

Recovering Gaṇeśa — Why Kumbhakonam and Nīlakaṇṭha Are Relevant

Critical Editions, Traditional Witnesses, and the Recovery of Early Mahābhārata Material

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Executive Summary / Abstract

Project Victory began with the Bhandarkar Oriental Research Institute (BORI) Critical Edition as its principal textual baseline. However, a systematic comparison of verses missing from the BORI constituted text but preserved in the Kumbhakonam tradition (KUMB) and the Nīlakaṇṭha/vulgate tradition (NILA) produced an unexpected result: a significant number of excluded verses independently score High in the project's KDV-style Sanskrit analysis. More importantly, when only the KDV-High passages retained by BORI are followed, some narrative sequences appear incomplete; in several places the missing KUMB/NILA verses restore direct causal or chronological continuity.

This paper tests the methodological implication of that finding. It does not argue that the BORI Critical Edition is unreliable, nor that traditional recensions should replace it. It proposes instead that BORI is not sufficient by itself for the specific recovery objective of Project Victory. A verse absent from BORI may still preserve old material if it survives in an established tradition, restores narrative continuity, and independently exhibits an early-compatible Sanskrit register.

Two cases are examined. The first is the Gaṇeśa episode in Ādi Parva 1, preserved in KUMB and NILA and represented in K. M. Ganguli's nineteenth-century translation. Its core action sequence is overwhelmingly KDV High, while many surrounding theological and encyclopaedic verses score Low. The second is the compressed table-of-contents narrative associated with BORI 01.055, where two missing KUMB verses carry the story through Dhṛtarāṣṭra and Vidura, Kṛṣṇa's departure, and the Mahāprasthāna; both score KDV High. The complete missing-verse reports are reproduced in the annexures, including all High, Medium, and Low results, so that the evidence can be assessed without selection bias.

Research Question

The BORI Critical Edition was constructed through a rigorous comparison of manuscript witnesses. Project Victory, however, asks a narrower and different question: can the earliest coherent narrative and philosophical architecture of the Mahābhārata be recovered? For that purpose, manuscript distribution is essential evidence, but chronological antiquity, narrative continuity, character architecture, and Sanskrit literary register must also be considered.

Research question: Can passages excluded from the BORI constituted text nevertheless preserve material relevant to the earliest recoverable Mahābhārata layer, and can KUMB and NILA serve as controlled witnesses for identifying such material?

Working Hypothesis

Project Victory adopts the following textual-transmission hypothesis: the BORI Critical Edition is an indispensable critical baseline, but it cannot be assumed to contain every surviving witness to the earliest recoverable layer. Manuscript history can preserve additions, but it can also produce omissions, replacement, and uneven survival. An older reading may survive narrowly; a later reading may become widespread.

Accordingly, BORI remains the principal working text. KUMB and NILA are treated as controlled supplementary witnesses. A BORI-excluded passage is reconsidered only when independent evidence supports it: narrative continuity, stable character architecture, philosophical function, and Sanskrit-style compatibility. Presence outside BORI does not make a verse early; absence from BORI does not make a verse late.

A specific counter-hypothesis is also tested in the Gaṇeśa case. The episode's uneven distribution is often compatible with a later-insertion explanation, but the opposite transmission history is also possible: an older symbolic narrative may have been dropped, altered, or treated differently in some recensional lines after Gaṇeśa acquired a more developed and independent divine status. This is not asserted as fact. It is a testable alternative

made relevant by the episode's early-compatible style and by independent ancient Indian evidence for Brahmā-elephant-wisdom symbolism.

Evidence Base

1. The BORI baseline and its historical position

BORI's Mahābhārata project began in 1919 and the completed Critical Edition was released in 1966 after consultation of 1,259 manuscripts. This scale and rigour make it the natural baseline for Project Victory. At the same time, the edition is a modern scholarly reconstruction of a much older transmission history; its constituted text and critical apparatus answer manuscript-critical questions, not every question of philosophical or chronological layering.

K. M. Ganguli's complete English translation was published between 1883 and 1896, before the BORI critical project began. Ganguli includes the Gaṇeśa-scribe episode, including Brahmā's instruction, the writing condition, Vyāsa's counter-condition of understanding, the difficult textual knots, and the 8,800 verses. This establishes that the episode was part of a recognised transmitted Mahābhārata before the BORI project, although its pre-BORI presence alone does not prove antiquity.

2. Case Study: the Gaṇeśa sequence

The missing-verse report for BORI 01.001 contains 93 passages absent from the BORI constituted text but preserved in KUMB, NILA, or both. The report does not produce a uniform result: devotional and encyclopaedic passages often score Low, while a substantial compact action sequence around Vyāsa, Brahmā, and Gaṇeśa scores High. This internal differentiation is important because it shows that the method is not simply treating traditional material as ancient.

Passage	KDV style	Function
KUMB/NILA 1.1.80	High	Vyāsa reflects on how to teach the composed narrative.
KUMB/NILA 1.1.81	High	Brahmā knows Vyāsa's thought and arrives.
KUMB/NILA 1.1.82-86	High	Reception, seating, and direct speech between Vyāsa and Brahmā.
KUMB/NILA 1.1.109-116	High	Brahmā directs Vyāsa to Gaṇeśa; Gaṇeśa arrives; condition and counter-condition; textual knots.
KUMB/NILA 1.1.117-118	Medium	The 8,800 verses and their hidden/difficult meaning are stated.
KUMB/NILA 1.1.119	High	Gaṇeśa pauses to understand; Vyāsa composes further verses.
KUMB/NILA 1.1.87-94	Low	Enumerative description of the work's many subjects.
KUMB/NILA 1.1.100-108	Low	Amplificatory metaphors of light, Purāṇa, and the Bhārata tree.

The action frame is therefore structurally distinctive: Vyāsa reflects -> Brahmā arrives -> dialogue -> Brahmā instructs -> Brahmā departs -> Vyāsa remembers Gaṇeśa -> Gaṇeśa arrives -> Gaṇeśa imposes uninterrupted writing -> Vyāsa requires understanding -> Vyāsa creates difficult knots -> the 8,800 verses are identified -> Gaṇeśa pauses to understand. This is a compact event-response-consequence chain characteristic of the project's KDV register.

व्यासोऽप्युवाच तं देवमबुद्ध्वा मा लिख क्वचित् ।
ओमित्युक्त्वा गणेशोपि बभूव किल लेखकः ॥

Vyāsa said to the god: “Do not write anything without understanding it.” Saying “Om,” Gaṇeśa became the scribe.

ग्रन्थग्रन्थिं तदा चक्रे मुनिर्गूढं कुतूहलात् ।
यस्मिन्प्रतिज्ञया प्राह मुनिर्द्विपायनस्त्विदम् ॥

Then the sage fashioned hidden knots in the composition.

अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च ।
अहं वेद्मि शुको वेत्ति संजयो वेत्ति वा न वा ॥

There are eight thousand verses and eight hundred more; I know them, Śuka knows them, and whether Sañjaya knows them or not is uncertain.

Project Victory does not assume that the 8,800 verses are identical with Jaya. The importance of the passage is narrower: understanding, hidden textual knots, and the 8,800 count occur within one transmitted narrative sequence. This directly supports investigating whether the received epic preserves intentionally layered meaning.

3. Counter-hypothesis: could omission be later than the episode?

The normal direction of suspicion is that the Gaṇeśa episode was inserted after Gaṇeśa became an important deity. Project Victory considers a counter-hypothesis: as Gaṇeśa's divine identity developed, a much older elephant-wisdom symbolic narrative may have become easier to reinterpret as a sectarian episode, to elaborate, or in some recensional lines to omit. Under this possibility, uneven manuscript distribution would be evidence of transmission history rather than a simple clock for the age of the underlying narrative.

This counter-hypothesis becomes historically plausible because ancient Buddhist tradition independently uses Brahmā and elephant symbolism in a context of extraordinary wisdom. In the Mahāvastu, Mahābrahmā interprets Queen Māyā's dream of a white elephant entering her womb, leading to the birth of one who becomes a Buddha and understands Dharma:

mahābrahmā āha ...
svapnāntare yā pramadā (')ddasi
śvetam gajam kukṣim anupraviṣṭam |
prasūyate sā gajasatvasāra
so bhavati buddho bodhitārthadharmā ||

Mahābrahmā said ... the woman who sees a white elephant enter her womb gives birth to one of elephantine essence; he becomes a Buddha who has awakened to the meaning of Dharma.

A later Mahābrahmā praise in the same narrative complex describes the figure as a lamp of the world associated with the removal of darkness and delusion (pradīpo lokasya ... tamatimiramohāpanayanam). The literary date of those precise Mahāvastu verses is difficult to isolate because the text is layered. The underlying white-elephant conception story, however, is securely attested in the Bharhut relief of the second century BCE, where Māyā's dream is represented by an elephant approaching the sleeping queen. Thus elephant symbolism associated with extraordinary spiritual destiny was established in Indian religious culture by at least the second century BCE.

This comparison does not prove borrowing in either direction, and it does not prove the antiquity of the Mahābhārata Gaṇeśa passage. It removes, however, a weak argument from anachronism: elephant symbolism linked with divine wisdom was not inherently a late religious idea.

4. Case Study: Vaiśampāyana's compressed table of contents

The second case is methodologically independent of the Gaṇeśa question. The missing-verse report associated with BORI 01.055 contains nineteen passages absent from BORI. Many of them are compact narrative transitions scoring High: departure from Hastināpura, arrival at Vāraṇāvata, the burning of the lac house, flight, Baka's killing, and the transition to Draupadī's svayaṃvara.

Near the end of the summary, two KUMB-only verses score High and carry the compressed narrative to its natural conclusion:

धृतराष्ट्रे गते स्वर्गं विदुरे पञ्चतां गते ।
गमयित्वा क्रियां स्वर्ग्या राज्ञाममिततेजसाम् ॥

When Dhṛtarāṣṭra had gone to heaven and Vidura had passed away, they performed the rites leading to heaven for the kings of immeasurable splendour.

स्वं धाम याते वाष्णीये कृष्णदारान्प्ररक्ष्य च ।
महाप्रस्थानिकं कृत्वा गताः स्वर्गमनुत्तमम् ॥

When the Vārṣṇeya had gone to his own abode, after protecting Kṛṣṇa's women, they undertook the Great Departure and went to the highest heaven.

These verses are important because they are not an isolated theological ornament. They perform precisely the function expected in a compressed table of contents: they complete the story's chronology through Dhṛtarāṣṭra and Vidura, Kṛṣṇa's departure, the protection of Kṛṣṇa's women, the Mahāprasthāna, and the final ascent. Their High KDV-style rating is therefore supported by narrative function as well as linguistic form.

Methodology

The investigation uses the same analytical framework applied elsewhere in Project Victory, with an additional transmission-control step for verses outside the BORI constituted text.

- 1. BORI remains the default textual baseline and supplies the primary verse sequence.
- 2. KUMB and NILA are consulted when BORI continuity appears broken, when a compressed summary omits an expected transition, or when a missing-verse report identifies a candidate early-style passage.
- 3. The candidate passage is bucketed by narrative function rather than accepted as a whole recensional block.
- 4. Prime-story and character continuity are assessed first. A verse must perform a coherent function in the surrounding narrative.
- 5. Sanskrit style is evaluated independently as KDV High, Medium, or Low. KDV High supports compatibility with the earlier narrative register; it does not prove Vyāsa authorship.
- 6. The full set of missing verses is retained in the evidence record, including Low and Medium ratings, to prevent selection bias.
- 7. External historical evidence is used only as contextual corroboration. It cannot override the internal narrative and linguistic tests.

The working chronology used by Project Victory places KDV-like Sanskrit narrative organisation broadly within an earlier late-Vedic/early post-Vedic horizon centred approximately in 800-400 BCE, while PAN-like amplificatory organisation has a later centre approximately in 400 BCE-100 CE. These are comparative literary horizons, not direct dates assigned to individual verses. Therefore the Gaṇeśa sequence's KDV-High result should be read as 'early-compatible' rather than as proof that a particular verse was composed in 400 BCE.

Findings

- The missing material is stylistically heterogeneous. KUMB/NILA contain High, Medium, and Low KDV-style passages; traditional transmission cannot be treated as one chronological layer.
- The core action sequence of the Gaṇeśa episode is dominated by KDV-High verses, while several surrounding theological, encyclopaedic, and metaphorically amplificatory passages score Low.
- The Gaṇeśa sequence has strong internal causality and restores a continuous chain from Vyāsa's transmission problem through Brahmā to Gaṇeśa and the 8,800 difficult verses.
- Ancient Buddhist evidence shows that Brahmā, elephant symbolism, Dharma/wisdom, and the overcoming of darkness belonged to an intelligible Indian religious-symbolic environment; the white-elephant conception motif is securely attested at Bharhut in the second century BCE.
- In the 01.055 case, KUMB-only KDV-High verses complete the natural chronology of Vaiśampāyana's compressed narrative summary through the end of the Pāṇḍava story.
- These results justify treating KUMB and NILA as active controlled witnesses rather than as automatically late material.

Assessment

The strongest result is methodological rather than textual. The evidence does not establish that BORI made a 'mistake' in terms of its own critical method. It shows that the editorial criterion appropriate to a critical edition and the recovery criterion required by Project Victory are not identical.

If a verse survives narrowly but restores a broken action sequence and independently exhibits the same compact Sanskrit register as surrounding KDV-High material, its narrow transmission is a reason for caution, not automatic rejection. Conversely, a widely transmitted traditional verse that scores Low and behaves as rhetorical or theological expansion should not be pulled into the earliest layer simply because it is old in the manuscript tradition.

The Gaṇeśa case also suggests that the episode should be stratified internally. Project Victory need not choose between 'the whole Gaṇeśa episode is original' and 'the whole episode is late.' The data permit a third hypothesis:

an older compact Brahmā-Gaṇeśa narrative may have accumulated later descriptive, theological, or encyclopaedic expansion. That hypothesis can be tested verse by verse.

Likewise, the Chapter 55 case supplies an important control because the missing material is functional narrative summary rather than an episode whose religious popularity could easily explain expansion. The restoration of a seamless table-of-contents sequence is therefore independent evidence that some ancient narrative material may be absent from the BORI constituted text.

Conclusion

Project Victory will continue to use the BORI Critical Edition as its principal textual baseline. But the evidence examined here makes it methodologically unsafe to equate 'not in BORI' with 'late' for the project's recovery objective.

KUMB and NILA preserve material that is demonstrably mixed. Some excluded passages are stylistically Low and appear amplificatory. Others are compact, causally integrated, and KDV High; in the cases studied here they also restore narrative continuity. Those passages must remain admissible for testing.

Gaṇeśa is therefore not 'recovered' by simply reinstating the traditional episode. He is recovered through a stricter process: separating the transmitted sequence into its constituent narrative units, testing each unit independently, comparing the result with the surrounding KDV architecture, and then asking whether the excluded verses preserve an older layer beneath later accretions.

The governing principle is simple: recovery must be evidence-driven, not recension-driven.

References and Source Notes

- BORI Missing Verses Report 01.001, supplied to Project Victory. Full report reproduced as Annexure A.
- BORI Missing Verses Report 01.055, supplied to Project Victory. Full report reproduced as Annexure B.
- Bhandarkar Oriental Research Institute, "The Mahabharata": Critical Edition project, 1919-1966; 1,259 manuscripts consulted; completed 22 September 1966.
- Kisari Mohan Ganguli, trans., The Mahabharata of Krishna-Dwaipayana Vyasa, 1883-1896. The transmitted Adi Parva includes the Gaṇeśa-scribe narrative.
- Katarzyna Marciniak (ed.), The Mahāvastu: A New Edition, Vol. II (2020), for the Sanskrit white-elephant dream passage.
- Archaeological evidence: Bharhut relief of Māyā's dream, second century BCE; the relief depicts an elephant approaching the sleeping Māyā and is identified with the Bodhisattva's descent.

Annexure A — Full Missing-Verse Analysis: BORI 01.001

Source report: BORI_Missing_Verses_Report_01_001.txt. Reported missing passages: 93. Reproduced in full, including High, Medium, and Low ratings, to permit independent assessment and avoid selection bias.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB	१-१-२ (२)	Low	नारायणं सुरगुरुं जगदेकनाथं भक्तप्रियं सकललोकनमस्कृतं च	त्रैगुण्यवर्जितमजं विभुमाद्यमीशं वन्दे भवघ्नममरासुरसिद्धवन्द्यम् । I bow to Nārāyaṇa, teacher of the gods and sole Lord of the world, beloved of devotees and saluted by all worlds; unborn, all-pervading, primal Lord beyond the three guṇas, destroyer of worldly becoming, and worshipped by gods, demons and siddhas.
KUMB	१-१-३ (३)	Low	नमो धर्माय महते नमः कृष्णाय वेधसे	ब्राह्मणेभ्यो नमस्कृत्य धर्मान्वक्ष्यामि शाश्वतान् । Homage to great Dharma; homage to Kṛṣṇa the creator. Having bowed to the Brahmins, I shall declare the eternal dharmas.
KUMB	१-१-४ (४)	Low	ॐ नमो भगवते वासुदेवाय	ॐ नमः पितामहाय । ॐ नमः प्रजापतिभ्यः । ॐ नमः कृष्णद्वैपायनाय । ॐ नमः सर्वविघ्नविनायकेभ्यः । Om, homage to the Blessed Vāsudeva; homage to the Grandfather; homage to the Prajāpatis; homage to Kṛṣṇa Dvaipāyana; homage to all removers of obstacles.
KUMB	१-१-७ (७)	High	उवाच तानृषीन्सर्वान्धन्यो वोऽस्म्यद्यदर्शनात्	He said to all those seers, “Blessed am I today by the sight of you.”
KUMB	१-१-८ (८)	Medium	वेद वैयासिकीः सर्वाः कथा धर्मर्यिसंहिताः	वक्ष्यामि वो द्विजश्रेष्ठः शृण्वन्त्वद्य तपोधनाः । I know all the Vyāsa-derived narratives, compiled with dharma and worthy aims; I shall tell them to you, best of twice-born—listen today, O wealth of asceticism.
KUMB/NILA	१-१-१४ (१४) / 01.001.008	High	एवं पृष्टोऽब्रवीत्सम्यग्यथावल्लौमहर्षणिः । वाक्यं वचनसम्पन्नस्तेषां च चरिताश्रयम्	Thus questioned, the son of Lomaharṣaṇa replied properly and fully, with speech suited to their conduct.
KUMB/NILA	१-१-१५ (१५) / 01.001.009	High	तस्मिन्सदसि विस्तीर्णो मुनीनां भावितात्मनाम्	In that spacious assembly of sages whose selves were disciplined.
KUMB	१-१-३२ (३२)	Low	नमो भगवते तस्मै व्यासायामिततेजसे	यस्य प्रसादाद्वक्ष्यामि नारायणकथामिमाम् । Homage to that blessed Vyāsa of immeasurable splendour, by whose grace I shall tell this account of Nārāyaṇa.
KUMB	१-१-३३ (३३)	Low	सर्वाश्रमाभिशमनं सर्वतीर्थावगाहनम्	न तथा फलद सूते नारायणकथा यथा । Neither observance of all āśramas nor bathing in every sacred ford yields fruit equal to the story of Nārāyaṇa, O Sūta.
KUMB	१-१-३४ (३४)	Low	नास्ति नारायणसमं न भूतं न भविष्यति	एतेन सत्यवाक्येन सर्वार्थान्साधयाम्यहम् । There is none equal to Nārāyaṇa, nor has there been nor will there be; by this true declaration I accomplish all purposes.
KUMB	१-१-३९ (३९)	High	पुण्ये हिमवतः पादे मेघ्ये गिरिगुहालये	विशोध्य देहं धर्मात्मा दर्भसंस्तरमाश्रितः । At the holy foot of Himavat, in a pure mountain cave, the righteous sage purified his body and took his seat upon a bed of darbha grass.
KUMB	१-१-४० (४०)	High	शुचिः सनियमो व्यासः शान्तात्मातपसि स्थितः भारतस्येतिहासस्य धर्मेणान्वीक्ष्य तां गतिम्	Pure, disciplined and tranquil, Vyāsa remained in austerity and, through dharma, contemplated the course of the history of the Bhāratas.
KUMB	१-१-४१ (४१)	High	प्रविश्य योगं ज्ञानेन सोऽपश्यत्सर्वमन्ततः	Entering yoga through knowledge, he perceived everything completely.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB	१-१-६३ (६३)	Medium	नीतिर्भरतवंशस्य विस्तारश्चैव सर्वशः	The polity and the entire detailed account of the Bharata lineage.
KUMB	१-१-६४ (६४)	Medium	संक्षेपेणेतिहासस्य ततो वक्ष्यति विस्तरम्	Having given the history in summary, he will then tell it in detail.
KUMB/NILA	१-१-७७ (७७) / 01.001.101; 01.001.102	Low	इदं शतसहस्रं तु श्लोकानां पुण्यकर्मणाम्	उपाख्यानैः सह ज्ञेयं श्राव्यं भारतमुत्तमम्। This excellent Bhārata, together with its subsidiary tales, is to be known and recited as containing one hundred thousand verses of sacred deeds.
KUMB/NILA	१-१-८० (८०) / 01.001.055; 01.001.056	High	तस्याख्यानवरिष्ठस्य कृत्वा द्वैपायनः प्रभुः	कथमध्यापयानीह शिष्यानित्यन्वचिन्तयत्। Having composed that foremost narrative, the lord Dvaipāyana reflected, “How shall I teach it here to my disciples?”
KUMB/NILA	१-१-८१ (८१) / 01.001.056; 01.001.057	High	तस्य तच्चिन्तितं ज्ञात्वा ऋषेर्द्वैपायनस्य च	तत्राजगाम भगवान्ब्रह्मा लोकगुरुः स्वयम्। Knowing that thought of the sage Dvaipāyana, the blessed Brahṁā, teacher of the worlds, came there in person.
KUMB/NILA	१-१-८२ (८२) / 01.001.057; 01.001.058	High	प्रीत्यर्थं तस्य चैवर्षेर्लोकानां हितकाम्यया	तं दृष्ट्वा विस्मितो भूत्वा प्राञ्जलिः प्रणतः स्थितः। For the sage’s pleasure and desiring the welfare of the worlds he came; seeing him, Vyāsa was astonished, folded his hands and stood bowed.
KUMB/NILA	१-१-८३ (८३) / 01.001.058	High	आसनं कल्पयामास सर्वैर्मुनिगणैर्वृतः	Surrounded by all the hosts of sages, he prepared a seat.
KUMB/NILA	१-१-८४ (८४) / 01.001.059	High	हिरण्यमर्भमासीनं तस्मिंस्तु परमासने	परिवृत्यासनभ्याशे वासवेयः स्थितोऽभवत्। When Hiranyagarbha was seated on that supreme seat, the son of Satyavati stood nearby beside the seat.
KUMB/NILA	१-१-८५ (८५) / 01.001.060	High	अनुज्ञातोऽथ कृष्णस्तु ब्रह्मणा परमेष्ठिना	निषसादासनाभ्याशे प्रीयमाणः शुचिस्मितः। Then Kṛṣṇa Dvaipāyana, permitted by Brahṁā Parameṣṭhin, sat near the seat, pleased and gently smiling.
KUMB/NILA	१-१-८६ (८६) / 01.001.061	High	उवाच स महातेजा ब्रह्माणं परमेष्ठिनम्	कृतं मयेदं भगवन्काव्यं परमपूजितम्। The greatly radiant sage said to Brahṁā Parameṣṭhin, “Blessed Lord, I have composed this most venerable poem.”
KUMB/NILA	१-१-८७ (८७) / 01.001.062	Low	ब्रह्मन्वेदरहस्यं च यच्चान्यत्स्थापितं मया	साङ्गोपनिषदां चैव वेदानां विस्तरक्रिया। O Brahṁā, I have set forth the secret of the Veda and other matters, and the detailed exposition of the Vedas with their limbs and Upaniṣads.
KUMB/NILA	१-१-८८ (८८) / 01.001.063	Low	इतिहासपुराणानामुन्मेषं निमिषं च यत्	भूतं भव्यं भविष्यच्च त्रिविधं कालसंज्ञितम्। I have set forth the unfolding and closing of histories and Purāṇas, and what is past, future and present—the threefold division called time.
KUMB/NILA	१-१-८९ (८९) / 01.001.064	Low	जरामृत्युभयव्याधिभावाभावविनिश्चयः	विविधस्य च धर्मस्य ह्यश्रमाणां च लक्षणम्। It determines old age, death, fear, disease, being and non-being, the many forms of dharma, and the characteristics of the āśramas.
KUMB/NILA	१-१-९० (९०) / 01.001.065	Low	चातुर्वर्ण्यविधानं च पुराणानां च कृत्स्नशः	तपसो ब्रह्मचर्यस्य पृथिव्याश्चन्द्रसूर्ययोः। It contains the ordering of the four varṇas and the Purāṇas in full, austerity and celibacy, and matters concerning the earth, moon and sun.
KUMB/NILA	१-१-९१ (९१) / 01.001.066	Low	ग्रहनक्षत्रताराणां प्रमाणं च युगैः सह	ऋचो यजुषि सामानि वेदाध्यात्मं तथैव च। It contains the measures of planets, constellations and stars together with the yugas, the ṛg, Yajus and Sāman verses, and likewise Vedic spiritual knowledge.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB/NILA	१-१-९२ (९२) / 01.001.067	Low	न्यायशिक्षा चिकित्सा च दानं पाशुपतं तथा	इति नैकाश्रयं जन्म दिव्यमानुषसंज्ञितम् । It includes logic, phonetics, medicine, giving, and the Pāśupata teaching, and birth—called divine and human—with its manifold basis.
KUMB/NILA	१-१-९३ (९३) / 01.001.068	Low	तीर्थानां चैव पुण्यानां देशानां चैव कीर्तनम्	नदीनां पर्वतानां च वनानां सागरस्य च । It recounts sacred fords and regions, rivers, mountains, forests and the ocean.
KUMB/NILA	१-१-९४ (९४) / 01.001.069	Low	पुराणां चैव दिव्यानां कल्पानां युद्धकौशलम्	वाक्यजातिविशेषाश्च लोकयात्राक्रमश्च यः । It describes divine cities, kalpas, the skill of warfare, varieties of expression and categories, and the course of worldly life.
KUMB/NILA	१-१-९५ (९५) / 01.001.070	Medium	यच्चापि सर्वगं वस्तु तच्चैव प्रतिपादितम्	परं न लेखकः कश्चिदेतस्य भुवि विद्यते । Whatever else is all-encompassing has also been set forth; but no scribe for this work exists on earth.
KUMB/NILA	१-१-९६ (९६) / 01.001.071	Medium	तपोविशिष्टदपि वै वसिष्ठान्मुनिपुंगवात्	मन्ये श्रेष्ठं त्वं वै रहस्यज्ञानवेदनात् । I regard you as superior even to the eminent ascetic Vasiṣṭha, best of sages, because of your knowledge of hidden truths.
KUMB/NILA	१-१-९७ (९७) / 01.001.072	Medium	जन्मप्रभृति सत्यां ते वेदिं गां ब्रह्मवादिनीम्	त्वयाच काव्यमित्युक्तं तस्मात्काव्यं भविष्यति । From your birth onward I know your speech to be truthful and expressive of Brahman; since you have called this a kāvya, it shall indeed be a kāvya.
KUMB/NILA	१-१-९८ (९८) / 01.001.073	Medium	अस्य काव्यस्य कवयो न समर्था विशेषेण	विशेषेण गृहस्थस्य शेषास्तय इवाश्रमाः । Other poets will not be able to surpass this poem, just as the other three āśramas do not surpass the householder's in distinction.
KUMB	१-१-९९ (९९)	Low	जडान्धबधिरोन्मत्तं तमोभूतं जगद्भवेत्	यदि ज्ञानहुताशेन त्वया नोज्ज्वलियं भवेत् । The world would become inert, blind, deaf, mad and sunk in darkness if it were not illumined by you with the fire of knowledge.
KUMB/NILA	१-१-१०० (१००) / 01.001.084	Low	तमसान्धस्य लोकस्य वेदितस्य स्वकर्मभिः	ज्ञानाञ्जनशलाकाभिर्बुद्धिनेत्रोत्सवः कृतः । For the world blinded by darkness and bound by its own deeds, you have opened the eye of understanding with sticks bearing the collyrium of knowledge.
KUMB/NILA	१-१-१०१ (१०१) / 01.001.085	Low	धर्मार्थकाममोक्षार्थैः समासव्यासकीर्तनैः	त्वया भारतसूर्येण नृणां विनिहतं तमः । By concise and expansive teachings on dharma, artha, kāma and mokṣa, you—the sun of the Bhārata—have destroyed the darkness of men.
KUMB/NILA	१-१-१०२ (१०२) / 01.001.086	Low	पुराणपूर्णचन्द्रेण श्रुतिज्योत्स्नाप्रकाशिना	नृणां कुमुदसौम्यानां कृतं बुद्धिप्रसादनम् । By the full moon of the Purāṇa, shining with the moonlight of revelation, the understanding of men has been made clear and serene.
KUMB/NILA	१-१-१०३ (१०३) / 01.001.087	Low	इतिहासप्रदीपेन मोहावरणघातिना	लोकगर्भगृहं कृत्स्नं यथावत्संप्रकाशितम् । By the lamp of history that destroys the covering of delusion, the entire inner chamber of the world has been illuminated as it truly is.
KUMB/NILA	१-१-१०४ (१०४) / 01.001.088	Low	संग्रहाध्यायबीजो वै पौलोमास्तीकमूलवान्	संभवस्कन्धविस्तारः सभापर्वविटङ्कवान् । Its seed is the Saṅgraha chapter, its roots the Pauloma and Āstika sections; its trunk spreads through Sambhava and it has the Sabhā-parvan as a great branch.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB/NILA	१-१-१०५ (१०५) / 01.001.089	Low	आरण्यपर्वरूपाढ्यो विराटोद्योगसारवान्	भीष्मपर्वमहाशाखो द्रोणपर्वपलाशवान् Rich in the form of the Āraṇyaka-parvan and strong with the essence of Virāṭa and Udyoga, it has the Bhīṣma-parvan as a great branch and the Droṇa-parvan as foliage.
KUMB/NILA	१-१-१०६ (१०६) / 01.001.090	Low	कर्णपर्वसितैः पुष्पैः शल्यपर्वसुगन्धिभिः	स्त्रीपर्वैषीकविश्रामः शान्तिपर्वमहाफलः Its pale flowers are the Karṇa-parvan, fragrant with the Śalya-parvan; the Strī and Aṣīka sections are its resting places, and the Śānti-parvan its great fruit.
KUMB/NILA	१-१-१०७ (१०७) / 01.001.091	Low	अश्वमेधामृतसस्त्वाश्रमस्थानसंश्रयः	मौसलश्रुतिसंक्षेपः शिष्टद्विजनिषेवितः Its nectar is the Aśvamedhika, its refuge the Āśramavāsika; the Mausala is its concluding recitation, and it is frequented by learned twice-born men.
KUMB/NILA	१-१-१०८ (१०८) / 01.001.092	Low	सर्वेषां कविमुख्यानामुपजीव्यो भविष्यति	पर्जन्यद्वय भूतानामक्षयो भारद्वाजः This imperishable tree of the Bhārata will become a source of sustenance for all foremost poets, as rain-clouds are for living beings.
KUMB/NILA	१-१-१०९ (१०९) / 01.001.074	High	काव्यस्य लेखनार्थाय गणेशः स्मर्यतां मुने.	O sage, remember Gaṇeśa for the purpose of writing down the poem.
KUMB/NILA	१-१-११० (११०) / 01.001.074	High	एवमाभाष्य तं ब्रह्मा जगाम स्वं निवेशनम्	Having spoken thus to him, Brahmā departed for his own abode.
KUMB	१-१-११० (११०)	Medium	भगवान्स जगत्सृष्टा ऋषिदेवगणैः सह	The blessed creator of the world departed together with hosts of sages and gods.
KUMB/NILA	१-१-१११ (१११) / 01.001.075	High	ततः सस्मार हेरम्बं व्यासः सत्यवतीसुतः	Then Vyāsa, son of Satyawatī, remembered Heramba.
KUMB/NILA	१-१-११२ (११२) / 01.001.075; 01.001.076	High	स्मृतमात्रो गणेशानो भक्तचिन्तितपूरकः	तत्राजगाम विघ्नेशो वेदव्यासो यतः स्थितः As soon as he was remembered, Gaṇeśa, fulfiller of the thoughts of devotees and remover of obstacles, came to where Vedavyāsa was staying.
KUMB/NILA	१-१-११३ (११३) / 01.001.076; 01.001.077	High	पूजितश्चोपविष्टश्च व्यासेनोक्तस्तदानघ	लेखको भारतस्यास्य भव त्वं गणनायक ॥ मयैव प्रोच्यमानस्य मनसा कल्पितस्य च After Gaṇeśa had been honoured and seated, Vyāsa said to him, “Sinless lord of hosts, be the scribe of this Bhārata as I recite what I have conceived in my mind.”
KUMB/NILA	१-१-११४ (११४) / 01.001.078	High	श्रुत्वैतत्प्राह विघ्नेशो यदि मे लेखनी क्षणम्	लिखतो नावतिष्ठेत तदा स्यां लेखको ह्यहम् Hearing this, the remover of obstacles said, “If my pen does not pause even for a moment while I write, then I shall be your scribe.”
KUMB/NILA	१-१-११५ (११५) / 01.001.079	High	व्यासोऽप्युवाच तं देवमबुद्ध्वा मा लिख क्वचित्	ओमित्युक्त्वा गणेशोपि बभूव किल लेखकः Vyāsa in turn said to the god, “Do not write anything without understanding it.” Saying “Om,” Gaṇeśa then became the scribe.
KUMB/NILA	१-१-११६ (११६) / 01.001.080	High	ग्रन्थग्रन्थिं तदा चक्रे मुनिर्दूढं कुतूहलात्	यस्मिन्प्रतिज्ञया प्राह मुनिर्दूपायनस्त्विदम् Then the sage, out of curiosity, fashioned difficult knots in the text; concerning them the sage Dvaipāyana made this declaration.
KUMB/NILA	१-१-११७ (११७) / 01.001.081	Medium	अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च	अहं वेदिं शुको वेत्ति संजयो वेत्ति वा न वा There are eight thousand verses and eight hundred more; I know them, Śuka knows them, and whether Saṁjaya knows them or not is uncertain.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB/NILA	१-१-११८ (११८) / 01.001.082	Medium	तच्छलोककूटमद्यापि ग्रथितं सुदृढं मुने	भेतुं न शक्यतेऽर्थस्य गूढत्वात्प्रथितस्य च Even today that knot of enigmatic verses is tightly bound, O sage; it cannot easily be broken because of the hidden and profound nature of its meaning.
KUMB/NILA	१-१-११९ (११९) / 01.001.083	High	सर्वज्ञोपि गणेशो यत्क्षणमास्ते विचारयन्	तावच्चकार व्यासोपि श्लोकानन्यान्बहूनापि While even all-knowing Gaṇeśa paused for a moment to consider them, Vyāsa meanwhile composed many other verses.
KUMB/NILA	१-१-१२० (१२०) / 01.001.093	Low	तस्य वृक्षस्य वक्ष्यामि शाखापुष्पफलोदयम्	स्वादुमेध्वरसोपेतमच्छेद्यममरैरपि I shall describe the branches, flowers and fruits of that tree, filled with sweet and wholesome essence and incapable of being cut down even by the immortals.
KUMB/NILA	१-१-१२२ (१२२) / 01.001.105; 01.001.106	Low	षष्टिं शतसहस्राणि चकारान्यां स सहिताम्। त्रिंशच्छतसहस्रं च देवलैके प्रतिष्ठितम्	He made another recension of six million verses; three million were established in the world of the gods.
KUMB/NILA	१-१-१२३ (१२३) / 01.001.106; 01.001.107	Low	पित्र्ये पञ्चदश प्रोक्तं रक्षोयक्षे चतुर्दश	एकं शतसहस्रं तु मानुषेषु प्रतिष्ठितम् Fifteen hundred-thousands were recited in the realm of the Fathers, fourteen among Rākṣasas and Yakṣas, while one hundred thousand was established among humans.
KUMB	१-१-१२५ (१२५)	Medium	वैशम्पायनविप्रर्षिः श्रावयामास पार्थिवम्	पारिक्षितं महात्मानं नाम्ना तु जनमेजयम् The Brahmin sage Vaiśampāyana recited it to the great king, the descendant of Parikṣit named Janamejaya.
KUMB/NILA	१-१-१२६ (१२६) / 01.001.108; 01.001.109	Medium	अस्मिंस्तु मानुषे लोके वैशम्पायन उक्तवान्	शिष्यो व्यासस्य धर्मात्मा सर्ववेदविदां वरः In this human world it was told by Vaiśampāyana, Vyāsa's righteous disciple and foremost among knowers of all the Vedas.
KUMB/NILA	१-१-१२७ (१२७) / 01.001.109	Medium	एकं शतसहस्रं तु मयोक्तं वै निबोधत	Know that the recension told by me contains one hundred thousand verses.
KUMB/NILA	१-१-१२९ (१२९) / 01.001.111	Medium	युधिष्ठिरे धर्ममयो महाद्वुमः स्कन्धोऽर्जुनो भीमसेनोऽस्य शाखाः	माद्रीसुतौ पुष्पफले समृद्धे मूलं कृष्णो ब्रह्म च ब्राह्मणाश्च Yudhiṣṭhira is the great tree made of dharma; Arjuna is its trunk, Bhīmasena its branches, the sons of Mādrī its abundant flowers and fruits, and Kṛṣṇa, Brahman and the Brahmins are its roots.
KUMB/NILA	१-१-१३० (१३०) / 01.001.112	High	पाण्डुर्जित्वा बहून्देशान्बुद्ध्या विक्रमणेन च। अरण्ये मृगयाशीलो न्यवसन्मुनिभिः सह	Having conquered many lands through intelligence and prowess, Pāṇḍu lived in the forest with sages, devoted to hunting.
KUMB/NILA	१-१-१३१ (१३१) / 01.001.113	High	मृगव्यवायनिधनात्कृच्छ्रं प्राप स आपदम्	जन्मप्रभृति पार्थानां तत्राचारविधिक्रमः Because of the killing connected with the mating deer, he fell into grievous misfortune; there began the ordered course relating to the birth and upbringing of the Pārthas.
KUMB	१-१-१३२ (१३२); १-१-१३३ (१३३)	High	ततो धर्मोपनिषदं भूत्वा भर्तुः प्रिया पृथा	धर्मानिलेन्द्रांस्ताभिः साऽऽजुहाव सुतवाञ्छया Then Pṛthā, dear to her husband and possessing that secret teaching of dharma, invoked Dharma, Vāyu and Indra by those means, desiring sons.
KUMB	१-१-१३४ (१३४)	High	तदुत्तोपनिषन्माद्री चाक्षिनावाजुहाव च। जाताः पार्थास्ततः सर्वे कुन्त्या माद्र्याश्च मन्त्रतः	Mādrī, having received that secret teaching, invoked the Aśvins; thus all the Pārthas were born through the mantras of Kuntī and Mādrī.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB	१-१-१३५ (१३५); १-१-१३६ (१३६)	High	तेषु जातेषु सर्वेषु पाण्डवेषु महात्मसु। माद्र्या तु सह संगम्य ऋषिशापप्रभावतः। मृतः पाण्डुर्महापुण्ये शतशृङ्गे महागिरी	When all those great-souled Pāṇḍavas had been born, Pāṇḍu, through the force of the sage's curse, died on the great and holy Mount Śataśṛṅga after union with Mādrī.
KUMB/NILA	१-१-१५४ (१५४) / 01.001.133	Low	विचित्राणि च वासांसि प्रावारावरणानि च	कम्बलाजिनरत्नानि राङ्गवास्तरणानि च There were varied garments and coverings, blankets, valuable hides and costly spreads.
KUMB/NILA	१-१-१७४ (१७४) / 01.001.153	Medium	यदाऽश्रौषं जातुषाद्वैश्वन्तस्तान्मुक्तान्यार्थान्यञ्च कुन्त्या समेतान्। युक्तं चैषां विदुरं स्वार्थसिद्धौ तदा नाशंसे विजयाय सञ्जय	When I heard that the five Pārthas, together with Kunti, had escaped from the house of lac and that Vidura had aided them in achieving their purpose, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-१७५ (१७५) / 01.001.154	Medium	यदाऽश्रौषं द्रौपदीं रङ्गमध्ये लक्ष्यं भित्त्वा निर्जितामर्जुनेन। शूरान्यञ्चालान्पाण्डवेयांश्च युक्तांस्तदा नाशंसे विजयाय सञ्जय	When I heard that Arjuna had won Draupadī in the arena by piercing the target, and that the heroic Pāṇcālas had become allied with the Pāṇḍavas, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-१७६ (१७६) / 01.001.155	Medium	यदाऽश्रौषं मागधानां वरिष्ठं जरासन्धं क्षेत्रमध्ये ज्वलन्तम्। दोभ्यां हतं भीमसेनेन गत्वा तदा नाशंसे विजयाय सञ्जय	When I heard that Jarāsandha, foremost of the Magadhas and blazing among the ksatriyas, had been slain by Bhīmasena with his two arms, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-१७७ (१७७) / 01.001.156	Medium	यदाऽश्रौषं दिग्जये पाण्डुपुत्रैर्वशीकृतान्भूमिपालान्प्रसह्य। महाक्रतुं राजसूयं कृतं च तदा नाशंसे विजयाय सञ्जय	When I heard that the sons of Pāṇḍu had forcibly brought the kings of the earth under control in their conquest of the directions and had performed the great Rājāsūya sacrifice, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-१७९ (१७९) / 01.001.158	Medium	यदाऽश्रौषं वासासं तत्र राशिं समाक्षिपत्किन्तवो मन्दबुद्धिः। दुःशासनो गतवान्नैव चान्तं तदा नाशंसे विजयाय सञ्जय	When I heard that the foolish gambler Duḥśāsana pulled at the heap of garments there yet could not reach its end, then, Sañjaya, I had no hope of victory.
KUMB	१-१-१८४ (१८३)	Medium	यदाऽश्रौषं वनवासेन पार्थान्समागतान्महर्षिभिः पुराणैः	उपास्यमानान्सगणैर्जातसख्यांस्तदा नाशंसे विजयाय संजय When I heard that during their forest exile the Pārthas were joined by ancient great sages, attended by them with their retinues and bound to them in friendship, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-१८६ (१८५) / 01.001.164	Medium	यदाऽश्रौषं कालकेयास्ततस्ते पौलोमानो वरदानाच्च दृप्ताः। देवैरजेया निर्जिताश्चार्जुनेन तदा नाशंसे विजयाय सञ्जय	When I heard that the Kālakeyas and Paulomas, made proud by their boons and unconquerable by the gods, had been defeated by Arjuna, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-१८७ (१८६) / 01.001.165	Medium	यदाऽश्रौषमसुराणां वधार्थं किरीटिनं यान्तममित्रकर्शनम्। कृतार्थं चाप्यागतं शक्रलोकात्तदा नाशंसे विजयाय सञ्जय	When I heard that the diademed Arjuna, crusher of foes, had gone to destroy the Asuras and returned successful from Indra's world, then, Sañjaya, I had no hope of victory.
KUMB	१-१-१८८ (१८७)	Medium	यदाऽश्रौषं तीर्थयात्राप्रवृत्तं पाण्डोः सुतं सहितं लोमशेन	बृहदश्वदक्षहृदयं च प्राप्तं तदा नाशंसे विजयाय संजय When I heard that Pāṇḍu's son had set out on pilgrimage together with Lomaśa and had obtained the secret knowledge of dice from Brhadaśva, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-१९२ (१९१) / 01.001.169	Medium	यदाऽश्रौषं न विदुर्ममिकास्तान् प्रच्छन्नरूपान्वसतः पाण्डवेयान्। विराटराष्ट्रे सह कृष्णया च तदा नाशंसे विजयाय सञ्जय	When I heard that my people had failed to discover the Pāṇḍavas living in disguise with Kṛṣṇā in the kingdom of Virāṭa, then, Sañjaya, I had no hope of victory.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB	१-१-१९३ (१९२)	Medium	यदाऽश्रीषं कीचकानां वरिष्ठं निषूदितं भ्रातृशतेन सार्धम्	द्रौपद्यर्थं भीमसेनेन सङ्ख्ये तदा नाशंसे विजयाय संजय । When I heard that Bhimasena had slain the foremost of the Kicakas together with his hundred brothers for Draupadi's sake, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-१९९ (१९८) / 01.001.175	Medium	यदाऽश्रीषं लोकहिताय कृष्णं शमार्थिनमुपयातं कुरूणाम् । शमं कुर्वाणमकृतार्थं च यातं तदा नाशंसे विजयाय सञ्जय	When I heard that Kṛṣṇa had come to the Kurus seeking peace for the welfare of the world, but had departed without accomplishing that peace, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-२०७ (२०६) / 01.001.183	Medium	यदाऽश्रीषं चापगेयेन सङ्ख्ये स्वयं मृत्युं विहितं धार्मिकेण । तच्चाकार्षुः पाण्डवेयाः प्रहृष्टास्तदा नाशंसे विजयाय सञ्जय	When I heard that the righteous son of the river had himself ordained his death in battle and that the delighted Pāṇḍavas carried it out, then, Sañjaya, I had no hope of victory.
KUMB/NILA	१-१-२२८ (२२७) / 01.001.204	Medium	यदाऽश्रीषं भीमसेनेन पीतं रक्तं भ्रातृयुधि दुःशासनस्य । निवारितं नान्यतमेन भीमं तदा नाशंसे विजयाय सञ्जय	When I heard that Bhimasena drank the blood of my brother Duḥśāsana in battle and that no one could restrain Bhima, then, Sañjaya, I had no hope of victory.
KUMB	१-१-२३९ (२३८)	Medium	संजीवयामीति हरेः प्रतिज्ञां तदा नाशंसे विजयाय संजय	When I heard Hari's vow, "I shall restore him to life," then, Sañjaya, I had no hope of victory.
KUMB	१-१-२४० (२३९)	Medium	बुद्ध्वा चाहं बुद्धिहीनोऽद्य सूत संतप्ये वै पुत्रपौत्रैश्च हीनः	Knowing this, I, lacking wisdom, now grieve, O Sūta, bereft of sons and grandsons.
KUMB/NILA	१-१-२४६ (२४५) / 01.001.221	Medium	निःश्वसन्तं यथा नागं मुह्यमानं पुनः पुनः	Sighing like a serpent and repeatedly falling into bewilderment.
KUMB/NILA	१-१-२५३ (२५२) / 01.001.228	Low	कृतवीर्यं महाभागं तथैव जनमेजयम्	And the greatly fortunate Kṛtavīrya, and likewise Janamejaya.
KUMB/NILA	१-१-२७५ (२७४) / 01.001.250	Medium	कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः	Time remains awake among those who sleep; indeed, Time is difficult to overcome.
KUMB/NILA	१-१-२७७ (२७६) / 01.001.252	High	इत्येवं पुत्रशोकार्तं धृतराष्ट्रं जनेश्वरम्	आश्रस्य स्वस्थमकरोत्सूतो गावलणिस्तदा । Thus the son of Gavalga consoled King Dhṛtarāṣṭra, afflicted by grief for his sons, and restored him to composure.
KUMB	१-१-२७८ (२७७)	High	धृतराष्ट्रोऽपि तच्छ्रुत्वा धृतिमेव समाश्रयत्	दिष्ट्येदमागतमिति मत्वा स प्राज्ञसत्तमः । Dhṛtarāṣṭra too, hearing this, took refuge in fortitude, judging as a wise man that what had come was ordained by destiny.
KUMB	१-१-२७९ (२७८)	Medium	लोकानां च हितार्थाय कारुण्यान्मुनिसत्तमः	For the welfare of the worlds, out of compassion, the best of sages...
KUMB/NILA	१-१-२९१ (२९०) / 01.001.265	Low	आरण्यकं च वेदेभ्य ओषधिभ्योऽमृतं यथा	As the Āraṇyaka is among the Vedas, and nectar among medicinal plants...

Annexure B — Full Missing-Verse Analysis: BORI 01.055

Source report: BORI_Missing_Verses_Report_01_055.txt. Reported missing passages: 19. Reproduced in full, including High, Medium, and Low ratings.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB	१-६१-१ (२३८६)	High	शृणु राजन्यथा वीरा भ्रातरः पञ्च पाण्डवाः। विरोधमन्वगच्छन्त धार्तराष्ट्रैर्दुःखिताः॥	Hear, O king, how the five heroic Pāṇḍava brothers came into conflict with the wicked sons of Dhṛtarāṣṭra.
KUMB/NILA	१-६१-१० (२३९५) / 01.061.009	Medium	ततो दुर्योधनः क्रूरः कुलिङ्गस्य मते स्थितः। पाण्डवान्विविधोपायै राज्यहेतोरपीडयत्॥	Then cruel Duryodhana, following the counsel of Kuliṅga, harassed the Pāṇḍavas by various means for the sake of the kingdom.
KUMB/NILA	१-६१-१९ (२४०४) / 01.061.018	Medium	सुतप्रियैषी तान्राजा पाण्डवानम्बिकासुतः। ततो विवासयामास राज्यभोगबुभुक्षया॥	The king, Ambikā's son, seeking the welfare of his own sons, then sent the Pāṇḍavas away, desiring the enjoyment of the kingdom.
KUMB/NILA	१-६१-२० (२४०५) / 01.061.019	High	ते प्रातिष्ठन्त सहिता नगरान्नागसाह्वयात्। प्रस्थाने चाभवन्मन्त्री क्षता तेषां महात्मनाम्॥	Together they departed from the city called Nāgasāhavya; at their departure Vidura the counsellor advised those great-souled men.
KUMB/NILA	१-६१-२१ (२४०६) / 01.061.020	High	ततः सम्प्राप्य कौन्तेया नगरं वारणावतम्॥	Then the sons of Kuntī reached the city of Vārāṇāvata.
KUMB/NILA	१-६१-२२ (२४०७) / 01.061.021	Medium	न्यवसन्त महात्मानो मात्रा सह परन्तपाः। धृतराष्ट्रेण चाज्ञप्ता उषिता जातुषे गृहे॥	Those great-souled scorches of foes lived there with their mother, and at Dhṛtarāṣṭra's command stayed in the lac house.
KUMB/NILA	१-६१-२३ (२४०८) / 01.061.022	Medium	पुरोचनाद्रक्षमाणाः संवत्सरमतन्द्रिताः॥	For a year they remained vigilant, guarding themselves against Purocana.
KUMB/NILA	१-६१-२४ (२४०९) / 01.061.023	High	आदीप्य जातुषं वेश्म दग्ध्वा चैव पुरोचनम्। प्राद्रवन्भयसंविग्ना मात्रा सह परन्तपाः॥	Having set fire to the lac house and burned Purocana, the scorches of foes fled in fear together with their mother.
KUMB/NILA	१-६१-२६ (२४११) / 01.061.025	High	निशि सम्प्राद्रवन्पार्था धार्तराष्ट्रभयार्दिताः। प्राप्ता हिडिम्बा भीमेन यत्र जातो घटोत्कचः॥	By night the Pārthas fled, afflicted by fear of Dhṛtarāṣṭra's sons; there Hiḍimbā was obtained by Bhīma, and Ghaṭotkaca was born.
KUMB/NILA	१-६१-२७ (२४१२) / 01.061.026	Medium	वेदाध्ययनसम्पन्नास्तेऽभवन्ब्रह्मचारिणः॥	They became brahmachārins devoted to the study of the Veda.
KUMB/NILA	१-६१-२८ (२४१३) / 01.061.027	Medium	ते तत्र नियताः कालं कञ्चिदृषुर्नरर्षभाः। मात्रा सहैकचक्रायां ब्राह्मणस्य निवेशने॥	Those best of men lived there under discipline for some time with their mother, in a Brahmin's dwelling at Ekacakrā.
KUMB/NILA	१-६१-२९ (२४१४) / 01.061.028	High	तत्राससाद क्षुधितं पुरुषादं वृकोदरः। भीमसेनो महाबाहुर्बकं नाम महाबलम्॥	There the hungry man-eater named Baka, of great strength, encountered the mighty-armed Bhīmasena, Vṛkodara.
KUMB/NILA	१-६१-३० (२४१५) / 01.061.029	High	तं चापि पुरुषव्याघ्रो बाहुवीर्येण पाण्डवः। निहत्य तरसा वीरो नागरान्यर्यसान्वयत्॥	The heroic Pāṇḍava, tiger among men, slew him swiftly by the strength of his arms and reassured the townspeople.
KUMB/NILA	१-६१-३१ (२४१६) / 01.061.030	High	ततस्ते शुश्रुवुः कृष्णां पञ्चालेषु स्वयंवराम्॥	Then they heard that Kṛṣṇā was to choose a husband at a svayamvara among the Pāñcālas.
KUMB/NILA	१-६१-४२ (२४२७); १-६१-४३ (२४२८) / 01.061.041; 01.061.042	Medium	तेजस्वी सत्यविक्रमः। प्राणेभ्योऽपि प्रियतरं भ्रातरं सव्यसाचिनम्। अर्जुनं पुरुषव्याघ्रं स्थिरात्मानं गुणैर्युतम्॥	The radiant and truly valiant king sent away his brother Savyaśācin, dearer to him than life itself—Arjuna, tiger among men, steadfast in spirit and endowed with virtues.

Source	Source verse number	Likely KDV Style	Sanskrit text	English translation
KUMB	१-६१-४४ (२४२९)	High	तीर्थयात्रां च कृतवान्नागकन्यामवाप च। पाण्ड्यस्य तनयां लब्ध्वा तत्र ताभ्यांसहोषितः॥	He made a pilgrimage to the sacred fords and obtained a Nāga princess; having also obtained the daughter of the Pāṇḍya king, he stayed there with the two of them.
KUMB	१-६१-५५ (२४४०)	Medium	इष्ट्वा क्रतूँश्च विविधानश्चमेधादिकान्बहून्॥	Having performed many different sacrifices, including Aśvamedhas.
KUMB	१-६१-५६ (२४४१)	High	धृतराष्ट्रे गते स्वर्गं विदुरे पञ्चतां गते। गमयित्वा क्रियां स्वर्ग्या राज्ञाममिततेजसाम्॥	When Dhṛtarāṣṭra had gone to heaven and Vidura had passed away, they performed the rites leading to heaven for the kings of immeasurable splendour.
KUMB	१-६१-५७ (२४४२)	High	स्वं धाम याते वाष्ण्ये कृष्णदारान्प्ररक्ष्य च। महाप्रस्थानिकं कृत्वा गताः स्वर्गमनुत्तमम्॥	When the Vārṣṇeya had gone to his own abode, after protecting Kṛṣṇa's women, they undertook the Great Departure and went to the highest heaven.