ko devo 'dhi śīśrāya pūruṣe z 7 z ko 'smin yajñam adadhād eko 'gre adhi pūruṣe | ko 'smin satyaṁ ko anṛtaṁ ko mṛtyuṁ ko amṛtaṁ dadhāu z 8 z kenāpo 'nv atanuta kenāhar akr̥ṇod ruce | uśasam kenānvāindha kena sāyam-bhavaṁ dade z 9 z kenemām bhūmim āurnot kena pary abhavad divam | kenābhi mahnā parvatān kena karmāṇi pūruṣaḥ z 10 z 2 z

St 2. In pāda c ativrddhir is suspicious; Ś has avyrddhir and we might read atho vyrdhvir; Whitney suggests vyrdhvir in Ś.

St 5. In pāda b Ś has tāyatām iti; and iti would be better here.

This hymn begins with the stanza which is number 9 in Ś.

61

(Ś. 10. 2)

[f186a12] *kena devoṇ anu [13] kṣīyati kena devīr ajanayad diśaḥ kena dam anyam nakṣattram kena sat kṣattram ucyate | [14] kena parjanyaṁ āpnoti kena somaṁ vicakṣaṇam | kenedam agniṁ puruṣaḥ kena saṁvatsa-*

[15]raṁ mime | kenedaṁ bhūmin nihataṣ kena dyāur uttarā hitā | kenedaṁ ūrdhaṁ tryak vā-[16]ca antarikṣaṁ vaco hitam. | vrāhmaṇā bhūmin niyatā vrahma jyām uttarām dadhāu | [17] vrahmedaṁ ūrdhaṁ triyak cāntāntarikṣaṁ vaco hitam. kena śrotriyāṁ āpnoti kena so-[18]maṁ vicakṣaṇam. kenedaṁ agniṁ puruṣaṣ kena saṁvatsaraṁ mime z vrahma śrottriyāṁ ā-[19]pnoti vrahmemāṁ parameṣṭhinam. vrahma yajñasya śraddhā ca vrahmāsmi ca hataṁ manaḥ [20] ka idam asmin sṛjata ka idam māsaṁ sam ābharat. ka imā tvacaṁ ca [21] ka idam rūpaṁ sam īrayat. vrahmāsti saṁ sṛjata vrahmemāṁsaṁ sam ābharat. [f186b] vrahmā tvacaṁ ca lomaṁ vrahma rūpaṁ sam īrayat. ka idam cakṣur asṛjata kaṣ prāṇeke-[2]śvāmayat. ka idam manaś ca vācaṁ ca ka imāṁ sam atat param. vrahma cakṣur a-[3]sṛjata vrahma khe prāṇam āvayam. | vrahma manaś ca vācaṁ ca vrahmāṁ sam abhava-[4]t puram. z 3 z

Bm has devo in f186a12; bhūmin ni° in 15 and another hand has added the r sign above the doubled n; it has tyak in the same line.

Read: kena devān anu kṣiyati kena devīr ajanayad diśaḥ | kenedaṁ anyan nakṣatraṁ kena sat kṣatraṁ ucyate z 1 z kena parjanyaṁ āpnoti kena somaṁ vicakṣaṇam | kenemaṁ agniṁ puruṣaṣ kena saṁvatsaraṁ mame z 2 z keneyāṁ bhūmir nihitā kena dyāur uttarā hitā | kenedaṁ ūrdhvaṁ tiryak cāntarikṣaṁ vyaco hitam z 3 z vrāhmaṇā bhūmir nihitā vrahma dyām uttarām dadhāu | vrahmedaṁ ūrdhvaṁ tiryak cāntarikṣaṁ vyaco hitam z 4 z kena śrotriyāṁ āpnoti kena somaṁ vicakṣaṇam | kenemaṁ agniṁ puruṣaṣ kena saṁvatsaraṁ mame z 5 z vrahma śrotriyāṁ āpnoti vrahmemāṁ parameṣṭhinam | vrahma yajñaṁ ca śraddhāṁ ca vrahmāsmi ca hitaṁ manaḥ z 6 z ka idam asthi sam asṛjata ka idam māṁsaṁ sam abharat | ka imāṁ tvacaṁ ca lomaṁ ca ka idam rūpaṁ sam ārayat z 7 z vrahmāsti saṁ asṛjata vrahma māṁsaṁ sam abharat | vrahma tvacaṁ ca lomaṁ ca vrahma rūpaṁ sam ārayat z 8 z ka idam cakṣur asṛjata kaṣ prāṇaṁ keśv śāmayat | ka idam manaś ca vācaṁ ca ka imāṁ sam abharat puram z 9 z vrahma cakṣur asṛjata vrahma †khe prāṇam śāvayam | vrahma manaś ca vācaṁ ca vrahmemāṁ sam abharat puram z 10 z 3 z

St 1. In pāda b ś has dāivajanīr viśaḥ.

St 2. This stanza is in ś 19ab and 20cd. In c kenedaṁ seems to be correct, as it is repeated in 5c.

St 6. The second hemistich of this would be the response to 19cd of ś, but it does not appear in ś, and 19cd of ś does not appear here.

St 7. This and the next three stanzas are new.

[f186b4] *nāinaṁ cakṣur jahāti na prāṇo jarajasas purah puram yo vrahma-[5]no veda yasmāt puruṣa ucyate | yo vāi tām vrahmaṇo vedā-vṛtenānāmṛtaṁ puram. [6] tasmāi vrahma ca vrahmyedhās cāyus prāṇam prajāṁ dadhuḥ aṣṭācakraṁ navamdvārā de-[7]vānaṁ pur ayodhya yā | tasyām hiraṇmayas keśas svargo jyorupābhṛtā | tasmī-[8]n hiraṇmaye keśe tridive tripratiṣṭhite | tasmin yad antar ātmanvartad vāi vrahma-[9]mavido viduḥ prabhrājamānām harinīm yasasā saṁvarivṛtām. puro [10] hiraṇmayīm vrāhmā viveśā ca parājitah z 4 z*

Between the lines of the ms there is a correction of keśas svargo in line 7 to keśas sargo.

Bm has vrahmā in line 10.

Read: *nāinaṁ cakṣur jahāti na prāṇo jarajasas purah | puram yo vrahmaṇo veda yasmāt puruṣa ucyate z 1 z yo vāi tām vrahmaṇo vedā-mṛtenāvṛtām puram | tasmāi vrahma ca vrāhmās cāyus prāṇam prajāṁ dadhuḥ z 2 z aṣṭācakraṁ navadvārā devānām pūr ayodhya yā | tasyām hiraṇmayas kośas svargo jyotiṣāvṛtah z 3 z tasmin hiraṇmaye kośe tridive tripratiṣṭhite | tasmin yad antar ātmanvat tad vāi vrahmavido viduḥ z 4 z prabhrājamānām harinīm yasasā saṁparivṛtām | puram hiraṇmayīm vrahmā viveśāparājitām z 5 z 4 z*

St 5. In pāda d the reading of the ms might be retained, I believe, but it seems so doubtful that I have adopted the reading of Ś.

[f186b10] *ayaṁ te varuṇo maṇi-[11]s sapatnaḥ kṣeṇa bhakṛtaḥ tenā rabhasya tvaṁ śatṛṇ pra mṛṇiḥa durasyataḥ nāinām [12] śnīhi pra mṛṇā rabhasva maṇis te stu prayatā parasyat. avārayanta va-[13]ruṇena devā abhyātāram asurānām sya śva | anv ārakṣad varuṇo viśvabha-[14]śajas sahasrākṣo vṛto hiraṇmayas yas te śatṛṇ adharān yātayāmi pū-[15]rvam tūn dadhnaya u tvā diśanti | ayaṁ te kṛtyām vyatatām pāuruṣeyam ayaṁ [16] vadhām. ayaṁ te sarvaṁ pāpmānaṁ varuṇo vārayiṣyate | varuṇo vārayā-[17]vatā idaṁ devo vrhaspatiḥ yakṣmā pratiṣṭhā yo smin tam u devā vīvaraṁ | [18] svapno svaptvādhi paśyāmi pāpaṁ mṛgaśrutam yadi dhāvārijaṣṭam | pariśchavā-[19]ś chakunāḥ pāpavār ād ayaṁ maṇir varuṇo vārayātāi | rābhya mā nir-[20]tyād abhicārād atho bhayā | mṛtyur oḥjyaso vadhāt tvaṁ varuṇa vāraya [21] varuṇena pravayathatā*

*bhrātr̥vyā me sabāndhavaḥ asūntām rajo py agus te [f187a] yantv
adhasaṁ tasā yan me mātā yan me pitā bhrātaro yaś ca me svā yad enaś
cakṛmā vayam ta-[2]smān no vārayiṣyate | idaṁ devo vṛhaspatiḥ ariṣṭo
yam ariṣṭagur āyuṣmā-[3]n sarvapāuruṣas taṁ sāyaṁ varuṇo maṇiṣ pari
pātu diśo maṇiḥ z 5 z*

The ms has an interlinear correction *mū* referring to *asūntām* in f186b21.

Bm has *śatṛñ* as in f186b11 but has *trūm* in the margin; it has *śatrūn* in 14; and *pūrvas* in 14-15, which the birch-bark doubtless intended.

Read: *ayaṁ te varuṇo maṇiṣ sapatnakṣayanah kṛtaḥ | tenā rabhasva
tvaṁ śatrūn pra mṛñiḥ durasyataḥ z 1 z prāinān śṛñiḥ pra mṛñā
rabhasva maṇiṣ te 'stu puraetā purastāt | avārayanta varanena devā
abhyācāram asurāṇāṁ śvaś-śvaḥ z 2 z anv ārakṣad varuṇo viśvabheṣajas
sahasrākṣo harito hiraṇmayah | yas te śatrūn adharān yātayāti pūrvas
tān dabha ya u tvā dviṣanti z 3 z ayaṁ te kṛtyāṁ vitatām pāuruṣeyam
ayaṁ vadham | ayaṁ te sarvaṁ pāpmānaṁ varuṇo vārayiṣyate z 4 z
varuṇo vārayātā idaṁ devo vṛhaspatiḥ | yakṣmaḥ pratiṣṭhā yo 'smin tam
u devā avīvaran z 5 z svapnaṁ suptvā yadi paśyāmi pāpaṁ mṛgas srutaṁ
yadi dhāvād ajuṣṭam | parikṣavāc chakuneḥ pāpavādād ayaṁ maṇir
varuṇo vārayātāi z 6 z arātyā mā nirṛtyā abhicārād atho bhayāt | mṛtyor
ojīyaso vadhāt tvaṁ varuṇa vāraya z 7 z varanena pravayathitā bhrātr̥vyā
me sabandhavaḥ | asūrtaṁ rajo 'py agus te yantv adhamāṁ tamaḥ z 8 z
yan me mātā yan me pitā bhrātaro yac ca me svā yad enaś cakṛmā vayam
| tasmān no vārayiṣyata idaṁ devo vṛhaspatiḥ z 9 z ariṣṭo 'yam ariṣṭagur
āyuṣmān sarvapāuruṣaḥ | taṁ māyaṁ varuṇo maṇiṣ pari pātu diśo maṇiḥ
z 10 z 5 z*

St 3. In pāda b 'vr̥to would follow the ms closely but it does not seem to fit the place. In d *dabhnui* ye *tvā* is the reading of Ś and I believe it is impossible to decide whether we have here a variant reading or an error of transmission.

St 5. This stanza varies from Ś. In c I take *pratiṣṭhā(s)* as nom. sg. masc.

St 10. In pāda d Ś has *diśo-diśaḥ*; *maṇiḥ* at the end here is doubtful.

64

(Ś. 10.3)

[f187a4] *ayaṁ me varuṇomrasi rājā devo vanaspatiḥ sa me kṣattraṁ
ca rāṣṭraṁ ca paśūn voja-[5]ś ca me dadhat. imāṁ bibharmi varuṇam
āyuṣmān śataśāradaḥ sa me śatṛñ vādha-[6]tām indro dasyūn ivāsuraṇ.
yathā vāto vanaspatīn. jirṇān bhinakty ojasā | [7] yavā sapatnās tvaṁ*

bhañkti pūrvāñ jātān utrāpārān. varuṇas tvābhi rakṣatu yathā [8] vātena prakṣiṇā vrkṣāḥ śarenārpitas tvaṁ sarvān pakṣiṇītyarpaya varuṇā [9] yathā vātaś cāgniś ca sarvā śchāto vanaspatīn. yavā sapatnās tvaṁ śchāhi pūrvā [10] jātān utāparān. varuṇas tvābhi rakṣatu | tāns tvāṁ prśchanti varuṇa purā drṣṭā-[11]n parāyuṣaḥ ya evaṁ paśu dipsanty evāsya rāṣṭradipsavaḥ yathā [12] sūryo dbhāti yathāsmīn. teja āhinaṁ yavā sapatnās tvaṁ sarvān iti bhā-[13]hi sya śvo varuṇas tvābhi rakṣatu | yathā yaśaś prthivyāṁ yathāsmiñ jāta-[14]tavedasi | yavā meruṇo maṇiṣ kīrti bhūtiṁ nī yaśchata | tejasā mā sa-[15]m akṣatu yaśasā sam anaktu mān. yathā yaśo agnihotre vaṣaṭkare yathā yaśaḥ | somapīte madhuparke yathā yaśaḥ z 6 z

Bm has śatrūn in line 4; and °kāre in 14.

Read: ayaṁ me varaṇa urasi rājā devo vanaspatih | sa me kṣatraṁ ca rāṣṭraṁ ca paśūn cojaś ca me dadhat z 1 z imaṁ bibharmi varaṇam āyusmān śataśāradaḥ | sa me śatrūn vi bādhatām indro dasyūn ivāsuraṁ z 2 z yathā vāto vanaspatīn jirṇān bhanakty ojaś | evā sapatnāns tvaṁ bhañdhi pūrvāñ jātān utāparān varaṇas tvābhi rakṣatu z 3 z yathā vātena prakṣiṇā vrkṣāḥ sere nyarpitāḥ | evā sapatnāns tvaṁ sarvān pra kṣiṇīhi nyarpaya pūrvāñ ° ° ° ° z 4 z yathā vātaś cāgniś ca sarvān chāto vanaspatīn | evā sapatnāns tvaṁ chāhi pūrvāñ jātān utāparān varaṇas tvābhi rakṣatu z 5 z tāns tvāṁ pra chindhi varaṇa purā drṣṭāt purāyuṣaḥ | ya enaṁ paśuṣu dipsanti ye vāsya rāṣṭradipsavaḥ z 6 z yathā sūryo 'ti bhāti yathāsmīn teja āhitam | evā sapatnāns tvaṁ sarvān ati bhāhi śvaśvo varaṇas tvābhi rakṣatu z 7 z yathā yaśaś prthivyāṁ yathāsmiñ jātavedasi | evā me varaṇo maṇiṣ kīrtiṁ bhūtiṁ nī yacchata tejasā mā sam ukṣatu yaśasā sam anaktu mān z 8 z yathā yaśo agnihotre vaṣaṭkare yathā yaśaḥ | evā ° ° ° ° z 9 z yathā yaśaḥ somapīthe madhuparke yathā yaśaḥ | evā me varaṇo maṇiṣ kīrtiṁ bhūtiṁ nī yacchata tejasā mā sam ukṣatu yaśasā sam anaktu mān z 10 z 6 z

St 5. Ś has psāto and psāhi; our chāto and chāhi seem good though the verb is not listed as inflected in the root class.

65

(Ś. 10. 3)

[f187a16] yaśaś kanyāyāṁ yathā-[17]smīn sambhṛte rathe | yaśaś candramasy āditye cakṣasi yathā yaśaś prajāpatāu [18] yathāsmiñ jātavedasi | yathā deveṣv amṛtaṁ yathāiṣu satyam āhitam | ya-[19]vā me varuṇo maṇiṣ kīrtiṁ bhūtiṁ nī yaśchata | tejasā so mam akṣata yaśasā [20] sam aktu mān. z 7 z a 10 z

Read: yathā yaśaś kanyāyāṁ yathāsmīn sambhṛte rathe | evā me

varaṇo maṇiṣ kīrtiṃ bhūmiṃ ni yacchatu tejasā mā sam ukṣatu yaśasā
 sam anaktu mām z 1 z yathā yaśas candramasy āditye ca nṛcakṣasi | evā
 ° ° ° ° z 2 z yathā yaśas prajāpatāu yathāsmiṃ jātavedasi | evā
 ° ° ° ° z 3 z yathā deveṣv amṛtaṃ yathāiṣu satyam āhitam | evā
 me varaṇo maṇiṣ kīrtiṃ bhūmiṃ ni yacchatu tejasā mā sam ukṣatu
 yaśasā sam anaktu mām z 4 z 7 z anu 10 z

66

(Ś. 9. 9)

[f187a20] *athāsya vāmaṃ z asyā vāmāsya pali-[2]tamsya hotus tāsya
 bhrātā madhyamo asty aśnaḥ tṛtiyo bhrātā ghṛtapṛṣṭho a-[f187b]syātrā-
 paśyaṃ viśpatim saptaputram sapta yuñjanti ratham ekacakram eko aśvo
 vahatu [2] saptanāmā | trinābhi cakram ajaram anarvaṃ yatremā viśvā
 bhuvā ādi tastha imāṃ ra-[3]tham adhi ye sapta tasthus saptacakram sapta
 vahanty aśvāḥ sapta svāsaro abhi san na-[4]mante | yatra gavāṃ nihitās
 sapta nāma ko dadarśa prathamam jāyamānam asthamnama-[5]nnaṃ
 yatanasthā bhibharti | bhūmyā asur asṛg ātmā kva svit ko vidvānsam upa
 gāt praṣṭhu-[6]m etat. | pākāḥ pṛcchāmi manasā vijānaṃ devānāṃ nihitā
 padāni | vaste [7] baṣkaye dhi saptatantūn vi tanvire kavaya otavā u |
 acikitiṽān cikitiṽā-[8]ś cid atra karīm pṛcchāmi dvala na vidvān. iha
 tastambha saḍ imā rajānsy a [9] rūpe kem api svid ekaṃ | iha vravitu
 ya im aṃga vedāsya vāmāsya nihitam [10] padam vi | sīrṣṇa kṣīram
 duhrate gāvo asmi caviṃ vasānā udakam patā-[11]yuh mātā pitaram
 amṛtā babhrāja dhīty agre manasā sam hi jajñe | sā [12] bibhatsur gar-
 bharasā nividdhā namasvanta id upavākam iyyuh yuktāmātā-[13]sīd dhuri
 dakṣiṇāyātiṣṭhad garbho vrjanīsv antaḥ amīmed vatso anu [14] gām
 apaśyad viśvarūpyam triṣu yojaneṣu | trisro mātṛs trīn pitṛn bibhi-[15]d
 eka ūrdhvas tasthāu nem ava glāpayanti | mantrayante deva amuṣya
 pṛṣṭhe vi-[16]śvavidam vācam aviśvamitrām z z*

Bm has palitasya in f187a20-21; tasthu in f187b2; and mātṛs in 14.

Read: asya vāmasya palitasya hotus tasya bhrātā madhyamo asty
 aśnaḥ | tṛtiyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṃ viśpatim saptaputram
 z 1 z sapta yuñjanti ratham ekacakram eko aśvo vahati saptanāmā |
 trinābhi cakram ajaram anarvaṃ yatremā viśvā bhuvanādhi tasthuḥ
 z 2 z imā ratham adhi ye sapta tasthus saptacakram sapta vahanty aśvāḥ
 | sapta svāsaro abhi san namante yatra gavāṃ nihitā sapta nāmā z 3 z
 ko dadarśa prathamam jāyamānam asthanvantaṃ yad anasthā bhibharti |
 bhūmyā asur asṛg ātmā kva svit ko vidvānsam upa gāt praṣṭhum etat
 z 4 z pākāḥ pṛcchāmi manasāvijānan devānāṃ enā nihitā padāni | vatsē
 baṣkaye 'dhi sapta tantūn vi tanvire kavaya otavā u z 5 z acikitiṽān

cikituṣāś cid atra kavīn pṛcchāmi vidvāno na vidvān | vi yas tastambha
 ṣaḍ imā rajāṁsy ajasya rūpe kim api svid ekam z 6 z iha vravītu ya im
 aṅga vedāsyā vāmasya nihitaṁ padaṁ veḥ | śīrṣṇaḥ kṣīraṁ duhrate gāvo
 asya vavriṁ vasānā udakaṁ padāpuḥ z 7 z mātā pitaram ṛta ā babhāja
 dhīty agre manasā saṁ hi jajñe | sā bībhitsur garbharasā nividdhā
 namasvanta id upavākam īyuh z 8 z yuktā matāsīd dhuri dakṣiṇāyā
 atiṣṭhad garbho vṛjaniṣv antaḥ | amīmed vatso anu gām apaśyad viśva-
 rūpyaṁ triṣu yojaneṣu z 9 z tisro mātṛs trīn pitṛn bibhrad eka ūrdhvas
 tasthāu nem ava glāpayanti | mantrayante divo amuṣya pṛṣṭhe viśvavidāṁ
 vācam aviśvaminvām z 10 z 1 z

The hymn Ś 9. 9 appears also as RV 1. 164.

St 3. In pāda c RV and Ś have navante.

St 5. As a present tanvire would seem to be similar to invire, pinvire etc.; cf. Whitney's Sk. G. 699b.

St 6. In pāda b the reading of the ms points to vidvāno as in Ś; Whitney remarks that this is probably a corruption of vidmane of RV.

St 8. In pāda b jajñe is quite as good as jagme of RV and Ś.

St 10. This stanza, in fact the whole hymn, is discussed by Edgerton in *Studies in Honor of Maurice Bloomfield*, p. 129, and *Vedic Variants*, vol. 2.

67

(Ś. 9. 9)

[f187b16] dvādaśāraṁ na hi taj jarāya [17] varvartya cakram pari
 bhyām ṛtasya | ā putrā agne mithunāso atra sapta śa-[18]tāni viṁsatīś ca
 tasthuḥ pañcapādaṁ pitaram dvādaśākṛtiṁ deva āhuḥ pa-[19]re ave
 puriṣiṇaṁ | atheme anya upari vicakṣaṇaṁ saptacakre ṣaḍa-[20]ra āhur
 arpitam. | pañcāre cakre parivartamāne saṁ ā rohanti bhuvanāni [21]
 viśvā | tasya nākṣat tapyate bhūribhāras sanād eva na śchidyate sanābhik
 [f188a] saneme cakram ajaram vivāvṛta uttānāyām daśa yuktā vrajanti
 | sūryasya cakṣu raja-[2]sāity āvṛtaṁ yasminn āpitā bhuvanāny āpitā
 sākaṁjānāhuḥ pratham āhur ekajaṁ ṣaḍ i-[3]d yamā ṛṣayo devajā iti
 teṣāṁ iṣṭāni nihitāni dhāmaśaḥ sthātṛe rejante [4] vikṛtāni rūpaśaḥ
 sṛgyāś sātis taṁ ta me puṁsa āhuḥ paśyanaśkāṇām abhito vi [5]
 didāmtaḥ kavir yaṣ putras sa im ā ciketa | yas tvā vijānīt sa pituḥ pitāsāt.
 | [6] avaṣ pareṇa para enāvareṇa padā vatsaṁ bibhrati gaur id asthāt. |
 sā kadri-[7]cī kaṁ svid ardhaṁ parāgāt sa kva syas sayūthe nahi dūthe
 asmin. | avarpareṇa pi-[8]taraṁ yo asyānuveda para enāvareṇa gūhya-
 māna guhya pra vocat. devaṁ manaḥ koto a-[9]dhi prajātaṁ ye arvāncas
 tāñ ya arvāncas āhur ye parāncas tāñ u arvāca āhuḥ [10] indraś ca yā
 cakrathus somapā dharā nī yuktā rajaso vahanti | dvā suparṇā su-

[11]yujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte tayor anyāṣ pippalaṁ svādu ty anaśna-[12]nn anyo abhi cākaśīti | yasmin vṛkṣe madhyatas suparnā nivīśante suvate cādhi [13] viśve | tasyed āhuṣ pippalaṁ svādv agre tan vo naśad yaṣ pitaraṁ na veda | yatrā supa-[14]rñā amṛtasya bhakṣasanimeṣaṁ vidathābhissvaranti | yo no viśvasya bhuvanasya gopā-[15]s sa mā dhīraṣ pākam atrā viveśa z 2 z

The ms has an interlinear correction to change sthātre in f188a3 to schātre.

Bm has satīṣ taṁ tu in f188a4; parā enā° in 6; first had avarp° in 6 and later corrected it to avaḥ; has cakrayus in 10.

Read: dvādaśāraṁ nahi taj jarāya varvarti cakram pari dyām ṛtasya | ā putrā agne mithunāso atra sapta śatāni viśātīṣ ca tasthuḥ z 1 z pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuṣ pare ardhe purīṣiṇaṁ | atheme anyā upari vicakṣaṇaṁ saptacakre ṣaḍara āhur arpitam z 2 z pañcāre cakre parivartamāne sam ārohanti bhuvanāni viśvā | tasya nākṣas tapyate bhūribhāras sanād eva na chidyate sanābhiḥ z 3 z sanemi cakram ajaraṁ vi vāvṛta uttānāyāṁ daśa yuktā vrajanti | sūryasya cakṣū rajasāity āvṛtaṁ yasminn āpitā bhuvanāni viśvā z 4 z sākaṁjānāṁ saptatham āhur ekajaṁ ṣaḍ id yamā ṛṣayo devajā iti | teṣāṁ iṣṭāni nihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ z 5 z striyas satīṣ taṁ u me pumsa āhuḥ paśyad akṣaṇvān abhito vidad andhaḥ | kavir yaṣ putras sa im ā ciketa yas tā vijānīt sa pituṣ pitāsāt z 6 z avaṣ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaur ud asthāt | sā kadrici kaṁ svid ardhaṁ parāgāt sā kva svit sūte nahi yūthe asmin z 7 z avaṣ pareṇa pitaraṁ yo aśyānuveda para enāvareṇa | guhyamāno guhyā pra vocad devaṁ manaṣ kuto adhi prajātam z 8 z ye arvāñcas taṁ u parāca āhur ye parāñcas taṁ u arvāca āhuḥ | indraś ca yā cakrathus soma tāni dhurā na yuktā rajaso vahanti z 9 z dvā suparnā sayujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte | tayor anyāṣ pippalaṁ svādv atty anaśnann anyo abhi cākaśīti z 10 z yasmin vṛkṣe madhyatas suparnā nivīśante suvate cādhi viśve | tasya yad āhuṣ pippalaṁ svādv agre tan non naśad yaṣ pitaraṁ na veda z 11 z yatrā suparnā amṛtasya bhakṣaṁ animeṣaṁ vidathābhissvaranti | yo no viśvasya bhuvanasya gopāṣ sa mā dhīraṣ pākam atrā viveśa z 12 z 2 z

St 2. At the beginning of b Ś has yasminn ā tasthur, RV tasminn°.

St 4. At the end of b Ś and RV have vahanti; vrajanti seems just as good.

St 6. If vijānīt is correct it is similar to minīt of Ś 6. 110. 3.

St 11. In pāda a madhyatas seems to be a lectio facillior for madhvadaḥ of RV and Ś, but I let it stand.

St 12. In pāda c yo no is very likely a lectio facillior for enā of Ś (RV ino); if it is to be emended we should read ino with RV.

[f188a15] adhi gāyatṛe adhi gāyatṛam āhi-[16]tām trāiṣṭubhād vā trāiṣṭubham nir atakṣata | yad vā jagaj jagaty āhitam padaṁ padaṁ ya e-[17]tad vis te amṛtatvam ānaśu | gāyatṛeṇa prati mimīyate rkam arkeṇa sāma [18] trāiṣṭubhena vākam. vākena vākam dvipadā catuṣpadākṣareṇa mimāti sa-[19]sapta vāṇīḥ jagatas sindhum divy askabhāyad rathantare sūryam pary apaśyat. [20] gāyatṛasya samidhas tisra āhus tato mahnā pari cice mahitvā | upa hvaye [f188b] sudughām dhenum etām suhasta godhug uta dohad enām | śreṣṭham savam savitā sāviṣam [2] no bhiddho gharman tad u ṣu pra vocam. hiṁkṛṇvatī vasupatnī vasūnām vatsam icchantī [3] manasābhy āgāt. | duhām āsvibhyām payo aghnyeyam sā vardhatām mahate sāu-[4]bhagāya | gāur mīmed apa vatsam miśantām mūrdhānam hi kṛṇomyātavā u | sṛkvā-[5]ṇam gharmam abhi vāvaśānā mimāti māyūṁ payate payobhiḥ ayam sa śīṅkti [6] yena gāur abhivṛtā mimāti māyām dhvasanāv adhi śritā | sā cittibhin ni [7] cakāra martyam vidyud bhavanti prati vavrim āuhata | vidyu bhrudrāṇā salila-[8]sya prṣṭhe yuvānam santam palito cakāra | devasya paśya kāvyam mahitvādya [9] mamāra sa hyas samānas samānaḥ anu gaśchaye turagātu jivam eja dhru-[10]vam madhyam ā paśtyānām javo mṛtasya carati svadhābhīr amartyo martyenā sayoniḥ [11] apaśyam gopām anipadyamānam ā ca parā ca pathibhiḥ carantām | sa sudhriṣi [12] sa viṣucīr vasānam ā varivartī bhuvaneṣv antaḥ z 3 z

Bm putting du in the margin indicates correction to vidus in f188a17; it also has ānaśuḥ and sāmṛ in that same line; has simatī in 18; divyaḥ ka° in 19; and sāyam in f188b5.

Read: yad gāyatṛe adhi gāyatṛam āhitam trāiṣṭubhād vā trāiṣṭubham niratakṣata | yad vā jagaj jagaty āhitam padaṁ ya it tad vidus te amṛtatvam ānaśuḥ z 1 z gāyatṛeṇa prati mimīte 'rkam arkeṇa sāma trāiṣṭubhena vākam | vākena vākam dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ z 2 z jagatā sindhum divy askabhāyad rathantare sūryam pary apaśyat | gāyatṛasya samidhas tisra āhus tato mahnā pra ririce mahitvā z 3 z upa hvaye sudughām dhenum etām suhasto godhug uta dohad enām | śreṣṭham savam savitā sāviṣan no 'bhiddho gharman tad u ṣu pra vocam z 4 z hiṁkṛṇvatī vasupatnī vasūnām vatsam icchantī manasābhy āgāt | duhām āsvibhyām payo aghnyeyam sā vardhatām mahate sāubhagāya z 5 z gāur amīmed abhi vatsam miśantām mūrdhānam hiṁṇ akṛṇon mātavā u | sṛkvāṇam gharmam abhi vāvaśānā mimāti māyūṁ payate payobhiḥ z 6 z ayam sa śīṅkte yena gāur abhivṛtā mimāti māyām dhvasanāv adhi śritā | sā cittibhir ni cakāra martyam

vidyud bhavantī prati vavrim āuhata z 7 z vidhum dadrāṇaṁ salilasya
prsthē yuvānam santam palito jagāra | devasya paśya kāvyaṁ mahitvādya
mamāra sa hyas sam āna z 8 z tanugaś chaye turagātu jīvam ejad
dhruvam madhyam ā pastyānām | jīvo mṛtasya carati svadhābhir amartyo
martyenā sayoniḥ z 9 z apasyaṁ gopām anipadyamānam ā ca parā ca
pathibhiś carantam | sa sadhrīcīś sa viśūcīr vāsāna ā varivarti bhuvaneṣv
antaḥ z 10 z 3 z

St 8. This stanza appears in RV. 10. 55. 5 and elsewhere. In a Ppp, Ś, and Vāit agree against the others. In d the ms clearly indicates the reading of MS saṁhitā text;—another and striking instance of the tendency of Pāipp to agree with MS and KS.

69

(Ś. 9. 10)

[f188b12] yaṁ cakā-[13]ra nā śo sya veda ayaṁ tadarśa hṛgūṁ na
tasmāt. sa mātur yonā parivīto a-[14]nlar bāhuprajā nirṛtim ā viveśa |
dyāur naṣ pitā janitā nābhir atra bandhu-[15]n no mātā prthivī mahīyam.
uttānayoś cāmpivor yonir antar atrūṣ pitā du-[16]hitur garbham ādhaḥ
prśchāmi tvā param aṁtam prthivyāś prśchāmi tvā bhuva-[17]nasya
nābhim. prśchāmi tvā vṛṣṇo aśvasya reto vātaś prśchāmi parama vyoma
| [18] iyaṁ vidhiṣ paro antaś prthivyā ayaṁ yajño bhuvanasya nābhiḥ
ayaṁ somo [19] viṣṇu aśvasya reto vrahmāyaṁ vācaś paramaṁ vyoma |
saptārdhagarbhā bhuvanasya [20] reto viṣṇoḥ tiṣṭhanti pradiśo vidhar-
maṇi | te dhītibhir manasā te vipaśca-[f189a]taḥ paribhuvaś pari bhavanti
visvataḥ na vi jānāmi yad ived asmi ninyas sannadho ba-[2]līnā carāmi
| yadā māgan prathamajā ṛtasyād id vājo aśnuve bhāgam a-[3]syāḥ
apān prān eti svadhayā grbhito martyo martyenā sayoniḥ tā śaśvamtā
ni-[4]śūcinā viyantā ny anyam cikyun na ni cikyur anyam | rco akṣare
parama vyoman ya-[5]smīn devā adhi viśve ni śeduḥ yas tan na veda
kim rcā karīṣyati ya it tad vi-[6]dus la eme sam āsate | rcaś padaṁ mātṛā
kalpayantaṁ rdharceṇa tākam viśvam etat. | [7] tripāda vrahma pari-
rūpaṁ vi caṣṭe tena jīvaṁti pradiśaś catasrah sūyavasād bha-[8]gavati
hi bhūyā atho vayaṁ bhagavantas syāma | addhi tṛṇam aghnye viśva-
dāniṁ [9] piba śuddham udakam ā caranti | gāurir ninmāya salilāni ja
takṣaty eka-[10]padī dvipadī sā catuṣpadī | aṣṭāpadī navapadī babhūvuṣi
sahasrā-[11]kṣayārā bhuvanasya pañktiḥ | tasyāś samudrā adhi vi kṣati
| athapād eti praṁ-[12]thamā padvatīnām | kas tad vām mittrāvaruṇā
ciketā garbho bhāram bharanty ād ṛtasyā [13] ṛtam piparty anṛtam ni
tārīt. z kṛṣṇaṁ nīyānam harayas suparṇā apo vāsā-[14]nā divam ut
patanti | ta ā vavṛttram sadanād ṛtasyād in ghṛtena prṁthivīvyo-[15]duḥ
z om ād in ghṛtena prthivyoduḥ z 4 z anuvākam z 11 z

Bm has garbhas ā° in f188b16; °nuddho in f189a1; va ni cakyun in 4; na jīvaṁ na jīvaṁti in 7; and nirmāya in 9; in 14 prṁth° was written and then changed to prṥth°; at the end anuvākam was written and then changed to anuvākah.

Read: ya īṁ cakāra na so 'sya veda ya īṁ dadarśa hirug in na tasmāt | sa mātūr yonā parivīto antar bahuprajā nirṛtim ā viveśa z 1 z dyāur naṣ pitā janitā nābhir atra bandhur no mātā pṛthivī mahīyam | uttānayoś camvor yonir antar atrā pitā duhitur garbham ādhāt z 2 z pṛchāmi tvā param antaṁ pṛthivyāṣ pṛchāmi tvā bhuvanasya nābhim | pṛchāmi tvā vṛṣṇo aśvasya reto vācaṣ pṛchāmi paramaṁ vyoma z 3 z iyaṁ vedīṣ paro antaṣ pṛthivyā ayaṁ yajño bhuvanasya nābhīḥ | ayaṁ somo vṛṣṇo aśvasya reto vrahmāyaṁ vācaṣ paramam vyoma z 4 z saptārdhagarbhā bhuvanasya reto viṣṇoṣ tiṣṭhanti pradiśo vidharmaṇi | te dhītibhir manasā te vipaścitah paribhuvaṣ pari bhavanti viśvataḥ z 5 z na vi jānāmi yad ivedam asmi niṇyas sannaddho balinā carāmi | yadā māgan prathamajā ṛtasyād id vāco aśnuve bhāgam asyāḥ z 6 z apāṇ prāṇ eti svadhayā grbhīto 'martyo martyenā sayoniḥ | tā śaśvantā viṣūcinā viyantā ny anyam cikyur na ni cikyur anyam z 7 z ṛco akṣare parame vyoman yasmin devā adhi viśve niśeduḥ | yas tan na veda kim ṛcā kariṣyati ya it tad vidus ta ime sam āsate z 8 z ṛcaṣ padaṁ mātṛayā kalpayanto 'rdharceṇa ṛtākamu viśvam etat | tripādaṁ vrahma pururūpaṁ vi caṣṭe tena jīvanti pradiśaś catasraḥ z 9 z sūyavasād bhagavati hi bhūyā atho vayaṁ bhagavantā syāma | addhi tṛṇam aghnye viśvadānīm piba śuddham udakam ācaranti z 10 z gāur in mimāya salilāni takṣaty ekapadī dvipadī sā catuṣpadī | aṣṭapadī navapadī babhūvuṣi sahasrākṣarā bhuvanasya pañktis tasyās samudrā adhi vi kṣaranti z 11 z athāpād eti prathamā padvatīnām kas tad vām mitrāvaruṇā ciketa | garbho bhāraṁ bhāraty ād ṛtasya ṛtaṁ piparty anṛtaṁ ni tārit z 12 z kṛṣṇaṁ niyānaṁ harayas suparṇā apo vasānā divam ut patanti | ta āvavṛtran sadanād ṛtasyād id gṛtēna pṛthivīm vy oduḥ z 13 z 4 z anu 11 z

St 3. This appears exactly as here in TS 7.4.18.2; KSA 4.7; TB 3.9.5.5. RV and VS vary in pāda b, and Ś varies further.

St 4. This agrees exactly with RV.

St 9. This does not appear in RV. In b perhaps we should read cākṛpur with Ś.

St 11. The fifth pāda seems suspicious, but it evidently belongs to the AV tradition.

St 12. This is RV 1.152.3.

This and the three preceding hymns in Ppp do not have all the stanzas of Ś 9.9 and 10, nor of RV 1.164.

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[f189a16] *dyāur javenā pr̥thivī varimṇā antarikṣam mahitvā apo bhūsnā devasya tvā* [17] *savitus prasave śvinor bāhubhyām pūṣṇo hastābhyām prasūto vrāhmaṇe*-[18] *bhyo nir vapāmi z 1 z ṛṣibhyas tvā ṛṣayebhyas tvā ṛṣiyebhyas tvā* [19] *juṣṭatamam vahnitamam papritamam svastitamam ūrjo bhāgam akṣitam akṣata*-[20] *ye nir vapāmi z 2 z vasavas tvā gāyatreṇa śchandasā nir vapantu z 3 zz* [f189b] *rudras tvā trāiṣṭubhena śchandasā z 4 z ādityas tvā jāgatena śchandasā nir vapantu z 5 z* [2] *yan mabhirābñān yan mabhikalvarāṇām yan ābhimanyūnām z 6 z yathā kūpā*-[3] *ś śatakḥā sahasrakḥā nopa dasyati z evedam sopadasat tīrtham aśvinor iva z 7 z* [4] *yo no dveṣam manasā yaś ca vācā dāivyo loka uta mānuṣe yaḥ grābhñā hantu ma*-[5] *hatā tasya sarvam indro devo maghavāñ śacīpatiḥ z 8 z vīrut savastram pari* [6] *jāyetaḍ ūrjas soma punar ā viścha naḥ druhasya bāhvor madhi riṣyamārṣo**i-[7] *ś cetas sanīsyataḥ z 9 z devīr āpa ūrjo bhāgāya vo kṣatākṣataya* [8] *siñcāmi z 10 z*

At the end of f189b6 a crack has almost obliterated the last sign, but “gn” is faintly visible and Bm gives it.

Bm has somadasat and aśvināur in f189b3; grāhḥkṣā near the end of 4; muhatā in 4-5; ūrjāḥ ssoma in 6; and āpanūr° in 7.

Read: *dyāur javena pr̥thivī varimṇāntarikṣam mahitvāpo bhūmnā | devasya tvā savitus prasave śvinor bāhubhyām pūṣṇo hastābhyām prasūtam vrāhmaṇebhyo nir vapāmi z 1 z ṛṣibhyas tvārṣeyebhyas tvā juṣṭatamam vahnitamam papritamam svastitamam ūrjam bhāgam akṣitam akṣitaye nir vapāmi z 2 z vasavas tvā gāyatreṇa chandasā nir vapantu z 3 z rudrās tvā trāiṣṭubhena chandasā nir vapantu z 4 z ādityās tvā jāgatena chandasā nir vapantu z 5 z yan mābhirāvñām yan mābhikṛt-varāṇām yan mābhimanyūnām z 6 z yathā kūpās śatakḥās sahasrakḥā nopa dasyanti | evedam mopa dasat tīrtham aśvinor iva z 7 z yo no dveṣan manasā yaś ca vācā dāivye loka uta mānuṣe yaḥ | grāvñā hantu mahatā tasya sarvam indro devo maghavāñ śacīpatiḥ z 8 z vīrut savastram pari jāyāitad ūrjas soma punar ā viścha naḥ | drohasya bāhvor mādhi riṣyāma īarṣo ḡniś cetas sanīsyataḥ z 9 z devīr āpa ūrjam bhāgāya vo kṣitā akṣitaya ā siñcāmi z 10 z 1 z*

This and the next three hymns have no parallels except for a few stanzas. The four are concerned with the odana.

For stt 2-5 see Kauś. 68. 1 and 2; MS 3. 12. 19, etc.

In st 7a we might read kūpās and keep dasyati in b.

[f189b9] akravyāṭā tanvā jātavedo yā te svargā tapasā sayo-[10]niḥ
 tayodanam abhi śrāmyetaṁ tayā no gne mahi śarma yaśchāt. z 1 z soma-
 [11]syāmśubhir yetad vamaḍhityāś prṣṭhe sīdata yatodana devayāne loke
 vidah [12] pātram dārumayaṁ sa manuṣyāḥ z 2 z teṣāṁ edhi pātra-
 mātras sva-[13]rgaḥ prthivīvyaddatu pātram elas tvodanopa yanty āpo
 ghṛtaścutaḥ paya-[14]sā vardhayantīś tebhñāsyaśvaḥ prthivīm uta dyāuḥ
 sutāntarikṣe svadhayā pūta-[15]yati z yāvantaś taṇḍulās tatastraviṣṭhās
 tāvanto yajñās tat tasya dohāḥ | [16] tāvati svadhā ghṛtaprṣṭho me
 stūrjam duhām madhuprcam vyoman. [17] yam odanaṁ pacasi śrad-
 dhadhānaḥ pātre pura ghṛtaprṣṭham juṣā-[18]ṇaḥ sā me mā kṣeṣṭhā sadam
 iṣyamāṇaḥ pitṛṇām loke parame [19] vyoman. z odanaḥ pātreṇa sāra
 dakṣiṇayā vrahmaṇe-[20]bhyo datto amṛtatve dadāti | sūryasya dhrajīr
 anu raśmī-[21]n āgam divasprṣṭhān śakunāiva roham z kham prāṇena
 prāṇabhṛtaṁ sṛ-[f190a]jāmi saṁ vīryeṇa payasā siśāca | āsthā gaścha
 sukr̥tām eti lokam te tvām pra-[2]śnāntu dakṣiṇato niṣadyā | agniṣṭo-
 mena saratham hy āhy athoktam atirātram ca gaścha | [3] dvirātramātras
 tryaḥam viṣṇupyathāroha caturātram ratham ika ca rātreṇa kalpamā-
 [4]nā hy āhy ata saptarātram daśarātram ca gaścha tvādaśāham pari-
 bhūya viśvatam eka-[5]viṁśatyā vimṛto nulasva ekaviṁśatyā vimṛdho hy
 āhy athāikacatvāriṁśatopa yā-[6]hy anam trayastriṁśatāmṛto bhūtvā
 trimāsvam odanār mā rabhasva z 2 z

In the bottom margin the ms has mukham, seemingly to correct kham
 prāṇena.

Bm has °dadhānas in f189b17 after correction; and mātreṇa in 19.

Read: akravyāḍā tanvā jātavedo yā te svargā tapasā sayoniḥ |
 tayāudanam abhi śrāpyetām tayā no 'gne mahi śarma yacchaḥ z 1 z
 somasyāñśubhir etad vasudhityāś prṣṭhe 'sīdathā yata odana devayāne
 loke viduḥ pātram dārumayaṁ samanūṣyāḥ z 2 z teṣāṁ edhi pātramātras
 svargaḥ prthivī tvyaddatu pātram | etās tvāudanopa yanty āpo ghṛtaś-
 cutaḥ payasā vardhayantiḥ z 3 z ttebhñāsya svaḥ prthivīm uta dyām
 utāntarikṣam svadhayā pūrayati z 4 z yāvantaś taṇḍulās tat tasya viṣṭhās
 tāvanto yajñās tat tasya dohāḥ | tāvati svadhā ghṛtaprṣṭhe me 'stūrjam
 duhām madhuprcam vyoman z 5 z yam odanaṁ pacasi śraddadhānaḥ
 pātre pūram ghṛtaprṣṭham juṣāṇaḥ | sa me mā kṣeṣṭa sadam iṣyamāṇaḥ
 pitṛṇām loke parame vyoman z 6 z odanaḥ pātreṇa sāro dakṣiṇayā vrah-
 maṇebhyo datto amṛtatve dadhāti z 7 z sūryasya dhrajīr anu raśmīn āgan
 divasprṣṭhān śakuna ivārohan | saṁ prāṇena prāṇabhṛtaṁ sṛjāmi saṁ
 vīryeṇa payasāsiśā ca z 8 z āsthā gaścha sukr̥tām ehi lokam te tvām
 prāśnāntu dakṣiṇato niṣadya | agniṣṭomena saratham hi yāhy athoktam

atirātraṁ ca gaccha z 9 z dvirātramātras tryahaṁ †viṣṇūpy athā roha
 śatūrātraṁ ratham | ekarātreṇa kalpamānā hi yāhy atha saptarātraṁ
 daśarātraṁ ca gaccha z 10 z dvadāśāhaṁ paribhūya viśvata ekaviṁśatyā
 vimṛdho nudasva | ekaviṁśatyā vimṛdho hy yāhy athāikacatvāriṁśata upa
 yāhy enāu | trayastriṁśatāmṛto bhūtvā trimāsyam odana mā rabhasva
 z 11 z 2 z

St 1. In pāda c śrāpyetam seems to be a possible form; the usual form is śrap°.

St 4. At the beginning I have thought of stabhnāsi.

St 5. Kauś 68. 6 is yāvantas taṇḍulāḥ syur nāvasiñcen na pratiṣiñcet; it does not seem to refer to our Ppp stanza.

St 6. Pāda c begins as does Ś 4. 34. 8c.

72

[f190a6] yad vā [7] vatsaraṁ ca vradhnasya viṣṭapi parame vyoman.
 nākena nākam abhi sambhavodanā [8] sādhyā na yantu mukhato
 mimītum ādityā rudrā vasavas sacetasā vi-[9]viśve deka ṛtubhis saṁvi-
 dānā imaṁ rakṣantu sadham apramādam. z yadā va-[10]tsaraṁ ca
 parivatsaraṁ ca saṁvatsaram ahorātrāṇi māsā sūryasyāgneś candrama-
 [11]sonubhūtiṁ vātasyābhūtiṁ a tvābha odana yan mīdite pitaro yantu
 devā [12] purohitāṁ tapasā vrahmaṇā ca | svadhām ūrjā rakṣatam ā
 juhomi vāte de-[13]ve pavamāne vṛhaspatāu caturdhābhyodanaḥ kalpa-
 mānorjā devān svadhā [14] pitṛn. śariraṁ manuṣyaṁ ātidambho vrah-
 maṇān so smākam astu parame [15] vyoman. z ayaṁ panthā odana
 devayāno anāruddho mṛtyunā tena [16] yāhi | advudha svadho nihatas
 sukṛtibhir vrahmaṇāsrṣṣṭaḥ praśikhā-[17]yamasyamaḥ yatra te grhā odana
 tat parehy atrāpatad gaśchanty āpaḥ yatra [18] yonim odanaṁ vrāhmaṇā
 viduḥ so smākam astu parame vyoman. z hutam [19] te vāci hutam amtu
 cakṣuṣi hutam vijñāne hutam astu te bale | śrotre prā-[f190b]ne te
 hutam prajāmr̥tatve te hutam. kāme ca hutam astu te | yathāgnayo ya-
 [2]divāsa indro yan māruto maruto vāiśvadevaḥ yas te agnir nṛmñānām
 ahr̥-[3]dya tasminn eka suhato stv odana so smākam astu parame vyoman.
 yā viveśa [4] nṛmñā manuṣyaṁ agnīnā vahnīḥ prathamo vayodhās tas-
 minyeṣaḥ z 3 z

Bm has in f190a9 datubhis; in 11 odava; in 12 nakṣatam; in 19 astu
 ca°; and in f190b2 paruto vāi°.

Read: yad vā vatsaraṁ ca vradhnasya viṣṭapi parame vyoman | nākena
 nākam abhi sambhavāudana sādhyā nayantu mukhato †mimītum z 1 z
 ādityā rudrā vasavas sacetasā viśve devā ṛtubhis saṁvidānāḥ | imaṁ
 rakṣantu sadham apramādam z 2 z yad vā vatsaraṁ ca parivatsaraṁ ca
 saṁvatsaram ahorātrāṇi māsās sūryasyāgneś candramaso 'nubhūtiṁ

vātasyābhūtim †atvābha | odana yam īdate pitaro yantu devāḥ purohitam tapasā vrahmaṇā ca z 3 z svadhām ūrjām rakṣatām yaṁ juhomi vāte deve pavamāne vṛhaspatāu caturdhābhy odanaḥ kalpamānaḥ z 4 z ūrjā devān svadhā pitṛṇ śārīraṁ manuṣyān †ātidadambho vrāhmaṇān | so ‘smākam astu parame vyoman z 5 z ayaṁ panthā odana devayāno anāruddho mṛtyunā tena yāhi | †advudha svadho nihatas† sukṛtibhir vrahmaṇā sṛṣṭaḥ †praśikhāyamasyamaḥ z 6 z yatra te grhā odana tat parehi yatrāpas tad gacchanty āpaḥ | yatra yonim odanaṁ vrāhmaṇā viduḥ so ‘smākam astu parame vyoman z 7 z hutam te vāci hutam astu cakṣuṣi hutam vijñāne hutam astu te bale | śrotre prāṇe te hutam prajāmr̥tatve te hutam kāmē ca hutam astu te z 8 z yathāgneṇ yadi vā sa indro yan māruto maruto vāīśvadevāḥ | yas te agnir nṛmṇānām †ahr̥dyas tasminn ekas suhuto astv odana so ‘smākam astu parame vyoman z 9 z ya āviveśa nṛmṇān manuṣyam agnir yo vahnīḥ prathamō vayodhāḥ | tasminn ekas suhuto astv odana so ‘smākam astu parame vyoman z 10 z 3 z

The edited text here shows practically all that I have been able to make out of this passage; it continues the preceding. The division into stanzas is probably correct or nearly so; the doubtful words are probably more numerous than indicated.

St 5. We might well restore a pāda c as in st 7.

73

[f190b4] yā te [5] tanūr apa cakrāmam anyāir devānām sasyam upa sedimā vayam | apsu jajarā gahva-[6]reṣṭhā mahitvā tasyām eka suhato stv āudanāḥ so smākam astu parame vyoman. a-[7]he tramānābhyāino grhām saṅkaśam bhadre sumanā ghorāḥ prati tvā varṣavṛddhasetu [8] yeṣām na svadhā navagaj janitrīr amṛteṣv amṛtāhutābhūt. tān no gopāhi madha-[9]m apramādam asmākam etor anu rakṣa jāgrvi | yo no nidhim avidhāsam̐tva yetam [10] pravāham prāudham yamarājye | rājā teṣām varuṇa indriyāṇy abhi tiṣṭhatu ha-[11]rasā dāivyena | yataṁ sadasthāḥ paryor ivo dadāmy anukṣūta yajñapatir yad ā-[12]yat. yā khidanti vi khidanti dattam vigr̥hṇate dakṣiṇā nīyamānā tā-[13]n indro devām śāśchacīpatir agnimedih pradahan̐ ayatu śakraḥ vṛhaspati-[14]r varuṇa soma indro mamāiva dattam kevalam kṛṇvantu z 4 z

Bm has odanaḥ in f190b6; °adhyāino and saṅkaśāśam in 7; and rājyā in 10.

Read: yā te tanūr apacakrāma †manyāir devānām sasyam upa sedima vayam | apucarā gahvareṣṭhā mahitvā tasyām ekas suhuto ‘stv odana so ‘smākam astu parame vyoman z 1 z aheḍamānā †bhyaīno grhām saṅkaśam bhadrā sumanā aghorā | prati tvā varṣavṛddham etu z 2 z yeṣām na svadhā navagaj janitrī nāmartyeṣv amṛtāhutābhūt | tān no gopāya

sadham apramādam asmākam t̥etor anu rakṣa jāgr̥vi z 3 z ye no nidhim
 abhidhāmanti ye taṁ prāvahan prāuḍham yamarājye | rājā teṣāṁ varuṇa
 indriyāṇy abhi tiṣṭhatu harasā dāivyena | etaṁ sadhasthāṣ t̥paryori vo
 dadāmy anvakścutā yajñapater yad āyat z 4 z ya ākhidanti vikhidanti
 dattaṁ vi gr̥hṇate dakṣiṇām iyamānāḥ | tān indro devān śacīpatir
 agnimedī pradahan etu śakraḥ | vṛhaspatir varuṇas soma indro mamāiva
 dattaṁ kevalaṁ kṛṇvantu z 5 z 4 z

St 1. RV 1. 89. 2c parallels our pāda c, except that it has sakhyam as second word; our sasyam gives no very good sense. For pādas de see the end of the preceding hymn.

St 2. In pāda a I have thought of °mānābhy āitu.

St 3. With pāda c compare above 72. 2c.

St 4. If anvakścutā is acceptable in form it gives a fair meaning.

74

(Ś. 9. 8)

[f190b14] śīrśaktyaṁ [15] śīrśāmayāṁ karnaśūlaṁ tṛtīyakam | sarvaṁ
 śīrśaṇyaṁ te rogaṁ bahin nirmāntrayā- [16] mahe z karnābhyāṁ tve kam-
 kukhebhyaś śuktivalśaṁ vilohitaṁ yaḥ kṛnotu pu- [17] vocam andraṁ
 kṛnotu pāuruṣaṁ | yasya hetoṣ pratyavato yakṣmo nāmatāsyata | śīrśa-
 [18] rogaṁ aṅgarogaṁ viśvāṅginaṁ viśalyakam | sarvaṁ śīrśaṇyaṁ te
 rogaṁ bahin nirmāntra- [19] yāmahe | yasya bhīmaṣ pratikāśam udvayam
 upayati pāuruṣaṁ takmānaṁ śi- [20] taṁ rūraṁ ca taṁ tve nirmāntra-
 yāmahe | ya urū na sarpanṭv alho ye na garinike | ba- [f191a] lāsam antar
 aṅgebhyo bahin nirmāntrayāmahe | yat kāmācapakāmād dhṛdayā [2]
 jāyate pari | hr̥do bālāsam aṅgebhyo bahin nirmāntrayāmahe z harimā-
 [3] naṁ te aṅgebhyo yakṣmodhām āntar ātmanaḥ yakṣmaṁ te sarvaṁ
 aṅgebhyo bahir ni- [4] rmantrayāmahe z māso bālāso bhavan mūtraṁ
 bhavatu āmayat. yakṣmānaṁ [5] sarveṣāṁ viṣaṁ vi nir vocam aham tvat.
 z 5 z

In the left margin of f190b the ms has ndham correcting ndraṁ in line 17.

Bm has varṇa° in f190b15, and also roga va°; it has as the last syllables on a page (f132a I think, but the number is not clear on my photostat copy) mahe corresponding to the same syllables in f190b16 of the birchbark, and its next page begins yasya bhīmaḥ as in f190b19 of the birchbark. Bm has tūnaṁ for rūraṁ in f190b20 and urtū for urū in the same line; it has bālāsam in f191a2; yakṣmāu° in 3.

Read: śīrśaktyaṁ śīrśāmayāṁ karnaśūlaṁ tṛtīyakam | sarvaṁ
 śīrśaṇyaṁ te rogaṁ bahir nirmāntrayāmahe z 1 z karnābhyāṁ te

kaṅkūṣebhyaś śuktivalśam vilohitam | sarvaṁ ° ° ° z 2 z yaḥ
 kṛṇoti †puvocam andhaṁ kṛṇoti pūruṣam | sarvaṁ ° ° ° z 3 z
 yasya hetoṣ pracyavate yakṣmo nāsata āsyataḥ | sarvaṁ ° ° °
 z 4 z śīrśarogaṁ aṅgarogaṁ viśvāṅginaṁ viśalyakam | sarvaṁ śīrṣaṇyaṁ
 te rogaṁ bahir nirmantrayāmahe z 5 z yasya bhīmaṣ pratikāśa udvepayati
 pūruṣam | takmānaṁ śītaṁ rūraṁ ca taṁ te nirmantrayāmahe z 6 z ya
 ūrū anu sarpaty atho ye 'nu gavīnike | balāsam antar aṅgebhyo bahir
 nirmantrayāmahe z 7 z yat kāmād apakāmād dhṛdayāj jāyate pari | hṛdo
 balāsam aṅgebhyo bahir nirmantrayāmahe z 8 z harimāṇaṁ te aṅgebhyo
 yakṣmodhām antar ātmanaḥ | yakṣmaṁ te sarvaṁ aṅgebhyo bahir nir-
 mantrayāmahe z 9 z sa āso balāso bhavan mūtraṁ bhavatv āmayat |
 yakṣmāṇāṁ sarveṣāṁ viṣaṁ nir avocam ahaṁ tvat z 10 z 5 z

St 1. Ś has śīrśaktim, and our °ktyam may be only an error; but the formation seems correct and I let it stand.

St 2. In pāda b śuktivalśam is uncertain; śatavalśam might be an improvement. In Ppp 1.90.4b the pāda appears and the ms has sraktivalgam.

St 3. In pāda a puvocam may be an error for pramotam as in Ś; pravācam would fit well in meaning.

St 5. In pāda b I keep viśalyakam because the confusion between it and viśalpapakam is too great to resolve.

St 10. Pāda d is made to accord with the last pāda of stanzas 1, 9, and 10 of the next hymn.

[f191a5] bahir bilaṁ nir vavatu ka-[6]hāvalaṁ tvaṁ darā | yakṣ-
 māṇāṁ sarveṣāṁ viṣaṁ nir vohaṁ tvat. z udarāt te [7] pari kṛṇomna
 nābhyā hṛdayād adhi | yakṣmodhām antar ātmano bahin nirmantrayā-
 [8]mahe yasyāimānaṁ vīrujati mūrdhagaṁ pratyarṣaṇī ahimsantīr
 anāmayā [9] nin dravanti bahir bilaṁ yā hṛdam upa diśantv anu danvatu
 kikasān. | [10] yaś parśve upa diśanty anu dakṣaṁtu prṣṭi | yas tiraścīr
 upa diśanty arṣa-[11]nīr vakṣaṇābhyah yā gudā ni sarpabhyāmtrāti
 yāpayanti ca | yā ma-[12]gnyo nu sarṣanti parūṇṣi virajanti ca ahim-
 santīr anāmayā nin dravanti [13] bahir balam. z yo ṅgāni sadayanty
 akṣmāso ropanā saha | yakṣmāṇāṁ [14] sarveṣāṁ viṣaṁ nir vocam ahaṁ
 tvat. viśalpasya vidradhasya vātikāla-[15]sya vālade | yakṣmāṇāṁ
 sarveṣāṁ viṣaṁ nir vocaṁ ahaṁ tvat. z pādā-[16]bhyām te gulphābhyām
 jaṅghābhyām jānubhyām ūrubhyām śronibhyām pari bhañśasaḥ [17]
 anūkyād arsaṇīr uṣṇihābhyo grīvābhyas skandhebhyaś śīrṣṇo romam
 anīna-[18]śam. z saṁ te śīrṣṇas kapālāni hṛdayasya ca yo viduḥ udyat

sūryā-[19]*dityo aṅgāni romaṁ nakhāni sarvāni sādānāni nīnaśat. z z*
[20] *z anuvā 12 z*

Bm has *dravarti* in line 9, and *datvarta* for *danvatu*; *pārśve* in 10; *ramam* in 17; and *aṅgarani* in 19.

Read: *bahir bilam nir dhāvatu kahāvalam tavodarāt | yakṣmāṇām*
sarveṣām viṣam nir avocam aham tvat z 1 z udarāt te pari klomno nābhyā
hṛdayād adhi | yakṣmodhām antar ātmano bahir nirmantrayāmahe z 2 z.
yās sīmānaṁ virujanti mūrdhānaṁ pratyarṣaṇīḥ | ahiṁsantīr anāmāyā nir
dravantu bahir bilam z 3 z yā hṛdayam upadiśanty anutanvanti kīkasāḥ
| ahiṁsantīr ° ° ° z 4 z yāṣ pārśve upadiśanty anudakṣanti prṣṭīḥ
| ahiṁsantīr ° ° ° z 5 z yāṣ tiraścī upadiśanty arṣaṇīr vakṣa-
nābhyāḥ | ahiṁsantīr ° ° ° z 6 z yā gudā anusarpanty āntrāti
yāpayanti ca | ahiṁsantīr ° ° ° z 7 z yā majjño ‘nusarpanty
parūṇṣi virujanty ca | ahiṁsantīr anāmāyā nir dravantu bahir bilam z 8 z
ye ‘ṅgāni madayanti yakṣmāso ropāṇās saha | yakṣmāṇām sarveṣām viṣam
nir avocam aham tvat z 9 z viśalyasya vidradhasya vātikārasya vālaṇḍh
| yakṣmāṇām sarveṣām viṣam nir avocam aham tvat z 10 z pādābhyām te
gulphābhyām jaṅghābhyām jānubhyām ūrubhyām śronibhyām pari
bhaṇsasāḥ | anūkād arṣaṇīr uṣṇibābhyo grīvābhyas skandhebhyas śīrṣṇo
rogam anīnaśam z 11 z sam te śīrṣṇas kapālāni hṛdayasya ca yo vidhuḥ
| udyan sūrya ādityo aṅgāni roma nakhāni sarvāni sādānāny anīnaśat
z 12 z 6 z anu 12 z

St 4. In pāda b °diśanti hardly yields a suitable meaning.

St 5. In pāda b dakṣanti might well be emended to rakṣanti.

St 10. In pāda a viśalyasya is adopted to harmonize with 5b in the preceding hymn.

[f191a20] *sapatnahām ṛṣabham ghrtena kāmō śikṣāmi haviṣājye-*
[f191b] *na nīcis sapatnān amupādāyan tvam abhiṣṭuto mahatā vīryeṇa |*
yan me manaso [2] na priyam na cakṣuṣo yan me hṛdaye nābhinandanti
| udvaṣvapni prati muñcāmi [3] sapatne kāmam juṣṭahānudaṁ bhi-
deyam | duṣvapnam kāmā duritaṁ ca kāmā [4] prahustvāmaḥ svakadām
amartyam ugra iśānaṣ prati muñca tasmin yo smabhyā-[5]m anharinā
cikitsā | sā te kāmā duhitā dhenur ucyate yām āhur vā-[6]jam kavayo
virājam | tayā sapatnān pari vṛddhi i mamaryeṇāṣ prāṇā-[7]ṣ prajāṣ
paśavo jīvanam vṛṇaktu z kāmasyendrasya varuṇasya rājño bale-[8]na
savitus savena | agner hotreṇa pra nule piśācām śambivam udakeṣu [9]
dhīrāḥ z adhyakṣo vācī sama kāmā ugraṣ kṛṇotu mahyam asaptna-[10]m
eva viśve devā mama nātham bhavantu sarve devā havasāvantu māmam.
z z [11] yan mājyam ghrtam ij juṣṣāṇāḥ kāmajyeṣṭhā iha mādayantām.

| [12] *kṛṇvantu mahyam asaptnam eva* | *indrāgnī kāmāsmaratham*
vibhūta nīci-[13]*s sapatnān sama pādayātha* | *teṣām sapatnānām ayumā*
tamātamāsyā-[14]*gne vāstūna nir dahā tvam jahi tvam kāmo mama ye*
sapatnāndhāt tamāsy a-[15]*mu pādayemam. z anindriyārasās santu*
sarve yathā nu jīvāt ka-[16]*tamaś canesām* | *avadhīta kāmo mama ye*
sapatnam urum lokam akaram mahya-[17]*m edhatum mahyam naman-*
tām pradiśās catasro mahyam ṣaḍ ūrvī ghṛtam ā vahantu z [18] *z 1 z*

At the bottom of f191a stands daśamadivasemām ṛcām piṇḍapuṣpam. Its position would seem to indicate that it refers to this hymn. Over duṣva of f191b3 dva is written between the lines; and there is some distortion of letters in line 13 due to a crack in the bark.

Bm has rājūā in f191b7, and the birchbark is not absolutely clear; it has hotre in 8; kāmāsa° in 12.

Read: *sapatnahanam ṛṣabham ghṛtena kāmān śikṣāmi haviṣājyena* |
nīcāis sapatnān mama pādaya tvam abhiṣṭuto mahatā vīryeṇa z 1 z yan
me manaso na priyam na cakṣuṣo yan me hṛdaye nābhinandati | *taḍ*
duṣvapnyam prati muñcāmi sapatne kāmān juṣṭvā | *hān ud aham*
bhideyam z 2 z duṣvapnyam kāmā duritam ca kāmāprajastām asvagaṭām
avartim | *ugra īśānaṣ prati muñca tasmin yo 'smabhyam aṇhuraṇā*
cikitsāt z 3 z sā te kāmā duhitā dhenur ucyate yām āhur vācam kavayo
nirājam | *tayā sapatnān pari vr̥ndhi ye mama pary enān prāpaṣ paśavo*
jīvanam vr̥naktu z 4 z kāmasyendrasya varuṇasya rājño viṣṇor balena
savitus savena | *agner hotreṇa pra nūde piśācān śambiva nāvam udakeṣu*
dhīraḥ z 5 z adhyakṣo vājī mama kāmā ugraṣ kṛnotu mahyam asapatnam
eva | *viśve devā mama nātham bhavantu sarve devā havam ā yantu ma*
imam z 6 z yan ma ājyam ghṛtam ij juṣāṇāḥ kāmājyeṣṭhā iha māda-
yantām | *kṛṇvantu mahyam asapatnam eva z 7 z indrāgnī kāmā saratham*
hi bhūtvā nīcāis sapatnān mama pādayāthaḥ | *teṣām sapatnānām adhamā*
tamānsy agne vāstūni anu nirdaha tvam z 8 z jahi tvam kāmā mama ye
sapatnā andhā tamānsy ava pādayāinān | *anindriyā arasās santu sarve*
yathā na jīvāt katamaś canāiṣām z 9 z avadhīt kāmō mama ye sapatnā
urum lokam akaran mahyam edhatum | *mahyam namantām pradiśās*
catasro mahyam ṣaḍ ūrvīr ghṛtam ā vahantu z 10 z 1 z

77

(Ś. 9. 2)

[f191b18] *yat te kāmā sanma trivarūtham udbhr̥d vrahma varma*
vyatata-[19]*m ānūdivyādhyam kṛtam* | *tena sapatnān pari vr̥ṇgdhi*
imama payeṇā-[20]*ṣ prajāṣ paśavo jīvanam vr̥naktu z ardharāñca pra*
plavatām śchinṇā [f192a] *nor iva bandhanam na sāyakāḥ praṇuttānām*

*punar asti nivartanam agnir i-[2]ndro yavaḥ somo yava yāvayantv amum
 āmuṣyāyenam amuṣyā pu-[3]traṁ jīvalokāṁ mṛtalokāṁ katāmum asava-
 viraś catira praṇutto mitrāṇāṁ [4] dveṣyaḥ pravrgyas svānām utat
 pṛthivyām amasyamca vidyuta ugro devaḥ pra mṛṇaṁ [5] ṇaṁ sapatnām
 cyutā caṁ vṛhaty acyutā ca vidyud vibharti stanayitnuś ca sarvā z z
 [6] teṣām ādityo draviṇena tejasodyan sapatnān uditān me mahasvān.
 ye-[7]na devā a asurān prāṇudanta yenendro dasyūn adhamāṁ tamo
 pabādhe | [8] taṁ na tvaṁ kāmama ye sapatnām tān assāl lokān prṇutasu
 sarvām | yathā [9] devā asurān prāṇadanta yathāindro dasyūn adhamāṁ
 tamo pabādhe | tathā tvaṁ [10] kāmama ye sapatnām tān asmāl lokān
 prṇutasva dūraṁ | kāmo ja-[11]jñe prathamo nānyat purā nāinaṁ
 devāsaḥ pitaro nota martyāḥ tatas tvam asi [12] jyāyām viśvā mahāns
 tasmāi te kāma namāit kṛṇomi*

In the right margin opposite line 9 the ms has pardhā correcting pabādhe, and just above the correction is a sign which looks like saṁ: at the beginning of 10 after kāmama the line from which the letters depend is extended to the length of three quarters of an inch and above this line is sa, and below it also is sa.

Bm has trivarthūtham in f191b18; has kāmamasa ye in f192a10; nānya in 11; and nasāit in 12.

Read: yat te kāma śarma trivarthūtham udbhṛd vrahma varma vitatam
 anativyādhyāṁ kṛtam | tena sapatnān pari vṛṅdhi ye mama pary enān
 prāṇaḥ paśavo jīvanaṁ vṛaktu z 1 z adharāṇcaḥ pra plavantām chinnā
 nāur iva bandhanam | na sāyukapraṇuttānām punar asti nivartanam
 z 2 z agnir yava indro yavaḥ somo yavo yavayāvāno yāvayantv amum |
 āmuṣyāyaṇam amuṣyāḥ putraṁ jīvalokāṁ mṛtalokāṁ †katāmum z 3 z
 asarvaviraś caratu praṇutto mitrāṇāṁ dveṣyaḥ parivargyas svānām | uta
 pṛthivyām ava syanti vidyuta ugro devaḥ pra mṛṇat sapatnān z 4 z cyutā
 ceyam vṛhaty acyutā ca vidyud bibharti stanayitnūś ca sarvān | teṣām
 ādityo draviṇena tejasodyan sapatnān nudatām me sahasvān z 5 z yena
 devā asurān prāṇudanta yenendro dasyūn adhamāṁ tamo babādhe | tena
 tvaṁ kāma mama ye sapatnās tān asmāl lokāt pra ṇudasva sarvān z 6 z
 yathā devā asurān prāṇudanta yathendro dasyūn adhamāṁ tamo babādhe
 | tathā tvaṁ kāma mama ye sapatnās tān asmāl lokāt pra ṇudasva dūram
 z 7 z kāmo jajñe prathamo nānya āpur nāinaṁ devāsaḥ pitaro nota
 martyāḥ | tatas tvam asi jyāyāṁ viśvahā mahāns tasmāi te kāma nāma
 it kṛṇomi z 8 z

St 2. This is Ś 3. 6. 7 and Ppp. 3. 3. 7.

St 3. Ś has only the first two pādas. At the end kṛtāmum would seem good; and amṛta° would seem better.

78

(Ś. 9. 2)

[f192a12] na vāitāś cana kāmam āpuḥ [13] rnāgnis sūryo nota candramāḥ na vāpaś cana kāmasāpun nahorātrāṇi ni-[14]hatāni yanti z 1 z na vāi puṇyajanāś cana kāmam āpun na gandharvāpsara-[15]raso na sarpāḥ z 2 z yāvatī dyāvāpṛthivī varimṇā yāpad āpaś śuśya-[16]tīr yāvad agniḥ z 3 z yāvatir diśaś pradiśo viṣūcīr yāvatir āśā a-[17]bhicakṣaṇā diva z 4 z yāvatir bhṛṅgā catvaś krūravor yāvatir vaghā vikṣa-[18]sarpya z 5 z tadas tvām asi jyāyān viśvā viśvāmahām tasmāi te kāma nama i-[19]t kṛṇomi z 6 z yās te śivās tantvaś kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛ-[20]ṇite z 7 z tābhiḥ ṭam asvān upasaṁviśasvātyatra pāpīr upa veśayā [f192b] dhiyaḥ z 8 z anuvā 3 z

Bm had °āpun na° in line 13 and a later hand made it °āpurnna°; the same was done in the next line; in 16 it has viṣṭacīr; in 18 sarpa.

Read: na vāi vāitāś cana kāmam āpa nāgnis sūryo nota candramāḥ | tatas tvam asi jyāyān viśvahā mahāns tasmāi te kāma nama it kṛṇomi z 1 z na vā āpaś cana kāmam āpur nahorātrāṇi nihitāni yanti | tatas ° ° ° z 2 na vāi puṇyajanāś cana kāmam āpur na gandharvāpsarasaso na sarpāḥ | tatas ° ° ° z 3 z yāvatī dyāvāpṛthivī varimṇā yāvad āpaś siṣyadur yāvad agniḥ | tatas ° ° ° z 4 z yāvatir diśaś pradiśo viṣūcīr yāvatir āśā abhicakṣaṇā divaḥ | tatas ° ° ° z 5 z yāvatir bhṛṅgā jatvaś kurūravo yāvatir vaghā vṛkṣasarpyo babhūvuḥ | tatas tvam asi jyāyān viśvahā mahāns tasmāi te kāma nama it kṛṇomi z 6 z yās te śivās tanvaś kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛṇiṣe | tābhiḥ ṭam asmān apasaṁviśasvānyatra pāpīr apa veśayā dhiyaḥ z 8 z 3 z

St 1. The ms reading āpuḥ seems to have been influenced by the next two stanzas.

Stt 2 and 3 have no parallel.

79

(Ś. 8. 6)

[f192b1] yū te mātō manuparjātāyā utatedanu | du-[2]nnāmā tatra mā kṛdhād alin-[3]śa uta vatsapa z 1 z palālā ****lālāu śulkaṁ kokaṁ [4] malimṛtaṁ palitakaṁ aśleṣaṁ vavrivāsam ṛkṣagrīvaṁ pramālinam muṣka-[5]yor apa hanmasi z 2 z mā sa vratāu mopa sṛpa ūrū māva sṛjo ntarā | kṛ-[6]ṇosy asmāi bheṣajam javam durtāmacātanaṁ z 3 z durnāmā ca sunāmā ca [7] ubhāu sambhṛtam iśchatām. | yaś kṛṣṇaś keśraśira stannajā ta ut taṇḍikā | rāya-[8]n asyā bhaṁsaso muṣkayor apa hanmasi | anujisraṁ pramṛśantaṁ kra-[9]vyādam uta roriham |

*rāyaś śūkaṣkinam bajaḥ pigo anīnaśat. | yas tvām [10] saptām śchinatti
yaś ca dipsati jāgratīm. chāyām iva pra dām sūtaḥ pari-[11]krāmam anī-
naśat. z yas tvām suptām nipadyate bhrātā bhūtvā piteva ca | [12] vajas
tvām sahatām itat. | hlīvarūpaṁ kirīṭinam. z yaś kṛṇoty a-[13]vatokām
mṛtavatsām imām striyaṁ tvam oṣadhe tvām nāśayāmyāḥ kamala-
[14]vaṁdyuwaṁ ye śālāḥ pari nr̥tyanti sāyaṁ gardabhanādinaḥ z kuṣūlā
[15] yaś ca kukṣulā kakubhāsvaramāsumā | tām oṣadhe tvām gandhena
viṣūcinām [16] vi nāśayaḥ z 4 z*

The first line of f192b is on a fragment of bark pushed up from the rest of the page: in the space left by the displacement of this fragment another hand has written the words of the first line. This repetition by the second hand is not given in my transliteration: in counting the lines on this page one should count at the right hand margin.

Bm gives no indication of this defacement; its variants are few and have no significance.

Read: yāu te mātonmamārja jātāyāḥ pativedanāu | duṛṇāmā tatra mā
gr̥dhad aliṅśa uta vatsapaḥ z 1 z palālānupalālāu śulkaṁ kokaṁ
†malīmṛtaṁ palitakam | aśleṣaṁ vavrivāśasaṁ ṛkṣagrivaṁ pramīlinam
muṣkayor apa hanmasi z 2 z mā saṁ vṛto mopa sr̥pa ūrū māva sr̥jo
‘ntarā | kṛṇomy asyāi bheṣajaṁ bajaṁ duṛṇamacātanam z 3 z duṛṇāmā
ca sunāmā cobhāu sambhṛtam icchataḥ | arāyān apa hanmaḥ sunāmā
strāṇam icchatām z 4 z yaś kṛṣṇaḥ keśy asura stambaja uta tuṇḍikaḥ |
arāyān asyā bhaṅśaso muṣkayor apa hanmasi z 5 z anujighraṁ pra-
mṛśantaṁ kravyādāṁ uta reriham | arāyān śvakiṣkiṇo bajaḥ piṅgo
anīnaśat z yas tvām suptām chinatti yaś ca dipsati jāgratīm | chāyām
iva pra tam sūtaḥ parikrāmān anīnaśat z 7 z yas tvām suptām nipadyate
bhrātā bhūtvā piteva ca | bajas tam sahatām itaḥ klībarūpāṅs tiriṭinaḥ
z 8 z yaś kṛṇoty avatokām mṛtavatsām imām striyam | tam oṣadhe tvām
nāśayāsyāḥ kamalam aṅjivam z 9 z ye śālāḥ pari nr̥tyanti sāyaṁ garda-
bhanādinaḥ | kuṣūlā ye ca kukṣilāḥ kakubhāḥ karumās srimāḥ | tām
oṣadhe tvām gandhena viṣūcinām vi nāśaya z 10 z 4 z

St 2. In pāda b marīmṛsaṁ palījakam would be an improvement: cf. 80. 8b.

St 3. In pāda d javaṁ as given in the ms might stand but bajaḥ in 6d makes the emendation here a reasonable one.

St 4. It seems clear that some copyist skipped from the end of b to the end of d.

St 7. In pāda d sūtaḥ seems somewhat doubtful; Ś has sūryaḥ.

[f192b16] *ye kakumdhās karūrabhās kṛtyāir mūriśāni bibhrati klī-*
 [17]*vā yava pranṛtyante ghoṣām kurvate vane tāyito nāśayāmasi z ye-*
 [18]*śām paścāt prapade puraṣ parṣṇī puro mukhaṁ khalajāś śākadhūmajā*
taru-[19]ṇḍā ye ca mayyajā kumbhamuṣkā yāśavaḥ tān asyād vrah-
maṇas pate pratibo-[20]dhena nāśayā z z ye sūryam ni dada kṛntyāpa-
tantam amuṁ divaḥ rāyān [21] vastavāsino durgandhe lohitasyān
mṛṣakān nāśayāmasi z z [f193a] ye sūryāt pari sarpanti snuṣeva śvaśurād
adhi | dhajaś ca teṣām piṅgaś ca hṛdaye dha [2] na vidyatām. | ātmānam
atimātram ahim mādhyā bibhrati | strīnām śroni-[3]pratodinam indra
rakṣāṁsi nāśaye z ye pūrva vadho yanti a-[4]ste śṛṅgāni bibhratā
āpāketāmrahāsamna stambe ya kurvate jyotis tāyi-[5]to nāśayāmasi z
paryastākṣāt pradām kaśā strīnām maṁtu paṁtagā ava [6] bheṣaja pātaya
yāmām saṁ vi vṛścany apatisvapatiṁ striyam z uddharṣaṇam [7]
**u*ikeśām jambhayanti sarisṛṣam. | upeśantam adaram sulaṁ tuṇḍena-*
 [8]*m uta śāludham z padāt pravṛddhi pārṣṇyā stālām gaur iva syanmanā*
 | [9] *yas te garbham pratimṛśāj jātam vā mārayād ite z piṅgas tum ugra-*
dhanvā [10] kṛnotu | hṛdayāvinam z yasto jātān mārayanti sūtikānuṣe-
 [11]*rate strībhāgān piṅgo gandharvān abhrāivātāiva rājatu z 5 z*

Bm has no missing letters at the beginning of f193a7; it reads sulaṁ at the end of that line.

Read: *ye kakundhās karūrabhās kṛtyāir durśāni bibhrati | klībā iva*
pranṛtyanto ghoṣām ye kurvate vane tān ito nāśayāmasi z 1 z yeśām
paścāt prapade puraṣ pārṣṇīḥ puro mukhā | khalajāś śākadhumajā
urundā ye ca †mayyajā kumbhamuṣkā ayāśavaḥ | tān asyā vrahmaṇas pate
pratibodhena nāśaya z 2 z ye sūryam †ni dada kṛnty† āpatantam amuṁ
divaḥ | arāyān vastavāsino durgandhīn lohitasyān mṛṣakān nāśayāmasi
z 3 z ye sūryāt pari sarpanti snuṣeva śvaśurād adhi | bajaś ca teṣām
piṅgaś ca hṛdaye †dhi ni vidhyatām z 4 z ya ātmānam atimātram ahim
ādhyā bibhrati | strīnām śronipratodinam indra rakṣāṁsi nāśaya z 5 z
ye pūrve badho yanti haste śṛṅgāni bibhrataḥ | āpāke tān prahāsina
stambe ye kurvate jyotis tān ito nāśayāmasi z 6 z paryastākṣā apra-
caṅkaśā astrāiṇās santu paṇḍagāḥ | ava bheṣaja pātaya ya imām saṁ-
vivṛtsaty apatis svapatiṁ striyam z 7 z uddharṣiṇam munikesam
jambhayantaṁ marīmṛśam | upeśantam †adaramsulaṁ tuṇḍelam uta
śāludam | padā pra vidhya pārṣṇyā sthālīm gaur iva spandanā z 8 z yas
te garbham pratimṛśāj jātam vā mārayāti te | piṅgas tam ugradhanvā
kṛnotu hṛdayāvidham z 9 z ye amno jātān mārayanti sūtikā anuśerate |
strībhāgān piṅgo gandharvān abhram iva vāta ājatu z 10 z 5 z

St 1. In pāda b kṛtyāir may not be good but the commentator's reading shows that it has a standing.

St 3. In pādas ab Ś has na titikṣanta ātapantam; the latter word is an improvement, and it may be that we ought to accept the rest as in Ś.

81

(Ś. 8. 6)

[f193a11] pariśi-[12]ṣṭām dhārayatām yujyatām māva pādi tat. garbham tām ugrāu rakṣasām [13] bheṣajāu nivabhāryayāu z 1 z paripāṇam puruṣāṇām rakṣasā-[14]m asi cātanam. | rāyān susarvān unnāmno yātudhānān viṣū-[15]cīnān vi nāsaya z 2 z pavāinasā taṅgalvās chāyakād u-[16]ta nahrakā prajāyāi patye tvā piṅgaṣ pari pātu kimidinaḥ [17] z 3 z dvāu āsyās caturakṣāṣ pañcapādād anaṅgule vṛddhā-[18]d adhi pra sarpatas pari pāhi viravṛtā z 4 z yāsam māmsa-[19]m adanti pāuraṣam cet kavi garbhāu dā*** keśavārāyān a-[20]syā bhaṅsaso muṣkayor apa harmasi z 5 z piṅga rakṣa jāya-[f193b]mānaṁ pumānsam mā striyaṁ kram āṇḍādo garbham mā dabham bādhasvodhaḥ trimīdina apra-[2]jāstvaṁ mārtaṭavatsam āmābhrogham agham ānayaṁ vṛkṣād iva majam kṛtvāpriye pra-[3]ti muñca tat. z piṅga jahy atudhānān durgandhīn lohitasyaṇ tayās praputtāḥ [4] kravyādo viśvañco yanti nīrhata z 6 z anuvā 3 z

In the bottom margin of f193a is nma correcting harmasi.

In 193a16 Bm has naknukā for what seems in the birch-bark to be nahrakā; and towards the end of the same line it has patyāi: it indicates the lacuna in line 19: and has kravyādāu in 193b4.

Read: pariśiṣṭām dhārayatām yad dhitaṁ māva pādi tat | garbham ta ugrāu rakṣatām bheṣajāu nivabhāryā yāu z 1 z paripāṇam puruṣāṇām rakṣasām asi cātanam | arāyān sarvān durpāmno yātudhānān viṣūcīnān vi nāsaya z 2 z pavāinasāt taṅgalvāc chāyakād uta nagnakāt | prajāyāi patye tvā piṅgaṣ pari pātu kimidinaḥ z 3 z dvyāsyāc caturakṣāt pañcapādād ananguleḥ | vṛddhād adhi prasṛpataṣ pari pāhi varivṛtāt z 4 z ya āmaṁ māmsam adanti pāuruṣeyaṁ ca ye kraviḥ | garbhān khādanti keśavā arāyān asyā bhaṅsaso muṣkayor apa hanmasi z 5 z piṅga rakṣa jāya-mānaṁ pumānsam mā striyaṁ kran | āṇḍādo garbham mā dabhan bādhasvādhaḥ kimīdinaḥ z 6 z aprajāstvaṁ mārtaṭavatsam ād rodham agham āvayam | vṛkṣād iva srajam kṛtvāpriye prati muñca tat z 7 z piṅga jahi yātudhānān durgandhīn lohitasyaṇ | tvayā praputtāḥ kravyādo viśvañco yantu nirhatāḥ z 8 z 6 z anu 13 z

St 2. This is not in Ś; but cf. Ś 4. 9. 2, and Ppp. 8. 3. 3.

St 8. This too is not in Ś; b appears above as 80. 3d.

[f193b4] *uttiṣṭa nāma rūpāny o*-[5] *śchiṣṭe rokāhita | uśchiṣṭa indraś cāgniś ca viśvavantas samāhitam. z 1 z* [6] *uśchiṣṭe dyāvāprthivī viśvaṁ bhūtaṁ samāhitam. āpas samudra uśchiṣṭe* [7] *indramā vātāhi | saṁn uśchiṣṭe saṁsyobhūn mṛtyur vātaḥ prajāpatih lāukyā* [8] *uśchiṣṭāyatvā pr̥ścidr̥ścāvṛścīr mayi dṛḍho dṛha sthīro nyo vrahma viśvā*-[9] *dṛco daśa | anābhim iva sarvataḥ | cakram uśchiṣṭe devatāhitā | ṛk sā*-[10] *ma yajur uśchiṣṭam udgītaḥ prastutam sthitam. z hiṁkāra uśchiṣṭe madas sā*-[11] *mnī mīdhuś carmayi | āindrāgniṁ pavamānām mahānām munīr mahāvratim. z* [12] *uśchiṣṭe yajñamyāṅgāny antar garbha iva mātaram. rājasūyaṁ vājapeya*-[13] *m agniṣṭomas tato dhvaraḥ z arkāśvamedhā uśchiṣṭe jivavarhir padantu me | a*-[14] *gnyādheyam atho dakṣā kāmāḥ pr̥śchānasā saha | uśchinṇā yajñās sattrā*-[15] *ny uśchiṣṭe tu samāhitā | agnihotraṁ ca śraddhā ca vaṣatkāro vrataṁ tapaḥ* [16] *dakṣiṇeṣṭam pūrtaṁ cośchiṣṭe ti samāhitā z ekarātras trirātras ca sadyaḥ*-[17] *hnīṣ prakrīr ugdhyah otanyetam uśchiṣṭe yajñasyāṇonu vidyayā z z*

Read: *ucchiṣṭe nāma rūpaṁ cocchiṣṭe loka āhitaḥ | ucchiṣṭa indraś cāgniś ca viśvaṁ antas samāhitam z 1 z ucchiṣṭe dyāvāprthivī viśvaṁ bhūtaṁ samāhitam | āpas samudra ucchiṣṭe candramā vāta āhitaḥ z 2 z sann ucchiṣṭe 'saṁś cobhāu mṛtyur vājaḥ prajāpatih | lāukyā ucchiṣṭa āyattā †pr̥ścidr̥ścāvṛścīr mayi z 3 z dṛḍho dṛha sthīro nyo vrahma viśvadṛśo daśa | nābhim iva sarvataḥ cakram ucchiṣṭe devatā āhitaḥ z 4 z ṛk sāma yajur ucchiṣṭa udgītaḥ prastutam sthitam | hiṁkāra ucchiṣṭe madas sāmo meḍuś ca tan mayi z 5 z āindrāgniṁ pāvamānaṁ mahānām nīr mahāvratam | ucchiṣṭe yajñasyāṅgāny antar garbha iva mātari z 6 z rājasūyaṁ vājapeyam agniṣṭomas tato 'dhvaraḥ | arkāśvamedhā ucchiṣṭe jivavarhir madintamaḥ z 7 z agnyādheyam atho dakṣā kāmaprāś chandasā saha | ucchinṇā yajñās sattrāny ucchiṣṭe 'dhi samāhitaḥ z 8 z agnihotraṁ ca śraddhā ca vaṣatkāro vrataṁ tapaḥ | dakṣiṇeṣṭam pūrtaṁ cocchiṣṭe 'dhi samāhitaḥ z 9 z ekarātras trirātras ca sadyahkrīṣ prakrīr ukthyah | otaṁ nihitam ucchiṣṭe yajñasyāṇūni vidyayā z 10 z 1 z*

St 3. In pāda d we may have nothing but a distortion of the pāda as in Ś, *vraś ca draś cāpi śrīr mayi*.

St 4. In pāda b Ś has *viśvasrjo*.

St 5. In pāda c Ś has *svaraḥ* for *madas*, but I believe the latter can stand. In d in defence of *meḍuś* we can quote *meḍavas* of KS. 40. 5; but it is in no way sure.

St 10. In pāda a Ś has *dvirātraḥ*.

83

(Ś. 11. 7)

[f193b17] *catūrā*-[18]*trāṣ pañcarātraḥ ṣadrātras cobhayas saha ṣoḍaśi saptarātrasyośchiṣṭā ja*-[19]*jñire sarve ya yajñāmṛte hitā z 1 z pratihāro nidhanaṁ viśvacī*-[20]*ś cāticiś ca ya | sāhnātirātrav uśchiṣṭe dvādaśāho pi tan mayi z 2 z* [f194a] *sūnṛtā sinvati kṣemas svadhāujyāmṛtaṁ saha | uśchiṣṭaṁ sarve pratyamca kāmāṣ kāme*-[2]*na tṛpyanti z 3 z nava bhūmyām samudrasyasyośchiṣṭe ti śrutād ivaḥ ā sūryo tā*-[3]*ny uśchiṣṭe horātre ca tan mayi | upahavyaṁ viśūvantam ye ca yajñā divi śrutah* [4] *bibharti bhartā viśvasyośchiṣṭo janatuṣ pitā z pitā janaḍar uśchi*-[5]*ṣṭāu sāu pāutraś ca pitāmahaḥ śikṣad viśvasyeśāno ca vṛṣā bhū*-[6]*myām atignayaḥ z 6 z ṛtaṁ satyaṁ tapāu dīkṣāś śaśamo dharmāś ca karmajaḥ* [7] *bhūta bhaviṣya uśchiṣṭe vīryaṁ lakṣmīr balaṁ bale z samṛddhir oṣākūtiḥ kṣattraṁ* [8] *rāṣṭraṁ ṣaḍ uryyaḥ saṁvatsaro dyuśchiṣṭa idātya preṣād grhā haviḥ caturhotāraṣ pri*-[9]*yaś caturdāsyānu navidaḥ uśchiṣṭe yajñāhau rātrāś cava paśubandhāś ta*-[10]*d iṣṭayaḥ ardhmāsāś ca māsāś cāntavā ṛtubhis saha uciṣṭe ghoṣi*-[11]*nīr āpa stanayitnu śucin mayi z*

Bm has *tapo* in f194a6; *yajñāho* in 9; and *datubhis* in 10.

Read: *catūrātraṣ pañcarātraḥ ṣadrātras cobhayas saha | ṣoḍaśi saptarātraś cocchiṣṭāj jajñire sarve ye yajñā amṛte hitāḥ z 1 z pratiharo nidhanaṁ viśvajī cābhijī ca yaḥ | sāhnātirātrav ucchiṣṭe dvādaśāho 'pi tan mayi z 2 z sūnṛtā saṁnatīḥ kṣemas svadhorjāmṛtaṁ sahaḥ | ucchiṣṭe sarve pratyāñcaḥ kāmāṣ kāmēna tṛpyanti z 3 z nava bhūmīs samudrāś cocchiṣṭe 'dhi śritā divaḥ | ā sūryo bhāty ucchiṣṭe 'horātre ca tan mayi z 4 z upahavyaṁ viśūvantam ye ca yajñā divi śritāḥ | bibharti bhartā viśvasyocchiṣṭo janituṣ pitā z 5 z pitā janitur ucchiṣṭo 'sāu pāutraś ca pitāmahaḥ | śikṣad viśvasyeśāno 'tho vṛṣā bhūmyām atighnyaḥ z 6 z ṛtaṁ satyaṁ tapo dīkṣā śramo dharmāś ca karma ca | bhūtaṁ bhaviṣyad ucchiṣṭe vīryaṁ lakṣmīr balaṁ bale z 7 z samṛddhir oja ākūtiḥ kṣattraṁ rāṣṭraṁ ṣaḍ uryyaḥ | saṁvatsaro 'dhy ucchiṣṭa idā prāiṣā grahā haviḥ z 8 z caturhotāra āpriyaś caturmāsyāni nīvidaḥ | ucchiṣṭe yajñā hotrāś ca paśubandhāś tad iṣṭayaḥ z 9 z ardhmāsāś ca māsāś cāntavā ṛtubhis saha | ucchiṣṭe ghoṣinīr āpa stanayitnuś śucir mahī z 10 z 2 z*

St 3. In pāda a *asinvatīḥ* does not fit the context.

St 6. In pāda b Ś has *asoḥ* which may be intended here.

St 10. In pāda d Ś has *śrutir*, but *śucir* seems better.

84

(Ś. 11. 7)

[f194a11] śarkarā siktāśmānam oṣadhayo vī-[12]rudhas tṛṇā | abhrāṇi vidyuto varṣam uśchiṣṭe samśrutā śrutā rādhyā prā-[13]pti vyāptis samāpti mahy edhati anyāpatira uśchiṣṭe bhūtir āhitā ni-[14]hitā hitā z yaś ca prāṇāti prāṇena yaś ca paśyati cakṣuṣā uśchiṣṭāj ja-[15]jñire sarve | divi devā adhivīśrutaḥ prāṇāpānāu cakṣuṣ śrotram akṣatis ca [16] yā z devāṇdevāṣ pitaro manuṣyā gandharvāpsarasā ca ye | ṛg yajus samā-[17]māni śchandāṇsi purāṇam yajuṣā saha z 6 atharvāṅgirasō [18] vrahma sarpapuṇyajanāś ca ye z 8 z ānandaś ca pramodaś cābhimoda- [19]punaś ca ye z 8 z uśchiṣṭāj jajñire sarve divi devā divi śrutāḥ z [20] om divi devā divi śrutāḥ

In line 13 the ms corrects (interlinear) to atyāpatir.

Bm copied the dittography of 16-17 and then deleted the first mā.

Read: śarkarās sikitā āsmāna oṣadhayo vīrudhas tṛṇā | abhrāṇi vidyuto varṣam ucchiṣṭe samśritā śritā z 1 z rādhyā prāptir vyāptis samāptir maha edhatuḥ | atyāptir ucchiṣṭe bhūtir āhitā nihitā hitā z 2 z yac ca prāṇāti prāṇena yac ca paśyati cakṣuṣā | ucchiṣṭāj jajñire sarve divi devā diviśritāḥ z 3 z prāṇāpānāu cakṣuṣ śrotram akṣitis ca kṣitis ca yā | ucchiṣṭāj ° ° ° z 4 z devāṣ pitaro manuṣyā gandharvāpsarasā ca ye | ucchiṣṭāj ° ° ° z 5 z ṛcas samāni chandāṇsi purāṇam yajuṣā saha | ucchiṣṭāj ° ° ° z 6 z atharvāṅgirasō vrahma sarpapuṇyajanāś ca ye | ucchiṣṭāj ° ° ° z 7 z ānandaś ca pramudaś cābhimodamudaś ca ye | ucchiṣṭāj jajñire sarve divi devā diviśritāḥ z 8 z 3 z

St 2. In pāda b the ms form edhati might stand, but it seems so like a lectio faciliior that I have followed Ś.

85

(Ś. 11. 8)

[f194a20] anu manyur jāyām āvahaṭ saṅkasya grhā-[f194b]d adhi | kāsam janyaṣ ke varaṣ kāu jyēṣṭhavarō bhavat. tapaś cāivāstām karma jātār maha-[2]ty arṇave | tapo ha jajñe karmanas tam te jyēṣṭham upāsata | daśa śākhā a-[3]jāyanta devā devebhyas paraḥ yo vāi tām vidyām nāmataśchādya mahad vate z [4] z 3 z prāṇāpānāu cakṣuṣ śrotram akṣataś ca kṣataś ca yā | vyānodānodā-[5]no vāñ manas te vākūtīm ā vaha ajātām dhṛtavo yo dhātā vrhaspatiḥ i-[6]ndrāgnir aśvinā tarhi ki te jyēṣṭham upāsata z 5 z tapaś cāivāstām karma-[7]jāntan mahaty arṇave

| *tapo ha jajñe karmanā tan te jyeṣṭham upāsata z 6 z [8] kuta indraṣ kus soma kuto gñir ajāyata | kutas tvaṣṭā sam abhavad dhātā sam a-[9]bhavat kutaḥ z 7 z indrād indra somāt somo gñir agñir ajāyata | tvaṣṭā [10] ha jajñe tvaṣṭudhātā dhātur ajāyata z 8 z etāsam daśa jātā devā [11] devebhyaṣ purāḥ putrebhyo lokam dattvā kasmin te loka āsate | ya to bhūmi-[12]ṣ pūrvāsīd yām addhātaya id viduḥ | ke tasyan devā āsate kasmi-[13]n sādhiśrutāḥ z 4 z*

In the left margin of f194b opposite line 3 is *dyaspa*, correcting *devebhyaṣ*.

Bm has *śākhām* in f194b2; *cakṣu* in 4.

Read: *yan manyur jāyām āvahat saṅkalpasya grhād adhi | ka āsan janyāṣ ke varāṣ ka u jyeṣṭhavarō bhavat z 1 z tapaś cāivāstām karma cāntar mahaty arṇave | tapo ha jajñe karmanas tat te jyeṣṭham upāsata z 2 z daśa sākam ajāyanta devā devebhyaṣ paraḥ | yo vāi tān vidyān nāmāthā sa vā adya mahad vadet z 3 z prāṇāpāṇau cakṣus śrotram akṣitīś ca kṣitīś ca yā | vyānodāno vān manas te vā ākūtim ā vahan z 4 z ajātā āsann ṛtavo tho dhātā vṛhaspatih | indrāgnī āśvinā tarhi kam te jyeṣṭham upāsata z 5 z tapaś cāivāstām karma cāntar mahaty arṇave | tapo ha jajñe karmanā tat te jyeṣṭham upāsata z 6 z kuta indraṣ kutas somas kuto gñir ajāyata | kutas tvaṣṭā samabhavad dhātā samabhavad kutaḥ z 7 z indrād indras somāt somo agner agñir ajāyata | tvaṣṭā ha jajñe tvaṣṭur dhātā dhātur ajāyata z 8 z ye ta āsan daśa jātā devā devebhyaṣ purā | putrebhyo lokam dattvā kasmin te loka āsate z 9 z yeto bhūmiṣ pūrvāsīd yām addhātaya id viduḥ | ke tasyām devā āsate kasmin sādhiśritā z 10 z 4 z*

St 3. Pāda c is almost Ś 7c. In b *purā* as in Ś st 3 and below in st 9 is better.

St 10. Pāda d would be improved by reading *kasminś* ca *sā°*.

86

(Ś. 11. 8)

[f194b13] *kutaṣ keśāṣ kutas snāvaṣ kuto stīty ābharat. | a-[14]ṅgā pārvāṇi majjānam ku māṁsam kutābharat. z 1 z yadā keśān a-[15]sthi snāva māsam majjānim ābharat. śarīram kṛtvā [16] pādavat ta lokam anu prāviśam. z 2 z śāmsato nā-[17]ma to divā eṣāmbhārāis samabharam. sarvaṁ saṁsṛjya mṛtyum devāḥ | [18] puruṣam āviśam. z 3 z śiro hastān atho bāhu jihvām grīvāś ca ke-[19]kaśā prṣṭir majjahye pārśve kaś tat samadadhād ṛṣih [20] z 4 z ūrū pād aṣṭhivantāu śronī hastāv atho mu-[f195a]kham. tvacā prāvṛtya tat sarvaṁ dhā samadadhār mayi z 5 z yat taś charīram adadha-[2]t sandhāyā sohitam mayi | yanedam ad virocate*

so smin varṇam ābharat. z 6 z [3] sarve devā upāsikṣan tad ijanād vidhū
 śatī īśā viśasya yā jāyā sā-[4]smin varṇam ābharat. z 7 z yadā tvaṣṭā
 vyatrṇāt pita tvaṣṭī ya uttarah gṛhaṁ [5] kṛtvā martyaṁ devāṣ puruṣaṁ
 āviśet. z 8 z svapno vāi tandrīn nirṛtaḥ pāpmā-[6]no nāma devatā | jarā
 śālityaṁ pālityaṁ śarīram anu prāviśam. z 9 z [7] steyaṁ duṣkṛtaṁ
 vrajinaṁ satyaṁ yajño yaśo mahaḥ balaṁ ca kṣattram ojaś ca śarīra-
 [8]m anu prāviśam. z 10 z anuvā 5 z

Bm has pādavatu in f194b16; kaḥ stat in 19 [possibly the ms intends
 kas stat]; aṣṭhivanto in 20; yatu in f195a1; mohitaṁ in 2; and utturaḥ
 in 4.

Read: kutaḥ keśān kutas snāva kuto 'sthīny ābharat | aṅgā parvāṇi
 majjānaṁ ko maṁsaṁ kuta ābharat z 1 z yadā keśān asthi snāva maṁsaṁ
 majjānaṁ ābharat | śarīraṁ kṛtvā pādavat kaṁ lokam anu prāviśat z 2 z
 saṁsico nāma te devā ye saṁbhārāis samabharan | sarvaṁ saṁsrjya
 martyaṁ devāḥ puruṣaṁ āviśan z 3 z śiro hastān atho bāhū jihvāṁ
 grīvāś ca kikasāḥ | prṣṭir †majjahye pārśve kas tat sam adadhād ṛṣiḥ
 z 4 z ūrū pādāv aṣṭhivantāu śroṇī hastāv atho mukham | tvacā prāvṛtya
 tat sarvaṁ saṁdhā sam adadhān mayi z 5 z yat tac charīram adadhat
 sandhayā saṁhitaṁ mayi | yenedam adya rocate ko 'smin varṇam ābharat
 z 6 z sarve devā upāsikṣan tad ajānād vadhūś satī | īśā vaśasya yā jāyā
 sāsmin varṇam ābharat z 7 z yadā tvaṣṭā vyatrṇāt pitā tvaṣṭur ya uttarah
 | gṛhaṁ kṛtvā martyaṁ devāṣ puruṣaṁ āviśan z 8 z svapno vāi tandrīr
 nirṛtiḥ pāpmāno nāma devatāḥ | jarā khālityaṁ pālityaṁ śarīram anu
 prāviśan z 9 z steyaṁ duṣkṛtaṁ vṛjinaṁ satyaṁ yajño yaśo sahaḥ | balaṁ
 ca kṣattram ojaś ca śarīram anu prāviśan z 10 z 5 z

St 4. This is 15ab and 14cd in Ś; the next is 14ab and 15cd.

St 5. In pāda d Ś has mahī; in 6b it has mahat. Our mayi gives a
 queer turn to the meaning.

87

(Ś. 11. 8)

[f195a8] bhūtiś ca vābhūti-[9]ś ca rātayo rātayaś ca yā | kṣutaś ca
 sārvas trṣṇāś ca śarīram anu prāviśam. [10] z 1 z nindyaś ca vānindyaś
 ca yaś ca hartveti neti ca | śarīraṁ śraddhā dakṣi-[11]nāśraddhā cānu
 prāviśam. z 2 z vidyāś ca vāvidyāś ca yaś ca nṛtya-[12]n upadeśyam. |
 śarīraṁ sarve prāviśan rthasmāmātho yajuh z 3 z [13] ānandānandāś
 pramado bhīmodamutaś ca ye | haso nariṣṭā nantāna śarīram anu [14]
 prāviśam. z 4 z ālāpāś ca pralāpāś cabhīlāpalapalāś ca ye | śa-[15]śarīram
 sarve prāviśann āyujāś prayujō yujah z 5 z prāṇāpānāu [16] cakṣuś
 śrottrām akṣataś cakṣatiś ca yā | vyānodāno vān manaś śarīreṇa tuyante
 z [17] z 6 z āśiṣāś ca praśiṣāś ca saṁsiśo viśiṣāś ca yā | cittānu sarve

sañka-[18]lpās śarīram anu prāviśam. z 7 z tvarās ca vāi dhṛtayaś ca iḍāsīs sunṛte [19] yadā | śarīraṁ sarve prāviśam nijarīr iṣyādho mṛdhaḥ z 8 z āstrāis ca [20] vāstrāis ca taruṇāś kṛpaṇāis ca yā | guhyās śukriyā yās sthūlā-[f195b]s tā dhībavatsur asādhayat. z 9 z asthi kṛ**** n*atoṣṭāpo vadhoyam. [2] rotaṣ kṛtvājyaṁ devāṣ puruṣam āviśam. z 10 z

In f195a12 the ms has above sa in sarve the sign nba; and in the right margin opposite the same line stands sañcayam; an asterisk seems to indicate that it refers to ṛthas, so I suspect that it should be sañśayam.

Bm has at the very beginning bhūtiś ca vaḥ; in line 10 it has netiś ca; in 12 ṛcassām°; in 14-15 it wrote the syllable sa twice and then deleted the first; in 18 it has iḍāsīs and at the beginning of 19 yadā; in f195b1 it shows no lacuna and reads kṛtvā samican tato°.

Read: bhūtiś ca vā abhūtiś ca rātayo 'rātayaś ca yāḥ | kṣudhaś ca sarvās tṛṣṇāś ca śarīram anu prāviśan z 1 z nindyāś ca vā anindyāś ca yaś ca hanteti neti ca | śarīraṁ śraddhā dakṣiṇāśraddhā cānu prāviśan z 2 z vidyāś ca vā avidyāś ca yac †canṛtyan upadeśyam | śarīraṁ sarve prāviśann ṛcas sāmātho yajuh z 3 z ānandā nandāś pramudo 'bhīmodamudaś ca ye | haso nariṣṭā nṛttāni śarīram anu prāviśan z 4 z ālāpāś ca pralāpāś cābhilāpalapaś ca ye | śarīraṁ sarve prāviśann āyujāṣ prayujo yujah z 5 z prāṇāpānāu cakṣuś śrotram akṣitiś ca kṣitiś ca yā | vyāno-dānāu vān manaś śarīrena ta iyante z 6 z āśiśaś ca praśiśaś ca sañśiśo viśiśaś ca yāḥ | cittāni sarve sañkalpāś śarīram anu prāviśan z 7 z tvarās ca vāi dhṛtayaś ceḍāsīs sūnṛte ca yā | śarīraṁ sarve prāviśan †nijarī riṣādo mṛdhaḥ z 8 z āśneyiś ca vāsteyiś ca tvarāṇāś kṛpaṇāś ca yāḥ | guhyāś śukrā yās sthūlā āpas tā bibhatsur asādhayan z 9 z asthi kṛtvā samidham tad aṣṭāpo 'vādhavayan | retaṣ kṛtvājyaṁ devāṣ puruṣam āviśan z 10 z 6 z

St 3. In pāda b ś has yac cānyad °; in c brahma prāviśad.

St 8. This stanza has no parallel; pāda d is doubtful.

88

(Ś. 11.8)

[f195b2] ya āpo yāś ca devatā ya [3] virāḍ vrahmaṇā maha | śarīraṁ vrahma prāviśaś charīre dhi prajāpatī z 1 z [4] sūryaś cakṣur vātaṣ pranam puruṣasya bhibibhedire | tathāsyāitaram ātmānam de-[5]vāḥ prāyaśchanty agnaye z 2 z tasmād vāi vidvān puruṣam idaṁ vrahmeda ma-[6]nyate | sarvā hy asmiṁ devatā śarīre dhi samihitā z 3 z yad ībhya sthā-[7]nam aṅgeṣu pitā lokāṅ akalpayat. | śarīraṁ sarvā devatā yathāñga-[8]m anu prāviśam. z 4 z aṅgam aṅgam śarīrasya sarve devānu

prāviśam. [9] pitā hy ebhyaṣ prāyaśchantam lokam apiparājitam. z 5 z tam loka-[10]m aparājitam. sarve devānu prāviśam. prajāpatir yad ābharaś cha-[11]rīram bahudhā hitam. z 6 z anuvā 14 z

Read: yā āpo yāś ca devatā yā virāḍ vrahmaṇā saha | śārīram vrahma prāviśac charīre 'dhi prajāpatiḥ z 1 z sūryaś cakṣur vātaṣ prāṇam puruṣasya vi bhejire | tathāsyetaram ātmānam devāḥ prāyacchann agnaye z 2 z tasmād vāi vidvān puruṣam idam vrahmeti manyate | sarvā hy asmin devatā śārīre 'dhi samāhitā z 3 z yad ebhya sthānam aṅgeṣu pitā lokam akalpayat | śārīram sarvā devatā yathāṅgam anu prāviśan z 4 z aṅgam-aṅgam śārīrasya sarve devā anu prāviśan | pitā hy ebhyaṣ prāyacchat tam lokam aparājitam z 5 z tam lokam aparājitam sarve devā anu prāviśan | prajāpatir yam ābharaḥ charīram bahudhā hitam z 6 z 7 z

St 3. In pādas cd devatāś and °hitāḥ might rather better.

The last three stanzas have no parallel.

89

(Ś. 11. 1)

[f195b11] *agne jāyā-[12]ssvāditin noditeyam vrahmāudanam pacati putrakāmas saptarṣayo bhūtakṛ-[13]tas te tvā mamthantu prajāyā saheyah z 1 z kṛṇuta dhūmam vṛṣa-[14]nas sakhāyo droghāvitā vā tam atsva | ayam agni pṛtanāśāt su-[15]vīro yena devās sahantaś śatṛn. z 2 z agne janiṣṭhā ma-[16]hate vīyāya vrahmāudanāya paktaye jātavedāḥ saptarṣayo bhūta-[17]kṛta tan te tvājījanam asme rayim sarvavīran ni yaśchatām. z [18] z 3 z samiddho gné samīdhā sāmīdhyase viśvādevān yajñi-[19]yān ehā vakṣaḥ tēbhyo havyam śrapaye jātavedas svargam lokam adhi rohaye-[20]nam. z 4 z tredhā bhāgo nihato jātavedo devānām pītṛ-[f196a]nām utā mārtyānām. vāmśo jānīdhvam vi bhajāmi tam vo yo devānām sāivam pārayāti [2] z 5 z agne sahasvānn abhibhūr abhīrasi nīco nyubja dviśatam svapatnān. | yan mātrā [3] miyamānā mitāti svajātām te balidamcaṣ kṛṇotu z 6 z sākam sujātāiṣ paya-[4]sā sehy arbudenam mahate vīyāya | ūrdhvo nākasyādhi roha viṣṭapas svarge loka iti [5] yam vadantam. z 7 z yan mahī prati grhṇātu carma pṛthivyāi devī sumanasyamānā | [6] adhi gaśchayema sukṛtāsu lokam. z 8 z etāu grāvāṇāu sayujā yuñdhi [7] carmaṇi nir bhidy ānsāun yajamānāya sādhuḥ avatī nṛ jahye pṛdanyavad ūrdhvām [8] prajām ud dharanty aruḥah z 9 z grhāṇā grāvāṇāu sayujā vīru hastā te dē-[9]vā yajñeyā yajñam ayuḥ trayo varā yatamās tvam vṛṇīṣe tās te samṛddhyāir iha rā-[10]dhayāmi z 10 z*

In the left margin of f195b opposite line 15 is ktakru: in the top margin of f196a the ms has ssva with indication that it is a correction

of °tañ sva° of line 2; and very close to this is tañsa which probably is a correction of the first correction. At the very top of the margin is poṣaya. In the right margin opposite line 6 is ñdhi formed slightly differently from the ñdhi at the end of line 6; close by is mañ.

Bm has dhūsañ in f195b13; havyoñ in 19; and viṣṭās in f196a4.

Read: agne jāyasvādītir noditeyañ vrahmāudanañ pacati putrakāmā | saptarṣayo bhūtakṛtas te tvā manthantu prajāyā saheha z 1 z kṛṇta dhūmañ vṛṣaṇas sakhyo 'droghāvitā vācam accha | ayañ agniṣ pṛta-nāṣāt suvīro yena devāso asahanta śatrūn z 2 z agne 'janiṣṭhā mahate vīryāya vrahmāudanāya paktaye jātavedaḥ | saptarṣayo bhūtakṛtas tañ te tvājījanann asyāi rayiñ sarvavīrañ ni yaccha z 3 z samiddho 'gne samidhā samidhyase viśvādevān yajñīyāñ eha vakṣaḥ | tebhyo havyañ śrāpayan jātavedas svargañ lokam adhi rohayāinañ z 4 z tredhā bhāgo nihito jātavedo devānāñ pītṛnāñ uta martyānāñ | aṅśāñ janīdhvañ vi bhajāmi tān vo yo devānāñ sa evañ pārāyāti z 5 z agne sahasvān abhibhūr abhīdasi nīco nyubja dviṣatas sapatnāñ | iyañ mātṛā mīyamānā mitā ca sajātāñs te †balidañcaṣ kṛnotu z 6 z sākañ sujātāiṣ payasā sahāihy †arbudenañ mahate vīryāya | ūrdhvo nākasyādhi roha viṣṭapañ svargo loka iti yañ vadanti z 7 z iyañ mahī prati grhṇātu carma pṛthivī devī sumanasyamānā | adhi gacchema sukṛtāñ u lokam z 8 z etāu grāvāṇāu sayujā yuñdhi carmañi nir bhindhy aṅśūñ yajamānāya sādhu | avaghnatī ni jahi ye pṛtanyava ūrdhvañ prajāñ uddharanty udūha z 9 z grhāṇa grāvāṇāu sayujā vīra hasta ā te devā yajñīyā yajñam aguḥ | trayo varā yatamāñs tvañ vṛṇiṣe tās te samṛddhir iha rādhāyami z 10 z 1 z

St 1. In pāda a Ś has nāthiteyañ, but I believe the ms reading is possible.

St 5. In pāda c the ms reading vañsāñ does not seem possible.

St 6. In pāda d Ś has balihṛtaḥ.

St 9. In pāda d Ś has udbharanty, which might well be given here.

90

(Ś. 11.1)

[f196a10] upasvade drūye śīdatā yūyañ vi vacyadhvañ yajñeyāśasnu-
[11]ṣī śrīyā | samānāñ atu sarvāś chyāmadhaspadañ dviṣatas mādha yema
z 1 z [12] yantu dhītir mañ u te janitrañ grhṇātu tvāñ aditiṣ śūra-
putrāñ | parā puniṣyavañ pṛ-[13]tanyavo smi rayiñ sarvavīrañ ni
yaśchāt. z 2 z parihi nāri punar ehi kṣiprañ a-[14]pāñ apāñ tvā go adya
rikṣad bharāya | tāsāñ grhṇitā yatamā yajñīyāsañ [15] vibhajya dhī-
ritarā hvayita z 3 z yo mā kur yoṣitaś śumbhamāñ uttiṣṭha nā [16] rtavas
sañ bharasva | sapatnavanyā prajāyā prajāpatyā tvā kañ yajñas prati

kumbham [17] grbhāya z 4 z urjo bhāgo nihato yat surāvo ṛṣi pramṛtāpā harāitā | [18] ayaṁ yajño nāthavid u gātadit prajāvid ugras paśumad vīravid vo stu z 5 z [19] agne carur yajñīyas tvāddhy arikṣas śucis tapīṣṭha tapasā tapāinam. āṛṣayā [f196b] dāivābhisaṁhanya bhāgam imet tapīṣṭha ṛtubhis tapantu z 6 z śuddhāpo yoṣito [2] yajñeyā yamāpas carasiva sarpantu śubhrā | dadat prajāṁ bahulān āśūn me paktāuda-[3] nasya sukr̥tāseti lokam. z 7 z vrāhmaṇā śuddhā utpūtā ghr̥tena momasyāṁśa-[4] vas taṇḍulā yajñīyā ime | apa praviśyatu prati ghr̥nātur vaś carur imāṁ paktiā sukr̥-[5] trām eti lokam. z 8 z abhyāvarcasva prajāyā sahāinām pratyāṁ evaṁ devatābhi-[6] s sahādhībhis svargo lokam abhisamvihīnam ādityo deva parame vyoma z 9 z muru-[7] ṣ prasva mahatā mahimnā sahasrapṛṣṭhas sukr̥tasya loke | pitāmahāṣ pitara-[8] ṣ prato-pacāham paktvā pañcadaśas te smi z 10 z

Bm has utiṣṭha in f196a15 and grhāya in 17: it has imetup° in f196b1; bahulāmn in 2; tāmgulā in 4 and pitāmahā in 7.

Read: upaśvase druvaye sidatā yūyam vi vicyadhvaṁ yajñīyāsaś tuṣāih | śriyā samānān ati sarvānt syāmāchaspadam dviśatas pādayema z 1 z iyaṁ te dhītir idam u te janitram ghr̥nātu tvām aditiś śūraputrā | parā punihi ya imāṁ pṛtanyavo 'syāi rayim sarvavīram ni yaccha z 2 z parehi nāri punar ehi kṣipram apām tvā goṣṭho adhy arukṣad bharāya | tāsām ghr̥nītād yatamā yajñīyā asan vibhājya dhīrītaraḥ ḥhvayīta z 3 z emā agur yoṣitaś śumbhamānā ut tiṣṭha nāri tavasaṁ bharasva | supatnī patyā prajāyā prajāvatyā tvāgan yajñaṣ prati kumbham grbhāya z 4 z ūrjo bhāgo nihato yaś purā vā ṛṣiprabhṛtāpa ā bharāitāḥ | ayaṁ yajño nāthavid gātuvit prajāvid ugras paśumad vīravid vo 'stu z 5 z agne carur yajñīyas tvāddhy arukṣac chucis tapīṣṭhas tapasā tapāinam | āṛṣeyā dāivā abhi saṁhatya bhāgam ime tapīṣṭhā ṛtubhis tapantu z 6 z śuddhā āpo yoṣito yajñīyā imā āpas carum iva sarpantu śubhrah | dadan prajāṁ bahulān paśūn me paktāudanasya sukr̥tām eti lokam z 7 z vrahmaṇā śuddhā uta pūtā ghr̥tena somasyāṁśavas taṇḍulā yajñīyā ime | apaś pra viśata prati ghr̥nātu vaś carur imāṁ paktvā sukr̥tām eti lokam z 8 z abhyavartasva prajāyā sahāinām pratyāññ enām devatābhis sahāidhi | svargaṁ lokam abhisamvahaīnām āditya devā parame vyoman z 9 z uruṣ prathasva mahatā mahimnā sahasrapṛṣṭhas sukr̥tasya loke | pitāmahāṣ pitaraṣ prajopajāham paktvā pañcadaśas te 'smi z 10 z 2 z

St 2. In pāda d the ms gives asmāi as in 89. 3d, which may make the change to asyāi a little less sure.

St 3. In pāda d we might consider hvayeta, but it is less probable than jahītāt as in Ś.

St 6. In pāda c Ś has saṁgatya, but saṁhatya is good.

St 10. The preponderance of ms authority in Ś seems to point to paktā in d; but our ms is clear and paktvā is not impossible.

91

(Ś. 11. 1)

[f196b8] sahasraprṣṭhaś śatadhāro akṣa-[9]to vrahmāudano devayānas
 svargaḥ amūś tvā dadhāmi prajayā ṛṣayāno ba-[10]lihārāya mṛlatām
 mahyam eva z 1 z ud ehi vediṁ prajayā vardhayenaṁ [11] nudasva rakṣaś
 pratiran dhehy enam. paśyā samānān atu sarvān śchāmādhaspadaṁ
 dviṣa-[12]tas sādāyema z 2 z ṛtena tvaṣṭā manaso hiteyaṁ vrāhmāuda-
 nasya nihatā [13] vedir agre āśadhriyaṁ suddhām avi dhehi nāri
 mantrodanaṁ mādāya dāivānām. z 3 z [14] aditer hastām srucam etām
 dvitīyām saptarṣayo bhūtakṛto yām akr̥nvan. sā gā-[15]trāṇi vidīṣy
 odanasya dravyarcebhyaṁ adhy enaṁ cinotu z 4 z śrutan tvā havir upa
 [16] sīdantu devā anusrūpyāgne punar enaṁ prasrpyas somena pūto
 jāthare sīda vrāhma-[17]nā āṛṣayas ta marṣaṁ prāśītārāḥ z 5 z somo
 rājan savajñānam ā vapāibhyo vrā-[18]hmaṇā yatame tvopa sīdām.
 ṛṣīnām ṛṣayas tapaso dhi jātā vrāhmāudane su-[19]havā johavīmi z 6 z
 iyam āpo madhumatī ghṛtaścyuto vrāhmaṇā haste-[f197a]ṣu prapratha-
 śchādayāmi | yatkāme dim abhiśiñcāmi coham indro marutvān sthadhitād
 i-[2]daṁ me z 7 z idaṁ me jyotir amṛtaṁ hiraṇmayāṁ paktaṁ kṣetrāt
 kāmādhugā ma eṣā | idaṁ [3] dhanāṁ ni dadhe vrahmaṇeṣu kṛnve
 panthām pitṛsu yat svargaḥ z 8 z agnau tuṣāṅgā vapi [4] jātavedasi
 paraś kambukān upa madhvayetām. | yataṁ śvaśrūmu garajāṁ sva
 bhāgam atho [5] vidma nikṛter bhāgadheyam. z 9 z śyāmyataś pacala
 yeti svanvatas svargaṁ lokam a-[6]dhi rohayaenam. yena rohāt paramāt
 padyayasva yaḥ z 10 z anu 3 z

The ms corrects āśadhriyam in f196b13 to āśaddhyam; and in the top margin of f197a daho stands over coham of line 1.

Bm has staddhām in f196b13; prasyapyas in 16; °tārāḥ and vapāityo in 17; doham in f197a1; maktam in 2.

Read : sahasraprṣṭhaś śatadhāro akṣato vrahmāudano devayānas svargaḥ
 | amūś ta ā dadhāmi prajayā ṛṣayāinān balihārāya mṛdatām mahyam
 eva z 1 z ud ehi vediṁ prajayā vardhayāinām nudasva rakṣaś prataram
 dhehy enām | śriyā samānān ati sarvānt syāmādhaspadaṁ dviṣataś
 pādāyema z 2 z ṛtena tvaṣṭā manaso hiteyaṁ vrahmāudanasya nihitā
 vedir agre | anśadhriṁ suddhām ava dhehy nāri | mantrāudanaṁ sādāya
 dāivānām z 3 z aditer hastām srucam etām dvitīyām saptarṣayo bhūtakṛto
 yām akr̥nvan | sā gātrāṇi viduṣy odanasya darvir vedyām adhy enaṁ
 cinotu z 4 z śṛtaṁ tvā havir upa sīdantu devā anusrūpyāgneḥ punar enān
 pra sarpa | somena pūto jāthare sīda vrahmaṇām āṛṣeṣyās te mā ṛṣaṁ prā-
 śītārāḥ z 5 z somo rājan samjñānam ā vapāibhyo 'vrāhmaṇā yatame
 tvopasīdān | ṛṣīn āṛṣeṣyāñś tapaso 'dhi jātān vrahmāudane suhavā johavīmi

z 6 z idam apo madhumatir ghr̥taścuto vrahmaṇām hasteṣu prapṛthak
sādayāmi | yatkāma idam abhiṣiñcāmi vo 'ham indro marutvān sa dadād
idam me z 7 z idam me jyotir amṛtam hiraṇmayam pakvam kṣetrāt
kāmadughā ma eṣā | idam dhanam ni dadhe vr̥hmaṇeṣu kṛṇve panthām
pitṛṣu yaḥ svargaḥ z 8 z agnāu tuṣān ā vapa jātavedasi paraḥ kambūkān
upa mṛddhy etān | etaṁ śūsruma gṛharājasya bhāgam atho vidma nirṛter
bhāgadheyam z 9 z śrāmyataḥ pacata eti sunvatas svargam lokam adhiroha-
yānam | yena rohāt param āpadya yad vaya <uttamam nākam paramam
vyoma> z 10 z 3 z

St 3. For anśadhrim see Whitney's Translation.

St 6. At the beginning of b Ś has subrahmaṇā and in its 32b has abrahmaṇā.

St 10. Pāda d is supplied from Ś.

92

(Ś. 11.1)

[f197a6] babhrer adhva-[7]ryū mukham etad va mṛdhi jyāya lokam
kṛṇuhi prajānan. | ghr̥tamna gātrān sarvā [8] vi mṛdhi kṛṇve panthām
pitṛṣu yat svargaḥ z 1 z babhra rakṣa sumatim ā vapāibhyas suvrāhma-
[9]nā yatame tvapasidāt. puriṣiṇaḥ prathamānaḥ purastān ānāriṣayas te
mā ri-[10]śam prāsitārah z 2 z ārṣeṣu ni dadho nuda tvā nānā rṣayām
apy astv atra | agnir me [11] guptvā marutaś ca sarve viśve devā abhi
rakṣanti panthām. z 3 z yajñam dukhānam [12] sadam at pramīnam
mānsam dhenum sadanam rayiṇām. prajāmṛtatvam u u dīrgha-[13]m
āyu rāyaś ca poṣam upa tvā sadema z 4 z rṣabho si svarga rṣinārṣeyām
ga-[14]ścha | sukr̥tāl loka sīda tan nāu samkṛtam. z 5 z samātanuṣvān
sampsy agne pṛtha-[15]ś kalpe devayānām | yebhis sukr̥tair anu
prajñeṣṭhamssa yajñe nāke tiṣṭhantam adhi sa [16] saptaraśmāu z 6 z
yena deva jyotiṣā dyām udāyam vrahmāudanam paktvā sukr̥tasya lo-
[17]kam. tam tvā pacāmi jyotiṣām jyotir uttamam sa nas tad dhehi
sukr̥tām u loka z 7 z [18] z a 4 z

Between lines 7 and 8 of f197a the ms is defaced in a small spot but the writing is only slightly injured.

Bm has babhre and svabrāhma in f197a8.

Read: babhrer adhvaryo mukham etad vi mṛddhy ājyāya lokam kṛṇuhi
prajānan | ghr̥tena gātrānu sarvā vi mṛddhi kṛṇve panthām pitṛṣu yaḥ
svargaḥ z 1 z babhre rakṣas sumatim ā vapāibhyas suvrāhmaṇā yatame
tvapasidān | puriṣiṇaḥ prathamānaḥ purastād ārṣeyās te mā riṣan prāsi-
tārah z 2 z ārṣeṣu ni dadha odana tvā nānārṣeyānām; apy asty atra |
agnir me guptvā marutaś ca sarve viśve devā abhi rakṣanti paktam z 3 z

yajñam duhānam sadam it prapīnam pumānsam dhenum sadanam
rayīñam | prajāmṛtatvam uta dīrgham āyū rayaś ca poṣam upa tvā
sadema z 4 z ṛṣabho 'si svarga ṛṣīn āṛṣeyān gaścha | sukr̥tām loke sīda
tan nāu samkr̥tam z 5 z samātanuṣvānusaṁprayāhy agne pathas kalpaya
devayānān | ebhis sukr̥tāir anu prageṣma yajñam nāke tiṣṭhantam adhi
saptaraśmāu z 6 z yena devā jyotiṣā dyām udāyan vrahmāudanam paktvā
sukr̥tasya lokam | tam tvā pacāmi jyotiṣām jyotir uttamam sa nas tad
dhehi sukr̥tām u loke z 7 z 4 z

St 2. In pāda a Ś has samadam and in b avrāhmaṇā; see above under 91. 6.

St 3. In pāda c Ś has goptā: in d it has pakvam at the end, for which panthām might be a miswriting.

St 7. The last two pādas here have no parallel.

93

[f197a18] *prācī tvā diśo nir vapāmi śatadhāram apakṣudham. sa
paktārvas sukr̥tām* [19] *yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ*
z 1 z sarvatras sarvatra nir vapāmi- [20] *ty anuṣaṅgaḥ z punaruktiḥ z*
dakṣiṇāyāi tvā z 2 z pratīcī tvā 3 z udīcī [21] *tvā z 4 z dhruvāyāi tvā*
z 5 z ūrdhvāyāi tvā diśi z 6 z diśe ni dive tvā ni [f197b] *śi z 7 z ānta-*
rikṣāya tvā ni diśi z 8 z pṛthivībhyas tvā ni diśi z 9 z paśúbhyā- [2] *s tvā*
ni diśi | z 10 z anuvā 5 z

Read: *prācyāi tvā diśe nir vapāmi śatadhāram apakṣudham | sa
paktvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z
dakṣiṇāyāi tvā diśe ° ° ° z 2 z pratīcyāi tvā diśe ° ° ° z 3 z
udīcyāi tvā diśe ° ° ° z 4 z dhruvāyāi tvā diśe ° ° ° z 5 z
ūrdhvāyāi tvā diśe ° ° ° z 6 z dive tvā nir ° ° ° z 7 z ānta-*
*rikṣāya tvā nir ° ° ° z 8 z pṛthivībhyas tvā nir ° ° ° z 9 z
paśubhyas tvā nir vapāmi śatadhāram apakṣudham | sa paktvārohas
sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 10 z 5 z*

This is somewhat similar to the end of Ś 12. 3.

94

[f197b2] *manuṣebhyas tvā ni diśi z 1 z pītṛbhyas tvā ni* [3] *diśi z 2 z*
ṛṣibhyas tvā ni diśi z 3 z āṛṣebhyas tvā ni diśi z 4 z āṅgirābhyas tvā
[4] ni² z 5 z atharvadyas tvā ni² z 6 z vanaspatebhyas tvā² z 7 z anu 6 z

Bm does not have the superposed numerals at the end of 5, 6, and 7: it has °vabhyas in 6; and at the end of 7 tvarī anuvākaḥ 6.

Read: *manuṣebhyas tvā nir vapāmi śatadhāram apakṣudham | sa
paktvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z*

pitṛbhyas tvā nir ° ° ° z 2 z ṛṣibhyas tvā nir ° ° ° z 3 z
 āṛṣebhyas tvā nir ° ° ° z 4 z aṅgirobhyas tvā nir ° ° ° z 5 z
 atharvabhyas tvā nir ° ° ° z 6 z vanaspatibhyas tvā nir vapāmi
 śatadhāram apakṣudham | sa pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ
 prathamajāḥ purāṇāḥ z 7 z 6 z

95

[f197b4] *virudbhyas tvā z 1 z* [5] *uṣadhībhyas tvā z 2 z ṛtubhyas tvā*
z 3 z ārtavebhyas tvā ni z 4 z lokebhyas tvā z 5 z lo-[6]*kānan tvādhyakṣe-*
bhyo ni z 6 z devebhyas tvā ni z 7 z dāivebhyas tvā ni z 8 z sarvābhyas tvā
de-[7]*vatābhyo nir vapāmi śatadhāram apakṣudham. z 9 z sa panthāras*
sukṛtām ya lo-[8]*ko yatra ṛṣayaḥ prathamajāḥ pu***āḥ z 10 z pha z*

Between lines 8 and 9 the ms has peeled, causing the lacuna indicated.

Bm omits the numeral 1; it has paktār° in 7; and no lacuna in 8.

Read: *virudbhyas tvā nir vapāmi śatadhāram apakṣudham | sa pakvā-*
rohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z oṣa-
dhībhyas tvā nir ° ° z 2 z ṛtubhyas tvā nir ° ° z 3 z ārtavebhyas
tvā nir ° ° z 4 z lokebhyas tvā nir ° ° z 5 z lokānām tvādhyakṣe-
bhyo nir ° ° z 6 z devebhyas tvā nir ° ° z 7 z dāivebhyas tvā
nir ° ° z 8 z sarvābhyas tvā devatābhyo nir vapāmi śatadhāram
apakṣudham | sa pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ
purāṇāḥ z 9 z 7 z

96

[f197b8] *pumān pumso adhi tiṣṭha ca-*[9]*rma na te śiṣṇam pradahāj*
jātavedāḥ bhavāt tamtrīṇim apy apsarāsū z 1 z mahatī dyāvā-[10]*pr̥thivī*
antarikṣam idam mahat. | mahan mahimnā sarvāṅga yas tvā pacaty
odanā [11] *z 2 z saptāidam sūryābhṛtas sapta puṣkarīṇir uta | saptāu*
sahasram gandharvā yas tvā [12] *pacaty odanā z 3 z yadhā tāiṣām*
udagātasid devā hotāra ṛtvijas sarvāṅgam [13] *yatrāudanam satyenāgre*
samarayam. z 4 z sapta ṛṣayo bhūtakṛta ṛṣayaḥ sādhyā-[14]*ś ca ye |*
te vāi sarvāṅgam odanam śraddhayāgre samirayan. z 5 z yas sarvāṅgam
pa-[15]*pacati vrahmaṇam ca na hiṇsati | tasmāi jyotiṣmantam lokam*
yamo rājābhīrakṣati [16] *z 6 z tam sarvāṅgam ghr̥tapliṣṭham divimātram*
devasamhitan nidatsvām uttaraśevadhim. [17] tam tam vrahmābhi-
rakṣatu z 7 z tasyodanasodanam antarikṣam dyāuḥ pr̥ṣṭham diśas pārśve
[18] sūryācandramasāv akṣam ṛtavo dantāḥ pavamānaḥ prāṇo aṅgirasō
rūpam. z 8 z [19] *anuvā 15 z*

Bm has *te* in f197a9; *sūryabhūtas* in 11; *ca nda* in 15; °*hitam* in 16; and *dyāu* in 17.

Read: *pumān pumso adhi tiṣṭha carma na te śiṣṇam pra dahāj*
jātavedāḥ | bhavāt tamtrīṇim apy apsarāsu z 1 z mahatī dyāvāpr̥thivī

antarikṣam idam mahat | mahān mahimnā sarvāṅgo yas tvā pacaty odana
 z 2 z saptedaṁ sūryā ābhṛtās sapta puṣkariṇīr uta | sapta sahasraṁ
 gandharvā yas tvā pacaty odana z 3 z yathā teṣāṁ udgātāsīd devā hotāra
 ṛtvijaḥ | sarvāṅgaṁ yatrāudanaṁ satyenāgre samīrayan z 4 z sapta
 ṛṣayo bhūtakṛta ṛṣayas sādhyāś ca ye | te vāi sarvāṅgam odanaṁ śrad-
 dhayāgre samīrayan z 5 z yas sarvāṅgam pacati vrahmāṇaṁ ca na hiṁsati
 | tasmāi jyotiṣmantam lokam yamo rājābhi rakṣati z 6 z tam sarvāṅgaṁ
 ghṛtapṛṣṭhaṁ divimātraṁ devasaṁhitam | †nidatsvām uttaraśevadhim
 tam te vrahmābhi rakṣatu z 7 z tasyāudanasodaram antarikṣam dyāuṣ
 pṛṣṭhaṁ diśaḥ pārśve sūryācandramasāv akṣyāv ṛtavo dantāḥ pavamānaḥ
 pṛāṇo āṅgirasō rūpam z 8 z anu 15 z

St 1. Pāda a is Ś 12. 3. 1a, but the rest has no parallel.

97

(Ś. 9. 5)

[f197b19] a nāittam ā rabhasva sukr̥tāl lokam api gaśchatu prajānan.
 | ti-[20]ntvā tamāṁsi bahudhā vipaśyaṁ ajo nākam ā kramatām tṛtīyam.
 z 1 z [f198a] pra pado denigada duṣcaritam yaś cacāru śuddhaś śaphāir
 ā kramatām prajānan. te jyotiṣma-[2]ntam sukr̥tāślokaṁ īpsam tṛtīye
 nāke adhi vikramasva z 2 z anu ścha syāmena kṛtvā-[3]cam etām viśasvī
 yathā pravṛtāṁ asanā mā saṁsthāḥ mābhi druvaḥ paraśuḥ kalpayenaṁ sukr̥-
 [4]tām madhye adhi viśvayemam. z 3 z bhūmyām bhūmim adhi dhā-
 rayāmi ma śhīcodakām a-[5]bhi dhehy enam. z pary ādhattāgninā
 śamitāras sruco gaśchatu sukr̥tām yatra lokaḥ z 4 z [6] ut krāmātuḥ pari
 cer u dhattās taptā caror adhi nākam tṛtīyam. | agner agnir api sambabhū-
 [7]yathā jyotiṣmāñ aścha sukr̥tām yatra lokaḥ z 5 z pañcāudanaḥ pañ-
 cadhā vi kramasvā-[8]t krośyamāṇa pañca jyotiṁṣi | ījānānām sukr̥tām
 prehi madhyaṁ jyotiṣmantam abhi lokam [9] jayāsmāi z 6 z ajam
 evāgnim ajam aj jyotir āhur ajam vrahmaṇe jīyatā deya-[10]m ā u |
 ajas tvamāsy apa hantu dūram asmil loka śraddhadānena tuḥ z 7 z etad
 a-[11]davo jyotiḥ pitaras tṛtīyam pañcodanaṁ vrahmaṇe jam dadāti |
 ajas tamāsy apa ha-[12]nti dūram pañcodano vrahmaṇe dīyamānaḥ z 8 z
 pañcadano vrahmaṇe dīyamano ā-[13]jo nāka pañca tām tṛtīyam.
 vicakramāñās sukr̥tasya loka svar jotiṣā tamo [14] apa hanti dūram.
 z 9 z ajā kramasva sukr̥tām yatra loka śalabho ni datto ati [15] durgāṇy
 eṣaḥ pañcāudano vrahmaṇe dīyamāno viśvarūpā kāmanughāsy ekā z [16]
 z 10 z

In the left margin of f198a the ms has de correcting the first word of line 11.

Bm has nāitum in f197a19; danig° in f198a1; pañco° in 5, and also twice in 12; °svā kro° in 7-8; jyoti in 11.

Read: ā nayāitam ā rabhasva sukr̥tām lokam api gacchatu prajānan | tīrtvā tamāṁsi bahudhā vipaśyann ajo nākam ā kramatām tṛtīyam z 1 z pra pado nenigdhi duścariṭam yac cacāra śuddhāis śaphāir ā kramatām prajānan | jyotiṣmantam sukr̥tām lokam īpsan tṛtīye nāke adhi vi kramasva z 2 z anu chya śyāmena tvacam etām †viśasvi yathāparv asinā mā maṁsthāh | mābhi druhaṣ paruṣaṣ kalpayānam sukr̥tām madhye adhi vi śrayemam z 3 z bhūmyām tvā bhūmim adhi dhārayāmy ā siñco-dakam abhi dhehy enam | pary ādhattāgninā samitāraś śṛto gacchatu sukr̥tām yatra lokaḥ z 4 z ut krāmātaṣ pari ced uddhataṣ taptāc caror adhi nākam tṛtīyam | agner agnir api sambabhūvitha jyotiṣmān gaccha sukr̥tām yatra lokaḥ z 5 z pañcāudanaṣ pañcadhā vi kramasvākraṁsya-mānaṣ pañca jyotiṁṣi | ijanānam sukr̥tām prehi madhyam jyotiṣmantam abhi lokam jayāsmān z 6 z ajam evāgnim ajam u jyotir āhur ajam vrahmaṇe jivatā deyam āhuḥ | ajas tamāṁsy apa hantu dūram asmiṁl loke śraddadhānena dattaḥ z 7 z etad vo jyotiṣ pitaras tṛtīyam pañcāu-danam vrahmaṇe 'jam dadāti | ajas tamāṁsy apa hantu dūram pañcāu-dano vrahmaṇe diyamānaḥ z 8 z pañcāudano vrahmaṇe diyamāno ajo nākam pra kramatām tṛtīyam | vicakramānaṣ sukr̥tasya loke svar jyotiṣā tamo apa hantu dūram z 9 z ajā kramasva sukr̥tām yatra lokas śalabho na catto ati durgāny eṣaḥ | pañcāudano vrahmaṇe diyamāno viśvarūpā kāmudughāsy ekā z 10 z 1 z

St 1. This is Ś 1ab and 3cd.

St 2. Pāda c has no parallel except 1a of the next hymn.

St 3. In pāda b Ś has viśastar; perhaps that is intended here.

St 4. For pāda a see Ppp 5. 40. 3b and 14. 3. 9b.

St 5. In pāda a uddhataṣ is uncertain and little better than the reading of Ś.

The correspondences between Ś. 9. 5 and the hymns here are varied and at times not close.

98

(Ś. 9. 5)

[f198a16] pra jyotiṣmantam sukr̥tām lokam īpsam pañcāudanam vrahmaṇe jam dadāti z [17] sa vyāpo niṣy abhi lokam jayāsmo śivo smabhyam prati grhyate dhi z 1 z ajas tri-[18]nāke tridive ripra tiṣṭhite sukr̥tām loke dyadivānsam dadāti | pañcāudano vrā-[19]hmaṇe diya-mānaṣ sa dhātāram tṛptyā tarpayāmi z 2 z ajo hy agner ajaniṣṭa śo-[20]kād vipro viprasya sahaso vayodhāt. hutam iṣṭam abhipūrtam vaśaḥkr̥tam vaṁ devā rtu-[21]śaṣ kalpayantu z 3 z amūtam vāso dadhyād

*dhiraṇyām api dakṣiṇā | tathā lokā-[f198b]n samāpnuyād ye divyā ye
ca pārthivāḥ z 4 z etās tvā dadhārās chamayanti viśvatā-[2]s sāmāyā devīr
ghṛtaprṣṭhā madhuścutaḥ stabhāne prthivīm divaṁ sadasva nāke tiṣṭhāsy
a-[3]dhi saptaraśmāu z 5 z prṣṭhā prthivyā iti catasraḥ pañcāudanaṁ
pañcabhir aṅgulī-[4]bhir dravyoddhara pañca cāudanam etam. prācīm
diśam dakṣiṇām prācīm udicīm dhruvām ū-[5]rdhvām diśam ā kra-
masva z 10 z*

Bm has jayāsse and ssabhyam in f198a17; sasāpnu° in f198b1; pacādanam in 3; and cāuranam in 4.

Read: jyotiṣmantaṁ sukr̥tām lokam īpsan pañcāudanaṁ vrahmaṇe
'jaṁ dadāti | sa vyāpto neṣy abhi lokam jayāsmāi śivo 'smabhyam prati-
grhīta edhi z 1 z ajas trināke tridive triprṣṭhe sukr̥tām loke dadivāṁsam
dadhāti | pañcāudano vrahmaṇe dīyamānas sa dhātāraṁ tr̥ptya tarpayāsi
z 2 z ajo hy agner ajanīṣṭa śokād vipro viprasya sahaso vayodhāḥ | hutam
iṣṭam abhipūrtaṁ vaṣaṭkr̥tām tvaṁ devā rtuśaḥ kalpayantu z 3 z amotaṁ
vāso dadhyād dhiraṇyām api dakṣiṇām | tathā lokān samāpnuyād ye
divyā ye pārthivāḥ z 4 z etās tvā dhārās samayanti viśvatas somyā devīr
ghṛtaprṣṭhā madhuścutaḥ | stabhāna prthivīm divaṁ sadasva nāke
tiṣṭhāsy adhi saptaraśmāu z 5 z prṣṭhāt prthivyā aham antarikṣam āruham
antarikṣād divaṁ aruham | divo nākasya prṣṭhāt svar jyotir agām aham
z 6 z ajo 'sy aja svargo 'si tvayā lokam aṅgirasas prajānan | taṁ
lokam anu jñeṣma z 7 z yena vā sahasraṁ vahasī yena vā sarvavedasam |
tenemaṁ yajñam no vaha svar deveṣu gantave z 8 z ajaṁ ca pacata pañca
cāudanaṁ | ajaṁ pañcāudanaṁ paktvā devalokān samānaśuḥ z 9 z pañcāu-
danaṁ pañcabhir aṅgulibhir darvyoddhara pañca cāudanam etam | prācīm
diśam dakṣiṇām prācīm udicīm dhruvām ūrdhvām diśam ā kramasva
z 10 z 2 z

St 2. In pāda a the edited text agrees with Ś, but it would be possible to read pra tiṣṭhate. To read tarpayāti in d would improve the meaning.

St 3. At the beginning of d vāmaṁ would suit well.

St 6. This and the next three are repeated from Ppp 3. 38. 8–11: st 6 is Ś 4. 14. 3, the others parallel Ś 9. 5. 16, 17, and 37a.

St 10. For this cf. Ś 4. 14. 7.

[f198b5] prācyām diśi śiro jasya dehi dakṣiṇāyām di-[6]śi dakṣiṇan
dehi pārśvam. prācīyām diśi bhasatam asya dhehy udīcyām diśy uttare
[7] dhehi pārśvam. z 1 z ajasyānekam ūrdhvāyām diśi dhehi pājasyaṁ
dhruvāyām. [8] antarikṣa madhyato madhyamasya padbhyaś caturbhya

prati tiṣṭha dikṣu z 2 z śrutam ekaṁ śru-[9]tayā prorṇuhi tvacā sarvāir aṅgāis sambhṛtaṁ viśvarūpam. sa uttiṣṭha prehi nākam utta-[10]maṁ padbhyāś ca prati tiṣṭha dikṣu z 3 z sarvā diśas samvidānā sadhricī a-[11]syāntardeśāś prati gr̥hṇantu tejasam. tās te rakṣantu tava tubhyam etaṁ tābhyo juho-[12]mi haviṣā ghṛtena z 4 z ye vrāhmaṇe niśadhe yasti dikṣu yā vi-[13]puruṣoja | nānām ajasya | sarvaṁ tad agne sukṛtasya loke jānītān nas saṅga-[14]mane pathinām. z 5 z ajaṣ pañcāudano vyakramata tasyor ayyam abhavad u-[15]daram antarikṣam. dyāus te prṣṭhaṁ diśas pārśve z 6 z diśas cātidi-[16]śas ca śṛṅge satyaṁ cartuṇ ca cakṣuṣi viśvarūpaṁ śraddhā prāṇo virāṭ puraḥ z 7 z [17] eṣa vā aparimīto yajño yad adaṣ pañcāudanaḥ nir apyayaṁ bhrātṛvyaṁ dahati [18] bharaty ātmanā parāsyāt priyo bhrātṛvyo bhavati z 8 z

Bm has cartuṇs in line 16 and bhrātṛvyaṁ in 17.

Read: prācyāṁ diśi śiro ‘jasya dhehi dakṣiṇāyāṁ diśi dakṣiṇaṁ dhehi pārśvam | prācyāṁ diśi bhasadam asya dhehy udicyāṁ diśy uttaram dhehi pārśvam z 1 z ajasyānukam ūrdhvāyāṁ diśi dhehi pājasyaṁ dhruvāyāṁ diśi dhehi | antarikṣe madhyato madhyam asya padbhiś caturbhiś prati tiṣṭha dikṣu z 2 z śrutam ekaṁ śrutayā prorṇuhi tvacā sarvāir aṅgāis sambhṛtaṁ viśvarūpam | sa uttiṣṭha prehi nākam uttamaṁ padbhiś caturbhiś prati tiṣṭha dikṣu z 3 z sarvā diśas samvidānās sadhricīs sāntardeśāś prati gr̥hṇantu tejasam | te rakṣantu tava tubhyam etaṁ tābhyo juhomi haviṣā ghṛtena z 4 z yaṁ vrāhmaṇe nidadhe yaṁ ca dikṣu yā vipruṣa odanānām ajasya | sarvaṁ tad agne sukṛtasya loke jānītān nas saṅgamane pathinām z 5 z ajaṣ pañcāudano vy akramata tasyora iyam abhavad | udaram antarikṣam dyāus te prṣṭhaṁ diśas pārśve z 6 z diśas cātidiśas ca śṛṅge satyaṁ ca ṛtaṁ ca cakṣuṣi viśvarūpaṁ śraddhā prāṇo virāṭ paruḥ z 7 z eṣa vā aparimīto yajño yad ajas pañcāudanaḥ | nir apriyaṁ bhrātṛvyaṁ dahati bharaty ātmanā | parāsyati yo bhrātṛvyo bhavati z 8 z 3 z

St 1. This and the next two are Ś 4. 14. 7cd–9: some restorations are made from Ś.

St 6. This seems to need further emendation.

St 8. The last clause here is given as found in the next hymn st 5 [no. 7 in the ms], and also st 12; in the latter the ms reads as here.

100

(Ś. 9. 5)

[f198b18] nāsyāsthini bhindyaṁ [19] na magnyo nirdahe z 1 z sarvāṇi samādāye | idam idam praveśaye z 2 z [20] idam idam asyaṁ rūpaṁ tenedaṁ saṅgameti | svadhām ūrjam akṣatiṁ maho smāi du-[21]he |

ya evaṁ viduṣo jaṁ pañcāudanaṁ dadāti z 3 z indrāya bhāgaṁ śamitā [f199a] kṛnotvaṁ yajñā yajñapatiś ca mūriḥ yo no dveṣaṁ tanutām dravasvāriṣṭāvīrā yajamā-[2]nāś ca sarve z 4 z pañca lokāḥ pañcartavaḥ pañca sruṣu vṛṣanoti | ya evaṁ vi-[3]duse ajāṁ pañcāudanaṁ dadāti z 5 z yo vāyantaṁ itṛataṁ veda | āyatīm eva [4] priyasya bhrātṛvyasya śriyaṁ ādatte z 6 z bhavaty ātmanā parāsyati yo bhrā-[5]tṛvyo bhavati va saṁyantaṁ iti saṁvayantīm eva z 7 z [6] vāi bhavantaṁ iti bhavantaṁ eva | vāti abhibhavataṁ iti abhibhavanti eva | vā [7] vavā udyantaṁ iti ubhyatīm eva z 8 z vāi mūrdhānam iti mūrdhnam eva z 9 z [8] yo vāi sarvaṁ itṛataṁ veda | sarvaṁ evāsyā priyasya bhrātṛvyasya śriyaṁ ādatte bhavaty ā-[9]tmanā parāsyāt priyo bhrātṛvyo bhavati z 10 z yāvanty asya lomāni vrahmāstṛ-[10]nāti vedyām. tāvatīr asva dhārā samudras-yevākṣataḥ z 11 z duhām kṣīraṁ [11] bhavatu sarpīr ebhyas svarā bhūtvopatiṣṭhāt surāpām. madho vārām adhipebhyo duhā-[12]d oja nāke tiṣṭhatu modamānaḥ z 4 z

In the top margin of f199a there is a correction sū over camūriḥ of line 1; and in the left margin opposite the interspace between lines 10 and 11 is mbha, but what it is intended to correct is not clear to me.

Bm has pañcāudanaṁ in f198b21; caśūriḥ in f199a1; udyatīm in 7; and bhevalu in 11.

Read: nāsyāsthīni bhindyān na majjño nirdahet | sarvāni samādā-yedam idaṁ praveśayet z 1 z idam idam asya rūpaṁ tenedaṁ saṅgamayati | svadhām ūrjam akṣitīm maho 'smāi duhe ya evaṁ viduṣo 'jaṁ pañcāu-danaṁ dadāti z 2 z indrāya bhāgaṁ śamitā kṛnotu yajñam yajñapatiś ca sūriḥ | ye no dveṣanty anu tām dravasvāriṣṭā vīrā yajamānāś ca sarve z 3 z pañca lokāḥ pañcartavaḥ pañca sruṣu vi sanoti | ya evaṁ viduṣe ajāṁ pañcaudanaṁ dadāti z 4 z yo vā āyantaṁ ity ṛtuṁ veda | āyatīm evā-priyasya bhrātṛvyasya śriyaṁ ādatte bhavaty ātmanā | parāsyati yo bhrātṛvyo bhavati z 5 z yo vāi saṁyantaṁ ity ṛtuṁ veda | saṁyatīm evāpriyasya ° ° ° bhavati z 6 z yo vāi bhavantaṁ ity ṛtuṁ veda | bhavanti evāpriyasya ° ° ° bhavati z 7 z yo vā atibhavantaṁ ity ṛtuṁ veda | atibhavanti evāpriyasya ° ° ° bhavati z 8 z yo vā abhibhavantaṁ ity ṛtuṁ veda | abhibhavanti evāpriyasya ° ° ° bhavati z 9 z yo vā udyantiṁ ity ṛtuṁ veda | udyatīm evāpriyasya ° ° ° bhavati z 10 z yo vāi mūrdhānam ity ṛtuṁ veda | mūrdhnam evāpriyasya ° ° ° bhavati z 11 z yo vāi sarvaṁ ity ṛtuṁ veda | sarvām evāpriyasya bhātṛvyasya śriyaṁ ādatte bhavaty ātmanā | parāsyati yo bhrātṛvyo bhavati z 12 z yāvanty asya lomāni vrahmāstṛnoti vedyām | tāvatīr asya dhārā samudrasyevākṣataḥ z 13 z duhām kṣīraṁ bhavatu sarpīr ebhyas svarād bhūtvopatiṣṭhāt surāpām | madhor dhārām adhi-pebhyo duhād oja nāke tiṣṭhatu modamānaḥ z 14 z 4 z

St 2. In the last clause viduṣe as in st 4 might be better.

St 4. This has no parallel.

St 11. In this stanza mūrdhānam and mūrdhnīm are probably corrupt.

St 13. This and the next stanza have no parallel.

101

(Ś. 10. 8)

[f199a12] *ṣkambheneme viṣkambhite bhyo dyāuś ca bhūmi-*[13]*ś ca*
tiṣṭhataḥ skambhāidaṁ sarvaṁ ātmānva te tat prāṇaṁ nirvicīyayam.
z 1 [14] *ekacakram vartata ekanemi sahasrākṣaṁ pra-*[15]*mado ni*
paścāt. | ardhena viśvaṁ bhuvanaṁ jajāna etasyārdhaṁ kim u tasya
[16] *ketuḥ z 2 z pañcavāhi vahaty agram asva prṣṭhaya yuktvān anu-*
[17]*saṁvahanti | ayātam asva dadṛṣe na yātaṁ paraṁ ne-*[18]*dyo varam*
daviyaḥ z 3 z idaṁ savitur vya jānihi ṣaḍ ya-[19]*mo ka eva ca | yasminn*
ihā patyūm iśchanta ya eṣā eca z 4 z trīṣu bilaś cama ūrdhvavudhnyo
smin yaśo nihitaṁ viśvarūpam. | atrāsata [f199b] *ṛṣayas sapta sākaṁ*
ye asya gopā mahato babhūvūḥ z 5 z tisro ha prajātyāya-[2]*s āya ny*
anyārkam abhito viśantaḥ | vrhanna tastho rajaso vīmānaṁ harito
hariṇīr ā [3] *viveśa z z oṁ harito hariṇīr ā viveśa z 6 z oṁ dvādaśa*
pradiśa-[4]*ś cakvasetaṁ trīṇi nabhyāni kava u taś ciketa | tatrāhatās*
trīṇi śatāni śaṅkava-[5]*ś prṣṭis ca kelā vicācalā ye | anantaṁ yatataṁ*
purutrānantavantavanyā sama-[6]*kte | te nākapālāś carati prajānaṁ*
vidvān bhūtaṁ yadi bhavyamasya z 1 z [7] *āvisvan nihitaṁ guhā jaraṁ*
nāpa mahat padam. tatrāidaṁ sarvaṁ arṣi-a-*[8]*setat prāṇaṁ vimiṣitya*
yat. ūrdhvaṁ bharaṁtad udakaṁ kumbhenāivoda-[9]*hāryam. paśyantu*
sarve cakṣuṣā na sarve manasā viduḥ z 5 z

The bark is slightly chipped at the end of f199b7 but the reading is sure as given.

Bm has pānam in 199a13; °madī no in 15; anva at the end of 16; śaṁkava in 4-5 of 199b; and °tavaśya at the end of 6.

Read: *skambheneme viṣkabhite dyāuś ca bhūmiś ca tiṣṭhataḥ | skambha idaṁ sarvaṁ ātmanvad yat prāṇaṁ nimīṣac ca yat z 1 z ekacakram vartata ekanemi sahasrākṣaraṁ pra puro ni paścāt | ardhena viśvaṁ bhuvanaṁ jajāna yad asyārdhaṁ kim u tasya ketuḥ z 2 z pañcavāhi vahaty agram asya prṣṭhaya yuktā anusaṁvahanti | ayātam asya dadṛṣe na yātaṁ paraṁ nedīyo 'varam daviyaḥ z 3 z idaṁ savitar vi jānihi ṣaḍ yamā eka ekajaḥ | asmin hāpitvam icchante ya eṣā eka ekajaḥ z 4 z †trīṣu bilaś camasa ūrdhvabudhnaś tasmin yaśo nihitaṁ viśvarūpam | atrāsata ṛṣayas sapta sākaṁ ye asya gopā mahato babhūvūḥ z 5 z tisro*

ha prajā atyāyam āyan ny anyā arkam abhito 'viśanta | vṛhan ha tasthāu
 rajaso vimāno harito hariṇir ā viveśa z 6 z dvādaśa pradhayaś cakram
 ekaṁ trīṇi nabhyāni ka u tac ciketa | tatrāhatās trīṇi śātāni śaṅkavaś
 ṣaṣṭiś ca khilā avicācalā ye z 7 z anantaṁ vitataṁ purutrānantam antavac
 cā samakte | te nākapālaś carati prajānan vidvān bhūtam uta bhavyam
 asya z 8 z āvis san nihitaṁ guhā jaran nāma mahat padam | tatrāidaṁ
 sarvam ārpitam ejat prāṇan nimiṣac ca yat z 9 z ūrdhvaṁ bharantam
 udakaṁ kumbhenevodaḥāryam | paśyanti sarve cakṣuṣā na sarve manasā
 viduḥ z 10 z 5 z

St 2. In pāda d ka u tac ciketa might be considered: cf. 7b.

St 5. In pāda a tredhābalaś is possible.

102

(Ś. 10.8)

[f199b9] ūnāt pū-[10]rṇam udajati pūrṇād ūnam udīcyate | kavis
 tad vrahmahā veda yatas tvat pari-[11]riśicyate z 1 z prajāpatiś carati
 gārbhe antār dr̥ṣyamāno bahudhā prajā-[12]yate | ardhenedam pari
 babhūva viśvam etasyārdham kim u taj jajāna | yad ejati [13] carati
 yaś ca tiṣṭaty aprāna prānam nimiṣac tiṣṭhat. udvādhāra prthivīm
 [14] dyām utāmum tat sambhūya bhavaty āikam iva z 4 z yaś purastābh
 yujyate yota pa-[15]ta paścād yā viśvato yujyate yota sarvataḥ yayā
 yajñas trāyate pañktān tvā pr-[16]śchāmi katimā s****m. z yadas sūrya
 udety astam yatra [17] jigītsati | ud eva manye haṁ jyēṣṭham tato
 nāsyeti kiñ cana | satyenordhva-[18]s tapati vrahmaṇārvān iṭha paśyati
 | prāṇena triṇ prāṇati yasmim jeṣṭha-[19]m adhi śrutam. | yo vāi te
 vidyād arañi yābhyān nir madhyate vasu sa vidvā-[20]haṁ jyēṣṭha
 manyeta sa vidyā vrāhmaṇam mahat. apād agne samabharat so gre
 a-[f200a]sur ābhavat. catuṣpād abhūtvā bhogyas sarvapādatta bhojanam.
 z 5 z bhogyo bhavad atho nnam attā-[2]d bahuḥ yo devam uttarāvartam
 apāsate sanātanam. z 6 z sanātanam etam āhur utā-[3]bhyaś śraṣ punan-
 navaḥ ahorātre pra jāyete anyo anya rūpayoḥ z 7 z

In the middle of f199b16 the birch-bark has a small lacuna but Bm does not; it reads sarcām: at the beginning of 19 there seems to have been a lacuna due to a crack, but in the lower margin "madhisrutam" appears in a hand very like the regular hand of the birch-bark, and over the crack another hand has written in "madhiśru": in Bm the first hand left the same lacuna and another hand wrote in "madhiśrutam." Above nāsyeti of f199b17 is an interlinear correction pya. In the left margin of f200a opposite line 3 is dyā correcting the first sign of that line.

In f199b11-12 Bm has vahudhā prajāpate; in 14 purustād; in 18 °ārvā iya and trij.

Read: ūnāt pūrṇam udajati pūrṇād ūnam udījate | kavis tad vrahmanā veda yatas tat pariṣicyate z 1 z prajāpatīś carati garbhe antar adṛśyamāno bahudhā pra jāyate | ardhenedaṁ paribabhūva viśvaṁ yad asyārdhaṁ kim u taj jajāna z 2 z yad ejati carati yac ca tiṣṭhaty aprāṇat prāṇan nimīṣac ca tiṣṭhat | tad dādhāra pṛthivīm dyām utāmum tat sambhūya bhavaty ekam eva z 3 z yā purustād yuyjate yota paścād yā viśvato yuyjate yota sarvataḥ | yayā yajñas tāyate prāṇ tam tvā prechāmi katamā sa ṛcām z 4 z yatas sūrya udeत्य astam yatra jigīṣati | tad eva manye 'haṁ jyeṣṭhaṁ tato nāpy eti kiñ cana z 5 z satyenordhvas tapati vrahmaṇārvāṇ itthā paśyati | prāṇena tiryāṇ prāṇati yasmiṁ jyeṣṭham adhi śritam z 6 z yo vāi te vidyād araṇi yābhyāṁ nirmathyate vasu | sa vidvān jyeṣṭhaṁ manyeta sa vidyād vrahmaṇaṁ mahat z 7 z apād agre samabhavat so 'gre svar ābharat | catuspād bhūtvā bhogyas sarvam ādatta bhojanam z 8 z bhogyo bhavad atho 'nnam adad bahu | yo devam uttarāvantam upāsātāi sanātanam z 9 z sanātanam etam āhur utādyā syāt punarṇavaḥ | ahorātre pra jāyete anyo anyasya rūpayoḥ z 10 z 6 z

St 8. It seems far better in ab to adopt the reading of Ś.

103

(Ś. 10. 8)

[f200a3] śataṁ sahasram ayutam [4] nirvudham asaṅkhyeyaṁ sam asmin nivīṣtam. | utasyāgnim divi paśyateva tasmād devo rocate [5] agha bhavat. āraṅgamātraṁ dadṛśa utāikam nāiva dṛśyate | ataś pariṣvajiyase deva-[6]tā sā mamu priyāyaṁ kalyāṇy ajarā martyasyāmṛtā grhe | tasmāi kṛtā se sa ya-[7]ś cakāra tadā rasaḥ tvaṁ strī tvaṁ pumān asi tvaṁ kumāry uta vā kumāraḥ tvaṁ jirṇo [8] daṇḍena mañjasi tvaṁ jātāṁ bhavasi viśvatomukhaḥ uteva jyeṣṭhota vā kaniṣṭhotāiṣa bhrā-[9]tota vā pitāiṣaḥ eko devo manasi praviṣṭaś pūrvo jātas sa u garbho antaḥ anenety e-[10]jati sarvam asmin viśvarūpāṇi payād ṛtasya | sa pumān pumso janam bhr̥tena sarvā-[11]d antām gaśchatu tiṣṭhany eva | madhyan divo nihitaś pṛśniraśmād vicakramācoḥharaja [12] sapanyantāu sa viśvābhīr abhicaṣṭe śacībhir antarāṣardham aparaṇ ca ketum. | ye a-[13]rvāḡ uta vā purāṇe vedaṁ vidvāṅsam abhito vadanti | ādityam eva te pari va-[14]danti sarva agni dvitīya trivṛtaṁ ca haṅsam. ekām ṛcām sam indhate dvādaśa-[15]bhīr agnibhiḥ tasyām āpaś tasyām gāvas tasyām oṣadhayaś śrutāḥ sapta suparṇā [16] upadhāvanti bāṇam any-ṣṭubhā sambhṛtaṁ vāyum etam. | tam ātaram vitatan tantum ā [17] uta sa naṣ punāt salilasya pṛṣṭhe | sapta ṛṣayaś pratihitāś śarīre sa ranmanti

[18] *sadam apramādam. | saptāpas saptāu lokam iyus tatra jāgratāu svapnajāu mantra*-[19]*sadāu ca devāu z 7 z anuvā 16 z*

In the right margin of f200a opposite lines 12 and 13 stands āśivacanāṃ: stt 7 and 8 are accented in the ms.

Bm has *etat* in 16; *nuḥ* in 17; and *lokas* in 18.

Read: śataṃ sahasraṃ ayutaṃ nyarbudam asaṅkhyeyaṃ svam asmin niviṣṭam | tad asya ghnanti vipaśyata eva tasmād devo rocate ṭagha bhavan z 1 z ārāgramātraṃ dadṛśa utāikaṃ nāiva dṛśyate | ataḥ pariṣvi-jīyasī devatā sā mama priyā z 2 z iyaṃ kalyāṇy ajarā martyasyāmṛtā gr̥he | tasmāi kṛtā śaye sa yaś cakāra tadāra saḥ z 3 z tvaṃ strī tvaṃ pumān asi tvaṃ kumāry uta vā kumāraḥ | tvaṃ jirṇo daṇḍena vañcasi tvaṃ jāto bhavasi viśvatomukhaḥ z 4 z utāiśāṃ jyeṣṭho uta vā kaniṣṭha utāiśāṃ bhrātota vā pitāiśāṃ | eko ha devo manasi praviṣṭas pūrvo jātas sa u garbhe antaḥ z 5 z anenāity ejati sarvam asmin viśvarūpāṇy upayād ṛtasya | sa pumān pumso ṭjanaṃ bhr̥tenaṭ sarvād antāṃ gacchatu ṭtiṣṭhanyeva z 6 z madhyaṃ divo nihitaḥ pṛṣṇiraśmān vi cakramājo rajan sapatnān | tān sa viśvābhir abhicaste śacibhir antarāśardham aparaṃ ca ketum z 7 z ye arvāṇ madhya uta vā purāṇaṃ vedaṃ vidvāṃsam abhito vadanti | ādityam eva te pari vadanti sarve agniṃ dvitīyaṃ trivṛtaṃ ca haṃsam z 8 z ekām ṛcaṃ sam indhate dvādaśabhir agnibhiḥ tasyāṃ āpas tasyāṃ gāvas tasyāṃ oṣadhayaś śrītāḥ z 9 z sapta suparṇā upadhāvanti bāṇam anuṣṭubhā sambhṛtaṃ vāyum etam | tam ātaran vitataṃ tantum otaṃ sa naḥ punāt salilasya pṛṣṭhe z 10 z sapta ṛṣayaḥ pratihitāś śarīre saṃ ramanti sadam apramādam | saptāpas svapato lokam iyus tatra jāgratāu svapnajāu satrasadāu ca devāu z 11 z 7 z anu 16 z

Stanzas 6, 7, 9, and 10 have no parallels: st 11 appears also VS 34. 55 and N 12. 37, and with considerable variation in JB 2. 27.

In st 11d VS and N have jāgr̥to asvap°; it may be that we should read here jāgratāv asvap°.

104

(Ś. 11. 2)

[f200a19] *bhāvāsarvāu mṛlāta mābhi yātaṃ pá*-[20]*śupāti bhūtapati nāmo vām | prātikhitam āyatām sá ví srāṣṭum mā no hinsi*-[21]*ṣṭam dvipádo mā catuṣpadaḥ śuné kṛṣṭé mā śarirāṇi kṛtram ariklavebhyo gṛddhre*-[22]*bhyo yé ca kṛṣṇā aviśyávaḥ mákṣikāś paśupati váyaṇsi te viśase mā viśyá*-[f200b]*nta z 2 z krandāyati prāṇāyate yás ca te bhava ropāya namas te rugra kṛṇvas saha z [2] srāksāmantyā z 3 z purastāt te namaḥ mukhāna te paśupate yāni cikṣūṇsi [3] te nāmaḥ tvácé rūpāya sandṛśe praticināya te nāmaḥ āṅgabhyodārāyá jihvā*-[4]*yāsyāya ca | dadbhyó gandhāya te namaḥ z 6 z astrā nīlaśikhaṇḍīne sa*-[5]*hasrākṣēṇa*

vājinā | rudrēnādhvagaghātīnā tēné mā māmārāmasi | sā [6] no bhavaṣ pāri vṛṇaktu viśvata apāivāgniṣ pari vṛṇakta no bhāva | mā no a-[7]bhi mostu namovas tasmāi | catunnamo ṣṭakṛtvo bhavāya | daśakṛtvāpa-[8]ś paśupate namas te taveme pañca paśavo vibhaktā gāvo śvāṣ puruṣām dajāva-[9]yaḥ tava catasraṣ pradiśas teva dyāuṣ tavedam ugrorvy antarikṣan tavedam sarvam ā-[10]tmanvad yad ejaḥ adhi bhūmyām z 1 z

In the top margin of f200b over the beginning of line 1 is danta, and over the latter part of line 1 is drakṛ correcting rugra.

Bm has kṛsnā in f200a22; °martyā in f200b2; °yāmyāya and °khaṇḍite in 4; samarāmasi in 5; caturnn° in 7.

Read: bhavāśarvāu mṛḍataṁ mābhi yātaṁ paśupati bhūtapatī namo vām | pratihitam āyatām mā vi srāṣtām mā no hiṁsiṣtām dvipado mā catuṣpadaḥ z 1 z śune kroṣtre mā śarīrāṇi kartam ariklavebhyo gṛddhre-bhyo ye ca kṛṣṇā aviśyavaḥ | makṣikās te paśupate vayāṁsi te viśase mā vidanta z 2 z krandāya te prāṇāya te yās ca te bhava ropayaḥ | namas te rudra kṛṇmas sahasrākṣāmartya z 3 z purastāt te namaḥ kṛṇma uttarād adharād uta | abhivargād divas pary antarikṣāya te namaḥ z 4 z mukhāya te paśupate yāni cakṣūṁsi te namaḥ | tvace rūpāya sandṛṣe pratīcināya te namaḥ z 5 z aṅgebhya udarāya jihvāyā āsyāya ca | dadhmo gandhāya te namaḥ z 6 z astrā nīlasikhaṇḍena sahasrākṣena vājinā | rudrēnādhvagaghātīnā tena mā samarāmasi z 7 z sa no bhavaṣ pari vṛṇaktu viśvata āpa ivāgniṣ pari vṛṇaktu no bhava | mā no abhi māṁsta namo astv asmāi z 8 z caturnamo 'ṣṭakṛtvo bhavāya daśa kṛtvā paśupate namas te | taveme pañca paśavo vibhaktā gāvo 'śvaṣ puruṣā ajāvayaḥ z 9 z tava catasraṣ pradiśas tava dyāuṣ tavedam ugrorv antarikṣam | tavedam sarvam ātmanvad yad ejaḥ adhi bhūmyām z 10 z 1

St 2. In pāda d viśase seems possible as a derivative of vi-śas; for vidanta the ms reading viśyanta looks toward viśanta.

105

(Ś. 11. 2)

[f200b10] uruṣ koṣo vasudhānas tavāyam yasmi-[11]nn imā viśvā bhuvanāny antaḥ sa no mṛṣaṣ paśupati namas te paraḥ kraṣṭā-[12]ro bhībhāsmānā paro yantv apahr̥dor akeśyāḥ z 2 z dhanun tibharṣi ha-[13]ritam hiranyayam sahasraghni satavadham śikhaṇḍyam. rudrasyeṣuc carati devaketis tasmāi namo [14] yatamasyām dviśitaḥ yo bhīyāto nīlayate tvām ugra nṛcakīrṣadhi | paścād adū-[15]prakṣetum viddhasya pratitīyava bhavārudrāu sayujā samvidhānāv ubhā ugrāu caratāu vī-[16]ryāya | tayor bhūmim antarikṣam svar dyāuṣ tābhyām namo bhava-matyāya kṛṇva | namas te tv ā-[17]yate namo astu parāyate | namas te

*prāṇa tiṣṭhata āsīnāyota te namaḥ z 5 z [18] nāmas sāyaṁ nāmas prālān
nāmo rātryā nāmo divā | bhavāya ca sarvāya cobhābhyām a-[19]karan
nāmaḥ | sahasrākṣam atipaśyaṁ purastād rurum asyantam bahudhā
vipaścitam. | [20] mopānāma jihvāyeyuvānam. z 7 z śyāvāsyām kṛṣṇam
asitam vṛṇantam [21] bhīmo ratham keśinaḥ pārāyantam. | pūrve prati-
yuvo namo astv asmāi z 8 z [22] mā no bhi srā matyaṁ devahitam. |
mā na kṣudha paśupate namas te nyatrāsmakṣivyaṁ [201a] śākhām
viduraḥ mā no hiṁsīr adhi vrūhi pari ṇo vṛndhi mā kṛdha | mā tvayā
sama-[2]rāmāyi z 2 z*

On f200b the left margin corrects the beginning of line 20 to sopā.

Bm has °kṣetvaṁ in f200b15; °kṣapati° in 19; and sā tvayā in f201a1.

Read: uruṣ koṣo vasudhānas tavāyaṁ yasminn imā viśvā bhuvanāny
antaḥ | sa no mṛḍaś pasupate namas te paraḥ kroṣtāro 'bhībhaś śvānaś
paro yantv †apahr̥dor akeśyāḥ z 1 z dhanur bibharṣi haritaṁ hiranyayaṁ
sahasraghniṁ śatavadhaṁ śikhāṇḍin | rudrasyeśuś carati devahetis tasyāi
namo yatamasyāṁ diśitaḥ z 2 z yo 'bhiyāto nilayate tvām ugra nicikīrṣati
| paścād anuprayuṅkṣe taṁ viddhasya †pratitīyava z 3 z bhavārudrāu
sayujā samvidānāv ubhā ugrāu carato vīryāya | taylor bhūmir antarikṣam
svar dyāus tābhyām namo bhavamatyāya kṛṇvan z 4 z namas te 'stv āyate
namo astu parāyate | namas te prāṇa tiṣṭhata āsīnāyota te namaḥ z 5 z
namas sāyaṁ namaś prātar namo rātryā namo divā | bhavāya ca śarvāya
cobhābhyām akaram namaḥ z 6 z sahasrākṣam atipaśyaṁ purastād rudraṁ
asyantam bahudhā vipaścitam | mopārāma jihvāyeyamānam z 7 z śyā-
vāsvām kṛṣṇam asitam mṛṇantam bhīmaṁ ratham keśinaḥ pādayantam |
pūrve pratīmo namo astv asmāi z 8 z mā no 'bhi srā matyaṁ devahitam
mā naḥ kṛdhaś paśupate namas te | anyatrāsmad divyām śākhām vi-
dhūnu z 9 z mā no hiṁsīr abhi vrūhi pari ṇo vṛndhi mā kṛdha | mā tvayā
samarāmāsi z 10 z 2 z

St 1. In pāda d Ś has agharudo for which our apahr̥dor may be only a corruption.

St 3. At the end of d Ś has padanīr iva: again Ppp may intend no variant.

St 4. Pāda d yields a meaning, but there may be a corruption in it.

106

(Ś. 11. 2)

[f201a2] mā no śveśu goṣu puruṣeṣu mā kṛdho no ajāviṣu | anyatrogra
vi-[3]vartayat priyā rūpāṇām prajāṁ jahi | yasya takmā kāśikā hetir
ekāśvasye-[4]va vṛṣaṇaḥ krādayati abhipūrvam nintrayete namova stv
asmāi z 3 z yas ti-[5]ṣṭhati viśvabhṛto antarikṣe yajvanaś pramṛṇam

devapīyūn | tasmāi namo diśibhiś śa-[6]kvarībhis tubhyam āraṇyas
 paśavo mṛtyā vane hitās tubhyam vayanāsi śakunāś patatri-[7]nāḥ
 tavekṣaṁ paśupate psv antas tubhyam kṣaranti divyāpo vṛdhe | śimśu-
 mārā jagarā-[8]ś puriṣayā jagā masyā rajasā yebhyo asyasi | na te dūraṁ
 nu pariṣṭhātsṭhi te bha-[9]va sadyaś śavān paripaśyasi bhūmim. | pūr-
 vasyā dhaṁsy uttarasmin samudre mā no rudra taksa-[10]nā mā viṣeṇa
 | mā nas saṁ srād divyānāgninānyatrāssad vidyataṁ pātayetām. [11]
 bhavo devo bhava īse pṛthivyā bhavāpaś prā urv antarikṣam. | tasya vā
 prāpa duśchunā [12] kā caneha | bhava rājan yajamānāya mṛḷa paśūnā
 hi paśupatir babhūtha | [13] ye śraddhadhā-[14]yadi santi devā yati
 catuṣpade dvipade yasya mṛḷa | mā no mahāntavitā mā [15] no arbhakām
 mā na kṣiyanta utā mā no akṣata | mā no hiṁsī-[16]ś pitāraṁ mōta
 mātāraṁ svān tanno rudrā mā riṣo naḥ | rudrasyelakāra ebhyo sāusū-
 [17]ktagirebhyaḥ idam sahasyāibhyaś śrībhyo karan namaḥ namas te
 ghoṣṇībhyo namas te śinī-[18]bhyāḥ namasmamṛṇjatibhyo namo namas
 svastebhyāḥ z 3 z

In the right hand margin opposite the interspace between lines 8 and 9 is madhyasthavā, with indication that it corrects sadyassavā at the beginning of line 9; above the dhy in the marginal correction is maṁ. An interlinear correction nā corrects vā of line 11; another seems to indicate that mṛḷa upa° is to be read in 12; and in 13 another corrects to śradda°; and yet another corrects to svatebhyāḥ in 18.

Bm has takṣā in line 3; °bhiś ca° at the end of 5; vana in 6; rāvaṇ in 12; in 14 devā was written and then changed to devaḥ; edyo in 16.

Read: mā no 'śveṣu goṣu puruṣeṣu mā gṛdho no ajāviṣu | anyatrogra
 vi vartaya piyārūnām prajām jahi z 1 z yasya takmā kāsikā hetir ekam
 aśvasyeva vṛṣaṇaś kranda eti | abhipūrvaṁ nirṇayate namo astv asmāi
 z 2 z yas tiṣṭhati viṣṭabhito antarikṣe 'yajvanaś pramṛṇan devapīyūn |
 tasmāi namo daśabhiś śakvarībhiḥ z 3 z tubhyam āraṇyāś paśavo mṛtyā
 vane hitās tubhyam vayanāsi śakunāś patatripāḥ | tava yakṣaṁ paśupate
 'psv antas tubhyam kṣaranti divyā āpo vṛdhe z 4 z śimśumārā ajagarāś
 purikayā jaśā matsyā rajasā yebhyo asyasi | na te dūraṁ na pariṣṭhāsti
 te bhava sadyas sarvām pari paśyasi bhūmim z 5 z purvasmād dhaṁsy
 uttarasmin samudre mā no rudra takmanā na viṣeṇa | mā nas saṁ srā
 divyenāgninānyatrāsmad vidyutām pātayāitām z 6 z bhavo divo bhava īse
 pṛthivyā bhava ā papra urv antarikṣam | tasya na prāpa duchunā kā
 caneha z 7 z bhava rājan yajamānāya mṛḍa paśūnām hi paśupatir
 babhūtha | yaś śraddadhāti santi devā iti catuṣpade dvipade asya mṛḍa
 z 8 z mā no mahāntam uta mā no arbhakām mā na ukṣantam uta mā na
 ukṣitam | mā no hiṁsīś pitaraṁ mota mātaraṁ ca svām tanvaṁ rudra
 mā rīriṣo naḥ z 9 z rudrasyāilabajārebhyo 'saṁsūktagirebhyāḥ | idam

mahāsyebhyaḥ śvabhyo 'karaṁ namaḥ z 10 z namas te ghoṣiṇībhyo namas te keśiṇībhyah | namas sambhuñjatībhyo namo namaskṛtābhyah z 11 z 3 z

St 4. In pāda a Ś has mṛgā which is better.

St 5. In pāda a purīṣyā might be considered.

St 9. For this see also RV 1. 114. 7 and others.

St 11. In pāda d °kṛtābhyah is needed in spite of the reading of the ms.

107

(Ś. 10. 10)

[f201a17] namas te jāyamānāyāi jā-[18]tāyā uta te namaḥ bālebhyaś śaphebhyo rūpāyāghnya te namaḥ yo vidyāt sapta [19] prapata sapta vedas parāvata śīro yajñasyāhaṁ vedas somo cāsyāṁ vicakṣaṇam. [20] yayā dyāur yayā prthivī yayā gopitā kimā | vaśāṁ sahasradhārāṁ vra-[f201b]vrahmaṇāśchā vadāmasi | śataṁ kāmśāś śataṁ dogdhārāś śataṁ goptāro adhi prṣṭhe sya ye [2] devās tasya prāṇanti ta evaśāṁ vidur ekadhā yajñapatirākṣirāt svadhā prā-[3]nā mahilokāḥ vṛśā parjanyaapatnī devāṁ asyetu vrahmaṇā | anu tvāgni prā-[4]viśad anu somo vaśe tvā yudhas te bhadre parjanyo vidyutas te stanā vaśe | apas taṁ [5] vukṣe prathamā ūrvarā parāparā vaśe | tṛtīyāṁ rāṣṭhāṁ dhukṣe annaṁ kṣīraṁ vaśi [6] tvam yad ādityāir hūyamānopādīṣṭha rtāvari | indras sahasraṁ pātre soman tvā [7] pāhy ad vaśe | yad urdhūcīndramāirādvrṣabho hvayata | tasmāt te vṛtrahā payah [8] kṣīraṁ kṛdho bharad vaśe z 4 z

In the right margin opposite line 19 is daso correcting vedas somo.

Bm has vaśā in line 3, and °mādiṣṭha in 6.

Read: namas te jāyamānāyāi jātāyā uta te namaḥ | bālebhyaś śaphebhyo rūpāyāghnye te namaḥ z 1 z yo vidyāt sapta pravatas sapta veda parāvataḥ | <śīro yajñasya yo vidyāt sa vaśāṁ prati grhṇīyāt z 2 z vedāhaṁ sapta pravatas sapta veda parāvataḥ | > śīro yajñasyāhaṁ veda somaṁ cāsyāṁ vicakṣaṇam z 3 z yayā dyāur yayā prthivī yayāpo gupitā imāḥ | vaśāṁ sahasradhārāṁ vrahmaṇācchā vadāmasi z 4 z śataṁ kāmśāś śataṁ dogdhārāś śataṁ goptāro adhi prṣṭhe asyāḥ | ye devās tasyāṁ prāṇanti te vaśāṁ vidur ekadhā z 5 z yajñapatirākṣirā svadhāprāṇā mahilokā | vaśā parjanyaapatnī devāṁ apyeti vrahmaṇā z 6 z anu tvāgniḥ prāviśad anu somo vaśe tvā | ūdhas te bhadre parjanyo vidyutas te stanā vaśe z 7 z apas tvam dhukṣe prathamā ūrvarā aparā vaśe | tṛtīyāṁ rāṣṭraṁ dhukṣe annaṁ kṣīraṁ vaśe tvam z 8 z yad ādityāir hūyamānopādīṣṭha rtāvari | indras sahasraṁ pātrāṇ soman tvāpāyayad vaśe z 9 z yad anūcīndram āir āt tva ṛṣabho 'hvayat | tasmāt te vṛtrahā payah kṣīraṁ kruddho 'bharad vaśe z 10 z 4 z

St 2. There can hardly be any doubt that the omission in the ms of 2cd and 3ab was accidental.

St 10. In pāda a Whitney's Translation uvūci° is reported as the reading of Pāipp but I am confident that it is urdhūci°.

108

(Ś. 10. 10)

[f201b8] yada kruddho dhanapatiḥ kṣīraṁ dehi [9] bharad vaše | idantun adya nāgas triṣu pātreṣu rakṣiti | triṣu pātreṣu hitaṁ [10] somam ā dyevy abharad vaśā | atharvā yatra dikṣito barhiṣyastu hiraṇyave | saṁ [11] hi sūryenāgatas tamas sarveṇa cakṣuṣā | vaśā samudre prāṇanti rju-[12]s sāmāni bibhrati z 3 z saṁ hi somenāgatas sam a sarveṇa padvatā | [13] vaśā samudram ut tiṣṭhā gandharvāiḥ khalubhis saha | saṁ hi vātenāgatas sam a [14] sarvāiḥ patitribhiḥ vaśā samudram abhy akṣad bhadrā jyotiṁṣi bibhrati | tad bhadrā-[15]s samagaśchanti vaśā dīṣṭri atho svadhā | atharvā yatra dikṣito barhiṣyasta [16] hiraṇyayī | abhivṛtā hiraṇyena dītiṣṭha ṛtāvare | maśvas samudro bhūtvā [17] adyaskad vaše tvā | vaśā mātā rajanyasya vaśā mātā svadhe tava | vaśā-[18]yā jajñāyudham tatas citram ajāyata | ūrdhvo bindur utadacarad vrahmaṇaḥ kakudād a-[19]dhi | utas tvam jajñiṣe vaše tato hotā ajāyata | āśnas te gāthā bhavanty uṣṇi-[20]hābhyo balaṁ tava | pājasya jajñe te yajña stanebhyo raśmayo vaše z 5 z

Bm has kraddho in line 8; °gaśchanti in 15; and tatas in 19.

Read: yat te krudho dhanapatiḥ kṣīraṁ devy abharad vaše | idaṁ tad adya nākas triṣu pātreṣu rakṣati z 1 z triṣu pātreṣu taṁ somam ā devy abharad vaśā | atharvā yatra dikṣito barhiṣy āsta hiraṇyave z 2 z saṁ hi sūryenāgata sam u sarveṇa cakṣuṣā | vaśā samudre prāṇanty ṛcas sāmāni bibhrati z 3 z saṁ hi somenāgata sam u sarveṇa padvatā | vaśā samudram uttiṣṭhād gandharvāiḥ kalibhis saha z 4 z saṁ hi vātenāgata sam u sarvāiḥ patitribhiḥ | vaśā samudram atyakhyad bhadrā jyotiṁṣi bibhrati z 5 z tad bhadraḥ saṁ agacchanta vaśā deṣṭry atho svadhā | atharvā yatra dikṣito barhiṣy āsta hiraṇyave z 6 z abhivṛtā hiraṇyena yad atīṣṭha ṛtāvare | aśvas samudro bhūtvādhy askandad vaše tvā z 7 z vaśā mātā rajanyasya vaśā mātā svadhe tava | vaśāyā jajña āyudham tatas cittam ajāyata z 8 z ūrdhvo bindur ud acarad vrahmaṇaḥ kakudād adhi | tatas tvam jajñiṣe vaše tato hotā jāyata z 9 z āśnas te gāthā abhavann uṣṇihābhyo balaṁ tava | pājasyāj jajñe te yajña stanebhyo raśmayo vaše z 10 z 5 z

St 3. This is Ś 15ab and 14cd. In c Ś has prāṇṛtyad for which our prāṇanty is a poor variant, if acceptable.

St 4. Ś has adhyasthād in c.

St 5. This is Ś 14ab and 15cd.

109

(Ś. 10. 10)

[f201b20] a-[21]yunmābhyām enaṁ jātāṁ śaktibhyām ja vaše tava |
antrebhyo yatrā jajñira udarā-[f202a]d adhi virudhā yad udaraṁ varu-
nasyānu prāviśatā vaše | tatas tvā vrahmon ahvayat sāi ne-[2]tram
avetava | sarve garbhād avepatanta jāyamānād asāvah sasuvāitām āhur
vaše-[3]ti vrahmaṇā klipta uta bandhur asyāt. yudhekas saṁ sṛjati yo
syā ekad vaśi pā-[4]rāmśri yajña bharān tvarasām cakṣur abhavad vaśaḥ
vaśā śrūyaṁ pratyagrhnād vaśā ya-[5]jñam adhārayat. | vaśāyām antar
āviśā ādano vrahmaṇā saha vaśām ebā-[6]hur avrataṁ vaśā mṛtyur
upāsate | vaśedaṁ sarvaṁ ābhavad devā manuṣyās surāḥ pi-[7]tara ṛṣayaḥ
ya evaṁ vidyāt sa vaśām prati grhṇīyat tathā yajñas sarvapād duha-
[8]he dātre napasphuraṁ tisro jīhvā varuṇasyāntardhiriti āsini tāsām
yā madhye rā-[9]jati sā vaśā tu pratigrahaṁ. | caturdhā retu bharad
vaśāyāpas turīyaṁ amr-[10]taṁ turīyaṁ | yajñas turīyaṁ | paśavas
turīyaṁ ya evaṁ vidyāt sa vaśā-[11]t prati grhṇīyāt. | vaśā dyāur vaśā
prthivī vaśā viṣṇuḥ prajāpatiḥ vaśā-[12]yā dugdham apibaṁ sādhyā
vasavaś ca ye z 6 z

Bm has etaṁ in f201b21; se near the end of f202a1; °yatuthā in 7;
jihna in 8; and apirbaṁ in 12.

Read: īrmābhyām ayanam jātaṁ sakthibhyām ca vaše tava | āntrebhyo
atrā jajñira udarād adhi virudhaḥ z 1 z yad udaraṁ varuṇasyānu
prāviśathā vaše | tatas tvā vrahmodahvayat sa hi netram avet tava z 2 z
sarve garbhād avepanta jāyamānād asāvah | sasūva hi tām āhur vaseti
vrahmaṇā klipta uta bandhur asyāḥ z 3 z yudha ekas saṁ sṛjati yo 'syā
eka id vaśi | †pārāmśri yajñā abhavan tarasām cakṣur abhavad vaśā z 4 z
vaśā sūryaṁ praty agrhnād vaśā yajñam adhārayat | vaśāyām antar
āviśad odano vrahmaṇā saha z 5 z vaśām evāhur amṛtaṁ vaśām mṛtyum
upāsate | vaśedaṁ sarvaṁ abhavad devā manuṣyā asurāḥ pitara ṛṣayaḥ
z 6 z ya evaṁ vidyāt sa vaśām prati grhṇīyāt | tathā yajñas sarvapād
duhe dātre 'napasphuran z 7 z tisro jīhvā varuṇasyāntar didyaty āsani |
tāsām yā madhye rājati sa vaśā duṣpratigrahā z 8 z caturdhā reta 'bhavad
vaśāyāḥ | āpas turīyaṁ amṛtaṁ turīyaṁ yajñas turīyaṁ paśavas turīyaṁ
z 9 z vaśā dyāur vaśā prthivī vaśā viṣṇuḥ prajāpatiḥ | vaśāyā dugdham
apiban sādhyā vasavaś ca ye z 10 z 6 z

St 3. In pāda b we could keep the reading of the ms as being from
a + sāsu.

St 4. In pāda c Ś has tarāṁsi, but I incline to think that Ppp has a
variant.

St 6. In pāda b we could keep closer to the ms and read *vasām mṛtyur °*; but the inconcinnity is harsh.

St 8. In pāda b *dhiriyanta ā°* is a possible reading.

110

(Ś. 10. 10)

[f202a12] *vaśāyā dugdham pītvā sā-[13]dhyā vasavaś ca ye | ime vradhnasya viṣṭapī payo syām upāsate | somakenām a-[14]ke duhre ghṛtam ekam upāsate | ya evaṁ viduṣe vaśān daduṣ te gatās tridivā-[15]n divaḥ vaśām datvā vrahmaṇebhyas sarvāl lokān sa sam aśnate | ṛtūṣ-yasyām ā-[16]hitam api vrahma apo tapa vaśām devā upa jīvanti vaśām manuṣyā uta vaše-[17]daṁ sarvam abhavad yāvat sūryo vipaśyati z 7 z anuvā 17 z*

Bm has *vaśo-* at the end of line 16.

Read: *vaśāyā dugdham pītvā sādhyā vasavaś ca ye | ime vradhnasya viṣṭapī payo 'syām upāsate z 1 z somam enām eke duhre ghṛtam eka upāsate | ya evaṁ viduṣe vaśām daduṣ te gatās tridivām divaḥ z 2 z vaśām dattvā vrahmaṇebhyas sarvāṅl lokān sam aśnate | ṛtām hy asyām āhitam api vrahmātho tapaḥ z 3 z vaśām devā upa jīvanti vaśām manuṣyā uta | vaśedaṁ sarvam abhavad yāvat sūryo vipaśyati z 4 z 7 z anu 17 z*

111

(Ś. 9. 6)

[f202a17] *yo vā e-[18]kaṁ vrahmānuṣṭhā vidyāt sadya mahadvate | parūṇṣi yasya sambhārā ṛco syānū-[19]ktam. z śchandānsy asya lomāni paristarānav id dhavir yad adu hrdayam ucya-[20]te | yad atithipatir atithin pratipaśyati devayajanaṁ preṣyate | yad abhivadati [21] dikṣām upāity adukaṁ yācittiṣaṣ praṇayanti | yā yajñe yāpaṣ praṇaya-[f202b]nty etā etā evu tā yat tarpaṇam āharanty agniṣomīyus paśubhir vaddhyate syeva saḥ ya-[2]t khātam āharanti puroḷāsā eva to yad āvasatām kalpayanti | yat paristrāṇa-[3]yanti barhir eva tat. | yat kaśīpūpabarhināny āharanti paridheva te | yat parṣe-[4]nam āharanti svargam eva tena lokam arundhe | yad abhyañjanaṁ āharanty ājyam eva tat. [5] yad āsanakṛtam hvayevihaviṣkṛtam eva tad bhayanti | yad vrihayo yabhyavā narupyante [6] amśava eva te nupyante z 1 z*

In the left margin of f202b opposite line 3 is *ṇanti* probably intended to correct the beginning of the line; just above the first mark of punctuation in the same line is *vat*.

Bm has *dikṣāsu°* in f202a21; and *paristraṇa-* in f202b2.

Read: yo vā ekaṁ vrahmānuṣṭhā vidyāt sadyo †mahadvate | parūṇṣi yasya saṁbhārā ṛco yasyānūkyam z 1 z chandāṁsi yasya lomāni paristarāṇam id dhavir yajur hṛdayam ucyate z 2 z yad atithipatir atithin pratipaśyati devayajanaṁ preṣyate z 3 z yad abhivadati dīkṣāṁ upāiti yad udakaṁ yācaty apaṣ pra ṇayati z 4 z yā yajña āpaṣ praṇīyante ta eva tāḥ z 5 z yat tarpaṇam āharanti ya agniṣomīyaṣ pasur badhyate sa eva saḥ z 6 z yat khādam āharanti puroḍāśā eva tāu z 7 z yad avasathān kalpayanti z 8 z yat paristṛṇanti barhir eva tat z 9 z yat kaśīpūpa-barhaṇāny āharanti paridhaya eva te z 10 z yad upariśayanam āharanti svargam eva tena lokam avarundhe z 11 z yad abhyāñjanam āharanty ājyam eva tat z 12 z yad āśanakṛtaṁ hvayanti haviṣkṛtaṁ eva tad dhvayanti z 13 z yad vṛihayo yad yavā nirupyante aṇśava eva te z 14 z 1 z

St 1. In pāda a vrahmānuṣṭhyā would also be satisfactory.

112

(Ś. 9. 6)

[f202b6] ulūkhalaṁ musulaṁ grāvāṇo śūrpaṁ pavitraṁ tu-[7]śā rajīśaḥ sruḡ darvyaṁ nirīkṣaṇam āyavanam āpo bhiṣavaṇāḥ | yadroṇa-[8]kalaśaḥ kumbhīm eva kṛṣṇājinam vāyavyāni pātrāṇi | yajamānavrāhma-[9]ṇam vā yad atithipatiḥ kṛṇute yad āhāryāṇy avekṣata yadam bhūyā yadāci-[10]ti | yad āha bhūyoddharati prajāṁ cāiva paśūṇś ca vardhayete | prāṇam eva tena varṣi-[11]yāṇsaṁ kṛtvā te | yat saṁprśchati kāmam eva tenāvarundhe | kāmo ha prṣṭho yājā-[12]ti yad udakam upasiñcaty apa eva tenāvarundhe yad upaharati haviṇśy ā sādaya-[13]ti | teṣāṁ māśvinānām atithir ātmani juhvati | śulkāreṇaṁ vaṣat-kareṇa sru-[14]ca hastena prāṇeryūpe z 2 z

In line 11 the ms makes an interlinear correction ṇdhe over °rundhe.

Read: ulūkhalaṁ musulaṁ grāvāṇaḥ z 1 z śūrpaṁ pavitraṁ tūṣā ṛjīśā z 2 z sruḡ darvir nekṣaṇam āyavanam āpo bhiṣavaṇāḥ z 3 z yad droṇa-kalaśaḥ kumbhīyam eva kṛṣṇājinam vāyavyāni pātrāṇi z 4 z yajamānavrāhmaṇam vāi yad atithipatiḥ kṛṇute yad āhāryāṇy avekṣata idam bhūyā iti z 5 z yad āha bhūya uddhareti prajāṁ cāiva paśūṇś ca vardhayate | prāṇam eva tena varṣīyāṇsaṁ kṛṇute z 6 z yat saṁprcchati kāmam eva tenāva rundhe | kāmo ha prṣṭo yajati yad udakam upasiñcaty apa eva tenāva rundhe z 7 z yad upaharati haviṇśy ā sādayati z 8 z teṣāṁ āsannānām atithir ātmani juhoti z 9 z srukkāreṇa vaṣatkāreṇa sruca hastena prāṇe yūpe z 10 z 2 z

113

(Ś. 9. 6)

[f202b14] *tasmān na dviṣaṁ nadyān na dviṣato nnam adyān na vāi mām-*[15]*sitasya nā vāi māsyamānasya sarvo vā eṣa jagdhapāpmā yasyānnam aśnanti | sarvā* [16] *upaśo jagdhapāpmānam yasyānnam aśnāti | prajāpatyo vā etasyāiva yajño vita-*[17]*to yūpaharati | sarvadā vā eṣa sutasomo āntripavitṛā āratīyākratur vyatatā-*[18]*dhvaro yūpaharati | yo tithanām sāvayāyāyo yo nnakaraṇasya dakṣiṇāgni* [19] *yo veśmani su gārhapatyā iṣṭaṁ ca vā eṣa pūrtamṇ cāśnāti yaś parvo dhiter aśnāti |* [20] *prajāṁ ca vā eṣa paśūṇ cāśnāti ūrjāṁ ca vā eṣa payaś ca grāhaṇām aśnāti |* [21] *yaś pūrvo dhiter aśnāti eṣa vā atithir yaś chrūtriya tasmān pūrvo nāśniyād a-*[22]*śitāvaty aśniyāt tad vratam. | yajñasya viśchedāya yajñasya guptaye yajña-*[f203a]*sya sātmatvāya z 3 z*

Bm has aśnāti in f202b15.

Read: *tasmān na dviṣann adyān na dviṣato 'nnam adyān na mīmāṁsi-tasya na mīmāṁsyamānasya z 1 z sarvo vā eṣo jagdhapāpmā yasyānnam aśnanti z 2 z sarvo vā †upaśo 'jagdhapāpmā yasyānnam aśnanti z 3 z prajā-patyō vā etasyāiva yajño vitato ya upaharati z 4 z sarvadā vā eṣa sutasoma ārdrapavitro †āratīyākratur vitatādhvaro ya upaharati z 5 z yo 'tithinām sa āhavanīyo yo 'nnakaraṇas sa dakṣiṇāgnir yo veśmani sa gārhapatyah z 6 z iṣṭaṁ ca vā eṣa pūrtam ca grāhaṇām aśnāti yaś pūrvo 'tithir aśnāti z 7 z prajāṁ ca vā eṣa paśūṇ cāśnāti yaś ° ° ° z 8 z ūrjāṁ ca vā eṣa payaś ca grāhaṇām aśnāti yaś pūrvo 'tithir aśnāti z 9 z eṣa vā atithir yac chrotriyas tasmāt pūrvo nāśniyāt z 10 z aśitāvaty aśniyāt tad vratam | yajñasyāvīchedāya yajñasya guptaye yajñasya sātmatvāya z 11 z 3 z*

In st 5 Ś has āhṛtayajñākratur, which may have been the reading of Pāipp.

114

(Ś. 9. 6)

[f203a1] *yat kṣīram upasicyopaharati yāvad agniṣṭomena sapṛṣṭhene-*[2]*ṣṭvāvarundhe tāvad enenāva rundhe yat sarpir upasicyopaharati yāvat sāhnena samṛ-*[3]*ddhe yan madhūpasicyopaharati yāvad atirātrena samṛddhena yan māmśam upsicyopa-*[4]*harati yāvad dvādaśāhena samṛddheneṣṭvāvarundhe tāvatenenāva rundhe | yad udaka-*[5]*kam upasicyopaharati prajānām prajānanāya dyoga jīvati sarvam āyur eti |* na [6] *punar ā jarasas pra mīyate yah z 3 z*

Read: *yat kṣīram upasicyopaharati yāvad agniṣṭomena sapṛṣṭhene-ṣṭvāvarundhe tāvad enenāva rundhe z 1 z yat sarpir upasicyopaharati*

yāvat sāhnena samṛddheneṣṭvāvarundhe ° ° ° z 2 z yan madhū-
 pasicyopaharati yāvad atirātreṇa samṛddheneṣṭvāvarundhe ° ° °
 z 3 z yad māṁsam upasicyopaharati yāvad dvādaśāhnena samṛddhene-
 ṣṭvāvarundhe tāvad enenāva rundhe z 4 z yad udakam upasicyopaharati
 prajānāṁ prajānanāya jyog jīvati sarvam āyur eti | na punar ā jarasaḥ
 pramīyate ya evaṁ veda z 5 z 4 z

St 1. The word sapṛṣṭha is doubtful.

St 5. The ms seems to indicate the last three words; cf. hymns 115 and 117.

115

(§. 9. 6)

[f203a6] *tasmāi vā bhūṣā hiṁkṛṇoti savitā bhūtyā [7] pra stāuti
 vṛhaspatir ūrjodagāyati | tvaṣṭā puṣṭyā prati harati | viśve devā ni-
 [8]dhanam nidhinam bhūtyā prajāyāḥ paśūnām bhavati ya evaṁ veda |
 tasmād udyat sūryo hiṁ-[9]ṇkṛṇoti saṅgavaḥ pra stāuti madhyandino-
 dagāyaty aparāhṇa prati haraty aparāhṇa pra-[10]ti haraty astavyam
 nidhanam. tasmād bho bhahnīkṛṇoti vidyotamānaḥ pra stāuti stana-
 [11]yiny udagāyasya aparāhṇa prati haraty astavyam nidhanam. atithīn
 prati paśyati hiṁ-[12]ṇkṛṇoty abhivadati pra stāuty udakam yācaty
 udakāyaty aparāhṇa prati haraty uśchiṣṭam [13] nnidhinan nidhanam
 bhūtyā prajāyāḥ paśūnām bhavati ya evaṁ veda z 5 z*

In the right margin opposite line 6 is the correction hiṁkṛ: and opposite lines 7 and 8 is āśthidanam.

Read: *tasmāi vā uṣā hiṁkṛṇoti savitā bhūtyā pra stāuti | vṛhaspatir
 ūrjayodgāyati tvaṣṭā puṣṭyā prati harati viśve devā nidhanam | nidhanam
 bhūtyāḥ prajāyāḥ paśūnām bhavati ya evaṁ veda z 1 z tasmā udyant
 sūryo hiṁkṛṇoti saṅgavaḥ pra stāuti | madhyandina udgāyaty aparāhṇaḥ
 prati haraty astamyan nidhanam | nidhanam ° ° z 2 z tasmā
 'bhro bhavan hiṁkṛṇoti vidyotamānaḥ pra stāuti | stanayann udgāyaty
 aparāhṇaḥ prati haraty astamyan nidhanam | nidhanam ° ° z 3 z
 atithīn prati paśyati hiṁkṛṇoty abhi vadati pra stāuty udakam yācaty
 udgāyati | aparāhṇaḥ prati haraty ucchiṣṭam nidhanam | nidhanam
 bhūtyāḥ prajāyāḥ paśūnām bhavati ya evaṁ veda z 4 z 5 z*

116

(§. 9. 6)

[f203b14] *ete vāi priyāś cāpriyāś cartvijas svargaṁ lokaṁ gamayantīr
 ya-[15]d atithayaḥ yada kṣantāraṁ hvayanty ā śrāvayati yat prṣṭotu
 praty ā [16] śrāvayati | yat pariveṣṭārāvasatām prabhidyante cama-*

sādhvarya eva te teṣām [17] vāi kaś canāhotā | yat prātar upaharati prātassavanam eva tad yadyavopaharati mā-[18]dhyandinam eva tat savanam | yat sāyam upaharati tṛtīyasavanam eva tad yad atithipa-[19]tir atithin praviśyāyanam yācate avabhṛtham eva tat prāhvayanti yaś chabhārgetu da-[20]kṣiṇām eva tat sabhāgetu yad anutiṣṭhaty udavaśyatu eva tat z 6 z sopahū-[21]tat sabhāgetu yad anutiṣṭhaty udavaśyatu eva tat. z 6 z

Bm has etāi vāi at the beginning; has prṣṭotta in line 15; and writes twice savanam ° ° ° eva tad of our line 18.

Read: ete vāi priyās cāpriyās cartvijās svargam lokam gamayanti yad atithayaḥ z 1 z yat kṣattāram hvayaty ā śrāvayati z 2 z yat pratiśṛṇoti praty ā śrāvayati z 3 z yat pariveṣṭāra āvasathān prapadyante cama-sādhvarya eva te z 4 z teṣām vāi kaś canāhotā z 5 z yat prātar upaharati prātassavanam eva tat z 6 z yad dīvopaharati mādhyamdinam eva tat savanam z 7 z yat sāyam upaharati tṛtīyasavanam eva tat z 8 z yad atithipatir atithin praviśyāyanam yācate avabhṛtham eva tat pra hvayanti z 9 z yat sabhāgayati dakṣiṇām eva tat sabhāgayati yad anutiṣṭhaty udavaśyatu eva tat z 10 z 6 z

St 1. This is st 23 in S.

Stanzas 6-8 are not in S.

Line 21 of the ms is clearly a dittography.

[f203a21] *sopahūtaḥ pṛthivyām [22] bhakṣayaty upahūtaḥ tasmin yat pṛthivyām viśvarūpam. | pṛthivyām tat pṛthivyām ā [f203b] bhāti svargo loko bhavati ya evam veda z upahūto antarikṣe bhakṣayaty upahūtaḥ tasmi-[2]n vadanty antarikṣe viśvarūpam. antarikṣe pataty antarikṣā bhāti | upahūto divi bha-[3]kṣayaty upahūtaḥ tasmin yad divi viśvarūpam divi tapati divy ā bhāti z u-[4]pahūto deveṣu bhakṣayaty upahūtaḥ tasmin yad deveṣu viśvarūpam deveṣu patati [5] deveṣu ā bhāti | sopahūto deveṣu lokeṣu bhakṣayaty upahūtaḥ tasmin yal loka-[6]ṣu viśvarūpam lokeṣu patati lokeṣu bhāti | svargo loko bhavati ya evam veda z [7] z 7 z*

Read: sa upahūtaḥ pṛthivyām bhakṣayaty upahūtaḥ tasmin yat pṛthivyām viśvarūpam | pṛthivyām tapati pṛthivyām ā bhāti svargaloko bhavati ya evam veda z 1 z sa upahūto antarikṣe bhakṣayaty upahūtaḥ tasmin yad antarikṣe viśvarūpam | antarikṣe pataty antarikṣa ā bhāti ° ° z 2 z sa upahūto divi bhakṣayatu upahūtaḥ tasmin yad divi viśvarūpam | divi tapati divy ā bhāti ° ° z 3 z sa upahūto deveṣu bhakṣayaty upahūtaḥ tasmin yad deveṣu viśvarūpam | deveṣu tapati deveṣv ā

bhāti ° ° z 4 z sa upahūto lokeṣu bhakṣayatya upahūtas tasmin yal lokeṣu viśvarūpam | lokeṣu tapati lokeṣv ā bhāti svargaloko bhavati ya evaṁ veda z 5 z 7 z

The second part of the stanzas does not appear in Ś.

118

[f203b7] *yat prājāsino nirvapati yajñāya ca debhyaś cāvṛscate yad dakṣi-*[8]*ñām āsino nirvapati yamāya ca pitrbhyaś cāvṛscate | yat pra-*
tyajāsi-[9]*no nirvapati varuṇāyāpsusadāyāvṛscate | yad udajāsino nir-*
vapati [10] *somāya ca rājñe saptaṛṣibhyaś ca āvṛscate | yad upastham*
kṛtvāsino ni-[11]*rvapati bhūmaye cāgnaye ca | yad ūrdhvagīrāsino nir-*
vapati vāyave cā-[12]*ntarikṣāya ca | yad ūrdhvas tiṣṭhan nirvapati dive*
cādityāya cāvṛscate z [13] *z 8 z*

Bm has yajñaya in line 7, and corrects to deve°; it has ūrdha° in 11 and also in 12.

Read: *yat prāg āsino nirvapati yajñāya ca devebhyaś cāvṛscate z 1 z*
yad dakṣiṇām āsino nirvapati yamāya ca pitrbhyaś cāvṛscate z 2 z yat
pratyag āsino nirvapati varuṇāyāpsusadāyāvṛscate z 3 z yad udag āsino
nirvapati somāya ca rājñe saptaṛṣibhyaś cāvṛscate z 4 z yad upastham
kṛtvāsino nirvapati bhūmaye cāgnaye cāvṛscate z 5 z yad ūrdhvagīr
āsino nirvapati vāyave cāntarikṣāya cāvṛscate z 6 z yad ūrdhvas tiṣṭhan
nirvapati dive cādityāya cāvṛscate z 8 z 8 z

In st 6 ūrdhvāṅgulir might be acceptable; or ūrdhva āsino.

119

[f203b12] *yañ kāmāyeta pāpiyān ātmanā prajāyā paśubhir gr-*[13]*har*
dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyevam evānu
nirva-[14]*pet. tad eva su pāpiyān nīśayān ātmanā prajāyā* [15] *paśubhir*
grhāir dhvanena bhavati | yadam idam kuryātmā prāyāścittiḥ yañ [16]
ñ kāmāyeta tavasīn nīśayān ātmanā prajāyā paśubhir grhāir dhvanena
syād i-[17]*ti | tasyāivam nir vapet tasyāivam nirupyevam evānu nirvapet.*
tad eva su vasīyā-[18]*n nīśayān ātmanā prajāyā paśubhir grhāir*
dhvanena bhavati | idam idam [19] *kūryāt sā prāyāścittiḥ yañ kāmāyata*
vasīyān nīśreyaṇ ātmanā pra-[20]*jayā paśubhir grhāir dhvanena syād*
iti tasyāivan nir vapet tasyāivam nirupyeva e-[21]*vam evānu nirvapet.*
tad eva suna vasīyān nīśayān ātmanā prajāyā [f204a] *paśubhir grhāir*
dhvanena bhavati idam idam kuryāt sā prāyāścittiḥ z 9 z

At the beginning of f203b16 the bark was chipped off and another

hand wrote in the missing letters; the first seven syllables of the line are also written in the left margin.

Bm has gṛhāir (by a correcting hand it seems) in 12-13; and °yeta vaśin in 16.

Read: yaṁ kāmāyeta pāpīyān <†niśrayān> ātmanā prajāyā paśubhir gṛhāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyāivam evānu nirvapet | tad eva sa pāpīyān †niśayān ātmanā paśubhir gṛhāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 1 z yaṁ kāmāyeta vasiyān †niśrayān ātmanā prajāyā paśubhir gṛhāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupayāivam evānu nirvapet | tad eva sa vasiyān †niśrayān ātmanā prajāyā paśubhir gṛhāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 2 z yaṁ kāmāyeta vasiyān †niśreyān ātmanā prajāyā paśubhir gṛhāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyāivam evānu nirvapet | tad eva sa na vasiyān †niśrayān ātmanā prajāyā paśubhir gṛhāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 3 z 9 z

Perhaps we should read na †niśreyān at the beginning of st 3.

120

[f204a1] yad anahya-[2]mānasya taṇḍula skandati samām samānasya varaṣ pramāyuso bhavati | yad estvā va-[3]vāpti pitṛdevatyam karoti | yad viṣyāndate gṛhāṇām ca paśūnām ca payo viṣya-[4]ndatte yad upasiñcati gṛhāṇām ca paśūnām ca payopasiñcati | yad āyavanam śi-[5]ryate gṛhapatir dṛiyate yad dravyam śīryate gṛhapatnī mriyate | yat kumbhī viṣasa-[6]ta sarvajyānir dātā ca pratighṛītā ca jīyete z 10 z

Read: yad anahyamānasya taṇḍula skandati samāsamānasya varaṣ pramāyuso bhavati z 1 z yad iṣṭvā vivapati pitṛdevatyam karoti z 2 z yad viṣyandate gṛhāṇām ca paśūnām ca payo vi ṣyandate z 3 z yad upasiñcati gṛhāṇām ca paśūnām ca paya upa siñcati z 4 z yad āyavanam śīryate gṛhapatir mriyate z 5 z yad druvayam śīryate gṛhapatnī mriyate z 6 z yat kumbhī viṣamitā sarvajyānir dātā ca pratighṛītā ca jīyete z 7 z 10 z

Perhaps we should read merely samānasya in st 1.

121

[f204a6] yat prāñcam udvanta-[7]yati yajñāya ca devebhyas cāvṛscate | yad dakṣiṇāñcam udvartayati yamāya ca de-[8]vebhyas cāvṛscate | yad dakṣiṇāñcam udvartayati yamāya ca pitṛbhyas cāvṛscate | [9] yat pratyāñcam udvartayati varuṇāyāpsuṣadāvṛscate | yad udañcam udvartayati [10] somāya ca rājñe saptarṣibhyas cāvṛscate | yad anadvṛttam uddharati diśo diśo [11] vāinam bhayam āgaśchati z 11 z

Bm had *udvant°* at the end of line 7 and this was corrected to *udvarnt°*; in 9 the correction was properly made; in 10 it has *°vṛtum*.

Read: *yat prāñcam udvartayati yajñāya ca devebhyaś cāvṛscate z 1 z yad dakṣiṇāñcam udvartayati yamāya ca pitṛbhyaś cāvṛscate z 2 z yat pratyañcam udvartayati varuṇyāpsusaḍāyāvṛscate z 3 z yad udañcam udvartayati somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z yad anudvṛttam uddharati diśo-diśo vā enaṁ bhayam āgacchati z 5 z 11 z*

There is here some parallelism with hymn no. 118.

122

[f204a11] *yat prācinam barhi strñāti yamāya ca [12] pitṛbhyaś cāvṛscate | yad dakṣiṇācinam barhi strñāti yamāya ca pitṛbhyaś cāvṛscate yāt praticinam barhi strñāti varuṇyāpsusaḍāyāvṛscate | [14] yad udicinam barhi strñāti yamāya ca rājñe saptarṣibhyaś cāvṛscate z [15] z 12 z*

Read: *yat prācinam barhi strñāti yajñāya ca devebhyaś cāvṛscate z 1 z yad dakṣiṇācinam barhi strñāti yamāya ca pitṛbhyaś cāvṛscate z 2 z yat praticinam barhi strñāti varuṇyāpsusaḍāyāvṛscate z 3 z yad udicinam barhi strñāti somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z 12 z*

123

[f204a15] *yaś purastāt pātrasya śchiram karoty arṣaṣ pratigrhīta mukhe jāya-[16]te | yad dakṣiṇataṣ pātrasya śchiram karoti yamāya ca pitṛbhyaś cāvṛscate | ya-[17]t paścāt pātrasya śchiram karoty akṛta-pūrvam karoti | yad uttarataṣ pātrasya śchiram ka-[18]roti somāya ca rājñe saptarṣibhyaś cāvṛscate z 13 z*

Bm has *yamāya co* in 16; in the birch-bark a stroke of a ligature in the preceding line is close above *ca*, and it appears that this has caused the misreading *co*.

Read: *yat purastāt pātrasya ciram karoty arṣaṣ pratigrahitur mukhe jāyate z 1 a yad dakṣiṇataṣ pātrasya ciram karoti yamāya ca pitṛbhyaś cāvṛscate z 2 z yat paścāt pātrasya ciram karoty akṛtapūrvam karoti z 3 z yad uttarataṣ pātrasya ciram karoti somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z 13 z*

124

[f204a18] *yaś chukro bhavaty ā-[19]dityānām eva priyaṁ dhāmopayati sa yaś chukra pārṣṇīyād ādityānān tvā pri-[20]yeṇa dhāmnā prāśnāmīty enaṁ prāśnīyāt tataś cāinam anyena dhāmnā prāśnāty ā-[21]dityeś cāvṛscate | yat phalīkrto bhavati marutām eva priyaṁ sa yat phalākṛ [22] prāśnīyān marutān tvā priyeṇa tataś cāinam anyena dhāmnā*

prāśnātu marudbhya-[f204b]ś ca āvr̥scate | yat phalīkṛto bhavati viśveśām
 eva devām devānām priyaṁ sa yat phalī-[2]kṛtaṁ prāśniyād viśveśān
 tvā devānām priyeṇa tataś cāinam anyena dhāmnā prāśnād viśve-[3]bhyo
 devebhyaś cāvṛscate yat klunno bhavati pitṛṇām eva yat klunnaṁ
 prāśniyāt pitṛ-[4]ṇān tvā priyeṇa tataś cāinam anyena dhāmnā prāśnātu
 pitṛbhya āvr̥scate yat klunno [5] bhavatindrasyeva yat klunnaṁ prāśniyād
 indrasya tvā priyeṇa tataś cāinam anyena dhā-[6]mnā prāśnātindrāya
 vr̥scate yad vakṣyāmo bhavaty agner eva sa yad vakṣyāmaṁ prāśna-[7]ty
 agnaya āvr̥scate | yad anavakṣaso bhavati mittrāvaruṇayor eva sa yod
 anava-[8]kṣāmaṁ prāśniyān mittrāvaruṇayos tvā priyeṇa tataś cāinam
 anye-[9]na dhāmnā prāśnān mittrāvaruṇābhyām āvr̥scate | yat kṣudro
 bha-[10]vaty apām eva sa yat kṣudraṁ prāśniyād aśan tvā priyeṇa
 tatayenam anyena [11] dhāmnā prāśnāty adbhayaṁvr̥scate | yaś chidro
 bhavati diśām eva sa yaś chidraṁ [12] prāśniyād diśānān tvā priyeṇa tataś
 cāinam anyena dhāmnā prāśnāti digbhya [13] āvr̥sca | yād gulantī bha-
 vati prajāpatim eva sa yo gulantikhamnta prāśniyā-[14]t prajāpatīḥ tvā
 priyeṇa tataś cāinam anyena dhāmnā prāśnāti prajāpataya ā-[15]vr̥scate
 | yaś chuṣko bhavaty ūrdhvānabhaseva priyaṁ dhāmopayati sa yaś chuṣko
 bha-[16]vaty ūrdhvānabhaseva priyaṁ dhāmopayati sa yaś chuṣkaṁ prā-
 śniyād ūrdhvanabhas tvā [17] priyeṇa dhāmnā prāśnāmīty enaṁ prāśniyā
 tataś cāinam anyena dhāmnā prāśnā-[18]ty ūrdhvanabhasāvr̥scate z 14 z

In the right margin of f204a opposite line 21 the ms has lamūkṛtaṁ, correcting the end of that line; in the lower margin of the same page is śnī correcting prāśnātu of line 22; and below śnī is ekapustake. In the left margin of f204b opposite line 3 is tklunno.

Bm has ādityāś at the beginning of f204a21; and phalakṛtaṁ at the end of that line; it has °naṁbhas at the end of f204b16.

Read: yac chukro bhavaty ādityānām eva priyaṁ dhāmopayati | sa
 yac chukraṁ prāśniyād ādityānām tvā priyeṇa dhāmnā prāśnāmīty enaṁ
 prāśniyāt | tataś cāinam anyena dhāmnā prāśnāty adityebhyaś cāvṛscate
 z 1 z yat phalīkṛto bhavati marutām eva priyaṁ dhāmopayati | sa yat
 phalīkṛtaṁ prāśniyān marutām tvā priyeṇa dhāmnā prāśnāmīty enaṁ
 prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti marudbhyaś cāvṛscate
 z 2 z yat phalīkṛto bhavati viśveśām eva devānām priyaṁ dhāmopayati |
 sa yat phalīkṛtaṁ prāśniyād viśveśām tvā devānām priyeṇa dhāmnā
 prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti
 viśvebhyaś cāvṛscate z 3 z yat klinno bhavati pitṛṇām eva
 priyaṁ dhāmopayati | sa yat klinnaṁ prāśniyāt pitṛṇām tvā priyeṇa
 dhāmnā prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā
 prāśnāti pitṛbhyaś cāvṛscate z 4 z yat klinno bhavatindrasyāiva priyaṁ
 dhāmopayati | sa yat klinnaṁ prāśniyād indrasya tvā priyeṇa dhāmnā
 prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā prāśnātindrāya

cāvṛścate z 5 z yad †vakṣyāmo bhavaty agner eva priyaṁ dhāmopayati | sa yad †vakṣyāmaṁ prāśnīyād agner tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāty agnaye cāvṛścate z 6 z yad †anavakṣaso bhavati mitrāvaruṇayor eva priyaṁ dhāmopayati | sa yad †anavakṣāmaṁ prāśnīyān mitrāvaruṇāyos tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāti mitrāvaruṇābhyāṁ cāvṛścate z 7 z yat kṣudro bhavaty apām eva priyaṁ dhāmopayati | sa yat kṣudraṁ prāśnīyād apām tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāty adbhyaś cāvṛścate z 8 z yac chidro bhavati diśāṁ eva priyaṁ dhāmopayati | sa yac chidraṁ prāśnīyād diśāṁ tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāti digbhyaś cāvṛścate z 9 z yad galantī bhavati prajāpāter eva priyaṁ dhāmopayati | sa yad galantikām prāśnīyāt prajāpates tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāti prajāpataye cāvṛścate z 10 z yac chuṣko bhavaty ūrdhvanabhasa eva priyaṁ dhāmopayati | sa yac chuṣkaṁ prāśnīyād ūrdhvanabhasas tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāty ūrdhvanabhase cāvṛścate z 11 z 14 z

125

[f204b18] yat kṣīram upasicya prathamam prāśnāti ki-[19]lāsaṣ prati-grhñitāraṁ hanti yat sarper upasicya prathamam prāśnāti sarva-[20]ṣ pratigrhñitāraṁ hanti yan madhūpasicya prathamam prāśnāti mahādevaṣ pra-[21]ti-grhñitāraṁ hanti yan dāṁsam upasicya prathamam prāśnāti iśānaṣ prati-[f205a]grhñitāraṁ hanti yad udakam upasicya prathamam prāśnāti tat samṛddham jyog jīvati sa-[2]rvam āyur eti na purā jarasaṣ pramiyate yaḥ z 15 z

Read: yat kṣīram upasicya prathamam prāśnāti kilāsaṣ pratigrahitāraṁ hanti z 1 z yat sarpir upasicya prathamam prāśnāti śarvaṣ pratigrahitāraṁ hanti z 2 z yan madhūpasicya prathamam prāśnāti mahādevaṣ pratigrahitāraṁ hanti z 3 z yan māṁsam upasicya prathamam prāśnāti iśānaṣ pratigrahitāraṁ hanti z 4 z yad udakam upasicya prathamam prāśnāti tat samṛddham | jyog jīvati sarvam āyur eti na purā jarasaṣ pramiyate ya evaṁ veda z 5 z 15 z

126

[f205a2] yat praśiṣyaṁ purastād a-[3]dumṛṣati prāñ pratigrhñituṣ prāṇaṣ prakrāmati na devotthāya pra vrajati śi-[4]ras tasya rudatiti dvādaśin nātha jīvaty āinam cāinam prāśnantam upadraṣṭā grhñā-[5]mi praśiṣyar dakṣiṇataṣ pramṛṣati dakṣiṇā pratigrhyā ca praśiṣyann attara-[6]taṣ pramṛṣati udañ pratigrhyatu prāṇaṣ pra kramati na devotthāya

pra vrajati [7] śiras tasya rudatī dvādaśīn nātha jīvaty āinaṁ cāinaṁ prāśnātum upadraṣṭā gr-[8]hṇāmi yat praśiṣyam paścāt prāñcam abhimṛṣati śarmaṇā cāivāinaṁ tad varmaṇā [9] cābhimṛṣati śarma cāivāsmāi varma ca bhavati jayaty odanam odanalo-[10]ko bhavati ya evaṁ veda z z oṃ yā evāṁ veda z 16 z anu 18 z

Bm has śvādaśīn in line 4; atura° at the end of 5; āinyam in 7; and varmāṇā at the end of 8.

Read: yat praśiṣyam purastād abhimṛṣati prāñ pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatī dvādaśīr nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhṇāmi z 1 z yat praśiṣyam dakṣiṇataṣ pramṛṣati dakṣiṇā pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatī dvādaśīr nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhṇāmi z 2 z yat praśiṣyam uttarataṣ pramṛṣaty udañ pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatī dvādaśīr nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhṇāmi z 3 z yat praśiṣyam paścāt prāñcam abhimṛṣati śarmaṇā cāivāinaṁ tad varmaṇā cābhimṛṣati śarma cāivāsmāi varma ca bhavati | jayaty odanam odanalo ko bhavati ya evaṁ veda z 4 z 16 anu 18 z

Hymns 118-126 appear to form a group connected in subject-matter and they may be connected with hymns 111-117, but of this I am not so sure.

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(Ś. 10. 5)

[f205a11] indrasyoja sthendrasya saha sthendrasya balaṁ sthendrasya nṛṇaṁ sthendrasya śuklaṁ sthe-[12]ndrasya vīryaṁ stha jiṣṇave yogāyā indrayogāir vo yunajmi jiṣṇave yo-[13]gāya viśvāvi mānn upa tiṣṭhanti yuktā māpa stha yo-[14]gāya kṣatrayogāir vaḥ yogāyānna-[15]yogāir vaḥ yogāya vrahmayogāir vaḥ indrasyoja sthendrasya saha sthendrasya balaṁ sthendrasya nṛmṇaṁ sthendrasya śuklaṁ sthendrasya vīryaṁ stha | jirṇave yogā-[17]yāpām yogāir vo yunajmi jiṣṇave yogāya viśvāni mā rūpānn upa ti-[18]ṣṭhanti yuktā māpa stha z 1 z

Read: indrasyāuja sthendrasya saha sthendrasya balaṁ sthendrasya nṛmṇaṁ sthendrasya śuklaṁ sthendrasya vīryaṁ stha | jiṣṇave yogāyendrayogāir vo yunajmi | jiṣṇave yogāya viśvāni mā rūpāny upa tiṣṭhanti yuktā ma āpa stha z 1 z indrasyāuja ° ° ° | jiṣṇave yogāya kṣatrayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 2 z indrasyāuja ° ° ° | jiṣṇave yogāyānnayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 3 z indrasyāuja ° ° ° | jiṣṇave yogāya vrahmayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 4 z indrasyāuja sthen-

drasya saha sthendrasya balaṁ sthendrasya nṛmpaṁ sthendrasya śuklaṁ
sthendrasya vīryaṁ stha | jiṣṇave yogāyāpāṁ yogāir vo yunajmi | jiṣṇave
yogāya viśvāni mā rūpāny upa tiṣṭhanti yuktā ma āpa stha z 5 z 1 z

The ms seems clearly to indicate the arrangement of stanzas given here; and it may well be that the stanzas in Ś should be arranged in the same manner.

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(Ś. 10. 5)

[f205a18] agner bhāga sthaḥ apāṁ śukraṁ devīr ā-[19]po varco ssāsu
dattaḥ prajāpater vo dhāmnāsmāi lokāya sādāye | indra-[20]sya bhāgaḥ
varuṇasya bhāgaḥ somasya bhāgaḥ yamasya bhāgaḥ pitṛnām [21] bhāgaḥ
vṛhaspater bhāgaḥ prajāpater bhāgaḥ devasya savitur bhāgaḥ [f205b] sa
apāṁ śuklaṁ devīr āpo varco ssāsu dhattaḥ prajāpater vo dhāmnāsmāi
lokāya [2] sādāye z 2 z

Bm has ssāsta datuḥ and dhāstāssāi in 19; dhatuḥ and dhāmnāssāi in f205b1.

Read: agner bhāga stha | apāṁ śukraṁ devīr āpo varco 'smāsu dhatta
| prajāpater vo dhāmnāsmāi lokāya sādāye z 1 z indrasya bhāga stha
| ° ° | ° ° z 2 z varuṇasya bhāga stha | ° ° | ° ° z 3 z somasya
bhāga stha | ° ° | ° ° z 4 z yamasya bhāga stha | ° ° | ° °
z 5 z pitṛnām bhāga stha | ° ° | ° ° z 6 z vṛhaspater bhāga stha
| ° ° | ° ° z 7 z prajāpater bhāga stha | ° ° | ° ° z 8 z devasya
savitur bhāga stha | apāṁ śukraṁ devīr āpo varco asmāsu dhatta |
prajāpater vo dhāmnāsmāi lokāya sādāya z 9 z 2 z

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(Ś. 10. 5)

[f205b2] yo āpo apāṁ bhāgo yajuṣo devayajana idan tvān a-[3]tu
sajāmi tān u mātṛyamanakṣi tāis tum atya sṛjāmi yo smān dveṣṭi yām ca
vaya-[4]n dviṣmāḥ apāmūn sṛjuṣya | apāṁ bindur yajuṣya | apāṁ vego
yajuṣya | a-[5]apāṁ vatso yajuṣya | apāṁ gāvo yajuṣya | apāṁ garbho
yajuṣya | yo āpo a-[6]asmā prṣnir divyo psv antar yajuṣyaḥ idan tvānrtu
sṛjāmi tān ubhyāmana-[7]kṣi tāis tum abhya sṛjāmi yo smān dviṣṭi yām
vayān dviṣmāḥ yo āpo gupsv anta-[8]r yajuṣyā devayajanā idan tvān atu
sṛjāmi tān u mātṛyamanakṣi tāis tu-[9]m abhya sṛjāmi yo smān dveṣṭi
yām vayām dviṣmāḥ yo vāpo hiraṇyagarbho psv anta-[10]r yajuṣo deva-
yajana idan tvān atu sṛjāmi tān u mātṛyamanakṣi tāis tvam a-[11]bhya
sṛjāmi yo smān dveṣṭi yām vayān dviṣmāḥ z 3 z

Bm has sajāsi and tāis tusaty° in 3; and anta in 6 and 8.

Read: yo va āpo apām bhāgo 'psv antar yajuṣyo devayajanaḥ | idaṁ tam ati srjāmi taṁ mābhyavanikṣi | tena tam atyāsṛjāmi yo 'smān dveṣṭi yaṁ vayan dviṣmaḥ z 1 z yo va āpo apām ūrmir ° ° | ° ° | ° ° z 2 z yo va āpo apām bindur ° ° | ° ° | ° ° z 3 z yo va āpo apām vego ° ° | ° ° | ° ° z 4 z yo va āpo apām vatso ° ° | ° ° | ° ° z 5 z yā va āpo apām gāvo 'psv antar ° ° | idaṁ tā ati srjāmi tā mābhyavanikṣi | tābhis tam atyāsṛjāmi ° ° z 6 z yo va āpo apām garbho 'psv antar ° ° | idaṁ tam ati srjāmi tam mābhyavanikṣi | tena tam atyāsṛjāmi ° ° z 7 z yo va āpo apām āsmā prānir divyo 'psv ° ° | ° ° | ° ° z 8 z yo va āpo apām agnayo 'psv antar yajuṣyā devayajanaḥ | idaṁ tān ati srjāmi tān mābhyavanikṣi | tāis tam atyāsṛjāmi ° ° z 9 z yo va āpo apām hiraṇyagarbho 'psv antar yajuṣyo devayajanaḥ | idaṁ tam ati srjāmi taṁ mābhyavanikṣi | tena tam atyāsṛjāmi yo 'smān dveṣṭi yaṁ vayan dviṣmaḥ z 10 z 3 z

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(Ś. 10. 5)

[f205b11] yad urvācīnam āika-[12]hāyanānṛtaṁ kiṁ codima | āpo mā tasmād enaso duritāt pātu viśvataḥ | [13] aripṛāso ripram asmāt prāmmad enaṁ duritaṁ supratikāḥ pra duṣvapnīm pra malaṁ [14] vahantu | samudraṁ vo pa srjāmi svā yyonim apīhi | ariṣṭās sarvāyaśo vā-[15]ta naḥ kiñcanāmamat. z 4 z

Bm has sā in line 12 and prāsmad in 13.

Read: yad arvācīnam āikahāyanād anṛtaṁ kiṁ codima | āpo mā tasmād enaso duritāt pātu viśvataḥ z 1 z aripṛā āpo apa ripram asmat | prāsmad eno duritaṁ supratikāḥ pra duṣvapnyaṁ pra malaṁ vahantu z 2 z samudraṁ vo apa srjāmi svām yonim apītana | ariṣṭās sarvahāyaso mā ca naḥ kiñ canāmamat z 3 z 4 z

St 3. The correction to apītana in b is necessary for grammar and meter.

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(Ś. 10. 5)

[f205b15] viṣṇoḥ kramo si sapatnahā pṛthiviśaṁsi-[16]to gnistejās pṛthivīm anu vi kramayaṁ pṛthivyā tan nīrbhajāmo yo smā-[17]n dveṣṭi yaṁ vayan dviṣmaḥ prathamajā sapatnān avāinān vādhe tenā prākṛāmā [18] nvapām apanutvas sapatnahā viṣṇoḥ kramo si sapatnahāvarikṣassam-sito [19] vāyutejāntarikṣamanu vikramayaṁ antarikṣas taṁ nīrbhajāmo yo smān dveṣṭi [20] yaṁ vayan dviṣmaḥ sahajān sapatnān avāinān bādhe tenā prākṛāmānvaśām [21] apanutvas sapatnahā viṣṇoḥ kramo si sapat-

nahā dyāuścamṣitā sūrya-[f206a]stejā didivam anu vikramaṁ divas taṁ
 nirbhajāmo yo smān dveṣṭi yaṁ vayaṁ dviṣmaḥ [2] aparajān sapatnān
 avāinān bādhe te tenā prakrāmānvapām apanuttas sapatna-[3]hāḥ
 sapatnā diguśamṣito vāyustejaḥ diśo num anu vi kramayan digbhi-[4]s
 tvaṁ sapatnāśāśito varuṇasteja āpo num anu vi kramayam ṛgbhis taṁ
 [5] sapatnahā diguścamṣitasāmāmatejāḥ ṛco num anu vi kramayam ṛgbhis
 taṁ [6] sapatnahā yajñāścamṣito vrahmatejā yajñam anu vi krama
 yajñāt taṁ sapatnā | [7] ośadhiścamitas somatejāḥ āuśadhīr anu vi
 kramayam ośadhīs tvaṁ sa-[8]patrā kṛtiśamṣitas puruṣāntejās kṛṣim
 anu vi kramayam kṛṣyāt taṁ viṣṇo-[9]ḥ kramo si sapatnahā prāṇāśam-
 sito annatejās prāṇam anu vi krama-[10]yaṁ prāṇāt taṁ nirbhajāmo
 yo smān dveṣṭi yaṁ vayaṁ dviṣmaḥ z 5 z

Bm has anna vi in line 6 and yajñātum; ośadhīr anu in 7; °śamṣitāḥ
 and kṛṣyatūm in 8; and prāṇatūm in 10.

Read: viṣṇoḥ kramo 'si sapatnahā pṛthivīśamṣito 'gnitejāḥ | pṛthivīm
 anu vi krame 'haṁ pṛthivyās taṁ nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ
 dviṣmaḥ | prathamajān sapatnān avāinān bādhe †tenāprakrāmānvapām
 apanuttas sapatnahā† z 1 z viṣṇoḥ kramo 'si sapatnahāntarikṣaśamṣito
 vāyutejāḥ | antarikṣam anu vi krame 'haṁ antarikṣāt taṁ nirbhajāmo
 yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ | sahajān sapatnān ° ° ° z 2 z
 viṣṇoḥ kramo 'si sapatnahā dyāuśamṣitas sūryatejāḥ | divam anu vi krame
 'haṁ divas taṁ nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ |
 aparajān sapatnān ° ° ° z 3 z viṣṇoḥ kramo 'si sapatnahā dikśam-
 ṣito vāyutejāḥ | diśo anu vi krame 'haṁ digbhyas taṁ nirbhajāmo
 ° ° | ° ° z 4 z viṣṇoḥ kramo 'si sapatnahāśāśamṣito varuṇatejāḥ |
 āśā anu vi krame 'haṁ āśābhyas taṁ nirbhajāmo ° ° | ° ° z 5 z
 viṣṇoḥ kramo 'si sapatnahā ṛkśamṣitas sāmāmatejāḥ | ṛco anu vi krame 'haṁ
 ṛgbhyas taṁ nirbhajāmo ° ° | ° ° z 6 z viṣṇoḥ kramo 'si sapatnahā
 yajñāśamṣito vrahmatejāḥ | yajñam anu vi krame 'haṁ yajñāt taṁ nir-
 bhajāmo ° ° | ° ° z 7 z viṣṇoḥ kramo 'si sapatnahāuśadhīśamṣitas
 somatejāḥ | ośadhīr anu vi krame 'haṁ ośadhībhyas taṁ nirbhajāmo
 ° ° | ° ° z 8 z viṣṇoḥ kramo 'si sapatnahā kṛṣiśamṣitas puruṣatejāḥ
 | kṛṣim anu vi krame 'haṁ kṛṣyās taṁ nirbhajāmo ° ° | ° ° z 9 z
 viṣṇoḥ kramo si sapatnahā prāṇāśamṣito annatejāḥ | prāṇam anu vi
 krame 'haṁ prāṇāt taṁ nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ
 | aparajān sapatnān avāinān bādhe †tenāprakrāmānvapām apanuttas
 sapatnahā† z 10 z 5 z

In the last part of these verses we might read something like this:
 te na prakrāmanta †pām apanuttās sapatnāḥ.

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(Ś. 10. 5)

[f206a11] *agamo svar agamaṁ jyotir bhiṣtvā viśvāḥ pṛtanārātis svabhyāvartaye sūryasyāvṛtam ānā-*[12]*vṛte dakṣiṇām anāvṛtam. diśo jyotiṣmatar abhi paryāvarta sapta ṛṣiṇ abhi paryā-*[13]*varte vrahmābhi paryāvarte vrahmaṇān abhi paryāvarte te me bhadra viṇeśchantu te me vrā-*[14]*vrahmaṇavarcaṣam. | yat te nnaṁ bhospata ākṣīti pṛthivīm anu | tasya nas tvaṁ bhu-*[15]*vanaspate maṁ prayaśchat prajāpate vyāte parameṣṭhino vrahmaṇodīpadāmṛtam. | [16] vāiśvānarasya daṅṣṭrābhyām hetis tvaṁ samudād abhiḥ yaṁ taśchātṛ āhutis samid devī [17] sahīyaśi z rājño varuṇo si bandho si so maṁ amuṣyāyaṇam amuṣyāḥ putam ahne [18] prāṇe dadhana | apān asmāi vajraṁ pra harāmi caturbhiś ca śiṛsabhidyāya vidvāṁn so sya [19] sarvān pṛśrīṇātu sarvā tan me devānu jānanti viśve yad agne tapasā tapa upa [20] prekṣāmahe vayam. priyā śrutasya bhūyāsmāyusmantas sumedhasaḥ z 6 z*

Bm has no dittography in lines 13-14; it has tva bhuvaspate in 14-15; samidevī in 16; putrasahne in 17; and vidvān somya in 18.

Read: *agamaṁ svar agamaṁ jyotir bhy aṣṭhām viśvāḥ pṛtanā arātīḥ z 1 z ṣvabhyāvartaye sūryasyāvartam anvāvarte dakṣiṇām anv āvṛtam | sā me draviṇaṁ yacchatu sā me vrāhmaṇavarcaṣam z 2 z diśo jyotiṣmatīr abhi paryāvarte | tā me draviṇaṁ yacchantu tā me vrāhmaṇavarcaṣam z 3 z sapta ṛṣiṇ abhi paryāvarte | te me ° ° te me ° z 4 z vrahmābhi paryāvarte | tan me ° ° tan me ° z 5 z vrāhmaṇān abhi paryāvarte | te me draviṇaṁ yacchantu te me vrāhmaṇavarcaṣam z 6 z yat te 'nnaṁ bhuvaspata ākṣiyati pṛthivīm anu | tasya nas tvaṁ bhuvaspate samprayaścha prajāpate z 7 z vyāte parameṣṭhino vrahmaṇāpīpadāma tam z 8 z vāiśvānarasya daṅṣṭrābhyām hetis taṁ samadhād abhi | iyaṁ taṁ psātṛ āhutis samid devī sahīyaśi z 9 z rājño varuṇasya bandho 'si | so 'mum amuṣyāyaṇam amuṣyāḥ putram anne prāṇe badhana z 10 z apān asmāi vajraṁ pra harāmi caturbhṛṣṭīm śiṛsabhidyāya vidvān | so 'sya parvāni pra śrīṇātu sarvā tan me devā anu jānantu viśve z 11 z yad agne tapasā tapa upa prekṣāmahe vayam | priyāś śrutasya bhūyāsmāyusmantas sumedhasaḥ z 12 z 6 z*

The last stanza is Ś 7. 61. 1.

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(Ś. 8. 10)

[f206a21] *virāḍ vā yadam agre jāyata tasyā jātāyā bibheka sarvam. imevedaṁ bhaviṣyati [22] na vayam iti sod akrāmat sā dakṣiṇāgnāu ny*

akrāmat. z yajñanto vāmatayo bha-[f206b]vati ya evaṁ veda sā sabhā-
yāmi yasya sabhām satyo bhavati sāmāntrāṇe ny akrāmat. ya-[2]jñanto
vāmatayo bhavati ya evaṁ veda sod akrāmat sāntarikṣe caturdhā vya-
krāntātiṣṭha-[3]t tan devamānuṣyā vruvany antaram veda ubhayam
upajivememām upa hvayāmāhi tām u-[4]pāhvayantaḥ ūrjayehi svadhehi
sunṛty ehi āiravaty ehi tasyāgnir varcāsīt. [5] gayatṛi abhidhāny apram
odaḥ tasyā vṛhaś ca rantarañ ca dro stanapāsyām yajñāya-[6]jñām ca
vāmadevyām ca dvāu | oṣadhīr ve rathantaram deva duhram vyaco
grhatāpo vā-[7]madevyām yajñām yajñāyajñāyam ye te vāi virājaṣ
kāmadhugastanā [8] kāmāñ kāmāñ yajamānan duhayaḥ z 7 z

In the left margin opposite line 4 is nye, and there seems to be an indication that it corrects āirāvaty ehi: opposite line 5 is bhro correcting dro stana°.

Bm has imaṁ ve in f206a21; °ṣṭhatur de° in f206b2-3.

Read: virāḍ vā idam agre jāyata tasyā jātāyā abibhet sarvam | iyam
evedam bhaviṣyati na vayam iti z 1 z sod akrāmat sā dakṣiṇāgnāu ny
akrāmat | yajñarto vāsateyo bhavati ya evaṁ veda z 2 z <sod akrāmat>
sā sabhāyām <ny akrāmat | yanty> asya sabhām sabhyo bhavati ya evaṁ
veda z 3 z sod akrāmat sāmāntrāṇe ny akrāmat | yajñarto vāsateyo
bhavati ya evaṁ veda z 4 z sod akrāmat sāntarikṣe caturdhā vikrāntā-
tiṣṭhat z 5 z tām devamānuṣyā abruvann antaram vedobhaye yad upa-
jivememām upa hvayāmāhā iti z 6 z tām upāhvayanta z 7 z ūrja ehi
svadha ehi sunṛta ehīravaty ehīty z 8 z tasyā agnir varca āsīt gayatṛy
abhidhāny abhram ūdhaḥ z 9 z tasyā vṛhaś ca rathantaram ca dvāu stanāv
āstām yajñāyajñīyam ca vāmadevyām ca dvāu z 10 z oṣadhīr eva rathan-
taram deva aduhran vyaco brhat z 11 z āpo vāmadevyām yajñām yajñāya-
jñīyam z 12 z ye te vāi virājaṣ kāmadhugā stanā kāmāñ-kāmāñ
yajamānam dohayan z 13 z 7 z

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(Ś. 8. 10)

[f206b9] vanaspatin āgaśchat tām vanaspatayo ghnata [10] sā sam-
vatsare sam abhavat tasmāt samvatsare vanaspatinām vṛkṣṇam avi rohatu
[11] patyam dasyāpriyam bhrātrvyaṣ sā pitṛṇām gaśchat tām pitaro
ghnata sā mase [12] sam abhavat tasmān mase pitṛbhyo dadhataṣ sva-
dhāvān pitṛṣu bhavati pituryā-[13]nam panthām jānāti yaḥ sā devān
āgaśchat tām devāghnata sārddhamāse sam a-[14]bhavat tasmād ardha-
māse devebhyo juhuti | juhoty agnihotram. pra devayānam [15]
panthām jānātiḥ sā mānuṣyāñāgaśchat tām manuṣyāghnata sā sadyaṣ
sam a-[16]bhavat tasmād ubhayadur manuṣyāñā upa haranty upāsyo
bhavanti yaḥ z [17] z 8 z

Bm has abhavatusmān in f206b12, and similarly in 14 and 16; pasthām in 13; juhvati for juhuti in 14; in 15 it had jānātiḥ and erased the visarga sign.

Read: sod akrāmat sā vanaspatīn āgacchat tām vanaspatayo 'ghnata sā saṁvatsare sam abhavat | tasmāt saṁvatsare vanaspatīnām vṛkṣam api rohati patyate 'syāpriyam bhrātrīyam ya evaṁ veda z 1 z sod akrāmat sā pitṛn āgacchat tām pitaro 'ghnata sā māse sam abhavat | tasmān māse pitṛbhyo dadati svadhāvān pitṛṣu bhavati pra pitṛyānam panthām jānāti ya evaṁ veda z 2 z sod akrāmat sā devān āgacchat tām devā aghnata sārdhamāse sam abhavat | tasmād ardhmāse devebhyo juhoti juhoty agnihotraṁ pra devayānam panthām jānāti ya evaṁ veda z 3 z sod akrāmat sā manuṣyān āgacchat tām manuṣyā aghnata sā sadyas sam abhavat | tasmād ubhayadyur manuṣyānam upa haranty upāśya <grhaṁ> bhavanti ya evaṁ veda z 4 z 8 z

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(Ś. 8. 10)

[f206b17] sāsuraṇāgacchat tām asurām upāhvayanta māyohīti ta-
[18]syāḥ vāirocanaś praharādūr vatsāsīd ayampātram pātram. | tām
dvimūrdhā-[19]dityādhok tām māyām adhok tām māyām asurā upa
jīvanty upajīva-[20]niyo bhavati ya evaṁ veda z sā mānuṣyānāgaśchat
tām manuṣyā*pa-[21]hvayanty āirāvaty ehīti tasyā manur dhāivasvato
vatsāsīt prthivī pātram [22] pātram tām prthur vāinyo dhok tām kṛṣṇā
ca sasyām cādhok tām kṛṣṇā ca sasyām ca manu-[23]syā upa mā pitṛnā-
gaśchat tām pitaro māvayanta svadhā yehīti tasyā ya-[f207a]mo vat-
sāsīd rajatapātram pātram tām antako ādityo dhok tām svadhām adhok
tā svadhām pi-[2]tara upa sā devān āgaśchat tām devā upāhvayanty
ūrjayehīte tasyā indro va-[3]tsāsīd dārupātram pātram tām savitādhok
tam ūrjām devā upāpā sā saptarṣi-[4]nāgaśchat tām saptarṣayopāhva-
yanta vrahmaṇvaty ehīti tasyās somo vatsāsīś cha-[5]ndaś pātram pātram
tām vṛhaspatir aso dhok tām vrahma ca tapaś cādhok tām vrahma ca
tapaś ca sa-[6]ptarṣaya upā sā gandharvāvapsarasān āgaśchat tām
gandharvāpsarasā upāhva-[7]yanta puṇḍhagandha hīti tasyāś kovīro
vāiśravaṇo vatsāsīd dārupātram pātram tām ja-[8]tanādiś kāveraiko dhok
tām puṇyagandham adhok tā puṇyagandham gandharvāpsarasā upā
[9] sā puṇyajanān āgaśchat tām puṇyajanā upāhvayantirodhā yehīti
tasyā [10] vasṭas sūryavarcaso vatsāsīt puṣkaraparnām pātram pātram
tām vasṭus sūryava-[11]rcaso dhok tām tirodhām adhok tām tirodhām
puṇyajanā upā sod akrāmat sā sa-[12]rpān āgaśchat tām sarpā upāhva-
yanta viṣavaty ahīti tasyās takṣako viṣābhayo [13] vatsāsīd alāpupātram

tām dhṛtarāṣṭrerāvṛto dhok tām viṣam adhok tām viṣam adhok ta-[14]d viṣam śarpā upā jīvantyo bhavati ya evaṁ veda z tasmād yasmād alāvunā-[15]bhiṣiñcen manasā tvā pratyāhanmīyatu pratyāhanyāyat pratyāhartu viṣam [16] pratyāhartum anu prasṛjajyate viṣam asyaś priyam bhrātrvyam hanti ya evaṁ ve-[17]da z 9 z z anuvākam 19 z

In the right margin of f206b opposite line 20 is “2 samcaya”; in the lower margin toward the left is “pātram pātram”.

In the top margin of f207a is “2” and directly below it just above pātram in line 3 is “x 2”.

Bm has ayaspātram in f206b18; after a correction it has śyān upā- in 20; manur vāi° in 21; pitaro sā° in 23; upa mā in f207a3; has pātram only once in 10; has °hartum in 16.

Read: sod akrāmat sāsūrān āgacchat tām asurā upāhvayanta māya ehiti | tasyā vairocanaś prāhrādir vatsa āsīd ayaspātram pātram | tām dvimūrdhārtvyo ‘dhok tām māyām adhok | tām māyām asurā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 1 z sod akrāmat sā manuṣyān āgacchat tām manuṣyā upāhvayauterāvaty ehiti | tasyā manur vāivasvato vatsa āsīt prthivīpātram pātram | tām prthī vāinyo ‘dhok tām kṛṣiṇ ca sasyam cādhok | tā kṛṣiṇ ca sasyam ca manuṣyā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 2 z sod akrāmat sā pitṛn āgacchat tām pitara upāhvayanta svadhā ehiti | tasyā yamo vatsa āsīd rajatapātram pātram | tām antaka ādityo ‘dhok tām svadhām adhok | tām svadhām pitara upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 3 z sod akrāmat sā devān āgacchat tām devā upāhvayantorja ehiti | tasyā indro vatsa āsīd dārupātram pātram | tām savitādhok tām ūrjām adhok | tām ūrjām devā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 4 z sod akrāmat sā saptarṣiṇ āgacchat tām saptarṣaya upāhvayanta vrahmaṇvaty ehiti | tasyās somo vatsa āsīc chandaśpātram pātram | tām vṛhaspatir aso ‘dhok tām vrahma ca tapaś ca ‘dhok | tad vrahma ca tapaś ca saptarṣaya upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 5 z sod akrāmat sā gandharvāpsarasān āgacchat tām gandharvāpsarasā upāhvayanta puṇyagandha ehiti | tasyās kubero vāisṛavaṇo vatsa āsīd dārupātram pātram | tām rajatanābhiṣ kāberako ‘dhok tām puṇyagandham adhok | tām puṇyagandham gandharvāpsarasā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 6 z sod akrāmat sā puṇyajanān āgacchat tām puṇyajanā upāhvayanta tirodha ehiti | tasyā vasurucis sāuryavarcaso vatsa āsīt puṣkaraparnāpātram pātram | tām vasurucis sāuryavarcaso ‘dhok tām tirodhām adhok | tām tirodhām puṇyajanā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 7 z sod akrāmat sā śarpān āgacchat tām śarpā upāhvayanta viṣavaty ehiti | tasyās takṣako viśāliyo vatsa āsīd alābupātram pātram | tām dhṛtarāṣṭra eravato ‘dhok tām viṣam adhok | tad viṣam śarpā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 8 z tasmād yasmā alabunābhiṣiñcet <pratyāhanyāt

z 9 z na ca pratihanyān> manasā tvā pratyāhanmīti pratyāhanyāt z 10 z
yat pratyāhanti viṣaṁ pratyāhanti tam anu prasṛjyate viṣaṁ z 11 z
asyāpriyaṁ bhrātṛvyam hanti ya evaṁ veda z 12 z 9 z anu 19 z

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(Ś. 10. 9)

[f207a17] aghāyatām api niṣyā mukhā-[18]ni sapatnīṣu vajrasar-
payitum. indreṇa dattāṣ prathamāś śatāudanā bhrā-[19]trvyāghnī
yajamānāya gātū | vehis te carma bhavati barhin lomāni yāni [20] te |
eṣāṁ dvādaśanāgrhāir grāva dveṣo adhi nṛtyatu | bālās te prokṣaṇī ya
[21] **ntu jihvā sam mārṣṭy agne | śuddhā tvam yajñīyā bhūtvā divaṁ
prehi śatāudane [22] ** yaś śatāudanām pacati kāmāpreṇasyalpate prītā
hy asya ṛtvijas sarve ya-[f207b]ntu yathāyatham. | ete devi śamitāraṣ
prokta ye rocate janāḥ te tvā sarve gassantu [2] sahibhyo bhāṣiś śatodane
| sas svargam ā rohatu yatrādas tridivam divaḥ hira-[3]nyajyotiṣam kṛtvā
yo dadātu śatāudanām. śatām lokān samāpnoti yeṣa [4] devās samāsate |
apūpānbhīm kṛtvā yo danām. | vasavas tvā dakṣiṇa-[5]ta uttarān
marutās tvā ādityās sarvā gopsantu sāgniṣṭomam abhi dravāḥ [6] gan-
dharvāpsaraso deva rudrāṅgirasas tvā te tvā sarva gopsanta mātīrātram
a-[7]ti dravāḥ antarikṣam divaṁ bhūmim ādityā maruto diśaḥ lokā ca
sarvā-[8]n āpnoti yo dadātu śatāudanam. z v1 z

The ms is slightly defaced by chipping at the beginning of lines 21 and 22 of f207a but a second hand has written ya at the end of line 20 and ne at the end of line 21 intending thus to supply the missing letters. In the top margin of f207b is śpaktā correcting prokta directly below it.

Read: aghāyatām api nahyā mukhāni sapatneṣu vajram arpayāitam |
indreṇa dattā prathamā śatāudanā bhrātṛvyaghnī yajamānāya gātūḥ
z 1 z vedis te carma bhavati barhir lomāni yāni te | eṣā tvā rasanāgrabhīd
grāvā tvāiṣo adhi nṛtyatu z 2 z bālās te prokṣaṇīs santu jihvā sam mārṣṭv
aghye | śuddhā tvam yajñīyā bhūtvā divaṁ prehi śatāudane z 3 z yaś
śatāudanām pacati kāmāpreṇa sa kalpate | prītā hy asya ṛtvijas sarve
yantu yathāyatham z 4 z ye te devi śamitāraṣ paktāro ye ca te janāḥ |
te tvā sarve gopsyanti māibhyo bhāṣiś śatāudane z 5 z sa svargam ā
rohatu yatrādas tridivam divaḥ | hiranyajyotiṣam kṛtvā yo dadāti
śatāudanām z 6 z sa tānī lokān sam āpnoti yeṣu devās samāsate |
apūpanābhīm kṛtvā yo dadāti śatāudanām z 7 z vasavas tvā dakṣiṇata
uttarān marutas tvā | ādityās sarvā gopsyanti sāgniṣṭomam ati dravāḥ
z 8 z gandharvāpsaraso deva rudrāṅgirasas ca ye | te tvā sarve gopsyanti
sātīrātram ati dravāḥ z 9 z antarikṣam divaṁ bhūmim ādityān maruto
diśaḥ | lokān ca sarvān āpnoti yo dadāti śatāudanām z 10 z 1 z

St 1. In pāda a niṣya would be a possible form and give an appropriate meaning; Ś has nahya and Kāuś. 65.1 implies it.

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(Ś. 10.9)

[f207b8] *ghṛtaṁ prokṣantī subhagā* [9] *devān devī gamiṣyati* | *paktāram agni mā hiṁsīr divaṁ prehi śatodane* | [10] *ye pitaro diviṣado ntarikṣasadaś ca ye* | *ye ca me bhūmyā adhi tebhyas tan du-*[11] *kṣa sarvadā* | *kṣīraṁ sarpir atho madhu* | *yat te śīro ye śrīgā yāu karṇāu yāu* [12] *ca te akṣāu ahamiśchām duhratām dātre kṣīraṁ sarpir atho madhu yat te mukhaṁ ye* [13] *jihvā ye dantā yā ca te hanū* | *yat te klomā ya dhṛdayaṁ puritat saha-*[14] *n̐hikā* | *yat te kṛd devataste yantrāṇi yās ca te gudā* | *yat te paśur yo va-*[15] *nayur yo kṣīyaś ca codaram. yat te majjā yāny asthīni yan māṁsaṁ yaś ca* [16] *lohitam. yāu te bāhū yāu te aṁsāu duhanaṁ yā ca te kakut. yat te* [17] *skandā yā grīvā yās prṣṭir yās ca parśavaḥ z 2 z*

In the right margin a little above the end of line 8 the ms has tyāgā; and in the right margin opposite line 13 it seems to have ddhṛ, which is the needed correction.

Bm wrote at the end of line 8 subhagā and then corrected to subhāgā; it has jihmā and hanu in 12.

Read: *ghṛtaṁ prokṣantī subhagā devān devī gamiṣyati* | *paktāram aghnye mā hiṁsīr divaṁ prehi śatāudane z 1 z ye pitaro diviṣado* 'ntarikṣasadaś ca ye ca me bhūmyā adhi | *tebhyas tvaṁ dhukṣva sarvadā kṣīraṁ sarpir atho madhu z 2 z yat te śīro ye śrīge yāu karṇāu yāu ca te akṣyāu* | *āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 3 z yat te mukhaṁ yā jihvā ye dantā ye ca te hanū* | *āmikṣām* ° ° ° *z 4 z yat te klomā yad dhṛdayaṁ puritat saha-* *kan̐hikā* | *āmikṣām* ° ° ° *z 5 z yat te yakṛd ye matasne yantrāṇi yās ca te gudāḥ* | *āmikṣām* ° ° ° *z 6 z yas te plaśur yo vaniṣṭhur yāu kukṣi yac codaram* | *āmikṣām* ° ° ° *z 7 z yas te majjā yāny asthīni yan māṁsaṁ yac ca lohitam* | *āmikṣām* ° ° ° *z 8 z yāu te bāhū yāu te aṁsāu †duhanaṁ yā ca te kakut* | *āmikṣām* ° ° ° *z 9 z ye te skandhā yā grīvā yās prṣṭir yās ca parśavaḥ* | *āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 10 z 2 z*

St 9. In pāda b doṣaṇī as in Ś is the only probable correction.

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(Ś. 10. 9)

[f207b17] *yāu bhūrū a*-[18]*ṣṭhivantāu ye śraṇī yā ca te bhasat. | yat te puścam yo bālā dugdham yaś ca te* [19] *stanā yās te jaṅghā yās kṛṣṭhikā hṛtsarā ye ca te śaphā | yat te carma* [20] *śatāudane yāni lomāny agne ahamikṣārduhratām tātre kṣīram sarpir atho* [21] *madhu | ayan te śunāmikṣām ayaṁ sarpir ayaṁ madhu | ayan te sarvākān du-* [22] *hām devi śatodane kruḷo te hastām puroḷāśāv ājyenābhighārite* [f208a] *tāu pakṣāu deva kṛtvā sā dātāram diva vaha | ulūkhale musule yaś ca carmaṇi* [2] *ya vā sūrpe taṇḍulāś kaṇā | yad vā vāto mātariśvā samātāgniṣ ṭad dhotā* [3] *suhutaṁ kṛṇotu | imā āpo madhumatīr ghṛtaścotu vrahmaṇā hasteṣu | prapṛthak chā*-[4] *dayāmi yat kāmedhima-bhiṣiñcāmi vo haṁ tan no vayaṁ syāma patayo rayiṇā* [5] *z 3 z*

In the right margin opposite line 4 the ms has m. correcting to rayiṇām.

Bm has *yo* in f207b17; *ahūmikṣ°* in 20; *suhām* in 21-22; and *rayiṇām* as the last word.

Read: *yāu ta ūrū aṣṭhivantāu ye śronī yā ca te bhasat | āmikṣām duhratām dātre kṣīram sarpir atho madhu z 1 z yat te pucchaṁ ye te bālā yad ūdho ye ca te stanāḥ | āmikṣām ° ° ° z 2 z yās te jaṅghā yās kuṣṭhikā rccarā ye ca te śaphāḥ | āmikṣām ° ° ° z 3 z yat te carma śatāudane yāni lomāny aghnye | āmikṣām duhratām dātre kṣīram sarpir atho madhu z 4 z ayaṁ te śunāmikṣām ayaṁ sarpir atho madhu | ayaṁ te sarvākān duhām devi śatāudane z 5 z kroḍāu te stām puroḷāśāv ājyenābhighāritāu | tāu pakṣau devi kṛtvā sā dātāram divi vaha z 6 z ulūkhale musale yaś ca carmaṇi yo vā sūrpe taṇḍulāś kaṇāḥ | yaṁ vā vāto mātariśvā mamāthāgniṣ ṭad dhotā suhutaṁ kṛṇotu z 7 z imā apo madhumatīr ghṛtaścuto vrahmaṇām hasteṣu prapṛthak sādayāmi | yat kāma idam abhiṣiñcāmi vo haṁ tan no sarvaṁ saṁ padyatām vayaṁ syāma patayo rayiṇām z 8 z 3 z*

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(Ś. 9. 7)

[f208a5] *prajāpatīś ca parameṣṭhī ca śṛṅge indras so agnīṁ lolātaṁ so*-[6] *somo rājā mastiṣkas satyaṁ cakṣur itaṁ śrotre prāṇāpānāu nāmivate dyāur utta*-[7] *rā *anuṣ prthivy ādharā | agnir āsyaṁ vidyuj jihvā maruto dantiāś pavamāna*-[8] *ś prāṇaḥ viśvaṁ vāyuṣ kaṇṭhas svargo lokaḥ kṛṣṇadravyadriṇī vivaśvaḥ reva*-[9] *tī grīvāś kṛttikās skandhā gharṇo vaś cyeno kroḷo antarikṣām pājasyaṁ mi*-[10] *ttraś ca varuṇaś*

cānsāu tvaṣṭā cāryamā cā dohinī | mahādevo bāhū [11] vṛhaspatiṣ kakut
vṛhatiṣ kikasā | devānām pātniṣ prṣṭāyā upasa-[12]daṣ parisavaḥ vrahma
ca kṣattram ca śronī balam ūrāu | dhātā ca savitā [13] cāṣṭhivantāu
jañghā gandharvāpsarasas kuṣṭhikā rtaṣ śaphā | ceto hr-[14]hṛdayam kṛn
medha harimā pitum vrataṁ puritat. | kṣuta kuṣṭatarā va-[15]niṣṭha par-
vatā prāsa devayajanā gudā manuṣyāntrāṇy abhrā udaram i-[16]tarajanā
ūbadhyam rakṣāṁsi lohitaṁ. kruddho vṛkkāu manyur āṇḍāu [17] prajāḥ
śepas samudro vastin nadi śrūtri stanayitnur ūdho varṣasya pata-[18]ya
stanā viśvavyacāś carma oṣadhayo romāṇi nakṣattrāṇi rūpaṁ abhram
[19] pave majjā nidhanam bhūtyāṣ prajāyāṣ paśūnām bhavati ya evam
veda z [20] indra prān tiṣṭhan dakṣi*ā tiṣṭhamn yamaṣ pratyam tiṣṭham
dhātodaṁ tiṣṭhan sa-[21]vitā | nṛṇān prāptas somo rājā nṛtānandaḥ
ikṣamāṇo mittrā-[f208b]varuṇo yuyamāṇo vaiśvānaro yuktaṣ prajāpatir
vimuktas sarvam etad vāi vo rūpaṁ | u-[2]pāinaṁ rūpamṛvataṣ paśavas
tiṣṭhanti yā evam veda z 4 z anuvā 20 zz

In the right margin of f208a opposite line 14 is ṣku; and in the lower margin under nṛṇān of line 21 is trṇām.

Bm has nāsivate in f208a6; no lacuna in 7; mitum in 14; atrā for abhrā in 15; vastir in 17 and °yitnun ūpo; prā in 20 and no lacuna.

Read: prajāpatīṣ ca parameṣṭhī ca śrūge indraṣ śiro agnir lalāṭam
z 1 z somo rājā mastiṣkas satyam cakṣur rtaṁ śrotre prāṇāpānāu nāsike
dyāur uttarahanuṣ prthivy adharahanuḥ z 2 z agnir āsyam vidyuj jihvā
maruto dantāṣ pavamānaṣ prāṇaḥ z 3 z viśvam vayoṣ svargo lokaṣ
kṛṣṇadram vidharipī tvivaśvaḥ z 4 z revatir grīvaṣ kṛttikā skandhā
gharmo vahaḥ z 5 z śyenaṣ kroḍo antarikṣam pājasyam z 6 z mitraṣ ca
varuṇaṣ cānsāu tvaṣṭā cāryamā ca doṣaṇī z 7 z mahādevo bāhū vṛhaspatiṣ
kakut vṛhatiṣ kikasāḥ z 8 z devānām patniṣ prṣṭya upasadaṣ parśavaḥ
z 9 z vrahma ca kṣattram ca śronī balam ūrū z 10 z dhātā ca savitā
cāṣṭhivantāu jañghā gandharvā apsarasaṣ kuṣṭhikā rtaṣ śaphāḥ z 11 z
ceto hṛdayam yakṛn medhā ṭharimā cittam vrataṁ puritat z 12 z kṣut
kuṣṭir irā vaniṣṭhuṣ parvatāṣ plāśayaḥ z 13 z devajanā gudā manuṣyā
antrāṇy atrā udaram z 14 z itarajanā ūbadhyam rakṣāṁsi lohitaṁ z 15 z
krodho vṛkvāu manyur āṇḍāu prajā śepaḥ z 16 z samudro vastir nadi
sūtri stanayitnur ūdho varṣasya patayas stanāḥ z 17 z viśvavyacāś car-
māuṣadhayo lomāṇi nakṣattrāṇi rūpaṁ z 18 z abhram pavam majjā
nidhanam z 19 z <Iśāno> bhūtyāṣ prajāyāṣ paśūnām bhavati ya evam
veda z 20 z indraḥ prān tiṣṭhan dakṣiṇā tiṣṭhan yamaṣ z 21 z pratyāṇ
tiṣṭhan dhātodaṁ tiṣṭhan savitā z 22 z trṇāni prāptas somo rājā z 23 z
āvrta ānanda ikṣamāṇo mitrāvaruṇāu z 24 z yuyamāṇo vaiśvānaro
yuktaṣ prajāpatir vimuktas sarvam z 25 z etad vāi viśvarūpaṁ z 26 z
upāinaṁ rūpavantaṣ paśavas tiṣṭhanti ya evam veda z 27 z 4 z anu 20 z

St 2. satyam ° ° ° nāsike is not in Ś.

- St 4. At the end Ś has niveṣyaḥ, which may have once stood in Ppp.
 St 11. At the end Ś has aditiḥ, of which ṛtaś may be a corruption.
 St 12. In this cittam is reported by Roth in WT as the reading of the ms; of course it might be pittam or mittam.
 St 19. In this perhaps pībo as in Ś ought to be restored.

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(Ś. 12. 5)

[f208b3] śrameṇa tapasā sṛṣṭā vrahmaṇā vicṛtye śrutā | satyenāvṛtā śriyā prāvṛ- [4]tā yaśasā parivṛtā sudhayā parihitā śraddhayā paryūdhā kṣikṣayā gu- [5]ptā yajñe pratiṣṭhitā loko nidhanam śchandāṇsi rūpam aṅgirasas santāpā vrahma [6] padavāyaṁ vrāhmaṇo adhipatis tām ādadhānasya vrahmagavī jinvato vrā- [7]hmaṇam kṣattriyasyāpa krāmatu sūnṛtā vīryam puṇyalakṣmīḥ z 1 z

Bm has vicyatye in line 3 and °lakṣmī in line 7.

Read: śrameṇa tapasā sṛṣṭā vrahmaṇā vitta ṛte śritā z 1 z satyenāvṛtā śriyā prāvṛtā yaśasā parivṛtā z 2 z svadhayā parihitā śraddhayā paryūdhā dikṣayā guptā yajñe pratiṣṭhitā loko nidhanam z 3 z chandāṇsi rūpam aṅgirasas saṁtāpā vrahma padavāyaṁ vrāhmaṇo adhipatiḥ z 4 z tām ādadhānasya vrahmagavīm jinato vrāhmaṇam kṣatriyasya z 5 z apa krāmatu sūnṛtā vīryam puṇyalakṣmī z 6 z 1 z

141

(Ś. 12. 5)

[f208b8] ojaś ca tejaś ca sahaś ca balaṇ ca vāk cendriyam ca śrīś ca dharmaś ca vrahma ca [9] kṣatram ca rāṣṭram ca viśiś ca tviśiś ca yaśaś ca varcaś ca draviṇam cāyu- [10]ś ca śrotram ca tāni sarvāṇy āpa krāmanti kṣattriyasya

Bm has balaś ca in line 8.

Read: ojaś ca tejaś ca sahaś ca balaṁ ca vāk cendriyam ca śrīś ca dharmaś ca z 1 z vrahma ca kṣatram ca rāṣṭram ca viśaś ca tviśiś ca yaśaś ca varcaś ca draviṇam ca z 2 z āyus ca śrotram ca z 3 z tāni sarvāṇy āpa krāmanti kṣatriyasya vrahmagavīm <ādadhānasya jinato vrāhmaṇam> z 4 z 2 z

St 3. In Ś the list is longer but there is no assurance that it was so in Ppp.

142

(Ś. 12. 5)

[f208b10] *vrahmagavy aghahavi*-[11]*śā krtyā pūlpānyaja āvṛtā sarvāṇy asyām ghorāṇi sarve ca mṛtyava*-[12]*s sarve puruṣavadhā sā vrahmajyam vrahmagavy āṇiyamānā mṛtyoṣ paḍviṣā*-[13]*diti menaś catavadhā hi sā vrahmajyasya kṣatur yaśā mahādevo na pekṣa*-[14]*māṇā | vajro dhāvanti hetis śaphā nirṣanti kṣurupavad iksamāṇā mṛ*-[15]*tyur ahaṁ kṛṇvati vācyamānāna sphūrjayati vrahmagavi vrahmajyasya z* [16]
z 3 z

The ms has an interlinear correction “gā” over *vrahmagavy* in line 10.

Bm has *vācyamānā*° in line 15.

Read: *vrahmagavy aghaviśā krtyā †pūlpānyajāvṛtā z 1 z sarvāṇy asyām ghorāṇi sarve ca mṛtyavaḥ z 2 z sarve ca puruṣavadhāḥ z 3 z sā vrahmajyam vrahmagavy āṇiyamānā mṛtyoṣ paḍbīṣa ā dyati z 4 z meniś śatavadhā hi sā vrahmajyasya kṣitir hi sā z 5 z mahādevo nāpekṣamāṇā z 6 z vajro dhāvanti hetis śaphān niruhanti kṣurapavir iksamāṇā z 7 z mṛtyur hiṅkṛṇvati vāśyamānānu sphūrjayati vrahmagavi vrahmajyam z 8 z 3 z*

St 1. Ś begins sāiśā bhīmā.

St 8. Unless we largely disregard syntax of cases for Ppp *vrahmajyam* seems to be needed. It looks as if the end of this hymn had been influenced by the end of the next.

143

(Ś. 12. 5)

[f208b16] *ugro devaṣ puśchaṁ paryasyanti sarvajyāniṣ kaṇāir viri-varjaya*-[17]*nti rājayakṣmo himanti munir duhyamānā śirśaktir dugdhāmbedar upati*-[18]*śṭhanti mithoyodhaṣ parāmṛṣṭā śaravyā mukhe pinīyamāno ṛtur hanyamāno* [19] *grḍhra hitāghahaviṣā vyatanti yatamo numatīta anugaśchanti prāṇān u*-[20]*pa dāsayati vrahmagavi vrahmajyam. z 4 z*

Bm has *muhyamānā* in 17 and *datur* in 18.

Read: *ugro devaṣ pucchaṁ paryasyanti z 1 z sarvajyāniṣ karṇāu varīvarjayanti rājayakṣmo mehanti z 2 z menir duhyamānā śirśaktir dugdhā z 3 z sedir upatiṣṭhanti mithoyodhaṣ parāmṛṣṭā z 4 z śaravyā mukhe ‘pinahyamāna ṛtir hanyamānā z 5 z grḍhra hitāghaviṣā vyathanti tamo nipatītā z 6 z anugacchanti prāṇān upa dāsayati vrahmagavi vrahmajyasya z 7 z 4 z*

144

(Ś. 12. 5)

[f208b20] vāiraṁ vikṛtyamānā pāu-[21]trājyaṁ vibhājyamānān deva-
ketu hya nahyamānā matirhitā nirṛtir ni-[22]hitā pāpmā nidhīyamānā
pārśvam avidhīyamānā gharmaṣ paryadhiya-[f209a]mānā vāiśvānaraṣ
paryāhitā viṣaṁ prayasvanti takmā prayastāndūla barhiṇī [2] paryākī-
yamānā sevakma yajñā gandhena aghaṁ paśyamānā parā bhūtir upari
[3] tās sarvāṣ krūdhīṣ pacyamāṇā samitā piśitā ārtir asyamānā ve kartu
a-[4]sitāsito lokāṣ chinatti vrahmacārī vrahmajyam asmāṣ cāmuṣmāṣ ca
z 5 z

Read: vāiraṁ vikṛtyamānā pāutrādyaṁ vibhājyamānā z 1 z devahetir
hriyamānāmātir hitā nirṛtir nihitā z 2 z pāpmā nidhīyamānā pārūṣyam
avadhīyamānā z 3 z gharmaṣ paridhīyamānā vāiśvānaraṣ parihitā z 4 z
viṣaṁ prayasyanti takmā prayastā z 5 z mūlabarhiṇī paryākriyamāṇā
sevakmayajñā gandhena z 6 z aghaṁ pacyamānā parābhūtir upahṛtā
z 7 z śarvaṣ krūddhaṣ piśyamānā śimidā piśitā z 8 z avartir aśyamānā
†vekartu aśitā z 9 z aśitā lokāṣ chinatti vrahmacārī vrahmajyam asmāc
cāmuṣmāc ca z 10 z 5 z

St 9. Something like vāikṛtir would be possible here.

St 10. There seems no need to change vrahmacārī to vrahmagavī;
in this setting the former term would readily be applied to the latter.

145

(Ś. 12. 5)

[f209a5] tasyāhananam kṛtyā menir āśasanam valagahanam ūvaddhya-
vassvagatā malinva-[6]tāgniṣ kravyāda bhūtvā vrahmagavī vrahmajyam
praviśyāti sarvāsāṁgā mūlāni vṛ-[7]ścitā śchinattasya pitṛbandhuṣ parā-
bhavayatu mātṛbandhu vivātiñjātīm sarvam api [8] kṣāpayatu vrahma-
gavī kṣattriyaśyāpunandīyamānārdhāsvam enam asvagam apra-[9]visaṇ
karoty aparāpariṇo bhavatu kṣīyate ya evaṁ viduṣo vrāhmaṇasya kṣattriyo
[10] gām ādatte kṣipraṁ vāi tasyāhanane grddhrāṣ kurvātāilavam. |
tasyādahanam pari nṛ-[11]tyanti keśinir āghrarāghrāṇā pāṇinorasa
kurvāṇāṣ pāpam āilavam tasya vā-[12]stuṣu gaṇiganam kurvate pa vṛṣāt
kṣipraṁ vāi tasya pṛschanti etad āsid ataṁ nu dā z [13] z 6 z

In the right margin of f209a opposite line 10 is kṣī, possibly meant to
correct kṣipraṁ; over tasyāhan° it has mya and also pya.

Bm has valāga° in line 5; śchinatusya in 7; °punardīyamānāvāsvam
in 8, having first written °punan°.

Read : tasyā āhananam kṛtyā menir āśasanam valagahanam ūbadhyam z 1 asvagatā †malinvata z 2 z agniṣ kravyād bhūtvā vrahmagavī vrahmajyam praviśyātti z 3 z sarvāsyāṅgā mūlāni vṛscati z 4 z chinatty asya pitṛbandhu parā bhāvayati mātṛbandhu z 5 z vivāhān jñātīn sarvān api kṣāpayati vrahmagavī kṣatriyasyāpunardiyamānā z 6 z avāstum enam asvagam aprajasaṁ karoty aparāparaṇo bhavati z 7 z ya evaṁ viduṣo vrāhmaṇasya kṣatriyo gām ādatte z 8 z kṣipraṁ vāi tasyāhanane grdhrāṣ kurvata āilavam z 9 z kṣipraṁ vāi tasyādahanam pari nṛtyanti keśīnīḥ z 10 z āghnānāḥ pāpinorasi kurvāṇāṣ pāpam āilavam z 11 z kṣipraṁ vāi tasya vāstuṣ gaṅganam kurvate 'pi vṛkāḥ z 12 z kṣipraṁ vāi tasya prechanti yat tad āsīd idam nu tād iti z 13 z 6 z

St 2. Ś has parihṇutā, from which malinvata might have been corrupted. As a participle is indicated sā jinvitā may be considered; it seems better than malinitā.

St 12. If gaṅganam is correct it could mean "a going."

146

(Ś. 12. 5)

[f209a13] śchindhy ā śchindhi pra śchintv apa kṣāmpaya kṣāpaya ādadhānam āṅgīrasa vrahma-[14]jyam ati dāśayaḥ | vāiśvadevī py ucyasaṁ kṛtyā pūlpajām āvṛtā | oṣanti samo-[15]śanti vrahmaṇo vajra ksurapavarir mṛtyur bhūtvā vibhāvasuḥ ā datsve danatām varga [16] iṣṭam pūrtam cāśiṣā ādāya jitam jītāya loke amuṣmin prayaśchati | [17] mena śarvyā bhavāpyād akahaviṣā bhava | tayā pravṛknor ucitam agnir daha-[18]tu duṣkṛtam. dāivapiyūn arāḍhasam. z vṛsci pra vṛsci śchi-[19]ndhy adhipraśchindhi kṛntapiklīnta piṇśa pra piṇśa oṣa sam oṣa daha pra daha [20] vrahmajyan tepy agnayā mūlād anusandaha z 7 z

Bm has pulpa- in line 14, and datsva in 15.

Read : chindhy ā chindhi pra chindhy api kṣāpaya kṣāpaya z 1 z ādadānam āṅgīrasi vrahmajyam ati dāsaya z 2 z vāiśvadevī hy ucyase kṛtyā †pūlpajām āvṛtā z 3 z oṣantī samoṣantī vrahmaṇo vajraḥ z 4 z kṣurapavir mṛtyur bhūtvā vibhāvasuḥ z 5 z ā datse jinatām varca iṣṭam pūrtam cāśiṣaḥ z 6 z ādāya jitam jītāya loke amuṣmin prayacchasi z 7 z meniś śaravyā bhavāghād aghaviṣā bhava z 8 z tvayā pravṛkṇam rujitam agnir dahatu duṣkṛtam z 9 z dāivapiyūm arāḍhasam z 10 z vṛsca pra vṛsca chindhy adhi prachindhi kṛntāpi kṛnta piṇśa pra piṇśa z 11 z oṣa sam oṣa daha pra daha vrahmajyam devi aghnya ā mūlād anu saṁdaha z 12 z 7

St 2. The reading of the ms, dāśayaḥ, is possible but I do not believe it is the correct one.

St 5. Ś has vi dhāva tvam at the end, which is better.
The last ten stanzas of the Ś version are not in Ppp.

147

[f209a20] *yat te śīrṣāṇi dāurbhā-*[21]*gyaṁ sakte keśeṣu nihitaṁ lalāṭe*
| *ayaṁ tad viśvabheṣajo apāmārgo pa lu-*[22]*mpatu | yat te abhrur dāur-*
bhāgyaṁ vācyoṣṭayoḥ yat te datsu dāurbhāgyaṁ jihvāyām u-[f209b]*vuke*
hitam. | yat te ahnor dāurbhāgyaṁ kaṇṭhe klomasu viṣṭhitam. | yat te
skandheṣu [2] *grevāsu dāurbhāgyaṁ kikasāsūnukye | yat te ahnor dāur-*
bhāgyaṁ aṅsayor upapa-[3]*kṣayoḥ yat te bāhvor dāurbhāgyaṁ yam*
aratnyoṣ kalmuṣīr anu | yat te hastayor dāurbhāgyaṁ [4] *pāṇyor aṅgulīr*
anu z 8 z

In the left margin of f209b at the top is written *yat teyametti sūktaṁ*.

Bm has *lussatu* in f209a22-23; *ahnāur dāur°* in f209b1; and *ahnāur dor°* in 3.

Read: *yat te śīrṣāṇi dāurbhāgyaṁ srakve keśeṣu nihitaṁ lalāṭe | ayaṁ*
tad viśvabheṣajo apāmārgo ‘pa lumpatu z 1 z yat te bhruvor dāurbhāgyaṁ
<nāsikayor> vācy oṣṭhayoḥ | ayaṁ ° ° ° z 2 z yat te datsu dāur-
bhāgyaṁ jihvāyām chubuke hitam | ayaṁ ° ° ° z 3 z yat te hanvor
dāurbhāgyaṁ kaṇṭhe klomasu viṣṭhitam | ayaṁ ° ° ° z 4 z yat te
skandheṣu grīvāsu dāurbhāgyaṁ kikasāsv anūkye | ayaṁ ° ° ° z 5 z
yat te hanvor dāurbhāgyaṁ aṅsayor upapakṣayoḥ | ayaṁ ° ° ° z 6 z
yat te bāhvor dāurbhāgyaṁ aratnyoṣ kalmuṣīr anu | ayaṁ ° ° °
z 7 z yat te hastayor dāurbhāgyaṁ pāṇyor aṅgulīr anu | ayaṁ tad viśva-
bheṣajo apāmārgo ‘pa lumpatu z 8 z 8 z

St 1. In pāda b *srakve* is good enough in form.

St 2. In pāda b *nāsikayor* is just a guess.

148

[f209b4] *yat te prṣṭeṣu dāurbhāgyaṁ jaghane sphijor hi-*[5]*tam. |*
yat te urasir dāurbhāgyaṁ pārśvayos stanayor hitam. yat te hrdaye
[6] *dāurbhāgyaṁ nābhyaṁ vakṣanānu | yat te priyanti dāurbhāgyaṁ*
yad vā yakani vrkṇayoḥ [7] *yat te bhasadi dāurbhāgyaṁ yad vā vaśu-*
kapuṣkayoḥ yat te vasati dāurbhāgyaṁ ūrvo-[8]*r jātvānor hitam. | yat te*
gudāsv antreṣu dāurbhāgyaṁ udare hitam. yat te vasti-[9]*ṣu dāur-*
bhāgyaṁ vaniṣṭho plāśāvā hitam. yat te śroṇyor dāurbhāgyaṁ avacālū-
[10] *ṣayor hitam. yat te jaṅghayor dāu sthūrayoṣ pārṣṇyor hitam. z 9 z*

In the left margin opposite line 7 the ms has *yat ta bha*.

Bm has *yot te* in the first part of 5; *°muṣkayoḥ* in 7; *ūrvo* in 7-8; and *jaṅghūyor* in 10.

Read: yat te prṣṭeṣu dāurbhāgyaṁ jaghane sphijor hitam | ayaṁ tad
 viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat ta urasi dāurbhāgyaṁ
 pārśvayos stanayor hitam | ayaṁ ° ° ° z 2 z yat te hr̥daye dāurbhāgyaṁ
 nābhyaṁ vakṣaṇā anu | ayaṁ ° ° ° z 3 z yat te †priyanti
 dāurbhāgyaṁ yad vā yakani vṛkkayoḥ | ayaṁ ° ° ° z 4 z yat te
 bhasadi dāurbhāgyaṁ yad vā †vaśuka muṣkayoḥ | ayaṁ ° ° ° z 5 z
 yat te †vasati dāurbhāgyaṁ ūrvor jānunor hitam | ayaṁ ° ° ° z 6 z
 yat te dudāsv antreṣu dāurbhāgyaṁ udare hitam | ayaṁ ° ° ° z 7 z
 yat te vastiṣu dāurbhāgyaṁ vaniṣṭhāu plāśāv āhitam | ayaṁ ° ° °
 z 8 z yat te śroṇyor dāurbhāgyaṁ †avacalūṣayor hitam | ayaṁ ° ° °
 z 9 z yat te jaṅghayor dāurbhāgyaṁ sthūrayoṣ pārśvayor hitam | ayaṁ
 tad viśvabheṣajo apāmārgo 'pa lumpatu z 10 z 9 z

St 6. In pāda a bhasadi would be a proper emendation if it had not
 appeared in st 5b.

149

[f209b10] yat te [11] gulphayor dāurbhāgyaṁ pādayor aṅgulir anu |
 yat te gulphayor dāurbhāgyaṁ pādayo-[12]r aṅgulir anu | yat te kiṁ cid dāurbhāgyaṁ
 aṅgam aṅgeṣu pratiṣṭhitam. | yad vā loma-[13]su viṣṭhitam.
 yat te kṣeṣu dāurbhāgyaṁ prāhāyām athitevane | yat te pārśi dāu-
 [14]rbhāgyaṁ māmse sthiṣu majjasu | yat te paśuṣu dāurbhāgyaṁ
 kṛṣyām uśane hitam. | [15] yāt te paśuṣu dāurbhāgyaṁ kṛṣyām uśane
 hitam. | yā te lakṣmī bhrūṇakatyaṁ a-[16]tho yā te aputratā | yā te kā
 ca pāpī lakṣmī paśo yā te ha patitā | [17] yat te dr̥ṣṭam piṭṛṣadyam atho
 yat te ha paśutā | ayaṁ tad viśvabheṣajo pāmā-[18]rgo apa lumpatu |
 kaṇṭharagnām mahimārti pr̥ṇam devebhyas kilviṣam yad vabhū-[19]va |
 imās tad āpas pra vahantu ripraṁ punātu māś śatadhāre pavitram. |
 [20] snāhi ripraṁ śamalaṁ ca sarvaṁ kṛṣṇe cele sādāyitvā pāpam hitvā
 va-[21]tti nirṛttiṁ mṛtyupāśāṁ sūryajyotir abhy eṣy agnīm. yāvanto
 smān mahata-[f210a]s samudrān mucyamāno aṅhasaṣ pāpmanaś ca |
 punar manaś punar āyun nṛ āgam sā mā [2] dabhaṁ paṇayo yātudhā-
 nām. | ava nipraṁ anukṣmā hy aśastum apy ātmanaḥ va-[3]rcādhiyatām
 mayi tejādhiyātām mayi prāṇāpānāu mā mā hāsiṣṭam sa-[4]rvam āyur
 aśīya z 10 z anuvā 21 z

Bm omits aṅgam in 12; has bhūṇa° in 15; patho in 16; mahimārti
 in 18; varcaḥ dhīyatāsmayi in f210a 3-4; and prāṇāmāno in 4.

Read: yat te gulphayor dāurbhāgyaṁ padayor aṅgulir anu | ayaṁ
 tad viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat te kiṁ cid dāurbhāgyaṁ
 aṅgeṣv-aṅgeṣu pratiṣṭhitam yad vā lomasu viṣṭhitam | ayaṁ ° ° °
 z 2 z yat te 'kṣeṣu dāurbhāgyaṁ prahāyām adhidevane | ayaṁ ° ° °
 z 3 z yat te pārśve dāurbhāgyaṁ māmse 'sthiṣu majjasu | ayaṁ ° ° °
 z 4 z yat te paśuṣu dāurbhāgyaṁ kṛṣyām †uśane hitam | ayaṁ ° ° °

z 5 yā te lakṣmīr bhrūṇahatyātho yā te aputratā | ayaṁ ° ° ° z 6 z
 yā te kā ca pāpī lakṣmīr atho yā te apatyatā | ayaṁ ° ° ° z 7 z yat
 te 'dṛṣṭam pitṛṣadyam atho yā te apaśutā | ayaṁ tad viśvabheṣajo apā-
 mārgo 'pa lumpatu z 8 z kaṇṭhalagnaṁ †mahimātti pṛṇam† devebhyaṣ
 kilbiṣam yad babhūva | imās tad āpaṣ pra vahantu ripraṁ punātu mā
 śatadhāraṁ pavitram z 9 z snāhi ripraṁ śamalaṁ ca sarvaṁ kṛṣṇe cele
 sādāyitvā pāpam | hitvāvartim nirṛtim mṛtyupāśāṁ sūryajyotir abhy eṣy
 agnim z 10 z avantv asmān mahatas samudrān mucyamāno aṇhasaṣ
 pāpmanaś ca | punar manaṣ punar āyur na āgan mā mā dabhan paṇayo
 yātudhānāḥ z 11 z ava ripraṁ †anukṣmāhy aśastim apy ātmanaḥ | varca
 ādhiyatām mayi teja ādhiyatām mayi | pṛāṇāpānau mā mā hāsiṣṭam
 sarvam āyur aśīya z 12 z 10 z anu 21 z

St 5. In pāda b we might consider musale.

St 11. For pāda a cf. VS 4. 15a, etc.

St 12. For the latter part cf. Ś 16. 4. 5.

150

[f210a4] vrahmā jajñānam ity ekā [5] vrahma bhrājad ud agād anta-
 rikṣam divam ca vrahma vādhūṣṭā amṛtenāmṛtyum. [6] vrahmopadrasṭā
 sukṛtasya sāksād vrahmāsmid apa hantu śamalaṁ tapaś ca | pra-[7]ticir
 āyatā sthata vitatā paśyāmāyī samudre sūyāhitā | surānā-[8]m asmāi |
 haris suparṇo divam ā ruruhom arcīṣā ya tvā dipsanti divam utpata-
 [9]ntāma | ava tām jahi rasā jātavedo bibhyam ugro arcīṣā divam ā roha
 sūrya | [10] ayojālāsura māyano ayasmāi paśer aṅkino ye caranti | tāns
 te rayyo mi harasa [11] jātavedas sahasratristiṣ sapatnān pramṛṇyan
 yāhi vajraḥ devānām adīpā [12] yetu gharma ṛtena tvā anṛtaṁ vicāṣte |
 hiranyavarṇo nabhaso deva sūrya gharmo [13] bhrājam divo nto pary e
 viśvataḥ vibhyotante vidyuto agnījīhvā hiranyava-[14]rṇāmṛtāpsv antas
 samudre | rudrasya kṣapano manayitno vidyutasya vāiśvānarasya [15]
 hetīṣ pari ṇo vṛṇaktu | vidyutā bhajaṁ hrdaṁ yāty agnir vyāghrāpmuśado
 ya-[16]tra bhīmā | viṣṇoḥ kramāis tavayany eti rudro nudām śatṛṇ
 vimṛdhor dhādhamāno [17] sapatnaṣ pratiṣo me bhavantu | apo vasānas
 sasāny antarikṣam divam ca sa-[18]middho agnir divyās tapo dhāt.
 vāiśvānaraś śamayaś śitarūre apām supa-[19]rṇo divyetu pṛṣṭhe vāiś-
 vānaraḥ samudraṁ pary eti śukro gharmo bhrājam te te-[20]jasā roca-
 mānaḥ anudoś chatṛṇ pradahan ma sapatnān ādityo dhyā-[21]m adhy
 arukṣad vipaśyat. z 1 z

In the right hand margin of f210a opposite line 6 the ms has saṁsayam[?], perhaps correcting śamalaṁ: opposite line 7 it has ryā correcting sūyā°: and opposite line 8 it has hantā, which does not seem to belong anywhere in the text.

Bm has harase at the end of f210a10; and vimṛdho vādh° in 16.

Read: vrahma jajñānaṁ prathamam purastād vi sīmatas suruco vena āvaḥ | sa budhnyā upamā asya viṣṭhāḥ sataś ca yonim asataś ca vi vaḥ z 1 z vrahma bhrājad udagād antarikṣam divam ca vrahmāvādhūṣṭāmṛtena mṛtyum | vrahmopadrasṭā sukṛtasya sāksād vrahmāsmad apa hantu śamalam tamaś ca z 2 z praticir āyatās sthitā vitatāḥ paśyāmahi samudre sūryayāhitās surāpām asmāi z 3 z haris suparṇo divam āruho 'rciṣā ye tvā dipsanti divam utpatantam | ava tān jahi harasā jātavedo 'bibhyad ugro arcīṣā divam ā roha sūrya z 4 z ayojālā asurā māyino ayasmayāiḥ pāśair ankino ye caranti | tāḥ te radhyāmi harasā jātavedas sahasrabhrṣṭis sapatnān pramṛṇan yāhi vajraḥ z 5 z devānām adhipā etu gharmaṛtena bhrājan amṛtam vicaṣṭe | hiraṇyavarṇo nabhaso deva sūryo gharma bhrājan divo 'ntān paryeṣi viśvataḥ z 6 z vidyotante vidyuto agnijiḥvā hiraṇyavarṇā amṛtā apsv antas samudre | rudrasya kṣiparṇos stanayitnor vidyut tasya vāiśvanārasya hetīḥ pari ṇo vṛṇaktu z 7 z vidyutā bhrājan hradam yāty agnir vyāghrā apsuṣado yatra bhīmāḥ | viṣṇoḥ kramāis stavayann eti rudro nudaṁ śatrūn vimṛdho bādhamāno 'sapatnāḥ pradiśo me bhavantu z 8 z apo vasānas samāity antarikṣam divam ca samiddho agnir divyas tapo 'dhāt | vāiśvanarāś śamayaś śitarūre apām suparṇo diva etu pṛṣṭhe z 9 z vāiśvanaras samudram pary eti śukro gharma bhrājan tejasā rocamāṇaḥ | nudaṁ chatrūn pradahan me sapatnān ādityo dyām adhi rukṣad vipaścīt z 10 z 1 z

St 1. This appeared as Ppp 5. 2. 2; 6. 11. 1: it is Ś 4. 1. 1, etc.

St 2. This is Kāuś 97. 8.

St 4. This and the next are Ś 19. 65 and 66. Ś has randhayāmi in 19. 66. 1c.

St 6. This and st 10 are in Vāit 14. 1.

St 8. In pāda c stanayann would seem to fit exactly, but just for that reason I have hesitated to restore it.

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[f210a21] vāiśvanarasyañnamantarikṣam divam ca [f210b] samiddho gnir divyas tamo jāt. sikṣantv asmābhiṣuṇvanti soma ṛtena bhrāja-samṛtam [2] vaste arhi | rāñjayate nelayata sthitarūrī tanvo asya bhīme | rūpāṇy eti ba-[3]hudhā vasāno grahā kaṇvānas tanva parāce | pāñcāre cakre parivartamāne [4] tasminn ā tasthur bhūvanāni viśvā | tāsya nākṣās tapyate bhūriḍbhāras sánād evá [5] nās chidyatē sanābhiḥ | pañca-bhis taputa tapuveṣa etat sahasradhāmāni a-[6]dhi tiṣṭhanty enam. sapta tvā sūrya harito nahanti vrahmañādityas trivṛtā su-[7]svane | vidyotate dyotatā ya dyotater astv antar amṛto gharma dugdham. hartā vṛttā-[8]sya haritām anikam anādiṣṭā tenas sūryasya | gharmaḥ paścād

uta gha-[9]rmaṣ purastād ayaṁdañṣṭrāya dviṣato pi nadhma | vāiś-
vānaraś ca sayā śītarūre va-[10]sānas sapatnān me dviṣato hantu sarvān.
| ṛtūnirṛtubhiś śamayati vrahma-[11]ṇā tejasā ca | vrahma jajñānam
prathamam samārabhe tvaj jāyamānam na vibhe na [12] tad vide | ta
rohamānam vitaryām ha tatasya nāḍyā tatā | vitatās tatātātā [13]
amartyājā nas svarājyabhāra rayim jājana svajasu bhartā | prajāpatiḥ
prajā-[14]bhis samvidānas trīṇi jyotiṣi tadāte ca pākaḥ prajāpatiś carasi
[15] garbhe antas svajāyamāno bahudhā vi jāyate | tasya padam abhi-
paśyanti veda-[16]śas tasminn ārpitā bhuvanāni viśvā z 2 z

Bm has rārjayate in line 2; nakṣas in 4; tapūta in 5; and vṛtvasya at the end of 7.

Read: vāiśvānaraś samāity antarikṣam divam ca samiddho 'gnir divyas tapo 'dhāt | śikṣanta asmā abhiṣunvanti soma ṛtena bhrājann amṛtam vaste tarhi z 1 z rañjayate nilayate śītarūre tanvāv asya bhīme | rūpāny eti bahudhā vasāno grahān kṛtvānaḥ tanvaḥ parāce z 2 z pañcāre cakre parivartamāne tasminn ā tasthur bhuvanāni viśvā | tasya nākṣas tapyate bhūribhāras sanād eva na chidyate sanābhiḥ z 3 z pañcabhis taptas tapatv eṣa etat sahasradhāmāny adhi tiṣṭhanty enam | sapta tvā sūrya harito vahanti vrahmaṇāditya trivṛtā savane z 4 z vidyotate dyotata ā dyotate cāpsv antar amṛto gharma udyan | hantā vṛtrasya haritam anīkam anādhṛṣṭas tanvas sūryasya z 5 z gharmaḥ paścād uta gharmaḥ purastād ayodañṣṭrāya dviṣato 'pi dadhmaḥ | vāiśvānaraś ca śītarūre vasānas sapatnān me dviṣato hantu sarvān z 6 z ṛtūn ṛtubhiś śamayati vrahmaṇaikavīro gharmaś śucānaḥ samidhā samiddhaḥ | vrahma tvā tapati vrahmaṇā tejasā ca gharmaḥ sāhasraḥ samidhā samiddhaḥ z 7 z vrahma jajñānam prathamam samārabhe taj jāyamānam na vibhye na tad vide | tad rohamānam vitaryām ha tatasya nāḍyā tatā vitatās tatātātā z 8 z amartyājā nas svarājyabhāro rayim jājana svajāsu bhartā | prajāpatiḥ prajābhis samvidānas trīṇi jyotiṣi dadhate cāpākaḥ z 9 z prajāpatiś carati garbhe antas svajāyamāno bahudhā vijāyate | tasya padam abhi-
paśyanti vedhasas tasminn ārpitā bhuvanāni viśvā z 10 z 2 z

St 1. Cf. the preceding hymn st 9ab and 6b; the emendations in cd can readily be doubted.

St 3. This has appeared above as 67. 13; it is RV 1. 164. 3; Ś 9. 9. 11. Pāda b here agrees with RV, but does not do so in 67.

St 4. Pādas cd here are slightly reminiscent of RV 4. 13. 3.

St 5. This and the next two stanzas are in Vāit 14.

St 8. The words between daggers are partly corrupt I believe.

St 9. For pādas cd cf. VS 8. 36 and others, including Vāit 25. 12.

St 10. For pādas ab cf. Ś 10. 8. 13 etc. For d cf. Ś 9. 9. 11 and 14.

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[f210b16] *yasmin devān pitaro manu-[17]śyā rā nābhāv iva svataḥ
 apan tvā puṣpaṁ pr̥schāmi yatra taṁ pāyā hitam. [18] yatrāpaṁ puṣpaṁ
 nihitam māyāti hatam guhāra yo vai tat ta vidyāt pratyā-[19]kṣaṁ sa
 vidyād vrāhmaṇaṁ mahat. maṇis tu sūtro nihatas svaryad ū-[20]rdhva
 striyaṁ viśatu prajānan. sa pumān puṁso janayan tatena sarvām ada-
 [f211a]ntām aśchatu sadyeva | sarvām rātriyaṁ sahoṣitvādityo jāta-
 vedasā | agner adhi diva-[2]m āroham āyuṣā sa punantu mā | varcasā
 saṁsr̥jātu mām. | gharmaṣ sahasra saṁ-[3]dhās samiddho sapatnāḥ
 pradiśo me bhavantu | sapatnān sarvān me sūrya hantu vaiśvā-[4]naro
 hari gharmaṣ tapatu pradahatu | bhrātṛvyān dviṣato vṛkā | udyan me
 śukrādi-[5]tyo vimṛdho vacmi sūrya | vaiśvānaraḥ pradahatu bhrātṛvyān
 dviṣato mama | ādantā-[6]ś śatrūn āditya vimṛdho harmi rakṣasā | śukraṁ
 suvarṇaṁ hari vrahma bhrājasraṁ jyo-[7]tir divam ātatāna | haris
 suvarṇaḥ sr̥jatu bhayaṁkaro hiraṇyavarṇo duritā [8] pāśu | sapatnān
 sarvān me sūryaṁ etu vaiśvānaro gr̥ham. | mahantvaṁ arthaṁ pari-
 [9]sadyety ahorātre vitataḥ chakra udyam. sapatnān sarvān me sūrya
 etu vaiśvānaro gr̥-[10]ham. | udyān adyā mitramaha ity ekā | 1 tejās
 tvapāṁsi mukhato bibhārmy ā-[11]nandaṁ bhūtaṁ mahasi pratitiṣṭhām.
 paryūhamāṇāś śrayateṣu sarvato amoghaṁ [12] satyaṁ yaśa udyatante
 z 3 z*

In the left hand margin of f211a, opposite line 5-6 is śāi, but I do not see to what it may refer.

Bm has guhāna in f210b18, and tatu; puso in 20; sūrya in f211a3; vaśmi in 5; and urtham in 8.

Read: yasmin devāḥ pitaro manuṣyāś cārā nābhāv iva śritāḥ | apāṁ
 tvā puṣpaṁ pr̥schāmi yatra taṁ māyayā hitam z 1 z yatrāpāṁ puṣpaṁ
 nihitam māyābhir hitam guhā na | yo vai tad vidyāt pratyakṣaṁ sa
 vidyād vrāhmaṇaṁ mahat z 2 z maṇis tu sūtro nihatas ṣvaryad ūrdhva
 striyaṁ viśatu prajānan | sa pumān puṁso janayan tatena ṣsarvām
 adantām pr̥chatu sadyevaṣ z 3 z sarvām rātrīm saṁ oṣatv ādityo jāta-
 vedasā | agner adhi divam ā roham āyuṣā sa punātu mām varcasā saṁ
 sr̥jatu mām z 4 z gharmaṣ sāhasraḥ samidhā samiddho 'sapatnāḥ pradiśo
 me bhavantu | sapatnān sarvān me sūryo hantu vaiśvānaro hariḥ |
 gharmaṣ taptas pra dahatu bhrātṛvyān dviṣato vṛṣā z 5 z udyan me śukra
 ādityo vimṛdho ṣvacmi sūryaḥ | vaiśvānaraḥ pra dahatu bhrātṛvyān
 dviṣato mama z 6 z ṣādantāś śatrūn āditya vimṛdho hanmi rakṣasā |
 śukraṁ suvarṇaṁ hari vrahma bhrājiṣṭhām jyotir divam ā tatāna z 7 z
 haris suvarṇaḥ sr̥jatv abhayaṁkaro hiraṇyavarṇo duritā ṣpāśu | sapatnān
 sarvān me sūryo hantu vaiśvānaro gr̥hṇan z 8 z mahāntam artham pari-

sadyāity ahorātre vitatāśchakra udyan | sapatnān sarvān me sūryo hantu
vāiśvānaro gr̥hṇan z 9 z udyann adya mitramahas sapatnān me 'va jahi |
diva enān rāsmibhis saha rātrīṇām tasmā vidhīs te yantv adhamam
tamaḥ z 10 z tejas tapāṁsi mukhato bibharmy ānandam bhūtam mahasi
pratiṣṭhām | paryūhamāṇas śraya teṣu sarvato amogham satyam yaśa
udyatam te z 11 z 3 z

St 1. This is Ś 10. 8. 34; a large part of that hymn appears above
as hymns 101-103.

St 2. For pāda c cf. Ś 10. 7. 24c and 11. 8. 3c: for d cf. Ś 10. 8. 20d
and 37d.

St 3. In pāda a if sūtro is not acceptable we might read sūtram,
or perhaps sūtre or even sūtrī.

St 5. This and the next are in Vāit 14. 1 but the stanzas are not
arranged alike in the two texts.

St 7. In pāda c we might read harikeśam: with d cf. Ś 19. 22. 21b.

St 8. Probably the first two pādas here need further emendation:
for cd cf. Vāit 14. 1.

St 10. This stanza is repeated from Pāipp 10. 10. 2.

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(Ś. 11. 5)

[f211a12] vrahmacārīṣnoś carati rodasi ubhe | yasmi-[13]nmin devās
sumanaso bhavantu sa me dādadhāra prthivīm dyām utāmūm sādā-[14]ryam
upasā bibharti | ācārya upanemāno vrahmacārīṇām kṛnute [15] garbham
antaḥ tvam rātris tatra udare bibharti tvam jātām triṣṭhum abhisīyantu
[16] devaḥ vrahmacārīṇām pitaro manuṣyā devājanā gandharvānu-
manyantu [17] sarve | trayastriṅśatām triṅśatām ṣaṭ sahasrān sarvān sa
devās tapasā bibha-[18]rti | yam samit prthivī dyāu dvitīyotāntarīkṣam
samitā prṇāsi vrahma-[19]cārī samidhā mekhalāvi śrameṇa lokān tapasā
bibharti | om śra-[20]meṇa lokān tapasā bibharti | om pūrvo jāto
vrahmaṇo vrahmacārī gha-[21]rmaṁ vasānas tapasodhitiṣṭhat. | tasmā
jātām vrāhmaṇam vrahmajyeṣṭham devās ca [f211b] sarve amṛtena
sākam. vrahmacārī samidhā samiddhaḥ karṣṇim vasāno dikṣi-[2]to dīr-
ghaśmaśruḥ sa sadyet pūrvād aparaṁ samudraṁ lokām sam satyasi
harājari-[3]krat. | vrahmacārī janayam vrahmāpo lokām prajāpatī para-
meṣṭhinam nirājada [4] garbho bhūtvāmṛtasya yonām indro bhūtvā-
mṛtān tararha | imām bhūmim prthivīm [5] vrahmacārī bhikṣām
cabhāra praśamo divān ca | ta vrahma kṛtvā samidhā sa-[6]midhā
upāsata utayor arpitā bhūvanāni viśvā | ācāryas tadakṣa [9] nabhasi
ubhe ūrvī gabhīre prthivīm diva ca | tāu vrahmacārī tapasā-[10]bhi

rakṣatu taylor devās sadamādaṁ madanti | arvāg anyas parānyo guhā
 [11] *nihatāu vrahmaṇasya tāu vrahmacārī tapasābhirakṣatu | tat kevalaṁ*
kṛṇu-[12]te vrahma vidyām. z 4 z

In the left margin of f211b opposite line 5 is kṣaṁ probably correcting bhikṣāṁ.

Bm has °isnoś in f211a12; °ājam garbho in f211b4-5; bhikṣāṁ in 5; bhuvanāni and takṣa in 8; nihato in 11.

Read: vrahmacārīṣṇaṁ carati rodasī ubhe asmin devās sumanaso bhavantu | sa dādadhā prthivīm dyām utāmūṁ sa ācāryaṁ tapasā bibharti z 1 z ācārya upanayamāno vrahmacārīṇaṁ kṛṇute garbham antaḥ | taṁ rātrīs tisa udare bibharti taṁ jātaṁ draṣṭum abhisamṇyanti devāḥ z 2 z vrahmacārīṇaṁ pitaro manuṣyā devajanā gandharvā anusaṁyanti sarve | trayastriṁśat trīśatāḥ ṣaṭ sahasrās sarvān sa devāṁs tapasā bibharti z 3 z iyaṁ samit prthivī dyāur dvitīyotāntarikṣaṁ samidhā prṇāti | vrahmacāry eti samidhā mekhalayā śrameṇa lokāṁs tapasā bibharti z 4 z pūrvo jāto vrahmaṇo vrahmacārī gharmaṁ vasānas tapasodatiṣṭhat | tasmāj jātaṁ vrāhmaṇaṁ vrahma jyēṣṭhaṁ devās ca sarve amṛtena sākam z 5 z vrahmacārī samidhā samiddhaṣ kārṣṇaṁ vasāno dikṣito dīrghaśmaśruḥ | sa sadya eti pūrvād aparaṁ samudraṁ lokān saṁsadya muhur ācarikrat z 6 z vrahmacārī janayan vrahmāpo lokaṁ prajāpatiṁ parameṣṭhīṇaṁ virājam | garbho bhūtvāmṛtasya yonāv indro bhūtvāmṛtāṁs tatarha z 7 z imāṁ bhūmīm prthivīm vrahmacārī bhikṣāṁ jabhāra prathamo divaṁ ca | te vrahma kṛtvā samidhāv upāsta taylor ārpitā bhuvanāni viśvā z 8 z ācāryas tatakṣa nabhasī ubhe urvī gambhīre prthivīm divaṁ ca | tāu vrahmacārī tapasābhi rakṣati taylor devās sadamādaṁ madanti z 9 z arvāg anyas paro anyo guhā nidhī nihitāu vrahmaṇasya | tāu vrahmacārī tapasābhi rakṣati tat kevalaṁ kṛṇute vrahma vidyām z 10 z 4 z

St 1. In pāda b the initial of yasmin as given in the ms is just a glide sound. In d here and in stanzas 3 and 4 I have retained bibharti as in the ms because it does not seem so very probable that the mistake would be made thrice: Ś has piparti. The same variation has appeared before.

St 3. Except for some omissions (not restored) the reading of Ś is followed closely here.

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(Ś. 11. 5)

[f211b10] *arvāg anyo divasprsthād ilo nyaṣ pr-[11]thivyāgnī śamayato*
nabhasī antareme | tayo srayante raśma-[12]yo atidṛḍhās stān ā tiṣṭhatu
tapasā vrahmacārī | abhikrandamṇ i-[13]ruṇas chatiṁgo vrhaś chepo
nabho jabhāra | vrahmacārī sīncatu sāno [14] retas prthivyām tena

jīvanti pradiśāś catasraḥ | parjanyo mṛtyur varu-[15]ṇas soma oṣadhayaḥ payaḥ jīmūtāsaṁ satvānas tāir adām svar ābharam. [16] aṣṭāu sūrye candramasi mātariśvaṁ vrahmacārī apsu samidham ā [17] dadāsi | teṣāṁ rtyuṇṣi prati garbhān untas teṣāṁ ājyaṁ puruṣo va-[18]rmam aśva | āmād idam kṛṇute kevalam ācāryo bhūtvār varuṇo dyad āi-[19]tsa prajāpatāu sa vrahmacārī vrahmacārī prajāpatih prajāpati-[20] *irājatir virāḍ indro bharad vaśi | vrahmacaryeṇa tapasā [21] rājā rāṣṭraṁ vi rakṣate | ācāryo vrahmacaryeṇa vrahmacārīṇa-[f212a]ṇam iśchati | vrahmacaryeṇa kanyā yuvānaṁ vikrate patim. anaḍvāhaṁ vrahmacarye-[2]ṇāśve ghāsaṁ jahīruṣati | vrahmacaryeṇa tapasā devā mṛtyum upā-jayam. | i-[3]ndro ha vrahmacaryeṇāmṛtaṁ svar ābharat. | oṣadhayo bhūtā bhavyam ahorātre vanaspatayaḥ [4] saṁvatsarasya hartubhis te jātā vrahmacārīṇā z 5 z*

The first sign of f211b20 has been obliterated by chipping of the bark. In the top margin of f212a is cā correcting vrahmacaryeṇa.

Bm has rtyōṇṣi in f211b17; has no lacuna in 20; and has vrahmacārīṇa the first time in f212a1.

Read: arvāg anyo divas prsthād ito 'nyas prthivyā agni sameto nabhasi antareme | tayos śrayante rāsmayo atidṛḍhās tān ā tiṣṭhati tapasā vrahmacārī z 1 z abhikrandann aruṇaś śitiṅgo vṛhac chepo nabho no jabhāra | vrahmacārī siñcati sānāu reṭaḥ prthivyāṁ tena jīvanti pradiśāś catasraḥ z 2 z parjanyo mṛtyur varuṇas soma oṣadhayaḥ payaḥ | jīmūtā āsan satvānas tāir idam svar ābharam z 3 z agnāu sūrye candramasi mātariśvan vrahmacāry apsu samidham ā dadhāmi | teṣāṁ yajūṇṣi prthag abhre ṇuntas teṣāṁ ājyaṁ puruṣo varṣam aśvaḥ z 4 z amād idam kṛṇute kevalam ācāryo bhūtvā varuṇaḥ | yadyad āicchat prajāpatāu sa vrahmacārī <prāyacchat svān mitro adhy ātmanaḥ z 5 z ācāryo vrahmacārī> vrahmacārī prajāpatih | prajāpatir vi rājati virāḍ indro 'bhavad vaśi z 6 z vrahmacaryeṇa tapasā rājā rāṣṭraṁ vi rakṣate | ācāryo vrahmacaryeṇa vrahmacārīṇam icchate z 7 z vrahmacaryeṇa kanyā yuvānaṁ vindate patim | anaḍvān vrahmacaryeṇāśvo ghāsaṁ jihīruṣati z 8 z vrahmacaryeṇa tapasā devā mṛtyum apājayan | indro ha vrahmacaryeṇāmṛtaṁ svar ābharat z 9 z oṣadhayo bhūtabhavyam ahorātre vanaspatayaḥ | saṁvatsaras saha ṛtubhis te jātā vrahmacārīṇaḥ z 10 z 5 z

St 2. In pāda b the text given seems possible; but Ś has 'nu bhūmāu jabhāra, from which nabho no could easily be corrupted.

St 4. In pāda c Ś has at the end caranti; we might read antas.

St 8. At the end of d Ś has jigīṣati.

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(Ś. 11. 5)

[f212a4] pāṛthivā divyāś paśa-[5]va āraṇyā grāmyāś ca ye | apakṣā
 pakṣiṇaś ca ye te jātā vrahmacāriṇā | pṛ-[6]thak sarve prājāpatyā prāṇāñ
 ātumasī bibhrati | sarvās tvām vrahma rakṣati vra-[7]hmacāriṇyām
 vrataṁ vrahmacārī vrahmacārī vrahma bhrājad vibharty asmin devā
 [8] adhi viśve sametā | sa snāto babhruṣ piṅgalaś pṛthivyām bahu rocate
 | devā-[9]nām etat puruhūtaṁ anubhyārūḍhañ carati rocamānam.
 tasmi-[10]n sarve paśavas tatra yajñas tasminn anam saha dāivatābhiḥ
 prāṇāpāno jana-[11]yan yāvyaṇam cakṣuś śrotraṁ janayaṁ vrahmame-
 dhām. | vācam śreṣṭhām ya-[12]śo smāsu dhehi artho reto lohitaṁ
 udaram tāni kalpam. vrahmacā-[13]rī salilasya pṛṣṭhe tapo tiṣṭhat
 tapyamānas samudre z z [14] oṁ tapo tiṣṭhat tapyamānas samudre
 z z pratikāṇḍe paśce padaṁ dvitīyaṁ dvi-[15]tīyaṁ likhet. 2 z na tu
 pūrvam likhitvā z avaśyaṁ jayet. z z [16] ity atharvaṇike pāippalā-
 dayāś śākhāyām ṣoḍaśakāṇḍas samā-[17]ptaḥ z z

Bm has °nūḍham in line 9; deva° in 10; śreṣṭhā in 11; and it has been corrected to read pratikāṇḍam paścimaṁ padaṁ in the phrase which follows the last stanza.

Read: pāṛthivā divyāś paśava āraṇyā grāmyā ca ye | apakṣāḥ pakṣiṇaś
 ca ye te jātā vrahmacāriṇaḥ z 1 z pṛthak sarve prājāpatyāḥ prāṇāñ
 ātmasu bibhrati | sarvāns tām vrahma rakṣati vrahmacāriṇy ābhṛtam
 z 2 z vrahmacārī vrahma bhrājad bibharty asmin devā adhi viśve sametāḥ
 | sa snāto babhruṣ piṅgalaś pṛthivyām bahu rocate z 3 z devānām etat
 puruhūtam anubhyārūḍham carati rocamānam | tasmin sarve paśavas
 tatra yajñas tasminn annam saha dāivatābhiḥ z 4 z prāṇāpānau janayann
 ād vyānam cakṣuś śrotraṁ janayan vrahma medhām | vācam śreṣṭhām
 yaśo 'smāsu dhehy atho reto lohitaṁ udaram z 5 z tāni kalpan vrahmacārī
 salilasya pṛṣṭhe tapo 'tiṣṭhat tapyamānas samudre z 6 z 6 z anu 22 z

ity atharvaṇike pāippalādayāś śākhāyām ṣoḍaśakāṇḍas samāptaḥ z z

St 4 appears as GB 1. 2. 7; cd do not appear in Ś.

The phrases of comment appended after the second writing of the last pāda may be accepted as they stand: or the reading of Bm would be acceptable, i. e. paścimaṁ.



सत्यमेव जयते

THE KASHMIRIAN ATHARVA VEDA, BOOK SEVENTEEN

Introduction

Of the ms.—This seventeenth book in the Kashmir ms begins f212a17 and ends f227b18, fifteen and one half folios. The number of lines on a page varies from 19 to 23 but most of the pages have 20 or 21 lines. The physical condition of the folios is very good, with only a few chippings of the birch-bark and very few letters lost; the text is bad just as in previous books. On f217a14 and 15 there is a series of dots, which seem to indicate a lacuna in an ancestor of our manuscript. Other lacunae are insignificant: corrections both interlinear and marginal are somewhat numerous but not often useful.

Punctuation, etc.—There is much irregularity in the use of marks of punctuation: the single bar appears frequently, but too often it is not properly placed; and throughout the ms the virāma or visarga gives the only indication of the pause. The ends of 32 hymns are indicated by the correct number; of the unnumbered nine, clear indication of the end is lacking for hymn 3 and hymn 39. In 14 hymns all stanzas are numbered, and usually correctly, in 8 hymns one or more stanzas are numbered, and in 19 hymns no stanzas are numbered. The stanzas are pretty fully numbered in hymns 1–17, only a few numbers are given in hymns 18–20, and in the rest of the book almost none are given. At the ends of 20 hymns the numeral which indicates the position of the hymn in the anuvāka is preceded by “phaśca.”

The book is divided into 8 anuvākas, of unequal length: the end of each of the first seven anuvākas is indicated by a proper colophon; after the last hymn of the book there is only the general colophon marking the end of the seventeenth book. Accents are marked on a very few words only.

Extent of the book.—This book as edited has 41 hymns in its 8 anuvākas: as in Book 16 long hymns which appear in the Śaunakiya text subdivided into decads appear here as groups of hymns having (usually) ten stanzas each, and the arrangement of the stanzas agrees closely but not exactly in the two versions. Hymns 21–24 and 26–29 are prose; some of these resemble certain prose portions of the Ś version, others are somewhat in the manner of Brāhmaṇas. The following table should be read with the understanding that in it “stanza” means a passage in prose as well as one in metre:

3 hymns have	4 stanzas each	=	12 stanzas
2 “ “	7 “ “	=	14 “
1 hymn has	8 “	=	8 “
3 hymns have	9 “ “	=	27 “
24 “ “	10 “ “	=	240 “
4 “ “	11 “ “	=	44 “
1 hymn has	13 “	=	13 “
1 “ “	14 “	=	14 “
1 “ “	17 “	=	17 “
1 “ “	21 “	=	21 “
—		—	
41 hymns have			410 stanzas

New and old material.—This book has 13 new hymns, three of which contain stanzas which are scattered about in RV or in Ś or in both; these 13 new hymns have 123 stanzas, which is 30% of the total number of stanzas. The book has also the material which appears as Ś 10. 7 and Ś 12. 1–4: and there are a few separate pādas here and there which are in the *Concordance*.

1

(Ś. 12. 1)

[f212a17] oṃ atha saptādaśo kāṇḍaḥ likhyatvā zz zz [18] oṃ namo gaṇeśāya | oṃ namo jvā*ābhagavatyaī | oṃ namas tilottamāyāi zz [19] oṃ satyaṃ vṛhad ṛtam ugraṃ dikṣā tapo vrahma yajña prthivīm dhārayanti sā no [20] bhūtasya kavyasya pati lokam prthivī naṣ kṛṇotv asaṃbādham badhyato mānaveṣu z [21] z 1 z asyā udvataṣ pravataṣ sambabhūn nānāvīryā oṣadhīr yā bibharti | [f212b] prthivī naṣ prathatām rādhyatāhnāsa z 2 z yasyām samudra uta sindhur āpo ya-[2]syān devāmṛtam anvavindan. yā bibharti bahudhā prāṇin ejaṅgano bhūmir go-[3]ṣv aśveṣu pinve kṛṇotu z 3 z yasyām pūrve pūrvajanā nicakrīre yastām de-[4]vā asurān abhyavartayan. yasyām idam jivati viśvam āijāt sā no bhūmiṣ pū-[5]rvapāyīye dadhātu z 4 z yasyām catasraṣ pradīśaṣ prthivyām yasyām annam [6] gr̥ṣṭayas sambabhūvaḥ gavām aśvānām vayamasya viṣṭhā bhagam varcaḥ prthivī [7] no dadhātu z 5 z viśvam-bharā vasujanī pratiṣṭhā [8] hiraṇyavakṣā jagato nīveśanī | vāiśvānaram bibhratī bhūmir agnirmirmu-[9]ṛṣabhā draviṇe no dadhātu z 6 z yasyān āpaṣ pari-[10]carāt samānīr ahorātram amādam kṣaranti | sā no bhūmir bhūridhānā payo [11] duhām ayo akṣatu varcasā z 7 z yām rakṣantu swapunā viśvadānīm [12] devā bhūmīm prthivīm apramānam. z sā no madhu priyan duhām atho a-[13]kṣatu varcasā z 8 z yārṇave adhi salilam

*ugra ā-[14]śīd yān mājāmbhir anmajaran manīṣiṇaḥ yasyā hṛdayam
para-[15]me vyoman satyenāvatum ṛtaṁ pṛthivyā z 9 z sā no [16] no
bhūmi tvastviṣi balim rāṣtre dadhātūttame | yām a-[17]śvinām ima-
mātām viṣṇur yasyām vicakrame z 10 z*

In the left margin of f212b about opposite line 6 is *samba* correcting *sambabhūvaḥ*.

For the invocation read: *atha saptādaśo kāṇḍo likhitaḥ z z om namo
gaṇeśāya | om namo jvālābhagavatyāi | om namo tilottamāyāi zz*

Read: *satyaṁ vṛhad ṛtam ugraṁ dīkṣā tapo vrahma yajñāḥ pṛthivīm
dhārayanti | sā no bhūtasya bhavyasya patnī lokam pṛthivī naḥ kṛṇotv
asambādham madhyato mānaveṣu z 1 z yasyā udvataḥ pravatas sambha-
bhūvur nānāvīryā oṣadhīr yā bibharti | pṛthivī naḥ prathatām rādhyatām
naḥ z 2 z yasyām samudra uta sindhur āpo yasyām devā amṛtam anva-
vīdan | yā bibharti bahudhā prāṇad ejat sā no bhūmīr goṣv aśveṣu pinve
kṛṇotu z 3 z yasyām pūrve pūrvajanā vicakrire yasyām devā asurān
abhyavartayan | yasyām idam jīvati viśvam ejat sā no bhūmiḥ pūrvapeye
dadhātu z 4 z yasyām catasraḥ pradiśaḥ pṛthivyām yasyām annam
kṛṣṭayas sambabhūvuḥ | gavām aśvānām vayasā ca viṣṭhā bhagām varcaḥ
pṛthivī no dadhātu z 5 z viśvambharā vasudhānī pratiṣṭhā hiraṇyavakṣā
jagato niveśanī | vāiśvānaram bibhratī bhūmīr agnim indraṣṣabhā
draviṇe no dadhātu z 6 z yasyām āpaḥ paricarāḥ samānīr ahorātre apra-
mādam kṣaranti | sā no bhūmīr bhūridhānā payo duhām aṭho ukṣatu
varcasā z 7 z yām rakṣanty asvapnā viśvadanīm devā bhūmīm pṛthivīm
apramādam | sa no madhu priyam duhām aṭho ukṣatu varcasā z 8 z
yārṇave adhi salilam agra āśīd yām mājāmbhir anvacaran manīṣiṇaḥ |
yasyā hṛdayam parame vyoman satyenāvṛtam amṛtam pṛthivyāḥ z 9 z sā
no bhūmiḥ tvīṣim balaṁ rāṣtre dadhātūttame | yām aśvināṁ amimātām
viṣṇur yasyām vicakrame z 10 z 1 z*

For stt. 1-4, 6, 8 cf. MS 4.14.11. The decad division of the hymn in Ś does not correspond exactly with the division into separate hymns in our ms; and this is true wherever Ś has decad division.

St 1. Our ms is surely correct in including the last pāda in this stanza. Perhaps we should read *patny urum* in *cd* with Ś and MS.

St 2. In pāda a Ś has *samam bahu* which our ms may have intended.

St 3. Pāda b here has no exact parallel.

St 4. In pāda a the ms has *nicakrire*; confusion of *vi* and *ni* is very frequent in our ms.

St 7. In pāda c *bhūridhānā* seems acceptable: Ś has °*dhārā*.

St 10. The last two pādas are st 10ab in Ś.

2

(Ś. 12. 1)

[f212b17] indro yām ca-[18]krātmane namitrāmś chacīpatiḥ mā no bhūmir vi srjatām mātā putrāya [19] naṣ payaḥ z 1 z giris te parvatā himavanto aranyaṁ te prthivi syo-[f213a]nam astu naḥ babhruṁ kṛṣṇām lohinīm viśvarūpām dhruvām bhūmīm prthivīm indragu-[2]ptām. z 2 z ajihato hato akṣato addhi śthām prthivīm aham. ya-[3]t te madhyaṁ prthivi yac ca nādyā yāms tad ūrjas tanvas sambabhūvuh z 3 z [4] tāsi no dhehy abhi naṣ pavasvā mātā bhūmiṣ putro haṁ prthivyā parjanya-[5]ṣ pitāsāu naṣ pibantuḥ yasyām vedīm parigrhṇantu bhūmyām yasyām yajñām [6] tanvate viśvakarmanah yasyā miyante svaravaṣ prthivyām ūrdhvās chukrāhutyā [7] purasthāt sā no bhūmīm vardhayātu vardhayātu vabamānām. | yo no dveṣat prthivi [8] yat prṭanyad yo bhimanyātāin manasā dhanena | tan no bhūyaṁ randhaya pūrvakr-[9]tvane | tvam jātās tvī jarantu martyās tva bibharsī dvipadaś catuṣpadaḥ ta ime [10] prthivi pañca mānavāḥ yebhyo jyotir amṛtaṁ martyebhya udyamṇ sūryo ra-[11]raśmibhir ātanoti tā naṣ prajāt sindhūr atām samagrā vāco mapu prthivi [12] dhehi mahīyam. | viśvas saṁ mātaram oṣadhīnām dhruvām bhūmīm prthivīm [13] dharmānā dhṛtām. śivā syonām anu carema viśvahā | [14] mahat sadhastām mahatī babhūyatha | mahān devebhṛthur gopatiṣthe ma-[15]has te indro rakṣatu vīryeṇa mā no bhūme pra rocaya hiraṇyasyeva sandr-[16]śi | agnir antaṣ pūruseṣu goṣv aśve grayah z 2 z

In f212b19 aranyaṁ is corrected to ā° by a sign above the line.

Read: indro yām cakra ātmane 'namitrām śacīpatiḥ | sā no bhūmir vi srjatām mātā putrāya naṣ payaḥ z 1 z giris te parvatā himavanto aranyaṁ te prthivi syonam astu | babhruṁ kṛṣṇām lohinīm viśvarūpām dhruvām bhūmīm prthivīm indraguptām z 2 z ajīto 'hato akṣato adhi śthām prthivīm aham | yat te madhyaṁ prthivi yac ca nābhyam yās ta ūrjas tanvas sambabhūvuh z 3 z tāsu no dhehy abhi naṣ payasva mātā bhūmiṣ putro 'haṁ prthivyāḥ | parjanyaṣ pitāsāu naṣ pipartu z 4 z yasyām vedīm parigrhṇanti bhūmyām yasyām yajñām tanvate viśvakarmanah | yasyām miyante svaravaṣ prthivyām ūrdhvās chukrā āhutyāḥ purastāt | sā no bhūmir vardhayatu vardhamānā z 5 z yo no dveṣat prthivi yat prṭanyād yo 'bhimanyātāi manasā dhanena | taṁ no bhūmyām randhaya pūrvakṛtvāri z 6 z tvaj jātās tvayī caranti martyās tvam bibharsī dvipadaś catuṣpadaḥ | taveme prthivi pañca mānavā yebhyo jyotir amṛtaṁ martyebhya udyan sūryo raśmibhir ātanoti z 7 z tā naṣ prajāḥ saṁ duhratām samagrā vāco madhu prthivi dhehi mahyam z 8 z viśvasvaṁ mātaram oṣadhīnām dhruvām bhūmīm prthivīm dharmānā dhṛtām | śivām syonām anu carema viśvahā z 9 z mahat sadhastām

mahatī babbhūvitha mahān †devebhṛthur gopatiṣṭhe† | mahāñs tvendro rakṣatu vīryena | sā no bhūme pra rocaya hiranyasyeva sandṛśi | agnir antaḥ puruṣeṣu goṣv aśveṣv agnayaḥ z 10 z 2 z

St 2. In pāda c Ś has rohiṇīm.

St 4. The form pibantu is frequent in our ms for pipartu.

St 6. At the end of pāda b Ś has vadhena; it is better than dhanena but the latter is possible. In c Ś has bhūme; perhaps bhūyo would be closer to the ms.

St 10. In pāda b our ms probably has only a corruption of the reading of Ś, mahān vega ejathur vepathuḥ te. Pādas fg here are 19cd in Ś; Whitney thought the omission of Ś 19ab here an accident.

3

(Ś. 12.1)

[f213a16] agnir di-[17]vā tapaty agner devasyorv antarikṣam. agniṁ martāsa [18] indhate havyavāhaṁ ghṛtāpriyam. z 1 z agnivāsaḥ pṛthivy a-[19]satajñas tviṣivantāṁ śaṁsitūṁ mā kṛṇotu | bhūmyāṁ devebhyo ju-[20]hvati yajño havyaparamūkṛtam. | bhūmyāṁ manuṣyā jīvanti sva-[f213b]dhayānmanu martyā sā no bhūmiḥ prāṇam āyur dadhātu jaradaṣṭim mā pṛthivi kṛ-[2]ṇotu | yas te gandhaḥ pṛthivi sambabhūva yaṁ bibhraty oṣadhayo ya pāśaḥ yaṁ gandha-[3]rvā apsarasas ca bhejire yas te gām aśvam arhati | tevāsmān surabhīḥ kṛṇu [4] mā no dvakṣatu kaś cana | yas te gandhaḥ puṣkaram āviveśaṁ yaṁ sañcabhras sūryā-[5]yā vivāhe | amartyaḥ pṛthivi gandham agre tenāsmān surabhīḥ kṛṇu mā [6] no dvakṣatu kaś cana z 4 z yas te bhūme puruṣeṣu strīṣu pusu bhago [7] rcur yo vadhuṣu | yo goṣv aśveṣu yo mṛgeṣūta hastiṣu | kanyāyāṁ va-[8]reco yad bhūme tenāsmā abhi saṁsrja mā no dvakṣatu kaś cana z 5 z [9] śilā bhūmir asmā pāsv aryā bhūmiḥ tṛlā dhṛtā | yasyāṁ vrkṣā vāna-[10]spatyā dhruvās tiṣṭhantu viśvāhā | bhūmyo hiranyavakṣasi dhṛtām acchā-[11]vadāmasi | udīraṇā utāśinās tiṣṭhantu prakrāmataḥ padbhyāṁ da-[12]kṣiṇasavyābhyas sā vatiṣmāi bhūmyām. z 7 z vimar-gvaya pṛthivi-[13]m ā vadāmi kṣamāṁ bhūmi vrahmaṇā vāvṛdhānaḥ | ūrjam puṣṭim bi-[14]bhṛatim anvabhāgam ghṛtām tvābhi nu śidāmi bhūme z 8 z śuddhā mā-[15]śas tanva rakṣanti yo me sehrār apriye | taṁ va nidhmaḥ pavitreṇa pṛthi-[16]vīm ut punāmi z 9 z nidhiyaṁ bibhṛati bahudhā guhā vasu manī-[17]yo hiraṇyaṁ pṛthivi dadhātu naḥ vasūni no vasudā rā-[18]samānā devī dadhātu sumanasyamānāḥ.

In the top margin of f213b is vī which I believe is meant to correct pṛthivi in line 2 directly below it.

Read: agnir divā ā tapaty agner devasyorv antarikṣam | agniṁ mar-
tāsa indhate havyavāhaṁ ghṛtapriyam. z 1 z agnivāsāḥ pṛthivy asitajñus
tviṣīmantam saṁśitam mā kṛṇotu z 2 z bhūmyām devebhyo juhvati
yajñam havyam arañkṛtam | bhūmyām manuṣyā jīvanti svadhayānnena
martyāḥ | sā no bhūmiḥ prāṇam āyur dadhātu jaradaṣṭim mā pṛthivī
kṛṇotu z 3 z yas te gandhaḥ pṛthivi sambabhūva yaṁ bibhraty oṣadhayo
yam āpaḥ | yaṁ gandharvā apsarasaś ca bhejire yas te gām aśvam arhati
| tenāsmān surabhīn kṛṇu mā no dvikṣatu kaś cana z 4 z yas te gandhaḥ
puṣkaram āviveśa yaṁ sañjabhrus sūryāyā vivāhe | amartyāḥ pṛthivi
gandham agre tenasmān surabhīn kṛṇu mā no dvikṣatu kaś cana z 5 z
yas te bhūme puruṣeṣu strīṣu puṁsu bhago ruciḥ yo vadhūṣu yo goṣv
aśveṣu yo mṛgeṣūta hastiṣu | kanyāyām varco yad bhūme tenāsmān abhi
saṁ sṛja mā no dvikṣatu kaś cana z 6 z śilā bhūmir aśmā pāmsur yā
bhūmiḥ strīṭā dhṛtā | yasyām vṛkṣā vānaspatyā dhruvās tiṣṭhanti viśvahā
z 7 z bhūmiṁ hiranyavakṣasam dhṛtām acchāvadāmasi | udīrāṇā utāsīnās
tiṣṭhantaḥ prakrāmantaḥ | padbhyām dakṣiṇasavyābhyām mā vyathiṣ-
mahi bhūmyām z 8 z vimrgvariṁ pṛthivim ā vadāmi kṣamām bhūmiṁ
vrahmaṇā vāvṛdhānaḥ | ūrjam puṣṭim bibhratim annabhāgam ghṛtam
tvābhi nī śīdāmi bhūme z 9 z śuddhā ma āpas tanve kṣaranti yo me
ṣehrār apriye tam vi dadhmaḥ | pavitreṇa pṛthivi mōt punāmi z 10 z
nidhim bibhratī bahudhā guhā vasu maṇim hiranyam pṛthivī dadhātu
naḥ | vasūni no vasudā rāsamānā devī dadhātu sumanasyamānā z 11 z 3 z

St 2. In pāda b the error of our ms. śaṁsitum, is not infrequent elsewhere.

St 4. Pāda d seems to have no parallel. In e the ms seems to justify the correction to surabhīn; but surabhīḥ is possible and it is repeated in the next stanza.

St 7. In pāda b we might well read saṁstrīṭā; Ś has saṁdhṛtā.

St 10. In pāda b Ś has syedur.

4

(Ś. 12. 1)

[f213b18] yās te prācī pradiśo [19] yā udicir yās te bhāume dadharād
yās ca paścāt. z syonās tvā ma-[20]hyan tarate bhavantu mā na paptim
bhuvane śuśriyāṇe z 1 z sā mā pa-[f214a]ścān mā purastād adhi ṣṭhā
svasti bhāume me kṛṇu | vāryo yāvayā vadham | mā vidham pari-
[2]panthinah z 2 z yāvat te bhi vapaśyāmi bhāume sūryeṇa medinā |
tāvan me ca-[3]kṣuṣūttarām uttarām samām. z 3 z yat te bhāume
vikhanāmy oṣam tat purohatu | mā [4] te manma vimargvari mā te
hṛdayasarpitam. z 4 z yaś chayāṁnaḥ paryāvante da-[5]dakṣiṇam savyam

api bhāume parśvam. | uttānas tvā praticīm prṣṭvā yadṛdva-[6]śemahe |
 mā hiñśis tatra no bhāume sarvasya pratiśivari z 5 z grīṣmas te [7]
 bhāume varṣāṇi śarad dhemantaś śiśiro vasantaḥ ṛtavas te vīta hāyanā-
 [8]horātre prthivī no duhātām. z 6 z ya āpas sarpanyatamānā vi-
 [9]margvari yāsyām āmann agnayo apsv antaḥ | parā dasyūn dadhāti
 devapīyūn indraṁ [10] vṛṇānā prthivī na vṛtram śakrāya dadhre vṛṣa-
 bhāya vṛṣṇe | sā no bhūmir ā [11] diśatu yad dhanam kāmayāmahe z 7 z
 bhago na pṇayuktām indro yātu [12] purogavaḥ z 8 z vrahmaṇo yasyām
 arcanti ṛgbhis sāmānā yajurvi-[13]śaḥ yujyante syām ṛtyavas somam
 indrāya pātave | sā no bhūmi dakṣiṇā-[14]yām suśvā yajñe dadhātu
 sumanasyamānā z 9 z yasyām pūrve bhūtakṛta [15] ṛṣayo gā udānāt
 sapta satreṇa vedaso yajñena payasā saha | sā na-[16]ṣ paśūn viśvarūpān
 dadhātu jaradaṣṭim mā prthivī kṛṇotu z 10 z [17] yasyām annam vṛ-
 ḥayavāu yatremāṣ pañca grṣṭayaḥ bhūmī parjanyaapatnī [18] namo stu
 varṣamedhase z 11 z

In the right hand margin of f214a is written ṣadartarçām.

Read: yās te prāci pradiśo yā udicir yās te bhūme adharād yās ca
 paścāt | syonās tā mahyam carate bhayantu mā ni paptam bhuvane
 śiśriyāṇe z 1 z sā mā paścān mā purastān nudiṣṭhā mottarād adharād uta
 | svasti bhūme me kṛṇu variyo yāvayā vadham mā vidan paripanthinaḥ
 z 2 z yāvat te 'bhi vipaśyasi bhūme sūryeṇa medinā | tāvan me 'cakṣu-
 ṣūttarām uttarām samām z 3 z yat te bhūme vikhanāmy oṣam tad api
 rohatu | mā te marma vimṛgvari mā te hṛdayam arpitam z 4 z yac
 chayānaṣ paryāvarte dakṣiṇam savyam api bhūme parśvam | uttānās tvā
 praticīm prṣṭvā yad adhiśemahe | mā hiñśis tatra no bhūme sarvasya
 pratiśivari z 5 z grīṣmas te bhūmevarṣāṇi sarad dhemantas śiśiro vasantaḥ
 | ṛtavas te vihitā hāyanā ahorātre prthivī no duhātām z 6 z tya āpas
 sarpaṁ yatamānā vimṛgvari yasyām āsann agnayo 'psv antaḥ | parā
 dasyūn dadati devapīyūn indraṁ vṛṇānā prthivī na vṛtram | śakrāya
 dadhre vṛṣabhāya vṛṣṇe z 7 z sā no bhūmir ā diśatu yad dhanam kāmā-
 yāmahe | bhago 'nuprayuñtām indro yātu purogavaḥ z 8 z vrahmaṇo
 yasyām arcanty ṛgbhis sāmānā yajurvidah | yujyante yasyām ṛtavas
 somam indrāya pātave | sā no bhūmir dakṣiṇāyām suśevā yajñe dadhātu
 sumanasyamānā z 9 z yasyām pūrve bhūtakṛta ṛṣayo gā 'udānāt | sapta
 satreṇa vedhaso yajñena payasā saha | sa naṣ paśūn viśvarūpān dadhātu
 jaradaṣṭim mā prthivī kṛṇotu z 10 z yasyām annam vṛhiyavāu patremāṣ
 pañca kṛṣṭayaḥ | bhūmī parjanyaapatnī namo 'stu varṣamedase z 11 z 4 z

St 1. In pāda c we might keep tarate of the ms but the confusion of c and t is so common that it seemed better to read with Ś. In d Ś has śiśriyāṇaḥ, which is better.

St 2. In pādas bc the disturbance of meter seems to indicate an

omission, which has been supplied from Ś. The vidhan of the ms was probably induced by vidham just ahead of it.

St 3. In pāda c Ś has cakṣur mā meṣṭott°.

St 7. The first pāda is unclear and yatamānā may be only a mistake for yajamānā as in Ś.

St 9. In pāda c Ś has ṛtvijas but it does not seem necessary to restore it.

St 10. In pāda b it may be that our ms intends udānṛcuḥ as in Ś. Pāda e as here has no parallel; but cf. Ś st 22e.

St 11. For pāda c Ś has bhūmyāi °patnyāi, which is better.

5

(Ś. 12. 1)

[f214a18] *yasyām gāyanti nṛtyanti janā martyā dvāi-[19]lavā | yujyante syām ākrando yasyām vadatu dundubhiḥ sā no bhūmiḥ prada-[20]dhatām sapatnīm yo no dvesty adharam tam kṛnotu z 1 z yasyām puro devakṛtā [f214b] kṣetre yasyām vikurvate | prajāpatiḥ pṛthivīn viśvagarbhā | m āśām āśā ranyā-[2]n niṣṭaṇotu z 2 z janāmyām bibhrati bahudhā casan nānādharmānam pṛthi-[3]vī yatāukasam. sahasan dhārā draviṇasya no dukhām duheva dhenur anapasphu-[4]rantī z 3 z yas te sarpo vṛścakas tṛṣṭadamaśmā hemantalabdho bhramalo guhā [5] śe | kṛmīn lisaṁ pṛthivyāi pravārsī yad ejati tam nas sarpaṁ mopa srpaś chava-[6]n nenan no mṛṇa z 4 z ye te panthāno bahudhā janāya vā rathasya varṇam mana-[7]śaś ca yātave | yebhiḥ caraty ubhaye bhadrapāpas tam panthān jayemānamitram u-[8]taskaram. z 5 z sarpaṁ bibhrati surabhīr bhadraṁpāpāśca nidhanan tadi-[9]kṣu | sūkareṇa pṛthivi samvidhānā varādhāya vi jiyate mṛgāya [10] z 6 z ya tāraṇyāś paśavo mṛgā vane hitās siṁhā vyāghrāś puru-[11]śāduś caranti | ulām vrkaṁ pṛthivi duśchunām eta rakṣikām rakṣo pa [12] bādhāmat. z 7 z ye gandharvāpsaraso ye cārāyāś kimīdinaḥ | [13] piśācan sarvā rakṣāṁsi tān assan bhāume yāvayaḥ z 8 z yān dvipa-[14]daś pakṣiṇas sampadanti haṁsās suparnāś śakunā vayāṁsi yasyām vā-[15]tayate mātariśvārādāṁsi kṛvāś cāvayāṁś ca vrkṣā vātasya pravā-[16]m anuvābhy arcīṣe | yasyām grṣṭham agrṣṭham aruṇam ca sambhṛte horātre vi-[17]hate bhūmyām adhi z 9 z varṣeṇa bhūmiḥ pṛthivi vṛtāvṛdhā sa [18] no dadhātu bhadrayā pri dhāmi dhāmi z 10 z phaśca 5 z z*

Read: *yasyām gāyanti nṛtyanti janā martyā dvyaīlabāḥ | yudhyante yasyām ākrando yasyām vadati dundubhiḥ | sā no bhūmiḥ pra dadhatām sapatnān yo no dvesty adharam tam kṛnotu z 1 z yasyām puro devakṛtāḥ kṣetre yasyām vikurvate | prajāpatiḥ pṛthivīm viśvagarbhām āśām-āśām*

raṇyām naṣ kṛṇotu z 2 z janām bibhratī bahudhā vivācasam nānādharmāṇām pṛthivī yathāukasaṁ | sahasraṁ dhārā draviṇasya no duhām dhruveva dhenur anapasphurantī z 3 z yas te sarpo vṛścikas tṛṣṭadañsmā hemantalabdho bhṛmalo guhā śaye | krimir †lisam pṛthivi prāvṛṣi yad ejati | tan nas sarpan mopa sṛpad yac chivaṁ tena no mṛḍa z 4 z ye te panthāno bahudhā janāyanā rathasya †varṇam manasaś† ca yāṭave | yebhiś caranty ubhaye bhadrāpāpās taṁ panthām jayemānamitram ataskaram z 5 z sarpaṁ bibhratī surabhir bhadrāpāpasya nidhanam titikṣuḥ | sūkareṇa pṛthivī saṁvidānā varāhāya vi jīyate mṛgāya z 6 z ye ta āraṇyāś paśavo mṛgā vane hitās siñhā vyāghrāś puruṣādaś caranti | ulam vṛkaṁ pṛthivi duśchunām ita ṛkṣikām rakṣo ‘pa bādhayāsmat z 7 z ye gandharvā apsaraso ye cārāyāś kimīdinaḥ | piśācān sarvā rakṣāñsi tān asmad bhūme yāvayaḥ z 8 z yām dvipādaś pakṣiṇas saṁpadanti hañsās suparṇāś śakunā vayāñsi | yasyām vāta īyate mātariśvā rajāñsi kṛṇvañś cyāvayañś ca vṛkṣān vātasya pravām anu vāty arcise z 9 z yasyām kṛṣṇam aruṇam ca sambhṛte ‘horātre vihite bhūmyām adhi | varṣeṇa bhūmiṣ pṛthivī vṛtāvṛtā sā no dadhātu bhadrāya priye dhāmani-dhāmani z 10 z 5 z

St 1. Pāda f has no parallel, though it seems familiar.

St 4. In pāda d pravarṣi might stand as neuter adjective.

St 5. In pāda b Ś has vartmānasaś; which seems to be the only possible correction.

St 6. Pāda a here may not be a real variant of that in Ś; and again in d vi jīyate may be only a mistake for vi jihīte of Ś.

St 9. The last pāda here is not good; vātaś ca would improve it.

St 10. In pāda c we might well keep vṛtāvṛdhā as in the ms.

6

(Ś. 12. 1)

[f214b19] dyāuś ca māidaṁ pṛthivī cāntarikṣam ca me vyacah agnis sūryāye medhām [20] viśve devās ca sandadhāu z 1 z aham asmi saha-mānām uttaro nā-[21]ma bhūmyām. abhiṣād usmi viśvāsānr āsām āsām viśāsahi z z 2 z [f215a] *ad ado devi prathamānā purastād devī sṛṣṭā, visalpo mahitvā | ā vām bhū-[2]tam avisatvadānī akalpayathā pradiśāś catasraḥ z 3 z ye grāmyā yā-[3]ny aranyāni yātsamāda bhūmyāt. | teṣv aham devi pṛthvi vibhyāsam madhu satvaca [4] z 4 z yad vadāmi madhumat tad vadāmi dikṣe tad vadantu mām. tviṣimā-[5]n asmi jmatimān avānyāni hanmi dodhata z 5 z āśviva rado dadukhitam [6] janim ākṣiyām pṛthvim ād ajāyata | mandā pari bhūvanasya gopā vanaspatī-[7]nām grbhir oṣadhinām. z 6 z santivā surabhi syonā kilālo mahvī [8] payasvatī | bhūmin no dhi vravītu pṛthivī payasā saha z 7 z bhūmi

mā-[9]tur ni dhehi mā bhadrāyā supratīṣṭhitam. | samvidānā divā tvam śriyām smā dhehi [10] bhūtyām. z 8 z yām annāīśchad dhaviṣā viśva-karmā yasyām āsann agnayo psv antaḥ | [11] bhujiṣyām pātra nihitam guhā śāir āvirbhor abhavan mātramadbhiḥ z 9 z vimaśy āva-[12]panī janānām aditiḥ kāmādhugā viśvarūpā | yat tāunām tat tā pūrayāti prajā-[12]patiḥ prajābhis samvidānām. z 10 z phaścakā 6 zz ity atharvaṇi-[13]ke saptādaśakāṇḍe prathamō nuvākaḥ z z

In the bottom margin of f214b abhiśād usmi is corrected to °śād asmi; near the end line 21 śa was corrected to śā and then below in the margin śā is also given. On f285a the first character of line 1 and also of line 7 is defaced, but I think the readings are not doubtful.

Read: dyāuś ca ma idam pṛthivī cāntarikṣam ca me vyacah | agnis sūrya āpo medhām viśve devāś ca sam daduḥ z 1 z aham asmi sahamāna uttaro nāma bhūmyām | abhiśād asmi viśvaśād āśām-āśām viśāsahih z 2 z yad ado devi prathamānā purastād devāis sṛṣṭā vyasarpō mahitvā | ā tvā subhūtam aviśat tadānīm akalpayathāḥ pradīśāś catasrah z 3 z ye grāmyā yāny aranyāni yāḥ sabhā adhi bhūmyām | teṣv aham devi pṛthivī †bhyāsam madhumad vacah z 4 z yad vadāmi madhumat tad vadāmi yad ikṣe tad vadantu mām | tviṣīmān asmi jūtimān avānyān hanmi dodhataḥ z 5 z āśva iva rajo †daduḥi tam janyam ākṣiyan pṛthivīm yād ajāyata | †mandāpari bhuvanasya gopā vanaspatīnām gr̥bhīr oṣadhīnām z 6 z śantivā surabhis syonā kilālodhni payasvati | bhūmir no †dhi vravitu pṛthivī payasā saha z 7 z bhūme mātur ni dhehi mā bhadrāyā supratīṣṭhitam | samvidānā divā tvam śriyām mā dhehi bhūtyām z 8 z yām anvāicchad dhaviṣā viśvakarmā yasyām āsann agnayo †psv antaḥ | bhujiṣyām pātram nihitam guhā †sāir āvirbhor† abhavan mātramadbhiḥ z 9 z tvam asy āvapanī janānām aditiḥ kāmādughā viśvarūpā | yat ta ūnam tat ta ā pūrayati prajāpatis samvidānaḥ z 10 z 6 z

ity atharvaṇike saptādaśakāṇḍe prathamō ‘nuvākaḥ z z

St 3. In pāda c ā vāmbhūtam may be considered as a possibility.

St 4. The emendation of d is uncertain.

St 5. In pāda c jñātimān would be as good as jūtimān.

St 6. In pāda b ś has mandrāgretvari.

St 9. Pāda b here is st 37b in ś.

7

(ś. 10. 7)

[f215a14] kasmin aṅge tapo syādhi tiṣṭha-[15]ta kasminn aṅga ṛtam asyādhyāhitam. | kva vratam kva śśraddhāsyā tiṣṭhata kasmin aṅge [16] satyam asya pratiṣṭhitam. z 1 z kva vrahma kva tiṣṭhanty āpaś

*kasmin aṅge diśo sya [17] pratiṣṭhitāḥ kalamad aṅgam anu saṅcarete
 ahorātre saṁvidā-[18]ne samānam. z 2 z tasminn aṅge tiṣṭhati bhūmir
 asya kasminn aṅge tiṣṭhaty a-[19]ntarikṣam. tasminn aṅge tiṣṭhaty
 āhitā dyāuṣ kasminn aṅge tiṣṭhaty uttaram divaḥ z 3 z [20] kasmād
 aṅgād dīpyate agnir asya kasmād aṅgāt pavate mātariśvā | kasmā-[21]d
 aṅgād imimīte dhi candramā skambhasya mahad dimimāno aṅge z 4 z
 [215b] kva prīpsam dīpte rdhvo gni kva prepsam pavate mātariśvā |
 yatra prīpsantīr abhiyanty ā-[2]vr̥ta skambham. z 5 z kva prīpsantī
 yuvatī varūpe ahorātre dravitas saṁvi-[3]dāne | yatra prīpsantīr abhi-
 yanty āpas skambham. z 6 z kvārdhamāsāḥ kva ya-[4]ntī māsās saṁ-
 vatsareṇa sā saṁvidānāḥ yatra yanti ṛtavo yatrāntavā ska-[5]mbham.
 z 7 z asmi yo skadhvā prajāpatir lokān sarvān adhārayat. | ska-[6]mbhan
 tam vrūhi katama svad eva saḥ z 8 z yat paramam avamam yaś ca
 madhyam prajā-[7]patis sarje viśvarūpam. kītās skambha pra viveśa
 tatra yaṁ ca prāvi-[8]śat ku tad babhūva z 9 z kiyatā skambha pra viveśa
 bhūtam kiyad bhavi-[9]śyad anv āde sya | ekaṁ yad aṅgam akr̥not
 sahasradhā kiyatā skambha pra vi-[10]veśa tatra z 10 z phaśśyakā 1 z*

Read : kasminn aṅge tapo 'syādhi tiṣṭhati kasminn aṅga ṛtam asyādhy-
 āhitam | kva vrataṁ kva śraddhāsyā tiṣṭhati kasminn aṅge satyam asya
 pratiṣṭhitam z 1 z kva vrahma kva tiṣṭhanty āpas kasminn aṅge diśo 'sya
 pratiṣṭhitāḥ | katamad aṅgam anu saṅcarete ahorātre saṁvidāne samānam
 z 2 z kasminn aṅge tiṣṭhati bhūmir asya kasminn aṅge tiṣṭhaty anta-
 rikṣam | kasminn aṅge tiṣṭhaty āhitā dyāuṣ kasminn aṅge tiṣṭhaty
 uttaram divaḥ z 3 z kasmād aṅgād dīpyate agnir asya kasmād aṅgāt
 pavate mātariśvā | kasmād aṅgād vi mimīte 'dhi candramā skambhasya
 mahad vimimāno aṅgam z 4 z kva prepsan dīpyata ūrdhvo 'gniṣ kva
 prepsan pavate mātariśvā | yatra prepsantīr abhiyanty āvr̥ta skambham
 tam vrūhi katamas svid eva saḥ z 5 z kva prepsantī yuvatī virūpe ahorātre
 dravatas saṁvidāne | yatra prepsantīr abhiyanty āpas skambham ° ° °
 z 6 z kvārdhamāsāḥ kva yanti māsās saṁvatsareṇa saha saṁvidānāḥ |
 yatra yanty ṛtavo yatrāntavā skambham ° ° ° z 7 z yasmin stabdhvā
 prajāpatir lokān sarvān adhārayat | skambham tam vrūhi katamas svid
 eva saḥ z 8 z yat paramam avamam yac ca madhyam prajāpatis sarje
 viśvarūpam | kiyatā skambhaḥ pra viveśa tatra yaṁ na prāviśat kva tad
 babhūva z 9 z kiyatā skambhaḥ pra viveśa bhūtam kiyad bhaviśyad anv
 āśaye 'sya | ekaṁ yad aṅgam akr̥not sahasradhā kiyatā skambhaḥ pra
 viveśa tatra z 10 z 1 z

St 10. In pāda b the ms has āde but this is probably due to defacement of the "ś" sign.

[f215b10] *yatra lokās ca kośās ca vrahma kata-[11]ma svad eva saḥ*
z 1 z yatra tapaś parākrāmya ṛtaṁ dhārayaty uttaram. vrataṁ ca [12]
yatra śraddhā ca vrahmāpas samāhitā skambham. z 2 z asmi bhūmir
anta-[13]rikṣaṁ dyāur asmiṁ dyāhitā | yatrāgniś candramām sūryo vātas
tiṣṭhanty ārpitā-[14]s skambham. z 3 z yasya trayastriṁśad devāṅge
sarve samāhitās skambham. [15] z 4 z yatra ṛṣayo bhūtakṛta ṛcas sāma
yajur mahī | eka ṛṣir yaśi-[16]r yasminn ārpitās skambham. z 5 z yasya
catasraś pradiśo nāḍyās tiṣṭha-[17]ntu prapyaśaḥ yajño smin parākrāntas
skambham. z 6 z yatrāmṛtaṁ ca mṛtyu-[18]r yama puruṣaś ca samāhitāḥ
samudro yamca nāḍyās skambham tuṁ vrūhi ka-[19]tama svad eva saḥ
z 7 z ye puruṣe vrahma vidus te skambham arasaṁ viduḥ yo [20] veda
parameṣṭhinam yaś ca veda prajāpatāu | jyeṣṭham ye vrāhmaṇaṁ vidus
te ska-[f216a]m arasaṁ viduḥ z 8 z yasya śiro vāiśvānaraś cakṣur aṅgirasō
bhuvam. aṅgāni yasyā-[2]rtava skambham taṁ vrūhi katama svad eva
saḥ z 9 z yasya vrahma mukham āhur jihvā ma-[3]dhukāśām uta |
virājaṁ yasyodhāhus skambham. z 10 pha 2 z

Read: *yatra lokāś ca kośāś cāpo vrahma <janā viduḥ | asac ca yatra*
sac cānta skambham taṁ vrūhi> katamas svid eva saḥ z 1 z yatra tapaś
parākrāmya ṛtaṁ dhārayaty uttaram | vrataṁ ca yatra śraddhā ca vrah-
māpas samāhitā skambham ° ° ° z 2 z yasmin bhūmir antarikṣaṁ
dyāur yasminn adhyāhitā | yatrāgniś candramās sūryo vātas tiṣṭhanty
ārpitas skambham ° ° ° z 3 z yasya trayastriṁśad devā aṅge sarve
samāhitāḥ | skambham ° ° ° z 4 z yatra ṛṣayo bhūtakṛta ṛcas sāma
yajur mahī | ekaṛṣir yasminn ārpitas skambham ° ° ° z 5 z yasya
catasraś pradiśo nāḍyās tiṣṭhanty prapyaśaḥ | yajño yasmin parākrāntas
skambham ° ° ° z 6 z yatrāmṛtaṁ ca mṛtyuś ca puruṣaś ca samā-
hitāḥ | samudro yasya nāḍyās skambham ° ° ° z 7 z ye puruṣe
vrahma vidus te skambham arasaṁ viduḥ | yo veda parameṣṭhinam yaś ca
veda prajāpatim | jyeṣṭham ye vrāhmaṇaṁ vidus te skambham arasaṁ
viduḥ z 8 z yasya śiro vāiśvānaraś cakṣur aṅgirasō 'bhavan | aṅgāni
yasyartava skambham taṁ vrūhi katamas svid eva saḥ z 9 z yasya vrahma
mukham āhur jihvām madhukāśām uta | virājaṁ yasyodha āhus
skambham taṁ vrūhi katamas svid eva saḥ z 10 z 2 z

St 1. The words supplied are from Ś; it might be that pāda b should be read as reads 2c.

St 7. For pāda b Ś has *puruṣe 'dhi samāhite*.

St 8. For pāda b Ś has *te viduḥ parameṣṭhinam*, for which our pāda seems to be a real variant: but here and in f it may be that we should read *anusaṁviduḥ* as in Ś f, and Whitney so intimates.

9

(Ś. 10. 7)

[f216a3] *yasmād rco pā*-[4]*takṣaṁ yajur yasmād apākaṣam*. | *śchan-*
dānsy asya lomāni skambhan tam vrūhi kata-[5]*ma svad eva saḥ z 1 z*
asaś chākhām pratiṣṭhantī paramam iva janā viduḥ uto [6] *saṁ manyante*
vare yasya śākhām upāsate z 2 z yatrādityāś ca rudrāś ca vasava-[7]*ś ca*
samāhitāḥ skambhan tam vrūhi katamas sadevasaḥ z 3 z yasya trayastriṁ-
[8]*śad devā vidhīyaṁ rakṣantu sarvada | niyantu madhyagā vedābhi*
rakṣataḥ z 4 z [9] *yatra devā vrahma vidur vrahma jyeṣṭham upāsate |*
yo vāi tad vrahmaṇo veda tam vāi vrahmavi-[10]*do viduḥ z 5 z vṛhanto*
nāma te devāsitas pari jajñire | ekaṁ tad aṅgaṁ [11] *skambhyassyāmad*
āhuḥ puro janāḥ z 6 z yatra skambhaṁ prajanayaṁ purāṇam vi-
[12]*vartayat*. | *ekaṁ tad aṅgaṁ skambhasya purāṇam arasaṁ viduḥ z 7 z*
yasya trayastri-[13]*śad devāṅgā gātrāṇi bhejire | tāni vāi trayastriṁśad*
devān eke vrahmaviduḥ skambha-[14]*s tad agre prāsiṇcad dhiranyaṁ*
lokaṁ antarā z 9 z skambhe lokas skambhe tapas ska-[15]*mbhe dyur*
uditam āhitam. *skambhaṁ tā vidma pratyakṣam indre sarvaṁ samāhitam*.
[16] *z 10 z phaśca 3 z*

Read: *yasmād rco* ‘pātakṣaṁ yajur yasmād apākaṣaṁ | *chandānsi yasya*
lomāni skambhaṁ tam vrūhi katamas svid eva saḥ z 1 z asacchākhām
pratiṣṭhantīm paramam iva janā viduḥ | uto san manyante ‘vare yasya
śākhām upāsate z 2 z yatrādityāś ca rudrāś ca vasavaś ca samāhitāḥ |
skambhaṁ tam vrūhi katamas svid eva saḥ z 3 z yasya trayastriṁśad devā
nidhiṁ rakṣanti sarvadā | nidhiṁ tam adya ko veda yaṁ devā abhi-
rakṣatha z 4 z yatra devā vrahma vidur vrahma jyeṣṭham upāsate | yo vāi
tad vrahmaṇo veda tam vāi vrahmavido viduḥ z 5 z vṛhanto nāma te devā
asataḥ pari jajñire | ekaṁ tad aṅgaṁ skambhasyāśad āhuḥ puro janāḥ
z 6 z yatra skambhaḥ prajanayan purāṇam vyavartayat | ekaṁ tad aṅgaṁ
skambhasya purāṇam arasaṁ viduḥ z 7 z yasya trayastriṁśad devā aṅgā
gātrāṇi bhejire | tān vāi trayastriṁśad devān eke vrahmavido viduḥ z 8 z
<hiraṇyagarbhaṁ paramam anatyudyaṁ janā viduḥ |> skambhas tad
agre prāsiṇcad dhiranyaṁ lokaṁ antarā z 9 z skambhe lokā skambhe
tapas skambhe ‘dhy ṛtam āhitam | *skambhaṁ tvā vidma pratyakṣam*
indre sarvaṁ samāhitam z 10 z 3 z

St 1. Ś has five pādas; it has for d atharvāṅgiraso mukham.

St 2. At the beginning of pāda d Ś has ye te.

St 3. Ś has five pādas; its cd are omitted here, perhaps by accident.

St 5. At the end of a Ś has vrahmavido, but it does not seem necessary to restore that here.

St 8. In pāda b Ś has aṅge; the reading here is a little easier.

10

(Ś. 10. 7)

[f216a16] indre lokā indre tapa indre dhy uruditam āhitam. | [17] indram tvā vidma pratyakṣam skambhe sarvaṁ samāhitam. z 1 z nātma nātmā joha-[18]vimi purāt sūryāt puroṣaṣaḥ | idadaṣ prathamam sambabhūva sā dhat svarājyaṁ [19] jagāma yasmān aparam astu bhūtim. z 2 z yasya bhūmiṣ pravāntarikṣa-[f216b]m utoddharam. | divam yaś cakre mūrdhānam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 3 z yasya sūryaś cakṣu-[2]ś candramāṣ punarṇava | agne cakrāsyam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 4 z yasya vātaṣ prā-[3]nāpānāuś cakṣun nir aṅgirasō bhuvam. divam yaś cakre mūrdhānam tasmāi jyeṣṭhāya vrahma-[4]ne namaḥ z 5 z yamāt tapaso jāto lokān sarvān samānaṣe | somaṁ yaś cakre [5] kevalam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 6 z skambho dādihāra prthivir dyām utā-[6]sūm skambho dādihārorvy antarikṣam. skambho dādihāra pradīṣaṣ ṣaḍ urvīṣ skambhāidaṁ viśvaṁ [7] bhuvanam ā viveṣa z 7 z nelayati katham na ramate manaḥ kim āpas sa-[8]tīyam prayapsanti pra cakramati sarvadā z 8 z mahad yakṣam bhuvanasya madhye tvam asi [9] krāntim salilasya prṣṭhe | yasmin śrayante ye ke ca devā vrkṣasya skambhaṣ pati-[10]tāiva śākhā z 9 z asmāi devāt sadā balim prayapsanti mite mitām | ska-[11]mbha nam vrūhi katamambad eva saḥ z 10 z cha 4 z

Read: indre lokā indre tapa indre 'dhy ṛtam āhitam | indram tvā vidma pratyakṣam skambhe sarvaṁ samāhitam z 1 z †nātma nātmā† johavimi purā sūryāt puroṣaṣaḥ | yad ajaṣ prathamam sambabhūva saha tat svarājyaṁ jagāma yasmān <nānyat> param asti bhūtam z 2 z yasya bhūmiṣ pravāntarikṣam utodaram | divam yaś cakre mūrdhānam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 3 z yasya sūryaś cakṣuś candramāṣ punarṇavaḥ | agnim yaś cakra āsyam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 4 z yasya vātaṣ prānāpānau cakṣur aṅgirasō 'bhuvan | divam yaś cakre mūrdhānam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 5 z yaś śramāt tapaso jāto lokān sarvān samānaṣe | somaṁ yaś cakre kevalam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 6 z skambho dādihāra prthivīm dyām utāmūm skambho dādihārorvy antarikṣam | skambho dādihāra pradīṣaṣ ṣaḍ urvīṣ skambha idaṁ viśvaṁ bhuvanam ā viveṣa z 7 z <katham vāto> nelayati katham na ramate manaḥ | kim āpas satyam prepsanti pra ca krāmanti sarvadā z 8 z mahad yakṣam bhuvanasya madhye tvam asi krāntam salilasya prṣṭhe | yasmin śrayante ye ke ca devā vrkṣasya skandhaṣ parita iva śākhāḥ z 9 z yasmāi devās sadā balim prayacchanti mite 'mitam | skambham tam vrūhi katamas svid eva saḥ z 10 z 4 z

St 2. In pāda a Ś has nāma nāmnā, which seems to be the only plausible correction.

St 3. In pāda a Ś has pramā°, but pravā° seems just as good.

St 5. Pādas cd here are the same as cd of st 3; which may be accidental, or the result of an endeavor to avoid the obscurity of the third pāda in the Ś version.

St 8. We seem to have a real variant in the last two pādas, giving a very different meaning from that in Ś.

St 9. In pāda b Ś has tapasi; the reading here is easier if krāntam is taken as a noun.

St 10. Pādas ab as in Ś are omitted. The reading of the ms, (sc. prepsanti), does not seem possible here.

11

(Ś. 10. 7)

[f216b11] *apa tasva tamo hataṁ vyāvṛ-*[12]*t tasya pāpmānā sarvāṇi*
tasmin jyotiṁṣi yāni trīṇi prajāpatāu z 1 z [13] *yo vedasaṁ hiraṇ-*
yaṇyaṁ tiṣṭhantaṁ salile vedaḥ sa ve guhya prajāpatiḥ z 2 z [14] *na*
prajāpatim abhy eti parameṣṭhināu utāita tatra no vrūta ya jyeṣṭhaṁ
pado nyayat. z 3 z [15] *asti vāi tat paro bhāumer asti vāi tat paro divaḥ*
lokā vāi tasmin samprotāsmin hotā [16] *prajā imā z 4 zz pha 5 zz iti*
saptādaśakāṇḍe dvitīyo nuvā-[17]*kas samāptaḥ zz zz*

Read: *apa tasya tamo hataṁ vyāvṛtas sa pāpmanā | sarvāṇi tasmin*
jyotiṁṣi yāni trīṇi prajāpatāu z 1 z yo vetasaṁ hiraṇyayaṁ tiṣṭhantaṁ
salile veda | sa vāi guhyaḥ prajāpatiḥ z 2 z †na prajāpatim abhy eti
parameṣṭhināu utāita tatra no vrūta ya jyeṣṭhaṁ pado nyayat† z 3 z asti
vāi tat paro bhūmer asti vāi tat paro divaḥ | lokā vāi tasmin samproktās
tasmin hotā prajā imāḥ z 4 z 5 z

iti saptādaśakāṇḍe dvitīyo 'nuvākas sapāptaḥ z z

St 2. In pāda c our ms reads, as all mss of Ś are said to read, guhya.

Stt 3 and 4 have no parallel; the last three stanzas of Ś 10. 7 are not in Pāipp. and may not be original in the hymn.

12

[f216b17] *antaṣpātre rerihati duścettan nahiteṣiṇi |* [18] *duṛaṇḍe*
acaṅkrame vakṣamukha vastavāsinim. z 1 z sarvāsāṁ baṇvāvatsākāṁ
[19] *nāmayeyāni vidmasi | yāni jātāni vasv abhi nāsyatetasmākāṁ*
namāye-[20]*yāni vidmasi | yāni jātāni vasv abhi nāsyatetasmadānvā*
z 2 z karṇā-[21]*drśa dratāmahām ulukim keśinim krakum ṣaḍurimam*
barhiṣyan nāśayāmas sa-[f217a]*dānvā z om nāśayāmas sadānvā z om*

paṇḍugaryām pāla jatim asāu sūktā [2] nigāriṇi | āmātās sarvā vo vrūmo naśyatetas sadānvā z 3 z yāmanam [3] jambhayanta naktam iśchanti yāturam. | athodanasya saptasya sukhahastāni prali-[4]yanti tat sad udakamanohitās tā ito nāśayāmasi z 4 z apadannir vakṣa-[5]nānā vasta-gandhās sadānvā | bhaṇvānsi nahatośchāmi tikṣṇasrṅgāiva ṛṣabhaḥ z [6] z 5 z sadānvāsas sadānveyā strīpumsām ubhayām saha | atho sahasvā-[7]n sāmaha vi mṛdo hanmi rakṣasā z 6 z caturdāuṣṭrān kumbhamuṣkān dīrghake-[8]śān amunsukhām. alavugandhīn ansurān durnāmno nāśayāmasi z 7 z [9] stambhe jātādhipāler odākām ruhatim yaṁstvat. | durnāmnīs sarvās sardhvokā [10] nāśayāmas sadānvā z 8 z yāsām jātāni kroṣanti hr̥ṣchamtujale [11] jvala rupavṛkṣeṣu merate z 9 z yā vātā trad utpanti te ca tvā varṣeṇa vi-[12]dyuta | śālāya santiśchatv aram durnāmnīs sarvās santokā nāśaya nas sa-[13]dānvā z 10 z

In the right margin of f217a opposite line 2 is a correction which seems to be yānanam: opposite line 9 is ndho: and interlined above the middle of line 4 is tamīto.

Read: antaḥpātre rerihitīm duścitaṁ nihitāiṣipīm z ḍduraṇḍe adhi-caṅkramām vakṣomukhām vastavāsinīm z 1 z sarvāsām ḍbaṇvāvat sākaṁ nāmadheyāni vidmasi | yāni jātāni ḍvasvabhi naśyatetas sadānvāḥ z 2 z karṇādarśām ratemadām ulūkīm keśinīm krāntūm | ḍṣaḍurimaṁ barhiṣyām nāśayāmas sadānvāḥ z 3 z pāṇḍugiryām pāla jatim ḍasāusūktā nigariṇīm | āmātās sarvā vo vrūmo naśyatetas sadānvāḥ z 4 z yā āmanam jambhayanti naktam icchanty āturam | atho janasya saptasya sukhahastāni pra liyante | tat sad udakam ḍanohitās tā ito nāśayāmasi z 5 z apadānir vakṣaṇānā vastagandhās sadānvāḥ | ḍbhaṇvānsi nahato śchāmiḍ tikṣṇasrṅga ivaṛṣabhaḥ z 6 z sadānvās sadānveyā strīpumsām ubhayān saha | atho sahasvān sāsaha vi mṛdo hanmi rakṣasaḥ z 7 z caturdaṇṣṭrān kumbhamuṣkān dīrghakeśān asṛṇmukhān | alābugandhīn asurān durnāmno nāśayāmasi z 8 z stambhe jātā adhipānir odakām ruhantīm ḍyaṁstvat | durnāmnīs sarvās santokā nāśayāmas sadānvāḥ | yāsām jātāni kroṣanti ḍhr̥ṣcham taj jale jvalad upa vṛkṣeṣu merate z 9 z ḍyā vātātrad utpanti te ca tvāḍ varṣeṇa vidyutā | śālāyām antas satvaraṁ durnāmnīs sarvās santokā nāśayāmas sadānvāḥ z 10 z 1 z

The next four hymns, which are in effect one, would be more interesting if they were more successfully emended than is done here.

St 1. We have here a variant of § 11. 9. 15cd and 16ab.

St 2. This stanza appears as part of st 9 in the next hymn. We may compare § 2. 14. 5cd, and perhaps might read here in c dasyubhyo as §.

St 6. With pada d cf. RV 10. 155. 2d, etc.

St 7. Pāda d is § 8. 5. 8d.

St 8. For ab cf. § 11. 9. 17ab.

13

[f217a13] *yā dhānyāt sambhavanti kṣetrāt pitād v arpitā | kṛtā-[14]d
api prāhyā naśyatetas sadānvā z 1 z yāṣ puruṣāṣ pāpagaṁ - - - [15]
- - kūkṣā visarpati | tā vajreṇa sam arpayantir ajetaś śacīpate [16] z 2 z
ut tiṣṭhata nī dravata na va hyāstv invi pañcanam. indro vas sarvā-
[17]sām sākaṁ garbhān āṇḍāni bhaśchasi z 3 z indra jahi sthūraśaṅkaṁ
[18] mṛṇīhi durnīśiṅkuham. | rāyaṁ śakadhūmyāṁ nāśayās sadānvā
z 4 z [19] kim āsutārdhvagnihvam ajam āyuṁ ca nighnati | viṭiṭiṅkaṣ
pralo-[20]dinīm nāśayāmas sadānvā z 5 z yasyām surabhaṁ dhayad
dhveyuṁ ya bha-[21]nvas sadānvā | triṣṭhaṁ kṛṇutām duraṁ yabhā-
rasena tṛpyatām asurāpavame [f217b] hitā z 6 z yasyāṣ pīḍāva manyatho
śīrṣaktyāśaye | etā-[2]n na dūṣaṇīm nāśayāmas sadānvā z 7 z apārogāṁ
śakadhūmāṁ vṛ-[3]vṛkṣāṇām yānti satvaram. | atho druhamādaso gṛhaṁ
praviśantv arā-[4]yyāḥ z 8 z tā sāmikātmaṁvṛkā śākāvaṅkāvanetra puru-
hāṁśāni [5] kākanikradā sarvāsām bhaṇḍāvatsākāṁ nāmadheyāni vidh-
masi | [6] yadi jātāni vasyati paśyatetas sadānvā z 9 z sahasvīr pra
harā-[7]mī māṁśālām viśāsahīm. sadānvāghnīm oṣadhīm jāitṛyā-
[8]śchāvadāmasi z 10 z phaśca 2 z*

In the lower margin of f217a immediately below duraṁ of st 6 is tvarām.

Read: *yā dhanyāt sambhavanti kṣetrāt pitryād v arpitāḥ | kṛtād api
†prāhyā naśyatetas sadānvāḥ z 1 z yāṣ paruṣāṣ pāpagaṁ* * * * *kūkṣā
visarpanti | tā vajreṇa samarpayan tiro †jetaś śacīpate z 2 z ut tiṣṭhata
nir dravata na va ihastv †invipañcanam | indro vas sarvāsām sākaṁ
garbhān āṇḍāni bhetsyati z 3 z indra jahi sthūraśaṅkāṁ mṛṇīhi durnī-
śiṅkuhām | arāyām śakadhūmyām nāśayāmas sadānvāḥ z 4 z †kimā-
sutardhvagnihvam† ajam āyuṁ ca nighnatīḥ | viṭiṭiṅkāṁ pralodinīm
nāśayāmas sadānvāḥ z 5 z †yasyām surabhaṁ dhayad dhveyuṁ yabhaṇvās†
sadānvāḥ | †triṣṭhaṁ kṛṇutām duraṁ yabhārasena tṛpyatām asurāpavame
hitā† z 6 z yasyāṣ pīḍāvamanyate †tho śīrṣaktyāśaye | etām †na dūṣaṇīm
nāśayāmas sadānvāḥ z 7 z apā rogāṁ śakadhūmāṁ vṛkṣāṇām yānti
satvaram | atho durhārdaso gṛhaṁ pra viśantv arāyāḥ z 8 z tās sāmikāt-
maṁvṛkā śākāvaṅkāvanetrā puruhāṁśāni kanikradā | sarvāsām †bhaṇḍavat
sākāṁ nāma dheyāni vidmasi | yāni jātāni †vasyati naśyatetas sadānvāḥ
z 9 z sahasinīm pra harāmi †māṁśālām viśāsahīm | sadānvāghnīm
oṣadhīm jāitṛyāecchāvadāmasi z 10 z 2 z*

St 3. See Kauś 116.7 for this stanza: Bloomfield suggests ihāstu nyanācanam in b.

St 7. Pāda c lacks two syllables, which might have been part of a compound with dūṣaṇīm.

St 10. In d māmsalām might stand but the pāda lacks a syllable.

14

[f217b8] yāś cañkāśe bhīmacakṣor a-[9]r agnebhamṇva sahānve vrājin
tviṣyam śucim agnim arāyi kim ihe-[10]kṣase | dhūma mābhi pra gāhy
anistūṣāmi mahānve z 1 z kañkekā-[11]ṣ prīṣad āikāś kim uśchrayanty
abhiśchrayā | caranti naktam durnāmno rāyī sū-[12]takīṣyas tāt ito
nāśayāmasi z 2 z apakrātām abhiśrayā-[13]m ānṛtyantīm kutūhalam.
kuśūliyam rasabhañjanīm khalāñ jātās tri-[14]vrūkyas tāt ito nāśa-
yāmasi z 3 z yā ducittā vapane śuśka khā-[15]danti vaśmuṣām vaḥardhā
gardabhīr iva nāśayāmas sadānvā z 4 z [16] yāś puruṣām dahyamānam
śūnyam agnāu jighatsvanti | bhaṇḍānaś kuṣṭha nāmāñ-[17]si muṣṭhā-
greṇa sadānvās tāt ito nāśayāmasi z 5 z yā vi-[18]keśir unmrtyoranā
ghoracakṣavaḥ śīrṣāny anyānyāsām vitāvantir i-[19]vāsate | sadānvā
vrahmaṇaspate pado bhrūṇāny arpayā z 6 z yāsām ga-[20]ndho nānā-
rūpaś parāitu puruṣam prati | tāgnis sahatām ito jātavedā-[21]s sadānvā
| stāv ito nāśayāmasi z 7 z garbhān ekāś prati [f218a] mṛśam vyāvartī
sadānvā | ucitas tanva striyā gāva ā rohiṇer ivā tāt ito nāśayā-[2]masi
z 8 z yāś pitryāt sambhavantīndrajā nas sadānvā | apa mṛtyum ivāhatum
pu-[3]nas tvā prati dadhmāsi z 9 z āmādinīś churādīnir anagnigan-
dhyādīni | amum [4] parebhyo hutam śavamat tasyadānvā | śavaś
kevalācāra kim uśālāsy uśchitāḥ z [5] z 10 phaśca z 3 z

In the left hand margin of f217b opposite line 18 is kṛvaḥ, seemingly meant as a correction of °cakṣavaḥ.

Read: yā śaṅkase bhīmacakṣor agner †bhamṇva sadānve | dhṛājīm
tviṣīm śucim agnim arāyi kim ihekṣase | dhūmam abhi pra gāhy ani-
ṣṭāuṣam sadānve z 1 z kañka ekāś prīṣad ekāś kim uśchrayanty abhiśriyā
| caranti naktam durnāmno ‘rāyīs †sutakīṣyas tā ito nāśayāmasi z 2 z
apakrātām abhiśrayām ānṛtyantīm kutūhalām | kuśūlīm rasabhañjanīm
khalāj jātās trirokyās tā ito nāśayāmasi z 3 z yā ducitta āvapane śuśkāṁ
khaḍanti vaśmuṣām | vaḥardhā gardabhīr iva nāśayāmas sadānvāḥ z 4 z
yāś puruṣām dahyamānam śūnyam agnāu jighatsanti | †bhaṇḍānaś
kuṣṭhanāmāñsi muṣṭhāgreṇa† sadānvās tā ito nāśayāmasi z 5 z yā vikeśir
†unmrtyoranā ghoracakṣavaḥ | śīrṣāny anyāny anyāsām vitanvantir
ivāsate | sadānvā vrahmaṇas pate †pado bhrūṇāny arpayā z 6 z yāsām
gandho nānārūpaś parāiti puruṣam prati | tā agnis sahatām ito jātavedās
sadānvās tā ito nāśayāmasi z 7 z garbhān ekāś pratimṛśan vyāvartī
sadānvāḥ | ud itas tanva striyā gāva ā rohiṇīr iva tā ito nāśayāmasi z 8 z
yāś pitryāt sambhavantīndrajā nas sadānvāḥ | apa mṛtyum ivāhantum

punas tvā prati dadhmasi z 9 z āmādinīś churādīnīr anagnidagdhādīnīh | amuñ parebhyo hutam śavam atta sadānvāh | śavaś kevala ācārah kim u śālāsy ucchritaḥ z 10 z 3 z

St 2. Pāda d has appeared frequently.

St 4. In b vaṣmuṣām looks as if it might be a word; perhaps it might be in some way kin to maṣmuṣā.

St 6. In pāda d paro might stand.

15

[f218a5] yās kumārīr yās tv avirā yuvatīr yās sadānvā | sarvā yantu [6] kurūṭunī kulīnā dhenu sarpatu rāyī raśibhā hitā z 1 z tābhyo rudro vi [7] sṛjatv amaghamadhy aghaghātvinī | tās tvā hantu vidyutā vajrenāna-[8]parādhīnāh tāsāntam nakra mośchiśam indra bhañdhāṣ phalīkuru z 2 z [9] kumārān ekā sthavarān yādanti praghātīnī | tān indro hantu vṛtrahā [10] yo devo viśvād rakṣāñsi sedhatu z 3 z yās ca dāsīr asurāpām manu-[11]syebhyaś ca yās kṛtāh ubhe hastāṣ parā yanti parā yanti parāvatiñ nava-[12]tīm nāvyaṭi z 4 z yāni śāmyathā sthāmād rātrī yakṣāni prerate | [13] agniś tvā sarvāsantyo viśvād rakṣāñsi sīdhatu z 5 z yā rakṣikaṣ kali-[14]lāntāpsu jātāṣ purīkayā | gopāsām eko veda yato jātāṣ sadānvā | [15]s tāy ito nāśayāmasi z 6 z yāsām ghoṣa* saṅgatā vṛkān āpi [16] va gaṅgaṇa | mṛcam kaśāmayi vāram prayaschantīm pratigrahā vāśayāma-[17]s sadānvā z 7 guruschāyā mūladāyām śīśumākām pratiśrukā [18] atiduhmā vyatarantīm vyatulimām. | sarvāś caṇḍasanaptyo nāśayāma-[19]s sadānvā z 8 z yāvantiñ nāmahukām tvañ stanikām vṛñndha patim. | [20] ūpridantiñ anāmikān nāśayān nas sadānvā z 9 z vāvadākā-[f218b]m albagāsām vijavrām cavūm bavrūm. | rāyīm vātam ejayān nāśayāmas sadānvā | [2] z 10 z phaśca 4 z iti saptādaśakaṇḍe tṛtīyo nuvākas samāptaḥ z z

Read: yās kumārīr yās tv avirā yuvatīr yās sadānvāh | sarvā yantu kurūṭunīh kulīnādhenuh sarpatv arāyī †raśibhā hitā z 1 z tābhyo rudro vi sṛjatv †amaghamadhy aghaghātīnīh | tā astvā hantu vidyutā vajreṇānaparādhīnā | †tāsāntam śakra mocchiśam indra bhañḍāṣ phalīkuru z 2 z kumārān ekā sthavarān yā adanti praghātīnīh | tā indro hantu vṛtrahā yo devo viśvād rakṣāñsi sedhatu z 3 z yās ca dāsīr asurāpām manuṣyebhyaś ca yās kṛtāh | ubhayīs tāṣ parā yanti parā yanti parāvato navatiñ nāvyaṭi ati z 4 z yāni †śām yathāsthāmād rātrī yakṣāni prerate | agniś tā sarvā santokā viśvād rakṣāñsi sedhatu z 5 z yā †rakṣikaṣ kalilāntā apsu jātāṣ purīkayāh | gopā āsām eko veda yato jātāṣ sadānvāṣ tā ito nāśayāmasi z 6 z yāsām ghoṣāṣ saṅgatā vṛkānām iva †gaṅgaṇa | mṛcam kaśām ayovārām prayacchantīm pratigrahām nāśayāmas sadānvāh z 7 z guruchāyām mūladāyām śīśumākām pratiśrukām | atiduhmām vita-

rantīm †vyatulimām | sarvās †caṇḍasanaptyo nāśayāmas sadānvāḥ z 8 z
yāvantīm nāmahukām tvaṁ stanikām vṛndhy apatim | amradantīm
anāmikām nāśayāmas sadānvāḥ z 9 z vāvadākām albagāsām vijavarām
cayūṁ vavṛūṁ | arāyīm vātamejayām nāśayāmas sadānvāḥ z 10 z 4 z
iti saptādaśakāṇḍe tṛtīyo 'nuvākas samāptaḥ z z

St 2. In pāda e the ms reading nakra is due to a slight defacement of the sign śa.

St 4. For pādas cde see § 8. 5. 9ef, which might well be emended to read as here.

St 8. There appears to be a list of names of sadānvās here, not necessarily having meanings: pāda d is defective.

St 9. It seems that there are more names here, but the latter part of this hymn is especially unclear.

16

(§. 12. 4)

[f218b3] dadāmīty eva vrūyād anu cāinām atutsataḥ vaśām vrahmabhyo
yādamadbhyas tat prajāvad apatyā-[4]vat. z 1 z prajaya su vi krīte
paśubhiś copa dasyati | ārṣeyobhyo yācadbhyo [5] devānām gām
nirūśchati z 2 z kūṭayāsya sām śīryante śronayā kāṭam andati | va-
[6]vansuyā dahyante stahā kūṇayā jīyate svam. z 3 z vilohito adhiṣṭhānās
cha-[7]kuno vindati gopatim. | tathā vaśāyāsvām vidyūṁ duritagṛā hy
uścase z 4 z yo syā-[8]ś karṇāvāskanonyānyā sa deveṣu vṛscate lakṣmīḥ
kurvitam asyate katiyuḥ kṛṇoti [9] śvam. 5 padodasyādhiṣṭhānād
vikulamndvin nāma vindati | anāmnāt sām śīryante | ā-[10]ha mukheno-
pajighrati | 6 yad asyā gopatāu matvā loma dhvāṁkṣo ajīhalet. tata-
[11]ś kṛśorā mriyante vatsānś ca śāko vṛkā | 7 yad asyāś kasmāś cid
bhogāya vālān kaś cit pra [12] kṛntati | tataś kumārā mriyante yakṣmāś
carat satyavāmnah | 8 yad asya plaplulanāya makṛ-[13]d devī samasyati
| tato pirūpaṁ jīyate tasmād dravyeṣvatenasā | 9 jīyamāno abhijā-
[14]yate devān savrahmaṇān pacasā | tasmād vrahmabhyo deyiṣā tad āhus
sasya gopanam. [15] z 10 z

In the left margin of f218b opposite line 13 is sva correcting the first letters of the line.

Read: dadāmīty eva vrūyād anu cāinām abhutsata | vaśām vrahmabhyo
yācadbhyas tat prajāvad apatyavat z 1 z prajayā sa vi krīṇīte paśubhiś
copa dasyati | ya ārṣeyebhyo yācadbhyo devānām gām na ditsati z 2 z
kūṭayāsya sām śīryante śronayā kāṭam ardati | vaṇḍayā dahyante grhā
kāṇayā jīyate svam z 3 z vilohito adhiṣṭhānāc chakno vindati gopatim |
tathā vaśāyās sāmvidyam †duritagṛā hy ucyase z 4 z yo 'syāś karṇāv

āskunoty ā sa deveṣu vṛscate | lakṣmīṣ kurva iti maṁsyate kaṇīyaṣ kṛṇoti
svam z 5 z pador asyā adhiṣṭhānād viklindur nāma vindati | anāmanāt
saṁ śīryante yā mukhenopajighrati z 6 z yad asyā gopatāu loma dhvāṅkṣo
ajihidat | tataṣ kisorā mriyante vatsāṅś ca ghātuko vṛkaṣ z 7 z yad asyāṣ
kasmāi cid bhogāya bālāṅ kaś cit prakṛntati | tataṣ kumārā mriyante
yakṣmaś caraty tatyavamnāḥ z 8 z yad asyāḥ palpūlanam cakṛd †devī
samasyati | tato †pīrūpaṁ jāyate tasmād avyeṣyad enasaḥ z 9 z jāya-
mānābhi jāyate devān savrāhmanān vaśā | tasmād vrahmabhyo deyaīṣā
tad āhus svasya gopanam z 10 z

St 3. In pāda d ś has diyate, but it does not seem necessary to restore it here.

St 4. In pāda d ś has duradabhnā: our ms might intend something like durabhagnā.

St 8. In pāda d ś has anāmanāt.

St 9. In pāda b ś has dāsī.

17

(Ś. 12. 4)

[f218b15] *ya enām vanim āyanti teṣāṁ devakṛtā vaśā | vrahmajyāiyan*
tad avruvan ya e-[16]nām nupriyāyate z 1 z ya enām yācamadhya ārṣeye-
bhyo niruścati | ā sa deveṣu [17] vṛscante vrāhmanānāṅ ca manyave
z 2 z yasyānya syād vaśābhogo nyām icchetu [18] barhiṣaḥ hiṁsrāṇi
dhatsvā gopatīm yācitā ca na ditsati z 3 z yathā śevadhi-[19]n nihito
vrahmanānām dadad vaśā | tām etad āyanti yasmin kasmiṅś ca jāyate
z 4 z [20] sam etad āyanti yadad vaśām vrāhmanābhiḥ athāitānyanyaṅ
naviyād evasyādhirohaṇam. [21] z 5 z cared evā trāihayaṇād avijñāca
kadā sati | vaśām ca vidyān nārada vrā-[22]hmanas taruhiṣyā z 6 z ya
enām avasām aha devānām nahitam nidhim. ubhāu ta-[23]smāi bha-
vāsarvāu parikramāiṣasasyaca z 7 z duritavinapā śaye dhāvatāṅ ca nu
diścha-[f219a]ti | nāsmāi kāmas samṛddhate yam adatvā cikīrṣati z 8 z
yo syād udho nveṣayo [2] syā stanān ubhā | ubhenevāinām duhe cātum
cēd aśakad vaśām. z 9 z devā [3] vaśām yācanti mukhaṁ kṛtvā vrāh-
maṇam. | teṣāṁ ca sarveṣām anadadhyeṣāṁ nayati [4] mānuṣā z 1 z
phaśca z 2 z

Read: *ya enām vanim āyanti teṣāṁ devakṛtā vaśā | vrahmajyeyam*
tad avruvan ya enām nu priyāyate z 1 z yo devānām gām yācadbhya
ārṣeyebhyo na ditsati | ā sa deveṣu vṛscate vrāhmanānām ca manyave
z 2 z yasyānyaḥ syād vaśābhogo 'nyām iccheta tarhi saḥ | hiṁsrā †ni
dhatsvā† gopatīm yācitām ca na ditsati z 3 z yathā śevadhir nihito vrah-
mānānām tathā vaśā | tām etad āyanti yasmin kasmiṅś ca jāyate z 4 z
svam etad āyanti yad vaśām vrahmaṇā abhi | yathāitān anyaj jiniyād

evāsyā adhirohaṇam z 5 z cared evā trāihāyaṇād avijñātagadā satī |
 vaśām ca vidyān nārada vrāhmaṇās tarhy eṣyāḥ z 6 z ya enām avasām
 āha devānām nihitaṁ nidhim | ubhāu tasmāi bhavāśarvāu parikram-
 yeṣum asyataḥ z 7 z †duritav enam ā śaye dhāvitām ca na ditsati |
 nāsmāi kāmas sam ṛdhyate yam adattvā cikīrṣati z 8 z yo 'syā ūdho na
 veda yo 'syā stanān uta | ubhayenāivāinām duhe dātum ced āśakad vaśām
 z 9 z devā vaśām yācanti mukhaṁ kṛtvā vrāhmaṇam | teṣām ca sarveṣām
 adadad dheḥaṁ nyeti mānuṣaḥ z 10 z 2 z

St 2. Compare above, 16.2cd; we should not hesitate to read yo devānām in a.

St 3. Pāda c was probably something like the version in Ś, but I have not been able to restore a satisfactory reading.

St 8. See above, 16.4d.

18

(Ś. 12. 4)

[f219a4] *heḥa paśūnām nayati vrāhmaṇebhyo dadad vaśām.* | [5]
devānām nihitaṁ bhāgam rāsenu priyāyate z 1 z idaṁ me śate yāceyu-
 [6]*r vrāhmaṇā gopatiṁ vaśā | athāitām devā vruvante vo ha viduṣo vaśā*
z 2 z [7] ya evaṁ viduṣe datvā yathānyasmādidadad vaśā | durgā tasmā-
dhīṣṭhāne pṛthivī-[8]s sahaddevatā z 3 z devā vaśām ayājam asminn agre
ajāyate | tām e-[9]tām vidyām nāradaḥ saha dāivāir udājitā z 4 z ana-
patyam alpapaśūm va-[10]śā kṛṇotu pūruṣam. vrāhmaṇāis ca yācitām
nupriyāyata | agniṣomā-[11]bhyām kāmāya mitāvaruṇāya ca | yebhyo
yācanti vrāhmaṇās tebhya vr-[12]ścate dadhat. | yāvad asyām gopatir
nopaśṇūyād ṛja svayam. | taretasva tā-[13]vad goṣu nāsyā śrutā grhe
syā | yo syā rucopaśrutayātha goṣv acicarat. | [14] āyus ca tasya śchabhaṁ
ca devā vṛścanta heḥatā | vaśā caranti bahudhā de-[15]vatām nihito
nidhiḥ āviṣkṛṇuṣva rūpāṇi yathā sthāma jighāṁsati | [16] ito ha vrāh-
mabhyo vaśāya | aṣṭhāya kṛṇute namaḥ z 10 z phaśca 3 zz

Read: heḥaṁ paśūnām nyeti vrāhmaṇebhyo 'dadad vaśām | devānām
 nihitaṁ bhāgam martaś cen nu priyāyate z 1 z yad anye śataṁ yāceyur
 vrāhmaṇā gopatiṁ vaśām | athāitām devā avruvann evaṁ ha viduṣo vaśā
 z 2 z ya evaṁ viduṣe 'dattvāthānyasmā 'dadad vaśām | durgā tasmā
 adhiṣṭhāne pṛthivī sahaddevatā z 3 z devā vaśām ayācan yasminn agre
 ajāyata | tām etām vidyān nāradaḥ saha devāir udajātā z 4 z anapatyam
 alpapaśūm vaśā kṛṇoti pūruṣam | vrāhmaṇāis ca yācitām <athāinām>
 nu priyāyate z 5 z agniṣomābhām kāmāya mitrāya varuṇāya ca | yebhyo
 yācanti vrāhmaṇās tebhya āvṛścate 'dadat z 6 z yāvad asyā gopatir
 nopaśṇūyād ṛcas svayam | cared asya tāvad goṣu nāsyā śrutvā grhe syāt
 z 7 z yo 'syā ṛca upaśrutayātha goṣv acicarat | āyus ca tasya śubhaṁ ca

devā vṛścanti helitāḥ z 8 z vaśā carantī bahudhā devānām nihito nidhiḥ |
 āviṣkṛṇuṣva rūpāni yathā sthāma jighāṁsati z 9 z <āvīr ātmānam kṛṇute
 yathā sthāma jighāṁsati |> uto ha vrahmabhyo vaśā †ya | aṣṭhāya
 kṛṇute manāḥ z 10 z 3 z

St 7. At the end of pāda d Ś has vaśet, which Whitney emended to vaset; this latter is given in Lindenau's revision.

St 8. In pāda c Ś has bhūtim for our emended śubham.

St 9. In pāda d (and in 10b) Whitney suggests jigāṁsati.

19

(Ś. 12. 4)

[f219a17] *manasā saṅkalpayati tad devān api gaśchati | tato ha vrāh-*
maṇo vaśām upapra-[18]*yanti yācitum. | svadhākāreṇa pitṛbhyo yajñena*
devebhyah dānena rāja-[19]*ktyo vaśāyā mātur heḷanama gaśchati z 1 z*
vaśā rājanya te mātā [20] *stathā sambhūtam akraśaḥ tasyāhur anarpanam*
yad vrahmabhyaṣ pradīyate | yad ā-[21]*jyam pratijagrāham ālumpet*
sṛjo agnaye | tato vrahmāno [22] *vaśām agneye vṛścate dadhata | puroḷāsa*
vatsā madughā loke syopa ti-[f219b]*ṣṭhati | saḥassāi sarvān kāmān duhī*
vaśā pritiḍahe duhe | sarvān kāmān yamarājye va-[2]*śā prati duhe duhe*
| tathāhur nārakam tv ekaṁ niruddhāniśca yācitām. vṛaviyamānā [3]
carati kruddha gopataye vaśā | vehataṁ sāmānyamāno mṛtoṣ paśeṣu
baddhyatām. | yo [4] *vehataṁ manyamāno gāheṣu pacate vaśām. | asyaṣva*
putrān pautrāś cātayate vṛha-[5]*spatiḥ saḥādesā cardhatati carantī goṣu*
gor api | tato gopataye vaśādaduṣe [6] *viṣahan duhe | priyām paśūnām*
bhavati yad vrahmabhyaṣ pradīyate | atho vaśāyās tat pri-[7]*yam yad*
devatāhavir asyaḥ z phaśca 4 z

In the top margin of f219b above saḥassāi is smāi and above that is saṁ: in the same margin is ndhāni correcting niruddhāni of line 2.

Read: *manasā saṅkalpayati tad devān api gacchati | tato ha vrahmāno*
vaśām upaprayanti yācitum z 1 z svadhākāreṇa pitṛbhyo yajñena deve-
bhyah | dānena rājanyo vaśāyā mātur heḍam na gacchati z 2 z vaśā
rājanya te mātā tathā sambhūtam agraśaḥ | tasyā āhur anarpanam yad
vrahmabhyaṣ pradīyate z 3 z yad ājyam pratijagrāha sālumpet sruco
agnaye | tato 'vrāhmaṇo vaśām agnaye vṛścate 'dadat z 4 z puroḷāśavatsā
sudughā loke 'syopa tiṣṭhati | sāmāi sarvān kāmān duhe vaśā pra-
daduṣe duhe z 5 z sarvān kāmān yamarājye vaśā pradaduṣe duhe |
tathāhur nārakam tv ekaṁ nirundhānasya yācitām z 6 z pravīyamānā
carati kruddhā gopataye vaśā | vehataṁ mā manyamāno mṛtyoṣ paśeṣu
badhyatām z 7 z yo vehataṁ manyamāno grheṣu pacate vaśām | apy asya
putrān pautrāś ca cātayate vṛhaspatiḥ z 8 z mahad eṣā †carvatati carantī

goṣu gāur api | tato gopataye vaśādaduṣe viṣaṁ duhe z 9 z priyaṁ
paśūnām bhavati yad vrahmabhyaṣ pradiyate | atho vaśāyās tat priyaṁ
yad devatāhaviṛ asyaḥ z 10 z 4 z

St 2. Ś has devatābhyaḥ in b.

St 4. In pāda a Ś has pragrhitam, and does not have sā in b; in our version agnaye is akward. Ś has brahmabhyo in c.

St 5. Pāda d is given here and in 6b as in Ś; but it may be that pratiduhe could stand.

St 6. Ś has lokam at the end of pāda b.

St 8. In pāda b Ś has amā ca; in d yācayate.

St 10. For pāda d Ś has yad devatrā haviḥ syāt.

20

(Ś. 12. 4)

[f219b7] yā vaśād udakalpaye devā yajñā-[8]n udetya tāsām vilapatim
bhīmām udāṣkuruta nārada | tām devāmīmānsanta [9] vaṣeyāmn nu
vaṣeti | tām āvraṇīm nārada yeṣā vaśūvām vaśatamā | kata na [10] vaśā
nārada yās tam vettha manusyaajā | katimāsām bhīmatamā kasyā nāśni-
[11]yātha vrāhmaṇā | viluptyā vṛhaspate | yā ca mūtavaśā vaśā | tāsām
nā-[12]śniyācavṛhmaṇo yās śaṁseda bhūtyām. namas te stu nāra-
dāniṣṭha vidu-[13]ṣe vaśām katamāsām bhīmatamām yāsadatvā parā-
bhava | viluptim vṛha-[14]spataye yā ca mūtavaśā vaśā | tāsām nāśniyātha
vrāhmaṇo yās śaṁ-[15]seda bhūtyām. | triṇi vāi vaśā jātāni viluptis
sūtavaśā vaśā | tā-[16]ṣ pra yaśched vrahmabhyas syonādvaska pra-
jāpatāu | etad avo vrāhmaṇā haviṛ ita ma-[17]nvita yājitaḥ vaśām ced
enām yādeyur yā bhīmādaduṣo grhe | de-[18]vā vaśām upāvadam sa no
rājata helitā | etābhir igbhir bhedasya [19] tasmād vāi sa parābhavat. |
utāitām bhedo nāradaḍ vaśām indreṇa yācitāḥ [20] tasmā tvam devā
yanāśo nṛṣṭhinnād ahan uttare | ye vaśāyādā-[21]nāya vadanti pari-
rāprñāḥ indrasya manyave jālmā vṛścante cityā | [f220a] yo gopatim
parāṇiyāyathāhur mā dajā yati | rudrasyāstām hetim te paryanti [2]
cetasaḥ yadi hutām yady ahutām samāva pacate vaśām. | devān savrā-
[3]hmaṇān ṛtvā jihmo lokām nirur uścati z 10 z phaśca 5 z ity atharva-
[4]nīpāipalādāśākhāyām saptādaśakāṇḍe caturtho nuvākaḥ zz [5] zz zz

In f219b8 bhāmām was written and a second hand corrected to bhīmām; also the ā in °mīmānsanta is by correction, and in the next line the anusvara dot over yeṣām has been crossed out; similarly in ll. 13 and 14.

Read: yā vaśā udakalpayan devā yajñān udetya | tāsām vilipyaṁ
bhīmām udākuruta nāradaḥ z 1 z tām devā amīmānsanta vaṣeyāṁ
avaṣeti | tām āvraṇīm nārada eṣā vaśānām vaśatamā z 2 z kati nu vaśā

nārada yās tvam vettha manusyajāḥ | katamāsām bhīmatamā kasyā
 nāśnīyād avrāhmaṇaḥ z 3 z vilīptyā vṛhaspate yā ca sūtavaśā vaśā |
 tāsām nāśnīyād avrāhmaṇo ya āśaṇseta bhūtyām z 4 z namas te 'stu
 nārādānuṣṭhu viduṣe vaśā | katamāsām bhīmatamā yām ādattvā parā-
 bhavet z 5 z vilīptī yā vṛhaspate yā ca sūtavaśā vaśā | tāsām nāśnīyād
 avrāhmaṇo ya āśaṇseta bhūtyām z 6 z trīṇi vāi vaśājātāni vilīptī sūta-
 vaśā vaśā | tāṣ pra yacched vrahmabhyas so 'nāvrasakaḥ prajāpatāu z 7 z
 etad vo vrāhmaṇā havir iti manvīta yācitaḥ | vaśām ced enām yāceyur
 yā bhīmādaduṣo gr̥he z 8 z devā vaśām upāvan sā no rājata hīlītā |
 etābhir ṛgbhir bhedasya tasmād vāi sa parābhavat z 9 z utāitām bhedo
 nādādād vaśām indreṇa yācitaḥ | tasmāt tam devā enaso †nr̥ṣṭhinnād
 ahamuttare z 10 z ye vaśāyā adānāya vadanti parirāpiṇaḥ | indrasya
 manyave jālmā ā vṛścante acittyā | z 11 z yo gopatiṁ parāṇīyāthāhur
 mā dadā iti | rudrasyāstām hetim te pari yanti 'cetasah z 12 z yadi hutām
 yady ahutām amā vā pacate vaśām | devān savrāhmaṇān ṛtvā jihmo
 lokān nir ṛcehati z 13 z 5 z

ity atharvanikapāippalādaśākhāyām saptādaśakāṇḍe caturtho 'nuvākaḥ
 zz zz

St 1. In pāda b Ś has yajñād: the ms reading vilapatim may have
 arisen from vilīptyam through vilipatyām.

St 9. If pāda b as given above is correct its meaning does not fit
 well into the context; we may have only a corruption of the Ś pāda, na no
 'dād iti hīdītāḥ.

St 10. In pādas cd Ś has āgaso 'vṛścann.

St 12. In pāda d Ś has acittyā.

21

[f220a5] asrñ māṁsam tvacam peṣṭra sambhṛṇam saṁsā śarīram. |
 agniṣ kravyā-[6]d atv āmuṣyāmuṣyāyaṇasyāmuṣyāṣ putrasyāprātaryāva-
 dbh̥yo devebh̥yas sām̐yāva-[7]dbh̥yo devebh̥yo viśvadānī yāvadbh̥yo deve-
 bh̥ya amum āmuṣyāyeṇam amuṣyāṣ pu-[8]tram ā vṛścāmi z vāiśvānarāya
 kṣipradhanvane amum āmuṣyāyeṇam anu-[9]ṣyaṣ putram ā vṛścāmi z
 kṣipradhanvaṁ kṣiprahastā amum āmuṣyāyaṇam amu-[10]ṣyāṣ putrasya
 hr̥dam akr̥nn atasthe pravṛddhyā | indrāgnibh̥yām prajāpataye paramē-
 [11]ṣṭhine somāya rājñe varuṇāya rājñe pāuṣṇe dhātṛe savitr̥e tvaṣṭṛe
 amum ām̐muṣyā-[12]yeṇam anuṣyāṣ putram ā vṛścāmi | uṣase ahne rātṛe
 sūryāyāmum vīru-[13]dbh̥yo oṣadhibh̥yo vanaspatibh̥yo vānaspatyebh̥yo
 amum. yad āvatsarāya pari-[14]vatsarāya saṁvatsarāya vṛhate viśvarū-
 pāyāmum ādbhis saṁvatsarāyāmum. [15] z phaśca 1 z

Read: asrñ māṁsam tvacam peṣṭram sambharanam aṁsān śarīram
 agniṣ kravyād attv amuṣyāmuṣyāyaṇasyāmuṣyāṣ putrasya z 1 z prātaryā-

vadbhyo devebhyas sāyamyāvadbhyo devebhyo viśvādāniyāvadbhyo deve-
bhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 2 z vāiśvānarāya
kṣipradhanvane amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 3 z kṣi-
pradhanvan kṣiprahastāmum āmuṣyāyaṇam amuṣyāṣ putram tya hṛdaṁ
akṛn na tastheḥ pravṛddhyā z 4 z indrāgnibhyām prajāpataye para-
meṣṭhine somāya rājñe varuṇāya rājñe pūṣṇe dhātre savitre tvaṣṭre amum
āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 5 z uṣase ahne rātraye
sūryāyāmum ° ° ° ° z 6 z vīrudbhya oṣadhībhyo vanaspatībhyo
vānaspatyebhyo amum ° ° ° ° z 7 z idāvatsarāya parivatsarāya saṁ-
vatsarāya vṛhate viśvarūpāyāmum ° ° ° ° z 8 z adbhyaṣ saṁ-
vatsarāyāmum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 9 z 1 z

St 4. The only further suggestion I can make is that we read hṛdayam
yakṛn.

22

[f220a15] digbhyo antardeśebhyāśābhyāśāpālebhyo amum. | ṛtu-[16]
bhyārtavebhyo adhipatībhyām adhipatyebhyo amum vasobhyo rudrebhyas
sādhyebhya āpte-[17]bhyo amum. | ṛṣibhyārṣeyebhyāyebhyo űgirobhyāñ-
girasebhyo amum. marudbhyo [18] āśvibhyām vrahmaṇe vrahmaṇaspatē
| amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛ-[19]ścāmi | ye mbhāṣ cakrur
ye mbarajirdhṇus tebhyaṣ svakṛatubhyaṣ svaśkālebhyo amum. [20] tebhyaṣ
svaśkratubhyaṣ svaśkāṛā amum. | ye tapaṣ cakrur ye tapojīṣṇus te-
[21]tapaskṛtyas tapaskārebhyo amum. te tapaskṛdbhyaṣ tapaskāṛā
[f220b] mum. ye vrahma cakrur ye vrahmajīṣṇus tebhyo vṛakṛdbhyo
vrahmakārebhyo amum. amum ā-[2]muṣyāyaṇam amuṣyāṣ putram ā
vṛścāmi | te vrahmakṛto vrahmakāṛāmam āmuṣyā-[3]yaṇam amuṣyāṣ
putram parā bhāvayantu | aghāriṇīm amum aghaviddhāmbikeśri[4]m
upapratimāso ktandevamanuṣyāṣ paśyantu | vayāñsi śakunavayo mum
āmuṣyāye-[5]ṇam amuṣyāṣ putram ruduṣiṇ aliklusāka gr̥ddhrāṣ kaṅkās
suvarṇās śvāpadās pa-[6]tatriṇo vayāñsi śakunayo mum āmuṣyāyaṇam
amuṣyāṣ putrasyādahane carantu zz [7] phaśca 2 zz

The last line of f220a does not run quite to the right hand margin, but
this seems to have been the intention of the scribe: Bm has no indication
of lacuna.

Read: digbhyo antardeśebhya āśābhya āśāpālebhyo amum āmuṣyā-
yaṇam amuṣyāṣ putram ā vṛścāmi z 1 z ṛtubhya ārtavebhyo adhipatībhya
ādhipatyebhyo amum ° ° ° ° z 2 z vasubhyo rudrebhyaṣ sādhyebhya
āptebhyo amum ° ° ° ° z 3 z ṛṣibhya ārṣeyebhyo űgirobhya āñgirase-
bhyo amum ° ° ° ° z 4 z marudbhyo āśvibhyām vrahmaṇe vrahmaṇas
patye amum ° ° ° ° z 5 z ye 'mbhāṣ cakrur ye 'mbarajīṣṇavas tebhyaṣ
svakṛdbhyaṣ svakārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi
z 6 z te svakṛto svakāṛā amum āmuṣyāyaṇam amuṣyāṣ putram parā

bhāvayantu z 7 z ye tapaś cākṛur ye tapojiṣṇavas tebhyo tapaṣkṛdbhyas tapaṣkārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 8 z te tapaṣkṛtas tapaṣkāṛā amum āmuṣyāyaṇam amuṣyāṣ putram parā bhāvayantu z 9 z ye vrahma cākṛur ye vrahmajīṣṇavas tebhyo vrahmakṛdbhyo vrahmakārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 10 z te vrahmakṛto vrahmakāṛā amum āmuṣyāyaṇam amuṣyāṣ putram parā bhāvayantu z 11 z aghārīṇīm amūm aghaviddhām vikeśīm upa pratimā †soktan devamanuṣyāṣ paśyantu z 12 z vayāṇsi śakunayo 'mum āmuṣyāyaṇam amuṣyāṣ putram <parā bhāvayantu z 13 z> ruduṣīr alikluśākā grdhrāṣ kaṅkās suvarṇāś śvāpadāṣ patatṛiṇo vayāṇsi śakunayo 'mum āmuṣyāyaṇam amuṣyāṣ putram ādahane carantu z 14 z 2 z

St 12. The first part of this seems doubtful to me.

23

[f220b7] *tad āpaṣ pra vāhatā avadyam ca malañ ca yat. | yad va svapnim ārima [8] yad rjā arṣata mūlima | āpaṣ sapta sravantis tā no muñcantv anhasaḥ muñca-[9]ntu mā śapathyād atho vāruṇyād uta | atho yamasya padbīśād viśvasmād eva ki-[10]lviṣāt. | jahāsiśamsād duṣvapnyād druhe mā muñcantu varuṇasya pāśāt. ma-[11]hyam indro varuṇo vṛhaspatis savitā varca dadham | bhrātrvyam sāu sapatnāsa so me bhrā-[12]trvyam sāu mapatnaḥ ta hanmi tam duṣvapnena vidyati tam unā iṣṭayāvena viddhyāmi [13] tam kṣitāyāvena viddhyāmi tam adharāñcam mṛtyum atha nabhya purādāsi z ph3 z*

In the left margin of f220b opposite line 13 is sma, and somewhat below it is sam; in the same line nabhya is changed to natya by interlinear correction.

Read: etad āpaṣ pra vāhatāvadyam ca malañ ca yat | yad vā duṣvapnyam ārima yad †rjā arṣata† mūlam z 1 z āpaṣ sapta susravantis tā no muñcantv anhasaḥ | muñcantu mā śapathyād atho vāruṇyād uta z 2 z atho yamasya padbīśād viśvasmād devakilbiṣāt | jāmiśaṇsād duṣvapnyād druho mā muñcantu varuṇasya pāśāt z 3 z mahyam indro varuṇo vṛhaspatis savitā varco dadhan | †bhrātrvyam sāu sapatnāsa so me bhrātrvyam sāu sapatnaḥ† | tam hanmi tam duṣvapnena vidhyāmi tam †unā iṣṭayāvena vidhyāmi tam kṣitāyāvena vidhyāmi tam adharāñcam mṛtyum †athanatya puroḍāśi z 4 z 3 z

Some of this has parallels in Ś. For st 1ab cf. Ś 7. 89. 3ab; st 2 cf. Ś 7. 112. 1cd and 2ab; st 3 cf. Ś 7. 112. 2cd and Ś 2. 10. 1.

[f220b14] *vidma te svapne janitraṁ pāpmanaḥ putro sy abhūtyādhijātor yamasya karaṇaḥ tan tvā* [15] *svapna tathā vidmā yo bhadras svapnas svapnamayaḥ pāpas taṁ dviṣate pra hiṇma | tam a-*[16] *smāi gamayāmas tenenaṁ viddhyāmo bhūtyāinaṁ viddhyano nibhūtyāinaṁ ma vidyā-*[17] *saḥ parābhūtyāinaṁ vidyāmo grāhyenaṁ vidyāmaś camaścāinaṁ vidyāmo agnedam* [18] *kravyādh ā vṛścāmo devānām enaṁ ghorāiḥ krūrāiḥ preṣyad api peṣyāmo vāiśvānara-*[19] *syāinaṁ daṇṣṭrayor api dadhma janitraṁ grāhyaḥ putro sa nirityādhi | janitraṁ varuṇaḥ pu-*[20] *tro si varuṇānyādhi | janitraṁ sahaṁnaḥ putro si rātryādhi | janitraṁ diva-*[21] *s putro si bhūmyādhi | janitraṁ vānaspatyānām putro si oṣadhībhyo janitraṁ i-*[22] *ndriyaḥ putro si krarṇayādhi | janitraṁ rakṣasām prabhṛvesy adrardhobhyo dhi | vidhma-*[f221a] *he te svapna janitraṁ gandharvānām putro sy apsarobo dhijāto yamasya karaṇaḥ tan tvā* [2] *svapnetu trīṇi z phaśca 4 z*

In the top margin of f221a is karaṇaḥ correcting karaṇaḥ.

Read: *vidma te svapna janitraṁ pāpmanaḥ putro 'sy abhūtyā adhi-jāto yamasya karaṇaḥ | taṁ tvā svapna tathā vidma | yo 'bhadras svapnas svapnamayaḥ pāpas taṁ dviṣate pra hiṇma z 1 z tam asmāi gamayāmas tenāinaṁ vidhyāmo 'bhūtyāinaṁ vidhyāmo nirbhūtyāinaṁ vidhyāmaḥ parābhūtyāinaṁ vidhyāmo grāhyāinaṁ vidhyāmas tamasāinaṁ vidhyāmo agnināinaṁ kravyadā vṛścāmaḥ z 2 z devānām enaṁ ghorāiḥ krūrāiḥ pre-ṣāir api preṣyāmo vāiśvānarasyāinaṁ daṇṣṭrayor api dadhmaḥ z 3 z vidma te svapna janitraṁ grāhyaḥ putro 'si nirṛtyā adhi-jāto ° ° | ° ° | ° ° z 4 z vidma te svapna janitraṁ varuṇasya putro 'si varuṇānyā adhi-jāto ° ° | ° ° | ° ° z 5 z vidma te svapna janitraṁ sāmaṇaḥ putro 'si rātryā adhi-jāto ° ° | ° ° | ° ° z 6 z vidma te svapna janitraṁ divaḥ putro 'si bhūmyā adhi-jāto ° ° | ° ° | ° ° z 7 z vidma te svapna janitraṁ vānaspatyānām putro 'sy oṣadhībhyo adhi-jāto ° ° | ° ° | ° ° z 8 z vidma te svapna janitraṁ indrasya putro 'si †krarṇayā adhi-jāto ° ° | ° ° | ° ° z 9 z vidma te svapna janitraṁ rakṣasām putro 'sy †adrardhobhyo 'dhijāto ° ° | ° ° | ° ° z 10 z vidma te svapna janitraṁ gandharvānām putro 'sy apsarobhyo adhi-jāto yamasya karaṇaḥ | taṁ tvā svapna tathā vidma | yo 'bhadras svapnas svapnamayaḥ pāpas taṁ dviṣate pra hiṇma z 11 z 4 z*

For st 1 and stt 4–11 cf. Ś 16. 5, and for stt 2 and 3 cf. Ś 16. 7 1–3. In st 10 perhaps we might read *gandharvebhyo*.

25

[f221a2] *dyāvāprthivī ahorātre nakṣattrā payasaḥ* [3] *yad aham amuṣ-*
minn āmuṣyāyāṇe amuṣyāḥ putreṇa duṣvapniṁ vrajet. yad a-[4]*smās-*
yutyā aṣṭādaśakī mā pra gāma matho vayanṁ sā yajñād indrā somenaḥ
[5] *mā tasthāu no arātayaḥ yo yajñasya prasādhanaḥ tantur deveṣv ātaḥ*
tam āhutam a-[6]*śimahi | namo mitrasya varuṇasya cakṣase maho vāya*
tad ṛtaṁ saparyata | dūre-[7]*dviṣe devajātāya ketave disputerāya sūryāya*
śaṁsate z dyāvā ca tatra ta-[8]*tanaṁv ahāni | ja ni to devaḥ pratiḡ vi*
vāsati | yad itaśebhiḥ pratarāi rya-[9]*dharyasi prācinam anyad anu*
vartate ratha udatyena jyotiṣā yāhi sūrya | yena [10] *sūrya jyotiṣā*
bādhase tamo jagas ca viśvam adyanṛthi bhānunā | tenāsmād vi-[11]*śvām*
ajarām anāhutam apāmevām apa duṣvapnyaṁ suva | viśvām anirām ana-
[12] *sivām anāhutim amuṣyāyēṇāyāmuṣyāḥ putrāya pra hiṇma z pha 5 z*

Read: *dyāvāprthivī ahorātre nakṣatrā ṭpayasaḥ | idam aham amuṣ-*
minn āmuṣyāyāṇe amuṣyāḥ putre duṣvapnyaṁ mrje z 1 z ṭyad asmās-yutyā
aṣṭādaśakīṭ | mā pra gāma patho vayanṁ mā yajñād indra sominaḥ |
mānta sthur no arātayaḥ z 2 z yo yajñasya prasādhanaḥ tantur deveṣv
ātataḥ | tam āhutam aśimahi z 3 z namo mitrasya varuṇasya cakṣase
maho devāya tad ṛtaṁ saparyata | dūredṛse devajātāya ketave divas
puterāya sūryāya śaṁsata z 4 z <sā mā sayoktiḥ pari pātu viśvato> dyāvā
ca tatra tatanann ahāni ca | <viśvam anyan ni viśate yad ejati viśvāhāpo
viśvāhod eti sūryaḥ z 5 z> na te 'devaḥ pradivo ni vasati yad etaśebhiḥ
patarāi ratharyasi | prācinam anyad anu vartate raja ud anyena jyotiṣā
yāhi sūrya z 6 z yena sūrya jyotiṣā bādhase tamo jagac ca viśvam
ṭadyanṛthi bhānunā | tenāsmād viśvām ajarām anāhutim apāmivām apa
duṣvapnyaṁ suva z 7 z viśvām anirām apāmivām anāhutim āmuṣyāyāṇā-
yāmuṣyāḥ putrāya pra hiṇma z 8 z 5 z

St 1. For the second part of this see § 16. 7. 8.

St 2. For this and next see RV. 10. 57. 1 and 2; § 13. 1. 59 and 60.

St 4. This and the next three stanzas are RV 10. 37. 1-4; the portions supplied are from that text.

St 7. In pāda a RV has anirām (as in our st 8) for ajarām.

26

[f221a13] *dyāvāprthivī vahataṁ duṣvapniṁ parā vahataṁ duṣvapnim.*
amuṣyāmuṣyāye-[14]*ṇasyāmuṣyāḥ putrāya pra hiraṇma | vātāpavamānāu*
vahatam. | indrāgnī vaha-[15]*tam. | mittrāvaruṇāu vahatam. | bhavā-*
śarvāu vahatam. devāśvinā vahatam. [16] duṣvapniṁ parā vahatam. |

*duṣvaptrīm deva māruto vahatu | duṣvapnīm parā vaha-[17]tam. |
 duṣvaptrīm deva pitaro vahantu | duṣvaptri parā vahat. duṣvaptrīm deva
 sūryo va-[18]had duṣvapnīm parā vahad duṣvapnīm deva candramo
 vahad duṣvapnīm parā vahad duṣvapni [19] devā nakṣatrāṇi vahatām duṣ-
 vapnīm. parā vahatām duṣvapnīm. | devīr ā-[20]po vahatām duṣvapnīm
 parā vahatām. duṣvapnīm. deva viṣṇo vaha | deva [21] pūṣan vaha |
 deva tvastūr vaha | deva dhātūr vaha | deva savitūr vaha | deva vr-
 [f221b]haspater vaha | deva prajāpate vaha | deva paramēsthīn vaha |
 duṣvapnīm parā vahad duṣva-[2]pnīm. | ahorātre vahatām duṣvapnīm.
 | parā vahatām duṣvapnīm. amuṣyāmuṣyāyēṇā-[3]yāmuṣyās putrāya pra
 hiṇma z phaśca 6 z iti saptādaśakāṇḍe pañca-[4]mo nuvākas samāptah
 z z*

In the left hand margin of f221a about opposite line 15 is *vitṛā*, and it is indicated as a correction of *mitṛā*° in line 15; above *vitṛā* is *maṇ*. The first two letters in line 15 are slightly defaced.

Read: *dyāvāprthivī vahatām duṣvapnyām parā vahatām duṣvapnyam |
 amuṣyāmuṣyāyāṇasyāmuṣyās putrāya pra hiṇma z 1 z vātāpavamānāu
 vahatām duṣvapnyām ° ° ° | ° ° ° z 2 z indrāgnī vahatām duṣ-
 vapnyām ° ° ° | ° ° ° z 3 z mitrāvaruṇāu vahatām duṣvapnyām
 ° ° ° | ° ° ° z 4 z bhavāśarvāu vahatām duṣvapnyām ° ° ° |
 ° ° ° z 5 z devāśvinā vahatām duṣvapnyām ° ° ° | ° ° ° z 6 z
 devā maruto vahantu duṣvapnyām ° ° ° | ° ° ° z 7 z devāṣ pitaro
 vahantu duṣvapnyām ° ° ° | ° ° ° z 8 z devas sūryo vahad duṣ-
 vapnyām ° ° ° | ° ° ° z 9 z devas candramā vahad duṣvapnyām
 ° ° ° | ° ° ° z 10 z devā nakṣatrāṇi vahantu duṣvapnyām ° ° ° |
 ° ° ° z 11 z devīr āpo vahantu duṣvapnyām ° ° ° | ° ° ° z 12 z
 devo viṣṇur vahad duṣvapnyām ° ° ° | ° ° ° z 13 z devas pūṣā
 vahad duṣvapnyām ° ° ° | ° ° ° z 14 z devas tvastā vahad duṣ-
 vapnyām ° ° ° | ° ° ° z 15 z devo dhātā vahad duṣvapnyām
 ° ° ° | ° ° ° z 16 z devas savitā vahad duṣvapnyām ° ° ° |
 ° ° ° z 17 z devo vṛhaspatir vahad duṣvapnyām ° ° ° | ° ° °
 z 18 z devas prajāpatir vahad duṣvapnyām ° ° ° | ° ° ° z 19 z
 devas paramēsthī vahad duṣvapnyām ° ° ° | ° ° ° z 20 z ahorātre
 vahatām duṣvapnyām parā vahatām duṣvapnyam | amuṣyāmuṣyāyāṇasyā-
 muṣyās putrāya pra hiṇma z 21 z 6 z*

iti saptādaśakāṇḍe pañcamo 'nuvākas samāptah zz zz

With some misgivings I decided to put all the forms of *vah* in the third person; there is however some variation of person in § 16. 6, where some similar phraseology appears.

27

[f221b4] *indro vajram asiñcata vṛttrāya hantave | tvaṣṭā [5] vajram asiñcata vṛttrāya hantave | yo vajra vaiśvānaro yat te agnir vīryasam viśvā-[6]sād yad dhāramāṇam sa vaiśvānaraḥ | etad vā idam sarvayāje tāni rasā trīṇi [7] viśvānaro vaiśvānaro viśvāsāt sarvāṇy eva puṇyeva puṇyāḥ lokān ava rundhe | [8] sarvās ca devatā ekaṁ vidvān adṛāho vratam bibharti z phaśca 1 z*

Read: indro vajram asiñcata vṛtrāya hantave z 1 z tvaṣṭā vajram asiñcata vṛtrāya hantave z 2 z yo vajro vaiśvānaro yat te agner vīryam viśvāsād yad dhāramāṇam sa vaiśvānaraḥ z 3 z etad vā idam sarvayāje tāni ṛasā trīṇi viśvānaro vaiśvānaro viśvāsāt | sarvāṇy eva puṇya eva puṇyāḥ lokān ava runddhe | sarvās ca devatā ya evam vidvān adṛāho vratam bibharti z 4 z 1 z

St 4. The end of hymn no. 29 is similar to the end here: it has anadhuho vratam, which might be read here.

28

[f221b8] *tam ādatta-[9]vatam udiśayat tam upām upeti | prabharañiti | somya hastād amucyata | dāivo va-[10]jraṣ kṣurapavaris sahasrapṛṣṭir divaspr̥ṣa sa sam siñca tiṣṭhad dharuttarā bhavanyeta [11] ṛścham sa samudram cāviśat samārdḍhad u sandahat tassās samudro durgar api va vai-[12]śvānareṇāiva dagdhaḥ sa śakrod akrāmat so dhy āyatu diśo vajrāi āsurāis sapa-[13]dyad evāsu kṣurva tam carāñiti sa vratam acārat so nukṛśa bhavati tasmād ana-[14]nukṛśo vratacārī bhavaty avaluyi kṛśo bhūtvendro asurān upāvṛñktā sa gr̥ha-[15]patim upākaras ta vatsa parameṣṭhivam upānvavat sam prajāpatim upādhāvat sā vi-[16]rāpām upādhāvat sa surājam upādhāvat sa samrāje | m upādhāvat so horātre [17] upādhāvat so rdhamāsān upādhāvat sa māsen upādhāvat sa ṛton upādhāvat sānta-[18]vān upādhāvat sa ṛṣiṇ upādhāvat sa ākṣayān upādhāvat so ṅgirasam upādhā-[19]vat sāṅgirasān upādhāvat so atharvaṇam upādhāvat sātharvāṇān upādhāva-[20]d viśvān devā marudgaṇās taman dasān dāvam stoma prathamam athendrāgnī tam upā-[21]mantrayante puṇyayā vācā krūrayā vācā hahiṣyā sa sāvitnayan athe-[f222a]śā mopacāme niṣyasiti sobasāmyat tasmād yo vrahma vedotāpas si tam śamayati do-[2]he devāinām. tam ṛktasāmāthānyam ādatta yajusā yajñena gāyattreṇa vāma-[3]nā vāmadāivyena ca | etad vā idam atharvāk śametāv indrasya bāhū tam ādatta u-[4]barṣv ādhatte prajāvāi samṛddhim akṣati paśavaṣ parūṣi prajāṁ eva samṛddhim akṣati [5] paśavaṣ parūṣi prajāṁ eva samṛddhim akṣatim ava rundhe yaḥ z phaścā 2 z*

In the left hand margin of f221b opposite line 9 is *siñcāmi* indicated as a correction of *siñcati* in line 10. In the right hand margin of f222a about opposite line 2 is *gāyatrī* correcting *gāyattreṇa*.

Read: *tam ādatte vāi tam udīśayat tam upama upāiti | pra bharāpīti | somyahastād amucyata | dāivo vajraṣ kṣurapavis sahasraprṣṭir diva-
sprṣas sa saṁsiñcat tiṣṭhad †dharuttarā bhavanyeta ṛścharṇ† sa samudraṁ
cāviśat samārdhyaḥ u sandahat tasmāt samudro †durgar api va† vāi-
śvānareṇāiva dagdhaḥ z 1 z sa śakra ud akrāmat so 'dhy āyatu diśo
vajrāir āsurāis sa padyad evāśu †kṣurva tam carāṇīti z 2 z sa vratam
acarat so 'nukṛśo bhavati tasmād anukṛśo vratacārī bhavaty †avaḷuyi
kṛśo bhūtvendro asurān upāvṛṇkta z 3 z sa grhapatim upakāro 'stavat
sa parameṣṭhinam †upāṇvavat sa prajāpatim upādhāvat sa virājam upā-
dhāvat sa samrājam upādhāvat so 'horātre upādhāvat so 'rdhamāsān
upādhāvat sa māsān upādhāvat sa ṛtūn upādhāvat sa ārtavān upādhāvat
sa ṛṣīn upādhāvat sa ārṣeyān upādhāvat so 'ṅgirasam upādhāvat sa
āṅgirasān upādhāvat so atharvaṇam upādhāvat sa ātharvaṇān upādhāvat
z 4 z viśvān devān marudganāṁs †tamandasān devaṁ stomaprathamam
athendrāgnī tam upāmantrayete puṇyayā vācā krūrāyā vācā †hahiṣyā
<vācā> sa sāvitryam †athesā mopacāme niṣyasīti† sa upaśāmyat tasmād
yo vrahma vedotāpas sa tam śamayati dohe devānām z 5 z tam ṛksāme
athānyam ādatte yajuṣā yajñena gāyatreṇa vāmena vāmadāivyena ca z 6 z
etad vā idam atharvan śam etāv indrasya bāhū | tam ādatta †ubarṣv ādatte
prajā vāi samṛddhim akṣatim paśvaṣ parūṇṣi prajāṁ eva samṛddhim
akṣatim ava runddhe ya <evaṁ veda> z 7 z 2 z*

St 4. Perhaps *upādhāvat* should be read for *upāṇvavat*.

St 7. The end of hymns 27 and 29 should be compared here.

29

[f222a6] *sa dikṣu praty atiṣṭhad diśa evāṁ prati tiṣṭhati yaḥ z sa
viśvām āhy akramata | e-[7]sa vāi viśvaśāt sāure vāmāu ite vapayayo
devayānām yat sūryasya vāma yat saḥ pa-[8]tiṣu devayāneṣu śrīyate |
prapatho devayānām jānāti yaḥ z sa viśvānare [9] kramata eṣa vāi
vāiśvānarodayaṁ pavamānaḥ ete vāi sarvānuprasārodrūhyate sa nā-
[10]dhārayad dhriyante smīn prā yaḥ suvṛttre krama tasya vṛttasyāṅgā
parvāṇi śarīra-[11]ny abhiyanta śatāni vāi vṛttasyāṅgā parvāṇi śarīrāṇi
yadipe parvatām asa ya-[12]tra hṛdā manasā kāmayeti iha sa rādhyate
tasmāi rādhyate asyām eva pratiṣṭhā-[13]m āyatanam vindate yaḥ z sa
devān āgaśchat tam devāḥ avruvann āśam sāmektan meti | [14] vratam
ā haraṇyeṣu paśuṣu grāmyeṣv aśveti so naḍvān upādhāvat tam anuḍvān
avravit. [15] kim me pratīvāho bhaviṣyasīti sa varam avavrṇīta vradhna
loko sā nivraddhnasya vi-[16]ṣṭhapa śrīyā iti ṣoḷaśo vāyad ūrdhvo loko yad*

vradhno yad vradhnasya niṣṭhapaś śreya-[17]nte yaḥ z yathā hīnāśvatthād
 avravīt tracā vrāhmaṇa nindyāni ādenam aśṛṇu-[18]nye juṣṭapūrtenam
 vyabhavānīti | kṛtāv eṣā manuṣyeṣu tarati yenunaḍvān ye [19] vanaḷad
 vratīn. | yāv asya pūrvaś pādāu to pūrvapakṣāu yāv apādāu tāv aparapa-
 [20]kṣau yo syekṣe tāu puroḷāśāu ye nāsike tau śruvāu yo syāukṣe tāu
 sūryācandrama-[21]sāu yā nimeṣas tāv ahorātre yat sūryasya raśmayas
 sadroṇa kalaśa śiras so-[22]mo rājā mastiṣkaḥ ye sya śṛṅge tad ṛtaṁ
 satyaṁ dhruvaṁ vāritaṁ satyaṁ tasmād ete dhruve [f222b] dhruvam
 eva tvāṁ satyaṁ anupratitiṣṭhati yaḥ z yāsya dakṣiṇā hanus sā juhūryād
 ada-[2]ryāsaṁ yāsaṁ vyāso bavrūnyas kaṇḍhasyā dhruvaḥ agnir āsyaṁ
 vidyuj jīhvā maruṭo da-[3]ntāś pavamāś prāṇaḥ eṣā vāi māyām āhur
 vasor dhāreti yad antragudaṁ vaso-[4]r eva dhārāṁ samṛddham akṣatīm
 āva rundhe yaḥ z 10 z yad asya carma tad abhraṁ yāni [5] lomāni tāni
 nakṣattrāṇi svevarṣam ūsmāni hrāro yad oṣadhayaś ca vanaspatayaś co-
 [6]dhyam. yo sya jaghanārdhas tāu śāiśirāu māsāu yaś pūrvārdhas tāu
 vāsantāu yat pṛṣvam [7] tāu grismāu māsāu yan madhyaṁ tāu vārṣikāu
 yo sya jaghanas tāu śārādāu māsāu [8] yasya vakṣas tāu hemantāu
 samvatsaro vā eṣa sambhṛto yenānadvā yenanaḷadvatīn ya-[9]syām eva
 pratiṣṭhām āyatanam vindate yaḥ z 11 z yāv asya karṇāu sā sraddhā-
 [10]nī yo bhavati yaḥ z 12 z tapaś ca varaś ca mahaś ca yaśaś ca yad
 asmin antara ṛ-[11]cas sāmāni yajuṁṣi vrāhmaṇaṁ vrahma cāiva lokam
 cāva rundhe vrahmavarcasī bhava-[12]ti yaḥ z 3 z yathed asminy antaś
 śatam agniṣṭomās śatar dvādaśāhās catam ṣoḷaśi-[13]naś śatam sarva-
 pṛṣṭhyaś śatam śraddhā śatam dīkṣā śatam yajñas śatam dakṣiṇas śatam
 bhūtaya-[14]ś catam abhūtayaś śatan nirbhūtayaś śatam parābhūtayaś
 śatam samṛddhayaś jyog jīva-[15]ti sarva sarvam āyur eti na purā jarasaś
 pramiyate yaḥ z 14 z yathed a-[16]smīny antaś catam ardhāmāmās śatam
 māsās śatam ṛtavaś śatam ārtavās śatam idā-[17]vatsarās śatam anu-
 vatsarās śatam parivatsarās śatam samvatsarās śatam vrahmāni [18]
 śatam karmāni śatam jyotiṁṣi śatam amṛtāni śata sindhyāni śatam abga-
 [19]nāni śatam tamānsi śatam rudhirāni jyog jīvati sarvam āyur eti
 [20] na purā jarasaś pramiyate yaḥ z 15 z yathed asminy antaś śatam
 rayintrā-[21]ś śatam sahanās śatam trirātrās śatam atirātrās śatam
 prāṇās śatam apānās śa-[f223a]tam vyānās śatam samānās śatam rāja-
 sūyās śatam vājapeyās śatam kāmāprās sahasraṁ [2] satrāyaṇāni eṣa
 vānadvān sarvās śas sarvātmā sarvaparus sarvapān madhyatu pra-
 [3]tiṣṭhātu ṛksāmābhyām ādhatte tatṛto yajñena gāyattreṇa vrahmaṇā
 pratata upa-[4]riṣṭhāt prathate prajāyā paśubhir grhāir dhanena yaḥ
 z 16 z indro balenā-[5]mya parameṣṭhī vratena yena gāus tena vāiśva-
 devaḥ yo smān dveṣṭi yaṁ ca vayaṁ dviṣma-[6]s tasya prāṇā ni sambarha
 tasya prāṇān vi barha | indro sindrasya rūpam asi pra-[7]prajāpatir asi
 parameṣṭhir asi svar asi svaro si svargo loko si svargam smā [8] lokam

gamaya | yenāmi vahasa tena yajño yena vrhaspati tena loko ye-[9]nedam gamayati tena viśvo yenedam gamayati tena sarvaḥ ye syā pādāt sā [10] pratiṣṭhā prathate prajāyā paśubhir gṛhāir dhanena ya evam vidvān anadṛvā-[11]ho vratam bibharti z 17 z iti saptādaśakāṇḍe ṣaṣṭo nuvākaḥ z z

In the right hand margin opposite line 10 is *duho* correcting *anadṛvāho*.

Read: *sa dikṣu praty atiṣṭhad diśa evam prati tiṣṭhati ya <evam veda> z 1 z sa viśvapā hy akrāmata | eṣa vāi viśvaṣāt sāure vasāv ṭitev apayayāu devayānam yat sūryasya vasma yat sa pathiṣu devayāneṣu śrīyate prapatho devayānān jānāti ya <evam veda> z 2 z sa viśvānare 'krāmata | eṣa vāi vāiśvānara udayan pavamānaḥ | ete vāi sarvānuprasāro druhyate sa nādhārayad dhriyate 'smin ṭprā ya <evam veda> z 3 z sa vṛtre 'krāmata | asya vṛtrasyāṅgā parvāni śarīrāṇy abhidhyanta | śatāni vāi vṛtrasyāṅgā parvāni śarīrāṇi ṭyadipe parvatām asaṭ atra hṛdā manasā kāmayeti z 4 z iha sa rādhyate tasmāi rādhyate asyām eva pratiṣṭhām āyatanam vindate ya <evam veda> z 5 z sa devān ā gacchat tam devā āvruvann āśam ṭsamektanmeti | vratam ā hiranyeṣu paśuṣu grāmyeṣv āśveṣv eti so 'nadvān upādhāvat tam anadṛvān avravīt z 6 z kiṁ me prativaho bha-viṣyasīti sa varam avṛṇīta budhnaloko 'sāni budhnasya viṣṭapaśriya iti ṣoḍaso vā ayad ūrdhvaloko 'yad budhnaloko 'yad budhnasya viṣṭape śrīyate ya <evam veda> z 7 z athā hīna āsvatthād avravīt tam cāvrahmaṇam anindyan adevam āśṛṇan ye juṣṭāḥ pūrtena ṭvyabhavānīti | kṛtā vā eṣa mānuṣyeṣu tarati yenānadṛvān yena ṭnaladvatīn z 8 z yāv asya pūrvapādau tāu pūrvapakṣau yāv aparapādau tāv aparapakṣau yāv asya 'kṣī tāu puroḷāśau ye nāsike tāu śruvau yāv ṭasyāukṣe tāu sūryācandra-masau yā nimeṣā tāv ahorātre yās sūryasya rāsmayas sa droṇakalaśāś śiras somo rājā mastiṣkaḥ | ye 'sya śṛṅge tad ṛtam satyam dhruvam vā ṛtam satyam tasmād ete dhruve dhruvam eva tam satyam anu pratiṣṭhati ya <evam veda> z 9 z yāsya dakṣiṇā hanus sā juhūr yā dādhārāśām yā savyā so 'babhrur yaṣ kaṇṭhas sā dhruvā | agnir āsyam vidyuj jihvā maruto dantāḥ pavamānaḥ prāṇaḥ | eṣa vāi ṭmāyām āhur vasordhāreti yad antragudam vasor eva dhārām samṛddhim akṣatim ava runddhe ya <evam veda> z 10 z yad asya carma tad abhram yāni lomāni tāni nakṣa-trāṇi | ṭsve varṣam ūsmāni hlādo yad oṣadhayaś ca vanaspatayaś ṭcodhyam | yo 'sya jaghanārdhas tāu śāiśirāu māsau yaṣ pūrvārdhas tāu vāsantāu <māsau> yat pārśvam tāu grīsmāu māsau yan madhyam tāu vārṣikāu <māsau> yo 'sya jaghanas tāu śāradāu māsau yo 'sya vakṣas tāu hemantāu māsau | samvatsaro vā eṣa sambhṛto yenānadṛvān yena ṭnaladvatīn | asyām eva pratiṣṭhām āyatanam vindate ya <evam veda> z 11 z yāv asya karṇau sā śraddhā nītho bhavati ya <evam veda> z 12 z tapaś ca varaś ca mahaś ca yaśāś ca yad asminn antara ṛcas sāmāni yajūṇṣi vrāhmaṇam vrahma cāiva lokam cāva runddhe vrahmavarcasī bhavati ya <evam veda> z 13 z yathed asminn antaś śatam agniṣṭomās*

śatam dvādaśāhās śatam soḍāśinas śatam sarvapṛsthās śatam śraddhās
 śatam dikṣās śatam yajñās śatam dakṣiṇās śatam bhūtayaś śatam abhū-
 tayaś śatam nirbhūtayaś śatam parābhūtayaś śatam samṛddhayaḥ | jyog
 jīvati sarvam āyur eti na purā jarasaḥ pramiyate ya <evam veda> z 14 z
 yathed asminn antaś śatam arḍhamāsās śatam māsās śatam ṛtavaś śatam
 ārtavās śatam idāvatsarās śatam anuvatsarās śatam parivatsarās śatam
 saṁvatsarās śatam vrahmāṇi śatam karmāṇi śatam jyotīṇi śatam amṛtāni
 śatam sindhyāni śatam abgaṇāni śatam tamāṇi śatam rudhirāṇi | jyog
 jīvati sarvam āyur eti na purā jarasaḥ pramiyate ya <evam veda> z 15 z
 yathedam asminn antaś śatam rathamtarās śatam sāhnās śatam trirātrās
 śatam atirātrās śatam prāṇās śatam apānās śatam vyānās śatam samānās
 śatam rājasūyās śatam vājapeyās śatam kāmaprās sahasraṁ sattrāyaṇāni
 | eṣa vā anaḍvān ṣsarpāśśas sarvātmā sarvaparus sarvapān madhyataḥ
 pratiṣṭhātv ṛksāmabhyām ādhatte tatrota yajñena gāyatrena vrahmaṇā
 prathata upariṣṭhāt prathate prajāyā paśubhir grhāir dhanena ya <evam
 veda> z 16 z indro balenāsi parameṣṭhī vratenā yena gāus tena vāiśva-
 devaḥ | yo 'smān dveṣṭi yaṁ ca vyaṁ dviśmas tasya prāṇān saṁ varha
 tasya prāṇān vi varha | indro 'sīndrasya rūpam asi prajāpatir asi para-
 meṣṭhir asi svar asi svaro 'si svargo loko 'si svargaṁ smā lokaṁ gamaya |
 yenāsi vahas tena yajño yena vṛhaspatis tena loko yenedaṁ gamayati
 tena viśvo yenedaṁ gamayati tena sarvaḥ | ye 'sya pādāḥ sa pratiṣṭhāt
 prathate prajāyā paśubhir grhāir dhanena ya evaṁ vidvān anaḍuho
 vrataṁ bibharti z 17 z 3 z

iti saptādaśakāṇḍe ṣaṣṭo 'nuvākaḥ zz zz

30

(Ś. 12. 2)

[f223a12] naḥam ā roha na te tra loka idaṁ sīsaṁ bhāgadheyaṁ ta ehi
 yo goṣu ya-[13]kṣmaḥ puruṣeṣu yakṣmas tena tvaṁ sākam adharām parehi
 z 1 z aghaśāñsāu [14] karaṇānukareṇa ca | mṛtyuṁś ca sarvās tenāito
 yakṣmāś ca nir atāmasi | [15] nir ato mṛtyun nāirṛtān nir ayakṣmam
 ajāmasi | yo no dveṣṭi tam adhy agne kra-[16]vyādaṁ yakṣmas tan te pra
 suvāmāḥ yady agniḥ kravyād yadi vā vyāghra imaṁ [17] goṣṭham anyokā
 viveśa | un mūṣājyaṁ kṛtvā pra hinomi duram sa gha-[18]tsaty apsuṣado
 ty agnim. | u tvā kṛtvā pracakrur manyunā puruṣe mite | [19] sukalpam
 agne ca tvayā punas tvo dīpayāmasi | punas tvā dīdityā rudrā [20] vasavaḥ
 punar vrahmaṇo vasunātur agre | punas tvā vrahmaṇaspratir ā-[21]dhād
 dīrghāyutvāya śataśārādāya | yo gniḥ kravyāt praviveśo gr-[f223b]ham
 imaṁ paśyann itaram jātavedasam. tvaṁ harāmi pituryajñāya dukhūn
 me gharma vindat pa-[2]rame sadhasthe kravyādham agnim iṣatām

harāmi | janā druhantam vajreṇa mṛtyum. | ji-[3]tam sahasmi gārha-
gārhapatyena vidvān pitṛñām lokam paramo yo tra | kravyādham
a-[4]gnim pra hinomi dūram yamarakṣo gaśchatu ripravāhaḥ ihāivāyam
itaro jātavedā [5] devam devebhyo havyam vahatu prajānan. | kravyādam
agnim śiśumānam ugnim pra hiṇo-[6]mi patibhiḥ pitṛyānāi mā deva-
yānāiḥ patibhir ā gā trāivāidhi pitṛṣu cā-[7]grhi tvam. z 1 z

Near the beginning of line 16 of f223a an interlinear correction changes °vyādam to °vyād yaṁ; and later in the same line kravyād yadi is similarly corrected to kravyād ādi: in line 17 un is corrected to ta(n).

Read: naḍam ā roha na te 'tra loka idam sīsam bhagadheyaṁ ta ehi |
yo goṣu yakṣmaṣ puruṣeṣu yakṣmas tena tvaṁ sākam adharāṇi parehi
z 1 z aghaśaṁsaduḥśaṁsābhyām kareṇānukareṇa ca | mṛtyūṁś ca sarvāṁś
teneto yakṣmāṁś ca nir ajāmasi z 2 z nir ito mṛtyuṁ nāirṛtān nir u
yakṣmam ajāmasi | yo no dveṣṭi tam addhy agne 'kravyād yaṁ dviṣmas
taṁ te pra suvāmaḥ z 3 z yady agniḥ kravyād yadi vā vyāghra imaṁ
goṣṭham anyokā viveśa | taṁ māśājyaṁ kṛtvā pra hiṇomi dūram sa
gacchatv apsuśado 'bhy agniṁ z 4 z yat tvā kṛtvā pracakrur manyunā
paruṣe mṛte | sukalpam agne tat tvayā punas tvod dīpayāmasi z 5 z
punas tvādityā rudrā vasavaḥ punar vrahmaṇo †vasunātur agne | punas
tvā vrahmaṇas patir ādhād dīrghayutvāya śataśārādāya z 6 z yo 'gniḥ
kravyāt praviveśa no grham imaṁ paśyann itaram jātavedasam | taṁ
harāmi pitṛyajñāya dūram sa gharmam indhām parame sadhasthe z 7 z
kravyādam agniṁ iṣitam harāmi janān druhantam vajreṇa mṛtyum |
ni taṁ śāsmi gārhapatyena vidvān pitṛñām lokam paramo yo 'tra z 8 z
kravyādam agniṁ pra hinomi dūram yamarājño gacchatu ripravāhaḥ |
ihāyam itaro jātavedā devo devebhyo havyam vahatu prajānan z 9 z
kravyādam agniṁ śaśamānam agniṁ pra hiṇomi pathibhiḥ pitṛyānāiḥ |
mā devayānāiḥ pathibhir ā gā atrāivāidhi pitṛṣu jāgrhi tvam z 10 z 1 z

St 6. Cf. MS 1. 7. 1 and others; I would suggest another variant in pāda b, vasudhātar, as Ppp reading.

St 9. In pāda a Ś has iṣito: for c it has pitṛñām loke api bhāgo astu. For our d see below 34. 6b.

St 10. At the end of pāda a Ś has ukthyam.

31

(Ś. 12. 2)

[f223b7] sam indhate saṅkusikam svastaye śuddhā bhavantu śuca-
[8]yaṣ pāvakāḥ jahati ripram aty eneti samidho gniḥ svapnā punāti |
devo [9] gniḥ saṅkusiko divas prṣṭhāny ā ruhan mucyamāno nir uhaso
moghasmām a-[10]śastyā | asmin vyaṁ saṅkusike agne riprāṇi mṛjmahe
| abhūmim yajñiyā-[11]ś śuddhāḥ prāmyoṣi tāriṣa saṅkusiko vikasuko

nirṛto yaś ca nassvaraḥ te te [12] kṣmaṁ suvedhaso dūrād dūram uci-
dyavāu | ajñānā puruṣebhyo gobhyo aśvebhyas tvā kravyā-[13]daṁ nir
nadāmasy agniṁ jivatayopasam. yo no sveṣu vīreṣu yo goṣu yo jāviṣu
[14] kravyādaṁ nir nudāmasy agni yo janayopapām. samiddho gni
āhutaś sa [15] no mābhy upakramān atrāiva didiha jyavok ca sūryan
dṛṣe yasmin devāsṛjata ya-[16]yasmin manuṣā uta | yasmin ghṛtasyāvo
mṛṣtā tvam agne divaṁ naha | sise mṛ-[17]dhvaṁ naḍe mṛḍdhvaṁ agnis
saṅkusivaś ca yaḥ ato rdhyām rāmāyām śiṣaktim u-[18]pardharhaṇe |
sise palam sādāyitvā śiṣaktim upabarhaṇe | avyāśi-[19]śakuniyā piṣṭva
śuddhā bhavanti yajñeyāḥ z 2 z

Read: sam indhate saṅkusikaṁ svastaye śuddhā bhavantu śucayaś
pāvākāḥ | jahāti ripram aty ena eti samiddho 'gnis supunā punāti z 1 z
devo 'gnis saṅkusiko divas prsthāny āruhat | mucyamāno nir enaso 'mog
asmān aśastyāḥ z 2 z asmin vayan saṅkusike agne riprāṇi mṛjmahe |
abhūma yajñiyāś śuddhāḥ pra na āyūṇṣi tāriṣat z 3 z saṅkusiko vikusiko
nirṛto yaś ca nisvaraḥ | te te yakṣmaṁ suvedhaso dūrād dūram ūci-
dyavāu z 4 z ajñānā puruṣebhyo gobhyo aśvebhyas tvā | kravyādaṁ nir nudāmasy
agniṁ jivatayopanam z 5 z yo no 'śveṣu vīreṣu yo goṣu yo 'jāviṣu | kra-
vyādaṁ nir nudāmasy agniṁ yo janayopanah z 6 z samiddho 'gna āhuta
sa no mābhyapakramiḥ | atrāiva didihi dyavi jyok ca sūryam dṛṣe z 7 z
yasmin devā sṛjata yasmin manuṣyā uta | yasmin ghṛtastāvo mṛṣtvā
tvam agne divaṁ ruha z 8 z sise mṛḍdhvaṁ naḍe mṛḍdhvam agnis saṅku-
sikaś ca yaḥ | atho 'vyām rāmāyām śiṣaktim upabarhaṇe z 9 z sise malam
sādāyitvā śiṣaktim upabarhaṇe | avyām asiknyām piṣṭvā śuddhā bhavata
yajñiyāḥ z 10 z 2 z

St 1. The spelling saṅkusika is accepted here as a probably true variation.

St 4. Cf. MS 4. 14. 17 which has nirṛto in b: at the end of d we might read ucchindanti.

St 5. In pāda a ś begins anyebhyas tvā.

32

(Ś. 12. 2)

[f223b19] param mṛtyor anu pa-[20]rehi panthām yas teṣṭhitaro deva-
yānām | cakṣuṣmate śṛṇvate te vṛvīmi [21] ime vīrā bahavo bhavantu
z ime jīvā ra mṛtāir āvavrtraṁ usāu tu bha-[22]drā devahutirvo dyah
prāñcor ā mamṛte vaśāya suvirāso vadetha-[f224a]m ā vadema | imam
jīvebhyas paridhiṁ dadāmi | māiṣā nu gad aparo ametum. [2] jyog
jivantaś caradaś puruṣis thiro mṛtyuṁ dadhatām parvatena | yathāhāny
anu pū-[3]rvaṁ bhavanty adhantava datubhir yaṁntu sākam. yathā na
pūrvon aparann ajarahā de-[4]vān vāsthāyūṇṣi kalpayāiṣām. ā rohatāyur

jarasaṁ vṛṇānānupūrvam ya-[5]jamānāya castha | tānna tvaṣṭā sajanimā
 sajoṣā sarvam āyun nayatu ji-[6]vanāya | āsmanvatī riyate saṁ rabha-
 ddhvaṁ pra taratā sakhāyaḥ atrā jahyate sa-[7]n nu devānumivān
 uttaremābhi vājān. ut tiṣṭhatā pra taratā sakhāyo ssa-[8]nvatī riyate
 saṁ rabhaddhvaṁ. atrā jahyate mann uśivā śivā syonān uttaremābhi
 [9] vājān. | vāiśvadevyam sūnṛtām ā rabhaddhvaṁ śuddhā bhavantu
 śucayaḥ pāvakaḥ [10] abhikrāmanto duritāni viśvā śataṁ himās sarvavīro
 made-[11]mā | udicīnāiḥ padbhir vāyamadbhir apakrāmanto duritān
 parehi | tris sa-[12]pta kṛd ṛṣayaḥ paretā mṛtyuṁ pratyahaṁ padayop-
 panena | mṛtyoḥ padaṁ yoṣpraya-[13]nta eta draghiya āyus patiran
 dadhānāḥ āsinā mṛtyun nadattā sadhasthe [14] atha jīvā vidatham ā
 vadema z 3 z

In the top margin is saṁ to correct māiṣā of line 1.

Read: paraṁ mṛtyo anu parehi panthāṁ yas ta eṣa itaro devayānāt |
 cakṣuṣmate śṛṇvate te vṛvīmīme vīrā bahavo bhavantu z 1 z ime jīvā vi
 mṛtāir āvavṛtrann asāu tu bhadrā devahūtir no 'dya | prāñco agāma
 'mṛte hasāya suvīrāso vidatham ā vadema z 2 z imaṁ jīvebhyas paridhiṁ
 dadhāmi māiṣāṁ nu gād aparo artham etam | jyog jīvantaś śaradaḥ
 purūciś tiro mṛtyuṁ dadhatām parvatena z 3 z yathāhāny anupūrvam bha-
 vantu yathārtava ṛtubhir yanti sākam | yathā na pūrvam aparo ajarayad
 evānvāsthāyūṁṣi kalpayāiṣāṁ z 4 z ā rohatayur jarasaṁ vṛṇānā anu-
 pūrvam yajamānā ye ca stha | tān vas tvaṣṭā sujanimā sajoṣā sarvam āyur
 nayatu jīvanāya z 5 z āsmanvatī riyate saṁ rabhaddhvaṁ <virayadhvaṁ>
 pra taratā sakhāyaḥ | atrā jahīta ye asan durevā anamivān ut taremābhi
 vājān z 6 z ut tiṣṭhatā pra taratā sakhāyo āsmanvatī riyate saṁ rabha-
 dhvaṁ | atrā jahīta ye asann aśivās śivān syonān ut taremābhi vājān z 7 z
 vāiśvadevīm sūnṛtām ā rabhaddhvaṁ śuddhā bhavantaś śucayaḥ pāvakaḥ |
 atikrāmanto duritāni viśvā śataṁ himās sarvavīro madema z 8 z udicīnāiḥ
 pathibhir vāyumadbhir apakrāmanto duritān parebhiḥ | tris sapta kṛtva
 ṛṣayaḥ paretā mṛtyuṁ pratyāuhan padayopanena z 9 z mṛtyoḥ padaṁ
 yopayanta etā drāghiya āyus pratiram dadhānāḥ | āsinā mṛtyuṁ nudata
 sadhasthe atha jīvāso vidatham ā vadema z 10 z 3 z

For stt 1-5 and 10 cf. RV 10. 18.

St 1. In pādas cd Ś has bravīmīheme.

St 2. RV and Ś have abhūd for asāu tu in b; our text may be corrupt.

St 4. RV and Ś read jahāty where I have emended the ms in c; and then begin d with evā dhātar.

St 10. In pāda b MG also has pratiram.

33

(Ś. 12. 2)

[f224a14] imā nārīr avidhavās supa-[15]tnīr āñjanī | sadarmiṣā saṁ
 viśantu | anaśravo anamivā suratnā rohantu [16] janayo yonir agne | ime
 vīrār avidhavā sujānaya nārāñjanena sarpi-[17]ṣā saṁ sprśantam. | ana-
 śravo anamivās suratnā syonābhhyoner adhi talpaṁ [18] vrheyuḥ yā
 karomi haviṣāham etāu tāu vrāhmaṇā vi haṁ kalpayāmi | [19] sudhām
 pitṛbhyo amṛtaṁ duhānā dīrghenāyuṣā saṁ imā dihimām. [20] yo no
 gñiṣ pitaro hr̥tsv antar āviveśāmartyo martyeṣu mahyanlaṁ prati gr̥hṇāmi
 | [21] devaṁ vāso smā dvikṣatu mā vayan tam. | apāvṛtyāgniṁ gārha-
 patyaṁ kravyādā-[22]pyetu dakṣiṇā | priyaṁ pitubhyaṁ sane vrahmaṇe
 kṛṇuta priyam | vibhāga-[f224b]dhanam ādāya pa kṣiṇābhya vartyā |
 agniṣ putrasya jyeṣṭhasya yaṣ kravyād anirāhitā | [2] ye agnayo hatavarcā
 bhavati nāinena havir attave | chinatya kṛṣiṁ gām dhanam yaṁ [3]
 kravyād anuvartate | bahu krudhīṣ pra vadanty āntitarmato nveti ca |
 kravyādam agni-[4]r antikād anavidvān vi bhāvati | grāhyā gr̥hāt saṁ
 sr̥jyante ya striyāṁ [5] mryate patiḥ vrahmāiva vidvān eṣo yaṣ krav-
 yādanyurādadhāt. z 4 z

In the right hand margin of f224a opposite line 17 is a sign which seems to be npaṁ, meant to correct talpaṁ at the end of the line; and opposite line 18 is mi.

Read: imā nārīr avidhavās supatnīr āñjanena sarpiṣā saṁ viśantu | anaśravo anamivās suratnā ā rohantu janayo yonim agre z 1 z ime vīrā avidhavās sujānaya āñjanena sarpiṣā saṁ sprśantām | anaśravo anamivās suratnās syonād yoner adhi talpaṁ ruheyuḥ z 2 z vyākaromi haviṣāham etāu tāu vrāhmaṇā vy ahaṁ kalpayāmi | svadhām pitṛbhyo amṛtaṁ duhānām dīrghenāyuṣā saṁ imān †dihimām z 3 z yo no 'gñiṣ pitaro hr̥tsv antar āviveśāmartyo martyeṣu | mahyaṁ taṁ prati gr̥hṇāmi devaṁ mā so 'smān dvikṣata mā vayaṁ tam z 4 z apāvṛtyāgniṁ gārhapatyaṁ kravyādā preta dakṣiṇā | priyaṁ pitṛbhya ātmane vrahmaṇe kṛṇuta priyam z 5 z dvibhāgadhanam ādāya pra kṣiṇāty avartyā | agniṣ putrasya jyeṣṭhasya yaṣ kravyād anirāhitaḥ z 6 z ayajñiyo hatavarcā bhavati nāinena havir attave | chinatti kṛṣiṁ gām dhanam yaṁ kravyād anuvartate z 7 z bahu kruddhīṣ pra vadanty ārtim mato 'nv eti ca | kravyād yaṁ agnir antikād anavidvān vitāvati z 8 z grāhyā gr̥hās saṁ sr̥jyante yat striyā mryate patiḥ | vrahmāiva vidvān eṣo yaṣ kravyādam nirā-dadhāt z 9 z 4 z

St 1. This is RV 10. 18. 7; it has viśantu as here, but Ś has sprśantām.

St 2. This stanza is not in any other saṁhitā but it seems that Kāuś.

72.12 refers to it by the pratika ime jīvā avidhavāḥ sujāmayāḥ. In d ruheyuḥ is Lanman's suggestion in WT.

St 3. In pāda b Ś has ajarām kṛṇomi; in d it has sṛjāmi, but below in 35.4d the pāda has dadhāmi.

St 4. In pāda a Ś has apāvṛtya gārhapatyāt.

St 5. Pāda d in this stanza of Ś (st 35) is almost identical with d of its st 36, and it is possible that for that reason st 36 was accidentally omitted in Ppp.

St 7. In pāda c Ś has kṛṣyā gor dhanād.

St 8. Ś begins with muhur gr̥dhyāiḥ, and has martyo nītya in b.

34

(Ś. 12. 2)

[f224b5] yad ri-[6]prañ duritañ cakṛmī yaś ca duṣkṛtam. āpo mā
tāvā śundhantv agnis sañkusi-[7]kaś ca yaḥ tādharād udicir ā vavṛtram
prajānatiḥ pathibhir devayānāiḥ parva-[8]tasya ṛṣabhasyātha prṣṭhe
navāś caranti sarathaḥ purāṇāiḥ agneḥ kravyā niḥ kra-[9]vyādardhyarā
devayajamānaṁ vaha | imāñ kravyāt pra veśād iman travyādan a-[10]nv
agāt. | vyāghro kṛṇvānānāhan tañ harāmi śivāparam. | antardhadevā-
[11]nāñ paridhir manōṣyānāñ agnir gārhapatyobhayād antarā śrutāḥ
jivānā-[12]ñ agneḥ pratar dīrgham āyus pitṛñāñ lokāñ paramo yo tra |
sugārhapatyō [13] vitapann arātir uṣāṁ uṣā śrayaṁ śrayasiyaṁ dadhat.
sarvāñ agne saha-[14]mānas sapatnāñ adṛṣāñ ūrjā rayim assāsu dhehi |
imam indrañ [15] vahnim paplam anv ārabhadhvañ sa yo vidvāñ
vijahāti mṛtyum. | tenāpa [16] hāti śarmāpatantañ tena rudrasya pari
pātāstām. | ahorātre anv e-[17]śi bibhṛa kṣesyas tiṣṭhan prataraṇas
suviraḥ anāturāñ sumanas talpa bi-[18]bhram. | yog evi naḥ puruṣa-
gandhir eyi te deveṣv āvr̥scante pāpañ jivanti [19] sarvadā | kravyādam
agnir antikād anividvāñ vitāvati | prayeva ma-[20]nasā pacati muhur
āvartate punaḥ kravyāḍvyāñ agnir antikād āśvīvāna-[f225a]vapate naḥam.
z 5 zz

Read: yad riprañ duritañ cakṛma yac ca duṣkṛtam | āpo mābhāvāc |
śundhantv agne sañkusikaś ca yaḥ z 1 z tā adharād udicir ā vavṛtran
prajānatiḥ pathibhir devayānāiḥ | parvatasya ṛṣabhasyātha prṣṭhe navāś
caranti sarathāḥ purāṇāiḥ z 2 z agne 'kravyāñ niḥ kravyādañ ṭvyarā
devajanāñ vaha z 3 z imāñ kravyāt pra viveśemañ kravyādam anv agāt |
vyāghrāu kṛtvā nānāhañ tañ harāmi śivāparam z 4 z antardhā devānāñ
paridhir manōṣyānāñ | agnir gārhapatyā ubhayād antarā śrītaḥ z 5 z
jivānāñ agne pra tara dīrgham āyus pitṛñāñ lokāñ paramo yo 'tra |
sugārhapatyō vitapann arātir uṣāṁ-uṣāñ śreyāñ śreyasiñ dadhaḥ z 6 z
sarvāñ agne sahamānas sapatnāñ ṭadṛṣāñ ūrjāñ rayim asmāsu dhehi

z 7 z imam indraṁ vahniṁ paprim anv ārabhadhvaṁ sa yo vidvān vijahāti
mṛtyum | tenāpa hata śarum āpatantaṁ tena rudrasya pari pātāstām
z 8 z ahorātre anv eṣi bibhṛat kṣemyas tiṣṭhan prataraṇas suvīraḥ | anā-
turān sumanasas talpa bibhraj jyog eva naṣ puruṣagandhir edhi z 9 z te
deveṣv ā vṛścante pāpaṁ jivanti sarvadā | kravyād yān agnir antikād
anuvīdvān vitāvati z 10 z preva manasā patati mūhur ā vartate punaḥ |
kravyād yān agnir antikād aśva ivānuvapatē naḍam z 11 z 5 z

St 1. In pāda c Ś has tasmāt where I have put °ābhāvāc, which is easy enough graphically but otherwise hardly as good as tasmāt.

St 2. In pāda d Ś reads saritaḥ purāṇiḥ, for which the reading of our ms would be an easy corruption.

St 3. Ś has nudā; perhaps we might read vadā.

St 4. Ś has ā viveśāyaṁ in ab; and nānānam in c.

St 5. In pāda d Ś has ubhayān; better than ours, if indeed ours can stand.

St 6. St the end of pāda b Ś has api gacchantu ye mṛtāḥ; our b appeared above as hymn 30.8d. In d Ś omits śreyān and has dhehy asmāi at the end.

St 7. In pāda b Ś has āiṣām; Ppp may have had teṣām.

St 10. This is Ś st 50ab and 52cd; the next here is Ś 52ab and 50cd. Whitney remarked that patati in Ś 52a would be an improvement over pipatiṣati.

35

(Ś. 12. 2)

[f225a] ye śraddhayā dhanakāmyāṣ kravyādā samā samāsa-[2]te | te
nānyeṣāṁ kumbhīm pary ādadhati parvatā | iṣikāṁ canatī vyatvā tri-
pañcam [3] daṇḍa nalam. tān indredhṁa kṛtvā yamasyāgnīm nir ādadhāu
| haviṣ kṛṣṇā bhāga-[4]dheyam paśūnām sīmam kravyād uta candranta
āhuh māśas paṣṭvā bhāgadheyam havyam [5] nte nāvya jahvam satasva |
pratyaṁcam arkaṁ pratyarpayitvā praviḍvān panthān uhy ā [6] cakāra
| pravāsnīṣām aśūn yadeśa dirghenāyusā sam imā dihimām. [7] anu-
dvāham paplam anu ārabhadhva sa yo nir vaha duritād avadyāt. | ā rohatu
sa-[8]vitun nāsa hiranam ṣaḍbhir ūrmibhir abhitit tirema | gobhis
ṭare māmatim du-[9]revām yavenaksuyam puruhūta vidvān. | vayam
rājānaṣ prathamā dhanānām ari-[10]ṣṭāsy arjunibhis tarema | pūrṇām
nābhi ripra harābhi kumbham apām ramantr oṣadhī-[11]nān ghṛtasya |
imām pātrer amṛtāir ā samagdhi sthirā vīrās sumanaso bhavantu [12]
zz zz iti saptādaśakāṇḍe saptamo nuvākas samāptah zz

In the right hand margin of f225a opposite line 9 is “svan.” meant to correct vidvān; and somewhat above it is ma.

Read: ye ‘śraddhayā dhanakāmyāṣ kravyādā samāsa-te | te vā anyeṣām

kumbhīm pary ādadhāti sarvadā z 1 z iṣikām jaratīm iṣtvā †trīpañcam
daṇḍam naḍam | tām indra idhmaṁ kṛtvā yamasyāgnīm nir ādadhāu
z 2 z aviṣ kṛṣṇā bhāgadheyaṁ paśūnām sīsam kravayād uta candram ta
āhuḥ | maṣāṣ piṣtvā bhāgadheyaṁ havyaṁ te †nāvya gahvaraṁ sacasva
z 3 z pratyāñcam arkaṁ pratyarpayitvā pravīdvan panthām vi hy ā cakāra
| pra vā amīṣām asūn dideśa dīrghenāyuṣā sam imān dadhāmi z 4 z
anaḍvāhaṁ paprim anv ārabhadhvaṁ sa vo nir vahaḍ duritād avadyāt |
ā rohata savitur †nāsa hiranyaṁ ṣaḍbhir ūrmibhir amatīm tarema z 5 z
gobhiṣ †aremaṁ amatīm durevām yavena kṣudhaṁ puruhūta viśvām | vayaṁ
rājānaṣ prathamā dhanānām ariṣṭāso vṛjanībhis tarema z 6 z pūrṇam
nābhi ripraṁ harābhi kumbham apām rasam oṣadhīnām ghṛtasya | imān
pātrāir amṛtāir ā sam aṇḍhi sthirā virās sumanaso bhavantu z 7 z 6 z
iti saptādaśakāṇḍe saptamo ‘nuvākah zz zz

St 1. In pāda a Ś has ‘śraddhā dhanakāmyāt.

St 2. In pāda b Ś has tilpiñjam.

St 3. In pāda d Ś has aranyānyā.

St 5. In pāda c Ś has nāvam etām; in d urvibhir.

St 6. This is RV 10. 42. 10 and Ś 7. 50. 7; in cd RV has rājabhiḥ
° dhanāny asmākena ° jayema, and Ś has rājasu ° ° ariṣṭāso
° jayema.

St 7. This is a variation of Ś 3. 12. 8. Pāda a can stand as I have
given it; but Ś has nāri pra bhara: for b we have a slight variant of
Ś 9. 4. 5b: in c Ś has pātṛin amṛtenā.

[f225a13] pumān pumso adhi tiṣṭha carma tatra hvayasva yatamā
priyā te | yavantvāv agre [14] prathamam same u tad vām vayo yama-
rājye samānam. tāvid vān tejas tad vīryā-[15]ni tāvaś cakṣus tadidā
vājīnāni | agniṁ śarīraṁ sajate yad āidho a-[16]dhā pakvena mithunā
sambhavātha | sam asmin loke sam u devayāne so smā [17] smete yama-
rājye pūtaṣ pavitrāir api tad vayasā yad yad eto yadi vām sambabhū-
[18]va | āpaṣ putraso abhi samviśadhvam imān jivam jivadhatyāt
sametā | tāsām bha-[19]jadhvam amṛtam yad āhur yam odanam pacati
vo janitrim. z om yam odanam pa-[20]cati vo janitri z z om ta vaṣ pitā
pacati yam ca mātā aripṛā [21] nir a mumugdhī śamalā ca vāca | saho-
danas śatadhānas svargad ubhaṁ vyā-[f225b]pi nabhāsī mahitvā ubhe
nabhāsī ubhayoś ca lokān ye arjunā nābhaṁvitas sva-[2]rgāḥ z 9 z teṣām
jyotiṣmān madhumān yo gre tasmin putrāir jarāsi sam śra-[3]yathām.
| prācīm prācīm pradīśim ā rabhetām setam lokam śraddhadhānā sr-

[4]jante | *mimāthām pātra tad vām pūrnam astu śivām pakvaṣ pitryā-
yanety āmayat.* [5] *dakṣiṇām diśim abhirakṣamāṇo paryāparyāvartayatām
adhi pātram etat.* [6] *tasmāi vānyapaṣ pitrbhis saṁvidānaṣ pakvāya
śarma bahulitni yaśchāt.* | [7] *pratiṇi diśām iha mudvalam vā yasyām
somo apāmṛatā ca* | *tasya* [8] *mimāthām sukrṭasyacetādhā pakvena saha
sa suvema* | *uttaram rāṣṭram praj**-[9] *yam uttarāvad diśām ucīṣ kṛṇavan
no agram.* | *pañktiś chandaṣ puruṣo babhūva* [10] *viśvāir viśvāṅgāis saha
saṁbhavema z 1 z*

Peeling of bark has defaced the right hand end of f225b8 and perhaps also of f225b7.

Read: *pumān pumso adhi tiṣṭha carma tatra hvayasva yatamā priyā
te* | *yāvantāv agre prathamam sameyathus tad vām vayo yamarājye
samānam z 1 z tāvad vām tejas tāvad vīryāṇi tāvac cakṣus tatidhā vājināni*
| *agniś śarīram sacate yad āidho adhā pakvena mithunā saṁ bhavāthaḥ
z 2 z sam asmin loke sam u devayāne saṁ smā sametaṁ yamarājyeṣu* |
*pūtāu pavitrār api tad dhvayethām yad-yad reto adho vām saṁbabbhūva
z 3 z āpaṣ putrāso abhi saṁviśadhvam imam jivam jivadhanyāḥ sametya*
| *tāsām bhajadhvam amṛtam yam āhur yam odanam pacati vo janatī
z 4 z yaṁ vaṣ pitā pacati yaṁ ca mātā riprān †niramumugdhī śamalāc
ca vācaḥ* | *sa odanaś śatadhāras svarga ubhe vyāpa nabhasī mahitvā z 5 z
ubhe nabhasī ubhayāñś ca lokān ye arjunān abhy anvitās svargāḥ* | *teṣām
jyotiṣmān madhumān yo 'gre tasmin putrār jarasī saṁ śrayethām z 6 z
prācīm-prācīm pradīśam ā rabhetām etaṁ lokam śraddadhānās sṛjante* |
*mimāthām pātram tad vām pūrnam astu sa vām pakvaṣ pitryāna etv āmo
yaḥ z 7 z dakṣiṇām diśam abhinakṣamāṇau pary āvartethām abhi pātram
etat* | *tasmāi vām yamaṣ pitrbhis saṁvidānaṣ pakvāya śarma bahulam ni
yacchāt z 8 z pratiṇi diśām iyam id varam yā yasyām somo adhipā
mṛdītā ca* | *tasyām mimāthām sukrṭas sacethām adhā pakvena saha
saṁsuvema z 9 z uttaram rāṣṭram prajayam uttarāvad diśām udīci
kṛṇavan no 'gram* | *pañktiś chandaṣ puruṣo babhūva viśvāir viśvāṅgāis
saha saṁbhavema z 10 z 1 z*

St 1. In pāda a Ś has *carmehi*.

St 2. In pāda d Ś has *pakvān mi°*; see below, 41. 5 (Ś st 55c).

St 5. In pāda b Ś has *nirmuktyai*.

St 6. In pāda b Ś has *yajvanām abhijitāḥ svargāḥ*; our text is no better but can stand.

St 7. Pādas cd are new.

St 9. For pāda d Ś reads as in its st 2; see note above.

St 10. In pāda c I feel sure that the ms had *prajā°* not *prajā°*, for at the break there is visible the first part of the sign for *jā*.

37

(Ś. 12.3)

[f225b10] dhruvajraṁ namo vastv asmāi śi-[11]vā putrebhyas taṁ mahyam astu | mā no devy adite viśvavāra yadāva gopābhi [12] rakṣa pakvam. | piteva putrāṇ abhi taṁ sadaśva naś śivā no vātā iha vāya-[13]ntu śāgmā | yam odanaṁ pacate devato iha tan nas tapa tata satyaṁ ca vittam | ya-[14]d vat kṛṣṇaś śakuneha gatvā rudri nantum balāsi sāda | dāsi vā yad ā-[15]radhrastā śchamaṁgata ulūkhalaṁ musulam śundhatāpaḥ vayaṁ grāvā-[16]ṣ pratīṣpratīviradho vayodhāṣ pūtaṣ pavitrāir apa hantu rakṣaḥ ā roha carma [17] mahi śarma yacha mā dampatī pāutram agam ni gāthām. | vanaspatis saha de-[18]vāin na āgam rakṣaṣ piśācām apabādhamānaḥ sāuśchāyātāiṣ pra vadāti [19] vācam tena lokam api sarvāṇ jayemr sapta medhāṣ paśavaṣ pari grhṇa-[20]n ya eṣāṁ medhassthān ubha yaś cakarṣā | trayastrīṇśad devatāṣ taṁ srjante [f226a] sa nas svargam abhi neṣi lokam. svargam lokam abhi no nayāmi saṁ rājāyās sa-[2]ha putrāis syāma | grhṇāmi hastam anv ayita tra mā nas tārī nirṛtin no rātīḥ grā-[3]hīm pāpmānam athi tā ayāma tamo vṛsyā pra varāsi valgur vānaspatyas sambhr-[4]ta usriyāśir mā taṇḍulam vi śarāir devayantam. | viśvavyacāmṛtaprṣṭho bha-[5]viṣyaṁ sayonir lokam upa yāhi vidvā | varṣavṛddham upa yaścha śūrpe dviṣāṁ ba-[6]lāvāpa naḍ vanaktuṣka trayo lokāṣ saṁmito vrahmaṇena na dyāur evāso prthivyām a-[7]ntarikṣam. aṅśūn gr̥bhītān mana saṁ rabhetām a pyāyanto punar ā yantu śirpaḥ z [8] z 2 z

Read: dhruvā virāṇ namo vā astv asyāi śivā putrebhya uta mahyam astu | sā no devy adite viśvavāra †yadāva gopā abhi rakṣa pakvam z 1 z piteva putrāṇ abhi taṁ sajasva naś śivā no vātā iha vāntu śāgmāḥ | yam odanaṁ pacate devate iha tan nas tapa uta satyaṁ ca vittam z 2 z yad-yat kṛṣṇaś śakuna eha gatvā tvaran viṣaktum bila āśasāda | dāsi vā yad ārdrahastā samaṇta ulūkhalaṁ musulam śundhatāpaḥ z 3 z ayaṁ grāvā pr̥thubudhno vayodhāṣ pūtaṣ pavitrāir apa hantu rakṣaḥ | ā roha carma mahi śarma yaccha mā dampatī pāutram agham ni gāthām z 4 z vanaspatis saha devāir na āgam rakṣaṣ piśācām apabādhamānaḥ | sa ucchrayātāi pra vadāti vācam tena lokāṇ abhi sarvāṇ jayema z 5 z sapta medhān paśavaṣ pari grhṇan ya eṣāṁ medhasvān uta yaś cakarṣā | trayastrīṇśad devatāṣ tān sajante sa nas svargam abhi neṣi lokam z 6 z svargam lokam abhi no nayāsi saṁ †rājāyās saha putrāis syāma | grhṇāmi hastam anv āitv atra mā nas tārīn nirṛtir mo ‘rātīḥ z 7 z grāhīm pāpmānam ati tān ayāma tamo vyasya pra vadāsi valgu | vānaspatyas sambhṛta usriyābhir mā taṇḍulam vi śarāir devayantam z 8 z viśvavyacā gr̥haprṣṭho bhaviṣyan sayonir lokam upa yāhi vidvān | varṣavṛddham upa yaccha śūrpaṁ

tuṣaṁ palāvān apa tad vinaktu z 9 z trayo lokās saṁmitā vrāhmaṇena
dyāur evāsāu prthivy antarikṣam | aṁśūn gr̥bhītvānu saṁrabhetham
āpyāyanto punar ā yantu śūrpam z 10 z 2 z

St 1. In pāda d Ś begins irya iva.

St 2. In pāda a Ś has abhi saṁ svajasva; our text can be translated.

St 3. In pāda b Ś has tsaran viṣaktam.

St 7. In pāda b Ś has jāyayā saha.

38

(Ś. 12. 3)

[f226a8] *prthag rūpāṇi bahudhā paśūnām ekarūpo bhavati saṁ samr-*
[9]*ddhyām. etām tvacam lohinīm tām nudetānbhyāṁvā śundhāti malagāiva*
va-[10]*strā janitriva prati hiraṇyāsi sūnū san tvā dadhāsi | prthivīm*
[11] *prthivyām uṣāṣ kumbhī venyam sañcarantām yajñāya dhīrā jayanā*
triṣa-[12]*ktāḥ bhūmyām bhūmim adhi dhārāyāmi tanūsvamānā vikṛtā*
ta eṣā | yad ya-[13]*d yuktaṁ taṁ likhitam arpaṇam ca tena mā śusror*
apa tad vipāsi agniṣ pa-[14]*ñca rakṣatu tvā purastād indro rakṣād*
dakṣiṇato marutvā somas tvā druḥā dha-[15]*raṇe praticyām uttarās tvā*
varuṇasyām dadāte | a yantu divaṣ prthi-[16]*vyam sṛjante bhūmyā*
sṛjante yas tv antarikṣam. | śuddhā satis tām śundhanty eva tā [17] *nas*
svargam abhi lokam nayanti | pūtaṣ pavitrāiṣ pavante atrā divam ca
yamca pr-[18]*thivyaṁ ca dharmaṇā | tā jīvalā jīvadhānyāt sametā*
pātrāsiktāt pary agni-[19]*r andhyām. | uteva prabhṛvir uta sasyahā ca*
uta śukrā śucayās cāmṛtā ca | [20] *tā odanam dāmpatibhya pratiṣṭhāpas*
sikṣantī prapatā munātha tadyo dhāmy abhi va-[f226b]*lganti taprā*
phenam asyañca bahulam ca bindum. yoseva dṛṣṭvā patim ṛtviyā vāi-
[2] *stāis taṇḍulair bhavatā samāpa | utthāpayas sidato vudhna enādbhīr*
ātmānām a-[3]*bhi jitaṁ sṛjantām. | āmāsi pātram udakam yad itam*
pitā taṇḍulā-[4]*ṣ pradīṣo yatāinām. z 2 z*

In the right hand margin of f226a opposite line 10 is mi correcting dadhāsi; opposite line 18 is dhātyā, while over the nyā of jīvadhānyāt is tyām interlinear. In the lower margin directly below tadyo is tabhyo and below that is saṁ. Above °cyām utta° in line 15 is interlined cyāmutta. In the left hand margin of f226b opposite line 3 is jyantyām.

Read: *prthag rūpāṇi bahudhā paśūnām ekarūpo bhavati saṁ samrddhyā*
| *etām tvacam lohinīm tām nudeta ṭnbhyāṁvā śundhāti malaga iva vastrā*
z 1 z *janitriva prati raṇyāsi sūnuṁ saṁ tvā dadhāmi prthivīm prthivyā |*
ukhāṣ kumbhīr vedyām saṁ carantām yajñāyudhāir ājyenātiṣaktāḥ z 2 z
bhūmyām bhūmim adhi dhārāyāmi tanūs samānā vikṛtā ta eṣā | yad-yad
yuktaṁ likhitam arpaṇam ca tena mā susror apa tad vapāsi z 3 z agniṣ

pacan rakṣatu tvā purastād indro rakṣād dakṣiṇato marutvān | somas tvā
 dṛṇhād dharape praticyā uttarāt tvā varuṇas saṁ dadāte z 4 z ā yanti
 divaṣ pṛthivīm sajante bhūmyās sajante adhy antarikṣam | śuddhās satīs
 tām śundhanty eva tā nas svargam abhi lokam nayanti z 5 z pūtāṣ pavī-
 trāis pavante abhrād divam ca yanti pṛthivīm ca dharmanā | tā jīvalā
 jīvadhānyās sametāṣ pātra āsiktāṣ pary agnir āndhām z 6 z uteva pra-
 bhvīr uta saṁmitāsa uta śukrās śucayaś cāmṛtāsaḥ | tā odanam dāmpa-
 tibhyām pratiṣṭhā āpaś śikṣantiṣ prapāta sunāthāḥ z 7 z udyodhanty abhi
 valganti taptāḥ phenam asyanti bahulam ca bindum | yoṣeva dṛṣtvā
 patim ṛtviyā yāitais taṇḍulāir bhavatā sam āpaḥ z 8 z utthāpaya sīdato
 budhna enān adbhir ātmānām ābhijitām sajantām | amāsi pātram
 udakam yad etan mitās taṇḍulāṣ pradiśo yad imāḥ z 9 z 2 z

St 1. In pāda d Ś has grāvā śumbhāti.

St 2. In pāda c Ś has ukhā.

St 3. For pāda a see Ppp 5. 40. 3b and 14. 3. 9b; in c Ś has dyuttam
 and arpanena.

St 5. In pāda c Ś has tā u for our tām; the latter may refer to a
 kumbhī.

St 6. In pāda d indhām as in Ś would seem more natural.

The 28th stanza of Ś has been omitted, perhaps by accident.

39

(Ś. 12. 3)

[f226b4] *pra yaścha sarṣam tvarayā harantv ahiṁsantv odhī-*[5]*ṛṣātu*
sarvam. | somo yāsām pari rājyam babhuvāmanvatā vīro medho bhavantu
| [6] navam barhir odanāya strīkhatat priyam hṛdayaś cakṣuṣo valguv
astu | tatra dē-[7]*vāis saha devāir viśantum imām prāśnantu dakṣiṇato*
niśadya | vanaspate sti-[8]*rṇam ā sīda barhir agniṣtomāis sasya bhāu*
devatābhiḥ tvaṣṭeva rūpam sukṛtam [9] mudatrāinā hyāṣ pari pātre
dadrśyam. | dhartā dhriyasya dharuṇe pṛthi-[10]*vyāpyutam tvā devatās*
cāvayantu | tam dāmpatī jīrantāu jīva-putrā u-[11]*dvāsayāthaṣ pary agni-*
dhānām. | śaśtām śaradbhyaṣ pari dadhmā enam sa-[12]*ṣ pakvenābhy*
aśnutātāi z upānam putrān pitaraś ca sīdāmi mam svargam [13]
gamayānnam agne sarvān samāgān abhicikya lokān yāvantaṣ kāmān
sa-[14]*mitāu purasthāt. | vi gāyathām āyavanam candrādya ekasmin*
pā-[15]*tre ty uddharenam. | upa sprīhi prathayā purastād ghṛtena*
pātram a-[16]*bhi ghārayedam. | avārevo asurā daraṇam stavarasva-*[17]*r*
imām devāso bīrīkarāthaḥ apāskārāir akaro lokam etam uruṣ pr-[18]*thus*
svā samas svargaḥ tasmin supanno mahiṣaś śrayātāi devayānam devatā-
[19]bhyaṣ pra yaśchāt. | yadyad jāyā pacati tat paraṣ paraṣ patir vā jāya

u-[20]ta cat tiraḥ san tat srjetām saha vān tad astu samrādhayantāu saha loka-[21]m etam. | yāvanto ssāt prthivyām srjyante smāt putrāt parye mambabhuvuḥ [f227a] sarvāsvān upa pātre huyethām nābhiṁ canānāḥ camivasvamāyam.

On f226b over candrādya in line 14 is an interlinear correction ndra; similarly over apāskārāir in line 17 is ska. In the left hand margin opposite line 17 is barhi, to correct bīrhikarāthaḥ, and below it is dhaḥ.

Read: pra yaccha parśum tvarayā harantv ahiṁsata oṣadhīr dāntu sarvam | somo yāsām pari rājyaṁ babhūvāmanyutā vīrudho me bhavantu z 1 z navam barhir odanāya stṛnīta priyam hṛdaś cakṣuṣo valgv astu | tatra devāis saha dāivīr viśantv imam prāśnantu dakṣinato niṣadya z 2 z vanaspate stīrṇam ā sīda barhir agniṣṭomāis samṁito devatābhiḥ | tva-ṣṭreva rūpaṁ sukṛtaṁ svadhityāinā ehaṣ pari pātre dadṛśyām z 3 z dhartā dhriyasva dharuṇe prthivyā acyutaṁ tvā devatās cyāvayantu | taṁ dāmpatī jīvantāu jīva-putrā udvāsayaṭas pary agnidhānāt z 4 z ṣaṣṭyā śaradbhiḥ pari dadhma enam svaṣ pakvenābhy aśnavātāi | upāinam putrāṣ pitaraś ca sīdān imam svargaṁ gamayāntam agneḥ z 5 z sarvān samāgan abhijitya lokān yāvantaṣ kāmās †samitāu purasthāt† | vi gāhethām āyavanam ca darvy ekasmin pātre †dhy uddharāitam z 6 z upa stṛṇihi prathayā purastād ghr̥tena pātram abhi gharayāitat | vāsrevosrā taruṇam †stvarasvar imam devāso †bhihiṁkarātha z 7 z upāstārīr akaro lokam etam uruṣ prthuś cāsamas svargaḥ | tasmin suparno mahiṣaś śrayātāi devayānam devatābhyaṣ pra yacchāt z 8 z yad-yaj jāyā pacati tvat paraṣ-paraṣ patir vā jaye tvat tiraḥ | sam tat srjethām saha vām tad astu samrādhayantāu saha lokam etam z 9 z yāvanto †smāt prthivīm sajante †smāt putrāṣ pari ye sambabhuvuḥ | sarvāns tān upa pātre hvayethām nābhiṁ jānānās śiśavas samāyān z 10 z 4 z

St 1. In pāda b Ś has parvan, better than sarvam: in d Ś has no vīrudho.

St 2. In pāda c Ś has tasmin devāḥ, and in d ṛtubhir for dakṣinato.

St 3. In pāda d Ś has dadṛśrām which Whitney calls wholly unsupported.

St 5. For pāda a Ś has a different pāda.

St 6. In pāda a Ś has samāgā abhi°: Lanman in WT p. lxxxviii calls the end of b a “wholly unintelligent corruption” of the Ś text sam atīr̥pas tān. In c Ś has darvir.

St 7. In pāda c stanasyum as in Ś may be intended.

St 8. In pāda d Ś has devā enam.

St 10. In pāda a Ś has asyāḥ, and in b asmat.

40

(Ś. 12. 3)

[f227a1] vasor yā dhārā [2] madhunā sumaktā ghṛtena miśrā amṛtasya dhāmayāḥ sarvās tāva rundhe svargaṣ ṣa-[3]ṣṭyā caraścha nidhitābha-yaśchāt. | nidhīn nidhipādbhīnam iśchādanisrā vrata [4] svamtvanye | asmābhir dattam nihitas svargas tribhiṣ kāṇḍāis triyaṁ svargān urukṣat. | [5] agne rakṣas tapa yad vadevaṁ kravyāṣ piśācā iha sāt prathapāthaḥ nudāmedhi-[6]m avirūdhmo smad ādityā no āngirasas sacantām. | ādityebhyo ṅgirebhyo ma-[7]dhyatām ghṛtena viśvaṁ prati vedayāmaḥ śuddhahastāu vrāhmaṇasyānihatye-[8]dam svargaṁ suktāvapītham. idam kāṇḍam uttamam prāpam asyāsmān lakā-[9]t parameṣṭhī samāpa | ā siṁca sarpir ghṛtavat samaktrī yeṣa bhago ṅgi-[10]raso no tra | satyāya ca tapase devatābhyo nidhiyaṁ śevadhiṁ pari dadhma etam. [11] mā no dyuvate va gāt mātariśvā mā stānya*srjatā parāpat. na kilvi-[12]śam atra nādhāro stu na yan mitrāis samamāna ehi | paktāraṁ pakva punar ā vi-[13]śāsy anūnam pātraṁ nihitam no astu | aham pacāmy aham ud vadāmi mamed aka-[14]rmaṁ karuṇe pi jāyāḥ kāumāro loko janiṣṭa putro anv ārabhetām vaya utva-[15]dāvat. priyaṁ priyāṇāṁ kṛṇavāma eṣat tamas te yantu yatra me dviṣanti | [16] dhenur anadṛvān vayova danyāt pāuruṣeyam ama mṛtyuṁ nudantu | tam agnayo vidun ni-[17]yo oṣadhīṣ srjate yaś ca sindhum. yāvanto devā divyā tapanti hi-[18]raṇyaṁ jyotir dadhatu babhūva z 5 z

The last character of line 10 is somewhat out in the margin; in the same margin, opposite line 13, is syi, probably to correct the beginning of the line.

Read: vasor yā dhārā madhunā samaktā ghṛtena miśrā amṛtasya dhāsayāḥ | sarvās tā ava rundhe svargaṣ ṣaṣṭyāṁ śaratsu nidhipā abhīcchāt z 1 z nidhiṁ nidhipā abhy enam icchād anīśvarā avratās santv anye | asmābhir datto nihitas svargas tribhiṣ kāṇḍāis trīn svargān arukṣat z 2 z agne rakṣas tapa yad videvaṁ kravyāt piśāca iha mā prathāti | nudāma etam ava rundhāmo asmad ādityā no āngirasas sacantām z 3 z ādityebho 'ṅgirobhyo madhv idam ghṛtena viśvaṁ prati vedayāmaḥ | śuddhahastāu vrāhmaṇasyānihatyāitām svargaṁ suktāv apītham z 4 z idam kāṇḍam uttamam prāpam asya yasmāl lokāt parameṣṭhī samāpa | ā siṁca sarpir ghṛtavat samañdhy eṣa bhāgo 'ṅgirasas no 'tra z 5 z satyāya ca tapase devatābhyo nidhiṁ śevadhiṁ pari dadhma etam | mā no dyūte 'va gān mātariśvā mā smānyasmā ut srjatā purā mat z 6 z na kilbiṣam atra nādhāro 'stu na yan mitrāis samamamāna eti | paktāraṁ pakvaṣ punar ā viśāsy anūnam pātraṁ nihitam no astu z 7 z aham pacāmy aham ud vadāmi mamed u karman karuṇe 'pi jāyā | kāumāro loko 'janiṣṭa putro

anv ārabhetām vāya uttarāvat z 8 z priyaṁ priyāṇāṁ kṛṇavāma eṣat
tamas te yantu yatame dviṣanti | dhenur anaḍvān vayo-vaya †danyāt
pāuruṣeyam apa mṛtyuṁ nudantu z 9 z tam agnayo vidur anyo 'nyaṁ
ya oṣadhīs sajate yaś ca sindhūn | yāvanto devā divyā tapantu hiraṇyaṁ
jyotir dadhato babbhūva z 10 z 5 z

St 2. In pāda b Ś has santu ye 'nye.

St 3. In pāda a Ś has agnī ° tapatu: in b pra pāsta; we might read
here paprathat. In c Ś has rudhmo, and our suggestion seems quite as
good.

St 4. In pāda b Ś has miśraṁ.

St 6. In pāda c Ś has mā samityām; perhaps mā taruṣyām would
be acceptable.

St 7. In pāda c Ś has viśāty.

St 8. In pāda a Ś has ahaṁ dadāmi; Lanman in WT thinks that
the Ppp reading suggests aham u dadāmi as the true reading.

St 9. In pāda c Ś has vayo-vaya āyad eva; we might read °vayo
yad āyāt.

St 10. In pāda d dadhato is Lanman's suggestion.

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(Ś. 12.3)

[f227a18] eṣā tvacām puruṣe saṁ babbhūva ana-[19]gnās sarve paśavo
ye nye | kṣetrenātmānam pari dhāpayet. | āmotāṁ vāso mukham
o-[20]danasya yad akṣeṣu vadasi yat samityām yad vā dhane anṛtaṁ
vittakāmyā | samā-[f227b]naṁ tantuṁ saha saṁvasānas tasmin sarvaṁ
śalalaṁ sādāyātaḥ varṣaṁ vanuṣvāpi [2] gaścha devāṅs tato dhūmaṁ
pary utpātayāmi viśvavyacā viśvakarmā svargas sayo-[3]nin lokam upa
yāhy ekam. tannas svargo bahudhā vi cakrire yathā virāḷma-[4]ny anya-
varṇā | apājahitu kṛṣṇāṁ ruṣatīm pumāno yā lohini tāmn te a-[5]gnāu
juhomi | prācyāi diśe agnaye dhipataye sitāya rakṣattre ādityāyu-
[6]śmatayetaṁ pari dadhma | tan no gopāyantāssākam etor mṛṣṭaṁ no
tva jarase [7] na eṣataḥ jarā mṛtyave pari no dadhātṽ adhā pakvena saha
sambhavema | da-[8]kṣiṇāyā diśe indrāye dhipataye tirsarāje nvakṣattre
vasubhya iṣu-[9]mabhya etam. praticī diśe varuṇyādhipataye prajākave
rakṣattre mi-[10]ttāyūṣmatayetaṁ | udicyāi diśe somāyādhipataye sva-
jāya rakṣa-[11]ttre vātāyūṣmatayetaṁ. | dhruvāyāi diśe viṣṇave dhipataye
kulmāṣa-[12]grīvā rakṣattre virudbhya iṣumabhye etam. ūrdhvāyāi diśe
vṛhaspataye [13] dhipataye śvitrāya rakṣattre āśanabhya iṣusatibhya etam
pari dadhma | tan no [14] gopāyantāssākam eto dṛṣṭaṁ no tra jarase na
neṣat. jarā mṛtye pa-[15]ri no śvānv adhā pakvena saha sambhavena |

cikituṣaś cid atra kavīn pṛcchāmi vidvāno na vidvān | vi yas tastambha
 ṣaḍ imā rajāṁsy ajasya rūpe kim api svid ekam z 6 z iha vravītu ya īm
 aṅga vedāsyā vāmasya nihitam padaṁ veḥ | śīrṣṇaḥ kṣīraṁ duhrate gāvo
 asya vavriṁ vasānā udakam padāpuḥ z 7 z mātā pitaram ṛta ā babhāja
 dhīty agre manasā saṁ hi jajñe | sā bibhitsuṛ garbharasā nividdhā
 namasvanta id upavākam īyuh z 8 z yuktā matāsīd dhuri dakṣiṇāyā
 atiṣṭhad garbho vṛjaniṣv antaḥ | amīmed vatso anu gām apaśyad viśva-
 rūpyam triṣu yojaneṣu z 9 z tisro mātṛs trīn pitṛn bibhrad eka ūrdhvas
 tasthāu nem ava glāpayanti | mantrayante divo amuṣya pṛṣṭhe viśvavidam
 vācam aviśvaminvām z 10 z 1 z

The hymn Ś 9.9 appears also as RV 1.164.

St 3. In pāda c RV and Ś have navante.

St 5. As a present tanvire would seem to be similar to invire, pinvire etc.; cf. Whitney's Sk. G. 699b.

St 6. In pāda b the reading of the ms points to vidvāno as in Ś; Whitney remarks that this is probably a corruption of vidmane of RV.

St 8. In pāda b jajñe is quite as good as jagme of RV and Ś.

St 10. This stanza, in fact the whole hymn, is discussed by Edgerton in *Studies in Honor of Maurice Bloomfield*, p. 129, and *Vedic Variants*, vol. 2.

67

(Ś. 9.9)

[f187b16] dvādaśāraṁ na hi taj jarāya [17] varvartya cakram pari
 bhyām ṛtasya | ā putrā agne mithunāso atra sapta śa-[18]tāni viṁśatis ca
 tasthuḥ pañcapādaṁ pitaram dvādaśākṛtīm deva āhuḥ pa-[19]re ave
 puriṣiṇam | atheme anya upari vicakṣaṇam saptacakre ṣaḍa-[20]ra āhur
 arpitam. | pañcāre cakre parivartamāne saṁ ā rohanti bhuvanāni [21]
 viśvā | tasya nākṣat tapyate bhūribhāras sanād eva na śchidyate sanābbhiḥ
 [f188a] saneme cakram ajaram vivāvṛta uttānāyām daśa yuktā vrajanti
 | sūryasya cakṣuḥ raja-[2]sāity āvṛtaṁ yasminn āpitā bhuvanāny āpitā
 sākāmjānāhuḥ pratham āhur ekajam ṣaḍ i-[3]d yamā ṛṣayo devajā iti
 teṣām iṣṭāni nihitāni dhāmasaḥ sthātṛe rejante [4] vikṛtāni rūpaśaḥ
 stryayās satis tam ta me puṁsa āhuḥ paśyanaskāṇām abhito vi [5]
 didamtaḥ kavir yaṣ putras sa īm ā ciketa | yas tvā vijānīt sa pituḥ pitāsāt.
 | [6] avaṣ pareṇa para enāvareṇa padā vatsam bibhrati gaur id asthāt. |
 sā kadri-[7]cī kam svid ardham parāgāt sa kva syas sayūthe nahi dūthe
 asmin. | avarpareṇa pi-[8]taram yo asyānuveda para enāvareṇa gūhya-
 māna guhya pra vocat. devam manas koto a-[9]dhi prajātam ye arvāñcas
 tān ya arvāñca āhur ye parāñcas tān u arvāca āhuḥ [10] indraś ca yā
 cakrathus somapā dharā nī yuktā rajaso vahanti | dvā suparṇā su-



सत्यमेव जयते



सत्यमेव जयते