

Vṛṣasārasaṁgrahaḥ

(translation)

May 29, 2022

12.1 The Goddess spoke: Harmlessnessssss is always praised as the highest Dharma. Also, teach me the ultimate Dharma of those who practise hospitality.

12.2 Maheśvara spoke: Hear the ultimate Dharma of the harmless ones and that of the ones who practise hospitality.¹ O beautiful-eyed goddess, [if] all the three worlds, full of wealth,

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.² Hear the Dharma of the hospitable ones. I'll teach it [to you], O beautiful one.³

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.

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.

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.

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.

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.

¹Understand *ahiṁsātithyakāmāṁ* as *ahiṁsakānām ātithyakānām ca*

²Note that this verse seems to be all that Maheśvara teaches in this chapter on *ahiṁsā* and that *tattulyam ahiṁsakaḥ* may contain a sandhi bridge: *tattulya-m-ahiṁsakaḥ*

³*ātithyānām* in pāda c stands for *ātithyānām* or *ātithyakānām* metri causa.

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.

12.10 Some sacrificed in the fire, some fed the Brahmins, some gave donations, others praised the deity.

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,

12.12 Vipula too, there at the confluence of the Gaṅgā and the Gaṇḍakī,⁴ together with his wife, performed a bath, and, attired in linen clothes,

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.

12.14 The wife got infatuated with that Brahmin's extreme beauty. The Brahmin [felt] the same. His beauty was unparalleled.[?]⁵

12.15 Their gaze got fixed on each other mutually. Vipula joined his hands [and said:] "O virtuous Brahmin,

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]."

12.17 Having been addressed and greeted hospitably by Vipula, the Brahmin spoke: "If you really mean to give, your heart is very generous."⁶

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."

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!"⁷

12.20 Vipula spoke: "Accept my wife who has nice buttocks, and is young and beautiful, blameless, large-eyed and whose face resembles the

⁴Note *gaṇḍakī* metri causa for *gaṇḍakī* in pāda b.

⁵Pāda d is slightly suspect and the translation of pādas cd is tentative. The expression *rūpeṇāpratīmo/pratīmā bhuvi* is common in the Mahābhārata and in the Purāṇas. Is that what was meant here? May a dual have been intended?

⁶Note 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*.

⁷In pāda d, *bhava* is less than satisfactory. One would normally expect *bhava*/*bhavadāṃ*/*bhavatu* in this context. Alternatively, it is possible *kalyāṇo bhava* ('be happy') was meant or we could accept E^N's reading.

full-moon.”

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?”⁸

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,

12.23 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.

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.

12.25 That great Brahmin made numerous donations, performed various sacrifices,⁹ [recited] the Vedas, and performed sacrifices of recitation.

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.”

12.27 Mandapāla, the great sage was thus informed and he fell from heaven. The Brahmin begot four sons with a Śāraṅga-bird.

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*).¹⁰

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,

12.30 but please don’t give me away this time!” Having heard his wife’s speech, Vipula spoke again.¹¹

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.

⁸sa is problematic CHECK accept tyajet?

⁹I have taken *japayajñāṁś* 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, *vedāṁś* becomes difficult to interpret (I supply ‘recited’). It may be possible to take *japa* as a form deriving from *japan* (present participle) metri causa: *vedāṁś ca japa[n] yajñāṁś ca kṛtvā*, but in this case the notion of performing sacrifices comes up twice in this verse.

¹⁰Note 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).

¹¹I have not included C₀₂^{pe}’s *vipula uvāca* (echoed in E^N) because after *punar abravīt* is seems secondary and unnecessary. Note that the correction in C₀₂ is in a second hand.

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.

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,¹²

12.34 as long as millions of births. I can see something bad, my Princess, from not giving, O woman with a nice complexion,

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.

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.¹³

12.37 If you are indeed my Dharmic friend, then now the time has come. Dharma himself has visited us disguised as a Brahmin.

12.38¹⁴ 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.

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.¹⁵

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.¹⁶ Having given everything to the Brahmin, I'll resort to the forest."

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.

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,

12.43 pearls, gems, clothes and divine ornaments. Accept all these, O

¹²The reading *narakastho* (K₇E^N) is tempting but it could be a scribal correction and *narakasthād* may be original, meaning *narakasthānād*.

¹³I have emended *tvayi* in pāda d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity.

¹⁴In pāda a, *ahaṃ* either stands for *māṃ* or the phrase *jijñāsārtham ahaṃ* can be translated as 'I am to be tested.'

¹⁵I understand *grahaḥ sūryo* in pāda c as *sūryagrahaḥ* (or *sūryagrahaṇam*): the eclipse of the Sun, which appears to be an auspicious day. See parallels in the apparatus.

¹⁶In pāda f, *brāhmaṇe* (loc., in all the witnesses that I have consulted) may have originally read *brahmaṇe* (dat.).

best of Brahmins. It's given in good faith and with respect.

12.44 May Lord Dharma be pleased and may Maheśvara be pleased.¹⁷¹⁸ May all the ancestors rejoice if there is reward for meritorious acts.

12.45 Rudra spoke: Having heard Vipula's speech, the ascetic Brahmin blessed the good-souled Vipula a good number of times,¹⁹

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.

12.47 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.

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?

12.49 I don't know these roads, this country, these villages and these cities, towns, mountain settlements. I don't know anybody here.²⁰

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].

12.51²¹ Having said this, Vipula climbed the mountain slowly. He caught sight of the shades of a tree, and being exhausted sat down [there].

12.52 In the same moment, descending from among the branches of the tree, [a monkey appeared and] carrying an extraordinary, beautiful, fragrant, excellent,

12.53 lovely, delightful and pleasant-looking fruit, it put it in front of Vipula and then returned to the tree.²²

12.54 Vipula, seeing this wonder, was perplexed. Am I sleeping or is this the fruit of my penance?

12.55 I have never seen, smelt, tasted anything like this. I have not even

¹⁷Note Śivadharmasāstra 10.11cd, in a similar context of donations: *bhojayitvā tato brūyāt priyatām bhagavān śivāḥ*

¹⁸Understand *sukṛtaṃ phalam* as *sukṛtaphalam* (metri causa).

¹⁹There 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.

²⁰In 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 12.55d.

²¹I have accepted the reading (emendation?) of E^N in pāda d (*āruhat*) because I think that *ārubet* is an early scribal mistake that is easy to make and because °*āruhat* comes up again in 12.53d.

²²Note how the agent of this sentence is omitted here. That it was a monkey that gave Vipula the fruit becomes clear in 12.94.

heard of anything like this. I shall let somebody know about it.²³

12.56 Having said this ... , taking that nice fruit, he kept observing its smell again and again.

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.

12.58 Therefore, I shall take this fruit and go to that city, and I shall go and seek something to live on.

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.

12.60 That traveller replied: “Have you never been here?”²⁴ This is the Deccan region, and this is the city of Naravīra.²⁵

12.61 The king is called Siṃhajaṭa, his queen is Kekayī. The king is very old, afflicted by old age. The queen likewise.

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.”

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.²⁶ In which district is his dwelling? Tell me without any hesitation.”

12.64 Having been addressed by Vipula thus, the traveller spoke to him again:²⁷ “My name is Bhīmabala and I have come to visit the house of the foreman of the guild.

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.”

12.66 “Alright, let it be.” Great-souled Vipula spoke thus to him, and

²³I 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.

²⁴I 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?”’

²⁵*ayam* as the end of this verse may have been the original reading and C₄₅ may have corrected it to *adaḥ*. Another possibility is that an original *adaḥ* is preserved in C₄₅, and it got corrupted to *ayaḥ* (C₉₄), and then to *ayam* (C₀₂K₈₂). In any case, I have chosen the reading *adaḥ* because it works better; it can be viewed as my editorial correction.

²⁶Note the form *śreṣṭhin* from the stem *śreṣṭhi* instead of *śreṣṭhin* (thematization).

²⁷Note the stem form *pathika* in *pathikovāca* in pāda b. Alternatively, it is an instance of double sandhi (*pathika uvāca - pathikovāca*)

he set off to visit the foreman's house together with Vipula.

12.67 When Vipula saw the foreman who was sitting in his house, he went up to him and offered him that fruit.

12.68 “Wow, what an excellent fruit! And hey, it has been brought here.²⁸ Wow, what a form, what a smell, wow what a splendid fruit!

12.69²⁹ 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.³⁰

12.70 Ah! I will enjoy [its] profits. It is fit for a king.³¹ Offering this divine fruit to the king, I shall please him.”

12.71 Then grabbing that pleasant fruit, he left hastily.³² He approached the king respectfully, and gave him the fruit.³³

12.72 And seeing the fruit, the king was highly amazed.³⁴ “O foreman, from where have you brought this charming fruit previously?³⁵

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.

12.74 I shall eat this fruit that you have given me instantly.³⁶ What does it taste like? I want to know. Give it to me quickly.”

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.

²⁸Note *ihānitam* for *ihānītam* in pāda b for metrical reasons.

²⁹Most 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.

³⁰Understand *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.

³¹Pāda 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.

³²In pāda a, *tvarita*, for the adverb *tvaritaṃ*, is in stem form metri causa.

³³As 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).

³⁴On the possibility that *saphala* is a form in this text simply signifying *phala*, see notes on 12.70 and 72.

³⁵*pūrva[m]* in pāda d is suspect and difficult to interpret and E^N 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 eyeskip to 12.73b.

³⁶I take *svāda* as a stem form noun that stands for the accusative metri causa.

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.

12.77 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.

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.

12.79 The sovereign, king Siṃhajaṭa, became extremely satisfied and very happy.

12.80 The king, who was selfish and cruel, spoke to that foreman of the guild:³⁷ “Tell Bhīmabala to bring another fruit today.

12.81 I have regained my youthfulness by your kindness, O excellent man. Bring youthfulness also to Kekayī, who is weak and old.”

12.82 The foreman and Bhīmabala were addressed by the king thus.³⁸ [Bhīmabala] replied to the king, joining his hands reverentially and remaining standing with his head bowed down.

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.³⁹ Some noble man who is seeking your audience

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.”

12.85⁴⁰ Having heard Bhīmabala’s reply, [the king] said: You are the son of a noble family of ministers. Announce[?] my orders.

12.86 If there are no more, why did you give me one? This is what I request from you, sir.⁴¹ Where there is one, there are many, that is for sure.

³⁷The syntax of pāda c is confusing. I translate it as if it carried a causative meaning (e.g. *kuru bhīmabalaṃ 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.

³⁸I accepted the reading *śreṣṭhi* in pāda b although it may be a correction of *śreṣṭhi*, an original *prātipadika* of the thematised form of *śreṣṭhin* (see 1.63a).

³⁹Pāda 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 vanam*, occurs e.g. in MBh 1.144.1 meaning ‘from forest to forest’ (*te vanena vanam vīrā ghnanto mṛgaganān bahūn | apakramya jayū rājan tvaramāṇā mahārathāḥ ||*), and this made me choose another option (*na vanena vane rājan*). E^N’s variant seems like an attempt to ‘correct’ the text.

⁴⁰Pāda a is unmetrical. It is possible the the original read *°balaṃ* to avoid this, still meaning the compound *bhīmabalavākyaṃ*.

⁴¹I have choosen C₄₅’s reading in pāda c only because it is metrical. This does not mean

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.

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!"⁴²

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].⁴³

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!

12.91⁴⁴ Reveal to me quickly where you found the divine fruit. Without that fruit, my friend, your life is in danger."

12.92 Vipula spoke: I regained my hope for life [when I reached?] your house in this foreign country.⁴⁵ How could one who does his duty be slain? I would obtain [another fruit] right now.

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.

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.

12.95 Let's go to that place, O foreman, to see if the monkey is there.⁴⁷ When we get there together, we can ask the monkey king [for more fruit].

12.96 The foreman said: "Alright, let's go together to the place where you got that fruit. We shall be saved."⁴⁸

that the unmetrical reading of C₉₄K₈₂K₇ cannot have been the original one.

⁴²My 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.

⁴³The 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.

⁴⁴I 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.

⁴⁵The translation of pādas ab is tentative. If my interpretation is correct, the house in question is Puṇḍaka's house.

⁴⁶Perhaps understand *kṛtakartā* in pāda c as *kṛtyakartā*.

⁴⁷I 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.

⁴⁸The foreman uses the plural in his reply correctly: he refers to Vipula, Bhīmabala

12.97 Rudra spoke: Climbing Mount Sahya, searching the place all over, Vipula then caught glimpse of the monkey, the monkey king.

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 meritious act.”⁴⁹

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.”

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.

12.101 Vipula spoke: “If you cannot give me another fruit, [my] staying alive is doubtful.”⁵⁰ Another alternative is that we go where Citraratha himself[, the king of the Gandharvas,] dwells.”

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:

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.”

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.”⁵¹

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.”

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.⁵²

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.

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.”⁵³

and himself.

⁴⁹The ‘meritious act’ mentioned here is probably that of giving his wife to the Brahmin at the beginning of the story.

⁵⁰I suspect that *tubhyaṃ* 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’).

⁵¹Understand *subhṛdo* in pāda d as a singular nominative of the rare *subhṛda*.

⁵²I have emended the correct but unmetrical °*ādayaḥ* in pāda d to *ādaya* to restore the metre.

⁵³Note 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

12.109 I cannot give you another one. Go now to Soma's city.⁵⁴ Ask him, the son of Atri, the lord of planets, without hesitation.

12.110 Rudra spoke: Led by Sūrya, they went to the world of Soma,⁵⁵ Sūrya addressed Soma, expecting compassion from the Moon.⁵⁶

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.

12.112 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."

12.113 Soma spoke: "I shall tell you how it arrived. Listen carefully.⁵⁷ It was Indra who gave me the fruit and I gave that fruit to you.

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.

12.115⁵⁸ 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.

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.

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.

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.

12.119⁵⁹ Indra then approached Janārdana, bowing down respectfully. I have a request, O Yaśodhara, that troubles everybody [here].

12.120 Viṣṇu spoke:⁶⁰ "You all have come here for the fruit that I donated previously. I cannot give you the fruit. Otherwise, what else can I

12.113d. *dattam evāsi* is also problematic although similar structures do appear in this text, e.g. in 12.113c. The original may have read *tat phalam datta evāsi*; or take *dattam evāsi* as *datta-m-evāsi*, with a hiatus breaker *-m-*.

⁵⁴Understand *purādya* as *puram adya* (stem form metri causa)

⁵⁵Understand *sūryāgrataḥ* in pāda a as *sūryam agrataḥ* (stem form noun).

⁵⁶Note the form *śaśim* for *śaśinam*.

⁵⁷Note *sa phalam* for *tat phalam* 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.

⁵⁸*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.

⁵⁹Note that pāda a is unmetrical. Emend to *tato* (irregular sandhi)?.

⁶⁰The function of *tac ca* in pāda b is unclear. Perhaps understand *atra* ('here'). Understand *sarvam ihāgatāḥ* as *sarva-m-ihāgatāḥ*, with a hiatus filler *-m-* for *sarva* (i.e. *sarve*) *ihāgatāḥ*.

do for you?”⁶¹

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.”

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.

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.

12.124 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.⁶²

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:

12.126 Indra, Soma, Sūrya, the Gandharva, the monkey, Vipula, the foreman, and two envoys of the king.

12.127 They reached Brahmā’s world in a moment, O Surasundarī. Seeing Brahmā’s beautiful palace filled by all desireable things,

12.128 the many kinds of brilliant gems, beautified with coral-tree roofs, floors inlaid with cat’s-eye gems,

12.129 the coral-gem pillars and the diamond and golden altar, the coral-gem and crystalline lattice-windows and sapphire windows,

12.130 Vipula [also] saw [that there were] various charming trees there,⁶³ with their tops bent down with [the burden of] the blossom and the fruits,

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:

12.132 Vipula saw all these consisting of jewels with his eyes open wide.⁶⁴ [There was] a multi-storeyed palace decorated with garlands of pearls,

⁶¹The 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*.

⁶²For the expression *parameṣṭhiprajāpati* see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajāpateḥ*

⁶³Note °*vrkṣa* in pāda b as a stem form noun for °*vrkṣā* or °*vrkṣān* (*manoramāḥ/-ān*). One could simply correct the pāda to *nānāvṛkṣān manoramān*, but then the next line should also be altered.

⁶⁴Note the odd syntax of pādas ab. Pāda b should be understood as a phrase in the instrumental case.

12.133 embellished with millions of groups of Apsarases wearing all kinds of ornaments,⁶⁵ and millions and millions of floating aerial palaces possessing everything wished for.⁶⁶

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,

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.

12.136 Gāyatrī, who is the mother of the Vedas, and beautiful Sāvitrī were there, around the Vedas, attending [upon him] in their embodied form,

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,

12.138 and Śruti and Smṛti and Nīti and Dharmaśāstra in their embodied forms, as well as Itihāsa, Purāṇa and Pātañjala Sāṃkhyayoga,⁶⁷

12.139 Āyurveda, Dhanurveda, and Gāndharvaveda, Arthaveda, and other Vedas, in their embodied forms.⁶⁸

12.140 Then Brahmā rose and approached Janārdana (i.e. Viṣṇu). Giving him a cow? and guest-water, he said "Please take a seat.

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

12.142 and Vipula the great man should sit on [these] gem-thrones. Well done, excellent Vipula! Congratulations for your enormous (*vipula*) austerity!

12.143 Well done, you of enourmous wisdom! Well done, you of

⁶⁵I understand pādas ab as if it read *apsarogaṇakoṭībhīḥ sarvābharaṇabhūṣitair bhūṣitam*

⁶⁶Perhaps understand *vimānakoṭīkoṭīnām* as *vimānakoṭīnām koṭīḥ* and °*samanvitam* as °*samanvitānām*.

⁶⁷Note the form *patañjalam* metri causa for *pātañjalam*. It is difficult to say if *sāṃkhyayoga* in pāda d signifies one or two things. I have chosen to separate them, interpreting *sāṃkhyayoga* as a stem form noun, because in other parts of the text, *sāṃkhyayoga* 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 *sāṃkhyayoga* and *pātañjalayoga* are contrasted.

⁶⁸Understand *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.

enormous fortune!⁶⁹ We are all pleased: Brahmā, Viṣṇu, Maheśvara,

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.

12.145 This one amongst the millions of aerial palaces has been built for you.⁷⁰ There are thousands and thousands of sexy Apsarases,⁷¹

12.146⁷² 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]”.

12.147 Maheśvara spoke: Listening to his speech, Vipula, with his eyes wild open, shaking, trembling with fear, his eyes filled with tears,⁷³

12.148 bowing down his head, prostrating himself on the ground again and again,⁷⁴ delivered a sweet speech to [Brahmā,] the Grandfather of Brahmāloka:

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.⁷⁵

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.

⁶⁹Understand °śriya as the singular vocative masculine of °śrī.

⁷⁰*īyaṃ* (f.) in pāda a stands for either *ayaṃ* (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...’.

⁷¹Note that here, as often in this text, nouns stand in the singular after numbers such as a thousand.

⁷²Understand *tavārthīyopasarpanti* as *tavārthīyā upasarpanti* (double sandhi). *tavārthāyo*^o may work as well (C₄₅ and K₈₂) but I consider *tavārthīyo*^o the lectio difficilior, thus potentially the original reading.

⁷³We are forced to accept E^N’s reading of *bhayatrasta* here because it is far superior to the readings of all other witnesses. The rejected reading (*bhayas tatra*) may have been the result of a simple metathesis (*tra-sta* to *sta-tra*).

⁷⁴The compound *brahmalokaṭītamahar* 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).

⁷⁵Note that E^N 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.

12.151 Hearing [this] Brahmā spoke to [Vipula] of huge intellect, honouring [him] as follows.⁷⁶ You will live until the universal floods of destruction. You will not have any longing for being reborn any more.⁷⁷ There will be no dwelling in a womb for you, no rebirth, no anguish full of weariness.⁷⁸ Killing the enemy who is the darkness of illusions, and you will reach the ultimate, the absorption into the Brahman.”

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.”

12.153 [Then] Indra, Ravi and Soma, the Sādhyas, the Ādityas, the Maruts, the Rudras, the Viśve[śas] and the Vasus[?] [spoke:]

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.”⁷⁹

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.

⁷⁶The stem form noun °*mati* 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 choosen to take *mati* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mānaya-ityā* (and *śrutvā*) requires an object.

⁷⁷Note *ābhūtasamplava* instead of the more common *ābhūtasamplava* (see also 2.13). *me* in pāda b is difficult to interpret.

⁷⁸I take *tvān na* in pāda c as an ablative of *tvad* used as a genitive plus *na*.

⁷⁹*svaśarīraṃ* may stand for *svaśarīre* or *svaśarīreṇa* in pāda c.