

The Vṛṣasāraṃgraha, 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
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Csaba Kiss



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Contents

Preface

Aims and problems	ix
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Introduction

The Śivadharmā corpus	xi
Reading the Vṛṣasārasaṃgraha	xi
The title	xi
The structure of the VSS	xiv
Dating and provenance	xv
Contents of chapters 1–12	xvii
Interpretation of chapters	xvii
The role of the VSS in the Śivadharmā corpus	xvii
Misc	xix
Notes on the language	xxi
Metre	xxi
Vocabulary	xxiii
Number and gender	xxiii
Syntax	xxiii
Stem form nouns	xxiii

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Witnesses	1
The Cambridge Manuscripts	2
The Kathmandu Manuscripts	4
The Kolkata Manuscripts	6
The London Manuscript	7
The Oxford Manuscript	7
The Munich Manuscript	7
The Paris Manuscript	7
Naraharinath's edition	8
Editorial policies	8
The Sanskrit text	500

An Annotated Translation	
Appendices	1139
Abbreviations and Bibliography	1141
REFFFS!	1144

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Preface

Aims and problems

What is this edition? It is not much more than a new copy, and carefully prepared new version of a text called *Vṛṣasārasaṃgraha*, based on a number of 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, it is hopefully a version that is as close to the authors' and redactors' original intention around the time they assembled these chapters together, approximately in the seventh to tenth centuries, as possible. 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 born or if there was one single 'original copy',¹ but it is hopefully the most meaningful and most readable among all available copies. Still, the present book is just a version of a text that surely has never existed exactly in this very form, inevitably showing signs of being an eclectic edition. Furthermore, it may show unintentional characteristics of the 21st century (ones that go beyond the modern Devanāgarī font face or occasional choices based on our modern understandings and misunderstandings) mixed with characteristics of the first millenium. We know that '[a]ll editing is an act of interpretation.'² And 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, but hopefully rarely, have caused contradictions.

Find a hard copy of McGann's Textual Condition.

And as to complicate things, we are publishing this long text in two volumes, and the second volume is still in the making when the first comes out. This may produce various problems: of interpretation, of internal references, of repetition, and most importantly of presenting a text of embedded and recurring layers cut

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

² McGann 1991, ??.

in half. To counteract some of these problems, I had finished editing and studying some of the most significant passages in the second part of the text by the time I let the first one out of my hands; some of these the reader can find in the Appendices. A further minor problem arises when I discuss topics that I have already touched upon in Kiss 2022: some overlaps are inevitable.

And what is the purpose of this edition? The main objective of the ŚIVADHARMA PROJECT has been to understand better the function of individual texts within the so-called Śivadharmā corpus, and thus the *raison d'être* of the corpus itself. My attempt is rather simplistic: it is to understand what the *Vṛ̥ṣasārasaṃgraha* tried to convey when it was composed and to try to see why this text got inserted in those multi-text manuscripts that usually transmit the so-called Śivadharmā corpus. But even without this ideal to fully understand the purpose and function of the *Vṛ̥ṣasārasaṃgraha*, to make a pre-eleventh-century Sanskrit text easily available in the twenty-first century is, I believe, a noble aspiration.

Introduction

The Śivadharmā corpus

In general...

Reading the Vṛṣasārasaṃgraha

The title

The title *Vṛṣasārasaṃgraha* 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 *Vṛṣasārasaṃgraha* well; see sections on the structure of the text and on the its possible sources on pp. ??ff and pp. ??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.³

Dharma is frequently referred to as a (four-legged) bull in Sanskrit literature from at least the time of the *Mahābhārata*. See, e.g., this passage (MBh 3.188.10–13):

kr̥te catuṣpāt sakalo nirvyāḥopādhivarjitaḥ |
vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣv abhavat purā || 10 ||
adbharmapādavidhas tu tribhir aṃśaiḥ pratiṣṭhitaḥ |
tretāyāṃ dvāpare ’rdhena vyāmiśro dharmo ucyate || 11 ||
tribhir aṃśair adbharṃ tu lokān ākramya tiṣṭhati |
caturthāṃśena dharmas tu manuṣyān upatiṣṭhati || 12 ||
āyur vīryam atho buddhir balaṃ tejaś ca pāṇḍava |

³ There is no trace of Nandi/Nandin as identified with the bull in the *Vṛṣasārasaṃgraha*. On the possible time after which Nandi or Nandin, originally a *gaṇa* was considered a bull, see Bhattacharya 1977.

manuṣyāṇām anuyugaṃ brasatīti nibodha me || 13 ||

Śiva got his bull, MBh: 13076027a vṛṣabhaṃ ca dadau tasmai saha tābhiḥ prajāpatiḥ 13076027c prasādayām āsa manas tena rudrasya bhārata 13076028a prītaś cāpi mahādevaś cakāra vṛṣabhaṃ tadā 13076028c dhvajam ca vāhanam caiva tasmāt sa vṛṣabhadhvajaḥ 13076029a tato devair mahādevas tadā paśupatiḥ kṛtaḥ 13076029c īśvaraḥ sa gavāṃ madhye vṛṣāṅka iti cocyate

Manusmṛti also confirms this (8.16a): vṛṣo hi bhagavān dharma.

MMW ‘vṛṣa’:

“Justice or Virtue personified as a bull or as”Siva’s bull Mn. viii, 16 Pur. Kāvyaḍ.; just or virtuous act, virtue, moral merit “Siś. Vās.,”

Mahākṣapaṇaka’s koṣa (CHECK date), the Anekārthadhvanimañjarī, places the meaning ‘dharma’ as first when defining the word ‘vṛṣa’:

*dharmo vṛṣo vṛṣaḥ śreṣṭho vṛṣo gaur mūṣiko vṛṣaḥ |
vṛṣo balaṃ vṛṣaḥ kāmo vṛṣalo vṛṣa ucyate || 1.48*

The ŚDhU also mentions the ‘Dharma bull’:

*īśvarāyatanaśyādbhāḥ śrīmān dharmavṛṣaḥ sthitaḥ |
yatra vīravṛṣas tatra kṣityām gomātaraḥ sthitā || 12.87*

visnusmṛḍn:ViS 86.15a/ vṛṣo hi bhagavān dharmaś catuṣ-pādaḥ prakīrtitaḥ / Śivapurāṇa 2.3.40.54–55:

*śuddhasphaṭikasamkāśo vṛṣabhaḥ sarvasundaraḥ |
yo dharmo ucyate vedaiḥ śāstraiḥ siddhamaharṣibhiḥ ||
tam ārūḍho mahādevo vṛṣabhaṃ dharmavatsalaḥ |
śuśubhe tīva devarṣisevitaḥ sakalair vrajan ||*

smṛti/dharma/kṛtyaratnaakara.dn: !!! dharmo ’yaṃ vṛṣarūpeṇa nāmnā nandīśavaro vibhuḥ | dharmān māheśvarān vakṣyaty ataḥ prabhṛti nārada||

tak2015/AtmapujaT55Muktabodha.dn: dharmas tatra vṛṣākāro jñānaḥ siṃhas-varūpakāḥ | vairāgyaṃ

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

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, *Nāmaliṅgānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abbidhānaratnamālā*

1.125cd (*dharmah punyam vṛṣaḥ śreyah sukṛtam ca samam smṛtam*); *Manusmṛti* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Patañgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭhaḥ '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 Śivadharma corpus (see, e.g., Sanderson 2014, p. 2), i.e., 'Summary of the Essentials of the [Śiva]dharma'.

In his last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we call the Śivadharma corpus, and thus he adds Śiva in square brackets 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 Śivadharma. 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, which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmaśāstra, Vaiṣṇavism and Śaivism.⁴

Bhattacharya (1977, 1552) suggests this: '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.' Is he ignoring the fact that Dharma as a bull appears already in the *Mahābhārata*? He comes to the conclusion (Bhattacharya 1977, 1555) that one of the earliest sources to fuse the figures of Nandin and the bull is the relatively early⁵ *Matsyapurāṇa*.

Vṛṣadeva's commission? s a fanciful experiment, and if one supposes that the VSS originated in Nepal, one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavi king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is 'described in an inscription of his eighth-century descendant Jayadeva as having inclined towards Buddhism;' (Vajrācārya 1973, 148, l. 9: *sugataśāsana-pakṣapātī*) 'a view confirmed by a local chronicle, which attributes to him the establishing of Buddhist images,' and that this king established 'the Caitya of the Sīnagu-vihāra (the Svayambhūnāth Caitya).' More importantly, Sanderson sum-

⁴ See also Bakker 2014, 69, who while discussing a seal of Śarvavarman that features a beautifully carved bull representing Dharma, remarks: 'The reader may also see in the image the thriving Śaiva religion, represented by the Bull, the vāhana of Śiva [...]'

⁵ See Rocher 1986, 199.

marises the information to be found in the Changu Narayana Pillar Inscription (east shaft),⁶ namely that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6 [CE]’ (Sanderson 2009, 75).⁷ 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 any connection, and if there were one, it would give some explanation for the slightly unusual nature of the title.

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

The structure of the VSS

- Matryoshka - dialogues - affiliations - lotus diagramme - ch. 2 misplaced?

⁶ Gnoli etc. and <https://siddham.network/inscription/in02001/>

⁷ Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

Dating and provenance

- Dating
 - the archaic yoga of chapter 10 (no Piṅgalā), Śaiva
 - order of āśramas, cf. Bisschop, Kafle, & Lubin 2021, 23, Chapter 11, Śaiva
 - 11.23a: 4 kalās (nivṛtṭyādi caturvedaś), instead of the later 5, Śaiva
 - the tattvas (no tanmātras), Chapter 20, Vaiṣṇava
 - varṇas and the Liṅgapurāṇa
 - check lists of deities such as Vasus
 - bull, Nandi
- Place of composition: geographical names and persons mentioned

To make assumptions about the place of composition of the *Vṛ̥ṣasārasaṃgraha*, we can consider the following: the location of the manuscript evidence, place names and individuals mentioned in the text... The geographical locations mentioned in the *Vṛ̥ṣasārasaṃgraha* are the following:

- in the narrative in chapter 12:
 - Mṛgendrasīkhara (on the southern slopes of the Himalayas; 22.5ab: *himavaddakṣiṇe pārsve mṛgendrasīkhaṛe*)
 - Mahendrapathaga(? , the name of a river near Mṛgendrasīkhara)
 - Kusuma (i.e., Pāṭaliputra)
 - the Gāṅgā and the Gaṇḍakī River
 - Naravīrapura (in the south, see 12.60)
 - the Sahya mountain (12.93)
- *tīrthas* mentioned in ch. 10:
 - Himavat (the Himalayas)
 - Kurukṣetra
 - Prayāga
 - Vārāṇasī
 - Yamunā
 - Gaṅgā
 - Agnitīrtha
 - Somatīrtha
 - Sūryatīrtha
 - Puṣkara
 - Mānasa
 - Naimiṣa
 - Bindusāra (= Bindusaras)

Vṛṣasārasaṃgraha

- Setubandha
- Suradraha
- Ghaṇṭikeśvara
- Vāgīśa

Contents of chapters 1–12

24 chapters

1. brahmāṇḍasaṃkhyā 2. śivāṇḍasaṃkhyā 3. ahiṃsāpraśaṃsā 4. yamavibhāga 5. śaucācāravidhi 6. yajñavidhi (also lokāḥ) 7. dānapraśaṃsā 8. niyamapraśaṃsā (p. 603: types of svādhyāyana: śaiva, sāṃkhyā, 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. jīvanirṇaya 16. adhyātmanirṇaya (yoga) 17. dānadharma 18. pūrvakarmavipāka 19. dānayajñaviśeṣa 20. pañcaviṃśatitattvanirṇaya 21. kalpanirṇaya 22. varṇagoṭrāśrama 23. nidrot-patti 24. śāstravarṇana

- Summary of the contents of all 24 chapters of the VSS
- References to other works - Mahābhārata - nakule - vipule etc.

Interpretation of chapters

- Chapter 12
 - 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

The role of the VSS in the Śivadharma corpus

- general ideas
 - is this text really Śaiva? why in this collection?
 - 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 Niśvāsatattvasaṃhitā 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.”
 - tattva-system: mati and suśira (ch. 20)
 - parallels: MBh, Bṛhatkālottara,
 - ch. 21: Viṣṇu; is this a Śaiva text?

- āśramas are in an order different from usual; compare this to NĀT;
“Variations on the āśrama-system”
- History of Dharmasastra 2.1 pp. 416ff on āśramas
- n. 988! see Āpastamba-dharma-sūtra ii.9.21.1: catvāra āśramā gārhaṣṭhyam ācāryakulaṃ maunaṃ vānaprasthyam iti| Quoted by Śankara But the chapters in Āpastamba follow the traditional order. “Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas.” Kane ibid.
- ibid p. 417: person in last āśrama is called: parivrāt, parivrājaka(!), bhikṣu, muni, yati. See Olivelle, Patrick. The Āśrama System. The History and Hermeneutics of a Religious Institution. New York, Oxford: Oxford University Press, 1993. [megvan] p.82ff: The Order of Āśramas; ibid: “In later texts the usual order is student, householder, hermit, and renouncer, reflecting the sequence of the passage from one āśrama to another... In the Dharmasūtras, however, only Baudhāyana and Vasiṣṭha follow that order... A specific order becomes insignificant when the āśramas are taken as four alternative adult vocations.” Are they alternative adult vocations here in the Vṛ̥ṣasārasaṃgraha? They are numbered.
- *Gṛhastha. The Householder in Ancient Indian Religious Culture*. Edited by Patrick Olivelle. OUP, 2019. Especially Csaba Dezső’s article in it.
- %dscn 8034.jpg ff in folder /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/pasupatimatam4/ % in Naraharinātha’s Paśupatimatam pp. 580ff% CHECK if Naraharinath seems to be better at Sanskrit in other texts % the edition seems problematic at many places % a dialogue between Janamejaya and Vaiśampāyana, the latter of whom relates dialogues between Vigatārāga and Anarthayajña % revise ऋs and lost/ill Bisschop in “Universal Śaivism”: ” – En-dashes indicate a lost or illegible syllable in the manuscript.”
- %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (great-grandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna’s son Abhimanyu) [”SBr.] xi, xīi AitBr. ”Sāṅkhir. xvi [MBh.] &c.;
- Bisschop 2018, 2: “The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kafle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmasāstra alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma

2014). The Śivopaniṣad, which also forms part of the Śivadharma corpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933).”

- What MS did Naraharinātha used? See Biscchop 2018:58–59.
- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadarmacorpus/mss_florinda/newari/ngmpp/palm_13:3/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/scan/1341-06/DSCN0331 fol. 204_vss.JPG
- Vipula
Vipula in the MBh:
MBh 13040016aff
Devaśarman and his wife Ruci 13040017a tasya rūpeṇa → 13040017a tasyā rūpeṇa

all gods, esp. Indra, are in love with her but Devaśarman guards her wants to perform yajña: how to guard her during the ritual? calls his pupil, Vipula tells him that Indra can assume various forms Vipula decides that the only way to protect her from Indra is to magically ‘enter’ her (with yoga) he tells her stories and enters her

MBh 13041001ff Indra sees the opportunity and enters the āśrama as a beautiful man he sees Vipula’s lifeless body Ruci fancies Indra, but Vipula in his body stops her from standing up Indra sings to her beautiful songs he says ”I have come for you, I am Devendra, I am in love” Vipula stops her from doing anything Indra is a bit shocked by her not being moved, gets angry and can see now that Vipula is in her Vipula leaves her, enters his own body, and abuses Indra and tells Indra how wicked he is Indra is ashamed and disappears Devaśarman returns to the āśrama, Vipula tells him what happened and Devaśarman praises him

- ETC., see translation here: <https://www.sacred-texts.com/hin/m13/m13b005.htm>
- See summary also here: V. S. Sukthankar. Critical Studies in the Mahābhārata. Poona, V. S. Sukthankar Memorial Edition Committee, 1944. 317–318 <https://archive.org/details/in.ernet.dli.2015.281344/page/n333>

Misc

- susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śi-vaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ parameś-

varaḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46 ||. yamas-niyamas:
see table in Bisschop, Kafle, & Lubin 2021, 17

- other Why is this mentioned at <http://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/403> : C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, “Introducing Śivadharmā and Śivadharmottara”, *Altorientalische Forschungen* vol. 20 issue. 2 pp. 342-349 (1993). “There is no raw data.” EdX Harvard Digital Humanities
- CHECK out Kenji on the Umāmaheśvarasaṃvāda in the MBh, his summary looks similar to the VSS
- Kenji: “BDhS 2: Discussion of gr̥hastha. but BDh 2.11.9–34 is a digression on the topic of caturāśrama (vikalpa type, not krama type), and the author denies caturāśrama idea.”
- MSS: see Bisschop 2018, 52–53; De Simini & Mirnig pp. 587, 591 % “a stable element of the corpus”
- Vindicate your edition: look at the apparatus, all the Ed entries

Notes on the language

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aīśa Sanskrit,⁸ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, could lead us to the author(s) or redactors of the text and to its place of composition. Here I 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 (pp. ??), as well as the Index.

Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’⁹ namely that some consonant clusters that would normally turn the previous short (laghu) syllable long (guru) may in some cases do not do so. The syllables pra, bra, hra, kra, especially at the beginning of words CHECK, are well-known candidates for this licence.¹⁰ In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving conjunct consonants with a liquid sounds or semi-vowels in second position, and possibly also rpa, CHECK! seem additional ones.

The well-known author on prosody, Kedārabhaṭṭa (11-12th centuries),¹¹ frequently quoted by Mallinātha, gives the following definition in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukavibhṛdayanandinī* commentary):

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

vibhaktiyantam padam tasya padasyādaḥ vartamāno yo
varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjñō jñeyah
| tena kramena purovartinā prākpadānte vartamānasya
prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurod-
hena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryāṇām
piṅgalanāgaprabhṛtīnām kālīdāsādīnām ca kavīnām
samayaḥ parigrhītaḥ | saṃyogaḥ kramasaṃyogaḥ || 10
|| tatra gra-saṃyogena yathā | idam asyodāharaṇam |

taruṇam sarṣapaśākam navaudanam picchalāni ca dadbhīni |
alpavyayena sundari grāmyajano miṣṭam aśnāti || 1.11 ||

⁸ See Goodall, Törzsök, Hatley, Kiss, Meyr?

⁹ For recent contributions on this phenomenon, see e.g. Ranjan Sen 2006 (discussing it as appearing in Latin) and Balogh 2018, note 6 (discussing Sanskrit metre).

¹⁰ See e.g. Apte’ XXXX Dictionary Appendix A p. 1. ADD real life examples.

¹¹ SOURCE

TRANSLATE the whole passage!

In this [work], a consonant cluster at the beginning of a word is called krama. A [preceding] long syllable can sometimes be turned short by that initial [syllable].

... TRANSLATE

Tender mustard seed, fresh porridge, and slimy curds: village people eat this kind of dishes, O beautiful goddess, due to lack of money.

To sum this example up: the verse given above (1.11) is in āryā, and the metric pattern of the second half-verse is the following: - - . - . - . - . - . - . - . - . - . This yields 28 morae, 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: - - . - . - . - . - . - . - . - . - .

The commentator gives several more examples (involving the syllables *gra*, *hra*, *bhra*), including this Śārdūla line:

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasaḥ

In this line, the last syllable of *eti* should count as short, in spite of the fact that the beginning of the next word (*hrī°*) would normally turn it long.

The VSS bounds in this phenomenon of ‘muta cum liquida’. EXAMPLES from the VSS and from my emendations. CHECK

- only beginning of words in the VSS?
- final -am etc. counts as long (reverse of muta cum liquida)
- In Kannada and Telugu prosody, under the name of śīthīla-dvīṭva, the exception is that sometimes in a consonant cluster of the form [consonant + “r”], the “r” (repha) can be ignored, so that it is not a conjunct consonant anymore.
- The exception is not accepted by purists: Shatavadhani Ganesh says that the Sanskrit masters like Kālidāsa, Bhāravi, Māgha, Śrīharṣa, and Viśākhadatta have not freely used this exception (though the masters in Kannada and other languages have). Being more of a “poetic licence” and a violation of the standard rule (only found in later poetry), it is extremely unlikely that any sane poet would have indulged in that exception in all four pāda-s of a verse. Thus it is very unlikely that the program will miss identifying a verse that indulges in this
- Reference: see comments by Dr. Ganesh and Nityananda Misra in this thread started by Vishvas Vasuki: %<https://groups.google.com/forum/#!topic/bvparishat/ya1cGLuhc14/discussion>

Vocabulary

- Special vocabulary/language: karhacit, hṛdi as nominative 10.27cd, tiryā, me as mayā, āhūtaplavana
- generate list from index

Number and gender

- Number: singular next to numerals, and general confusion (CHECK)

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ

Stem form nouns

- stem form nouns (prātipadika)
- a more or less full collation is important: we cannot automatically reject ‘ungrammatical’ or unmetrical forms because they may well be the ‘original’ one

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Witnesses

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 2016 and the catalogues I mention at each individual manuscript.¹²

In recently published and forthcoming critical editions of and articles on the Śivadharmā corpus (e.g. Bisschop 2018 and Bisschop, Kafle, & Lubin 2021), 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) 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. For details of this system and for the underlying reasons, see Bisschop 2018, 50–51. Since in the case of the Vṛṣasārasaṃgraha all available manuscripts use some variant of the Nepālākṣara script, in this publication I have left the first letter out, making the letter for the current location non-superscript. This keeps the apparatus more readable. In the manuscript descriptions below, I give this implied ‘N’ in brackets as a reminder.

The Edition by Naraharinath

CHECK remaining ones

¹² 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 the Munich MS, and to Nirajan Kafle for sharing the Paris MS with me.

The Cambridge Manuscripts

(N)C₉₄ Cambridge University Library, Add. 1694.1. Fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript at the CUL online catalogue.¹³ According to this catalogue, the date of creation of this manuscript is the 12th century, 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) *Śivadharmasāstra* 2) *Śivadharmottara* 3) *Śivadharmasaṃgraha* 4) *Umāmahēśvarasaṃvāda* 5) *Uttarot-taramahāsaṃvāda* 6) *Vṛṣasārasaṃgraha* 7) *Dharmaputrikā* 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193 (the recto side, online image no. 381, is an empty folio side, the text itself starts on the verso side); it ends on f. 239r (and not 193r, as the online description says; online image no. 472). The text of the VSS is transmitted fully, without any folios or major sections of the text missing. The leaves transmitting the VSS are 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, comparable only to msNa and msP, making it one of the most important sources for the VSS.

(N)C₄₅ Cambridge University Library, Add. 1645. Fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript at the CUL online catalogue.¹⁴ According to this catalogue, the dimensions of the manuscript are 4.4cm × 61.7cm. The manuscript is dated to (Nepālī) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām*,’ which converts to July 10/11 Monday/Tuesday, 1139 CE.¹⁵ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are trans-

¹³ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

¹⁴ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

¹⁵ F. 247r line 6. The Cambridge site transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyādī 8 trayodaśyām* (retrived 8 Dec 2021). The element *dvādaśīpyādī* might 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*. 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 the 11th of July. Kengo Harimoto has suggested that the unclear element (*yādī/pyādī*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one could not be agree. In this case this should be an indication of the exact time 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.

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

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of msNa remarkably closely transmitting the Śivadharmottara (as observed by De Simini and Harimoto)¹⁶. This is more difficult to see in the VSS, but indeed, they seem closely related. CHECK MORE on this

(N)C₀₂ Cambridge University Library, Add. 2102. Palm-leaf, 96 folios. Fully collated all available folios for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript at the CUL online catalogue.¹⁷ According to this catalogue site, the date of creation is the 12th century, the dimensions of the manuscript are 4.8cm × ca. 52.5cm. 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) Śivadharmasamgraha 3) Umāmaheśvarasamvāda 4) Śivopaniṣad 5) Vṛṣasārasamgraha 6) Dharmaputrikā (only fol. 322v).

The Vṛṣasārasamgraha starts on f. 267r line 1¹⁸ (online image 181) in a hand which is different from the rest of the manuscript, but it changes back in the next folio.¹⁹

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 CUL 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*°), folios 271 and 272 are missing, and the text resumes on folio 273r with verse 3.30b ([*abhiṃsā pa*] *ramam sukham*). Folio 291 is missing (verses 12.87cd–12.113). In folio 296v (image no. 234) the text breaks

¹⁶ Personal communication, 1 Dec 2021.

¹⁷ <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

¹⁸ Not on f. 237r as the online description claims. This first folio in fact has no visible foliation.

¹⁹ Cf. the metadata on the CUL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasamgraha*.’ 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-samgr.’). 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 other way round. 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. (The folio coming before this supplement, image no. 180, ends with verse 7.122cd of the *Śivopaniṣad*: *yauvanasthā gr̥bhasṭhāś ca [prāsā] dasthāś ca ye nṛpāḥ*.)

off again at *vātasūlāir upadrutā | śukro* (verse 14.XX CHECK), the next folio being 306r (*carmatās ca dvijasundarīṣu*) (verse 18.XX CHECK) (nine folios and chapters 15–17 are completely missing).

Again, there are two missing folios after *bandhus sarvva°* in verse 18.XX CHECK in f. 306v. The text resumes in folio 309r (image 237) with *ṇeṣu ca sarvveṣu vidvān sreṣṭha sa ucyaṭe* (verse 19.XX CHECK). Another folio is missing between *iṣṭāniṣṭadvaya°* (verse 20.XX CHECK, folio 309v) and *snāyu majjā sirā tathā* (verse 20.XX CHECK, folio 311r). The VSS ends on folio 322v (image no. 262) with the concluding colophon *vṛṣasārasaṃgraha samāpta iti*. This folio also contains the beginning of the *Dharmaputrikā*, but this multiple-text manuscript contains no more folios.

The Kathmandu Manuscripts

(N)K₈₂ NGMPP A 1082/3, NAK 3/393. 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.²⁰ According to this catalogue, the dimensions of the manuscript are 55.6cm × 5.5cm. Dated to NS 189 (1068–69 CE).²¹ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) Śivadharmasāstra 2) Śivadharmottara 3) Śivadharmasaṃgraha 4) Umāmaheśvarasaṃvāda 5) Śivopaniṣad 6) Vṛṣasārasaṃgraha 7) Dharmaputrikā 8) Uttarottaramahāsaṃvāda.

As for each text in this collection, the foliation for the Vṛṣasārasaṃgraha restarts from f. 1v (f. 1r is a cover) and the text spans fols. 1v–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 Vṛṣasārasaṃgraha.

(N)K₁₀ NGMPP A 10/5, NAK 1/1261. 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.²² According to this catalogue, the dimensions of the manuscript are 55 x 5.5cm. Undated. It is a palm-leaf multiple-text manuscript containing 74 folios. Four text are transmitted in this manuscript: 1) Śivadharmottara 2) Umāmaheśvarasaṃvāda 3) Śivopaniṣad 4) Vṛṣasārasaṃgraha.

Some folios feature monochrome 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

²⁰ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

²¹ F. 12r line 2 of the *Dharmaputrikā*: *navottarāsītīyute sate bde āsāḍhaśuklasya tithau tṛtīye*, translated by De Simini 2016, 252 n. 49 (NMSS) 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.

²² https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

starts on exp. 44 (upper leaf, no folio number is visible here). It continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards) up to 1.62 (*viṃśakoṭīṣu gulmeṣu ūrdhva°*). Verses 1.62cd–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 *Umāmaheśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmaheśvarasaṃvāda*. 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 *Gautamadharmaśūtra*. The second line just above the string hole on the left reads ... *vīrud vanaspatīnām ca puṣpāṇi svavad ādadite...*, which is a fragment of *Gautamadharmaśūtra* 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 continue with the upper one.

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. 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.²³ According to this catalogue, the dimensions of the manuscript are 58cm × 6cm. The script is Nepālākṣara. Dated to NS 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.

It is a nicely written manuscript, giving generally good readings. Fols. 209v–264v contain the VSS.

(N)K₃ NGMPP A 3/3 (= A 1081/5), NAK 5-737. Collated only for verses 1.1–15 CHECK. See a brief description of this MS in the NGMCP online catalogue.²⁴ According to this catalogue, the dimensions of the manuscript are 58.5cm x 5.5cm. The script is Nepālākṣara. Dated to NS 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 missing (only a few folios extant, e.g. ff. 124 and 143) 4) Umāmaheśvarasaṃvāda 5) Śivopaniṣad 6) Uttarottaramahāsaṃvāda 7) Vṛṣasārasaṃgraha 8) Dharmaputrikā.

²³ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

²⁴ http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_%C5%9Aivadharmas

trikā

VSS starts in f. 227 (image no. 177) and seems to end after it begins transmitting chapter 23 on f. 264 (image no. 218). The microfilm images are somewhat blurred and the readings do not seem promising.

– GOTIT – NAK 5–738 (NGMPP A 11/3): Palm-leaf, dated to NS 516 (1395–96 CE), 253 folios. Contents: Śivadharmasāstra (fols. 1v–43r); Śivadharmottara (fols. 4v–95r); Śivadharmasaṃgraha (fols. 96v–139v); Umāmaheśvarasaṃvāda (fols. 140v–171r); Śivopaniṣad (fols. 172v–189r); Uttarottaramahāsaṃvāda (fols. 190v–211v); Vṛṣasārasaṃgraha (fols. 212v–257v). For a description of this manuscript, also see the record in the NGMCP online catalogue: <http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara>.

– GOTIT Kesar 218 BLURRED (NGMPP C 25/1). Palm-leaf, 298 folios. Contents: Śivadharmasāstra (fols. 1v–57r); Śivadharmottara (fols. 57v–134v); Śivadharmasaṃgraha (fols. 135r–215v); Umāmaheśvarasaṃvāda (fols. 216v–255r); Śivopaniṣad (fols. 256v–278r); Umottara°/Uttarottaramahāsaṃvāda (fols. 279v–299vṛ); Vṛṣasārasaṃgraha (?ṛ–?ṛ); (?–?ṛ).

**** Kesar 537 (NGMPP C 107/7). Paper, dated to NS 803 (1682–83 CE), 174 folios. Contents: Śivadharmasaṃgraha (fols. 89r–133v); Umāmaheśvarasaṃvāda (fols. 134r–163v); Śivopaniṣad (fols. 164r–181r); Uttarottaramahāsaṃvāda (fols. 182r–206v); Vṛṣasārasaṃgraha (fols. 207r–251v); Dharmaputrikā (fols. 252r–262v).

**** Kesar 597 (NGMPP C 57/5). Paper, dated to NS 863 (1742–43 CE), 257 folios. Contents: Śivadharmasāstra (fols. 1v–41v); Śivadharmottara (fols. 42v–92r); Śivadharmasaṃgraha (fols. 93v–138v); Umāmaheśvarasaṃvāda (fols. 139v–170v); Śivopaniṣad (fols. 171v–188r); Uttarottaramahāsaṃvāda (fols. 189v–213r); Vṛṣasārasaṃgraha (fols. 214v–257r).

– NAK 4–2537 (NGMPP B 219/3). Paper, 339 folios. Contents: Śivadharmasāstra (fols. 1v–58r); Śivadharmottara (fols. 59v–123v); Śivadharmasaṃgraha (fols. 124v–161v); Umāmaheśvarasaṃvāda (fols. 162v–238v); Vṛṣasārasaṃgraha (fols. 239v–338v). GOTIT

– NAK 4–93 (NGMPP A 1341/6). Paper, 82 folios. Contents: Śivadharmasaṃgraha (fols. 91rṛ–135v); Vṛṣasārasaṃgraha (fols. 204rṛ–243v). GOTIT

– NAK 4–1604 (NGMPP A 1365/3). Paper, 90 folios. Contents: Śivopaniṣad (fols. 166v–184r); Uttarottaramahāsaṃvāda (fols. 185v–210r); Vṛṣasārasaṃgraha (fols. 211v–255r). For a description of this manuscript, see the record in the NGMCP online catalogue: <[http://catalogue.ngmcp.uni-hamburg.de/wiki/A_1365-3\(1\)_Śivopaniṣad](http://catalogue.ngmcp.uni-hamburg.de/wiki/A_1365-3(1)_Śivopaniṣad)> ASK*

The Kolkata Manuscripts

Should get hold of the VSS part because Peter B and Kengo says a bit diff. transmission The Tübingen MS

1) The Asiatic Society, Kolkata, G. 4076 (only the Vṛṣasārasaṃgraha,

but once part of a larger corpus) 2) The Asiatic Society, Kolkata, G. 3852 (Śivadharmā corpus) 3) The Asiatic Society, Kolkata, G 4077. Palm leaf, Newari script, dated [Nepāla] Saṃvat 156 (1035–36 CE). 52 folios

The London Manuscript

– WI 8 16 (I–VIII). Paper, 406 folios. Contents: Śivadharmāśāstra (serial no. 634), fols. 1v–63r; Śivadharmottara (s. no. 635), fols. 64r–143v; Śivadharmasaṃgraha (s. no. 633), fols. 144r–217v; Umāmaheśvarasaṃvāda (s. no. 652), fols. 218v–263v; Śivopaniṣad (s. no. 636), fols. 264r–297v; Uttarottarama-hāsaṃvāda (s. no. 654), fols. 298r–324r; Vṛṣasārasaṃgraha (s. no. 657), fols. 325r–390r; Dharmaputrikā (s. no. 608), fols. 391r–406r. Described in: Dominik Wujastyk (1985). A Handlist of the Sanskrit and Prakrit Manuscripts in the Library of the Wellcome Institute for the History of Medicine, vol. 1. London, The Wellcome Institute for the History of Medicine. DIRECT COPY of CHECK A82

The Oxford Manuscript

Bodl. Or. B 125[? Sansk. a. 15]. Palm-leaf, dated to NS 307 (1186–87 CE), 335 folios. Contents: Śivadharmāśāstra (fols. 1v 1–15v1 / 12r–49v); Śivadharmottara (fols. 50v–113v); Śivadharmasaṃgraha (fols. 114v–159v); Umāmaheśvarasaṃvāda (fols. 160v–197v); Śivopaniṣad (fols. 198v–219v); Uttarottaramahāsaṃvāda (fols. 220v–247r); Vṛṣasārasaṃgraha (fols. 248v–299r); Dharmaputrikā (fols. 300v–312r).

The Munich Manuscript

Kengo got it in Munich on 16 Nov 2021. VSS starts in 411.jpg ‘cover’ [411.jpg]: ||w|| vṛṣasārasaṃgraha 50 patra ||w|| Text starts in 412.jpeg, f.1r Ends on image 455.jpeg Has interesting readings, but mostly very corrupt and useless. Hand different from that of some of the other texts in this bundle. Collated chapter 1, will probably not go on. Gives number of verses in colophons

msM 412.jpg, f. 1r start; ten folios are missing: - f. 5 (VSS 3.4-3.33)* - ff. 11-13 (VSS 6.20-8.45) - ff. 24 (VSS 13.9-13.36) - ff. 39-43 (VSS 20.38-22.35) *416.jpg lower image is Dharmaputrikā 4.22-39); 417.jpg upper is Dharmaputrikā 4.39-55 Kengo writes: “411.jpg forms a cover that says vṛṣasārasaṃgraha but it is actually 50 verso” samvat 282? [that would be 1161 CE, or is it 292? = 1171 CE] No, maybe 192! see Kengo’s notes! = 1070 CE

The 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 d’études indi-

ennes, Collège de France as MS Skt 57-B 23. It contains 249 palm leaves, each folio containing six lines. Folios 214 and 216, are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.60d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation is in the verso: on middle of the left-hand margin in combination of Newari letters and in the middle of right-hand in arabic numerals by a second hand. The manuscript damaged in margins with considerable loss of the text.?? The text is written in a clear hand and contains few mistakes. Although it is undated manuscript, it could be dated to the 11th century AD on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: Śivadharmasāstra (fols. 1–40), Śivadharmottaraśāstra (fols. 40–93), Śivadharmasaṃgraha (fols. 94–142), Umāmaheśvarasaṃvāda (fols. 143–172), Śivopaniṣad (fols. 173– 189), Uttarottaramahāsaṃvāda (fols. 190–211), Vṛṣasārasaṃgraha (fols. 212–252), Dharmaputrikā (fols. 253–262). This source contains reliable readings and contains few scribal mistakes.²⁵

Naraharinath's edition

- De Simini 2016:240 n. 19 Śivadharmā MSS:
 - + 1) ASC G 3852 (cat. no. 4085); GOTIT + 2) ASC G 4077 (cat. no. 4084); GOTIT
 - + NAK 5–841 (NGMPP B 12/4); GOTIT + NAK 6–7 (NGMPP A 1028/4); GOTIT NO VRṢA! + UBT Ma I 582; GOTIT (Tübingen)
- Plus: + Cambridge, Cambridge University Library: Add.1599 no! + Add.2836 no! + Or.726.

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

SDh MSS from Nepal

²⁵ This description had as its starting point a shorter description written and shared with me by Nirajan Kafle.

The Sanskrit text

वृषसारसंग्रहः

Chapter 1

[प्रथमो ऽध्यायः]

अनादिमध्यान्तमनन्तपारं
सुसूक्ष्ममव्यक्तजगत्सुसारम् ।

हरीन्द्रब्रह्मादिभिरासमग्रं

प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥ १:१ ॥

[जनमेजयवैशम्पायनसंवादः]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥ १:२ ॥

अतुष्टः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजय यत्पूर्वं तच्छृणु त्वमतन्द्रितः ॥ १:३ ॥

जनमेजय उवाच ।

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।



1a cf. Śivadharmottara 10.6: आदिमध्यान्तनिर्मुक्तः स्वभावविमलः प्रभुः । सर्वज्ञः परिपूर्णश्च शिवो ज्ञेयः शिवागमे ॥ Testimonia for this chapter: C₉₄ ff. 193v–195v, C₄₅ ff. 201v–203v, C₀₂ ff. 267r–270r, K₈₂ ff. 1v–3v, K₁₀ exp. 44 (then exp. 43 lower and then upper leaves; 1.62cd–2.22 are missing), K₇ ff. 209v–211v, K₃ ff. 227v–229v; M ff. 1r–3v; C = C₉₄ + C₄₅ + C₀₂; lemmata in parentheses indicate a longer chunk of text for which there may be additional variants given in the apparatus **2c** cf. MBh 1.2.70ab: एतत्पर्वशतं पूर्णं व्यासोक्तं महात्मना **4ab** = MBh 13.112.9ab



1a न्तमनन्तः] C₉₄C₄₅^{pc}C₀₂K₈₂K₁₀K₇K₃ME; न्तमन्तः C₄₅^{ac} • • पारं] CK₇ME; •पारं K₈₂K₁₀K₃
1b सुसूक्ष्मः] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; सुसूक्ष्मः C₀₂ • • जगत्सुसारम्] C₉₄C₄₅K₈₂K₇ME; •जगत्सुसारं C₀₂, •जगत्सुसारं K₁₀, •जगत्सुसारम् K₃ **1c** भिरासमग्रं] CK₈₂K₁₀K₇K₃E; •भिर्यत्समग्रं M (unmetr.)
1c वृषः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇K₃ME; •वृषो C₉₄^{ac} **2b** सहस्राध्यायमुः] C₉₄C₄₅K₈₂K₁₀K₇K₃M; सहस्राध्यायमुः C₀₂, सहस्राध्यायमुः E **2c** पर्व चास्य] C₉₄K₈₂K₁₀K₇M^{pc}; पर्वचास्य C₄₅, पर्वमस्य C₀₂K₃M^{ac}E
• शतं पूर्णं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; त C₀₂ **2d** श्रुत्वा] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; श्रद्धा C₄₅
• भारतसंहिताम्] C₉₄C₄₅K₈₂K₁₀K₇M; भारतसंहिता C₀₂, भारतसंहितं K₃, नारादसंहिताम् E **3a** अतुष्टः पुनः पप्रच्छ] em.; अतुष्टः पुः*पप्रच्छ C₉₄, अतुष्टः पुनः पप्रच्छ C₄₅K₈₂K₁₀K₇, अतुष्टः पुनः पप्रच्छ C₀₂, अतुष्टः पुनः पप्रच्छ K₃, अतुष्टः पुनः पप्रच्छ M, अतुष्टा पुनः पप्रच्छ E **3b** वैशम्पायनः] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; वैशम्पायनः C₀₂
3c जनमेजय यत्पूर्वं] em.; जनमेजयेन यत्पूर्वं C₉₄C₄₅K₇K₃E, जनमेजये यत्पूर्वं C₉₄^{ac}, जनमेजयेन यत्पूर्वं C₀₂, जनमेजयेन यत्पूर्वं K₈₂, जनमेजयेन यत्पूर्वः K₁₀, जनमेजयेन यत्पूर्वं M **3d** तच्छृणु त्वमः] C₉₄C₄₅K₈₂K₇ME; तच्छृणु त्वमः C₀₂, ××××× K₁₀, तच्छृणु स्वमः K₃ • • तन्द्रितः] C₀₂K₈₂; •तन्द्रितम् C₉₄C₄₅K₇K₃ME, ××× K₁₀
4 जनमेजय] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; जनमेजय C₀₂ **4a** भगवन्सः] C₉₄C₄₅K₈₂K₁₀K₇E; भवावं सः C₀₂, भगव सः K₃, भगवं सः M • • धर्मज्ञः] CK₁₀K₇ME; •ज्ञ K₈₂, •धर्मज्ञः K₃ **4b** विशारदः] C₉₄K₁₀K₇K₃; •विशारदः C₄₅C₀₂K₈₂E, •विशारदम् M

अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ १:४ ॥
 द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तमम् ।
 कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥ १:५ ॥
 वैशम्पायन उवाच ।
 शृणु राजन्नवहितो धर्माख्यानमनुत्तमम् ।
 व्यासानुग्रहसम्प्राप्तं गुह्यधर्मं शृणोतु मे ॥ १:६ ॥
 अनर्थयज्ञकर्तारं तपोव्रतपरायणम् ।
 शीलशौचसमाचारं सर्वभूतदयापरम् ॥ १:७ ॥
 जिज्ञासनार्थं प्रश्नैकं विष्णुना प्रभविष्णुना ।
 द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥ १:८ ॥
 [ब्रह्मविद्या]
 [विगतराग उवाच ।]
 ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।
 स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥ १:९ ॥
 अनर्थयज्ञ उवाच ।
 अनुच्चार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।
 निर्मलं सर्वगं सूक्ष्ममक्षरं किमु तत्परम् ॥ १:१० ॥

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4d अस्ति धर्मं] C₉₄K₈₂K₁₀K₇E; अस्ति धर्मः C₄₅, अस्ति धर्म C₀₂M, अधर्म K₃ • परं गुह्यं] C₉₄K₁₀K₃ME;
 परो गुह्य C₄₅, परं गुह्य C₀₂K₈₂, परगुह्यं K₇ 5a द्वैपायनम्] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; द्वैपायनम् C₀₂ •
 मुखोद्गीर्णं] C₉₄C₄₅K₈₂K₁₀K₇; मुखोद्गीर्ण C₀₂, मुद्गीर्ण K₃, मुखं गीर्ण M^{ac}, मुखोद्गीर्ण M^{pc}, मुखोद्गीर्ण
 E 5b धर्मं वा यद्वि०] C₉₄K₈₂K₁₀K₇E; धर्मं यत्तद्वि० C₄₅, धर्मवत्य द्वि० C₀₂, धर्मं वा यद्वि० K₃, धर्मवाक्यं द्वि०
 M • उत्तम] C₉₄C₄₅K₈₂K₁₀K₇K₃E; उत्तमः C₀₂, उत्तमः M 5c हि मे तृप्तिं] CK₈₂K₁₀K₇E; हि मे
 तृप्ति K₃, प्रसादेन M 5d यत्नात्तपोधन] C₄₅K₈₂K₁₀K₇E; यत्नात्तपोधन C₉₄, यत्ना तपोधनः C₀₂, यत्ना तपोधन
 K₃, यत्नात्तपोधन M 6 वैशम्पायन उवाच] CK₈₂K₁₀K₇K₃M^{pc}E; omitted in M^{ac} 6a राजन्न०]
 CK₈₂K₁₀K₇E; राजन्न० K₃, राजन्न० M 6b ख्यानमनुत्तमम्] C₉₄K₈₂K₁₀K₇ME; ख्यानमनुत्तमम् C₄₅,
 ख्यानमनुत्तमम् C₀₂, धर्मव्याख्यानमनुत्तमं K₃ (unmetr.) 6c प्राप्तिं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; प्राप्तिं C₀₂
 6d धर्मं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; धर्मं C₀₂ • शृणोतु] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; शृणोतु C₀₂ •
 मे] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; मे C₄₅ 7a कर्तारं] CK₈₂K₇K₃ME; कर्तारं K₁₀ 7b व्रत०]
 CK₈₂K₁₀K₇K₃E; व्रत० M • यणम्] C₉₄C₄₅K₁₀ME; यण C₀₂, यणः K₈₂, यणं K₇, यणं K₃
 7d परम्] C₉₄C₄₅K₈₂K₇ME; न्वितम् C₀₂K₃, न्वितं K₁₀ 8a र्थं प्रश्नैकं] C₄₅K₈₂K₁₀K₇; र्थं
 प्रश्नैकं C₉₄K₃, र्थप्रश्नैकम् C₀₂E, र्थप्रश्नैकं M 8b प्रभ०] C₉₄C₄₅K₈₂K₁₀K₃ME; प्रभु० C₀₂, प्रभ० K₇
 8c धरो] C₄₅C₀₂K₈₂K₇K₃ME; धरो C₉₄, धरा K₁₀ 8d न्वितः] C₉₄C₄₅K₈₂K₁₀K₇E; न्वितं
 C₀₂K₃M 9a ज्ञेया] C₉₄K₈₂K₁₀K₇M; ज्ञेयं C₄₅C₀₂, ज्ञेय K₃, भूयो E 9b वर्ण०] CK₈₂K₁₀K₇K₃M;
 वर्णा० E • वर्जिता] C₉₄C₄₅K₈₂K₁₀K₃ME; वर्जितं C₀₂, वर्जिताः K₇ 9c व्यञ्जन०] CK₈₂K₁₀K₇K₃M;
 व्यञ्जन० E 9cd मुक्तमक्ष०] C₉₄C₀₂K₈₂K₁₀K₇E; मुक्तमक्ष० C₄₅, मुक्तमक्ष० K₃, मुक्तमक्ष० M 9d किमु
 तत्परम्] C₉₄K₈₂K₇E; किमतः परम् C₄₅C₀₂, किमतत्परं K₁₀K₃M 10a चार्य०] C₉₄C₄₅K₈₂K₁₀ME;
 चार्य० C₀₂K₇K₃ 10ab सन्दिग्धमविच्छिन्नमनाकुलम्] C₉₄C₄₅K₈₂K₇K₃ME; सन्दिग्धमविच्छिन्नमनाकुलं C₀₂,
 सन्दिग्धमविच्छिन्नमनाकुलम् K₁₀ 10d किमु तत्परम्] C₉₄K₈₂K₁₀K₇E; किमतः परम् C₄₅M, किमतत्परं C₀₂K₃

[कालपाशः]

विगतराग उवाच ।
 देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।
 यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ १:११ ॥
 कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।
 स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।
 एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ १:१२ ॥
 अनर्थयज्ञ उवाच ।
 अतिसंशयकष्टं ते पृष्ठो ऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १:१३ ॥
 कर्महेतुः शरीरस्य उत्पत्तिर्निधनं च यत् ।
 सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥ १:१४ ॥
 तेनैव सह संयाति नरकं स्वर्गमेव वा ।
 सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥ १:१५ ॥
 हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।

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11b cf. Kūrmapurāṇa 2.23.74: अथ कश्चित्प्रमादेन प्रियते ऽग्निविषादिभिः । तस्याशौचं विधातव्यं कार्यं चैवोदकादिकम् ॥

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11 राग उवाच] CK₈₂K₁₀K₇ME; रागोवाच K₃ 11a देहे क्ष०] C₉₄C₀₂K₇; देहात्क्ष० C₄₅, देहक्ष० K₈₂K₁₀K₃ME • याते] CK₈₂K₁₀K₇ME; यान्ते K₃ 11b अग्निशिवादिभिः] C₉₄C₄₅K₈₂K₁₀K₇ME; अग्निशिवादिभिः C₀₂, अग्नि शिवादिभिः K₃ 11c दूतैः] C₉₄C₄₅K₈₂K₁₀K₇ME; दूतैः C₀₂K₃ • नीतो] C₉₄C₄₅K₈₂K₁₀K₇K₃; नीत्वा C₀₂, नीतः M, नीता E 11d निरञ्जनः] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; निरञ्जन C₀₂ 12a पाशैः] C₉₄C₄₅K₈₂K₁₀K₇ME; पाशैः C₀₂, पाशैः K₃ • बद्धो] C₉₄C₀₂K₈₂K₁₀K₇ME; बद्धो C₄₅, बद्ध K₃ 12b निर्देहश्च] C₉₄C₄₅K₈₂K₁₀K₇M^{pc}E; निर्देहः स C₀₂, निर्देहस्य K₃, निर्देहन्म M^{ac} • व्रजेत्] CK₈₂K₇K₃ME; भवेत् K₁₀ 12c स्वर्गं] C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्गं C₀₂K₃M • स] CK₈₂K₇K₃E; सं K₁₀M • याति] K₈₂K₁₀K₇K₃M; यान्ति CE 12e संशयं] CK₇ME; संशये K₈₂, संशयो K₁₀K₃ 12f तुमिच्छामि] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; तुमि C₄₅ 13 अनर्थयज्ञ उवाच] CK₈₂K₁₀K₇K₃ME; omitted in K₈₂ 13a अतिसंशयकष्टं ते] C₄₅K₈₂K₁₀K₇M^{pc}; अतिशंसय/कष्टन्ते C₉₄, अतिशंसयकष्टम् C₀₂M^{ac}E, अतिसंशयकष्टो मो K₃ 13b द्विजसत्तम] C₉₄C₄₅K₈₂K₁₀K₇ME; च द्विजोत्तमः C₀₂, द्विजसत्तमः K₃ 13c ज्ञेयं] C₉₄C₄₅K₈₂K₇; ज्ञेय C₀₂K₁₀K₃ME • मनुष्यैस्तु] C₉₄K₈₂K₁₀K₇ME; मनुष्यैश्च C₄₅, मनुष्यैस्तु C₀₂, मनुष्यैस्तु K₃ 14a कर्म०] C₉₄C₄₅K₈₂K₁₀K₇K₃M; अनर्थयज्ञ उवाच ।। कर्म० C₀₂E • हेतुः] C₄₅; हेतु C₉₄K₈₂K₁₀K₇ME, हेतु C₀₂, हेतु K₃ • शरीरस्य] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; शरीरस्यं C₀₂ 14b उत्पत्तिर्नि०] M; उत्पत्तिर्नि० C₉₄C₄₅K₈₂K₁₀K₇E, उत्पत्तिर्नि० C₀₂K₃ • च यत्] CK₈₂K₇ME; च यः K₁₀, यत् K₃ 14c सुकृतं] C₉₄C₄₅K₈₂K₁₀K₇ME; सुकृतकृतं C₀₂, सुकृत K₃ • चैव] CK₈₂K₁₀K₇ME; वापि K₃ 14d हृतम्] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; हृतः C₀₂ 15a तेनैव] C₉₄C₄₅K₈₂K₁₀K₇ME; तेनैव C₀₂K₃ • संयाति] C₉₄C₄₅K₈₂K₁₀K₇E; सा यान्ति C₀₂K₃, सा याति M 15b वा] CK₁₀K₇ME; च K₈₂K₃ 15c सुख०] CK₈₂K₁₀K₇E; सुखं M • दुःखं] C₉₄C₄₅K₈₂K₇M; दुःख C₀₂K₁₀E 15d सम्भवम्] C₉₄C₄₅K₈₂K₁₀K₇M; सम्भवः C₀₂E 16a चन्द्र] CK₈₂K₇ME; चन्द्रः K₁₀ 16b देहः] C₉₄C₄₅K₈₂K₇E; देह C₀₂, देह K₁₀M • नृणाम्] C₉₄K₈₂K₁₀K₇ME; नृणा C₄₅C₀₂

यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥ १:१६ ॥
 न त्वया विदितं किञ्चिज्ज्ञास्यसि कथं द्विज ।
 कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥ १:१७ ॥
 कलाकलितकालं च कालतत्त्वकलां शृणु ।
 त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥ १:१८ ॥
 कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।
 त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥ १:१९ ॥
 मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।
 अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥ १:२० ॥
 समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।
 शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ॥ १:२१ ॥
 षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ।
 द्विगुणः कलिसंख्यातो द्वापरो युग संज्ञितः ॥ १:२२ ॥
 त्रेता तु त्रिगुणा ज्ञेया चतुः कृतयुगः स्मृतः ।
 एषा चतुर्युगासंख्या कृत्वा वै ह्येकसप्ततिः ॥ १:२३ ॥



16c यं कालपाशमित्याहुः] em.; यं कालपाशमित्याहु C₉₄ C₄₅ K₈₂; कालपासेति सत्वाह C₀₂, यं कालपाशमित्याहु K₁₀ K₇ E,
 कालपाषेति (पस्त्वे)ह M **16d** ऋत] C₉₄ K₈₂ K₁₀ K₇ ME; ऋतः C₄₅ C₀₂ **17a** विदितं] C₉₄ C₄₅ K₈₂ K₁₀ K₇ ME;
 विदित C₀₂ **17ab** किञ्चिज्ज्ञास्यसि] C₄₅ M; किञ्चिद्वि. C₉₄ K₈₂ K₁₀ K₇ E, किद्वि. C₉₄, किञ्चि जि. C₀₂ **17b** कथं
 द्विज] C₉₄ C₄₅ K₈₂ K₁₀ K₇ ME; ***** (म त्वया विदितं किञ्चिद्विज्ञास्यसि) (cancelled) कथं द्विज C₀₂
17c कालपाशं च] CK₈₂ K₁₀ K₇ E; कालपाषेति M **17d** वेत्तुमर्हसि] CK₈₂ K₁₀; वेत्तुमर्हसि K₇, वेत्तुमर्हसि
 ME **18a** कला.] C₉₄ C₄₅ K₈₂ K₁₀ K₇ ME; काला. C₀₂ K₈₂ • कालं च] CK₈₂ K₁₀ K₇; कालश्च ME
18b कलां] C₉₄ C₀₂ K₁₀ E; कला C₄₅ K₇, विधिं K₈₂, कलाः M **18c** त्रुटिद्वयं] C₉₄ C₀₂ K₇ E; त्रुटिद्वय
 C₄₅ K₁₀, त्रुटिद्वयं K₈₂ M • ऋषस्तु] C₄₅ C₀₂ K₁₀ K₇ ME; ऋषस्तु C₉₄, ऋषद्वि. K₈₂ **18d** निमेषद्वि.]
 CK₈₂ K₁₀ K₇ E; निमेषद्वि. M **19a** गुणिता] CK₈₂ K₁₀ K₇ E; गुणितं M **19b** काष्ठा वै त्रिंशतिः]
 C₉₄ K₈₂ K₁₀ K₇ E; वै त्रिंशता C₄₅, काष्ठा वै त्रिंशति C₀₂, काष्ठान्वै त्रिंशति M **19c** मुहूर्तश्च] C₉₄ C₀₂ K₈₂ K₁₀ K₇ M;
 मुहूर्त C₄₅, मुहूर्तश्च E **19d** मानुषेन] C₉₄ C₄₅ K₈₂ K₁₀ K₇ ME; मानुषश्च C₀₂ • उत्तम] CK₈₂ K₇ E; उत्तमः
 K₁₀ M, उत्तमः K₇ **20a** मुहूर्त.] CK₈₂ K₁₀ K₇; मुहूर्ता M, मुहूर्त E **20c** ऋत्रं] CK₈₂ K₁₀ K₇ E;
 ऋत्र M **20d** नीषिणः] CK₈₂ K₁₀ K₇ E; नीषिण M **21a** समा] C₉₄ C₄₅ K₈₂ K₁₀ K₇ ME; मास
 C₀₂ • मासाश्च] C₉₄ C₄₅ K₈₂ K₁₀ K₇; मासाश्च C₀₂ E, मासाहुः M **21b** काल.] CK₈₂ K₁₀ ME; कला.
 K₇ **21c** शतं] CK₈₂ K₁₀ K₇ M; शत. E **21b** मानुष.] C₉₄ K₈₂ K₁₀ K₇ ME; मानुष्य. C₄₅ C₀₂ (un-
 metr.) **22** (षष्टिं... संज्ञितः)] CK₈₂ K₇ ME; omitted in (eyeskip to f0000 0000 00 0000) K₁₀
22a षष्टिं चैव] CK₇ M; षष्टिं वर्ष. K₈₂, omitted in K₁₀, षष्टिश्चैव E **22b** युगः] CK₈₂ K₇; omitted
 in K₁₀, युग ME **22c** द्विगुणः कलिसंख्यातो] CK₈₂ K₇; omitted in K₁₀, कलिसंख्यास्तु द्विगुणो M, द्विगुणा
 कलिसंख्यातो E **22d** द्वापरो युग संज्ञितः] CK₈₂ K₇; omitted in K₁₀, द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः
 E **23** (त्रेता... एकसप्ततिः)] CK₈₂ K₇ ME; omitted in (eyeskip to f0000 0000 00 0000) K₁₀
23a त्रेता] C₉₄ C₄₅ K₈₂ E; त्रेता C₀₂ M, omitted in K₁₀, त्रेता K₇ • त्रिगुणा] CK₈₂ K₁₀ K₇ E; त्रिगुणो M
 • ज्ञेया] CK₈₂ K₁₀ K₇ E; ज्ञेयः M **23b** युगः] CK₈₂ K₇ M; omitted in K₁₀, युग E **23d** ह्ये.]
 CK₈₂ K₁₀ ME; हे. K₇ • सप्ततिः] CK₈₂ K₁₀ K₇ E; सप्तति M

मन्वन्तरस्य चैकस्य ज्ञानमुक्तं समासतः ।
 कल्पो मन्वन्तराणां तु चतुर्दश तु संख्यया ॥ १:२४ ॥
 दश कल्पसहस्राणि ब्रह्माहः परिकल्पितम् ।
 रात्रिरेतावती प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥ १:२५ ॥
 रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।
 अहागमे तथैवैह उत्पद्यन्ते चराचरम् ॥ १:२६ ॥
 परार्धपरकल्पानि अतीतानि द्विजोत्तम ।
 अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥ १:२७ ॥
 यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।
 कालचक्रं भ्रमत्वैव विश्रमं न च विद्महे ॥ १:२८ ॥
 कालः सृजति भूतानि कालः संहरते पुनः ।
 कालस्य वशगाः सर्वे न कालवशकृत्कचित् ॥ १:२९ ॥
 चतुर्दशपरार्धानि देवराजा द्विजोत्तम ।
 कालेन समतीतानि कालो हि दुरतिक्रमः ॥ १:३० ॥
 एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।
 अनादिनिधनो धाता स महात्मा नमस्कुरु ॥ १:३१ ॥

[परार्धादि]



29ab ≈ Umāmaheśvarasamvāda 12.34cd: कालः पचति भूतानि कालः संहरते प्रजाः 29 ≈ Kūrma-
 purāṇa 1.11.32: कालः सृजति भूतानि कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद् वशे ॥ 30d =
 MBh 12.220.41d = Garuḍapurāṇa 1.108.7



24 (मन्वन्तरस्य... संख्यया)] CK₈₂K₇ME; omitted in(eyeskip to ॐॐॐॐ ॐॐॐॐ ॐॐॐॐ) K₁₀
 24a चैकस्य] CK₈₂K₇M^{pc}E; omitted in K₈₂K₁₀M^{ac} 24b ऋक्तं] CK₈₂K₁₀K₇E; ऋक्तं M
 24c कल्पो] C₄₅; कल्प C₉₄C₀₂K₈₂K₇ME, omitted in K₁₀ • मन्वन्तः] CK₈₂K₁₀K₇E; न्वन्तः
 M^{ac}, मन्वन्तः M^{pc} 24d दश] C₉₄C₀₂K₈₂K₇ME; दश C₄₅, omitted in K₁₀ • संख्यया]
 CK₈₂K₁₀K₇E; संख्या M 25b आहः] C₄₅C₀₂K₈₂K₁₀K₇ME; आह C₉₄ • परिकल्पितम्] C₉₄K₇;
 करिकल्पितम् C₄₅, परिकल्पितः C₀₂K₁₀ME, परिकीर्तिताः K₈₂ 25d दर्शिभिः] CK₈₂K₁₀K₇E; दर्शिभिः
 M 26a प्रलीयन्ते] C₉₄C₀₂K₈₂K₁₀K₇ME; प्रलीयते C₄₅ 26b सर्वं चः] CK₈₂K₁₀K₇E; सर्वंश्च M
 26c अहागमे] CK₈₂K₇; अहाग× K₁₀; अहागमे M (unmetr.), अहागमे E 26d पद्यन्ते] CK₈₂K₁₀K₇E;
 पद्यति M 27a ऋधः] CK₈₂K₇ME; ऋधः K₁₀ 27cd वाहुर्भुः] C₉₄C₄₅K₈₂K₇E; वाहुर्भुः C₀₂K₁₀M
 27d महर्षयः] CK₈₂K₁₀E; महर्षयः K₈₂; महर्षयः K₇, महर्षिभिः M 28a आर्कः] CK₈₂K₁₀K₇M^{pc}E; आर्काः
 M^{ac} • तारेन्दु] CK₈₂K₁₀K₇E; तारेन्दु M 28b दृश्यते त्विह] C₉₄K₈₂K₁₀K₇E; दृश्यन्दिह C₄₅, दृश्यते
 त्विहः C₀₂, दृश्यते त्विहः M 28c त्वैव] C₉₄K₈₂K₇E; त्वैव C₄₅K₁₀M, त्वेह C₀₂ 28d ऋमं]
 CK₈₂K₇E; ऋमो K^{ac}, ऋमन् K₁₀, ऋमो M • विद्महे] C₉₄C₀₂K₈₂K₁₀K₇E; विद्महे C₄₅, विद्यते M
 29b कालः] CK₈₂K₁₀K₇M; काल E 29c कालस्य] CK₈₂K₁₀K₇M^{pc}E; कालस्य M^{ac} • वशगाः]
 CK₈₂K₁₀K₇M; वशगा E 29d कालवशकुः] CK₈₂K₁₀K₇E; कालो वशकुः M 30b देवराजा] CK₈₂K₁₀K₇;
 देवराज ME • उत्तम] CK₈₂K₁₀K₇E; उत्तमः M 31a कालो] C₉₄C₄₅K₈₂; काल C₀₂K₁₀K₇ME
 31b ब्रह्मा विष्णुः परः] C₄₅; ब्रह्मविष्णुपरः C₉₄K₇M, ब्रह्मा विष्णु परः C₀₂K₈₂K₁₀, ब्रह्मविष्णुपर E (unmetr.)

विगतराग उवाच ।
 श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।
 परार्धं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥ १:३२ ॥
 अनर्थयज्ञ उवाच ।
 एकं दशं शतं चैव सहस्रमयुतं तथा ।
 प्रयुतं नियुतं कोटिर्बुदं वृन्दमेव च ॥ १:३३ ॥
 खर्वं चैव निखर्वं च शङ्कुः पद्मं तथैव च ।
 समुद्रो मध्यमन्तं च परार्धं च परं तथा ॥ १:३४ ॥
 सर्वे दशगुणा ज्ञेयाः परार्धं यावदेव हि ।
 परार्धद्विगुणेनैव परसंख्या विधीयते ॥ १:३५ ॥
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।
 पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥ १:३६ ॥
 [ब्रह्माण्डम्]
 विगतराग उवाच ।
 ब्रह्माण्डं कति विज्ञेयं प्रमाणं प्रापितं कचित् ।
 कति चाङ्गुलिमूर्धेषु सूर्यस्तपति वै महीम् ॥ १:३७ ॥
 अनर्थयज्ञ उवाच ।



34ab = Brahmanḍapurāṇa 3.2.101



32a श्रुतं वै] CK₈₂K₁₀K₇E; श्रुतो वः M • °चक्रं तु] C₉₄C₄₅K₈₂K₁₀K₇E; °चक्रस्य C₀₂, °चक्रतु M
 32b विनिःसृतम्] corr.; विनिःसृतम् CK₈₂K₁₀K₇ME (unmetr.) 32c परार्धं च] C₄₅C₀₂K₈₂K₁₀K₇E;
 [पराद्धं च C₉₄, पराधश्च M^{ac}, परार्धश्च M^{pc} • परं चैव] CK₈₂K₁₀K₇E; पराश्चैव M 32d वः] CK₈₂K₁₀K₇M^{ac};
 नः M^{pc}, यः E • °दीपितम्] CK₈₂K₁₀K₇E; °दीयतां M 33 अनर्थयज्ञ उवाच] CK₈₂K₁₀K₇ME; omitted
 in K^{ac} 33b सहस्रं] CK₈₂K₁₀K₇E; साहस्रं M • °युतं] CK₈₂K₇ME; °तन् K₁₀ 33cd कोटिम् ।]
 CK₈₂K₁₀ME; कोटिः K₇ 33d °बुदं] CK₈₂K₁₀ME; °बुदं K₇ 34a निखर्वं च] CK₈₂K₇E; निखर्वं
 तु K₁₀, निसर्वश्च M 34b शङ्कुः] corr.; शङ्कुः CK₈₂K₁₀K₇M, शंख E • पद्मं] CK₈₂K₁₀K₇E; पद्म M
 34cd (समुद्रो... तथा)] CK₈₂K₁₀K₇M; omitted in E 34c समुद्रो] CK₈₂K₁₀K₇E; समुद्रं M •
 मध्यमन्तं च] CK^{ac}M; मध्यमान्तं च K^{pc}, मध्यमान्तश्च K₁₀, मध्यमन्तश्च K₇, omitted in E 34d परार्धं च
 परं तथा] CK₈₂K₁₀K₇E; पराद्धपरद्विगुणम् M 35 (सर्वे... विधीयते)] CK₈₂K₁₀K₇M; omitted in E
 35b परार्धं] K₇; परार्धं C₄₅C₀₂K₈₂K₁₀M, परार्धं C₉₄, omitted in E 35c परार्धं] CK₈₂K₁₀ME;
 परार्धं K₇ 35d °संख्या] CK₈₂K₁₀K₇E; °संख्या M 36ab परात्परतरं नास्ति इति मे निश्चिता मतिः] CK₁₀K₇^{pc};
 परात्परतरं नास्ति इति मे निश्चिता मतिः K₈₂K₇^{ac}, परात्परतरनास्ति इति मे निश्चिता मतिः M, वृन्दश्चैव महावृन्द द्विपरानन्तमेव च ।
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।। E 36c °वेदं] C₉₄E; °वेदे C₄₅C₀₂K₁₀K₇ (unmetr.), °वेदा K₈₂,
 °वेदैः M 36f °आख्याता] C₉₄C₄₅K₈₂; °आख्यातं C₀₂K₁₀K₇ME • °त्तम] CK₈₂K₁₀K₇E; °तम M
 37a ब्रह्माण्डं] C₉₄C₄₅K₈₂K₁₀K₇ME; ब्रह्माण्ड C₀₂ 37b प्रमाणं प्रापितं कचित्] conj.; प्रमाणश्चापितं कचित्
 CK₈₂K₁₀E, प्रमाश्चापितत् कचित् K₇, प्रमाणश्चापितां कति M 37d सूर्यस्तं ।] CK₈₂K₁₀K₇E; सूर्यो M^{ac}, शूर्यो
 M^{pc} • महीम्] C₄₅C₀₂K₈₂M; महीम् C₉₄, मही K₁₀K₇E

ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।
 देवास्ते ऽपि न जानन्ति मानुषाणां च का कथा ॥ १:३८ ॥
 पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।
 ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥ १:३९ ॥
 शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।
 दशनाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ १:४० ॥
 [भूभृतां नामानि]

[पूर्वतः]

सहासहः सहः सद्यो विसहः संहतो ऽसहा ।
 प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ १:४१ ॥

[आग्नेये]

प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।
 दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ॥ १:४२ ॥
 आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ।

[याम्ये]

यमो ऽथ यमुना यामः संयमो यमुनो ऽयमः ॥ १:४३ ॥
 संयनो यमनोयानो यनियुग्मा यनोयनः ।



39cd cf. Brahmanḍapurāṇa 3.4.58cd: ब्रह्मा ददौ शास्त्रमिदं पुराणं मातरिश्वने



38a ब्रह्मा ।] CK₈₂K₁₀K₇E; ब्रह्म० M • प्रसंख्यातुं] CK₈₂K₇M; प्रसंसा तु K₁₀, च संख्यातुं E 38b शक्यं
 क०] K₈₂K₁₀E; शक्या क० CK₇, सक्याङ्क० M 38c देवास्ते] CK₈₂K₁₀K₇E; देवतापि M 38d मानुषाणां च]
 CK₈₂K₁₀K₇E; मानुषार्णश्च M^{ac}, मानुषानाश्च M^{pc} 39c पुराख्यातो] CK₈₂K₁₀K₇; पुराख्यातं M, ममाख्यातो
 E 40a शिवाण्डा०] CK₈₂K₁₀K₇E; शिवाण्ड० M^{ac}, शिवाण्डे० M^{pc} 40b सर्वेषामिव भूभृताम्] conj.;
 सर्वेषामिव भूरिताः C₉₄C₄₅K₇, सर्वेषामिव भूरिताः C₀₂, सर्वेषामिव भूरिता K₈₂, सर्वेषामिव भूरिणाम् K₁₀, सर्वेषां इव भाविता
 M, सर्वेषामिव भूरि इमां E 40c दिशा०] CK₈₂K₇ME; दिशा० K₁₀ 40d ब्रह्माण्डे] CK₈₂K₁₀K₇E;
 ब्रह्माण्डा M • कीर्तितं शृणु] C₉₄C₀₂K₈₂K₁₀K₇E; य च कीर्तितम् C₄₅, कीर्तिता शृणु M 41a सहासहः]
 K₇; साहासह CK₈₂K₁₀ME • सहः सद्यो] C₉₄C₀₂K₈₂K₁₀K₇; सहः सज्ञा C₄₅, सहो सद्यः M, सहः सज्ञो E
 41b विसहः] C₉₄C₄₅K₈₂K₁₀K₇E; विसह C₀₂M • सहा] M; सभा C₉₄C₀₂K₈₂K₁₀K₇, सभाः C₄₅, सता
 E 41c प्रसहो] CK₈₂K₁₀K₇M; प्रसहेः E • प्रसहः] C₉₄C₄₅K₈₂K₁₀K₇M; प्रसहः? C₀₂, सप्रहः E • सानुः]
 CK₈₂K₁₀; सानु K₇ME 41d पूर्वतो] CK₈₂K₁₀K₇M; पूर्वतो E 42a भासनो] C₉₄C₄₅K₈₂K₁₀K₇M;
 भास × C₀₂, भासतो E • भानुः] C₉₄C₀₂K₈₂K₁₀K₇E; भानु C₄₅M 42b द्युतिमो] CK₈₂K₁₀M; द्युतिनो
 K₇E 42c दीप्ततेजाश्च तेजाश्च] CK₈₂K₁₀K₇; दीप्ततेजाश्च तेजश्च C₄₅, दीप्ततेजस् तेजश्च M (unmetr.), दीप्ततेजश्च
 तेजाश्च E 42d तेजा तेजवहो] CK₈₂K₁₀K₇E; तेजतेजयह M 43a आग्नेये] CK₈₂K₁₀E; आग्नेय K₇, आग्नेयं M
 • त्वेतदा०] CK₈₂K₁₀K₇E; त्वेचमा M 43b शृण्वथ] CK₈₂K₁₀K₇E; शृणुथ M • द्विज] CK₈₂K₇ME;
 द्विजः K₁₀ 43d संयमो] CK₈₂K₁₀K₇E; संयम M • यमुनो] C₉₄C₄₅K₁₀; यमनो C₀₂K₇, युमुना K₈₂, यमतो
 M, यमुना० E • यमः] CK₈₂K₁₀K₇E; यन M 44a संयनो यमनोयानो] K₈₂; संयमो यमनोयानो C₉₄C₀₂E,
 संयमो यमुनोयानो C₄₅K₁₀, संयमा यमनो यामो K₇, यमियुग्मा यनो यानः M 44b यनियुग्मा यनो यनः] K₁₀; यनियुग्मा
 नयो यनः C₉₄C₀₂K₈₂, यनियुग्मा नयो नयः C₄₅, यनियुग्मा नयो यमः K₇, दशमा याम्यमाश्रुता M, यनियुग्मा नयोनय E

[नैरृते]

नगजो नगना नन्दो नगरो नग नन्दनः ॥ १:४४ ॥
नगर्भो गहनो गुह्यो गूढजो दश तत्परः ।

[वारुणे]

वारुणेन प्रवक्ष्यामि शृणु विप्र निबोध मे ॥ १:४५ ॥
बभ्रः सेतुर्भवोद्भद्रः प्रभवोद्भवभाजनः ।
भरणो भुवनो भर्ता दशैते वरुणालयाः ॥ १:४६ ॥

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।
वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ १:४७ ॥
ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।
नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ १:४८ ॥

[उत्तरे]

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।
सत सत्य लयः शम्भुर्दशनायकमुत्तरे ॥ १:४९ ॥

[ईशाने]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।
इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥ १:५० ॥



44c नगना नन्दो] $C_{94}C_{02}K_{82}K_{10}K_7M$; नगजा नन्दो C_{45} , नगनागेन्द्र M , नगनो नदो E 44d नगरो नगनन्दनः] $K_{10}M^{ac}$; नगरोरगनन्दनः $C_{94}K_7$, नगरोरगनन्दनः C_{45} , नगरोरगनन्दनः C_{02} , नगरोरगनन्दनः K_{82} , नगरो नगनन्दनः M^{pc} , नगरोरगनन्दनः E 45a नगर्भो] $CK_{82}K_7E$; नृगभो K_{10} , नगर्भ M • गहनो गुह्यो] $CK_{82}K_{10}K_7$; गुहनो गुह्य M , गहनो गुह्ये E 45b गूढजो] $CK_{82}K_{10}K_7E$; गुढजो M • तत्परः] $CK_{82}K_{10}K_7E$; तत्परम् M 45c वारुणेन] $CK_{82}K_{10}K_7M$; वारुणे च E 45d शृणु] $K_{10}M$; शृण्वे $C_{94}C_{45}K_{82}K_7$, शृण्वे C_{02} , शृण्वे E 46a बभ्रः सेतुर्भो] corr.; बभ्रः सेतुर्भो $C_{94}C_{45}$, बभ्रः सेतुर्भो C_{02} , बभ्रः सेतुर्भो K_{82} , बभ्रः सेतुर्भो K_{10} , बभ्रः सेतुर्भो K_7 , बभ्रः सेतुर्भो M , बभ्रः सेतुर्भो E 46b प्रभवोद्भवः] $CK_{82}K_{10}K_7E$; प्रभवोद्भवः M • भाजनः] $CK_{82}K_{10}K_7M$; भाजन E 46c भरणो] $C_{45}K_7$; भरण $C_{94}K_{82}$, भरणां $C_{02}E$, भरणा K_{10} , भरणः M 46d दशैते] $CK_{82}K_{10}E$; दशैते K_7 , दशैता M • आलयाः] $CK_{82}K_{10}K_7$; आलया ME 47a नृगर्भो] $CK_{82}K_{10}K_7E$; नृगर्भ M • गर्भश्च] $C_{94}C_{45}K_{10}K_7$; गर्भश्च $C_{02}K_{82}ME$ 47b देवगर्भो] $CK_{82}K_{10}K_7E$; देवगर्भ M 47c गर्भश्च] $CK_{10}K_7E$; गर्भश्च K_{82} , गर्भश्च M 47d वृषाङ्को] $CK_{82}K_{10}K_7E$; वृषाङ्को M • वृषभः] $C_{94}C_{45}K_{82}K_{10}K_7ME$; वृषभः C_{02} 48a ज्ञातव्यश्च तथा सम्यग्] $CK_{82}K_{10}K_7$; वृषञ्चवृषनन्दश्च M , ज्ञानवाञ्च तथा सत्यः E 48b वृषजो वृषनन्दनः] $CK_{10}K_7E$; वृषनन्दनः K_{82} , दशनायक वायवे M 48cd नायका दश वायव्ये कीर्तिता ये मया द्विज] $C_{94}C_{45}K_{82}E$; नायका दश वायव्ये कीर्तिता ये मया द्विज $C_{02}K_{10}$, नायका दश वायव्ये कीर्तिता य मया द्विज K_7 , कीर्तितो यं मया द्विज यथा तथ्येन सुव्रतः M 49a सुलभः] $CK_{82}K_{10}K_7M$; सुलभः E • सुमनः] $CK_{82}K_{10}E$; सुमनाः K_7 , सुमनो M • सौम्यः] $CK_{82}K_{10}K_7E$; सौम्य M 49c सत सत्य] CK_7 ; सत्यसत्य K_{82} , सुत सत्य K_{10} , सुतः सत्य M , सत सत्या E • लयः] $CK_{82}K_{10}ME$; लयं K_7 49cd शम्भुर्दः] $C_{94}C_{45}K_{10}E$; शम्भुर्दः $C_{02}K_{82}K_7$, शम्भुर्दः M 49d नायकमुः] $CK_{82}K_{10}K_7M$; नायक उः E 50a वज्र] $CK_{82}K_{10}K_7E$; वज्रः M 50b वर्षणः] $CK_{82}K_{10}M$; वर्षणम् K_7 , वर्षणं च E 50c इलनो वलिनो ब्रह्मा] $CK_{82}K_{10}K_7E$; इलिनो वलिनो ब्रह्मः M 50d दशैः] $C_{94}K_{82}K_7E$; दशैः $C_{45}C_{02}K_{10}$, दशैः M • नायकाः] $CK_{82}K_{10}K_7E$; नायका M

[मध्यमे]

अपरो विमलो मोहो निर्मलो मन मोहनः ।
 अक्षयश्चाव्ययो विष्णुर्वरदो मध्यमे दश ॥ १:५१ ॥
 सर्वेषां दशमीशानां परिवारशतं शतं ।
 शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥ १:५२ ॥
 सहस्रेषु च एकैकमयुतैः परिवारितम् ।
 अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतः ॥ १:५३ ॥
 एकैकस्य परीवारो नियुतः पृथगेव च ।
 कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ १:५४ ॥
 दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।
 वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ १:५५ ॥
 खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।
 दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ १:५६ ॥
 शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।
 पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ १:५७ ॥



51a अपरो विमलो मोहो] CK₈₂K₁₀K₇E; अपरः विमला मोहा M **51b** निर्मलो म०] em.; निर्मलो म० C₉₄, निर्मलोन्म० C₄₅K₇, निर्मलोन्म० C₀₂E, निर्मलोर्म० K₈₂K₁₀, निर्मलोन्म० M **51c** अक्षयश्चाव्ययो] C₉₄C₄₅K₈₂K₁₀K₇; अक्षयाश्चाव्ययो C₀₂, अक्षयश्चाव्ययं M, अक्षयश्चाव्ययो E **51cd** विष्णुर्व०] C₉₄C₄₅K₇E; विष्णु व० C₀₂K₈₂M, विष्णुर्व K₁₀ **51d** मध्यमे दश] C₉₄C₄₅K₇; मध्यमो दश C₀₂K₈₂, वरवर्षणः K₁₀, मध्यमो दशः M, मध्यमे दशः E **52a** सर्वेषां] CK₈₂K₁₀ME; सर्वेषा K₇ • दशमीशानां] CK₈₂K₁₀K₇M; दशरीशानां E **52b** परिवार०] C₉₄C₀₂K₁₀K₇ME; परि० C₄₅, परिवारं K₈₂ **52d** सहस्रैः] CK₈₂K₁₀K₇E; सहस्रै M • •वारितम्] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; •वारिता C₀₂, •वारिताः M, •वारिताः E **53ab** एकैकम०] C₉₄C₄₅K₁₀K₇E; एकैकं म० C₀₂K₈₂M **53b** परिवारितम्] CK₈₂K₁₀K₇; परिवारितः M, परिवारितमाः E **53c** अयुतं] E; अयुतैः CK₈₂K₇M, अयुतै K₁₀ • प्रयुतैर्वृन्दैः] CK₈₂K₁₀E; प्रयुतै वृन्दैः K₇, प्रयुतैर्भृत्य M **53d** प्रयुतं नियुतैर्वृतम्] em.; प्रयुतैर्नियुतैर्वृतः C₉₄C₄₅K₈₂K₇, प्रयुतैर्नियुतैर्वृतः C₀₂, प्रयुतै नियुतै वृतः K₁₀, प्रयुतः नियुतैः वृतः M, प्रयुतं नियुतैर्वृतः E **54a** परीवारो] CK₈₂K₁₀K₇; परिवार M (unmetr.), परिवारो E (unmetr.) **54b** नियुतः] C₉₄C₄₅K₈₂K₁₀K₇ME; नियुत C₀₂ • च] CK₈₂K₁₀K₇ME; चः K₇^{ac} **54c** कोटिभिर्दशकोट्येन] C₉₄C₀₂E; कोटिभि दशकोट्येन C₄₅, कोटिभिर्दशकोट्येन K₈₂K₇, कोटिभिर्दशकोट्येनः K₁₀, कोटिभिः परिवाराणि कोटिभि दशकोटिकम् M **54d** एकैकः परिवारितः] C₄₅K₈₂E; एकैकः परिवारितः C₉₄, एकैकपरिवारितः C₀₂K₁₀K₇, एकैकपरिवाराणां M **55a** दशकोटिषु एकैकं] C₄₅C₀₂K₁₀E; दशकोटीषु एकैकं C₉₄K₈₂K₇, दशकोट्येषु एकैकं M **55b** वृन्दवृन्दभृतैर्वृतम्] CK₁₀; वृन्दवृन्दभृतैर्वृतं K₈₂, वृन्दवृन्दभृतैर्वृतं वृतं K₇, वृन्दवृन्देषु एकैकं M, वृन्दवृन्दं वृतैर्वृतः E **55c** वृन्दवर्गेषु] CK₈₂K₁₀K₇E; वृन्दवर्गभिः तै वृतम् M **55d** खर्वभिः परिवारितम्] CK₈₂K₁₀; खर्वभिः परिवारितम् K₇, खर्वभिः परिवाराणि M, खर्वभिः परिवारितः E **56a** खर्ववर्गेषु एकैकं] CK₈₂K₁₀K₇E; खर्ववर्गेव एकैकम् M **56b** दशखर्वगणैर्वृतम्] C₉₄C₀₂K₈₂K₁₀; दशखर्वगणै वृतम् C₄₅, दशखर्वगणे वृतं K₇, दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E **56c** •खर्वेषु] CK₈₂K₁₀ME; •खर्वेषु K₇ **56d** शङ्कुभिः परिवारितम्] CK₈₂K₁₀K₇M; शङ्कुभिः परिवारितः E **57a** पृथगेकैकं] em.; पृथगेनैव C₉₄C₀₂K₈₂K₁₀K₇ME, पृथगेनैव C₄₅ **57b** •वारितम्] K₈₂^{pc}M; •वारितः CK₁₀K₇E, •तं K₈₂^{ac} **57d** समुद्रैः] C₀₂K₈₂K₁₀K₇ME; समुद्रैः C₉₄, दमुद्रैः C₄₅ • •वारितम्] CK₈₂K₁₀K₇M; •वारितः E

समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।
 मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ १:५८ ॥
 अनन्तेषु च एकैकं परार्थपरिवारितम् ।
 परार्थेषु च एकैकं परेण परिवारितम् ।
 एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ १:५९ ॥
 [प्रमाणम्]
 प्रमाणं शृणु मे विप्र संक्षेपाद्भवतो मम ।
 चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥ १:६० ॥
 कोटिकोटिसहस्रं तु योजनानां समन्ततः ।
 अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥ १:६१ ॥
 सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।
 विंशकोटिषु गुल्मेषु ऊर्ध्वतस्तपते रविः ॥ १:६२ ॥
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।
 ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥ १:६३ ॥
 [व्यासाः]
 पुराणाशीसहस्राणि शतानि द्विजसत्तम ।
 ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥ १:६४ ॥



60c Folio 213v in P ends with संक्षेपा and the next folio, containing verses 1.60d–2.21ab, is missing. **62cd** The folio in K₁₀ ends with ऊर्ध्व०, and the folios that may have contained verses 1.62d–2.22 are missing.



58a तथै०] C₉₄C₄₅K₈₂K₁₀K₇ME; तथे० C₀₂ **58b** मध्यसंख्यैस्तु तैर्वृतम्] CK₈₂M; मध्यसंख्यैस्तु तैर्वृतम् K₁₀, मध्यसंख्यैस्तु तैर्वृतं K₇, मध्ये शङ्खचायुतैर्वृतः E **58c** मध्यसंख्येषु] CK₈₂K₁₀K₇; मध्यसांख्यो च M, मध्ये शंखेषु E **58cd** एकैकमनन्तैः] CK₈₂K₁₀E; एकैकं मनतैः K₇, एकैकं अनन्तैः M **58d** वारितम्] CK₈₂K₁₀K₇M; वारितः E **59b** परार्थपरिवारितम्] C₉₄C₄₅K₈₂K₁₀K₇; परार्थं × × × रितम् C₀₂, परार्थं परिवारितम् । अनन्तेषु च एकैकं परार्थपरिवारितं M, परार्थः परिवारितः E **59d** वारितम्] CK₈₂K₇M; वारिवारितं K₁₀, वारितः E **59e** कथितो] CK₈₂K₇M; कथितो K₁₀, कथिता E **59f** शक्यं] C₉₄C₄₅K₈₂K₁₀K₇ME; शक्यं C₀₂ • सांख्यमु०] C₉₄C₀₂K₁₀M; सांख्यमु० C₄₅, स्यख्यमु० K₈₂, संख्यमु० K₇, संख्यामु० E **60a** प्रमाणं] C₀₂K₈₂K₇ME; प्रमाणं C₉₄C₄₅, प्रमाण K₁₀ **60b** संक्षेपाद्भवतो] C₉₄C₀₂K₈₂K₁₀E; संक्षेपाद्भवतो C₄₅, संख्येपाद्भवतो K₇, संक्षेप भुवतो M **61a** कोटिकोटि०] CK₈₂K₁₀K₇E; कोटीकोटि० M **61a** च परीमाणं] C₉₄C₀₂K₈₂K₁₀K₇E; च परिमाणं C₄₅ (unmetr.), परिमाणञ्च M **61b** ब्रह्मणा] C₉₄C₄₅K₈₂K₁₀K₇ME; × × × C₀₂ • कीर्तितम्] C₉₄C₄₅K₁₀K₇E; कीर्तिताः C₀₂, कीर्तितः K₈₂M **62c** विंशकोटिषु गुल्मेषु] CK₈₂K₇E; विंशकोटि विना गुल्मे M **62d** ऊर्ध्वतस्त०] CK₈₂K₇E; ऊर्ध्वतो त० M • रविः] CK₈₂K₇M; रवि E **63a** प्रमाणं] C₉₄C₀₂K₈₂K₇ME; प्रमाणं C₄₅ **63c** ब्रह्माण्डं चा०] K₈₂; ब्रह्माण्डश्च C₉₄C₄₅K₇M, ब्रह्माण्डाश्चा० C₀₂, ब्रह्माण्डाश्चा E • मेयाणां] C₉₄K₈₂ME; मेयाणा C₄₅C₀₂K₇ **63d** कीर्तितम्] C₉₄C₄₅K₈₂K₇E; कीर्तिताः C₀₂, कीर्तितः M **64b** सत्तम] C₉₄C₄₅K₈₂K₇ME; × × × C₀₂ **64c** पूर्णं] C₉₄C₀₂K₈₂E; पूर्वं C₄₅, पूर्णं K₇, पूर्वं M **64d** मातरिश्वा] CK₈₂K₇E; मातरिश्वा M • तथम्] C₉₄C₄₅K₈₂K₇E; तथा C₀₂M

वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।
 तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥ १:६५ ॥
 बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।
 पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥ १:६६ ॥
 एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ १:६७ ॥
 अष्टादशसहस्राणि तेन सारस्वताय तु ।
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ १:६८ ॥
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ १:६९ ॥
 चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।
 त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥ १:७० ॥
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।
 द्वादशानि सहस्राणि संक्षिप्य पुनर्ब्रवीत् ॥ १:७१ ॥
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ १:७२ ॥
 ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।
 गौतमाच्च भरद्वाजस्तस्माद्धर्यद्वताय तु ॥ १:७३ ॥



65a संक्षिप्य] CK₈₂K₇E; संक्षिप्य: M **65b** प्राप्तं चोशनसं] C₄₅K₈₂K₇; प्राप्तं चोशनसं C₉₄, प्राप्त*ओशनसं C₀₂, प्राप्ताओशनसं M (unmetr.), प्राप्ताओशनसं E **65c** संक्षिप्य] CK₈₂K₇E; संक्षिप्य: M **65d** प्राप्तवांश्च बृहस्पतिः] CK₈₂K₇E; प्राप्तवांश्च बृहस्पति M **66b** सूर्यं] C₀₂E; सूर्यस् C₉₄K₈₂K₇, सूर्य C₄₅M • त्रिंशत्स.] C₉₄C₄₅K₈₂K₇E; त्रिंशत्स. C₀₂M **66c** विंशत्सहस्राणि] corr.; विंशत्सहस्राणि C₉₄, विंशत्सहस्राणि C₄₅C₀₂K₈₂K₇M, विंशत्सहस्राणि E **66d** मृत्युं प्राह] CK₈₂K₇E; मृत्यु प्राह: M **67a** विंशत्स.] E; विंशत्स. CK₈₂K₇M **67b** कीर्तितम्] E; कीर्तित: C₉₄C₄₅K₈₂K₇M, कीर्तित: C₀₂, कीर्तित K₇^{ac} **67c** वसिष्ठाय] C₉₄C₀₂K₈₂ME; वसिष्ठाय C₄₅, वसिष्ठाय K₇ **67d** विंशत्श्लो.] corr.; विंशत्श्लो. C₉₄C₀₂K₈₂K₇E, विंशत्श्लो. C₄₅, विंशत्श्लो. M **68a** अष्टादशसहस्राणि] CK₈₂E; अष्टादशसहस्राणि K₇, वसिष्ठेदशसहस्रं M **68c** सारस्वतस्त्रि.] em.; सारस्वता त्रि. C₉₄C₀₂K₈₂K₇E, सारस्वतास्त्रि. C₄₅, सारस्वत तु. M • धामाय] CK₈₂K₇ME; omitted in K₈₂^{ac} **68d** सहस्रदश] CK₈₂K₇E; सहस्रदश M **69b** भर.] C₉₄C₄₅K₈₂K₇E; भार. C₀₂, सन. M **69d** अभाषत] C₉₄C₄₅K₈₂; अभाषत? C₀₂, अभाषत: K₇E, मभाषत: M **70b** अन्तरी.] CK₈₂K₇E; अन्तरि. M **70c** त्रय्यारुणिं] corr.; त्रय्यारुणि C₉₄C₄₅K₈₂M, त्रय्यारुणि C₀₂E, त्रय्यारुणि K₇ **70d** अभाषत] C₉₄C₀₂K₇; अभाषत: C₄₅, स्वभावत K₈₂, मभाषत: M, ह्यभाषत E **71a** त्रय्यारुणि.] corr.; त्रय्यारुणि. CK₇, त्रय्यारुणि. K₈₂E, त्रय्यारुणि. M • विप्रेन्द्रो] C₉₄C₄₅K₈₂K₇E; विप्रेन्द्र C₀₂M **71b** धनंजय.] CK₈₂K₇ME; धन. K₈₂^{ac} • भाषत] C₉₄C₀₂K₈₂K₇; भाषत: C₄₅ME **72b** मुनिः] CK₈₂K₇E; मुनि M **72c** कृतंजयाद्वि.] C₉₄K₈₂E; कृतंजया द्वि. C₄₅C₀₂K₇, धनञ्जय द्वि. M • श्रेष्ठ] CK₈₂K₇M; श्रेष्ठो E **72d** ऋणंजय.] C₉₄C₀₂K₈₂K₇ME; ऋणंजय. C₄₅ • महात्मने] CK₈₂K₇E; महात्मने M **73a** प्राप्तो] CK₈₂K₇; प्राप्त: M, प्राप्तो E **73b** महर्षिणे] CK₈₂K₇E; महर्षिण: M **73c** गौतमाच्च] CK₈₂E; गौतमाश्च K₇, गौतमेन M **73cd** भरद्वाजस्तस्माद्धर्यद्वताय] C₉₄C₀₂K₈₂K₇; भरद्वाजस्तस्माद्धर्यद्वताय C₄₅, भरद्वाज तस्मा ह्यर्यद्वताय M, भरद्वाजस्तस्माद्धर्यद्वताय E

राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।
 सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥ १:७४ ॥
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।
 शक्तिः पराशरं प्राह जातूकर्णाय वै ततः ॥ १:७५ ॥
 द्वैपायनं तु प्रोवाच जातूकर्णो महर्षिणम् ।
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ १:७६ ॥
 रोमहर्षाय प्रोवाच पुत्रायामितबुद्धये ।
 दशद्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
 मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ १:७७ ॥
 ॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥



74a राजश्रवास्त०] em.; राजश्रव त० CK₈₂E, राजश्रव त० K₇, राजश्रव त० M 74c शुष्मात्त०] CK₇ME; शुष्मा त० K₈₂ 74cd प्राप्तस्तृ०] C₉₄C₄₅K₈₂K₇ME; प्राप्त तु० C₀₂ 74d भो] C₉₄C₀₂K₈₂K₇ME; omitted in C₄₅ 75b वृक्षः] CK₈₂K₇E; वृक्ष M • भाषत] C₉₄C₄₅K₈₂K₇; भाषतः C₀₂ME 75c शक्तिः पराशरं] CK₈₂K₇E; शपरासर M^{ac}, शक्ति परासर M^{pc} 75d जातू०] corr.; जतु० C₉₄C₀₂K₈₂K₇E, तु० C₄₅, जंतु० M 76a द्वैपायनं तु] em.; द्वैपायनस्तु CK₈₂K₇M, द्वैपायनाय E 76b जातूकर्णो महर्षिणम्] em.; जतुकर्णो महर्षिणम् C₉₄C₄₅K₈₂K₇, जतुकर्णा महर्षिणः C₀₂, जकर्णो महर्षिणं K₈₂^{ac}, जंतुकर्णमहर्षिणा M, जतुकर्णमहर्षिणा E 76d मुनिः] CK₈₂K₇; मुनि ME 77a हर्षाय] CK₈₂K₇; हर्षेण M, हर्षणाय E 77b बुद्धये] CK₈₂K₇E; बुद्धयः M 77b पुराणं सम्प्रकाशितम्] C₉₄C₄₅K₈₂K₇ME; पुराण सम्प्रकाशितां C₀₂ 77c मानुषाणां] C₉₄C₀₂K₈₂K₇E; मनुषाणां C₄₅, मानुषाना M • हितार्थाय] CK₈₂K₇E; हित्यथाय M 77f भूयः] CK₈₂K₇; भूय ME Colophon: नामाध्यायः प्रथमः] CK₈₂K₇; नामाध्यायः प्रथमः श्लोक ७७ M, नाम प्रथमोऽध्याय E

Chapter2

[द्वितीयो ऽध्यायः]

विगतराग उवाच ।
श्रुतं मया जनाग्रेण ब्रह्माण्डस्य तु निर्णयम् ।
प्रमाणं वर्णरूपं च संख्या तस्य समासतः ॥ २:१ ॥
शिवाण्डेति त्वया प्रोक्तो ब्रह्माण्डालयकीर्तितः ।
कीदृशं लक्षणं ज्ञेयं प्रमाणं तस्य वा कति ॥ २:२ ॥
कस्य वालयनं ज्ञेयं प्रमाणं वात्र वासिनः ।
का वा तत्र प्रजा ज्ञेया को वा तत्र प्रजापतिः ॥ २:३ ॥
[शिवाण्डसंख्या]

अनर्थयज्ञ उवाच ।
शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।
दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥ २:४ ॥
अगम्यगमनं गुह्यं गुह्यादपि समुद्धितम् ।
न प्रभुर्नेतरस्तत्र न दण्ड्यो न च दण्डकः ॥ २:५ ॥
न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।
नानुजुर्न च दम्भित्वं न तृष्णा न च ईर्ष्यता ॥ २:६ ॥
न क्रोधो न च लोभो ऽस्ति न मानो ऽस्ति न सूयकः ।



Testimonia for this chapter: C₉₄ ff. 195v–197r, C₄₅ ff. 203v–204v, C₀₂ ff. 270r–270v (it breaks off at 2.21 and resumes at 3.30b), K₈₂ ff. 3v–4v, K₁₀ exp. 43 and 42 (sic!) (it broke off at 1.62d and resumes at 2.23), K₇ ff. 211v–213r; C = C₉₄ + C₄₅ + C₀₂ 5ab cf. Liṅgapurāṇa 1.21.71ab: नमो गुण्याय गुह्याय अगम्यगमनाय च



1a जनाग्रेण] C₄₅ C₀₂ K₈₂ K₇ E; जना × × C₉₄ 2b ब्रह्माण्डो] CK₈₂ K₇; ब्रह्माण्ड E 2c ज्ञेयं] C₉₄ C₄₅ K₈₂ K₇ E; ज्ञेया C₀₂ 2d कति] C₉₄ C₄₅ K₈₂ K₇ E; कति: C₀₂ 3a लयनं ज्ञेयं] C₉₄ C₀₂ K₈₂ K₇; लयनं C₄₅, लक्षणं ज्ञेयं E 3b वासिनः] C₉₄ C₀₂ K₈₂ K₇ E; वासिरान: C₄₅ 3c का] em.; को CK₈₂ K₇, किं E • प्रजा ज्ञेया] C₄₅ C₀₂ K₈₂ K₇ E; प्रजा × या C₉₄ 4b न त्वं] CK₈₂ K₇; तत्त्वं E • ऽहंसि] CK₈₂ E; ऽहंसि K₇ 4c दैवतैः] C₉₄ C₄₅ K₈₂; दैवतैः C₀₂ K₇ E • शक्तिः] C₉₄; शक्ति C₄₅ C₀₂ K₈₂ K₇ E 5a अगम्यगमनं] C₉₄ C₄₅ K₈₂ E; अगम्यगमनं C₀₂, अगम्यगमनं K₇ 5b गुह्याः] K₇ E; गुह्याः CK₈₂ • समुद्धितम्] CK₈₂; समुद्धितं K₇, समुद्धिदम् E 5c प्रभुर्नो] C₉₄ C₄₅ K₈₂ K₇ E; प्रभुः C₀₂ 5d दण्ड्यो] C₀₂ K₈₂ K₇; दण्डो C₉₄ C₄₅, दण्ड्या E • दण्डकः] C₉₄ C₀₂ K₈₂ K₇ E; ण्डकः C₄₅^{ac}, ण्डकः C₄₅^{pc} 6a सत्यो] CK₈₂ K₇; सत्यौ E • तत्र] CK₈₂ K₇; तत्रा E 6b नो] C₄₅ C₀₂ K₈₂ K₇ E; × C₉₄ 6c नानुजुर्न] em.; नाक्रजुर्न C₉₄ E, नाक्रजुर्न C₄₅ K₇, नाक्रजुर्न K₈₂, नाक्रजुर्न C₀₂ 6d न तृष्णा न च] CK₇ E; न च तृष्णा न K₈₂ • ईर्ष्यता] C₉₄ C₄₅ K₈₂ K₇; ईर्ष्यता: C₀₂, ईर्ष्यता E 7a क्रोधो] C₉₄ C₄₅ K₈₂ K₇ E; क्रोधौ C₀₂ 7b सूयकः] C₉₄ C₀₂ K₈₂ K₇; सूयकः C₄₅, स्तेयकः E (unmetr.)

ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥ २:७ ॥
 न व्याधिर्न जरा तत्र न शोको ऽस्ति न विक्लवः ।
 नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥ २:८ ॥
 नोत्कृष्टो मानवस्तस्मिन्स्त्रियश्चैव शिवालये ।
 न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥ २:९ ॥
 गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।
 याचमानो न तत्रास्ति दाता चैव न विद्यते ॥ २:१० ॥
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥ २:११ ॥
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥ २:१२ ॥
 आहूतसम्प्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।
 न जन्ममरणं तत्र आपदं नापुयात्कचित् ॥ २:१३ ॥
 न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥ २:१४ ॥
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।
 तारा ग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥ २:१५ ॥
 न जपो नाह्निकस्तत्र नाग्निहोत्री न यज्ञकृत् ।
 न व्रतं न तपश्चैव न तिर्यं नरकं तथा ॥ २:१६ ॥
 तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।
 अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥ २:१७ ॥



16d Cf. 19.48cd: विशिष्टे त्विन्द्रियग्रामे तिर्यन्तरकसाधनम्



7d शठो] C₉₄C₄₅K₈₂K₇; शठो C₀₂, शठे E • मत्सरः] CK₈₂K₇; मत्सराः E 8a व्याधिर्न] C₉₄C₄₅K₈₂E;
 व्याधि न C₀₂K₇ • जरा तत्र] C₄₅K₇; जरास्तत्र C₉₄C₀₂K₈₂E 8b विक्लवः] CK₈₂K₇; विक्लव E 9a मानवः]
 C₄₅C₀₂K₈₂K₇E; मा×वः C₉₄ 9c प्रशंसास्ति] CK₈₂K₇; प्रशंसाश्च E 10c तत्रास्ति] CK₈₂K₇E; तत्रा K₈₂
 11a ब्रज तः] CK₈₂E; ब्रजस्तः K₇ 11c कर्म नाः] em.; कर्म न CK₈₂K₇, कर्मणा E 11d कलिः] CK₈₂K₇E;
 कलि K₈₂E 12a च न त्रेता] C₀₂K₈₂K₇E; च न त्रेता C₉₄, च त्रेता न C₄₅ 12b कृतं चाः] C₀₂K₈₂E;
 कृतश्चाः C₉₄C₄₅K₇E 12c मन्वन्तरं न तत्रास्ति] C₉₄C₄₅K₈₂E; मन्वन्तरास्ति C₀₂, मन्वन्तरान्तं तत्रास्ति K₇
 12d कल्पश्चैव] CK₇E; कल्पं चैव K₈₂ 13a आहूतः] CK₈₂K₇; आभूतः E 13b ब्रह्मरात्रिदिनं] CK₈₂K₇;
 ब्रह्मरात्रिदिवसः E 13c जन्ममरणं तत्र] C₀₂K₈₂E; जन्मरणं तत्र C₉₄C₄₅, जन्ममरणान्तं तत्रास्ति K₇ 13d आपदं]
 CK₈₂K₇; अपदं E 14a चाशापाशः] C₄₅K₇E; चासायाशः C₉₄C₀₂K₈₂K₇E • •बद्धो] C₉₄C₄₅K₈₂K₇;
 •बद्धो C₀₂, •वृद्धो E 14b •मोहं] C₄₅C₀₂K₈₂K₇E; •मोहो C₉₄ 14c देवा] C₉₄C₀₂K₈₂K₇E; देवो
 C₄₅ 15b गन्धर्वा] CK₈₂K₇; गन्धर्वा E 16a जपो] C₄₅C₀₂K₈₂K₇E; जपो C₉₄ • नाह्निकस्तः]
 C₉₄C₀₂K₈₂K₇E; नाह्निक तः C₄₅ 16d न तिर्यं नरकं] em.; नातिर्यन्तरकस् C₉₄C₀₂K₈₂, नातिर्यन्तरकन् C₄₅,
 नातिर्यं नरकस् K₇, न तीर्यन्तरकन् E

हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।
 देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥ २:१८ ॥
 परार्धद्विगुणोत्सेधा विस्तारश्च तथाविधः ।
 अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥ २:१९ ॥
 अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।
 प्रवालमणिषण्डाश्च पद्मरागरुहानि च ॥ २:२० ॥
 स्वादुमूलफलास्कन्दलताविटपपादपाः ।
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥ २:२१ ॥
 तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥ २:२२ ॥
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।
 परार्धद्वयविक्षेपा योजनानां द्विजोत्तम ॥ २:२३ ॥
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।
 अधोर्ध्वो न च संख्यास्ति न तिर्यश्चेति कश्चन ॥ २:२४ ॥
 शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।
 भोगमक्षयस्तत्रैव जन्ममृत्युर्न विद्यते ॥ २:२५ ॥
 शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥ २:२६ ॥
 बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।
 परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥ २:२७ ॥



18a हरेच्छाप्रभवाः] K_7 ; हरेच्छाप्रभवा: CK_{82} ; हरेच्छाप्रभवा E **18c** वर्ज्यानि] $CK_{82}K_7$; वर्ज्यानि E **19a** गुणोत्सेधा]
 conj.; गुणोत्सेधा $C_{94}C_{45}K_{82}K_7$; गुणोत्सेधा C_{02} ; गुणाच्छेधा E **19b** विस्तारश्च] K_7 ; विस्तारं च $CK_{82}E$
 • विधः] K_7 ; विधा $CK_{82}E$ **19c** अनेकाकारः] $C_{45}C_{02}K_{82}K_7E$; अनेकारः C_{94} **20a** अन्ये]
 $CK_{82}K_7$; बहुः E **20c** षण्डाश्च] $CK_{82}K_7$; षण्डाश्च E **20d** रुहानि] $C_{94}C_{45}K_{82}K_7$; रुहाणि C_{02} ;
 सहानि E **21a** स्वादुः] $C_{45}C_{02}K_{82}K_7E$; स्वाधुः C_{94} • मूलः] CK_7E ; मूला K_{82} **22c** बालाः]
 $C_{94}C_{45}K_{82}K_7$; वराः E **23c** द्वयः] $C_{94}C_{45}K_{82}K_{10}K_7E$; द्वः K_{82}^{ac} • विक्षेपा] $C_{94}C_{45}K_{82}K_{10}K_7$;
 विज्ञेया E **23d** उत्तम] $C_{94}C_{45}K_{10}K_7E$; उत्तमः K_{82} **24b** बलशक्तिश्च भो द्विज] $C_{94}C_{45}K_{82}K_{10}K_7$;
 omitted in K_{82}^{ac} , तव शक्तिश्च भो द्विज E **24c** अधोर्ध्वो न च संख्यास्ति] $C_{94}C_{45}K_{82}K_{10}K_7E$; omit-
 ted in K_{82}^{ac} **24d** न तिर्यश्चेति कश्चन] $K_{82}^{pc}K_7$; न तिर्यश्चेति कश्चन $C_{94}C_{45}K_{10}E$, न तिर्यं चेति कश्चन K_{82}^{ac}
25c भोगमक्षयस्तः] $C_{94}C_{45}K_{82}K_{10}K_7$; भोगमयास्तु तः E **25d** मृत्युर्न] $C_{94}C_{45}K_{82}K_7E$; मृत्युर्न K_{10}
26b प्रभाः] $C_{94}C_{45}K_{82}K_{10}K_7$; प्रभा E **26d** शानानां] $C_{94}C_{45}K_{82}E$; शानाना K_{10} , शानानां K_7
 • स्मृतालयः] $C_{94}K_{10}K_7$; स्मृतालय C_{45} , स्मृतालयं K_{82} , स्मृतालया E **27a** भाः] $C_{94}C_{45}K_{82}K_{10}K_7$;
 भा E **27b** ज्ञेयास्तः] $C_{94}C_{45}K_{10}K_7$; ज्ञेया तः $K_{82}E$ • आलये] $C_{94}C_{45}K_{82}K_{10}K_7$; आलयं E
27d दिशः] $C_{94}C_{45}K_{82}K_7E$; दिशि K_{10}

भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।
 परार्धपरकोटीनामघोरालयमाश्रिताः ॥ २:२८ ॥
 कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥ २:२९ ॥
 कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥ २:३० ॥
 ईशानस्य कलाः पञ्च वक्त्रस्यापि चतुष्कलाः ।
 अघोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥ २:३१ ॥
 सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥ २:३२ ॥
 संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥ २:३३ ॥
 शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥ २:३४ ॥
 अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।
 कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।
 तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥ २:३५ ॥
 गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।
 तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥ २:३६ ॥



28a प्रभाः] $C_{94}C_{45}K_{82}K_{10}K_7$; प्रभा E 28b दक्षिणां] $C_{94}C_{45}K_{82}K_{10}K_7$; दक्षिण. E • दिशम्] $C_{94}K_{82}K_{10}K_7$; दिशिम् $C_{45}E$ 28d घोरा.] $C_{94}C_{45}K_{82}K_{10}K_7$; घोरा. E • अश्रिताः] $C_{94}C_{45}K_{82}K_{10}K_7$; अश्रिता E 29b पश्चिमां] $C_{94}K_{82}K_{10}K_7E$; पश्चिमा C_{45} • दिश.] $C_{94}C_{45}K_{82}K_{10}E$; दिशि. K_7 • अश्रिताः] $C_{94}C_{45}K_{82}K_{10}K_7$; अश्रिता E 29d सद्यमिष्टा.] $C_{94}C_{45}K_{10}K_7E$; सद्यमिष्टा. K_{82} • स्मृतः] $C_{94}K_{82}K_{10}K_7E$; स्मृताः C_{45} 30b उत्तरां] $C_{94}K_{82}K_{10}K_7E$; उत्तरा C_{45} • दिशम्] $C_{45}K_{82}K_{10}K_7E$; दिशिम् C_{94} 30d अलयः] $C_{94}C_{45}K_{82}K_{10}E$; अलय K_7 31a कलाः] $C_{94}C_{45}K_{82}K_{10}K_7$; कला E 31b चतुष्कलाः] $C_{94}C_{45}K_{82}K_{10}K_7$; चतुष्कले E 31d वामदेवा.] $C_{94}C_{45}K_{82}K_7E$; वामदेव. K_{10} 32a ज्ञेयाः] $C_{94}C_{45}K_{82}K_{10}K_7$; ज्ञेया E 32b संसारा.] $C_{94}C_{45}^{pc}K_{82}K_{10}K_7E$; संसा. C_{45}^{ac} 32c त्रिंशत्क.] corr.; त्रिंशत्क. $C_{94}C_{45}K_{82}K_{10}K_7E$ • ह्येताः] $C_{94}C_{45}K_{82}K_{10}K_7$; ज्ञेयाः E 32d सत्तम] $C_{94}C_{45}K_{82}K_7$; सत्तमः $K_{10}E$ 33a संख्या वर्णा] $C_{45}K_7$; संख्या वर्णा $C_{94}K_{10}$; संख्या वर्णा K_{82} ; संख्या वर्णा E 33b एकैकस्य] $C_{94}K_{10}K_7E$; एकैकस्य $C_{45}K_{82}$ 33d बोधव्यास्त.] em.; बोधव्या त. $C_{94}C_{45}K_{82}K_{10}K_7E$ 34a कृष्ट्या] $C_{94}C_{45}K_{10}E$; कृष्ट्या $K_{82}K_7$ 34b योगं सदाभ्यसेत्] $C_{94}C_{45}K_{82}K_7E$; योग समभ्यसेत् K_{10} 34c योगं] $C_{94}C_{45}K_{82}K_{10}K_7$; योग E 35c तप] E; तपः $C_{94}C_{45}K_{82}K_{10}K_7$ (unmetr.) 35e शक्येत] $C_{94}K_{82}K_{10}K_7$; शक्येत C_{45} ; शक्येत E 35f देवै.] $C_{94}C_{45}K_{82}K_{10}E$; देवै. K_7 • धन] $C_{94}K_{82}K_{10}K_7E$; धनम् C_{45} 36a गन्तुं] $C_{94}C_{45}K_{82}E$; गन्तु $K_{10}K_7$ • शक्येत] $C_{94}C_{45}K_{82}K_{10}K_7$; शक्यन्ते E

सप्तद्वीपसमुद्राणि रत्नपूर्णानि भो द्विज ।
 दत्त्वा वा वेदविदुषे श्रद्धाभक्तिसमन्वितः ।
 तत्र गन्तुं न शक्येत विना ध्यानेन निश्चयः ॥ २:३७ ॥
 स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।
 स्वदारपुत्रसर्वस्वं शिरो ऽर्थिभ्यश्च यो ददेत् ।
 न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥ २:३८ ॥
 यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
 ब्रह्माण्डान्तस्य भोगांस्तु भुङ्क्ते कालवशानुगः ॥ २:३९ ॥
 कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।
 अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।
 त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥ २:४० ॥

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥



37ab Cf. ŚDhU 2.104: त्रिः प्रदत्त्वा महीं पूर्णं...



37a ऽद्वीप०] C₉₄C₄₅K₈₂K₁₀E; ऽद्वीप० K₇ • ऽसमुद्राणि] C₉₄C₄₅K₈₂K₇E; ऽसमुद्राय K₁₀ **37c** गन्तुं]
 C₉₄C₄₅K₈₂E; गन्तु K₁₀, गन्तु K₇ • शक्येत] C₉₄C₄₅K₈₂K₁₀K₇; शक्यन्ते E **38a** स्वदेहान्मांस०]
 C₉₄C₄₅K₈₂K₁₀; स्वदेहान्मांस० K₇, स्वदेहान्मांस० E **38a** ऽस्वं] C₉₄C₄₅K₈₂K₇E; ऽस्वं K₁₀ **38c** न तत्र
 गन्तुं] C₉₄K₈₂K₁₀K₇E; न तत्र गन्तुं न C₄₅ **38f** ऽदुष्करैः] C₉₄C₄₅K₈₂K₇E; ऽदुष्कृतः K₁₀ **39c** ऽदान०]
 C₉₄C₄₅K₇E; ऽदानं K₈₂, ऽदाने K₁₀ **39d** ऽपारगाः] C₄₅K₈₂K₇E; ऽपारगाः C₉₄K₁₀ **39a** ब्रह्माण्डान्तस्य
 भोगांस्तु] C₉₄C₄₅K₈₂K₇; ब्रह्माण्डान्तस्य भोगास्तु K₁₀, ब्रह्माण्डान्तस्य भोगास्तु E **39b** भुङ्क्ते] C₉₄C₄₅K₈₂K₁₀;
 (भुङ्क्ते) K₇, भुत्त्वा E • ऽगः] C₉₄C₄₅K₈₂K₁₀K₇E; ऽगाः K₈₂^{ac} **40b** धर्मो] C₉₄C₄₅K₈₂K₁₀E; धर्मो
 K₇ **40c** ऽकलनात्काल०] C₉₄C₄₅K₈₂K₇E; ऽकलना काल० K₁₀ **Colophon:** नामाध्यायो द्वितीयः]
 C₉₄C₄₅K₈₂K₇; नामाध्याय द्वितीयः K₁₀, नाम द्वितीयो ऽध्यायः E

Chapter3

[तृतीयोऽध्यायः]

[धर्मप्रवचनम्]

विगतराग उवाच ।
किमर्थं धर्ममित्याहुः कतिमूर्तिश्च कीर्त्यते ।
कतिपादवृषो ज्ञेयो गतिस्तस्य कति स्मृताः ॥ ३:१ ॥
कौतूहलं ममोत्पन्नं संशयं छिन्धि तत्त्वतः ।
कस्य पुत्रो मुनिश्रेष्ठ प्रजास्तस्य कति स्मृताः ॥ ३:२ ॥
अनर्थयज्ञ उवाच ।
धृतिरित्येष धातुर्वै पर्यायः परिकीर्तितः ।
आधारणान्महत्त्वाच्च धर्म इत्यभिधीयते ॥ ३:३ ॥
श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः ।
चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥ ३:४ ॥
गतिश्च पञ्च विज्ञेयाः शृणु धर्मस्य भो द्विज ।
देवमानुषतिर्यं च नरकस्थावरादयः ॥ ३:५ ॥
ब्रह्मणो हृदयं भित्त्वा जातो धर्मः सनातनः ।
तस्य पत्नी महाभागा त्रयोदश सुमध्यमाः ॥ ३:६ ॥



Testimonia for this chapter: C₉₄ ff. 197r–198v, C₄₅ ff. 204v–206r, C₀₂ ff. 273r–273v (it broke off at 2.21 and resumes at 3.30b; f. 272 is missing), K₈₂ ff. 4v–6r, K₁₀ exp. 42, 47–48 (sic!), K₇ ff. 213r–214v; C = C₉₄ + C₄₅ + C₀₂ 3cd cf. Liṅgapurāṇa 1.10.12cd–13ab: धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे महत्त्वे च अधर्म इति चोच्यते । 3 ≈ Matsyapurāṇa 145.27: धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते । 5ab C₄₅ reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5–7ab. 6ab cf. Devīpurāṇa 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः



1a आहुः] PC₉₄C₄₅K₈₂K₁₀K₇; आहु E 1d स्मृताः] PC₉₄K₈₂K₁₀K₇; स्मृता C₄₅; स्मृतः E 2a कौतूहलं] PC₉₄C₄₅K₈₂K₁₀K₇; कौतूहल E • ममोत्पन्नं] PC₉₄C₄₅K₈₂K₁₀E; समोत्पन्नं K₇ 2b संशयं] PC₄₅K₈₂K₁₀K₇E; संशयं C₉₄ 3c आधारणान्म.] PC₉₄K₁₀; आधारणात् C₄₅, आधारणात् K₈₂K₇, आधारेण म. E 3d इत्यभिधीयते] C₉₄K₈₂K₇E; इत्यभिधीयते P, इत्यभिधीयते C₄₅K₁₀ 4ab स्मृतिद्वयोर्मूर्तिश्च.] C₉₄; स्मृतिद्वयोर्मूर्तिश्च. PC₄₅K₁₀, स्मृतिद्वयोर्मूर्तिश्च. K₈₂K₇, स्मृतिद्वयोर्मूर्तिश्च E 4b वृषः] PC₉₄C₄₅K₈₂K₁₀E; वृष K₇ 4c चतुरा.] PC₄₅K₈₂K₁₀E; चतुरा. C₉₄K₇ 5a विज्ञेयाः] em.; विज्ञेयः PC₉₄K₈₂K₁₀K₇E, omitted in C₄₅ 5c मानुष.] PC₉₄C₄₅K₈₂K₁₀K₇E; मानुष. P 6a ब्रह्मणो] PC₉₄K₈₂K₁₀K₇; omitted in C₄₅, ब्रह्मणो E • भित्त्वा] PC₉₄C₄₅K₈₂K₇E; भित्त्वा K₁₀ 6b धर्मः] PC₉₄C₄₅K₈₂K₇E; धर्म K₁₀ 6d मध्यमाः] PC₉₄K₈₂K₁₀K₇E; omitted in C₄₅

दक्षकन्या विशालाक्षी श्रद्धाद्याः सुमनोहराः ।
 तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ।
 एष धर्मनिसर्गो ऽयं किं भूयः श्रोतुमिच्छसि ॥ ३:७ ॥
 विगतराग उवाच ।
 धर्मपत्नी विशेषेण पुत्रस्तेभ्यः पृथक्पृथक् ।
 श्रोतुमिच्छामि तत्त्वेन कथयस्व तपोधन ॥ ३:८ ॥
 अनर्थयज्ञ उवाच ।
 श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया लज्जा ।
 बुद्धिः शान्तिर्वपुः कीर्तिः सिद्धिः प्रसूतिसम्भवाः ॥ ३:९ ॥
 श्रद्धा कामः सुतो जातो दर्पो लक्ष्मीसुतः स्मृतः ।
 धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥ ३:१० ॥
 पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।
 क्रियायास्त्वभयः पुत्रो दण्डः समय एव च ॥ ३:११ ॥
 लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।
 लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥ ३:१२ ॥
 क्षेमः शान्तिसुतो विन्ध्याद्रचवसायो वपोः सुतः ।



10 For 3.10–13, see a rather similar passage e.g. in Kūmapurāṇa 1.8.20 ff.: श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः । धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते ॥ पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा । क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ॥ बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत । लज्जाया विनयः पुत्रो वपुषो व्यवसायकः ॥ क्षेमः शान्तिसुतश्चापि सुखं सिद्धिरजायत । यशः कीर्तिसुतस्तद्वदित्येते धर्मसूत्रवः ॥ कामस्य हर्षः पुत्रो ऽभूद्देवानन्दो व्यजायत । इत्येष वै सुखोदकः सर्गो धर्मस्य कीर्तितः ॥ **11cd** ≈ Liṅgapurāṇa 1.70.295ab: क्रियायामभवत्पुत्रो दण्डः समय एव च



7a °आक्षी] PC₉₄K₈₂K₁₀K₇; omitted in C₄₅, °आक्षी E **7b** °आद्याः] em.; °आद्या PK₁₀K₇E, °आद्याः K₈₂, omitted in C₄₅, °आद्या C₉₄ • °हराः] K₁₀E; °हरा PC₉₄K₇, omitted in C₄₅, °★(मा)ः K₈₂ **7cd** तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह] PC₉₄K₁₀; गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eyeskip to f□□□□ □.□□) C₄₅, तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K₈₂K₇, तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E **8** विगतराग उवाच] C₄₅K₈₂^{pc}K₇E; विगतराग उ PC₉₄K₁₀, omitted in K₈₂^{ac} **9a** लक्ष्मीर्धृतिस्तुष्टिः] C₉₄; लक्ष्मीर्धृतिस्तुष्टिः C₄₅, लक्ष्मीर्धृतिस्तुष्टिः K₈₂^{ac}, लक्ष्मीर्धृतिस्तुष्टिः K₈₂^{pc}, लक्ष्मीर्धृतिस्तुष्टिः K₁₀, लक्ष्मीर्धृतिस्तुष्टिः PK₇, लक्ष्मीर्धृतिस्तुष्टिः E **9b** पुष्टिर्मे.] PC₉₄C₄₅K₈₂K₁₀K₇; पुष्टि मे. E • लज्जा] PC₉₄C₄₅K₁₀K₇E; लजा K₈₂ **9c** बुद्धिः] PC₄₅K₈₂K₁₀K₇E; बुद्धि C₉₄ **9d** सिद्धिः प्रसूतिसम्भवाः] conj.; सिद्धिश्चाभूतिसम्भवाः P, सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀K₇, सिद्धिश्चाभूतिसम्भवा C₄₅, सिद्धिश्चाभूतिसम्भवा E **10a** कामः] K₈₂; काम. PC₉₄C₄₅K₁₀K₇, धर्म. E **11a** लाभः] C₉₄C₄₅K₁₀K₇; लाभ. K₈₂E **11b** पुत्रः] em.; पुत्र C₉₄C₄₅K₈₂K₁₀K₇E • श्रुत.] C₉₄K₈₂K₁₀K₇E; श्रुत. C₄₅ **11c** त्वभयः पुत्रो] C₉₄C₄₅K₈₂K₁₀K₇; त्वभयः पुत्रो E **11d** दण्डः] corr.; दण्डे C₉₄K₈₂^{ac}, दण्डो C₄₅, दण्ड. K₈₂K₁₀K₇E • च] C₉₄C₄₅K₈₂K₁₀K₇; तु E **12a** लज्जाया विनयः] C₉₄C₄₅K₈₂K₁₀K₇; लज्जायाः विनय. E **12b** सुतः स्मृतः] K₈₂K₁₀K₇E; सुतः ★★ C₉₄, सुतःस्तथा C₄₅ **12c** सुधियः] E; सुधिय C₉₄C₄₅K₈₂K₁₀K₇ • पुत्र] C₉₄C₄₅K₈₂K₁₀K₇; पुत्र E **12d** अप्रमाद.] C₉₄C₄₅K₁₀K₇E; अप्रमाद. K₈₂ **13b** वपोः] C₉₄C₄₅K₁₀K₇E; वपो K₈₂

यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।
 स्वायम्भुवे ऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥ ३:१३ ॥
 विगतराग उवाच ।
 मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।
 कौतूहलमतीवं मे कर्तव्यं ज्ञानसंशयम् ॥ ३:१४ ॥
 अनर्थयज्ञ उवाच ।
 श्रुतिस्मृतिद्वयोर्मूर्तिर्धर्मस्य परिकीर्तिता ।
 दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् ।
 स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ३:१५ ॥
 [यमनियमभेदः]
 यमश्च नियमश्चैव द्वयोर्भेदमतः शृणु ।
 अहिंसा सत्यमस्तेयमानुशंस्यं दमो घृणा ॥ ३:१६ ॥
 धन्याप्रमादो माधुर्यमार्जवं च यमा दश ।
 एकैकस्य पुनः पञ्चभेदमाहुर्मनीषिणः ॥ ३:१७ ॥
 [यमेष्वहिंसा (१)]
 अहिंसादि प्रवक्ष्यामि शृणुष्ववहितो द्विज ।
 त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।



14c In P, folio 215v ends with कौतूहलमती and the next available folio side (217r) starts with
 त्यमिष्टगतिः प्रोक्तं in 4.8a. Thus one folio (f. 216), containing 3.14d–4.7, is missing.



15cd cf. Manu 3.171ab: दाराग्निहोत्रसंयोगं कुरुते यो ऽग्रजे स्थिते; and also Matsyapurāṇa 142.41: दाराग्निहोत्रसम्बन्धमृग्यजुःसामसंहिताः
 । इत्यादिबहुलं श्रौतं धर्मं सप्तर्षयो ऽब्रुवन् ॥ **15c–f** ≈ Matsyapurāṇa 145.31: दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य
 लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ MBh Indeces 1.36.10: दानाग्निहोत्रमिज्या च श्रौतस्यैतद्धि लक्षणम्
 । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ **16cd** ≈ MBh 12.8.17ab: अहिंसा सत्यवचनमानुशंस्यं दमो घृणा



13d सिद्धे०] C₄₅K₈₂K₁₀; सिद्धि C₉₄K₇E • व्यजायत] C₉₄C₄₅K₈₂; व्यजायते K₁₀E, व्यजायतः K₇
13e स्वायम्भुवे] C₉₄K₈₂K₇; स्वायम्भुवो C₄₅, स्वयम्भुवे K₁₀E • ऽन्तरे त्वास्] conj.; ऽन्तरे त्वासि C₉₄C₄₅K₈₂,
 ऽन्तरे त्वासीत् K₁₀, ऽन्तरे त्वासं K₇, ऽन्तरे त्वासि E **14a** धर्म] C₉₄C₄₅K₈₂K₁₀; धर्म K₇, धर्मः E **14c** कौतूहल०]
 C₉₄K₈₂K₁₀K₇E; कौतूहल० C₄₅ • ऽतीवं मे] C₉₄K₈₂K₁₀K₇E; ऽतीवं मे C₄₅ **14d** कर्तव्य] em.; कीर्तय
 C₉₄C₄₅K₈₂K₁₀K₇E • ऽसंशयम्] C₉₄K₈₂K₇E; ऽसंशयः C₄₅K₁₀ **15a** श्रुति०] C₉₄K₈₂K₁₀K₇; श्रुतिः C₄₅E **15ab** ऽद्वयोर्मूर्तिर्ध०] C₉₄; ऽद्वयो मूर्ति ध० C₄₅K₈₂K₁₀, ऽद्वयो मूर्ति ध० K₇, ऽद्वयोर्मूर्ति ध० E
15b ऽकीर्तिता] C₉₄C₄₅K₈₂E; ऽकीर्तितः K₁₀, कीर्तिताः K₇ **15cd** ऽबन्धमि०] em.; ऽबद्ध इ० C₉₄C₄₅K₈₂K₇,
 ऽबन्ध इ० K₁₀E **15d** श्रौतस्य] em.; श्रौतस्य C₉₄C₄₅K₇, श्रौत्रस्य K₈₂, सोत्रस्य K₁₀, श्रुतस्य E **15e** स्मार्तो]
 em.; स्मार्त C₉₄C₄₅K₈₂K₁₀K₇E **16a** नियम०] C₉₄C₄₅K₁₀K₇E; नियमै० K₈₂ **16d** ऽमानुशंस्यं]
 em.; ऽमानुशंस्यो C₉₄C₄₅K₈₂K₁₀E, ऽमानुशंस्या K₇ **17a** धन्या०] E; धन्यः C₉₄C₄₅K₁₀K₇, धन्यं K₈₂ •
 माधुर्य०] E; माधुर्यं C₉₄C₄₅K₈₂K₁₀K₇ **17b** आर्जवं च] C₉₄C₄₅K₈₂K₁₀K₇; आर्जवश्च E **17d** ऽमाहुर्म०]
 C₉₄C₄₅K₈₂K₁₀E; ऽमाहु म० K₇ **18b** शृणुष्व०] C₉₄C₄₅K₇E; शृणुष्व० K₈₂K₁₀ **18c** बन्धो]
 C₉₄C₄₅K₈₂K₇; बद्धो K₁₀, बन्ध E

हिंसां पञ्चविधामाहुर्मुनयस्तत्त्वदर्शिनः ॥ ३:१८ ॥
 काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।
 तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥ ३:१९ ॥
 बद्धा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।
 अनाहता प्रियन्त्येवं वधो बन्धनजः स्मृतः ॥ ३:२० ॥
 शत्रुचौरभयैघोरैः सिंहव्याघ्रगजोरगैः ।
 त्रासनाद्वधमाप्नोति अन्यैर्वापि सुदुःसहैः ॥ ३:२१ ॥
 यस्य यस्य हरेद्विक्तं तस्य तस्य वधः स्मृतः ।
 वृत्तिजीवाभिभूतानां तद्वारान्निहतः स्मृतः ॥ ३:२२ ॥
 विषवह्निशरशस्त्रैर्मयायोगबलेन वा ।
 हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥ ३:२३ ॥
 अहिंसा परमं धर्मं यस्त्यजेत्स दुरात्मवान् ।
 क्लेशायासविनिर्मुक्तं सर्वधर्मफलप्रदम् ॥ ३:२४ ॥
 नातः परतरो मूर्खो नातः परतरं तमः ।
 नातः परतरं दुःखं नातः परतरो ऽयशः ॥ ३:२५ ॥
 नातः परतरं पापं नातः परतरं विषम् ।
 नातः परतराविद्या नातः परं तपोधन ॥ ३:२६ ॥
 यो हिनस्ति न भूतानि उद्भिज्जादि चतुर्विधम् ।
 स भवेत्पुरुषः श्रेष्ठः सर्वभूतदयान्वितः ॥ ३:२७ ॥

✧

18c हिंसां] C₉₄K₈₂K₇; हिंसा C₄₅K₁₀E • विधामाहुः] C₄₅K₈₂K₇; विधमाहुः C₉₄, विधान्याहुः K₁₀, विध
 प्राहुः E **19a** काष्ठलोष्टः] C₉₄C₄₅K₈₂K₇E; काष्ठ/ष्ट/×× K₁₀ **19b** निर्दयाः] C₉₄C₄₅K₈₂K₁₀K₇; निर्दया E
19c भिन्नाङ्गो] C₉₄C₄₅K₈₂K₁₀K₇; भिन्नाङ्गा E **19d** वध्यमवाः] C₄₅K₈₂K₁₀K₇E; वध्यववाः C₉₄
20a भुजोरश्च] C₉₄C₄₅K₁₀K₇; भुजोरश्च K₈₂E **20b** शिरोरुक्कण्ठः] em.; शिरोरुक्कण्ठः C₉₄C₄₅K₈₂K₁₀K₇,
 शिरोरुः कण्ठः E **20c** अनाहता प्रियन्त्येवं] C₉₄C₄₅K₈₂K₇E; अनाहत प्रियन्त्येष K₁₀ **20d** वधो बन्धनजः स्मृतः]
 conj.; नजाः स्मृताः C₉₄C₄₅K₈₂K₁₀, नजाः स्मृता K₇, नज स्मृतः E **21a** चौरभयैघोरैः] C₉₄C₄₅K₈₂K₇E;
 चोरभयै घोरैः K₁₀ **21d** अन्यैर्वापि] C₉₄C₄₅K₈₂K₁₀E; अन्यै चापि K₇ **22a** हरेद्विः] C₉₄C₄₅K₈₂K₇E;
 हरे विः K₁₀ **22b** वधः] C₉₄C₄₅K₈₂K₁₀K₇; वध E **22a** अभिभूतानां] C₉₄C₄₅K₈₂K₇E; विभूतानां
 K₁₀ **22b** तद्वारान्निः] C₉₄C₄₅K₈₂K₁₀K₇; तद्वारान्निः E **23ab** शस्त्रैर्मयाः] C₉₄C₄₅K₈₂K₁₀; शस्त्रै
 माः K₇, शस्त्रैर्मयाः E **23c** हिंसकान्याहु विः] C₄₅K₁₀K₇; हिंसकान्याहुर्विः C₉₄K₈₂ (unmetr.), हिंसकेत्याहु
 विः E **24c** परमं धर्मं] C₉₄C₄₅K₈₂E; परमं धर्मं K₁₀, परमो धर्मं K₇ **24d** त्यजेत्स दुरात्मवान्] C₄₅K₇E;
 त्यजेच्छ दुरात्म* C₉₄, त्यजेत्सुदुरात्मवान् K₈₂, त्यजेत्स दुरात्मनम् K₁₀ **25b** एतं] C₉₄C₄₅K₈₂K₁₀K₇; एतन्
 C₄₅E **26d** परं तपोधन] C₉₄C₄₅K₈₂K₁₀K₇; पर तपोधमाः E **27a** यो हिनस्ति न] C₉₄C₄₅K₈₂K₇; यो न
 हिंस्ति K₁₀, यो हि नास्ति न E **27b** उद्भिज्जादि] em.; उद्भिज्जादि C₉₄C₄₅K₁₀K₇E, उद्भिज्जानि K₈₂ • विधम्]
 C₉₄C₄₅K₈₂K₁₀E; विधिं K₇ **27c** पुरुषः] C₉₄C₄₅K₈₂K₁₀K₇; पुरुषः E

सर्वभूतदयां नित्यं यः करोति स पण्डितः ।
 स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥ ३:२८ ॥
 अहिंसा परमं तीर्थमहिंसा परमं तपः ।
 अहिंसा परमं दानमहिंसा परमं सुखम् ॥ ३:२९ ॥
 अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।
 अहिंसा परमं ज्ञानमहिंसा परमा क्रिया ॥ ३:३० ॥
 अहिंसा परमं शौचमहिंसा परमो दमः ।
 अहिंसा परमो लाभः अहिंसा परमं यशः ॥ ३:३१ ॥
 अहिंसा परमो धर्मः अहिंसा परमा गतिः ।
 अहिंसा परमं ब्रह्म अहिंसा परमः शिवः ॥ ३:३२ ॥
 मांसाशनान्निवर्तेत मनसापि न काङ्क्षयेत् ।
 स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥ ३:३३ ॥
 स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।
 अनभ्यर्च्य पितृन्देवान्न ततो ऽन्यो ऽस्ति पापकृत् ॥ ३:३४ ॥
 मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।
 अत्रैव पशवो हिंस्या नान्यत्र मनुजब्रवीत् ॥ ३:३५ ॥
 क्रीत्वा स्वयं वाप्युत्पाद्य परोपहतमेव वा ।
 देवान्पितृंश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥ ३:३६ ॥



29 This and the following verses are similar to MBh 13.117.37–38 • C₀₂ resumes here in 189.jpg, f. 273r (sic!) with रं सुखम् (3.30b) After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in CK₈₂K₁₀K₇ 34ab = MBh 13.116.14ab and 13.116.34ab ≈ Uttarottara 2.XXxx: स्वमांसं परमांसेन यो देहे वृद्धिमिच्छति 34 ≈ Manu 5.52 35 ≈ Manu 5.41 36 = Manu 5.32 (in Olivelle's critical edition; other editions read परोपकृतं)



28a दयां नित्यं] C₉₄K₈₂E; दया नित्यं C₄₅K₁₀, दया नित्यं K₇ 28c यज्वा] C₉₄C₄₅K₈₂K₇E; यज्वा K₁₀ 29a परमं ती०] C₉₄K₈₂K₁₀K₇E; परन्ती० C₄₅ 30a यज्ञः] C₄₅C₀₂K₁₀E; यज्ञं C₉₄, यज्ञ K₈₂K₇ 30c परमं] CK₈₂K₁₀K₇; परमो E 30d परमा] CK₈₂K₇E; परमा K₁₀ 31ab (अहिंसा... दमः)] CK₈₂K₁₀K₇; omitted in E 31c लाभः] K₇; लाभ C₉₄C₄₅K₈₂K₁₀E, लाभो C₀₂ 31d परमं] CK₁₀K₇E; परमा K₈₂ 32a धर्मः] K₈₂K₇; धर्म C₉₄C₄₅E, धर्मो C₀₂, धं K₁₀ 32b अहिंसा परमा गतिः] CK₈₂K₇; ×××××××× K₁₀, अहिंसा परमो गतिः E 32c अहिंसा परमं ब्रह्म] CK₈₂E; अहिंसा परमं ब्रह्म K₁₀, अहिंसा परमं ब्रह्म K₇ 33a मांसाशनानि०] C₉₄C₄₅E; मांसाशन नि० C₀₂, मांसाशनानि० K₈₂, मन्सासनानि० K₁₀, मांसाशनानि० K₇ 33d मांसं] CK₈₂; मांस K₁₀E, मांसं K₇ 34a मांसेन] CK₈₂K₁₀E; मांसेन K₇ 34b वर्धयितुं] CK₈₂K₇E; वर्धयति K₁₀ 34c पितृन्] C₉₄C₄₅K₈₂K₇; पितृन् C₀₂E, पितृन् K₁₀ 34d ततो ऽन्यो] CK₈₂K₁₀K₇; तदन्यो E 35b दैवतं] C₉₄C₄₅K₈₂K₇E; दैवतं C₀₂K₁₀ 35c अत्रैव पशवो हिंस्या] C₉₄C₀₂K₇E; अत्रैव पशवो हिंसा C₄₅, अत्रैव पशवो हिंस्यान् K₈₂, ×××××××× K₁₀ 35d नान्यत्र मनुजब्रवीत्] CK₈₂K₇E; ××त्र मनुजब्रवीत् K₁₀ 36a क्रीत्वा] CK₈₂K₁₀K₇; कृत्वा E • • प्युत्पाद्य] CK₈₂K₁₀K₇; प्युत्पाद्यो E 36b दहतं] CK₈₂K₁₀K₇; दहितं E • वा] CK₈₂K₁₀K₇; च E 36c पितृंश्चार्चयित्वा] CK₈₂K₇; पितृश्चार्चयित्वा K₁₀, पितृश्चार्चयित्वा E 36d मांसं] CK₈₂K₁₀E; मांसं K₇

वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।
 मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥ ३:३७ ॥
 मृगाः पर्णतृणाहारादजमेषगवादिभिः ।
 सुखिनो बलवन्तश्च विचरन्ति महीतले ॥ ३:३८ ॥
 वानराः फलमाहारा राक्षसा रुधिरप्रियाः ।
 निहता राक्षसाः सर्वे वानरैः फलभोजिभिः ॥ ३:३९ ॥
 तस्मान्मांसं न हीहेत बलकामेन भो द्विज ।
 बलेन च गुणाकर्षात्परतो भयभीरुणा ॥ ३:४० ॥
 अहिंसकसमो नास्ति दानयज्ञसमीहया ।
 इह लोके यशः कीर्तिः परत्र च परा गतिः ॥ ३:४१ ॥
 त्रैलोक्यं मणिरत्नपूर्णमखिलं दत्त्वोत्तमे ब्राह्मणे
 कोटीयज्ञसहस्रपद्मयुतं दत्त्वा महीं दक्षिणाम् ।
 तीर्थानां च सहस्रकोटिनियुतं स्नात्वा सकृन्मानवः
 एतत्पुण्यफलमहिंसकजनः प्राप्नोति निःसंशयः ॥ ३:४२ ॥
 ॥ इति वृषसारसंग्रहे अहिंसाप्रशंसा नामाध्यायस्तुतीयः ॥



37b शील०] C₉₄C₄₅K₈₂K₁₀K₇E; शाल० C₀₂ • व्रतैः] C₉₄C₀₂K₈₂K₁₀K₇E; व्रतैः C₄₅ 37c वृत्तानां]
 CK₈₂K₇; वृत्ताना K₁₀, वृत्तीनां E 37d न] C₉₄C₀₂K₈₂K₁₀K₇E; त C₄₅ 38a पर्ण०] CK₁₀K₇;
 पर्ण० K₈₂, पर्णा० E 38ab हाराद०] C₉₄C₀₂K₁₀^{pc}K₇E; हाराद० K₁₀^{ac}, हारा अ० C₄₅K₈₂ 39ab हारा
 रा०] C₄₅K₈₂K₁₀; हाराद्रा० C₉₄C₀₂K₇E 39d भोजिभिः] CK₈₂K₁₀K₇; भोजिभिः E 40a मांसं]
 CK₈₂K₁₀E; मांसं K₇ 40b हीहेत] CK₇E; हीयेत K₈₂K₁₀ 40c गुणाकर्षा०] conj. TÖRZSÖK;
 गुणाकाशा० CK₈₂K₁₀K₇, गुणा कुर्या० E 41b यज्ञसमीहया] C₉₄C₄₅K₈₂K₁₀; धर्मसमीहया C₀₂, यज्ञसमीहया
 K₇, धर्मसमीहया E 41c यशः] C₉₄C₄₅K₈₂K₁₀K₇E; यशो C₀₂ 41d परा गतिः] C₀₂K₈₂K₇; परा
 गतिः C₉₄, पराङ्गतिम् C₄₅K₁₀, परां गतिः E 42a त्रैलोक्यं] CK₈₂K₇E; त्रैलोक्य K₁₀ • अखिलं दत्त्वोत्तमे
 ब्राह्मणे] C₄₅C₀₂K₁₀K₇E; अखिलं दत्त्वोत्तमे ब्राह्मणे K₈₂ 42b कोटीयज्ञसहस्रपद्मम्]
 C₄₅C₀₂K₈₂K₁₀K₇E; ★★★★★★ C₉₄ • महीं] C₉₄C₄₅K₈₂K₁₀K₇E; मही C₀₂ 42c कोटि०]
 CK₈₂K₁₀K₇; कोटी० E (unmetr.) • स्नात्वा] C₉₄C₀₂K₈₂K₁₀K₇E; स्ना s C₄₅ 42d फलमहिंस०]
 CK₈₂K₁₀E; फलं त्वहिंस० K₇ • निःसंशयः] C₀₂K₈₂K₁₀K₇; ★★★★★ C₉₄, निःसंशय★ C₄₅, निःसंशय E
 Colophon: नामाध्यायस्तुतीयः] CK₈₂K₁₀; नामाध्यायस्तुतीय K₇, नामस्तुतीयो ऽध्यायः E

Chapter 4

[चतुर्थोऽध्यायः]

[यमेषु सत्यम् (२)]

अनर्थयज्ञ उवाच ।

सद्भावः सत्यमित्याहुर्दृष्टप्रत्ययमेव वा ।

यथाभूतार्थकथनं तत्सत्यकथनं स्मृतम् ॥ ४:१ ॥

आक्रोशताडनादीनि यः सहेतुः सुदुःसहम् ।

क्षमते यो जितात्मा तु स च सत्यमुदाहृतम् ॥ ४:२ ॥

वधार्थमुद्यतः शस्त्रं यदि पृच्छेत कर्हिचित् ।

न तत्र सत्यं वक्तव्यमनृतं सत्यमुच्यते ॥ ४:३ ॥

वधार्हः पुरुषः कश्चिद्भजेत्पथि भयातुरः ।

पृच्छतोऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥ ४:४ ॥

न नर्मयुक्तमनृतं हिनस्ति

न स्त्रीषु राजन्न विवाहकाले ।

प्राणात्यये सर्वधनापहारे

पञ्चानृतं सत्यमुदाहरन्ति ॥ ४:५ ॥



1a ≈ MBh 12.288.45d: सद्भावः सत्यमुच्यते • cf. also Brahmanḍapurāṇa 3.3.86ab: असद्भावोऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते **1c** cf. Śivadharmasāstra 11.105: स्वानुभूतं स्वदृष्टं च यः पृष्टार्थं न गृह्णाति । यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥ **2** cf. Śivadharmasāstra 11.82: आक्रुष्टस्ताडितो वापि यो नाक्रोशेन ताडयेत् । वागाद्यविकृतः स्वस्थं क्षान्तिरेषा सुनिर्मला ॥ **5** cf. MBh 1.77.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुर्पातकानि ॥; MBh 12.159.28: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । न गुर्वर्थे नात्मनो जीवितार्थं पञ्चानृतान्याहुर्पातकानि ॥; MatPu 31.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुर्पातकानि ॥; Kaṇḍīya's commentary ad PS 1.9: गोब्राह्मणार्थं ऽवचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतानि आहुर्पातकानि ॥; Abhidharmakośabhāṣya 24114–24117 (introduced by मोहजो मृषावादो यथाह): न नर्मयुक्तमनृतं हि नास्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुर्पातकानि ॥



1a सद्भावः] CK₈₂K₇; सद्भाव० K₁₀E **1ab** सत्यमित्याहुर्दृष्टं] C₄₅K₈₂K₇E; सत्यमित्याहुर्दृष्टं C₉₄, सत्यमित्याहुर्दृष्टं C₀₂, सत्यमित्याहुर्दृष्टं K₁₀ **1b** प्रत्ययः] C₉₄C₄₅K₈₂K₁₀; प्रत्यय० C₀₂, प्रत्यय० K₇, प्रत्यय० E **1c** यथाभूतार्थकथनं] C₉₄C₄₅K₈₂K₁₀K₇E; यथाभूतार्थं C₀₂^{ac}, यथाभूतार्थं*कथनं C₀₂^{pc} **1d** तत्सत्यकथनं] C₉₄C₀₂K₈₂K₁₀K₇E; तत्सत्यकथनं C₄₅, कथनं स्मृतं C₀₂^{ac}, सत्यकथनं स्मृतं C₀₂^{pc} **2a** ताडना०] C₉₄C₀₂K₈₂K₁₀K₇E; नाडना० C₄₅ **2b** सुदुःसहम्] C₉₄C₄₅K₈₂K₁₀K₇E; सुदुःसहं C₀₂ **2d** सत्यमुदाहृतम्] C₄₅C₀₂K₈₂K₁₀K₇E; सत्यमुदाहृतम् C₉₄ **3a** ऽद्यतः] CK₁₀K₇E; ऽद्यत K₈₂ • शस्त्रं] C₉₄C₄₅K₈₂K₁₀K₇; शस्त्र C₀₂, सत्य C₄₅E **3b** कर्हिचित्] CE; कर्हिचित् K₈₂K₁₀K₇ **3c** सत्यं] C₉₄C₀₂K₈₂K₁₀K₇; सत्य C₄₅E **4b** तुरः] C₉₄C₀₂K₈₂K₁₀K₇E; तुर C₄₅ **4c** पृच्छते] CK₈₂K₁₀K₇; पृच्छते E **4d** तद्वापि] CK₈₂K₇E; तदपि K₁₀ **5a** हिनस्ति] C₉₄C₄₅K₁₀K₇; हि नास्ति C₀₂K₈₂E **5b** राजन्न] C₉₄C₄₅K₁₀K₇E; राजन्न C₀₂, राज्यं न K₈₂ **5c** प्रत्यये] CK₈₂K₇E; प्रत्यये K₁₀ • पहारे] C₉₄C₄₅K₈₂K₇E; पहारे C₀₂K₁₀

देवमानुषतिर्येषु सत्यं धर्मः परो यतः ।
 सत्यं श्रेष्ठं वरिष्ठं च सत्यं धर्मः सनातनः ॥ ४:६ ॥
 सत्यं सागरमव्यक्तं सत्यमक्षयभोगदम् ।
 सत्यं पोतः परत्रार्थं सत्यं पन्थानं विस्तरम् ॥ ४:७ ॥
 सत्यमिष्टगतिः प्रोक्तं सत्यं यज्ञमनुत्तमम् ।
 सत्यं तीर्थं परं तीर्थं सत्यं दानमनन्तकम् ॥ ४:८ ॥
 सत्यं शीलं तपो ज्ञानं सत्यं शौचं दमः शमः ।
 सत्यं सोपानमूर्ध्वस्य सत्यं कीर्तिर्यशः सुखम् ॥ ४:९ ॥
 अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
 अश्वमेधसहस्राद्धिं सत्यमेव विशिष्यते ॥ ४:१० ॥
 सत्येन तपते सूर्यः सत्येन पृथिवी स्थिता ।
 सत्येन वायवो वान्ति सत्ये तोयं च शीतलम् ॥ ४:११ ॥
 तिष्ठन्ति सागराः सत्ये समयेन प्रियव्रतः ।
 सत्ये तिष्ठति गोविन्दो बलिबन्धनकारणात् ॥ ४:१२ ॥
 अग्निर्दहति सत्येन सत्येन शशिनाचरः ।
 सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥ ४:१३ ॥



9c cf. Varāhapurāṇa 193.36cd: सत्यं स्वर्गत्य सोपानं पारावारस्य नौरिव **10** = MBh 1.69.22 = MBh Indices 13.20.330 = Mārkaṇḍeyapurāṇa 8.42 = Viṣṇudharmottarapurāṇa 3.265.7 ≈ MBh 12.156.26 (pāda d reads सत्यमेवानिर्च्यते) ≈ Viṣṇudharma 55.6 (pāda d reads सत्यमेतद्विशिष्यते) • cf. Śivadharmasāstra 11.107: अश्वमेधायुतं पूर्णं सत्यञ्च तुलितं पुरा । अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥ **11c** ≈ Varāhapurāṇa 193.37: सूर्यस्तपति सत्येन वातः सत्येन वाति च । अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता ॥ **13c** ≈ Varāhapurāṇa 193.37cd: अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता



6b मानुषः] CK₈₂K₁₀E; मानुष्यः K₇ • सत्यं धर्मः परो यतः] C₄₅C₀₂; सत्यं धर्मः पयतः C₉₄, सत्यं धर्मः परो यतः K₈₂K₇, सत्यधर्मः परो यतः K₁₀, सत्यधर्मपरायणः E **6c** श्रेष्ठं] CK₈₂K₇; श्रेष्ठ K₁₀E • वरिष्ठं च] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; वरिष्ठम्वरिष्ठम्वञ्च C₄₅ **6d** सत्यं] C₉₄C₀₂K₈₂K₇E; सत्यः C₄₅K₁₀ • धर्मः] C₉₄C₄₅K₈₂K₁₀K₇; धर्मः C₀₂E **7a** सत्यं] C₉₄C₄₅K₈₂K₁₀K₇E; सत्यः C₀₂ **7b** सत्यमक्षयभोगदम्] C₉₄K₈₂K₁₀K₇; सत्यमक्षयभोगदम् C₄₅C₀₂, सत्यमक्षयते नरं E **7c** पोतः] CK₁₀K₇; पोतः K₈₂, प्रोक्तः E **7d** पन्थानं विस्तरम्] CK₈₂K₁₀K₇; यज्ञानविस्तरम् E **8a** ऽष्टगतिः] CK₈₂K₇E; ऽष्टगतिः K₁₀ **8c** तीर्थं] CK₈₂; तीर्थं K₁₀K₇, तीर्थात् E **9a** सत्यं] C₉₄C₀₂K₈₂K₁₀K₇E; सत्यः C₄₅ **9b** शमः] CK₈₂K₇E; शमः K₁₀ **9c** सत्यं] C₉₄C₀₂K₈₂K₁₀E; संत्यं C₄₅, सत्यः K₇ **9d** सुखम्] CK₈₂K₁₀K₇; सुखः E **10a** सहस्रं च] C₉₄C₄₅K₈₂K₁₀K₇E; सहस्रस्य C₀₂ **10b** तुलया] C₉₄C₄₅K₈₂K₁₀K₇E; तुल्यया C₀₂ **10c** सहस्राद्धिं] C₉₄C₄₅K₈₂K₁₀K₇E; सहस्रा हि C₀₂ **10d** एव] C₉₄C₄₅K₈₂K₁₀K₇; एवं C₀₂E **11a** सूर्यः सत्येन पृथिवी स्थिता] K₈₂K₇; सूर्यः सत्येन पृथिवी स्थिताः C₉₄, सूर्यः सत्येन पृथिवी स्थिता C₄₅, सूर्यः सत्येन पृथिवी स्थिताः C₀₂, सूर्यः सत्येन पृथिवी स्थिता K₁₀, सूर्यः सत्येन पृथिवी स्थिताः E **11c** वायवो] CK₈₂K₇E; वायवो K₁₀ **11d** सत्ये] CK₈₂K₁₀K₇; सत्यात् E **12a** सागराः] C₉₄C₄₅K₈₂K₁₀K₇E; सागरा C₀₂ **12b** समयेन] CK₈₂K₁₀K₇; सत्येन च E **13a** सत्येन सत्येन] CK₈₂K₁₀E; सत्येन K₈₂K₇ **13b** शशिनाचरः] conj.; सशिभाचरः C₉₄, शशिनाचरः K₈₂K₁₀K₇, शशिभाचरः C₄₅, स शिरा वरः C₀₂, शशिभाचरः E **13c** विन्ध्यास्तिष्ठन्ति] C₉₄K₈₂K₇; विन्ध्यस्तिष्ठन्ति C₄₅K₁₀, विन्ध्या तिष्ठन्ति C₀₂, तिष्ठते विन्ध्यो E

लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।
 वेदास्तिष्ठन्ति सत्येषु धर्मः सत्ये प्रतिष्ठति ॥ ४:१४ ॥
 सत्यं गौः क्षरते क्षीरं सत्यं क्षीरे घृतं स्थितम् ।
 सत्ये जीवः स्थितो देहे सत्यं जीवः सनातनः ॥ ४:१५ ॥
 सत्यमेकेन सम्प्राप्तो धर्मसाधननिश्चयः ।
 रामराघववीर्येण सत्यमेकं सुरक्षितम् ॥ ४:१६ ॥
 एतत्सत्यविधानस्य कीर्तितं तव सुव्रत ।
 सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥ ४:१७ ॥
 विगतराग उवाच ।
 न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।
 उपरिष्ठादतो भूयः कथयस्व तपोधन ॥ ४:१८ ॥

[यमेष्वस्तेयम् (३)]

अनर्थयज्ञ उवाच ।
 स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।
 अदत्तादानमादौ तु उत्कोचं च ततः परम् ।
 प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥ ४:१९ ॥
 धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।
 वार्यमाणोऽपि दुर्बुद्धिरदत्तादानमुच्यते ॥ ४:२० ॥

✧

14a °लोकः] E; °लोक CK₈₂K₁₀K₇ • स्थितः] CK₈₂K₁₀E; स्थिः K₇ • सत्ये] CK₈₂K₁₀K₇; सत्यं E
 14b मेरुः] C₉₄C₄₅K₈₂K₁₀K₇; मेरु C₀₂E 14c वेदास्ति°] C₉₄C₀₂K₈₂K₁₀K₇; वेदास्ति° C₄₅, वेदा ति°
 E 14d सत्ये] C₉₄C₄₅K₈₂K₁₀K₇E; धर्मं C₀₂ • प्रतिष्ठति] CK₈₂K₁₀E; प्रतिष्ठति K₇^{ac}, प्रतिष्ठितः K₇^{pc}
 15a गौः] C₉₄C₄₅K₈₂K₇E; गौ C₀₂K₁₀ 15ab क्षीरं सत्यं] C₉₄C₀₂K₈₂K₁₀K₇E; क्षीरं C₄₅^{ac}, क्सी°
 नित्यं C₄₅^{pc} 15b क्षीरे घृतं स्थितम्] C₉₄C₄₅K₈₂K₇; क्षीरं घृतं स्थितम् C₀₂; क्षीरे घृतं स्थितम् K₁₀, क्षीरं स्थितं घृतम्
 E 15c सत्ये जीवः] CK₈₂K₁₀; सत्ये जीव K₇, सत्यं जीव E 15d जीवः] C₉₄C₄₅K₈₂K₁₀K₇E; जीव C₀₂
 16a सत्यमेकेन] C₉₄C₀₂K₈₂K₇E; सत्यमेकेन K₁₀, सत्यमेकेन C₄₅ 16b धर्म°] E; धर्मः CK₈₂K₁₀K₇ •
 °निश्चयः] C₄₅C₀₂K₈₂K₁₀K₇E; °निश्चः C₉₄ 16d सत्यमेकं] CK₈₂K₇E; सत्यमेकं K₁₀ • सुरक्षितम्]
 C₉₄C₀₂K₁₀K₇E; सुरक्षितः K₈₂, सुरक्षितम् C₄₅ 17a एतत्सत्य°] C₉₄C₀₂K₈₂K₁₀K₇E; एवं सत्य° C₄₅
 17b सुव्रत] C₉₄K₈₂K₇; सुव्रते C₄₅K₁₀, सुव्रतं C₀₂, सुव्रतं E 18a तृप्तिं] C₉₄C₄₅K₈₂K₁₀K₇E; तृप्ति
 C₀₂ • विजानामि] CK₈₂K₇E; विजानामि K₁₀ 18b श्रुत्वा धर्मं तवाप्यहम्] C₄₅C₀₂K₈₂K₁₀K₇; श्रु धर्मन्तवाप्यहम्
 C₉₄, धर्मं श्रुत्वा तवाप्यहम् E 18d °धन] C₀₂K₈₂K₁₀E; °धन C₉₄, °धनः C₄₅K₇ 19b °कीर्तितम्]
 C₉₄C₀₂K₈₂K₁₀K₇E; °कीर्तिताम् C₄₅ 19d उत्कोचं च ततः] C₉₄C₀₂K₈₂K₁₀K₇; त्कोच ततः C₄₅,
 उत्कोचं चानृतः E 19c तुलाव्याजः] C₄₅K₇E; तुलाव्याज C₉₄C₀₂K₈₂K₁₀ 19d °सह्य°] CK₈₂K₇E;
 °सह्ये K₁₀ • °स्तेय] C₄₅C₀₂K₈₂K₁₀E; °स्तेन C₉₄K₇ • पञ्चमम्] C₉₄C₄₅K₈₂K₁₀K₇; पञ्चमः C₀₂E
 20a धृष्टदुष्ट°] C₉₄K₈₂K₇E; धृष्टदुष्ट° C₄₅, धृतदुष्ट° C₀₂, दृष्टदुष्ट° K₁₀ 20b °कर्षणम्] CK₁₀K₇E; °कर्षण
 K₈₂ 20b वार्यमाणोऽपि] C₉₄C₀₂K₈₂K₁₀K₇E; वार्यमानो वि° C₄₅

उत्कोचं शृणु विप्रेन्द्र धर्मसंकरकारकम् ।
 मूल्यं कार्यविनाशार्थमुत्कोचः परिगृह्यते ।
 तेन चासौ विजानीयाद्रव्यलोभबलात्कृतम् ॥ ४:२१ ॥
 प्रस्थव्याज-उपायेन कुटुम्बं त्रातुमिच्छति ।
 तं च स्तेनं विजानीयात्परद्रव्यापहारकम् ॥ ४:२२ ॥
 तुलाव्याज-उपायेन परस्वार्थं हरेद्यदि ।
 चौरलक्षणकाश्चान्ये कूटकापटिका नराः ॥ ४:२३ ॥
 दुर्बलार्जवबालेषु च्छद्मना वा बलेन वा ।
 अपहृत्य धनं मूढः स चोरश्चोर उच्यते ॥ ४:२४ ॥
 नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।
 नास्ति स्तेनसमाकीर्तिर्नास्ति स्तेनसमो ऽनयः ॥ ४:२५ ॥
 नास्ति स्तेयसमाविद्या नास्ति स्तेनसमः खलः ।
 नास्ति स्तेनसम अज्ञो नास्ति स्तेनसमो ऽलसः ॥ ४:२६ ॥
 नास्ति स्तेनसमो द्वेष्यो नास्ति स्तेनसमो ऽप्रियः ।
 नास्ति स्तेयसमं दुःखं नास्ति स्तेनसमो ऽयशः ॥ ४:२७ ॥
 प्रच्छन्नो हियते ऽर्थमन्यपुरुषः प्रत्यक्षमन्यो हरेत्



23cd cf. Umāmaheśvarasamvāda 8.3cd: कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः



21a उत्कोचं] C₄₅C₀₂K₈₂K₁₀K₇E; उत्कोच C₉₄ • विप्रेन्द्र] CK₈₂K₇E; विप्रेन्द्र K₁₀ 21b संकरं]
 C₀₂K₈₂; संशङ्करं C₉₄C₄₅K₁₀; संकरं K₇; संहारं E • कारकम्] CK₁₀K₇E; कारकः K₈₂ 21c मूल्यं]
 conj.; मूलं CK₈₂K₁₀K₇E • विनाशार्थं] CK₈₂K₁₀K₇E; विनार्थं K₈₂^{ac} 21d लोचः] CK₈₂K₇;
 लोचं K₁₀; लोचं E 21ef विजानीयाद्रव्यं] C₉₄C₄₅K₈₂K₁₀K₇E; विजानीया द्रव्यं C₀₂ 22c तं च स्तेनं] C₉₄;
 तश्च स्तेन C₄₅, तं च स्तेयं K₈₂, तश्च तेय K₁₀, सो ऽपि तेन C₀₂E, तश्च तेन K₇ 22d हारकम्] C₉₄C₄₅K₈₂K₇E;
 हारकः C₀₂, हारका K₈₂^{ac} हारकाः K₁₀ 23a परस्वार्थं] C₉₄C₀₂K₈₂K₇; परस्वार्थं C₄₅K₁₀, परस्वार्थं E •
 हरेद्यदि] C₉₄C₀₂K₈₂K₁₀K₇E; हरेद्यदि C₄₅ 23d कूटकापटिका] K₁₀; कुटका यटिका C₉₄, कूटकायटिका
 C₄₅C₀₂K₈₂K₇; कूटकार्यटिका K₈₂E 24a अर्जवः] CK₈₂K₇E; अर्जवः K₁₀ 24b च्छद्मना] E; च्छन्मना
 CK₈₂K₁₀, च्छन्माना K₇ 24cd मूढः स] CK₈₂K₇E; मूढास्स K₁₀ 24d चौरश्चोर] C₉₄C₀₂K₁₀E;
 चौर चोर C₄₅, चौरश्चोर K₈₂, चौरश्चोर K₇ 25ab (नास्ति... तत्समः)] CK₈₂K₁₀K₇; omitted in E
 25a स्तेयं] K₈₂K₇; तेन C₉₄, स्तेनं C₄₅C₀₂K₁₀, omitted in E 25b समः] C₉₄C₄₅K₈₂K₁₀K₇;
 समं C₀₂, omitted in E 25cd (नास्ति... ऽनयः)] CK₈₂K₁₀K₇; omitted in E 25c स्तेनः]
 C₉₄C₄₅K₈₂K₁₀; तेन C₀₂, स्तेयं K₇, omitted in E • समो] C₄₅C₀₂K₁₀; समो C₉₄K₈₂K₇,
 omitted in E 25d स्तेनः] CK₁₀E; स्तेयं K₈₂K₇ 26a स्तेयः] K₈₂K₇E; स्तेनः CK₁₀ •
 समा] C₀₂K₁₀; समो C₉₄C₄₅K₈₂K₇E 26b स्तेनः] CK₁₀; स्तेयं K₈₂K₇, तेन E 26c स्तेनः]
 C₉₄C₄₅K₁₀K₇; स्तेयं C₀₂K₈₂E • सम] CK₈₂K₇E (unmetr.); समं K₁₀ • अज्ञो] C₄₅; अज्ञः
 C₉₄, अज्ञ C₀₂K₈₂K₁₀K₇, अज्ञः E 26d स्तेनः] C₉₄C₄₅K₁₀; स्तेयं C₀₂K₈₂K₇, तेन E 27a स्तेनः]
 C₉₄C₄₅K₁₀; स्तेयं C₀₂K₈₂K₇, तेन E 27b स्तेनः] K₁₀; स्तेयं CK₈₂K₇E 27c स्तेयः] C₀₂; स्तेनः
 C₉₄C₄₅K₈₂K₁₀, स्तेन्यं K₇, तेन E 27d स्तेनः] C₉₄C₄₅K₈₂K₁₀; स्तेयं C₀₂K₇, तेन E 28a प्रच्छन्नो]
 C₉₄C₀₂K₈₂K₁₀K₇E; प्रस्थन्नो C₄₅ • ऽर्थमन्यपुरुषः] C₄₅K₇; च वित्तमथवा K₈₂E, वित्तम् C₉₄K₈₂K₁₀, वित्त
 C₀₂ • प्रत्यक्षमन्यो] C₉₄C₀₂K₈₂K₁₀K₇; प्रत्यक्षमनो C₄₅, प्रत्यक्षमन्ये E

निक्षेपाद्धनहारिणो ऽन्यमधमो व्याजेन चान्यो हरेत् ।
 अन्ये लेख्यविकल्पनाहतधना † अन्यो हताद्वै हता †
 † अन्यः क्रीतधनो ऽपरो धयहत † एते जघन्याः स्मृताः ॥ ४:२८ ॥
 स्तेनस्तुल्य न मूढमस्ति पुरुषो धर्मार्थहीनो ऽधमः
 यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।
 प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मैरितः
 कालेन म्रियते स याति निरयमाक्रन्दमानो भृशम् ॥ ४:२९ ॥
 नीत्वा दुर्गतिकोटिकल्प निरयात्तिर्यत्वमायान्ति ते
 तिर्यत्वे च तथैवमेकशतिकं प्रभ्रम्य वर्षावुदम् ।
 मानुष्यं तदवाप्नुवन्ति विपुले दारिद्र्यरोगाकुलम्
 तस्माद्दुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥ ४:३० ॥

[यमेष्वा नृशंस्यम् (४)]

अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।
 गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥ ४:३१ ॥



29 The lower folio side in exposure 49 in K₁₀ is rather blurred and seems to be partly erased, therefore all the readings in this MS for verses 4.29–46 are rather uncertain, even if not indicated explicitly.



28b निक्षेपाद्धन.] C₉₄C₄₅K₈₂; निक्षेपा धन. C₀₂K₁₀K₇; निक्षेपावय. E • हारिणो] C₉₄C₀₂K₈₂K₇E;
 हारिण्यो C₄₅, हारिणा K₁₀ • ऽन्यमधमो] C₉₄C₄₅K₈₂K₁₀K₇; ऽन्यमधनो C₀₂, ऽन्यविधयो E • चान्यो]
 CK₈₂K₁₀K₇; चान्या E • हरेत्] CK₁₀K₇E; हरे K₈₂ 28c अन्ये लेख्य.] corr.; अन्या लेख. C₄₅C₀₂,
 अन्यो लेख्य. C₉₄, अन्यो लेख्य. K₈₂K₁₀K₇, अन्योल्लेख्य E • धना अन्यो] C₉₄C₀₂K₈₂K₁₀K₇E; धन्यो C₄₅
 • हताद्वै] CK₇E; हताद्वै K₈₂, हताद्वै K₁₀ 28d अन्यः क्रीतधनो] CK₈₂K₁₀; अन्य क्रीतधनो K₇, अनाश्रीतधनं
 E • अपरो धयहत] C₉₄C₀₂K₁₀; परो धयहत C₄₅, परो धन/हत K₈₂, परोधप्रहत K₇, मदा ह्यपहत E • जघन्याः]
 CK₈₂K₁₀K₇; जघन्यः E 29a स्तेनस्तुल्य] E; स्तेनस्तुल्य C₉₄C₄₅K₇ (unmetr.), स्तेनस्तुल्य C₀₂, स्तेनस्तुल्य
 K₈₂ (unmetr.), तेन तुल्य K₁₀ (unmetr.) 29b यावज्जीवति] CK₈₂K₁₀K₇; यावज्जीवति E • पतेः]
 C₄₅K₁₀K₇; पतिः C₉₄C₀₂K₈₂E • संत्रस्यमानो रटन्] CK₈₂K₁₀K₇; संत्रास्यमानो शठः E 29c प्राप्तः.]
 CK₁₀K₇E; प्राप्त. K₈₂ • सख.] CK₈₂K₇; ×× K₁₀, सघ. E • विषम.] em.; विषमः CK₈₂K₇E,
 ××× K₁₀ • कर्मैरितः] C₄₅C₀₂K₈₂K₇E; कर्मैरित. C₉₄, ××रित. K₁₀ 29d निरयमाक्रन्दमानो] CK₈₂;
 निरयमाक्रन्दमानो K₁₀, निरयं स क्रन्दमानो K₇, नियममाक्रन्दमानो E 30a निरयात्तिर्यत्व.] C₄₅K₈₂; निरयान्तिर्यत्व.
 C₉₄, निरया तिर्यत्व. C₀₂, निरयात्तिर्यत्व. K₁₀, निरयान्तिर्यत्व. K₇, निरयान्तिर्यत्व. E 30b तिर्यत्वे] CK₈₂K₇;
 तिर्यत्वे K₁₀, तिर्यत्वं E • तथैवमेकशतिकं] C₄₅; तथैकमेकशतिकं C₉₄K₈₂K₇, तथैकमेकशतिकं C₀₂, तथैकमेकशतिकं
 K₁₀, तथैकमेकशतिकं E • भ्रम्य.] CK₇E; भ्राम्य K₈₂, ××भ्रम्य K₁₀ • वर्षावुदम्] K₇^{pc}; वर्षाम्बुदम् C₉₄C₄₅K₈₂K₁₀K₇^{ac},
 वर्षाम्बुदः C₀₂E 30c मानुष्यं] C₉₄C₀₂K₈₂K₇E; मानुष्य C₄₅ (unmetr.), मानुष्य K₁₀ (top of akṣaras
 lost) • विपुले] CK₈₂K₇; विपुल. K₁₀ (top of akṣaras lost), विपुलं E • दारिद्र्य.] CK₈₂K₇; दारि. K₁₀, दारिद्र्य. E 30d तस्माद्दु.] C₉₄C₄₅K₈₂K₇E; तस्मा दु. C₀₂, तस्मा दु. K₁₀ • चाश्रयेत्] CK₁₀K₇E;
 चाश्रत् K₈₂ 31a शिव.] CK₈₂K₁₀E; शिवं K₇ 31c गवां वा] C₉₄C₀₂K₈₂K₇E; अवाम्वा C₄₅, **व्वा. K₁₀ • अतिथेर्द्वे.] C₉₄C₄₅K₁₀K₇E; अतिथिर्द्वे. C₀₂, अतिथे द्वे. K₈₂ 31d नृशंसाः] C₉₄C₀₂K₈₂K₁₀;
 नृशंसा C₄₅K₇E

अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।
सूर्यः सोमश्च दीक्षश्च दूषकः तन्मृशंसकः ॥ ४:३२ ॥
पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।
पितृदैवतमादित्यमानृशंस तमन्वितः ॥ ४:३३ ॥
पृथ्व्या गुरुतरी माता को न वन्देत् मातरम् ।
यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥ ४:३४ ॥
गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।
सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥ ४:३५ ॥
जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।
घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥ ४:३६ ॥
पञ्चामृतं पञ्चपवित्रपूतं
ये पञ्चगव्यं पुरुषाः पिबन्ति ।



35a ≈ Viṣṇusmṛti 23.57c: गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिताः) cf. also MBh Indices 13.15.33: गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिताः and Agnipurāṇa 291.1cd: गावः पवित्रा माङ्गल्या गोषु लोकाः प्रतिष्ठिताः 35c = Viṣṇudharmottarapurāṇa 3.291.25c 36 See a passage in Śivadharmottara 12.92 ff. (especially 12.92, 100, 102–104) that seems closely related to VSS 4.36–39: तृणानि खादन्ति वसन्त्यरण्ये पिबन्ति तोयान्यपरिग्रहाणि । दुहन्ति बाह्वन्ति पुनन्ति पापं गवां रसैर्जीवति जीवलोकः ॥ ९२ ॥ कुतस्तेषां हि पापानि येषां गृहमलङ्कृतं । सततं बालवत्साभिर् गोभिः श्रीभिर् इव स्वयं ॥ ९३ ॥ ये कुर्वन्ति गवां भक्तिं तृणतोयप्रदानतः । प्रणसरोहनाद्यैश्च गवां लोकं व्रजन्ति ते ॥ ९४ ॥ तृणतोयप्रदेशेषु नीत्वा यत्नेन मातरः । ये रक्षन्ति सदा गोपाः शिवलोके व्रजन्ति ते ॥ ९५ ॥ ये शिवाय गुरोर्वापि गां प्रयच्छन्ति भक्तितः । ते मोदन्ति शिवलोके भोगैः कल्पायुतचराः ॥ ९६ ॥ निवेद्य गोरसं भक्त्या शिवाय शिवयोगिने । सर्वान्कामानवाप्नोति शिवलोकमिहो गतः ॥ ९७ ॥ इहलोकसुखार्थाय परलोकहिताय च । सर्वस्वेनापि गान्तस्मादाददीत विपश्चिते ॥ ९८ ॥ अहो सुमहदाश्चर्यमहो सुष्ठु सुभाषितं । यत्पवित्रश्च मृष्टश्च गोरसो बुद्धिबर्धनः ॥ ९९ ॥ गोमता निर्जिताः लोका वृताशागोमताजिताः । गोमता निर्जिताः स्वर्गः समस्तं गोमता जितं ॥ १०० ॥ गावो बन्धुर्मनुष्याणां गावश्च धनमुत्तमं । गावो येषां गृहे न स्युरबन्धुरिव तद्गृहं ॥ १०१ ॥ स्पृष्ट्वा तु गावः शमयन्ति पापं दत्त्वा तु गावस्त्रिदिवं नयन्ति । संरक्षिताश्चोपनयन्ति वित्तं गोभिर्न तुल्यं धनमस्ति किञ्चित् ॥ १०२ ॥ सम्यग्चमयन्ति ददाति नित्यं पापापहं मित्रविवर्धनं च । स एव चार्थः परिभुज्यते च गोभिर्न तुल्यं धनमस्ति किञ्चित् ॥ १०३ ॥ तृणानि शुष्काणि वने चरित्वा पीत्वा च तोयान्यमृतं स्रवन्ति । यद्गोमयाद्यैश्च पुनन्ति लोकान्गोभिर्न तुल्यन्धनमस्ति किञ्चित् ॥ १०४ ॥ स एव लोके परमः पवित्रो गवां रसः पुष्टि विवर्धनश्च । अश्नाति नित्यं विविधान्युक्तमिष्टश्चिरं येन शिव प्रसादात् ॥ १०५ ॥ ... etc.



32a मूर्तिः] CK₈₂K₁₀K₇; मूर्तिः E 32b न्वितः] C₉₄C₄₅K₈₂K₇E; न्विताः C₀₂K₁₀ 32c सूर्यः] CK₈₂; सूर्यः K₁₀K₇, सूर्यः E • दीक्षः] CK₈₂K₇; दीक्षः K₁₀, दीक्षः E 32d तन्मृशंसकः] em. TÖRZSÖK; सन्मृशंसकः CK₈₂K₁₀K₇E 33b करः पिता] C₉₄C₄₅K₈₂K₇E; करः पिता K₁₀, करपिताः C₀₂ 33c दैवतः] C₉₄C₀₂K₈₂K₇E; दैवतः C₄₅, वतः K₁₀ 33cd दित्यमानृशंस तमन्वितः] em.; दित्यमानृशंस तमन्वितः C₉₄C₄₅, दित्यमानृशंस तमन्वितः C₀₂K₁₀, दित्यमानृशंस तमन्वितः K₈₂, दित्यमानृशंस तमन्वितः K₇, दित्यमानृशंस ततोऽन्वितः E 34a पृथ्व्या] C₉₄C₄₅K₇; पृथ्व्या C₀₂K₈₂, पृथ्वी K₁₀, पृथ्व्या E 34b वन्देत्] C₉₄K₈₂K₁₀K₇E; वन्देत् C₄₅, वन्देत् C₀₂ 34d सर्वं] em.; सर्वं CK₈₂K₁₀K₇E 35a पवित्रं] CK₈₂K₇E; पवित्रं K₁₀ • मङ्गल्यं] C₉₄C₄₅K₈₂; मङ्गल्यं K₁₀, माङ्गल्यं C₀₂K₇E • देवताः] CK₇; देवताः K₈₂, देवताः K₁₀, देवता E 35d स्मादेव] C₉₄C₀₂K₈₂K₁₀K₇; स्मादेव C₄₅, स्मादेव E 36a जातमात्रस्य लोकस्य] C₉₄C₀₂K₈₂K₇E; जातमात्रस्य लोकस्य K₁₀, सतसातस्य C₄₅, सतसातस्य लोकस्य C₄₅ 36d शकृत्कर्षणमेव] C₉₄C₀₂K₈₂K₇E; शकृत्कर्षणमेव K₁₀, शकृत् C₄₅ 37a पवित्रपूतम्] C₀₂K₈₂E; पवित्रपूतम् C₉₄ (unmetr.), पवित्रं C₄₅ (unmetr.), पवित्रपूतम् K₁₀, पवित्रपूतम् K₇ (unmetr.) 37b गव्यं] C₉₄C₄₅K₈₂K₇E; गव्या C₀₂, गव्या K₁₀ • पुरुषाः] C₉₄C₄₅K₈₂K₁₀K₇; पुरुषाः C₀₂, पुरुषः E • पिबन्ति] C₉₄C₄₅K₈₂K₁₀K₇E; पिबन्ति C₀₂

ते वाजिमेधस्य फलं लभन्ति
 तदक्षयं स्वर्गमवाप्नुवन्ति ॥ ४:३७ ॥
 गोभिर्न तुल्यं धनमस्ति किञ्चिद्
 दुह्यन्ति वाह्यन्ति बहिश्चरन्ति ।
 तृणानि भुक्त्वा अमृतं स्रवन्ति
 विप्रेषु दत्ताः कुलमुद्धरन्ति ॥ ४:३८ ॥
 गवाह्निकं यश्च करोति नित्यं
 शुश्रूषणं यः कुरुते गवां तु ।
 अशेषयज्ञतपदानुपुण्यं
 लभत्यसौ तमनृशंसकर्ता ॥ ४:३९ ॥
 अतिथिं यो ऽनुगच्छेत अतिथिं यो ऽनुमन्यते ।
 अतिथिं यो ऽनुपूज्येत अतिथिं यः प्रशंसते ॥ ४:४० ॥
 अतिथिं यो न पीड्येत अतिथिं यो न दुष्यति ।
 अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥ ४:४१ ॥
 आसनेनार्घपाद्येन पादशौचजलेन च ।
 अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥ ४:४२ ॥
 पुत्रदारात्मना वापि यो ऽतिथिमनुपूजयेत् ।
 श्रद्धया चाविकल्पेन अङ्गीब्रह्मसेन च ॥ ४:४३ ॥



38a = ŚDhU 12.102d, 103d, 104d; cf. MBh 13.51.26cd: गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युत



37c लभन्ति] C₉₄C₄₅K₈₂K₁₀K₇E; भवन्ति C₀₂ 37d स्वर्गं] C₉₄C₀₂K₈₂K₁₀K₇E; स्व० C₄₅
 38a गोभिर्न तु०] K₇; न गोभिस्तु० CK₈₂K₁₀ (unmetr.), न गावतु० E 38d दत्ताः] C₉₄C₄₅K₈₂K₁₀K₇;
 {दत्ता} C₀₂, दत्ता E 39a गवाह्निकं] C₄₅C₀₂K₈₂K₁₀K₇E; गवाह्निकं C₉₄ • यश्च करोति] CK₈₂K₁₀K₇;
 यः प्रकरोति E 39b गवां तु] C₄₅K₇; गवान्तु C₉₄C₀₂K₈₂K₁₀, गवानाम् E 39c तप०] CK₈₂K₇; {तप०}
 K₁₀, •जप० E 39d लभत्यसौ तमनृशंसकर्ता] C₄₅K₈₂K₁₀K₇; लभत्यसौ भमनृशंसकर्ता C₉₄, लभत्यसौ तमनृतं स
 कर्ता C₀₂, भवत्यसौ धर्मशेषकर्ता E 40d प्रशंसते] C₉₄C₄₅K₈₂K₁₀K₇E; प्रशंस्यते C₀₂ 41a न पीड्येत]
 C₉₄C₄₅K₈₂E; न गच्छेत (eyeskip to □□□□□) C₀₂, {न पी}★ K₁₀, निपीड्येत K₇ 41b अतिथिं]
 C₉₄C₄₅K₈₂K₇E; अतिं C₀₂, ★★ K₁₀ • न दुष्यति] C₉₄C₀₂K₈₂K₇E; नदुष्यति C₄₅, ★दुष्यति K₁₀
 41c अतिथि०] C₉₄K₈₂; अतिथिं C₄₅C₀₂K₇E, अति{थि} K₁₀ • •प्रिय०] C₉₄C₄₅K₈₂K₁₀K₇E; प्रियः
 C₀₂ • यः] C₄₅C₀₂K₁₀K₇E; यर् C₉₄, य K₈₂ 41e अतिथेः] C₄₅C₀₂K₇; अतिथि० C₉₄K₈₂K₁₀,
 अतिथिं E 41ef •संतोषस्तस्य] C₉₄C₀₂K₈₂K₁₀K₇E; •संता यस्य C₄₅ 41f पुण्य०] CK₈₂K₁₀E; पू०
 K₇ 42a •आर्घ्य०] CK₈₂K₁₀K₇; •आर्घ्य० E 42c अन्नव०] C₉₄C₄₅K₈₂K₇E; अन्नम्ब० C₀₂, {अन्न}व०
 K₁₀ 42d निवेदयेत्] CK₈₂K₁₀K₇; प्रदापयेत् E 43a दारात्मना] em.; दारात्मनो C₄₅C₀₂K₈₂K₁₀K₇,
 •दारात्मनो C₉₄, •दारात्मको E 43b •पूजयेत्] C₉₄K₈₂E; •पूज्यते C₄₅C₀₂K₁₀, •पूजते K₇ 43c श्रद्धया]
 C₉₄C₄₅K₈₂K₁₀K₇E; श्रद्धाया C₀₂ • चाविकल्पेन] C₄₅C₀₂K₈₂K₁₀K₇E; चापि कल्पेन C₉₄

न पृच्छेद्भोत्रचरणं स्वाध्यायं देशजन्मनी ।
 चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥ ४:४४ ॥
 अश्वमेधसहस्राणि राजसूयशतानि च ।
 पुण्डरीकसहस्रं च सर्वतीर्थतपःफलम् ॥ ४:४५ ॥
 अतिथिर्यस्य तुष्येत नृशंसमतमुत्सृजेत् ।
 स तस्य सकलं पुण्यं प्राप्नुयान्नात्र संशयः ॥ ४:४६ ॥
 † न गतिमतिथिज्ञस्य गतिमाप्नोति कर्हिचित् † ।
 तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः ॥ ४:४७ ॥
 सक्तुप्रस्थेन चैकेन यज्ञ आसीन्महाद्भुतः ।
 अतिथिप्राप्तदानेन स्वशरीरं दिवं गतम् ॥ ४:४८ ॥
 नकुलेन पुराधीतं विस्तरेण द्विजोत्तम ।
 विदितं च त्वया पूर्वं प्रस्थवार्त्ता च कीर्तिता ॥ ४:४९ ॥

[यमेषु दमः (५)]

दम एव मनुष्याणां धर्मसारसमुच्चयः ।
 दमो धर्मो दमः स्वर्गो दमः कीर्तिर्दमः सुखम् ॥ ४:५० ॥
 दमो यज्ञो दमस्तीर्थं दमः पुण्यं दमस्तपः ।
 दमहीनमधर्मश्च दमः कामकुलप्रदः ॥ ४:५१ ॥
 निर्दमः करि मीनश्च पतङ्गभ्रमरमृगाः ।

✧

44ab = Uttarottara 10.7ab = Umāmaheśvarasamvāda 6.11ab ≈ MBh 13.62.18ab: न
 पृच्छेद्भोत्रचरणं स्वाध्यायं देशमेव वा 47cd = Vāyupurāṇa 2.17.8 = Brahmanḍapurāṇa 2.15.8; ≈Sivadharmottara
 4.44ab: तस्मादतिथिमायान्तमनुगच्छेत्कृताञ्जलिः 50b cf. Mahābhārata Indeces 14.4.2477: श्रोतुम् इच्छामि
 काल्पयैन धर्मसारसमुच्चयम्

✧

44a चरणं] CK₈₂K₁₀K₇; प्रवरं E 44b देशजन्मनी] C₄₅C₀₂K₈₂K₁₀K₇E; देशजन्मना C₉₄ 44c चिन्तयेन्म.]
 C₉₄C₀₂K₈₂K₁₀E; चिन्तयेन्म. C₄₅, चिन्तयेन्म. K₇ 44d गतः] C₉₄C₄₅K₈₂K₇E; गताः C₀₂, गतम् K₁₀
 45b सूय.] C₉₄K₈₂K₇E; सूर्य. C₄₅C₀₂, सूर्य. K₁₀ 45d तपः.] CK₈₂K₁₀E; तप. K₇ (un-
 metr.) 46b नृशंसमतमुत्सृजेत्] C₉₄K₈₂K₇; नृशंसमत उत्सृजेत् C₄₅, नृशंसकमममुत्सृजेत् C₀₂, नृसंसमतमुत्सृजेत् K₁₀,
 न संशय समश्रुते E 47a न गतिम्.] C₉₄C₄₅K₁₀K₇; न गति ना. K₈₂, न तिथिम्. C₀₂E 47b कर्हिचित्]
 C₉₄E; कर्हिचित् C₄₅C₀₂K₈₂K₁₀K₇ 47c यान्त.] C₉₄C₄₅K₈₂K₁₀K₇E; यान्ति. C₀₂ 48a सक्तु.]
 em.; शक्तु. C₉₄C₄₅, शक्तु. C₀₂, शक्तु. K₈₂K₇, शक्तु. K₁₀, शक्ति. E • चैकेन] CK₈₂K₁₀E; चैकेन K₇
 48b आसीन्महाद्भुतः] corr.; आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀, आसी महाद्भुतः C₀₂, आसीन्महाद्भुतः K₇, आसीन्महाद्भुतम्
 E 48c दानेन] C₉₄C₄₅K₈₂K₁₀K₇E; दानेन C₀₂ 48d स्व.] CK₈₂K₁₀; स्व. K₇, स्व. E • गतम्]
 C₉₄C₄₅K₈₂K₁₀K₇E; गतः C₀₂ 49b नत्तम्] C₉₄C₄₅K₈₂K₁₀K₇; नत्तम् C₀₂, नत्तम् E 49d कीर्तिता]
 C₉₄C₄₅K₈₂K₁₀K₇; कीर्तितम् C₀₂, कीर्तिता E 50b धर्मसार.] em.; धर्मः सार. CK₈₂K₁₀K₇, धर्मभार. E
 50c स्वर्गो] C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्ग C₀₂ 50d कीर्तिर्द.] C₉₄C₄₅K₁₀E; कीर्ति द. C₀₂K₈₂K₇
 51a दमस्ती.] C₉₄C₀₂K₈₂K₁₀K₇E; दम ती. C₄₅ 51d दमः] C₉₄C₄₅K₈₂K₁₀K₇; दम C₀₂, दम
 E • काम.] CK₈₂K₁₀E; काम K₇ 52a दमः] C₉₄C₄₅K₈₂K₁₀K₇E; दम C₀₂ 52b भ्रमर.]
 CK₈₂K₁₀E (unmetr.); भ्रमर. K₇

त्वग्जिह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥ ४:५२ ॥
 दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।
 दमं यो जयते सम्यग्निर्दमो निधनं व्रजेत् ॥ ४:५३ ॥
 मृगे श्रोत्रवशान्मृत्युः पतङ्गाश्चक्षुषोर्मृताः ।
 घ्राणया भ्रमरो नष्टो नष्टो मीनश्च जिह्वया ॥ ४:५४ ॥
 स्पर्शेन च करी नष्टो बन्धनावासदुःसहः ।
 किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥ ४:५५ ॥
 पुरुरवो ऽतिलोभेन अतिकामेन दण्डकः ।
 सागराश्चातिदर्पेण अतिमानेन रावणः ॥ ४:५६ ॥
 अतिक्रोधेन सौदास अतिपानेन यादवाः ।
 अतितृष्णाच्च मान्धाता नहुषो द्विजवज्रया ॥ ४:५७ ॥
 अतिदानाद्बलिर्नष्ट अतिशौर्येण अर्जुनः ।
 अतिद्यूतान्नलो राजा नृगो गोहरणेन तु ॥ ४:५८ ॥
 दमेन हीनः पुरुषो द्विजेन्द्र
 स्वर्गं च मोक्षं च सुखं च नास्ति ।
 विज्ञानधर्मकुलकीर्तिनाश
 भवन्ति विप्र दमया विहीनाः ॥ ४:५९ ॥
 [यमेषु घृणा (६)]



54 Cf. Buddhacarita 11.35: गीतैर्हि यन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिरत्यायसमामिषार्थं तस्मादनर्थं विषयाः फलन्ति ॥ 58 After this verse, E adds: तस्माद्दमं सदा स रक्षेत् अति सर्वत्र वर्जयेत् (understand: तस्माद्दमं सदा रक्षेत् अति सर्वत्र वर्जयेत्)



52c घ्राणा] C₉₄K₈₂K₁₀K₇E; घ्राणं C₄₅; घ्राण C₀₂ 52d ऽन्द्रियाः] CK₈₂K₁₀K₇; ऽन्द्रियः E 53b सर्वे] C₉₄C₀₂K₈₂K₁₀K₇E; सर्वं C₄₅ • ऽहराः] CK₈₂K₁₀K₇; ऽहरा E 53d व्रजेत्] C₄₅C₀₂K₈₂K₁₀K₇E; व्रजे× C₉₄ 54a मृगे] CK₈₂K₇; मृगो K₁₀E • श्रोत्रं] C₉₄C₄₅K₈₂K₁₀E; श्रोत्रं C₀₂; श्रोतं K₇ • ऽवशां] C₉₄C₀₂K₈₂K₁₀K₇E; ऽवचशां C₄₅ 54b पतङ्गाश्च] CK₈₂K₁₀K₇; पतङ्गा चं E • ऽघोर्मृताः] C₉₄C₄₅K₈₂K₁₀E; ऽसो मृताः C₀₂; ऽघो मृताः K₇ 54c घ्राणया] C₉₄C₀₂K₈₂K₁₀K₇E; घ्रातया C₄₅ 54cd नष्टो नष्टो] C₉₄C₀₂K₈₂K₁₀K₇E; नष्टो C₄₅ 55b ऽसदुःसहः] C₉₄C₀₂K₈₂K₇E; ऽसदुःसह C₄₅; ऽसदुःसहः K₁₀ 55c पुनः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; पुन C₉₄ 55d तेभ्यः] CK₈₂K₁₀K₇; तेभ्य E 56a पुरुरवो] C₉₄C₄₅K₈₂K₁₀K₇; पुरुरवो C₀₂; पुरुरवां E • तिलोभेन अतिकामेन] CK₈₂K₁₀K₇; तिकामेन अतिलोभेन E 56b दण्डकः] CK₈₂K₁₀K₇; पुण्डकः E 56a सागराः] em.; सगरं C₉₄C₄₅K₈₂K₁₀K₇E; सागरं C₀₂ 57b अतिपानेन] CK₈₂K₁₀K₇; अतिपापेन E 57c अतितृष्णाच्च मान्धाता] conj.; अतितृष्णा च मान्धातो C₉₄; अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇; अतितृष्णा च मान्धातो K₁₀; अतितृष्णा च मानाच्च च E 57d नहुषो] CK₈₂K₇E; नहुषो K₁₀ 58a ऽनष्ट] C₉₄K₈₂K₁₀K₇E; ऽनष्टो C₄₅; नष्टो C₀₂ 58c अतिद्यूतान्नलो] C₉₄C₀₂K₁₀K₇; अतिद्यूतान्नरो C₄₅K₈₂; अतिख्यातान्नलो E 58d नृगो गोः] E; नृगञ्जो C₉₄C₀₂K₁₀K₇; नृगं गोः C₄₅K₈₂ 59a हीनः पुरुषो द्विजेन्द्र] CK₈₂K₇; हीन पुरुषो द्विजेन्द्र K₁₀; हीनं पुरुषं द्विजेन्द्रः E 59c ऽनाश] C₄₅; ऽनाशो E • नाम C₉₄C₀₂K₈₂; ऽनाश K₁₀; ऽनागा K₇ 59d विप्र] CK₈₂K₁₀E; विप्रा K₈₂K₇ • दमया] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; दया C₄₅

निर्धृणो न परत्रास्ति निर्धृणो न इहास्ति वै ।
 निर्धृणे न च धर्मो ऽस्ति निर्धृणे न तपो ऽस्ति वै ॥ ४:६० ॥
 परस्त्रीषु परार्थेषु परजीवापकर्षणे ।
 परनिन्दापरान्नेषु घृणां पञ्चसु कारयेत् ॥ ४:६१ ॥
 परस्त्री शृणु विप्रेन्द्र घृणीकार्या सदा बुधैः ।
 राज्ञी विप्री परिव्राजा स्वयोनिपरयोनिषु ॥ ४:६२ ॥
 परार्थे शृणु भूयो ऽन्य अन्यायार्थमुपार्जनम् ।
 आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥ ४:६३ ॥
 जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।
 वनजावनजा जीवा विलगाश्चरणाचराः ॥ ४:६४ ॥
 परनिन्दा च का विप्र शृणु वक्ष्ये समासतः ।
 देवानां ब्राह्मणानां च गुरुमातातिथिद्विषः ॥ ४:६५ ॥
 परान्नेषु घृणा कार्या अभोज्येषु च भोजनम् ।
 सूतके मृतके शौण्डे वर्णभ्रष्टकुले नटे ॥ ४:६६ ॥
 एते पञ्चघृणासु सक्तपुरुषाः स्वर्गार्थमोक्षार्थिनः
 लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृतम् ।
 प्रज्ञाबोधश्रुतिं स्मृतिं च लभते मानं च नित्यं लभेत्
 दाक्षिण्यं स भवेत्स आयुष परं प्राप्नोति निःसंशयः ॥ ४:६७ ॥



63b cf. Bhagavadgītā 16.12: आशापाशशतैर्वद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ **65cd** These two pādas are illegible in K₁₀ **66** This verse is mostly illegible in K₁₀



60a निर्धृणो] C₉₄C₄₅K₁₀; निर्धृणो C₀₂K₇; निर्धृण K₈₂^{ac}; निर्धृणे K₈₂^{pc}; निर्धृणे E **60b** निर्धृणो] C₉₄C₄₅K₈₂^{ac}K₁₀; निर्धृणो C₀₂K₇; निर्धृणे K₈₂^{pc}E **60c** निर्धृणे] C₉₄C₄₅K₁₀E; निर्धृणे C₀₂K₈₂K₇ **60d** निर्धृणे] C₉₄C₄₅K₈₂K₁₀E; निर्धृणे C₀₂K₇ **61b** जीवापकर्षणे] C₉₄C₀₂K₈₂K₁₀K₇; जीवापकर्षणे C₄₅; जीवापकर्षणे E **61c** परनिन्दा] C₄₅C₀₂K₈₂K₁₀K₇E; परनिन्द* C₉₄ • परान्नेषु] CK₈₂K₇E; परान्नेषु K₁₀ **61d** घृणां] C₉₄C₄₅K₈₂K₇; घृणा C₀₂K₁₀E **62a** घृणी •] C₉₄C₀₂K₈₂K₁₀K₇E; घृणा C₄₅ **62c** ब्राजा] CK₇; ब्राजी K₈₂K₁₀; ब्राज्या E **62d** पर •] CK₈₂K₇E; पशु • K₁₀ **63b** अन्याया •] CK₈₂K₇E; अन्याया • K₁₀ • र्जनम्] CK₈₂K₇E; र्जनम् K₁₀ **63c** तुला •] CK₈₂K₇E; तुल • K₁₀ **63d** र्थ •] C₉₄C₄₅K₈₂E; र्थ C₀₂; र्थ K₁₀; र्थ K₇ **64a** विप्र] C₄₅K₈₂K₁₀K₇E; विप्र C₉₄; विप्रे C₀₂ **64b** घृणी •] CK₈₂K₁₀K₇; घृणां E **64c** वनजावनजा] C₉₄C₀₂K₈₂K₁₀E; वनजाव*जा C₄₅; वनजा व(नि)जा C₄₅^{pc}; वनज विनजा K₇ **64d** विलगाश्चरणाचराः] corr.; विलगाचरणाचराः C₉₄C₄₅K₇; विलगोचरगोचरः C₀₂E; विलगोचरगोचराः K₈₂; विलगाचरणाचराः K₁₀ **65b** वक्ष्ये] CK₈₂K₁₀K₇; वक्ष्या E **66b** अभोज्येषु] C₉₄C₀₂K₈₂K₁₀K₇E; अभोज्ये C₄₅ **66c** शौण्डे] K₈₂; सौण्ड्ये C₉₄C₀₂K₇; शौण्ड्ये C₄₅; शौण्डे K₁₀; सौण्डो E **67a** पुरुषाः] K₇; पुरुषः CK₈₂K₁₀E • र्थिनः] K₇^{pc}; र्थिनां CK₈₂K₁₀E; र्थिना K₇^{ac} **67b** ऽनिन्दनमाप्नुवन्ति] C₉₄C₄₅K₈₂K₁₀K₇; ऽनिन्दनमाप्नुवन्ति C₀₂; नन्दनमाप्नुवन्ति E **67c** श्रुतिं] K₇; श्रुति • CK₈₂K₁₀E • नित्यं] C₉₄C₀₂K₈₂K₁₀K₇E; नित्य C₄₅

[यमेषु पञ्चविधो धन्यः (७)]

चतुर्मीनश्चतुःशत्रुश्चतुरायतनं तथा ।
चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥ ४:६८ ॥
चतुर्मीनस्य वक्ष्यामि शृणुष्वनावहितो भव ।
पारुष्यपिशुनामिथ्यासम्भिन्नानि च वर्जयेत् ॥ ४:६९ ॥
कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः ।
चतुःशत्रुर्निहन्तव्यः सो ऽरिहा वीतकल्मषः ॥ ४:७० ॥
चतुरायतनं विप्र कथयिष्यामि तच्छृणु ।
करुणा मुदितोपेक्षा मैत्री चायतनं स्मृतम् ॥ ४:७१ ॥
चतुर्ध्यानाधुना वक्ष्ये संसारार्णवतारणम् ।
आत्मविद्याभवः सूक्ष्मं ध्यानमुक्तं चतुर्विधम् ॥ ४:७२ ॥
आत्मतत्त्वः स्मृतो धर्मो विद्या पञ्चसु पञ्चधा ।
षट्त्रिंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥ ४:७३ ॥
चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।
गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥ ४:७४ ॥
धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।
पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥ ४:७५ ॥



69cd cf. Divyāvadāna 186.21: आर्य, किमेभिः कर्म कृतम्येनैर्वविधानि दुःखानि प्रत्यनुभवन्तीति? स कथयति । एते प्राणातिपातिका अदत्तादायिकाः काममिथ्याचारिका मृषावादिताः पैशुनिकाः पारुषिकाः संभिन्नप्रलापिका अभिध्यालवो व्यापन्नचित्ता मिथ्यादृष्टिकाः । 74cd = MBh 12.234.13ab ≈ MBh 14.4513ab etc.



67d स आयुष] em.; समायुष CK₇, समायुषः K₈₂ (unmetr.), {समायुष} K₁₀, स मानुष E • निःसंशयः] CK₁₀ K₇ E; निःसंशयः K₈₂ 68a चतुर्मीनः] C₉₄ C₄₅ K₈₂ K₇ E; चतुर्मीनः C₀₂, {चतुर्मीनः} K₁₀ 68ab •तुःशत्रुश्चः] C₉₄ C₄₅ K₈₂ K₁₀ K₇; •तुःशत्रु चः C₀₂, •तुःशत्रु चः E 68b •तुरायतनं] C₄₅ C₀₂ K₈₂ K₇ E; •तुःशत्रुश्चः C₉₄, {चतुरायतनम्} K₁₀ 68c •पादः] CK₇ E; •पादः K₈₂, ★★ K₁₀ 68d पञ्चधन्यः] CK₈₂ K₁₀ K₇; धन्यपञ्चः E 69a •मीनस्य] C₉₄ C₀₂ K₈₂ K₁₀ K₇ E; •मीनस्य C₄₅ 69c पारुष्यः] CK₁₀ K₇ E; पारुष्यं K₈₂ • पिशुनाः] CK₈₂ K₁₀ K₇; •पिण्डानां E 70c चतुःशत्रुर्निः] C₉₄ C₄₅ E; चतुःशत्रु निः C₀₂ K₈₂ K₁₀ K₇ 70d सो ऽरिहा] C₉₄ C₀₂ K₈₂ K₁₀ K₇; सोरिहा C₄₅, सर्वथा E 71c मुदितोः] CK₈₂ K₁₀ K₇; मुदितोः E 71d चायतनं] C₀₂ K₈₂ K₁₀ K₇ E; चायतन C₉₄, चायतनं C₄₅ 72c •भवः] C₄₅ C₀₂ K₈₂ K₁₀ K₇; •भवः C₉₄ C₀₂, •भवं E 72cd सूक्ष्मं ध्याः] C₉₄ K₈₂ K₇ E; सूक्ष्माध्याः C₄₅, सूक्ष्मध्याः C₀₂, सूक्ष्मध्यानः K₁₀ 72d •नमुक्तं चतुर्विधम्] C₀₂ K₁₀; •नमुक्तश्चतुर्विधम् C₉₄, •नमुक्तश्चतुर्विधः C₄₅ K₈₂, •नमुक्तं चतुर्विधिं K₇, •नयज्ञश्च E 73a स्मृतो] C₉₄ C₄₅ K₈₂ K₁₀ K₇; स्मृता C₀₂ E • धर्मो] CK₈₂ K₁₀ K₇; धन्या E 73cd आहुः सूः] C₄₅ C₀₂ K₈₂ K₁₀ K₇ E; आ★★ C₉₄ 74ab धर्मश्चः] C₉₄ C₄₅ K₈₂ K₇ E; धर्म चः C₀₂ K₁₀ 74b •श्रितः] CK₈₂ K₁₀ E; •श्रिताः K₇ 74d भैक्षुकः] CK₈₂ K₁₀ K₇; भक्षकः E 75a यैरिदं] C₉₄ K₈₂ K₁₀ K₇ E; यैरिदं C₄₅ C₀₂ • वेत्ति] C₉₄ C₄₅ K₈₂ K₁₀ K₇ E; वेत्ति C₀₂ 75d प्रवर्धनम्] CK₈₂ K₁₀ K₇; प्रवर्धनः E

आयुः कीर्तिर्यशः सौख्यं धन्यादेव प्रवर्धते ।
 शान्तिः पुष्टिः स्मृतिर्मेधा जायते धन्यमानवे ॥ ४:७६ ॥
 [यमेष्वप्रमादः (८)]
 प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।
 ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।
 महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥ ४:७७ ॥
 अनृतं च समुत्कर्षे राजगामी च पैशुनः ।
 गुरोश्चालीकनिर्बद्धः समानि ब्रह्महत्यया ॥ ४:७८ ॥
 ब्रह्मो ऋग्वेदनिन्दा च कूटसाक्षी सुहृद्बधः ।
 गर्हितानाद्ययोजग्धिः सुरापानसमानि षट् ॥ ४:७९ ॥
 रेतोत्सेकः स्वयोन्यासु कुमारीष्वन्त्यजासु च ।
 सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमः स्मृतः ॥ ४:८० ॥
 निक्षेपस्यापहरणं नराश्वरजतस्य च ।
 भूमिवज्रमणीनां च रुक्मस्तेयसमः स्मृतः ॥ ४:८१ ॥
 चत्वार एते सम्भूय यत्पापं कुरुते नरः ।



77c-f ≈ MBh Indeces 12.30: ब्रह्महत्यां सुरापानं स्तेयं गुर्वङ्गनागमम् । महान्ति पातकान्याहुः संयोगं चैव तैः सह ॥ ≈
 Manu 11.55 (in Olivelle's edition): ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः । महान्ति पातकान्याहुः संसर्गश्चापि तैः सह
 ॥ See also Yājñavalkyasmṛti 3.227: ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः । एते महापातकिनो यश्च तैः सह संवसेत् ॥
 78 ≈ MBh 5.40.3: अनृतं च समुत्कर्षे राजगामि च पैशुनम् । गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ = Manu 11.56
 ≈ Viṣṇusmṛti 37.1-4 ≈ Agnipurāṇa 168.25 79 ≈ Manu 11.57: ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं
 सुहृद्बधः । गर्हितानाद्ययोजग्धिः सुरापानसमानि षट् ॥ See also Yājñavalkyasmṛti 3.228: गुरूणामध्यधिक्षेपो वेदनिन्दा
 सुहृद्बधः । ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥ 80 ≈ Manu 11.59: रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च । सख्युः
 पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥ 81 = Manu 11.58



76b धन्यादेव] CK₈₂K₁₀K₇; धमदिव E 76c पुष्टिः] C₄₅C₀₂K₈₂K₁₀K₇E; *ष्टिः C₉₄ • स्मृतिर्मेधा]
 C₉₄C₄₅K₁₀K₇E; स्मृति मेधा C₀₂K₈₂ 76d मानवे] em.; मानवः CK₈₂K₁₀K₇E 77a स्थान]
 C₉₄C₀₂K₈₂K₁₀; स्थानं C₄₅K₇E (unmetr.) • पञ्चैव] CK₈₂K₁₀K₇; पञ्चैव E 77b कीर्तयिष्यामि]
 CK₈₂K₇E; कीर्तयिष्यामि K₁₀ 78a समुत्कर्षे] em.; समुत्कर्षं C₉₄K₈₂, समुत्कर्षं C₀₂K₁₀K₇E, समुत्कर्षं
 C₄₅ 78b राजः] CK₈₂K₁₀K₇; राज्ञी E 78c निर्बद्धः] C₉₄C₄₅K₇; निबद्धस् C₉₄C₀₂K₈₂K₁₀,
 निर्वद्धस् E 78d ब्रह्महत्यया] C₄₅C₀₂K₈₂K₁₀K₇E; ब्र***या C₉₄ 79a ब्रह्मो] CK₈₂K₁₀K₇; ब्रह्म E
 79b सुहृद्बधः] CK₈₂K₁₀K₇; सकृद्बधः E 79c नाद्ययोजग्धिः] em.; नञ्च यो जग्धिस् C₉₄, नञ्च यो जग्धि C₄₅,
 नञ्च यो जग्धिः C₀₂, नञ् च यो जग्धिः K₈₂, नञ् च यो जग्धिः K₁₀, नञ्च यो जवे K₇, नञ्च यो विप्रः E 80a स्वयोन्यासु]
 C₉₄C₀₂K₈₂K₁₀K₇E; सुतोन्त्यासु C₄₅ 80c सख्युः] em.; सख्य CK₈₂E, ** K₁₀, सख्युः K₇ • पुत्रस्य च
 स्त्रीषु] CK₈₂K₇; **** K₁₀, पुत्रीषु चास्त्रीषु E 80d समः] CK₈₂K₇; ** K₁₀, सम E 81a निक्षेपः]
 C₉₄C₀₂K₈₂K₇E; निक्षेपः K₁₀, निक्षेपः C₄₅ 81b नराश्वरजतस्य] C₉₄C₀₂K₈₂K₇E; नराश्वरजतस्य K₁₀,
 नराणां स्वजनस्य C₄₅ 81d रुक्मस्तेयः] em.; रुक्म्य(यः C₉₄, रुक्मस्तेयः C₄₅C₀₂K₈₂K₇, *** K₁₀, हतस्तेयः
 E • समः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; सः C₄₅, सम E 82a एते] CK₈₂K₇; एते K₁₀, एव E • सम्भूय]
 C₉₄C₄₅K₈₂K₇E; संभूयो C₀₂, संभूयो K₁₀

महापातकपञ्चैतन् तेन सर्वं प्रकाशितम् ।
 पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥ ४:८२ ॥
 [यमेषु माधुर्यम् (९)]
 कायवाङ्मनमाधुर्यं चक्षुर्बुद्धिश्च पञ्चमः ।
 सौम्यदृष्टिप्रदानं च क्रूरबुद्धिं च वर्जयेत् ॥ ४:८३ ॥
 प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।
 यथाशक्तिप्रदानं च स्वाश्रमाभ्यागतो गुरुः ॥ ४:८४ ॥
 इन्धनोदकदानं च जातवेदमथापि वा ।
 सुलभानि न दत्तानि इन्धनाग्न्युदकानि च ।
 क्षुते जीवेति वा नोक्तं तस्य किं परतः फलम् ॥ ४:८५ ॥
 [यमेष्वार्जवम् (१०)]
 पञ्चार्जवाः प्रशंसन्ति मुनयस्तत्त्वदर्शिनः ।
 कर्मवृत्त्याभिवृद्धिं च पारतोषिकमेव च ।
 स्त्रीधनोत्कोचवित्तं च आर्जवो नाभिनन्दति ॥ ४:८६ ॥
 आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।
 आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥ ४:८७ ॥
 आर्जवस्येन्द्रियग्रामः सुप्रसन्नो ऽपि तिष्ठति ।
 आर्जवस्य सदा देवाः काये तस्य चरन्ति ते ॥ ४:८८ ॥
 इति यमप्रविभागः कीर्तितो ऽयं द्विजेन्द्र



82c पञ्चैतन्] CE; पञ्चैतम् K₁₀, पञ्चैतन् K₇, पञ्चैते K₈₂ 82e मादम्] CK₈₂K₁₀K₇; माद E 82f वर्जनीयं]
 C₉₄C₄₅K₈₂K₁₀K₇E; वर्जनीयो C₀₂ 83ab मनमाधुर्यं च०] em.; मनसा धुर्यश्च० C₉₄C₀₂K₈₂K₇, मनमाधुर्यश्च०
 C₄₅, मनमाधुर्यम् K₁₀, मनसा धुर्यश्च० E 83b क्षुर्बुद्धि०] C₉₄C₄₅K₇E; क्षु बुद्धि० C₀₂K₈₂, *** K₁₀
 83c दानं च] CK₈₂K₇; ** K₁₀, दानश्च E 83d बुद्धिं च] C₉₄K₈₂K₇; बुद्धिश्च C₄₅, दृष्टिं च C₀₂E,
 *** K₁₀ 84a प्रसन्न०] CK₈₂E; प्रसन्नो K₁₀, प्रसन्न० K₇ 84c यथा०] CK₈₂K₁₀K₇; यस्य E
 • दानं] CK₈₂K₁₀K₇; दातश्च E 84d स्वाश्रमा०] C₉₄C₄₅K₈₂K₁₀K₇E; स्वाश्रमा० C₀₂ • गतो]
 CK₈₂K₁₀E; सतो K₇ 85b इन्धनो०] CK₈₂K₁₀E; इत्वनो० K₇ • जात०] C₉₄C₀₂K₈₂K₁₀K₇E; जा०
 C₄₅ 85c सुलभानि न] CK₈₂K₁₀K₇; सुलभानि च E 85d उदकानि] CK₈₂K₇E; उदकानि K₁₀ 85e क्षुते]
 conj.; क्षुतं CK₈₂K₁₀K₇, शतं E 86a पञ्चार्जवाः] C₉₄C₄₅K₈₂K₇; पञ्चार्जवः C₀₂, *** K₁₀, पञ्चार्जवा E
 • प्रशंसन्ति] CK₇; प्रशसन्ति K₈₂E, प्रससन्ति K₁₀ 86c कर्म०] C₄₅C₀₂K₈₂K₇E; कर्म० C₉₄, कर्मा०
 K₁₀ • वृत्त्याभिवृद्धिं च] CK₈₂K₇; वृत्तिभिवृद्धिश्च K₁₀, वृत्त्याभिवृद्धिश्च E 86e स्त्रीधनोत्कोच०] CK₈₂K₁₀K₇;
 स्त्रीधनङ्गो च E • वित्तं च] CK₈₂K₇E; वित्तश्च K₁₀ 86f आर्जवो ना०] C₉₄C₄₅K₈₂K₁₀K₇; आर्जवश्च C₀₂,
 आर्जवेना० E 87ab आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः] CK₁₀K₇; omitted in K₈₂^{ac}, आर्जवो न वृथा यज्ञ आर्जवो न
 वृथा तप K₈₂^{pc}, आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः E 87cd (आर्जवो... वृथाग्नयः)] CK₈₂K₁₀K₇; omitted in E
 88ab (आर्जवो... तिष्ठति)] CK₈₂K₁₀K₇; omitted in E 88a ग्रामः] C₉₄C₄₅K₇E; ग्रामात् C₀₂K₁₀,
 ग्रामाः K₈₂ 88d तस्य चरन्ति] C₄₅C₀₂K₈₂K₁₀K₇; तस्य रमन्ति E, तस्मिन् चरन्ति C₉₄ 89a यमप्रविभागः]
 C₉₄C₄₅K₁₀K₇; यमप्रविभागः C₀₂, यमप्रविभागः K₈₂, नियमप्रविभागः E • द्विजेन्द्र] CK₈₂K₁₀K₇; नरेन्द्र E

इह परत सुखार्थं कारयेत्तं मनुष्यः ।
दुरितमलपहारी शङ्करस्याज्ञयास्ते
भवति पृथिविभर्ता ह्येकछत्रप्रवर्ता ॥ ४:८९ ॥
॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥



89b °येत्तं मनुष्यः] corr.; °येत्तन्मनुष्यः C₉₄K₈₂K₁₀K₇E, °येत्त मनुष्यः C₄₅, °येत्तन्मनुष्यः C₀₂ **89c** दुरित०] CK₈₂K₁₀K₇; इरित० E • °पहारी] C₉₄C₄₅K₈₂K₁₀K₇E; °पलपहारी C₀₂ • °ज्ञयास्ते] CK₁₀K₇E; °ज्ञयास्ते K₈₂ **89d** °वर्ता] conj.; °वृत्ता CK₁₀K₇, °वृत्ताः K₈₂E **Colophon:** नामाध्यायश्चतुर्थः] CK₈₂K₁₀K₇; नामश्चतुर्थो ऽध्यायः E

Chapter5

[पञ्चमोऽध्यायः]

[नियमाः]

विगतराग उवाच ।

कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्

अमृतवदनतुल्यं श्रोतुकामो गतोऽस्मि ।

प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्

† अपर वद मतज्ञा † नास्ति धर्मेषु तृप्तिः ॥ ५:१ ॥

अनर्थयज्ञ उवाच ।

श्रवणसुखमतोऽन्यत्कीर्तयिष्ये द्विजेन्द्र

नियमकलविशेषः पञ्च पञ्च प्रकारः ।

हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र

कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥ ५:२ ॥

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।

व्रतोपवासमौनं च स्नानं च नियमा दश ॥ ५:३ ॥

[नियमेषु शौचम् (१)]

तत्र शौचादिनिर्देशं वक्ष्यामीह द्विजोत्तम ।

शारीरशौचमाहारो मात्रा भावश्च पञ्चमः ॥ ५:४ ॥

[शरीरशौचम्]

ताडयेन्न च बन्धेत न च प्राणैर्वियोजयेत् ।



3 = Lingapurāṇa 1.8.29cd-30ab



1 विगतराग उवाच] C₄₅C₀₂K₈₂K₁₀K₇E; विगत(राग उवाच C₉₄ **1a** कथय नि०] CK₈₂K₁₀K₇; कथयति E •
 •तत्त्वं] C₉₄C₀₂K₈₂K₁₀K₇E; तं C₄₅ • साम्प्रतं त्वं विशेषाद्] C₉₄K₈₂K₇E; त्वां विशेषात् C₄₅, सांप्रतं त्वं विशेषात्
 C₀₂K₁₀ **1b** •तुल्यं श्रो०] C₉₄C₀₂K₈₂^{pc}K₁₀K₇E; •तुल्यां श्रो० C₄₅, •तुल्यं श्रो० तुल्यं स्रो० K₈₂^{ac} • •कामो]
 CK₈₂K₁₀K₇; •कामा E **1c** •दहन०] CK₈₂K₁₀K₇; •वदन० E • •निषिक्तम्] C₉₄C₀₂K₈₂K₁₀K₇E;
 •विमुक्तम् C₄₅ **1d** अपर०] CK₁₀K₇E; अपरं K₈₂ (unmetr.) • •वदम०] C₉₄^{pc}C₄₅C₀₂K₈₂K₁₀K₇;
 •वद० C₉₄^{ac} •वदन० E • •तज्ञा नास्ति] C₉₄C₄₅K₈₂K₇; •तज्ञा(ब)आस्ति C₀₂, ★★ ★★ K₁₀, •तज्ज्ञावास्ति E
2a •सुख०] CK₈₂^{pc}K₁₀K₇E; •मुख० K₈₂^{ac} • •मतोऽन्यत्] CK₈₂K₇; •मतोऽन्य K₁₀, •मनोऽन्यत् E • कीर्त०]
 CK₇E; कीर्ति० K₈₂K₁₀ **2b** •विशेषः] C₀₂K₈₂K₁₀K₇E; विशेष★ C₉₄, •विशेष C₄₅ • प्रकारः] CK₈₂K₁₀E;
 प्रकारः K₇ **2d** •विनाशं] C₉₄C₄₅K₈₂K₁₀K₇; •विनाशः C₀₂E **3a** इज्या] C₉₄C₄₅K₈₂K₇E; इज्या
 C₀₂K₁₀ • दानं] CK₈₂K₇E; दान० K₁₀ **4a** •निर्देशं] CK₇E; •नियमं K₈₂, •र्देशं K₁₀ **4c** शारीर०]
 CK₈₂K₇E; शरीर० K₁₀ • •शौचमाहारो] C₄₅C₀₂K₈₂K₁₀K₇E; •शौच★हारो C₉₄ **4d** मात्रा भावश्च]
 C₄₅C₀₂K₈₂K₇E; मात्रा भावं च C₉₄, •सात्राभावश्च K₁₀ **5a** ताडयेन्न] CK₈₂K₁₀E; ताडये न K₇

परस्त्रीपरद्रव्येषु शौचं कायिकमुच्यते ॥ ५:५ ॥
 श्रोत्रशौचं द्विजश्रेष्ठ गुदोपस्थमुखादयः ।
 मुखस्याचमनं शौचमाहारवचनेषु च ॥ ५:६ ॥
 मूत्रविष्टासमुत्सर्गे देवताराधनेषु च ।
 मृत्तोयैस्तु गुदोपस्थं शौचयीत विचक्षणः ॥ ५:७ ॥
 एकोपस्थे गुदे पञ्च तथैकत्र करे दश ।
 उभयोः सप्त दातव्या मृदः शुद्धिं समीहता ॥ ५:८ ॥
 एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।
 वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ ५:९ ॥

[आहारशौचम्]

आहारशौचं वक्ष्यामि शृणुष्ववाहितो भव ।
 भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।
 वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥ ५:१० ॥
 स्निग्धस्वादुरसैः षड्विंशहारषड्रसैर्बुधः ।
 धातुवैषम्यनाशो ऽस्ति न च रोगाः सुदारुणाः ॥ ५:११ ॥
 अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।
 अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥ ५:१२ ॥

✧

8ab ≈ Manu 5.136ab: एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश **8cd** ≈ Manu 5.136cd: उभयोः सप्त दातव्या
 मृदः शुद्धिमभीप्सता **9ab** = Manu 5.137ab **9cd** ≈ Manu 5.137cd: त्रिगुणं स्याद्वनस्थानां यतीनां तु
 चतुर्गुणम्

✧

5d शौचं] CK₈₂K₁₀E; शौच K₇ • कायिकमुच्यते] CK₈₂K₁₀E; कायिकमुच्यते K₇ **6a** श्रोत्रं] em.; श्रोत.
 CK₈₂K₁₀K₇E **6b** गुदोपस्थं] CK₈₂K₁₀; गुदोपस्थं K₇, गुदोपस्थं E **6c** मुखस्यां] C₉₄C₀₂K₈₂K₁₀K₇E;
 मुखस्यां C₄₅ **6cd** शौचमां] C₉₄C₀₂K₈₂K₇E; शौचमां C₄₅K₁₀ **7a** विष्टां] CK₈₂K₇E; विष्टां K₁₀
7c मृत्तोयैस्तु] C₀₂K₈₂K₁₀E; मृत्तोयैस्तु C₄₅, मृत्तोयैस्तु K₇ • उपस्थं] C₉₄C₄₅K₈₂K₁₀K₇;
 उपस्थं C₀₂E **8a** उपस्थे] C₉₄C₄₅K₈₂K₇E; उपस्थं C₀₂K₁₀ • गुदे] C₉₄C₄₅K₈₂K₇E; गुदो C₀₂K₁₀
8b तथैकत्र] C₉₄C₀₂K₈₂K₁₀K₇; तथैकत्र C₄₅, तथैकत्र E • दश] C₉₄C₄₅K₈₂K₁₀K₇E; दशः C₀₂
8c दातव्या] C₉₄C₄₅K₈₂K₁₀K₇; दातव्यो C₀₂E **8d** मृदः] CK₇E; मृदः K₈₂, मृदा K₁₀ • शुद्धिं समीहता]
 C₉₄C₄₅K₈₂; शुद्धिसमीहता C₀₂, शुद्धिः समीहता K₁₀, शुद्धिः समीहता K₇, शुद्धिं समाहिता E **9a** एतच्छौचं]
 C₉₄C₄₅K₈₂K₇; एतच्छौचं C₀₂E, एतच्छौचं K₁₀ **9b** गुणं] C₉₄C₄₅K₈₂K₁₀K₇E; गुणं C₀₂ **9c** त्रिं]
 C₉₄C₄₅K₈₂K₁₀K₇E; त्रिं C₀₂ **10b** शृणुष्ववाहितो] C₄₅C₀₂K₈₂K₇E; शृणुष्ववाहितो C₉₄, शृणुष्ववाहितो
 K₁₀ **10d** पिबेत्] C₉₄C₀₂K₈₂K₁₀K₇E; पिबेत् C₄₅ **10e** चारदानार्थं] CK₈₂K₁₀K₇; चारदानार्थं E
11a स्वादुं] CK₈₂K₇; स्वादुं K₁₀, स्वादुं E **11b** षड्रसैर्बुधं] C₄₅E; षड्रसैर्बुधं C₉₄K₈₂K₇, षड्रसैर्बुधं
 C₀₂, षड्रसैर्बुधं K₁₀ **11c** वैषम्यनाशो ऽस्ति] C₉₄C₀₂K₈₂K₁₀K₇; वैषम्यनाशो C₄₅, वैषम्यं नश्यति E
11d सुदारुणाः] CK₈₂K₁₀K₇; सुदारुणाः E **12a** अभक्ष्यं] CK₈₂K₇; अभक्ष्यं K₁₀, अभक्ष्यं E **12b** न च]
 CK₈₂K₁₀; न च K₇E **12d** अवाच्यं] C₉₄C₄₅K₈₂K₁₀K₇E; अवाच्यं C₀₂

लशुनं च पलाण्डुं च गृञ्जनं कचकानि च ।
गौरं च शूकरं मांसं वर्जयेच्च विधानतः ॥५:१३॥
छत्राकं विङ्गराहं च गोमांसं च न भक्षयेत् ।
चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥५:१४॥
हंससारसचक्राह्णकुक्कुटान्शुकश्येनकान् ।
काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥५:१५॥
अमेध्यांश्चापवित्रांश्च सर्वानेव विवर्जयेत् ।
शाकमूलफलानां च अभक्ष्यं परिवर्जयेत् ॥५:१६॥
मानवेषु पुराणेषु शैवभारतसंहिते ।
कीर्तितानि विशेषेण शौचाचारमशेषतः ॥५:१७॥
त्वया जिज्ञासितो ऽस्म्यद्य संक्षिप्तः कथितो मया ।
सत्यवादी शुचिर्नित्यं ध्यानयोगरतः शुचिः ॥५:१८॥
अहिंसकः शुचिर्दान्तो दयाभूतक्षमा शुचिः ।
सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ॥५:१९॥
यो ऽर्थे हि शुचिः स शुचिर्न मृद्धारिशुचिः शुचिः ।
कायवाङ्मनसां शौचं स शुचिः सर्ववस्तुषु ॥५:२०॥
शौचाशौचविधिज्ञ मानव यदि कालक्षये निश्चयः



13ab cf. Manu 5.5ab: लशुनं गृञ्जनं चैव पलाण्डुं कचकानि च **14ab** Cf. Manu 5.19ab: छत्राकं विङ्गराहं च लशुनं ग्रामकुक्कुटम् **19cd** = Manu 5.106ab **20ab** ≈ Manu 5.106cd: यो ऽर्थे शुचिर्हि स शुचिर्न मृद्धारिशुचिः शुचिः **20cd** E adds here, after pādas cd: शौचाशौचविधिज्ञात्वा मुच्यते सर्वकिल्बिषात्



13a पलाण्डुं] E; पलण्डुं CK₁₀K₇, पलडुं K₈₂ **13b** कचकानि] CK₈₂K₁₀K₇; च कचानि E **13c** गौरं च] em.; गोस्व C₉₄K₁₀, गोरश्च C₄₅C₀₂K₈₂K₇, गौरश्च E • मांसं] CK₈₂K₁₀K₇; मांसं E **14a** छत्राकं] K₈₂C₉₄C₄₅K₁₀K₇E; छत्राक C₀₂ • विङ्गः] CK₁₀E; विङ्गः K₈₂K₇ **14b** गोमांसं] K₈₂C₉₄C₄₅C₀₂K₁₀K₇E; गोमाञ् C₄₅ **14c** चटकं] C₉₄C₄₅K₈₂K₇E; चटकम् C₀₂K₁₀ **15b** कुक्कुटान्युः] CK₇E; कुक्कुटा शुः K₈₂, कुक्कुटां शुः K₁₀ • श्येनकान्] C₉₄C₀₂K₇E; श्येनकान् C₄₅, श्येनका K₈₂, श्येनकां K₁₀ **15c** काकोलूकं बलाकं च] C₄₅K₇; काकोलूक(स्व)★★श्च C₉₄, काकोलूकबलाकं च C₀₂K₈₂E, (काकोलूकं बलाकं च) K₁₀ **16a** अमेध्यांश्चाः] CK₈₂K₇; (अमेध्यांश्चाः) K₁₀, अमेध्यांश्चाः E **18a** जिज्ञासितो] CK₈₂K₁₀; जिज्ञासितो K₇, जिज्ञासितो E **18b** श्लिप्तः] C₉₄C₀₂K₈₂K₇E; श्लिप्त्य C₄₅, श्लिप्त K₁₀ • कथितो] CK₈₂K₁₀K₇; कथितं E **18c** शुचिर्] C₉₄C₄₅E; शुचि C₀₂K₇, शुचिन् K₈₂K₁₀ **19a** अहिंसकः] C₉₄C₀₂K₈₂K₁₀K₇E; अहिंसक C₄₅ • शुचिर्दान्तो] C₉₄C₄₅K₈₂K₁₀E; शुचि दान्तो C₀₂K₇, शुचिर्दान्तो E **19d** शौचं परं स्मृतम्] C₉₄K₈₂K₁₀K₇; शौचं परं स्मृतम् C₄₅C₀₂, शौचयनं स्मृतः E **20ab** यो ऽर्थे हि शुचिः स शुचिर्न] CK₇ (unmetr.); यो ऽर्थे हि शुचिः स शुचिर्न K₈₂K₁₀, यो ऽर्थे हि शुचिर्विप्रं न E **20b** शुचिः शुचिः] CK₈₂K₇; शुचि शुचिः K₁₀, शुचिः शुचिः E **20d** शुचिः] C₉₄C₄₅K₈₂K₁₀K₇E; शुचि C₀₂ • वस्तुषु] CK₈₂K₁₀E; वस्तुषु K₇ **21a** शौचाशौचः] C₉₄C₀₂K₈₂K₁₀K₇E; शौचाशुच C₄₅ • कालक्षये निश्चयः] K₈₂K₇; कालक्षयैर्निश्चयः C₉₄C₄₅K₈₂, कालक्षयेनिश्चयः C₀₂K₁₀, कालक्षयेतिश्च यः E

सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृतः ।
प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितम्
जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥५:२१॥
॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥



21b कीर्तिर्य०] C₄₅K₈₂K₁₀K₇E; कीर्तिर्य० C₉₄C₀₂(unmetr.) • ०लङ्कृतः] C₉₄C₀₂K₈₂K₁₀K₇E; ०लङ्कृतः
C₄₅ **21c** ०परितम्] CK₈₂K₁₀K₇; ०ओदितः E **21d** परत्रमी०] CK₈₂K₁₀K₇; परित्रमी० E • ०गतिं]
em.; ०गतिः CK₈₂K₁₀K₇E • निःसंशयम्] C₉₄K₁₀K₇; निःसंशयः C₄₅C₀₂K₈₂E **Colophon**: ०विधिर्]
C₉₄E; ०विधि० C₄₅C₀₂K₈₂K₇, ०विधि० K₁₀ • नामाध्यायः पञ्चमः] CK₈₂K₁₀K₇; नाम पञ्चमोऽध्यायः E

Chapter6

[षष्ठो ऽध्यायः]

[नियमेषु इज्या (२)]

[अनर्थयज्ञ उवाच ।]

अथ पञ्चविधामिज्यां प्रवक्ष्यामि द्विजोत्तम ।

धर्ममोक्षप्रसिद्धचर्थं शृणुष्ववहितो द्विज ॥ ६:१ ॥

अर्थयज्ञः क्रियायज्ञो जपयज्ञस्तथैव च ।

ज्ञानं ध्यानं च पञ्चैतत्प्रवक्ष्यामि पृथक्पृथक् ॥ ६:२ ॥

[अर्थयज्ञः]

अग्न्युपासनकर्मादि अग्निहोत्रक्रतुक्रिया ।

अष्टकाः पार्वणी श्राद्धं द्रव्ययज्ञः स उच्यते ॥ ६:३ ॥

[क्रियायज्ञः]

आरामोद्यानवापीषु देवतायतनेषु च ।

स्वहस्तकृतसंस्कारः क्रियायज्ञः स उच्यते ॥ ६:४ ॥

[जपयज्ञः]

जपयज्ञं ततो वक्ष्ये स्वर्गमोक्षफलप्रदम् ।

वेदाध्ययन कर्तव्यं शिवसंहितमेव च ॥ ६:५ ॥

इतिहासपुराणं च जपयज्ञः स उच्यते ।

[ज्ञानयज्ञः]

इदं कर्म अकर्मदमूहापोहविशारदः ॥ ६:६ ॥

शास्त्रचक्षुः समालोक्य ज्ञानयज्ञः स उच्यते ।

ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ॥ ६:७ ॥



1a °मिज्यां] C₄₅; °मीज्यां C₉₄C₀₂K₈₂K₁₀K₇E 1b °त्तम] CK₈₂E; °त्तमः K₁₀K₇ 1c °मोक्षप्रसिद्धचर्थं] CK₇; °मोक्षप्रसिद्धचर्थं K₈₂K₁₀; °मोक्षेशसिद्धचर्थं E 1d द्विज] CK₈₂K₁₀K₇; भव E 2a अर्थयज्ञः] C₉₄C₀₂K₈₂; अनर्थयज्ञः C₄₅; अर्थयज्ञ K₁₀K₇; अर्थयज्ञ° E 2c ज्ञानं] C₉₄C₄₅K₈₂K₁₀E; ज्ञान C₀₂K₇ 3b अग्नि°] C₄₅C₀₂K₈₂K₇E; ?अ?×° C₉₄; ★★ K₁₀ • °क्रिया] C₉₄K₈₂K₁₀K₇E; °क्रियाः C₄₅C₀₂ 3c अष्टकाः] em.; अष्टका CK₈₂K₁₀K₇E • पार्वणी] C₉₄C₀₂K₈₂K₇E; पार्वणी C₄₅; ?पार्वणी? K₁₀ 3d °यज्ञः] C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂; ★★ K₁₀ 4b °यतनेषु] C₄₅C₀₂E; °लयनेषु C₉₄K₈₂K₇; °यत★★ K₁₀ 4c °हस्त°] CK₈₂K₇; ★★ K₁₀; °हस्तः E 5a °यज्ञं ततो] C₉₄K₈₂K₁₀K₇E; °यज्ञं तपो C₄₅°यज्ञस्ततो C₀₂ 5c वेदा°] CK₈₂K₇E; अदा° K₁₀ 6a °पुराणं च] CK₈₂K₁₀K₇; °पुराणश्च E 6b °यज्ञः] C₉₄C₄₅K₈₂K₁₀K₇E; °यज्ञ C₀₂ 6c कर्म] CK₈₂K₁₀K₇; क्रमम् E 7a °चक्षुः] C₉₄C₄₅K₈₂K₁₀K₇E; °चक्षु C₀₂ 7b °यज्ञः] C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂; °यज्ञस? K₁₀ 7c °यज्ञं] C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂K₁₀

[ध्यानयज्ञः]

ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।
 सूर्यः सोमो ऽग्नि स्फटिकः सूक्ष्मं तत्त्वं च पञ्चमम् ॥ ६:८ ॥
 सूर्यमण्डलमादौ तु तत्त्वं प्रकृतिरुच्यते ।
 तस्य मध्ये शशिं ध्यायेत्तत्त्वं पुरुष उच्यते ॥ ६:९ ॥
 चन्द्रमण्डलमध्ये तु ज्वालामग्निं विचिन्तयेत् ।
 प्रभुतत्त्वः स विज्ञेयो जन्ममृत्युविनाशनः ॥ ६:१० ॥
 अग्निमण्डलमध्ये तु ध्यायेत्स्फटिकं निर्मलम् ।
 विद्यातत्त्वः स विज्ञेयः कारणमजमव्ययम् ॥ ६:११ ॥
 विद्यामण्डलमध्ये तु ध्यायेत्तत्त्वमनुत्तमम् ।
 अकीर्तितमनौपम्यं शिवमक्षयमव्ययम् ।
 पञ्चमं ध्यानयज्ञस्य तत्त्वमुक्तं समासतः ॥ ६:१२ ॥
 विगतराग उवाच ।
 एकैकस्य हि तत्त्वस्य फलं कीर्तय कीदृशम् ।
 कानि लोकाः प्रपद्यन्ते कालं वास्य तपोधन ॥ ६:१३ ॥
 अनर्थयज्ञ उवाच ।
 ब्रह्मलोकं तु प्रथमं तत्त्वं प्रकृतिचिन्तया ।
 कल्पकोटिसहस्राणि शिववन्मोदते सुखी ॥ ६:१४ ॥
 द्वितीयं तत्त्व पुरुषं ध्यायमानो मृतो यदि ।
 विष्णुलोकमितो याति कल्पकोट्ययुतं सुखी ॥ ६:१५ ॥
 प्रभुतत्त्वं तृतीयं तु ध्यायमानो मरिष्यति ।

✧

8a ध्यानं] CK₁₀E; ध्यान K₈₂K₇ 8c सोमो] C₉₄C₀₂K₈₂K₇; सोमा० C₄₅K₁₀E 8d सूक्ष्मं तत्त्वं च पञ्चमम्] C₄₅; सूक्ष्मं तत्त्वं (x x x x) पञ्चमम् C₉₄, सूक्ष्मतत्त्वं च पञ्चमः C₀₂K₈₂K₁₀, सूक्ष्मं तत्त्वश्च पञ्चमः K₇, सूक्ष्मां तत्त्वश्च पञ्चमम् E 9c शशिं] CK₈₂E; शशि K₁₀, शशिन् K₇ 9cd ध्यायेत्त०] C₉₄C₄₅K₈₂K₁₀K₇E; ध्याये त० C₀₂ 10b ज्वालामग्निं] CK₈₂K₁₀E; ज्वालामग्नि K₇ 10c तत्त्वः] CK₇; तत्त्व K₈₂, तत्त्वं K₁₀E 10d नाशनः] C₉₄C₄₅K₈₂K₁₀K₇; नाशनम् C₀₂E 11b ध्यायेत्स्फटिकं] C₉₄C₄₅K₈₂K₁₀K₇; ध्यायेत्स्फटि C₉₄, ध्याये स्फटिक C₀₂E • मलम्] CK₁₀E; मलः K₈₂, मलः K₇ 11c तत्त्वः स] C₄₅K₈₂K₁₀K₇; तत्त्वं (x x x x) तत्त्वं स C₀₂, तत्त्वं स E 11d जमव्ययम्] C₉₄C₄₅K₈₂K₁₀K₇E; जमव्ययं C₀₂ 12ab ध्यायेत्त०] C₉₄C₄₅K₈₂K₁₀K₇E; ध्याये त० C₀₂ 12c यज्ञस्य] C₉₄C₄₅K₈₂K₁₀K₇; यज्ञश्च C₀₂E 12d समासतः] CK₈₂K₁₀K₇; समासनः E 13a हि] E; हि० CK₈₂K₁₀K₇ 13c लोकाः] C₉₄K₈₂K₇; लोका C₄₅C₀₂K₁₀E • प्रपद्यन्ते] C₄₅C₀₂K₈₂K₁₀K₇E; प्र*** C₉₄ 13d धनं] C₉₄C₀₂K₈₂K₁₀E; धनः C₄₅K₇ 14ab प्रथमं तत्त्वं] E; प्रथमं तत्त्व CK₈₂^{pc}K₁₀K₇, omitted in K₈₂^{ac} • प्रकृतिचिन्तया] CK₈₂K₁₀K₇; च कृतिचिन्तय E 14d सुखी] CK₈₂K₁₀K₇; सुखम् E 15c याति] CK₈₂K₁₀K₇; यान्ति E 16a तत्त्वं] C₉₄C₄₅K₈₂K₁₀K₇E; तत्त्व C₀₂ • तृतीयं] CK₈₂K₁₀K₇; तृतीयस् E 16b ध्यायमानो मरिष्यति] C₄₅C₀₂K₈₂K₁₀K₇; ध्याय***रिष्यति C₉₄, ध्यायमानो मरिष्यति E

शिवलोके वसेन्नित्यं कल्पकोत्ययुतं शतम् ॥ ६:१६ ॥
 विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।
 अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥ ६:१७ ॥
 पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।
 न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥ ६:१८ ॥
 पञ्चध्यानाभियुक्तो भवति च न पुनर्जन्मसंस्कारबन्धः
 जिज्ञास्यन्तां द्विजेन्द्र भवदहनकरः प्रार्थनाकल्पवृक्षः ।
 जन्मेनैकेन मुक्तिर्भवति किमु न वा मानवाः साधयन्तु
 प्रत्यक्षाच्चानुमानं सकलमलहरं स्वात्मसंवेदनीयम् ॥ ६:१९ ॥

[नियमेषु तपः (३)]

मानसं तप आदौ तु द्वितीयं वाचिकं तपः ।
 कायिकं च तृतीयं तु मनोवाक्कर्म तत्परम् ।
 कायिकं वाचिकं चैव तपो मिश्रक पञ्चमम् ॥ ६:२० ॥
 मनःसौम्यं प्रसादश्च आत्मनिग्रहमेव च ।
 मौनं भावविशुद्धिश्च पञ्चैतत्तप मानसम् ॥ ६:२१ ॥
 अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।
 स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥ ६:२२ ॥
 आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।



22cd ≈ MBh 6.39.15cd: स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते



16c शिवलोके] C₉₄C₀₂K₈₂K₁₀K₇; शिवलोक C₄₅, रुद्रलोके E • वसेन्नि •] C₉₄C₄₅K₈₂K₁₀K₇E; वसे नि •
 C₀₂ 16d •युतं] CK₈₂K₇E; •युत K₁₀ 17a •तत्त्वामृतं] C₉₄C₄₅K₈₂K₁₀K₇; •तत्त्वामृतं C₀₂, •तत्त्वामृतं
 E 17c अक्षयं] CK₈₂K₁₀K₇; अक्षय • E 19a •युक्तो] C₄₅C₀₂K₈₂K₁₀K₇; •यु★ C₉₄ (top of akṣaras
 lost), •युक्तो E • च] C₉₄C₀₂K₈₂K₁₀K₇; omitted in C₄₅E • पुनर्जन्म •] C₄₅C₀₂K₈₂K₁₀K₇E;
 पुनर्जन्म • C₉₄ (top of akṣaras lost), पुनर्जन्म • C₀₂ 19b जिज्ञास्यन्तां] C₉₄K₁₀K₇E; जिज्ञास्यतां C₄₅K₈₂
 (unmetr.), जिज्ञास्यन्ता C₀₂ 19c जन्मेनैकेन] C₄₅K₁₀K₇E; जन्मेनैकेन C₉₄C₀₂K₈₂ (unmetr.) •
 मुक्तिर्भ •] C₉₄C₄₅K₈₂K₁₀K₇E; मुक्ति भ • C₀₂ • न वा] CK₁₀K₇E; भवा K₈₂ • मानवाः] C₉₄K₈₂K₁₀K₇;
 मानमानवाः C₄₅, मानवा C₀₂, मानव E 19d प्रत्यक्षा •] CK₁₀K₇E; प्रत्यक्ष • K₈₂ • वेदनीयम्] C₄₅K₈₂K₁₀;
 •वेदनीयः C₉₄C₀₂K₇, •वेदनीय E 20a •तप] CK₈₂K₁₀K₇; •तपम् E 20c कायिकं च तृतीयं तु] CK₈₂K₇E;
 मानसं तप आदौ तु K₁₀ (eyeskip) 20d मनोवाक्कर्म] C₉₄K₇E; मनोवाक्कर्म C₄₅, मनोवाक्कर्म • C₀₂, मनोवाक्काय • K₈₂K₁₀
 • •परम्] C₀₂; •परः C₉₄C₄₅K₈₂K₁₀K₇E 20c कायिकं] CK₁₀K₇E; कायिक K₈₂ 21a •सौम्यं] K₇;
 •सौम्य • C₉₄C₄₅K₈₂K₁₀E, •सौम्य • C₀₂ (top of akṣaras lost) • प्रसादश्च] C₉₄C₀₂K₈₂K₇; प्रसादं च
 C₄₅E, प्रदानश्च K₁₀ 21c मौनं] CK₈₂K₁₀K₇; मौन • E • शुद्धिश्च] C₉₄C₄₅K₈₂K₁₀K₇; •शुद्धिं च C₀₂E
 21d पञ्चैतत्] C₉₄K₁₀K₇; पञ्चैते C₄₅K₈₂, पञ्चैतत् C₀₂, पञ्चैतन् E 22c •भ्यसनं चैव] C₄₅C₀₂K₈₂K₇E;
 •भ्यसन★ C₉₄, •भ्यस(न्) चैव K₁₀ 23a आर्जवं च अहिंसा च] CK₈₂K₁₀K₇; आर्जवत्वमहिंसाश्च E 23b •चर्यं]
 C₉₄C₄₅K₈₂K₁₀K₇; •चर्य C₀₂E

शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥ ६:२३ ॥
 इष्टं कल्याणभावं च धन्यं पथ्यं हितं वदेत् ।
 मनोमिश्रक पञ्चैतत्तप उक्तं महर्षिभिः ॥ ६:२४ ॥
 स्वस्तिमङ्गलमाशीर्भिरतिथिगुरुपूजनम् ।
 कायमिश्रक पञ्चैतत्तप उक्तं महात्मभिः ॥ ६:२५ ॥
 मण्डूकयोगी हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।
 अभ्रावकाशे वर्षासु तपः साधनमुच्यते ॥ ६:२६ ॥
 स्वमांसोद्धृत्य दानं च हस्तपादशिरस्तथा ।
 पुष्पमुत्पाद्य दानं च सर्वे ते तप साधनाः ॥ ६:२७ ॥
 कृच्छ्रातिकृच्छ्रं नक्तं च तप्तकृच्छ्रमयाचितम् ।
 चान्द्रायणं पराकं च तपः सातपनादयः ॥ ६:२८ ॥
 येनेदं तप तप्यते सुमनसा संसारदुःखच्छिदम्
 आशापाश विमुच्य निर्मलमतिस्त्यक्त्वा जघन्यं फलम् ।
 स्वर्गाकाङ्क्षनृपत्वभोगविषयं सर्वान्तिकं तत्फलम्
 जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥ ६:२९ ॥
 ॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥



24c MBh 5.145.6: मया नागपुरं गत्वा सभायां धृतराष्ट्रजः । तथ्यं पथ्यं हितं चोक्तो न च गृह्णाति दुर्मतिः ॥ 26ab See MBh and Lalitavistara passages in Umā Playful article (p.627): मण्डूकयोगी हेमन्ते ग्रीष्मपञ्चा तपास् भवेत् ... also Umā 6.26ab: मण्डूकयोगो हेमन्ते ग्रीष्मे पञ्चतपास्तथा । 27ab Cf. 2.38 and 17.xx ff.



23c शौचं] CK₈₂K₁₀K₇; शौच E 24a इष्टं] C₉₄C₄₅K₈₂K₇E; इष्ट C₀₂K₁₀ • •भावं] CK₈₂K₁₀K₇; •भावश् E 24b पथ्यं] CK₈₂K₁₀K₇; सत्यं E 24c मनो•] CK₈₂K₁₀K₇; मन• E • पञ्चैतत्] CK₈₂K₁₀; पञ्चैतत् K₇, पञ्चैतान् E 24d तप उक्तं महर्षिभिः] CK₈₂K₁₀K₇; तपमुक्तं महर्षिभिः E 25a •शीर्भि•] C₉₄E; •शीर्भि• C₄₅C₀₂K₈₂K₁₀K₇ 25b •तिथि•] CK₈₂K₁₀K₇; •तिथिं E 25c •मिश्रक] C₀₂K₈₂K₁₀K₇E; •★•क C₉₄, •मित्यश्रक C₄₅ • पञ्चैतत्] CK₈₂K₁₀K₇; पञ्चैतान् E 25d तप उक्तं] CK₈₂K₁₀K₇; तपमुक्तं E 26b ग्रीष्मे] CK₈₂K₁₀K₇; गृष्मे E 26d तपः] C₉₄C₄₅K₈₂K₁₀K₇E; तप C₀₂ • साधनमु•] C₉₄K₈₂K₇E; साधन उ• C₄₅C₀₂K₁₀ 27a दानं] CK₈₂K₇; दानं K₁₀ (top of akṣaras lost), दानश् E 27c दानं] CK₈₂K₁₀K₇; दानश् E 27d तप] E; तपः CK₈₂K₁₀K₇ (unmetr.) 28a कृच्छ्रातिकृच्छ्रं] C₉₄C₄₅K₈₂E; कृच्छ्रातिकृच्छ्र C₀₂, कृच्छ्रातिकृच्छ्र K₁₀, कृच्छ्रातिकृच्छ्र K₇ 28b •याचितम्] CK₈₂K₁₀K₇; •याचितः E 28c चान्द्रायणं पराकं] C₉₄C₀₂K₁₀K₇; चान्द्रायनं पराकं C₄₅, चान्द्रायणं पराकं K₈₂, चान्द्रायणवराकश् E 28d तपः सातपनादयः] C₉₄C₄₅K₈₂K₁₀K₇; तपसान्तपनादयः C₀₂E 29a तप तप•] E; तपस्तप• CK₈₂K₁₀K₇ (unmetr.) • •मनसा] em.; •मनसः CK₈₂K₁₀K₇E 29b निर्मलमति•] C₉₄C₀₂K₈₂K₁₀K₇E; निर्मलमति• C₄₅ • जघन्यं] CK₈₂K₁₀K₇; जगत्यं E 29c •काङ्क्ष•] CK₈₂K₁₀K₇; •काङ्क्ष• E • सर्वान्तिकं] C₉₄C₀₂K₈₂K₁₀K₇E; सर्वान्तिकं C₄₅ 29d •भवने] CK₈₂K₁₀E; •भवने K₇ • •साध्यं वहेत्] C₀₂K₈₂K₁₀K₇; •साध्यम्(★• C₉₄, •साध्य वहेत् C₄₅, •साध्यं वदेत् E

Chapter7

[सप्तमो ऽध्यायः]

[नियमेषु दानम् (४)]

दानानि च तथेत्याहुः पञ्चधा मुनिभिः पुरा ।

अन्नं वस्त्रं हिरण्यं च भूमि गोदान पञ्चमम् ॥ ७:१ ॥

[अन्नदानम्]

अन्नात्तेजः स्मृतिः प्राणः अन्नात्पुष्टिर्वपुः सुखम् ।

अन्नाच्छ्रीः कान्ति वीर्यं च अन्नात्सत्त्वं च जायते ॥ ७:२ ॥

अन्नाज्जीवन्ति भूतानि अन्नं तुष्टिकरं सदा ।

अन्नात्कामो मदो दर्पः अन्नाच्छौर्यं च जायते ॥ ७:३ ॥

अन्नं क्षुधातृषाव्याधीन्सद्य एव विनाशयेत् ।

अन्नदानाच्च सौभाग्यं ख्यातिः कीर्तिश्च जायते ॥ ७:४ ॥

अन्नदः प्राणदश्चैव प्राणदश्चापि सर्वदः ।

तस्मादन्नसमं दानं न भूतं न भविष्यति ॥ ७:५ ॥

[वस्त्रदानम्]

वस्त्राभावान्मनुष्यस्य श्रियादपि परित्यजेत् ।

वस्त्रहीनो न पूज्येत भार्यापुत्रसखादिभिः ॥ ७:६ ॥

विद्यावान्सुकुलीनो ऽपि ज्ञानवान्गुणवानपि ।

वस्त्रहीनः पराधीनः परिभूतः पदे पदे ॥ ७:७ ॥

✧

5cd = \$DhU 7.31cd ≈ MBh 13.62.6ab: अन्नेन सदृशं दानं न भूतं न भविष्यति

✧

1a तथेत्याहुः] C₉₄C₀₂K₁₀K₇E; तथेत्याहुः C₄₅K₈₂ 1c वस्त्रं] C₉₄C₄₅K₈₂K₇E; वस्त्र C₀₂K₁₀ 2a अन्नात्तेजः स्मृतिः प्राणः] CK₈₂^{pc}K₁₀; अन्नात्तेजः स्मृतिः प्राणः K₈₂^{ac}; अन्नात्तेजः स्मृतिः प्राणः K₇; अन्नाज्जीवन्ति भूतानि E 2c अन्नाच्छ्रीः] CK₈₂K₇; अन्नाच्छ्री K₁₀E • कान्ति वीर्यं च] C₄₅C₀₂K₈₂K₁₀E; कान्तिवीर्यं च C₉₄K₇(unmetr.); कान्तिवीर्यं च E 2d अन्नात्सत्त्वं च] C₉₄C₄₅K₈₂K₁₀K₇; अन्नात्सत्त्वं च C₀₂; अन्नात्सत्त्वं च E • जायते] C₄₅C₀₂K₈₂K₁₀K₇E; जायत C₉₄ 3a अन्नाजी •] C₉₄K₈₂K₁₀E; अन्नाजी • C₄₅C₀₂K₇ 3b अन्नं] C₉₄C₄₅K₈₂K₇E; अन्नं C₀₂; अन्ना K₁₀ • • करं] C₉₄C₄₅K₈₂K₁₀K₇; • करः C₀₂E 3c दर्पः] C₉₄C₀₂K₈₂K₁₀; दर्प C₄₅K₇; दर्पो E 3d अन्नाच्छौर्यं च] C₉₄C₀₂K₇; अन्नात्सौर्यं च C₄₅K₈₂K₁₀; अन्नाच्छौर्यं च E 4a अन्नं क्षु •] C₉₄C₄₅K₈₂K₇; अन्ना क्षु • C₀₂K₈₂^{ac}; अन्नाक्षु • K₁₀E 4ab व्याधीन्स •] C₄₅K₇; व्याधान्स • C₉₄C₀₂K₁₀; व्याधान्स • K₈₂; व्याधा स • E 4b विनाशयेत्] C₉₄C₀₂K₈₂K₁₀K₇E; विनाशयेत् C₄₅ 5a अन्नदः] CK₈₂K₁₀K₇; अन्नद E 5b प्राणदश्चापि] CK₈₂K₇E; प्राणदश्चापि K₁₀ • सर्वदः] C₉₄C₄₅K₈₂K₁₀K₇E; सर्वदाः C₀₂ 5d भूतं] C₀₂K₈₂K₁₀K₇; तन् C₉₄; भूते C₄₅; भूते E 6a भावान् •] CK₁₀E; भावान् • K₈₂K₇ 6b श्रियादपि] C₉₄C₀₂K₈₂K₁₀E; श्रियादपि C₄₅; श्रिया वापि K₇

अपमानमवज्ञां च वस्त्रहीनो ह्यवाप्नुयात् ।
 जुगुप्सति महात्मापि सभास्त्रीजनसंसदि ॥ ७:८ ॥
 तस्माद्वस्त्रप्रदानानि प्रशंसन्ति मनीषिणः ।
 न जीर्णं स्फुटितं दद्याद्वस्त्रं कुत्सितमेव वा ॥ ७:९ ॥
 नवं पुराणरहितं मृदु सूक्ष्मं सुशोभनम् ।
 सुसंस्कृत्य प्रदातव्यं श्रद्धाभक्तिसमन्वितम् ॥ ७:१० ॥
 श्रद्धासत्त्वविशेषेण देशकालविधेन च ।
 पात्रद्रव्यविशेषेण फलमाहुः पृथक्पृथक् ॥ ७:११ ॥
 यादृशं दीयते वस्त्रं तादृशं प्राप्यते फलम् ।
 जीर्णवस्त्रप्रदानेन जीर्णवस्त्रमवाप्नुयात् ।
 शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् ॥ ७:१२ ॥
 दद्याद्वस्त्रं सुशोभनं द्विजवरे काले शुभे सादरम्
 सौभाग्यमतुलं लभेत स नरो रूपं तथा शोभनम् ।
 तस्मिन्याति सुवस्त्रकोटि शतशः प्राप्नोति निःसंशयम्
 तस्मात्त्वं कुरु वस्त्रदानमसकृत्पारत्रिकोत्कर्षणम् ॥ ७:१३ ॥
 [सुवर्णदानम्]
 सुवर्णदानं विप्रेन्द्र संक्षिप्य कथयाम्यहम् ।
 पवित्रं मङ्गलं पुण्यं सर्वपातकनाशनम् ॥ ७:१४ ॥
 धारयेत्सततं विप्र सुवर्णकटकाङ्गुलिम् ।
 मुच्यते सर्वपापेभ्यो राहुना चन्द्रमा यथा ॥ ७:१५ ॥
 दत्त्वा सुवर्णं विप्रेभ्यो देवेभ्यश्च द्विजर्षभ ।

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11 cf. Manu 7.86–87 (the latter usually labelled as an additional verse): पात्रस्य हि विशेषेण श्रद्धानतयाइव च । अल्पं वा बहु वा प्रेत्य दानस्य फलमश्रुते ॥ देशकालविधानेन द्रव्यं श्रद्धासमन्वितम् । पात्रे प्रदीयते यत्तु तद्धर्मस्य प्रसाधनम् ॥ 15cd = 22.38 CHECK

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8a वज्ञां] CK₈₂K₁₀K₇; वज्ञं E 8b हीनो] C₉₄C₀₂K₈₂K₁₀K₇E; ही C₄₅ 9c जीर्णं स्फुटितं] CK₈₂K₇; जीर्णस्फुटितं K₁₀E 9d कुत्सितमेव वा] C₉₄C₄₅K₈₂K₁₀E; कुत्सितमेव च C₀₂, कुत्सितमेव वा K₇
 10b सूक्ष्मं] C₉₄C₄₅K₈₂K₁₀K₇; सूक्ष्म C₀₂, शुक्लं E 10c दातव्यं] C₉₄C₄₅K₈₂K₁₀K₇E; दातव्य C₀₂
 10d समन्वितम्] CK₈₂^{pc}K₁₀K₇E; न्तं K₈₂^{ac} 11a सत्त्वः] CK₈₂K₁₀K₇; स च E 13a द्विजवरे काले शुभे] CK₈₂K₁₀K₇; द्विजयिने एकाशुभं E 13b नरो] C₉₄C₀₂K₈₂K₁₀K₇E; दरो C₄₅ 13c तस्मिन्याति] CK₁₀K₇E; तस्मान्न्याति K₈₂ • सुवस्त्रः] CK₈₂K₁₀K₇; स वस्त्रः E • संशयम्] C₉₄C₄₅K₇; संशयः C₀₂K₈₂K₁₀E 13d दानमसकृत्पाः] CK₈₂K₇E; दानसत्पाः K₁₀ 14a दानं] CK₈₂K₇; दान K₁₀E 14d पातकः] C₄₅C₀₂K₈₂K₁₀K₇E; पापकः C₉₄ 15b कटकाङ्गुलिम्] C₄₅C₀₂K₈₂K₇E; कक*गुलिम् C₉₄, कटकाङ्गुलिम् K₁₀ 16a सुवर्णं] CK₈₂K₇E; सुवर्ण K₁₀ 16b र्षभः] C₉₄C₄₅K₈₂K₇E; र्षभः C₀₂K₁₀

तुटिमात्रे ऽपि यो दद्यात्सर्वपापैः प्रमुच्यते ॥ ७:१६ ॥

रक्तिमाषककर्षं वा पलार्धं पलमेव वा ।

एवमेव फलं वृद्धिर्ज्ञेया दानविशेषतः ॥ ७:१७ ॥

[भूमिदानम्]

सर्वाधारं महीदानं प्रशंसन्ति मनीषिणः ।

अन्नवस्त्रहिरण्यादि सर्वं वै भूमिसम्भवम् ॥ ७:१८ ॥

भूमिदानेन विप्रेन्द्र सर्वदानफलं लभेत् ।

भूमिदानसमं विप्र यद्यस्ति वद तत्त्वतः ॥ ७:१९ ॥

मातृकुक्षिविमुक्तस्तु धरणीशरणो भवेत् ।

चराचराणां सर्वेषां भूमिः साधारणा स्मृता ॥ ७:२० ॥

एकहस्तं द्विहस्तं वा पञ्चाशच्छतमेव वा ।

सहस्रायुतलक्षं वा भूमिदानं प्रशस्यते ॥ ७:२१ ॥

एकहस्तां च यो भूमिं दद्याद्विज्वराय तु ।

वर्षकोटिशतं दिव्यं स्वर्गलोके महीयते ॥ ७:२२ ॥

एवं बहुषु हस्तेषु गुणागुणि फलं स्मृतम् ।

श्रद्धाधिकं फलं दानं कथितं ते द्विजोत्तम ॥ ७:२३ ॥

जामदग्नयेन रामेण भूमिं दत्त्वा द्विजाय वै ।

आयुरक्षयमाप्तं तु इहैव च द्विजोत्तम ॥ ७:२४ ॥

[गोदानम्]

हेमशृङ्गां रौप्यखुरां चैलघण्टां द्विजोत्तम ।



16c तुटि०] CK₈₂K₁₀K₇; तुटि० E • मात्रे] CK₁₀K₇; मात्रो K₈₂E **16d** सर्वपापैः प्रमुच्यते] C₄₅C₀₂K₈₂K₁₀K₇; सर्वपापैः स मुच्यते C₉₄, सर्वपापे प्रमुच्यते E **17a** रक्तिमाषक०] K₇^a; रक्तिमाषक० C₉₄, रक्तिमाषक० C₄₅K₈₂K₇^p, रन्तिमान्सक० C₀₂, रक्तिमान्सक० K₁₀, रक्तिमाषक० E **17b** ऽर्धं] C₉₄C₄₅K₇E; ऽर्धं C₀₂K₈₂K₁₀ **17cd** वृद्धिर्ज्ञेया] C₉₄E; वृद्धिर्ज्ञेया C₄₅C₀₂K₈₂K₁₀, वृद्धिर्ज्ञेया K₇ **18a** ऽधारं] C₄₅; ऽधार० C₉₄C₀₂K₈₂K₁₀K₇E **18ab** ऽदानं प्रशंसन्ति] C₄₅C₀₂K₈₂K₁₀K₇E; दा★(नम्प्र)×सन्ति C₉₄ **18d** सर्वं वै] C₄₅C₀₂K₈₂K₁₀K₇E; सर्वं वै C₉₄ (top of akṣaras lost) **19b** ऽफलं लभेत्] CK₈₂K₁₀E; ऽलं भवेत् K₁₀^a, ऽलं भवेत् K₇ **20a** ऽमुक्तस्तु] CK₈₂K₁₀K₇; ऽमुक्तस्तु E **20b** ऽशरणो] CK₈₂K₁₀; ऽशरण K₇, ऽशरणां E **21a** एकहस्तं] C₄₅K₈₂K₁₀K₇; एकहस्त० C₉₄C₀₂E **21d** भूमिदानं प्रशस्यते] C₉₄C₀₂K₈₂K₇E; भूमिदानं प्रशस्यते C₄₅, पञ्चाशच्छतमेव वा । सहायुतलक्षम्वा भूमिदं प्रशस्यते K₁₀ (eyeskip) **22a** ऽहस्तां च] C₉₄C₀₂K₈₂K₇E; ऽहस्तश्च C₄₅K₁₀ **22b** दद्याद्वि०] CK₈₂K₁₀K₇; दद्या द्वि० E **23b** गुणागुणि०] CK₈₂K₁₀K₇; गुणागुणि० E **23c** ऽधिकं] C₄₅C₀₂K₈₂K₁₀; ऽधिक० C₉₄K₇E **23d** ऽत्तम] CK₈₂K₁₀E; ऽत्तमः K₇ **24a** जामदग्नयेन] C₄₅K₈₂K₇; जामदग्नये★ C₉₄, जामदग्नयेन C₀₂K₁₀E • रामेण] C₄₅K₇E; रामेन C₀₂K₈₂K₁₀, ★★ण C₉₄ **24b** दत्त्वा द्वि०] C₉₄C₀₂K₈₂K₁₀K₇E; दद्याद्वि० C₄₅ **24d** च] CK₈₂K₁₀K₇; हि E **25ab** (हेम... द्विजोत्तम)] CK₈₂K₇E; omitted in K₁₀ **25a** ऽशृङ्गां] CK₇E; ऽशृङ्गं K₈₂, omitted in K₁₀ • रौप्य०] CK₈₂K₁₀E; रौप्यं K₇ • खुरां] C₀₂E; ऽखुरां C₉₄C₄₅K₈₂K₇, omitted in K₁₀

विप्राय वेदविदुषे दत्त्वानन्तफलं स्मृतम् ॥ ७:२५ ॥

[दानप्रशंसा]

दानाभ्यासरतः प्रवर्तनभवां शक्यानुरूपं सदा

अन्नं वस्त्रहिरण्यरौप्यमुदकं गावस्तिलान्मेदिनीम् ।

दद्यात्पादुकछत्रपीठकलशं पात्राद्यमन्यच्च वा

श्रद्धादानमभिचरागवदनं कृत्वा मनो निर्मलम् ॥ ७:२६ ॥

दानादेव यशः श्रियः सुखकराः ख्यातिं च तुल्यां लभेत्

दानादेव निगर्हणं रिपुगणे आनन्ददं सौख्यदम् ।

दानाद्दुर्जयता प्रसादमतुलं सौभाग्य दानाल्लभेत्

दानादेव अनन्तभोग नियतं स्वर्गं च तस्माद्भवेत् ॥ ७:२७ ॥

दानादेव च शक्रलोकसकलं दानाज्जनानन्दनम्

दानादेव महीं समस्त बुभुजे सम्राज्जहीमण्डले ।

दानादेव सूरूपयोनिभुगश्चन्द्राननो वीक्ष्यते

दानादेव अनेकसम्भवसुखं प्राप्नोति निःसंशयम् ॥ ७:२८ ॥

॥ इति वृषसारसंग्रहे दानप्रशंसाध्यायः सप्तमः ॥



25 cf. e.g. MBh 7.58.18: तथा गाः कपिला दोग्ध्रीः सर्पभाः पाण्डुनन्दनः । हेमशृङ्गी रूप्यखुरा दत्त्वा चक्रे प्रदक्षिणम् ॥ and Bhaviṣyapurāṇa Uttara 12.25 CHECK: हेमशृङ्गी रौप्यखुरां सघटां कांस्यदोहनाम् । महादेवाय गां दद्याद्दीक्षिताय द्विजाय वै ॥



25d दत्त्वानन्तः] CK₈₂K₁₀K₇; दत्त्वान्तः E 26a रूपं] CK₈₂K₇E; रूप K₁₀ 26b रौप्यः] C₉₄C₀₂K₈₂K₁₀E; रौप्यः C₄₅, रौप्यः K₇ • गावस्तिलान्मे.] em.; गावस्तिलान्मे. C₉₄C₀₂K₇, गावस्तिला मे. C₄₅K₈₂, गावस्तिला मे. K₁₀, गावस्तिलं मे. E 26c दद्यात्पा.] CK₈₂K₇E; दद्या पा. K₁₀ • पात्राद्यमन्यच्च वा] C₉₄C₀₂K₈₂K₁₀K₇; पात्राद्यमन्यच्च वा C₄₅, पात्रेषु लब्धेषु वै E 26d श्रद्धादानः] CK₈₂K₁₀K₇; दत्त्वादानः E 27a यशः] C₄₅K₇E; यश C₉₄C₀₂K₈₂K₁₀ • सुखकराः] CK₈₂K₁₀K₇^{ac}E; सुखकर K₇^{pc} • ख्यातिं च तुल्यां] em.; ख्यातिश्च तुल्यं CK₈₂K₁₀K₇E • लभेत्] CK₈₂K₁₀; भवेत् K₇E 27b निगर्हणं] C₉₄C₀₂K₈₂E; निर्हणं C₉₄^{ac}; निगर्हणं C₄₅K₇, निगर्हण K₁₀ • गणे आनन्ददं सौख्यदम्] C₉₄C₄₅K₈₂K₁₀K₇; गणे आनन्ददं सौख्यदम् C₀₂, गणेशानन्दसौख्यप्रदम् E 27c दानाद्.] E; दानाद्. CK₈₂K₁₀K₇ • र्जयता] CK₁₀K₇E; र्जयताम् K₈₂ • प्रसादः] CK₁₀K₇E; प्रसादः K₈₂ • सौभाग्य] C₉₄C₀₂K₈₂K₁₀K₇; सौभाग्य C₄₅, सौभाग्यं E (unmetr.) • दानाल्लभेत्] C₄₅E; दानं लभेत् C₉₄C₀₂K₈₂K₁₀K₇ 27d दानादेव] C₉₄C₄₅K₈₂K₁₀K₇E; दानादेव C₀₂ • नियतं] C₉₄C₄₅K₈₂K₁₀K₇E; नियत C₀₂ 28a शक्रलोकसकलं] CK₁₀K₇; शत्रुलोकसकलं K₈₂, शक्रलोकमतुलं E • दानाज्ज.] C₀₂K₈₂K₁₀K₇E; दाना ज. C₉₄, दानार्ज. C₄₅ 28b दानादेव] C₉₄C₀₂K₈₂K₁₀K₇E; दानेदेव C₄₅ • महीं समस्त] conj.; महीसमासु C₄₅C₀₂, महीं समासु C₉₄K₈₂K₇, मही समस्त K₁₀, महीयसां स E • सम्राज्ज.] C₉₄C₀₂K₈₂K₁₀K₇E; सम्राज्ज. C₄₅ 28c सूरूपः] CK₈₂K₇E; स्वरूपः K₁₀ • योनिःसु.] K₁₀E; योनिःसु. C₉₄योनिः सु. C₄₅C₀₂K₈₂K₇ • भगश्च.] C₉₄C₀₂K₁₀K₇; भग च. C₄₅K₈₂E • चन्द्राननो] C₉₄C₄₅K₈₂E; चन्द्रानने C₀₂K₁₀, चन्द्राननो K₇ • वीक्ष्यते] C₄₅C₀₂; वीक्षते C₉₄K₈₂K₁₀K₇, वीक्षते E 28d निःसंशयम्] C₉₄C₄₅K₇; निःसंशयः C₀₂, निःसंशयः K₈₂E, निःसंशयः K₁₀ Colophon: प्रशंसाध्यायः सप्तमः] C₉₄C₀₂K₈₂K₁₀K₇; प्रशंसाध्यायः समाप्तः C₄₅, प्रशंसा सप्तमो ऽध्यायः E

Chapter8

[अष्टमोऽध्यायः]

[नियमेषु स्वाध्यायः (५)]

पञ्चस्वाध्यायनं कार्यमिहामुत्र सुखार्थिना ।

शैवं सांख्यं पुराणं च स्मार्तं भारतसंहिताम् ॥ ८:१ ॥

शैवतत्त्वं विचिन्तेत शैवपाशुपतद्वये ।

अत्र विस्तरतः प्रोक्तं तत्त्वसारसमुच्चयम् ॥ ८:२ ॥

संख्यातत्त्वं तु सांख्येषु बोद्धव्यं तत्त्वचिन्तकैः ।

पञ्चतत्त्वविभागेन कीर्तितानि महर्षिभिः ॥ ८:३ ॥

पुराणेषु महीकोषो विस्तरेण प्रकीर्तितः ।

अधोर्ध्वमध्यतिर्यं च यत्नतः सम्प्रवेशयेत् ॥ ८:४ ॥

स्मार्तं वर्णाश्रमाचारं धर्मन्यायप्रवर्तनम् ।

शिष्टाचारोऽविकल्पेन ग्राह्यस्तत्र अशङ्कितः ॥ ८:५ ॥

इतिहासमधीयानः सर्वज्ञः स नरो भवेत् ।

धर्मार्थकाममोक्षेषु संशयस्तेन छिद्यते ॥ ८:६ ॥

[नियमेष्वुपस्थनिग्रहः (६)]

शृणुष्ववाहितो विप्र पञ्चोपस्थविनिग्रहम् ।

स्त्रियो वा गर्हितोत्सर्गः स्वयंमुक्तिश्च कीर्त्यते ।



1a स्वाध्यायनं] CK₈₂K₁₀PE; स्वाध्यायनं K₇ 1b मुत्र] CK₈₂K₁₀K₇P; मूत्र E • र्षिना] CK₈₂K₇PE; र्षिना K₁₀ 1c शैवं] C₉₄C₄₅K₈₂K₁₀K₇PE; शैवे C₀₂ • सांख्यं] C₉₄C₄₅K₇PE; शांख्य C₀₂, सांख्यं K₈₂K₁₀ 1d स्मार्तं] C₉₄C₄₅K₈₂K₇PE; स्मार्त C₀₂K₁₀ • भारतसंहिताम्] CK₁₀PE; भारतसंहिता: K₈₂, भारतसंहितां K₇ 2a शैवम्] conj.; शैवे C₉₄C₀₂K₈₂K₁₀K₇, शैवे C₄₅P, शैवं E • तत्त्वं] CK₈₂K₁₀K₇E; तत्त्वं P 2b शैवम्] P; शैवः C₉₄C₄₅K₁₀K₇, शैवाः C₀₂E, शैवा K₈₂ • द्वये] C₉₄C₀₂K₈₂K₁₀K₇PE; ये C₄₅ 2d सारसमुच्चयम्] CK₇PE; सारं समुच्चयम् K₈₂, सारं समुच्चयं K₁₀ 3a संख्यातत्त्वं तु] K₈₂K₇P; संख्यातत्त्वं C₉₄, संख्यातत्त्वं C₄₅, शास्त्राचारतत्त्वं तु C₀₂, संख्यातत्त्वं K₁₀, संख्यातत्त्वं तु E • सांख्येषु] CK₈₂K₇PE; संख्येषु K₁₀ 3c तत्त्वं] C₉₄C₀₂K₈₂K₇PE; तत्त्वा C₄₅, omitted in K₁₀ 4c अधोर्ध्वम्] CK₈₂K₇PE; अधोर्ध्वं K₁₀ • मध्यम्] C₉₄C₄₅K₈₂K₁₀K₇PE; मध्यम् C₀₂ 4d यत्नतः] CK₈₂K₇PE; यत्नत K₁₀ • सम्प्रवेशयेत्] CK₈₂K₁₀K₇P; सम्प्रबोधयेत् E 5a स्मार्तं वर्णां] C₉₄; तस्मार्तंस्वर्णां C₄₅, स्मार्तं वर्णां C₀₂K₈₂K₁₀K₇E, स्मार्तं वर्णां P 5b धर्मम्] C₉₄C₄₅K₈₂K₁₀K₇PE; धर्मं C₀₂ • वर्तनम्] CK₈₂K₁₀K₇; वर्तनं P, वर्तन E 5c चारो] C₉₄C₄₅K₁₀K₇; चारम् C₀₂E, चारा K₈₂, चारो P 5d ग्राह्यस्तत्र अशङ्कितः] C₄₅C₀₂K₈₂K₁₀K₇PE; ग्राह्यस्तत्र अशङ्कितः C₉₄ 6b ज्ञः] C₉₄C₄₅K₈₂K₁₀K₇PE; ज्ञं C₀₂ 7b ग्रहम्] CK₁₀K₇PE; ग्रहः K₈₂ 7c गर्हितोत्सर्गः] C₉₄C₄₅K₁₀K₇P; गर्हितस्सर्गः C₀₂, गर्हितो विप्र K₈₂, गर्हितो स्वर्गः E 7d स्वयं] C₉₄C₀₂K₈₂K₁₀K₇PE; स्वयं C₄₅ • कीर्त्यते] C₉₄C₄₅K₈₂K₁₀K₇PE; कीर्त्यते C₀₂

स्वप्नोपघातं विप्रेन्द्र दिवास्वप्नं च पञ्चमः ॥ ८:७ ॥

[स्त्रियः]

अगम्या स्त्री दिवा पर्वे धर्मपत्न्यपि वा भवेत् ।

विरुद्धस्त्री न सेवेत वर्णभ्रष्टाधिकासु च ॥ ८:८ ॥

[गर्हितोत्सर्गः]

अजमेषगवादीनां वडवामहिषीषु च ।

गर्हितोत्सर्गमित्येतद्यत्नेन परिवर्जयेत् ॥ ८:९ ॥

[स्वयंमुक्तिः]

अयोन्यकषणा वापि अपानकषणापि वा ।

स्वयंमुक्तिरियं ज्ञेया तस्मात्तां परिवर्जयेत् ॥ ८:१० ॥

[स्वप्नघातं]

स्वप्नघातं द्विजश्रेष्ठ अनिष्टं पण्डितैः सदा ।

स्वप्ने स्त्रीषु रमन्ते च रेतः प्रक्षरते ततः ॥ ८:११ ॥

[दिवास्वप्नम्]

दिवाशयं न कर्तव्यं नित्यं धर्मपरेण तु ।

स्वर्गमार्गार्गला ह्येताः स्त्रियो नाम प्रकीर्तिताः ॥ ८:१२ ॥

[नियमेषु व्रतपञ्चकम् (७)]

मार्जारकवकश्चानगोमहीव्रतपञ्चकम् ।

[मार्जारकव्रतम्]

स्वविष्टमूत्रं भूमीषु छादयेद्विजसत्तम ।



8ab cf. Manu 11.175 (Olivelle's edition): मैथुनं तु समासेव्यं पुंसि योषिति वा द्विजः । गोयाने ऽप्सु दिवा चैव सवासाः स्नानमाचरेत् ॥ and Manu 3.45 (Olivelle's edition): ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा । पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया ॥ **12cd** cf. Padmapurāṇa 1.13.395cd: परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च



7c °घातं] C₉₄C₄₅K₈₂K₁₀K₇P; °घात C₀₂E **8a** स्त्री दिवा पर्वे] C₄₅C₀₂K₈₂K₁₀K₇; ★ दिवा पर्वे C₉₄, ★★ पर्वे P, स्त्री दिवापूर्वे E **8b** °पत्न्यपि] C₉₄C₄₅K₈₂K₁₀K₇PE; °पत्नी पि C₀₂ **8c** विरुद्धस्त्री न] CK₁₀K₇; विरुद्धस्त्री निसेवेत K₈₂P, द्विरुद्धास्त्रीच E **8d** °धिकासु च] C₉₄C₄₅K₈₂P; °धिकासु त C₀₂, °दिकासु च K₁₀, °विकासु च K₇, °पिकासु च E **9a** °मेषः] C₉₄C₀₂K₈₂K₁₀K₇PE; °मेयः C₄₅ **10a** अयोन्यः] conj.; अन्योन्यः CK₈₂K₁₀K₇PE • °कषणा] C₉₄K₈₂; °कषणा C₄₅C₀₂K₁₀K₇PE **10b** °कषणापि] CK₈₂; °कषणापि K₁₀K₇PE **10c** स्वयंमुक्तिः] C₉₄C₀₂K₈₂K₁₀K₇PE; स्वयंमुक्तिः C₄₅ • ज्ञेया] CK₈₂K₇PE; ज्ञेयां K₁₀ **10d** तस्मात्तां] C₉₄C₄₅K₈₂K₇P; तस्मात्तां C₀₂, तस्मात्तां K₁₀, तस्मात्स्त्री E **11a** स्वप्नघातः] CK₈₂K₁₀K₇P^{pc}E; स्वप्नघातः P^{ac} **11b** पण्डितैः] C₉₄C₄₅K₈₂K₁₀PE; पण्डितैः C₀₂, पण्डितैः K₇ **11d** प्रक्षरते] CK₈₂K₁₀K₇P; प्रखलतस् E • ततः] C₉₄C₄₅K₈₂K₁₀K₇PE; ततः C₀₂ **12a** दिवाशयं न] CPE; दिवाशयानं K₁₀, दिवाशयेन K₈₂, दिवाशयं K₇ **12b** नित्यं] CK₈₂K₇PE; नित्यः K₁₀ • °परेण तु] C₄₅K₈₂K₁₀K₇PE; °परेण तु C₉₄, °परेण च C₀₂ **12c** ह्येताः] K₇; ह्येता CK₈₂K₁₀PE **12d** स्त्रियो] CK₈₂K₁₀K₇P; स्त्रियो E • °कीर्तिताः] CK₈₂K₁₀PE; °कीर्तिता K₇ **13ab** मार्जारकवकश्चानगोमहीव्रतः] CK₈₂K₇P; मार्जारकवकश्चानगोमहीव्रतः K₁₀, मार्जारकश्च श्वनाश्च गोमहीवकः E **13c** °विष्टः] CK₈₂K₁₀K₇P; °विष्टाः E • °मूत्रं] C₉₄C₀₂K₈₂K₇PE; °मूत्रः C₄₅K₁₀

सूर्यसोमानुमोदन्ति मार्जारव्रतिकेषु च ॥ ८:१३ ॥

[वक्रव्रतम्]

बकवच्चेन्द्रियग्रामं सुनियम्य तपोधन ।

साधयेच्च मनस्तुष्टिं मोक्षसाधनतत्परः ॥ ८:१४ ॥

[श्वानव्रतम्]

मूत्रविष्टे न भूमीषु कुरुते श्वानदः सदा ।

तुष्यते भगवान्शर्वः श्वानव्रतचरो यदि ॥ ८:१५ ॥

[गोव्रतम्]

मूत्रवर्चो न रुध्येत सदा गोव्रतिको नरः ।

भीम तुष्टिकरश्चैव पुराणेषु निगद्यते ॥ ८:१६ ॥

[महीव्रतम्]

कुद्दालैर्दारयन्तो ऽपि कीलकोटिशतैश्चितः ।

क्षमते पृथिवी देवी एवमेव महीव्रतः ॥ ८:१७ ॥

व्रतपञ्चकमित्येतद्यश्चरेत जितेन्द्रियः ।

स चोत्तममिदं लोकं प्राप्नोति न च संशयः ॥ ८:१८ ॥

[नियमेष्वुपवासः (८)]

शेषान्नमन्तरान्नं च नक्तायाचितमेव च ।

उपवासं च पञ्चैतत्कथयिष्यामि तच्छृणु ॥ ८:१९ ॥

[शेषान्नम्]

वैश्वदेवातिथिशेषं पितृशेषं च यद्धवेत् ।

भृत्यपुत्रकलत्रेभ्यः शेषाशी विघसाशनः ॥ ८:२० ॥

[अन्तरान्नम्]



13e मोदन्ति] CK₈₂K₁₀K₇P; षादन्ति E 14a तपोधन] CK₈₂K₁₀P; तपोधनः K₇, तपोधनम् E 14c साधयेच्च] C₉₄C₀₂K₈₂K₁₀K₇PE; साधये च C₄₅ • मनस्तुष्टिं] C₉₄K₈₂K₁₀K₇PE; मनस्तुष्टिः C₄₅C₀₂ 14d साधनम्] CK₈₂K₁₀PE; सानम् K₇ 15a मूत्रविष्टे न] CK₈₂K₁₀K₇P; मूत्रविष्टे च E 15b श्वानदः] K₈₂; धुनदं CK₁₀K₇P, छादन्तं E 15c शर्वः] C₉₄K₈₂K₇PE; सर्वः C₄₅K₁₀, सव्यः C₀₂ 16a वर्चो] C₉₄C₀₂K₁₀K₇P; वर्चो C₄₅K₈₂, वर्चा E 16b गोव्रतिको] C₄₅C₀₂K₈₂K₁₀K₇PE; ★★तिको C₉₄ 16c भीम तुम्] C₉₄C₄₅K₈₂K₇P; भीमस्तुम् C₀₂K₁₀E 17a कुद्दालैर्दारयन्तो] K₈₂PE; कुद्दालैर्दारयन्तो C₉₄, कुद्दालैर् दारयन्तो C₄₅, कुद्दालैर् दारयन्ता C₀₂, कुद्दालैर् दारयामास K₁₀, कुद्दालैर् दारयन्तो K₇ 17b कीलकोटिशतैश्चितः] C₉₄C₄₅K₈₂K₁₀K₇P; कीलकोटीशतैरपि C₀₂E 17d व्रतः] CK₈₂K₁₀PE; व्रत K₇ 18b जितेन्द्रियः] CK₈₂K₇PE; द्विजेन्द्रियः K₁₀ 19a शेषान्नमन्तरान्नं च] C₉₄C₄₅K₁₀K₇P^{pc}; शेषान्नमन्तरान्नं च K₈₂, शेषान्नमन्तरान्नं च P^{ac}, शेषाणामन्तराणाञ्च C₀₂E 19b नक्तायाचितम्] CK₈₂K₁₀PE; नक्तयाचितम् K₇ • च] CK₈₂K₁₀K₇P; वा E 19cd पञ्चैतत्कम्] C₉₄C₄₅K₈₂K₁₀K₇PE; पञ्चैते कम् C₀₂ 20a शेषं] C₉₄C₀₂K₈₂K₁₀K₇PE; शेषां C₄₅ 20d विघसाशनः] C₉₄K₈₂K₁₀; विघसाशनम् C₄₅, विघसापिनः C₀₂, विघसाशनः K₇, विघसाशनः C₀₂ P^{pc}, घसाशन P^{ac}, विघसाशनः E

अन्तरा प्रातराशी च सायमाशी तथैव च ।
सदोपवासी भवति यो न भुङ्क्ते कदाचन ॥ ८:२१ ॥
[नक्तान्नम्]
न दिवा भोजनं कार्यं रात्रौ नैव च भोजयेत् ।
नक्तवेले च भोक्तव्यं नक्तधर्मं समीहता ॥ ८:२२ ॥
[अयाचितान्नम्]
अनारम्भस्य आहारं कुर्यान्नित्यमयाचितम् ।
परैर्दत्तं तु यो भुङ्क्ते तमयाचितमुच्यते ॥ ८:२३ ॥
[उपवासः]
भक्ष्यं भोज्यं च लेह्यं च चोष्यं पेयं च पञ्चमम् ।
न काङ्क्षेन्नोपयुज्यते उपवासः स उच्यते ॥ ८:२४ ॥
[नियमेषु मौनव्रतम् (९)]
मिथ्यापिशुनपारुष्यतीक्ष्णवागप्रलापनम् ।
मौनपञ्चकमित्येतद्धारयेन्नियतव्रतः ॥ ८:२५ ॥
[मिथ्यावचनम्]
असम्भूतमदृष्टं च धर्माच्चापि बहिष्कृतम् ।
अनर्थाप्रियवाक्यं यत्तन्मिथ्यावचनं स्मृतम् ॥ ८:२६ ॥
[पिशुनः]

✧

21cd ≈ MBh 12.214.9: अन्तरा प्रातराशं च सायमाशं तथैव च । सदोपवासी च भवेद् यो न भुङ्क्ते कथंचन ॥ ≈ MBh 13.93.10: अन्तरा सायमाशं च प्रातराशं तथैव च । सदोपवासी भवति यो न भुङ्क्ते ऽन्तरा पुनः ॥

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21a अन्तरा प्रातराशी] em.; अन्तरा प्रान्तराशी CK₈₂K₇, अन्तरा ळक्रन्त/राशी K₁₀, अन्तरा प्रा/त्तराशी P, अन्तसम्प्रान्तराशी E 21b सायमाशी] C₄₅C₀₂K₈₂K₁₀K₇P; सायमाशीन् C₉₄, नियमाशी E 21c वासी भवति] C₉₄C₄₅K₈₂K₁₀K₇PE; वासी च भवति C₀₂ 21d कदाचन] C₉₄C₄₅K₈₂K₁₀K₇PE; कदाचनः C₀₂ 22a भोजनं] CK₈₂K₁₀PE; भोजनं K₇ 22b च] C₉₄C₀₂K₁₀K₇PE; तु C₄₅, omitted in K₈₂ • भोजयेत्] CK₈₂K₇PE; कारयेत् K₁₀ 22a वेले च] C₉₄C₀₂K₈₂K₁₀P; वेला च C₄₅, वेलो च K₇, वेले व E 22b धर्मं समीहता] C₉₄C₄₅K₈₂K₇P; धर्मसमीहता C₀₂K₁₀, धर्मः समीहितः E 23b कुर्यान्नि.] CK₈₂K₁₀PE; कुर्यान् नि. K₇ 23c परैर्दत्तं तु] C₉₄C₄₅K₈₂P; परैर् दत्तञ्च C₀₂, परैर् दत्तन्तु K₁₀, परैर्दत्तन्तु K₇E 23d तमयाचि.] CK₈₂K₁₀K₇E; नमयाचि. P^{ac}, तमयाचि. P^{pc} 24a भक्ष्यं] CK₁₀K₇PE; भक्ष्य K₈₂ 24c काङ्क्षेन्नो.] C₉₄C₄₅K₈₂K₁₀K₇PE; काङ्क्षे नो. C₀₂ • युज्यते] C₀₂K₈₂K₁₀; •*त C₉₄, यज्यते C₄₅, भुज्यते PE, भुज्यते K₇ 24d वासः स] CK₈₂PE; वासः स K₁₀, वासस्य K₇ 25a पारुष्य.] C₉₄C₄₅K₈₂K₁₀K₇P; संभिन्ना C₀₂, याभिन्ना E 25b तीक्ष्णवाग.] conj.; स्पृष्टवाग. C₉₄C₄₅K₈₂K₁₀K₇P, पृष्टवाक. C₀₂, पृष्टेवाक. E 25c मौनपञ्चक.] C₉₄C₄₅K₁₀; मौनं पञ्चक. C₀₂K₈₂K₇E, मौनपञ्चक. P • त्येत.] CK₈₂K₁₀K₇P^{pc}E; त्ये. P^{ac} 25d रयेन्नि.] CK₈₂K₁₀K₇P; रयेन्नि. E 26a दृष्टं च] C₉₄C₄₅K₈₂K₁₀K₇PE; दृष्टञ्च C₀₂ 26b धर्माच्चापि] C₉₄C₄₅K₈₂K₁₀K₇P; धर्माच्चापि C₀₂, धर्मं चापि E • बहिष्कृतम्] C₉₄C₄₅K₈₂K₇P; बहिष्कृतः C₀₂E, नहिष्कृतं K₁₀ 26c अनर्था.] C₉₄C₄₅K₈₂K₁₀K₇P; अनर्थ. C₀₂E 26cd वाक्यं यत्तन्मि.] C₉₄C₄₅K₈₂P; वक्तारं तं मि. C₀₂, वाक्यं यत्तन्मि. K₁₀, वाक्यं यत्तन्मि. K₇E 26d स्मृतम्] C₉₄C₀₂EK₈₂K₁₀K₇P; स्मृतः C₄₅

परश्रीं नाभिनन्दन्ति परस्यैश्वर्यमेव च ।
 अनिष्टदर्शनाकाङ्क्षी पिशुनः समुदाहृतः ॥ ८:२७ ॥
 [पारुष्यम्]
 मृतमाता पिता चैव हानिस्थानं कथं भवेत् ।
 भुङ्क्ष्व कामममृष्टानां पारुष्यं समुदाहृतम् ॥ ८:२८ ॥
 [तीक्ष्णवाक्]
 हृदि न स्फुटसे मूढ शिरो वा न विदार्यसे ।
 एवमादीन्यनेकानि तीक्ष्णवादी स उच्यते ॥ ८:२९ ॥
 [असत्प्रलापः]
 द्यूतभोजनयुद्धं च मद्यस्त्रीकथमेव च ।
 असत्प्रलापः पञ्चैतत्कीर्तितं मे द्विजोत्तम ॥ ८:३० ॥
 मौनमेव सदा कार्यं वाक्यसौभाग्यमिच्छता ।
 अपारुष्यमसम्भिन्नं वाक्यं सत्यमुदीरयेत् ॥ ८:३१ ॥
 यस्तु मौनस्य नो कर्ता दूषितः स कुलाधमः ।
 जन्मे जन्मे च दुर्गन्धो मूकश्चैवोपजायते ॥ ८:३२ ॥
 तस्मान्मौनव्रतं सदैव सुदृढं कुर्वीत यो निश्चितं
 वाचा तस्य अलङ्घ्यता च भवति सर्वा सभां नन्दति ।
 वक्त्राच्चोत्पलगन्धमस्य सततं वायन्ति गन्धोत्कटाः
 शास्त्रानेकसहस्रशो गिरि नरः प्रोच्चार्यते निर्मलम् ॥ ८:३३ ॥
 [नियमेषु स्नानम् (१०)]



27a परश्रीं ना०] C₉₄C₄₅K₈₂K₇P; परस्त्री ना० C₀₂E, परस्त्रीना० K₁₀ • भिनन्दन्ति] C₉₄K₈₂K₁₀K₇PE;
 भिनन्दन्ति C₀₂, भिनन्ति C₄₅ 27b परस्यैश्वर्यं०] C₉₄C₀₂K₈₂K₁₀K₇PE; परस्यैश्वर्यं० C₄₅ 27c दर्शना०]
 C₉₄C₄₅K₈₂K₇PE; ददर्शना० C₀₂, दर्शनां K₁₀ 27d पिशुनः] C₉₄C₄₅K₈₂K₁₀K₇PE; पिशुन C₀₂
 28a मृत०] CK₈₂K₁₀K₇P^{ac}E; मृता० P^{pc} 28b स्थानं] C₉₄K₈₂K₁₀K₇PE; स्थान C₄₅C₀₂ 28c भुङ्क्ष्व
 K₇P; भुक्तव C₉₄, भुक्त्वा C₄₅C₀₂, भुङ्क्ष्व K₈₂, भुङ्क्ष्व K₁₀, भुक्त्वा E • कामममृष्टानां] C₉₄K₈₂K₇PE; कामसुसमृष्टानां
 C₀₂, कामममृष्टानां C₄₅, कामसुसमृष्टानां K₁₀ 29a स्फुटसे] CK₈₂K₇PE; स्फुटय K₁₀ 30a युद्धं] CK₈₂K₁₀K₇P;
 युद्धश्च E 30b कथं०] K₁₀K₇; कथं० CK₈₂P, कथं० E 30cd पञ्चैतत्की०] CK₈₂PE; पञ्चैते की० K₁₀,
 पञ्चैतत्की० K₇ 30d मे] CK₈₂K₁₀K₇P; ते E 31a कार्यं] CK₈₂K₇PE; कार्या K₁₀ 31b वाक्य०]
 C₉₄C₄₅K₈₂K₇PE; वाक्यं C₀₂K₁₀ • सौभाग्य०] C₉₄C₀₂K₈₂K₁₀K₇PE; सौभाग्यं० C₄₅ 31c भिन्नं]
 C₉₄C₄₅K₈₂K₁₀K₇P; भिन्न C₀₂, दिग्धं E 32b दूषितः] C₉₄C₄₅K₈₂K₁₀K₇P; दूषित C₀₂, भूषितः
 E 32c जन्मे जन्मे] C₄₅C₀₂K₈₂E; जन्म जन्म C₉₄K₁₀K₇P • दुर्गन्धो] C₉₄K₁₀K₇P; दुर्गन्धो C₄₅,
 दुर्गन्धा C₀₂, दुर्गन्धो K₈₂, हगन्धो E 33a तस्मान्मौ०] C₀₂K₁₀K₇PE; तस्मान्मौ० C₉₄, तस्मान्मौ० C₄₅K₈₂ •
 सदैव] C₉₄C₄₅K₈₂PE; सदैव C₀₂K₇, सुदैव K₁₀ • कुर्वीत यो निश्चितम्] C₉₄C₄₅K₇PE; कुर्वन्ति योनिश्चितम्
 C₀₂K₈₂, कुर्वन्ति योनिश्चित K₁₀ 33b अलङ्घ्यता च] C₉₄C₄₅K₈₂K₁₀P; अलङ्घ्यताश्च C₀₂K₇E • सर्वा सभां]
 C₉₄K₈₂PE; सर्वा सभा C₄₅K₇, सर्वः सभान् C₀₂, सर्वा सुभा K₁₀ 33c वक्त्राच्चोत्पलगन्धमस्य] C₉₄C₄₅K₇P^{ac}E;
 वक्त्रं चोत्पलगन्धमस्य C₀₂, वक्त्रं चोत्पलगन्धमस्य K₈₂, वक्त्रं चोत्पलगन्धमस्य K₁₀, वक्त्राच्चोत्पलगन्धमस्य P^{pc}, वक्त्राच्चोत्पलगन्धमस्य
 E 33d सहस्रशो] C₉₄C₀₂K₈₂K₁₀K₇PE; सहस्राशो C₄₅ • मलम्] C₉₄K₈₂K₁₀K₇P; मलः C₄₅C₀₂E

स्नानं पञ्चविधं चैव प्रवक्ष्यामि यथातथम् ।
 आग्नेयं वारुणं ब्राह्म्यं वायव्यं दिव्यमेव च ॥ ८:३४ ॥
 [आग्नेयं स्नानम्]
 आग्नेयं भस्मना स्नानं तोयाच्छतगुणं फलम् ।
 भस्मपूतं पवित्रं च भस्म पापप्रणाशनम् ॥ ८:३५ ॥
 तस्माद्भस्म प्रयुञ्जीत देहिनां तु मलापहम् ।
 सर्वशान्तिकरं भस्म भस्म रक्षकमुत्तमम् ॥ ८:३६ ॥
 भस्मना त्र्यायुषं कृत्वा ब्रह्मचर्यव्रते स्थितम् ।
 भस्मना ऋषयः सर्वे पवित्रीकृतमात्मनः ॥ ८:३७ ॥
 भस्मना विबुधा मुक्ता वीरभद्रभयार्दिताः ।
 भस्मानुशंसं दृष्ट्वैव ब्रह्मणानुमतिः कृता ॥ ८:३८ ॥
 चतुराश्रमतो ऽधिक्यं व्रतं पाशुपतं कृतम् ।
 तस्मात्पाशुपतं श्रेष्ठं भस्मधारणहेतुतः ॥ ८:३९ ॥
 [वारुणं स्नानम्]
 वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।
 नदीतोयतडागेषु प्रस्रवेषु हृदेषु च ॥ ८:४० ॥
 [ब्राह्म्यं स्नानम्]
 ब्रह्मस्नानं च विप्रेन्द्र आपोहिष्ठं विदुर्बुधाः ।
 त्रिसंध्यमेव कर्तव्यं ब्रह्मस्नानं तदुच्यते ॥ ८:४१ ॥
 [वायव्यं स्नानम्]

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34a पञ्चविधं] C₉₄C₀₂K₈₂K₁₀K₇PE; पञ्चवि C₄₅ 34b यथातथम्] C₄₅C₀₂K₈₂K₁₀K₇PE; ★★तथम् C₉₄
 34c आग्नेयं] CK₈₂K₇PE; आग्नेये K₁₀ • वारुणं] CK₈₂K₁₀K₇P; ब्राह्मणं E • ब्राह्म्यं] CK₈₂K₁₀PE; ब्रह्म्यं
 K₇ 35a स्नानं] CK₈₂K₁₀K₇PE; स्नाना K₈₂^{ac} 35b गुणं] CK₈₂K₁₀PE; गुणं K₇ 36a तस्माद्भस्म
 प्रयुञ्जीत] CK₈₂K₇PE; ★★तथम् K₁₀ 37a त्र्यायुषं कृत्वा] C₄₅C₀₂K₈₂K₁₀K₇E; त्र्यायु★ C₉₄,
 त्र्यायुष्यं कृत्वा P 37b व्रते] CK₈₂K₁₀K₇P; व्रतं E 37c ऋषयः सर्वे] CK₈₂K₁₀K₇P; ऋषिभिः सर्वैः E
 38a मुक्ता] CK₈₂K₁₀K₇P; मुक्ताः E 38b र्दिताः] C₉₄C₀₂K₈₂K₁₀K₇PE; र्दिताः C₄₅ 38c भस्मानुशंसं
 दृष्ट्वैव] corr. TÖRZSÖK; भस्मानुशंसं दृष्ट्वैव C₉₄, भस्मानुशंसं दृष्ट्वैव C₄₅, भस्मानुशंसं दृष्ट्वैव C₀₂K₁₀, भस्मानुशंसं दृष्ट्वैव
 K₈₂, भस्मानुशंसं दृष्ट्वैव K₇, भस्मानुशंसं दृष्ट्वैव P, भस्मना शं प्रदृश्यैव E 38d ब्रह्मणानुमतिः] em.; ब्रह्मणानुमता CK₈₂K₁₀K₇P,
 ब्रह्मणानुमते E • कृता] em.; कृतः C₉₄C₄₅K₁₀K₇PE, कृतिः C₀₂, कृताः K₈₂ 39a चतुराश्रमतो] C₄₅C₀₂K₁₀PE;
 चतुराश्रमतो C₉₄K₇, चतुराश्रतो K₈₂^{ac}, चतुराश्रमतो K₈₂^{pc} 39ab ऽधिक्यं व्रतं पाशुपतं कृतम्] CK₈₂K₇PE; (धिक्यव्रतपाशुपत)★★★
 K₁₀ (top of akṣaras lost) 39c तस्मात्पाशुपतं श्रेष्ठं] CK₈₂K₇PE; omitted in K₁₀ 39d हेतुतः]
 em. TÖRZSÖK; हेतवः C₉₄C₄₅K₈₂K₇PE, हेतुना C₀₂, हेतुनुतः K₁₀ 40a वारुणं] C₄₅C₀₂K₈₂K₁₀PE;
 वा★ C₉₄, वारुणा K₇^{ac}, वारुण K₇^{pc} • सलिलं] CK₈₂K₁₀P; सलिलं K₇E 40b विविधं नरैः] CK₈₂; विविधनरैः
 K₇PE, विविधैः K₁₀ 40c तडागेषु] CK₈₂K₇PE; तडागेषु K₁₀ 40d प्रस्रवेषु] CK₈₂PE; प्रस्रवेषु K₁₀,
 प्रस्रवेषु K₇ 41a विप्रेन्द्र] CK₈₂K₁₀E; विप्रेन्द्र K₇P 41b विदुर्बुधाः] CK₈₂K₁₀PE; विदुर्बुधाः K₇

गोषु संचारमार्गेषु यत्र गोधूलिसम्भवः ।
 तत्र गत्वावसीदेत स्नानमुक्तं मनीषिभिः ॥ ८:४२ ॥
 [दिव्यं स्नानम्]
 वर्षतोयाम्बुधाराभिः प्लावयित्वा स्वकां तनुम् ।
 स्नानं दिव्यं वदत्येव जगदादिमहेश्वरः ॥ ८:४३ ॥
 इति नियमविभागः पञ्चभेदेन विप्र
 निगदित तव पृष्ठः सर्वलोकानुकम्प्य ।
 सकलमलपहारी धर्मपञ्चाशदेतन्
 न भवति पुनर्जन्म कल्पकोट्यायुते ऽपि ॥ ८:४४ ॥
 ॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ॥



42d ०क्त] CK₈₂K₇PE; ०क्त K₁₀ 43b तनुम्] CK₈₂K₁₀PE; तनं K₇ 43c दिव्यं] CK₈₂K₇PE; दिव्य
 K₁₀ 43d जगदादि०] C₉₄C₀₂K₈₂K₁₀K₇PE; जगदादि० C₄₅ 44a ०भागः] CK₈₂K₁₀PE; ०भागं K₇
 44b निगदित तव] E; निगदितस्तव CK₈₂K₁₀K₇P (unmetr.) • ०कम्प्य] C₉₄; ०कम्प C₄₅C₀₂K₈₂K₇P,
 ०कम्प: K₁₀, ०कम्प्य: E 44c ०पहारी] C₄₅C₀₂K₁₀; ०पहारि C₉₄K₇(unmetr.), ०प्रहारि K₈₂P, ०पहारे E •
 ०पञ्चाशदेतन्] C₉₄C₄₅K₈₂K₁₀^{pc}K₇P; ०पञ्चाशमेतन् C₀₂E, ०पञ्चाशदेतन् K₁₀^{ac} 44d पुनर्जन्म] C₀₂K₁₀; पुनर्जन्म
 C₉₄K₈₂K₇PE, पुनर्जन्म C₄₅ Colophon: इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः] P; इति वृषसारसंग्रहे
 नियमप्रशंसा नामाध्याय अष्टमः C₉₄K₈₂, omitted in C₄₅, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः C₀₂K₁₀, इति
 वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः K₇, इति वृषसारसंग्रहे नियमप्रशंसा नाम अष्टमो ऽध्यायः E

Chapter9

[नवमो ऽध्यायः]

[त्रैगुण्यम्]

[अनर्थयज्ञ उवाच ।]

त्रिकालगुणभेदेन भिन्नं सर्वचराचरम् ।

तस्मात्त्रिगुणबन्धेन वेष्टितं निखिलं जगत् ॥ ९:१ ॥

विगतराग उवाच ।

त्रैकाल्यमिति किं ज्ञेयं त्रैधातुकशरीरिणः ।

किञ्चिद्विस्तरमेवेह कथयस्व तपोधन ॥ ९:२ ॥

अनर्थयज्ञ उवाच ।

त्रैकाल्यं त्रिगुणं ज्ञेयं व्यापी प्रकृतिसम्भवः ।

अन्योन्यमुपजीवन्ति अन्योन्यमनुवर्तिनः ॥ ९:३ ॥

सत्त्वं रजस्तमश्चैव रजः सत्त्वं तमस्तथा ।

तमः सत्त्वं रजश्चैव अन्योन्यमिथुनाः स्मृताः ॥ ९:४ ॥

सात्त्विको भगवान्विष्णु राजसः कमलोद्भवः ।

तामसो भगवानीशः सकलं विकलेश्वरः ॥ ९:५ ॥

सत्त्वं कुन्देन्दुवर्णाभं पद्मरागनिभं रजः ।

तमश्चाञ्जनशैलाभं कीर्तितानि मनीषिभिः ॥ ९:६ ॥

सत्त्वं जलं रजो ऽङ्गारं तमो धूमसमाकुलम् ।



1a त्रिकालः] $C_{94}C_{45}K_{82}K_{10}K_7E$; त्रिष्कालः C_{02} • • भेदेन] $CK_{82}K_{10}^{pc}K_7E$; •भेन K_{10}^{ac} **1b** भिन्नं] $CK_{82}K_7E$; भिन्न K_{10} **1c** तस्मात्त्रिः] $C_{94}C_{45}K_{82}K_{10}E$; तस्मात्त्रिः $C_{02}K_7$ **2a** •काल्यम्] $C_{45}C_{02}K_{82}K_{10}E$; •कालम् $C_{94}K_7$ **2ab** किं ज्ञेयं त्रैः] $C_{94}K_7$; विज्ञेयं त्रैः $C_{45}K_{82}K_{10}E$, किं ज्ञेयम् त्रैः C_{02} **2b** •धातुकः] $CK_{82}K_{10}K_7$; •धातुकः E **2c** किञ्चिः] $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7E$; सात्त्विको भगव् विष्णु राजसः कमलोद्भवः । तामसो भगवानीशः सकलं विक किञ्चिः C_{45}^{ac} (eyeskip to □.□) • •वेह] $CK_{82}K_{10}K_7$; •तद्धि E **2d** कथयस्व] $C_{45}C_{02}K_{82}K_{10}K_7E$; क*** C_{94} **3a** •काल्यं] $C_{94}C_{45}K_{82}K_{10}K_7E$; •काल्य C_{02} • •गुणं] $C_{94}C_{45}K_{82}K_{10}K_7E$; •गुण C_{02} **4a** सत्त्वं] $CK_{82}K_7E$; सत्त्व K_{10} • •रजस्तं] $CK_{82}K_{10}K_7$; रजस्तं E **4b** रजः] $C_{94}C_{45}K_{82}K_7$; रजः $C_{02}K_{10}E$ • सत्त्वं तमस्तथा] $C_{94}K_{82}K_7$; सत्त्वं तमस्तथा C_{45} , सत्त्वस्तमस्तथा $C_{02}K_{10}$, सत्त्वतमस्तथा E **4c** तमः सत्त्वं] $C_{94}C_{45}K_{82}K_7$; तमसत्त्वः C_{02} , तमः सत्त्वः $K_{10}E$ • •रजश्चैव] $C_{94}C_{02}K_{82}K_{10}K_7E$; रजःश्चैव C_{45} **4d** स्मृताः] $C_{94}C_{45}K_{82}K_{10}K_7E$; omitted in C_{02} **5a** •वर्णाभं] corr.; •वर्ण $CK_{82}K_{10}K_7E$ **5b** राजसः कमलोद्भवः] $C_{45}C_{02}K_{82}K_{10}K_7E$; (राज)***** C_{94} **5cd** तामसो भगवानीशः सकलं] $C_{45}C_{02}K_{82}K_{10}K_7E$; ***** (सकलम्) C_{94} **6a** सत्त्वं] $C_{94}C_{45}K_{82}K_{10}E$; सत्त्व $C_{02}K_7$ • •वर्णाभं] $C_{94}C_{45}K_{82}K_{10}K_7E$; •वर्णाभ C_{02} , •वर्णाभं K_{82} **6c** •भं] $CK_{82}K_{10}K_7$; •भा E **7a** जलं] $C_{94}C_{45}K_{82}K_7E$; रजं C_{02} , ज्वाल K_{10} • रजो ऽङ्गारं] $C_{94}C_{45}K_{82}K_{10}K_7$; रजोऽङ्गारं C_{02} , रजोङ्गारं E

एतद्गुणमयैर्बद्धाः पच्यन्ते सर्वदेहिनः ॥ ९:७ ॥

विगतराग उवाच ।

केन केन प्रकारेण गुणपाशेन बध्यते ।

चिह्नमेषां पृथक्त्वेन कथयस्व तपोधन ॥ ९:८ ॥

अनर्थयज्ञ उवाच ।

अनेकाकारभावेन बध्यन्ते गुणबन्धनैः ।

मोहिता नाभिजानन्ति जानन्ति शिवयोगिनः ॥ ९:९ ॥

ऊर्ध्वगो नित्यसत्त्वस्थो मध्यगो रजसावृतः ।

अधोगतिस्तमोऽवस्था भवन्ति पुरुषाधमाः ॥ ९:१० ॥

स्वर्गे ऽपि हि त्रयो वैते भावनीयास्तपोधन ।

मानुषेषु च तिर्येषु गुणभेदास्त्रयस्त्रयः ॥ ९:११ ॥

[सात्त्विकोत्तमाः]

ब्रह्मा विष्णुश्च रुद्रश्च धर्म इन्द्रः प्रजापतिः ।

सोमो ऽग्निर्वरुणः सूर्यो दश सत्त्वोत्तमाः स्मृताः ॥ ९:१२ ॥

[सात्त्विकमध्यमाः]

रुद्रादित्या वसुसाध्या विश्वेशमरुतो ध्रुवः ।

ऋषयः पितरश्चैव दशैते सत्त्वमध्यमाः ॥ ९:१३ ॥

[सात्त्विकाधमाः]

तारा ग्रहाः सुरा यक्षा गन्धर्वाः किंनरोरगाः ।

रक्षोभूतपिशाचाश्च दशैते सात्त्विकाधमाः ॥ ९:१४ ॥

[राजसोत्तमाः]



7d देहिनः] $C_{94}C_{02}K_{82}K_{10}K_7E$; देहिना C_{45} 8b गुणः] $C_{45}C_{02}K_{82}K_{10}K_7E$; omitted in C_{94} 8c षां पृथक्त्वेन] $CK_{82}K_{10}E$; षा पृथक्केन K_7 9c अभिजानन्ति] $C_{94}C_{45}K_{82}K_{10}K_7E$; अभिजानान्ति C_{02} 9d जानन्ति] $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7E$; omitted in C_{45}^{ac} 10a ऊर्ध्वगो नित्य] conj.; ऊर्ध्वाङ्गो नित्यः $CK_{82}E$, ऊर्ध्वाङ्गो नित्यः K_7 , ऊर्ध्वाङ्गो नित्यः K_{82} , ऊर्ध्वगो नित्यः K_{10} , ऊर्ध्वगो नित्यः K_{10}^{pc} • सत्त्वः] $C_{94}C_{45}K_{82}K_7$; सत्यः $C_{02}E$, नित्यः K_{10} 10b मध्यगो] $CK_{10}K_{82}K_7$; मध्यमो E • वृतः] $CK_{82}K_{10}K_7$; वृतम् E 10c गतिस्तमोः] $C_{94}K_{82}K_{10}K_7E$; गतिस्तमोः $C_{45}C_{02}$ 11c मानुषेषु] $C_{94}C_{02}K_{82}K_{10}E$; मनुष्येषु C_{45} , मानुष्येषु K_7 • तिर्येषु] $CK_{82}K_{10}K_7$; तिर्येषु E 11d स्त्रयः] $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7E$; स्त्रयः C_{45}^{ac} 12b धर्म इन्द्रः] $C_{94}C_{02}K_{82}K_{10}K_7$; धर्म इन्द्र C_{45} , धर्म इन्द्र E 12c अग्निर्वरुणः] $C_{94}K_{82}K_7$; अग्निर्वरुण $C_{45}C_{02}K_{10}E$ 12d दश] $CK_{82}K_{10}K_7$; दशः E • सत्त्वोत्तमाः] $C_{94}C_{02}K_{82}K_{10}E$; सत्त्वोत्तमाः C_{45} , सत्त्वोत्तमाः K_7 13ab दित्या वसुसाध्या] $C_{45}K_{82}K_{10}K_7$; दित्या वसुसाध्या C_{94} , दित्या वसुसाध्या C_{02} , दित्या वसुसाध्या विः E 13b विश्वेशः] $C_{45}K_{82}K_{10}K_7E$; विश्वेश C_{94} , विश्वेशि C_{02} 13d दशैते] $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7E$; दशैते C_{45}^{ac} 14a ग्रहाः सुरा] $C_{94}C_{45}K_{82}K_{10}K_7$; ग्रहास्वराः C_{02} , ग्रहाऽसुरा E 14b गन्धर्वाः] $C_{94}K_{82}K_{10}K_7E$; गन्धर्वा $C_{45}K_{82}$, गन्धर्वाः C_{02} 14c पिशाचाश्च] $CK_{82}K_{10}E$; पिशाचाश्च K_7 14d दशैते] $C_{94}C_{02}K_{82}K_{10}K_7E$; दशैते C_{45} • सात्त्विकाः] $C_{94}C_{02}K_{82}K_{10}K_7E$; सत्त्वकाः C_{45}

ऋत्विक्पुरोहिताचार्ययज्वानो ऽतिथिविज्ञानी ।
 राजमन्त्री व्रती वेदी दशैते राजसोत्तमाः ॥ ९:१५ ॥
 [जातयो राजसाधमाः]
 सूतो ऽम्बष्ठवणिक्चोग्रः शिल्पिकारुकमागधाः ।
 वेणवैदेहकामात्या दशैते रजमध्यमाः ॥ ९:१६ ॥
 चर्मकृत्कुम्भकृत्कोली लोहकृत्पुनीलिकाः ।
 नटमुष्टिकचण्डाला दशैते रजसाधमाः ॥ ९:१७ ॥
 [तामसोत्तमाः]
 गोजगवया अश्वमृगचामरकिंनराः ।
 सिंहव्याघ्रवराहाश्च दशैते तामसोत्तमाः ॥ ९:१८ ॥
 [तामसमध्यमाः]
 अजमेषमहिष्याश्च मूषिकानकुलादयः ।
 उष्ट्ररङ्कुशशगण्डा दशैते तममध्यमाः ॥ ९:१९ ॥
 [तामसाधमाः]
 ऋक्षगोधामृगशृङ्गिबकवानरगर्दभाः ।
 सूकरश्चानगोमायुर्दशैते तामसाधमाः ॥ ९:२० ॥
 [तमसात्त्विकाः]
 क्रौञ्चहंसशुकश्येनभासबारुण्डसारसाः ।
 चक्राह्वशुकमायूरा दशैते तमसात्त्विकाः ॥ ९:२१ ॥
 [तमराजसाः]



15b विज्ञानी] CK₈₂K₁₀K₇; विज्ञाकौ E **15c** मन्त्री व्रती] CK₈₂K₁₀K₇; मन्त्रि व्रतो E **15d** राजसो] C₉₄C₀₂K₈₂K₁₀K₇E; रामसो C₄₅ **16a** सूतो ऽम्बष्ठः] E; सूतो *ष्टः C₉₄, सूतम्बष्ठः C₄₅, सूतोन्बष्ठः C₀₂, सूतोत्बष्ठः K₈₂, सूतोत्बष्ठः K₁₀K₇ • वणिक्चो] corr.; वणिक्चो CK₈₂K₁₀K₇, वणिक्चो E **16b** शिल्पिः] K₁₀; शिल्पः CK₈₂K₇E • मागधाः] C₉₄C₄₅K₈₂K₁₀K₇E; मागधा C₀₂ **16c** वेणवैदेहकामात्या] C₉₄C₀₂K₈₂K₁₀; वेणवैदेहकामात्या C₄₅, वेणवैदेहकामात्या K₇, वेणवैदेहकौ मात्या E **17a** कृत्कोली] CK₁₀K₇; कृत्कोली K₈₂, कृत्कोली E **17b** नीलिकाः] CK₈₂K₁₀K₇; नीलिका E **17c** मुष्टिकः] C₉₄C₄₅K₈₂K₁₀K₇E; मुष्टिकः C₀₂ • चण्डाला] CK₈₂K₁₀K₇; चण्डालः E **17d** दशैते] C₉₄C₀₂K₈₂K₁₀K₇E; दशैते C₄₅ **18a** गवया] CK₈₂K₇; गवय K₁₀, गवयो E **18b** चामरः] C₉₄C₄₅K₈₂K₇; चामरः C₀₂E, चामरः K₁₀ **18c** वराहाः] CK₈₂K₇; वराहः K₁₀E **18d** तामसोत्तमाः] C₉₄C₀₂K₈₂K₁₀K₇; तामसोत्तमः C₄₅, तमसोत्तमाः E **19a** महिष्याश्च] CK₈₂K₇E; महिष्या च K₁₀ **19c** उष्ट्रः] C₉₄C₄₅K₈₂K₁₀K₇; उष्ट्रः C₀₂, दंष्ट्रः E • शगण्डा] CK₈₂K₁₀K₇; शगण्डाश्च E **19d** तममध्यमाः] C₄₅C₀₂K₈₂K₁₀K₇E; तममध्यमाः C₉₄ **20b** गर्दभाः] CK₈₂K₁₀K₇; गर्दभः E **20c** सूकरः] C₉₄C₀₂K₈₂K₁₀K₇E; सुखरः C₄₅ **20cd** गोमायुर्दः] CK₇E; गोमायु दः K₈₂K₁₀ **20d** दशैते] C₉₄C₀₂K₈₂K₁₀K₇E; दशैते C₄₅ **21a** क्रौञ्चः] E; क्रौञ्चः CK₈₂K₁₀K₇ **21b** सारसाः] CK₈₂K₁₀E; सारसा K₇ **21c** ह्वशुकमायूरा] C₄₅C₀₂K₈₂K₁₀K₇; ह्वशुकमायूरा C₉₄, ह्वशुकमायूरा E **21d** दशैते] C₉₄C₀₂K₈₂K₁₀K₇E; दशैते C₄₅ • तमसात्त्विकाः] C₀₂K₇E; तमसात्त्विकाः C₉₄K₁₀ (unmetr.), तमसात्त्विकाः K₈₂ (unmetr.), तमसात्त्विकाः C₄₅ (unmetr.)

बलाकाः कुकुटाः काकाश्चिल्ललावकतित्तिराः ।
 गुध्रकङ्कबकश्येन दशैते तमराजसाः ॥ ९:२२ ॥
 कोकिलोलूककिञ्जल्कपोताः पञ्च एव च ।
 शारिकाश्च कुलिङ्गाश्च दशैते तमसाधमाः ॥ ९:२३ ॥
 मकरगोहनक्राश्च ऋक्षाश्च तमसात्त्विकाः ।
 कच्छप † शुशु † कुम्भीरमण्डूकास्तमराजसाः ।
 शङ्खशुक्तिकशम्बूक † कबन्ध्या † स्तमतामसाः ॥ ९:२४ ॥
 चन्दनागरुपद्मं च प्लक्षोदुम्बरपिप्पलाः ।
 वटदारुशमीबिल्वा दशैते तमसात्त्विकाः ॥ ९:२५ ॥
 जाम्बीरलकुचाप्रातदाडिमाकोलवेतसाः ।
 निम्बनीपो ध्रुवावश्च दशैते तमराजसाः ॥ ९:२६ ॥
 वृक्षवल्लीलतावेणुत्वक्सारतृणभूरुहाः ।
 मीरजाश्च शिलाशस्या दशैते तमसात्त्विकाः ॥ ९:२७ ॥
 भ्रमरादिपतङ्गाश्च क्रिमिकीटजलौकसः ।
 यूकोदंशमशानां च विष्टजास्तमसात्त्विकाः ॥ ९:२८ ॥



22a बलाकाः] corr.; वलाका C₉₄K₈₂K₇; वलाक. C₄₅C₀₂K₁₀E **22ab** कुकुटाः काकाश्चि.] corr.; कुकुटकाकाश्चि. C₉₄C₄₅ (unmetr.), कुकुटा काकाश्चि. C₀₂K₇, कुकुटकाकाश्चि. K₈₂K₁₀, कुकुटो काका चि. E **22b** तित्तिराः] CK₈₂K₁₀; तित्तिराः K₇, तित्तिरिः E **22c** गुध्र.] CK₈₂K₁₀E; गुध्र. K₇ **23a** कोकिलो.] C₉₄C₀₂K₈₂K₁₀K₇E; कोकिलो. C₄₅ • किञ्जल्क.] C₄₅K₁₀K₇E; किञ्जल्क. C₉₄C₀₂K₈₂ **23b** च] CK₈₂K₁₀E; चः K₇ **23c** शारिकाश्च] corr.; शारिका च CK₈₂K₁₀K₇, शारिका च E • कुलिङ्गाश्च] corr.; कुलिङ्गा च C₉₄K₁₀E, कुलिङ्गा च C₄₅C₀₂K₇, कुलिङ्गा च K₈₂ **24a** गोहनक्राश्च] C₉₄C₄₅K₈₂K₇E; गोहनक्रा च C₀₂, गोहनक्राश्च K₁₀ **24b** ऋक्षाश्च] conj.; ऋषा च CK₈₂K₁₀K₇E • तमसात्त्विकाः] E; तम/स्सा/★ C₉₄, तमसात्त्विकाः C₄₅C₀₂K₈₂K₁₀ (unmetr.), तमसात्त्विकाः K₇ **24c** कुम्भीर.] C₉₄C₄₅K₈₂K₁₀K₇; कुम्भीरा C₀₂E **24d** मण्डूका.] CK₈₂K₇; मण्डूक. K₁₀, मण्डूका. E **24e** शम्बूक.] corr.; शम्बूका CK₈₂K₁₀E, शम्बूकाः K₇ **24f** कबन्ध्या.] CK₈₂K₁₀K₇E; कबन्ध्या. K₁₀ • तमतामसाः] C₄₅E; तमतामसाः C₉₄C₀₂K₇ (unmetr.), तमतामसाः K₈₂K₁₀ (unmetr.) **25a** गरु.] CK₈₂K₁₀K₇; गरु. E **25c** बिल्वा] C₉₄C₄₅K₈₂E; बिल्वा C₀₂K₁₀K₇ **25d** दशैते] C₉₄C₄₅K₈₂K₁₀K₇E; दशै C₀₂ • तमसात्त्विकाः] E; तमसात्त्विकाः C₉₄ (unmetr.), तमसात्त्विकाः C₄₅C₀₂K₈₂K₁₀K₇ (unmetr.) **26a** जाम्बीर.] C₉₄C₄₅K₈₂K₁₀K₇E; जाम्बीर. C₀₂ **26b** दाडिमा.] C₉₄C₄₅K₁₀K₇E; दाडिमा. C₀₂, दाडिमा/हा/ K₈₂ **26c** नीपो] CK₈₂K₁₀E; नीपो K₇ • ध्रुवावश्च] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; ध्रुवावश्च C₉₄, ध्रुवावश्च E **26d** दशैते] C₄₅C₀₂K₈₂K₁₀K₇E; ★★ C₉₄ **27a** वृक्षवल्ली.] CK₈₂K₇E; वृक्षवल्ली K₁₀ **27b** त्वक्सार.] C₉₄C₄₅K₈₂K₁₀; त्वक्सार C₀₂E, त्वक्सार. K₇ (unmetr.) **27c** मीरजाश्च] corr.; मीरजा च C₉₄C₀₂K₈₂K₁₀K₇E, मीरजा च C₄₅ **27d** तमसात्त्विकाः] K₇E; तमसात्त्विकाः C₉₄, तमसात्त्विकाः C₄₅C₀₂K₈₂ (unmetr.), तमसाधिकाः K₁₀ (unmetr.) **28a** पतङ्गाश्च] CK₈₂K₁₀K₇; पतङ्गाश्च E **28b** क्रिमिकीटजलौकसः] CK₈₂; क्रिमिकीटजलौकसः K₁₀, क्रिमिकीटजलौकसाः K₇, क्रिमिकीटजलौकसां E **28c** यूकोदंशमशानां च] C₉₄; यूकोदंशमशानाश्च C₄₅K₈₂, यूकोदंशमसकानाश्च C₀₂ (unmetr.), यूकोदंशमसानानु K₁₀, यूकोदं(★)★ K₇, यूकोदंशमशानाश्च E **28d** विष्टजास्तमसात्त्विकाः] corr.; विष्टजास्तमसात्त्विकाः C₉₄ (unmetr.), विष्टजास्तमसात्त्विकाः C₄₅C₀₂K₈₂ (unmetr.), विष्टजास्तमसाधिकाः K₁₀ (unmetr.), ★★/जा/तमसाधिकाः K₇ (unmetr.), विष्टजा तमसात्त्विकाः E

दया सत्यं दमः शौचं ज्ञानं मौनं तपः क्षमा ।
 शीलं च नाभिमानं च सात्त्विकाश्चोत्तमा जनाः ॥ ९:२९ ॥
 कामतृष्णारतिद्यूतमानो युद्धं मदः स्पृहा ।
 निर्घृणाः कलिकर्तारो राजसेषूत्तमा जनाः ॥ ९:३० ॥
 हिंसासूयाघृणामूढनिद्रातन्द्नीभयालसाः ।
 क्रोधो मत्सरमायी च तामसेषूत्तमा जनाः ॥ ९:३१ ॥
 लघुप्रीतिप्रकाशी च ध्यानयोगे सदोत्सुकः ।
 प्रज्ञाबुद्धिविरागी च सात्त्विकं गुणलक्षणम् ॥ ९:३२ ॥
 बालको निपुणो रागी मानो दर्पश्च लोभकः ।
 स्पृहा ईर्ष्या प्रलापी च राजसं गुणलक्षणम् ॥ ९:३३ ॥
 उद्वेग आलसो मोहः क्रूरस्तस्करनिर्दयः ।
 क्रोधः पिशुन निद्रा च तामसं गुणलक्षणम् ॥ ९:३४ ॥
 विगतराग उवाच ।
 केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् ।
 त्रैगुण्यस्य पृथक्त्वेन कथयस्व तपोधन ॥ ९:३५ ॥
 अनर्थयज्ञ उवाच ।
 आयुः कीर्तिः सुखं प्रीतिर्बलारोग्यविवर्धनम् ।



29b ज्ञानं] C₉₄C₀₂K₁₀E; ज्ञान C₄₅K₇, ज्ञानं K₈₂ • मौनं] CK₁₀K₇E; मौन K₈₂ • क्षमा] C₉₄C₀₂K₈₂K₇E;
 क्षमा: C₄₅K₁₀ 29c शीलं च] CK₈₂K₇; नीलम् K₁₀, शीलं च E • नाभिमानं] CK₈₂K₁₀K₇; नाभिमानं E
 30a मनो] C₉₄C₄₅K₈₂K₁₀K₇E; मनो C₀₂ 30b युद्धं] CK₈₂K₁₀K₇; युद्धं E • स्पृहा] CK₈₂K₇E;
 स्मृत K₁₀ 30c निर्घृणाः] C; निर्घृणा K₈₂E, निर्घृणा: K₁₀K₇ 30d राजसेषूत्तमा] C₉₄C₄₅K₈₂K₁₀K₇;
 राजसेषूत्तमा C₀₂, राजसेषूत्तमो E 31a सूयां] CK₈₂K₇E; सूर्या K₁₀ • मूढः] C₉₄C₀₂K₈₂K₇E; मूढः
 C₄₅K₁₀ 31b तन्द्नी] CK₈₂K₇K₁₀; तन्द्नी E 31c क्रोधो] CK₈₂K₁₀K₇; क्रोधः E 31d तामसेषूत्तमा]
 C₉₄C₄₅K₈₂K₁₀K₇; तामसेषूत्तमा C₀₂, तामसेषूत्तमो E 32b योगे] C₄₅C₀₂K₈₂K₁₀K₇E; योगे C₉₄
 32c विरागी च] CK₁₀K₇E; विरागी K₈₂, विरागी च K₇ 33a बालको] CK₈₂K₁₀E; बालको K₇ •
 निपुणो] E; निपुणो CK₈₂K₁₀, निपुणो K₇ 33c ईर्ष्या] C₉₄C₀₂K₈₂K₁₀K₇; ईर्ष्या C₄₅E • प्रलापी]
 C₉₄C₄₅K₈₂K₁₀K₇E; चलापी C₀₂ 33d राजसं] CK₈₂K₁₀K₇; तामसं E 34a आलसो] C₉₄C₀₂K₈₂K₁₀K₇E;
 आलसो C₄₅ 34b क्रूरस्तः] C₉₄C₄₅K₈₂; क्रूरस्तः C₀₂K₇E, क्रूरस्तः K₁₀ • निर्दयः] CK₈₂K₁₀E; निर्दयाः
 K₇ 34c क्रोधः] C₉₄C₀₂K₈₂K₁₀K₇E; क्रोधः C₄₅ • पिशुन] E; पिशुनो CK₈₂K₁₀K₇ • च]
 CK₈₂K₇E; omitted in K₁₀ 34d गुणः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; गुः C₄₅ 35ab केन चिह्नेन
 विज्ञेय आहारः सर्वदेहिनाम्] C₄₅C₀₂K₈₂K₇E; ***** देहिनाम् C₉₄, केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम्
 K₁₀ 35c पृथक्त्वेन] CK₈₂K₁₀E; पृथक्त्वेन K₇ 35d धनः] CK₈₂K₁₀E; धनः K₇ 36a कीर्तिः]
 CK₈₂K₁₀K₇; कीर्तिः E • सुखं प्रीतिर्बलः] K₇; सुखं प्रीतिर्बलः C₉₄C₄₅K₈₂K₁₀, सुखप्रीतिर्बलः C₀₂, सुखं प्रीतिर्बलः E
 36b योग्यः] C₉₄C₀₂K₈₂K₁₀K₇E; योग्यः C₄₅

हृद्यस्वादुरसं स्निग्ध आहारः सात्त्विकप्रियः ॥ ९:३६ ॥
 अत्युष्णमाम्ललवणं रूक्षं तीक्ष्णं विदाहि च ।
 राजसश्रेष्ठ आहारो दुःखशोकामयप्रदः ॥ ९:३७ ॥
 अभक्ष्यामेध्यपूती च पूति पर्युषितं च यत् ।
 आयामरसविस्वाद आहारस्तामसप्रियः ॥ ९:३८ ॥
 विगतराग उवाच ।
 गुणातीतं कथं ज्ञेयं संसारपरपारगम् ।
 गुणपाशनिबद्धानां मोक्षं कथय तत्त्वतः ॥ ९:३९ ॥
 अनर्थयज्ञ उवाच ।
 आत्मवत्सर्वभूतानि सम्यक्पश्येत भो द्विज ।
 गुणातीतः स विज्ञेयः संसारपरपारगः ॥ ९:४० ॥
 ईर्षाद्वेषसमो यस्तु सुखदुःखसमाश्च ये ।
 स्तुतिनिन्दासमा ये च गुणातीतः स उच्यते ॥ ९:४१ ॥
 तुल्यप्रियाप्रियो यश्च अरिमित्रसमस्तथा ।
 मानापमानयोस्तुल्यो गुणातीतः स उच्यते ॥ ९:४२ ॥
 एष ते कथितो विप्र गुणसद्भावनिर्णयः ।
 गुणयुक्तस्तु संसारी गुणातीतः पराङ्गतिः ॥ ९:४३ ॥



42 cf. MBh 6.36.24cd-25 (BhG 14.24cd-25): तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥



36c हृद्यं] CK₈₂K₁₀K₇; हृद्यं E • रसं] C₉₄C₄₅K₈₂; रस C₀₂, रसं K₁₀, रसां K₇, रसा E • स्निग्ध] CK₇E; स्निग्धं K₈₂, रसन्दिग्धं K₁₀ 36d आहारः] C₉₄C₄₅K₁₀K₇E; आहार C₉₄C₄₅C₀₂K₈₂ • सात्त्विकप्रियः] C₉₄C₄₅K₈₂K₇; सात्त्विकप्रिया C₀₂, सात्त्विकप्रिय K₁₀, सात्त्विकः क्रियाः E 37a रूक्षं] CK₈₂K₁₀K₇; रूक्षं E • तीक्ष्णं] C₉₄C₀₂K₈₂K₁₀K₇E; तीक्ष्णं C₄₅ 37b तीक्ष्णं] C₄₅C₀₂K₈₂K₁₀K₇; तीक्ष्णं C₉₄, स्तीक्ष्णं E • विदाहि च] C₄₅K₈₂K₁₀K₇; *विदाहि च C₉₄, विदाहिक C₀₂, विदाहिकः C₀₂E 37cd राजसश्रेष्ठ आहारो दुःखशोकामयप्रदः] C₄₅K₈₂K₇; *राजसश्रेष्ठ आहारो दुःखशोकामयः प्रदः C₀₂, राजसः श्रेष्ठ आहारो दुःखशोकामयप्रदः K₁₀, राजसे श्रेष्ठमाहारो दुःखशोकाभयप्रदः E 38a अभक्ष्यामेध्यपूती च] em.; अभक्ष्यामेध्यपूती च CK₈₂, अभक्ष्यामेध्यपूती च K₁₀, अभक्ष्यामेध्यपूती च K₇, अभक्ष्यामेध्यपूती च E 38c आयामः] CK₈₂K₁₀K₇; आयामः E 38d तामसः] C₉₄C₄₅K₈₂K₁₀K₇; तामसः C₀₂E • प्रियाः] C₉₄C₄₅K₈₂K₁₀K₇E; प्रियाः C₀₂ 39a तीतं] C₉₄C₄₅K₈₂K₇E; तीतं C₀₂K₁₀ 39b गम्] C₉₄C₄₅K₈₂K₁₀K₇E; गः C₀₂ 39c वद्धानां] C₉₄C₀₂K₈₂K₁₀K₇; वद्धानां C₄₅, वद्धानां E 40a भूतानि] CK₁₀K₇E; भूतानां K₈₂ 40b सम्यक्] CK₁₀K₇E; सम्यक् K₈₂ 40c तीतः] C₉₄C₄₅K₈₂K₁₀; तीतं C₀₂K₇, तीतं E 41a ईर्ष्या] CK₈₂K₁₀; ईर्ष्या K₇E 41b समाश्च ये] CK₈₂K₇E; समाश्चये K₁₀ 41d तीतः] CK₈₂K₇E; तीतं K₁₀ 42a तुल्यः] E; तुल्यः CK₈₂K₁₀K₇ 42b समः] C₉₄C₄₅K₈₂K₁₀K₇E; समा C₀₂ 43a ते] CK₈₂K₇E; ते K₁₀ 43b सद्भावः] CK₈₂K₁₀K₇; सद्भावः E 43d गुणातीतः] C₉₄C₀₂K₈₂; गुणातीतं C₄₅K₁₀K₇E • पराङ्गतिः] E; पराङ्गतिम् CK₈₂K₁₀K₇

॥ इति वृषसारसंग्रहे त्रैगुण्यविशेषणीयो नामाध्यायो नवमः ॥



Colophon: ॐविशेषणीयो] corr.; ॐविशेषणीयो CK₈₂K₁₀K₇E • नामाध्यायो नवमः] CK₈₂K₁₀K₇; नाम
नवमो ऽध्यायः E

Chapter10

[दशमोऽध्यायः]

[कायतीर्थोपवर्णनम्]

विगतराग उवाच ।
कतमं सर्वतीर्थानां श्रेष्ठमाहुर्मनीषिनः ।
कथयस्व मुनिश्रेष्ठ यद्यस्ति भुवि कामदम् ॥ १०:१ ॥
अनर्थयज्ञ उवाच ।
अतिगुह्यमिदं प्रश्नं पृष्ठः स्नेहाद्विजोत्तम ।
ब्रवीमि वः पुरावृत्तं नन्दिना कथितोऽस्म्यहम् ॥ 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 ।
मनुष्याणां हितार्थाय ब्रूहि तत्त्वं महेश्वर ॥ १०:५ ॥
महेश्वर उवाच ।
को मां पृच्छति तं प्रश्नं मुक्त्वा त्वामेव सुन्दरि ।
शृणु वक्ष्यामि तत्प्रश्नं देवैरपि सुदुर्लभम् ॥ १०:६ ॥
कुरुक्षेत्रं प्रयागं च वाराणसीमतः परम् ।



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



1a कतमं सर्वं] CK₈₂E; कतमसर्वं K₁₀, कथमसर्वं K₇ 1ab तीर्थानां श्रेष्ठं] C₄₅C₀₂K₈₂K₁₀K₇E;
तीर्थां★*ष्ठं C₉₄ 1b मनीषिनः] CK₈₂K₁₀K₇; मनीषिभिः E 1d भुवि] CK₈₂K₁₀K₇; भूरे E •
०दम्] CK₁₀K₇E; ०दः K₈₂ 2b स्नेहाद्विं] C₉₄C₄₅K₈₂K₁₀K₇E; स्नेहा द्विं C₀₂ 2d ऽस्म्यहम्]
C₉₄C₄₅K₈₂K₁₀K₇E; स्मृहम् C₀₂ 3 नन्दिं] C₉₄C₀₂K₈₂K₁₀K₇E; नन्दीं C₄₅ 3a कैलासं]
CK₈₂K₁₀K₇; कैलाशे E 4a ०देवेश] C₉₄C₀₂K₈₂K₁₀K₇E; ०देश C₄₅ 4b ०पते] CK₈₂^{Pc}K₁₀K₇E;
०पतिम् K₈₂^{ac} 5a तीर्थं] CK₈₂K₇; तीर्थं K₁₀E 5ab गुह्यं संसाराद्येन मुच्यते] CK₈₂K₇E; ऐग्लं× ऐसं/साराद्येन
मुच्यते K₁₀ 5d ०श्वर] C₉₄C₄₅K₈₂K₁₀K₇E; ०श्वरः C₀₂ 6a तं प्रश्नं] K₈₂K₁₀; तत्प्रश्नं C₉₄C₄₅, तत्प्रश्नं
C₀₂E, तं प्रश्नं K₇ 6b मुक्त्वा] CK₈₂K₁₀K₇; मुक्ता E 6c तत्प्रश्नं] CK₈₂K₁₀E; तं प्रश्नं K₇

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 ॥
 [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 ।

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13ab ≈ Umāmahesvarasamvāda 21.48cd: सर्वयज्ञफलावाप्तिः सर्वदानफलं लभेत्

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7c गङ्गाग्निं] C₉₄C₄₅; गङ्गाग्निं C₀₂K₈₂K₁₀K₇; गङ्गाग्निं E 8a नैमिषं] CK₈₂K₁₀E; नैमिष K₇ 8b बन्धं]
 CK₈₂K₁₀K₇; बन्धं E • ब्रह्म] CK₈₂K₁₀K₇E; ब्रह्म E 8c वागीशं] CK₈₂K₇E; ×(गीश)
 K₁₀ 8d निश्चयपापहा] C₄₅C₀₂K₈₂K₁₀K₇E; निश्चय(*** C₉₄ 9b कथिता] C₉₄C₀₂K₈₂K₇;
 कथितो C₄₅K₁₀E 9cd तीर्थमे] C₉₄C₄₅K₈₂K₁₀K₇E; तीर्थमे C₀₂ 9d सुरनायक] C₉₄K₈₂K₇;
 सुरनाक C₉₄, सुरनायकम् C₄₅C₀₂K₁₀E 10a कथं] C₉₄C₀₂K₈₂K₁₀K₇E; कथ C₄₅ 10b ज्ञानं]
 C₉₄C₀₂K₈₂K₁₀K₇E; ज्ञान C₄₅ • ईश्वर] CK₁₀K₇E; चेश्वर K₈₂ 10c कौतूहलं महज्जातं] CE; कौतूहलम्(हो)ज्जातं
 K₈₂; कौहलम्(हो)ज्जातं K₁₀; कौतूहलम्(हो)ज्जातं K₁₀; कौतूहलं महज्जातं K₇ 10d कारकम्] E; कारक CK₁₀K₇;
 कारकः K₈₂ 11a जानामि] CK₁₀; जाना(मि) K₈₂; जाना(मि) K₈₂; जानासि K₇E 11b दुर्लभं च]
 C₉₄K₈₂K₁₀E; दुर्लभम् C₄₅K₇; दुर्लभम् C₀₂ 11c सुलभं गुरुसेवीनां] C₄₅C₀₂K₈₂K₁₀K₇E; *****वीनां
 C₉₄ 11d वर्जयेत्] CK₁₀K₇; वर्जये K₈₂; वर्जनात् E 12a कुरुः] CK₈₂K₇E; कुरुः K₁₀ • पुरुष] E;
 पुरुषः CK₈₂K₁₀ (unmetr.), पुरुषो K₇ (unmetr.) 12b शरीरं] C₄₅C₀₂K₈₂K₁₀K₇E; शरीरं C₉₄ •
 क्षेत्र उच्यते] CK₁₀K₇E; क्षेत्रमुच्यते K₈₂ 12c स्थं] CK₈₂K₁₀E; स्थ K₇ • क्षेत्रं] CK₈₂K₁₀E; क्षेत्र
 K₇ 13d तत्फलं] CK₈₂K₁₀E; तत्फल K₇ 14b तीर्थपञ्चदशेषु] C₉₄C₀₂K₈₂K₁₀K₇E; तीर्थपञ्चदशेषु C₄₅
 14c अनघानं महापुण्यं] C₄₅K₇; *****पुण्य C₉₄; अनघानं महापुण्यं C₀₂; अनघानं महापुण्यं K₈₂; अध्वानन्तु महापुण्यं
 K₁₀; स्नानध्यानं महापुण्यं E

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 ।
एता स्रोतवहा नद्यः प्रयागः स विधीयते ॥ १०:१७ ॥
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 ।

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15a अतीव] $C_{94}C_{02}K_{82}K_{10}K_7E$; अवीव C_{45} **15b** ऽस्ति] $CK_{82}K_7E$; स्मि K_{10} • त्रिदशेश्वर] $C_{94}C_{45}K_{82}K_7E$; त्रिदशेश्वर: C_{02} , त्रिदशेश्वर K_{10} **15d** तुष्टिश्च] $C_{94}C_{45}K_{82}K_{10}K_7E$; तुष्टिश्च C_{02} • गता] $C_{94}C_{02}K_{82}K_{10}K_7E$; गता: C_{45} **16d** तत्त्वतस्तु] $CK_{82}K_{10}K_7E$; तत्त्वत K_{82}^{ac} **17a** सुषुम्ना] $CK_{82}K_{10}K_7$; सुषुम्ना E • भगवती गङ्गा] $C_{45}C_{02}K_{82}K_{10}K_7$ (unmetr.); भगवती गङ्गा C_{94} , भवती गङ्गा E **17c** एता स्रोतवहा] corr.; एता स्रोतवहा $C_{94}K_7E$, एते स्रोतवहा $C_{45}C_{02}$, एता स्रोतवहा $K_{82}K_{10}$ **18a** दक्षिणा] $C_{45}K_{82}K_{10}K_7E$; दक्षिणा C_{94} , दक्षिणा C_{02} • वारुणी] $K_{82}K_7E$; वारुणी $C_{94}C_{02}K_{82}K_{10}$, वारुणा C_{45} **18b** नासा] $C_{94}C_{02}K_{82}K_7E$; नासा $C_{45}K_{10}$ **18c** वारुणा-असिमध्येन] E ; वारुणा असिमध्येन $C_{94}C_{45}K_{82}K_7$, वारुणासिमध्येन C_{02} , वारुणा असिमध्येन K_{10} **19b** तस्याः] $C_{94}C_{45}K_{82}K_7E$; तस्या C_{02} , तस्या K_{10} **19d** तेन] $C_{94}C_{45}K_{82}K_{10}K_7E$; ते C_{02} **20a** तीर्थमिडा] $C_{94}C_{02}K_{82}K_{10}K_7E$; तीर्थ इडा C_{45} **20b** किङ्किणी] $C_{94}C_{45}K_{82}K_{10}K_7E$; किङ्किणी C_{02} • रवः] $C_{94}C_{45}C_{02}K_{82}K_{10}K_7$; रवि C_{45}^{ac} , रवि E • चिह्निता] $C_{94}C_{45}K_{82}K_7E$; चिह्निका C_{02} , चिह्निका K_{10} **20c** तं तु] corr.; तन्तु C_{94} , तन्तु $C_{45}C_{02}K_{82}K_7E$, तन्तु K_{10} • न संदेहः] $C_{94}C_{45}K_{82}K_{10}K_7E$; वरारोहे: C_{02} **21a** तीर्थं] $CK_{82}K_7E$; तीर्थ K_{10} • सुषुम्ना] $CK_{82}K_{10}K_7$; सुषुम्ना E **21b** नीरवा] E ; नीरवा $C_{94}C_{02}$, नीरवा $C_{45}K_{82}K_{10}K_7$ • युता] $C_{94}K_{82}K_7E$; युतम् $C_{45}C_{02}$, युता K_{10} **21c** मात्रा] $C_{94}C_{45}K_{82}K_{10}K_7E$; मात्रा C_{02} **22a** अर्जुना] $C_{94}C_{45}K_{82}K_{10}K_7$; अर्जुना C_{02} , अर्जुन E **22b** रमा] $CK_{82}K_{10}$; रमा K_7E

तत्तदक्षरमाकर्ण्य अमृतत्वाय कल्पते ॥ १०:२२ ॥

[पुष्करम्]

पुष्करं हृदि मध्यस्थमष्टपत्रं सकर्णिकम् ।

चिन्तयेत्सूक्ष्म तन्मध्ये जन्ममृत्युविनाशनम् ॥ १०:२३ ॥

[मानसम्]

मानससरमध्यस्थं सहस्रकमलोपरि ।

सलीलो लीलयाचारी परतः परपारगः ॥ १०:२४ ॥

[नैमिषम्]

नैमिषं शृणु देवेशि निमिषा प्रत्ययो भवेत् ।

सम्यग्छायां निरीक्षेत आत्मानो वा परस्य वा ॥ १०:२५ ॥

आयतप्यङ्गुलीमात्रं निमिषाक्षि 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 ।

तं विदित्वा विशालाक्षि सोऽमृतत्वं लभेत च ॥ १०:२९ ॥

[सेतुबन्धम्]

वक्ष्ये ते सेतुबन्धं दुरितमलहरं नादतोयप्रवाहम्

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22c ऽकर्ण्य] C₉₄C₀₂K₈₂K₁₀K₇E; ऽर्ण्य C₄₅ 22d कल्पते] C₄₅K₇E; क*× C₉₄; कल्पते C₀₂K₈₂K₁₀
23b ऽपत्वं] C₄₅K₈₂K₇E; *× C₉₄; ऽपत्र C₀₂K₁₀ • ऽकर्णिकम्] C₄₅K₈₂C₀₂K₁₀K₇; *×× C₉₄,
•कर्णिकाम् E 23c सूक्ष्म] C₄₅C₀₂K₈₂K₁₀K₇; {सूक्ष्म} C₉₄; सूक्ष्म E 24a मानसं] C₄₅K₈₂; {मानसं}
C₉₄; मानसं C₀₂K₁₀K₇E 24b सहस्रं] C₉₄C₀₂K₈₂K₁₀K₇E; सहस्रं C₄₅ 24c सलीलो] CK₈₂K₁₀K₇;
सलीला E 24d परतः] CK₈₂K₇E; परतः K₁₀ 25b निमिषा प्रत्ययो भवेत्] C₉₄C₀₂K₈₂K₇E; निमि
प्रत्ययो भवेत् C₄₅; नि×{षो} प्रत्ययो {भवेत्} K₁₀ 25d आत्मनो] C₄₅C₀₂K₈₂K₁₀K₇; *न्मनो C₉₄; स्वात्मानो
E • परस्य वा] CK₈₂K₁₀K₇; परस्य च E 26a आयतप्यङ्गुलीं] CK₈₂K₁₀; आयतप्यङ्गुलीं K₇E •
•मात्रं] CK₈₂K₁₀; •मात्र K₇; •मध्ये E 26d नैमिषज्ञः] C₉₄K₈₂K₁₀K₇E; नैमिषज्ञः C₄₅; नैमिषज्ञ C₀₂
27a तीर्थं बिन्दुं] CK₈₂K₁₀K₇; तीर्थं बिन्दुं E 27c हृदि ज्ञेयं] C₉₄C₀₂K₈₂K₁₀K₇E; omitted in C₄₅
28a ऽमध्ये] C₄₅C₀₂K₁₀K₇E; ऽध्ये C₉₄; ऽपध्ये K₈₂ 28c बिन्दुमध्ये] C₄₅C₀₂K₈₂K₁₀K₇E; {बिन्दु} *×
C₉₄ 28d भिद्यते] C₄₅K₈₂K₁₀K₇E; {वि}द्यते C₉₄; विद्यते C₀₂ 29a उकारं च मकारं] CK₈₂K₁₀K₇;
उकारश्च मकारश्च E 29d सोऽमृतत्वं] C₉₄C₄₅K₈₂K₁₀K₇; सोम्यतत्त्वं C₀₂; सोमतत्त्वं E • च] CK₈₂K₁₀K₇;
वा E 30a ते] C₉₄C₄₅K₈₂K₁₀K₇E; omitted in C₉₄^{ac}; हं C₀₂ • ऽबन्धं] C₉₄C₀₂K₈₂K₁₀K₇E;
•बन्धं C₄₅ • •तोयं] CK₈₂K₇E; •तोयं K₁₀

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 केशरशक्तिभिन्नं
 पञ्चव्योमप्रशस्तं गतिपरमपदं प्राप्नुकामेन सेव्यम् ॥ १०:३१ ॥

[घण्टिकेश्वरम्]
 नाड्यैकासङ्गतानि निपतितममृतं घण्टिकापारकेण
 तृप्यन्ते तेन नित्यं हृदि कमलपुटं स्थानुभूतान्तरात्मा ।
 यं पश्यन्तीशभक्ता कलिकलुषहरं व्यापिनं निष्प्रपञ्चम्
 देवेशं घण्टिकेशमरभवमभवन्तीर्थमाकाशबिन्दुम् ॥ १०:३२ ॥

[वागीश्वरतीर्थम्]
 मीमांसारत्नकूला क्रमपदपुलिना शैवशास्त्रार्थतोया
 मीनौघा पञ्चरात्रं श्रुतिकुटिलगतस्मार्तवेगा तरङ्गा ।
 योगावर्तातिशोभा उपनिषदिवहा भारतावर्तफेना



30b कण्ठोरः] conj.; कण्ठोरः CK₈₂K₁₀K₇E • स्वरः] C₉₄C₄₅K₈₂K₁₀K₇; सुरः C₀₂E 30c मीना] CK₈₂K₁₀K₇; मीना E • दशः] C₄₅C₀₂K₈₂K₁₀K₇E; ★★ C₉₄ • विसर्गा] C; विसर्गा: K₈₂K₁₀K₇E 30d स्वारे] C₉₄C₄₅K₇E; सारः C₀₂; स्वारो K₈₂; स्वारिणः K₁₀ (unmetr.) • गभीरे] C₉₄C₄₅K₇; गभीरे C₀₂K₁₀E; गंभीरे K₈₂ • रसनं] CK₈₂K₁₀K₇; रमणं E • बन्धं] C₉₄C₀₂K₈₂K₁₀K₇E; बन्ध C₄₅ • व्रजस्व] CK₈₂K₁₀K₇; रमस्व E 31a द्वीपाः] CK₈₂K₁₀E; द्वीपाः K₇ 31b ईशानेनाभिजुष्टं] C₀₂K₈₂K₇E; ईशानेनाभिजुष्टं C₉₄K₁₀; ईशानेभिजुष्टं C₄₅^{ac}; ईशानेभिजुष्टं C₄₅^{pc} • विमलं नादशीताः] CK₈₂K₇; विमलानादशीताः K₁₀; विमलं नामशिताः E 31c केशरः] C₉₄C₀₂K₈₂K₇; केशरं C₄₅E; केशरः K₁₀ 31d व्योमः] CK₁₀K₇E; व्योमः K₈₂ • शस्तं गः] C₉₄C₄₅K₈₂K₁₀K₇E; शस्वङ्गः C₀₂ • परमः] CK₁₀K₇E; परमं K₈₂ (unmetr.) • सेव्यम्] CK₈₂K₁₀K₇; सर्वम् E 32a निपतितममृतं] CK₇E; निपतितममृतः K₈₂ (unmetr.); निपतितममृतं K₁₀ • पारकेण] C₉₄C₄₅K₈₂K₇; पारकेण C₀₂E; पारकेण K₁₀ 32b पुटं] C₉₄C₀₂K₈₂K₁₀K₇E; पुट C₄₅ • स्थानुः] CK₈₂K₇; स्थानः K₁₀; स्थानः E 32c यं पश्यन्तीशभक्ता] C₉₄K₁₀; यं पश्यन्तीशभक्ता: C₄₅; यं पश्यन्तीशभक्त्या C₀₂; यं पश्यन्तीशभक्ता: K₈₂; यत्पश्यन्तीशभक्त्या K₇; यं पश्यन्तीशभक्ता E • प्रपञ्चम्] C₉₄C₈₂K₁₀K₇; प्रपञ्च C₄₅C₀₂E 32d देवेशं] C₄₅K₁₀E; देवेशं C₉₄C₀₂K₈₂; देवेश K₇ • घण्टिकेशमरः] C₉₄C₄₅K₁₀K₇; घण्टिकेशमरः C₀₂; घण्टिकेशं मरः K₈₂; घण्टिकेशमरः E • भवन्तीर्थम्] C₄₅C₀₂K₈₂K₁₀K₇E; भवन्तीर्थम् C₉₄ • बिन्दुम्] C₉₄C₄₅K₈₂K₁₀K₇E; बिन्दु C₀₂ 33a शैवः] CK₈₂K₁₀K₇; शैवः E 33b मीनौघाः] K₈₂K₁₀E; मीनौघाः CK₇ • पञ्चरात्रं] CK₈₂K₁₀K₇; पञ्चरात्रं E • स्मार्तवेगा तरङ्गा] CK₈₂K₇; स्मार्तवेगा तरङ्गा K₁₀; स्मार्तवेगास्तरङ्गा E 33c वहा भारताः] CK₈₂K₇E; महाभारताः K₁₀

पञ्चाशद्व्योमरूपी रसभवननदी तीर्थवागीश्वरीयम् ॥ १०:३३ ॥
 यस्तं वेत्ति स वेत्ति वेदनिखिलं संसारदुःखच्छिदम्
 जन्मव्याधिवियोगतापमरणं क्लेशार्णवं दुःसहम् ।
 गर्भावासमतीव सद्द्विषयं दुस्तीर्यदुःखालयम्
 प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि ॥ १०:३४ ॥
 ॥ इति वृत्तसारसंग्रहे कायतीर्थोपवर्णनो नामाध्यायो दशमः ॥



33d शब्दचोमः] CK₁₀K₇; शब्दचोमः K₈₂, शब्दचोमः E 34a यस्तं] C₀₂K₈₂K₁₀K₇E; यस्तः C₉₄C₄₅ •
 स वेत्ति] CK₈₂K₁₀E; न वेत्ति K₇ 34b मरणं] CK₈₂K₁₀E; मरण K₇ • ण्वं] CK₁₀K₇; ण्वं K₈₂,
 ण्वं E 34c गर्भावासम्] CK₈₂K₁₀K₇; गर्भावासम् E • विषयं] C₉₄C₄₅K₁₀; विषयं C₀₂K₈₂K₇E •
 लयम्] CK₁₀EK₇; लयः K₈₂ • दुस्तीर्यः] CK₈₂K₁₀E; दुस्तीर्यः K₇ 34d प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य
 देवैरपि] C₉₄C₄₅K₈₂K₇; प्राप्तं तेन न संशयं शिवपदं दुष्प्राप्य देवैरपि C₀₂E, प्राप्तं तेन न संशयः शिवदं दुष्प्राप्य देवैरपि C₄₅^{ac},
 प्रा०×××××यः शिवः ★★ ★य देवैरपि K₁₀ कायतीर्थोपवर्णनो] C₄₅C₀₂K₈₂K₁₀K₇E; कायतीर्थोपवर्णनो C₉₄
 • नामाध्यायो दशमः] CK₈₂K₁₀K₇; नाम दशमोऽध्यायः E

Chapter 11

[एकादशमोऽध्यायः]

[चतुराश्रमधर्मविधानः]

देव्युवाच ।

सर्वयज्ञः परश्रेष्ठ अस्ति अन्यः सुरोत्तम ।

अल्पक्लेशमनायास अर्थप्रायं विनेश्वर ॥ ११:१ ॥

सर्वयज्ञफलावाप्तिं दैवतैश्चापि पूजितम् ।

कथयस्व सुरश्रेष्ठ मानुषाणां हिताय वै ॥ ११:२ ॥

महेश्वर उवाच ।

न तुल्यं तव पश्यामि दया भूतेषु भामिनि ।

किमन्यत्कथयिष्यामि दया यत्र न विद्यते ॥ ११:३ ॥

सदाशिवमुखात्पूर्वं श्रुतं मे वरसुन्दरि ।

शृणु देवि प्रवक्ष्यामि धर्मसारमनुत्तमम् ॥ ११:४ ॥

[गृहस्थः(?)]

विनार्थेन तु यो यज्ञः स यज्ञः सार्वकामिकः ।

अक्षयश्चाव्ययश्चैव सर्वपातकनाशनः ॥ ११:५ ॥

बहुविघ्नकरो ह्यर्थो ब्रह्मायासकरस्तथा ।

ब्रह्महत्या इवेन्द्रस्य प्रविभागफला स्मृता ॥ ११:६ ॥



Testimonia for this chapter: C₉₄ ff. 208v–210r, C₄₅ ff. 214r–215v, C₀₂ ff. 285v–287v, K₈₂ ff. 15v–17v, K₁₀ ff. 221v–223v, K₇ ff. 223v–225v; C = C₉₄ + C₄₅ + C₀₂ **5ab** See a sequence or list of the four āśramas in 4.75: गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भिक्षुकः; see also 5.9: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ **6cd** See e.g. BhP 6.9.6: ब्रह्महत्यामञ्जलिना जग्राह यदपीश्वरः । संवत्सरान्ते तदघं भूतानां स विशुद्धये । भूम्यम्बुदुमयोषिद्धचश्चतुर्था व्यभजद्धरिः ॥



1b अन्यः] C₄₅K₈₂K₇; अन्य C₉₄C₀₂K₁₀, चान्या E • उत्तम] CK₈₂K₁₀E; उत्तमः K₇ **1c** नायास] CK₇E; नायास(सं) K₈₂, नायास(सं) K₁₀ **1d** अर्थप्रायं] K₈₂K₇; अर्थप्रायं C, अर्थप्रायं K₈₂^{ac}, अर्थप्रायं K₁₀, अर्थप्रायं E • विनेश्वर] CK₈₂K₇; विनेश्वर K₁₀, सुरेश्वर E **2a** दैवतैः] C₉₄C₄₅K₈₂E; दैवतैः C₀₂K₇, देवतैः K₁₀ **2cd** श्रेष्ठ मानुषाणां हिताय वै] CK₈₂K₇E; श्रेष्ठमानुषाणां हिताय वै K₁₀ **3** महेश्वर] CK₈₂K₁₀E; महेश्वर K₇ **3a** तुल्यं तव] K₈₂C₄₅C₀₂K₁₀K₇E; तुल्यं तव C₉₄ **3b** भामिनि] C₉₄C₄₅K₈₂K₁₀K₇E; भामिनि C₀₂ **3c** किमन्यत्] CK₈₂K₇E; किमन्यत् K₁₀ **4c** देवि प्रवक्ष्यामि] C₄₅C₀₂K₈₂K₁₀; देवि प्रवक्ष्यामि C₉₄K₇E **4d** सारमनुत्तमम्] C₉₄C₄₅K₈₂K₁₀K₇E; सारमनुत्तमम् C₀₂ **5b** यज्ञः] CK₈₂K₁₀K₇; यज्ञः E • सार्वकामिकः] C₄₅E; सार्वकालिकः C₉₄K₇, सार्वकामिकः C₀₂, सार्वकालिकः K₈₂, सार्वकामिकाः K₁₀ **5c** अक्षयश्चाव्ययश्च] C₄₅K₁₀K₇E; अक्षयं चाव्ययं C₉₄C₀₂K₈₂ **5d** नाशनः] C₉₄K₈₂K₁₀K₇; नाशनम् C₄₅E, नाशन C₀₂ **6a** करो] C₉₄C₄₅K₈₂K₁₀K₇; करो C₀₂E • ह्यर्थो] CK₈₂K₁₀K₇; ह्यर्थो E **6b** करस्तथा] CK₈₂K₁₀K₇; करस्तथा E **6d** प्रविभागः] C₄₅; प्रविभागः C₉₄C₀₂(?)K₈₂K₇E, प्रविभागः K₁₀ • फला स्मृता] C₀₂; फलः स्मृतः C₉₄C₄₅K₈₂K₁₀K₇, फल स्मृतः C₉₄^{ac}, प्रदः स्मृतः E

पञ्चशोध्येन शोध्येत अर्थयज्ञो वरानने ।
 शोधिते तु फलं शुद्धमशुद्धे निष्फलं भवेत् ॥ ११:७ ॥
 देव्युवाच ।
 पञ्चशोध्ये सुरश्रेष्ठ संशयो ऽत्र भवेन्मम ।
 कथयस्व विभागेन श्रोतुमिच्छामि तत्त्वतः ॥ ११:८ ॥
 रुद्र उवाच ।
 मनःशुद्धिस्तु प्रथमं द्रव्यशुद्धिरतः परम् ।
 मन्त्रशुद्धिस्तृतीया तु कर्मशुद्धिरतः परम् ।
 पञ्चमी सत्त्वशुद्धिस्तु क्रतुशुद्धिश्च पञ्चधा ॥ ११:९ ॥
 मनःशुद्धिर्नाम अविपरीतभावनया ।
 द्रव्यशुद्धिर्नाम अनन्यायोपार्जितद्रव्येन ॥ ११:१० ॥
 मन्त्रशुद्धिर्नाम स्वरव्यञ्जनयुक्ततया ।
 क्रियाशुद्धिर्नाम यथाक्रमाविपरीततया ।
 सत्त्वशुद्धिर्नाम रजस्तम-अप्रधानतया ॥ ११:११ ॥
 विधिमेवं यदा शुध्येद्यदि यज्ञं करोति हि ।
 तस्य यज्ञफलावाप्तिर्जन्ममृत्युश्च नो भवेत् ॥ ११:१२ ॥
 विनार्थेन तु यो यज्ञं करोति वरसुन्दरि ।
 न तस्य तत्फलावाप्तिः सर्वयज्ञेष्वशेषतः ॥ ११:१३ ॥
 यज्ञवाट कुरुक्षेत्रं सत्त्वावासकृतालयः ।

✧

०यज्ञो] C₉₄C₄₅K₈₂K₁₀K₇E; ०यज्ञ C₀₂ 7cd शुद्धमशुद्धे] CK₁₀K₇; शुद्धमशुद्धे K₈₂; शुद्धमशुद्धे E 8 देव्युवाच]
 CK₈₂K₁₀K₇E; omitted in K₁₀ 8a ०शोध्ये] CK₈₂; ०शोध्य K₁₀K₇; ०शोध्य: E • ०श्रेष्ठ] C₉₄C₄₅K₈₂K₁₀K₇E;
 ०से?म? C₀₂ 8b ऽत्र भवे०] CK₈₂K₁₀K₇; ऽत्रा भवे० E 9b ०शुद्धिरतः] CK₈₂K₇E; ०शुद्धिगतः K₁₀
 9a मन्त्रशुद्धिस्तृतीया] CK₈₂K₁₀E; मन्त्रशुद्धि तृतीया K₇ 9b कर्मशुद्धि०] CK₈₂K₁₀E; कर्मसिद्धि K₇ 9c पञ्चमी]
 CK₈₂K₁₀K₇; पञ्चमं E • ०शुद्धिस्तु] CK₁₀K₇; ०शुद्धिश्च K₈₂E 9d ०शुद्धिश्च पञ्चधा] C₉₄C₄₅K₁₀K₇E;
 ०शुद्धिस्तु पञ्चधा C₀₂; ०शुद्धिरतः परम् K₈₂ 10ab ०शुद्धिर्ना०] C₉₄C₄₅K₈₂K₁₀K₇E; ०शुद्धि ना० C₀₂ •
 ०भावनया] CK₇E; ०भावनवा K₈₂; ०भावनतया K₁₀ 10cd ०शुद्धिर्ना०] C₉₄C₄₅K₈₂K₁₀E; ०शुद्धि ना० C₀₂K₇
 • अनन्यायो०] C₄₅K₈₂K₁₀K₇; अन०यो० C₉₄; अन्यायो० C₀₂; स्वल्पान्यायो० E • ०द्रव्येन] CK₈₂K₇E;
 ०व्येन K₁₀ 11ab मन्त्रशुद्धिर्ना०] C₉₄C₄₅K₁₀E; मन्त्रशुद्धि ना० C₀₂K₇; मन्त्रस्तुद्दिना० K₈₂ • ०युक्ततया]
 C₉₄C₀₂K₈₂K₁₀K₇E; ०युक्तया C₄₅ 11cd ०शुद्धिर्ना०] C₉₄C₄₅K₈₂K₇E; ०शुद्धि ना० C₀₂K₁₀ • ०क्रमा०]
 C₉₄C₄₅K₈₂K₁₀K₇E; ०क्रम० C₀₂ • ०रीततया] C₉₄C₀₂K₈₂K₁₀E; ०रीतया C₄₅; ०००तया K₇ 11ef ०शुद्धिर्ना०]
 C₄₅K₈₂K₁₀K₇E; ०शुद्धि ना० C₉₄C₀₂ • ०धानतया] CK₈₂K₁₀E; ०धानत K₇ 12a ०धिमेवं यदा] C₄₅E;
 ०धिमेव यदा C₉₄C₀₂K₈₂; ०धिमेव य K₁₀; ०धिमेवं यथा K₇ 12ab शुध्येद्यदि] conj.; सूर्येद्यदि C₉₄K₈₂K₇; पूर्य
 यदि C₄₅; सूर्येद्यदि C₀₂; सूर्येद्यदि K₁₀; शुद्धय य० E 12b यज्ञं] C₉₄C₄₅K₈₂E; यज्ञ C₀₂K₇; संज्ञ K₁₀ •
 हि] CK₈₂K₇E; omitted in K₁₀ 12cd ०वासिर्ज०] C₉₄C₄₅E; ०वासि ज C₀₂K₁₀K₇; ०वापि ज० K₈₂
 13b ०सुन्दरि] CK₈₂K₁₀K₇; ०सुन्दरी E 13d ०यज्ञेष्वशेषतः] CK₈₂K₁₀K₇; ०यज्ञेषु शेषतः E 14a ०वाट
 कुरु०] C₉₄C₀₂K₈₂K₁₀K₇; ०वाटङ्कुरु० C₄₅; ०वाटकृत० E • ०क्षेत्रं] CK₈₂K₁₀E; ०क्षेत्र K₇ 14b सत्त्वा०]
 C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; सत्त्वासत्त्वा० C₄₅ • ०लयः] C₉₄C₄₅K₈₂K₁₀K₇E; ०लयम् C₀₂

प्रत्याहार महावेदिः कुशप्रस्तरसंयमः ॥ ११:१४ ॥
 विधि नियमविस्तारो ध्यानवह्निप्रदीपितः ।
 योगेन्धनसमिज्ज्वालतपोधूमसमाकुलः ॥ ११:१५ ॥
 पात्रन्यास शिवज्ञानं स्थालीपाक शिवात्मकः ।
 आज्याहुतिमविच्छिन्नं लम्बकस्रुवपातितः ॥ ११:१६ ॥
 धारणाध्वर्युवत्कृत्वा प्राणायामश्च ऋत्विजः ।
 तर्कयुक्तः सविस्तारः समार्धिव्यतापनः ॥ ११:१७ ॥
 ब्रह्मविद्यामयो यूषः पशुबन्धो मनोन्मनः ।
 श्रद्धा पत्नी विशालाक्षि संकल्पः पद शाश्वतम् ॥ ११:१८ ॥
 पञ्चेन्द्रिययोत्पन्नः पुरोडाशो ऽमृताशनः ।
 ब्रह्मनादो महामन्त्रः प्रायश्चित्तानिलो जयः ॥ ११:१९ ॥
 सोमपान परिज्ञानमुपाकर्म चतुर्यमः ।
 इतिहास जलस्नानं पुराणकृतमम्बरः ॥ ११:२० ॥
 इडासुषुम्नासंवेद्ये स्नानमाचमनं सकृत् ।
 संतोषातिथिमादृत्य दयाभूतद्विजार्चितः ॥ ११:२१ ॥
 ब्रह्मकूर्च गुणातीत हविर्गन्ध निरञ्जनः ।
 ब्रह्मसूत्रं त्रयस्तत्त्वं बोधना मुण्डितं शिरः ॥ ११:२२ ॥



14c वेदिः] em.; वेदि CK₈₂K₁₀K₇, देवि E **15a** विधि] CK₈₂K₁₀K₇; विधिर् E • विस्तारो] C₉₄C₀₂K₈₂K₁₀K₇E; विस्तारो C₄₅ **15b** ध्यानवह्निप्रदीपितः] C₉₄K₈₂; ध्यानं वह्निप्रदीपितः C₄₅, ध्यानमग्निप्रदीपितः C₀₂, ध्यान अग्निप्रदीपनः K₁₀, ध्यानवह्निः प्रदीपितः K₇, ध्यानवह्निर् प्रदीपिनः E **15cd** न्धनसमिज्ज्वालतपोधूमः] K₁₀K₇; न्धनसमिज्ज्वालतपोधूपः C₉₄, न्धनसमिज्ज्वालतपोधूमः C₄₅, न्धनसमिज्ज्वालतपोधूमः C₀₂, न्धनशमिज्ज्वालतपोधूमः K₈₂, न्धनसमिज्ज्वाला तपोधूमः E **16a** पात्रः] CK₈₂K₁₀E; पात्राः K₇ **16c** च्छिन्नं] CK₈₂K₁₀E; च्छिन्नं K₇ **16d** लम्बकः] C₉₄C₄₅K₈₂K₁₀K₇; लम्बकः C₀₂, त्र्यम्बकः E • पातितः] CK₈₂K₁₀K₇; पातितम् E **17a** ध्वर्युवः] K₁₀; ध्वर्यवः C, ध्वर्यवः K₈₂, ध्वर्यवः K₇, धर्मवः E **17c** युक्तः] C₉₄C₄₅K₁₀K₇E; युक्तः C₀₂, युक्तिः K₈₂ • विस्तारः] C₉₄C₄₅K₈₂K₁₀K₇E; विस्तारो C₀₂ **18b** न्मनः] C₉₄K₈₂K₁₀E; न्मनः C₄₅C₀₂K₇ **18c** पत्नी] C₄₅C₀₂K₈₂K₁₀K₇E; पत्नी C₉₄ • विशालाक्षि] CK₈₂K₁₀; विशालाक्षी K₇E **18d** कल्पः] em.; कल्पः CK₈₂K₁₀K₇E • पद शाश्वतम्] C₄₅C₀₂K₈₂K₁₀K₇E; पदशाश्वतम् C₉₄ **19b** ङडाशो] CK₁₀K₇; भा K₈₂^{ac}, भासे K₈₂^{pc}, भागे E • मृताः] C₉₄C₄₅K₈₂K₁₀K₇E; मृगाः C₀₂ **19d** त्तानिलो] C₉₄C₄₅K₈₂K₇E; त्तानिलो C₀₂K₁₀ • जयः] CK₈₂K₁₀K₇; जलाः E **20a** परिः] C₉₄C₄₅K₈₂K₁₀K₇E; परः C₀₂ **20c** स्नानं] C₉₄C₀₂K₈₂K₁₀K₇E; स्नान C₄₅ **20d** पुराणः] CK₈₂K₁₀K₇; पुराणं E • कृतमम्बरः] C₉₄C₀₂K₈₂K₁₀K₇E; कृतम्बरम् C₄₅ (unmetr.) **21a** सुषुम्नाः] C₉₄C₄₅K₈₂K₁₀K₇E; सुषुम्नः C₀₂ • वेद्ये] C₉₄E; वेद्य C₄₅K₁₀, वेद्येः C₀₂, वैद्य K₈₂, भेदो K₇ **21b** सकृत्] C₉₄C₄₅K₈₂K₁₀K₇E; विदुः C₀₂ **21c** तोषातिथिमादृत्य] CK₈₂K₇E; तोषातिथिमावृत्य K₁₀ **21d** द्विजाः] C₉₄C₀₂K₈₂K₁₀K₇E; दयाः C₄₅ **22b** हविर्गः] C₉₄C₀₂K₁₀K₇E; हविर्गो C₄₅, हविर्ग K₈₂ **22c** सूत्रं त्रयस्] C₄₅K₁₀K₇E; सूत्रत्रयस्तयस् C₉₄, सूत्रं त्रय C₀₂, सूत्रत्रयं K₈₂ **22d** मुण्डितं] C₉₄C₀₂K₈₂K₁₀E; मुण्डितः C₄₅K₇ (unmetr.)

निवृत्त्यादि चतुर्वेदश्चतुःप्रकरणासनः ।
दक्षिणामभयं भूते दत्त्वा यज्ञं यजेत्सदा ॥ ११:२३ ॥
विनार्थं यज्ञसम्प्राप्तिः कथिता ते वरानने ।
आसहस्रस्य यज्ञानां फलं प्राप्नोति नित्यशः ॥ ११:२४ ॥
आश्रमः प्रथमस्तुभ्यं कथितो ऽस्ति वरानने ।
सदाशिवेन सद्धर्मं दैवतैरपि पूजितम् ॥ ११:२५ ॥

[ब्रह्मचर्यम्]

ब्रह्मचर्यं निबोधेदं शृणुष्ववाहिता शुभे ।
द्वितीयमाश्रमं देवि सर्वपापविनाशनम् ॥ ११:२६ ॥
व्रतं ब्रह्मपरं ध्यानं सावित्री प्रकृतिर्लयम् ।
ब्रह्मसूत्राक्षरं सूक्ष्मं त्रिगुणालय मेखलम् ॥ ११:२७ ॥
दम दण्ड दया पात्रं भिक्षा संसारमोचनम् ।
त्र्यायुषं द्रव्यक्षरातीतं ज्ञानभष्म-अलङ्कृतम् ॥ ११:२८ ॥
स्नानव्रतं सदासत्यं शीलशौचसमन्वितम् ।
अग्निहोत्र त्रयस्तत्त्वं जप ब्रह्मबिलस्वरः ॥ ११:२९ ॥
द्वितीय आश्रमो देवि यथाह भगवान्शिवः ।
मयापि कथितं तुभ्यं जन्ममृत्युविनाशनम् ॥ ११:३० ॥



23c cf. 22.14ab: दक्षिणाभय भूतेभ्यः पशुबन्धः स्वयंकृतः 26cd cf. MBh 12.184.10A: गार्हस्थ्यं खलु द्वितीयम्
आश्रमं वदन्ति 27ab cf. 16.8cd



23a निवृत्त्या.] em.; निवृत्त्या. CK₈₂K₁₀K₇, निवृत्त्या. E 23b प्रकरणासनः] C₉₄C₄₅K₈₂K₁₀K₇;
प्रकरणासनः C₀₂, प्रकरणासनः E 23c भयं भूते] C₉₄C₀₂K₈₂K₁₀K₇E; भक्षयम्भूते C₄₅ 23d यज्ञं यजेत्]
CK₈₂K₁₀K₇; यज्ञं ददत् E 24a विनार्थं] C₉₄C₄₅K₈₂K₁₀K₇E; विनार्थं C₀₂ 24b कथिता ते] C₉₄C₄₅K₈₂K₁₀K₇;
कथितो स्मि C₀₂, कथितस्ते E • वरानने] C₉₄C₄₅K₈₂K₁₀K₇E; वरानने C₀₂ 24d प्राप्नोति] C₄₅C₀₂K₈₂K₁₀K₇E;
प्राप्ति C₉₄ • नित्यशः] CK₈₂K₇E; मानवः K₁₀ 25a आश्रमः] C₉₄K₈₂K₁₀K₇E; आश्रम C₄₅C₀₂
• स्तुभ्यं] C₉₄C₄₅K₈₂K₁₀K₇; स्तुभ्यं C₀₂, स्तुभ्यं E 25b ऽस्ति] C₉₄C₄₅K₈₂K₇; स्मि C₀₂K₁₀E
25c धर्मं] C₉₄C₀₂K₈₂K₁₀K₇; धर्मं C₄₅, धर्मं E 25d देवः] CK₈₂K₇; देवः K₁₀E • पूजितम्]
C₉₄C₀₂K₈₂K₁₀K₇E; पूजितम् C₄₅ 26a चर्यं] CK₁₀K₇E; चर्यं K₈₂ 26b वाहिता शुभे] C₉₄C₄₅K₈₂K₇E;
वाहितो भव C₀₂, वाहितो शुभे K₁₀ 26d विनाशनम्] CK₈₂K₇E; व्रनाशनम् K₁₀ 27a परं ध्यानं]
CK₈₂K₁₀K₇; परिज्ञानं E 27b कृतिर्लयम्] C₉₄K₈₂K₇E; कृतालयम् C₄₅, कृतीलयम् C₀₂, कृतिलः K₁₀
27d लय] C₄₅C₀₂K₈₂K₁₀K₇E; लय C₉₄ • मेखलम्] CK₈₂K₁₀K₇; यत्फलम् E 28a दण्ड दया]
CK₁₀K₇; दण्डादया K₈₂, दण्डादयो E • पात्रं] CK₈₂K₇E; पात्र K₁₀ 28c युषं] CK₁₀K₇E; युष K₈₂
28d भस्म] CK₈₂K₁₀K₇; भस्मम् E 29a व्रतं] C₉₄C₀₂K₈₂K₁₀; व्रत C₄₅K₇E 29c होत्र त्रयस्तत्त्वं]
K₈₂K₇E; होत्रत्रयस्तत्त्वं C₉₄, होत्रत्रयस्तत्त्वं C₄₅, होत्रत्रयं तत्त्वा C₀₂, होत्रं त्रयस्तत्त्वं K₁₀ 29d बिलस्वरः]
corr.; बिलस्वरः CK₈₂K₁₀, बिलस्वर K₇E 30a द्वितीय आश्रमो] C₉₄C₄₅K₈₂K₁₀K₇; द्वितीयमाश्रमो C₀₂,
द्वितीयमाश्रमं E 30b यथाह] C₉₄C₄₅K₈₂K₇; यथाह C₀₂K₁₀, यथाह E 30c मयापि कथितं तु.] em.; मयापि
कथितं तु. CK₈₂K₁₀, मयापि कथितस्तु. K₇, मयापि कथितो तु. E 30d मृत्यु.] C₄₅C₀₂K₈₂K₁₀K₇E; मृत्यु.
C₉₄ • नाशनं] CK₈₂K₁₀E; नाशनः K₇

[वानप्रस्थः]

वानप्रस्थविधिं वक्ष्ये शृणुष्वायतलोचने ।
यथाश्रुतं यथातथ्यमृषिदैवतपूजितम् ॥ ११:३१ ॥
वैराग्यवनमाश्रित्य नियमाश्रममाहरेत् ।
शीलशैलदृढद्वारे प्राकारे विजितेन्द्रियः ॥ ११:३२ ॥
अधिभूतः स्मृतो माता अध्यात्मश्च पिता तथा ।
अधिदैविकमाचार्यो व्यवसायाश्च भ्रातरः ॥ ११:३३ ॥
श्रुतिः स्मृतिः स्मृता भार्या प्रज्ञा पुत्रः क्षमानुजः ।
मैत्री बन्धुर्जटा चापं करुणा सुपवित्रकम् ॥ ११:३४ ॥
मुदिता मौन चत्वारः सर्वकार्यमुपेक्षका ।
यमवल्कलसंवीतस्तपःकृष्णाजिनाधरः ॥ ११:३५ ॥
उत्तरासङ्गमासीनो योगपट्टद्वरतः ।
वेदघोषेण घोषेण प्राणायामो ऽग्निहावनम् ॥ ११:३६ ॥
जितप्राणमृगाकूलो धृति यज्ञः क्रिया जपः ।
अर्थसंग्रह शास्त्रेषु सखा दमदयादयः ॥ ११:३७ ॥
शिवयज्ञं प्रयुञ्जीत साधनाष्टकपूजनम् ।
पञ्चब्रह्मजलैः पूतः सत्यतीर्थशिवहृदे ॥ ११:३८ ॥
स्नानमाचमनं कृत्वा संध्यात्रयमुपासयेत् ।



33ab cf. 22.10ab: अध्यात्मनगरस्कीतः अधिभूतजनाकुलः 38b cf. Dharmaputrikā 2.1: अष्टभिः साधनैरभिश्चितं
कायश्च यत्नतः । शोधयित्वा ततो योगी योगाभ्यासं समाचरेत् ॥ 39b See 11.59cd: शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत्



31a विधिं] C₉₄C₀₂K₈₂K₁₀K₇E; विधि C₄₅ 31d दैवतम्] C₉₄C₄₅K₈₂K₁₀K₇E; दैवतम् C₀₂
32a वैराग्यम्] CK₈₂K₁₀K₇; वैराग्या E 32b नियमम्] CK₈₂^{pc}K₁₀K₇E; मां K₈₂^{ac} • श्रमम्] C₄₅C₀₂K₈₂K₁₀K₇E;
श्रमनो हरेत् C₉₄ 32c दृढम्] CK₈₂K₁₀K₇; दृष्टम् E 32d प्रकारे] C₉₄C₄₅K₈₂K₁₀K₇E; प्रकारम्
C₀₂ 33a स्मृतो] C₉₄C₀₂K₈₂K₁₀K₇; ×× C₄₅, स्मृतौ E 33c अधिदैविकम्] em. GOODALL;
अभिभूतिकम् C₄₅C₀₂K₈₂K₁₀K₇E, अधिभूतिकम् K₁₀ 33d व्यवसायाश्च] CK₈₂K₁₀K₇;
व्यवसायश्च E 34a स्मृता] C₉₄C₀₂K₈₂K₁₀K₇E; स्मृतो C₄₅ 34c बन्धुर्जम्] C₉₄C₄₅K₈₂K₁₀K₇E; बन्धु
जम् C₀₂K₁₀ 35a मौन चत्वारः] C₉₄K₈₂K₁₀K₇E; मौनश्चत्वारः C₄₅, मौन चत्वार C₀₂ 35b कार्यम्]
CK₁₀K₇E; कार्याम् C₈₂ • पेक्षका] CK₈₂K₁₀K₇; पेक्षया E 35c संवीतम्] CK₈₂K₁₀K₇; सान्वीतम्
E 35d कृष्णम्] C₉₄C₄₅K₈₂K₁₀K₇E; कृष्णम् C₀₂ • जिनाधरः] K₇; जिनधरः CK₈₂K₁₀ (un-
metr.), जिनं पुरः E 36b दृढम्] CK₈₂K₇E; दृष्टम् K₁₀ • व्रतम्] C₄₅C₀₂K₈₂K₁₀K₇E; ××
C₉₄ 36c वेदम्] C₄₅C₀₂K₈₂K₁₀K₇E; ×दम् C₉₄ • ण घोषेण] C₉₄C₄₅K₈₂K₁₀K₇E; ण घोषीण
C₀₂ 36d हावनम्] C₉₄K₈₂K₁₀K₇E; हावनम् C₀₂, हावनम् C₄₅ 37b जपः] C₉₄C₄₅K₈₂K₁₀K₇E;
जपः C₀₂ 37d सखा] CK₈₂K₇E; सखो K₁₀ • दमदम्] C₉₄C₄₅K₈₂K₁₀K₇E; दयदम् C₀₂, दमम् C₉₄
38a यज्ञम्] C₉₄C₄₅K₈₂K₁₀E; यज्ञम् C₀₂K₇ 38b पूजनम्] C₉₄C₄₅K₈₂K₁₀K₇E; पूजिकम् C₀₂
38c ब्रह्मजलैः पूतः] CK₈₂K₇E; ब्र××××× K₁₀ 38d तीर्थम्] CK₈₂K₁₀K₇; तीर्थम् E 39a चमनम्]
C₉₄C₀₂K₈₂K₁₀K₇E; चमनम् C₄₅ 39b सयेत्] em.; श्रयेत् CK₈₂K₁₀K₇E

अक्षमाला पुराणार्थं जप शान्तं दिवानिशम् ॥ ११:३९ ॥
 ज्ञानसलिलसम्पूर्णमितिहासकमण्डलुः ।
 पञ्चकर्मक्रियोत्क्रान्ति जप पञ्चविधः सुखम् ॥ ११:४० ॥
 साधनं शिवसंकल्पो योगसिद्धिफलप्रदः ।
 संतोषफलमाहारः कामक्रोधपराजितः ॥ ११:४१ ॥
 आशापाशजयाभ्यासो ध्यानयोगरतिप्रियः ।
 अतिथिभ्यो ऽभयं दत्त्वा वानप्रस्थश्चरेद्व्रतम् ।
 वानप्रस्थमयं धर्मं गदितं पूर्वधारितम् ॥ ११:४२ ॥
 ! संसारोद्धरणमनित्यहरणमज्ञाननिर्मूलनम्
 ! प्रज्ञावृद्धिकरममोघकरणं क्लेशार्णवोत्तारणम् ।
 ! जन्मव्याधिहरमकर्मदहनं सेवेत्स धर्मोत्तमम् ॥ ११:४३ ॥
 [परिव्राजकः]
 परिव्राजकधर्मो ऽयं कीर्तयिष्यामि तच्छृणु ।
 सुखदुःखं समं कृत्वा लोभमोहविवर्जितः ॥ ११:४४ ॥
 वर्जयेन्मधु मांसानि परदारांश्च वर्जयेत् ।
 वर्जयेच्चिरवासं च परवासं च वर्जयेत् ॥ ११:४५ ॥
 वर्जयेत्सृष्टभोज्यानि भिक्षामेकां च वर्जयेत् ।



cdAfter this line, E adds the following Śārdūlavikrīḍita line: श्रद्धापूर्वकमेव यः सनियमं साक्षाच्च जीवन्निवः
 44d cf. 4.71: कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः । चतुःशत्रुर्निहन्तव्यः सर्वथा वीतकल्मषः ॥ 45a = Kūrma-
 purāṇa 2.27.12a etc.



39c अक्षमाला] C₄₅C₀₂K₈₂K₁₀K₇E; ?अक्ष?×ला C₉₄ • पुराणार्थं] CK₈₂E; पुराणाञ्च K₁₀, पुराणा(र्था)
 K₇ 39d शान्तं] C₉₄C₄₅C₀₂K₁₀K₇E; शान्ति C₉₄K₈₂ 40a सलिलं] CK₈₂K₁₀K₇; सलीलं E
 40b कमण्डलुः] CK₈₂K₁₀K₇; कमण्डलु E 40c क्लान्तिजं] C₉₄C₄₅K₁₀; क्लान्तिजं C₀₂, क्लान्तिजं
 K₈₂, क्लान्तिजं K₇, क्लान्तिजं E 41d दः] CK₈₂K₁₀K₇; दम् E 42a भ्यासो] CK₈₂K₁₀K₇; भ्यास
 E 42b रतिं] C₀₂K₈₂K₁₀K₇; ×× C₉₄, रतिं C₄₅, रतिं E 42a अतिथिभ्यो ऽभयं] CK₈₂K₁₀K₇;
 आर्तिभ्यश्चाभयं E • दत्त्वा] C₉₄C₄₅K₈₂K₁₀K₇E; दारा C₀₂ 42b प्रस्थश्च] C₉₄C₄₅K₈₂K₇E; प्रस्थ च
 C₀₂K₁₀ 42f गदितं पूर्वधारितम्] C₉₄C₄₅; यत्पूर्वमवधारितं C₀₂E, गदितं पूर्वधारितं K₁₀, गदितं यत्पूर्वधारितं K₈₂^{ac} (un-
 metr.), गदितं यत्पूर्वमवधारितं K₈₂^{pc} (unmetr.), गदितं यत्पूर्वमधारितं K₇ (unmetr.) 43a हरणमनित्यहरणमज्ञां]
 C₉₄C₄₅K₈₂K₁₀K₇; हरणं अनित्यहरणमज्ञां K₈₂^{pc}, हरणमनित्यहरणमज्ञां C₀₂E 43b (प्रज्ञा... तारणम्)]
 CK₈₂K₇E; omitted in K₁₀ • करममोघं] CK₈₂ (unmetr.); omitted in K₁₀, कममोघं K₇,
 करं प्रबोधं E • क्लेशार्णवो] CK₇; क्लेशार्णवो K₈₂, omitted in K₁₀, शोकार्णवो E 43c सेवेत्स]
 C₉₄C₄₅K₈₂K₇E; सेवे स C₀₂, सेवेत् K₁₀ 44b कीर्तयिष्यामि] C₄₅C₀₂K₈₂K₁₀K₇E; कीर्तयि×मि C₉₄
 44c दुःखं] C₄₅; दुःख C₉₄C₀₂K₈₂K₁₀K₇E 44d लोभमोहं] C₄₅; लाभालोभं C₉₄K₈₂K₁₀K₇,
 लाभलोभं C₀₂, लाभालोभं E • वर्जितः] CK₈₂K₇E; वर्जिताः K₁₀ 45a वर्जयेत्] C₉₄K₁₀; वर्जयेत्
 C₄₅C₀₂K₈₂K₇E 45c वासं] CK₈₂K₁₀K₇; वासश्च E 45d वासं] CK₈₂K₁₀K₇; वासश्च E
 46ab (वर्जयेत्... च वर्जयेत्)] C₉₄C₀₂K₈₂K₁₀K₇E; omitted in C₄₅ 46a वर्जयेत्सृष्टं] C₀₂(?)K₈₂K₇;
 वर्जयेत्सृष्टं C₉₄, omitted in C₄₅, वर्जयेत्सृष्टं K₁₀, वर्जयेत्सृष्टं E • भोज्यानि] CK₈₂K₁₀E; भोज्यालि(?) K₇
 46b क्षामेकां] C₉₄K₁₀; omitted in C₄₅, क्षामेकं C₀₂K₈₂, क्षामेकञ्च K₇, क्षामेकश्च E

वर्जयेत्संग्रहं नित्यमभिमानं च वर्जयेत् ॥ ११:४६ ॥
 सुसूक्ष्मं मनसा ध्यात्वा शुचौ पादं विनिक्षिपेत् ।
 न कुप्येत अनालाभे लाभे वापि न हर्षयेत् ॥ ११:४७ ॥
 अर्थतृष्णास्वनुद्विग्नो रोषे वापि सुदारुणे ।
 स्तुतिनिन्दा समं कृत्वा प्रियं वाप्रियमेव वा ॥ ११:४८ ॥
 नियमास्तु परीधानं संयमावृतमेखलः ।
 निरालम्बं मनः कृत्वा बुद्धिं कृत्वा निरञ्जनाम् ॥ ११:४९ ॥
 आत्मानं पृथिवीं कृत्वा खं च कृत्वा मनोन्मनम् ।
 त्रिदण्डं त्रिगुणं कृत्वा पात्रं कृत्वाक्षरो ऽव्ययः ॥ ११:५० ॥
 न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत् ।
 निर्द्वन्द्वो नित्यसत्यस्थो निर्ममो निरहंकृतः ॥ ११:५१ ॥
 दिवसस्याष्टमे भागे भिक्षां सप्तगृहं चरेत् ।
 न चासीत न तिष्ठेत न च देहीति वा वदेत् ॥ ११:५२ ॥
 यथालाभेन वर्तेत अष्टौ पिण्डान् दिने दिने ।
 वस्त्रभोजनशय्यासु न प्रसज्येत विस्तरम् ॥ ११:५३ ॥
 नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
 इन्द्रियाणि वशंकृत्वा कामं हत्वा यतव्रतः ॥ ११:५४ ॥



51cd cf. BhG 2.45cd: निर्द्वन्द्वो नित्यसत्यस्थो निर्योगक्षेम आत्मवान् 54ab = MBh 12.237.15ab, Manu 6.45ab, Nārada-parivrajakopaniṣad 3.61cd.



47b पादं] C₄₅C₀₂K₈₂K₇; पादं C₉₄, पाद K₁₀E • विनिक्षि •] C₄₅C₀₂K₈₂K₁₀E; ×निक्षि • C₉₄, विनिक्षि • K₇ 47c कुप्येत] C₉₄C₄₅K₈₂K₁₀K₇E; कुपेत C₀₂ • अनालाभे] K₈₂; मनोलाभे C₉₄C₄₅K₁₀K₇, मनोलाभो C₀₂, मनोलाभे E 48a अर्थ •] C₄₅C₀₂K₇; अर्थ • C₉₄K₈₂K₁₀, अर्थ E • नुद्विग्नो] C₉₄C₄₅K₈₂K₁₀K₇E; नुद्विग्नो C₀₂ 49a धानं] C₉₄C₄₅K₈₂K₁₀E; धानं K₇, धाना C₀₂ 49b नृत्त •] CK₈₂K₇; नृत्त • K₁₀, नृत्त • E • मेखलः] C₉₄C₄₅K₈₂K₇E; मेखलाः C₀₂, मेखला K₁₀ 49c एवं मनः कृत्वा] K₇; वमसत्कृत्वा C₉₄K₈₂, वमसंकृत्वा C₄₅, वमनंकृत्वा C₀₂, वमनस्कृत्वा K₁₀, वमनकृत्वा E 49d बुद्धिं] C₉₄C₀₂K₈₂K₁₀K₇; बुद्धि C₄₅E • निरञ्जनाम्] em.; निरञ्जनम् CK₁₀K₇E, निरञ्जनः K₈₂ 50ab कृत्वा खं च] C₄₅C₀₂K₈₂K₁₀K₇E; कृत्वा ×च C₉₄ 50b मनोन्मनम्] CK₈₂K₁₀; मनोन्मनः K₇, मनोन्मनैः E 50d क्षरो] CK₈₂K₇E; क्षरो K₁₀ • व्ययः] C₉₄C₄₅K₈₂K₁₀; व्यय C₀₂, व्यय K₇, व्ययम् E 51a धर्मं च] CK₁₀K₇E; धर्मं वा K₈₂ 51b ईर्ष्या •] K₈₂K₇E; ईर्ष्या CK₁₀ • द्वेष] C₉₄C₄₅K₈₂K₁₀K₇E; द्वेष C₀₂ 51c निर्द्वन्द्वो] C₉₄C₄₅K₈₂K₁₀K₇E; निर्द्वन्द्वो C₀₂ • सत्य •] C₉₄C₄₅K₈₂K₁₀K₇E; सत्य • C₀₂ 51d निर्ममो] K₇E; निर्मासो CK₈₂, निर्मसो K₁₀ • कृतः] CK₁₀K₇; कृतं K₈₂, कृतिः E 52a दिवसस्या •] C₉₄C₀₂K₈₂K₁₀K₇E; दिवसत्या • C₄₅ 52b भिक्षां] CK₈₂K₇E; भिक्षा K₁₀ 53a यथालाभेन] C₄₅C₀₂K₈₂K₁₀K₇E; यथाला × × C₉₄ 53b अष्टौ] CK₈₂K₁₀K₇; अष्ट E 53c शय्यासु] CK₈₂K₇; शय्याश्च K₁₀, शय्यासु E 53d सज्येत] C₉₄C₀₂K₈₂K₁₀; सज्ये C₄₅, सहेत K₇, सहेत E • विस्तरम्] CK₈₂K₁₀K₇; विस्तरः E 54c वशंकृ •] C₉₄C₄₅K₈₂K₁₀K₇E; वसंकृ • C₀₂ 54d हत्वा यतव्रतः] CK₈₂K₇E; कृत्वा यतः व्रतः K₁₀

अतीतं च भविष्यं च न भिक्षुश्चिन्तयेत्सदा ।
 क्रोधमानमददर्पान्परिव्राज्जयेत्सदा ॥ ११:५५ ॥
 विरागं तु धनुः कृत्वा प्राणायामगुणैर्युतम् ।
 धारणाशरतीक्ष्णेन मृगं हत्वा मनेन्द्रियम् ॥ ११:५६ ॥
 मैत्रीखङ्गसुतीक्ष्णेन संसारारिं निकृन्तयेत् ।
 करुणावर्तचक्रेण क्रोधमत्तगजं जयेत् ॥ ११:५७ ॥
 मुदितावर्मबद्धाङ्गस्तूणं पूर्णमुपेक्षया ।
 अनक्षरं परं ब्रह्म चिन्तयेत्सततं द्विज ॥ ११:५८ ॥
 ब्रह्मणो हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।
 शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत् ॥ ११:५९ ॥
 संसारार्णवतारणं शुभगतिः स ब्रह्म संध्याक्षरं
 ध्यायेन्नित्यमतन्द्रितो ह्यनुपमं व्यक्तात्मवेद्यं शिवम् ।
 रूपैर्वर्णगुणादिभिश्च विहितं दुर्लक्ष्यलक्ष्योत्तमं
 यत्नोद्धृत्य समाश्रयेत्सुरगुरुं सर्वार्तिहर्ता हरम् ॥ ११:६० ॥

॥ इति वृषसारसंग्रहे चतुराश्रमधर्मविधानो नामाध्याय एकादशमः ॥



58 Cf. 4.72: चतुरायतनं विप्र कथयिष्यामि तच्छृणु । करुणामुदितोपेक्षामैत्री चायतनं स्मृतम् ॥ 59 ≈ Saubhāgya-
 hāskara of Bhāskararāya ad Lalitāsahasranāmastotra 302: ब्रह्मणो हृदयं विष्णुर्विष्णोरपि शिवः स्मृतः ।
 शिवस्य हृदयं संध्या तेनोपास्या द्विजातिभिः ॥ इति कथयपादिवचनैः कौर्मपाद्यस्कान्दादिनिखिलपुराणेषु च तत्र तत्र देवीकालिकाब्रह्माण्डमार्कण्डेयादिपुराणेषु
 बहुधाः शक्तिरहस्यदेवीभागवततृतीयस्कन्धादिषु च इदंपर्येण सर्वत्र ज्ञानार्णवकुलार्णवादितन्त्रेषु त्व अपरिमितत्या वर्णितम्



55b भिक्षुश्चि०] CK₁₀K₇; भिक्षुश्चि० K₈₂, भिक्षु चि० E • सदा] C₉₄C₀₂K₈₂K₁₀K₇E; omitted in
 C₄₅ 55cd दर्पान् ।] C₉₄C₀₂K₈₂K₁₀K₇E; दर्पान् C₄₅ 56a धनुः] CK₈₂K₁₀K₇; धनुः E
 56b प्राणायामगु०] C₄₅C₀₂K₈₂K₁₀K₇E; प्राणायामङ्गु० C₉₄ • युतम्] CK₁₀K₇; युतः K₈₂, वृत्तं E 56a तीक्ष्णेन]
 K₁₀E; तीक्ष्णेन CK₇, तीक्ष्णेन K₈₂ 57a सुतीक्ष्णेन] K₁₀C₉₄K₇E; सुतीक्ष्णेन C₄₅C₀₂K₈₂, ण K₈₂^{ac}
 57b सारारिं] C₉₄C₄₅K₈₂K₁₀E; सारारि C₀₂K₇ 58b तूणं पूर्णम् ।] em. GOODALL; तूणापूर्णम् C₉₄,
 तूणापूर्णम् C₄₅, तूण/पूर्णम् C₀₂, तूणापूर्णम् K₈₂, तूणापूर्णम् K₁₀K₇, तूणीपूर्णम् E 58c अनक्षरं] C₄₅;
 अनाक्षरं C₉₄K₈₂, अनाक्षरं C₀₂K₇E, अनक्षरं K₁₀ • परं] C₉₄C₀₂K₈₂K₁₀E; पर C₄₅K₇ 59a हृदयं]
 C₄₅C₀₂K₈₂K₁₀E; ×दयं C₉₄, हृदये K₇ 59ab विष्णुर्वि०] C₉₄K₈₂E; विष्णुर्वि० C₄₅, विष्णुर्वि० C₀₂K₁₀K₇
 59b शिवः] E; शिवं CK₈₂K₁₀K₇ 59d सयेत्] C₉₄C₀₂K₁₀; सयेत् C₄₅K₈₂, श्रयेत् K₇E 60a गतिः]
 C₀₂E; गति C₉₄C₄₅K₈₂K₁₀ (unmetr.), गति K₇ • क्षरं] C₉₄C₀₂K₈₂K₁₀K₇E; क्षर C₄₅ 60b तन्द्रितो]
 C₉₄K₈₂K₇E; तन्द्रितो C₄₅, तन्द्रिय C₀₂, तन्द्रिय K₁₀ • वेद्यं] CK₈₂K₇E; वेद्य K₁₀ (unmetr.)
 60c रूपैर्व०] C₉₄K₈₂K₇E; रूपै व० C₄₅C₀₂K₁₀ • विहितं] CK₈₂(?)K₁₀K₇; रहितं K₈₂(?)E •
 दुर्लक्ष्यलक्ष्योत्तमम्] C₉₄K₁₀; दुर्लक्ष्यलक्ष्योत्तमम् K₈₂, दुर्लक्ष्यलक्ष्योत्तमम् C₄₅C₀₂K₇E 60d यत्नोद्धृत्य] CK₈₂K₁₀K₇;
 यत्नोद्धृत्य E • समाश्रये०] CK₈₂K₇E; मणाश्रये० K₁₀ • सर्वार्तिहर्ता हरम्] CK₁₀; सर्वार्तिहर्ता हरं K₈₂, सर्वार्तिहर्ता
 हरं K₇, सर्वार्तिहर्ता शङ्करम् E Colophon: नामाध्याय एकादशमः] CK₈₂K₁₀; नामाध्याय एकादश K₇, नाम एकादशो
 अध्यायः E

Chapter12

[द्वादशमो ऽध्यायः]

[आतिथ्यधर्मः]

देव्युवाच ।

अहिंसा परमो धर्मः सततं परिकीर्त्यते ।

आतिथ्यकानां धर्मं च कथयस्व यदुत्तमम् ॥ १२:१ ॥

महेश्वर उवाच ।

अहिंसातिथ्यकानां च शृणु धर्मं यदुत्तमम् ।

त्रैलोक्यमखिलं देवि रत्नपूर्णं सुलोचने ॥ १२:२ ॥

चतुर्वेदविदे दानं न तत्तुल्यमहिंसकः ।

शृणु धर्ममतिथ्यानां कीर्तयिष्यामि सुन्दरि ॥ १२:३ ॥

[विपुलोपाख्यानम्]

आसीद्वृत्तं पुराख्यानं नगरे कुसुमाह्वये ।

कपिलस्य सुतो विद्वान्विपुलो नाम विश्रुतः ॥ १२:४ ॥

धर्मनित्यो जितक्रोधः सत्यवादी जितेन्द्रियः ।

ब्रह्मण्यश्च कृतज्ञश्च मद्भक्तः कृतनिश्चयः ॥ १२:५ ॥

धनाढ्यो ऽतिथिपूज्यश्च दाता दान्तो दयालुकः ।

न्यायार्जितधनो नित्यमन्यायपरिवर्जितः ॥ १२:६ ॥

भार्या च रूपिणी तस्य चन्द्रबिम्बशुभानना ।

पीनोत्तुङ्गस्तनी कान्ता सकलानन्दकारिणी ।



5b = MBh 12.218.13b



1 देव्युवाच] CK₈₂K₁₀K₇E; omitted in M 1ab धर्मः स०] C₉₄C₄₅K₈₂K₁₀K₇E; धर्मोत्स० C₀₂
1c आतिथ्य०] C₉₄C₀₂K₈₂K₇E; अतिथ्य० C₄₅K₁₀ • धर्मं च] C₉₄C₄₅K₈₂K₇E; धर्मश्च C₀₂, धर्मानं
K₁₀ 2 महेश्वर] CK₁₀K₇E; भगवान् K₈₂ 2b शृणु] C₄₅C₀₂K₈₂K₁₀K₇E; शृणु C₉₄ • धर्मं]
C₉₄C₄₅K₈₂K₁₀K₇; धर्म C₀₂E • उत्तमम्] CK₈₂K₁₀K₇; उत्तमां E 2d पूर्णं] C₉₄C₄₅K₈₂K₁₀K₇;
पूर्णं C₀₂, पूर्णां E • लोचने] C₉₄C₀₂K₈₂K₁₀K₇E; लोचनं C₄₅ 3a दानं] C₉₄C₀₂K₈₂K₁₀K₇E;
दानं C₄₅ 4a आसीद्वृत्तं] C₉₄K₈₂E; आसीद्वृत्तं C₄₅, आसीद्वृत्तम् C₀₂, आसी वृत्तं K₁₀, आसीद्वृत्त K₇ • ख्यानं]
CK₈₂K₁₀K₇; ख्यानं E 4b नगरे कुसुमाह्वये] C₉₄C₄₅K₈₂K₇E; नगरं कुसुमाह्वयम् C₀₂K₁₀ 5c ब्रह्मण्य०]
C₄₅K₈₂K₁₀E; ब्राह्मण्य० C₉₄C₀₂K₇ • ज्ञश्च] C₉₄C₀₂K₈₂K₇E; ज्ञं C₄₅, ज्ञश्च K₁₀ 5d भक्तः]
CK₈₂K₁₀K₇; भक्त० E 6a पूज्यश्च] C₉₄C₀₂K₈₂K₇E; पूज्य C₄₅K₈₂, पूज्यश्च K₁₀ 6b दान्तो]
C₄₅K₇E; दान्त C₉₄C₀₂K₈₂, दान्तो(?) C₄₅^{pc}, दान्त K₁₀ 6c न्यायो] C₀₂K₈₂K₇E; न्यायो C₉₄C₄₅K₁₀
6cd नित्यम०] CK₈₂K₇E; नित्यम० K₁₀ 6d वर्जितः] CK₈₂K₇E; वर्जयेत् K₁₀ 7b बिम्ब०] CK₁₀K₇E;
बिम्ब(वा) K₈₂ • शुभानना] CK₁₀K₇E; निभानना K₁₀ 7d सकला०] C₄₅C₀₂K₈₂K₁₀K₇E; ××× C₉₄

पतिव्रता पतिरता पतिशुश्रूषणे रता ॥ १२:७ ॥
 अथ केनापि कालेन सूर्यरागमभूततः ।
 ग्रस्तभागत्रयस्त्वासीत्कृष्णमाधवमासिके ॥ १२:८ ॥
 स्नातुकामावतीर्यन्ते सर्वे पौरनृपादयः ।
 देवाश्च पितरश्चैव तर्प्यन्ते विधिवत्तथा ॥ १२:९ ॥
 केचिज्जुहति तत्राग्निं केचिद्विप्रांश्च तर्पयेत् ।
 केचिद्दानोपतिष्ठन्ति केचित्स्तुवन्ति देवताम् ॥ १२:१० ॥
 ध्यानयोगरताः केचित्केचित्पञ्चतपे रताः ।
 एवं प्रवर्तमानेषु राजनादिषु सर्वशः ॥ १२:११ ॥
 विपुलो ऽपि हि तत्रैव गङ्गागण्डकिसंगमे ।
 भार्यया सह तत्रैव स्नात्वा क्षोमविभूषणः ॥ १२:१२ ॥
 देवतागुरुविप्राणामन्येषां तर्पणे रतः ।
 तत्रावसरसम्प्राप्तो ब्राह्मणो ऽतिथिरागतः ॥ १२:१३ ॥
 भार्या तस्यातिरूपेण मोहिता ब्रह्मणस्तदा ।
 ब्राह्मणो ऽपि तथैवेह रूपेणाप्रतिमो भवेत् ॥ १२:१४ ॥
 अन्योन्यदृष्टिसंसक्तौ जातौ तौ तु परस्परम् ।
 विपुलेनाञ्जलिं कृत्वा ब्राह्मण संशितव्रत ॥ १२:१५ ॥
 आज्ञापय द्विजश्रेष्ठ अद्य मे ऽनुग्रहं कुरु ।



15d = MBh 12.213.18d and 12.347.1d



7e पतिव्रता] C₉₄C₀₂K₈₂K₁₀K₇E; पतिव्रता C₄₅ • पतिरता] C₉₄C₀₂K₈₂K₁₀K₇E; पतिरता K₁₀ 7f पतिशुश्रूषणे]
 C₉₄C₀₂K₈₂K₁₀K₇E; पतिशुश्रूषणे K₁₀ 8b भूततः] C₉₄C₄₅K₈₂K₁₀K₇E; •भूततः C₀₂ 9a वतीर्यन्ते]
 CK₈₂K₁₀K₇; च तीर्यन्ते E 9c देवाश्च] C₉₄C₄₅K₈₂K₁₀K₇E; देवश्च C₀₂ 9d तर्प्यन्ते] C₉₄C₀₂K₈₂K₇E;
 तर्प्यन्ते C₄₅K₁₀ 10a केचिज्जुहति] C₉₄K₈₂K₁₀K₇E; •केचिज्जुहति C₄₅, •केचिज्जुहति C₀₂ 10b विप्रांश्च]
 C₉₄C₀₂K₈₂K₁₀K₇E; विप्राश्च C₄₅ 10c दानोः] CK₈₂K₁₀K₇; ध्यानोः E 10d केचित्स्तुवन्ति]
 C₉₄C₄₅K₇; केचि स्तुवन्ति K₈₂K₁₀, केचिद्वन्ति C₀₂, केचित्स्तुवन्ति E • देवताम्] C₉₄C₀₂K₈₂K₁₀E; देवता
 C₄₅K₇ 11a रताः] CK₈₂K₇E; रता K₁₀ 11d राजनाः] CK₈₂K₁₀K₇; राजनाः E 12a ऽपि
 हि] C₉₄C₀₂K₈₂K₁₀K₇; पि C₄₅, हि न K₈₂^{ac}, पि च E 12c भार्यया] C₉₄C₄₅K₈₂K₁₀K₇; भार्यया
 C₉₄C₀₂E 12d •भूषणः] C₉₄C₄₅K₁₀K₇E; •भूषणैः C₀₂, •भूषितः K₈₂ 13ab देवतागुरुविप्राणामन्येषां
 तर्पणे रतः] C₄₅K₈₂K₁₀K₇; देवतागुरुविप्राणामन्येषां तर्पणे रतः C₉₄, देवतागुरुविप्राणामन्येषां तर्पणे रताः C₀₂, omitted
 in K₈₂^{ac}, देवतागुरुविप्राणामन्येषां तर्पणा रतः E 14b मोहिता] C₉₄C₀₂K₈₂K₁₀K₇E; मोहितो C₄₅ • ब्रह्मणस्तदा]
 C₉₄C₄₅K₇; ब्राह्मणास्तथा C₀₂, ब्राह्मणस्तदा K₈₂K₁₀, ब्राह्मणस्य च E 14c ब्राह्मणो] C₉₄C₀₂K₈₂K₁₀K₇E;
 ब्रह्मणो C₄₅ • तथैवेह] C₄₅K₈₂K₁₀E; तथैवेह C₉₄, तथैवेह C₀₂K₇ 14d रूपेणाः] C₉₄K₈₂K₁₀K₇;
 रूपेणाः C₄₅, रूपेण C₀₂, रूपिणाः E 15a •संसक्तौ] C₀₂E; •संशक्तौ C₉₄K₈₂K₇, •शक्तौ C₄₅, •संसक्तौ
 C₀₂K₁₀ 15b जातौ तौ] C₉₄C₄₅K₈₂K₁₀E; जातौ तौ तौ C₀₂, जातौ तौ K₇ 15d ब्राह्मण] C₄₅C₀₂;
 ब्राह्मणः C₉₄K₈₂K₁₀K₇E • शितः] em.; श्रितः CK₈₂K₁₀K₇E • व्रत] conj.; •व्रत C₉₄, •व्रतः
 C₄₅C₀₂K₈₂K₁₀K₇E 16b •ग्रहं] C₉₄C₀₂K₈₂K₁₀K₇E; •ग्रह C₄₅

भार्याभृत्यपशुग्राम रत्नानि विविधानि च ॥ १२:१६ ॥
 विपुलेनैवमुक्तस्तु गृहीतो ब्राह्मणो ऽब्रवीत् ।
 यदि सत्यं प्रदातासि सुप्रसन्नं मनस्तव ॥ १२:१७ ॥
 विपुल उवाच ।
 सुप्रसन्नं मनो मे ऽद्य सुप्रसन्नं तपःफलम् ।
 शीघ्रमाज्ञापय विप्र यच्चाभिलषितं तव ।
 अदेयं नास्ति विप्रस्य स्वशिरःप्रभृति द्विज ॥ १२:१८ ॥
 ब्राह्मण उवाच ।
 यद्येवं वदसे भद्र भार्या मे देहि रूपिणीम् ।
 स्वस्ति भवतु भद्रं वः कल्याणं भव शाश्वतम् ॥ १२:१९ ॥
 विपुल उवाच ।
 प्रतीच्छ भार्या सुश्रोणीं रूपयौवनशालिनीम् ।
 अकुत्सितां विशालाक्षीं पूर्णचन्द्रनिभाननाम् ॥ १२:२० ॥
 भार्योवाच ।
 परित्याज्या कथं नाथ अपापां त्यजसे कथम् ।
 अतीव हि प्रियां भार्या निर्दोषां स कथं त्यजेः ॥ १२:२१ ॥
 सखा भार्या मनुष्याणामिह लोके परत्र च ।
 दानं वा सुमहद्वत्त्वा यज्ञो वा सुबहुः कृतः ॥ १२:२२ ॥
 अपुत्रो नाप्नुयात्स्वर्गं तपोभिर्वा सुदुष्करैः ।
 श्रुतो मे पितृभिः प्रोक्तो ब्राह्मणैश्च ममान्तिके ॥ १२:२३ ॥



16c °भृत्य°] C₉₄C₄₅K₈₂K₁₀K₇E; °भृत्या° C₀₂ **17b** ब्राह्मणो ऽब्रवीत्] C₉₄C₄₅K₈₂K₁₀K₇E; ब्राह्मणस्तथा C₀₂ **17c** यदि सत्यं प्रदातासि] C₉₄C₄₅K₈₂K₁₀K₇E; omitted in C₀₂ **17d** सुप्रसन्नं मनस्तव] C₉₄C₄₅K₈₂K₇; omitted in C₀₂, सुप्रसन्नमनस्तव K₁₀E **18a** °प्रसन्नं मनो] C₉₄C₄₅K₈₂K₇E; °प्रसन्नमनो C₀₂K₁₀ **18b** सुप्रसन्नं तपः°] CK₈₂K₇E; सुप्रसन्नतपः° K₁₀ **18a** शीघ्र°] CK₈₂K₇E; श्रीघ्र° K₁₀ **18c** अदेयं] CK₈₂K₇E; अदेय K₁₀ **18f** स्वशिरः°] CK₁₀K₇E; शरीर° K₈₂ • °भृति] CK₈₂K₁₀K₇; °भृतिर् E **19** ब्राह्मण] C₉₄C₄₅C₀₂K₈₂K₇E; ब्राह्मणा C₉₄, ब्रह्म K₁₀ **19b** भार्या] CK₈₂E; भार्या K₁₀K₇ **19c** स्वस्ति] CK₈₂K₇; स्वस्ति K₁₀, स्वस्तिर् E **19d** कल्याणं] C₉₄C₄₅K₈₂K₁₀K₇E; कल्याण° C₀₂ • भव] CK₈₂K₁₀K₇; तव E **20** विपुल] CK₈₂K₁₀K₇; विप्र E **20a** भार्या] CK₈₂K₇E; भार्या K₁₀ • °श्रोणी] C₉₄C₄₅K₈₂K₇E; °श्रोणि C₀₂K₈₂K₁₀ **20b** °शालिनीम्] CK₈₂E; °शालिनी K₁₀, °शालिनी K₇ **20a** अकुत्सितां विशालाक्षीं] C₉₄C₄₅K₈₂K₇E; अकुत्सि(ता) विशालाक्षि C₀₂, अकुत्सिता विशालाक्षी K₁₀ **20b** निभाननाम्] CK₈₂K₇E; °निभानना K₁₀ **21a** °त्याज्या] C₉₄K₈₂K₇E; °त्याज्य C₄₅K₁₀, °त्याज्य° C₀₂ **21c** प्रियां] C₉₄C₄₅K₈₂K₇E; प्रियं C₀₂K₁₀ **21d** निर्दोषां] C₉₄C₄₅K₈₂K₁₀K₇E; निर्दोष C₀₂ • त्यजेः] C₉₄K₈₂K₇; त्यज्येत् C₄₅C₀₂, त्यजेत् K₁₀E **22ab** मनुष्याणामिह] C₉₄C₄₅K₈₂K₁₀K₇E; मनुष्याणामिह C₀₂ **22d** °बहुः] em.; °बहु CK₈₂K₇ (unmetr.), °बहु K₁₀, °बहुन् E • कृतः] C₉₄C₄₅K₈₂K₁₀K₇E; कृतम् C₀₂ **23ab** स्वर्गं तपोभिर्वा] C₄₅C₀₂K₈₂K₁₀K₇E; स्वर्गन° × × × °र्वा C₉₄ **23d** °न्तिके] C₉₄C₀₂K₈₂K₁₀K₇E; °न्तिकैः C₄₅

अपुत्रो नाप्नुयात्स्वर्गं श्रुतं मे बहुशः पुरा ।
 मन्दपालो द्विजश्रेष्ठो गतः स्वर्गं तपोबलात् ॥ १२:२४ ॥
 दानानि च बहून्दत्त्वा यज्ञांश्च विविधांस्तथा ।
 वेदांश्च जपयज्ञांश्च कृत्वा स द्विजसत्तमः ॥ १२:२५ ॥
 प्राप्तद्वारो ऽपि यस्यापि देवदूतैर्निवारितः ।
 अपुत्रो नाप्नुयात्स्वर्गं यदि यज्ञशतैरपि ॥ १२:२६ ॥
 इत्युक्तस्तु च्युतः स्वर्गान्मन्दपालो महानृषिः ।
 पुत्रानुत्पादयामास शारङ्गांश्चतुरो द्विजः ॥ १२:२७ ॥
 तेन पुण्यप्रभावेण स्वर्गं प्राप्तो ह्यवारितः ।
 कुलत्राणात्कलत्रास्मि भरणाद्भार्य एव च ॥ १२:२८ ॥
 दारसंग्रहं पुत्रार्थे क्रियते शास्त्रदर्शनात् ।
 यानि सन्ति गृहे द्रव्यं ग्रामघोषगृहाणि च ॥ १२:२९ ॥
 दातुमर्हसि विप्राय न मां दातुमिहार्हसि ।
 भार्याया वचनं श्रुत्वा विपुलः पुनर्ब्रवीत् ॥ १२:३० ॥
 साधु भामिनि जानामि साधु साधु पतिव्रते ।
 जितो ऽस्म्यनेन वाक्येन अनेनास्मि हि तोषितः ॥ १२:३१ ॥
 अद्य ग्रहणकाले च द्विज आगत्य याचते ।
 ददामीति प्रतिज्ञाय अदत्त्वा नरकं व्रजे ॥ १२:३२ ॥



24c See Mandapāla's story in MBh 1.220.5ff.



24a स्वर्गं] C₉₄K₈₂K₇E; स्वर्गं C₄₅C₀₂K₁₀ 24c पालो] K₇E; पाल CK₈₂K₁₀ 25a बहून् ।
 CK₈₂K₁₀E; बहून् K₇ 25b यज्ञांश्च विविधांस्तथा] C₉₄C₀₂K₈₂K₁₀; यज्ञांश्च विविधांस्तथा K₇, यत्वा यज्ञांश्च विविधां
 तथा C₄₅, स्यज्ञांश्च विविधांस्तथा E 25c वेदांश्च जपयज्ञांश्च] C₉₄C₀₂K₈₂K₇; वेदांश्च जपयज्ञांश्च C₄₅, वेदांश्च जपयज्ञांश्च
 K₁₀, वेदांश्च जपयज्ञांश्च E 25d स द्विजः] conj.; तद्विजः CK₈₂E, तद्विजः K₁₀, स द्विजः K₇ • सत्तमः] CK₁₀K₇E;
 सत्तम K₈₂ 26a द्वारो] CK₈₂K₇E; द्वारो K₁₀ 26ab यस्यापि देवः] CK₈₂K₇; यस्यापि देवः K₁₀, यस्यापि देवः
 E 26b दूतैर्नि ।] CK₈₂E; दूतैर्नि K₁₀, दूतैर्नि K₇ 26c यात्स्वर्गं] C₉₄C₄₅K₈₂K₁₀K₇E; यात्स्वर्गं
 C₀₂ 26d शतैरपि] C₉₄C₄₅K₈₂K₁₀K₇E; करोति यः C₀₂ 27a कस्तु च्युतः] C₉₄C₄₅K₈₂K₁₀K₇E;
 कस्तु/म्युतः C₀₂ 27c पुत्रानु ।] C₉₄C₄₅K₈₂K₁₀K₇E; पुत्रानु C₀₂ 27d शारङ्गांश्च] K₈₂K₇; शारङ्गांश्च
 C₉₄, शारङ्गांश्च C₄₅, शारङ्गांश्च C₀₂K₁₀, शारङ्गांश्च E • द्विजः] C₉₄C₄₅K₈₂K₁₀K₇E; द्विज C₀₂ 28b स्वर्गं]
 C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्गं C₀₂ • वारितः] CK₈₂K₇E; वारितः K₁₀ 28c कुलं] C₄₅; कुलं
 C₉₄C₀₂K₈₂K₁₀K₇E • त्राणात्क ।] K₁₀; त्राणां कं CK₈₂E, त्राणा कं K₇ • स्मि] CK₈₂K₇E;
 स्मिं K₁₀ 28d आद्भार्य एव] C₉₄C₀₂K₈₂K₇E; आद्भार्यमेव C₄₅, आ भार्य एव C₀₂K₁₀ 29a ग्रहं]
 C₀₂K₁₀K₇E; ग्रहः C₉₄C₄₅K₈₂ • पुत्रां ।] CK₈₂K₁₀K₇; पुत्रां E 29b क्रियते] C₉₄C₀₂K₈₂K₁₀K₇E;
 क्रियते C₄₅ 30c वचनं] CK₈₂K₁₀E; वचन K₇ 30d ब्रवीत्] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; ब्रवीत् । विपुल
 उवाच । C₀₂E 31a जानामि] C₄₅C₀₂K₈₂E; जानामि C₉₄K₁₀K₇ 31b पतिः] CK₈₂K₇E; पतिः K₁₀
 31d तोषितः] CK₈₂K₁₀E; तोषितः K₇ 32d व्रजे] C₉₄K₈₂K₇; व्रजेत् C₄₅C₀₂K₁₀E, व्रजेत् K₈₂

नरकं यदि गच्छामि कुलेन सह सुन्दरि ।
 कल्पकोटिसहस्रे ऽपि नरकस्थाद्यशस्विनि ॥ १२:३३ ॥
 मुक्तिमेव न पश्यामि जन्मकोटिशतैरपि ।
 अदानाच्चाशुभं देवि पश्यामि वरवर्णिनि ॥ १२:३४ ॥
 दानेन तु शुभं पश्ये स्वर्गलोके यदक्षयम् ।
 नोक्तं मयानृतं पूर्वं नित्यं सत्यव्रते स्थितः ॥ १२:३५ ॥
 सत्यधर्ममतिक्रम्य नान्यधर्मं समाचरे ।
 भार्या धर्मसखेत्येवं त्वया पूर्वमुदाहृतम् ॥ १२:३६ ॥
 यदि धर्मसखायासि सो ऽद्य काल इहागतः ।
 द्विजरूपधरो धर्मः स्वयमेव इहागतः ॥ १२:३७ ॥
 जिज्ञासार्थमहं भद्रे न विघ्नं कर्तुमर्हसि ।
 माताव्यक्तः पिता ब्रह्मा बुद्धिर्भार्या दमः सखा ॥ १२:३८ ॥
 पुत्रो धर्मः क्रियाचार्य इत्येते मम बान्धवाः ।
 कालश्रेष्ठो ग्रहः सूर्यो गङ्गा श्रेष्ठा नदीषु च ॥ १२:३९ ॥
 चन्द्रक्षये दिनं श्रेष्ठं नरश्रेष्ठो द्विजोत्तमः ।
 शुश्रूषणार्थं विप्रस्य मया दत्तासि सुन्दरि ।
 सर्वस्वं ब्राह्मणे दत्त्वा वनमेवाश्रयाम्यहम् ॥ १२:४० ॥
 शङ्कर उवाच ।
 तूष्णीम्भूता ततो भार्या अश्रुपूर्णाकुलेक्षणा ।

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39c cf. e.g. Āgamakalpalatā 3.128: सूर्यग्रहणकालस्य समाना नास्ति भूतले । अत्र यद्यत्कृतं कर्म अनन्तफलदं भवेत्
 ॥ cf. also Agastyasamhitā X.XXcd (on the proper date for initiation): सूर्यग्रहणकालेन समानो
 नास्ति कश्चन also ibid. X.XX (on image installation): सूर्यग्रहे महापुण्ये कुरुक्षेत्रे विधानतः । कृतैर्यत्पुण्यमाप्नोति
 तुलापुरुषकादिभिः ॥ तत्पुण्यं प्राप्नुयामर्त्यः ... 39d ≈ 15.18b: श्रेष्ठा गङ्गा नदीषु च

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33a यदि] CK₈₂K₁₀E; ययदि K₇ 33c सहस्रे ऽपि] C₉₄C₄₅K₈₂K₁₀K₇; सहस्राणि C₀₂E 33d स्याद्य०]
 C₉₄C₀₂K₈₂K₁₀; स्या य० C₄₅, स्थो य० K₇E 34a मुक्तिमेव] CK₈₂K₁₀K₇; मुक्तिमेवन् E 34c अदानाच्चा०]
 C₉₄C₄₅K₈₂K₁₀K₇E; अदाना चा० C₀₂ 35b लोके] CK₈₂K₁₀K₇; omitted in K₈₂, लोके E
 35c नोक्तं] CK₈₂K₁₀K₇E; नोक्ता K₇^{ac} 35d व्रते] CK₈₂K₁₀K₇; व्रत० E 36b चरे] CK₈₂K₇;
 चरेत् K₁₀E 36c धर्म०] CK₁₀K₇E; धर्म K₈₂ 36d त्वया] em.; त्वयि CK₈₂K₁₀K₇E 37a सखाया०]
 C₉₄C₀₂K₈₂K₁₀K₇E; सखा० C₄₅ 37c धरो] C₉₄C₀₂K₈₂K₁₀K₇E; परो C₄₅ 38a र्थमहं]
 CK₈₂E; र्थमहं K₁₀, र्थमह K₇ 38c व्यक्तः] C₉₄C₄₅K₈₂K₁₀E; व्यक्त C₀₂, व्यक्त/ऽ K₇ 38d बुद्धिर्भा०]
 C₉₄C₄₅K₁₀; बुद्धि भा० C₀₂K₈₂K₇E • दमः] CK₈₂K₇E; दम K₁₀ (unmetr.) • सखा] C₄₅C₀₂K₈₂K₁₀K₇E;
 समा C₉₄ 39c श्रेष्ठो] C₄₅K₈₂K₇; श्रेष्ठ० C₉₄C₀₂K₁₀, श्रेष्ठा K₇^{ac}, श्रेष्ठः E 39d श्रेष्ठा] CK₇E; श्रेष्ठो
 K₈₂, श्रेष्ठ K₁₀ 40a दिनं] C₉₄C₄₅K₈₂K₇; दिन० C₀₂K₁₀E 40b उत्तमः] C₉₄C₄₅K₈₂K₁₀K₇E; उत्तम
 C₀₂ 40a र्थं] C₉₄C₀₂K₈₂K₁₀K₇E; र्थ C₄₅ 41 शङ्कर] CK₈₂K₁₀K₇; महेश्वर E 41a तूष्णीम्भूता]
 C₉₄; तूष्णीभूत्वा C₄₅, तूष्णीभूत C₀₂, तूष्णीभूता K₈₂K₁₀, तूष्णीम्भूती K₇, तूष्णीभूतां E • भार्या] CK₈₂K₁₀K₇;
 भार्या E 41b क्षणा] C₉₄C₄₅K₈₂K₇; क्षणः C₀₂, क्षणाः K₁₀, क्षणाम् E

करे गृह्य विशालाक्षी ब्राह्मणाय निवेदिता ॥ १२:४१ ॥
 यानि सन्ति गृहे द्रव्यं हिरण्यं पशवस्तथा ।
 ददामि ते द्विजश्रेष्ठ ग्रामघोषगृहादिकम् ॥ १२:४२ ॥
 मुक्ता वैडूर्यवासांसि दिव्याण्याभरणानि च ।
 सर्वान्गृहाण विप्रेन्द्र श्रद्धया दत्तसत्कृतान् ॥ १२:४३ ॥
 प्रीयतां भगवान्धर्मः प्रीयतां च महेश्वरः ।
 प्रीयन्तां पितरः सर्वे यद्यस्ति सुकृतं फलम् ॥ १२:४४ ॥
 रुद्र उवाच ।
 विपुलस्य वचः श्रुत्वा ब्राह्मणेन तपस्विना ।
 आशीः सुविपुलं दत्त्वा विपुलाय महात्मने ॥ १२:४५ ॥
 वसेत्तत्र गृहे रम्ये भार्यामादाय तस्य च ।
 विपुलस्तु नमस्कृत्वा कृत्वा चापि प्रदक्षिणम् ॥ १२:४६ ॥
 ब्राह्मणमभिवाचैवं गतः शीघ्रं वनान्तरम् ।
 वने मूलफलाहारो विचरेत महीतले ॥ १२:४७ ॥
 एकाकी विजने शून्ये चिन्तया च परिप्लुतः ।
 क्व गच्छामि क्व भोक्ष्यामि कुत्र वा किं करोम्यहम् ॥ १२:४८ ॥
 न पथं विषयं वेद्मि ग्रामं वा नगराणि वा ।
 खेटखर्वटदेशं वा जानामीह न कंचन ॥ १२:४९ ॥
 अमुं सुशैलं पश्यामि विपुलोदरकन्दरम् ।

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41c ०क्षी] CK₈₂K₁₀K₇; ०क्षी E **41d** ब्राह्मणाय निवेदिता] C₉₄C₀₂K₈₂K₁₀K₇E; ब्राह्मणाय निवेदिता C₄₅
42b हिरण्यं] CK₁₀K₇; हिरण्यं K₈₂E **42c** ददामि] C₉₄C₀₂K₈₂K₁₀K₇E; ददामि C₄₅ • ते द्विजः]
 C₄₅C₀₂K₈₂K₁₀E; ××जः C₉₄, त द्विजः K₇ **43a** वैडूर्यः] C₉₄C₄₅K₁₀K₇; वैभार्यः C₀₂, वैर्यः K₈₂^{ac},
 वैदूर्यः K₈₂^{pc}E • वासांसि] CK₈₂K₁₀E; वासांसि K₇ **43c** सर्वान्गृहाण] C₉₄C₄₅K₈₂E; सर्वान्गृहान् K₁₀,
 सर्वां गृहाण K₇, सर्वान्गृहान् C₀₂ **43d** ०सत्कृतान्] em.; ०सत्कृतान् CK₈₂K₇E, ०सत्कृतम् K₁₀ **44b** प्रीयः]
 CK₈₂K₁₀K₇E; प्रीयः K₇^{ac} **44c** प्रीयन्तां] C₉₄; प्रीयतां C₄₅C₀₂K₈₂K₇E, प्रीयता K₁₀ • पितरः]
 CK₁₀K₇E; पितरः K₈₂ **44d** अस्ति] C₄₅C₀₂K₈₂K₁₀K₇E; अस्ति C₉₄ **45** रुद्र] CK₈₂K₁₀K₇E;
 महेश्वरः E **45a** वचः श्रुत्वा] C₄₅C₀₂K₈₂K₁₀K₇E; वचः(श्श्रु)× C₉₄ **45b** तपस्विना] CK₈₂K₇E; तपस्विनाम्
 K₁₀ **46a** वसेत्तत्र गृहे] C₄₅K₈₂; वस तत्र गृहे C₉₄C₀₂K₁₀, वस(एन्त)त्र गृहे K₇, वसते च गृहे E **46c** विपुलस्तु]
 CK₈₂K₇E; विपुलस्य K₁₀ **46d** कृत्वा चापि] CK₈₂K₁₀; ★★K₇, कृत्वा च विः E **47a** ब्राह्मणः]
 CK₈₂K₇E; ब्राह्मणाः K₁₀ • ०चैवं] em.; ०चैवं C₉₄C₀₂K₈₂K₁₀E, ०चैवं K₇, ०चैवं C₄₅ **47b** शीघ्रं]
 CK₈₂K₇E; शीघ्रं K₁₀ **47c** ०फलाहारो] CK₈₂K₁₀K₇^{pc}E; ०फलाहारो K₇^{ac} **48a** एकाकी] C₄₅C₀₂K₈₂K₁₀K₇E;
 एका(क)× C₉₄ **48b** परिः] CK₈₂K₁₀E; परिः K₇ **48c** क्व गच्छामि] CK₈₂K₁₀E; क्व गच्छामि K₇ • क्व
 भोक्ष्यामि] C₉₄; क्व भोक्ष्यामि C₄₅K₈₂K₁₀, क्व भोक्ष्यामि C₀₂, क्व भोक्ष्यामि K₇, किं भोक्ष्यामि E (unmetr.) **49a** विषयं
 वेद्मि] C₉₄C₄₅K₈₂K₁₀E; विषयं वेद्मि C₄₅C₀₂, विषयं वे(श्मि) K₇ **49b** वा] C₉₄C₀₂K₁₀K₇E; च C₄₅K₈₂
49c खेटः] C₉₄C₄₅K₈₂K₁₀K₇E; खेटः C₀₂ • ०खर्वटः] E; ०कर्पटः CK₈₂K₁₀K₇ **49d** कंचन] em.;
 कश्चन CK₈₂K₁₀K₇E **50a** सुशैलं] CK₈₂K₁₀E; सुशैलं K₇ **50b** विपुलोः] CK₈₂K₇E; विलोः K₁₀

तमारुह्य निरीक्ष्यामि ग्रामं नगरपत्तनम् ॥ १२:५० ॥
 एवमुक्त्वा तु विपुलः शनैः पर्वतमारुहत् ।
 वृक्षच्छायां समालोक्य निषसाद श्रमान्वितः ॥ १२:५१ ॥
 एतस्मिन्नेव काले तु वृक्षशाखावतार्य च ।
 अपूर्वं च सुरूपं च सुगन्धत्वं च शोभनम् ॥ १२:५२ ॥
 फलं गृह्य विचित्रं च हृदयानन्दनं शुभम् ।
 विपुलस्याग्रतः कृत्वा पुनर्वृक्षं समारुहत् ॥ १२:५३ ॥
 विपुलश्चित्रवद्दृष्ट्वा विस्मयं परमं गतः ।
 अहो वा स्वप्नभूतो ऽस्मि अहो वा तपसः फलम् ॥ १२:५४ ॥
 न पश्यामि न जिघ्रामि न च स्वादं च वेदुम्यहम् ।
 वार्त्तापि न च मे श्रोता प्रतिजानामि कंचन ॥ १२:५५ ॥
 एवमुक्त्वा ह्यनेकानि फलं गृह्य मनोरमम् ।
 सुनिरीक्ष्य पुनर्जिघ्रं पुनर्जिघ्रं निरीक्ष्य च ॥ १२:५६ ॥
 फलं चात्र निरूप्यन्तो देशं वाप्यवलोकयन् ।
 पाथेयरहितश्चास्मि देवदत्तं फलं मम ॥ १२:५७ ॥
 तत्फलं प्रतिगृह्यैव नगरं प्रविशाम्यहम् ।
 प्रार्थयित्वा तु यत्किंचिज्जीवनार्थं चराम्यहम् ॥ १२:५८ ॥
 ततः शैलमतिक्रम्य नगरं प्रविवेश ह ।
 पथि कश्चिज्जनः पृष्ठः किंनाम नगरं त्विदम् ॥ १२:५९ ॥



50c निरीक्ष्यामि] CK₈₂K₁₀E; निरीक्ष्यामि K₇ 51a एवमु०] C₉₄C₀₂K₈₂K₁₀K₇E; एकं उ० C₄₅ 51b ऽरुहत्]
 E; ऽरुहत् CK₈₂K₁₀K₇ 51c ऽच्छायां] CK₈₂K₁₀E; ऽच्छाया K₇ 52a एतस्मिन्नेव] C₉₄C₄₅K₈₂K₁₀E;
 एतस्मिन्नेव C₀₂, एतस्मिन्नेव K₇ • काले तु] C₉₄C₄₅K₈₂K₁₀; कालेन C₀₂E, कालेन K₇ 52b वृक्ष०]
 CK₁₀K₇E; वृक्षा० K₈₂K₇ 52c सुरूपं] C₉₄C₀₂K₁₀K₇E; स्वरूपं C₄₅K₈₂ 53d पुनर्वृक्षं समारुहत्]
 C₉₄C₄₅K₈₂K₇E; पुन वृक्ष समारुहम् C₀₂, पुनर्वृक्ष समारुहं K₁₀ 54a ऽत्रवद्दृष्ट्वा] C₉₄C₄₅K₈₂K₁₀K₇E; ऽत्र
 दृष्ट्वा C₀₂ 54cd ऽभूतो ऽस्मि अहो] CK₁₀K₇E; ऽसंभूतो (स्म्य)हो K₈₂ 55a जिघ्रामि] C₉₄C₀₂K₈₂K₁₀K₇E;
 च ग्रामि C₄₅ 55c श्रोता] C₄₅C₀₂K₈₂K₁₀K₇E; श्रोत्रा C₉₄ 55d कंचन] em.; कश्चन CK₈₂K₁₀K₇E
 56a ऽमुक्त्वा] C₉₄C₄₅K₈₂K₁₀K₇E; ऽमुक्त्वा C₀₂ 56b गृह्य] CK₈₂K₁₀E; गृह K₇ 56c ऽनिरीक्ष्य]
 CK₈₂K₁₀E; ऽनिरीक्ष्य K₇ 56cd पुनर्जिघ्रं पुनर्जिघ्रं] C₉₄C₄₅K₈₂E; मुन जिघ्रं पुन जिघ्रं C₀₂, पुनर्जिघ्रं पुनर्जिघ्रं K₁₀,
 पुनर्जिघ्रं पुनर्जिघ्रं K₇ 56d निरीक्ष्य] CK₈₂K₁₀E; निरीक्ष्य K₇ 57a चात्र] C₄₅C₀₂K₈₂K₁₀K₇E; चा C₉₄,
 चात्र/ C₉₄ • निरूप्यन्तो] E; निरूप्यान्ति C₉₄, निरूप्यां चा C₄₅, निरूप्यान्ति C₀₂K₈₂K₁₀K₇ 57b ऽलोकयन्]
 C₉₄C₀₂K₈₂K₁₀K₇E; ऽलोकयत् C₄₅ 57c पाथेय०] CK₈₂K₇E; पथेय० K₁₀ • ऽरहितश्चा०] C₉₄C₄₅K₈₂K₁₀K₇E;
 ऽरहिते चा० C₀₂ 57d ऽदत्तं] C₉₄K₈₂K₇; ऽदत्त० C₄₅C₀₂K₁₀E • फलं] CK₈₂K₁₀E; omitted in
 K₇ 58a ऽगृह्यैव] C₄₅K₁₀E; ऽगृह्यैव C₉₄K₇, गृहे च C₀₂, ऽगृह्यैव K₈₂ 58c तु] CK₈₂K₁₀K₇; च E
 58cd यत्किंचिज्जी०] C₉₄C₄₅K₈₂K₁₀K₇E; यत्किंचिज्जी० C₀₂ 59d नगरं त्विदम्] C₉₄K₈₂K₇E; नगर त्विदम्
 C₄₅C₀₂, नगरं त्विह K₁₀

स होवाच पथीकेन किमपूर्वमिहागतः ।
 दक्षिणापथदेशो ऽयं नरवीरपुरं त्वदः ॥ १२:६० ॥
 राजा सिंहजटो नाम राज्ञी तस्य च केकयी ।
 अतिवृद्धो जराग्रस्तः केकयी च तथैव च ॥ १२:६१ ॥
 दाता सर्वकलाज्ञश्च युद्धे वीर्यबलान्वितः ।
 ब्रह्मण्यो वत्सलो लोके सर्वशास्त्रविशारदः ॥ १२:६२ ॥
 विपुल उवाच ।
 अत्र श्रेष्ठिमुपास्यामि नाम वा तस्य किं वद ।
 कतमो देशस्तद्वासः कथयस्व न संशयः ॥ १२:६३ ॥
 विपुलेनैवमुक्तस्तु पथिकोवाच तं पुनः ।
 मम भीमबलो नाम श्रेष्ठिकस्य गृहागतः ॥ १२:६४ ॥
 श्रेष्ठिकः पुण्डको नाम ख्यातः श्रेष्ठिक उच्यते ।
 कौतुकं तव यद्यस्ति तदागच्छ मया सह ॥ १२:६५ ॥
 एवमस्त्विति तेनोक्तो विपुलेन महात्मना ।
 तेनैव सह निर्यातः श्रेष्ठिकस्य गृहं प्रति ॥ १२:६६ ॥
 श्रेष्ठिकः स्वगृहासीनो दृष्टः स विपुलेन तु ।
 तस्यान्तिकमुपागम्य तत्फलं स निवेदितः ॥ १२:६७ ॥
 अहो फलमिदं श्रेष्ठमहो फलमिहानितम् ।
 अहो रूपमहो गन्धमहो फलं सुशोभनम् ॥ १२:६८ ॥

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60a स हो०] C₉₄C₀₂K₈₂K₇E; अहो० C₄₅K₁₀ • पथीकेन] CK₈₂K₁₀E; पथीको न K₇ **60b** गतः] CK₈₂K₇E; तवः K₁₀ **60c** पथ०] C₉₄C₀₂K₈₂K₁₀K₇E; पथे C₄₅ **60d** पुरं त्वदः] C₄₅; पुरं त्वयः C₉₄, पुरं त्वयं C₀₂K₈₂K₁₀, पुरन्दः K₇, पुरं स्वयम् E **61a** राजा] CK₈₂K₁₀; राजा हि K₇, राज E • जटो] CK₈₂K₁₀K₇; यतो E **61b** केकयी] C₄₅C₀₂K₈₂K₁₀K₇E; केकयी C₉₄ **61d** केकयी] C₄₅C₀₂K₈₂K₁₀K₇E; केकयी C₉₄ • तथैव च] CK₈₂K₁₀E; तथैव र K₇ **62a** दाता] C₄₅C₀₂K₈₂K₁₀K₇E; ता C₉₄ • कला०] E; कल० CK₈₂K₁₀K₇ **62b** युद्धे] CK₈₂K₇E; युद्धो K₁₀ **63a** पास्यामि] C₉₄C₄₅K₈₂K₁₀K₇E; पास्यामि C₀₂ **63b** नाम] C₉₄C₄₅K₇; नाम C₀₂K₈₂K₁₀E • वद] C₉₄C₀₂K₈₂K₁₀K₇E; वदः C₄₅ **63c** देशस्त०] C₉₄C₄₅K₈₂K₇E; देश त० C₀₂K₁₀ **63d** कथयस्व] C₉₄C₀₂K₈₂K₁₀K₇E; कथयस्य C₄₅ **64a** विपुलेनैव०] CK₈₂K₁₀E; विपुलेनैव० K₇ **64c** मम भीमबलो नाम] C₄₅C₀₂K₈₂K₁₀K₇; मम भीमबलो नाम C₉₄, omitted in E **64d** श्रेष्ठिकस्य गृहागतः] CK₈₂K₁₀K₇; श्रेष्ठिकस्य गृहागतः । पथिको ऽहमिदानीं । को भवान् तस्य विषये किं वा ज्ञातुं चिकीर्षसि ।। E **66a** स्त्विति] C₉₄K₈₂K₁₀K₇E; स्त्विति C₄₅C₀₂ • तेनोक्तो] CK₈₂K₁₀; तेनोक्तो K₇, तेनोक्तो E **66b** त्मना] CK₈₂K₁₀E; त्मना K₇ **66c** तेनैव] CK₈₂K₁₀E; तेनैव K₇ **66d** प्रति] C₉₄C₄₅K₈₂K₁₀K₇; प्रति C₀₂E **67a** श्रेष्ठिकः] C₄₅C₀₂K₁₀K₇E; श्रेष्ठितः C₉₄, श्रेष्ठिक K₈₂ **67b** दृष्टः स] C₄₅K₈₂K₇E; दृष्टः स C₀₂, दृष्टस्य K₁₀ **67c** गम्य] CK₈₂K₁₀E; गम्य K₇ **67d** स निवेदितः] CK₁₀E; सन्निवेदितः K₈₂, सन्निवेदितः K₇ **68ab** श्रेष्ठमहो] C₉₄C₄₅K₈₂K₁₀K₇E; श्रेष्ठ अहो C₀₂ **68cd** गन्धमहो फलं] corr.; गन्धमहो फल C₉₄C₄₅C₀₂K₈₂E, गन्धमहो गन्धमहो फल C₄₅^{ac}, गन्ध अहो फल K₁₀, गन्धो फलं अहो K₇

तत्फलं न महीजातं न मेरौ न च मन्दरे ।
 देवलोकिक सुव्यक्तं न मर्त्य उपजायते ॥ १२:६९ ॥
 अहो ऽस्मि सफलं भोक्ता राजार्हं च न संशयः ।
 दौकयित्वा फलं दिव्यं राजानं तोषयाम्यहम् ॥ १२:७० ॥
 ततस्त्वरित गत्वैव फलं गृह्य मनोहरम् ।
 आदरेणोपसृत्यैव राजानं स फलं ददौ ॥ १२:७१ ॥
 राजा च स फलं दृष्ट्वा विस्मयं परमं गतः ।
 कुतः श्रेष्ठि त्वया नीतं फलं पूर्वं मनोहरम् ॥ १२:७२ ॥
 स्वादुमूलं फलं कन्दं दृष्टं पूर्वं न तादृशम् ।
 रूपगन्धगुणोपेतं हृदयानन्दकारकम् ॥ १२:७३ ॥
 सद्य एवोपयुञ्जामि त्वया दत्तमिदं फलम् ।
 कीदृशं स्वाद विज्ञानमिच्छामि कुरु माचिरम् ॥ १२:७४ ॥
 ततः स भक्षयामास फलं चामृतसंनिभम् ।
 अमृतोपमसुस्वादं सर्वं च बुभुजे नृपः ॥ १२:७५ ॥
 सद्य षोडशवर्षस्य यौवनं समपद्यत ।
 न वलीपलितं सद्यो न जरा न च दुर्बलः ॥ १२:७६ ॥
 केशदन्तनखस्निग्धो दृढदन्तो दृढेन्द्रियः ।
 तेजश्चक्षुर्बलप्राणान्सद्य सर्वानवाप्तवान् ॥ १२:७७ ॥



69a तत्फ०] CK₈₂K₁₀K₇; यत्फ० E 69b मेरौ] C₉₄C₄₅K₈₂K₇^{pc}E; मेरौ C₀₂K₇^{ac}K₁₀ • मन्दरे]
 conj.; कन्दरे CK₈₂K₁₀K₇E 69c देवलोकिक] CK₈₂K₁₀^{pc}K₇E; देवलोकिक K₁₀^{ac} 69d मर्त्य उपजायते]
 em.; मर्त्यमुपजायते C₉₄, मर्त्यं सुपजायते C₄₅, मर्त्यमुपजायते C₀₂K₈₂K₁₀K₇, मह्यमुपजायते E 70a अहो]
 C₄₅C₀₂K₈₂K₁₀K₇; ×हो C₉₄, अहो E • सफलं] C₄₅C₀₂K₈₂K₁₀K₇; (स/फलम् C₉₄, तत्फलं E • भोक्ता]
 CK₈₂K₁₀E; भोक्तृ K₇ 70b राजार्हं च] C₀₂K₁₀; राजार्हश्च C₉₄C₄₅K₇E, राजार्हश्च K₈₂ 70c दौकयित्वा]
 CK₈₂K₇E; दौकयित्वा K₁₀ 71a त्वरित] K₈₂K₇E; त्वरितं CK₁₀ (unmetr.) 71b गृह्य] C₉₄C₀₂K₈₂K₁₀K₇E;
 गृह्य C₄₅ • ऽहरम्] CK₈₂K₇; ऽरम् K₁₀E 71c ऽसृत्यैव] C₉₄C₄₅E; ऽसृत्यैव C₀₂K₁₀K₇, ऽसंगत्य K₈₂
 71d स फलं] CK₈₂K₁₀K₇; तत्फलं E 72a स फलं] CK₈₂K₁₀K₇; तत्फलं E 72b विस्मयं] CK₈₂K₇E;
 विस्मय K₁₀ 72c श्रेष्ठि] CK₈₂K₁₀K₇; श्रेष्ठ E 72d फलं पूर्वं मनोहरम्] corr.; फलं × × × × हरम् C₉₄,
 फलं मर्त्योर्वमनोहरम् C₄₅, फलं पूर्वं मनोहरम् C₀₂K₈₂K₁₀K₇, फलं सर्वमनोहरम् E 73a मूलं फलं] K₇; मूलफल०
 CK₈₂K₁₀E 73ab कन्दं दृष्टं पू०] em.; कन्दं दृष्ट्वा पू० C₉₄K₈₂K₁₀, कन्दं दृष्ट्वा पू० C₄₅, कन्दं दृष्ट
 पू० C₀₂, कन्दं दृष्ट्वा पू० K₇, कन्दं दृष्ट्वा पू० E 73b तादृशम्] C₉₄C₄₅K₈₂K₁₀K₇; तादृशो C₀₂, यादृशम्
 E 73d कारकम्] CK₁₀K₇E; कारकः K₈₂ 74a सद्य एवोपयुञ्जामि] CK₈₂K₁₀K₇; सद्य एव प्रभुञ्जामि E
 74c स्वाद विज्ञानम्] CK₈₂K₁₀K₇; स्वादु विज्ञानम् E 75a ततः] C₉₄C₀₂K₈₂K₁₀K₇E; तत C₄₅ 75cd स्वादं
 सर्वं च] C₄₅C₀₂K₈₂K₁₀K₇E; स्वा × × × × C₉₄ 76b पद्यत] C₉₄C₄₅; पद्यते C₀₂K₈₂K₁₀E, पद्यत K₇
 76c वली०] CK₈₂K₁₀K₇; वली० E 77b दन्तो] CK₈₂K₁₀K₇; दंढो E • दृढेन्द्रियः] CK₈₂K₇E;
 दृढेन्द्रिः K₁₀ 77c चक्षुर्बलप्राणा०] C₉₄C₄₅K₈₂K₁₀; चक्षुर्बलप्राणा० C₀₂, चक्षुर्बलं प्राणा० K₇, चक्षुर्बलप्राणा० E
 77d सर्वान्] C₉₄C₄₅K₈₂K₁₀K₇E; सर्वान् C₀₂ • मवान्] CK₁₀K₇E; मवान् K₈₂

मन्त्री पुरोहितो ऽमात्यः सर्वे भृत्यजनास्तथा ।
 पौरस्त्री बालवृद्धाश्च सर्वे ते विस्मयं गताः ॥ १२:७८ ॥
 राजा सिंहजटो नाम तुष्टिमेव परां गतः ।
 प्रहर्षमतुलं चैव प्राप्तवान्स नरेश्वरः ॥ १२:७९ ॥
 उवाच राजा तं श्रेष्ठिं स्वार्थतत्परनिर्दयः ।
 कुरु भीमबलस्त्वेवं फलमानय अद्य वै ॥ १२:८० ॥
 पुनर्मे यौवनप्राप्तिस्त्वत्प्रसादान्नरोत्तम ।
 केकयीं दुर्बलां वृद्धां पुनः प्रापय यौवनम् ॥ १२:८१ ॥
 स राज्ञा एवमुक्तस्तु श्रेष्ठी भीमबलस्तथा ।
 प्रत्युवाच ह राजानं प्राञ्जलिः प्रणतः स्थितः ॥ १२:८२ ॥
 न वनेन वने राजन्न वाणिज्यकृषेण वा ।
 केनापि कुलपुत्रेण तव दर्शनकांक्षया ॥ १२:८३ ॥
 दत्तो ऽस्मि तेन राजेन्द्र मया दत्तो ऽसि भूपते ।
 न ते शक्नोम्यहं राजन्वक्तुं वैदेशिनं नरम् ॥ १२:८४ ॥
 श्रुत्वा भीमबलवाक्यं प्रत्युवाच ततः पुनः ।
 अमात्यकुलपुत्रस्त्वं ब्रूहि मद्रचनं पुनः ॥ १२:८५ ॥
 यदि नास्ति किं मे दत्तं मया वा मार्गितो भवान् ।
 यत्रैको बहवो ऽत्रैव जायन्ते नात्र संशयः ॥ १२:८६ ॥



78a पुरोहितो ऽमात्यः] C₉₄C₀₂K₁₀; पुरोहितो मात्य C₄₅K₈₂K₇, पुरोहितामात्य E **78b** सर्वे भृत्यजनास्तथा] C₉₄C₀₂K₈₂K₁₀K₇E; जनास्तथास्तथा C₄₅ **78c** स्त्री] CK₈₂K₁₀K₇; स्त्रि E **78d** सर्वे] C₄₅C₀₂K₈₂K₁₀K₇E; ×× C₉₄ • गताः] C₉₄C₄₅K₈₂K₁₀K₇E; गतः C₀₂ **79b** परां] CK₈₂K₇E; परं K₁₀ **80a** राजा तं] CK₈₂K₇E; राजनं K₁₀ • श्रेष्ठिं] CK₈₂K₁₀K₇; श्रेष्ठ E **80b** दयः] CK₈₂K₁₀K₇; दय E **80c** कुरु] CK₈₂K₁₀K₇; शृणु E • भीमबलस्त्वेवं] C₄₅C₀₂K₈₂; भीमवस्त्वेवं C₉₄E, भीमबलस्त्वेव K₁₀, भीमबल/स्त्वे/वं K₇ **81b** उत्तम] CK₈₂K₁₀K₇; उत्तमः E **81c** केकयीं दुर्बलां] K₈₂; केकयीन्दुर्बलान् C₉₄, केकयी C₄₅, केकयी दुर्बला C₀₂K₁₀E, केकयी दुर्बलां K₇ **81d** वृद्धां पुनः] C₄₅K₈₂K₁₀K₇; वृद्धा(×× C₉₄, वृद्धा पुनः C₀₂E **81d** प्रापय] C₉₄C₄₅K₈₂K₁₀K₇E; प्राप C₀₂ **82b** श्रेष्ठी] C₀₂E; श्रेष्ठि C₉₄C₄₅K₈₂K₇; श्रिष्ठि K₁₀ • •बलस्तथा] CK₈₂E; •बलस्तदा K₁₀K₇ **82c** उवाच ह] CK₈₂K₁₀K₇; उवाचाह E • राजानं] CK₁₀K₇E; राजान K₈₂ **83a** न वनेन] CK₈₂K₁₀K₇; न फलेदं E **83ab** राजन्न] C₉₄C₀₂K₈₂K₇E; राजान C₄₅K₁₀ **83c** कुलं] CK₈₂K₁₀E; कुं K₇ **84a** ऽस्मि तेन] CK₈₂K₇; स्मिन्तेन K₁₀, ऽस्मि तव E **84b** दत्तो ऽसि] C₉₄C₄₅K₁₀K₇; दत्तासि C₀₂; दत्तो स्मि K₈₂, प्राप्तासि E **84c** ते] CK₈₂K₁₀K₇; च E **84cd** राजन्वक्तुं] C₄₅K₈₂K₁₀K₇E; रा××कुम् C₉₄, राजान्वक्तुम् C₀₂ **84d** वैदेशिनं नरम्] C₄₅C₀₂K₈₂K₇; वैदेशिननरम् C₉₄, वैदेशिनं नरः K₁₀, च देहि तन्नरः E **85a** •बलं] C₉₄C₄₅ (unmetr.); •बलं C₀₂K₈₂K₁₀K₇E **85c** अमात्यं] CK₈₂K₇E; अमत्यं K₁₀ • •पुत्रस्त्वं] CK₈₂K₁₀E; •पुत्रं त्वं K₇ **86a** किं मे दत्तं] K₇; किमे दत्तं CK₈₂K₁₀, किमेतत्तं E **86b** मार्गितो] CK₈₂K₁₀K₇; मार्गितो E • भवान्] CK₈₂K₁₀E; भगवन् K₇ **86c** यत्रैको बहवो ऽत्रैव] C₄₅; यत्र खेको बहवो त्र C₉₄K₈₂K₁₀K₇ (unmetr.), यतश्चैक बहून्तत्र C₀₂, यत्रैको बहून्तत्र E **86d** जायन्ते] C₉₄C₄₅K₈₂K₁₀K₇E; जायते C₀₂

आगमोपायमार्गं च तेनैव स तु गम्यताम् ।
 अवश्यं तेन गन्तव्यं तेन मार्गेण मार्गय ॥ १२:८७ ॥
 अदत्त्वा फलमन्यच्च शिरश्छेद्यामि दुर्मते ।
 छेद्यश्चण्डविचण्डाभ्यां रक्ष भीमबलाधम ॥ १२:८८ ॥
 ततो भीमबलः क्रुद्धः खड्गं गृह्य शशिप्रभम् ।
 अलङ्घ्य वचनं राज्ञः कुलपुत्रं व्रजत्यरम् ॥ १२:८९ ॥
 मा रुष कुलपुत्र त्वं मया वध्यो भविष्यसि ।
 सद्यो ऽस्ति फलमन्यद्वा देहि राजानमद्य वै ॥ १२:९० ॥
 यत्र प्राप्तं फलं दिव्यं तत्र वादेशय त्वरम् ।
 तत्फलेन विना भद्रं दुर्लभं तव जीवितम् ॥ १२:९१ ॥
 विपुल उवाच ।
 जीविताशामहं प्राप्तो वैदेशिभवनं तव ।
 कृतकर्ता कथं वध्यः प्राप्नुयामहमद्य वै ॥ १२:९२ ॥
 फलं वा न पुनस्त्वन्यदातुं शक्यं न केनचित् ।
 सह्यपर्वतशैलाग्रे आसीनः श्रान्तमानसः ॥ १२:९३ ॥
 वानरस्तत्फलं गृह्य मम दत्त्वा पुनर्गतः ।
 मया दत्तमिदं तुभ्यं त्वयापि च नराधिपे ॥ १२:९४ ॥
 तत्र गच्छाव भो श्रेष्ठि दृश्यते यदि वानरः ।
 त्वया मया च गत्वैव याचावः प्लवगाधिपम् ॥ १२:९५ ॥

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87d C₀₂ breaks off here missing one folio (f. 291); it resumes at 12.113d in f. 292.

✧

87b तेनैव] C₉₄C₄₅K₈₂K₁₀K₇E; तेनैव C₀₂ 87c अवश्यं तेन] C₄₅K₈₂K₁₀K₇E; अवस्य(×)न C₉₄ •
 गन्तव्यं] C₉₄K₈₂K₁₀K₇E; (बुद्ध)व्यं C₄₅ 87d मार्गय] C₉₄C₄₅K₈₂K₁₀K₇; मार्गयः E 88a अदत्त्वा]
 C₉₄C₄₅K₈₂K₇E; अदत्ता K₁₀, अदत्त्वाफत्वा K₇^{ac} 88c छेद्यश्च.] K₈₂; छेद्ये च. C₉₄K₁₀, छेदे च. C₄₅K₇,
 छेद्य च. E 88d धम] C₄₅; धमः C₉₄K₈₂K₁₀K₇E 89a बलः] C₉₄C₄₅K₁₀K₇E; बल K₈₂
 89b शशिप्रभम्] C₉₄C₄₅K₈₂K₁₀K₇; शशी प्रदम् E 89c अलङ्घ्य] C₉₄C₄₅K₈₂K₇; *लङ्घ्य K₁₀, उवाच
 E • राज्ञः] C₉₄C₄₅K₈₂K₇E; राजा K₁₀ 89d कुलपुत्रं व्रजत्यरम्] C₉₄C₄₅K₇; कुलपुत्र व्रजन्तरं K₈₂,
 कुलपुत्रं व्रजन्तरं K₇, कुलपुत्र व्रज त्वरम् K₁₀E 90a पुत्र त्वं] C₉₄C₄₅K₈₂K₁₀K₇; पुत्रस्त्वं E 90b वध्यो]
 C₉₄C₄₅K₈₂K₇E; वध्यौ K₁₀ 90c सद्यो ऽस्ति] C₄₅K₈₂K₁₀K₇; ×द्योस्ति C₉₄, यद्यस्ति E 91a प्राप्तं]
 C₉₄K₈₂K₁₀K₇; प्राप्त. C₄₅, प्राप्ति E 91b देशय] C₉₄C₄₅K₈₂K₇; देशयत् K₁₀, देशयन् E • त्वरम्]
 conj.; त्व C₉₄C₄₅K₈₂K₁₀K₇E 92d प्राप्नुयाम.] C₉₄C₄₅K₁₀K₇; प्राप्नुयाम. K₈₂, प्राप्तो ऽयम. E • हमद्य
 वै] C₉₄C₄₅K₈₂E; हपद्य वै K₁₀, हमद्य वैः K₇ 93a वा न] C₉₄K₈₂K₁₀K₇E; वा C₄₅ 93ab अन्यदातुं]
 C₉₄C₄₅K₈₂K₁₀E; न्य दातुं K₇ 93b शक्यं न केनचित्] C₄₅K₈₂K₁₀E; शक्य×नचित् C₉₄, शक्यं न तेनचिद्
 K₇ 93d आसीनः] C₉₄K₈₂K₁₀K₇E; आशीतः C₄₅ • श्रान्त.] C₉₄K₈₂K₇E; श्रोत. C₄₅, सान्त. K₁₀
 94b मम] C₉₄C₄₅K₈₂K₁₀K₇; मर्ह E 94c तुभ्यं] C₉₄C₄₅K₈₂K₇E; तुभ्य K₁₀ 94d धिपे]
 C₉₄C₄₅K₈₂K₇E; धिप K₁₀ 95d च गत्वैव] C₉₄C₄₅K₈₂K₁₀E; त(ग)वत्वैव K₇ • याचावः] C₄₅; यो
 वासः C₉₄K₈₂K₁₀K₇E • धिपम्] C₄₅; धिपः C₉₄K₈₂K₁₀K₇E

श्रेष्ठिना च तथेत्याह गच्छामः सहिता वयम् ।
 यत्र प्राप्तं फलं तुभ्यं मोक्षयामो न संशयः ॥ १२:९६ ॥
 रुद्र उवाच ।
 तमारुह्य गिरिं सद्यं मार्गमाणः समन्ततः ।
 विपुलेन ततो दृष्टो वानरः प्लवगाधिपः ॥ १२:९७ ॥
 अयं स वानरश्रेष्ठो वृक्षच्छायां समाश्रितः ।
 मम पुण्यबलेनैव दृश्यते ऽद्यापि वानरः ॥ १२:९८ ॥
 वानर कुरु मित्रार्थं सद्यो मृत्युर्भवेन्मम ।
 पूर्वदत्तं फलमन्यदेहि वानर जीवय ॥ १२:९९ ॥
 वानर उवाच ।
 गन्धर्वेण तु मे दत्तं फलं दत्तं तु ते मया ।
 पुनरन्यत्कथं दास्ये तत्र गच्छ यदीच्छसि ॥ १२:१०० ॥
 विपुल उवाच ।
 अदत्त्वा तत्फलं तुभ्यं जीवितुं संशयो भवेत् ।
 अथवा तत्र गच्छामो यत्र चित्ररथः स्वयम् ॥ १२:१०१ ॥
 वानरः पुनरेवाह एवं कुर्वामहे वयम् ।
 ततश्चित्ररथावासमुपगम्येदमब्रवीत् ॥ १२:१०२ ॥
 गन्धर्वराज कार्यार्थी त्वामहं पुनरागतः ।
 पूर्वदत्तफलं त्वन्यदेहि मां यदि शक्यते ॥ १२:१०३ ॥
 गन्धर्वराज उवाच ।



96a तथेत्याह] C₉₄K₁₀E; तथेत्याह C₄₅K₈₂K₇ 96b गच्छामः] C₄₅K₈₂K₁₀E; ग×मस् C₉₄; गच्छाम
 K₇ 96c प्राप्तं] C₉₄C₄₅K₈₂K₁₀K₇; प्राप्त E 96d तुभ्यं] C₉₄C₄₅K₈₂K₇E; तुभ्य K₁₀ 97a गिरिं]
 C₉₄K₈₂K₁₀K₇E; गिरि C₄₅ 97b मानः] C₉₄C₄₅K₈₂K₁₀K₇; मानाः E 97d वानरः] C₉₄K₈₂K₁₀K₇E;
 वानर C₄₅ • प्लवगा •] C₄₅K₈₂K₁₀K₇E; प्लगा C₉₄ 98a वानरश्रेष्ठो] C₉₄C₄₅K₈₂K₁₀; वानरः श्रेष्ठो K₇,
 वानरः श्रेष्ठो E 98b वृक्षच्छायां] K₇; वृक्षच्छाया C₉₄, वृक्षच्छाया C₄₅K₁₀E, वृक्षच्छायां K₈₂ 99a वानर]
 C₉₄C₄₅K₈₂K₇E; वानर K₁₀ • •र्ष] C₉₄K₈₂K₇E; •र्ष C₄₅K₁₀ 99b मृत्युर्भवेन्मम] C₉₄C₄₅K₇E; मृत्यु
 भवेन्मम K₈₂K₁₀ 99c दत्तं] C₉₄K₇E; दत्तं C₄₅K₈₂K₁₀ • फलमन्य •] C₉₄C₄₅K₁₀K₇E; फलमन्य K₈₂
 99d •हि वानर जीवय] C₉₄; •वि वानर जीवयः C₄₅, •हि वानर जीवयः K₈₂K₁₀, •हि वान जीवय K₇, •हि वा न च जीवये
 E 100a तु मे दत्तं] C₉₄C₄₅K₈₂K₁₀K₇; तु मे दत्त K₁₀, मम दत्त E 101a अदत्त्वा] C₉₄C₄₅K₈₂K₁₀E;
 अदत्ता K₇ 101b जीवितुं] C₉₄C₄₅K₇E; जीवितु K₈₂, जीवितं K₁₀ • भवेत्] C₉₄C₄₅K₁₀K₇E; भवेत्
 K₈₂ 101c अथवा तत्र] C₄₅K₈₂K₁₀K₇E; अ×××त्र C₉₄ 101d चित्ररथः] C₉₄C₄₅K₁₀K₇E; चित्रः
 C₄₅; चित्ररथ K₈₂ 102b एवं] C₉₄K₈₂K₁₀K₇E; एव C₄₅ 102c ततश्चि •] C₉₄C₄₅K₈₂; ततश्चि K₁₀,
 तत्र चि K₇E 102d ब्रवीत्] C₉₄C₄₅K₇E; •वीत् K₈₂^{ac}, •वीत् K₈₂^{pc}, •ब्रवी K₁₀ 103b त्वामहं पु •]
 conj.; त्वन्मयमु C₉₄K₇, त्वात् ह्यहमु C₄₅, त्वत् ह्यहं पु K₈₂, त्वत् ह्यहं पु K₁₀E 104 गन्धर्वराज उवाच] C₄₅;
 गन्धर्वराजोवाच C₉₄K₁₀E, गन्धर्वराजोवाच K₈₂, गन्धराज उवाच K₇

सूर्यलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।
 मया दत्तं फलं तुभ्यमत्यन्तसुहृदो ऽसि मे ॥ १२:१०४ ॥
 कुतो ऽन्यत्फलमादास्ये मम नास्ति प्लवङ्गम ।
 सूर्यलोकं गमिष्यामस्तत्र याचस्व भास्करम् ॥ १२:१०५ ॥
 गन्धर्वेनैवमुक्तस्तु तथेत्याह प्लवङ्गमः ।
 सूर्यलोकं ततः प्राप्ता गन्धर्वादय सर्वशः ॥ १२:१०६ ॥
 गन्धर्व उवाच ।
 कार्यार्थेन पुनः प्राप्तस्त्वत्सकाशं खगेश्वर ।
 पूर्वदत्तफलं त्वन्यदेहि जीवमनाशय ॥ १२:१०७ ॥
 सूर्य उवाच ।
 सोमलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।
 स फलं दत्तमेवासि सुहृदत्वान्मया तव ॥ १२:१०८ ॥
 अन्यद्दातुं न शक्नोमि गच्छ सोमपुराद्य वै ।
 तं प्रार्थयाविकल्पेन अत्रिपुत्रं ग्रहेश्वरम् ॥ १२:१०९ ॥
 रुद्र उवाच ।
 गताः सूर्याग्रतः कृत्वा सोमलोकं तथैव हि ।
 उवाच सूर्यः सोमाय करुणापेक्षया शशिम् ॥ १२:११० ॥
 सोम उवाच ।

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104a गतश्चास्मि] C₄₅K₈₂K₇E; गतश्चास्मि K₁₀ **104b** तेन दत्तं] C₄₅K₈₂K₁₀K₇E;
 ×××त्तम् C₉₄ **104c** दत्तं] corr.; दत्तं C₉₄C₄₅K₈₂K₁₀K₇E **104d** सुहृदो] C₉₄K₈₂K₁₀K₇E;
 सुहृदो C₄₅ **105a** ऽन्यत्फलमादास्ये] C₉₄C₄₅K₈₂K₁₀K₇; ऽन्यफल दास्यामि E **105b** मम नास्ति प्लवङ्गम]
 C₉₄C₄₅K₁₀K₇; मम नास्ति प्लवङ्गमः K₈₂, मतो ऽस्ति प्लवङ्गमः E **105cd** गमिष्यामस्तत्र] C₉₄C₄₅K₈₂K₁₀;
 गमिष्यामस्तत्र K₇, गमिष्यामि तत्र E **106b** तथेत्याह] C₉₄K₈₂K₁₀K₇E; तथेत्याह C₄₅ **106c** प्राप्ता]
 C₉₄C₄₅K₈₂K₁₀E; प्राप्ताः K₇ **106d** दय सर्वशः] conj.; दयस्सर्वशः C₉₄ (unmetr.), दयः सर्वशः C₄₅K₈₂K₇E
 (unmetr.), दय सर्वश K₁₀ **107** गन्धर्व उवाच] C₄₅K₈₂K₁₀K₇; गन्धर्व उवाच C₉₄, गन्धर्वराजोवाच E
107ab प्राप्तस्व] C₉₄C₄₅K₁₀K₇E; प्राप्त त्वं K₈₂ **107b** काशं] C₉₄C₄₅K₈₂K₇E; काशां K₁₀
107c फलं त्वन्यं] C₉₄K₈₂K₇; फलं त्वं C₄₅, फलंस्त्वन्यं K₁₀E **107d** नाशय] C₉₄C₄₅K₈₂K₇; अनामयः
 K₁₀, नाशयः E **108ab** स्मि तेन] C₉₄C₄₅K₈₂K₇E; स्मिन्तेन K₁₀ **108b** दत्तं] C₉₄C₄₅K₈₂K₇E;
 दत्तं K₁₀ **108c** वासि] C₉₄C₄₅K₈₂K₇; वासि K₈₂, एवाति K₁₀, वाभिः E **108d** सुहृदत्वान्मया]
 C₉₄C₄₅K₁₀K₇; सुहृदत्वान्मया K₈₂, स च दत्ता मया E **109a** अन्यद्दातुं] K₈₂K₇E; अन्य दातुं C₉₄C₄₅,
 अन्य दातु K₁₀ **109b** पुराद्य] C₉₄C₄₅K₈₂K₁₀K₇; पुराद्य E **109c** तं] C₉₄C₄₅K₈₂K₇E; त
 K₁₀ • विकल्पेन] C₄₅K₈₂K₁₀K₇E; विकल्पेन ×× C₉₄ **109d** पुत्रं] C₄₅K₈₂K₇E; पुत्रं C₉₄K₁₀
110 रुद्र] C₉₄C₄₅K₈₂K₁₀K₇; महेश्वर E **110a** गताः] C₄₅; गत C₉₄K₈₂K₁₀, गतः K₇E **110b** हि]
 C₉₄C₄₅K₈₂K₇E; omitted in K₁₀ **110a** सूर्यः] C₉₄C₄₅K₈₂K₇E; सूर्य K₁₀ **110d** करुणा]
 C₄₅; करुणा C₉₄K₈₂K₁₀K₇E • पेक्षया] C₉₄C₄₅K₈₂K₇E; पेक्षणा K₁₀ • शशिम्] C₉₄C₄₅K₈₂;
 शशिने K₇, शशि K₁₀E

किमर्थमागतो भूयः कर्तव्यं तत्र भास्कर ।
 फलं दातुं पुनस्त्वन्यन्मुक्त्वा त्वन्यत्करोम्यहम् ॥ १२:१११ ॥
 सूर्य उवाच ।
 यदि शक्यं फलं देहि अन्यन्न प्रार्थयाम्यहम् ।
 न दत्तासि फलमन्यन्मया वध्यो भविष्यसि ॥ १२:११२ ॥
 सोम उवाच ।
 आगमं तस्य वक्ष्यामि शृणुष्वभावहितो भव ।
 इन्द्रेणास्मि फलं दत्तं स फलं दत्त मे भवान् ॥ १२:११३ ॥
 गत्वैवेन्द्रसदस्त्वन्यत्प्रार्थयामः सहैव तु ।
 एवं कुर्म इति प्राह गत्वैन्द्रसदनं प्रति ॥ १२:११४ ॥
 सोम इन्द्रमुवाचेदं फलकामा इहागताः ।
 पूर्वदत्तफलमन्यद्देहि शक्र ममाद्य वै ॥ १२:११५ ॥
 इन्द्र उवाच ।
 यदर्थमिह सम्प्राप्तः स च नास्ति निशाकर ।
 विष्णुहस्तान्मया प्राप्तमेकमेव फलं शुभम् ॥ १२:११६ ॥
 सर्व एव हि गच्छामो विष्णुलोकं ग्रहेश्वर ।
 सर्व एवोपजग्मुस्ते फलार्थं मधुसूदनम् ॥ १२:११७ ॥



113d C₀₂ resumes here with दत्त मे भवान् **117cd** This folio side in K₁₀ (verses 12.117–138) is faded and most of it is difficult to read, thus its readings reported are less reliable than usual.



111a °गतो] C₉₄C₄₅K₈₂K₇E; °गता K₁₀ **111b** तत्र] C₉₄C₄₅K₈₂K₁₀K₇; तव E • °कर] C₉₄C₄₅K₈₂K₁₀K₇; °करः E **111cd** पुनस्त्वन्यन्मुक्त्वा त्वन्यत्क०] corr.; पुनस्त्वन्य मुक्त्वा त्वन्यत्क० C₉₄, पुनस्त्वन्यन्मुक्त्वास्त्वन्यं क० C₄₅, पुनः त्वन्य मुक्त्वा त्वन्यत्क० K₈₂, पुनस्त्वन्य मुक्त्वा त्वन्यत्क० K₁₀, पुनस्त्वन्यमुक्त्वा त्वन्यत्क० K₇E **112a** शक्यं फलं देहि] C₉₄K₈₂K₇E; काफलन्देहि C₄₅^{ac}, काफलन्देहि C₄₅^{pc}, शक्य फलं देहि K₁₀ **112b** अन्यन्न] C₉₄C₄₅K₈₂K₁₀; अन्यत्वं K₇, अन्यान्न E **112cd** फलमन्यन्म०] C₉₄C₄₅K₁₀K₇; फलमन्यन्म० K₈₂, फलं मन्ये म० E **112d** वध्यो] K₇; वध्यो C₉₄C₄₅K₈₂K₁₀, वध्यो E • भविष्यसि] C₉₄K₈₂K₁₀K₇E; भविष्यति C₄₅ **113a** वक्ष्यामि] C₉₄C₄₅K₁₀K₇E; वक्ष्यामि K₈₂ **113d** दत्त मे] CK₁₀K₇E; वत्त मे K₈₂ **114a** गत्वैवेन्द्र०] C₉₄; गत्वैवेन्द्र० C₄₅K₁₀K₇, ★★ ★ C₀₂, गत्वैवेन्द्र० K₈₂, गत्वैवेन्द्र० E **114b** °र्थयामः] CK₁₀K₇E; °र्थयामा K₈₂ • सहैव तु] C₉₄C₄₅K₈₂K₁₀E; सदैव तु C₀₂, सहैव तु K₇ **114c** कुर्म] CK₈₂K₇; कर्म K₁₀, सोम E **115a** सोम इन्द्र०] K₇; सोमेवेन्द्र० CK₈₂E, सोमेवेन्द्र० K₁₀ • °चेदं] C₉₄C₄₅K₈₂K₁₀K₇E; °चेन्द्रं C₀₂ **115c** पूर्व०] CK₈₂K₇E; पूर्व K₁₀ **115cd** °न्यद्देहि] C₉₄C₄₅K₈₂K₁₀K₇E; °न्य देहि C₀₂ **115d** शक्र] CK₈₂K₁₀K₇; शक्र E • वै] C₉₄C₀₂K₈₂K₁₀K₇E; वैः C₄₅ **116b** °कर] C₉₄C₀₂K₈₂K₁₀K₇; °करः C₄₅E **116c** विष्णुहस्तान्मया] CK₈₂K₇E; विष्णुहस्ता मया K₁₀ **116d** फलं] C₉₄C₀₂K₈₂K₁₀K₇E; फल C₄₅ **117b** °लोकं] C₉₄C₄₅K₈₂K₁₀K₇E; °लोक C₀₂ • °श्वर] C₉₄C₀₂K₈₂K₇E; °श्वर C₄₅, °श्वर K₁₀ **117c** सर्व एवोपजग्मुस्ते] C₄₅C₀₂K₈₂K₇E; सर्व एवोपजग्मुस्ते C₉₄ (unmetr.), ★★ ★★ ★★ ★★ **117d** फलार्थं मधुसूदनम्] CK₈₂E; ★★ ★★ ★★ ★★ K₁₀, फलार्थं मधुसूदनम् K₇

एवमुक्त्वा गताः सर्वे देवराजपुरस्कृताः ।
 मुहूर्तेनैव सम्प्राप्ता विष्णुलोकं यशस्विनि ॥ १२:११८ ॥
 उपसृत्य तत इन्द्रः प्रणिपत्य जनार्दनम् ।
 सर्वेषामुपरोधेन प्रार्थयामि यशोधर ॥ १२:११९ ॥
 विष्णुरुवाच ।
 पूर्वदत्तफलस्यार्थे तच्च सर्वमिहागताः ।
 न शक्नोमि फलं दातुं किं वा त्वन्यत्करोम्यहम् ॥ १२:१२० ॥
 इन्द्र उवाच ।
 ब्रह्माण्डमपि भेतुं त्वं शक्नोषि गरुडध्वज ।
 अशक्यं तव नास्तीति जानामि पुरुषोत्तम ॥ १२:१२१ ॥
 एवमुक्तः पुनर्विष्णुः प्रत्युवाच पुरन्दरम् ।
 फलमेकं परित्यज्य सर्वं शक्नोमि कौशिक ॥ १२:१२२ ॥
 उपायो ऽत्र प्रवक्ष्यामि आगमं शृणु गोपते ।
 ब्रह्मणा च मम दत्तं तत्फलैकं पुरन्दर ॥ १२:१२३ ॥
 मया दत्तं फलं त्वेकं किमन्यद्दातुमिच्छसि ।
 प्रार्थयामो ऽत्र गत्वैकं परमेष्ठिप्रजापतिम् ॥ १२:१२४ ॥
 तवोपरोधाद्देवेन्द्र प्रार्थयामि पितामहम् ।
 एवमुक्त्वा गताः सर्वे पुरस्कृत्य जनार्दनम् ॥ १२:१२५ ॥
 इन्द्रः सूर्यः शशी चैव गन्धर्वो वानरस्तथा ।



118a एवमुक्त्वा गताः सर्वे] CK₈₂; ★★★★★★ K₁₀, एवमुक्त्वा गता सर्वे K₇, एवमुक्त्वा गताः सर्वे E **118d** विष्णुलोकं] C₉₄C₄₅K₈₂K₇E; विष्णुलोक C₀₂, ★★ K₁₀ **119d** धर] CK₈₂K₁₀K₇; धरम् E **120** विष्णुरुवाच] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; विष्णुरुच C₉₄, omitted in K₈₂, विष्णु उवाच E **120a** दत्तम्] CK₈₂K₁₀K₇; दत्तम् E • •र्थे] CK₈₂K₁₀K₇; •र्थे E **120c** शक्नोमि] C₉₄C₀₂K₈₂K₁₀K₇E; शक्नोति C₄₅ • फलं दातुं] C₉₄C₄₅K₈₂K₁₀K₇E; फल(न्दातु) C₀₂ **120d** त्वन्यत्करोम्यहम्] K₇; त्वन्यं करोम्यहम् C₉₄C₄₅C₀₂K₈₂E, ★★★★★★म्यहम् K₁₀ **121a** ब्रह्माण्डम्] CK₈₂K₁₀E; ब्रह्माण्डम् K₇ • भेतुं त्वं] C₉₄C₀₂K₈₂K₁₀K₇E; भेतु त्वं C₄₅, भेतुं त्वं E **121b** शक्नोषि] C₉₄C₀₂K₈₂K₁₀K₇E; शक्नोति C₄₅ **121c** अशक्यं] C₉₄C₀₂K₈₂K₁₀K₇E; {अशक्य} C₄₅ **121d** उत्तम] CK₈₂K₁₀K₇; उत्तमम् E **122a** एवमुक्तः पुनर्विष्णुः] C₄₅; एवमुक्त्वा पुनर्विष्णुः C₉₄C₀₂K₈₂K₇E, ★★ पुनर्विष्णुः K₁₀ **122b** पुरन्दरम्] CK₈₂K₁₀E; पुरन्दरं K₇ (unmetr.) **122d** सर्वं शक्नोमि] C₉₄C₄₅K₈₂K₇E; सर्वं शक्नोसि C₀₂, ★★ शक्नोमि K₁₀ **123c** मम] CK₈₂K₁₀K₇; ममम् E **123d** तत्फलैकं] CK₁₀K₇E; तत्फलकं K₈₂, तत्फलकं K₈₂ • पुरन्दर] CK₈₂K₁₀E; पुरन्दरं K₇ **124a** दत्तं] C₀₂K₁₀; दत्तम् C₉₄C₄₅K₈₂K₇E • त्वेकं] CK₈₂K₁₀E; त्वैकं K₇ **124b** इच्छसि] C₄₅C₀₂K₈₂K₁₀K₇E; इच्छति C₉₄ **124c** प्रार्थयामो ऽत्र गत्वैकं] CK₈₂K₁₀K₇; प्रार्थया च गत्वैकं E **124d** इष्टिप्रजां] C₉₄K₈₂K₁₀K₇; इष्टिं प्रजां C₄₅E, इष्टि(प्रजा) C₀₂ **125a** तवो] CK₈₂K₁₀K₇; ततो E • रोषाद्देवे] C₉₄C₄₅K₈₂K₇E; रोषाद्देवे C₀₂K₁₀, रोषाद्देवे E **125b** महम्] CK₈₂K₁₀K₇E; महम् K₁₀ **125c** गताः] C₉₄C₄₅K₈₂K₁₀K₇; गता C₀₂E **125d** पुरस्कृत्य] CK₈₂K₁₀E; पुरस्कृत्य K₇ • जनार्दनम्] C₉₄C₄₅K₈₂K₁₀K₇E; जनार्दन C₀₂ **126a** इन्द्रः] C₉₄C₄₅K₈₂K₁₀K₇E; इन्द्र C₀₂ • सूर्यः शशी चैव] C₉₄C₄₅K₈₂K₇; सूर्य शशी चैव C₀₂K₁₀, सोमश्च सूर्यश्च E

विपुलः श्रेष्ठिकश्चैव राजदूतद्वयं तथा ॥ १२:१२६ ॥
 ब्रह्मलोकं मुहूर्तेन प्राप्तवान्सुरसुन्दरि ।
 दृष्ट्वा ब्रह्मसदो रम्यं सर्वकामपरिच्छदम् ॥ १२:१२७ ॥
 अनेकानि विचित्राणि रत्नानि विविधानि च ।
 मन्दारतलशोभानि वैदूर्यमणिकुट्टिमान् ॥ १२:१२८ ॥
 प्रवालमणिस्तम्भानि वज्रकाञ्चनवेदिकाम् ।
 प्रवालस्फाटिको जाल इन्द्रनीलगवाक्षकः ॥ १२:१२९ ॥
 पश्यते विपुलस्तत्र नानावृक्ष मनोरमाः ।
 पुष्पानामितवृक्षाग्राः फलानामितका भवेत् ॥ १२:१३० ॥
 सर्वरत्नमया वृक्षाः सर्वरत्नमयं जलम् ।
 वृक्षगुल्मलतावल्ली कन्दमूलफलानि च ॥ १२:१३१ ॥
 सर्वे रत्नमया दृष्टा विपुलो विपुलेक्षणः ।
 अनेकभौमं प्रासादं मुक्तादामविभूषितम् ॥ १२:१३२ ॥
 अप्सरोगणकोटीभिः सर्वाभरणभूषितम् ।
 विमानकोटिकोटीनां सर्वकामसमन्वितम् ॥ १२:१३३ ॥
 ब्रह्मलोकसभा रम्या सूर्यकोटिसमप्रभा ।
 तत्र ब्रह्मा सुखासीनो नानारत्नोपशोभिते ॥ १२:१३४ ॥



133 cf. ŚDhŚ 10.41 (on the results of an observance): सूर्यकोटिप्रतीकाशैर्विमानैः सार्वकामिकैः । रुद्रकन्यासमाकीर्णैर्महावृषभसंयुतैः ॥



126c विपुलः] CK₇E; विपुल K₈₂K₁₀ 126d द्वयं तथा] E; द्वयस्तथा CK₈₂K₁₀K₇ 127a लोके] CK₈₂K₇E; लोक K₁₀ 127c सदो] CK₈₂K₁₀K₇; सदं E • रम्यं] CK₈₂K₇E; रम्यां K₁₀ 128c तलं] CK₈₂K₁₀K₇; तरुं E 128d वैदूर्यं] CK₈₂K₁₀K₇; वैदूर्यं E • कुट्टिमान्] corr.; कुट्टिमाम् C₉₄, कुट्टिमां C₄₅C₀₂K₈₂K₁₀K₇, कुट्टिमम् E 129b वज्रकाञ्चनवेदिकाम्] C₉₄C₄₅K₈₂; वज्रकाञ्चनवेदिका C₀₂K₇E, *****का K₁₀ 129c प्रवालस्फाटिको जाल] CK₇; प्रवालस्फणिको जाल K₈₂, प्रवालस्फाटिको जाल K₁₀, प्रवालस्फटिको जाला E 129d क्षकः] CK₇E; क्षकं K₈₂K₁₀ 130a पश्यते] CK₈₂K₁₀K₇; दृश्यन्ते E • विपुलं] CK₈₂K₁₀K₇; विपुलां E 130c पुष्पां] CK₈₂K₁₀; पुष्पं K₇E • ग्राः] em.; ग्रा CK₈₂K₇, ग्रा K₁₀, या E 130d फलानामितका] CK₈₂K₁₀K₇; फलानामितकां E 131a सर्वं] C₄₅K₈₂K₁₀E; सर्वं C₉₄C₀₂K₇ • वृक्षाः] C₉₄C₄₅K₈₂K₁₀K₇E; वृक्षा C₀₂ • मया] CK₈₂K₁₀E; मयो K₁₀ 131b सर्वं] CK₈₂K₁₀K₇; सर्वं E 131c गुल्मं] CK₈₂K₁₀K₇E; omitted in K₈₂ • वल्ली] C₉₄C₄₅K₈₂K₁₀K₇E; वल्ली C₀₂ 132a सर्वं] C₄₅K₈₂K₁₀K₇E; सर्वं C₉₄, सर्वं C₀₂ • दृष्टा] C₉₄C₀₂K₈₂K₁₀K₇E; दृष्ट्वा C₄₅, दृ K₇ 132b क्षणः] C₉₄C₄₅K₈₂K₁₀K₇E; क्षण C₀₂ 132c भौमं] CK₈₂K₁₀E; भौमं K₇ 133ab अप्सरोगणकोटीभिः सर्वाभरणभूषितम्] CK₈₂K₇E; ***** K₁₀ 133cd विमानकोटिकोटीनां सर्वकामसमन्वितम्] C₄₅C₀₂K₈₂K₇; विमानकोटिकोटीनां सर्वकामसमन्वितम् C₉₄, ***** K₁₀, omitted in E 134b कोटिः] CK₈₂K₁₀E; कोटिः K₇ 134d शोभिते] CK₈₂K₇E; शोभिता K₁₀

चतुर्मूर्तिश्चतुर्वक्त्रश्चतुर्बाहुश्चतुर्भुजः ।
 चतुर्वेदधरो देवश्चतुराश्रमनायकः ॥ १२:१३५ ॥
 चतुर्वेदावृतस्तत्र मूर्तिमन्तमुपासते ।
 गायत्री वेदमाता च सावित्री च सुरूषिणी ॥ १२:१३६ ॥
 व्याहृतिः प्रणवश्चैव मूर्तिमान्समुपासते ।
 वौषट्कारो वषट्कारो नमस्कारः स मूर्तिमान् ॥ १२:१३७ ॥
 श्रुतिः स्मृतिश्च नीतिश्च धर्मशास्त्रं समूर्तिमत् ।
 इतिहासः पुराणं च सांख्य योगः पतञ्जलम् ॥ १२:१३८ ॥
 आयुर्वेदो धनुर्वेदो वेदो गान्धर्वमेव च ।
 अथर्ववेदो ऽन्यवेदाश्च मूर्तिमान् समुपासते ॥ १२:१३९ ॥
 ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम् ।
 गां च अर्घं च दत्त्वैवमास्यतामिति चाब्रवीत् ॥ १२:१४० ॥
 मणिरत्नमये दिव्ये आसने गरुडध्वजः ।
 देवराजो रविः सोमो गन्धर्वः प्लवगेश्वरः ॥ १२:१४१ ॥
 विपुलश्च महासत्त्व आस्यतां रत्न-आसने ।
 साधु भो विपुल श्रेष्ठ साधु भो विपुलं तपः ॥ १२:१४२ ॥

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135a मूर्तिश्च०] C₉₄C₄₅K₈₂K₇E; मूर्ति च० C₀₂, मूर्तिश्च० K₁₀ **135ab** वक्त्रश्चतुर्बाहुश्चतुर्भुजः] C₉₄C₄₅K₈₂K₇E;
 वक्त्राश्चतुर्बाहुश्चतुर्भुजः C₀₂, वक्त्रः K₁₀ **135c** चतुर्वेद०] CK₈₂K₁₀E; चतुर्वेद० K₇ **135cd** देवश्च०]
 C₉₄C₄₅K₈₂K₁₀K₇E; देव च० C₀₂ **136ab** वेदावृतस्तत्र मूर्तिमन्तमुपासते] C₉₄C₄₅K₇E; वेदवृतस्तत्र मूर्तिमन्तमुपासते
 C₀₂, वेदावृतस्तत्र मूर्तिमन्तमुपासते K₈₂, वेदावृतस्तत्र मूर्तिमन्तमुपासते K₁₀ **136c** गायत्री वेदमाता च] CK₈₂K₇E;
 गायत्री वेदमाता च K₁₀ **137a** व्याहृतिः] C₉₄K₇E; व्याहृतिः C₄₅, व्याहृतिः C₀₂, व्याहृति K₈₂, व्याहृति K₁₀ •
 प्रणवश्चैव] C₄₅K₈₂K₇E; प्रणवश्चैव C₉₄, प्रणवश्चैव C₀₂, प्रणवश्चैव K₁₀ **137b** मूर्तिमान्समुपासते] CK₈₂K₇E;
 मूर्तिमान्समुपासते K₁₀ **137c** वौषट्कारो वषट्कारो] C₉₄C₀₂K₈₂E; omitted in C₄₅, वौषट्कारो K₁₀, वौषट्कारो च
 वौषट्कारो K₇ **137d** कारः] C₉₄C₄₅K₈₂K₁₀K₇E; कारः C₀₂ **138b** शास्त्रं समूर्तिमत्] C₉₄C₄₅K₈₂K₁₀K₇;
 शास्त्रं समूर्तिमत् C₀₂E **138c** इतिहासः पुराणं च] C₉₄C₀₂K₈₂K₇; पुराणश्च C₄₅E, इतिहासः K₁₀ **138d** सांख्य
 योगः] C₉₄C₄₅K₈₂K₇E; सांख्य योगः C₀₂, सांख्य योगः K₁₀ • पतञ्जलम्] CK₈₂K₇; पतञ्जलम् K₁₀, पतञ्जलम् E
139a आयुर्वेदो धनुर्वेदो] C₉₄C₄₅K₈₂K₇E; वेद धनुर्वेद C₀₂, आयुर्वेद K₁₀ **139b** वेदो गान्धर्वमेव]
 C₉₄K₈₂; वेदो गान्धर्वमेव C₄₅, वेद गान्धर्वमेव C₀₂, वेदो गान्धर्वमेव K₁₀, वेदो गान्धर्वमेव K₇, वेदो गान्धर्वमेव E **139c** अथर्ववेदो
 ऽन्यवेदाश्च] E; अथर्ववेदान्यवेदाश्च C₉₄K₈₂K₇, अथर्ववेदान्यवेदाश्च C₄₅ (unmetr.), अथर्ववेदान्यवेदाश्च C₀₂, अथर्ववेदान्यवेदाश्च
 च K₈₂, अथर्ववेदान्यवेदाश्च K₁₀, अथर्ववेदान्यवेदाश्च K₇ **139d** मूर्तिमान् समुपासते] CK₈₂K₇E; मूर्तिमान् समुपासते K₁₀
140ab ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम्] CK₈₂K₇E; ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम् K₁₀ **140c** अर्घं च]
 C₉₄C₀₂K₈₂K₁₀K₇; अर्घं च C₄₅, अर्घं च E **141c** रविः सोमो] CK₈₂K₇; रविः सोमो K₁₀, रविः सोमो E
141d गन्धर्वः] CK₇E; गन्धर्वः K₈₂, गन्धर्वः K₁₀ • प्लवगेश्वरः] C₉₄C₄₅C₀₂K₈₂E; प्लवगेश्वरः C₄₅, प्लवगेश्वरः
 K₁₀, प्लवगेश्वरः K₇ **142a** विपुलश्च महासत्त्व] C₉₄C₀₂K₈₂K₇E; विपुलश्च महासत्त्व C₄₅, विपुलश्च महासत्त्व K₁₀
142b आस्यतां] C₉₄C₀₂K₈₂K₁₀K₇E; आस्यतां C₄₅ • आसने] CK₈₂; आसने K₇, आसने K₁₀E
142c साधु भो] C₉₄C₀₂K₈₂K₇E; साधु भो C₄₅, साधु भो K₁₀ **142d** विपुलं तपः] K₈₂K₁₀E; विपुलं तपः C₉₄, विपुलतपः C₄₅C₀₂K₇

साधु भो विपुलप्राज्ञ साधु भो विपुलश्रिय ।
 तोषिताः स्म वयं सर्वे ब्रह्मविष्णुमहेश्वराः ॥ १२:१४३ ॥
 आदित्या वसवो रुद्राः साध्याश्विनौ मरुत्तथा ।
 भुङ्क्ष्व भोगान्यथोत्साहं मम लोके यथासुखम् ॥ १२:१४४ ॥
 इयं विमानकोटीनां तवार्थायोपकल्पिता ।
 सहस्राणां सहस्राणि अप्सरा कामरूपिणी ॥ १२:१४५ ॥
 तवार्थायोपसर्पन्ति सर्वालंकारभूषिताः ।
 यावत्कल्पसहस्राणि परार्धानि तपोधन ।
 यत्र यत्र प्रयासित्वं तत्र तत्रोपभुज्यताम् ॥ १२:१४६ ॥
 महेश्वर उवाच ।
 इति श्रुत्वा वचस्तस्य विपुलो विपुलेक्षणः ।
 वेपमानो भयत्रस्त अश्रुपूर्णकुलेक्षणः ॥ १२:१४७ ॥
 प्रणम्य शिरसा भूमौ प्रणिपत्य पुनः पुनः ।
 उवाच मधुरं वाक्यं ब्रह्मलोकपितामहम् ॥ १२:१४८ ॥
 विपुल उवाच ।
 भगवन्सर्वलोकेश सर्वलोकपितामह ।
 स्वप्नभूतमिवाश्चर्यं पश्यामि त्रिदशेश्वर ।
 स्मृतिभ्रंशश्च मे जातो बुद्धिर्जातान्धचेतना ॥ १२:१४९ ॥



143b श्रिय] C₉₄K₁₀K₇; श्रियः C₄₅, श्रियः C₀₂K₈₂E **143c** तोषिताः] CK₁₀K₇; तोषिता K₈₂E
144a रुद्राः] CK₈₂; रुद्रा K₁₀K₇E **144b** साध्याश्विनौ] K₁₀; साध्याश्विन्यौ C₉₄C₄₅K₈₂, साध्याश्विन्यौ
 C₀₂K₇, साध्या यक्षो E • मरुत्तथा] C₉₄C₄₅K₈₂K₁₀K₇E; मरुत्तथा C₀₂ **144c** भुङ्क्ष्व] CK₈₂K₇; भुत्त्वा
 K₁₀, भुंक्ष्व E • भोगान्यथोत्साहं] C₉₄C₄₅K₈₂K₇E; भोगा यथोत्साहं K₁₀, भोगा यथेत्साह C₀₂ **144d** लोके]
 CK₈₂K₇E; लोक K₁₀ **145a** कोटीनां] C₉₄C₄₅K₈₂K₇E; कोटीनि C₀₂, कोटीना K₁₀ **145b** तवार्थायोप.]
 C₉₄K₈₂K₇E; तवार्थायोप. C₄₅, तवार्थं याव. C₀₂, तवार्थायोप. K₁₀ • कल्पिता] C₉₄C₄₅K₈₂; कल्पितं C₀₂,
 कल्पि* K₁₀K₇, कल्पितान् E **145c** सहस्राणां] C₉₄C₀₂K₈₂K₁₀K₇E; सहस्राणा C₄₅ **145d** अप्सरा]
 C₉₄C₄₅K₈₂K₁₀K₇E; अप्सरो C₀₂ • रूपिणी] CK₈₂K₁₀K₇; रूपिणि E **146a** तवार्थायो.] C₉₄;
 तवार्थायो. C₄₅K₈₂K₁₀K₇, तवार्थायो. C₀₂, तवार्थायो. E **146b** सर्पन्ति] CK₈₂K₁₀E; षप्यन्ति K₇ •
 भूषिताः] CK₁₀K₇E; भूषितः K₈₂ **146d** परार्धानि] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; पराणि C₄₅ • धन]
 CK₈₂K₁₀K₇; धनाः E **146f** पभुज्यताम्] CK₈₂K₇E; पभुज्यताम् K₁₀ **147b** विपुलो] C₉₄K₈₂K₁₀K₇E;
 omitted in C₄₅, विपुले C₀₂ **147c** भयत्रस्त] E; भयस्त्र CK₈₂K₁₀, भयस्त्र K₇ **147d** अश्रु.]
 CK₈₂K₁₀E; अश्रु. K₇ • पूर्णा.] CK₈₂K₇E; पूर्ण. K₁₀ **148a** शिरसा] CK₈₂K₁₀K₇E; शिर
 K₁₀ **148c** मधुरं] C₉₄C₀₂K₈₂K₁₀K₇E; मधुर. C₄₅ **148d** लोके.] CK₈₂K₁₀K₇; लोके E
149c स्वप्नभूतमिवा.] C₉₄C₄₅K₈₂K₁₀K₇E; स्वप्नभूतमिवा. C₀₂ **149f** बुद्धिर्जातान्धचेतना] C; बुद्धिर्जातान्धचेतना
 K₈₂, बुद्धिर्जातान्धचेतना K₈₂, बुद्धि जातान्धचेतना K₁₀, बुद्धि जातान्धचेतना K₇, बुद्धिर्जातो ऽन्धचेतनः । मूढो ऽहं त्वां कथं स्तौमि
 ज्ञानातीतं परात्परम् ।। E

तुभ्यं त्रैलोक्यबन्धो भव मम शरणं त्राहि संसारघोरात्
 भीतो ऽहं गर्भवासाज्जरमरणभयात्त्राहि मां मोहबन्धात् ।
 नित्यं रोगाधिवासमनियतवपुषं त्राहि मां कालपाशात्
 तिर्यं चान्योन्यभक्षं बहुयुगशतशस्त्राहि मोहान्धकारात् ॥ १२:१५० ॥
 श्रुत्वैवोवाच ब्रह्मा विपुलमति पुनर्मानयित्वा यथावत्
 आहूतसम्प्लवान्ते भविष्यसि तव मे जन्मलोभो न भूयः ।
 गर्भावासं न च त्वन्न च पुनमरणं क्लेशमायासपूर्णम्
 छित्त्वा मोहान्धशत्रुं व्रजसि च परमं ब्रह्मभूयत्वमेषि ॥ १२:१५१ ॥
 महेश्वर उवाच ।
 ब्रह्मणा एवमुक्तस्तु विष्णुना प्रभविष्णुना ।
 एवं भवतु भद्रं वो यथोवाच पितामहः ॥ १२:१५२ ॥
 इन्द्रेण रविणा चैव सोमेन च पुनः पुनः ।
 साध्यादित्यैर्मरुद्भुदैर्विश्वेभिर्वसवैस्तथा ॥ १२:१५३ ॥
 अहो तपःफलं दिव्यं विपुलस्य महात्मनः ।
 स्वशरीरं दिवं प्राप्तः श्रद्धयातिथिपूजया ॥ १२:१५४ ॥



151d cf. Manu 1.98cd: स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते and Manu 12.102cd: इहैव लोके तिष्ठन्स ब्रह्मभूयाय कल्पते



150a तुभ्यं] CK₈₂K₇; तुभ्यंस् K₁₀, नमस् E • त्रैलोक्य •] C₉₄C₀₂K₈₂K₁₀K₇E; त्रैलोक्य • C₄₅ • बन्धो] CK₁₀K₇E; •वन्तो? K₈₂ • •घोरात्] C₄₅; •घोरस् C₉₄C₀₂K₁₀E; •घोरः K₈₂, •घोरात्? K₇ **150b** •साज्जर •] C₉₄C₄₅K₈₂K₁₀K₇; •सा जर • C₀₂, •साज्जनु • E • •मरण •] CK₈₂K₁₀K₇E; •ण • K₁₀ • •भयात्] E; भयं CK₈₂K₁₀K₇ **150c** नित्यं] C₉₄C₀₂K₈₂K₁₀K₇E; नित्य • C₄₅ (unmetr.) • •रोगा •] CK₈₂K₁₀K₇; •रागा • E • •वासमनियत •] C₉₄C₀₂K₁₀K₇E; •वासमनियत • C₄₅, •वासमनियत • K₈₂ • •वपुषं त्राहि मां] C₉₄C₀₂K₈₂K₁₀K₇E; •वपुष त्राहि मां C₄₅ • कालपाशात्] CK₈₂K₇E; कापाशात् K₈₂, कालपाशान् K₁₀ **150d** तिर्यं चान्योन्यभक्षं] CK₈₂K₇; तिर्यं चान्योन्यभक्षं K₁₀, तिर्यश्चान्योन्यभक्षं E • •शतशस्त्राहि] C₉₄C₄₅K₈₂K₁₀K₇E; •सतस त्राहि C₀₂ **151a** श्रुत्वैवोवाच] CK₈₂K₁₀K₇; श्रुत्वैव वाच E • •मति] C₀₂E; •मति: C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) • मानयित्वा] CK₈₂K₁₀; माणयित्वा K₇, मानयंवा E • यथावत्] CK₈₂K₁₀K₇E; बत् K₈₂ **151b** आहूत] CK₈₂K₁₀K₇; आहूत E • सम्प्लवान्ते] C₀₂; सम्प्लवन्ते C₉₄C₄₅K₈₂K₁₀E, सम्प्लवंते K₇ • भविष्यसि] C₉₄C₄₅K₈₂K₁₀K₇; भविष्य C₀₂, अविपलि E • मे जन्मलोभो न] CK₈₂; मे जन्मलोभो न K₁₀K₇, यजन्मलोभात् E • भूयः] CK₈₂K₁₀E; भूय K₇ **151c** •वासं न च त्वन्न] C₉₄K₈₂K₁₀K₇; •वासन्न C₄₅, •वासा न च त्वन्न C₀₂, •वासानुबन्धं न E • पुनमरणं] C₀₂E; पुनर्मरणं C₉₄K₈₂K₁₀K₇ (unmetr.), पुनर्मण C₄₅ • •पूर्णम्] C₉₄C₄₅K₈₂K₁₀K₇E; •पूर्ण C₀₂ **151d** •शत्रुं] C₉₄K₈₂K₁₀K₇E; •शत्रु C₄₅C₀₂ • परमं] CK₈₂K₇E; परम K₁₀ **152b** विष्णुना] C₉₄EK₈₂K₁₀K₇; omitted in C₄₅, विष्णुनात् C₀₂ **152d** •महः] C₉₄K₇E; •मह C₄₅C₀₂K₈₂K₁₀ **153a** रविणा] C₉₄C₄₅K₈₂K₁₀K₇; रविना C₀₂, शशिना E **153b** सोमेन] CK₈₂K₁₀K₇; सूर्येण E • पुनः पुनः] C₉₄K₈₂K₁₀K₇E; पुन पुनः C₄₅ (unmetr.), पुन च पुनः पुनः C₀₂ **153a** •दित्यैर्म •] C₉₄C₄₅K₈₂K₁₀K₇E; •दित्यै म • C₀₂ **153ab** •रुद्भुदैर्विश्वेभिर्] E; •रुद्भुदैर्विश्वेभि C₉₄K₈₂, •रुद्भुदै विश्वाधि C₄₅, •रुद्भुदै विश्वेधि C₀₂, •रुद्भुदै विश्वे K₁₀, •रुद्भुदैर्विश्वेभि K₇ **154c** स्वशरीरं] C₉₄K₈₂K₁₀K₇; शशरीरो C₄₅, स्वशरीर C₀₂, शशरीरं E • प्राप्तः] C₄₅C₀₂; प्राप्त C₉₄K₈₂K₁₀K₇E **154d** •पूजया] CK₈₂K₁₀K₇; •पूजनात् E

एवमादीन्यनेकानि विपुले परिकीर्तितम् ।
ब्रह्माणं पुनरेवाह विष्णुर्विश्वजगत्प्रभुः ॥ १२:१५५ ॥
॥ इति वृषसारसंग्रहे विपुलोपाख्यानो नामाध्यायो द्वादशमः ॥



155b ॰नेकानि] CK₈₂K₇E; ॰नेनेकानि K₁₀ **155c** ब्रह्माणं] C₉₄K₈₂K₁₀K₇E; ब्राह्मणः C₄₅, ब्रह्मणं C₀₂
155d विष्णुर्वि॰] C₉₄C₄₅K₈₂K₁₀K₇E; विष्णु वि॰ C₀₂ • ॰जगत्प्रभुः] C₉₄C₄₅K₈₂K₁₀K₇E; ॰जगत्प्रभु
C₀₂ **Colophon:** वृषसार॰] CK₈₂K₇E; वृष॰ K₁₀ • ॰ख्यानो नामाध्यायो द्वादशमः] CK₈₂K₁₀; ॰ख्यालेन
नामाध्यायो द्वादश K₇, ॰ख्यानो नाम द्वादशो ऽध्यायः E

An Annotated Translation

[prathamo 'dhyāyaḥ]

*anādimadhyāntam anantapāram
susūkṣmam avyaktajagatsusāram |
harīndrabrahmādibhir āsamagraṃ
praṇamya vaksye vṛṣasārasaṃgraham ||1:1||*

1:1 Having bowed to [Him] whose boundaries are limitless, who has no beginning, no middle part and no end, [to Him] who is very subtle and who is the unmanifest and fine essence of the world, [to Him] who is wholly complete with Hari, Indra, Brahmā and the other [gods], I shall recite [the work called] 'A Compendium on the Essence of the Bull [of Dharma]'.

1.1 *Pāda* a is reminiscent of, among other famous passages, Bhagavadgītā 11.19:

*anādimadhyāntam anantavīryam
anantabāhuṃ śaśisūryanetram |
paśyāmi tvāṃ diptabūtāśavaktraṃ
svatejasā viśvam idaṃ tapantam ||*

See also Bhagavadgītā 10.20cd:

aham ādiś ca madhyaṃ ca bhūtānām anta eva ca ||

A faint reference to the Bhagavadgītā seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the Mahābhārata (see following verses). See also e.g. Kūrmapurāṇa 1.11.237:

*rūpaṃ tavāśeṣakalāvihinam
agocaraṃ nirmalam ckarūpaṃ |
anādimadhyāntam anantam ādyaṃ
namāmi satyaṃ tamasah parastāt ||*

To say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi*...*antam*), but to have no 'middle part' (*madhya*) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably a fixed expression usually referring to a formless, abstract deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, it may be Śiva, his name not being listed explicitly in *pāda* c, but the phrasing of the verse is vague enough to keep the question somewhat open: the impersonal Brahman might be another option, even more so if we look at 1.9–10, two verses nearby discussing *brahmavidyā*.

In *pāda* b *jagat-susāram* is most probably not to be interpreted as *jagatsu sārām* ('the essence in the worlds').

Strictly speaking, *pāda* c is unmetrical, but it is better to simply acknowledge here the phenomenon of 'muta cum liquida', namely that syllables followed by consonant clusters such as *ra*, *bra*, *hra*, *kra*, *śra*, *śya*, *śva*, *śva*, *dva* can be treated as short. (See Introduction CHECK) Thus *harīndrabrahmā* can be treated as a regular beginning of an *upajāti* (. - - -), the syllable *bra* not turning the previous syllable long.

The reading *āsamagraṃ* in *pāda* c is suspect, although the initial *ā*- might convey the meaning of completeness (See e.g. Kale Higher Grammar, 126). The fact that we could perceive the ends of *pādas* a and b, as well as *pādas* c and d, as rhyming pairs suggests that accepting the reading *āsamagraṃ* can be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagraṃ*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsamagraṃ*.

[*janamejaya vaiśampāyanasamvādaḥ*]

śatasāhasrikam grantham sahasrādhyāyam uttamam |
parva cāsya śataṁ pūrṇam śrutvā bhāratasamhitām ||1:2||

1:2 Having listened to the Bhāratasamhitā [i.e. the Mahābhārata], the supreme book of a hundred thousand [verses], a thousand chapters (*adhyāya*) with all its hundred sections (*parvan*),

atṛptaḥ puna papraccha vaiśampāyanam eva hi |
janamejaya yat pūrvam tac chrṇu tvam atandritaḥ ||1:3||

1:3 Janamejaya remained unsatisfied and what he asked Vaiśampāyana in the past, listen to that unweariedly.

janamejaya uvāca |
bhagavan sarvadharmajña sarvaśāstraviśārada |
asti dharmam param guhyam saṁsārārṇavatāraṇam ||1:4||

1:4 Janamejaya spoke: O venerable sir, O knower of the entire Dharma, O you who are well-versed in all the sciences (*śāstra*)! Is

The most tempting of all the possible options (*arçyam/arhyam/arghyam/īdhyam/ādhyam agram, āsamastam*) seemed to be *āptam agram*, meaning ‘appointed/received/respected [by Hari, Indra, Brahmā etc.] as the foremost one’. The fact that the *akṣaras āsam* and *āptam* look similar in most of the scripts used in our manuscripts could support this conjecture. *Āptam* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛ̥ṣasārasaṁgraha* that was first received by Hari...’ etc. Another candidate was *ādhyam agram*: ‘Having bowed to [Him] who contains Hari, Indra, Brahmā etc.’ I have not emended the text because it is difficult to know if any change is required and if yes, which reading to chose. There was no consensus when this verse was discussed in our extended Śivadharmā reading group. *Pāda d* seems hypermetrical, but it can be interpreted as a *vaṁśastha* line, a change from *triṣṭubh* to *jagatī* (as suggested by Dominic Goodall).

1.2 The dialogue of Janamejaya and Vaiśampāyana make up the outermost layer of the VSS (except for the introductory stanzas 1.1-3), mostly containing general *dharmasāstric* material. The hundred *parvans* of the Mahābhārata are listed in MBh 1.2.33–70.

1.3 For a similar unsatisfaction or dissatisfaction with previous teachings, see Niśvāsa mūla 1.9:

<skt>vedāntam viditam deva sāmṁkhyam vai pañcaviṁśakam | na ca tṛptim gamiṣyāmo hy ṛte śaivād anugrahāt ||</skt>

and Śivadharmasāstra... CHECK. Vaiśampāyana, a Rṣi, the disciple of Vyāsa, great-grandson to Arjuna, recited the Mahābhārata at the snake sacrifice of Janamejaya. This setting is an echo of the starting point of the Mahābhārata, see MBh 1.1.8ff. In fact the next few verses in the VSS make it clear that we the VSS picks up where the Mahābhārata left off: Janamejaya has heard the whole Mahābhārata from Vaiśampāyana, but he is eager to hear more.

Note how we are forced to emend *pāda c* to contain a stem form proper noun (*janamejaya*) to maintain the metre, and note how the manuscripts struggle with this *pāda*. Stem form nouns, *prātipadikas*, abound in the VSS, see Introduction p. XXCHECK.

there a supreme and secret Dharma which liberates [us] from the ocean of mundane existence (*saṃsāra*)?

*dvaipāyanamukhodbhūtaṃ dharmaṃ vā yad dvijottama |
kathayasva hi me tṛptiṃ kuru yatnāt tapodbhava ||1:5||*

1:5 Teach me the Dharma that emerged from [Vyāsa] Dvaipāyana's mouth, O best of Brahmins. Help me find satisfaction at all cost, O great ascetic!

*vaiśampāyana uvāca |
śṛṇu rājann avahito dharmākhyānam anuttamam |
vyāsānugrahasamprāptaṃ guhyadharmam śṛṇotu me ||1:6||*

1:6 Vaiśampāyana spoke: Listen with great attention, O king, to this unsurpassed narration of Dharma. Hear the secret Dharma that I received by Vyāsa's favour.

*anarthayajñakartāraṃ tapovrataparāyaṇam |
śīlaśaucasamācāraṃ sarvabhūta-dayāparam ||1:7||*

1:7 [F] Viṣṇu, the great Lord, assuming the form of a twice-born [Brahmin], wanted to test the one (i.e. Anarthayajña) who performed nonmaterial sacrifices (i.e. *anarthayajña*), the one who focused on his austerities and observances, the one whose conduct was virtuous and pure, and who was intent on compassion towards all living beings, and therefore he (Viṣṇu) humbly asked him a question.

*jijñāsanārthaṃ praśnaikam viṣṇunā prabhaviṣṇunā |
dvijarūpadharo bhūtvā papraccha vinayānvitaḥ ||1:8||*

1:8

1.4 Note *dharma* as a neuter noun in *pāda* c and in the next verse.

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C₄₅'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmaṃ vā yad*, in which *vā* is probably in a weak sense. That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, thus no real options are involved here, becomes clear in 1.6cd. The reading of M is tempting but could be a later correction. M's readings here are unique but probably secondary. *tṛptiṃ kuru* seems more attractive than *prasādena* because it echoes *atṛptaḥ* in 1.3a.

1.7 Note the odd syntax here: *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. The agent of the active verb is in the instrumental case.

On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept ('nonmaterial sacrifice'), see Kiss 2022 and Introduction XXCHECK.

[*brahmavidyā*]

[*vigatarāga uvāca* |]
brahmavidyā katham jñeyā rūpavarṇavivarjitā |
svaravyañjananirmuktam akṣaram kimu tatparam ||1:9||

1:9 [Vigatarāga spoke:] “How is the knowledge of the Brahman to be understood if [that knowledge] is devoid of [definitions of the] form and colour [of the Brahman]? [And] the syllable that is devoid of vowels and consonants: is there anything higher than that?”

anarthayañña uvāca |
anuccāryam asandigdham avicchinnam anākulam |
nirmalaṃ sarvagaṃ sūkṣmam akṣaram kimu tatparam ||1:10||

1:10 Anarthayañña replied: “That syllable is not to be pronounced, is unquestionable, non-dividable, consistent, spotless, all-pervading and subtle: what could be higher than that?”

[*kālapāśaḥ*]

vigatarāga uvāca |
dehī dehe kṣayaṃ yāte bhūjalāgniśivādibhiḥ |
yamadūtaiḥ katham nīto nirālambo nirañjanaḥ ||1:11||

1:11 Vigatarāga spoke: When the body disintegrates in the ground, in water, in fire or [is torn apart] by jackals and other [animals], how is the supportless and spotless soul led [to the netherworld] by Yama’s messengers?

kālapāśaiḥ katham baddho nirdehaś ca katham vrajet |
svargaṃ vā sa katham yāti nirdeho bahudharmakṛt |
etan me saṃśayaṃ brūhi jñātum icchāmi tattvataḥ ||1:12||

1:12 How is it bound by the nooses of death/time? And if it is bodiless, how can it move? And how does the [soul of a] virtuous [person] (*bahudharmakṛt*) reach heaven if it has no body? This is my doubt. Teach me. I want to know the truth.

1.9 The translation of this verse, and the reconstruction and interpretation of *pāda* d, which is echoed in 1.10d, is slightly tentative. I doubt if *kimu* could have the standard meaning ‘how much more/less’ here. Rather *u* is probably just an expletive.

1.11 The word ‘*śivā*’ in *pāda* b is slightly suspect, and could be the result of metathesis, from ‘*viśā*’ (‘by poison’). Nevertheless, jackals seems appropriate in this context, for they are commonly associated with human corpses, death and the cremation ground (see e.g. <cite>Ohnuma2019</cite>).

1.12 The word *kāla* has, as usual, a double meaning in this verse: *kālapāśa* is both Yama’s noose, and also the limitation caused by time, as becomes clear at the discussion on the different time units in verses 1.18–31.

*anarthayajña uvāca |
atisaṃśayakaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |
durvijñeyam manuṣyais tu devadānavapannagaiḥ ||1:13||*

1:13 Anarthayajña spoke: You are asking me about an extremely doubtful and problematic matter, O truest of the twice-born. It is difficult to understand by humans, and [even] by gods (*deva*), demons (*dānava*) and serpents (*pannaga*).

*karmahetuḥ śarīrasya utpattir nidhanaṃ ca yat |
sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtaṃ ||1:14||*

1:14 The cause of both the birth and death of the body is karma. Good and bad deeds are called the two nooses.

*tenaiva saha saṃyāti narakam svargam eva vā |
sukhaduḥkham śarīreṇa bhoktavyam karmasambhavam ||1:15||*

1:15 [Man] goes to hell or heaven accordingly. Happiness and suffering, both arising from karma, are to be experienced by the body.

*hetunānena viprendra dehaḥ sambhavate nṛṇām |
yam kālapāśam ity āhuḥ śṛṇu vaksyāmi suvrata ||1:16||*

1:16 O great Brahmin, the body is produced for humans for this reason. Now learn about that which they call the noose of time, I shall teach you, O you of great observances.

*na tvayā viditaṃ kiñcij jijñāsyasi katham dvija |
kālapāśam ca viprendra sakalam vettum arhasi ||1:17||*

1:17 [If] you don't know anything, how could you start your investigation, O twice-born? O great Brahmin, you should know the noose of time in its entirety.

*kalākalitakālam ca kālatattvakalām śṛṇu |
truṭidvayam nimeṣas tu nimeṣadviguṇā kalā ||1:18||*

1:18 Learn about time which is divided into digits (*kalā*), [i.e. about] the division[s] (*kalā*) of the entity [called] Time (*kālatattva*). Two atomic units of time (*truṭi*) is one twinkling (*nimeṣa*). One digit (*kalā*) is twice a twinkling.

1.17 The variant *jijñāsyasi* seems to be the lectio difficilior as opposed to *vijñāsyasi*, but the latter could also work fine here. Note how M (agreeing with E) gives a reading that is clearly wrong. This confirms that while M comes up with interesting readings, they are mostly to be ignored.

1.18 1.18d and 1.19a are problematic in the light of 1.19b, which redefines *kalā* in harmony with the traditional interpretation, see e.g. Arthaśāstra 2.20.33: *trimsatkāṣṭhāḥ kalāḥ*. On divisions of time, see also, e.g., Manu 1.64ff.

kalādviguṇitā kāṣṭhā kāṣṭhā vai triṃśatiḥ kalā |
triṃśatkalā mubūrtaś ca mānuṣena dvijottama ||1:19||

1:19 Two digits (*kalā*) form one bit (3.2 seconds; *kāṣṭhā*). Thirty bits (*kāṣṭhā*) is one digit (1.6 minutes; *kalā*?). Thirty digits (*kalā*) make up one section (48 minutes; *mubūrta*) according to mankind, O great Brahmin.

mubūrtatriṃśakenaiva ahorātram vidur budhāḥ |
ahorātram punas triṃśan māsam āhur manīṣiṇaḥ ||1:20||

1:20 Thirty sections (*mubūrta*) are known to the wise as night and day [i.e. a full day]. Thirty days and nights are taught by the wise ones to be one month.

samā dvādaśa māsāś ca kālātattvavido janāḥ |
śataṃ varṣasahasrāṇi trīṇi mānuṣasaṃkhyayā ||1:21||

1:21 One year is twelve months [according to] people who know the entity of time. The time span of three hundred and sixty thousand years

ṣaṣṭim caiva sahasrāṇi kālāḥ kaliyugaḥ smṛtaḥ |
dviguṇaḥ kalisaṃkhyāto dvāparo yuga saṃjñitaḥ ||1:22||

1:22 by human standards is said to be the Kali era. The Dvāpara era is known to be twice as long as the Kali era.

tretā tu triguṇā jñeyā catuḥ kṛtayugaḥ smṛtaḥ |
eṣā caturyugāsaṃkhyā kṛtvā vai hy ekasaptatiḥ ||1:23||

1:23 The Tretā era is thrice [as long], the Kṛta era four [times as long as the Kali]. Taking these numbers related to the Four Yugas [= a *mahāyuga*] seventy-one [times],

manvantarasya caikasya jñānam uktam samāsataḥ |
kalpo manvantarāṇāṃ tu caturdaśa tu saṃkhyayā ||1:24||

1:24 the knowledge about one time-span of Manu is being taught briefly [i.e. 71 four-fold *mahāyugas* make up a *manvantara*]. One Kalpa is fourteen *manvantaras* in total.

1.19 I have calculated 3.2 seconds for one *kāṣṭhā* backwards, starting from one day (see 1.20ab).

1.22 Note the stem form noun *yuga* metri causa.

1.23 The element °*yugā*° seems to stand for °*yuga*° metri causa. If °*yugā* and *saṃkhyā* are to be separated, *eṣā* becomes problematic to interpret.

1.24 See 21.34ff.

daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |
rātrir etāvatī proktā munibhis tattvadarśibhiḥ ||1:25||

1:25 Brahmā's day is made up of ten thousand Kalpas. [Brahmā's] night is of the same [length] according to the wise who know the truth.

rātryāgame pralīyante jagat sarvaṃ carācaram |
ahāgame tathaiveha utpadyante carācaram ||1:26||

1:26 When [Brahmā's] night falls, the whole moving and unmoving universe dissolves. And when [his] daylight comes, the moving and unmoving [universe] is born.

parārdhaparakalpāni atītāni dvijottama |
anāgataṃ tathaivāhur bṛghurādimahaṛṣayaḥ ||1:27||

1:27 One *para* times *parārdha* [number of, i.e. two hundred quadrillion times a hundred quadrillion] *kalpas* have passed [so far], O great Brahmin. Bṛghu and the other sages say that the future is the same [time span].

yathārkagrabatāreṇdu bhramato drśyate tv iha |
kālacakraṃ bhramatvaiva viśramaṃ na ca vidmahe ||1:28||

1:28 Just as the sun, the planets, the stars and the moon are perceived in this world as wandering around, the wheel of time (*kālacakra*) keeps spinning and we never experience its halting.

kālāḥ sṛjati bhūtāni kālāḥ samharate punaḥ |
kālasya vaśagāḥ sarve na kālavaśakṛt kvacit ||1:29||

1:29 Time creates living beings and time destroys them again. Everything is under the control of time. There is nothing that can bring time under control.

caturdaśaparārdhāni devarājā dvijottama |
kālēna samatītāni kālo hi duratīkramaḥ ||1:30||

1:30 Fourteen *parārdhas* is [the number of] the kings of the gods [i.e. Indras?], O Brahmin, who passed by over time, for time is difficult to overcome.

1.26 The plural form *pralīyante* in *pāda* a is metri causa for *pralīyate*, perhaps also influencing *utpadyante* (for *utpadyate*) in *pāda* d, which in turn is used here to avoid an iambic pattern (- - . - . - .).

1.27 Note the peculiar compound *bṛghu-r-ādi-mahaṛṣayaḥ*.

1.30 Note that *samatītāni* (neuter) most probably picks up *devarājāḥ* (masculine) in this verse, or rather *devarājā* stands for *devarājānām* and *samatītāni* picks up *parārdhāni*.

ṣa kālo mahāyogī brahmā viṣṇuḥ paraḥ śivaḥ |
anādinidhano dhātā sa mahātmā namaskuru ||1:31||

1:31 Time is [manifest] as a great yogin, as Brahmā, Viṣṇu and supreme Śiva, it is beginningless and endless, it is the creator, the great soul. Pay homage [to Time].

[*parārdhādi*]

vigatarāga uvāca |
śrutam vai kālacakram tu mukhapadmaviniṣṛtam |
parārdham ca param caiva śrotum vaḥ pratidīpitam ||1:32||

1:32 Vigatarāga spoke: I have just heard [the term] ‘wheel of time’ (*kālacakra*) uttered from [your] lotus mouth, as well as *parārdha* and *para*. You have made these things appear as exciting, as things to hear.

anarthayañña uvāca |
ekam daśam śataṁ caiva sahasram ayutam tathā |
prayutam niyutam koṭim arbudaṁ vṛndam eva ca ||1:33||

1:33 Anarthayañña spoke: One, ten, a hundred, a thousand, and ten thousand (*ayuta*), a hundred thousand (*prayuta*), a million (*niyuta*), ten millions (*koṭi*), a hundred millions (*arbuda*), and a billion (*vṛnda*, 10 to the power of 9),

kharvaṁ caiva nikharvaṁ ca śaṅkuḥ padmaṁ tathaiva ca |
samudro madhyam antaṁ ca parārdham ca param tathā ||1:34||

1:34 ten billion (*kharva*), a hundred billion (*nikharva*), one trillion (*śaṅku*, 10 to the power of 12), and ten trillion (*padma*), a hundred trillion (*samudra*), one quadrillion (*madhya* 10 to the power of 15), ten quadrillion (*[an]anta*), a hundred quadrillion (*parārdha*), and two hundred quadrillion (*para*).

sarve daśaguṇā jñeyāḥ parārdham yāvad eva hi |
parārdhadviguṇenaiva parasamkhyā vidhīyate ||1:35||

1.32 The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinisṛitam*.

Pāda d is suspicious and my translation is tentative. Ms reading in *pāda* d (*śrotum naḥ pratidīyatām*) might make sense (“give it back/repeat it for us again”), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotum vaḥ pratidīpitam*, which is in fact not easy to interpret.

1.34 For *anta* meaning *ananta*, see 1.58cd-59ab. M’s reading in *pāda* d may be a result of an eyeskip to 1.35c.

1:35 All should be known as powers of ten up to *parārdha*. The number corresponding to *para* is double the *parārdha*.

parāt parataram nāsti iti me niścītā matiḥ |
purāṇavedapaṭhitā mayākhyātā dvijottama ||1:36||

1:36 There is no higher number than *para*. This is my firm conviction, which is based on my readings of the Purāṇas and the Vedas and [which I have now] taught [to you], O great Brahmin.

[*brahmāṇḍam*]

vigatarāga uvāca |
brahmāṇḍam kati vijñeyam pramāṇam prāpitaṃ kvacit |
kati cāṅgulimūrdheṣu sūryas tapati vai mahīm ||1:37||

1:37 Vigatarāga spoke: How many eggs of Brahmā are there? And are its measurements available anywhere? From how many finger's breadths high does the sun heat the earth?

anarthayajña uvāca |
brahmāṇḍānām prasamkhyātum mayā śakyam katham dvija |
devās te 'pi na jñanti mānuṣāṇām ca kā kathā ||1:38||

1:38 Anarthayajña spoke: How could I enumerate all the eggs of Brahmā, O twice-born? Even the gods don't know [all the details], not to mention mortals.

paryāyeṇa tu vakṣyāmi yathāśakyam dvijottama |
brahmaṇā yat purākhyāto mātariśvā yathā tathā ||1:39||

1:39 I shall teach [these details to you] one by one, as far as I can, O great Brahmin, in the manner in which Brahmā taught Mātariśvan in the past, truthfully.

śivāṇḍābhyantareṇaiva sarveṣām iva bhūbhṛtām |
daśanāma diśāṣṭānām brahmāṇḍe kīrtitaṃ śṛṇu ||1:40||

1.37 The word *prāpitaṃ* is a conjecture for *cāpitaṃ*, which I find unintelligible. Another possibility could be *jñāpitaṃ*. The purport of *pādas c* and *d* is slightly obscure to me.

1.38 One would expect *brahmāṇḍāni* in *pāda a* instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasamkhyātum*...

1.39 Note that in *pāda d* *mātariśvan* stands for the accusative *mātariśvānam* or the dative *mātariśvane* or the genitive *mātariśvanah*. The claim that Brahmā taught Mātariśvan is confirmed in 1.64cd, again using the nominative for the accusative, dative or genitive, and also e.g. in Brahmāṇḍapurāṇa 3.4.58cd (see the apparatus).

1:40 Ten names of all the [cosmic] rulers of each of the eight directions in Brahmā's Egg, [which is] inside Śiva's Egg, are being taught now, listen.

[*bhūbbhṛtām nāmāni*]

[*pūrvataḥ*]

sahāsahaḥ sahaḥ sahyo visahaḥ saṃhato 'sahā |
prasaho 'prasahaḥ sānuḥ pūrvato daśa nāyakāḥ ||1:41||

1:41 [1] Saha, [2] Asaha, [3] Sahas, [4] Sahya, [5] Visaha, [6] Saṃhata, [7] Asahā, [8] Prasaha, [9] Aprasaha, [10] Sānu: [these are] the ten Leaders in the East.

[*āgneye*]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |
dīptatejās ca tejās ca tejā tejavaho daśa ||1:42||

1:42 [1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti, [7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaho: [these are] the ten

āgneye tv etad ākhyātām yāmye śṛṇv atha bho dvija |

[*yāmye*]

yamo 'tha yamunā yāmaḥ saṃyamo yamuno 'yamaḥ ||1:43||

1:43 [leaders] in the direction of Agni [SE]. Now listen to [the names for] the direction of Yama [S], O twice-born. [1] Yama, [2] Yamunā, [3] Yāma, [4] Saṃyama, [5] Yamuna, [6] Ayama,

saṃyano yamanoyāno yāniyugmā yanoyanaḥ |

[*nairrte*]

nagajo naganā nando nagaro naga nandanaḥ ||1:44||

1.40 My conjecture in pāda b is based on the fact that the readings transmitted in the MSS seem unintelligible and more importantly that these names are said to belong to *nāyakas* in the subsequent verses, a possible synonym of *bhūbbhṛt*, ('a king'), and also that it is a minute intervention. In pāda c, understand *diśāṣṭānām* as *diśām aṣṭānām* or *diśaṣṭakānām*

1.41 I chose to supply an *avagraha* before *sahā* only because all the sources consulted read *saṃhato* as the previous word, making the *sandhi o-s* suspicious. Note that many of the names here and in the following verses are, in the absence of any parallel passage, rather insecure. What is clear here is that the names evoke the name Sahasrākṣa, one of the appellations of Indra, the guardian of the eastern direction.

1:44 [7] Saṃyana, [8] Yamanoyāna, [9] Yanyugmā, [10] Yanoyana.
[1] Nagaja, [2] Naganā, [3] Nanda, [4] Nagara, [5] Naga, [6] Nandana,

nagarbho gahano guhyo gūḍhajo daśa tatparaḥ |
[*vāruṇe*]
vāruṇena pravakṣyāmi śṛṇu vipra nibodha me ||1:45||

1:45 [7] Nagarbha, [8] Gahana, [9] Guhyo, [10] Gūḍhaja: [these are] the ten associated with [the South-West]. I shall teach you the [names] in Varuṇa's direction [in the west]. Listen, O Brahmin, learn from me.

babhraḥ setur bhavodbhadraḥ prabhavodbhavabhājanaḥ |
bharaṇo bhuvano bhartā daśaite varuṇālayāḥ ||1:46||

1:46 [1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharaṇa, [9] Bhuvana, and [10] Bharṭṛ: these ten dwell in Varuṇa's direction [in the west].

[*vāyavye*]
nṛgarbho 'suragarbhaś ca devagarbho mahīdharah |
vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajah ||1:47||

1:47 [1] Nṛgarbha, [2] Asuragarbha, [3] Devagarbha, [4] Mahīdhara, [5] Vṛṣabha, [6] Vṛṣagarbha, [7] Vṛṣāṅka, [8] Vṛṣabhadhvaja,

jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanaḥ |
nāyakā daśa vāyavye kīrtitā ye mayā dvija ||1:48||

1:48 and [9] Vṛṣaja and [10] Vṛṣanandana: these are to be known properly as the ten leaders in Vāyu's direction [in the north-west], as I taught them, O twice-born.

[*uttare*]
sulabhaḥ sumanaḥ saumyaḥ suprajah sutaṇuḥ śivaḥ |
sata satya layaḥ śambhur daśanāyakam uttare ||1:49||

1.44 I have choosen the variant *saṃyano* in *pāda* c only to avoid the repetition of the name *saṃyama*, and the variant *yanoyanaḥ* because I suspect that most of the names here should begin with *ya*. All the name forms in this verse are to be taken as tentative. The only guiding light is the presence of *ya*, reinforcing a connection with Yama.

1.45 Note that the reconstruction of these names are tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nirṛti*, *naraka* and *nāgas*.

1.46 Varuṇa upholds the sky and the earth. That could be the reason why these names include *bharaṇa* and *bharṭṛ*.

1:49 [1] Sulabha, [2] Sumana, [3] Saumya, [4] Supraja, [5] Sutanu, [6] Śiva, [7] Sata, [8] Satya, [9] Laya, [10] Śambhu: [these are] the ten leaders in the north.

[īśāne]

*indu bindu bhuvo vajra varado vara varṣaṇaḥ |
ilano valino brahmā daśēśāneṣu nāyakāḥ ||1:50||*

1:50 [1] Indu, [2] Bindu, [3] Bhuva, [4] Vajra, [5] Varada, [6] Vara, [7] Varṣaṇa, [8] Ilana, [9] Valina, [10] Brahmā: [these are] the ten leaders in the Īśāna direction [in the north-east].

[madhyame]

*aparo vimalo moho nirmalo mana mohanaḥ |
akṣayaś cāvyaḥ viṣṇur varado madhyame daśa ||1:51||*

1:51 [1] Aparā, [2] Vimala, [3] Moha, [4] Nirmala, [5] Mana, [6] Mohana, [7] Akṣaya, [8] Avyaya, [9] Viṣṇu, [10] Varada: [these are] the ten [leaders] in the centre.

*sarveṣāṃ daśaṃ īśānāṃ parivāraśataṃ śataṃ |
śātānāṃ prthag ekaikaṃ sahasraiḥ parivāritam ||1:52||*

1:52 Each of the ten deities[?] has a retinue of a hundred [deities]. Each one in [these groups of] a hundred [deities] is surrounded by a thousand.

*sahasreṣu ca ekaikaṃ ayutaiḥ parivāritam |
ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtaḥ ||1:53||*

1:53 Each one in these [groups of] a thousand [deities] is surrounded by ten thousand [deities]. The ten thousand by a multitude of a hundred thousand. The hundred thousand is surrounded by a million,

*ekaikasya parivāro niyutaḥ prthag eva ca |
koṭibhir daśakoṭyena ekaikaḥ parivāritaḥ ||1:54||*

1.49 Note how *daśanāyakam* is a singular collective noun in pāda d.

1.50 The North-East seems to be occupied by Brahmā, and by kings whose names should somehow evoke Brahmā's name.

1.51 Note how the center of the universe seems to be occupied by Viṣṇu and notice that the last three lists above have been associated with Śiva, Brahmā and Viṣṇu, respectively.

1.53 We are forced to follow E's readings here to make sense of this passage. Note that *vṛnda* is not a number here. Elsewhere in this chapter it is the word that signifies 'a billion'.

1:54 [that is] each one has a retinue of a million [deities] (*niyuta*). [Then] each [of those] is surrounded by ten million [deities] (*koṭi*), [they] by a hundred million (*daśakoṭi* = *arbuda*).

daśakoṭiṣu ekaikaṃ vṛndavṛndabhṛtair vṛtam |
vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam ||1:55||

1:55 Each one of the hundred million (*daśakoṭi* = *arbuda*) is surrounded by a billion (*vṛnda*) *bhṛta*??? Each of those billion (*vṛnda*) is surrounded by ten billion (*kharva*) [deities].

kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtam |
daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam ||1:56||

1:56 Each of those ten billion (*kharva*) is surrounded by a hundred billion (*daśakharva* = *nikharva*). Each of those hundred billion (*daśakharva* = *nikharva*) is surrounded by a trillion (*śaṅku*) [deities].

śaṅkubhiḥ prthag ekaikaṃ padmena parivāritam |
padmavargeṣu ekaikaṃ samudraiḥ parivāritam ||1:57||

1:57 Each of those one trillion (*śaṅku*) is surrounded by ten trillion (*padma*). Each of those ten trillion (*padma*) is surrounded by a hundred trillion (*samudra*).

samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |
madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritam ||1:58||

1:58 And each of those hundred trillion (*samudra*) is surrounded by those whose number is one quadrillion (*madhya*). Each of those quadrillion (*madhya*) is surrounded by ten quadrillion (*ananta*).

ananteṣu ca ekaikaṃ parārdhaparivāritam |
parārdheṣu ca ekaikaṃ pareṇa parivāritam |
eṣa vai kathito vipra śakyam sāṃkhyam udīritam ||1:59||

1:59 Each of those ten quadrillion (*ananta*) is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion (*parārdha*) is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. [All] the possible numbers have been taught.

1.54 Note how the scribe of M gets confused due to an eye-skip at 1.54c and fully regains control only at 1.56b.

1.57 Note *śaṅkubhiḥ prthag...*: it stands for *śaṅkūṣu prthag...* (instrumental for locative).

[*pramāṇam*]

pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |
candrodaye pūrṇamāsyām vapur aṇḍasya tādrśam ||1:60||

1:60 Hear about the measurements [of the universe] briefly, O Brahmin, from me, I shall teach [you]. Listen to the extent [of the Brahmanāṇḍa], O Brahmin! I shall teach it to you in a concise manner. The body of the Egg is like that of the full moon at moonrise.

koṭikoṭisahasraṃ tu yojanānām samantataḥ |
aṇḍānām ca parimāṇam brahmaṇā parikīrtitam ||1:61||

1:61 The whole circumference of the Eggs has been declared by Brahmā to be *koṭi* times a thousand *koṭi* yojanas.

saptakoṭisahasrāṇi saptakoṭīśatāni ca |
viṃśakoṭīṣu gulmeṣu ūrdhvas tapate raviḥ ||1:62||

1:62 The Sun shines from above from seven thousand and seven hundred *koṭi* [height] ... twenty *koṭi* gulma?? mūrdha?

pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmāṇḍam cāprameyānām lakṣaṇam parikīrtitam ||1:63||

1:63 In brief the numbers pertaining to the measurements have been taught. The characteristics of the unmeasurable Brahmāṇḍa[s] have been taught.

[*vyāsāḥ*]

purāṇāśīsahasrāṇi śatāni dvījasattama |
brahmaṇā kathitam pūrṇam mātariśvā yathātatham ||1:64||

1:64 O truest of the twice-born, the Purāṇa[s of] 8,000,000 [verses] were taught by [1] Brahmā to [2] Mātariśvan [= Vāyu] in their entirety, in their true form.

1.61 aṇḍānām plural....: a new egg in every mahākalpa? CHECK

1.63 Note the mixture of different grammatical genders and numbers here. Understand *pramāṇeṣu saṃkhyāḥ kīrtitāḥ samāsataḥ*.

1.64 *Pāda* a should probably be analysed and interpreted as *purāṇam* (*purāṇānām aśīti-sahasrāṇi śatāni ślokāni*) *brahmaṇā kathitam*. Alternatively, *pāda* a may have originally read *purāṇāni sahasrāṇi*, and then the initial number of verses transmitted by Brahmā is a hundred thousand.

vāyunā pāda saṃkṣīpya prāptam cośanasam purā |
tenāpi pāda saṃkṣīpya prāptavāṃś ca bṛhaspatiḥ ||1:65||

1:65 Vāyu abridged the verses and then gave [the Purāṇas] to [3] Uśanas. He [Uśanas] also abridged the verses, and [4] Bṛhaspati received them.

bṛhaspatīs tu provāca sūryam triṃśatsahasrikam |
pañcaviṃśatsahasrāṇi mṛtyum prāha divākaraḥ ||1:66||

Compare this list to Viṣṇupurāṇa 3.3.11–19:

dvāpare prathame vyastāḥ svayam vedāḥ svayambhuvā |
dvitiye dvāpare caiva vedavyāsāḥ prajāpatiḥ ||
trītye cośanā vyāsaś caturthe ca bṛhaspatiḥ |
savitā pañcame vyāsāḥ śaṣṭhe mṛtyuḥ smṛtaḥ prabhuḥ ||
saptame ca tathaivendro vasiṣṭhaś cāṣṭame smṛtaḥ |
sārasvatas ca navame tridhāmā daśame smṛtaḥ ||
ekādaśe tu triśikho bharadvājas tataḥ paraḥ |
trayodaśe cāntarikṣo varṇī cāpi caturdaśe ||
trayyārunāḥ pañcadaśe śoḍaśe tu dbanañjayaḥ |
kratuñjayaḥ saptadaśe tadūrdhvaṃ ca jayaḥ smṛtaḥ ||
tato vyāso bharadvājo bharadvājāc ca gautamaḥ |
gautamād uttaro vyāso haryātmā yo 'bhidhīyate ||
atha haryātmanonte ca smṛto vājaśravāmuniḥ |
somaśuṣkāyanas tasmāt tṛṇabindur iti smṛtaḥ ||
ṛkṣobbūdhhārgavas tasmād vālmīkir yo 'bhidhīyate |
tasmād asmatpitā śaktir vyāsaś tasmād abam mune ||
jātukarṇo 'bhavan mattaḥ kṛṣṇadvaiṇāyanaś tataḥ |
aṣṭaviṃśatir ity ete vedavyāsāḥ purāṇanāḥ ||

Another relevant passage is Brahmāṇḍapurāṇa 3.4.58cd–67:

brahmā dadau śāstram idaṃ purāṇam mātariśvane ||
tasmāc cośanasā prāptam tasmāc cāpi bṛhaspatiḥ |
bṛhaspatīs tu provāca savitre tadanantaram ||
savitā mṛtyave prāha mṛtyuś cendnāya vai punaḥ |
indraś cāpi vasiṣṭāya so 'pi sārasvatāya cai ||
sārasvatas tridhāmne 'tha tridhāmā ca śaradvate |
śaradvāms tu triviṣṭāya so 'ntarikṣāya dattavān ||
carṣiṇe cāntarikṣo vai so 'pi trayyārunāya ca |
trayyārunād dbanañjayaḥ sa vai prādāt kṛtañjaye ||
kṛtañjyāt tṛṇaṇjayo bharadvājāya so 'py atha |
gautamāya bharadvājāḥ so 'pi niryantare punaḥ ||
niryantaras tu provāca tathā vājaśravāya vai |
sa dadau somaśuṣmāya sa cādāt tṛṇabindave ||
tṛṇabindus tu dakṣāya dakṣaḥ provāca śaktaye |
śakteḥ parāśaraś cāpi garbhasthaḥ śrutavānidam ||
parāśarāj jātukarṇyaś tasmād dvaipāyanaḥ prabhuḥ |
dvaipāyanāt punaś cāpi mayā prāptam dvijottama ||
mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye |
ity eva vākyam brahmādigurūṇāṃ samudāhṛtam ||

1:66 Bṛhaspati taught 30,000 [verses] to [5] Sūrya [the Sun]. Divākara [= the Sun] taught 25,000 [verses] to [6] Mṛtyu [Death].

ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |
indreṇāba vasiṣṭhāya viṃśatślokaśahasrikam ||1:67||

1:67 Death taught 21,000 [verses] to [7] Indra. Indra taught 20,000 verses to [8] Vasiṣṭha.

aṣṭādaśasahasrāṇi tena sārasvatāya tu |
sārasvatas tridhāmāya śahasradaśa sapta ca ||1:68||

1:68 And he[, Vasiṣṭha taught] 18,000 [verses] to [9] Sārasvata. Sārasvata [taught] 17,000 [verses] to [10] Tridhāman.

ṣoḍaśānāṃ śahasrāṇi bharadvājāya vai tataḥ |
daśa pañcasahasrāṇi trivṛṣāya abhāṣata ||1:69||

1:69 [Tridhāman] taught 16,000 verses to [11] Bharadvāja. [Bharadvāja] taught 15,000 verses to [12] Trivṛṣa.

caturdaśasahasrāṇi antarīkṣāya vai tataḥ |
trayyāruṇim śahasrāṇi trayodaśa abhāṣata ||1:70||

1:70 [Trivṛṣa] then [taught] 14,000 verses to [13] Antarīkṣa. [Antarīkṣa] taught 13,000 [verses] to [14] Trayyāruṇi.

trayyāruṇis tu viprendro dhanamjayam abhāṣata |
dvādaśāni śahasrāṇi saṃkṣīpya punar abravīt ||1:71||

1:71 Trayyāruṇi, the great Brahmin, having abridged them again, taught 12,000 [verses] to [15] Dhanamjaya.

kṛtamjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtamjayād dvijaśreṣṭha ṛnamjayamahātmane ||1:72||

1:72 Dhanamjaya, the great sage, handed [them] over to [16] Kṛtamjaya. [This recension was transmitted] from Kṛtamjaya, O best of the twice-born, to [17] noble Ṛnamjaya.

ṛnañjayāt punaḥ prāpto gautamāya maharṣiṇe |
gautamāc ca bharadvājas tasmād dharyadvatāya tu ||1:73||

1:73 Then from Ṛnamjaya it was given to [18] Gautama, the great sage, from Gautama to [19] Bharadvāja, from him to [20] Dharmadvata.

1.73 The name *dharyadvata* is probably a variant or a corrupted form of *dharmyātman*, who appears in lists of *vedavyāsas* in the Purāṇas (see note to 1.64).

*rājaśravās tataḥ prāptaḥ somaśuṣmāya vai tataḥ |
somaśuṣmāt tataḥ prāptas tṛṇabindus tu bho dvija ||1:74||*

1:74 Then [21] Rājaśravas received it, then [22] Somaśuṣma. Then from Somaśuṣma [23] Tṛṇabindu received it, O twice-born.

*tṛṇabindus tu vṛkṣāya vṛkṣaḥ śaktim abhāṣata |
śaktiḥ parāśaraṃ prāha jātūkarṇāya vai tataḥ ||1:75||*

1:75 Tṛṇabindu taught it to [24] Vṛkṣa, Vṛkṣa to [25] Śakti [the father of Parāśara]. Śakti taught it to [26] Parāśara, then [Parāśara] to [27] Jātūkarṇa.

*dvaipāyanam tu provāca jātūkarṇo maharṣiṇam |
romaharṣāya samprāpto dvaipāyanamahāmuniḥ ||1:76||*

1:76 Jātūkarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to Romaharṣa.

*romaharṣāya provāca putrāyāmitabuddhaye |
daśadve ca sahasrāṇi purāṇaṃ samprakāśitam |
mānuṣāṇām hitārthāya kiṃ bhūyaḥ śrotum icchasi ||1:77||*

1:77 He [Dvaipāyana] taught the Purāṇa[s] [consisting of] 12,000 [verses] to Romaharṣa, his brilliant son, [in the form that] has been revealed [to us] for the benefit of humankind. What else do you wish to know?

|| iti vṛṣasārasaṃgrāhe brahmāṇḍasaṃkhyā nāmādhyāyaḥ prathamah ||

1.75 Perhaps keep jatu°.

[dvitīyo 'dhyāyah]

*vigatarāga uvāca |
śrutaṃ mayā janāgreṇa brahmāṇḍasya tu nirṇayam |
pramāṇaṃ varṇarūpaṃ ca saṃkhyā tasya samāsataḥ ||2:1||*

2:1 Vigatarāga spoke: I the best of men(? phps accept it) [rather: through you, the best of men], have listened to the concise description of the Brahmāṇḍa, it's extent, colour, form and the numbers associated with it.

*śivāṇḍeti tvayā prokto brahmāṇḍālayakīrtitaḥ |
kīdṛśaṃ lakṣaṇaṃ jñeyaṃ pramāṇaṃ tasya vā kati ||2:2||*

2:2 You mentioned the Śivāṇḍa as taught to be the receptacle of the Brahmāṇḍa [see 1.40ab]. What are its characteristics and how much is its extent?

*kasya vālayanaṃ jñeyaṃ pramāṇaṃ vātra vāsinaḥ |
kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ ||2:3||*

2:3 Whose dwelling/resting place is it [phps ālayana for ālaya] and [what] is the extent/proof of the one who dwells there? [maybe the number of inhabitants Flo] [Or: what is its extent and [who are its] inhabitants]? Who are the people there? And who is Prajāpati there?

[śivāṇḍasaṃkhyā]

*anarthayajña uvāca |
śivāṇḍalakṣaṇaṃ vipra na tvam praṣṭum ihārhasi |
daivatair api kā śaktir jñātum draṣṭum ca tattvataḥ ||2:4||*

2:4 Anarthayajña spoke: Please don't ask me about the characteristics of the Śivāṇḍa, O Brahmin. How could even the gods have the power to really know and see...

*agamyagamanam guhyaṃ guhyād api samuddhitam |
na prabbur netaras tatra na daṇḍyo na ca daṇḍakaḥ ||2:5||*

2:5 The path leading to it is not to be trodden, it is extremely secret and [...] There is no master or the opposite there, nobody to be punished and no punisher.

*na satyo nānṛtas tatra suśilo no duḥśīlavān |
nānrjur na ca dambhitvaṃ na tṛṣṇā na ca īṛsyatā ||2:6||*

2:6 There are no truthful or untruthful people there, no moral or immoral people, no wicked people, no hypocrisy, no thirst or envy.

na krodho na ca lobho 'sti na māno 'sti na sūyakaḥ |
īrṣyā dveṣo na tatrāsti na śaṭho na ca matsaraḥ ||2:7||

2:7 There is no anger or desire, no arrogance or discontent ([a]sūyaka). No envy or hatred, no cheaters and no jealousy.

na vyādhir na jarā tatra na śoko 'sti na viklavaḥ |
nādhamaḥ puruṣas tatra nottamo na ca madhyamaḥ ||2:8||

2:8 There is no disease, no aging, no grief and no agitation there. There are no inferior or superior people and there is nobody in-between.

notkṛṣṭo mānavas tasmin striyaś caiva śivālaye |
na nindā na praśaṃsāsti matsarī piśuno na ca ||2:9||

2:9 There are no privileged men or women there in Śiva's abode, no reproach or praise, no selfish or treacherous people.

garvadarpaṃ na tatrāsti krūramāyādikam tathā |
yācamāno na tatrāsti dātā caiva na vidyate ||2:10||

2:10 There is no pride or arrogance there, no cruelty or trickery and so on. There are no beggars and no donors there.

anarthī vraja tatrasthaḥ kalpavṛkṣasamāśritaḥ |
na karma nāpriyas tatra na kaliḥ kalaho na ca ||2:11||

2:11 Go without material desires (*anarthin*), being there you'll be resting under a wishing tree. There is no karma there and no enemy. The era of strife [the Kali era] is not there and there is no fight.

dvāparo na ca na tretā kṛtaṃ cāpi na vidyate |
manvantaram na tatrāsti kalpaś caiva na vidyate ||2:12||

2:12 There is no Dvāpara era or Tretā or Kṛta. There are no Manvantaras (1 Manvantara = 1000 Kalpas) there and no Kalpas.

ābhūtasamplavam nāsti brahmarātridinaṃ tathā |
na janmamaraṇam tatra āpadaṃ nāpnuyāt kvacit ||2:13||

2:13 No universal floods of destruction come, and there are no days and nights of Brahmā. There is no birth and death there and one never encounters catastrophes.

*na cāśāpāśābaddho 'sti rāgamohaṃ na vidyate |
na devā nāsūrās tatra na yakṣoragarākṣasāḥ ||2:14||*

2:14 Nobody is tied to the noose of hope and there is no passion or delusion. There are no gods and demons there and no Yakṣas, Serpents and Rākṣasas.

*na bhūtā na piśācās ca gandharvā ṛṣayas tathā |
tārā grahaṃ na tatrāsti nāgakimṇaragāruḍam ||2:15||*

2:15 There are no Ghosts nor Piśācas, no Gandharvas and no Ṛṣis. There are no asterisms and planets there, no Nāgas, Kiṇnaras or Garuḍa-like creatures.

*na japo nāhnikas tatra nāgnihotrī na yajñakṛt |
na vratam na tapaś caiva na tiryam narakam tathā ||2:16||*

2:16 There is no recitation there or daily rituals, nobody performs the Agnihotra and there is no sacrificer. There are no religious observances and no austerities and no 'animal hell' [or: on animals and no hell].

*tasyeśānasya devasya aiśvaryaguṇavistaram |
api varṣāśatenāpi śakyam vaktum na kenacit ||2:17||*

2:17 Nobody would be able to tell the extent of the god Īśāna's[??] powers starting with aiśvaryā, not even in a hundred years.

*harecchāprabhavāḥ sarve paryāyeṇa bravīmi te |
devamānuṣavarjyāni vṛkṣagulmalatādayaḥ ||2:18||*

2:18 [Instead] I shall teach you all that are produced by Hara's wish one by one, excluding the gods and people, starting with the trees, the bushes and creepers.

*parārdhadvigūṇotsedhā vistāras ca tathāvidhaḥ |
anekākārapuṣpāṇi phalāni ca manoharam ||2:19||*

2:19 [Their?] height is two Parārdha, and [their?] width is the same. There are lovely flowers of different forms [there] and also lovely fruits.

*anye kāñcanavṛkṣāṇi mañivṛkṣāṇy athāpare |
pravālamāṇiṣaṇḍās ca padmarāgaruhāni ca ||2:20||*

2:20 There are also golden trees and also gem trees, coral gem thickets and ruby plants.

svādumūlaphalāskandalatāviṭapapādapāḥ |
kāmarūpās' ca te sarve kāmādāḥ kāmabhāṣiṇaḥ ||2:21||

2:21 There are trees with twigs on which creepers with tasty roots reach for the tasty fruits. [REVISE] All of them can change their shapes on their own accord [just bending etc.?] and they fulfill man's desires and they whisper in a lovely way[?] [any language? maybe not].

tatra vipra prajāḥ sarve anantaḡuṇasāgarāḥ |
tulyarūpabalāḥ sarve sūryāyutasamaḡrabbhāḥ ||2:22||

2:22 There [in the Śivāṇḡa], O Brahmin, all the subjects are the oceans of endless virtues. They are all equally beautiful and strong, and they shine like millions of suns.

parārdhadvayavistāraḡ parārdhadvayam āyatam |
parārdhadvayavikṣepā yojanānāḡ dvijottama ||2:23||

2:23 ... is two Parārdha [yojanas] long and two Parārdha [yojanas] wide, and two Parārdha yojanas is its extension[?], O great Brahmin.

aiśvāryatvaḡ na saḡkhyāsti balaśaktiś' ca bho dvija |
adhordhvo na ca saḡkhyāsti na tiryāñ caiti kaścana ||2:24||

2:24 Authority is not a number [cannot be expressed by a number? OR: there is no question of....?] neither is the Power of strength, O twice-born. Down and up are no numbers [no question of going to heaven or hell?], and nobody goes to the Tiryāñ [hell] [??? OR with iti: there is no horizontal extension?].

śivāṇḡasya ca vistāram āyāmaḡ ca na vedmy aham |
bhogam akṣayas tatraiva janmamṛtyur na vidyate ||2:25||

2:25 I do not know the length and width of the Śivāṇḡa. Enjoyment is undecaying there, and there is no birth or death there.

śivāṇḡadamadhyam āśṛitya gokṣīrasadṛṣaḡrabbhāḥ |
parārdhaparakoṭīnāḡ īśānānāḡ smṛtālayaḥ ||2:26||

2.21 After kāmarū°, MS C₀₂ has some folios missing and resumes only at 3.XX. CHECK Florinda's pics!

2.25 Pāda c is unmetrical, or rather, a ra-vipulā with licence (tatraiva as SHORT-LONG). Note also the gender problem (*bhogam akṣayas*), or rather take -m- as a sandhi-bridge (*bhoga-m-akṣayas*, for *bhogo 'kṣayas*).

2:26 Inside the Śivāṇḍa, there is the dwelling-place of Īśāna's people [= Īśāna's region] [on] one and a half Para krore [yojanas? or that many people?], who shine like cow's milk [or the region shines?].

*bālasūryaprabhāḥ sarve jñeyās tatpuruṣālaye |
parārdhaparakoṭīnām pūrvasyām diśam āśritāḥ ||2:27||*

2:27 They are all like the rising sun in the House of Tatpuruṣa [on] one and a half Para krore [yojanas? or that many people?] in the east.

*bhinnāñjanaprabhāḥ sarve dakṣiṇām diśam āśritāḥ |
parārdhaparakoṭīnām aghorālayam āśritāḥ ||2:28||*

2:28 All of them are like collyrium in the southern direction, in the House of Aghora, [on] one and a half Para krore [yojanas?].

*kundenduhimaśailābhāḥ pāścimām diśam āśritāḥ |
parārdhaparakoṭīnām sadyamiṣṭālayaḥ smṛtaḥ ||2:29||*

2:29 In the western direction, in Sadyojāta's beloved House, [on] one and a half krore [yojanas?] they are like jasmine, the moon, like snowy rocks.

*kuṅkumodakasamkāśā uttarām diśam āśritāḥ |
parārdhaparakoṭīnām vāmadevālayaḥ smṛtaḥ ||2:30||*

2:30 In the northern direction, in Vāmadeva's House of one and a half krore [yojanas?] they are like saffron and water.

*īśānasya kalāḥ pañca vaktrasyāpi catuṣ kalāḥ |
aghoraśya kalā aṣṭau vāmadevās trayodaśa ||2:31||*

2:31 Īśāna has five parts (kalā), [his Tatpuruṣa] face has four. Aghora has eight, and there are thirteen Vāmadeva[-kalā]s.

*sadyaś cāṣṭau kalā jñeyāḥ saṃsārārṇavatāṛakāḥ |
aṣṭatrimṣat kalā hy etāḥ kīrtitā dvijasattama ||2:32||*

2:32 Sadyojāta has eight parts. These parts, altogether thirty-eight, which liberate us from the ocean of existence, have been taught, O truest Brahmin.

2.28 Note the Aiśa form <i>diśim</i> in <ms>C₄₅</ms>.

2.29 Note the Aiśa form <i>diśim</i> in <ms>K₀₇</ms> in pāda b. In pāda d, we may suppose the presence of a sandhi-bridge: <i>sadya-m-iṣṭālayaḥ</i>.

2.30 Note the Aiśa form <i>diśim</i> in <ms>C₉₅</ms> in pāda b.

2.31 Note how <i>vaktrasya</i> should refer to Śiva's Tatpuruṣa-face, given that the text lists Śiva's five faces: Īśāna, Tatpuruṣa, Aghora, Vāmadeva, Sadyojāta.

saṃkhyā varṇā diśaś caiva ekaikasya pṛthak pṛthak |
pūrvoktena vidhānena bodhavyās tattvacintakaiḥ ||2:33||

2:33 Those who explore the Truth should know the numbers, the colours and directions associated with each one [of Śiva's faces] in the way taught above.

śivāṇḍagamanākṛṣṭyā śivayogaṃ sadābhyaset |
śivayogaṃ vinā vipra tatra gantum na śakyate ||2:34||

2:34 If one has the intention to go to the Śivāṇḍa [if he is 'pulled' towards it], one should practise Śiva yoga regularly. Without Śiva yoga, O Brahmin, it is impossible to go there.

aśvamedhādīyajñānām koṭyāyutaśatāni ca |
kṛcchrādītapa sarvāṇi kṛtvā kalpaśatāni ca |
tatra gantum na śakyeta devair api tapodhana ||2:35||

2:35 [Even] by [performing] millions of sacrifices such as the Aśvamedha, or all the difficult austerities, for a hundred Kalpas, it is impossible to get there even for the gods, O great ascetic.

gaṅgādisarvatīrtheṣu snātvā taptvā ca vai punaḥ |
tatra gantum na śakyeta ṛṣibhir vā mahātmabhiḥ ||2:36||

2:36 By [merely] bathing and performing austerities at all the sacred places such as the Gaṅgā, even the honorable Ṛṣis will not be able to get there.

saptadvīpasamudrāṇi ratnapūrṇāni bho dvija |
dattvā vā vedaviduṣe śraddhābhaktisamanvitaḥ |
tatra gantum na śakyeta vinā dhyānena niścayaḥ ||2:37||

2:37 Or by donating the oceans of the seven islands with all their gems to a Veda expert, O Brahmin, having faith and devotion, one will not be able to go there without meditation. [This is a] certainty.

svadehān māṃsam uddhṛtya dattvārthibhyaś ca niścayāt |
svadāraputrasarvasvaṃ śiro 'rthibhyaś ca yo dadet |
na tatra gantum śakyeta anyair vāpi suduṣkaraiḥ ||2:38||

2:38 He who destroys his own body and gives it without hesitation to those who are in need of it, or gives away his wife, his son and his possessions or his own head to those in need, or by [performing] other difficult deeds, will not be able to go there [by merely doing these].

2.35 Understand *kṛcchrādītapa sarvāṇi* as *kṛcchrādītapaṃsi sarvāṇi*.

yajñatīrthatapodānavedādhyaṇapāragah |
brahmāṇḍāntasya bhogāṃs tu bhunkte kālavaśānugah ||2:39||

2:39 He who has completed the sacrifices, the pilgrimages, the austerities, the donations, the study of the Vedas, will experience those enjoyments that the Brahmanḍa offers, still being subject to time and death.

kālena samapreṣyeṇa dharmo yāti parikṣayam |
alātacakravat sarvaṃ kālo yāti paribhraman |
traikālyakalanāt kālas tena kālah prakīrtitah ||2:40||

2:40 Dharma decays with time that is sent by... Like a circle of burning coal, time goes round and round. Time is called *kāla* because of the waves (kalana) of the three divisions of time [past, present, future].

|| iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyaṇyo dvitīyah ||

[tṛtīyo 'dhyāyaḥ]

[*dharmappravacanam*]

vigatarāga uvāca |
kīmarthaṃ dharmam ity ābuh katimūrtiś ca kīrtyate |
katipādavr̥ṣo jñeyo gatis tasya kati smṛtāḥ ||3:1||

3:1 Vigatarāga spoke: Why do they call [Dharma] Dharma? And how many embodiments (*mūrti*) is he known to have? He is known as a bull: how many legs does it/he have? How many are his paths?

kautūbalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |
kasya putro munīśreṣṭha prajāś tasya kati smṛtāḥ ||3:2||

3:2 I have become curious [about these questions]. Put an end to my doubts for good. Whose son is [Dharma], O best of sages? How many children does he have?

anarthayajña uvāca |
dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |
ādhāraṇān mahattvāc ca dharmā ity abhidhīyate || 3:3||

3:3 Anarthayajña spoke: Well, the root [sic!] *dhṛti* ('resolution') is said to be a synonym [of *dharmā*]. It is called Dharma because it supports (*āDHĀRaṇa*) and because it is great (*MAhattva*).

śrutismṛtidvayor mūrtiś catuṣpādavr̥ṣaḥ sthitaḥ |
caturāśrama yo dharmāḥ kīrtitāni manīṣibhiḥ ||3:4||

3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma or Dharma itself/himself, see the end of the previous chapter, where *dharmā* was mentioned (2.40b), and to which the present verse is a reaction; and also MBh 12.110.10–11: *prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam |*

yat syād ahimsāsaṃyuktaṃ sa dharmā iti niścayaḥ ||
dhāraṇād dharmā ity āhur dharmeṇa vidhṛtāḥ prajāḥ |
yat syād dhāraṇasaṃyuktaṃ sa dharmā iti niścayaḥ ||

Note the similarities with this chapter: the phrase *dharmā ity āhur*, the fact that the present chapter from verse 18 on is actually a chapter on *ahimsā*, and that the etimological explanation involves the word [*ā*]dhāraṇa in both cases. These lead me to think that in *pādas* ab of this verse in the VSS, it is Dharma that is the focus of the inquiry and not the bull. Understand *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahābhāgāḥ*).

3.3 On a non-verbal stem being a *dhātu*, see e.g. Vāyupurāṇa 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvvyate*; Vāyupurāṇa 3.19cd (= Brahmanḍapurāṇa 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñaiḥ pālāne smṛtaḥ*; Liṅgapurāṇa 2.9.19: *bhaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*; etc.

3:4 The four-legged Bull is the embodiment of both Śruti and Smṛti. The four *āśramas* are taught by the wise to be [the four legs of] Dharma. [or rather: ... which is Dharma as made up of the four *āśramas*... kīrtitaḥ!]

gatiś ca pañca vijñeyāḥ śṛṇu dharmasya bho dvija |
devamānuṣatiryam ca narakasthāvarādayaḥ ||3:5||

3:5 And the paths of Dharma are five. Listen, O Brahmin: [existence as] gods, men, animals, [existence in] hell and [as] immovable things [such as plants and rocks] etc.

brahmaṇo hṛdayam bhittvā jāto dharmāḥ sanātanaḥ |
tasya patnī mahābhāgā trayodaśa sumadhyamāḥ ||3:6||

3:6 Eternal Dharma was born after splitting Brahmā's heart. He has beautiful wives, thirteen in number, with nice waists.

dakṣakanyā viśālākṣī śraddhādyāḥ sumanoharāḥ |
tasya putrāś ca pautrāś ca anekāś ca babhūva ha |
ēṣa dharmānisargo 'yam kiṃ bhūyaḥ śrotum icchasi ||3:7||

3:7 They are Dakṣa's daughters, [called] Śraddhā and so on. They have huge eyes and they are beautiful. and they are charming. Numerous sons and grandsons were born to him. This is the emergence

3.4 A similar image of the legs of the Bull of Dharma being the four *āśramas* is hinted at MBh 12.262.19–21:

dharmam ekaṃ catuṣpādam āśritāś te naraṣabbhāḥ |
taṃ santo vidbivat prāpya gacchanti paramām gatim ||
grhebhya eva niṣkramya vanam anye samāśritāḥ |
grhaṃ evābhisaṃśritya tato 'nye brahmacāriṇaḥ ||
dharmam etaṃ catuṣpādam āśramam brāhmaṇā viduḥ |
ānantyaṃ brāhmaṇaḥ sthānam brāhmaṇā nāma niścayaḥ ||

On the more frequently quoted interpretation of the four legs, see Olivelle 'Āśrama', 235: "Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adharmena*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit. (MDh 1.81–82)"

Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmāḥ kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmāś caturāśramāḥ kīrtito manīṣibhiḥ*.

3.5 Understand *gatiś* as *gatayaś* and note that *vijñeyāḥ* is an emendation from *vijñeyaḥ* following the logic of 3.1d. *tiryā* seems to be an acceptable nominal stem in this text for *tiryāñc*. See e.g. 4.6a: *devamānuṣatiryēṣu. °ādayaḥ* in *pāda* d seems superfluous.

3.6 Note the use of the singular in *pādas* c and d. I have left *sumadhyamāḥ* as the manuscripts transmit it: it signals the presence of the plural. And consider correcting *mahābhāgā* to *mahābhāgās*. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

of Dharma. What more do you wish to hear?

*vīgatarāga uvāca |
dharmapatnī viśeṣeṇa putras tebhyaḥ pṛthak pṛthak |
śrotum icchāmi tattvena kathayasva tapodhana ||3:8||*

3:8 Vigatarāga spoke: I would like to hear about Dharma’s wives according to the truth[?] and about each one of the sons born to them. Teach me, O great ascetic.

*anarthayañña uvāca |
śraddhā lakṣmī dhṛti tuṣṭi puṣṭi medhā kriyā lajjā |
buddhi śānti vapuḥ kīrti siddhi prasūtisambhavāḥ ||3:9||*

3:9 Anarthayañña spoke: [Dharma’s wives are:] [1] Śraddhā (‘Faith’), [2] Lakṣmī (‘Prosperity’), [3] Dhṛti (‘Resolution’), [4] Tuṣṭi (‘Satisfaction’), [5] Puṣṭi (‘Growth’), [6] Medhā (‘Wisdom’), [7] Kriyā (‘Ritual’), [8] Lajjā (‘Modesty’), [9] Buddhi (‘Intelligence’), [10] Śānti (‘Tranquillity’), [11] Vapuḥ (‘Beauty’), [12] Kīrti (‘Fame’), [13] Siddhi (‘Success’), [all] born to Prasūti [Dakṣa’s wife].

3.7 *śraddhādyāḥ* in *pāda* b is an attractive lectio difficilior (‘they were rich in faith/devotion’), but I have finally decided to accept the easier and better-attested *śraddhādyāḥ*. Again, I have chosen/applied the plural forms *ādyāḥ* and *sumanoharāḥ* in *pāda* b to hint at the fact that the presence of the plural is to be preferred here; thus only *viśālākṣī* is problematic. As *patnī* in the previous verse, it should be treated as a plural. Note the use of the singular for the plural also in *pādas* cd, especially *babbūva ha* for *babbūvuh*.

MMW on Dakṣa: “daughters of whom 27 become the Moon’s wives, forming the lunar asterisms, and 13 [or 17 BhP.; or 8 R.] those of Kaśyapa, becoming by this latter the mothers of gods, demons, men, and animals, while 10 are married to Dharma, Mn. ix, 128f.” CHECK

3.8 Consider emending *tebhyaḥ* to the correct feminine form *tābhyaḥ*. Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnīr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

3.9 For Dharma’s thirteen wives and their sons, see Liṅgapurāṇa 1.5.34-37 (note the similarity between the first line and VSS 3.6cd–7ab above):

*dharmasya patnyaḥ śraddhādyāḥ kīrtitā vai trayodaśa |
tāsu dharmaprajāṃ vakṣye yathākramam anuttamam ||
kāmo darpo 'tha niyamaḥ saṃtoṣo lobha eva ca |
śrutas tu daṇḍaḥ samayo bodhaś caiva mahādyutiḥ ||
apramādaś ca vinayo vyavasāyo dvijottamāḥ |
kṣemaṃ sukhaṃ yaśaś caiva dharmaputrāś ca tāsu vai ||
dharmasya vai kriyāyāṃ tu daṇḍaḥ samaya eva ca |
apramādaś tathā bodho buddher dharmasya tau sutau ||*

prasūtisambhavāḥ is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, that of Dakṣa’s wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C₉₄) to cause confusion. Another option would be to accept Ābhūti as the name of Dakṣa’s wife.

*śraddhā kāmāḥ suto jāto darpo lakṣmīsutaḥ smṛtaḥ |
dhrtyās tu niyamaḥ putraḥ saṃtoṣas tuṣṭijaḥ smṛtaḥ ||3:10||*

3:10 Śraddhā's son is Kāma ('Desire'), Darpa ('Pride') is said to be Lakṣmī's son. Dhṛti's son is Niyama ('Rule'), Saṃtoṣa ('Satisfaction') is Tuṣṭi's son.

*puṣṭyā lābhaḥ suto jāto medhāputraḥ śrutas tathā |
kriyāyās tv abhayaḥ putro daṇḍaḥ samaya eva ca ||3:11||*

3:11 To Puṣṭi was born a son [called] Lābha ('Profit'). Medhā's son is Śruta ('Sacred Knowledge'). Kriyā's sons are Abhaya ('Freedom from danger'), Daṇḍa ('Punishment') and Samaya ('Law').

*lajjāyā vinayaḥ putro buddhyā bodhaḥ sutaḥ smṛtaḥ |
lajjāyāḥ sudhiyaḥ putra apramādaś ca tāv ubhau ||3:12||*

3:12 Lajjā's son is Vinaya ('Discipline'), Buddhi's son is Bodha ('Intelligence'). Lajjā has two [more] sons: Sudhiya[/Sudhī] ('Wise') and Apramāda ('Cautiousness'). [or one more son only: the wise Apramāda?]

*kṣemaḥ śāntisuto vindyād vyavasāyo vapuḥ sutaḥ |
yaśaḥ kīrtisuto jñeyaḥ sukhaṃ siddher vyajāyata |
svāyambhuve 'ntare tv āsan kīrtitā dharmasūnavaḥ ||3:13||*

3:13 Kṣema ('Peace') is to be known as Śānti's son, Vyavasāya ('Resolution') is Vapus' son. Yaśas ('Fame') is Kīrti's son, Sukha ('Joy') was born to Siddhi. [This is how] the sons of Dharma in the era of Svāyambhuva [Manu] were known.

For Prasūti being Dakṣa's wife in other sources, see e.g. Liṅgapurāṇa 1.5.20–21 (but also note the presence of the name Sambhūti...): *prasūtiḥ suṣuve dakṣāc caturvīṃśatikanyakāḥ | śraddhām lakṣmīm dhrīm puṣṭim tuṣṭim medhām kriyām tathā | buddhiḥ lajjām vapuḥ śāntim siddhim kīrtim mahātāpāḥ | khyātim śāntiś ca saṃbhūtim smṛtim prītim kṣamām tathā |*

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl.).

3.11 It is tempting to emend *abhayaḥ* to *ubhayaḥ*, thus matching the relevant line in the Kūmapurāṇa cited above: *kriyāyās cābhavat putro daṇḍaḥ samaya eva ca* and allotting only two sons to Kriyā, but in a number of sources Kriyā actually has three sons, see e.g. Viṣṇupurāṇa 1.7.29(ab? CHECK in book), where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutam kriyā daṇḍam nayaṃ vinayaṃ eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in pāda c? Compare Vāyupurāṇa 1.10.34cd *kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca* with Brahmanḍapurāṇa 1.9.60ab: *kriyāyās tanayau proktau damaś ca śama eva ca*

3.12 In a very similar passages in Kūmapurāṇa 1.8.20 ff., Apramāda is Buddhi's son and Lajjā has only one son, Vinaya. In the above verse (VSS 3.12), *sudhiyaḥ* (for *sudhīḥ*) may only be qualifying *apramāda*, thus Lajjā may have two sons: Vinaya and the wise Apramāda.

3.13 Note that *sukhaṃ* in pāda d is probably meant to be masculine (*sukhaḥ*), but e.g. in the Kūmapurāṇa passage quoted above it is also neuter. For the emendation in pāda e, see Matsyapurāṇa 9.2cd: *yāmā nāma purā devā āsan svāyambhuvāntare* and Bhāgavatapurāṇa 6.4.1: *devāsuraṇṇām sargo nāgānām mṛgapakṣiṇām | sāmāsikas tvayā prokto yas tu svāyambhuve 'ntare ||*

*vigatarāga uvāca |
mūrtidvayaṃ katham dharmam kathayasva tapodhana |
kautūhalaṃ atīvaṃ me kartaya jñānasamśayam ||3:14||*

3:14 Vigatarāga spoke: How does Dharma have two embodiments?
Tell me, O great ascetic. I am extremely intrigued. Cut my doubts
concerning [this] knowledge.

*anarthayajña uvāca |
śrutismṛtidvayor mūrtir dharmasya parikīrtitā |
dārāgnihotrasambandham ijjā śrautasya lakṣaṇam |
smārto varṇāśramācāro yamaś ca niyamair yutaḥ ||3:15||*

3:15 Anarthayajña spoke: Dharma's embodiment is said to consist
of Śruti and Smṛti. The characteristics of the Śrauta [tradition] are
an association with a wife [i.e. marriage] and with the fire ritual, and
sacrifice. The Smārta [tradition] [focuses on] the conduct (*ācāra*)
of the classes (*varṇa*) and life-stages (*āśrama*) which is connected to
rules and regulations (*yama-niyama*).

[*yamanīyamabhedah*]

*yamaś ca niyamaś caiva dvayor bhedam ataḥ śṛṇu |
ahiṃsā satyam asteyam ānṛśaṃsyam damo ghrṇā ||3:16||*

3:16 Now hear the classification of both the *yama* and *niyama* rules.
Non-violence, truthfulness, not stealing, kindness, self-restraint, the
rule of taboos,

3.14 Note *dharmā* as a neuter noun and the form *atīvaṃ* for *atīva* metri causa. My emendation from *kīrtaya* ('declare') to *kartaya* ('cut') was influenced by the combination of *chindhi* and *saṃśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2b: *saṃśayaṃ chindhi tattvataḥ*; 10.XXcd: *kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam*; 15.2ab: *etat kautūhalaṃ chindhi saṃśayaṃ parameśvara*. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13b above (De Simini's observation).

3.15 The reading *dvayī* in K₇ in *pāda* a is attractive, but as Judit Törzsök has pointed out to me, it is probable that the slightly less convincing but widespread variant *dvayor* is original. To state that the Smārta tradition is connected to *yamas* and *niyamas* and the *āśramas* and then to discuss these at length (principally in chapters 3–8 and 11) can be seen as a clear self-identification with the Smārta tradition.

3.16 *Pāda* a should be understood as *yamanīyamayoś caiva*, but the author of this line may have tried to avoid the metrical fault of having two short syllables in the second and third positions. Note that this is the beginning of a long section in our text that describes the *yama-niyama* rules, reaching up to the end of chapter eight. The title given in the colophon of the next chapter, chapter four, namely *yamavibhāga*, would fit this locus better than the beginning of that chapter, which commences with a discussion on the second of the *yamas*, *satya*.

dhanyāpramādo mādhuburyam ārjavam ca yamā daśa |
ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ ||3:17||

3:17 virtue, carefulness, charm, honesty: these are the ten *yamas*.
The wise say that there are five subclasses to each.

[*yameṣv abhimsā (1)*]

abhimsādi pravakṣyāmi śṛṇuṣvāvahito dvija |
trāsanam tāḍanam bandho mārāṇam vṛttināśanam |
himsām pañcavidhām āhur munayas tattvadarśinaḥ ||3:18||

3:18 I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O Brahmin. Frightening and beating [other people], tying [someone] up, killing and the destruction of [other people's] livelihood: violence is said by the wise who see the truth to be of [these] five types.

kāṣṭhaloṣṭakaśādyais tu tāḍayantīha nirdayāḥ |
tatprahāravibhinnāṅgo mṛtavadhyam avāpnuyāt ||3:19||

3:19 Cruel people beat [other people] with sticks, clods of earth [understand: they stone them], whips and other [objects] in the everyday world. Their bodies broken by the same blows, they receive the capital punishment.

baddhvā pādau bhujoraś ca śīrorukkantḥapāśitāḥ |
anāhatā mriyanty evaṁ vadho bandhanajaḥ smṛtaḥ ||3:20||

3:20 [Others,] tie up [people] at their feet and their arms and chests. [These,] bound by [with?] their hair and [on their?] necks, die without being wounded. This is the capital punishment for tying up [other people].

śatrucaurabhayair ghoraiḥ śimbavyāghragajoragaiḥ |
trāsanād vadham āpnoti anyair vāpi suduḥśakaiḥ ||3:21||

3.17 Note how all witnesses read *mādhūrya* instead of *mādhurya*. The former may have been acceptable originally in this text.

3.19 Note the use of the singular in *pādas* cd referring back to the agents of the previous sentence. Most probably, °*vadhyam* is to be understood as °*vadham* and the form *vadhyam* serves only to avoid two *laghu* syllables in *pāda* d.

3.20 Understand *bhujoraś ca* in *pāda* a as *bhuje urasi ca*, in this case with an instance of double sandhi: *bhuje urasi ca – bhuja urasi ca – bhujorasi ca*. Alternatively, understand it as a compound: *bhujorasi*.

3:21 He who frightens [other people] with the terrible danger of enemies and thieves, with lions, tigers, elephants or snakes, will be destroyed [by the above] or by other horrors.

*yasya yasya hared vittam tasya tasya vadhaḥ smṛtaḥ |
vṛttijīvābhībūtānām tadvārān nihataḥ smṛtaḥ ||3:22||*

3:22 He who robs somebody's money is to be punished by the same person. He is [to be] hit by those whose livelihood got damaged by him as many times [as the victims are].

*viśavaḥniśaraśastrair māyāyogabalena vā |
himsakāny āhu viprendra munayas tattvadarśinaḥ ||3:23||*

3:23 [Those who kill other people] with poison, fire, arrows, swords, or by the force of magic or yoga are called murderers by the sages who see the truth, O great Brahmin[, and to be killed by the same methods].

*ahimsā paramaṁ dharmam yas tyajet sa durātmavān |
kleśāyāsavinirmuktaṁ sarvadharmaphalapradaṁ ||3:24||*

3:24 Non-violence is the highest Dharma. He who abandons it is a wicked person. It is free of pain and trouble, it yields the fruits of all [other] Dharmic teachings [in itself].

*nātaḥ parataro mūrkhō nātaḥ parataram tamaḥ |
nātaḥ parataram duḥkhaṁ nātaḥ parataro 'yaśaḥ ||3:25||*

3:25 There isn't a bigger fool than he [who abandons it is]. There is no bigger mental darkness [than the abandonment of non-violence]. There is no greater suffering or greater infamy.

*nātaḥ parataram pāpaṁ nātaḥ parataram viṣam |
nātaḥ paratarāvidyā nātaḥ param tapodhana ||3:26||*

3:22 Understand *vadhaḥ* in *pāda* b as *vadhyaḥ* metri causa.

3:23 *Pāda* a is unmetrical. Note how elliptical this verse is and that *himsakāni* is neuter although it refers to people, perhaps implying *bhūtāni*. Alternatively, take 'ny' in *himsakāny* as rather unusual sandhi-bridge (*himsakā-ny-āhu*). Note also that *āhu* stands for *āhur* metri causa.

3:24 Note *dharmā* as a neuter noun in *pāda* a and that 'vinirmuktaṁ' and 'pradam' are neuter accordingly.

3:25 Note that *parataro* is masculine in *pāda* d, picking up a neuter 'yaśaḥ'. This phenomenon is probably the result of 'yaśaḥ' resembling a masculine noun ending in *-aḥ* and also of the metrical problem with the grammatically correct *nātaḥ parataram ayaśaḥ*.

3:26 There is no greater sin or a more effective poison. There is no greater ignorance, there is nothing worse, O great ascetic.

*yo hinasti na bhūtāni udbhijjādi caturvidham |
sa bhavet puruṣaḥ śreṣṭhaḥ sarvabhūtadayānvitaḥ ||3:27||*

3:27 He who does not harm the four types of living beings beginning with plants is the best person, having compassion for all creatures.

*sarvabhūtadayāṃ nityaṃ yaḥ karoti sa paṇḍitaḥ |
sa yajvā sa tapasvī ca sa dātā sa dṛḍhavrataḥ ||3:28||*

3:28 He who always has compassion for all creatures is the [true] Pandit. He is the [true] sacrificer, the [true] ascetic, he is the donor, the one with a firm vow CHECK.

*ahiṃsā paramaṃ tīrthaṃ ahiṃsā paramaṃ tapaḥ |
ahiṃsā paramaṃ dānaṃ ahiṃsā paramaṃ sukhaṃ ||3:29||*

3:29 Non-violence is the supreme sacred place. Non-violence is the highest austerity. Non-violence is the highest donation. Non-violence is the highest joy.

*ahiṃsā paramo yajñaḥ ahiṃsā paramaṃ vrataṃ |
ahiṃsā paramaṃ jñānaṃ ahiṃsā paramā kriyā ||3:30||*

3:30 Non-violence is the supreme sacrifice. Non-violence is the supreme religious observance. Non-violence is supreme knowledge. Non-violence is the supreme ritual.

*ahiṃsā paramaṃ śaucam ahiṃsā paramo damaḥ |
ahiṃsā paramo lābhaḥ ahiṃsā paramaṃ yaśaḥ ||3:31||*

3:31 Non-violence is the highest purity. Non-violence is the highest self-restraint. Non-violence is the highest profit. Non-violence is the greatest fame.

*ahiṃsā paramo dharmaḥ ahiṃsā paramā gatiḥ |
ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivaḥ ||3:32||*

3:32 Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is the supreme welfare (*śiva*).

3.26 *Pāda* d (*nātaḥ paraṃ tapodhana*) is slightly suspicious. The vocative *tapodhana* usually refers to Anarthayajña in these passages, and not to Vigatārāga, as here. The text may have read *nātaḥ paratamo 'dhanah* ("There is no bigger loss of wealth") or possibly something starting with *nātaḥ paraṃ tapo*... ("There is no greater austerity...").

*māṃsāsānān nivarteta manasāpi na kāṅkṣayet |
sa mahat phalam āpnoti yas tu māṃsam vivarjayet ||3:33||*

3:33 One should refrain from meat-consumption. One should not even desire it mentally. He who abandons meat will receive a great reward.

*svamāṃsam paramāṃsena yo vardhayitum icchati |
anabhyarcya pitṛn devān na tato 'nyo 'sti pāpakṛt ||3:34||*

3:34 He who wishes to nourish his own flesh with the flesh of other [beings], outside of worshipping the ancestors and the gods, is the biggest sinner of all.

*madhuparke ca yajñe ca pitṛdaivatakarmaṇi |
atraiva paśavo bhīṣyā nānyatra manur abravīt ||3:35||*

3:35 During the *madhuparka* offering and during a sacrifice, during rituals for the ancestors and the gods: only in these cases are animals to be slaughtered and not in any other case. [This is what] Manu taught.

*krītvā svayaṃ vāpy utpādya paropahṛtam eva vā |
devān pitṛṃś cārcayitvā khādan māṃsam na doṣabhāk ||3:36||*

3:36 Should he buy it or procure it himself or should it be offered by others, if he eats meat, he will not sin if he first worships the gods and the ancestors.

*vedayajñatapatīrthadānaśīlakriyāvrataiḥ |
māṃsābhāranivṛttānāṃ śoḍaśāṃśam na pūryate ||3:37||*

3:37 [People who know] the Vedas and [perform] sacrifices and austerities and [visit] sacred places, donate, [are of] good conduct, [perform] rituals and [keep] religious vows [but eat meat] will not [be able to] enjoy even a tiny portion of [such rewards that] [those] people [receive] who have given up meat.

*mygāḥ parṇatṛṇābhārād ajameṣagavādibhiḥ |
sukhino balavantaś ca vicaranti mahītale ||3:38||*

3.34 See Uttarottara chapter two for a similar section on meat-consumption.

3.37 See a similarly phrased comparison in Manu 2.86:

*ye pākayajñās catvāro vidhiyajñāsamānvitāḥ |
sarve te jāpayajñasya kalām nārbhanti śoḍaśīm ||*

3:38 The deer and the goats, the sheep, the cows and other [animals] wander in the world happily and in great strength [just] from eating leaves and grass.

*vānarāḥ phala-m-āhārā rākṣasā rudhirapriyāḥ |
nihatā rākṣasāḥ sarve vānaraiḥ phalabhōjibhiḥ ||3:39||*

3:39 Monkeys eat fruits, Rākṣasas prefer blood. The fruit-eating monkeys defeated all the Rākṣasas [as the Rāmāyaṇa tells us].

*tasmān māmsaṃ na hiheta balakāmena bho dvija |
balena ca guṇākarṣāt parato bhayabbhīruṇā ||3:40||*

3:40 Therefore one should not crave meat in the hope of gaining strength, O Brahmin, in order to be able to draw a bow with force, or out of fear of the danger coming from the enemy.

*ahiṃsakasamo nāsti dānayaññasamihayā |
iha loke yaśaḥ kīrtiḥ paratra ca parā gatiḥ ||3:41||*

3:41 One cannot be equal to someone who refrains from violence by [merely] wishing to make donations and perform sacrifices. [He will have] fame and glory in this world and the supreme path in the other.

*trailokyam maṇiratnapūrṇam akhilam dattvottame brāhmaṇe
koṭīyajāññasahasrapadmam ayutam dattvā mahim dakṣiṇām |
tīrthānām ca sahasrakotīniyutam snātvā sakṛn mānavaḥ
etatpunyaphalam ahiṃsakajanaḥ prāpnoti niḥsaṃśayaḥ ||3:42||*

3.39 Understand *phalam āhārā* as *phalāhārā* (-m- is a sandhi-bridge).

3.40 *guṇākarṣāt* in pāda c is difficult to interpret and *guṇākarṣāt* is a conjecture by Judit Törzsök which fits the context well, although the polysemy of *guṇa* may allow for other solutions. Verses 3.40–42 may be echoing Brahmapurāṇa 216.64–66:

*māmsān miṣṭataraṃ nāsti bhakṣyabhojyādikeṣu ca |
tasmān māmsaṃ na bhujīta nāsti miṣṭaiḥ sukhodayaḥ ||
gosahasraṃ tu yo dadyād yas tu māmsaṃ na bhakṣayet |
samāv etau purā prāha brahmā vedavidāṃ varaḥ ||
sarvatīrtheṣu yat puṇyam sarvayañṇeṣu yat phalam |
amāṃsabbhakṣaṇe viprās tac ca tac ca tatsamam ||*

3.41 Pādas ab probably stand for *ahiṃsako nāsti samo dānayaññasamihaiḥ puruṣaiḥ* CHECK and are reminiscent of Śivadharmasāstra 11.92: *ahiṃsaikā paro dharmāḥ śaktānām parikīrtitam |*

śaktānām ayaṃ dharmo dānayaññādīpūrvakaḥ ||

Note the variant °dharmā° in both C₀₂ and E in pāda b.

3:42 A person who refrains from violence will gain, no doubt about it, the [same] meritorious rewards that others would get by donating the three worlds filled with jewels and gems in their entirety to an excellent Brahmin, by performing a thousand [times] ten trillion (*padma*) [times] ten thousand (*ayuta*) *koṭīyajña* (= *koṭihoma*?) sacrifices, by donating the earth [to a priest] as sacrificial fee, and by bathing [at] a thousand times ten million times a million (*niyuta*) sacred places at once,

|| *iti vṛṣasārasaṃgrāhe ahimsāpraśamsā nāmādhyāyas tṛtīyaḥ* ||

3.42 On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.32–35. *koṭīyajña* in *pāda* d may refer to a special kind of sacrifice, mostly known as *koṭihoma* in the Purāṇas and in inscriptions (see e.g. Fleming 2010 and 2013) It probably involves a hundred fire-pits and a hundred times one thousand brāhmaṇas (hence the name ‘the ten-million sacrifice’). See e.g. Bhaviṣyapurāṇa uttaraparvan 4.142.54–58:

*śātānāno daśamukho dvimukhaikamukhas tathā | caturvidho mahārāja koṭihomo vidhīyate ||
kāryasya gurutām jñātvā naiva kuryād aparvaṇi | yathā saṃkṣepataḥ kāryaḥ koṭihomas tathā śṛṇu
|| kṛtvā kuṇḍaśataṃ divyaṃ yathoktaṃ hastasaṃmitam | ekaikasmims tataḥ kuṇḍe śataṃ viprān
niyojayet || sadyaḥ pakṣe tu viprānām sahasraṃ parikīrtitam | ekasthānapranīte 'gnau sarvataḥ
paribhāvite || homaṃ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam | yathā kuṇḍabahutve 'pi rā-
jasūye mahākratau ||*

Note that the second syllable of *phalam* in *pāda* d is treated as a long syllable: this happens often at word-boundaries in this text; and note how K₇ aims to restore the metre by inserting *tv* after its *phalam*.

[caturtho 'dhyāyah]

[yameṣu satyam (2)]

*anarthayajña uvāca |
sadbhāvaḥ satyam ity ābur dṛṣṭapratyayaṃ eva vā |
yathābhūtārthakathanam tat satyakathanam smṛtam ||4:1||*

4:1 Anarthayajña spoke: The state of being real (*sad-bhāva*) is called Truth (*sat-ya*). Alternatively, it is also a notion that originates in perception. [Also, it is] relating things that correspond to reality. This is how Truth is discussed. REVISE

*ākrośatādanādīni yaḥ sabeta suduḥsaham |
kṣamate yo jītātmā tu sa ca satyam udāhṛtam ||4:2||*

4:2 He who endures severe abuse and beating etc. but keeps quiet, his self being conquered, is said to be [an example of] truth.

*vadhārtham udyataḥ śastraṃ yadi pṛcbeta karhicit |
na tatra satyaṃ vaktavyam anṛtaṃ satyam ucyate ||4:3||*

4:3 If one is being interrogated any time with a sword lifted to strike him down, then it is not the truth that is to be spoken. [In this case,] a lie is called truth.

*vadhārbaḥ puruṣaḥ kaścid vrajet pathi bhayāturaḥ |
pṛcbato 'pi na vaktavyam satyaṃ tad vāpi ucyate ||4:4||*

4:4 A person who is walking on the road and is afraid of being killed, should not reply [to people who are potentially dangerous] even if they ask him. That is also called Truth.

*na narmayuktam anṛtaṃ hinasti
na strīṣu rājan na vivāhakāle |
prāṇātyaye sarvadhanāpahāre
pañcānṛtaṃ satyam udāharanti ||4:5||*

4:5 A lie does not hurt when it is connected with joking, with women, O king[!], at the time of marriage, at the departure from life and when one's entire wealth is about to be taken away. They call these five kinds of lies Truth.

4.1 Should we read *satyalakṣaṇam* in pāda d, following the rather similar Śivadharmasāstra 11.105cd?

4.2 *suduḥsaham* (singular) in pāda b picks up *ādīni* (plural) in pāda a. The *-m* in *satyam* may be a sandhi-bridge and the phrase may refer to a masculine subject thus: *sa ca satya -m- udāhṛtaḥ*.

devamānuṣatiryēṣu satyaṃ dharmah paro yataḥ |
satyaṃ śreṣṭhaṃ variṣṭhaṃ ca satyaṃ dharmah sanātanaḥ ||4:6||

4:6 Since Truth is the supreme Dharma with respect to gods, humans and animals[?], Truth is the best, the most preferable. Truth is the eternal Dharma.

satyaṃ sāgaram avyaktaṃ satyaṃ akṣayabhogadam |
satyaṃ potaḥ paratrārthaṃ satyaṃ panthāna vistaram ||4:7||

4:7 Truth is an unmanifest ocean. Truth yields imperishable pleasures. Truth is the ship that carries you to the other world. Truth is the wide path.

satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |
satyaṃ tīrthaṃ paraṃ tīrthaṃ satyaṃ dānam anantakam ||4:8||

4:8 Truth is said to be the desired path. Truth is the supreme sacrifice. Truth is a pilgrimage place, a supreme pilgrimage place. Truth is an endless donation.

satyaṃ śīlam tapo jñānam satyaṃ śaucaṃ damaḥ śamaḥ |
satyaṃ sopānam ūrdhvasya satyaṃ kīrtir yaśaḥ sukham ||4:9||

4:9 Truth is morality, austerity, knowledge. Truth is purity, self-control and tranquillity. Truth is the ladder upwards. Truth is fame and glory and happiness.

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |
aśvamedhasahasrād dhi satyaṃ eva viśiṣyate ||4:10||

4:10 [When] a thousand Aśvamedha sacrifices and Truth are measured on a pair of scales, Truth indeed surpasses a thousand Aśvamedha sacrifices.

satyena tapate sūryaḥ satyena pṛthivī sthitā |
satyena vāyavo vānti satye toyaṃ ca śītalam ||4:11||

4:11 The Sun shines because of Truth. The Earth stays in place by Truth. The winds blow because of Truth. Water is cooling through Truth.

4.7 *Pāda* d is slightly problematic because it is difficult to ascertain if some of the MSS actually read *panthāna* or *pasthāna* (or *yasthāna*). I suspect that *panthāna* is a stem form noun formed (metri causa) to stand for an irregular nominative of *pathin*.

4.11 Here and several times below, *satye* is probably to be taken as standing for *satyena*.

tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |
satye tiṣṭhati govindo balibandhanakāraṇāt ||4:12||

4:12 The oceans dwell in Truth because of their encounter[?] with Priyavrata [Manu's son]. Govinda abides in Truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that this was achieved by a trick].

agnir dahati satyena satyena śaśinācaraḥ |
satyena vindhyāḥ tiṣṭhanti vardhamāno na vardhate ||4:13||

4:13 Fire burns with Truth. The Moon rises by Truth. It is because of Truth that the Vindhya mountain stands in place and that although is was growing it is not growing [anymore].

4.12 Pāda b, *samayena priyavrataḥ*, probably stand for *samayena priyavratasya* although it is unclear to me what exactly *samaya* refers to here.

For Priyavrata's story, in which he wanted to turn nights into days by circling around Mount Meru in a chariot, and by this produced the seven oceans, see e.g. Bhāgavatapurāṇa 5.1.30–31:

yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiva prapaty ardhenaivacchādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm apī dinam karisyāmīti saptakṛtvā taram anuparyakrāmad dvitīya iva pataṅgaḥ | ye vā u ha tadrathacarāṇanemikṛtaparikḥātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvō dvīpāḥ |

Pādas cd: for a somewhat similar reference to the story of Mahābali, see e.g. Vāmanapurāṇa 65.66: *evam purā cakradhareṇa viṣṇunā baddho balir vāmanarūpadbhāriṇā | śakrapriyārtham surakāryasiদ্ধaye hitāya vipraśabbhagodvijānām ||*

4.13 Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācaraḥ* could also be possible here in pāda b (see K₈₂K₁₀K₇), perhaps standing for *śaśināś carāṇam* or *śaśis carati*. My emendation (*śaśinācaraḥ*) could stand for *śaśinā/śaśināś carāḥ* metri causa.

Pādas cd refer to the story of Agastya and the Vindhya mountain: Vindhya became jealous of the Sun's revolving around Mount Meru and when the Sun refused to him the same favour, he decided to grow higher and obstruct the Sun's movement. As a solution to this situation, Agastya asked Vindhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him to do but Agastya never returned. See Mahābhārata 3.102.1–14 (see in the word *samaya* in verse 13 and compare it to VSS 4.12b):

yudhiṣṭhira uvāca |
kimartham sahasā vindhyāḥ pravṛddhaḥ krodhamūrchitaḥ |
etad icchāmy ahaṃ śrotuṃ vistareṇa mahāmune ||
lomaśa uvāca |
adriṇājam mahāśailam meruṃ kanakaparovatam |
udayāstamaye bhānuḥ pradakṣiṇam avartata ||
taṃ tu dṛṣtvā tathā vindhyāḥ śailaḥ sūryam athābravīt |
yathā hi merur bhavatā nityaśaḥ parigamyate ||
pradakṣiṇam ca kṛyate mām evaṃ kuru bhāskara |
evam uktaḥ tataḥ sūryaḥ śailendraṃ pratyabhāṣata ||
nāham ātmecchayā śaila karomy enaṃ pradakṣiṇam |
eṣa mārگاḥ pradīṣṭo me yenedaṃ nirmitaṃ jagat ||
evam uktaḥ tataḥ krodhāt pravṛddhaḥ sahasācalaḥ |
sūryācandramasor mārگاṃ roddhum icchan paramtapa ||

*lokālokaḥ sthitaḥ satye meruḥ satye pratiṣṭhitaḥ |
vedās tiṣṭhanti satyeṣu dharmah satye pratiṣṭhati ||4:14||*

4:14 The [mythical] Lokāloka mountains are located in Truth. Mount Meru stands by Truth. The Vedas abide in Truth. Dharma is rooted in Truth.

*satyaṃ gauḥ kṣarate kṣīraṃ satyaṃ kṣīre ghrtaṃ sthitam |
satye jīvaḥ sthito dehe satyaṃ jīvaḥ sanātanaḥ ||4:15||*

4:15 The milk a cow yields is Truth. Ghee in milk is there as Truth. The soul dwells in the body in Truth. The eternal soul is Truth.

*satyaṃ ekena samprāpto dharmasādhanaṇiścayaḥ |
rāmarāghavavīryeṇa satyaṃ ekaṃ surakṣitam ||4:16||*

4:16 If Truth alone (ekena) is obtained, Dharma is surely accomplished. By the heroism of Rāma Rāghava, Truthfulness was well-guarded, more than anything else.

*etat satyavidhānasya kīrtitaṃ tava suvrata |
sarvalokahitārthāya kim anyac chrotum icchasi ||4:17||*

4:17 This is how [I] taught the rules of Truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

*tato devāḥ sabitāḥ sarva eva; sendrāḥ samāgamya mahādrirājam |
nivārayām āsur upāyatas taṃ; na ca sma teṣāṃ vacanaṃ cakāra ||
athābhijagmur munim āśramasthaṃ; tapasvinaṃ dharmabhṛtāṃ varīṣṭhaṃ |
agastyam atyadbhutam avīryadīptaṃ; taṃ cārthaṃ ūcuḥ sabitāḥ surās te ||
devā ūcuḥ |
sūryācandramasor mārgaṃ nakṣatrāṇāṃ gatiṃ tathā |
śailarājo vṛṇoty eṣa vindhyaḥ krodhavaśānugaḥ ||
taṃ nivārayituṃ śakto nānyaḥ kaś cid dvijottama |
ṛte tvām hi mahābhāga tasmād enaṃ nivāraya ||
lomaśa uvāca |
tac chrutvā vacanaṃ viprah surāṇāṃ śailam abhyagāt |
so 'bhigamyābravīd vindhyaṃ sadāraḥ samupasthitaḥ ||
mārgaṃ icchāmy ahaṃ dattaṃ bhavatā parvatottama |
dakṣiṇāṃ abhigantāsmi diśaṃ kāryeṇa kena cit ||
yāvadāgamaṇaṃ mahyaṃ tāvat tvam pratipālāya |
nivṛtte mayi śailendra tato vardhasva kāmataḥ ||
evaṃ sa samayaṃ kṛtvā vindhyaṇāmitrakarṣana |
adyāpi dakṣiṇād deśād vārunir na nivartate ||
etat te sarvaṃ ākhyātaṃ yathā vindhyo na vardhate |
agastyasya prabhāvena yaṃ mām tvam pariprcchasi ||*

4.16 Another way to translate *ekena* in pāda a would turn the sentence into this: 'If Truth is obtained by somebody, he will be one for whom Dharma is surely accomplished.'

vigatarāga uvāca |
na hi tṛptim vijānāmi śrutvā dharmam tavāpy aham |
upariṣṭād ato bhūyaḥ kathayasva tapodhana ||4:18||

4:18 Vigatarāga spoke: I can't have enough of learning about [this teaching of] your[s on] Dharma. Teach me further than this, O great ascetic.

[yameṣv asteyam (3)]

anarthayaज्ञा uvāca |
steyam śṛṇv atha viprendra pañcadhā parikīrtitam |
adattādānam ādau tu utkocam ca tataḥ param |
prasthavyājas tulāvyājaḥ prasahyasteya pañcamam ||4:19||

4:19 Anarthayaज्ञा spoke: Now listen to [my teaching about] stealing, O great Brahmin, which is taught to be of five kinds. Firstly, [listen to] theft [lit. 'taking what has not been given'], then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

dhṛṣṭaduṣṭaprabhāvena paradraavyāpakarṣaṇam |
vāryamaṇo 'pi durbuddhir adattādānam ucyate ||4:20||

4:20 Theft is when somebody else's wealth is taken away through a bold/impudent crime. [A person who commits such a crime] is foolish even if he remains unnoticed [or: kept back from the crime?].

utkocam śṛṇu viprendra dharmasaṃkarakākāram |
mūlyam kāryavināśārtham utkocah parigrhyate |
tena cāsau vijānīyād dravyalobhabalāt kṛtam ||4:21||

4:21 O great Brahmin, listen to bribery, which defiles Dharma. A sum of money taken in order to annul a punishment [or something that is to be done, in order to become exempt from a duty] is a bribe. Therefore this [also] should be considered as such [i.e. as stealing because] it is committed out of greed.

prasthavyāja-upāyena kuṭumbaṃ trātum icchatī |
taṃ ca stenaṃ vijānīyāt paradraavyāpahāram ||4:22||

4.18 It is not inconceivable that *tava* is meant to carry the sense of an ablative, as Kenji Takahashi has suggested to me: 'I can't have enough of learning about Dharma from you.'

4.21 Note *asau* in pāda c as an accusative form.

4:22 [Even if] somebody wants to protect families by the method of cheating with weights, that person should be considered a thief, because he takes away other people's wealth.

tulāvyāja-upāyena parasvārthaṃ hared yadi |
cauralakṣaṇakāś cānye kūṭakāpaṭikā narāḥ ||4:23||

4:23 [The case is similar] if somebody takes away somebody else's belongings by the method of cheating with scales. Other people, deceitful swindlers (*kūṭa-kāpaṭika*) [can also] have the characteristics of thieves.

durbalārjavabāleṣu cchadmanā vā balena vā |
apahr̥tya dhanam mūdhaḥ sa coraś cora ucyate ||4:24||

4:24 [If] someone, by deceit or by force, snatches away the wealth of weak and honest people or children [and women and simpletons?], that morally corrupt thief is [rightly] called a thief.

nāsti steyasamam pāpam nāsty adharmas ca tatsamaḥ |
nāsti stenasamākīrtir nāsti stenasamo 'nayaḥ ||4:25||

4:25 There is no sin equal to stealing. There is no crime (*adharmas*) equal to it. There is no ill-fame comparable to that of being a thief. There is no bad-conduct comparable to being a thief.

nāsti steyasamāvidyā nāsti stenasamaḥ khalāḥ |
nāsti stenasama ajño nāsti stenasamo 'lasaḥ ||4:26||

4:26 There is no such ignorance as stealing. There are no bigger rogues than thieves. There is nobody as ignorant as a thief. There is not a lazy person who is comparable to a thief.

nāsti stenasamo dveṣyo nāsti stenasamo 'priyaḥ |
nāsti steyasamam duḥkham nāsti stenasamo 'yaśaḥ ||4:27||

4:27 There is nobody as detestable as a thief. There is nobody as much of an enemy as a thief. There is no such suffering as stealing. There is nobody more disgraced than a thief.

4.23 A line may have dropped out after pāda b, perhaps because a line similar to 4.22cd caused an eyeskip. Alternatively, this line may simply be elliptical.

4.27 Note how *stena* and *steya* are used interchangeably (or chaotically) in the above passages in the MSS to denote both 'thief' and 'theft/stealing'. The scribe of K₇ ends up writing *stenya* in 4.27e.

*pracchanno hriyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret
nikṣepād dhanabāriṇo 'nya-m-adharmo vyājena cānyo haret |
anye lekhyavikalpanāhrtadhanā <crux> anyo hrtād vai hrtā </crux>
<crux> anyah kṛitadhano 'paro dhayahṛta </crux> ete jaghanyāḥ smṛtāḥ
||4:28||*

4:28 Some [thieves] take away [other people's] wealth in disguise, some in broad daylight. Other wicked people take money from deposits, and some people steal through fraud. Some gather wealth by forging documents, others steal from stolen money??? Some people's wealth is from a purchased [child?? (*kṛita*)]. These are considered the vilest.

*stenastulya na mūḍham asti puruṣo dharmārthahīno 'dhamaḥ
yāvaj jīvati śaṅkayā narapateḥ saṃtrasyamāno raṭan |
prāptaśāsana tīvrasahyaviṣamaṃ prāpnoti karmeritaḥ
kālena mriyate sa yāti nirayam ākrandaṃ māno bhṛṣam ||4:29||*

4:29 There are no bigger idiots than thieves, who are wicked people without Dharma and Artha. As long as he lives, he trembles in fear of the king, wailing. Having received his punishment, he gets into severe and [in]tolerable difficulties, propelled by [his] karma. When his time comes, he dies and goes to hell, weeping vehemently.

*nītvā durgatikoṭikalpa nirayāt tiryatvam āyānti te
tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |
mānuṣyaṃ tad avāpnuvanti vipule dāridryarogākulam
tasmād durgatihetu karma sakalam tyaktvā śivam cāśrayet ||4:30||*

4:30 Having spent ten million aeons of suffering, they emerge from hell to the state of animal existence. Similarly [CHECK eka], after

4.28 It appears that *hriyate* in pāda a is to be taken as an active verb (*harate*). Note also how C₄₅ and K₇ read the same here. Take *'harīṇo* in pāda b as singular and *m* in *'nya-m-adharmo* as a sandhi-bridge.

4.29 Understand *stenastulya na mūḍham asti* (the reading of E!) as a 'metri causa' version of *stenatulyo na mūḍho 'sti*, and see a similar case of a nominative ending inside of compound in pāda c below. One major concern remains here: the accepted reading here is that of E, an edition that rarely emerges as the sole transmitter of the best reading. A solution could be to emend to *stenamitulya....*, meaning 'There is no bigger foolishness than theft', but then the second part of pāda a is difficult to connect.

Understand *prāptaśāsana tīvrasahyaviṣamaṃ* in pāda c as *prāptaśāsanas tīvram asahyaṃ ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasahya*° as *duḥsahya*° (suggested by Törzsök).

The actual reading of C₉₄, *prāptaś* (lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptaḥ*) may suggest a doubling of the *ś* of *śāsana* metri causa (suggestion by Törzsök). More likely is that a licence of having a nominative ending inside of a compound is applied here, as probably above in pāda a (also remarked by Törzsök).

roaming about in animal existence for a hundred and one times ten million years, then they reach the status of human existence on earth which is full of poverty and disease. Then abandoning all one's kar-mas, the causes of suffering, one seeks refuge in Śiva.

[*yameṣv ānṛśaṃsyam* (4)]

aṣṭamūrtiśivadvēṣṭā pitur mātus ca yo dviṣet |
gavāṃ vā atithēr dveṣṭā nṛśaṃsāḥ pañca eva te ||4:31||

4:31 The one who is hostile towards the eight-formed Śiva, he who hurts his mother or father, he who is hostile towards cows or guests: these are the five types of cruel people.

aṣṭamūrtiḥ śivaḥ sāḁṣāt pañcavyomasamanvitaḥ |
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ tannṛśaṃsakaḥ ||4:32||

4:32 Śiva in his manifest form (*sāḁṣāt*) is of eight forms, with the five elements (vyoman! NOTE), and the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a cruel person.

pitākāśasamo jñeyo janmotpattikaraḥ pitā |
pitṛdaivatam ādityam ānṛśaṃsa tamanvitaḥ ||4:33||

4:33 The father is to be considered similar to the sky, he is the cause of one's birth.

4.30 Note °*kalpa* for °*kalpaṃ* metri causa. I understand *vīpule* as *vīpulāyāṃ*, *vīpulā* appearing in Amarakośa 2.1.7 as a synonym of *dhātṛī*, 'earth'. Note the switch from plural to singular in pāda d.

4.31 Note *pitur* and *mātur* used as accusative forms in pāda b, or alternatively understand: 'who are hateful towards their fathers and mothers'.

4.32 See Śakuntalā 1.1:

yā sṛṣṭiḥ sraṣṭur ādya [1] vāhati vidhibutaṃ yā havir [2] yā ca hotrī [3]
ye dve kālāṃ vidhattaḥ [4,5] śruti-viṣaya-guṇā yā [6] sthitā vyāpya viśvam |
yām ābuh sarva-bīja-prakṛtir [7] iti yayā prāṇināḥ prānavantaḥ [8]
pratyakṣābhīḥ prapannas tanubhir avatu vas tābbhir aṣṭābbhir īśaḥ ||

The eight *tanus* here are: [1] jala [2] agni [3] yajamāna [4,5] sūrya + candra [6] ākāśa [7] bhūmī [8] vāyu

For a similar interpretation of *aṣṭamūrti*, see e.g. Īśānaśivagurudevapaddhati 2.29.34 (*mantrapāda*; note *yajamāna* for our *dīkṣa*): *kṣmā-vahni-yajamānārka-jala-vāy-vindu-puṣkaraiḥ | aṣṭābbhir mūrti-bhiḥ śambhor dvitīyāvaraṇaṃ smṛtam ||* (For *puṣkara* as 'sky, atmosphere', see e.g. Amarakośa 1.2.167: *dyodivau dve striyām abhram vyoma puṣkaram ambaram*.) A closely related Aṣṭamūrti-hymn appears in Nisv mukha 1.30–41 (I owe thanks to Nirajan Kafe for drawing my attention to this); see Kafe 2018: 62, 63, 116, 119. Kafe notes that this hymn is closely parallel to some passages in the Prayogamañjarī (1.19–26), the Tantrasamuccaya (1.16–23), and the Īśānaśivagurudevapaddhati (kriyāpāda 26.56–63). See also TAK I s.v. *aṣṭamūrti*.

*pr̥thvyā gurutarī mātā ko na vandeta mātaram |
yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet ||4:34||*

4:34 The mother is more venerable than the earth. Who would not praise a mother? By that [praise], sacrifices, donations, austerities and [the study of] the Vedas, all will be completed.

*gāvaḥ pavitraṃ maṅgalyaṃ devatānāṃ ca devatāḥ |
sarvadevamayā gāvas tasmād eva na hiṃsayet ||4:35||*

4:35 Cows are a sacred [auspicious/purifying Judit] blessing, they are the gods of the gods. Cows contain in themselves all the gods. That's exactly why one should not hurt them.

*jātamātrasya lokasya gāvas trātā na saṃśayaḥ |
gḥṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛt karṣaṇam eva ca ||4:36||*

4:36 Cows are the protectors of the world as if the world were their new-born [calf], there is no doubt about it. The collection of [the five products of the cow, the *pañcagavya*,] ghee, milk, curd, and [the cow's] urine and dung [is auspicious].

*pañcāmṛtaṃ pañcapavitrāpūtaṃ
ye pañcagavyaṃ puruṣāḥ pibanti |
te vājimedhasya phalaṃ labhanti
tad akṣayaṃ svargam avāpnuvanti ||4:37||*

4:37 People who drink the five products of the cow, the five nectars, the five holy and pure [substances] [or: clarified with a strainer?], will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

*gobhir na tulyaṃ dhanam asti kiṃcid
duhyanti vāhyanti bahiṣcaranti |
trṇāni bhuktvā amṛtaṃ sravanti
vipreṣu dattāḥ kulam uddharanti ||4:38||*

4:38 There is no wealth comparable to [having] a cow. They yield milk, they draw [a plough etc.]. [As] they roam under the sky, feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *saṃsāra*/the suffering experienced in hell].

*gavāhnikam yaś ca karoti nityaṃ
śuśrūṣaṇam yaḥ kurute gavāṃ tu |
aśeṣayajñatapadānapunyaṃ
labhaty asau tam anṛśaṃsakartā ||4:39||*

4:39 He who never fails to serve the cow daily [e.g. with a handful of grass], and he who tends to the cows' service, will obtain the merits of all sacrifices, austerities and donation [because] he is one who is kind to it (*tām?*) [i.e. to the cow].

atithim yo 'nugaccheta atithim yo 'numanyate |
atithim yo 'nupūjyeta atithim yaḥ praśaṃsate ||4:40||

4:40 He who looks after a guest, he who respects a guest, he who worships a guest, he who praises a guest,

atithim yo na pīdyeta atithim yo na duṣyati |
atithipriyakartā yaḥ atitheḥ paricārakaḥ |
atitheḥ kṛtasamtoṣas tasya puṇyam anantakam ||4:41||

4:41 he who does not harm a guest, he who does not commit a fault towards a guest, he who does kind things to a guest, he who attends to the needs of a guest, he who makes a guest satisfied: his merits are endless.

āsanenārghapādyena pādaśaucajalena ca |
annavastrapradānair vā sarvaṃ vāpi nivedayet ||4:42||

4:42 He should offer [the guest] a seat, water-offering, feet-washing water [or: °pātreṇa?], water for washing his feet[?], or gifts of food and clothes, or all [of these].

putradārātmanā vāpi yo 'tithim anupūjayet |
śraddhaya cāvikalpena aklībamānasena ca ||4:43||

4:43 He who worships the guest by [offering him] his own son, wife or himself with willingness and with a brave and non-hesitating mind,

na prcched gotracaraṇaṃ svādhyāyaṃ deśajanmanī |
cintayen manasā bhaktyā dharmahḥ svayam ihāgataḥ ||4:44||

4:44 and does not ask [the guests about their] lineage, Vedic affiliation (*carana*), studies, country or birth, and imagines mentally, with devotion, that it is Dharma himself who has arrived,

4.40 Not the peculiar verb forms *anugaccheta* and *anupūjyeta* in this verse.

4.42 Pāda b seems to awkwardly repeat what *arghapādyena* in pāda a signifies. Some emendation may be required here, perhaps taking into account bathing (*snāna*) or an unguent (*abhyāṅga*).

4.43 For the requirement that one could part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38 and the narrative in VSS chapter 12; these influenced my decision to emend °*ātmano* to °*ātmanā* in pāda a.

*aśvamedhasahasrāṇi rājasūyaśatāni ca |
puṇḍarīkasahasraṃ ca sarvatīrthatapaḥphalam ||4:45||*

4:45 [will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarīka sacrifices and the fruit of [visiting] all the pilgrimage places and [performing] all the austerities;

*atithir yasya tuṣyeta nṛśaṃsamatam utsṛjet |
sa tasya sakalam puṇyam prāpnuyān nātra saṃśayaḥ ||4:46||*

4:46 he whose guest is satisfied [and] he who can abandon the sentiment of cruelty, will obtain all the merits of [the above], there is no doubt about it.

*<crux>na gatim atithijñasya gatim āpnoti karhicit</crux> |
tasmād atithim āyāntam abhigacchet kṛtāñjaliḥ ||4:47||*

4:47 ... he who [does not] know [how to greet his] guests ... will never reach the path ... ? Therefore one should go up to the arriving guest with respectfully joined palms.

*saktuprasthena caikena yajña āsīn mahādbbhubaḥ |
atithiprāptadānena svaśarīraṃ divaṃ gatam ||4:48||*

4:48 By one *prastha* of coarsely ground grains given to a guest, an extremely great sacrifice was performed [so to say], and his [the Brahmin's and his family members'] bodies (*svaśarīraṃ*) reached heaven.

4.46 The demonstrative pronoun *tasya* in pāda c may refer to the guest: 'he will obtain all his [i.e. the guest's] merits', hinting at some sort of karmic exchange. Nevertheless, I think that *tasya* points at the merits one can obtain by rituals listed in the previous verse. This is suggested by passages such as the following:

Mahābhārata Supp. 13.14.379 ff.:

*<skt>ahany ahanī yo dadyāt kapilāṃ dvādaśiḥ samāhi |
māsi māsi ca satreṇa yo yajeta sadā naraḥ ||
gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapuṣkare |
na taddharmaphalaṃ tulyam atithir yasya tuṣyati||</skt>*

Brahmavaivartapurāṇa 3.44–46:

*<skt>atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ |
atithir yasya santuṣṭas tasya tuṣṭo hariḥ svayam ||
snānena sarvatīrtheṣu sarvadānena yat phalam |
sarvavratopavāseṇa sarvayajñeṣu dikṣayā ||
sarvaiḥ tapobhir vividhair nityair naimittikādibhiḥ |
tad evātithisevāyāḥ kalāṃ nārhanī ṣoḍaśim||</skt>*

nakulena purādhītaṃ vistareṇa dvijottama |
viditaṃ ca tvayā pūrvam prasthavārttā ca kīrtitā ||4:49||

4:49 The mongoose related [this story in the Mahābhārata] in the past in detail, O great Brahmin, and you’ve known it already. The story of the *prastha* is well-known.

[*yameṣu damaḥ* (5)]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |
damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham ||4:50||

4:50 Self-restraint of humans is in itself the collected essence of Dharma. Self-restraint is Dharma, Self-restraint is heaven, Self-restraint is fame, Self-restraint is happiness.

damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |
damaḥina-m-adharmaś ca damaḥ kāmakulapradah ||4:51||

4:51 Self-restraint is sacrifice, Self-restraint is a pilgrimage-place, Self-restraint is merit, Self-restraint is religious austerity. If one has no Self-restraint, there is no Dharma, [while] Self-restraint yields a multitude of desired objects.

nirdamaḥ kari mīnaś ca pataṅgabhrāmaramṛgāḥ |
tvag jihvā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ ||4:52||

4:52 The elephant, the fish, the moth, the bee and the deer are without Self-restraint. The senses are the skin, the tongue, the nose, the eye and the ear.

4.48 This verse is a reference to the story related by a mongoose in MBh 14.92–93: A Brahmin who practises the vow of gleaning (*uñcha*) and his family receive a guest. They feed the guest with the last morsels of the little food they have. In the end, the guest reveals that he is in fact Dharma (14.93.80cd) and as a reward the family departs to heaven. The noble act of the poor Brahmin and his family is depicted as yielding greater rewards than Yudhiṣṭhira’s grandiose horse-sacrifice. (See some remarks on this story in Takahashi 2021.)

We would be forced to accept the reading of E in pāda d if the expression were in the masculine (*saśarīro divaṃ gataḥ*). This would make sense and it would also echo expressions occurring e.g. in the Mahābhārata: 3.164.33cd: <skt>paśya puṇyakṛtāṃ lokān saśarīro divaṃ vraja</skt>; 14.5.10cd: <skt>saṃjīvyā kālam iṣṭaṃ ca saśarīro divaṃ gataḥ</skt>. It is tempting to emend the pāda accordingly, but I have retained *saśarīraṃ divaṃ gatam* and I interpret it as referring to the Brahmin’s whole family (*sva*).

4.52 Note *kari* for *karī* metri causa, and the end of pāda b (*ṁmṛgāḥ*), which should be treated metrically as if it read *ṁmṛgāḥ*.

*durjayendriyam ekaikam sarve prāṇaharāḥ smṛtāḥ |
damam yo jayate samyag nirdamo nidhanam vrajet ||4:53||*

4:53 Each of these sense faculties are hard to conquer and all are known to be fatal [if unconquered]. If one masters Self-restraint, the [one with a?] lack of Self-restraint will die.???

*mṛge śrotravaśān mṛtyuḥ pataṅgāś cakṣuṣor mṛtāḥ |
ghṛāṇayā bhramaro naṣṭo naṣṭo mīnaś ca jihvayā ||4:54||*

4:54 In the case of the deer, death comes about because of hearing [when hunters use buck grunts]. Moths die because[?] of their eyes [as they are attracted to the light of a lamp]. Bees perish because of their smelling, fish because of their tongues.

*sparsēna ca karī naṣṭo bandhanāvāsaduḥsahāḥ |
kiṃ punaḥ pañcabhuktānām mṛtyus tebhyaḥ kim adbhutam ||4:55||*

4:55 The elephant perishes because of touch, not being able to tolerate being in fetters [?]. How much more true it is for those who enjoy all five [senses]! Why should death come as a surprise for them?

*purūravo `tilobbhena atikāmena daṇḍakaḥ |
sāgarās cātīdarpeṇa atimānena rāvaṇaḥ ||4:56||*

4:56 Purūravas [perished] by excessive greed, Daṇḍaka by excessive desire, Sagara's sons by excessive pride, Rāvaṇa by excessive haughtiness,

4.56 Purūravas (double sandhi originally? purūravās ati° – purūravā ati° – purūravāti°). Pāda a may refer to the following passage in the Mahābhārata (1.70.16–18, 20ab):

<skt>purūravās tato vidvān ilāyām samapadyata|
sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam||
trayodaśa samudrasya dvīpān aśnan purūravāḥ|
amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyāśāḥ||
vipraiḥ sa vighrahaṃ cakre vīryonmattaḥ purūravāḥ|
jahāra ca sa viprāṇām ratnāny utkrośatām api||

...

tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata|</skt>

(“The wise Purūravas was born to Ilā. We heard that Ilā was both his mother and his father. The great Purūravas ruled over thirteen islands of the ocean and, though human, he was always surrounded by superhuman beings. Intoxicated with his power, Purūravas quarrelled with some Brahmins and robbed them of their wealth even though they were protesting. [...] Therefore, cursed be the great Ṛṣis, he perished.”)

See also Buddhacarita 11.15 (Aiḍa = Purūravas): <skt> aiḍaś ca rājā tridivam vigāhya

nītvāpi devīm vaśam urvaśīm tām|

lobhād ṛṣibhyaḥ kanakam jihīṣur

atikrodhena saudāsa atipānena yādavāḥ |
atitṛṣṇāc ca māndhātā nahuṣo dvijavajñayā ||4:57||

4:57 Saudāsa by excessive anger, the Yādavas by excessive drinking,
 Māndhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,

jagāma nāsaṃ viṣayeṣv atṛptaḥ||</skt>

For Daṇḍa(ka)'s story, see Rāmāyaṇa 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl, in a forest and rapes her. As a consequence, her father, Śukra/Bhārgava, destroys Daṇḍa's kingdom, which thus becomes the desolate Daṇḍaka-forest.

For two versions of the destruction of Sagara's sons, who were chasing the sacrificial horse of their father's Aśvamedha sacrifice, and by doing so disturbed Kapila's meditation, and who in turn burnt them to ashes, see Mahābhārata 3.105.9 ff. and Brahmāṇḍapurāṇa 2.52–53.

As for Rāvaṇa's haughtiness, especially the fact that he chose to be invincible by all creatures except humans, and its consequences, one should recall the story of the Rāmāyaṇa and Rāvaṇa's destruction brought about by Rāma therein.

4:57 Saudāsa, also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha's son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See Mahābhārata 1.166.1 ff.

As for the end of the Yādavas, see the short Mausalaparvan of the Mahābhārata (canto 16): cursed by the sages Viśvāmitra, Kaṇva and Nārada, and seeing menacing omens, the Yādavas take to drinking in Prabhāsa and destroy each other.

Most probably, *atitṛṣṇā* in the MSS stand for *atitṛṣṇāt* (intending *atitṛṣṇayā*). The form *māndhātō* in C₄₅ stands for *māndhātā* (nominative of *māndhātṛ*). I have corrected it in spite of the fact that the authors' knowledge about his story may come from Divyāvadāna 17, where it sometimes appears to be an a-stem noun (*māndātā*). *dvijavajñayā* in *pāda* d stands for *dvijāvajñayā* metri causa.

Māndhātṛ was born from his father's body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, Buddhacarita 11.13 suggests that Māndhātṛ himself was still unsatisfied with wordly objects even after he had obtained half of Indra's throne:

<skt> devena vṛṣṭe 'pi hiraṇyavarṣe
 dvīpān samagrāṃś caturō 'pi jītvā |
 śakrasya cārdhāsanam apy avāpya

māndhātur āsīd viṣayeṣv atṛptiḥ||</skt> In fact, as Monika Zin points out (2012: 149) Māndhātṛ/Māndhātā's rise and fall is a very popular theme in the 'Narrative Art of the Amaravati School': "Statistics show that in the Amaravati School the most frequently represented narrative is the story of King Māndhātā, which appears 47 times." See *ibid.* p. 151: "The story [e.g. <i>Divyāvadāna</i> XVII, see more sources in fn. 17 of this article] relates that Māndhātā was a miraculously born <i>cakravartin</i> with Seven Jewels who could cause rain to fall so that his subjects could prosper; not usual rain, but rain of coins, of grain or of cloth. By virtue of his moral strength alone, Māndhātā conquered the world - without any weapons. He conquered all the countries on earth, then Uttarakuru, Pūrvavideha and Aparagodānīya, after which he set out to conquer the heavens. When he was traversing from one abode of the gods to the next (Nāgas, Sadāmattas, Mālādharas, etc.) groups of gods pledged obeisance to him and immediately marched in front of his troops. Māndhātā reached the splendid city of the Trayastriṃśā gods atop Sumeru, where Indra, in the meeting-hall, bequeathed to him half of his own seat and half of his heavenly realm. Māndhātā then ruled together with Indra for an unimaginable period of time during which 36 Indras changed. One day, shortly after he won a battle against the Asuras, a sinful thought came to his mind: why should he rule alongside Indra? It was he, after all, who won the war, not Indra - he was better and should, therefore, rule alone. At that very moment Māndhātā fell from heaven, down to his former

atidānād balir naṣṭa atīśauryeṇa arjunah |
atidyūtān nalo rājā nṛgo gobaraṇeṇa tu ||4:58||

4:58 [Mahā]bali perished by excessive donations, Arjuna by excessive heroism, King Nala by excessive gambling, Nṛga by taking a cow.

damena hīnaḥ puruṣo dvijendra
svargaṃ ca mokṣaṃ ca sukhaṃ ca nāsti |
vijñānadharmakulakīrtināśa
bhavanti vipra damayā vibhīnāḥ ||4:59||

4:59 [For] a person who is without Self-restraint, O great Brahmin, there is no heaven, liberation or happiness. O Brahmin, people without Self-restraint are the destruction of knowledge, Dharma, family and fame.

[*yameṣu ghrṇā (6)*]

nirghṛṇo na paratrāsti nirghṛṇo na ibāsti vai |
nirghṛṇe na ca dharmo 'sti nirghṛṇe na tapo 'sti vai ||4:60||

realm, became sick and died. Shortly before his death, he preached a sermon to his subjects in which <i>gāthā</i>s from the <i>Dhammapada</i> (186–187) appear...”

Nahuṣa was elevated to the position of Indra for a period of time and he also wanted to take Śacī, Indra's wife. Indra instructed Śacī to tell Nahuṣa to harness some Ṛsis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛsis, was insulted even further by Nahuṣa, therefore he cursed Nahuṣa, who then fell from the vehicle. See Mahābhārata 12.329.35 ff. and the verse in the Buddhacarita (11.14) that follows the one about Māndhātṛ:

<skt> bhuktvāpi rājyaṃ divi devatānāṃ
 śatakratau vṛtrabhayāt pranaṣṭe |
 darpān maharṣīn api vāhayitvā
 kāmēṣy atṛpto nahuṣaḥ papāta ||</skt>

4.58 Pāda a is most probably a reference to Mahābali's promises made to Vāmana that caused his fall. Arjuna: the exile? Flo Kirātārjunīya?? he killed Bhīṣma? Flo King Nala was an expert in the game of dice and lost his kingdom to Puṣkara in a game. See e.g. Mahābhārata 3.56.1 ff.

As for Nṛga, see Mahābhārata 14.93.74:

<skt> gopradānasahasrāṇi dvijebhyo 'dān nṛgo nṛpaḥ |
 ekāṃ dattvā sa pārakyaṃ narakam samavāptavān ||

</skt> (“King Nṛga had made gifts of thousands of cows for the twice-born. By giving away one single cow that belonged to someone else, he fell into hell.”)

4.59 Note how flexible the gender of most nouns is in pāda b: *svarga*, *mokṣa* and *dama* are usually masculine in standard Sanskrit. The majority of the witnesses suggest that pāda c ends in a stem form noun (*°nāśa*). This pāda is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*°dharMA°*). Note how *viprā* in pāda d is probably an attempt in some MSS to restore the metre. This pāda is also unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*viPRA*).

4:60 [For] a person without taboos there is neither the other world, nor this life. In the case of a person without taboos there is no Dharma or religious austerity.

parastrīṣu parārtheṣu parañivāpakaṣaṇe |
paranindāparānneṣu ghr̥ṇāṃ pañcasu kārayet ||4:61||

4:61 These five are taboo: women who are not depending on oneself, others' wealth, taking away others' lives, hurting others and [consuming] others' food.

parastrī śṛṇu viprendra ghr̥ṇīkāryā sadā budhaiḥ |
rājñī viprī parivrājā svayoniparayoniṣu ||4:62||

4:62 Listen, O great Brahmin, the wise should always treat women who are not dependent on oneself as taboo, [be she] a queen, a Brahmin's wife, a wandering religious mendicant, a relative or of another family.

parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |
ādḥaprasthatulavyājaiḥ parārtham yo 'pakaṣati ||4:63||

4:63 Listen further to something else with regards to others' wealth. [It may include] gaining wealth through unlawful means, when somebody takes away other people's wealth by cheating with [small] weights of an *ādḥa[ka]* or a *prastha* and with scales.

jīvāpakaṣaṇe vipra ghr̥ṇīkurvīta paṇḍitaḥ |
vanajāvanajā jīvā vilagās' caranācarāḥ ||4:64||

4:64 O Brahmin, the wise should regard the taking away [of others'] lives as taboo. Wild and domesticated animals, [serpents] that live in holes and those that walk on their feet [are examples of life forms not to destroy].

paranindā ca kā vipra śṛṇu vakṣye samāsataḥ |
devānāṃ brāhmaṇānāṃ ca gurumātātithidviṣaḥ ||4:65||

4:65 And what is the hurting of others? Listen, O Brahmin, I'll tell you briefly. He who is hostile to the gods, Brahmins, gurus, mothers and guests [hurts others].

parānneṣu ghr̥ṇā kāryā abhojyeṣu ca bhojanam |
sūtake mṛtake śauṇḍe varṇabhraṣṭakule naṭe ||4:66||

4.64 In pāda d, understand *caranācara* as *caranācāra* (metri causa).

4.65 Note *mātā* as a stem form.

4:66 As regards other people's food, eating together with people whose food is not to be accepted (*abhojyeṣu*) is taboo, [e.g.] after birth or death [in the family], in case there are vendors of alcohol, in the case of a family having lost their caste, and in the case of a Nāṭa [dancer caste?].

*ete pañcaghrṇāsu saktapuruṣāḥ svargārthamokṣārthinaḥ
loke 'nindanam āpnuvanti satataṁ kīrtir yaśo'laṁkṛtam |
prajñābodhaśrutim smṛtim ca labhate mānam ca nityaṁ labhet
dākṣiṇyaṁ sa bhavet sa āyuṣa param prāpnoti niḥsaṁśayaḥ ||4:67||*

4:67 Those people who cling to [the prohibition of] the five kinds of taboo [and thus] seek heaven, wealth and liberation, will reach eternal faultlessness in this world, embellished with fame and glory. [A person like that] will obtain wisdom, intelligence, [knowledge of] the Śruti and Smṛti traditions, and honour forever. He will be kindness itself[?] and he will obtain an extra long life, no doubt.

[*yameṣu pañcavidho dhanyaḥ (7)*]

*caturmaunaś catuḥśatruś caturāyatanaṁ tathā |
caturdhyānaṁ catuṣpādaṁ pañcadhanyavidhocyate ||4:68||*

4:68 The four cases of observing silence, [victory over] the four enemies, the four sanctuaries/planes, the four meditations, and the four legged [Dharma] are called the five ways of being virtuous[?].

*caturmaunasya vakṣyāmi śṛṇuṣvāvabito bhava |
pāruṣyapiśunāmithyāsambhinnāni ca varjayet ||4:69||*

4.66 One should probably understand *śauṇḍe* in pāda c as *śauṇḍike* (alternatively, it may be corrupted from *śaṇḍhe*); see both in Vāsiṣṭhadharmaśāstra 14.1–3:

<skt>athāto bhojyābhojyaṁ ca varṇayiṣyāmaḥ| cikitsaka-mṛgayu-puṁścali-ḍaṇḍika-stenābhiśastar-ṣaṇḍha-patitānām annam abhojyam| kadarya-dikṣita-baddhātura-somavikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakṛntānām||</skt> etc.

In Olivelle's translation (DhSūtras 1999: 285): "Next we will describe food that is fit and food that is unfit to be eaten [...] The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker..."

In support of reading *śaṇḍhe*, see Manu 3.239:

<skt>cāṇḍāś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca|
rajasvalā ca ṣaṇḍhaś ca nekṣerann aśnato dvijān||</skt>

4.67 Understand *kīrtir yaśo*° as *kīrtiyaśo*° ('r' being an intrusive consonant here metri causa). Understand *āyuṣa* as *āyuṣaṁ* (metri causa).

4:69 I shall tell you about the four cases of observing silence. Listen, be attentive. One should avoid [1] violent [words], [2] slanderous [words], [3] lies, and [4] idle [talk].

*kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |
catuḥśatrur nihantavyaḥ so 'rihā vītakalmaṣaḥ ||4:70||*

4:70 The fourfold enemy, desire, anger, greed and delusion, is to be destroyed. He who destroys [these] enemies will become sinless.

*caturāyatanam vipra kathayiṣyāmi tac chṛṇu |
karuṇā muditopekṣā maitrī cāyatanam smṛtam ||4:71||*

4:71 I shall teach you the four sanctuaries/planes. Listen, O Brahmin. Compassion, sympathy in joy, indifference, and benevolence are the four sanctuaries/planes.

*caturdhyānādbhunā vakṣye saṃsārārṇavatāraṇam |
ātmavidyābhavaḥ sūkṣmaḥ dhyānam uktam caturvidham ||4:72||*

4:72 I shall now teach you the four meditations, which will liberate you from mundane existence (*saṃsāra*). Meditation is taught to be fourfold: of the Self, *vidyā*, *bhava* [= Śiva] and the subtle one.

4.69 Is *sambhinna* a Buddhist term? See also Dharmaputrikā 1.31.

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated include Buddhacarita 11.17:

<skt>cīrāmbārā mūlaphalāmbubhākṣā
jaṭā vahanto 'pi bhujaṃgadīrghāḥ|
yair nānyakāryā munayo 'pi bhagnāḥ
kaḥ kāmasaṃjñān mṛgayeta śatrūn||</skt>
and Bhagavaditā 3.43:

<skt>evaṃ buddheḥ paraṃ buddhvā saṃstabhyātmānam ātmanā|
jahi śatruṃ mahābāho kāmarūpaṃ durāsadam||</skt>

4.71 Is *āyatana* just a synonym of *vihāra* here or could this use of the term *āyatana* for the four Buddhist *brahmavivhāras* have been influenced by the following passage in the Dharmasamuccaya (date?)?

<skt>mokṣasyāyatanāni ṣaṭ|
apramādas tathā śraddhā vīryārambhas tathā dhṛtiḥ|
jñānābhyaśaḥ saṃtāśleṣo mokṣasyāyatanāni ṣaṭ||1.3||
nava śāntisamprāptihetavaḥ|
dānaṃ śīlaṃ damaḥ kṣāntir maitrī bhūteṣv ahiṃsatā|
karuṇāmuditopekṣā śāntisamprāptihetavaḥ||1.4||
</skt>

4.72 Note the stem form *dhyāna* in °*dhyānādbhunā* (for °*dhyānam adbhunā*) in pāda a. For contrast, see VSS 6.8:

<skt>dhyānaṃ pañcavidhaṃ caiva kīrtitaṃ hariṇā purā|
sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṃ tattvaṃ ca pañcamam||</skt>

ātmatattvaḥ smṛto dharmo vidyā pañcasu pañcadhā |
ṣaṭtriṃśāksaram ityābuh sūkṣmatattvam alakṣaṇam ||4:73||

4:73 The *tattva* of the Self is the *ātman*. *Vidyā* in the five in a fivefold way[?]. They call the thirty-sixth the imperishable one, [and] the subtle *tattva* has no attributes.

catuspādaḥ smṛto dharmas' caturāśramam āśritaḥ |
grhastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ ||4:74||

4:74 Dharma is said to be four-legged [as] it rests on the four *āśramas*, [those of] the householder, the chaste one, the forest-dweller and the mendicant.

dhanyās te yair idam vetti nikhilena dvijottama |
pāvanam sarvapāpānām puṇyānām ca pravardhanam ||4:75||

4:75 Virtuous are those who know these thoroughly, O great Brahmin. [They will experience] the purification of all sins and the growth of merits.

āyuh kīrtir yaśaḥ saukhyam dhanyād eva pravardhate |
śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave ||4:76||

4:76 One's life-span, fame and glory and happiness grow only through virtue (*dhanya*). [In] a virtuous person piece, prosperity, memory/tradition? and intelligence will arise.

[*yameṣu apramādaḥ* (8)]

pramādashāna pañcaiva kīrtayiṣyāmi tac chrṇu |
brahmahatyā surāpānam steyo gurvaṅganāgamam |
mahāpātakam ity ābus tatsaṃyogī ca pañcamah ||4:77||

4:77 There are five areas of negligence. I shall teach them to you, listen. Murdering a Brahmin, drinking alcohol, stealing, having sex with the guru's wife: they call these Grievous Sins. The fifth is when one is connected with them [i.e. with these sins or with people involved in these sinful acts].

4.73 If pāda c is indeed a reference to a 36-tattva philosophical system, it is in striking contrast with the 25-tattva system described in VSS chapter 20.

4.75 Note the plural instrumental (*yair*) with a singular active verb (*vetti*).

4.77 Note the stem form noun in pāda a (*'sthāna*) metri causa, and also that this stem form noun may function as a singular noun next to a number (*pañca*), a frequently seen phenomenon in this text. Note how *pāda* f deviates from Manu.

anṛtaṃ ca samutkarṣe rājagāmī ca paśūnaḥ |
guroś cālīkanirbaddhaḥ samāni brahmahatyayā ||4:78||

4:78 A lie concerning one's superiority, a slander that reaches the king's ear, and false accusations against an elder are equal to killing a Brahmin.

brahmo ṛgvedanindā ca kūṭasākṣī suhr̥dvadhaḥ |
garbitānādyayor jagdhiḥ surāpānasamāni ṣaṭ ||4:79||

4:79 Defaming a Brahmin or the Ṛgveda, being a false witness, murdering a friend, eating unfit or forbidden food are six [deeds that are] equal to drinking alcohol.

retotsekhaḥ svayonyāsu kumārīṣu antyajāsu ca |
sakhyuḥ putrasya ca strīṣu gurutalpasamaḥ smṛtaḥ ||4:80||

4:80 Sexual intercourse with a female relative, with an unmarried girl, with women of the lowest castes, with the wife of a friend or of one's own son are said to be equal to violating the guru's bed.

nikṣepasyāpaharanam narāśvarajatasya ca |
bhūmivajramaṇinām ca rukmasteyasamaḥ smṛtaḥ ||4:81||

4:81 Stealing/taking away deposits, people, horses, silver, land, diamonds, or gems are said to be equal to stealing gold.

catvāra ete sambhūya yat pāpaṃ kurute naraḥ |
mahāpātakapañcāitan tena sarvaṃ prakāśitam |
pañcapramādam etāni varjanīyaṃ dvijottama ||4:82||

4:82 If a man takes parts in these four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvāṅganāgama*], that is the fifth Grievous Sin. By this all [of them] have been explained. These five kinds of negligence are to be avoided, O great Brahmin.

[*yameṣu mādhuryam (9)*]

kāyavāñmanamādhuryaṃ cakṣur buddhiś ca pañcamah |
saumyadr̥ṣṭipradānam ca krūrabuddhiṃ ca varjayet ||4:83||

4.78 The translation of this verse is based on Olivelle's (Olivelle Crit Ed. p. 218).

4.82 Note syntax.

4:83 [Charm has five types:] bodily, verbal and mental charm, [charm of] the eyes and [of one's] thoughts pañcamah. Giving [others] a friendly glance [is commendable] and one should avoid cruel thoughts.

prasannamanasā dhyāyet priyavākyaṃ udīrayet |
yathāśaktipradānaṃ ca svāśramābhyāgato guruḥ ||4:84||

4:84 One should meditate with a tranquil mind and should speak [to other people using] gentle words. [When] respectable people arrive at one's own hermitage, [one should] present them with as many gifts as one can,

indhanodakadānaṃ ca jātavedam athāpi vā |
sulabhāni na dattāni indhanāgnyudakāni ca |
kṣute jīveti vā noktaṃ tasya kiṃ parataḥ phalam ||4:85||

4:85 with gifts of fire-wood, water and fire. [If] fire-wood, fire and water are easily available [but] are not given [as gift] or [if the phrase] 'Live [for a hundred years]!' is not uttered [by him] when [somebody else] sneezes, what reward could there be for him in the afterlife?

[yameṣv ārjavam (10)]

pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |
karmavṛttyābhivṛddhiṃ ca pāratoṣikam eva ca |
strīdhanotkocavittaṃ ca ārjavo nābhinandati ||4:86||

4:86 The sages who see the truth praise five types of sincerity. [Sincerity] in action, in livelihood, in prosperity, in gratifying others [and ...?]. A sincere person does not rejoice in women, wealth, bribery and property.

ārjavo na vṛthā yajña ārjavo na vṛthā tapaḥ |
ārjavo na vṛthā dānaṃ ārjavo na vṛthāgnayaḥ ||4:87||

4.83 My emendation from °manasā dbūryas to °mana-mādburyas is based on the fact that following the list of yamas in 3.16cd–17ab, we need some reference to mādburya here and that it is easy to see how this corruption came about: °mano-mādburya° would be unmetrical, thus the form °mana-mādburya; °mana-mā° is easily corrupted to °manasā° (not to mention the fact that manasā comes up in the next verse); in addition we need five items in this line because of pañcamah. As always, I correct mādbūrya to mādburya, although it seems that the former is acceptable in this text. I did not correct mādburyas to mādburyaṃ because of the corresponding pañcamah.

4.85 Understand jātavedam in pāda b as jātavedasam or jātavedāḥ, or rather as belonging to the compound °dānaṃ: jātavedodānaṃ. For pāda e, see Mahāsubhāṣitasamgraha 2558: <skt>amṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīva</skt> ('When eating or drinking, one should say: "Let it turn into nectar!"; and after sneezing: "Live for a hundred years!"').

4:87 Sincerity [means] no sacrifice [performed] idly. Sincerity [means] no austerity [performed] idly. Sincerity [means] no donation [given] idly. Sincerity [means] no fires [kindled] idly.

ārjavasyendriyagrāmaḥ suprasanno 'pi tiṣṭhati |
ārjavasya sadā devāḥ kāye tasya caranti te ||4:88||

4:88 The sense faculties of a sincere person are firm even when he is delighted. The gods always live inside the body of a sincere person.

iti yamaprabhāgaḥ kīrtito 'yaṃ dvijendra
iha parata sukhārthaṃ kārayet taṃ manuṣyaḥ |
duritamalapahārī śāṅkarasyājñayāste
bhavati pṛthivibhartā hy ekachatrapravartā ||4:89||

4:89 Thus has been taught this section on the *yama*-rules, O great Brahmin. Humans should follow them to reach happiness here and in the other world. He'll live by Śāṅkara's command with his filth of sins destroyed. He'll become a ruler of the world [that he subjugates] under one royal umbrella.

|| iti vṛṣasārasaṃgrāhe yamavibhāgo nāmādhyāyaś caturthaḥ ||

4.89 In pāda a 'pra° does not make the previous syllable long: this is the phenomenon of 'muta cum liquida', one of the hallmarks of the *Vṛṣasārasaṃgraha*, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In pāda b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra* ('muta cum liquida'). 'mala-pahārī in the MSS stands either for 'malāpahārī or 'malaprahārī metri causa. I could have chosen to emend it to 'malaprahārī ('muta cum liquida' again), but I decided not to because *apahārīn*, *apahāra* *apahāraka* are used in the text very frequently. See also 8.XX, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

[pañcamo 'dhyāyah]

[*niyamāḥ*]

*vigatarāga uvāca |
kathaya niyamatattvaṃ sāmprataṃ tvaṃ viśeṣād
amṛtavadanatulyaṃ śrotukāmo gato 'smi |
prakṛtidahanadagdhaṃ jñānatoyair niṣiktam
<crux>apara vada matajñā</crux> nāsti dharmeṣu tṛptiḥ ||5:1||*

5:1 Vigatarāga spoke: [Please] now teach me the true nature of the Niyama-rules in detail. It is comparable to a speech of ambrosia. I have become curious to hear [it]. [It was?] burnt by the fire of Prakṛti, sprinkled with the water of knowledge[?]. There is no satisfaction [yet] in the Dharmas [for me]. ...[perhaph *apara-vadam ataj-jñā...* or *apara[m] vada me tajjñā? mata-jñā?*].

*anarthayajña uvāca |
śravaṇasukhaṃ ato 'nyat kīrtayiṣye dvijendra
niyamakalaviśeṣaḥ pañca pañca prakāraḥ |
hariharamunibhīṣṭaṃ dharmasāraṃ dvijendra
kalikaluṣavināśaṃ prāyamokṣaprasiddham ||5:2||*

5:2 Anarthayajña spoke: I shall teach you something else that is nice to hear, O best of the twice-born: the particular part[s, for kalā; or for kalpa?] of Niyama are of five types [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the Kali age, generally[?] known as liberation.

*śaucam iḥyā tapo dānaṃ svādhyāyopasthanigrahaḥ |
vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa ||5:3||*

5:3 Purification, sacrifice, penance, donation, Vedic study and the restraint of sexual desire, religious observances, fasting, taciturnity, and bathing: these are the ten Niyamas.

[*niyameṣu śaucam (1)*]

*tatra śaucādinirdeśaṃ vakṣyāmīha dvijottama |
śārīraśaucam ābāro mātṛā bhāvaś ca pañcamāḥ ||5:4||*

5.2 In *pāda* a, *anyat* is a bit strange, but it could be echoing *apara* above in 5.1d.

5:4 From among these, now I shall tell you the particulars of purification [first], and [then] the others. [1] Bodily purity, [2] [purity of] food, [3] [purity of] property[?], [4] [purity of] conduct[?], and the fifth, [5]...?

[śarīraśaucam]

*tāḍayen na ca bandheta na ca prāṇair viyojayet |
parastrīparadravyeṣu śaucam kāyikam ucyate ||5:5||*

5:5 He should not beat or tie or kill [any living being]. When this concerns others' wives and property, it is called bodily purity.

*śrotraśaucam dvijaśreṣṭha gudopasthamukhādāyaḥ |
mukhasyācamanaṃ śaucam āhāravacaneṣu ca ||5:6||*

5:6 The cleanliness of the ears, O great Brahmin, and of the anus, the loins, the mouth etc. [is also bodily purity]. The purity of the mouth [comes from] sipping water when eating, speaking,

*mūtraviṣṭāsamutsarge devatārādhaneṣu ca |
mṛttorais tu gudopastham śaucayīta vicakṣaṇaḥ ||5:7||*

5:7 [after] the emission of urine and faeces, and [before] the worship of gods. The wise one should clean his anus and his loins with clay and water.

*ekopasthe gude pañca tathaikattra kare daśa |
ubhayorḥ sapta dātavyā mṛdaḥ śuddhiṃ samīhatā ||5:8||*

5:8 One [portion of clay] for the loins, five for the anus, and ten for one [the left] hand. [Then] seven is to be applied for both [hands] by him who wishes cleanliness with clay.

*etac chaucam grhasthānāṃ dviguṇam brahmacārīṇām |
vānaprasthasya triguṇam yatīnām tu caturguṇam ||5:9||*

5:9 This is the purification for the householder (*grhastha*), twice as much for the chaste one (*brahmacārīn*), three times as much for the forest-dweller (*vānaprastha*), four times as much for the ascetic (*yati*).

[āhāraśaucam]

*āhāraśaucam vakṣyāmi śṛṇuṣvāvahito bhava |
bhāgadvayaṃ tu bhuñjīta bhāgam ekam jalam pibet |
vāyusamcāradānārtham caturtham avaśeṣayet ||5:10||*

5.7 Note [or emend?] the form *śaucayīta*.

5:10 I shall teach you the rules of purity with food. Listen, pay great attention. He should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to be able to practise breath-control, he should save the remaining quarter.

*snigdhasvādurasaiḥ śadbhir āhāraśadrasair budbhaḥ |
dhātuvaiṣamyanāśo 'sti na ca rogāḥ sudārunāḥ ||5:11||*

5:11 [By] the wise one[’s applying] the six soft and sweet juices, [which are] the six juices in food, the disturbances of the *dhātus* and the terrible illnesses will disappear.

*abbakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |
agamyaṃ na ca gamyeta avācyaṃ na ca bhāṣayet ||5:12||*

5:12 He should not eat foods that are forbidden and he should not drink drinks that are forbidden. He should not go where he is not allowed to and he should not say what is improper.

*laśunaṃ ca palāṇḍuṃ ca gr̥ñjanaṃ kacakāni ca |
gauram ca śūkaram māmsam varjayec ca vidhānataḥ ||5:13||*

5:13 He should avoid garlic, onion, *gr̥ñjana* onion, mushrooms, buffalo meat? and pork, following the rules.

*chattrākaṃ vidvarāham ca gomāmsam ca na bhakṣayet |
catakaṃ ca kapotaṃ ca jālapādāṃś ca varjayet ||5:14||*

5:14 He should not eat *chattrāka* mushrooms, village hog, and cow flesh. He should also avoid sparrows, pigeons, and water-birds.

*haṃsasārasacakrābhvakukkuṭān śukaśyenakān |
kākolūkaṃ balākaṃ ca matsyādīṃś cāpi varjayet ||5:15||*

5:15 He should also avoid [eating] geese, cranes, *cakravāka* birds, dogs, parrots and hawks, crows, owls, *balāka* cranes, fish etc.

*amedhyāṃś cāpavitrāṃś ca sarvān eva vivarjayet |
śākamūlaphalānāṃ ca abhakṣyaṃ parivarjayet ||5:16||*

5.10 For similar instructions, see a verse cited in Śaṅkara’s commentary ad BhG 6.16: *uk-taṃ hi | ardham savyañjanānnasya tṛtīyam udakasya ca | vāyoḥ saṃcaraṇārtham tu caturtham avaśeṣayet*|| (“Half is for food with sauce, the third part for water, but in order to be able to move the air, he should leave the fourth part [empty].”) See also e.g. Aṣṭāṅgahṛdaya 8.46cd-47ab: *an-nena kukṣer dvāv aṃśau pānenaitkaṃ prapūrayet || āśrayaṃ pavanādīnāṃ caturtham avaśeṣayet* and Sannyāsopaniṣad 59: *āhārasya ca bhāgau dvau tṛtīyam udakasya ca | vāyoḥ saṃcaraṇārthāya caturtham avaśeṣayet*||

5:16 He should avoid everything that is ritually impure or polluted. He should also completely avoid those vegetables, roots and fruits that are prohibited.

*mānaveṣu purāṇeṣu śaivabhāratasaṃhite |
kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ ||5:17||*

5:17 In the books of Manu, in the Purāṇas, in Śaiva texts, and in the Bhāratasaṃhitā (= the Mahābhārata), the practice of purity is definitely expanded in full.

*tvayā jijñāsito 'smy adya saṃkṣiptaḥ kathito mayā |
satyavādī śucir nityaṃ dhyānayogarataḥ śuciḥ ||5:18||*

5:18 Now you have asked me [? about it], and I taught it [to you] in a condensed form. He who speaks the truth is pure. He who engages in yogic meditation is pure.

*ahiṃsakaḥ śucir dānto dayābhūtakṣamā śuciḥ |
sarveṣāṃ eva śaucānām arthaśaucaṃ paraṃ smṛtam ||5:19||*

5:19 He who avoids violence and is restrained is pure. He whose patience has become compassion is pure[???]. Of all the [ways of] purification, material purification is taught to be the highest.

*yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |
kāyavānmanasāṃ śaucaṃ sa śuciḥ sarvavastuṣu ||5:20||*

5:20 For he who is pure with regards to material things is truly pure, and not he who [only] uses clay and water [i.e. who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, that is purity of all things.

*śaucāśaucavidhijña mānava yadi kālakṣaye niścayaḥ
saubhāgyatvam avāpnūvanti satataṃ kīrtir yaśo'laṅkṛtaḥ |
prāptaṃ tena ihaiva puṇyasakalam saddharmaśāstreritam
jīvānte ca paratra-m-īhitagatim prāpnoti niḥsaṃśayaṃ ||5:21||*

5:21 If a person knows the rules of purity and impurity, he will surely (niścayaṃ?) gain happiness at the end of time, eternally embellished with glory and fame. He has reached here in this world all the merits that the books on true Dharma teach, i and at the end of his life he will undoubtedly reach the desired path in the other world.

5:17 Understant 'śaivabhāratasaṃhite as śaive bhāratasaṃhitāyām.

5:21 Note the stem form adjective 'jña and noun 'mānava metri causa, the second syllable of *yadi* as a long syllable at the caesure, the plural *āpnūvanti* where one would expect a verb in the singular, *kīrtir* metri causa for a compounded stem form (*kīrti°*), and the sandhi-bridge *-m-* in *paratra-m-īhita°*.

|| *iti vṛṣasārasaṁgrāhe śaucācāraavidhir nāmādhyaḥ pañcamah* ||

[ṣaṣṭho 'dhyāyaḥ]

[*niyameṣu iḥyā (2)*]

[*anarthayajña uvāca*] |
atha pañcavidhām iḥyām pravakṣyāmi dvijottama |
dharmamokṣaprasiddhyartham śṛṇuṣvāvahito dvija ||6:1||

6:1 [Anarthayajña spoke:] Now I shall teach you the five types of sacrifice, O excellent Brahmin, for [your] success in Dharma and liberation. Listen carefully, O Brahmin!

arthayajñāḥ kriyāyajño japayajñas tathaiva ca |
jñānam dhyānam ca pañcāitat pravakṣyāmi pṛthak pṛthak ||6:2||

6:2 Material sacrifice, sacrifice through work, sacrifice through recitation, knowledge and meditation: I shall teach you these five one by one.

[*arthayajñāḥ*] |
agnyupāśanakarmādi agnihotrakratukriyā |
aṣṭakāḥ pārvanī śrāddham dravyayajñāḥ sa ucyate ||6:3||

6:3 Material sacrifice includes the following: the worship of fire etc., the performance of the ritual of Agnihotra, oblations on the eight day after full moon, oblations offered at new and full moons, and the rituals for the ancestors.

[*kriyāyajñāḥ*] |
ārāmodyānavāpīṣu devatāyataneṣu ca |
svastakṛtasamskāraḥ kriyāyajña sa ucyate ||6:4||

6:4 The sacrifice through work is the construction of a grove, a park, a pond or a temple with one's own hands.

[*japayajñāḥ*] |
japayajñam tato vakṣye svargamokṣaphalapradam |
vedādhyayana kartavyam śivasamhitam eva ca ||6:5||

6:5 Next I shall teach you the sacrifice with recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, the Śivasamhitā [= Śivasamkalpa? or rather śaivam bhāratasamhitam ca?],

6.1 Maybe iḥyām is to be accepted. No, see 5.3a.

6.2 Note pañcāitat for pañcāitāni or pañcete.

6.3 See Dharmasūtras, Nis̥v book, Kiraṇa, Svachanda, Tantrāloka etc.

6.5 Note vedādhyayana (stem form) and 'samhitam for samhitam metri causa.

itihāsapurāṇaṃ ca japayajñāḥ sa ucyate |
[jñānayajñāḥ]
idaṃ karma akarmedam ūhāpohaviśāradaḥ ||6:6||

6:6 the epics and the Purāṇas: this is called sacrifice with recitation. He who is knowledgeable about inference CHECK and reasoning, [and knows that] “this is [proper] action; the other is improper action”,

śāstracakṣuḥ samālokya jñānayajñāḥ sa ucyate |
dhyanayajñam samāsenā kathayisyāmi te śṛṇu ||6:7||

6:7 and views [things through?] the eyes of science is called [a person performing] sacrifice through knowledge. I shall teach you concisely about sacrifice through meditation. Listen to me.

[dhyanayajñāḥ]
dhyanam pañcavidham caiva kīrtitam hariṇā purā |
sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṃ tattvaṃ ca pañcamam ||6:8||

6:8 Meditation was taught by Hari in the past as of five kinds. [Meditation of] the Sun, the Moon, Fire, Crystal and the subtle Tattva as fifth.

sūryamaṇḍalam ādau tu tattvaṃ prakṛtir ucyate |
tasya madhye śaśiṃ dhyañyet tattvaṃ puruṣa ucyate ||6:9||

6:9 First it is the Sun [that should be meditated upon], which is said to be Prakṛti Tattva. He should visualize the Moon in its centre: that is said to be Puruṣa [Tattva].

candramaṇḍalamadhye tu jvālām agniṃ vicintayet |
prabhutattvaḥ sa vijñeyo janmamṛtyuvinaśanaḥ ||6:10||

6:10 In the centre of the Moon disk, he should visualise a flame, a fire. That is said to be Prabhu Tattva, the destroyer of birth and death.

agnimaṇḍalamadhye tu dhyañyet sphaṭika nirmalam |
vidyātattvaḥ sa vijñeyaḥ kāraṇam ajam avyayam ||6:11||

6:11 In the centre of the ring of fire, he should visualize a spotless crystal. That is said to be Vidyā Tattva, the never-born, imperishable Cause.

6.9 Note śaśiṃ for śaśinaṃ.

*vidyāmaṇḍalamadhye tu dhyāyet tattvam anuttamam |
akīrtitam anaupamyam śivam akṣayam avyayam |
pañcamam dhyānayaññasya tattvam uktam samāsataḥ ||6:12||*

6:12 In the centre of the disk of Vidyā, he should visualize the highest Tattva, never-heard, unparalleled one, undecaying and imperishable Śiva. The fifth Tattva of the sacrifice through meditation has been taught in short.

*vigatarāga uvāca |
ekaikasya hi tattvasya phalam kīrtaya kīdṛśam |
kāni lokāḥ prapadyante kalam vāsya tapodhana ||6:13||*

6:13 Vigatarāga spoke: Teach me: what are the fruits of [reaching] each Tattva? Which worlds can be attained and how much time [can one spend there], O great ascetic?

*anarthayañña uvāca |
brahmalokaṃ tu prathamam tattvam prakṛticintayā |
kalpakotīśahasrāṇi śivavan modate sukhi ||6:14||*

6:14 Anarthayañña spoke: The first [world to reach] is Brahmaloka, through the meditation on the first Tattva, Prakṛti. He will rejoice [there] happily like Śiva for millions of aeons.

*dvitīyam tattva puruṣam dhyāyamāno mṛto yadi |
viṣṇulokaṃ ito yāti kalpakotyayutam sukhi ||6:15||*

6:15 If one dies while meditating on the second Tattva, Puruṣa, one goes to Viṣṇuloka from this world, [and will live there] happily for billions of aeons.

*prabhutattvam tṛtīyam tu dhyāyamāno marīṣyati |
śivaloke vasen nityam kalpakotyayutam śatam ||6:16||*

6:16 Should one die while meditating on the third Tattva, Prabhu, one can live in Śivaloka continuously for a hundred billion aeons.

*vidyātattvāmṛtam dhyāyet sadāśivam anāmayam |
akṣayam lokam āpnoti kalpānāntaparam tathā || 6:17||*

6:17 If he visualizes Vidyā Tattva, [i.e.] Sadāśiva [or sadā śivam?] he can reach [His] immortal, diseaseless, imperishable world [and can live there] well beyond endless aeons[?].

6.13 *tri*° in the MSS is a problem.

6.14 Odd syntax plus gender.

*pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani samsthitam |
na kālasamkhyā tatrāsti śivena saha modate ||6:18||*

6:18 The fifth one, the subtle Śivatattva dwells in the Self. There is no counting of time there and he will be rejoicing [there] together with Śiva.

*pañcadhyānābhīyukto bhavati ca na punarjanmasaṃskārabandhaḥ
jijñāsyantām dvijendra bhavadahanakaraḥ prārthanākalpavṛkṣaḥ |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhayantu
pratyakṣān nānumānaṃ sakalamalaharam svātmasaṃvedanīyam ||6:19||*

6:19 [If] he practises the five meditations, there is no rebirth and no more fetters of transmigration. O excellent Brahmin, [the Lord] should be sought, a wishing tree of desires, [as] he burns away existence. Liberation comes within one single birth! People, why should you not strive [for it]? [This is known] as the destroyer of all impurity. [It's ascertainable] by direct perception. It is not inference. It is to be experienced by your own self.

[*niyameṣu tapaḥ (3)*]

*mānasaṃ tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |
kāyikaṃ ca tṛtīyaṃ tu manovākkarma tatparam |
kāyikaṃ vācikaṃ caiva tapo miśraṃ pañcamam ||6:20||*

6:20 The first [type of penance] is mental penance, the second is verbal penance, the third is the bodily one, the next one[??] is the one which is both mental and verbal action. The fifth type of penance is a mixture of the bodily and the verbal.

*manaḥsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |
maunaṃ bhāvaviśuddhiś ca pañcaitat tapa mānasaṃ ||6:21||*

6:21 Gentleness of the mind, calmness, self-control, taciturnity and the purification of one's state of mind: mental penance comprises these five.

6.19 Note how a plural imperative ātmanepada form (jijñāsyantām) stands for the singular (jijñāsyatām) metri causa. Note also that the last syllable of dvijendra counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS. Note the form janmena.

6.21 Note that miśraṃ in pāda b stands for miśraṃ metri causa. etc would be better for etāni? phps no, see 6.24c.

*anudvegakarā vānī priyaṃ satyaṃ hitaṃ ca yat |
svādhyāyābhyasanam caiva vācikaṃ tapa ucyate ||6:22||*

6:22 Verbal penance is taught as speech that causes no anxiety, which is kind, true and useful, and [it includes] also the practice of recitation.

*ārjavaṃ ca abhimsā ca brahmacaryaṃ surārcanam |
śaucaṃ pañcamam ity etat kāyikaṃ tapa ucayate ||6:23||*

6:23 Bodily penance is taught as the following: honesty, harmlessness, chastity, the worship of gods, and purity as the fifth.

*iṣṭaṃ kalyāṇabhāvaṃ ca dhanyaṃ pathyaṃ hitaṃ vadet |
manomiśraṃ pañcāitat tapa uktaṃ maharṣibhiḥ ||6:24||*

6:24 [Penance] which is a mixture of the mental [and the verbal] is taught by the great Ṛṣis to be these five: he should speak [about things that are] agreeable, virtuous [bhāva?], auspicious, salutary and useful.

*svastimaṅgalam āśīrbhir atithigurupūjanam |
kāyamiśraṃ pañcāitat tapa uktaṃ mahātmaabhiḥ ||6:25||*

6:25 [Penance] in which bodily [and verbal things] are mixed is taught by the great Ṛṣis to be these five: the worship of the guest and the guru by asking about their well-being, celebrating them and blessing them.[??]

*maṇḍūkayogī hemante grīṣme pañcatapās tathā |
abhrāvakāśe varṣāsu tapaḥ sādhanam ucyate ||6:26||*

6:26 [Being] a [so-called] frog-yogin in the winter, or one with the five fires, or one who has the clouds [i.e. the open sky] for shelter in the rainy season: this kind of penance is called *sādhana*.

*svamāṃsoddhṛtya dānaṃ ca hastapādaśīras tathā |
puṣpam utpādya dānaṃ ca sarve te tapa sādhanāḥ ||6:27||*

6:27 Carving out his own flesh as a donation, or [offering his own] hand, feet and head, ... puṣpa as blood? All these kinds of penance is *sādhana*,

*kr̥cchrātik̥r̥cchraṃ naktaṃ ca taptak̥r̥cchraṃ ayācitam |
cāndrāyaṇaṃ parākāṃ ca tapaḥ sāmtapanādayaḥ ||6:28||*

6.26 CHECK abhrāvakāśa in MBh, Manu and Śivadharmasaṃgraha.

6:28 [such as also] the Painful penance and the Extremely Painful one, [eating only] at night, the Hot and Painful and [the one in which only food obtained] without solicitation [can be eaten], the Cāndrāyana and Parāka penances, the Sāmtapana etc.

*yenedaṃ tapa tapyate sumanasā saṃsāraduḥkhaḥchidam
āśāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |
svargākāṅkṣyanṛpatvabhogaṇīyaṃ sarvāntikāṃ tat phalam
jantuh śāśvatajanmamṛtyubhavane tanniṣṭhasādhyāṃ vahet ||6:29||*

6:29 A person who performs with a well-disposed mind this penance that puts an end to the suffering caused by mundane existence, abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven, being a king and having enjoyments for the senses, can bring that ultimate [? *sarvāntika*] reward which stems from it [i.e. from *tapas*] to [this] home of eternal births and deaths.

|| iti vṛṣasārasaṃgrāhe ṣaṣṭho 'dhyāyah ||

6.29 Note the stem form °*pāśa* in *pāda* b metri causa.

[saptamo 'dhyāyaḥ]

[*niyameṣu dānam* (4)]

dānāni ca tathety ābuh pañcadhā munibhiḥ purā |
annam vastram hiraṇyam ca bhūmi godāna pañcamam ||7:1||

7:1 In the past the wise declared that there were five kinds of donation ... CHECK Donation of food, clothes, gold, land and the fifth, donation of cows.

[*annadānam*]

annāt tejaḥ smṛtiḥ prāṇaḥ annāt puṣtir vapuḥ sukham |
annāc chrīḥ kānti vīryam ca annāt sattvam ca jāyate ||7:2||

7:2 From food [comes] energy, memory, the vital breath, growth, body, happiness. From food arise grace and beauty, heroism, strength.

annāj jīvanti bhūtāni annam tuṣṭikaram sadā |
annāt kāmo mado darpaḥ annāc chauryam ca jāyate ||7:3||

7:3 Living beings live on food. Food always satisfies. From food arise desire, rapture, pride and valour.

annam kṣudhātrṣāvvyādhīn sadya eva vināśayet |
annadānāc ca saubhāgyam khyātiḥ kīrtiś ca jāyate ||7:4||

7:4 Food drives away hunger and thirst and disease instantly. From donations of food arise happiness, fame and glory.

annadaḥ prāṇadaś caiva prāṇadaś cāpi sarvadaḥ |
tasmād annasamam dānam na bhūtam na bhaviṣyati ||7:5||

7:5 He who donates food donates life. He who donates life donates everything. Therefore nothing is equal to the donation of food, nothing was, nothing will be.

[*vastradānam*]

vastrābhāvān manuṣyasya śrīyād api parityajet |
vastrabhīno na pūjyeta bhāryāputrasakhādibhiḥ ||7:6||

7:6 ... ? A person without clothes may not be respected by his wife, son, friends etc.

7.1 *tathety* is suspicious. Note how *annam*, *vastram*, *hiraṇyam* and *bhūmi* (the latter treated as neuter, or given in stem form) are all meant to go with *-dāna* (again, in stem form, metri causa).

*vidyāvān sukulīno 'pi jñānavān guṇavān api |
vastrabhīnaḥ parādbhīnaḥ paribhūtaḥ pade pade ||7:7||*

7:7 Be it a learned person from a good family or an intelligent and virtuous one, a person without clothes is subdued and humiliated on every occasion

*apamānam avajñānam ca vastrabhīno hy avāpnuyāt |
jugupsati mahātmāpi sabhāstrījanasaṃsadi ||7:8||*

7:8 because a person without clothes receives contempt and disrespect. Even a great soul will try to avoid [him] at the court, among women, in an assembly.

*tasmād vastrapradānāni praśaṃsanti manīṣiṇaḥ |
na jīrṇaṃ sphuṭitaṃ dadyād vastraṃ kutsitaṃ eva vā ||7:9||*

7:9 Therefore the wise praise donations of clothes. One should not give away old, torn or dirty clothes.

*navam purāṇarabitaṃ mṛdu sūkṣmaṃ suśobhanam |
saṃsaṃskṛtya pradātavyaṃ śraddhābhaktisamanvitam ||7:10||*

7:10 [Clothes] should be donated [only if they are] new, not worn, soft, delicate and beautiful, well-washed, and [if] accompanied by willingness and devotion.

*śraddhāsattvaviśeṣeṇa deśakālavidhena ca |
pātradravyaviśeṣeṇa phalam ābhuḥ prthak prthak ||7:11||*

7:11 They say that the reward [of donation/generosity] is in every case dependent on the particular [donor's] willingness and character, the choice of place and time, and on the particular recipient and material.

*yādṛśaṃ dīyate vastraṃ tādṛśaṃ prāpyate phalam |
jīrṇavastrapradānena jīrṇavastraṃ avāpnuyāt |
śobhanaṃ dīyate vastraṃ śobhanaṃ vastraṃ āpnuyāt ||7:12||*

7:12 The reward received will be similar to the clothes donated. By donating old clothes, one would receive old clothes [as a reward]. By donating beautiful clothes, one would receive beautiful clothes [as a reward].

7.8 The intention originally may have been this: "Even if he is a great soul, he will be avoided..."

7.11 It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b.

*dadyād vastra suśobhanam dvijavare kāle śubhe sādaram
saubhāgyam atulaṃ labheta sa naro rūpaṃ tathā śobhanam |
tasmīn yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃśayam
tasmāt tvaṃ kuru vastradānam asakṛt pāratrikotkarṣaṇam ||7:13||*

7:13 Should one bestow very beautiful clothes on a Brahmin [lit. on a person who is first among the twice-born] in an auspicious time, respectfully, he [i.e. the donor] will receive unequalled happiness and a beautiful appearance. When he departs, he will be given hundreds of millions of items of nice clothes, no doubt about that. Therefore do donate clothes often. It is the way up to the other world.

[*suvarṇadānam*]
*suvarṇadānam vipreṇdra saṃkṣīpya kathayāmy aham |
pavitram maṅgalaṃ puṇyam sarvapātakanāśanam ||7:14||*

7:14 O great Brahmin, now I shall teach you about the donation of gold in a concise manner. It is pure, auspicious and meritorious [act] and it washes off all sins.

*dhārayet satataṃ vipra suvarṇakāṭakāṅgulim |
mucyate sarvapāpebhyo rāhunā candramā yathā ||7:15||*

7:15 Should one hand over [to someone] a golden bracelet or ring, O Brahmin, he will be freed of all sins, just as the moon is freed from [the demon] Rāhu.

*dattvā suvarṇam viprebhyo devebhyas ca dvijaṛṣabha |
tuṭīmātre 'pi yo dadyāt sarvapāpaiḥ pramucyate ||7:16||*

7:16 If a person donates gold to Brahmins or gods, O excellent Brahmin, even if it is only in a minute quantity, he will be freed of all sins.

*raktimāśakakarṣaṃ vā palārdham palam eva vā |
evam eva phalaṃ vṛddhir jñeyā dānaviśeṣataḥ ||7:17||*

7:17 [The amount can be just] one *rakti*, a *māśaka*, a *karṣa*, half a *pala* or a *pala*: this is exactly how the increase in the [size of the corresponding] reward will be, in proportion to the kind [i.e. amount] of the donation.

7.15 I suspect that *āṅguli* is used here in the sense of *āṅguliya* ('finger-ring').

7.16 The form *tuṭi* as a widespread variant of *tuṭi*, see e.g. CHECK.

7.17 I suspect that *phalaṃ vṛddhir* stands for *phalavṛddhir* (*phalasya vṛddhiḥ*) metri causa, meaning 'the increase of the reward'.

[*bhūmidānam*]

sarvādhāraṃ mahidānaṃ praśaṃsanti manīṣiṇaḥ |
annavastrahiranyādi sarvaṃ vai bhūmisambhavam ||7:18||

7:18 The wise praise the donation of land as the basis of everything [else]. Food, clothes, gold etc.: all of these originate in the land.

bhūmidānena viprendra sarvadānaphalaṃ labhet |
bhūmidānasamaṃ vipra yady asti vada tattvataḥ ||7:19||

7:19 O Brahmin, one can obtain all the rewards of donation be donating land. If there is anything that equals the donation of land, O Brahmin, you should really tell me.

mātrkukṣivimuktas tu dharaṇīśaraṇo bhavet |
carācarāṇāṃ sarveṣāṃ bhūmiḥ sādhabāraṇā smṛtā ||7:20||

7:20 [Humans] have the earth as their abode as soon as they get out of their mother's womb. Land is taught as common to all that is mobile and immobile.

ekahastam dvihastam vā pañcāśac chatam eva vā |
sahasrāyutalakṣam vā bhūmidānaṃ praśasyate ||7:21||

7:21 Be it [only a land of] one forearm, two forearms, fifty or a hundred, a thousand, ten thousand, a hundred thousand, donations of land are held in great esteem.

ekahastam ca yo bhūmiṃ dadyād dvijavarāya tu |
varṣakoṭīśataṃ divyaṃ svargaloke mahīyate ||7:22||

7:22 Should he donate a piece of land of [only] one forearm to an excellent Brahmin, he will enjoy a billion divine years in heaven.

evam babuṣu hastesu guṇāguṇi phalaṃ smṛtam |
śraddhādhikam phalaṃ dānam kathitam te dvijottama ||7:23||

7:23 Thus in case of many forearms [of land], the reward is said to be [proportional to the dimensions of the land, i.e.] ... O Brahmin, I have taught you about the rewards of donation that is made willingly.

7.20 I take *sādhāraṇā* as one word, but it is possible that the intention of the author was *sā dhāraṇā* in two words, in fact meaning *sādhāraṇaḥ* (*sā ādhāraḥ*, 'it is the basis').

7.23 I think that *guṇāguṇi*, or perhaps *guṇaguṇi* (which would be unmetrical), should refer to the idea that e.g. the donation of a piece of land of 2 x 2 *hastas* would result in 4 x *koṭīśata* years in heaven, *guṇa* generally meaning 'times'. But this is only a guess, and it needs to be supported by some similar passage. I suspect that *pāda* c is an awkward attempt at saying *śraddhādhikadāna(sya) phalaṃ*.

*jāmadagnyena rāmeṇa bhūmiṃ dattvā dvijāya vai |
āyur akṣayam āptaṃ tu ibaiva ca dvijottama ||7:24||*

7:24 [Paraśu]rāma, the son of Jamadagni, having donated land to the Brahmin [Kaśyapa], obtained eternal life in this very world, O excellent Brahmin.

*[godānam]
hemaśṛṅgāṃ raupyakhurāṃ cailaghaṇṭhāṃ dvijottama |
viprāya vedaviduṣe dattvānantaphalaṃ smṛtaṃ ||7:25||*

7:25 [A cow] with golden horns, silver hooves, garment and bell, O Brahmin, when given to a Veda-knowing Brahmin, [produces] rewards that are said to be endless.

*[dānapraśamsā]
dānābhyāsarataḥ pravartanabhavāṃ śakyānurūpaṃ sadā
annaṃ vastrahiranyaraupyam udakaṃ gāvaḥ tilān medinīm |
dadyāt pādukachattrapīṭhakalaśaṃ pātrāḍyam anyac ca vā
śraddhādānam abhinnaṅgavadanaṃ kṛtvā mano nirmalam ||7:26||*

7:26 Always rejoicing in the practice of giving as far as his capacities go ... ? one should give food, clothes, gold and silver, water, cows, sesame [oil?], land, sandals, parasols, seats, jars, cups or anything else. Making the [deed of] giving willingly (*śraddhādāna*) something done with an uninterrupted facial expression of affection, one's mind becomes spotless.

*dānād eva yaśaḥ śriyaḥ sukhakarāḥ khyātiṃ ca tulyāṃ labhet
dānād eva nīgarhaṇaṃ ripugaṇe ānandadaṃ saukhyadam |
dānād durjayatā prasādam atulaṃ saubhāgya dānāl labhet
dānād eva anantabhoga niyataṃ svargaṃ ca tasmād bhavet ||7:27||*

7.24 See entry 'Paraśurāma' in Purāṇic Enc.:

To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Ṛtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions from Kaśyapa the gold platform was cut into pieces and the gold pieces were offered to brahmins. When Kaśyapa got all the lands from Paraśurāma he said thus:— "Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there." Paraśurāma walked south and requested the ocean to give him some land to live.

7.26 For *śakyānurūpaṃ* in *pāda* a understand *śakyatānurūpaṃ*.

7:27 Glory and fortune that makes us happy come about only by donations, and one can gain unequalled fame. The reproach of the enemy will give pleasure and happiness only because of donations[?]. Being invincible comes from donation and also unequalled graciousness. One can reach happiness through donations. Endless enjoyments surely come only from donations, and heaven is [reached] also because of it.

*dānād eva ca śakralokasakalam dānāj janānandanam
dānād eva mahīm samasta bubhuje samrāj mahīmaṇḍale |
dānād eva surūpayonisubbagaś candrānana vīkṣyate
dānād eva anekasambhavasukhaṃ prāpnoti niḥsaṃśayam ||7:28||*

7:28 The unequalled world of Śakra [i.e. Indra] [can be reached] only by donations. Donations make people happy. Samrāj enjoyed the whole earth in the world only because of donations. CHECK Skanda (*candrānana*) is seen as a handsome and fortunate one with a [good] family[? CHECK] only because of donations. One can reach happiness that lasts countless births only through donations, there is no doubt about that.

|| iti vṛṣasārasaṃgrāhe dānaprasaṃsādhyaḥ saptamaḥ ||

7.27 I suspect that *khyātis ca tulyam* in the MSS stands for *khyātim atulyām* ('and unequalled fame') metri causa. I have corrected those parts of this phrase that could be corrected without violating the metre. REVISE! ūrja? Note *svargam* as a neuter in *pāda* d.

7.28 Revise.

[aṣṭamo 'dhyāyaḥ]

[*niyameṣu svādhyāyaḥ* (5)]

pañcasvādhyāyanam kāryam ihāmutra sukhārthinā |
śaivam sāmkyam purāṇam ca smārtam bhāratasaṃhitām ||8:1||

8:1 Five kinds of study are to be pursued by those who wish to be happy in this life and in the other: [one has to study the] Śaiva [teachings], Sāmkyā [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṃhitā* [i.e. the *Mahābhārata*].

śaivatattvam vicinteta śaivapāśupatadvaye |
atra vistarataḥ proktaṁ tattvasārasamuccayam ||8:2||

8:2 He should reflect on the Śaiva truth in both Śaiva and Pāśupata [teachings]. In those teachings the whole essence of truth is taught extensively.

sāmkyātattvam tu sāmkyeṣu boddhavyam tattvacintakaiḥ |
pañcatattvavibhāgena kīrtitāni maharṣibhiḥ ||8:3||

8:3 Those who reflect on the truth (*tattva*) can grasp the truth (*tattva*) of enumeration (*sāmkyā*) [of ontological principles/reality levels] from Sāmkyā [texts]. The great sages taught [those twenty-five] *tattvas* [of Sāmkyā] as being in groups of five.

purāṇeṣu mahikoṣo vistareṇa prakīrtitaḥ |
adhordhvamadhyatiryam ca yatnataḥ sampraveśayet ||8:4||

8:4 In the Purāṇas it is the sheaths of the world that are described extensively. One can definitely enter [the realm] of the lower [world, i.e. hell], the upper [world, i.e. heaven], and middle [world, i.e. the human world], and the horizontal [world, i.e. of animals by studying the Purāṇas].

8.1 Note the accusative ending of 'saṃhitām' after a list consisting of words probably in the nominative. One may correct it to 'saṃhitā'.

8.2 Note that *śaivatattvam* in pāda a is the result of a conjecture and that the reading *śaivapāśupatadvaye* in pāda b is based on one single manuscript (P). In spite of this uncertainty, I think that this form of the current half-verse is the only one that yields an appropriate meaning.

8.3 In pāda d, *kīrtitāni* pick up an implied *tattvāni*.

8.4 Note that *tīrya* seems to be an acceptable nominal stem in this text for *tīryaṇc*. I understand the causative form *sampraveśayet* as non-causative, and interpret °madhya° as the 'human world' tentatively.

smārtaṃ varṇāśramācāraṃ dharmanyāyappravartanam |
śiṣṭācāro 'vikalpena grāhyas tatra aśaṅkitaḥ ||8:5||

8:5 The Smārta [tradition] deals with the conduct of the classes (*varṇa*) and the conduct in the life-stages (*āśrama*), and with the activities of Dharma and legal proceedings. Good conduct is to be gathered from that [source] without hesitation, with trust.

itihāsam adbhīyānaḥ sarvajñaḥ sa naro bhavet |
dharmārthakāmamokṣeṣu saṃśayas tena chidyate ||8:6||

8:6 A man who studies the epics (*itihāsa*) will become omniscient. [All his] doubts about Dharma, Artha, Kāma and Mokṣa will be eliminated.

[*niyameṣu upasthanigrahaḥ (6)*]

śṛṇuṣvāvahito vipra pañcopasthavinigraham |
striyo vā garhitotsargaḥ svayaṃmuktiś ca kīrtiyate |
svapnopaghātaṃ viprendra divāsvapnaṃ ca pañcamah ||8:7||

8:7 Listen with great attention, O Brahmin, to the five types of sexual restraint [concerning the following:] women, forbidden ejaculation, and masturbation are mentioned [in this context, as well as] offence while sleeping, O Brahmin, and daydreaming as the fifth.

[*striyaḥ*]

agamyā strī divā parve dharmapatny api vā bhavet |
viruddhastrī na seveta varṇabhraṣṭādhikāsu ca ||8:8||

8:8 A woman is not to be approached sexually in daytime and on the four days of the changes of the Moon (*parvan*), even if she is one's lawful wife. One should not have sex with a woman who is taboo or with one of those who have lost their class (*varṇa*) or are [of a] superior [*jāti* than oneself].

[*garhitotsargaḥ*]

ajameṣagavādīnāṃ vaḍavāmahiṣīsu ca |
garhitotsargam ity etad yatnena parivarjayet ||8:9||

8:9 Intercourse with goats, sheep, cows, mares, buffaloes is called forbidden ejaculation, which is to be avoided at all cost.

8.5 Compare pāda a with 3.15c.

8.8 Understand *parve* as *parvani* (thematization of the stem in *-an*).

8.9 Understand *ādīnām* in pāda a as standing for the locative case. Understand *ṣargam* as neuter nominative (instead of *ṣargaḥ*) or alternatively understand pāda c with a hiatus bridge: *garhitotsarga-m-ity etad*.

[*svayaṃmukṭiḥ*]
ayonyakaṣaṇā vāpi apānakaṣaṇāpi vā |
svayaṃmuktir iyaṃ jñeyā tasmāt tām parivarjayet ||8:10||

8:10 Rubbing himself against something else than a female sexual organ or rubbing his anus, are called masturbation, therefore these are to be avoided.

[*svapnaghātaṃ*]
svapnaghātaṃ dvijaśreṣṭha aniṣṭaṃ paṇḍitaiḥ sadā |
svapne strīṣu ramante ca retaḥ prakṣarate tataḥ ||8:11||

8:11 Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] one enjoys women while sleeping, his semen gets spilt.

[*divāsvapnam*]
divāśayaṃ na kartavyaṃ nityaṃ dharmapareṇa tu |
svargamārgārgalā hy etāḥ striyo nāma prakīrtitāḥ ||8:12||

8:12 Daydreaming [about women] should always be avoided by those who are intent on Dharma. Women are called ‘the bolts [that block the gate to] the path to heaven’.

[*niyameṣu vratapañcakam (7)*]

mārjāarakabakaśvānagomahīvratapañcakam |
 [*mārjārakavratam*]
svaviṣṭhamūtraṃ bhūmiṣu chādayed dvijasattama |
sūryasomānumodanti mārjāravratikeṣu ca ||8:13||

8:13 [Hear about] the five religious observances [called] the cat, the crane, the dog, the cow, and the earth. <sep/>He buries his own urine and faeces in the ground, O truest Brahmin. He rejoices [seeing] the sun and the moon when performing the cat observance.

8.10 The conjecture that changes *anyonya*° to *ayonya*° in pāda a involves minimal intervention and makes the sentence much more meaningful than the version transmitted. Also consider *ayoni*°. The variant *strī* for *tām* in pāda d in the E may be an example of Naraharināth, the editor’s conscious interventions.

8.13 Note °*viṣṭha*° for *viṣṭhā* metri causa in pāda c (*ma-vīpulā*). Alternatively, read *svaviṣṭhamūtra bhūmiṣu*. Note the stem form *sūryasoma* for *sūryasomau* in pāda e. It is not entirely clear why cats would rejoice seeing the Sun and the Moon. Perhaps this remark refers to the fact that cats can be active both in the daytime and at night.

[*bakavratam*]

bakavac cendriyagrāmam sunīyamyā tapodhāna |
sādhayec ca manastuṣṭim mokṣasādhanaatparah ||8:14||

8:14 O great ascetic, one should suppress all of his senses like a crane, and should cultivate the peace of the mind, focusing on achieving liberation.

[*śvānavratam*]

mūtraviṣṭhe na bhūmīṣu kurute śvānadaḥ sadā |
tuṣyate bhagavān śarvaḥ śvānavratacaro yadi ||8:15||

8:15 He does not bury his urine and faeces in the ground, and he barks constantly. Lord Śarva [i.e. Śiva] is satisfied when one practises the dog observance.

[*govratam*]

mūtravarco na rudhyeta sadā govratiko naraḥ |
bhīma tuṣṭikarāś caiva purāṇeṣu nigadyate ||8:16||

8:16 A person practising the Cow Vow should never hold back his urine and faeces. He is terrifying and he gives satisfaction, [as] stated in the Purāṇas.

[*mahīvrataṁ*]

kuddālair dārayanto 'pi kīlakoṭīśatais citāḥ |
kṣamate pṛthivī devī evam eva mahīvrataḥ ||8:17||

8:17 CHECK Digging [the earth] with spades and collecting [the soil] with wedges: Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

vratapañcakam ity etad yaś careta jitendriyaḥ |

sa cottamam idaṁ lokam prāpnoti na ca saṁśayaḥ ||8:18||

8.14 Cranes are compared to ascetics here probably because of the similarity of their tendency of relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic depicted on the famous relief in Mahabalipuram).

8.15 CITE source on dog being Bhairava's vāhana...

8.16 I prefer reading *bhīma tuṣṭi*^o as two separate words, the first one in stem form, to reading it as a compound because of the following *caiva*, and to the reading *bhīmas tuṣṭi*^o because the corresponding witnesses are the ones that usually give inferior readings.

8.17 While *dārayanto* as an active participle in the masculine nominative is acceptable as an irregular form, the precise interpretation of pādas a and b is still problematic.

8:18 He who practises these five religious observances with his senses subdued will, without doubt, reach this superior world (i.e. heaven?).

[*niyameṣv upavāsaḥ* (8)]

*śeṣānnaṃ antarānnaṃ ca naktāyācitam eva ca |
upavāsaṃ ca pañcāitat kathayisyāmi tac chr̥ṇu ||8:19||*

8:19 Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only] at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

[*śeṣānnaṃ*]
*vaiśvadevātithiśeṣaṃ pitṛśeṣaṃ ca yad bhavet |
bhṛtyaputrakalatrebhyaḥ śeṣāśi vighasāśanaḥ ||8:20||*

8:20 [He who eats] the leftovers belonging to all the gods, to guests, and to the ancestors, he who eats the leftovers (śeṣāśin) of servants, sons and wives is the one who consumes the remains of food (*vighasāśana*).

[*antarānnaṃ*]
*antarā prātarāśi ca sāyamāśi tathaiva ca |
sadopavāsi bhavati yo na bhuṅkte kadācana ||8:21||*

8:21 He will be regarded as one that is always fasting if he never eats between breakfast and dinner.

[*naktānnaṃ*]
*na divā bhojanaṃ kāryaṃ rātrau naiva ca bhojayet |
naktavele ca bhoktavyaṃ naktadharmaṃ samīhatā ||8:22||*

8:22 One should not eat in the daytime or in the evening, and should eat [only] at midnight if he wishes to follow the order of [eating only at] night.

[*ayācitānnaṃ*]
*anārambhasya āhāraṃ kuryān nityam ayācitam |
parair dattaṃ tu yo bhuṅkte tam ayācitam ucyate ||8:23||*

8:18 Note the neuter *idaṃ* picking up the normally masculine *lokaṃ* in pāda c.

8:21 My translation here follows the parallel verse in the MBh and is based on that of Kisari Mohan Ganguli. The syntax of the version here in the VSS is less smooth than that in the MBh, and the VSS's reading *prāntarāśi* definitely required an emendation.

8:22 Note *vele* for *velāyāṃ* in pāda c.

8:23 He should eat only the unsolicited food of someone who has not yet started eating [this food]. He who eats [only] that which has been given by others [without asking them for it] is called [one who eats] unsolicited [food].

[*upavāsaḥ*]

bhakṣyaṃ bhojyaṃ ca lehyaṃ ca coṣyaṃ peyaṃ ca pañcamam |
na kāṅkṣen nopayuñjīta upavāsaḥ sa ucyate ||8:24||

8:24 Chewable and unchewable food (*bhakṣyaṃ bhojyaṃ ca*), food to be sipped or sucked or drunk, as the fifth [category]: if one does not long for and does not consume [any of the above], that is called fasting (*upavāsa*).

[*niyameṣu maunavratam (9)*]

mithyāpiśunapāruṣyatikṣṇavāg apralāpanam |
maunapañcakam ity etad dhārayen niyataavrataḥ ||8:25||

8:25 One should keep these five types of taciturnity, always dwelling in religious observances: [in situations where silence is best instead of] deceitful speech, envious speech, abuse, harsh speech, bragging.

[*mithyāvācanam*]

asambhūtam adṛṣṭam ca dharmāc cāpi bahiṣkṛtam |
anarthāpriyavākyaṃ yat tan mithyāvācanam smṛtam ||8:26||

8:26 Fictitious [speech], [speech on] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called lying.

[*piśunaḥ*]

paraśrīm nābbhinandanti parasyaiśvaryaṃ eva ca |
aniṣṭadarśanākāṅkṣī piśunaḥ samudāhṛtaḥ ||8:27||

8.23 The translation of *anārambhasya* ('of someone who has not yet started eating') is tentative.

8.24 For a detailed discussion of the categories *bhakṣya*, *bhojya*, *lehya* and *coṣya*, see Kāfle 2020:245, n. 534. See also Śivadharmottara 8.13: *bhakṣyaṃ bhojyaṃ ca peyaṃ ca lehyaṃ coṣyaṃ ca picchilam |
 iti bhedāḥ śaḍdānasya madhurādyāś ca śaḍguṇāḥ ||*

8.25 *pāruṣya* seems to be the good reading in pāda a because in the following a short section on this category is coming up. As far as the readings *sprṣṭavāg* and *prṣṭavāg* are concerned, I suppose *prṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is questions that are given as relevant examples. Nevertheless I conjectured *tikṣṇavāg* here, relying on the same verse, 8.29.

8:27 One who does not rejoice in others' fortune or in others' power, one who would like to see something disadvantageous [for others] is called envious [and he should rather remain silent].

[*pāruṣyam*]

*mṛtamātā pitā caiva hānisthānaṃ katham bhavet |
bhuṅkṣva kāmam amṛṣṭānāṃ pāruṣyaṃ samudāhṛtam ||8:28||*

8:28 [May your] mother and father be dead! [This is] how a ruined state will befall [you]! Enjoy the love of unclean [women]! [These are] called abuse.

[*tikṣṇavāk*]

*bṛdi na sphuṭase mūḍha śiro vā na vidāryase |
evam ādīny anekāni tikṣṇavādī sa ucyate ||8:29||*

8:29 Won't you burst in your heart, stupid? Will your head not split into two? [If one utters] these or similar [curses], he is said to be one of harsh speech.

[*asatpralāpaḥ*]

*dyūtabhojanayuddhaṃ ca madyastrikatham eva ca |
asatpralāpaḥ pañcāitat kīrtitaṃ me dvijottama ||8:30||*

8:30 Relating fancy stories about gambling, enjoyments, fights, drinking and women are the five types of bragging, as I teach them, O excellent Brahmin.

*maunam eva sadā kāryaṃ vākyasaubhāgyam icchatā |
apāruṣyam asambhinnaṃ vākyam satyam udīrayet ||8:31||*

8:31 Taciturnity should always be practised by those who prefer the beauty of speech. One should always speak without abuse and without idle talk.

*yas tu maunasya no kartā dūṣitaḥ sa kulādhamaḥ |
janme janme ca durgandho mūkaś caivopajāyate ||8:32||*

8:32 He who does not practise taciturnity is defiled and he is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.

8:28 My translation of pāda b, or rather of the whole verse, is tentative.

8:29 Understand *śiro* as standing for the locative (*śirasī*).

8:30 I take **katham* in pāda b as an alternative nominative form of **kathā* metri causa and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yuddhakathā*, *madyakathā*, *strikathā*. Understand *me* in pāda d as *mayā*.

8:32 The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aīśa phenomenon. See XXXXX

*tasmān maunavratam sadaiva sudṛḍham kurvīta yo niścitam
vācā tasya alaṅghyatā ca bhavati sarvām sabhām nandati |
vaktrāc cotpalagandham asya satatam vāyanti gandhotkaṭāḥ
śāstrāṅkasahasraśo giri naraḥ proccāryate nirmalam ||8:33||*

8:33 Therefore the speech of a person who always keeps the observance of taciturnity firmly, with resolution, will be impossible to ignore and he will make the community rejoice. The fragrance of lotuses and [other kinds of] strong fragrances will blow from his mouth. Thousands of faultless *śāstras* will be declared in the words of this person.

[*niyameṣu snānam (10)*]

*snānam pañcavidham caiva pravakṣyāmi yathātatham |
āgneyam vāruṇam brāhmyam vāyavyam divyam eva ca ||8:34||*

8:34 I shall teach you the five kinds of bathing as they really are: Fire bath, water bath, Vedic bath, wind bath and divine bath.

[*āgneyam snānam*]

*āgneyam bhasmanā snānam toyāc chataguṇam phalam |
bhasmapūtam pavitram ca bhasma pāpaprāṇāśanam ||8:35||*

8:35 Fire bath is [performed] with ashes. Its fruits are a hundred times bigger than [those of] a water [bath]. [Things] purified with ashes are holy. Ashes destroy sin.

*tasmād bhasma prayuñjīta dehinām tu malāpaham |
sarvaśāntikaram bhasma bhasma rakṣakam uttamam ||8:36||*

8:36 Therefore one should use ashes for it purifies humans of their defilement. Ashes produce peace for everyone. Ashes are the ultimate protectors.

*bhasmanā tryāyusaḥ kṛtvā brahmacaryavrate sthitam |
bhasmanā ṛṣayaḥ sarve pavitrikṛtam ātmanaḥ ||8:37||*

8:37 Drawing [the sectarian marks on their foreheads while reciting] the Tryāyusa [mantra], remaining in chastity, all the Ṛṣis purified themselves with ashes.

8.33 To make sense of pāda d, we are forced to take *śāstra* as a stem form noun and *naraḥ* as a (regular) genitive from *nṛ*. (I thank Judit Törzsök for this interpretation.) Another way of understanding the beginning of this sentence would be to separate *śāstrāṅka*° as *śāstrān eka*°, treating the word *śāstra* as masculine.

8.37 Note *tryāyusa* in the sense of the three *puṇḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* as *sthitāḥ* or rather *sthitāḥ* if we are to connect this line to the next (8.37cd). Grammatical notes on *kṛtam* and *ātmanaḥ*

bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ |
bhasmānuśaṃsaṃ dr̥ṣṭvaiva brahmaṇānumatīḥ kṛtā ||8:38||

8:38 The gods, afflicted by their fear of Vīrabhadra, were set free with the help of ashes. Seeing the glory of ashes, Brahmā consented [to the use of this otherwise impure substance].

8.38 It is not clear which story concerning Vīrabhadra is referred to here. Is it the destruction of Dakṣa's sacrifice, after which the gods were relieved? Or, which is a less likely possibility, another in which Kaśyapa and other Ṛṣis were burnt to ashes then reanimated by Vīrabhadra in the Śokara forest? For the latter, less well-known story, see Padmapurāṇa 5.107.1–14ff: *śucismitovāca
 kaśyapam jamadagnim ca devānām ca purā katham |
 rarakṣa bhasma tad brahmaṇ samācakṣva mune mama ||1
 dadhīca uvāca
 kaśyapādiyutā devāḥ pūrvam abhyāgaman girim |
 śokaraṇ nāma vikhyātaṃ girimadhye suśobhanam ||2
 nānāvihagaṃsaṃkīrṇam nānāmuniṅaṇāśrayam |
 vāsudevāśrayam ramyam apsarogaṇascevitam ||3
 vicitravṛkṣasaṃvītam sarvartukusumojjvalam |
 tathāvidham praviśyaite girim vayam athāpare ||4
 stuvantaḥ keśavam tatra gatāḥ sma giriśeṣvaram |
 dr̥ṣṭvā tatra mahājvalām praviśāśca vayam ca tām ||5
 māmekaṃ tu tiraskṛtya hy adabhad devatā munin |
 mām dadāha tataḥ paścād bhasmībbhūtā vayam śubhe ||6
 asmān etādyśān dr̥ṣṭvā vīrabhadraḥ pratāpavān |
 kenāpikāraṇenāsau gataṃ parvataṃ ca tam ||7
 bhasmoddbhūtitasārvāṃgo mastakasthaśivaḥ śuciḥ |
 ekākī niḥsprhaḥ śānto bhāṣābdam athāśṛṇot ||8
 atha cīmtāparaś cāśin mṛiyamāṇa śavadhvanīḥ |
 śavānām iva gaṃdhaś ca dr̥śyate tan-nirīkṣaṇe ||9
 iti niścītya manasā jagāmaṅnim atiprabham |
 sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān athā ||10
 tṛṇāgnir iva śānto 'bhūd āśadya salilam yathā |
 tato 'parām mahājvalām vīrabhadraḥ tu dr̥ṣṭavān ||11
 kham gaṇacchaṃtīm mahākālo jvalām nipatitām api |
 manasā cīmtayac cāpi vīrabhadraḥ pratāpavān ||12
 sarveṣāṃ nāśinī jvalā prāninām śatakoṭīśaḥ |
 tat sarvaṃ rakṣaṇārtham hi pipāsus cāpy aham tv imām ||13
 prāśnāmi mahatīm jvalām salilam tṛṣito yathā |
 etasmīnn aṃtare vīraṃ vāg āha cāśarīriṇi ||14*

“Śucismitā said:

1. O brāhmaṇa, O sage, tell me how formerly the sacred ash protected Kaśyapa, Jamadagni of the gods? Dadhīca said:

2–6. Formerly gods accompanied by Kaśyapa and others went to a well-known mountain named Śokara. In the middle of the mountain was a very beautiful (forest) which was full of many birds, which was resorted to by various hosts of sages, which was the resort of Vāsudeva, which was charming, which was resorted to by bevy of celestial nymphs, which was crowded with strange trees, which was bright with flowers of all seasons. We and others entered the best mountain (forest) like that and praising Viṣṇu went there to lord Śiva. We saw a great flame there and we entered it. Excepting me that deity (i.e. that flame) burnt (other) sages. After that it (also) burnt me. O auspicious one, we were reduced to ash.
 7–14. Seeing us like this, that brave Vīrabhadra went to that mountain for some reason. With his entire body smeared with sacred ash, he remaining at the top, auspicious and pure, all alone, desireless and tranquil, heard the sound of wailing. Then he was full of thought: ‘The sound of the bodies of dead men and the smell as it were of dead bodies, are being perceived.’ Deciding like this in his mind, he went to the fire of great brilliance. Then that fire also started to burn Vīrabhadra. But it went out as the fire of (i.e. burning) grass (i.e. hay) would go out on receiving (i.e. being sprinkled over with) water. Then Vīrabhadra saw a great, mighty flame, which went (up) to the sky even (like) flame falling (i.e. dropped by) Śiva (obscure!). The brave Vīrabhadra thought in his mind: ‘(This) flame is the destroyer of hundreds of crores of beings. So for the protection of all I desire to drink it. As a thirsty man drinks water, I shall consume this great flame.’ In the meanwhile a divine voice said to (Vīrabhadra) the hero [...] (translation by N.A. Deshpande, in: Padma-purāṇa, Delhi: MLBD, 1951)”

caturāśramato 'dhikyam vrataṃ pāśupataṃ kṛtam |
tasmāt pāśupataṃ śreṣṭhaṃ bhasmadhāraṇabetutaḥ ||8:39||

8:39 [Thus] the Pāśupata observance was created, which is above [the system of] the four *āśramas*. Therefor the Pāśupata [observance] is the best because it involves carrying ashes [on one's body].

[vāruṇaṃ snānam]
vāruṇaṃ salilaṃ snānaṃ kartavyaṃ vividhaṃ naraiḥ |
nadītoyataḍāgeṣu prasraveṣu hradeṣu ca ||8:40||

8:40 A water bath (*vāruṇa*) is to be performed with water by people in various ways in the water of rivers, water tanks, streams and ponds.

[brāhmyaṃ snānam]
brahmasnānaṃ ca viprendra āpohiṣṭhaṃ vidur budhāḥ |
trisaṃdhyam eva kartavyaṃ brahmasnānaṃ tad ucyate ||8:41||

8:41 The wise know the Vedic bath as [the one performed with the Vedic mantra beginning] *āpo hi ṣṭhā* [RV 10.9.1–3], O excellent Brahmin. It is to be performed at the three junctures of the day (dawn, noon, evening). It is called the Vedic bath.

[vāyavyaṃ snānam]
goṣu saṃcāramārgēṣu yatra godhūlisambhavaḥ |
tatra gatvāvasīdeta snānaṃ uktaṃ manīṣibhiḥ ||8:42||

8:42 He should go where, on the paths where cows roam, dust is rising, and he should sit down there. This is called [a kind of] bath, [namely the *vāyavya* or wind-bath].

8.39 One could simply accept the reading of C₀₂ (**betunā*) in pāda d, but all other rejected readings hint at an original *betutaḥ* (as pointed out by Judit Törzsök).

8.40 The reading *vividhaṃ* in pāda b seems to be the lectio difficilior as opposed to the rejected *vidhivat*.

8.41 The Rgvedic mantra starting with *āpo hi ṣṭhā* (RV 10.9) is traditionally associated with *mārjana* ('cleaning, wiping'). According to Kane (A History of Dharmaśāstra, vol. 4, p. 120), a Brahmin "should bathe thrice in the day, should perform *mārjana* (splashing or sprinkling water on the head and other limbs by means of *kuśas* dipped in water after repeating sacred mantras) with the three verses 'apo hi ṣṭhā' [sic] (Rg. X.9.1–3) [...]" This suggests a method of bathing that is more of a ritual than an actual bath.

8.42 This version of bathing seems to be rather a kind of bathing in the holy dust raising from under the hooves of cows.

[*divyaṃ snānam*]
varṣatoyāmbudhārābhīḥ plāvayitvā svakāṃ tanum |
snānaṃ divyaṃ vadaty eva jagadādimheśvaraḥ ||8:43||

8:43 One should immerse his own body in the water-showers of rain water. The one and only great Lord (*maheśvara*) of the universe calls it heavenly bath.

iti niyamavibhāgaḥ pañcabhedena vipra
nigadita tava prṣṭaḥ sarvalokānukampya |
sakalamalapahārī dharmapañcāśad etan
na bhavati punajanma kalpakotyāyute 'pi ||8:44||

8:44 Thus have I taught you the section on the Niyama-rules [see Chapters 5–8] in divisions of five [sub-categories] because you asked me to, favouring the whole world. [These Niyama-rules] wipe off all the defilement, these fifty Dharma [teachings, i.e. 10 main topics/rules × 5 subcategories]. There will not be rebirth [for one who keeps these rules], not even in millions of aeons.

|| *iti vṛṣasārasaṃgrāhe niyamaprasāṃsā nāmādhyāyo 'ṣṭamaḥ* ||

8.44 Understand *sarvalokānukampya* in pāda b as *sarvalokān anukampya*. Understand *sakalamalapahārī* in pāda c as *sakala-mala-apahārī*, which would be unmetrical. Understand *etan/etad* as either picking up °*pahārī* or a plural corresponding to °*pañcāśad*.

[navamo 'dhyāyaḥ]

[traiguṇyam]

[anarthayaḥ uvāca |]
trikālaguṇabhedena bhinnam sarvacarācaram |
tasmāt triguṇabandhena veṣṭitam nikhilam jagat ||9:1||

9:1 The whole universe with its moving and unmoving elements is divided by the three [divisions of] time and the [three] *guṇas* [or *guṇa* not tech term here?]. Therefore the whole world is bound by the fetters of the three *guṇas*.

vigatarāga uvāca |
traikālyam iti kiṃ jñeyam traidhātukaśarīriṇaḥ |
kiṃcid vistaram eveha kathayasva tapodhana ||9:2||

9:2 Vigatarāga spoke: What does the term ‘the three divisions of time’ mean for the soul in the three worlds[?]? Talk about it in a somewhat more extended manner, O great ascetic.

anarthayaḥ uvāca |
traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |
anyonyam upajīvanti anyonyam anuvartinaḥ ||9:3||

9:3 Anarthayaḥ spoke: The three [divisions of] time are the three *guṇas*. It[?] is pervading and born from Prakṛti. They support each other, they serve each other.

sattvaṃ rajas tamaś caiva rajaḥ sattvaṃ tamaś tathā |
tamaḥ sattvaṃ rajas caiva anyonyamithunāḥ smṛtāḥ ||9:4||

9:4 Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are each other’s pairs.

sāttviko bhagavān viṣṇuḥ rājasasḥ kamalodbhavaḥ |
tāmaso bhagavān īśasḥ sakalam vikaleśvaraḥ ||9:5||

9:5 Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa. Lord Īśa is Tāmasa, the limbless is all ... [?]

sattvaṃ kundenduvarṇābhāṃ padmarāganibhaṃ rajaḥ |
tamaś cāñjanaśailābhāṃ kīrtitāni manīṣibhiḥ ||9:6||

9.2 I have included the element *trai*° in the lemma in pādas ab only because C₀₂ has a slightly unusual ligature there (*mtrai*)

9:6 Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby. Tamas is of the colour of lamp-black ... śaila. [This is what] the wise teach.

*sattvaṃ jalaṃ rajo 'ṅgāraṃ tamo dbūmasamākulam |
etadguṇamayair baddhāḥ pacyante sarvadehināḥ ||9:7||*

9:7 Sattva is water, Rajas is charcoal, Tamas is full of smoke. All souls are constructed/suffer (*pacyante*) as bound by these *guṇas*.

*vigatarāga uvāca |
kena kena prakāreṇa guṇapāśena badhyate |
cibnam eṣāṃ prthaktvena kathayasva tapodhana ||9:8||*

9:8 Vigatarāga spoke: By what sorts of noose of *guṇas* is [the soul] bound? Teach me the signs connected to them one by one, O great ascetic.

*anarthayajña uvāca |
anekākārabbāveṇa badhyante guṇabandhanaiḥ |
mobitā nābhijānanti jānanti śivayogināḥ ||9:9||*

9:9 Anarthayajña spoke: The souls are bound in many ways and by many conditions by the fetters of the *guṇas*. Those who are deluded do not recognize [them]. The Śivayogins do recognize [them].

*ūrdhvaṃgo nityasattvastho madhyago rajasāvṛtaḥ |
adhogatis tamo'vasthā bhavanti puruṣādhamāḥ ||9:10||*

9:10 He who is always established in Sattva goes upwards. He who is covered with Rajas goes in the middle. Those lowest of men in the state of Tamas go downward.

*svarge 'pi hi trayo vaiṭe bhāvanīyās tapodhana |
mānuṣeṣu ca tīryeṣu guṇabhedās trayas trayāḥ ||9:11||*

9:11 These three kinds of *guṇas* are to be acknowledged even in heaven, O great ascetic, and among humans and also among animals.

*[sāttvikottamāḥ]
brahmā viṣṇuś ca rudraś ca dharma indraḥ prajāpatiḥ |
somo 'gnir varuṇaḥ sūryo daśa sattvottamāḥ smṛtāḥ ||9:12||*

9.10 Understand *adhogatis* in pāda c as a bahuvrīhi in plural (*adhogatayas*).

9:12 The ten superior Sattva [beings] are: Brahmā, Viṣṇu, Rudra, Dharma, Indra, Prajāpati, Soma, Agni, Varuṇa and Sūrya.

[sāttvikamadhyamāḥ]
rudrādityā vasusādhya viśveśamaruto dhruvaḥ |
ṛṣayaḥ pitaraś caiva daśaite sattvamadhyamāḥ ||9:13||

9:13 ...

[sāttvikādhāmāḥ]
tārā grabhāḥ surā yakṣā gandharvāḥ kiṃnaroragāḥ |
rakṣobhūtapiśācāś ca daśaite sāttvikādhāmāḥ ||9:14||

9:14 ...

[rājasottamāḥ]
ṛtvik purohitācāryayajvāno 'tithivijñanāḥ |
rājamantrī vratī vedī daśaite rājasottamāḥ ||9:15||

9:15

[jātayo rājasādhāmāḥ]
sūto 'mbaṣṭavanik cograḥ śilpikārukamāgadhbāḥ |
veṇavaidehakāmātyā daśaite rajamadhyamāḥ ||9:16||

9:16

carmakṛtkumbhakṛtkolī lobhakṛttrapunilikāḥ |
naṭamuṣṭikacaṇḍālā daśaite rajasādhāmāḥ ||9:17||

9:17

[tāmasottamāḥ]
gogajagavayā aśvamyagacāmarakiṃnarāḥ |
siṃhavyāghravarābhāś ca daśaite tāmasottamāḥ ||9:18||

9:18 These are the ten superior Tāmasa [animals]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kiṃnaras, lions, tigers, wild boar.

[tāmasamadhyamāḥ]
ajameṣamahiṣyāś ca mūṣikānakulādayaḥ |
uṣṭrarāṅkuśaśagaṇḍā daśaite tamamadhyamāḥ ||9:19||

9:19 The ten middle ranking Tāmasa [beings] are: rams, sheep, buffaloes, mice, mongooses etc., camels, Raṅku deer, hares, rhinoceroses. [only 9!]

9.19 °mahiṣyāś seems to be an equivalent of °mahiṣāś metri causa.

[*tāmasādhamaḥ*]
ṛkṣagodhāmṛgaśṛṅgibakavānaragardabhāḥ |
sūkaraśvānagomāyur daśaite tāmasādhamaḥ ||9:20||

9:20 The ten low-ranking Tāmasa [beings] are: bears, alligators, deer, horned animals[?], cranes, apes, donkeys, boar, dogs and frogs.

[*tamasāttvikāḥ*]
krauñcahaṃsaśūkaśyenabhāsabāruṇḍasārasāḥ |
cakrābhvaśukamāyūrā daśaite tamasāttvikāḥ ||9:21||

9:21 The ten Tāmasa-Sāttvika [beings] are: curlews, swans, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[*tamarājasāḥ*]
balākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |
ṛḍhrakaṇkabakaśyena daśaite tamarājasāḥ ||9:22||

9:22 The ten Tāmasa-Rājasa [beings] are: Balāka-cranes, cocks, crows, Bengal kites, Lāvakas, partridges, vultures, herons, Bakas and hawks.

kokilolūkakiñjalkakapotāḥ pañca eva ca |
śārikāś ca kuṇḍīgāś ca daśaite tamasādhamaḥ ||9:23||

9:23 The ten lowest Tāmasa [beings] are: cuckoos, owls, Kiñjalkas[?], doves, Śārika birds and sparrows.

makaragobhanakrāś ca ṛkṣāś ca tamasāttvikāḥ |
kacchapa<crux>śūśu</crux>kumbhīramaṇḍūkās tamarājasāḥ |
śaṅkhaśuktikaśambūka<crux>kabandhyā</crux>s tamatāmasāḥ ||9:24||

9:24 Makaras crocodiles, cow-killing alligators and bears are of Tamas-Sattva. Tortoises, Śūśus[?], crocodiles of the Ganges and frogs are of Tamas-Rajas. Conch-shells, pearl-oysters, shells and [...] are Tamas-Tāmasa.

9.21 Although all the manuscripts consulted read *kroñca* ° in pāda a, I decided to accept E's standard spelling in this case. In pāda b, I left °*bāruṇḍa* thus, although what is really meant is probably *bhāruṇḍa*, *bhāruṇḍa* or *bburuṇḍa*. Note the repetition of *śūka* in this stanza.

9.23 This list is problematic for it has only six elements instead of the expected ten and *kiñjalka* is difficult to interpret.

9.24 Note that the reading that yields 'and bears' (*ṛkṣāś ca*) is my conjecture for a problematic *ṛṣā ca*. It is far from satisfactory since bears have already appeared in verse 9.20 above. I have not been able to identify the probably aquatic animal behind the word *śūśu* here.

*candanāgarupadmam ca plakṣodumbarapippalāḥ |
vaṭadāruśamībīlvā daśaite tamasāttvikāḥ ||9:25||*

9:25

*jāmbīralakucāmrātadāḍīmākolavetasāḥ |
nimbanīpo dhravāvas ca daśaite tamarājasāḥ ||9:26||*

9:26 The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, ratan trees, Neemb trees, Kadamba trees and ...

*vrkṣavallīlatāveṇutvaksāratrṇabbūruhāḥ |
mīrajās ca śilāśasyā daśaite tamasāttvikāḥ ||9:27||*

9:27

*bhramarādīpataṅgās ca krimikīṭajalaukasāḥ |
yūkoddamśamasānām ca viṣṭajās tamasāttvikāḥ ||9:28||*

9:28

*dayā satyam damaḥ śaucam jñānam maunam tapaḥ kṣamā |
śīlam ca nābbimānam ca sāttvikās cottamā janāḥ ||9:29||*

9:29 [These words describe] the people who are the best among the Sāttvika [type]: compassion, truthfulness, self-control, purity, knowledge, taciturnity, penance, patience, integrity, lack of self-conceit.

*kāmatrṣṇāratidyūtamāno yuddham madaḥ spṛhā |
nirghṛnāḥ kalikartāro rājaseṣūttamā janāḥ ||9:30||*

9:30 [These words describe] the people who are the best among the Rājasa [type]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

*himsāsūyāghṛṇāmūḍhanidrātandrībbayālasāḥ |
krodho matsaramāyī ca tāmaseṣūttamā janāḥ ||9:31||*

9:31 [These words describe] people who are the best among the Tāmasa [type]: harming, envious, incompassionate, stupid, sleepy, lazy, cowardly, idle, angry, greedy, cheating.

*laghuprītiprakāśī ca dhyānayoge sadotsukāḥ |
prajñābuddhivirāgī ca sāttvikam guṇalakṣaṇam ||9:32||*

9:32 The Sāttvika can be characterised as follows: light, joyful, bright, always eager for yoga meditation, wise, intelligent and dispassionate.

*bālako nīpuṇo rāgī māno darpaś ca lobhakaḥ |
sprbhā īrṣā pralāpī ca rājasam guṇalakṣaṇam ||9:33||*

9:33 The Rājasa can be characterised as follows: childish, skilful, passionate, proud, arrogant, greedy, desirous, jealous and chattering.

*udvega ālaso mohaḥ krūras taskaranirdayaḥ |
krodhaḥ pīṣuna nidrā ca tāmasam guṇalakṣaṇam ||9:34||*

9:34 The Tāmasa can be characterised as follows: anxious, lazy, deluded, cruel, a pitiless robber, angry, wicked and sleepy.

*vigatarāga uvāca |
kena cihnaena vijñeya āhāraḥ sarvadehinām |
traiguṇyasya prthaktvena kathayasva tapodhana ||9:35||*

9:35 Vigatarāga spoke: By what signs can the food of all humans be recognized? [?] Teach me about the three *guṇas*, O great ascetic.

*anarthayajña uvāca |
āyuh kīrtiḥ sukhaṁ prītiḥ balārogyavivardhanam |
br̥dyasvādurasam snigdha āhāraḥ sāttvikapriyaḥ ||9:36||*

9:36 Anarthayajña spoke: The Sāttvikas prefer food that yields [long] life, fame, happiness, joy, which increases strength and health, which is savoury and which tastes nice, and which is soft.

*atyuṣṇam āmlalavaṇam rūkṣam tīkṣṇam vidāhi ca |
rājasasreṣṭha ābāro duḥkhaśokāmayapradah ||9:37||*

9:37 The best food for the Rājasas is rather warm, acidic, salty, hard, hot and pungent. It gives you pain, a burning sensation and indigestion.

*abbakṣyāmedhyapūti ca pūti paryuṣitaṁ ca yat |
āyāmarasavisvāda āhāras tāmasapriyaḥ ||9:38||*

9:38 Tāmasas prefer food that is prohibited, impure and foul-smelling, ... stale ... and tasteless.

9.34 In pāda a, *pīṣuno* might be the right choice: it is a ra-vipulā if *dr* in *nidrā* does not make the previous syllable long, a licence often occurring in this text ('muta cum liquida').

9.38 Understand 'pūti' in pāda a as standing for 'pūti metri causa, and note that 'āmedhya' in the same pāda is an emendation (correcting K₇'s reading). Read *āmayārāsa* in pāda c?

*vigatarāga uvāca |
guṇātītāṃ kathāṃ jñeyāṃ saṃsāraparapāragam |
guṇapāśanibaddhānāṃ mokṣaṃ kathaya tattvataḥ ||9:39||*

9:39 Vigatarāga spoke: How can one recognize [the state of getting] beyond the *guṇas*, which leads one to the other shore of [the ocean] of mundane existence? Tell me truly about the liberation of those who are [initially] bound by the noose of the *guṇas*.

*anarthayajña uvāca |
ātmavat sarvabhūtāni samyak paśyeta bho dviḥ |
guṇātītāḥ sa vijñeyāḥ saṃsāraparapāragāḥ ||9:40||*

9:40 Anarthayajña spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the *guṇas*, as one who has departed to the other shore of [the ocean of] mundane existence.

*īrṣādvēśasamo yas tu sukhaduḥkhasamāś ca ye |
stutinindāsamā ye ca guṇātītāḥ sa ucyate ||9:41||*

9:41 He who treats envy and hate[?], happiness and sorrow, praise and reproach as equal is called ‘one who is beyond the *guṇas*’.

*tulyapriyāpriyo yaś ca arimitrasamas tathā |
mānāpamānayos tulyo guṇātītāḥ sa ucyate || 9:42||*

9:42 He who is indifferent to pleasant and unpleasant things, to enemy or friend, to respect and contempt is called ‘one who is beyond the *guṇas*’.

*eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |
guṇayuktas tu saṃsārī guṇātītāḥ parāṅgatīḥ ||9:43||*

9:43 O Brahmin, thus has the exposition of the essence of the *guṇas* been taught to you. Those who are connected with the *guṇas* are mundane (*saṃsārīn*), those beyond the *guṇas* are on the supreme path.

|| iti vṛṣasārasaṃgrabe traigunyaविशेषाṇīyo nāmādhyaḥyo navamaḥ ||

[daśamo 'dhyāyah]

[kāyatīrthopavarṇanam]

*vigatarāga uvāca |
katamaṃ sarvatīrthānāṃ śreṣṭham āhur manīṣinaḥ |
kathayasva munīśreṣṭha yady asti bhuvī kāmadam ||10:1||*

10:1 Vigatarāga spoke: Which pilgrimage place 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.

*anarthayajña uvāca |
atigubhyam idaṃ praśnaṃ prṣṭaḥ snehād dvijottama |
bravīmi vaḥ purāvṛttaṃ nandinā kathito 'smy abam ||10:2||*

10:2 Anarthayajña spoke: This question [that I have been] asked is an extremely deep secret. Out of fondness, O excellent Brahmin, I'll teach you an ancient legend that Nandi told me.

*nandikeśvara uvāca |
kailāsaśikhare ramye siddhacāraṇasevite |
tatrasīnaṃ śivaṃ sākṣād devī vacanam abravīt ||10:3||*

10:3 Nandikeśvara spoke: On a beautiful peak of Mount Kailāsa, which is frequented by Siddhas and celestial singers (*cāraṇa*), there was Śiva himself there, seated, and Devī spoke to him thus:

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

10:4 Devī spoke: O Lord, Lord of the chiefs of the gods, O ruler of all beings and all the world, I would like to ask you about one thing that concerns the eternal and secret Dharma,

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

10:5 the transcendental and highly secret pilgrimage place by which one can be liberated from 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 tat praśnaṃ devair api sudurlabham ||10:6||*

10:6 Maheśvara spoke: Who else would ask me that question if not you, O Sundarī? Listen, I'll expound that question which is difficult to grasp even for the gods.

*kurukṣetram prayāgaṃ ca vārāṇasīm ataḥ param |
gaṅgāgnīm somatīrtham ca sūryapuṣkaramānasam ||10:7||*

10:7 [If one] gets to know Kurukṣetra, Prayāga, Vārāṇasī, Gaṅgā, Agni[tīrtha], Somatīrtha, Sūrya[tīrtha], Puṣkara, Mānasa,

*naimiṣam bindusāraṃ ca setubandham suradrahā |
ghaṇṭikeśvaravāgīśam jñātvā niścayaḥpāhā ||10:8||*

10:8 Naimiṣa, Bindusaras, Setubandha, Suradrāha, Ghaṇṭikeśvara, and Vāgīśa, he'll certainly be able to destroy his sins.

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

10:9 Umā spoke: This and other [related] things, O Mahādeva, have been [just] taught to me [by you] as previously. Among these[?] the pilgrimage place that yields all enjoyments, O Suranāyaka.

*katham mucyeta saṃsārāj jñānamātreṇa īśvara |
kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam ||10:10||*

10:10 [But] how is one liberated from mundane existence merely be knowledge, O Īśvara? Cut [this] great curiosity arising [in me] that causes doubt.

*rudra uvāca |
kiṃ na jñāmi tat tīrtham sulabham durlabham ca yat |
sulabham gurusevīnāṃ durlabham tad vivarjayet ||10:11||*

10:11 Rudra spoke: How could I not know that pilgrimage place which is both easy and difficult to reach? It is easy to reach for those who serve their guru and difficult to reach should one abandon it [i.e. the service of the guru].

*[kurukṣetram]
kurukṣ puruṣa vijñeyaḥ śarīraṃ kṣetra ucyate |
śarīrastham kurukṣetram sarvatīrthaphalapradam ||10:12||*

10.8 Note *bindusāraṃ* for *bindusaras/°saraṃ/°sarasam* metri causa.

10.9 Is perhaps *pūrvavat* used in the sense of *pūrvam* here?

10:12 *Kuru* [in *kurukṣetra*] is to be known as the soul (*puruṣa*), *kṣetra* as the body. *Kurukṣetra* [which] is in the body yields the fruits of all pilgrimage places.

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

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 observed.

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

10:14 In the same manner [one will obtain] the fruits of those fifteen pilgrimage places [from *Kurukṣetra* to *Vāgīśa*, cf. 10.7–8, by only knowing the bodily *Kurukṣetra*]. ... [this] great pilgrimage place is extremely auspicious and pleasant.

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

10:15 Devī spoke: I am extremely thrilled, O *Tridaśeśvara*. Hearing this which is easy to obtain, easy to perform and is subtle, I am filled with satisfaction.

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

10:16 Teach me on, teach me the remaining fourteen pleasant [pilgrimage places], *Prayāga* and the others, one by one, as they are, O *Sureśvara*.

[prayāgo vārāṇasī ca]
rudra uvāca |
suṣumnā bhagavatī gaṅgā idā ca yamunā nadī |
etā srotavahā nadyaḥ prayāgaḥ sa vidhīyate ||10:17||

10:17 The *Suṣumnā*[-tube] is the Honourable *Gaṅgā*, *Iḍā*[-tube] is the river *Yamunā*. ... is called *Prayāga*.

10.17 There seems to be only two yogic tunnel here (and in 10.20–21): *Suṣumnā* and *Iḍā*, instead of the usual three (*Iḍā*, *Piṅgalā*, *Suṣumnā*). This is strikingly similar to what we see in the archaic yoga of the *Nisvāsa Naya*, see Goodall et al. pp. 33–34.

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

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 there] is known as Vārāṇasī.

[gaṅgā]
ākāśagaṅgā vikhyātā tasyāḥ sravati cāmṛtam |
aborātram avicchinnam gaṅgā sā tena ucyate ||10:19||

10:19 She is called the ethereal Gaṅgā [because] the nectar of immortality issues from her day and night uninterruptedly. That's why she is called Gaṅgā (perhaps: 'ever-goer').

[somatīrtham]
somatīrtham idā nādī kiṅkiṇīravacibhitā |
taṁ tu śrutvā na saṁdehaḥ sarvapāpakṣayo bhavet ||10:20||

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

10:21 Sūryatīrtha is the [tube] Suṣumnā By merely hearing about it one is liberated, even if one has a huge heap of sins.

[agnitīrtham]
agnitīrthārjunā nādī brahmaḥṣamanoramā |
tat tad akṣaram ākarṇya amṛtatvāya kalpate ||10:22||

10:22 Agnitīrtha is the Arjuna tube[?]. It is charming because of the hum of Veda recitation. Upon hearing this or that syllable, one will become immortal.

Note E's attempt to make pāda a metrical. Cf. MBh Indices 6.3A.41–44:

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

See also *Haṭhayogapradīpikā* 3.110:

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

[*puṣkaram*]

puṣkaram bṛdi madhyastham aṣṭapattram sakarṇikam |
cintayet sūkṣma tanmadhye janmamṛtyuvinaśanam ||10:23||

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 [and] it'll destroy birth and death.

[*mānasam*]

mānasasaramadhyastham sahaṃsakamalopari |
salilo līlayācārī parataḥ parapāragah ||10:24||

10:24 In the centre of the Mānasa lake on a lotus with [the syllables] HAM-SA, ...

[*naimiṣam*]

naimiṣam śṛṇu deveśi nimiṣā pratyayo bhavet |
samyag chāyām nirīkṣeta ātmāno vā parasya vā ||10:25||

10:25 Listen to Naimiṣa, O Deveśī. It presents proof in a moment. One can observe one's own or others' shadow properly[?].

āyatapy aṅgulīmātram nimiṣākṣi sa paśyati |
dṛṣṭvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate ||10:26||

10:26 ... When he has seen the proof thus, he is called the knower of Naimiṣa.

[*bindusarah*]

tīrtham bindusaram nāma śṛṇu vakṣyāmi sundari |
dehamadhye bṛdi jñeyam bṛdimadhye tu paṅkajam ||10:27||

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||

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

10.23 *bṛdi* might be meant to be a nominative, as in 12.17, here compounded with *madhyastham*.

10.24 Understand *mānasasara*° in pāda a as *mānasasaro* (metri causa).

10.27 Note *bṛdi* as a nominative in pāda c and possibly also in pāda d (and see 10.23a).

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

10:29 Divided by the sound U and the sound MA, the subtle sound (*nāda*) departs. Realizing that [subtle sound], O Viśālākṣi, one can obtain immortality.

[*setubandham*]
vakṣye te setubandhaṃ duritamalaharaṃ nādatoyapravāhaṃ
jihvākaṇṭhorakulā svaragaṇapulināvartaghoṣā taraṅgā |
kumbhīrāghoṣamīnā daśagaṇamakarā bhīmanakrā visargā
sānusvāre gabhīre madasukharasanaṃ setubandhaṃ vajasva ||10:30||

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. The banks [of this river] are the tongue, the throat and the chest, its sandy beaches are the host of gods, it roars with whirlpools and is wavy. It's full of the roar of Ganges crocodiles and full of fish, ten types of sea-monsters [also: makāra?], terrifying alligators and with *visarga* [?] Go to Setubandha, [the pilgrimage place that] tastes like the pleasure of intoxication in the deep ...

[*suradrahāḥ*]
saptadvīpāntamadhye śṛṇu śaśivadane sarvaduḥkhāntalābham
īśānenābhijūṣṭaṃ hr̥di hrada vimalaṃ nādaśītāmbupūrṇaṃ |
tatraikaṃ jātapaḍmaṃ prakṛtidalayutaṃ keśaraśaktibhinnaṃ
pañcavyomaprasāstaṃ gatiparamapadaṃ prāptukāmena sevyaṃ ||10:31||

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, it's a spotless lake in the heart full of the cool water of sound (*nāda*). There is a lotus arising, with Prakṛti as its petals, and divided by its Śakti filaments. It is praised by the five voids, it is the path to the supreme level, and it is to be served if one wishes to obtain [heaven].

[*ghaṇṭikeśvaram*]
nāḍyaikāsaṅgatāni nīpatitaṃ amṛtaṃ ghaṇṭikāpārakeṇa
tr̥pyante tena nityaṃ hr̥di kamalapuṭaṃ sthānubhūtāntarātmā |
yaṃ paśyantiśabbaktā kalikaluṣaharaṃ vyāpinaṃ niṣprapañcam
deveśaṃ ghaṇṭikeśamarabhavam abhavantīrtham ākāśabindum ||10:32||

10.30 Note that *kaṇṭhōra* is a conjecture based on the context: this line probably talks about sounds and the production of sounds. For this *urāḥ/urā* ('chest') seems better than *ūru* ('thigh').

10:32

[*vāgīśvaratīrtham*]

*mīmāṃsāratnakūlā kramapadapulinā śaivaśāstrārthatoyā
mīnaughā pañcarātram śrutikuṭilagatismārtavegā taraṅgā |
yogāvartātīśobhā upaniṣadivahā bhāratāvartaphenā
pañcāśadvyomarūpī rasabhavananadī tīrthavāgīśvarīyam ||10:33||*

10:33

*yas taṃ vetti sa vetti vedanikhilam saṃsāraduḥkhaśchidam
janmavyādhiviyogatāpamarāṇam kleśārṇavam duḥsaham |
garbhāvāsam atīva sahyaviṣayam dustīryaduḥkhālayam
prāptam tena na saṃśayaḥ śivapadam duḥsprāpya devair api ||10:34||*

10:34

|| iti vṛṣasārasaṃgrāhe kāyatīrthopavarṇano nāmādhyāyo daśamaḥ ||

[ekādaśamo 'dhyāyaḥ]

[caturāśramadharmavidhānaḥ]

*devy uvāca |
sarvayajñāḥ paraśreṣṭha asti anyāḥ surottama |
alpakleśa-m-anāyāsa arthaprāyaṃ vineśvara ||11:1||*

11:1 The Goddess spoke: O Paraśreṣṭha, O Surottama! Is there another [form of] universal sacrifice, which is free of pain, which is easy, and which does not require an abundance of materials, O Īśvara?

*sarvayajñaphalāvāpti daivatais cāpi pūjitam |
kathayasva suraśreṣṭha mānuṣānām hitāya vai ||11:2||*

11:2 For the benefit of mankind, teach me, O Suraśreṣṭha, how one obtains the fruits of [this] universal sacrifice, [a sacrifice] praised even by the gods.

*maheśvara uvāca |
na tulyaṃ tava paśyāmi dayā bhūteṣu bhāmini |
kim anyat kathayiṣyāmi dayā yatra na vidyate ||11:3||*

11:3 Maheśvara spoke: I cannot see anything comparable to your compassion towards living beings, O Bhāminī. What else could I teach concerning which there is no compassion [in you towards living beings]?

*sadāśivamukhāt pūrvam śrutam me varasundari |
śṇu devi pravakṣyāmi dharmasāram anuttamam ||11:4||*

11:4 I heard [this] previously from Sadāśiva's mouth, O Varasundarī. Listen, O Goddess, I shall teach you the ultimate essence of Dharma.

[gr̥hasthaḥ(?)]

*vinārthena tu yo yajñāḥ sa yajñāḥ sārvaśāntikāḥ |
akṣayaś cāvyayaś caiva sarvapātakanāśanaḥ ||11:5||*

11:5 Immaterial sacrifice satisfies all desires. It is undecaying and imperishable, and it removes all sins.

11.1 I understand pāda c as containing a sandhi bridge *alpakleśa-m-anāyāsa*.

11.3 I understand *dayā* in pāda b as instrumental: *tava dayayā bhūteṣu na tulyaṃ paśyāmi*.

*bahuvighnakaro hy artho bahvāyāsakaras tathā |
brahmahatyā ivendrasya pravibhāgaphalā smṛtā ||11:6||*

11:6 Material things present many kinds of obstacle and [their acquisition causes] great fatigue, similarly to Indra's murder of the Brahmin [Viśvarūpa], which yielded results that were distributed [among trees, lands etc.].

*pañcaśodhyena śodhyeta arthayajño varānane |
śodhite tu phalaṃ śuddham aśuddhe niṣphalaṃ bhavet ||11:7||*

11:7 Material sacrifice can be purified by the five purifications, O Varānānā. If it is purified, then the fruits will also be pure. If it is not purified, there is no fruit.

*devy uvāca |
pañcaśodhye suraśreṣṭha saṃśayo 'tra bhaven mama |
kathayasva vibhāgena śrotum icchāmi tattvataḥ ||11:8||*

11:8 The Goddess spoke: I am not sure about the five purifications, O Suraśreṣṭha. Please teach [them to] me one by one, I want to hear [them] as [they] really [are].

*rudra uvāca |
manasśuddhis tu prathamam dravyaśuddhir ataḥ param |
mantraśuddhis tṛtīyā tu karmaśuddhir ataḥ param |
pañcamī sattvaśuddhis tu kratuśuddhiś ca pañcadhā ||11:9||*

11:9 Rudra spoke: The first is the purification of the mind, then comes the purification of the substances. The third is the purification of the mantras. The next one is the purification of the ritual. The fifth is the purification of Sattva. The purification of the sacrifice is [thus] fivefold.

*manasśuddhir nāma aviparītabhāvanayā |
dravyaśuddhir nāma ananyāyopārjitadravyena || 11:10||*

11:10 The purification of the mind is [achieved] by mentally creating what is not wrong. The purification of the substances is [achieved] by [using] substances that were not obtained by unlawful means.

*mantraśuddhir nāma svaravyaṅjanayuktatayā |
kriyāśuddhir nāma yathākramāviparītatayā |
sattvaśuddhir nāma rajastama-apradhānatayā || 11:11||*

11.6 Context: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa's heads were struck off by Indra. In the Bhāgavatapurāṇa, Indra's sin are distributed among the ground, water, trees and women.

11:11 The purification of the mantras is [achived] by [properly] joining vowels to consonants. The purification of the ritual is [achived] by not altering the proper sequence. The purification of Sattva is [achived] by the non-prevalence of Rajas and Tamas.

vidhim evaṃ yadā śudhyed yadi yajñam karoti hi |
tasya yajñaphalāvāptir janmamṛtyuś ca no bhavet ||11:12||

11:12 When he has purified the ritual (*vidhi*) thus and performs the sacrifice, he will obtain the fruits of the sacrifice, and will not experience birth and death [again].

vinārthena tu yo yajñam karoti varasundari |
na tasya tatphalāvāptiḥ sarvayajñeṣv aśeṣataḥ ||11:13||

11:13 But he who performs immaterial sacrifice, O Varasundarī, will not obtain [only] its fruits, [but] of all sacrifices, without exception.

yajñavāta kurukṣetram sattvāvāsakṛtālayaḥ |
pratyābhāra mahāvedīḥ kuśapraстарasaṃyamaḥ ||11:14||

11:14 His sacrificial ground is Kurukṣetra, he has made his abode in the house of Truth/Sattva. His great altar is the withdrawal of the senses. His seat of kuśa grass is self-control.

vidhi niyamavistāro dhyānavabniḥpradīpitaḥ |
yogendhanasamijjvālatapodhūmasamākulaḥ ||11:15||

11:15 The injunction is the various . . . He lights the fire of meditation which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.

pātranyāsa śivajñānam sthālīpāka śivātmakaḥ |
ājyābutim avicchinnam lambakasruvapātitaḥ ||11:16||

11:16 The placing down of the chalice is knowledge about Śiva. [The oblation of] boiled rice is directed towards[?] Śiva. The continuous oblation of clarified butter is poured with the ladle of Lambaka [uvula, lambikā?].

dhāraṇādhvaryuvat kṛtvā prāṇāyāmaś ca ṛtvijaḥ |
tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ ||11:17||

11.15 Consider emending °samijjvāla° to °samujjvāla°, which would stand metri causa for °samujjvāla°.

11:17 Transforming concentration into an Adhvaryu [priest], breath control will be the [other] priests. Samādhi which involves Tarka and which is long is the burning of the oblation[? vayas-tāpana?].

*brahmavidyāmayo yūpaḥ paśubandho manonmanah |
śraddhā patnī viśālākṣi saṃkalpaḥ pada śāśvatam ||11:18||*

11:18 The sacrificial post is made up of the knowledge about Brahman. The tying of the sacrificial animal is [the mental state called] Manonmanas. His wife is Faith, O Viśālākṣi. His sacrificial ritual intention/declaration is the eternal abode.

*pañcendriyajayotpannaḥ purodāśo 'mṛtāśanaḥ |
brahmanādo mahāmantraḥ prāyaścittānilo jayaḥ ||11:19||*

11:19 Rice oblation is the consumption of the nectar of immortality that arises from the victory over the five senses. The great mantra is Brahmā's sound. Expiation is the victory over breath.

*somapāna pariññānam upākarma caturyamah |
itihāsa jalasnānam purāṇakṛta-m-ambaraḥ ||11:20||*

11:20 The consumption of Soma is complete knowledge. The commencement [of the reading of the Veda] is the four yama-rules[?]. The ritual water-bath is [the reading of] the epics. His garment is made of [his readings of] the Purāṇas.

*iḍāsuṣumnāsaṃvedye snānam ācamanaṃ sakṛt |
saṃtoṣātithim ādrtya dayābhūtvādvijārcitaḥ ||11:21||*

11:21 Ritual bathing and sipping water once are [to be performed] at the confluence of the Iḍā and the Suṣumnā [i.e. at the internalized Prayāga, see 10.17]. Having honoured Contentment as a guest, he salutes the Brahmin that is now Compassion.

*brahmakūrca guṇātīta havirgandha nirañjanaḥ |
brahmasūtraṃ trayas tattvaṃ bodhanā munḍitaṃ śiraḥ ||11:22||*

11:22 The Brahmakūrca [penance] is the Guṇātīta [state of mind], the scent of the sacrifice is the Nirañjana [state of mind]. [His] sacred thread is the three Tattvas. For a shaven head he has enlightenment/teaching.

11.17 Understand: dhāraṇām advaryuvat kṛtvā (dhāraṇā is a stem form noun).

11.18 Understand: padaṃ śāśvatam (pada is a stem form noun metri causa).

11.19 Perhaps *brahmanāda* in pāda c refers to the same concept as *brahmabilasvara* does in 11.29d.

11.22 On the guṇātīta state of mind, see 9.39–43. Understand guṇātītatvaṃ and nirañjanatvaṃ?

*nivṛtṭyādi caturvedaś catuḥprakaraṇāśanaḥ |
dakṣiṇām abhayaṁ bhūte dattvā yajñam yajet sadā ||11:23||*

11:23 The four Vedas are Nivṛtti etc. His seat is the four Prakaraṇas. He should always perform a sacrifice donating the priestly fee of providing being[s] with freedom from danger.

*vināṛthaṁ yajñasamprāptiḥ kathitā te varānane |
āśahasrasya yajñānām phalaṁ prāpnoti nityaśaḥ ||11:24||*

11:24 The attainment of non-material sacrifice has been taught to you, O Varānānā. [The sacrificer] will in any case obtain the fruits of up to a thousand [ordinary] sacrifices.

*āśramaḥ prathamaḥ tubhyaṁ kathito 'sti varānane |
sadāśīvena saddharmaṁ daivatair api pūjitam ||11:25||*

11:25 The first life-stage [life option] has been taught to you, O Varānānā, the true Dharma, which is revered by Sadāśīva and also by the [other] gods.

[*brahmacaryam*]

*brahmacaryam nibodhedam śṛṇuṣvāvahitā śubhe |
dvitīyam āśramaṁ devī sarvapāpavināśanam ||11:26||*

11:26 [Now] learn about brahmacarya. Listen with attention, O Śubhā. [This is] the second life-stage, O Devī, the destroyer of all sins.

*vratam brahmaparaṁ dhyānam sāvitṛi prakṛti-r-layam |
brahmasūtrākṣaram sūkṣmaṁ triguṇālaya mekhalam ||11:27||*

11:27 [Here] religious observance is [now] meditation on Brahman. The Sāvitṛi [hymn] is absorption in Prakṛti. The Brahmanical cord is the subtle syllable. His girdle is now contained in the three guṇas.

*dama daṇḍa dayā pātram bhikṣā saṁsāramocanam |
tryāyuṣaṁ dvyakṣarātītam jñānabhaṣma-alanḁkṛtam ||11:28||*

11.27 One could emend *prakṛtir layam* in pāda b to *prakṛtau layaḥ*, but I retained the reading of C₉₄K₈₂K₇E because it may have been the original way to make the compound *prakṛti-laya* metrical. In other words, I suspect the -r- to be only a link between the two elements of this compound. I also retained the neuter ending. Note 16.8d, where the same expression becomes *prakṛtālayam*.

11:28 His staff is self-restraint, his bowl compassion. Begging/alms? is liberation from saṃsāra. The tryāyusa [mantra] is the one beyond the two syllables[?]. It[?] is embellished with the ashes of knowledge.

*snānavratam sadāsatyaṃ śīlaśaucasamanvitam |
agnihotra trayas tattvaṃ japa brahmabilasvaraḥ ||11:29||*

11:29 The bath-vow is speaking the truth always. It is accompanied by the purity of moral conduct. Sacrifice to Agni is the three tattvas[?]. Recitation is the sound at the aperture of Brahmā.

*dvitīya āśrama devī yathāha bhagavān śivaḥ |
mayāpi kathitaṃ tubhyaṃ janmamṛtyuvinaśanam ||11:30||*

11:30 [This is] the second life-stage as Lord Śiva taught it, O Devī. I have also taught [it to] you[,] the destruction of birth and death.

[*vānaprasthaḥ*]

*vānaprasthavidhiṃ vakṣye śṛṇuṣvāyatalocane |
yathāśrutaṃ yathātathyam ṛsidaivatapūjitam ||11:31||*

11:31 Listen, O Long-eyed goddess, I shall teach you the forest-dweller's way of life, which is revered by the Ṛṣis and the gods, as I heard it, as it [really] is.

*vairāgyavanam āśṛitya niyamāśramam āharet |
śīlaśailadṛḍhadvāre prākāre vijitendriyaḥ ||11:32||*

11:32 Having taken to the forest of indifference, he should take residence in the Āśrama of niyama-rules, within walls that have the stone-strong gate of moral conduct, with his sense faculties conquered.

*adhibhūtaḥ smṛto mātā adhyātmaś ca pitā tathā |
adhidaivika-m-ācāryo vyavasāyāś ca bhrātaraḥ ||11:33||*

11:33 One's mother is the material realm, one's father the supreme spirit. the divine realm is one's teacher, determination one's brothers.

*śrutiḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |
maitrī bandhur jaṭā cāpaṃ karuṇā supavitrakam ||11:34||*

11:29 Perhaps *brahmabilasvara* in pāda d refers to the same concept as *brahmanāda* does in 11.19c.

11:34 His wives are Śruti and Smṛti, his son is Wisdom, his younger brother Patience. His relative is Benevolence, his twisted hair is his bow, Compassion his sacred thread.

*muditā mauna catvāraḥ sarvakāryam upekṣakā |
yamavalkalasamvītas tapaḥkṛṣṇājinādharaḥ ||11:35||*

11:35 Sympathy is the four ways of taciturnity. All his duties are Indifference. He has the yama-rules for a garment made of bark, and he wears Penance for the skin of a black antelope.

*uttarāsaṅgam āsīno yogapaṭṭadṛḍhavrataḥ |
vedaghoṣeṇa ghoṣeṇa prāṇāyāmo 'gnihāvanam ||11:36||*

11:36 He is seated on the highest level of non-attachment, and the firm observance is his yoga-belt. Fire sacrifice accompanied by the sound of murmuring the Vedas is breath-control accompanied by the hissing [of breathing].

*jitaprāṇamṛgākūlo dhṛti yajñāḥ kriyā japaḥ |
arhasaṁgraha śāstreṣu sahbā damadayādayaḥ ||11:37||*

11:37 He is full of[??] conquered breaths for a deer[??]. [For him] sacrifice is resolution, ritual is recitation. His collection of wealth is in the *śāstras*, his companions are self-control, compassion etc.

*śivayajñam prayuñjīta sādhanāṣṭakapūjanam |
pañcabrahmajalaiḥ pūtaḥ satyatīrthaśivabrade ||11:38||*

11:38 He should perform sacrifice to Śiva [with/as?] the worship of the eight [yogic?] practices. He is purified by the water of the five Brahma[-mantras] in the auspicious [*śiva*] pool on the sacred banks of truthfulness.

*snānam ācamanam kṛtvā saṁdhyātrayam upāsayet |
akṣamālā purāṇārthaṁ japa śāntam divānīśam ||11:39||*

11:39 Having bathed and having sipped water [there], he should take honour the three junctures of the day. His rosary is the meaning of the Purāṇas. The pacification of mantras? is? recitation day and night.

11.36 hāvana = havana metri causa

11.37 °mṛgākūla for °mṛgākulaḥ metri causa? See *saṁgraha* used probably in a similar sense in 11.46.

jñānasalīlasampūrṇamitihāsakamaṇḍaluh |
pañcakarmakriyotkrānti japa pañcavidhaḥ sukham ||11:40||

11:40 His jar of epics is filled with the water of knowledge. [Tentatively:] The actions of the five [medical] procedures are suicide. The five kinds of pleasure are recitation.[?]

sādhanaṃ śivasamkalpo yogasiddhīphalapradaḥ |
saṃtoṣaphalam āhāraḥ kāmakrodhaparājitaḥ ||11:41||

11:41 The Śivasamkalpa [hymn] is practice (sādhana), which yields fruits of yoga accomplishments. His food is the fruit of Contentment. He conquered lust and anger.

āśāpāśajayābhyaśo dhyānayogaratipriyaḥ |
atithibhṛto 'bhayaṃ dattvā vānaprasthaś cared vratam |
vānaprastham ayaṃ dharmam gaditam pūrvadbhāritam ||11:42||

11:42 His practice is the victory over the trap of hope. He prefers the joy of yoga meditation. The forest-dweller should observe his vow by providing his guests with fearlessness. This is how the Dharma of the forest-dweller has been taught and followed in the past.

! saṃsāroddharaṇam anityaharaṇam ajñānanirmūlanam
! prajñāvṛddhikaram amoghakaraṇam kleśārṇavottāraṇam |
! janmavyādhikaram akarmadahanam sevet sa dharmottamam ||11:43||

11:43 [The yogin] should follow, with faith and self-control, the supreme Dharma, which delivers him from Saṃsāra, removes transient existence, uproots ignorance, increases wisdom, is fruitful, delivers cross him from the flood of affliction, removes rebirth, disease and burns his bad karma.

[*parivrājakaḥ*]

parivrājakadharmo 'yaṃ kīrtayiṣyāmi tac chrṇu |
sukhaduḥkham samam kṛtvā lobhamohavivarjitaḥ ||11:44||

11.40 pūrṇa-m-itihāsa°: -m- is a filler. Note that *utkrānti* is a *yogāṅga* in chapter 16.

11.41 The Śivasamkalpa is Ṛgvedakhila 4.11 ff: yenedam bhūtaṃ bhuvanaṃ bhaviṣyat parigrhītaṃ amṛtena sarvaṃ, yena yajñas tāyate saptahotā tan me manaś śivasamkalpaṃ astu, etc. See also Manu 11.251ab: sakṛt japtvāsyavāmīyaṃ śivasamkalpaṃ eva ca.

11.42 Gender!

11.43 K₈₂ only corrects °haraṇamanitya° to °haraṇam anitya° (CHECK this), but its scribe probably meant an anusvāra at the end of °haraṇam, perhaps trying to correct the metre. He tries to correct the metre also with anityaharaṇam tajñā°.

11:44 Here follows the a wandering religious mendicant's Dharma. Listen, I shall teach you about it. Making joy and pain equal, he gets rid of greed and folly.

varjayen madhu māṃsāni paradārāṃś ca varjayet |
varjayec cīravāsaṃ ca paravāsaṃ ca varjayet ||11:45||

11:45 He should avoid honey and meat, as well as others' wives. He should avoid staying [in a place] for long and also staying at others' places.

varjayet sṛṣṭabhojyāni bhikṣāṃ ekāṃ ca varjayet |
varjayet saṃgrahaṃ nityam abhimānaṃ ca varjayet ||11:46||

11:46 He should avoid food that has been thrown away and he should avoid a single alms round[?? the same food?]. He should always refrain from accumulating wealth and from self-conceit.

susūkṣmaṃ manasā dhyātvā śucau pādaṃ viniṣṭipet |
na kupyeta anālābhe lābhe vāpi na harṣayet ||11:47||

11:47 Meditating on the subtle he can put his feet into the pure.[??] He should not get angry when [food] is not available, and when it is, he should not rejoice.

arthaṭṛṣṇāsv anudvigno roṣe vāpi sudāruṇe |
stutinindā samaṃ kṛtvā priyaṃ vāpriyaṃ eva vā ||11:48||

11:48 He should not be agitated with regards to thirst for material things or to violent anger. He should take praise and reproach equal, as well as pleasant and unpleasant things.

niyamās tu parīdhānaṃ saṃyamāvṛtamekhalāḥ |
nirālambaṃ manaḥ kṛtvā buddhiṃ kṛtvā nirañjanām ||11:49||

11:49 His garment is the Niyama-rules, and he is girded by the girdle of self-control. He makes his mind supportless, his intellect spotless,

ātmānaṃ prthivīṃ kṛtvā khaṃ ca kṛtvā manonmanam |
tridaṇḍaṃ triguṇaṃ kṛtvā pātraṃ kṛtvākṣaro 'vyayaḥ ||11:50||

11.46 See the term *arthasaṃgraha* in 11.37c

11.48 In pāda c, understand *stutinindā* as a dual accusative.

11.49 Check if *saṃyama* is a technical term here.

11:50 his self Earth, the Manonmana ether[?], his three staffs [of the Parivrājaka] the three guṇas, his bowl the imperishable syllable.

*nyased dharmam adharmaṃ ca īrṣyādvēṣaṃ parityajet |
nirdvandvo nityasatyastho nirmamo nirahaṃkṛtaḥ ||11:51||*

11:51 He should throw away [the distinction between?] Dharma and Adharma, and should avoid envy and hatred. He is indifferent to the opposites [such as cold and heat, good and bad], dwells always in truthfulness, unselfish, humble.

*divasasyāṣṭame bhāge bhikṣāṃ sapta-grhaṃ caret |
na cāsīta na tiṣṭheta na ca dehīti vā vadet ||11:52||*

11:52 He should go on his alms round visiting seven houses at the eighth part of the day. He should not sit down, he should not stay, and he should not say ‘Give me!’.

*yathālābhena varteta aṣṭau piṇḍān dine dine |
vastrabhojanaśayyāsu na prasajyeta vistaram ||11:53||*

11:53 He should live on what is available, on eight bites a day. He should not stick to items of clothes, food or a bed for long.

*nābhinandeta maraṇaṃ nābhinandeta jīvitaṃ |
indriyāṇi vaśaṃkṛtvā kāmāṃ hatvā yatavrataḥ ||11:54||*

11:54 He should nor rejoice in death, he should not rejoice in life. Having conquered his senses, having killed his desire, firm in his observances,

*atītaṃ ca bhaviṣyaṃ ca na bhikṣuś cintayet sadā |
krodhamānamadadarpān parivrāḍ varjayet sadā ||11:55||*

11:55 the Bhikṣu should never think about the past or the future. The wandering mendicant should always avoid anger, self-conceit, intoxication and pride.

*virāgaṃ tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |
dhāraṇāśaratikṣṇena mrgaṃ hatvā manendriyaṃ ||11:56||*

11:56 Making indifference a bow which is strung by the strings of breath-control, he should kill the beast that is the mind and the sense-faculties with the sharp-pointed arrow of concentration.

11:50 ⁹*kṣaram avyayam* in pāda d would be unmetrical, that is why the nominative appears here.

*maitrīkhaḍgasutikṣṇena saṃsārāṇi nīkṛntayet |
karuṇāvartacakreṇa krodhamattagajam jayet ||11:57||*

11:57 He should stab the enemy that is Saṃsāra with the extremely sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion.

*muditāvarmabaddhāṅgas tūṇam pūrṇam upekṣayā |
anākṣaram param brahma cintayet satatam dvija ||11:58||*

11:58 His body is clad in the armour of sympathy, his quiver is full of indifference. He should constantly recall the unutterable syllable which is supreme Brahman, O Brahmin.

*brahmaṇo hṛdayam viṣṇur viṣṇoś ca hṛdayam śivah |
śivasya hṛdayam saṃdhyā tasmāt saṃdhyām upāśayet ||11:59||*

11:59 Brahmā's heart is Viṣṇu. Viṣṇu's heart is Śiva. Śiva's heart is the Junctures of the day. Therefore he should worship the Junctures.

*saṃsārāṇavatāraṇam śubhagatiḥ sa brahma saṃdhyākṣaram
dhyāyen nityam atandrito hy anupamam vyaktātmavedyam śivam |
rūpair varṇaguṇādibhiś ca vihitam durlakṣyalakṣyottamam
yatnoddhṛtya samāśrayet suragurum sarvārtihartā haram ||11:60||*

11:60 [Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctures, the [sacred] syllable. [the yogin] should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifested soul. He should take refuge in Hara, who is devoid[!] of form, colour, qualities etc., who is the supreme aim which is difficult to discern, ... , the divine guru, who removes all pain.

*|| iti vṛṣasārasaṃgrāhe caturāśramadharmavidhāno nāmādhyāya ekādaśa-
mah ||*

11.57 Note the Buddhist terms *maitrī* and *karuṇā* in this verse.

11.58 Note the Buddhist terms *muditā* and *upekṣā* in this verse.

11.60 vihitā here in the sense of 'devoid'.

[dvādaśamo 'dhyāyaḥ]

[ātithyadharmah]

devy uvāca |
ahiṃsā paramo dharmah satataṃ parikīrtyate |
ātithyakānāṃ dharmam ca kathayasva yad uttamam ||12:1||

12:1 The Goddess spoke: Harmlessness is always praised as the highest Dharma. Also, teach me the ultimate Dharma of those who practise hospitality.

maheśvara uvāca |
ahiṃsātithyakānāṃ ca śṛṇu dharmam yad uttamam |
trailokyam akhilaṃ devi ratnapūrṇam sulocane ||12:2||

12:2 Maheśvara spoke: Hear the ultimate Dharma of the harmless ones and that of the ones who practise hospitality. O beautiful-eyed goddess, [if] all the three worlds, full of wealth,

caturvedavide dānam na tattulyam ahiṃsakah |
śṛṇu dharmam atithyānāṃ kīrtayiṣyāmi sundari ||12:3||

12:3 [were handed over as] a gift to [a Brahmin who] knows the four Vedas, [that gift] cannot be compared to somebody who avoids doing harm. Hear the Dharma of the hospitable ones. I'll teach it [to you], O beautiful one.

[vipulopākhyānam]

āsīd vṛttaṃ purākhyānam nagare kusumāhvaye |
kapilasya suto vidvān vipulo nāma viśrutaḥ ||12:4||

12:4 This is an old story of what happened once in a city called Kusuma [i.e. Pāṭaliputra]. There was a famous and wise man called Vipula, Kapila's son.

dharmanityo jītakrodhaḥ satyavādī jitendriyaḥ |
brahmaṇyaś ca kṛtajñaś ca madbhaktaḥ kṛtaniścayaḥ ||12:5||

12.2 Understand *ahiṃsātithyakānāṃ* as *ahiṃsakānāṃ atithyakānāṃ ca*

12.3 Note that this verse seems to be all that Maheśvara teaches in this chapter on *ahiṃsā* and that *tattulyam ahiṃsakah* may contain a sandhi bridge: *tattulya-m-ahiṃsakah atithyānāṃ* in pāda c stands for *ātithyānāṃ* or *ātithyakānāṃ* metri causa.

12:5 He always followed his Dharma, he conquered anger, he spoke only the truth and he conquered his senses. He was friendly to Brahmins. He was grateful and he was my determined devotee.

dbhanāḍhyo 'tithipūjyaś ca dātā dānto dayāluḥ |
nyāyārjitadhano nityam anyāyaparivarjitaḥ ||12:6||

12:6 He was rich and he worshipped[?] his guests. He was generous, restrained, and merciful. He wealth always came through just means. He always stayed away from illegal actions.

bhāryā ca rūpiṇī tasya candrabimbaśubhānanā |
pīnottuṅgastanī kāntā sakalānandakārini |
pativratā patiratā patisūśrūṣaṇe ratā ||12:7||

12:7 He had a beautiful wife whose face was as pure as the disk of the moon. Her breasts were round and elevated, she was lovely, a source of all pleasure. She was faithful, devoted to her husband and his needs.

attha kenāpi kālena sūryarāgam abhūt tataḥ |
grastabhāgatrayas tv āsīt kṛṣṇamādhavamāsike ||12:8||

12:8 Now, once there was an eclipse of the sun. Three quarters [of the sun] were eclipsed, and it was in the dark half of the month of Mādhava.

snātukāmāvatīryante sarve pauranypādayaḥ |
devās ca pitaraś caiva tarpyante vidhivat tathā ||12:9||

12:9 Eager to take a ritual bath, the king and all citizens went down [to the river]. They were worshipping the gods and the deceased ancestors according to rule.

kecij juhvati tatrāgniṃ kecid viprāṃś ca tarpayet |
kecid dānopatiṣṭhanti kecit stuvanti devatām ||12:10||

12:10 Some sacrificed in the fire, some fed the Brahmins, some gave donations, others praised the deity.

dhyānayogaratāḥ kecit kecit pañcatape ratāḥ |
evam pravartamāṇeṣu rājanādiṣu sarvaśaḥ ||12:11||

12:11 Some people practised yoga meditation, others were engrossed in five-fire penance. While all the royals and other people were doing this all around the place,

*vipulo 'pi hi tatraiva gaṅgāgaṇḍakisamgame |
bhāryayā saba tatraiva snātvā kṣomavibhūṣaṇaḥ ||12:12||*

12:12 Vipula too, there at the confluence of the Gaṅgā and the Gaṇḍakī, together with his wife, performed a bath, and, attired in linen clothes,

*devatāguruviprāṇām anyeṣām tarpaṇe rataḥ |
tatrāvasarasamprāpto brāhmaṇo 'tithir āgataḥ ||12:13||*

12:13 was satiating the deities, the gurus, the Brahmins and others. Then, jumping on the possibility, a Brahmin came up [to them] as a guest.

*bhāryā tasyātirūpeṇa mobitā brahmaṇas tadā |
brāhmaṇo 'pi tathaiveha rūpeṇāpratimo bhavet ||12:14||*

12:14 The wife got infatuated with that Brahmin's extreme beauty. The Brahmin [felt] the same. His beauty was unparalleled.[?]

*anyonyadr̥ṣṭisamsaktau jātāu tau tu parasparam |
vipulenañjaliṃ kṛtvā brāhmaṇa saṃśitavrata ||12:15||*

12:15 Their gaze got fixed on each other mutually. Vipula joined his hands [and said:] "O virtuous Brahmin,

*ājñāpaya dvijaśreṣṭha adya me 'nugrahaṃ kuru |
bhāryābhṛtyapaśugrāma ratnāni vīvidhāni ca ||12:16||*

12:16 I am at your service, be gracious to me now, O great Brahmin. [My] wife, servants, cattle, village and all kinds of jewels [are all at your service]."

*vipulenaivam uktas tu gr̥hīto brāhmaṇo 'bravīt |
yadi satyaṃ pradātāsi suprasannaṃ manas tava ||12:17||*

12:17 Having been addressed and greeted hospitably by Vipula, the Brahmin spoke: "If you really mean to give, your heart is very generous."

12.12 Note *gaṇḍakī* metri causa for *gaṇḍakī* in pāda b.

12.14 Pāda d is slightly suspect and the translation of pādas cd is tentative. The expression *rūpeṇāpratimo*/*pratimā bhūvi* is common in the Mahābhārata and in the Purāṇas. Is that what was meant here? May a dual have been intended?

12.17 Note that C₀₂'s omission here is probably due to an eyeskip from *suprasannaṃ* in 12.17d to *suprasannaṃ* in 12.18a, although this would have lead to an omission of the next *vipula uvāca*.

vipula uvāca |
suprasannaṃ mano me 'dya suprasannaṃ tapaḥphalam |
śīghram ājñāpaya vipra yac cābhilaṣitaṃ tava |
adeyaṃ nāsti viprasya svaśiraḥprabhṛti dviḥ ||12:18||

12:18 Vipula spoke: “My heart is generous, generosity is the fruit of austerity. Just command me quickly, O Brahmin. What is your desire? There is nothing that should not be donated to a Brahmin, beginning with one’s own head, O Brahmin.”

brāhmaṇa uvāca |
yady evaṃ vadase bhadra bhāryāṃ me dehi rūpiṇīm |
svasti bhavatu bhadraṃ vaḥ kalyāṇaṃ bhava śāśvataṃ ||12:19||

12:19 The Brahmin spoke: “If you talk like this, my dear, give me your beautiful wife. Be happy, may you be fortunate, and may you prosper eternally!”

vipula uvāca |
pratiṣṭha bhāryāṃ suśronīm rūpayauvanaśālinīm |
akutsitāṃ viśālākṣīm pūrṇacandranibhānanām ||12:20||

12:20 Vipula spoke: “Accept my wife who has nice buttocks, and is young and beautiful, blameless, large-eyed and whose face resembles the full-moon.”

bhāryovāca |
parityājyā katham nātha apāpāṃ tyajase katham |
atīva hi priyāṃ bhāryāṃ nirdoṣāṃ sa katham tyajeḥ ||12:21||

12:21 The wife spoke: “How can you abandon me, my lord? How can you leave somebody who is sinless? How can you abandon a wife who is extremely kind and faultless?”

sakhā bhāryā manuṣyāṇām iha loke paratra ca |
dānaṃ vā sumahad dattvā yajño vā subahuḥ kṛtaḥ ||12:22||

12:22 A wife is a man’s friend in this world and in the other world. [Even if] a man gives enormous donations or performs numerous sacrifices,

12.19 In pāda d, *bhava* is less than satisfactory. One would normally expect *bhavate/bhavatām/bhavatu* in this context. Alternatively, it is possible *kalyāṇo bhava* (‘be happy’) was meant or we could accept E’s reading.

12.21 *sa* is problematic CHECK accept *tyajet*?

aputro nāpnuyāt svargaṃ tapobhir vā suduṣkaraiḥ |
śruto me pitṛbhiḥ prokto brāhmaṇaiś ca mamāntike ||12:23||

12:23 or performs hard penance, he cannot get to heaven without having a son. I have heard that this was taught by the ancestors, and by Brahmins in my presence.

aputro nāpnuyāt svargaṃ śrutaṃ me babuśaḥ purā |
mandapālo dvijaśreṣṭho gataḥ svargaṃ tapobalāt ||12:24||

12:24 The sonless cannot obtain heaven. I have heard this so many times! Mandapāla, the great Brahmin, went to heaven as a reward of his austerities.

dānāni ca bahūn dattvā yajñāṃś ca vividhāṃś tathā |
vedāṃś ca japayajñāṃś ca kṛtvā sa dvijasattamaḥ ||12:25||

12:25 That great Brahmin made numerous donations, performed various sacrifices, [recited] the Vedas, and performed sacrifices of recitation.

prāptadvāro 'pi yasyāpi devadūtair nivāritaḥ |
aputro nāpnuyāt svargaṃ yadi yajñasatair api ||12:26||

12:26 But when he reached the gate [of heaven], it was blocked by the celestial messengers: “The sonless cannot get to heaven, not even by hundreds of sacrifices.”

ity uktas tu cyutaḥ svargān mandapālo mahān ṛṣiḥ |
putrān utpādayām āsa śāraṅgāṃś caturo dvijaḥ ||12:27||

12:27 Mandapāla, the great sage was thus informed and he fell from heaven. The Brahmin begot four sons with a Śāraṅga-bird.

tena puṇyaprabhāveṇa svargaṃ prāpto hy avāritaḥ |
kulatrāṇāt kalatrāsmi bharaṇād bhārya eva ca ||12:28||

12:28 By the virtue of this, he reached heaven unobstructed. I am a wife (*kalatra*) [because] I protect the family (*kulatrāṇa*), and I am a wife to be supported (*bhārya*) because I bear [sons] (*bharaṇa*).

12.25 I have taken *japayajñāṃś* in pāda c as a *tatpuruṣa* compound. The same expression occurs e.g. in VSS 6.2ff, MBh 13.102.8c, Manu 2.86 etc. By this, *vedāṃś* becomes difficult to interpret (I supply ‘recited’). It may be possible to take *japa* as a form deriving from *japan* (present participle) metri causa: *vedāṃś ca japa[n] yajñāṃś ca kṛtvā*, but in this case the notion of performing sacrifices comes up twice in this verse.

12.28 Note that pāda c is the result of emendations and that *bhārya* in pāda d is to be understood as *bhāryā* metri causa (nevertheless I supplied ‘to be supported’ in the translation to convey the general meaning of the word *bhārya*, which seemed to fit the context well).

dārasaṃgraha putrārthe kriyate śāstradarśanāt |
yāni santi gr̥he dravyaṃ grāmaghoṣagr̥hāṇi ca ||12:29||

12:29 Taking a wife is for the sake of having sons according to the Śāstras. You can give that Brahmin all the wealth at home, all the villages, the stations of herdsmen and the houses,

dātum arhasi viprāya na mām dātum ihārhasi |
bhāryāyā vacanaṃ śrutvā vipulaḥ punar abravīt ||12:30||

12:30 but please don't give me away this time!" Having heard his wife's speech, Vipula spoke again.

sādhū bhāmini jānāmi sādhu sādhu pativrate |
jito 'smy anena vākyaena anenāsmi hi toṣitaḥ ||12:31||

12:31 "Alright, my beautiful wife, I know! Good, good, my faithful wife! I am beaten by this speech and I am satisfied with it.

adya grahaṇakāle ca dvija āgatya yācate |
dadāmīti pratijñāya adattvā narakam vraje ||12:32||

12:32 Today the Brahmin came up to me at the time of eclipse, and he asked me. I promised him that I would give [you away]. If I don't give [you to him], I shall go to hell.

narakam yadi gacchāmi kulena saha sundari |
kalpakotoṣahasre 'pi narakasthād yaśasvini ||12:33||

12:33 If I go to hell along with my family/decendants, I will not see release from hell, O brilliant woman, for millions of eons,

muktim eva na paśyāmi janmakotoṣatair api |
adānāc cāśubham devi paśyāmi varavarṇini ||12:34||

12:34 as long as millions of births. I can see something bad, my Princess, from not giving, O woman with a nice complexion,

dānena tu śubham paśye svargaloke yad akṣayam |
noktam mayānṛtam pūrvam nityam satyavrate sthitaḥ ||12:35||

12.30 I have not included C₀₂^{pc}'s *vipula uvāca* (echoed in E) because after *punar abravīt* is seems secondary and unnecessary. Note that the correction in C₀₂ is in a second hand.

12.33 The reading *narakastho* (K₇E) is tempting but it could be a scribal correction and *narakasthād* may be original, meaning *narakasthānād*.

12:35 but from giving I can see something good in heaven that is eternal. I have never ever lied, I always observe the vow of truthfulness.

satyadharmam atikramya nānyadharmam samācare |
bhāryā dharmasakhety evaṃ tvayā pūrvam udāhṛtam ||12:36||

12:36 If I transgressed the law of truth, [by this] I would stop following all other laws [too]. You mentioned earlier that the wife is one's Dharmic friend.

yadi dharmasakhāyāsi so 'dya kāla ihāgataḥ |
dvijarūpadharo dharmah svayam eva ihāgataḥ ||12:37||

12:37 If you are indeed my Dharmic friend, then now the time has come. Dharma himself has visited us disguised as a Brahmin.

jijñāsārtham aham bhadre na vighnam kartum arhasi |
mātāvvyaktaḥ pitā brahmā buddhir bhāryā damaḥ sakḥā ||12:38||

12:38 to test me. O my dear, please don't cause me trouble. The Unmanifest (Prakṛti) is my mother, Brahmā is my father, Intelligence is my wife, self-control is my friend.

putro dharmah kriyācārya ity ete mama bāndhavāḥ |
kālasreṣṭho grabah sūryo gaṅgā śreṣṭhā nadīṣu ca ||12:39||

12:39 Dharma is my son, Ritual is my guru. These are my relatives. The best time is the time of the eclipse of the Sun. The best one among the rivers is the Gaṅgā.

candrakṣaye dinam śreṣṭham naraśreṣṭho dvijottamaḥ |
śuśrūṣaṇārtham viprasya mayā dattāsi sundari |
sarvasvaṃ brāhmaṇe dattvā vanam evāśrayāmy aham ||12:40||

12:40 The best day is at new moon, the best man is the Brahmin. I have given you to the Brahmin to serve him. Having given everything to the Brahmin, I'll resort to the forest."

12.36 I have emended *tvayi* in pāda d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity.

12.38 In pāda a, *aham* either stands for *mām* or the phrase *jijñāsārtham aham* can be translated as 'I am to be tested.'

12.39 I understand *grabah sūryo* in pāda c as *sūryagrabah* (or *sūryagrabhaṇam*): the eclipse of the Sun, which appears to be an auspicious day. See parallels in the apparatus.

12.40 In pāda f, *brāhmaṇe* (loc., in all the witnesses that I have consulted) may have originally read *brahmaṇe* (dat.).

śaṅkara uvāca |
tūṣṇīmbhūtā tato bhāryā āsrupūrṇākulekṣaṇā |
kare gr̥hya viśālākṣī brāhmaṇāya niveditā ||12:41||

12:41 Śaṅkara [i.e. Śiva] spoke: The wife remained silent, her eyes filled with tears. [Vipula] took her hand and the long-eyed woman was presented to the Brahmin.

yāni santi gr̥he dravyaṃ hiraṇyaṃ paśavas tathā |
dadāmi te dvijaśreṣṭha grāmaghoṣagr̥hādikam ||12:42||

12:42 I am ready to give you all the wealth I have at home, all the gold and the cattle, O great Brahmin, the village, the stations of herdsmen and the houses, and everything else,

muktā vaiḍūryavāsāṃsi divyāṇy ābharaṇāni ca |
sarvān gr̥hāṇa viprendra śraddhayā dattasatkṛtān ||12:43||

12:43 pearls, gems, clothes and divine ornaments. Accept all these, O best of Brahmins. It's given in good faith and with respect.

prīyatām bhagavān dharmāḥ prīyatām ca maheśvaraḥ |
prīyantiām pītarāḥ sarve yady asti sukr̥taṃ phalam ||12:44||

12:44 May Lord Dharma be pleased and may Maheśvara be pleased. May all the ancestors rejoice if there is reward for meritorious acts.

rudra uvāca |
vipulasya vacaḥ śrutvā brāhmaṇena tapasvinā |
āśīḥ suvipulāṃ dattvā vipulāya mahātmane ||12:45||

12:45 Rudra spoke: Having heard Vipula's speech, the ascetic Brahmin blessed the good-souled Vipula a good number of times,

vaset tatra gr̥he ramye bhāryām ādāya tasya ca |
vipulas tu namaskṛtvā kṛtvā cāpi pradakṣiṇam ||12:46||

12:46 and then went off to live in a nice house, taking Vipula's wife with him. As for Vipula, he said good-bye and circulambulated him.

12.44 Note Śivadharmaśāstra 10.11cd, in a similar context of donations: *bhojayitvā tato brūyāt prīyatām bhagavān śivaḥ* Understand *sukṛtaṃ phalam* as *sukṛtaphalam* (metri causa).

12.45 There are several ways to explain the form *āśīḥ* in pāda c. The easiest is to treat it as a singular accusative neuter. Alternatively, it could be a plural accusative feminine from *āśī* and then *suvipulāṃ* is either to be understood adverbially or as *suvipulā[s]*. Another way to treat *āśīḥ* would be to take it as a nominative standing for the accusative.

brāhmaṇam abhivādyaivam gataḥ śīghram vanāntaram |
vane mūlaphalābhāro vicareta mahītale ||12:47||

12:47 Thus saluting the Brahmin, he departed quickly into the forest. In the forest he lived off roots and fruits and roamed about in the world.

ekākī vijane śūnye cintayā ca pariplutaḥ |
kva gacchāmi kva bhokṣyāmi kutra vā kiṃ karomy aham ||12:48||

12:48 But being alone in an abandoned and deserted place, he got overwhelmed with worry. Where should I go? Where should I look for food? From whom? What shall I do?

na pathaṃ viśayaṃ vedmi grāmaṃ vā nagarāṇi vā |
khetakharvaṭadeśaṃ vā jñānāmīha na kaṃcana ||12:49||

12:49 I don't know these roads, this country, these villages and these cities, towns, mountain settlements. I don't know anybody here.

amuṃ suśailaṃ paśyāmi vipulodarakandaram |
tam āruhya nirīkṣyāmi grāmaṃ nagarapattanam ||12:50||

12:50 I can see a nice mountain there with large cavities and caves. I'll climb it and try to figure out if there is a village, town or city [nearby].

evam uktvā tu vipulaḥ śanaiḥ parvatam āruhat |
vṛkṣacchāyāṃ samālokyā niśasāda śramānvitaḥ ||12:51||

12:51 Having said this, Vipula climbed the mountain slowly. He caught sight of the shades of a tree, and being exhausted sat down [there].

etasminn eva kāle tu vṛkṣasākhāvatārya ca |
apūrvam ca surūpaṃ ca sugandhatvaṃ ca śobhanam ||12:52||

12:52 In the same moment, descending from among the branches of the tree, [a monkey appeared and] carrying an extraordinary, beautiful, fragrant, excellent,

12.49 In pāda d, the reading of all the witnesses, *kaṃcana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens at 12.55d.

12.51 I have accepted the reading (emendation?) of Ein pāda d (*āruhat*) because I think that *āruhet* is an early scribal mistake that is easy to make and because *āruhat* comes up again in 12.53d.

phalaṃ grhya vicitraṃ ca hṛdayānandanam śubham |
vīpulasāgrataḥ kṛtvā punar vrkṣaṃ samārubat ||12:53||

12:53 lovely, delightful and pleasant-looking fruit, it put it in front of Vipula and then returned to the tree.

vīpulaś citravad dr̥ṣṭvā vismayam paramaṃ gataḥ |
aho vā svapnabhūto 'smi aho vā tapasaḥ phalam ||12:54||

12:54 Vipula, seeing this wonder, was perplexed. Am I sleeping or is this the fruit of my penance?

na paśyāmi na jighrāmi na ca svādaṃ ca vedmy aham |
vārttāpi na ca me śrotā pratijānāmi kaṃcana ||12:55||

12:55 I have never seen, smelt, tasted anything like this. I have not even heard of anything like this. I shall let somebody know about it.

evam uktvā hy anekāni phalaṃ grhya manoramam |
sunirīkṣya punar jighraṃ punar jighraṃ nirīkṣya ca ||12:56||

12:56 Having said this ... , taking that nice fruit, he kept observing its smell again and again.

phalaṃ cātra nirūpyanto deśaṃ vāpy avalokayan |
pātheyarahitaś cāsmi devadattaṃ phalaṃ mama ||12:57||

12:57 “Examining the fruit, ... seeing this country, I have run out of provision, and this fruit must have been sent to me by a god.

tat phalaṃ pratigrhyaiva nagaraṃ praviśāmy aham |
prārthayitvā tu yat kiṃcij jīvanārthaṃ carāmy aham ||12:58||

12:58 Therefore, I shall take this fruit and go to that city, and I shall go and seek something to live on.

tataḥ śailam atikramya nagaraṃ praviveśa ha |
pathi kaścij janaḥ pṛṣṭhaḥ kiṃnāma nagaraṃ tv idam ||12:59||

12.53 Note how the agent of this sentence is omitted here. That it was a monkey that gave Vipula the fruit becomes clear in 12.94.

12.55 I suspect that *śrotā* in pāda c is meant to be feminine participle *śrutā*, but the metre required the first vowel to be lengthened; understand *me* as *mayā*. In pāda d, the reading of all the witnesses, *kaścana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens at 12.49d.

12:59 Then leaving that mountain behind, he entered the city. He asked a man on the road what the name of this city was.

sa hovāca pathikena kim apūrvam ihāgataḥ |
dakṣiṇāpathadeśo 'yaṃ naravīrapuraṃ tv adah ||12:60||

12:60 That traveller replied: “Have you never been here? This is the Deccan region, and this is the city of Naravīra.

rājā siṃhajaṭo nāma rājñī tasya ca kekayī |
ativṛddho jarāgrastaḥ kekayī ca tathaiva ca ||12:61||

12:61 The king is called Siṃhajaṭa, his queen is Kekayī. The king is very old, afflicted by old age. The queen likewise.

dātā sarvakalājñaś ca yuddhe vīryabalānvitaḥ |
brahmaṇyo vatsalo loke sarvasāstraviśāradaḥ ||12:62||

12:62 He is generous and he is an expert in the arts and he possesses the power of heroism in battle. He is pious and devoted to his subjects and he is well-versed in the Śāstras.”

vipula uvāca |
atra śreṣṭhīm upāśyāmi nāma vā tasya kiṃ vada |
katamo deśas tadvāsaḥ kathayasva na saṃśayaḥ ||12:63||

12:63 Vipula spoke: “As a matter of fact, I am seeking audience with the foreman of the guild (*śreṣṭhi/śreṣṭhin*). What is his name? Tell me. In which district is his dwelling? Tell me without any hesitation.”

vipulenaivam uktas tu pathikovāca taṃ punaḥ |
mama bhīmabalo nāma śreṣṭhikasya grhāgataḥ ||12:64||

12:64 Having been addressed by Vipula thus, the traveller spoke to him again: “My name is Bhīmabala and I have come to visit the house of the foreman of the guild.

12.60 I understand *pathikena* as standing for *pathikena* metri causa (see 12.64b) and not as two words, *pathi kena*. This means that we are forced to accept an instrumental as the agent of the finite verb *uvāca*. I suspect that K₇'s reading (*pathiko*) is an attempt to correct the syntax, but in this way *apūrvam* becomes problematic. With *pūrvam* the sentence may mean: ‘The traveller replied: “Have you not come here before?”’ *ayam* as the end of this verse may have been the original reading and C₄₅ may have corrected it to *adah*. Another possibility is that an original *adah* is preserved in C₄₅, and it got corrupted to *ayaḥ* (C₉₄), and then to *ayam* (C₀₂K₈₂). In any case, I have chosen the reading *adah* because it works better; it can be viewed as my editorial correction.

12.63 Note the form *śreṣṭhīm* from the stem *śreṣṭhi* instead of *śreṣṭhin* (thematization).

12.64 Note the stem form *pathika* in *pathikovāca* in pāda b. Alternatively, it is an instance of double sandhi (*pathika uvāca* - *pathikovāca*)

śreṣṭhikaḥ puṇḍako nāma khyātaḥ śreṣṭhika ucyaṭe |
kautukaṃ tava yady asti tad āgaccha mayā saha ||12:65||

12:65 The foreman of the guild is called Puṇḍaka and he is said to be a famous foreman. If you are eager [to see him], come with me.”

evam astv iti tenokto vipulena mahātmanā |
tenaiva saha niryātaḥ śreṣṭhikasya grhaṃ prati ||12:66||

12:66 “Alright, let it be.” Great-souled Vipula spoke thus to him, and he set off to visit the foreman’s house together with Vipula.

śreṣṭhikaḥ svagrhaṣīno dṛṣṭaḥ sa vipulena tu |
tasyāntikam upāgamyā tat phalaṃ sa niveditaḥ ||12:67||

12:67 When Vipula saw the foreman who was sitting in his house, he went up to him and offered him that fruit.

aho phalam idaṃ śreṣṭham aho phalam ihānitam |
aho rūpam aho gandham aho phalaṃ suśobhanam ||12:68||

12:68 “Wow, what an excellent fruit! And hey, it has been brought here. Wow, what a form, what a smell, wow what a splendid fruit!

tat phalaṃ na mahijātaṃ na merau na ca mandare |
devalokika suvyaktaṃ na martya upajāyate ||12:69||

12:69 This fruit was not produced on earth, not even on Mount Meru or ... It is clearly from the world of gods, [this kind of fruit] does not grow in the world of humans.

aho ’smi saphalaṃ bhoktā rājārhaṃ ca na saṃśayaḥ |
ḍhaukayitvā phalaṃ divyaṃ rājānaṃ toṣayāmy aham ||12:70||

12:70 Ah! I will enjoy [its] profits. It is fit for a king. Offering this divine fruit to the king, I shall please him.”

12.68 Note *ihānitam* for *ihānītam* in pāda b for metrical reasons.

12.69 Most probably, *kandare* (‘in a cave’) in pāda b is an early mistake for *mandare* (‘on Mount Mandara’), a location that appears frequently in the epics and the Purāṇas next to Mount Meru. This is why I conjecture *mandare* here. Understand *devalokika* in pāda c as a stem form compound (metri causa) for a more standard *devalaukikaṃ*. *martya-m-upajāyate* in pāda d might be original, with *m* as a sandhi bridge. Nevertheless, I emended the pāda to make it clearer.

12.70 Pāda a is slightly suspect. It is possible that originally it contained a negation: *aho ’smi na phalaṃ bhoktā* (‘Ah! I will not eat this fruit’). On the other hand, *saphala* seems to be an odd form in this text simply meaning *phala* (see 12.71–72, 108). The translation I have chosen is tentative.

tatas tvarita gatvaiva phalaṃ grhya manoharam |
ādareṇopasṛtyaiva rājānaṃ sa phalaṃ dadau ||12:71||

12:71 Then grabbing that pleasant fruit, he left hastily. He approached the king respectfully, and gave him the fruit.

rājā ca sa phalaṃ dṛṣtvā vismayam paramaṃ gataḥ |
kutaḥ śreṣṭhi tvayā nītaṃ phalaṃ pūrvaṃ manoharam ||12:72||

12:72 And seeing the fruit, the king was highly amazed. “O foreman, from where have you brought this charming fruit previously?

svādumūlaṃ phalaṃ kandaṃ dṛṣṭam pūrvaṃ na tādrśam |
rūpagandhaguṇopetaṃ hṛdayānandakārakam ||12:73||

12:73 I have never seen such a sweet root or fruit or bulbous root, one with such beauty, fragrance and qualities that gladden one’s heart.

sadya evopayunḥjāmi tvayā dattam idaṃ phalam |
kīdrśam svāda vijñānam icchāmi kuru mācīram ||12:74||

12:74 I shall eat this fruit that you have given me instantly. What does it taste like? I want to know. Give it to me quickly.”

tataḥ sa bhakṣayām āsa phalaṃ cāmṛtasamṇibham |
amṛtopamasusvādaṃ sarvaṃ ca bubhuje nṛpaḥ ||12:75||

12:75 Then he ate the fruit that looked like the nectar of immortality. The king devoured all of it and it tasted nice, like nectar.

sadya ṣoḍaśavarṣasya yauvanam samapadyata |
na valīpalitaṃ sadyo na jarā na ca durbalaḥ ||12:76||

12:76 In an instant he obtained the youthfulness of a sixteen-year-old person. In a moment, there were no wrinkles and grey hair, no illness and no weakness.

12.71 In pāda a, *tvarita*, for the adverb *tvaritaṃ*, is in stem form metri causa. As in 12.70, *sa phala*, or rather *saphala* might simply mean *phala*. Here in pāda d I have chosen to print this phrase as two words because here *sa* can be grammatically/syntactically correct. See also next line (12.72a).

12.72 On the possibility that *saphala* is a form in this text simply signifying *phala*, see notes on 12.70 and 72. *pūrva[m]* in pāda d is suspect and difficult to interpret and E is probably trying to silently emend it. One possibility is that the pāda originally contained a stem form noun: *phalāpūrvaṃ manoharam* (‘an unparalleled and charming fruit’). Alternatively, *pūrva* is an eye-skip to 12.73b.

12.74 I take *svāda* as a stem form noun that stands for the accusative metri causa.

keśadantanakhasnigdho dṛḍhadanto dṛḍhendriyaḥ |
tejaścakṣurbalaprāṇān sadya sarvān avāptavān ||12:77||

12:77 His hair, teeth and nails all became smooth and shiny, his teeth and senses strong, he regained his vital powers, his vision, strength and his life energies in a moment.

mantri purohito 'mātyaḥ sarve bhṛtyajanās tathā |
paurastrī bālavarḍdhāś ca sarve te vismayaṃ gatāḥ ||12:78||

12:78 The minister, the domestic chaplain, the counsellor, all the servants, the townswomen, and all the children and all the elderly people, everybody was amazed.

rājā siṃhajaṭo nāma tuṣṭim eva parāṃ gataḥ |
praharṣam atulaṃ caiva prāptavān sa nareśvaraḥ ||12:79||

12:79 The sovereign, king Siṃhajaṭa, became extremely satisfied and very happy.

uvāca rājā taṃ śreṣṭhiṃ svārthatatparanirdayaḥ |
kuru bhīmabalas tv evaṃ phalam ānaya adya vai ||12:80||

12:80 The king, who was selfish and cruel, spoke to that foreman of the guild: “Tell Bhīmabala to bring another fruit today.

punar me yauvanaprāptis tvatprasādān narottama |
kekayīṃ durbalāṃ vṛddhāṃ punaḥ prāpaya yauvanam ||12:81||

12:81 I have regained my youthfulness by your kindness, O excellent man. Bring youthfulness also to Kekayī, who is weak and old.”

sa rājñā evam uktas tu śreṣṭhī bhīmabalas tathā |
pratyuvāca ha rājānaṃ prāṇjalīḥ pranataḥ sthitaḥ ||12:82||

12:82 The foreman and Bhīmabala were addressed by the king thus. [Bhīmabala] replied to the king, joining his hands reverentially and remaining standing with his head bowed down.

na vanena vane rājan na vāṇijyakṛṣṇa vā |
kenāpi kulaputrena tava darśanakāṃkṣayā ||12:83||

12.80 The syntax of pāda c is confusing. I translate it as if it carried a causative meaning (e.g. *kuru bhīmabalam tv evaṃ*: ‘make Bhīmabala do like this’). On the other hand, an instrumental would be better (‘act like this, together with Bhīmabala’), at least 12.82b hints at this solution.

12.82 I accepted the reading *śreṣṭhī* in pāda b although it may be a correction of *śreṣṭhi*, an original *prātipadika* of the thematised form of *śreṣṭhin* (see 1.63a).

12:83 “Your majesty, one cannot obtain [such a fruit by wondering] from forest to forest. It cannot be obtained through merchants or by cultivating the land. Some noble man who is seeking your audience

datto 'smi tena rājendra mayā datto 'si bhūpate |
na te śaknoṃy ahaṃ rājan vaktuṃ vaideśinaṃ naram ||12:84||

12:84 gave it to me, and, O king, I gave it to you, your majesty. Your majesty, I cannot tell you who this foreigner is.”

śrutvā bhīmabalavākyaṃ pratyuvāca tataḥ punaḥ |
amātyakulaputras tvaṃ brūhi madvacanaṃ punaḥ ||12:85||

12:85 Having heard Bhīmabala’s reply, [the king] said: You are the son of a noble family of ministers. Announce[?] my orders.

yadi nāsti kiṃ me dattaṃ mayā vā mārgito bhavān |
yatraiko bahavo 'traiva jāyante nātra saṃśayaḥ ||12:86||

12:86 If there are no more, why did you give me one? This is what I request from you, sir. Where there is one, there are many, that is for sure.

āgamopāyamārgaṃ ca tenaiva sa tu gamyatām |
avaśyaṃ tena gantavyaṃ tena mārgeṇa mārgaya ||12:87||

12:87 [There is a] path by which[?] it arrived. One should go [back] by the same route. By all means, that’s the way to go. Track it down by that route.

adattvā phalam anyac ca śiraś chedyāmi durmate |
chedyaś caṇḍavicaṇḍābhyaṃ rakṣa bhīmabalādharma ||12:88||

12:88 If you are unable to provide another [fruit], I’ll have your head cut off, you fool. Caṇḍa and Vicaṇḍa will slay [you]. Beware, vile Bhīmabala!”

12:83 Pāda a could be construed as *na vane na vane rājan* (“Your majesty, there is no [such fruit] in any forest”), but a similar expression, *vanena vanaṃ*, occurs e.g. in MBh 1.144.1 meaning ‘from forest to forest’ (*te vanena vanaṃ vīrā ghnanto mṛgagaṇān bahūn | apakramya yayū rājams tvaramāṇā mahārathāḥ*||), and this made me choose another option (*na vanena vane rājan*). E’s variant seems like an attempt to ‘correct’ the text.

12:85 Pāda a is unmetrical. It is possible the the original read *balam* to avoid this, still meaning the compound *bhīmabalavākyaṃ*.

12:86 I have choosen C₄₅’s reading in pāda c only because it is metrical. This does not mean that the unmetrical reading of C₉₄K₈₂K₇ cannot have been the original one.

12:88 My impression is that Caṇḍa and Vicaṇḍa could be the two royal envoys mentioned in verse 12.126 (*rājadūtadvayam*), sent along with Bhīmabala to make sure he obeys the king’s command. Compare with Śivadharmottara 7.101 (Kenji and Sathya), where Yamas attendants are called Caṇḍa and Mahācaṇḍa.

*tato bhīmabalaḥ kruddhaḥ khaḍgaṃ grhya śaśiprabham |
alaṅghya vacanaṃ rājñāḥ kulaputraṃ vrajaty aram ||12:89||*

12:89 Then Bhīmabala got angry, took his sword that looked like the [crescent] moon, and, obeying the king's orders, went to that son of a noble family [together with Puṇḍaka the foreman].

*mā ruṣa kulaputra tvam mayā vadhyo bhaviṣyasi |
sadyo 'sti phalam anyad vā dehi rājānam adya vai ||12:90||*

12:90 O son of a noble family, don't take it as an offence, [but] I'll kill you unless you have more of this fruit. Give one to the king now!

*yatra prāptaṃ phalaṃ divyaṃ tatra vādeśaya tvaram |
tatphalena vinā bhadra durlabhaṃ tava jīvitam ||12:91||*

12:91 Reveal to me quickly where you found the divine fruit. Without that fruit, my friend, your life is in danger.”

*vīpula uvāca |
jīvitāśāṃ ahaṃ prāpto vāidesībhavanaṃ tava |
kṛtakartā kathaṃ vadhyāḥ prāpnuyām aham adya vai ||12:92||*

12:92 Vipula spoke: I regained my hope for life [when I reached?] your house in this foreign country. How could one who does his duty be slain? I would obtain [another fruit] right now.

*phalaṃ vā na punas tv anyad dātum śakyaṃ na kenacit |
sahyaparvataśailāgre āsīnaḥ śrāntamānasaḥ ||12:93||*

12:93 But there is no other fruit. Nobody can provide any. Up on the rocky peak[?] of Mount Sahya, I sat down, mentally exhausted.

*vānaras tat phalaṃ grhya mama dattvā punar gataḥ |
mayā dattam idaṃ tubhyaṃ tvayāpi ca narādhiṣe ||12:94||*

12:94 It was a monkey that took that fruit, gave it to me and then disappeared. I gave it to you, you gave it to the king.

12.89 The reconstruction of pāda d is unsatisfactory and I do not know how to emend *aram/param* at the end of the line. We have to suppose that Bhīmabala is accompanied by Puṇḍaka the foreman of the guild because Vipula's answer seems to be directed towards him.

12.91 I conjectured *tvaram* for *tava* in pāda b because *tava* is both unmetrical and meaningless in this context. *tava* might have been the result of an eyeskip to pāda d or rather to pāda b of 12.92.

12.92 The translation of pādas ab is tentative. If my interpretation is correct, the house in question is Puṇḍaka's house. Perhaps understand *kṛtakartā* in pāda c as *kṛtyakartā*.

tatra gacchāva bho śreṣṭhi dṛśyate yadi vānaraḥ |
tvayā mayā ca gatvaiva yācāvaḥ plavagādhīpam ||12:95||

12:95 Let's go to that place, O foreman, to see if the monkey is there. When we get there together, we can ask the monkey king [for more fruit].

śreṣṭhinā ca tathety āha gacchāmaḥ sahitā vāyam |
yatra prāptaṃ phalaṃ tubhyaṃ mokṣayāmo na saṃśayaḥ ||12:96||

12:96 The foreman said: "Alright, let's go together to the place where you got that fruit. We shall be saved."

rudra uvāca |
tam āruhya giriṃ sahyaṃ mārgamāṇaḥ samantataḥ |
vipulena tato dṛṣṭo vānaraḥ plavagādhīpaḥ ||12:97||

12:97 Rudra spoke: Climbing Mount Sahya, searching the place all over, Vipula then caught glimpse of the monkey, the monkey king.

ayaṃ sa vānaraśreṣṭho vṛkṣacchāyāṃ samāśritaḥ |
mama puṇyabalenaiva dṛśyate 'dyāpi vānaraḥ ||12:98||

12:98 "It's that extraordinary monkey there lurking in the shade of that tree. This monkey has showed up today merely by the force of my meritorious act.

vānara kuru mitrārthaṃ sadyo mṛtyur bhaven mama |
pūrvadattaṃ phalaṃ anyad dehi vānara jīvaya ||12:99||

12:99 Hey, monkey, unless you do me a friendly favour I'll perish very quickly. Give me another one of that fruit that you gave me, O monkey, [and thus] keep me alive."

vānara uvāca |
gandharveṇa tu me dattaṃ phalaṃ dattaṃ tu te mayā |
punar anyat kathaṃ dāsyē tatra gaccha yadīcchasi ||12:100||

12:100 The monkey spoke: It was a Gandharva that had given me the fruit and I gave it to you. How could I give you another one? Go there [where Gandharvas live] if you wish.

12.95 I have accepted C₄₅'s reading in pāda d mainly because the reading of all the other witnesses is difficult to interpret and because a similar verb form, *yācasva*, appears in 12.105d.

12.96 The foreman uses the plural in his reply correctly: he refers to Vipula, Bhīmabala and himself.

12.98 The 'meritorious act' mentioned here is probably that of giving his wife to the Brahmin at the beginning of the story.

vipula uvāca |
adattvā tat phalam tubhyam jīvītuṃ saṃśayo bhavet |
athavā tatra gacchāmo yatra citrarathaḥ svayam ||12:101||

12:101 Vipula spoke: “If you cannot give me another fruit, [my] staying alive is doubtful. Another alternative is that we go where Citraratha himself[, the king of the Gandharvas,] dwells.”

vānaraḥ punar evāha evaṃ kurvāmahe vayam |
tataś citrarathāvēśam upagamyedam abravīt ||12:102||

12:102 The monkey replied: “Let’s do it.” Then, upon reaching the dwelling place of Citraratha and having gone up to him, he said this:

gandharvarāja kāryārthī tvām ahaṃ punar āgataḥ |
pūrvadattaphalam tv anyad dehi mām yadi śakyate || 12:103||

12:103 “O king of the Gandharvas, I have come back to you with a request. Give me another of that fruit that you gave me if you can.”

gandharvarāja uvāca |
sūryalokagataś cāsmi tena dattam phalottamam |
mayā dattam phalam tubhyam atyantasuhrdo ’si me ||12:104||

12:104 The king of the Gandharvas spoke: “I went to the world of Sūrya, and it was him who gave me that extraordinary fruit. I gave that fruit to you [because] you are my very best friend.

kuto ’nyat phalam ādāsye mama nāsti plavaṅgama |
sūryalokaṃ gamiṣyāmas tatra yācasva bhāskaram ||12:105||

12:105 Where could I find another fruit to give you, I don’t have one, O monkey. Let’s go to the world of Sūrya and ask the Sun there.”

gandharvenaivam uktas tu tathety āha plavaṅgamaḥ |
sūryalokaṃ tataḥ prāptā gandharvādāya sarvaśaḥ ||12:106||

12:106 Having been addressed thus by the Gandharva, the monkey consented. They reached the world of Sūrya all together, the Gandharva and the others.

12.101 I suspect that *tubhyam* in pāda a is used in the sense of *tvayā* and that is how I translate this phrase. I doubt if Vipula would threaten the monkey (“for you living becomes doubtful”).

12.104 Understand *suhrdo* in pāda d as a singular nominative of the rare *suhrda*.

12.106 I have emended the correct but unmetrical °*ādāyaḥ* in pāda d to *ādāya* to restore the metre.

*gandharva uvāca |
kāryārthena punaḥ prāptas tvatsakāśaṃ khageśvara |
pūrvadattaphalaṃ tv anyad dehi jīvam anāśaya ||12:107||*

12:107 The Gandharva spoke: I have come back to you with a request, O Sky-goer lord. Give me another of that fruit you gave me and spare a life.

*sūrya uvāca |
somalokagataś cāsmi tena dattaṃ phalottamam |
sa phalaṃ dattaṃ evāsi suhr̥datvān mayā tava ||12:108||*

12:108 Sūrya spoke: I went to Soma's world, and it was he who gave me the magical fruit. I gave you that fruit out of my friendship for you.

*anyad dātum na śaknomi gaccha somapurādya vai |
taṃ prārthayāvikalpena atriputraṃ graheśvaram ||12:109||*

12:109 I cannot give you another one. Go now to Soma's city. Ask him, the son of Atri, the lord of planets, without hesitation.

*rudra uvāca |
gatāḥ sūryāgrataḥ kṛtvā somalokaṃ tathaiva hi |
uvāca sūryaḥ somāya karuṇāpekṣayā śaśim ||12:110||*

12:110 Rudra spoke: Led by Sūrya, they went to the world of Soma, Sūrya addressed Soma, expecting compassion from the Moon.

*soma uvāca |
kimartham āgato bhūyaḥ kartavyaṃ tatra bhāskara |
phalaṃ dātum punas tv anyan muktvā tv anyat karomy aham ||12:111||*

12:111 Soma spoke: For what purpose have you returned? O Sun, there will be a solution for that. Except for giving another fruit, I shall do anything.

12.108 Note the odd syntax of pādas cd. *sa phalaṃ* may have been influenced by 12.71d and 72a. Here *tat phalaṃ* would work better but see *sa phalaṃ* in a similarly odd position in 12.113d. *dattaṃ evāsi* is also problematic although similar structures do appear in this text, e.g. in 12.113c. The original may have read *tat phalaṃ datta evāsi*; or take *dattaṃ evāsi* as *datta-m-evāsi*, with a hiatus breaker *-m-*.

12.109 Understand *purādya* as *puram adya* (stem form metri causa)

12.110 Understand *sūryāgrataḥ* in pāda a as *sūryam agrataḥ* (stem form noun). Note the form *śaśim* for *śaśinam*.

sūrya uvāca |
yadi śakyaṃ phalaṃ dehi anyan na prārthayāmy aham |
na dattāsi phalaṃ anyan mayā vadhyo bhaviṣyasi ||12:112||

12:112 Sūrya spoke: “If you can, give me a fruit, I am not asking for anything else. If you do not give me another fruit, I’ll kill you.”

soma uvāca |
āgamaṃ tasya vakṣyāmi śṛṇuṣvāvahito bhava |
indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān ||12:113||

12:113 Soma spoke: “I shall tell you how it arrived. Listen carefully. It was Indra who gave me the fruit and I gave that fruit to you.

gatvaivendrasadas tv anyat prārthayāmaḥ sahaiva tu |
evam kurma iti prāha gatvendasadanaṃ prati ||12:114||

12:114 Let’s go to Indra’s palace and ask for another one together. Let’s go!” he said and left for Indra’s dwelling residence.

soma indram uvācedaṃ phalakāmā ihāgatāḥ |
pūrvadattaphalam anyad dehi śakra mamādya vai ||12:115||

12:115 Some said this to Indra: “We have come here seeking a fruit.” Give me another of the fruit now that you gave me before, O Śakra.

indra uvāca |
yadartham iha samprāptaḥ sa ca nāsti niśākara |
viṣṇubastān mayā prāptam ekam eva phalaṃ śubham ||12:116||

12:116 Indra spoke: “The reason for which you came here does not exist, O Moon. I received only a single one of that nice fruit out of Viṣṇu’s hands.

sarva eva hi gacchāmo viṣṇulokaṃ graheśvara |
sarva evopajagmus te phalārthaṃ madhusūdanam ||12:117||

12:117 Let’s go, all of us, to Viṣṇu’s world, O lord of the planets.” They all went to Madhusūdana for the fruit.

evam uktvā gatāḥ sarve devarājapuraskṛtāḥ |
muhūrtenaiva samprāptā viṣṇulokaṃ yaśasvini ||12:118||

12.113 Note *sa phalaṃ* for *tat phalaṃ* again, as in 12.108c. The syntax of pādas cd is rather confused and *datta* in pāda d is a stem form participle metri causa.

12.115 *soma indram* in pāda a in K₇ may be a correction of the reading in all the other sources. On the other hand, it can be original, and the hiatus may have confused an early scribe.

12:118 After he spoke thus, they all left, led by the king of the gods.
They reached the world of Viṣṇu in a moment, O Yaśasvinī.

upasṛtya tata indraḥ praṇipatyā janārdanam |
sarveṣāṃ uparodbhena prārthayāmi yaśodhara ||12:119||

12:119 Indra then approached Janārdana, bowing down respectfully. I have a request, O Yaśodhara, that troubles everybody [here].

viṣṇur uvāca |
pūrvadattaphalasyārthe tac ca sarvaṃ ihāgatāḥ |
na śaknōmi phalaṃ dātum kiṃ vā tv anyat karomy aham ||12:120||

12:120 Viṣṇu spoke: “You all have come here for the fruit that I donated previously. I cannot give you the fruit. Otherwise, what else can I do for you?”

indra uvāca |
brahmāṇḍam api bhettum tvam śaknoṣi garuḍadbhvaḥ |
aśakyam tava nāstīti jānāmi puruṣottama ||12:121||

12:121 Indra spoke: You are even capable of splitting Brahmā’s Egg, O you of the banner with Garuḍa on it. I know that there is nothing that you cannot do, O Puruṣottama.”

evam uktaḥ punar viṣṇuḥ pratyuvāca purandaram |
phalam ekaṃ parityajya sarvaṃ śaknōmi kauśika ||12:122||

12:122 Having been addressed thus, Viṣṇu replied to Purandara (i.e. Indra): “O Kauśika, I can do everything with the only exception of the fruit.

upāyo ’tra pravakṣyāmi āgamam śṛṇu gopate |
brahmaṇā ca mama dattam tat phalaikam purandara ||12:123||

12:123 I shall tell you now the means [of obtaining it]. Listen to where it came from, O Gopati. It was Brahmā who gave me that one single piece of fruit, O Purandara.

12.119 Note that pāda a is unmetrical. Emend to *tato* (irregular sandhi)?.

12.120 The function of *tac ca* in pāda b is unclear. Perhaps understand *atra* (‘here’). Understand *sarvaṃ ihāgatāḥ* as *sarva-m-ihāgatāḥ*, with a hiatus filler *-m-* for *sarva* (i.e. *sarve*) *ihāgatāḥ*. The non-standard form *anyam* transmitted in all witnesses consulted might be original but I have not found any more instances of it in this text. That is why I have corrected it to the standard *anyat*.

mayā dattaṃ phalaṃ tv ekaṃ kim anyad dātum icchasi |
prārthayāmo 'tra gatvaikaṃ parameṣṭhiprajāpatiṃ || 12:124||

12:124 I have given you one piece of fruit, why do you want me to give you another one [go for icchati?]? Let's now go to the highest creator Prajāpati (Brahmā) and ask him for one.

tavoparodbhād devendra prārthayāmi pitāmahaṃ |
evam uktvā gatāḥ sarve puraskṛtya janārdanaṃ ||12:125||

12:125 I'll ask Grandfather Brahmā, O king of the gods, to solve your problem." After he said this, they all left together, led by Janārdana:

indraḥ sūryaḥ śaśi caiva gandharvo vānaras tathā |
vipulaḥ śreṣṭhikaś caiva rājadūtadvayaṃ tathā ||12:126||

12:126 Indra, Soma, Sūrya, the Gandharva, the monkey, Vipula, the foreman, and two envoys of the king.

brahmalokaṃ muhūrtena prāptavān surasundarī |
dṛṣṭvā brahmasado ramyaṃ sarvakāmaparicchadam ||12:127||

12:127 They reached Brahmā's world in a moment, O Surasundarī. Seeing Brahmā's beautiful palace filled by all desireable things,

anekāni vicitrāṇi ratnāni vividhāni ca |
mandāratalaśobbhāni vaidūryamaṇikuṭṭimān ||12:128||

12:128 the many kinds of brilliant gems, beautified with coral-tree roofs, floors inlaid with cat's-eye gems,

pravālamaṇistambhāni vajrakāñcanavedikām |
pravālasphāṭiko jāla indranīlagavākṣakaḥ ||12:129||

12:129 the coral-gem pillars and the diamond and golden altar, the coral-gem and crystalline lattice-windows and sapphire windows,

paśyate vipulas tatra nānāvṛkṣa manoramāḥ |
puṣpānāmitavṛkṣāgrāḥ phalānāmitakā bhavet ||12:130||

12:130 Vipula [also] saw [that there were] various charming trees there, with their tops bent down with [the burden of] the blossom and the fruits,

12.124 For the expression *parameṣṭhiprajāpati* see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajāpateḥ*

12.130 Note *ṛkṣa* in pāda b as a stem form noun for *ṛkṣā* or *ṛkṣān* (*manoramāḥ/-ān*). One could simply correct the pāda to *nānāvṛkṣān manoramān*, but then the next line should also be altered.

sarvaratnamayā vṛkṣāḥ sarvaratnamayaṃ jalam |
vṛkṣagulmalatāvallī kandaṃūlaphalāni ca ||12:131||

12:131 all the trees made of gems and the water[?] made of gems, the trees, bushes, creepers, winding plants and bulbous roots and fruits:

sarve ratnamayā dṛṣṭā vipulo vipulekṣaṇaḥ |
anekabhaumaṃ prāsādaṃ muktādāmaṃ vibhūṣitam ||12:132||

12:132 Vipula saw all these consisting of jewels with his eyes open wide. [There was] a multi-storeyed palace decorated with garlands of pearls,

apsarogaṇakoṭībhīḥ sarvābharaṇabhūṣitam |
vimāṇakoṭikoṭīnāṃ sarvakāmasamanvitam ||12:133||

12:133 embellished with millions of groups of Apsarases wearing all kinds of ornaments, and millions and millions of floating aerial palaces possessing everything wished for.

brahmalokasabhā ramyā sūryakoṭisamaprabhā |
tatra brahmā sukhāsīno nānāratnopaśobhite ||12:134||

12:134 The assembly hall in Brahmā's world was charming and it shone like millions of suns. Brahmā was sitting there comfortably, decorated[?] with various jewels,

caturmūrtiś caturvaktraś caturbāhuś caturbhujah |
caturvedadharo devaś caturāśramanāyakaḥ ||12:135||

12:135 with his four embodiments, four heads, four arms and four hands. The god who is the governor of the four social disciplines (*āśrama*) was holding the four Vedas.

caturvedāvṛtas tatra mūrtimantam upāsate |
gāyatrī vedamātā ca sāvitṛī ca surūpiṇī ||12:136||

12:136 Gāyatrī, who is the mother of the Vedas, and beautiful Sāvitṛī were there, around the Vedas, attending [upon him] in their embodied form,

12.132 Note the odd syntax of pādas ab. Pāda b should be understood as a phrase in the instrumental case.

12.133 I understand pādas ab as if it read *apsarogaṇakoṭībhīḥ sarvābharaṇabhūṣitair bhūṣitam* Perhaps understand *vimāṇakoṭikoṭīnāṃ* as *vimāṇakoṭīnāṃ koṭīḥ* and *samanvitam* as *samanvitānām*.

vyāhṛtiḥ praṇavaś caiva mūrtimān samupāsate |
vauṣaṭkāro vaṣaṭkāro namaskāraḥ sa mūrtimān ||12:137||

12:137 Also Vyāhṛti[s] (Bhur, Bhuvah, Svar) and Praṇava (Om) were serving [him] in their embodied forms, as well as the syllables Vauṣaṭ, Vaṣaṭ and Namaḥ in their embodied forms,

śrutih smṛtiś ca nītiś ca dharmasāstraṃ samūrtimat |
itihāsaḥ purāṇaṃ ca sāmṁkhyā yogaḥ patañjalam ||12:138||

12:138 and Śruti and Smṛti and Nīti and Dharmaśāstra in their embodied forms, as well as Itihāsa, Purāṇa and Pātañjala Sāmṁkhyayoga,

āyurvedo dhanurvedo vedo gāndharva-m-eva ca |
arthavedo 'nyavedāś ca mūrtimān samupāsate ||12:139||

12:139 Āyurveda, Dhanurveda, and Gāndharvaveda, Arthaveda, and other Vedas, in their embodied forms.

tato brahmā samutthāya abhigamya janārdanam |
gām ca argham ca dattvaivam āsyatām iti cābravīt ||12:140||

12:140 Then Brahmā rose and approached Janārdana (i.e. Viṣṇu). Giving him a cow? and guest-water, he said “Please take a seat.

mañiratnamaye divye āsane garuḍadhvajah |
devarājo raviḥ somo gandharvah plavagesvaraḥ ||12:141||

12:141 The one of the banner with Garuḍa on it [should please sit] on [this] divine throne made of gems and jewels. The king of the gods (Indra), the Sun, the Moon, the Gandharva, the monkey king

vipulaś ca mahāsattva āsyatām ratna-āsane |
sādhū bho vipula śreṣṭha sādhū bho vipulam tapaḥ ||12:142||

12:142 and Vipula the great man should sit on [these] gem-thrones. Well done, excellent Vipula! Congratulations for your enormous (*vipula*) austerity!

12.138 Note the form *patañjalam* metri causa for *pātañjalam*. It is difficult to say if *sāmṁkhyā yoga* in pāda d signifies one or two things. I have chosen to separate them, interpreting *sāmṁkhyā* as a stem form noun, because in other parts of the text, *sāmṁkhyā* and *yoga* are usually treated as two different traditions. See 8.1–3, 16.36–37, and 23.5c. Understand *patañjalam* as *pātañjalaḥ* (metri causa and gender confusion). Another, less likely, possibility is that here *sāmṁkhyāyoga* and *pātañjalayoga* are contrasted.

12.139 Understand *mūrtimān* in pāda d as *mūrtimantaḥ*. Note also C₄₅ and C₀₂'s attempt to include the Atharvaveda. I find it more likely that by *arthaveda* Kauṭilya's Arthaśāstra is being referred to here.

sādhū bho vipulaprājña sādhu bho vipulāsṛiya |
toṣitāḥ sma vayaṃ sarve brahmaviṣṇumāheśvarāḥ ||12:143||

12:143 Well done, you of enormous wisdom! Well done, you of enormous fortune! We are all pleased: Brahmā, Viṣṇu, Maheśvara,

ādityā vasavo rudrāḥ sādhyāśvinau marut tathā |
bhūṅkṣva bhogān yathotsāhaṃ mama loke yathāsukham ||12:144||

12:144 the Ādityas, the Vasus, the Rudras, the Sādhyas, the Aśvins and the Marut[s]. Dive into the enjoyments in my world as much as you want, as you please.

iyam vimānakoṭīnām tavāṛthāyopakalpitā |
sahasrāṇām sahasrāṇi apsarā kāmārūpiṇī ||12:145||

12:145 This one amongst the millions of aerial palaces has been built for you. There are thousands and thousands of sexy Apsarases,

tavāṛthīyopasarpanṭi sarvālaṃkārabhūṣitāḥ |
yāvat kalpasahasrāṇi parārdhāni tapodhana |
yatra yatra prayāsituvaṃ tatra tatropabhujyatām ||12:146||

12:146 adorned with all kinds of ornaments, making advances towards you. [This state of affairs will go on] for a thousand hundred quadrillion aeons, O great ascetic. Where there is effort, there one can enjoy [the results]”.

maheśvara uvāca |
iti śrutvā vacas tasya vipulo vipulekṣaṇaḥ |
vepamāno bhayatrasta āśrupūrṇākulekṣaṇaḥ ||12:147||

12:147 Maheśvara spoke: Listening to his speech, Vipula, with his eyes wild open, shaking, trembling with fear, his eyes filled with tears,

12.143 Understand *śṛiya* as the singular vocative masculine of *śṛi*.

12.145 *iyam* (f.) in pāda a stands for either *ayam* (m.) or *idaṃ* (n.), agreeing with the gender of *vimāna*. Alternatively, the sentence wants, rather clumsily, to convey the meaning ‘all these millions of aerial palaces...’. Note that here, as often in this text, nouns stand in the singular after numbers such as a thousand.

12.146 Understand *tavāṛthīyopasarpanṭi* as *tavāṛthīyā upasarpanṭi* (double sandhi). *tavāṛthāyo*° may work as well (C₄₅ and K₈₂) but I consider *tavāṛtīyo*° the lectio difficilior, thus potentially the original reading.

12.147 We are forced to accept E’s reading of *bhayatrasta* here because it is far superior to the readings of all other witnesses. The rejected reading (*bhayaṣ tatra*) may have been the result of a simple metathesis (*tra-sta* to *sta-tra*).

praṇamya śirasā bhūmau praṇipatya punaḥ punaḥ |
uvāca madhuraṃ vākyaṃ brahmalokapitāmahaṃ ||12:148||

12:148 bowing down his head, prostrating himself on the ground again and again, delivered a sweet speech to [Brahmā,] the Grandfather of Brahmaloka:

vipula uvāca |
bhagavan sarvalokeśa sarvalokapitāmaha |
svapnabhūtaṃ ivāścaryaṃ paśyāmi tridaśeśvara |
smṛtibhraṃśaś ca me jāto buddhir jātāndhacetanā ||12:149||

12:149 Vipula spoke: “Venerable sir, lord of all the worlds, Grandfather of all people, I can see a dream-like wonder, O lord of the thirty[-three] gods. My memory abandons me, my mind’s intelligence is darkened.

tubhyaṃ trailokyabandho bhava mama śaraṇaṃ trāhi saṃsāraghorāt
bhīto ’haṃ garbhāvāsāj jaramaraṇabhayāt trāhi māṃ mohabandhāt |
nityaṃ rogādhivāsam aniyatavapuṣaṃ trāhi māṃ kālapāsāt
tīryaṃ cānyonyabhakṣaṃ bahuyugaśataśas trāhi mohāndhakārāt ||12:150||

12:150 ... Be my refuge. Protect [me] from[?] terrible transmigration. I am afraid of being in a womb, of the terror of old age and death. Protect me from the fetter of illusions. Dwelling in illness is eternal and the body is uncontrollable. Protect me from the noose of time. Animals eating each other[?] for hundreds and hundreds of *yuga*. Protect [me] from the darkness of illusions.

śrutvaivovāca brahmā vipulamati punar mānayatīvā yathāvat
āhūtasamplavānte bhaviṣyasi tava me janmalobho na bhūyaḥ |
garbhāvāsaṃ na ca tvan na ca punamarāṇaṃ kleśaṃ āyāsapūrṇam
chittvā mohāndhaśatruṃ vrajasi ca paramaṃ brahmabbūyatvam eṣi ||12:151||

12:151 Hearing [this] Brahmā spoke to [Vipula] of huge intellect, honouring [him] as follows. You will live until the universal floods of destruction. You will not have any longing for being reborn any more. There will be no dwelling in a womb for you, no rebirth, no

12.148 The compound *brahmalokapitāmahaḥ* may sound slightly odd as an epithet of Brahmā but it does occur in the MBh (12.336.30b) and in other texts (Padmasaṃhitā 3.193d, Jayadrathayāmala 3.14.198b).

12.149 Note that E adds a line here (see the apparatus; translation: ‘I am a fool, how could I praise you? You are beyond knowledge, beyond the ultimate.’). I have not been able to locate this line in any of the available sources.

anguish full of weariness. Killing the enemy who is the darkness of illusions, and you will reach the ultimate, the absorption into the Brahman.”

*maheśvara uvāca |
brahmaṇā evaṃ uktas tu viṣṇunā prabhaviṣṇunā |
evaṃ bhavatu bhadraṃ vo yathovāca pitāmaharḥ ||12:152||*

12:152 Maheśvara spoke: When [Vipula] was addressed thus by Brahmā, Lord Viṣṇu (*viṣṇunā prabhaviṣṇunā*) [said:] “Let it be like that, bless your soul, just as the Grandfather said.”

*indreṇa raviṇā caiva somena ca punarḥ punarḥ |
sādhyaādityair marudrudrair viśvebhīr vasavaiḥ tathā ||12:153||*

12:153 [Then] Indra, Ravi and Soma, the Sādhya, the Ādityas, the Maruts, the Rudras, the Viśve[śas] and the Vasus[?] [spoke:]

*aho tapaḥphalaṃ divyaṃ vipulasya mahātmanarḥ |
svaśarīraṃ divyaṃ prāptaḥ śraddhayātithipūjaya ||12:154||*

12:154 “Wow, what a divine reward for great-souled Vipula’s penance! He has reached heaven in his own [mortal] body by virtue of his worshipping a guest in good faith.”

*evaṃ ādīny anekāni vipule parikīrtitam |
brahmāṇaṃ punar evāha viṣṇur viśvajagatprabhuḥ ||12:155||*

12:155 This and many other things are related in the Vipula section [probably of the *Mahābhārata*, see MBh 13.39.1ff]. Viṣṇu, the lord of the whole universe, turned back to Brahmā.

|| iti vṛṣasārasaṃgrahē vipulopākhyāno nāmādhyaḥ dvādaśamarḥ ||

12.151 The stem form noun °*matī* of the bahuvrīhi compound in pāda a may stand for *matih* (see the unmetrical reading of C₉₄C₄₅K₈₂), and then it should refer to Brahmā himself (“Brahmā, the one with a huge intellect...”). I have chosen to take *matī* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mānayatvā* (and *śrutvā*) requires an object. Note *ābhūtasamplava* instead of the more common *ābhūtasamplava* (see also 2.13). *me* in pāda b is difficult to interpret. I take *tvān na* in pāda c as an ablative of *tvad* used as a genitive plus *na*.

12.154 *svaśarīraṃ* may stand for *svaśarīre* or *svaśarīreṇa* in pāda c.

Appendices

passages from part two

Abbreviations and Bibliography

— CUL = Cambridge University Library

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Index

Abhidhānaratnamālā, xii

āśrama, xiii

bull, xi

Dharmaputrikā, 2

gaṇa, xi

Mahābhārata, xi, xiii

Manusmṛti, xiii

Matsyapurāṇa, xiii

Nāmaliṅgānuśāsana, xii

Sanderson, Alexis, xiii

Śivadharmasaṃgraha, 2

Śivadharmasāstra, 2

Śivadharmottara, 2

Śivopaniṣad, 2

Sukaviḥṛdayanandinī, xxi

Umāmaheśvarasaṃvāda, 2

Uttarottaramahāsaṃvāda, 2

vṛṣa, xiii

vṛṣa, xii

vṛṣabha, xiii

Vṛṣasārasaṃgraha, ix–xi, xiii–xv, 2

Vṛttaratnākara, xxi

Todo list

Find a hard copy of McGann's Textual Condition. ix