

वृषसानसंग्रहः

The Vṛṣasārasaṃgraha, a text of the Śivadharma corpus

A Critical Edition

Volume 1

UNIVERSITÀ DI NAPOLI L'ORIENTALE
DIPARTIMENTO ASIA, AFRICA E MEDITERRANEO

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
X??

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A Critical Edition

Volume I

Csaba Kiss



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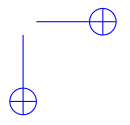
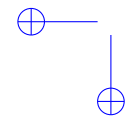
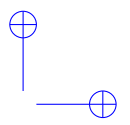
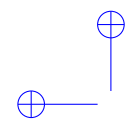
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CHECK REVISE!!!

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Preface

Aims and problems

What is the *raison d’être* of this edition? It is essentially a new copy, and carefully prepared new version of a text called *Vṛṣasārasaṃgraha*, based on multiple witnesses, augmented with an analysis of the contents, with contextualisation, and with an English translation. As for the critical edition, while I went to great lengths to understand the textual history behind the manuscripts used, it is obviously a deeply contaminated version of a text transmitted through contaminated witnesses. Nevertheless, I hope that this version is as close as possible to the authors’ and redactors’ original intentions at the time of assembling these chapters together, approximately in the seventh to tenth centuries. Of course we do not know if there was a single moment when the intention to compose a new text on Dharma under the title *Vṛṣasārasaṃgraha* was conceived or if there was one single ‘original copy,’¹ but it this edition aim to be the most meaningful and most readable among all available copies.

Still, the present book is just a version of a text that likely never existed exactly in this form, inevitably showing signs of being an eclectic edition. Moreover, it may unintentionally exhibit characteristics of the 21st century (beyond the modern Devanāgarī typeface or occasional choices based on our contemporary understandings and misunderstandings) mixed with characteristics of the first millenium. We know that ‘[a]ll editing is an act of interpretation.’² Many of the editorial decisions I made were based on opinions expressed by colleagues during our regular reading sessions. Thus this edition is a result of the interpretative efforts of a group of scholars, and this may sometimes, though hopefully rarely, have caused contradictions.

To complicate matters further, we are publishing this long text in two

¹ This reminds one of James McLaverty’s question (as quoted in McGann 1991, 9): ‘If the Mona Lisa is in the Louvre in Paris, where is Hamlet?’

² McGann 1991, 27.

volumes, with the second volume still in progress when the first is released. This may produce various problems: of interpretation, of internal references, of repetition, and most importantly, of presenting a text with embedded and recurring layers cut in half. To counteract some of these issues, I finished editing and studying the most significant chapters in the second part of the text (although all chapters seem increasingly significant as the editorial process progresses) by the time I completed the first part. Relevant passages from the second part can be found in the Appendices. **CHECK** A further minor issue arises when I discuss topics that I have already covered in Kiss 2021: some overlaps are inevitable.

What is the purpose of this edition? The main objective of the ŚIVADHARMA PROJECT has been to better understand the function of individual texts within the so-called Śivadharmā corpus, as well as their relations and interconnectedness, or lack thereof, and thus to grasp the *raison d’être* of the corpus itself. My attempt is rather simplistic: to understand what the *Vṛṣasārasaṃgraha* tried to convey when it was composed, and to explore why this text got inserted in those multiple-text manuscripts that transmit the so-called Śivadharmā corpus; but even if we do not fully understand the purpose and function of the *Vṛṣasārasaṃgraha*, to make a pre-eleventh-century Sanskrit text easily accessible in the twenty-first century is, I believe, a noble aspiration.

Introduction

Śivadharmā corpus

The *Vṛṣasārasaṃgraha* (VSS), a 24-chapter long Sanskrit Śaiva text, has always³ been transmitted as part of the so-called Śivadharmā corpus, in multiple-text manuscripts that usually contain eight texts. Much has been written recently on the corpus itself and on the individual texts included. For an introduction, an overview of secondary literature, an up-to-date bibliography, and the results of recent Śivadharmā-related research, see De Simini & Kiss 2021. Since the VSS’s links to other texts of the corpus, with the possible exception of the *Dharmaputrikā*, are relatively weak, I will refer to other Śivadharmā texts only when they are relevant for the present inquiry.⁴

Title

The title *Vṛṣasārasaṃgraha*⁵ can be translated as: ‘A Compendium on the Essence of the Bull [of Dharma].’ The last two elements (*sāra-saṃgraha*) need little explanation: this work is a ‘compendium’ on, a ‘collection’ or ‘summary’ of (*saṃgraha*) the ‘essence’ (*sāra*), of its topic. The words ‘compendium’ and ‘collection’ reflect the composite nature of the *Vṛṣasāra-saṃgraha* well; see sections on the structure of the text and on its possible sources on pp. xvii and pp. xviii ff. The remaining question is whether the bull in the title is only a reference to a representation of Dharma or also a hint at Śiva’s bull, his vehicle or mount, sometimes called Nandi or Nandin in other works.⁶

³ For cases that seem exceptions (Ko₇₇ and K₄₁ **CHECK** if more) see the manuscript descriptions on pp. 3ff.

⁴ Mainly in section ‘**CHECK**’ on p. xx

⁵ Read *Vṛṣasārasaṃgraha* for *Vṛttasārasaṃgraha* in Petech 1984, 84.

⁶ There is no trace of Nandi/Nandin as identified with the bull in the *Vṛṣasāra-saṃgraha*. On the possible time after which Nandi or Nandin, originally a *gaṇa* was

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Dharma is frequently referred to as a (four-legged) bull, often as one that loses a leg in every Kalpa, in Dharma literature from at least the time of the *Mahābhārata*, see, e.g., MBh 3.188.10–12; and *Manu* 1.81a (*catuṣpāt sakalo dharmaḥ* and 8.16a: *vṛṣo hi bhagavān dharmaḥ*).⁷

In addition, in Śaiva contexts, the bull of Dharma does feature as Śiva’s vehicle. See, e.g., Bakker 2014, 68ff, especially p. 69, where Bakker, after analysing seals containing images of bulls, remarks:

The topicality of the Śaiva accommodation of the Dharma in the second half of the sixth century is nicely illustrated by a myth found in the original *Skandapurāṇa* [...] the uncontrollable, wild bull (*vṛṣa*) is domesticated by Śiva’s Gaṇapa Prabhākara [...] In this way the bull is transformed into Śiva’s vehicle (*vāhana*).

Or putting it more bluntly:

Making the bull Śiva’s vehicle implies that Śiva has become the supreme lord of the Dharma, or that the Dharma has been accommodated in [Ś]aivism.⁸

The possibility that the bull in the title *Vṛṣasārasaṃgraha* refers not only to Dharma as a bull, but also to Śiva’s *vāhana* has been mentioned in De Simini & Mirnig 2017, 238 n. 13, and briefly discussed in Kiss 2021, 185–186 with the conclusion that although

while the bull as a synonym of Dharma is mentioned in the text repeatedly, [...] there is no clear reference to Śiva’s mount in the [VSS, it is] not inconceivable that the redactors of the *Vṛṣasārasaṃgraha* had the same association in mind, namely that the bull in question is both Dharma and Śiva’s mount.⁹

Sanderson 2015 (210 n. 136), says the following on *vṛṣa* being Dharma in general, and on the bull appearing on the coins of the Hephthalite Hun Mihirakula in particular, also mentioning the VSS:

considered a bull, see Bhattacharya 1977 and Goodall, Rout, Sathyanarayanan *et al* 2005, 100–108 and 171–172.

⁷ See, e.g., Couture 2006; also Gutiérrez 2018 (in the section ‘In animal terms’): ‘The emphasis on the whole body, with all four legs, assures the maintenance of stability in dharma’s structure, which in turn structured Brahmanical society.’

⁸ Bakker, Bisschop, & Yokochi 2014, 65 n. 210. Bhattacharya (1977, 1552) suggests that ‘In the Purāṇas the bull (Vṛṣabha or Vṛṣa) of Śiva is identified with Dharma, “virtue personified”. This is a new development to sanctify the animal vehicle of the god. This new situation took place with the religious rite when an offering of a bull to a Brahmin deemed to be of a high religious merit.’

⁹ Note that *Śivadharmottara* 12.87 also mentions the ‘Dharma bull’: *īśvarāy-atanasyādhaḥ śrīmān dharmavṛṣaḥ sthitaḥ | yatra viravṛṣas tatra kṣityām gomātaraḥ sthitā ||*

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To laud the bull (*vṛṣa*) would be surprising if the intended meaning were the bull that is Śiva’s mount, but not if the word is intended in its figurative meaning, namely *dharmah*, or *sukṛtam* ‘the virtuous actions [prescribed by the Veda].’ For this meaning of *vṛṣaḥ* see, for example, Amarasimha, *Nāmalingānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmah puṇyaṃ vṛṣaḥ śreyah sukṛtaṃ ca samaṃ smṛtam*); *Manu* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Pataṅgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho ‘pi jitasmaro ‘pi yaḥ śaṅkaro ‘bhūd bhuvi ko ‘py apūrvvaḥ*, concerning the Śaiva ascetic Vyomaśambhu: ‘He was in the world an extraordinary new Śiva, since he too was *vṛṣaikaniṣṭhaḥ* (‘devoted solely to pious observance’; in Śiva’s case ‘riding only on the Bull’) and he too was *jitasmarah* (‘one who had defeated sensual urges’; in Śiva’s case ‘the defeater of the Love god Kāmadeva’). This is also the meaning of *vṛṣaḥ* in the title *Vṛṣasārasaṃgraha*, one of the works of the Śivadharmā corpus (see, e.g., Sanderson 2014, p. 2), i.e., ‘Summary of the Essentials of the [Śiva]dharma’.

In the last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we may collectively call the Śivadharmā, and he thus supplies ‘Śiva’ when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva’s bull or to the bull as embodying the Śivadharmā. Instead, the bull in the VSS is repeatedly associated with the Dharma that is the four *āśramas* (see p. ??). My conclusion is that while the word *vṛṣa* in the title may well carry a reference to Śiva’s bull, it is always only implied and never explicitly taught, while the bull as the personification of Dharma as the four *āśramas* explicitly appears. Thus the title actually lacks any explicit hint to Śaivism,¹⁰ which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmasāstra, Vaiṣṇavism and Śaivism.¹¹

Finally, as a fanciful experiment, and if one accepts that the VSS originated in Nepal,¹² one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavī king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is ‘described in an inscription of his eighth-century descendant Jayadeva as having inclined towards Buddhism;¹³ a view confirmed by a local chronicle, which attributes to him the establishing of Buddhist

¹⁰ In contrast with, e.g., the UUMS C₉₄ fol. 184r ll. 3–4 (see Kiss 2021, 185–186): *īśvara uvāca | na jānanti ca loke ‘smin mānavā mūḍhacetasaḥ | catuṣpādo bhaved dharmah śuklo ‘yaṃ mama vāhanaḥ ||*

¹¹ See p. xvii.

¹² See **CHECK**

¹³ See Vajracārya 1973, 148, l. 9: *sugataśāsanapakṣapātī*.

Vṛṣasārasaṃgraha

images,’ and that this king established ‘the Caitya of the Sīnagu-vihāra (the Svayambhūnāth Caitya).’ More importantly, Sanderson summarises the information to be found in the Changu Narayana Pillar Inscription (east shaft),¹⁴ namely that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6’ [CE] (Sanderson 2009, 75). This would place the reign of Vṛṣadeva around 400 CE. The early fifth century may look too early for the date of composition of the *Vṛṣasārasaṃgraha*, and any connection between this king and the text is impossible to prove at the moment, but it is equally impossible to reject it fully, and if there were any connection, it would serve as explanation for the slightly unusual nature of the title (‘... the essence of the bull’).

Genre

Is the VSS a Purāṇa? There are at least two reasons to think so. One is the section VSS 1.62–75, a list of so-called *vedavyāsa*s, transmitters of Purāṇas, from Brahmā, to Vyāsa Dvaipāyana, Romaharṣa and his son. Why should a text include in its first chapter such a list other than to imply that it describes its own origins?

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson’s translation (in Rocher 1986, 26), the following: (1) primary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) genealogies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).¹⁵ Arguably all these are present in the VSS, most of them already in chapter one, and later in twenty-one and twenty-four, plus narratives of the deeds of gods (e.g. in chapter twenty-three), and much more. It is possible that some parts of the VSS were originally intended to form a *purāṇa*. The part in question could be the outermost layer of the text. This leads us to the examination of the structure of the VSS.

Alternatively, is the VSS a Dharmaśāstra? It does have features that are characteristic of Dharmaśāstric texts such as descriptions of rules of conduct (chapters 3–8), discussions of the *varṇas* and *āśramas* (chapters 11 and 19), but some important elements such as narratives (chapter 12), yogic teachings (chapter 16), lists of *tīrthas* (chapter 10), and the frequent use of poetic

¹⁴ Gnoli 1956, 1, and <https://siddham.network/inscription/in02001/>

¹⁵ See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇam ||*

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metres (e.g. *upajāti* and *śārdūlavikrīḍita*) seem alien to Dharmaśāstra.

F. 251v of K₄₁ contains a scribal addition that gives a richer and somewhat more nuanced definition of the genre of the VSS, paraphrasing *Mahābhārata* 1.56.21:¹⁶

*pādam ādyam*¹⁷ *idaṃ śāstram yo 'dhīyāta jitendriyaḥ |*
tenādhītaṃ sarvvadharmam iti nāsty atra saṃśayaḥ ||
arthaśāstram idaṃ puṇyaṃ dharmasāstram idaṃ param |
mokṣasāstram idaṃ proktaṃ śivenāmitatejasā |

Should someone read [only as much as] the first *pāda* [of] this *śāstra* with his senses subdued, [that would count as if] he read all the Dharmic teachings, no doubt about this. This virtuous Arthaśāstra, this excellent Dharmaśāstra, this *śāstra* on Liberation was taught by Śiva, whose splendour is unmeasurable.

According to this definition, the VSS is both an Arthaśāstra and a Dharmaśāstra, and also a yogic text that gives instructions on *mokṣa*.

Structure

As described in Kiss 2021, in more detail at least three structural layers can be discerned in the VSS: a general, Dharmaśāstric one; a more or less Vaiṣṇava one; and a Śaiva one. Figure 1 is a diagramme reproduced from Kiss 2021, 188 showing the textual divisions more precisely.

Each layer is characterised by a dialogue between two interlocutors. The layer that I label general Dharmaśāstric is a dialogue between Janamejaya and Vaiśampāyana; the Vaiṣṇava layer is presented as a dialogue between Vigatārāga, who is Viṣṇu in disguise, and Anarthayajña, the ascetic; the Śaiva layer is a dialogue between Śiva and Devī, as related by Nandikeśvara.

Another way to represent the overall structure of the VSS visually is shown by Figure 2 on p. xix below. The VSS is represented as a lotus whose petals represent chapters. White petals indicate chapters within the general Dharmaśāstric layer; light grey colour indicates the Vaiṣṇava layer; dark grey colour indicates Śaiva chapters. The divisions are not clear-cut:

¹⁶ *Mahābhārata* 1.56.21 reads: *arthaśāstram idaṃ puṇyaṃ dharmasāstram idaṃ param | mokṣasāstram idaṃ proktaṃ vyāsenāmitabuddhinā ||*. The parallel between the scribal verses in K₄₁ and the *Mahābhārata* has already been noted in De Simini 2016b, 253 n. 51.

¹⁷ Understand *pādamātram*?

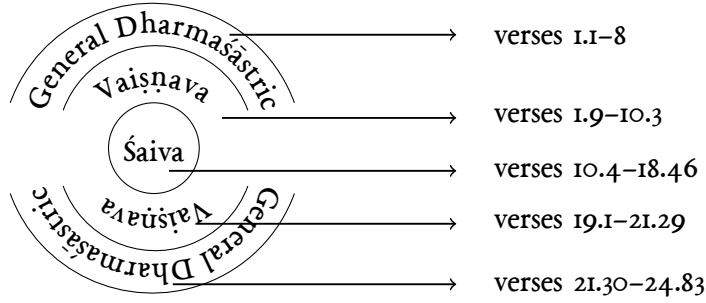


Figure 1: The structure of the VSS (reproduced from Kiss 2021, 188)

the first few verses of chapter one belong to the general layer and there are some transitions within chapters. Also, the layers are not hermetically sealed, and there is some ‘leaking’ between the chapters. Śaiva chapters do contain Vaiṣṇava material and vice versa. The labels next to the petals are keywords that indicate the main topic of the individual chapters. Big check marks indicate the presence of Anarthayajña the ascetic in the given chapter, while smaller check marks indicate references in the given chapters to Anarthayajña’s ascetic practice repeatedly called *anartha-yajña*, i.e. ‘non-material/internalised sacrifice/worship.’ Anarthayajña in both senses seems to be one of the main foci of the VSS. A brief overview of the Vaiṣṇava chapters would be the following. Anarthayajña, a Vaiṣṇava ascetic, who propagates a system of internalised *āśramas*/a system beyond the traditional *āśramas*, and who was born into an obscure or fluid *varṇa* (*brāhmaṇa*/*kṣatriya*), who is also a propagator of a Śaiva(?) version of internalised sacrifice or worship, is being tested by Viṣṇu; he passes the test and follows Viṣṇu to Viṣṇuloka.

Another general observation could be that around one fourth of the text is an elaboration on rules of religious conduct (*yama-niyama*). Also, chapter two seems slightly out of place, being a clearly Śaiva chapter inserted in the Vaiṣṇava layer and in the corresponding dialogue of the Vaiṣṇava interlocutors, so to say. On these, see Kiss 2021, and the analyses of the individual chapters below.

Connection to other texts

The VSS’s debt to the *Mahābhārata* (MBh) is evident right from its first few verses. As already noted in, the frame story in the VSS comprises

a dialogue between Janamejaya and Vaiśampāyana, echoing the setting of the frame story of the *Mahābhārata*. Janamejaya is the king at whose snake-

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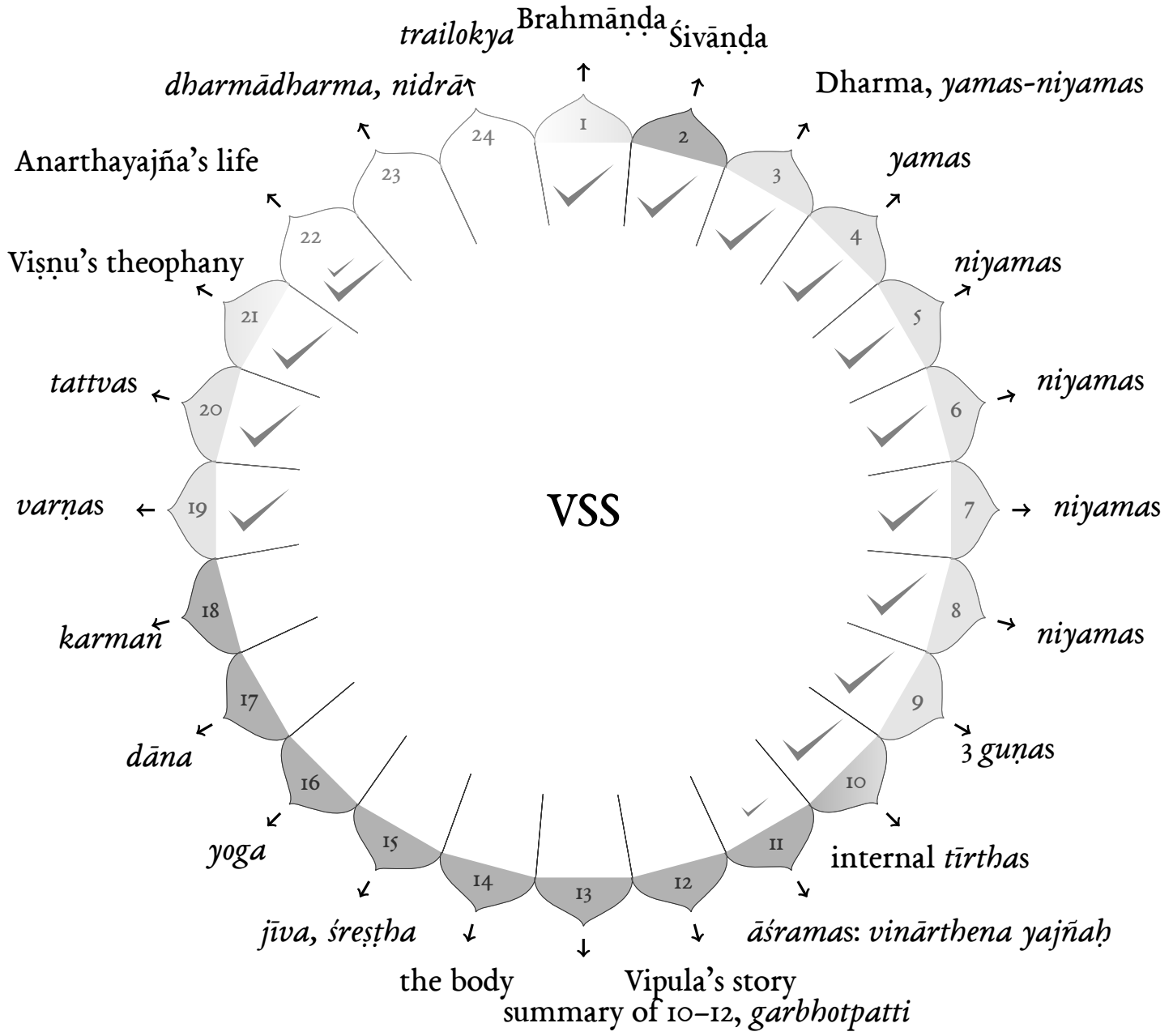


Figure 2: The structure and topics of the VSS

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sacrifice Vaiśampāyana recited the whole *Mahābhārata* for the first time. This important moment is where the frame story of the *Vṛṣasārasaṃgraha* takes off: Janamejaya has listened to the whole of the *Mahābhārata*, but having had the desire to hear the ultimate teaching on Dharma, he is bound to remain unsatisfied. Asked by Janamejaya for a higher teaching on Dharma which can lead to liberation, Vaiśampāyana relates a dialogue between Vigatarāga (in fact Viṣṇu in disguise) and Anarthayajña, an ascetic.¹⁸

Thus the frame story in the VSS suggests that the text is to be ideally read as a summary or higher synthesis of the Dharmic teachings found in the MBh. The VSS’s connection to the MBh is also evident from quotations from and paraphrases of MBh passages. EXAMPLES (tattvasystem). References to other works - Mahābhārata - nakule - vipule etc. MBh VSS 8.21 BhG 17.16 and 15 and 14: VSS 6.20–22

VSS 9.40–42

Moreover, a significant number of passages in the VSS derive from Purāṇas and from *Manu*. EXAMPLES.

Manu: VSS 4.77–81, 5.8–9, 5.13ab, 5.14ab

The possibility of influence from Śaiva tantric works is minimal, but not to be excluded. EXAMPLES. Nīśvāsakārikā

Śivadharmā texts:

Embryology

yoga *Dharmaputrikā* see below Dhyāna in the VSS and the DharmP

Compare, borrowings

Buddhacarita

Bṛhatkāṇṭikā,

Skanda

Dating and provenance

There are a number of reasons to think that Nepal, or the Kathmandu valley, is the main candidate for being the VSS’s place of composition or final redaction. As for the time it may have happened, the first half of the period in the history of Nepal that is the most poorly documented and is thus variably labelled ‘the transitional period,’¹⁹ or a ‘relatively obscure period [...] [b]etween the Licchavis, who last appear in epigraphical record

¹⁸ Kiss 2021, 187

¹⁹ Petech 1984, 31

Introduction

in 737 [CE], and the Malla kings, who ruled from 1200–1768’,²⁰ is the most probable one.

To make assumptions about the place of composition of the VSS, we can consider the following: the location of the manuscript evidence, place names and individuals mentioned in the text, and a possible influence of any local language on the style and grammar of the text.

All MSS known to us that transmits the VSS hail from Nepal. This in itself is not strong evidence but it stands in stark contrast with the MSS situation of the ŚDhŚ and the ŚDhU.²¹

The geographical locations mentioned in the VSS include the *tīrthas* mentioned in chapter ten: Himavat (the Himālayas), Kurukṣetra, Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Agnitīrtha, Somatīrtha, Sūryatīrtha, Puṣkara, Mānasa, Naimiṣa, Bindusāra (= Bindusaras), Setubandha, Suradraha or Surahrada, Ghaṇṭikeśvara, and Vāgīśa. These may hint at the area where the VSS was composed by giving more significance to locations nearby and by being more specific when mentioning local sacred places. Some names on the list above are easy to indentify and at the same time probably too often included in lists such as this one to be indicative enough: Himavat, Kurukṣetra,²² Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Puṣkara (modern Pushkar), and Naimiṣa.²³ All these are locations in modern North India, or in the case of Himavat, for our purposes and more precisely North India and Nepal. Agnitīrtha, Somatīrtha and Sūryatīrtha could also be locations in North India, although they are more obscure than the ones above. For Agnitīrtha, see, e.g., *Padmapurāṇa* 3.45.27ab: *agnitīrtham iti khyātam yamunādakṣiṇe taṭe*; and *Padmapurāṇa* 6.139.1ab: *sābhramatyuttare kūle agnitīrtham iti śrutam*; therefore Agnitīrtha may be placed at the souther banks of the Yamunā or at the northern banks of the Sābhramatī river (modern Sabarati) in the area of Ahmedabad. Somatīrtha is also sometimes placed on the banks of the Sabarmati, see, e.g., *Padmapurāṇa* 6.161.1ab: *somatīrtham tato gacched guptaṁ sābhramatītaṭe*. Sūryatīrtha is sometimes placed in Kurukṣetra.²⁴ Going further in the list, Mānasa is

²⁰ Sanderson 2009, 77

²¹ See, e.g., De Simini & Mirnig 2017, 589.

²² Generally thought to be the area around Thaneswar/Thanesar (Dey 1899, 45), 160km northwest of Delhi.

²³ Bisschop 2006, 217: ‘Naimiṣa has been identified with the region around modern Nimsar on the Gomatī river in Uttar Pradesh (SP vol. I, p. 67, n. 23). This identification is doubted by Mirashi (1968).’

²⁴ See Mani 1975, s.v. ‘sūryatīrtha’.

Vṛṣasārasaṃgraha

generally thought to be ‘[a] lake on the peak of the Himālayas’,²⁵ modern Manasarovar.²⁶ Bindusāra, which most probably stands for Bindusaras, can be a sacred place north of Mount Kailāsa,²⁷ two miles south of Gaṅgotri,²⁸ or alternatively Sitpur in Gujarat, north-west of Ahmedabad.²⁹

In contrast with these, Setubandha is the traditional name for the ridge of rocks between South India and Śrī Laṅkā, and Ghaṇṭikeśvara could be a sacred place in Orissa.³⁰ Vāgīśa seems difficult to locate, but it is most probably a sacred place east of Kathmandu. The name comes up in *Nepālamāhātmya* 3.21–25 as a location south of and not far from the Hanumadīśvara-linga, which is in the southern outskirts of Bhaktapur in Nepal, at the confluence of two rivers (according to Acharya 1992, 37–38 and 298):

kiṃciddūre saṅgamasya yajñabhūmiṃ manoharām |
vidhāya munibhir sārddhaṃ vājapeyam athākarot ||
yajñam samāpya vālmīkir navanāḍimayaṃ girim |
āruroha dvijaśreṣṭho munibhir munisattamaḥ ||
kaṭake tasya śailasya nānānirjharasobhite |
liṅgaṃ saṃsthāpayām āsa vālmīkīśvarasaṃjñitam ||
sthāpayitvā mahāliṅgaṃ vālmīkir munisattamaḥ |
svāśrame tamasātīre yajau munigaṇair vṛtaḥ ||
vālmīkīśvaram ālokya vāgvibhūtiḥ prajāyate |
ato vāgīśvaram liṅga pravadanti maṇiṣiṇaḥ ||

Not far from the confluence [Vālmīki] prepared a nice sacrificial ground together with the sages, and performed the Vājapeya sacrifice. After having completed the sacrifice, Vālmīki, the best of the twice-born, the truest of sages, climbed the mountain on which fresh grass was growing(?)³¹ together with the sages. In a valley of the mountain which was embellished with various waterfalls, he installed a *liṅga* called Vālmīkīśvara. Having installed that great *liṅga*, Vālmīki, the truest of sages, surrounded by groups of sages, returned to his own *āśrama* on the banks of the river Tamasā. If one sees the Vālmīkīśvara [*liṅga*], one will have the power of speech (*vāg-vibhūti*). That is why the wise call it the Vāgīśvara-linga.

I have reproduced a map from the beginning of Acharya 1992 as Figure 4 on p. xxvi below. On this map, Vāgīśvara is placed north-east of Bhaktapur.

²⁵ Mani 1975, s.v. ‘mānasa IV’.

²⁶ Dey 1899, 57.

²⁷ Mani 1975, s.v. ‘bindusaras’.

²⁸ Dey 1899, 11.

²⁹ Dey 1899, *ibid.*

³⁰ Sanderson 2009, 113 n. 241.

³¹ *navanāḍimayaṃ*. Emend to *navanadīmayam* (‘having nine rivers’)?

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The only toponym left from the list with which we started this section is Suradraha.³² This sacred place is mentioned as the most important one in VSS 18.15, in a chapter that lists personal names, placenames, rivers, deities, etc., that are considered the best (*śreṣṭha*) of all others in the same category:

devatānām hariḥ śreṣṭhaḥ śreṣṭhā gaṅgā nadīsu ca |
anāśanas tapaśśreṣṭhas tīrthaśśreṣṭhaḥ suradrahaḥ || 18.15

The best god is Hari. The best river is the Ganges. The best austerity is fasting. The best pilgrimage-place is Suradraha.

This suggests that the location of Suradraha could potentially give us a hint on the geographic centre of the community in which the VSS was commissioned or composed. Unfortunately, at the moment I have no useful information on Suradraha. Nevertheless, I suppose that it should be a sacred place in the Kathmandu valley. The word *draha* is attested in Monier-Williams’ Sanskrit-English Dictionary as a variant of *hrada* (‘pond’). In classical Newar the corresponding form is *daha* (Malla 2000, 218). Suradaha may stand for Sūradaha, that is Sūryadaha, which is a ‘pond situated in Devakuru’ according to Mehta & Chandra 1972, 850.³³ In fact, Sūryahrada, that is, Sūradaha, is one of the so-called *yamaka*-lakes in Devakuru in the North in Jaina cosmography (see Kirfel 1920, 235–236).

All the above is based on VSS chapter ten. All locations have been entered in the map which is Figure 3 on p. xxv. The impression one gets is clearly a north-Indian or Nepalese focus.

Chapter twelve also contains toponyms that could refine or contradict what we have seen so far. The narrative of this chapter starts in Kusumanagara at the confluence of the Gaṅgā and the Gaṇḍakī rivers, which is Pāṭali-putra (12.4 and 12). As the story develops, Vipula, our hero, departs from Kusumanagara to travel to a far-away land, which is identified by a fellow traveller as the city of Naravīrapura in the Deccan (12.60). It is difficult to find a Naravīrapura that would fit the context. I suspect that what could have been meant is Karavīrapura, possibly modern Kolhapur in Maharash-

³² Always spelt *surabhrada* in Naraharinath’s edition.

³³ The references given are the Jaina *Jambūdvīpaprājñapti* and *Sthānāṅgasūtra*.

tra.³⁴ Since this placename, and the Sahya mountains (12.93),³⁵ come up in the framework of a dreamlike, fanciful part of the narrative, playing the role of ‘the far-away, magical land,’ a Nepalese origin of the VSS is still tenable.

Perhaps the most telling of all toponyms found in the VSS is Mr̥gendraśikhara, where Anarthayajña’s *āśrama* is situated, ‘on the southern slopes of the Himalayas.’³⁶ This name comes up several times in the *Nepālamāhātmya* and thus features on the map in Acharya 1992 (Figure 4). Mr̥gendraśikhara is a mountain situated north of Kathmandu. Today the area is called Śivapurī. See details on the identification and on legends connected to Mr̥gendraśikhara in Gögge 2007, 114ff. The VSS specifies that Anarthayajña’s *āśrama* was on the banks of the Mahendrapathaga,³⁷ but I have not been able to identify this river.

The location with which the ascetic Anarthayajña is connected strongly suggests the Kathmandu valley as the geographical focus of the VSS because he is a key figure and main interlocutor in the VSS.³⁸

Turning to names of individuals mentioned in the VSS, those that might betray anything about the place or time of composition of the text include King Siṃhajaṭa and queen Kekayī, rulers of Nara- or Karavīrapura in the narrative of chapter twelve. Unfortunately, so far I have not been able to link these names to any historical or legendary persons. The name of the hero of the same chapter, Vipula, may be familiar from MBh 13.40.16–13.43.16.:

Devaśarman asks his disciple, Vipula, to protect his wife, Ruci, primarily

³⁴ The city we are looking for is clearly in the South, therefore Karavīrapura as ‘the Pīṭha of the North’ in Kashmir is not a good candidate (see, e.g., Sanderson 2007, 261). Rather, as Dey (1899, 35) puts it: ‘A town situated on the north of the Western Ghāts near Jooneer [Junnar?], on the bank of the Venā [Venna], a branch of the Krishnā, where Krishna met Parasurāma and killed its king named Srigāla (*Harivansa*).’ See *Harivaṃśa* App. I. 18.352–355: *pūrvajais tava govinda pūrvam puram idaṃ kṛtam | karavīrapuram nāma rāṣṭram caiva niveṣitam || pure ’smin nṛpatiḥ kṛṣṇa vāsudevo mahāyaśaḥ | sṛgāla iti vikhyaṭo nityam paramakopanaḥ ||*; and also *Padmapurāṇa* 6.106.3: *āsīt sahyādriviṣaye karavīrapure purā | brāhmaṇo dharmavit kaścid dharmadatto ’tviśrutah ||*.

³⁵ ‘The northern part of the Western Ghāts north of the river Kāveri’ (Dey 1899, 78).

³⁶ See VSS 22.4–5: *vaiśampāyana uvāca | śṛṇu rājann avahito yogendrasya mahātmanah | āśramam varṇajātīnām vakṣyāmy eva narādhipa || himavaddakṣiṇe pārśve mṛgendraśikhare nṛpa | mahendrapathagānāmanaditire narādhipa ||*. ‘Vaiśampāyana spoke: Listen, O King, attentively. I shall tell you about the *āśrama*, the *varṇa* and the *jāti* of the great and noble yogin, O king. In the southern region of the Himālaya, on the Mr̥gendra peak, O king, on the banks of the river Mahendrapathaga, O King[, was his *āśrama*].’

³⁷ See fn. 36.

³⁸ On Anarthayajña’s central role in the VSS, see more in Kiss 2021.

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Figure 3: A possible reconstruction of the geography of the VSS. Toponyms in italics are uncertain. Map constructed using a simple hydrographic map made by Daniel Dalet (d-maps.com).

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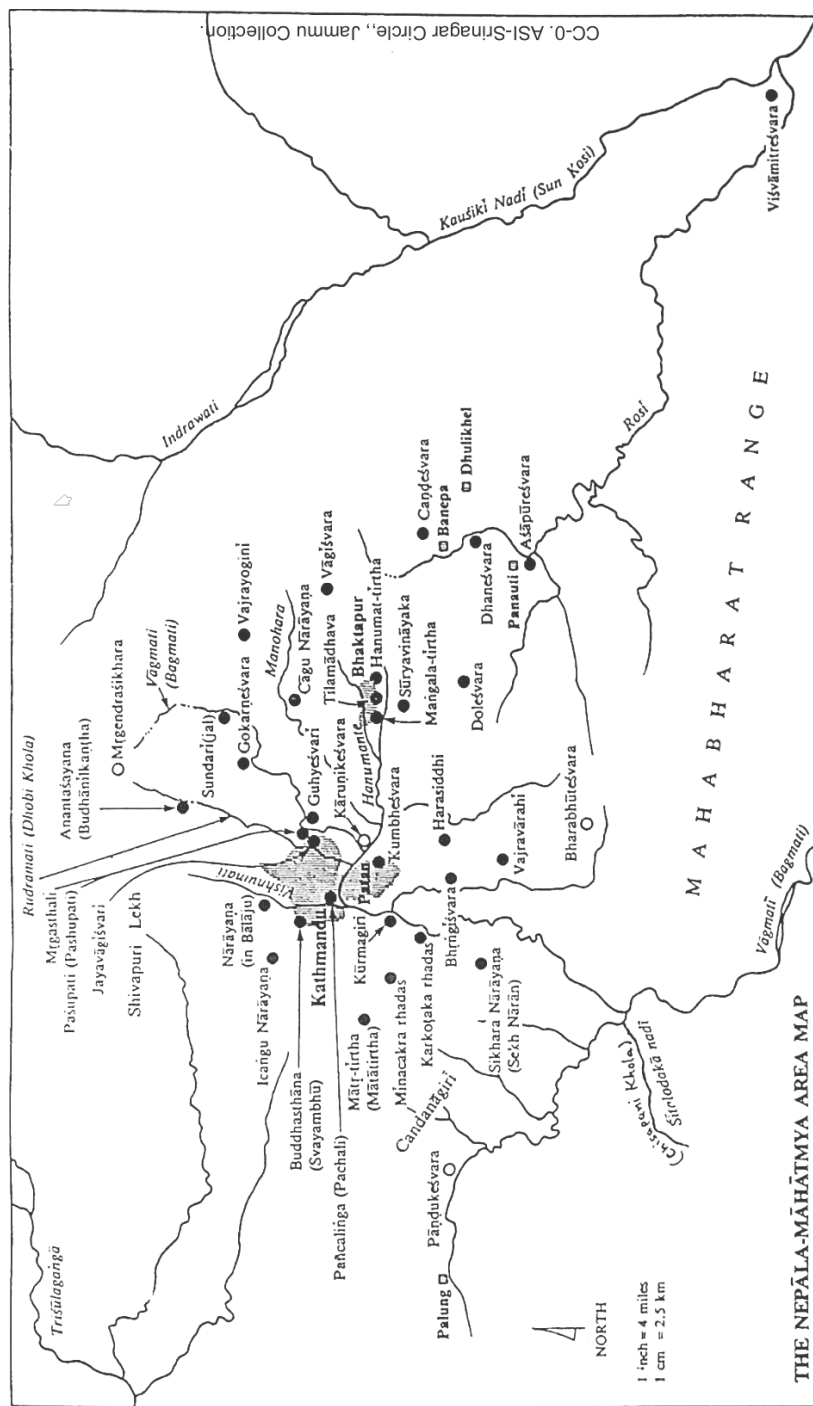


Figure 4: Map in Acharya 1992

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from Indra’s amorous advances, while he is away from home. Vipula decides that the only way he can protect Ruci is from within, i.e., by entering her body by yogic powers. Vipula succeeds in protecting Ruci’s reputation and departs to practise extreme austerities. Later he encounters several people (in fact, as we learn later, Day and Night, and the six seasons) who mention ‘Vipula’s path to the other world’ (*vipulasya pare loka yā gatis*, MBh 13.42.27cd) as something horrible. He wonders what sins he may have committed that could yield such unfortunate consequences. He realizes that by not telling Devaśarman that he actually entered Ruci’s body, he lied and thus may have committed a horrible sin. When Devaśarman learns about this, he praises Vipula for his services instead, and all three, Devaśarman, his wife, and Vipula, go to heaven.³⁹

Thus, ironically, while the Vipula of the MBh is famous for protecting somebody else’s wife, a rather different Vipula in VSS chapter twelve is somebody who donates his wife to a Brahmin as soon as the latter expresses his interest in her. It is more than possible that the two characters have no connection at all.

Other characters in VSS chapter twelve—Kapila, Vipula’s father; Bhīmabala, a traveller; Puṇḍaka, the foreman; and Caṇḍa and Vicaṇḍa, two royal envoys—seem to be of little use for us to ascertain the time and place of composition or redaction of the VSS.

As mentioned above, any discernible influence of a local, vernacular language on the style or grammar of a Sanskrit work could obviously be useful to locate the text in question geographically. The language of the VSS displays numerous oddities that could be explained by the interference of some other language, most likely early classical Newar. On this, see a separate section below on pp. xxx ff.

In addition, the quotes from *Manu* in the VSS usually contain variants that can be found in the apparatus in Olivelle’s critical edition of *Manu* (2005) as belonging overwhelmingly to what Olivelle calls the ‘Northern Transmission.’⁴⁰ This again confirms a North-Indian or Nepalese origin for the VSS.

As for the dating of the VSS, the *terminus ante quem* for its composition/redaction the obvious date is the earliest MSS that transmits it. The

³⁹ See a summary of Vipula’s story in the MBh also in Sukthankar 1944, 317–318.

⁴⁰ See, e.g., *pāpakṛt* in VSS 3.34d (≈ *Manu* 5.52) attested in Devanāgarī MSS Pu⁵, Pu⁷, Pu⁹; *nānyatra manur abravīt* in VSS 3.35d (≈ *Manu* 5.41) attested in Śāradā MSS sOx¹, sPu⁶ and Devanāgarī MS Tr²; *kūṭa* in VSS 4.79 (≈ *Manu* 11.57) in a MS from Kathmandu (sKt⁵), in Devanāgarī/Old Nāgarī MSS (Lo⁴, sPu¹, Pu², Pu⁴, Pu¹⁰), as well as in two South-Indian MSS (sMd¹, 7Md³).

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earliest dated MS that contains the VSS is Ko₇₇. It is dated to Nepal Saṃvat 156, i.e., 1035–36 CE.⁴¹ In a multiple-text MS⁴² that is potentially earlier than Ko₇₇, the VSS is written in a hand that seems later than that used for some of the other texts within the MS.⁴³ The final colophon of the VSS (and the DharmP) in this MS (f. 50r) is followed by the date [Nepāla] ‘*saṃvat* 192,’ i.e., 1071–1072 CE.

The above mentioned two MSS make it impossible to date the VSS later than to the first half of the 11th century CE, and parts of the text could be considerably older than that period. Archaic features that may indicate that the VSS or parts of it were composed much earlier than the early 11th century include the following. Chapter ten, while it teaches the yogic tubes (*nāḍī*) *Suṣumnā* and *Idā*, is silent on *Piṅgalā*, which is a situation similar to that in the 6–7-century *Niśvāsa naya*⁴⁴ (see details at the analysis of chapter 10 on pp. xlii and in the notes to the translation). Similarly, 11.23a (*nivṛt-tyādi caturvedaś*) mentions four Śaiva *kalās*, instead of the expected and somewhat later, and in character tantric, five, namely *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. In the same chapter, the order in which the *āśramas* are taught (*grhastha*, *brahmacārin*, *vānaprastha*, *parivrājaka*) is reminiscent of *Āpastambadharmasūtra* 2.9.21.1, and is relatively rare, as opposed to the traditional order (*brahmacārin*, *grhastha*, *vānaprastha*, *parivrājaka*) found, e.g., in Manu. (See Kiss 2021, 195–196.) Another feature that might point towards a date considerably earlier than the 11th century is the system of *tattvas* in chapter 20: the *mahābhūtas* of classical Sāṅkhya are called *dhātus* here, the *tanmātras* of classical Sāṅkhya are called *guṇas*,⁴⁵ the *buddhi* of classical Sāṅkhya is called *mati*, and the highest *tattva* is singular unlike the multiple *puruṣas* of classical Sāṅkhya. These may well

⁴¹ See Shastri 1928, 721 and De Simini & Mīrnig 2017, 591. The date is clearly visible as ‘*saṃvat* 156’ in the last line of the penultimate folio side of Ko₇₇/8.

⁴² See more detail on this MS, which is now to be found in Munich, in Harimoto 2022.

⁴³ Harimoto 2022, 597–598: ‘This Śivadharmas ms consists of two major parts, easily distinguishable by different hands: one that appears to be produced in 9th-c. Nepal [...], and another seemingly from a century or so later [...] The next set of folios making up this Śivadharmas ms consists of three titles: the *Uttaromāmaheśvarasaṃvāda** (24 folios), the *Vṛṣasārasaṃgraha* (50 folios), and the *Dharmaputrikā* (11 folios). We do not know the original order of these three works because each section starts with folio 1. Moreover, even though these three titles appear to be written by the same hand (probably somewhat later than the first part), there is no certainty that these folios were produced to complement the first part.’

⁴⁴ Goodall, Sanderson, & Isaacson 2015, 33–35.

⁴⁵ In contrast with, e.g. ŚDhU 10.40–46 and UUMS chapter 5, DharmP 1.42–43, or the ŚivaUp.

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be archaisms included in the VSS consciously, but they could also indicate that the time of composition of the VSS is much closer to pre-classical Sāṅkhya than what the MS evidence suggests.⁴⁶

All in all, in light of all the above, it is difficult to be more precise on the dating of the VSS than saying that its production must have happened before the end of the 10th century—or beginning of the 11th century CE if our oldest dated MS that transmits the VSS is close in time to the actual composition or redaction of the text. This could also mean a date considerably earlier than the 10th century, and therefore a tentative dating for the VSS would be the 7th to 10th centuries CE.

Authors, redactors and target audience

Why was the VSS included in the Śivadharma corpus?

One of the objectives of the article Kiss 2021 was to find clues about the rôle of the VSS in the Śivadharma corpus. The conclusion therein (pp. 200–201), focusing on the fusion of Vaiṣṇava and Śaiva material in the VSS, and on the reinterpretations of the *āśrama* system in its eleventh chapter, includes the following:

The *Vṛṣasārasaṃgraha*’s role in the Śivadharma corpus is then twofold: it provides a text that is suitable for Vaiṣṇavas and Śaivas, presenting its teachings on different levels of an esoteric scale, the Śaiva teachings being closest to the core, and always providing an internalised, secret version of topics discussed in the other layers; and it also reinvents the traditional *āśrama* system in a Śaiva way, but in such a manner that would be acceptable for other religious groups. This may be an attempt to further develop an idea that appears in both the *Śivadharmaśāstra* and the *Śivadharmottara*.

Indeed, one of the most striking feature of the VSS is its structure in which Vaiṣṇava material surrounds Śaiva teachings (see pp. xvii ff. above). Even the title is not unambiguously Śaiva, as we have seen (see pp. xiii above). Can we still say that this text is Śaiva? Does it aim at a sort of balance of Vaiṣṇava and Śaiva teachings? Does this duality reflect the religiopolitical reality of the era?

MORE...

⁴⁶ There are also numerous borrowings in VSS 20 from the Śāntiparvan of the MBh. See more details at the analysis of VSS chapter 20 in volume two.

Vṛṣasārasaṃgraha

Pāśupatas in the VSS

8.2

vratas in ch 8

ash bath in ch 8

Tantric influence?

niśvāsa as sadāśiva in ch. 16; Niśvāsa uttarasūtra 5.50–51; see also Kafle Niśvāsamukha p.11ff; ibid. p.12: “The term niśvāsa means sighing. Thus, an alternative meaning of the Niśvāsātattvasaṃhitā could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.”

4.73 36-tattva system?

5.7–11 dhyāna

9.5 sakala vikala

10.23 visualization

Niśv visualization in ch 10

Buddhism in the VSS

Misc

susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ paramēśvaraḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46

Language

Newar influence?

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aśa Sanskrit,⁴⁷ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, would help us confirm the identity of the author(s) or redactor(s) of the text, and our views on its place of composition. In fact, to feed a working hypothesis, I will mention parallelisms

⁴⁷ On Aśa, see, e.g., Goodall 1998, lxv ff., Törzsök 1999, xxvi ff., Kiss 2015, 77–87, Gerstmayr 2017, Hatley 2018, 28ff.

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between the language of the VSS and early classical Newar—since the VSS was most probably produced in the Kathmandu valley⁴⁸—whenever possible. Of course, the assumable date of the composition of the VSS, which is without much doubt early 11th century or before, does not allow much direct comparison with contemporary Newar language texts.⁴⁹ Therefore I have to project a much later Newar grammar onto an earlier and less well-known state of the language, which is not without risks.

In the following, I will only give a brief overview of the most important phenomena. For details, see the observations on the constitution of the Sanskrit text in the footnotes to the translation, as well as the Index.

Number and gender

One of the most evident deviation from Pāṇinian grammar in the text of the VSS is a general disregard of grammatical concord as to number and gender.⁵⁰ See, e.g., a plural verb (metri causa?) with a singular subject in VSS 1.25ab:

rātryāgame praliyante jagat sarvaṃ carācaram

When [Brahmā’s] night falls, the whole moving and unmoving universe dissolve[s].

See a neuter plural participle picking up a neuter singular and a feminine singular noun in 1.61ab:

pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ

The numbers [pertaining to] the measurements have been taught in brief.

⁴⁸ See pp. xx ff.

⁴⁹ The earliest dated Newar document is the Ukū Bāhāḥ landgrand palmleaf manuscript from 1114 CE. See, e.g., Malla 1990.

⁵⁰ Compare Kölver’s introductory remarks in his investigation of ‘Newarized Sanskrit’ (Kölver 1999, 202) in the *Svayambhūpurāṇa* thus (ibid. 192):

‘Number is often ignored

[*catvāro ’pi maṇḍalaṇ ca 429,19* (cf. 429, 21), *narāḥ pañcagatiṇ ca na labhec ca 428,12*], as is gender

[*tvam ekam āgataṃ na hi 464, 10* ‘only you have not come’; *°nāgakanyā ... vṛṣṭipūrṇaṃ kṛtaṃ 470, 8* ‘the Nāga girl made (it) full of rain’], and case

[*manuṣyāḥ ... tasmai ... pūjitaṃ 426, 2* etc. ‘men worshipped him; he was worshipped by people’; *bhavatām apy arthāya karomy upāyakam mayā 452, 5* ‘I am making an expedient for your sake’].’

Vṛṣasārasaṃgraha

This confusion, or often metrically forced disregard of standard Sanskrit grammar, when dealing with number and gender, becomes almost predictable when the noun phrase involves numerals.⁵¹ See, e.g., verse 1.2cd:

parva cāsya śataṃ pūrṇaṃ śrutvā bhāratasaṃhitām

... having listened to the *Mahābhārata*, to all its hundred section[s] (*parvan*) ...

Here one would expect either a plural genitive (*parvāṇāṃ śataṃ*), a compound (*śataparvāṇi*), or a plural accusative (*parvāṇi śataṃ*). Similarly, *gatis ca pañca vijñeyāḥ* in 3.5a stands for *gatayaś ca pañca vijñeyāḥ* (‘and the paths are to be known as five’), partly metri causa; and an interrogative quantifier (*kati*, ‘how many?’) can trigger the same: *gatis tasya kati smṛtāḥ* (3.1d; ‘how many are its path[s]?’). It is not without interest that classical Newar rarely applies any plural marker in noun phrases with numerals.⁵² Moreover in Newar, ‘nouns denoting inanimate objects are indifferent as to number.’⁵³ A further clear example is verse 3.6cd:

tasya patnī mahābhāgā trayodaśa sumadhyamāḥ

He has thirteen beautiful wives with nice waists.

Here, with no variants in any of the MSS consulted, only the very end of the noun phrase (*sumadhyamāḥ*) has the required plural ending. This again is what we often see in Newar.⁵⁴ A good example of total number-blindness is 5.17cd:

kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ

... the practice of purity is definitely expounded in great detail.

⁵¹ I am thankful to Judit Törzsök, who first pointed out to me the regular nature of the phenomenon itself as seen in the VSS, and who later drew my attention to the similar Newar grammatical rule (personal communication, Nov 29, 2023), which led me to an investigation of a possible link between the Sanskrit of the VSS and classical Newar.

⁵² See, e.g., Jørgensen 1941, 18: ‘The plural ending is wanting where plurality is expressed in other ways; thus always after numerals, and mostly after nouns denoting “many, all”’. Incidentally, singular after numerals is also the norm in Modern Nepali, and in other, even more distant languages such as Hungarian.

⁵³ Jørgensen 1941, 5 and 17.

⁵⁴ ‘Any case [...] and/or plural markers [...], as well as postpositions [...], are added to the last constituent of the N[oun] P[hrase].’ (Otter 2020, 11–12.) E.g.: in the Newar phrase *thwo khum-na khañ-ā rājā-pani* (‘these kings seen by the thief’), the only indication that multiple kings are involved is the plural marker *-pani* at the end (ibid.).

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Note that there would have been little problem in composing the same line in standard Sanskrit, e.g., beginning with *kīrtitaṃ ca...* Instead, this line gives away something about the author’s indifference towards grammatical concord.⁵⁵ Also, the participle *kīrtitāni* might function here as a finite verb in the plural: ‘they teach [the practice of purity].’ In this case there is some sense of number but coupled with a totally blurred boundary between finite verbs and participles.

In general, gender confusion is not unusual in epic Sanskrit and in Aśa.⁵⁶ It is its extent in the VSS that suggests a very strong external influence, supposedly of classical Newar.

Case and syntax

An extreme example of a total lack of awareness of Sanskrit syntax is VSS 17.20:

*bhūmipradātā dvija hīnadīnaḥ
samṛddhasaḥ jalasaṃnikṛṣṭaḥ |
sa yāti lokam amarādhipasya
vimānāyānena manohareṇa ||*

He who donates to a poor and distressed Brahmin land that yields plenty of corn and is in the vicinity of water will go to the world of the king of the immortal ones [i.e. of Indra] on a fascinating aerial vehicle.

The translation of this verse, surprising as it may seem, is, based on the context, rather secure. *Pādas* ab probably stand for a sentence that would be the following in slightly more standard Sanskrit: *yo dvijāya hīnadīnāya sasyasamṛddha-jalasaṃnikṛṣṭa-bhūmi-pradātā*. This is expressed by a phrase in which a word that should be in the dative or genitive (*dvija*) is in the vocative, and everything else is in the nominative: endings seem but decorations. This is difficult to explain by classical Newar influence since Newar does have a dative case marker, with animate nouns added to the genitive marker. Similarly difficult is to explain why then *pādas* cd are written in perfect standard Sanskrit.⁵⁷

⁵⁵ Compare Kölver’s remark on the phrase *āgataḥ sarve nāgāḥ* in *Svayambhūpurāṇa* (on p. 459 in Shastri 1894): ‘this is a remarkable lack of sensitivity as to the category of number’ (Kölver 1999, 195).

⁵⁶ See, e.g., Oberlies 2003, XXXVIII–XL, and Kiss 2015, 85 and the Index therein.

⁵⁷ See a similarly puzzling situation in the *Brahmayāmala*, which is briefly described in Kiss 2015, 74 as follows: ‘One of the most intriguing questions concerning the Bra[hma]Yā[mala] is not why its language deviates from Pāṇini so often but rather why sometimes it falls back to perfectly standard Pāṇinian language for fairly long passages.’

Vṛṣasārasaṃgraha

There are dozens, or hundreds, of syntactical oddities in the VSS, even if not all this baffling.⁵⁸ Somewhat similarly to what Kölver describes in his analysis of the language of the *Svayambhūpurāṇa*, a Nepalese composition (Kölver 1999), there often (but not always!) seems to be a lack of understanding of the passive, together with the application of the ergative, one of the basic syntactical tools of classical Newar. To demonstrate this, a good example is 12.113cd:

indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān

It was Indra who gave me the fruit and I gave that fruit to you.

Again, this is the translation that seems to fit the context. Here the skeleton of *pāda* c is a well-constructed passive: *indreṇa phalaṃ dattaṃ*, but then, instead of adding a dative or genitive (e.g., *indreṇa me phalaṃ dattaṃ*), the author chooses a finite verb (*asmi*). In *pāda* d, after seemingly treating *phalaṃ* as a masculine noun, and leaving *datta* in stem form metri causa, and using *me* for *mayā*,⁵⁹ this time he ends the phrase with a noun in the nominative (*bhavān*) instead of the dative or genitive. Why not try to write *dattaṃ tad eva te mayā*,⁶⁰ or *dattaṃ tava tad eva ca*? Constructions with *datta/kathita* plus an expected dative are especially prone to confusion. See, e.g., VSS 1.62cd–63ab and 10.2d:

*brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham
vāyunā pāda saṃkṣīpya prāptaṃ cośanaṣaṃ purā*

[The Purāṇas] were taught by Brahmā to Mātariśvan [= Vāyu] in their entirety, in their true form. Vāyu abridged the verses and then gave [them] to Uśanas.

bravīmi vaḥ purāvṛttaṃ nandinā kathito 'smy aham

I shall teach you an ancient legend that Nandi told me.

Again, there is some struggle first with an expected dative here: it ends up in the nominative (*mātariśvā*). Then an expected agent in the instrumental, or rather another dative, becomes an accusative (*cośanaṣaṃ*). Thirdly, *kathito 'smy* stands for *kathitaṃ mama* or *kathitaṃ mahyam*.

Somewhat similar are constructions with a past participle plus *asmi* in place of an active finite verb. See, e.g., 13.68cd, 14.56ab and 15.15cd:

⁵⁸ Most of them are addressed in the footnotes to the translation.

⁵⁹ This often happens in epic Sanskrit, see Oberlies 2003, 4.1.3, pp. 102–103.

⁶⁰ Although this solution carries the metric fault of being iambic.

Introduction

eṣa garbhasamutpattiḥ kathito 'smi varānane

This is how I have told you the formation of the embryo, O Varānanā.

āgneyadhātum somaṃ ca kathito 'smi varānane

I have taught, O Varānanā, the Fiery constituents and the Soma-ones.

kathito 'smi samāsenā kim anyac chrotum icchasi

Thus have I briefly described [to you, O Mahādevī, the soul.] What else would you like to hear?

These are also similar to what Jørgensen analyses in a Sanskrit passage in the Newar *Vicitrakarnikāvadānoddhṛta*, namely that the phrase *na jñāto 'ham* must in that context mean ‘I did not know.’⁶¹

Sometimes the agent an active construction with a transitive verb simply imitates an ergative structure: *viṣṇunā... papraccha* (1.8), *dhanyās te yair idam vetti* (4.75ab), *sa[!] hovāca pathikena* (12.60a).⁶²

Another typical syntactical construction in the VSS is a verb meaning ‘to tell, teach’ plus a noun in the genitive, e.g. 4.69ab:

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava

I shall tell you about the four cases of observing silence. Listen, be attentive.

One could say that *pāda* a is simply elliptical and that a verb like *lakṣaṇam* or *svabhāvaṃ* (‘the characteristics/essence [of X]’) is missing. 1.37ab and 4.17ab also belong to this category:

brahmāṇḍānāṃ prasamkhyātum mayā śakyaṃ katham dvija

How could I enumerate [all the details of] the Brahmāṇḍa[s], O twice-born?

evam satyavidhānasya kīrtitaṃ tava suvrata

Thus have [I] taught the rules of truth to you, O virtuous one.

This phenomenon is difficult to explain by any Newar influence since classical Newar would usually also require an extra word (such as *kham* ‘thing, topic, word, story’) in such a sentence. It might belong to a class of phenomena in Buddhist Hybrid Sanskrit that Edgerton labels as ‘Genitive with miscellaneous verbs.’⁶³

⁶¹ Jørgensen 1931, 77 and 328. Compare *tat phalaṃ sa niveditaḥ* (‘he gave that fruit’) in VSS 12:67d.

⁶² This happens also in Aśa. See, e.g., *Siddhayogeśvarīmata* 18.23: *pūjayet ... mantriṇā* (Törzsök 1999, 42).

⁶³ Edgerton 1953, vol. 1, §7.65, p. 47.

Vṛṣasārasaṃgraha

These kinds of deviations from standard Sanskrit make it necessary that the translation be somewhat intuitive, driven by the context, rather than by an analysis of syntax.

yajec cakre ca vidhivad yoginīsiddhim icchatā 21.12cd

Cardinal and ordinal numbers

Although the VSS does use simple ordinal numbers such as *prathama*, *dvi-tīya*, and *ṛtīya*, with higher numbers there seems to be a non-distinction between cardinal and ordinal numbers, and cardinals are used as ordinals. See, e.g., 20.8ab and 11ab:

caturviṃśati yat tattvaṃ prakṛtiṃ viddhi niścayam
dvāviṃśati ahaṃkāras tattvaṃ uktaṃ maṇiṣibhiḥ

Know the twenty-fourth Tattva certainly as Prakṛti. The twenty-second Tattva is Ahaṃkāra according to the wise.

This phenomenon is known to a certain degree from epic Sanskrit,⁶⁴ and is even more characteristic of classical Newar.⁶⁵

Stem form nouns

Stem form nouns, or *prātipadikas*, are extremely common in the language of the VSS. They are not alien to the Aśa Sanskrit of Śaiva Tantras,⁶⁶ but the extent to which they prevail in the VSS is striking and it reminds one of the zero suffix of the nominative and accusative, or rather of the ‘casus indefinitus’ or ‘absolutive case’ of classical Newar.⁶⁷ Often stem forms are required to restore the metre, and they would thus be difficult to emend, and often they blend in sandhi with the following word. See some clear examples below with the expected, but usually unmetrical, form in parentheses:

- 1.63a: *vāyunā pāda saṃkṣīpya (pādaṃ)*
- 1.63c: *tenāpi pāda saṃkṣīpya (pādaṃ)*
- 2.25c: *bhogam akṣaya tatraiva (akṣayam)*
- 2.26d: *īśānānāṃ smṛtālayaḥ (smṛta ālayaḥ)*
- 4.19f: *prasahyasteya pañcamam (°steyam)*

⁶⁴ See Oberlies 2003, §5.2.2, pp. 127–128.

⁶⁵ See Jørgensen 1941, 42 and Otter 2020, 57.

⁶⁶ See, e.g., Kiss 2015, 75–77 and Goodall, Sanderson, & Isaacson 2015, 126 and 441.

⁶⁷ Jørgensen 1941, 18 and 21, and Otter 2020, 16.

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- 4.72a: *caturdhyānādhunā* (°*dhyānam adhunā*)
 4.77a: *pramādashāna pañcaiva* (°*sthānam* or °*sthānāni*)
 6.5c: *vedādhyaṇa kartavyaṃ* (*vedādhyaṇam*)
 6.14a: *dvitīyaṃ tattva puruṣaṃ* (*tattvam*)

Vocabulary

Special vocabulary/language: karhacit, hṛdi as nominative 10.27cd, tīrya, me as mayā, āhūtaplavana

generate list from index

Modern Nepali: singular after numerals.

Kölver

No short-long

Metre

As regards metrical licences, perhaps the most striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’⁶⁸ namely that some consonant clusters that would normally turn the previous short (*laghu*) syllable long (*guru*) may in some cases do not do so.⁶⁹ Syllables beginning with *pr*, *br*, *hr*, *kr*, especially (or exclusively?) at the beginning of words, are well-known candidates for this licence.⁷⁰ In the VSS, *tr*, *vr*, *śr*, *pr*, and also *śy*, *śv*, *sv*, *dv*,⁷¹ can also trigger this licence. All these syllables involve conjunct consonants with a semivowel in second position.

For context, it is perhaps not useless to briefly show what a well-known author on prosody, Kedārabhaṭṭa (11th or 12th century),⁷² who is frequently quoted by Mallinātha, has to say on this phenomenon in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukavihṛdayanandinī* commentary):⁷³

padādāv iha varṇasya saṃyogaḥ kramasaṃjñikah |
purahsthithena tena syāl laghutā ’pi kvacid guroḥ || 1.10 ||

⁶⁸ For a recent contribution on this phenomenon, see, Sen 2006 (discussing it as it appears in Latin).

⁶⁹ On its appearance in Śaiva Tantras, see, e.g., Goodall 2004, lxxxi and Goodall, Sanderson, & Isaacson 2015, 441.

⁷⁰ See, e.g., Apte 1890, Appendix A p. 1.

⁷¹ See, e.g., the cadence of 5.15b: *śukaśyenakān* for *U U- U-*

⁷² Ollett 2013, 333.

⁷³ Patel 2020.

Vṛṣasārasaṃgraha

In this [work], a combination of two or more consonants (*saṃyoga*) in a word-initial syllable (*pādādaṃ varṇasya*) is called ‘sequence’ (*krama*). [A syllable that counts as] long because one such [consonant cluster] stands in front [of it, i.e. after it] can sometimes be treated as short.

[Comm.:] *vibhaktyantaṃ padaṃ tasya padasyādaṃ vartamāno yo varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjño jñeyaḥ | tena krameṇa purovartinā prāk-padānte vartamānasya prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurod-hena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvacāryāṇāṃ piṅgalanā-gaprabhṛtīnāṃ kālīdāsādīnāṃ ca kavīnāṃ samayaḥ parigrhītaḥ | saṃyogaḥ kra-masaṃyogaḥ || 10 || tatra gra-saṃyogena yathā | idam asyodāharanam |*

A ‘word’ is [a unit of speech that] ends in an inflection. A ‘conjunction’ is in a ‘syllable’ which is at the beginning of such a word. ‘In this’ [i.e.] work it is to be known under the term ‘sequence’ (*krama*). By that sequence which stands in front, [a syllable] at the end of the previous word, even if it acquired heaviness [by position], may acquire lightness. ‘Sometimes’ [means:] according to the examples. But then what is this combination of consonants called ‘sequence’? The old teachers such as Piṅgalanāga and poets such as Kālīdāsa accepted [this] rule. The combination of consonants (*saṃyoga*) is [here] the sequence[-type] (*krama*) [i.e. word-initial] combination of consonants (*saṃyoga*). Among [the possibilities,] for example by conjunct consonant *gr*. Here is an example of that:

*taruṇaṃ sarṣapaśākaṃ navaudanam picchalāni ca dadhīni |
alpavyayena sundari grāmyajano miṣṭam aśnāti || 1.11 ||*

Tender mustard seed, fresh porridge, and slimy curds: men in the village eat these kinds of savoury dishes, O pretty girl, because they do not have much money.⁷⁴

The example verse given above (1.11) is in *āryā*, and the metric pattern of the second half-verse is, strictly speaking, the following:

- - | U - U | - U - ! | - U U | - - | U | - - | - |

This is unmetrical and it yields 28 moræ, instead of the expected 27. By treating the final syllable of *sundari* short, in spite of the following *grā*, the pattern conforms to the expected pattern:

- - | U - U | - U U | - U U | - - | U | - - | - |

The commentator gives several more examples, involving the syllables *gra*, *hra*, and *bhra*, and confirms that the rule applies only to word-initial consonant clusters:

padādāv iti kim | anyatra mā bhūt |

Why ‘at the beginning of a word’? [Because] elsewhere it should not be.

⁷⁴ I.e.: ‘you are pretty, don’t waste your time with poor village men.’

Introduction

Here follow some examples from the VSS. The syllables with the *krama* conjunct consonant, before which the syllable is not turned into long, are encircled, and the metre is given in parentheses.

- 1.1c: *harindra*(*br*)*ahmādibhir āsamagram (upajāti)*
 4.67c: *prajñābodha*(*śr*)*uṭim smṛtiṃ ca labhate mānaṃ ca nityaṃ labhed*
 (*śārdūlavikrīḍita*)
 4.89a: *iti yama*(*pr*)*avibhāgaḥ kīrtito 'yaṃ dvijendra (mālini)*
 5.5cd: *parastrīpara*(*dr*)*avyeṣu śaucaṃ kāyikaṃ ucyate (pathyā)*
 5.9cd: *vānaprasthasya* (*tr*)*iguṇaṃ yatīnāṃ tu caturguṇaṃ (na-vipulā)*
 5.15ab: *haṃsasārasacakrahvakukkuṭān śuka*(*śy*)*enakān (pathyā)*
 6.13ab: *brahmalokaṃ tu* (*pr*)*aṭhamam tattvapraṛticintayā (na-vipulā)*
 8.33a: *tasmān mauna*(*vr*)*ataṃ sadaiva sudṛḍham kurvīta yo niścitaṃ (śārdūla-*
vikrīḍita)
 10.31b: *iśānenābhijūṣaṃ hr̥di* (*hr*)*ada vimalaṃ nādaśītāmbupūrṇam (srag-*
dharā)
 11.9ab: *manaḥśuddhis tu* (*pr*)*aṭhamam dravyaśuddhir ataḥ param (na-vipulā)*

These indeed follow the rule of having the special conjunct with the semi-vowel at the beginning of a word in the sense that the word can be a member of a compound.⁷⁵ To understand how unique the VSS's indulgence in the 'muta cum liquida' licence is, the epics and the Purāṇas should be examined from this perspective.

Another metrical oddity, or rather metrical licence, that is applied regularly in the VSS, exclusively in non-*anuṣṭubh* verses, is that a word-final short syllable can count as long. Here are some examples, with the short syllable now turned into long encircled:

- 3.42d: *etatpuṇyapha*(*la*)*m ahiṃsakajanaḥ prāpnoti niḥsaṃśayaḥ (śārdūla-*
vikrīḍita)
 4.5a: *na narmayu*(*ka*)*m anṛtaṃ hinasti (upajāti)*⁷⁶
 4.39c: *aśeṣaya*(*jña*)*tapadānapuṇyaṃ (upajāti)*
 4.59c: *vijñānadha*(*rma*)*kulakīrtināśa (upajāti)*
 4.59d: *bhavanti vi*(*pra*)*damayā vihīnāḥ (upajāti)*
 5.20a: *śaucāśaucavidhijña mānava ya*(*di*)*kālakṣaye niścayaḥ (śārdūlavikrī-*
ḍita)
 6.18b: *jijñāsyantāṃ dvijen*(*dra*)*bhavadahanakaraḥ prārthanākālpavṛkṣaḥ*
(sragdharā)

⁷⁵ There are some problematic verses that I ignore here. They are unlikely to change the overall picture.

⁷⁶ Versions of this line in the MBh and the MatsP read °*yuktaṃ vacanaṃ* (see the apparatus at veres 4.5 in the edition).

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7.13b: *saubhāgyaṃ atulaṃ labheta sa naro rūpaṃ tathā śobhanaṃ* (śārdūlavikrīḍita)

8.44d: *na bhavati punajaṇṇaṃ kalpakotyaṃ yute 'pi* (mālinī)

11.42b: *saṃsāroddharaṇaṃ anityaharaṇaṃ ajñānānirmūlanam* (śārdūlavikrīḍita)

11.42c: *prajñāvṛddhikarāṃ amoghakaraṇaṃ kleśārṇavottāraṇaṃ* (śārdūlavikrīḍita)

11.42d: *janmavyādhikarāṃ akarmadahanam sevet sa dharmottamam* (śārdūlavikrīḍita)

12.150c: *nityaṃ rogādhivāsaṃ aniyatavapuṣaṃ trāhi māṃ kālāpāsāt* (sragdharā)

CHECK the more original a section the more extreme language? see
ch11

Introduction

Contents and analysis of chapters 1–12

Here follow short descriptions of the topics found in chapters 1–12 of the VSS—edited and translated in this volume—accompanied by brief discussions and analyses.⁷⁷

Adhyāya 1

After a *maṅgala*-verse that addresses a deity whose identity is obscure (is it Śiva or the impersonal Brahman?; verse 1.1), we enter the first layer of the text, which comprises a dialogue between Janamejaya and Vaiśampāyana and could be labelled Dharmaśāstric. Janamejaya wishes to hear the essence, the ultimate Dharmic teaching, of the *Mahābhārata*. In response, Vaiśampāyana starts relating a dialogue during which Viṣṇu, disguised as a Brahmin, tests an ascetic called Anarthayajña, reknown for performing non-material sacrifice (*anarthayajña*, the topic of *adhyāya* eleven), and a devotee of Viṣṇu (which becomes clear in *adhyāya* twenty-one). This is the beginning of the layer one could label Vaiṣṇava. The first topic they discuss is *brahmavidyā* (1.9–10), and ambiguous definition of the impersonal Brahman and/or the syllable *om*. The next topic is *kāla* (‘death, time’), the origin of the body, karma (1.11–17), and the divisions of time (from *truṭi*, *nimeṣa* up to *kalpas*, 1.18–30), which leads to a teaching on numbers, from one up to two hundred quadrillion (*para*, 1.31–35). Verses 1.36–39 introduce a list of the rulers of the eight regions of the Brahmāṇḍa (1.40–48). In addition, Viṣṇu features as the ruler of the centre of the Brahmāṇḍa (1.49), reconfirming the general Vaiṣṇava character of this layer. 1.50–57 give the number of subordinates to each ruler mentioned above. 1.58–61 teaches the measurements of the Brahmāṇḍa. Finally, verses 1.62–75 list the redactors and transmitters of the Purāṇas, from Brahmā to Vyāsa Dvaipāyana, Romaharṣa, and Romaharṣa’s son Amitabuddhi.

Keywords: Brahmā, Brahman

Adhyāya 2

Perhaps a later, tantric, insertion?

2. śivāṇḍasaṃkhyā

⁷⁷ See a Sanskrit summary of the contents of the VSS, based on Naraharinath’s edition, in Acharya 2014, 61–72 **CHECK**.

Vṛṣasārasaṃgraha

Adhyāya 3

yamas-niyamas: see table in Bisschop, Kifle, & Lubin 2021, 17

Adhyāya 4

Adhyāya 5

Adhyāya 6

Adhyāya 7

Well-written? Simple

Adhyāya 8

Similarly quasi well-written? Simple

Adhyāya 9

Adhyāya 10

Adhyāya 11

Adhyāya 12

3. ahimsāpraśaṃsā 4. yamavibhāga 5. śaucācāraavidhi 6. yajñavidhi (also lokāḥ)
7. dānapraśaṃsā 8. niyamaśaṃsā (p. 603: types of svādhyāyana: śaiva, sāmkhya,
purāṇa, smārta, bhārata) 9. traiguṇyaviśeṣaṇīya 10. kāyatīrthavivarṇana 11.
caturāśramadharmavidhāna 12. vipulopākhyāna (narrative) 13. garbhotpatti
(on conception) 14. praśnavyākaraṇa (why people are tall/short etc.) 15. jī-
vanirṇaya 16. adhyātmanirṇaya (yoga) 17. dānadharma 18. pūrvakarmavipāka
19. dānayajñaviśeṣa 20. pañcaviṃśatitattvanirṇaya 21. kalpanirṇaya 22. varṇagotrāśrama
23. nidrotpatti 24. śāstravarṇana

everybody is donating to everybody,

the final donor is Brahmā

lot of testing going on in the frame story and also

in chapter 12

also the disguise thing is recurring: 12.37 and ch 1 and

when Viṣṇu reveals his identity

Topics in chapters 13–24

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Introduction to the Critical Edition

While it is probably unnecessary to argue in favour of producing a high-quality edition of any of the texts in the Śivadharmā corpus—given its importance for our understanding of the history of Śaivism—it is worth clarifying why the versions of the VSS and the other texts of the corpus as printed in Naraharinath 1998 are not satisfactory.⁷⁸ One could simply refer the reader to the apparatus in this new edition: the readings given in Naraharinath’s *editio princeps* rarely prove useful or are accepted against the manuscript evidence. One could also point out further problems in Naraharinath’s edition, such as countless typos, misreadings, and readings and omissions that may come from his low-quality sources,⁷⁹ and a lack of any critical apparatus or any documentation of the witness(es) used.⁸⁰ In addition to this, although it does not affect this volume, a great chunk of the text, verses 17.38–18.16, are missing in Naraharinath.

It would be more difficult than this to vindicate in detail the methodology I have applied. I find Hanneder’s words on textual criticism comforting:

[T]extual criticism is often viewed as something to be learned by practice rather from reading about it. ... In fact, both translating and editing are something most Indologists have learned in a pragmatic way through examples from within the field, and some have managed to become quite good at it. ... [I]n most cases this approach is sufficient ...⁸¹

My experience is that when preparing critical editions, each text, and some-

⁷⁸ As West (1973, 61) puts it, following a long tradition of philologists: ‘Is your edition really necessary? That is the first question.’

⁷⁹ Just to quote a few from the first few verses: *sahasrādhyāyar uttamam* for *sahasrādhyāyam uttamam* (1.2b), *nāradasaṃhitām* for *bhāratasaṃhitām* (1.2d), *śaṃkha* for *śaṅkuḥ* (1.34b), omissions in 1.34cd–35, etc.

⁸⁰ He must have worked from paper manuscripts, see p. 9.

⁸¹ Hanneder 2009, 5.

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times each manuscript or each chapter, *horribile dictu*, each verse, requires a slightly different approach, and these approaches keep changing during the editorial process. For example, the idea that there could be a connection between the linguistic oddities of the VSS’s language and classical Newar⁸² arose relatively late, and it did change my views on some textual problems and some of the solutions thereof, and led me to change some of my previously proposed emendations. Thus editing is always subjective in the sense that the method applied is influenced by the editor’s knowledge of the text, the genre, the milieu, etc., or in the case of this edition, the collective knowledge of all my colleagues who took part in VSS reading and brain-storming sessions throughout the years.

Since it is not unlikely that originally the VSS had multiple authors and redactors, the text itself is also unlikely to be homogenous: each chapter may have its own style and its own types of textual problems. In addition to this, all MSS we have access to surely transmit a highly contaminated version of the text. This makes the construction of a stemma codicum more or less useless in this case.

Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.⁸³ In the manuscript descriptions below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b, Bisschop 2018, Bisschop, Kafle, & Lubin 2021, Bisschop, Kafle, & Kiss forthcoming, and the catalogues I mention at some of the individual manuscript.⁸⁴

⁸² See p. xxx.

⁸³ As I remarked elsewhere (Kiss 2021, 185, n. 9): ‘Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19), it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.’

⁸⁴ I owe thanks to Florinda De Simini for sharing with me most of the manuscripts listed here, to Kengo Harimoto and Gudrun Melzer (Munich) for providing photos of

Introduction

In recently published and forthcoming critical editions of and articles on the Śivadharma corpus,⁸⁵ the sigla of the manuscripts used are made up of a letter signifying the script (e.g. ‘N’ for Nepālākṣara/Newari), a superscript letter for the current location where the manuscript is deposited (e.g. ‘C’ for Cambridge), and two (sometimes only one or even three) subscript digits echoing the last digit(s), if any, of the reference number of the manuscript in the library where it is located or, in the case of NGMPP reel numbers, the last two digits of the first part of the reel number.⁸⁶ Since in the case of the VSS all the manuscripts I utilised are written in some variant of the Nepālākṣara script,⁸⁷ in this publication I omit the first letter, making the letter for the current location non-superscript. This helps keeping the apparatus readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

Note that here I mention not only those MSS that have been collated for the whole of, or parts of, the critical edition, but also some that were candidates for the task but later were dismissed.

Cambridge manuscripts

(N)C₉₄ Cambridge University Library, Add. 1694.1. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁸⁸ According to this catalogue, the date of creation of this manuscript is the 12th century, and its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Uttarottaramahāsamvāda*, 6) *Vṛṣasārasamgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193v. The recto side, online image no. 381, is an empty folio side. The text ends on f. 239r (online image no. 473). The text of the VSS is transmitted fully, without any folios or major sections of the text missing. The leaves transmitting the VSS are

the Munich MS, and to Nirajan Kafle for sharing a digital copy of the Paris MS with me.

⁸⁵ Bisschop 2018, Bisschop, Kafle, & Lubin 2021, and Bisschop, Kafle, & Kiss forthcoming.

⁸⁶ For details of this system and for the underlying reasons, see Bisschop 2018, 50–51.

⁸⁷ I have not used NGMCP B 219/3 NAK 4/2537 (paper, Maithilī script), and L₁₆ (paper, Devanāgarī script, see below).

⁸⁸ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

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well-preserved. Some folio sides are faded and most folios are somewhat damaged on the right side, sometimes at other parts, and it seems from the images that some opaque-looking tape has been applied to protect these damaged sections. In my critical edition the broken off, completely lost, *akṣaras* are represented by ---, the illegible *akṣaras* under the tape by ✖ (‘illegible’). The quality of the readings of this manuscript is one of the best among the available witnesses, comparable only to K₈₂ and P₅₇, making it one of the most important sources for the VSS.

(N)C₄₅ Cambridge University Library, Add. 1645. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁸⁹ According to this catalogue, its dimensions are 4.4 × 61.7 cm. The manuscript is dated to (Nepāla) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyā di < trayodaśyām,*’ which converts to July 10/11 Monday/Tuesday, 1139 CE.⁹⁰ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Śivopaniṣad*, 5) *Umāmaheśvarasaṃvāda*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K₈₂ remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).⁹¹ This is more difficult to see in the case of the VSS, but

⁸⁹ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

⁹⁰ F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyaḍi 8 trayodaśyām* (retrieved 8 Dec 2021). The element *dvādaśīpyaḍi* could be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Alternatively, one could understand *yā* as a Newar genitive marker, *dvādaśī-yā di* meaning ‘the day of the twelfth.’ Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pyaḍi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (Skt. *ghaṭi/ghaṭikā*, Newar *ghaṭi*) the scribe finished copying the text. It is still not clear if we should take *dvādaśī* or *trayodaśyām* as the date. For help on the conversion of the date and for a detailed discussion on the colophon I am indebted to Kengo Harimoto.

⁹¹ Personal communication, 1 Dec 2021.

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indeed, they seem closely related.

(N)C₀₂ Cambridge University Library, Add. 2102. All available folios of this MS have been collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁹² According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The VSS starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,⁹³ which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottaramahāsaṃvāda*, which takes up twenty-three folios in C₉₄, and twenty folios in C₄₅. Thus this MS did most probably transmit all eight texts of the Śivadharm corpus.⁹⁴

This first folio of the VSS is in a hand which is different from the rest of the manuscript, but the hand changes back in the next folio.⁹⁵

⁹² <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

⁹³ Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā grhasthās ca [prāsā]dasthās ca ye nṛpāh.*

⁹⁴ Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

⁹⁵ Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasaṃgraha*.’ A hardly readable note in pencil to the same effect is visible at the top of the first folio side (f. 267r, ‘mode.....supply beg of Vṛṣasāra-saṃgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the last line of the younger folio. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins. See some more detail on this folio on p. 11

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In this multiple-text manuscript, the VSS is transmitted in an incomplete form, that is to say, a number of folios are missing (most notably chapters 15–17). The first partially visible folio number is in image 184: the numeral characters 200+60 are visible (268v, according to the CUDL online catalogue). In image 186, the folio number 269 is clearly visible (f. 269v). In folio 270v, the continuous text is broken at verse 2.21c (*kāmarū*⁹⁶), ff. 271 and 272 are missing, and the text resumes on f. 273r with verse 3.30b ([*ahiṃsā pa*] *ramaṃ sukham*). Folio 291 is missing (verses 12.87cd–12.113). In folio 296v (image no. 234) the text breaks off again at *vātaśūlair upadrutā | śukro* (verse 14.22b),⁹⁶ the next folio being 306r (starting with *carmatāś ca divi-jasundarīṣu*, verse 18.27b; nine folios and chapters 15–17 are completely missing).

Again, there are two missing folios after *bandhus sarvva*⁹⁷ in verse 18.47c in f. 306v. The text resumes in f. 309r (image 237) with *°neṣu ca sarvveṣu vidvān sreṣṭha sa ucyate* (verse 19.52cd). Another folio is missing between *iṣṭāniṣṭadvaya*⁹⁸ (verse 20.22, f. 309v) and *snāyu majjā sirā tathā* (verse 20.51d, f. 311r). The VSS ends on f. 322v (image no. 262) with the concluding colophon *vṛṣasārasaṅgraha samāpta iti*. This folio also contains the beginning of the *Dharmaṃputrikā*, but this multiple-text manuscript contains no more folios.

In the apparatus, the siglum C_Σ signifies all three Cambridge MSS described above.

Kathmandu palm-leaf manuscripts

(N)K₈₂ NGMPP A 1082/3, NAK 3/393. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.⁹⁷ According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5 cm. It is dated to Nepāla Samvat 189 (1068–69 CE).⁹⁸ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are

below.

⁹⁶ Of course, my verse numbering in chapters 13–24 may change slightly during the editing process.

⁹⁷ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

⁹⁸ See f. 12r line 2 of the *Dharmaṃputrikā* in this MS: *navottarāsītīyute sate bde āsāḍhaśuklasya tithau tṛtīye*, translated by De Simini 2016b, 252 n. 49 as: ‘in [the year] 189, in the 3rd lunar day of the bright [fortnight] of [the month] Āṣāḍha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

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transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasamgraha*, 7) *Dharmaputrikā*, 8) *Uttarottaramahāsamvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. iv (f. ir is a cover) and the text spans ff. iv–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the VSS.⁹⁹

(N)K₁₀ NGMPP A 10/5, NAK 1/1261. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.¹⁰⁰ According to this catalogue, the dimensions of the manuscript are 55 x 5.5 cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmaheśvarasamvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasamgraha*.

Some folios feature drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The VSS starts on exp. 44 (upper leaf, no folio number is visible here). The text continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards, so to say) up to 1.60 (*viṃśakoṭīṣu gulmeṣu ūrdhva*^o). Verses 1.60d–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains a single leaf of the *Umāmaheśvarasamvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmaheśvarasamvāda*. Exploring the presence of the VSS in this manuscript further, one should look at the expositions after no. 44. Exp. 45 contains the end of the *Śivopaniṣad*. The single leaf on exp. 46 is almost illegible but most probably contains a fragment of the *Gautamadharmasūtra*. The second line just above the string hole on the left reads ... *vīrud vanaspatīnāṃ ca puṣpāṇi svavad ādadīte*..., which is a fragment of *Gautamadharmasūtra* 2.3.25 (12.28). The remaining parts of the VSS are to be found on exp. 47ff. The upper leaf on exp. 47 continues with VSS 3.16b–36ab, while the lower leaf contains a text that I have not been able to identify. The lower leaf in exp. 48 transmits 3.36cd–4.11ab, the upper one 4.11b–30a. The lower leaf in exp. 49 contains 4.30ab–47ab, the upper one 47d–68a, and so on so forth. Thus when reading the text from these images, after exp. 48, one has to start with the lower leaf and

⁹⁹ See a similar evaluation in Bisschop 2018, 56.

¹⁰⁰ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

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continue with the upper one.

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.¹⁰¹ According to this catalogue, the dimensions of the manuscript are 58 × 6 cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottaramahāsaṃvāda*, 8) *Dharmaputrikā*. Ff. 209v–264v contain the VSS.

This is a nicely written manuscript, giving generally useful and convincing readings.

(N)K₃ NGMPP A 3/3 (= A 1081/5), NAK 5–737. I have collated this MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.¹⁰² According to this catalogue, the dimensions of the manuscript are 58.5 × 5.5 cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

The VSS starts in f. 227 (image no. 177) and seems to end after it begins transmitting chapter 23 in f. 264 (image no. 218), but the last image (no. 253) also contains a fraction of VSS chapter 13. The microfilm images are somewhat blurred and the readings do not seem promising.

Other palm-leaf MSS preserved in Kathmandu, but not used for this critical edition include the following:

NGMPP A 11/3, NAK 5–738¹⁰³—the microfilm images of the folios containing the VSS are often blurred to an extent that makes them difficult to use.

NGMPP C 25/1, Kesar Library 218—this multiple-text manuscript preserves only a few disordered folios of the VSS.

¹⁰¹ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

¹⁰² http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra

¹⁰³ http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

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Kathmandu paper manuscripts

(N)K₄₁ NGMCP A 1341/6, NAK 4–93. Paper, 82 folios, probably from the 17th century (see the description of K₁₀₇ below). This MS contains two texts: *Śivadharmasaṃgraha* (ff. 91r–135v) and *Vṛṣasārasaṃgraha* (ff. 204r–243v). Collated only for chapter eight in this volume. As already seen from the folio numbers, this multiple-text manuscript must have contained more than two texts originally, most probably of the Śivadharm corpus. The script of this MS seems extremely similar to that of K₁₀₇, a MS dated to 1688 CE (see below). Thus it seems probable that this MS is also from the 17th century.

K₄₁ is a good example to see how relatively late witnesses, a paper MS, can be important. Its readings are relatively independent of most palm-leaf MSS, and seem to shed some light on what source(s) Naraharinath may have used because there are a great number of instances where E and K₄₁ (and K₁₀₇, see below) read together against most other witnesses. E.g., C₉₄, C₄₅, C₀₂, K₈₂, K₁₀, K₇, K₃, and M read *bhāratasaṃhitām*, or a slightly corrupt form of the same, in 1.2cd, while the two paper MSS K₄₁, and K₁₀₇, and Naraharinath’s E read (a clearly wrong) *nāradasaṃhitām*. Similarly, in 1.17cd most witnesses read *vettum arhasi*, while K₄₁, K₁₀₇, and E (and M!) read *vaktum arhasi*. In 1.44b, K₄₁ and E read *mṛddhe*¹⁰⁴ instead of *śṛṇu* and *śṛṇge* in all other witnesses. In some instances, the paper MSS K₄₁ and K₁₀₇ give readings that might be old or ‘original.’ E.g., 20.40d is missing in a great number of MSS (C₉₄, C₄₅, K₈₂, K₁₀), K₇ gives (improvises?) a less than perfect *tān nibodha dvijottamaḥ*,¹⁰⁵ while K₄₁, K₁₀₇, and E give a similarly imperfect *vijñeyā ca manīṣibhiḥ*.¹⁰⁶ Sometimes these two paper MSS either alter the text, or again, preserve older readings. E.g., in 16.34 K₄₁, K₁₀₇, and E give *bhagavān uvāca* against all other witnesses’ *maheśvara uvāca*. After 12.30d (*vipulaḥ punar abravīt*), K₄₁, K₁₀₇, and again E, insert a somewhat unnecessary *vipula uvāca*. These and many other examples could prove that Naraharinath used manuscripts that were close to K₄₁ and K₁₀₇, and some of the oddities in his edition originate in fact in actual readings rather than misreadings or 20th-century alterations.¹⁰⁷

¹⁰⁴ K₁₀₇ reads a similar *grdbhe*.

¹⁰⁵ One would expect the vocative *dvijottama*.

¹⁰⁶ The correct sandhi would be *vijñeyās ca*.

¹⁰⁷ Compare this with Bisschop, Kifle, & Lubin 2021, 58–59, especially the following piece of information: ‘According to the information kindly provided by Diwakar Acharya (personal communication), it may have been based on a Devanāgarī manuscript from the time of Raṇa Bahādur Shah (1775–1806).’

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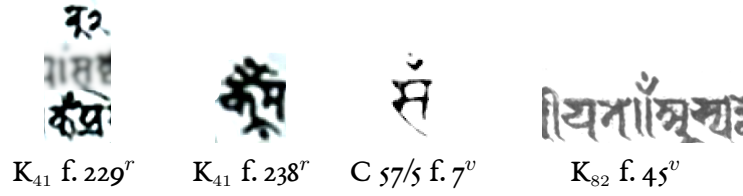


Figure 5: *Kākapadas*

Another fascinating phenomenon in K_{41} is traces of editorial activity. There is a rather peculiar *kākapada*, or editorial sign to mark omission, that could help us catch a perhaps 17–19th century editor red-handed while he is inspecting, correcting, and sometimes altering the text, and also while he is consulting older palm-leaf MSS. The sign can be spotted, e.g., in K_{41} on top of a *ku*, indicating that the syllable *ru*, given in the top margin, should be inserted there; doubled in the same MS to indicate a larger omission; in MS NGMPP C 57/5, another paper Śivadharma corpus multiple-text MS, to indicate an alternative reading; and in the much older palm-leaf MS, K_{82} , to indicate a missing passage, which is in fact to be found in at least two paper MSS (K_{41} and K_{107}) and in Naraharinath’s edition (see Figure 5).

Consulting Einicke 2009, a rich catalogue of editorial marks, one gets the impression that this type of *kākapada*, which has a dot in it, is not frequently seen. Two instances of such a *kākapada* occur in two NGMPP *Viṣṇudharmaśāstra* MSS from 1661 and 1713 CE,¹⁰⁸ one in the above mentioned Śivadharma MS NGMPP C 57/5 from 1826 CE,¹⁰⁹ and in a *Kālacakratantra* MS written in old Bengali script from 1446 CE, which has (most probably much later) corrections in Nepālākṣara script.¹¹⁰

It is difficult to escape the impression that we are dealing with the same editor, whose distinguishing mark is a *kākapada* with a dot. If indeed MS C 57/5 (1826 CE) also bears his hallmark, then he must have been a pundit from the 19th or 20th century. He seems to have performed some rather detailed and focused editorial activities, and must have had access to some of the old palm-leaf MSS. One telling example for this is his marking the omission in K_{82} of two *anuṣṭubh* verses on heavens after VSS 24.72 (see image on the right in Figure 5). As hinted at above, these verses, potentially later insertions, occur in the paper MSS K_{41} and K_{107} , and in Naraharinath.

¹⁰⁸ MSS G 18/2 and B 218/2, Einicke 2009, 161–162 and 236.

¹⁰⁹ Einicke 2009, 164 and 328.

¹¹⁰ Einicke 2009, 65–66 and 328. On p. 66, Einicke remarks: ‘Besonderheiten: Korrekturen einzelner Zeichen in späterer Newārī-Schrift am Rand’.

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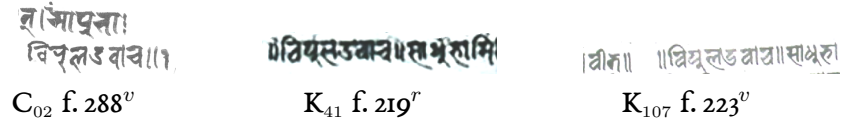


Figure 6: Insertion of *vipula uvāca* in C_{02}


To spot this, our anonymous editor had to carefully compare the old palm-leaf MS with the 17th-century paper MS.¹¹¹

These observations also shed some light on the origin of the first folio of C_{02} , which is in a hand that looks later than that in the rest of that MS.¹¹² Most old palm-leaf MSS start with *karmahetuḥ śarīrasya* etc. at VSS 1.14ab, while the two paper MSS K_{41} and K_{107} , and Naraharinath read *anarthayajña uvāca* || *karmahetuḥ śarīrasya*. The only palm-leaf MS that reads with the paper MSS is C_{02} , on its only folio that is written in a later hand. This at least tells us that the supplied first folio in C_{02} comes from a source that is closer to the paper MSS than to the old palm-leaf MSS, and it could also be another piece of evidence for editorial activity by someone who carefully examined these sources, and in addition, introduced fresh contamination. For this kind of easy-to-spot contamination, a good example is the insertion of the somewhat unnecessary *vipula uvāca* in palm-leaf NS C_{02} after 12.30, inspired by paper MS K_{41} , and/or K_{107} (see Figure 6). Note the tiny *kākapada* with the dot on the palm-leaf on the left and the insertion in a different hand in the margin below. It seems probable that our anonymous editor went through some paper MSS and noted differences in the palm-leaf MS C_{02} (and in K_{82} , see Figure 5).

(N) K_{107} NGMCP C107/7, NAK 9/537. Paper. Size: 37.1 × 10.8 cm. 174 folios. This MS is dated to NS 809 (1688–89 CE),¹¹³ Folios 1–88 are missing. These must have contained the *Śivadharmasāstra* and the *Śivadharmottara*.¹¹⁴ The MS thus contains only six texts: 1) *Śivadharmasamgraha* ff. 89r–133v, 2) *Umāmaheśvarasamvāda* ff. 134r–163v, 3) *Śivopaniṣad* ff. 164r–181r, 4) *Uttarottaramahāsamvāda* ff. 182r–206v, 5) *Vṛṣasārasamgraha* ff. 207r–251v, 6) *Dharmaputrikā* ff. 252r–262v.

¹¹¹ More on this in volume two.

¹¹² See p. 5.

¹¹³  (f. 262v). De Simini reads NS 803 (2016b, 253 n. 51). I prefer reading NS 809.

¹¹⁴ Cf. De Simini 2016b, 252 n. 48. See also an unfinished table of contents on f. 262r, which confirms that at least the *Śivadharmasāstra* was part of this bundle: || *asyānukramah* || *prathama śivadharmo nāma*.

Vṛṣasārasaṅgraha

The script of this 17th-century MS seems extremely similar to that of K₄₁, therefore the latter can also be dated to the 17th century. USE IT? **CHECK**

Munich manuscript

M This MS is preserved at the Ludwig Maximilian University in Munich, Germany.¹¹⁵ It has no access number. I have collated the readings of this MS only for VSS chapters one and five as a test. I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmaheśvarasaṁvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṅgraha*, 6) *Uttarottaramahāsaṁvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṅgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is dated (f. 50r line 5): || *iti vṛṣasārasaṅgrāhe caturviṃśatimodhyāyah samāptah | samvat 192 māghakṛṣṇadivāpañcamyām || postakalikhitam iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS that precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

The foliation for the VSS restarts and the hand in which the VSS and the *Dharmaputrikā* are written are different from, and most probably later than that of the texts that come before them in this bundle.

The MS often transmits unique and interesting readings but rarely convincing ones, and in general does not seem to be superior to any of the MSS described above. But at some points I did follow its reading against the other witnesses, e.g., at 5.1b.

Paris manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut

¹¹⁵ Harimoto 2022, 596. See more detail in that paper.

Introduction

d'études indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.58d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newar alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is relatively well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.¹¹⁶

Oxford manuscript

(N)O₁₅ This palm-leaf manuscript is deposited in the Bodleian Library, in Oxford, under shelf mark Sansk. a. 15. It is dated to Nepāla Samvat 307 (1186–87 CE), and it contains 335 folios, transmitting the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*.

A cursory examination of the text reveals rather disappointing readings, therefore I have not included in the apparatus any of the collation done.

Kolkata manuscripts

(N)Ko₇₇ MS G4077 in the collection of the Asiatic Society, Kolkata.¹¹⁷ This is a palm leaf MS, transmitting the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it

¹¹⁶ This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

¹¹⁷ I am grateful to Daniella Cappello and Marco Francheschini for managing to obtain digital copies of most of the folios of this MS.

Vṛṣasārasaṃgraha

‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251). In spite of this, after collating this MS for 1.1–12 and 8.1–8, I abandoned it because its readings seemed rather useless.¹¹⁸

(N)Ko₇₆ MS G 4076 in the collection of The Asiatic Society, Kolkata.¹¹⁹ Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08 cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko₇₆ (MS G 3852), a Śivadharma corpus MS in the same collection lacking the VSS; see note 83 on page 2.

Tübingen manuscript

I have not yet utilised MS Ma I 582 in the Universitätsbibliothek of Tübingen, a beautiful and nicely written MS. It seems to contain only sixteen folios that transmit the VSS, and they are from the second half of the text. Nothing appears to have been preserved from chapters 1–12.

London manuscript

(N)L₁₆ This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmaśaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śi-*

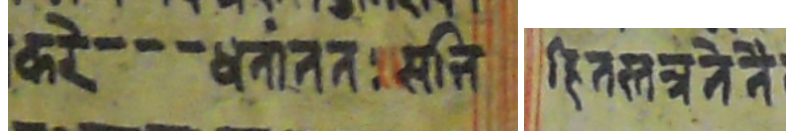
¹¹⁸ See, e.g., 8.1–8, as transmitted in this MS: *pañcasvādhyāyanam ihāmutra sukhārthinā | saivasāṅkhyā purāṇāṇ ca smārtabhāratasaṃhitā* ||8.1|| *saivatatvaṃ vicin-tata saivāpāsūpatadvaye | atra vistarata prokta tatvasārasamucaye* ||8.2|| *saṃkhyātatvaṃ tu saṃkhyeṣu bodhavya tatvacintakāḥ | pañcatattvavibhāgena kīrtitāni maharṣibhiḥ* ||8.3|| *purāṇeṣu mahikoṣa vistareṇa prakīrtita | āyoyas ca tiryāṇ ca yatnataḥ samaveśayet* ||8.4|| *smārta varṇṇasamācāra dharmāṇyāyapravarttakam | śiṣṭācāro vikalpena grāhya tatva asahitaḥ* ||8.5|| *itihāsam adhīyānaḥ sarvajñaḥ sa naro bhavet | dharmārthakā-mamokṣeṣu saṃśayas tena chidyate* ||8.6|| *pañcoprasthavinigraha sṃnyāvamhito dvija | striyo vā garhitaḥ svargaḥ svayāmmukṭiś ca kīrtiyate | svapnopaghātaṃ viprendra di-vāsvapnaṃ ca pañcamah* ||8.7|| *agamyastri divārsyase dharmapatni ca vā bhavet | virud-dhastri na bhaveta varṇṇavarṇṇabhraṣṭādhikāma ca* ||8.8||

¹¹⁹ I am grateful to Sushmita Das for attempting to get a copy of this MS in March 2020, and to Daniella Cappello and Marco Francheschini, who managed to do so.

Vṛṣasārasaṃgraha

[kare] --- dha\na tataḥ so 'ntar\hitas tatra tenaiva

L₁₆ (f. 38or) gives:



kare --- dhatām tataḥ || sati hitas tatra tenaiva

trying to make sense of the fragments. The examples above suggest that L₁₆ was copied directly from K₈₂ when the damage had already been done to K₈₂. For this reason, I have not collated its readings for VSS chapters I–I2.

Naraharinath's edition

(N)E Much has been said of Yogi Naraharinath's pioneering but problematic edition (the *editio princeps*) of the Śivadharma corpus (Naraharinath 1998).¹²⁰ My impression of the text of the VSS in Naraharinath's edition (pp. 580–678) is that its quality is considerably inferior to those of the other texts of the corpus. It may or may not be Naraharinath's fault; others must have been involved in the process of transcription, and the number and nature of the innumerable mistakes all over the text may also suggest a general problem with the typesetting process. In addition to this, it is now gradually becoming clearer and clearer that Naraharinath must have used late paper MSS, and some of the oddities in his text and some of the alterations that are difficult to explain come in fact therefrom. See the description of K₄₁ and K₁₀₇ above. In spite of all the noise in Naraharinath's edition, it was useful to have his text as a starting point, and it is sometimes useful to consider his readings. Therefore I have recorded the readings found in his publication for all twelve chapters given in my critical edition.

¹²⁰ See, e.g., De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, and Bisschop, Kafle, & Lubin 2021, 55.

Introduction

Editorial policies

- orthography: deviant orth, sandhi, punctuation? - avagrahas usually supplied but sometimes found in the MSS, not used by me for crasis (e.g. a+a=ā)
- daṇḍas: usually 4 pādas to a verse, but I have made arbitrary decisions based on sense-units because none of the sources really indicate where a verse ends (||).
- falsifications everywhere on purpose and accidentally
- mssALL
- [supply]

SDh MSS from Nepal
stemma...

वृषसारसंग्रहः

[दशमो ऽध्यायः]

[कायतीर्थोपवर्णनम्]

विगतराग उवाच ।
कतमं सर्वतीर्थानां श्रेष्ठमाहुर्मनीषिनः ।
कथयस्व मुनिश्रेष्ठ यद्यस्ति भुवि कामदम् ॥ १०:१ ॥

अनर्थयज्ञ उवाच ।
अतिगुह्यमिदं प्रश्नं पृष्ठः स्नेहाद्विजोत्तम ।
ब्रवीमि वः पुरावृत्तं नन्दिना कथितो ऽस्म्यहम् ॥ १०:२ ॥

नन्दिकेश्वर उवाच ।
कैलासशिखरे रम्ये सिद्धचारणसेविते ।
तत्रासीनं शिवं साक्षाद्देवी वचनमब्रवीत् ॥ १०:३ ॥

देव्युवाच ।
भगवन्देवदेवेश सर्वभूतजगत्पते ।
प्रष्टुमिच्छाम्यहं त्वेकं धर्मगुह्यं सनातनम् ॥ १०:४ ॥
अतितीर्थं परं गुह्यं संसाराद्येन मुच्यते ।

✧

3ab cf. MBh 12.327.18cd : मेरौ गिरिवरे रम्ये सिद्धचारणसेविते

Witnesses used for this chapter : C₉₄ ff. 207r–208v, C₄₅ ff. 212v–214r, C₀₂ ff. 283v–285v,
K₈₂ ff. 14v–15v, K₁₀ exp. 55 (lower) – 56 (lower), K₇ ff. 222v–223v, E pp. 610–613 ; C_Σ
= C₉₄ + C₄₅ + C₀₂

✧

(1a) कतमं सर्वं] Σ, कतमसर्वं K₁₀, कथमन्सर्वं K₇ (1ab) ०तीर्थानां श्रेष्ठं]
Σ, ०तीर्थाः ॥ ८० C₉₄ (1b) मनीषिनः] Σ, मनीषिभिः E (1d) भुवि] Σ, भूरि
E • ०दम्] Σ, ०दः K₈₂ (2b) स्नेहाद्विं] Σ, स्नेहा द्विं C₀₂ (2d) ऽस्म्यहम्]
Σ, स्मृहम् C₀₂ (3) नन्दिं] Σ, नन्दीं C₄₅ (3a) कैलासं] Σ, कैलाशे E
(4a) ०देवेश] Σ, ०देश C₄₅ (4b) ०पते] Σ, ०पतिम् K₈₂^{ac} (4c) धर्मं] Σ,
धर्म K₈₂ (5a) ०तीर्थं] Σ, ०तीर्थ K₁₀E (5ab) गुह्यं संसाराद्येन मुच्यते] Σ,
गहं --- संसाराद्येन मुच्यते K₁₀

वृषसारसंग्रहे

मनुष्याणां हितार्थाय ब्रूहि तत्त्वं महेश्वर ॥ १०:५ ॥

महेश्वर उवाच ।

को मां पृच्छति तं प्रश्नं मुक्त्वा त्वामेव सुन्दरि ।

शृणु वक्ष्यामि तं प्रश्नं देवैरपि सुदुर्लभम् ॥ १०:६ ॥

कुरुक्षेत्रं प्रयागं च वाराणसीमतः परम् ।

गङ्गाग्निं सोमतीर्थं च सूर्यपुष्करमानसम् ॥ १०:७ ॥

नैमिषं बिन्दुसारं च सेतुबन्धं सुरद्रहम् ।

घण्टिकेश्वरवागीशं ज्ञात्वा निश्चयपापहा ॥ १०:८ ॥

उमोवाच ।

एवमादि महादेव पूर्ववत्कथितास्म्यहम् ।

स्वर्गभोगप्रदं तीर्थमेतेषां सुरनायक ॥ १०:९ ॥

कथं मुच्येत संसाराज्ज्ञानमात्रेण ईश्वर ।

कौतूहलं महज्जातं छिन्धि संशयकारकम् ॥ १०:१० ॥

रुद्र उवाच ।

किं न जानामि तत्तीर्थं सुलभं दुर्लभं च यत् ।

सुलभं गुरुसेवीनां दुर्लभं तद्विवर्जयेत् ॥ १०:११ ॥

✧

(5d) ०श्वर] Σ , ०श्वरः C_{02} (6a) तं प्रश्नं] $K_{82}K_{10}$, तत्प्रश्नं $C_{94}C_{45}$, तत्प्रश्नं $C_{02}E$,
तं प्रश्नं K_7 (6b) मुक्त्वा] Σ , मुक्त्वा E (6c) तं प्रश्नं] K_7 , तत्प्रश्नं $C_{\Sigma}K_{82}K_{10}E$ (7c)
गङ्गाग्निं] $C_{94}C_{45}$, गङ्गाग्निं $C_{02}K_{82}K_{10}K_7$, गङ्गाऽग्निं E (8a) नैमिषं] Σ , नैमिस K_7
(8b) ०बन्धं] Σ , ०बन्धं E • ०द्रहम्] Σ , ०हदं E (8c) ०वागीशं] Σ , ---गीश
 K_{10} (8d) निश्चयपापहा] Σ , निश्चय $\lambda \approx \approx \approx C_{94}$ (9b) कथितां] $C_{94}C_{02}K_{82}K_7$,
कथितो $C_{45}K_{10}E$ (9cd) तीर्थमे] Σ , तीर्थमे C_{02} (9d) सुरनायक] $C_{94}K_{82}K_7$,
सुरनाक C_{94}^{ac} , सुरनायकम् $C_{45}C_{02}K_{10}E$ (10a) कथं] Σ , कथ C_{45} (10b) ज्ञानं]
 Σ , ज्ञातं C_{45} • ईश्वर] Σ , चेश्वर K_{82} (10c)] $C_{\Sigma}E$, कौतूहलम्माहो ज्ञातं K_{82} ,
कौहलम्माहज्जातं K_{10}^{ac} , कौतूहलम्माहज्जातं K_{10}^{pc} , कौतूहलं महज्जातं K_7 (10d) ०का-
रकम्] E , ०कारक $C_{\Sigma}K_{10}K_7$, ०कारकः K_{82} (11a) जानामि] $C_{\Sigma}K_{10}$, जानामि
 K_{82}^{ac} , जानामि K_{82}^{pc} , जानामि K_7E (11b) दुर्लभं च] $C_{94}K_{82}K_{10}E$, दुर्लभञ्च $C_{45}K_7$,
दुर्लभञ्च C_{02} (11c)] Σ , $\approx \approx \approx \approx \approx$ वीनां C_{94} (11d) ०वर्जयेत्] Σ , ०वर्जये
 K_{82} , ०वर्जनात् E

दशमो ऽध्यायः

[कुरुक्षेत्रम्]

कुरुः पुरुष विज्ञेयः शरीरं क्षेत्र उच्यते ।
 शरीरस्थं कुरुक्षेत्रं सर्वतीर्थफलप्रदम् ॥ १०:१२ ॥
 सर्वयज्ञफलावाप्तिः सर्वदानफलानि च ।
 सर्वव्रततपश्चीर्णं तत्फलं सकलं भवेत् ॥ १०:१३ ॥
 एवमेव फलं तेषां तीर्थपञ्चदशेषु च ।
 अनघानं महापुण्यं महातीर्थं महासुखम् ॥ १०:१४ ॥
 देव्युवाच ।
 अतीव रोमहर्षो मे जातो ऽस्ति त्रिदशेश्वर ।
 सुलभं सुकरं सूक्ष्मं श्रुत्वा तुष्टिश्च मे गता ॥ १०:१५ ॥
 चतुर्दश परो भूयः कथयस्व मनोहरम् ।
 प्रयागादि पृथक्त्वेन तत्त्वतस्तु सुरेश्वर ॥ १०:१६ ॥

[प्रयागो वाराणसी च]

रुद्र उवाच ।
 सुषुम्ना भगवती गङ्गा इडा च यमुना नदी ।
 एताः स्रोतोवहा नद्यः प्रयागः स विधीयते ॥ १०:१७ ॥

✧

12b cf. BhG 13.1: इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

13ab ≈ UMS 2L.48cd: सर्वयज्ञफलावाप्तिः सर्वदानफलं लभेत्

✧

(12a) कुरुः] Σ , गुरुः K_{10} • पुरुष] E , पुरुषः $C_{\Sigma}K_{82}K_{10}$ (unmetr.), पुरुषो K_7 (unmetr.) (12b) शरीरं] Σ , शरीरः C_{94} • क्षेत्र उच्यते] Σ , क्षेत्रमुच्यते K_{82}
 (12c) स्थं] Σ , स्थ K_7 • क्षेत्रं] Σ , क्षेत्र K_7 (13d) तत्फलं] Σ , तत्फल K_7 (14b) तीर्थपञ्चदशेषु] Σ , तीर्थम्पञ्चदशेषु C_{45} (14c)] $C_{45}K_7$, $\Sigma \Sigma \Sigma \Sigma \Sigma$ -
 पुण्य C_{94} , अनप्याम्महापुण्यं C_{02} (hypermetr.), अनध्यानं महापुण्यं K_{82} , अध्वानन्तु
 महापुण्यं K_{10} , स्नानध्यानं महापुण्यं E (15a) अतीव] Σ , अवीव C_{45} (15b)
 ऽस्ति] Σ , स्मि K_{10} • त्रिदशेश्वर] Σ , त्रिदशेश्वरः C_{02} , त्रि---शेश्वर K_{10} (15d)
 तुष्टिश्च] Σ , तुष्टिश्च C_{02} • गता] Σ , गताः C_{45} (16d) तत्त्वतस्तु] Σ , तत्त्वत $K_{82}^{a.c}$
 (17a) सुषुम्ना] Σ , सुषुम्णा E • भगवती गङ्गा] Σ , भगवती ग Σ C_{94} , भवती गङ्गा
 E (17c) एताः स्रोतोवहा] em., एता श्रोतवहा $C_{94}K_7E$, एते श्रोतावहा $C_{45}C_{02}$,
 एता श्रोत्रवहा $K_{82}K_{10}$

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दक्षिणा वारुणी नासा वामनासा असि स्मृता ।
वारुणा-असिमध्येन तेन वाराणसी स्मृता ॥ १०:१८ ॥

[गङ्गा]

आकाशगङ्गा विख्याता तस्याः स्रवति चामृतम् ।
अहोरात्रमविच्छिन्नं गङ्गा सा तेन उच्यते ॥ १०:१९ ॥

[सोमतीर्थम्]

सोमतीर्थमिडा नाडी किङ्किणीरवचिह्निता ।
तं तु श्रुत्वा न संदेहः सर्वपापक्षयो भवेत् ॥ १०:२० ॥

[सूर्यतीर्थम्]

सूर्यतीर्थं सुषुम्ना च नीरवारवसंयुता ।
श्रुतिमात्राद्विमुच्येत पापराशिर्महानपि ॥ १०:२१ ॥

[अग्नितीर्थम्]

अग्नितीर्थार्जुना नाडी ब्रह्मघोषमनोरमा ।
तत्तदक्षरमाकर्ण्य अमृतत्वाय कल्पते ॥ १०:२२ ॥

[पुष्करम्]

पुष्करं हृदि मध्यस्थमष्टपत्तं सकर्णिकम् ।

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(18a) दक्षिणा] Σ , दक्षिणं C_{94} , दक्षिणं C_{02} • वारुणी] $K_{82}^{pc}K_7E$, वरुणी $C_{94}C_{02}K_{82}^{ac}$
 K_{10} , वरुणा C_{45} (18b) •नासा] Σ , •ना $C_{45}K_{10}$ (18c)] E , वरुणा असिमध्येन
 $C_{94}C_{45}K_{82}K_7$, वारुणन्नासमध्येन C_{02} , वरुण असिमध्येन K_{10} (19b) तस्याः] Σ ,
तस्मा C_{02} , तस्या K_{10} (19d) तेन] Σ , ते C_{02} (20a) •तीर्थमिडा] Σ , •तीर्थ इडा
 C_{45} (20b) किङ्किणी•] Σ , चिञ्चिनी• C_{02} • •रव•] Σ , •रवि• C_{45}^{ac} , •राव• E •
•चिह्निता] Σ , •चिह्निका C_{02} , •चिह्निता K_{10} (20c) तं तु] corr., तन्तु C_{94} , तन्तु
 $C_{45}C_{02}K_{82}K_7E$, तत्तु K_{10} • न संदेहः] Σ , वरारोहेः C_{02} (21a) •तीर्थ] Σ , •तीर्थ
 K_{10} • सुषुम्ना] Σ , सुषुम्णा E (21b) नीरवा•] E , वीरवा• $C_{94}C_{02}$, चीरवा• C_{45}
 $K_{82}K_{10}K_7$ • •युता] $C_{94}K_{82}K_7E$, •युतम् $C_{45}C_{02}$, •युतां K_{10} (21c) •मात्रा•]
 Σ , •माता• C_{02} (22a) •र्जुना] Σ , •र्जुना C_{02} , •र्जुनं E (22b) •रमा] Σ ,
•रमाः K_7E (22c) •कर्ण्य] Σ , •र्ण्य C_{45} (22d) कल्पते] $C_{45}K_7E$, क॒ ---
 C_{94} , कल्प्यते $C_{02}K_{82}K_{10}$ (23b) •पत्तं] $C_{45}K_{82}K_7E$, • C_{94} , •पत्र $C_{02}K_{10}$ •
•कर्णिकम्] Σ , • C_{94} , •कर्णिकम् E

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चिन्तयेत्सूक्ष्म तन्मध्ये जन्ममृत्युविनाशनम् ॥ १०:२३ ॥

[मानसम्]

मानससरमध्यस्थं स हंसः कमलोपरि ।
सलीलो लीलयाचारी परतः परपारगः ॥ १०:२४ ॥

[नैमिषम्]

नैमिषं शृणु देवेशि निमिषा प्रत्ययो भवेत् ।
सम्यग्छायां निरीक्षेत आत्मानो वा परस्य वा ॥ १०:२५ ॥
आयतमङ्गुलीमात्रं निमिषाक्षिः स पश्यति ।
दृष्ट्वा प्रत्ययमेवं हि नैमिषज्ञः स उच्यते ॥ १०:२६ ॥

[बिन्दुसरः]

तीर्थं बिन्दुसरं नाम शृणु वक्ष्यामि सुन्दरि ।
देहमध्ये हृदि ज्ञेयं हृदिमध्ये तु पङ्कजम् ॥ १०:२७ ॥
कर्णिका पद्ममध्ये तु बिन्दुः कर्णिकमध्यतः ।
बिन्दुमध्ये स्थितो नादः स नादः केन भिद्यते ॥ १०:२८ ॥
उकारं च मकारं च भित्त्वा नादो विनिर्गतः ।

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27 cf. NiśvK 5.55: एतेषां नादमध्ये तु शिवं तत्र व्यवस्थितः । हृदयं देहमध्ये तु तत्र पद्मं व्यवस्थितम् ॥ 28 cf. NiśvK 5.56: कर्णिका पद्ममध्ये तु अकारं तस्य मध्यतः । तस्य मध्ये विनिष्क्रान्तं नादं परमदुर्लभम् ॥ 29ab = NiśvK 5.57ab

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(23c) सूक्ष्म] Σ , सूक्ष्म_l C₉₄, सूक्ष्मं E (24a) मानसं] C₄₅K₈₂, मानस_l C₉₄, मानसं C₀₂K₁₀K₇E (24b) स हंसः] conj., सहंसं C₉₄C₀₂K₈₂K₁₀K₇E, सहंसं C₄₅ (24c) सलीलो] Σ , सलीला E (24d) परतः] Σ , परत K₁₀ (25b)] Σ , निमि प्रत्ययो भवेत् C₄₅, नि---षो_l प्रत्ययो भवेत् K₁₀ (25d) आत्मनो] Σ , न्मनो C₉₄, स्वात्मानो E • परस्य वा] Σ , परस्य च E (26a) आयतमङ्गुलीं] conj., आयतप्यङ्गुलीं C₅K₈₂K₁₀, आयतप्यङ्गुलीं K₇E • मात्रं] Σ , मात्र K₇, मध्ये E (26b) ऽक्षिः] em., ऽक्षि C₅K₈₂K₁₀K₇E (26d) नैमिषज्ञः] Σ , नैमिसंज्ञः C₄₅, नैमिषज्ञ C₀₂ (27a) तीर्थं बिन्दुं] Σ , तीर्थमिन्दुं E (27c) हृदि ज्ञेयं] Σ , om. C₄₅ (28a) मध्ये] Σ , मध्ये C₉₄, मध्ये K₈₂ (28c) बिन्दुमध्ये] Σ , बिन्दु_l • • C₉₄ (28d) भिद्यते] Σ , विद्यते C₉₄, विद्यते C₀₂ (29a) उकारं च मकारं] Σ , उकारश्च मकारश्च E

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तं विदित्वा विशालाक्षि सो ऽमृतत्वं लभेत च ॥ १०:२९ ॥

[सेतुबन्धम्]

वक्ष्ये ते सेतुबन्धं दुरितमलहरं नादतोयप्रवाहं
जिह्वाकण्ठोरकूला स्वरगणपुलिनावर्तघोषा तरङ्गा ।
कुम्भीराघोषमीना दशगणमकरा भीमनक्रा विसर्गा
सानुस्वारे गभीरे मदसुखरसनं सेतुबन्धं व्रजस्व ॥ १०:३० ॥

[सुरद्रहः]

सप्तद्वीपान्तमध्ये शृणु शशिवदने सर्वदुःखान्तलाभम्
ईशानेनाभिजुष्टं हृदि हृद विमलं नादशीताम्बुपूर्णम् ।
तत्रैकं जातपद्मं प्रकृतिदलयुतं केशरं शक्तिभिन्नं
पञ्चव्योमप्रशस्तं गतिपरमपदं प्राप्तुकामेन सेव्यम् ॥ १०:३१ ॥

[घण्टिकेश्वरम्]

+नाड्यैकासङ्गतानि+ निपतितममृतं घण्टिकापारकेण
तृप्यन्ते तेन नित्यं हृदि कमलपुटं स्थाणुभूतान्तरात्मा ।

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(29d) सो ऽमृतत्वं] Σ , सोम्यतत्वं C_{02} , सोमतत्वं E • च] Σ , वा E (30a) ते]
 Σ , om. C_{94}^{ac} , हँ C_{02} • ०बन्धं] Σ , ०बन्धूं C_{45} • ०तोयं] Σ , ०तोयं K_{10} (30b)
०कण्ठोरं] conj., ०कण्ठोरुं $C_{\Sigma}K_{82}K_{10}K_7E$ • स्वरं] Σ , सुरं $C_{02}E$ (30c)
०मीना] Σ , ०माना E • दशं] Σ , ०० C_{94} • विसर्गा] C_{Σ} , विसर्गाः $K_{82}K_{10}K_7E$
(30d) ०स्वारे] $C_{94}C_{45}K_7E$, ०सारे C_{02} , ०स्वारो K_{82} , ०स्वारेण K_{10} (unmetr.)
• गभीरे] $C_{94}C_{45}K_7$, गम्भीरे $C_{02}K_{10}E$, गंभीरे K_{82} • ०रसनं] Σ , ०रमणं E •
०बन्धं] Σ , ०बन्ध C_{45} • व्रजस्व] Σ , रमस्व E (31a) ०द्वीपां] Σ , ०दीपां
 K_7 (31b) ईशानेनाभिजुष्टं] $C_{02}K_{82}K_7E$, ईशानेनाभिदुष्टं $C_{94}K_{10}$, ईशानेभिदुष्टं
 C_{45}^{ac} , ईशानेभि---दुष्टं C_{45}^{pc} • विमलं नादशीतां] Σ , विमलान्नादशीतां K_{10} , विमलं
नामशितां E (31c) केशरं] $C_{45}E$, केशरं $C_{94}C_{02}K_{82}K_7$ (unmetr.), केश्वरं K_{10}
(unmetr.) (31d) ०व्योमं] Σ , ०व्योमं K_{82} • ०शस्तं गं] Σ , ०शस्वङ्गं C_{02} •
०परमं] Σ , ०परमं K_{82} (unmetr.) • सेव्यम्] Σ , सर्वम् E (32a) निपतितममृतं]
 Σ , निपतितममृतं K_{82} (unmetr.), नि---तममृतं K_{10} • ०पारकेण] $C_{94}C_{45}K_{82}K_7$,
०याङ्क्रेण $C_{02}E$, ०पारकेन K_{10} (32b) ०पुटं] Σ , ०पुट C_{45} • स्थाणुं] conj.,
स्थानुं $C_{\Sigma}K_{82}K_7$, स्थानं K_{10} , स्थानं E

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यं पश्यन्तीशभक्ताः कलिकलुषहरं व्यापिनं निष्प्रपञ्चं
देवेशं घण्टिकेशामरभवमभवं तीर्थमाकाशबिन्दुम् ॥ १०:३२ ॥

[वागीश्वरतीर्थम्]

मीमांसारत्नकूला क्रमपदपुलिना शैवशास्त्रार्थतोया
मीनौघा पञ्चरात्रं श्रुतिकुटिलगतिः स्मार्तवेगा तरङ्गा ।
योगावर्तातिशोभा उपनिषदिवहा भारतावर्तफेना
पञ्चाशद्योमरूपी रसभवननदी तीर्थं वागीश्वरीयम् ॥ १०:३३ ॥

यस्तं वेत्ति स वेत्ति वेदनिखिलं संसारदुःखच्छिदं
जन्मव्याधिवियोगतापमरणं क्लेशार्णवं दुःसहम् ।
गर्भावासमतीव सहाविषयं दुस्तीर्यदुःखालयं
प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि ॥ १०:३४ ॥

॥ इति वृषसारसंग्रहे कायतीर्थोपवर्णनो नामाध्यायो दशमः ॥

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(32c) यं पश्यन्तीशभक्ताः] K_{82} , यं पश्यन्तीशभक्ता $C_{94}K_{10}$, यं पश्यन्तीशभक्ताः C_{45} , यं पश्यन्तीशभक्त्या C_{02} , यत्पश्यन्तीशभक्त्या K_7 , यं पश्यन्तीशमक्षा E • ०प्रपञ्चम्] $C_{94}K_{82}K_{10}K_7$, ०प्रपञ्च $C_{45}C_{02}E$ (32d) देवेशं] $C_{45}K_{10}E$, देवेशं $C_{94}C_{02}K_{82}$, देवेश K_7 • घण्टिकेशामरं] C_{02} , घण्टिकेशामरं $C_{94}C_{45}K_{10}K_7$, घण्टिकेशं मरं K_{82} , घण्टिकेशामरं E • ०भवं तीर्थम्] em., ०भवन्तीर्थम् $C_{45}C_{02}K_{82}K_{10}K_7E$, भवः ०र्थम् C_{94} • ०बिन्दुम्] Σ , ०बिन्दु C_{02} (33a) शैवम्] Σ , शर्वम् E (33b) मीनौघा] $K_{82}K_{10}E$, मीनौघा $C_{25}K_7$ • पञ्चरात्रं] Σ , पञ्चरात्रं E • ०गतिः] corr., ०गति $C_{25}K_{82}K_{10}K_7E$ • ०स्मार्तवेगा तरङ्गा] Σ , ०स्मा---वेगा तरङ्गा K_{10} , ०स्मार्तवेगास्तरङ्गा E (33c) ०वहा भारता] Σ , महाभारता K_{10} (33d) ०शद्योमम्] Σ , ०शद्योम K_{82} , ०सद्योम E (34a) यस्तं] Σ , यस्तं $C_{94}C_{45}$ • स वेत्ति] Σ , न वेत्ति K_7 (34b) ०मरणं] Σ , ०मरण K_7 • ०र्णवं] Σ , ०ण्णवं K_{82} , ०र्णव E (34c) गर्भावासम्] Σ , गर्भावासम् E • ०विषयं] $C_{94}C_{45}K_{10}$, ०विषमं $C_{02}K_{82}K_7E$ • ०लयम्] Σ , ०लयः K_{82} • दुस्तीर्यम्] Σ , दुस्तीर्यः K_7 (34d)] $C_{94}C_{45}^{pc}K_{82}K_7$, प्राप्तं तेन न संशयः शिवदं दुष्प्राप्य देवैरपि C_{45}^{ac} , प्राप्तं तेन न संशयं शिवपदं दुष्प्राप्य देवैरपि $C_{02}E$, प्रा---यः शिवः ०यः ०य देवैरपि K_{10}

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Colophon: कायतीर्थोपवर्णनो] Σ , कायती_{२२२}वर्णनो C_{94} • नामाध्यायो द-
शमः] Σ , नाम दशमो ऽध्यायः E

Vṛ̥ṣasārasaṅgraha

An Annotated Translation

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[daśamo ’dhyāyaḥ]
[Chapter Seven]

[*kāyatīrthopavarṇanam* —

Description of the pilgrimage places in the body]

vigatarāga uvāca |
katamaṃ sarvatīrthānāṃ śreṣṭhaṃ āhur manīṣinaḥ |
kathayasva munīśreṣṭha yady asti bhuvi kāmadam || 10:1 ||

Vigatarāga spoke: Which pilgrimage place (*tīrtha*) do the wise consider the best of all? Tell me, O best of sages, if there is one in the world that fulfills [all] desires.

anarthayaज्ञा uvāca |
atiguhyaṃ idaṃ praśnaṃ prṣṭaḥ snehād dvijottama |
bravīmi vaḥ purāvṛttaṃ nandinā kathito ’smy aham || 10:2 ||

Anarthayaज्ञा spoke: This question is an extremely deep secret. [Now that you] ask [me], O excellent Brahmin, I shall teach you, out of fondness, an ancient legend that Nandi told me.

nandikeśvara uvāca |
kailāsaśikhare ramye siddhacāraṇasevite |
tatrāsinaṃ śivaṃ sāḁśād devī vacanam abravīt || 10:3 ||

Nandikeśvara spoke: On the beautiful peak of Mount Kailāsa, which is frequented by Siddhas and celestial singers (*cāraṇa*), Devī asked Śiva, who was sitting there in his manifest form (*sāḁśāt*).

devy uvāca |
bhagavan devadeveśa sarvabhūtajagatpate |
praṣṭum icchāmy ahaṃ tv ekaṃ dharmaguhyam sanātanam || 10:4 ||

Devī spoke: O Lord, Lord of the chiefs of the gods, O ruler of all beings and of the whole world, I would like to ask you about an eternal secret concerning Dharma,

10.2 On the syntax of *pāda* d, see pp. xxxiv ff.

10.3 Note the change of speaker here: Nandikeśvara is also the main interlocutor of the ŚDhŚ and the ŚDhSaṃgr. This verse marks the beginning of the layer that can be labelled Śaiva (see pp. xvii ff). On Nandi/Nandin/Nandikeśvara not being Śiva’s bull, see Bhattacharya 1977 and pp. xiii ff. above.

10.4 It is not unlikely that in *pāda* d, *sanātanam* was intended to refer to *dharmā*^o (‘eternal Dharma’), or that *dharmaguhyam* should be corrected to *dharmam guhyam* (‘... ask you about the secret and eternal Dharma’).

Translation of chapter 10

atitīrthaṃ paraṃ guhyaṃ saṃsārād yena mucyate |
manuṣyāṇāṃ hitārthāya brūhi tattvaṃ maheśvara || 10:5 ||

about the transcendental and highly secret pilgrimage place at which one can be liberated from mundane existence (*saṃsāra*). O Maheśvara, teach me the truth for the benefit of mankind.

maheśvara uvāca |
ko mām prcchati taṃ praśnaṃ muktvā tvām eva sundari |
śṛṇu vakṣyāmi taṃ praśnaṃ devair api sudurlabham || 10:6 ||

Maheśvara spoke: Who else could ask me that question except for you, O Sundarī? Listen, I shall expound that question, which is difficult to grasp even for the gods.

kurukṣetraṃ prayāgaṃ ca vārāṇasīm ataḥ param |
gaṅgāgnīm somatīrthaṃ ca sūryapuṣkaramānasam || 10:7 ||

If one gets to know Kurukṣetra, Prayāga, Vārāṇasī, Gaṅgā, Agni[tīrtha], Somatīrtha, Sūrya[tīrtha], Puṣkara, Mānasa,

naimiṣaṃ bindusāraṃ ca setubandhaṃ suradrahaṃ |
ghaṇṭikeśvaravāgīśaṃ jñātvā niścayapāpahā || 10:8 ||

Naimiṣa, Bindusaras, Setubandha, Suradraha, Ghaṇṭikeśvara, and Vāgīśa, one will certainly be able to destroy one's sins.

umovāca |
evamādi mahādeva pūrvavat kathitāsmi aham |
svargabhogapradam tīrthaṃ eteṣāṃ suranāyaka || 10:9 ||

Umā spoke: I have been taught this previously, O Mahādeva. [Which is] the pilgrimage place that yields all kinds of enjoyment, O Suranāyaka?

kathaṃ mucyeta saṃsārāj jñānamātreṇa īśvara |
kautūhalaṃ mahaj jātaṃ chindhi saṃsayakārakam || 10:10 ||

10.8 Note *bindusāraṃ* for *bindusaras*/^s*saraṃ*/^s*sarasam* metri causa. Although some of these toponyms are difficult to identify and some may refer to southern locations (e.g. Setubandha), in general they suggest a North Indian focus. See details on the pilgrimage places in this chapter on pp. xx ff.

10.9 I take *pūrvavat* in *pāda* b as if used in the sense of *pūrvam* ('previously'), and *eteṣāṃ* in *pāda* d as *eteṣu*. It would also be possible to take *eteṣāṃ* in 10.9d and *jñānamātreṇa* in 10.10b as connected ('by the mere knowledge of them'; actually, one should understand *svargabhogapradānām tīrthānām eteṣāṃ*), but the former solution, namely taking *eteṣāṃ* as *eteṣu*, seems to work also in 10.14, where again a genitive (*teṣāṃ*) may stand for a locative (*teṣu*). On the syntax of *pāda* b, see p. xxxiv.

Vṛṣasārasaṃgraha

[And] how is one liberated from mundane existence by merely knowing [the pilgrimage places], O Īśvara? Cut [this] great curiosity arising [in me] that causes doubt.

rudra uvāca |
kiṃ na jānāmi tat tīrthaṃ sulabhaṃ durlabhaṃ ca yat |
sulabhaṃ gurusevīnāṃ durlabhaṃ tad vivarjayet || 10:11 ||

Rudra spoke: How could I not know [the difference between] that pilgrimage place that is easy to reach and that which is difficult to reach? It is easy to reach for those who serve their guru. One can abandon the one which is difficult to reach.

[*kurukṣetraṃ* —
 Kurukṣetra]

kurukṣetraṃ puruṣa vijñeyaḥ śarīraṃ kṣetra ucyate |
śarīraṣṭhaṃ kurukṣetraṃ sarvatīrthaphalapradaṃ || 10:12 ||

Kuru- [in Kurukṣetra] is to be known as the soul (*puruṣa*), *-kṣetra* as the body. Kurukṣetra that is in the body yields the fruits of [visiting] all pilgrimage places.

sarvayajñaphalāvāptiḥ sarvadānaphalāni ca |
sarvavratatapaś cīrṇaṃ tatphalaṃ sakalaṃ bhavet || 10:13 ||

[And there will be] the obtaining of the fruits of all sacrifices, the fruits of all [possible] donations, and all the fruits of all religious observances and penance performed.

evam eva phalaṃ teṣāṃ tīrthapañcadaśeṣu ca |
anaghānaṃ mahāpuṇyaṃ mahātīrthaṃ mahāsukhaṃ || 10:14 ||

This is how the fruits [are said to be also] in the case of those fifteen pilgrimage places [from Kurukṣetra to Vāgīśa]. [Kurukṣetra,] the great and faultless pilgrimage place is extremely auspicious and pleasant.

10.10 We are forced to agree with E’s printing °*kāraḥ* in *pāda* d because all the other readings seem out of context, whether they refer to Śiva in the vocative or nominative.

10.11 Note *sevinām* for *sevinām* in *pāda* c metri causa.

My translation here is slightly tentative and is fashioned to make sense in light of what is coming: the praise of internalised pilgrimage places, contrasting them with real, external pilgrimage places.

10.12 In *pāda* b, one could apply K₈₂’s reading that has the standard neuter nominative form *kṣetraṃ* as opposed to the form transmitted in all other witnesses (*kṣetra*) but the latter might be original, influenced by the stem form *puruṣa* in *pāda* a.

10.14 *anaghānaṃ* in *pāda* c is problematic. It may simply stand for *anaghaṃ* (‘faultless’). That is how I translate it. Originally it may have involved a stem form adjective: *anaghaitan* (*anagha* + *etad*).

Translation of chapter 10

devy uvāca |
atīva romaharṣo me jāto ’sti tridaśeśvara |
sulabhaṃ sukaraṃ sūkṣmaṃ śrutvā tuṣṭiś ca me gatā || 10:15 ||

Devī spoke: I am extremely thrilled, O Tridaśeśvara. Hearing about that which is easy to obtain, easy to perform, and is subtle, my contentment has left me [that is, I want to hear more].

caturdaśa paro bhūyaḥ kathayasva manoharam |
prayāgādi prthaktvena tattvatas tu sureśvara || 10:16 ||

Teach me further about the remaining fourteen pleasant [pilgrimage places], Prayāga and the others, one by one, as they really are, O Sureśvara.

[*prayāgo vārāṇasī ca —*
 Prayāga and Vārāṇasī]

rudra uvāca |
suṣumnā bhagavatī gaṅgā idā ca yamunā nadī |
etāḥ srotovahā nadyaḥ prayāgaḥ sa vidhīyate || 10:17 ||

The Suṣumnā[-tube] is the Honourable Gaṅgā, Idā[-tube] is the river Yamunā. [At the confluence of] these surging rivers is [the pilgrimage place] called Prayāga.

10.15 We could read *śrutvātuṣṭiś* (i.e. *śrutvā-atuṣṭiś*) in *pāda* d (‘hearing this, my discontent is gone’), but interlocutors in this text usually want to hear more when they are still unsatisfied, and hungry for more teaching. See, e.g., Kiss 2021. (Or shall we read *śrutvātuṣṭiś ca me ’gatā*, ‘hearing this my discontent has not yet disappeared’?)

10.16 Note again the use of the singular next to numbers (*caturdaśa ... manoharam prayāgādi*), a frequent phenomenon in this text.

10.17 There seems to be only two yogic tubes mentioned here (and in 10.20–21): Suṣumnā and Idā, instead of the more usual triad of Idā, Piṅgalā, and Suṣumnā. This is strikingly similar to what we see in the archaic yoga of the NisvNaya, see Goodall, Sanderson, & Isaacson 2015, 33–34. According to Barois 2020, 23 and 46 the case is similar in the DharmP. This is slightly doubtful because a third tube, called Turyā, is mentioned immediately after Idā and Suṣumnā in DharmP 4.57:

idā vāmā suṣumnā ca dve nāḍī nāsikāśrite |
bhruvor madhye parā nāḍī tajjñais turyeti kīrtitā ||

It is also possible that the third tube is there, as Prayāga, in our obscure VSS 10.17cd, which may want to say that at the confluence of the Gaṅgā/Suṣumnā and the Yamunā/Idā, there is the internalised pilgrimage place, or tube, called Prayāga. Compare MBh Suppl. 6.3A.41–44:

idā bhagavatī gaṅgā piṅgalā yamunā nadī |
tayor madhye tṛtīyā tu tat prayāgam anusmaret ||
idā vai vaiṣṇavī nāḍī brahmanāḍī tu piṅgalā |
suṣumnā caīśvarī nāḍī tridhā prāṇavahā smṛtā ||

Vṛṣasārasaṃgraha

dakṣiṇā vāruṇī nāsā vāmanāsā asi smṛtā |
vāruṇā-asimadhyena tena vārāṇasī smṛtā || 10:18 ||

The right nostril is [the river] Vāruṇī, the left nostril is known as [the river] Asi. Because [it is] at the confluence of Vāruṇā and Asi, [the city/internalised pilgrimage place there] is known as Vārāṇasī.

[*gaṅgā* —
 Gaṅgā]

ākāśagaṅgā vikhyātā tasyāḥ sravati cāmṛtam |
ahorātram avicchinnam gaṅgā sā tena ucyate || 10:19 ||

[There is] the famous ethereal Gaṅgā. The nectar of immortality issues from her day and night uninterruptedly. That is why [this internalised pilgrimage place] is called Gaṅgā.

[*somatīrtham* —
 Somatīrtha]

somatīrtham idā nādī kiṅkiṇīravacihnītā |
taṃ tu śrutvā na saṃdehaḥ sarvapāpakṣayo bhavet || 10:20 ||

Somatīrtha is the tube Idā. It is characterised by the ringing of small bells. Upon hearing that [ringing], all of one’s sins will be destroyed.

[*sūryatīrtham* —
 Sūryatīrtha]

sūryatīrtham suṣumnā ca nīravāravasaṃyutā |
śrutimātrād vimucyeta pāparāśir mahān api || 10:21 ||

Sūryatīrtha is the [tube] Suṣumnā, the one that emits a soundless thunder. One is liberated by merely hearing it, even if one has mountains of sin.

Note that Yamunā has not been mentioned as a *tīrtha* in VSS 10.7–8 above. See also HYP 3.110:

idā bhagavatī gaṅgā piṅgalā yamunā nadī |
idāpiṅgalayor madhye bālaraṇḍā ca kuṇḍalī ||

Note also E’s attempt to make *pāda* a metrical.

10.18 This verse most probably describes the spot between the eyebrows as an internalised pilgrimage place.

10.19 This verse may describe a bodily location such as the soft palate as an internalised pilgrimage place. The word *gaṅgā* is interpreted here as an intensive form from the root \sqrt{gam} , related to the better-attested intensive stems *jaṅgam* and *gaṇigam* (see the latter two, e.g., in Whitney 1989 [1924], §1003).

10.20 Note that Idā has already been identified as the Yamunā in 10.17b.

10.21 Suṣumnā has already been identified as the Gaṅgā in 10.17a.

Translation of chapter 10

[*agnitīrtham* —
Agnitīrtha]

agnitīrthārjunā nāḍī brahmaghoṣamanoramā |
tat tad akṣaram ākarṇya amṛtatvāya kalpate || 10:22 ||

Agnitīrtha is the Arjuna tube. It is charming because of the hum of Veda recitation. Upon hearing this or that syllable, one’s share will be immortality.

[*puṣkaram* —
Puṣkara]

puṣkaram hṛdi madhyastham aṣṭapattraṁ sakarṇikam |
cintayet sūkṣma tanmadhye janmamṛtyuvināśanam || 10:23 ||

Puṣkara is a lotus with eight petals and a pericarp in the centre of the heart. One should visualize the Subtle One in its centre. It will destroy birth and death.

[*mānasam* —
Mānasa]

mānasasaramadhyastham sa haṁsaḥ kamalopari |
salilo līlayācārī parataḥ parapāragah || 10:24 ||

That goose on a lotus in the middle of the Mānasa lake is playful, acting gracefully, rising far beyond the other shore.

[*naimiṣam* —

10.22 *agnitīrtha* is most probably in stem form in *pāda* a.

I am not aware of any yogic teachings that involve a *nāḍī* called *arjunā*. Maybe *aruṇā* or *varuṇā* was meant? A *vāruṇī nāḍī* does occur in some texts, such as the *Yoga-sīkhopaniṣad* (5.26, Sastri 1920, 444), the *Haṭharatnāvalī* (4.34–35, Mallinson & Singleton 2017, 5.1.10), and the *Śivasamhitā* (2.15, ibid. 5.2.4). On the other hand, ‘red’ (*aruṇa*) would be an appropriate label for Agnitīrtha.

10.23 *hṛdi* was probably meant to be nominative, as in 10.27, here potentially compounded with *madhyastham*. On *sūkṣma* (here in stem form metri causa), see **CHECK**.

10.24 Understand *mānasasara*° in *pāda* a as *mānasasaro*° (metri causa). To make sense of this verse, especially the masculine nominatives in *pādas* cd, I have conjectured *sa haṁsaḥ* for what seems to a compound: *sahaṁsakamalopari*. I suspect *pāda* a to qualify, clumsily, *kamala* in *pāda* b. Other possibilities include *sahaṁsa*° meaning ‘with the syllables HAM and SA on it.’

The association of Lake Mānasa on Mount Kailāsa with lotuses, and especially with geese or swans, is well-known. See, e.g., MBh 6.114.90ff: Gaṅgā sends the great sages, who inhabit Lake Mānasa in the form of geese, to visit the dying Bhiṣma. Although the interpretation of this verse, which obviously refers to an internalised form of this pilgrimage place, is still problematic, the goose/swan most probably signifies to the soul.

Vṛṣasārasaṃgraha

Naimiṣa]

naimiṣaṃ śṛṇu deveśi nimiṣā pratyayo bhavet |
samyag chāyāṃ nirīkṣeta ātmāno vā parasya vā || 10:25 ||

Listen to Naimiṣa, O Deveśi. It yields assurance in a moment. One can observe the shadow of one’s own and others’ soul properly.

āyatam aṅgulīmātraṃ nimiṣākṣiḥ sa paśyati |
drṣṭvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate || 10:26 ||

He will see [the soul’s] length with his eyes shut as one finger-breadth. When one has seen the proof thus, one is called the knower of Naimiṣa.

[*bindusaraḥ* —

Bindusaras]

tīrthaṃ bindusaraṃ nāma śṛṇu vakṣyāmi sundari |
dehamadhye hṛdi jñeyam hṛdimadhye tu pañkajam || 10:27 ||

Listen, O Sundarī, I shall teach you the pilgrimage place called Bindusaras. The heart is to be known to be located in the centre of the body. In the centre of the heart, there is a lotus.

karṇikā padmamadhye tu binduḥ karṇikamadhyataḥ |
bindumadhye sthito nādaḥ sa nādaḥ kena bhidyate || 10:28 ||

There is a pericarp in the centre of the lotus, and the subtle sonic matter (*bindu*) in the centre of the pericarp. In the centre of the subtle sonic matter

10.25 This obscure verse (coupled with the next one) might have something to do with a type of meditation, *chāyādhyāna*, mentioned in NīśvUttara 5.6:

tattvādhyānaṃ prathamakaṃ chāyādhyānaṃ dvitīyakam |
ghoṣādhyānaṃ tṛtīyaṃ tu lakṣādhyānaṃ caturthakam ||

Later on in the same text (5.12 and 16), this meditation on ‘the shadow of the soul/*puruṣa*’ is mentioned again. NīśvUttara 5.16 states that ‘[f]ocussing on[?] one’s awareness on [one’s] “shadow” (*chāyācittam*), one will see the soul (*pumān* = *pumāṃsam*?) in the sky (*viyatstham*). Practising in this way, one attains success and becomes Śiva.’ (Translation from Goodall, Sanderson, & Isaacson 2015, 391.) The Sanskrit reads:

chāyācittam samālambya viyatstham paśyate pumān |
evaṃ abhyasyamānas tu siddhyate ca śivo bhavet ||

But as the editors of the Nīśv put it with reference to the four elements of meditation given there: ‘[v]ery little of this is clear and almost nothing is certain’ (Goodall, Sanderson, & Isaacson 2015, 389).

10.26 *Pādas* ab involve an emendation and a conjecture, without which it is difficult to understand this line.

10.27 Understand °*saraṃ* in *pāda* a as °*saro* (thematization). Take *hṛdi* as a nominative in *pāda* c and possibly also in *pāda* d (and see 10.23a).

Translation of chapter 10

(*bindu*), there is the subtle sound (*nāda*). How is that subtle sound (*nāda*) divided?

ukāraṃ ca makāraṃ ca bhittvā nādo vinirgataḥ |
taṃ viditvā viśālākṣi so ’mṛtatvaṃ labheta ca || 10:29 ||

The subtle sound (*nāda*) departs divided by the sounds U and M. Realizing that [subtle sound], O Viśālākṣi, one can obtain immortality.

[*setubandham* —
Setubandha]

vakṣye te setubandhaṃ duritamalaharaṃ nādatoyappravāhaṃ
jihvākaṇṭhorakūlā svaragaṇapulināvartaghoṣā taraṅgā |
kumbhīrāghoṣamīnā daśagaṇamakārā bhīmanakrā visargā
sānusrvāre gabhīre madasukharasanaṃ setubandhaṃ vrajasva || 10:30 ||

I shall teach you Setubandha, which sports a current whose water of subtle sound (*nāda*) cleanses you of the dirt of your sins. [It is a river whose] banks are the tongue, the throat, and the chest, and its sandbanks are the group of vowels (*svara*). It is wavy with its whirlpools of voiced consonants (*ghoṣa*). Voiceless consonants (*aghoṣa*) are its crocodiles and fish, the ten verbal classes (*gaṇa*) are its sea-monsters, *visargas* are its terrifying alligators. It is in the deep-sounding *anusvāra* (*sā-anusvāre*). Go to Setubandha, have a taste of the pleasure of intoxication.

[*suradrahāḥ* —
Suradrāha]

saptadvīpāntamādhye śṛṇu śaśivadane sarvaduḥkhāntalābham
īśānenābhijūṣtaṃ hr̥di hrada vimalaṃ nādaśītāmbupūrṇam |
tatraikaṃ jātāpadmaṃ prakṛtidalayutaṃ keśaraṃ śaktibhinnaṃ

10.28 For a general discussion on *nāda* and *bindu*, see, e.g., TAK III s.v. *nāda*. Our text considers the internalised manifestation of the pilgrimage place Bindusaras to be *bindu*, or subtle sonic matter.

10.29 VSS 10.27–29ab seem to paraphrase NīśvK 5.55–57ab.

10.30 Note that °*kaṇṭhora*° is a conjecture based on the context: this line speaks about sounds and the production of sounds. For this, *urah/ura* (‘chest’) seems better than *ūru* (‘thigh’). It is not evident at first sight why *pādas* b and c stick to feminine endings. I take this as qualifying an implied *nādī*, partly because the similarly structured 10.33 below explicitly mentions *nādī*. Some of the compounds here are inverted or split: understand *āvartaghoṣā taraṅgā* as *ghoṣāvartataraṅgā*, *kumbhīrāghoṣamīnā* as *aghoṣakumbhīramīnā*, and *bhīmanakrā visargā* as *visargabhīmanakrā*. Nevertheless, the general idea seems to be clear: the internalised version of the pilgrimage place Setubandha, externally usually understood as Rameśvara in the South, is now the sounds of recitation.

Vṛṣasārasaṃgraha

pañcavyomaprasāstaṃ gatiparamapadaṃ prāptukāmena sevyam || 10:31 ||

O Moon-faced goddess, listen to [the description of Suradraha], the way to the cessation of all sorrow, in the centre of the seven islands. It is frequented by Īśāna, a spotless lake in the heart full of the cool water of sound (*nāda*). There is a lotus arising there whose petals are Prakṛti and whose filaments are split between Śaktis, praised as the five gross elements (*vyoman*). It is to be honoured if one wishes to obtain the path to the supreme abode.

[*ghaṇṭikeśvaram* —
Ghaṇṭikeśvara]

†*nāḍyaikāsaṃgatāni*† *nipatitam amṛtaṃ ghaṇṭikāpārakeṇa*
trpyante tena nityaṃ hr̥di kamalapuṭaṃ sthāṇubhūtāntarātmā |
yaṃ paśyantiśabhaktāḥ kalikaluṣaharaṃ vyāpinam niṣprapañcam
deveṣaṃ ghaṇṭikeśamarabhavam abhavam tīrtham ākāśabindum || 10:32 ||

The tubes join[?]. The nectar of immortality (*amṛta*) has descended by the Saviour Ghaṇṭikā. Those whose inner selves have become Sthāṇu [i.e. Śiva] are continuously delighted in Him, as he is embraced by the lotus in their hearts. [He is the one] whom Īśa’s devotees can behold, who drives off the impurity of the Kali age, who is all-pervading (*vyāpin*) and non-manifest (*niṣprapañca*), the lord of gods, Ghaṇṭikeśa of undying existence. The ærial *bindu* is a non-mundane (*abhava*) pilgrimage place.

10.31 The first syllable of *brada* in *pāda* b does not make the previous syllable long (‘muta cum liquida’ licence), otherwise the line would be unmetrical. Understand the same *brada* as a stem form metri causa standing for the accusative. *keśaram śaktibhinnaṃ* in *pāda* c should probably be understood as a bahuvrīhi compound thus: *śaktibhinna-keśaram*. For *vyoman* as ‘gross element,’ see notes to VSS 4.32 above, but note that the expression ‘fifty voids’ (*pañcāśadvyman*) also comes up in VSS 20.7 and also in 10.33 below. It is not clear why this internalised pilgrimage place, or the filaments of the lotus mentioned, would be praised as the five elements.

10.32 The interpretation of this verse is not without problems. The cruxed expression in *pāda* a is difficult to repair; it may involve *nāḍi* or *nāḍyā*, *ekā*, and *saṃgata*. These suggest that it may hint at a point of confluence where the bodily tubes (*nāḍi*) join. Possibly understand *nāḍya ekasaṃgatāḥ*. In *pāda* b, *sthāṇu* is my conjecture for *sthānu*, and I understand °*ātmā* as standing for the plural nominative. I take *ghaṇṭikeśa* in *pāda* d as a stem form noun in sandhi with *amara*, notwithstanding the (unmetrical) reading *ghaṇṭikeśamara*° in C₉₄C₄₅K₁₀K₇.

The external pilgrimage place related to Ghaṇṭikeśvara the redactors of the VSS may have had in mind here may or may not be ‘Virajā, modern Jajpur in the Cuttack District of Orissa’ presided over by Ghaṇṭīśa, Mahāghaṇṭeśvara or Mahāghaṇṭa Bhairava (Sanderson 2009, 113, n. 241). See Introduction pp. xx ff.

Translation of chapter 10

[*vāgīśvaratīrtham* —
Vāgīśvaratīrtha]

mīmāṃsāratnakūlā kramapadapulinā śaivaśāstrārthatoyā
mīnaughā pañcarātram śrutikuṭilagatiḥ smārtavegā taraṅgā |
yogāvartātīśobhā upaniṣadivahā bhāratāvartaphenā
pañcāśadvyomarūpī rasabhavananadī tīrtha vāgīśvariyaṃ || 10:33 ||

The banks [of Vāgīśvaratīrtha] are the gems of Mīmāṃsā, its sandbanks the [Vedic] *kramapadas*, its water the meaning of the Śaiva manuals. Its flock of fish is the Pañcarātra [tradition], its winding path is the Śruti [tradition], its rapid waves the Smārta [tradition]. It is beautiful with its whirlpools of yoga. Its currents are the Upaniṣads. The foam made by its whirlpools is the *Mahābhārata*. This river, whose form is the fifty voids (*vyoman*), is the abode of the elixir. [This is the description of] the pilgrimage place Vāgīśvara.

yaḥ taṃ vetti sa vetti vedanikhilam saṃsāraduḥkhacchidaṃ
janmavyādhiviyogatāpamarāṇaṃ kleśārṇavam duḥsaham |
garbhāvāsam atīva sahyaviṣayaṃ duṣṭīryaduḥkhālayaṃ
prāptaṃ tena na saṃśayaḥ śivapadaṃ duṣprāpya devair api || 10:34 ||

One will know all the Vedas by knowing Him who puts an end to the suffering of transmigration, to birth, disease, separation, suffering, death, the floods of unbearable pain, to dwelling in the womb, to extremely insufferable sensations, and to places of suffering that are difficult to escape from. Such a person will, without doubt, reach Śiva’s world that is difficult to enter even for the gods.

|| iti vṛṣasārasaṃgrahe kāyatīrthopavarṇano nāmādhyāyo daśamaḥ ||

As for the yogic interpretation of this verse, it seems plausible that *ghaṇṭikā* is taken here as the uvula, from which *amṛta* is said to be dripping down the throat. See TAK II s.v. *ghaṇṭikā* and Mallinson 2007.

10.33 By *kramapada*, most probably a particular method of reciting Vedic texts (better known as *padakrama*) is meant. Note the split compounds in *pāda* b. Understand *mīnaughā pañcarātram* as *pañcarātramīnaughā*, and *smārtavegā taraṅgā* as *smārtavegatarāṅgā*. Note the form *upaniṣadi* for a stem form of *upaniṣad* in *upaniṣadi-vahā* in *pāda* c. This phenomenon is similar to what we see in 10.23 and 27 above with *hṛdi*. The lack of sandhi between °śobhā and *upaniṣadi*° is also notable. *tīrtha* in *pāda* d is a stem form noun metri causa. The exact meaning of *pañcāśadvyoma*° is not clear to me. Could it be the fifty sounds of Sanskrit? All in all, Vāgīśvaratīrtha here represents the religious traditions and scriptures.

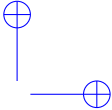
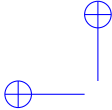
10.34 I take *pādas* b and c as if °chidaṃ in *pāda* a were implied for each element there, and *atīva sahya*° as standing for *atīvāsahya*° metri causa. Understand *duṣprāpya* as a stem form adjective (for *duṣprāpyaṃ*) metri causa.

Vṛṣasāraṃgraha

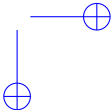
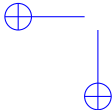
Here ends the tenth chapter in the *Vṛṣasāraṃgraha* called the Description of the bodily pilgrimage places.

Appendices

passegges from part two



Vṛ̥ṣasārasaṅgraha



Symbols and Abbreviations

Symbols

≈

cf.

=

Abbreviations

CUDL = University of Cambridge Digital Library (<https://cudl.lib.cam.ac.uk>)

f.

ff.

MGMCP

MGMPP

MS(S) = manuscript(s)

Siddham = Siddham, the Asia Inscriptions Database: <https://siddham.network>

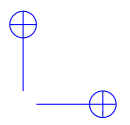
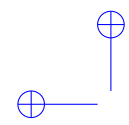
ŚDhŚ = *Śivadharmaśāstra*

ŚDhU = *Śivadharmottara*

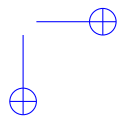
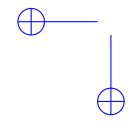
VSS = asdfadfasdfadsa

TO BE SUPPLIED

- Balogh 2018? ON THE SAME TOPIC
- Ranjan Sen 2006. ‘Vowel-weakening before muta cum liquidā sequences in Latin. A problem of syllabification?’ In: Oxford University Working Papers in Linguistics, Philology & Phonetics 11: 143–61.



Vṛ̥ṣasārasaṅgraha



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Uttarottara: see **CHECK**
Umāmaheśvarasaṃvāda: see **CHECK**
Rgveda-khila: see Scheftelowitz 1906
Kūrmapurāṇa: see Mukhopādhyāya 1890
Padmapurāṇa: see **CHECK**
Buddhacarita: see **CHECK**
Bodhisattvabhūmi: see **CHECK**
Brahmaṇḍapurāṇa: see **CHECK**
Bhagavadgītā: see Sukthankar & al. 1927–1966 **CHECK**
Manu: see Dave 1972
Mahābhārata: see Sukthankar & al. 1927–1966
Mahāsubhāṣitasamgraha: see Sternbach 1974–2007
Mātāṅgalīlā: see Śāstri 1910
YS: see **CHECK**
Raghuvamśa: see
Rasārṇavasudhākara: see Venkatacharya 1979
Vāgmatīmāhātmyaprasaṃsā:
Vājasaneyisaṃhitā: see Weber 1972
Viṣṇudharmottara:
Viṣṇudharma: see Grünendahl 1983
Viṣṇupurāṇa: see Pathak 1997–1999
OTHER PURANAS
CHANGE repeated authornames with —————

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Index to Introduction and Translation

REVISE **CHECK** In the Index, the surnames of modern authors, as well as mantra-syllables, are typeset in SMALL CAPITALS, Sanskrit words in general in *italics*, Sanskrit names of deities, humans, including authors, in non-italic normal typeface with capital initial letters, English words in non-italic normal typeface, and titles of works in *slanted font*.

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|--|--|
| <i>Abhidhānaratnamālā</i> , xv | <i>Mānavadharmasāstra</i> , xiv, xv, |
| <i>Āpastambadharmasūtra</i> , xxviii | xx, xxvii, xxviii, 1017 |
| <i>Arthasāstra</i> , 1017 | <i>Mātāṅgalīlā</i> , 1017 |
| <i>āśrama</i> , xv | <i>Matsyapurāṇa</i> , xxxix |
| <i>Bhagavadgītā</i> , 1017 | <i>Nāmalingānuśāsana</i> , xv |
| <i>Bodhisattvabhūmi</i> , 1017 | <i>Nepālamāhātmya</i> , xxii, xxiv |
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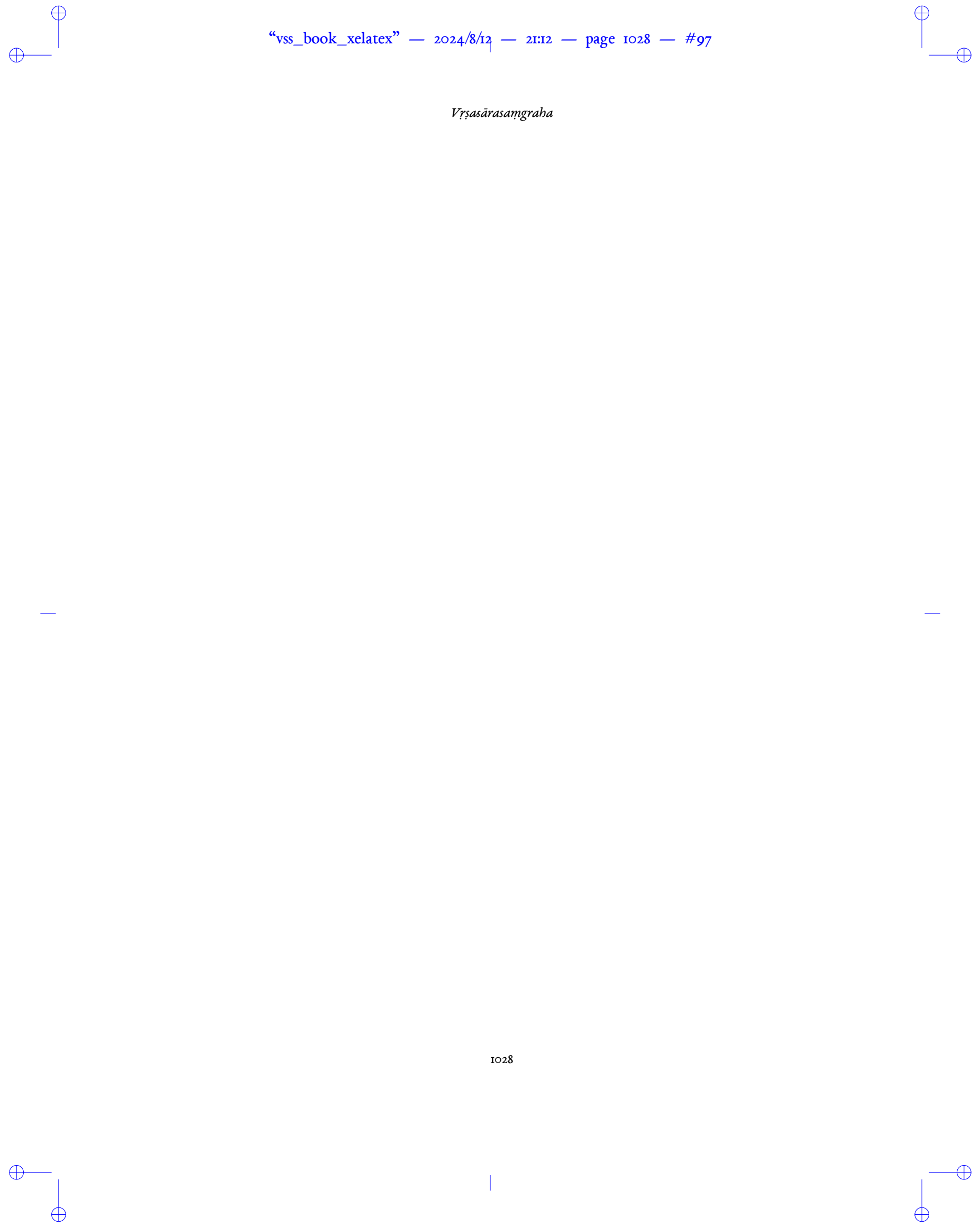
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