

वृषसानसंश्रुतः

The Vṛṣasārasaṃgraha, a text of the Śivadharma corpus

A Critical Edition

Volume I

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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
X??

Editor-in-Chief
Florinda De Simini

Editorial & Scientific Board

Peter C. Bisschop (Universiteit Leiden), Dominic Goodall (École Française d'Extrême-Orient), Kengo Harimoto (Università di Napoli L'Orientale), Csaba Kiss (Università di Napoli L'Orientale), Krishnaswamy Nachimuthu (École Française d'Extrême-Orient), Annette Schmiedchen (Humboldt-Universität zu Berlin), Judit Törzsök (École Pratique des Hautes Études), Margherita Trento (Centre National de la Recherche Scientifique), Yuko Yokochi (Kyoto University)



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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
XX??

The Vṛṣasārasaṅgraha, a text of the Śivadharmā corpus
A Critical Edition
Volume I

Csaba Kiss


UniorPress
Napoli 20??

UniorPress
Nuova Marina, 59 - 80133, Napoli
uniorpress@unior.it



This work is licensed under a Creative Commons
Attribution 4.0 International License

ISBN 978-88-6719-???-?

Typeset in EB Garamond and Sanskrit2003 by Csaba Kiss,
using \LaTeX , Bib \TeX , *MakeIndex*, ledmac, and Python

Stampato in Italia
Il presente volume è stato sottoposto al vaglio di due revisori anonimi

Table of Contents

Preface

Aims and problems	xiii
-----------------------------	------

Introduction

Śivadharmā corpus	xv
Title	xv
Genre	xviii
Structure	xix
Connection to other texts	xxi
Dating and provenance	xxiii
Authors, redactors and target audience	xxxii
Why was the VSS included in the Śivadharmā corpus?	xxxii
Pāśupatas in the VSS	xxxii
Tantric influence?	xxxiii
Buddhism in the VSS	xxxiii
Misc	xxxiii
Language	xxxiii
Newar influence?	xxxiii
Number and gender	xxxiv
Case and syntax	xxxvi
Cardinal and ordinal numbers	xxxix
Stem form nouns	xxxix
Vocabulary	xl
Metre	xl
Contents and analysis of chapters 1–12	xliv
Adhyāya 1	xliv
Adhyāya 2	xliv
Adhyāya 3	xlvi
Adhyāya 4	xlvi

Adhyāya 5	xlvi
Adhyāya 6	xlvi
Adhyāya 7	xlvi
Adhyāya 8	xlvi
Adhyāya 9	xlvi
Adhyāya 10	xlvi
Adhyāya 11	xlvi
Adhyāya 12	xlvi
Topics in chapters 13–24	xlvi

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Introduction to the Critical Edition	1
Witnesses	2
Cambridge manuscripts	3
Kathmandu palm-leaf manuscripts	7
Kathmandu paper manuscripts	9
Munich manuscript	13
Paris manuscript	13
Oxford manuscript	14
Kolkata manuscripts	14
Tübingen manuscript	15
London manuscript	15
Naraharinath's edition	17
Editorial policies	19
Sanskrit text	21

An Annotated Translation

Chapter 1	1003
Invocation	1003
Dialogue of Janamejaya and Vaiśampāyana	1004
Knowledge of Brahman	1006
Noose of death and time	1007
<i>Parārdha</i> etc.: numbers	1011
Brahmā's Egg: the Universe	1012
Names of the cosmic rulers	1014
Measurements	1018
Redactors of the Purāṇa[s]	1019
Chapter 2	1024
Summary of the Śivāṇḍa	1024

Chapter 3	1033
Exposition of Dharma	1033
Yama and Niyama rules	1038
First Yama-rule: non-violence	1039
Chapter 4	1046
Second Yama-rule: truthfulness	1046
Third Yama-rule: refraining from stealing	1051
Fourth Yama-rule: absence of hostility	1055
Fifth Yama-rule: self-restraint	1060
Sixth Yama-rule: taboos	1064
Seventh Yama-rule: five kinds of virtue	1066
Eighth Yama-rule: avoiding mistakes	1068
Ninth Yama-rule: charm	1070
Tenth Yama-rule: sincerity	1071
Chapter 5	1073
The Niyama-rules	1073
First Niyama-rule: purity	1074
Chapter 6	1079
Second Niyama-rule: sacrifice	1079
Third Niyama-rule: penance	1084
Chapter 7	1087
Fourth Niyama-rule: donation	1087
Chapter 8	1095
Fifth Niyama-rule: study	1095
Sixth Niyama-rule: sexual restraint	1096
Seventh Niyama-rule: religious observances	1098
Eighth Niyama-rule: eating restrictions	1101
Ninth Niyama-rule: observing silence	1103
Tenth Niyama-rule: bathing	1106
Chapter 9	1110
System of three qualities	1110
Chapter 10	1121
Description of the pilgrimage places in the body	1121
Chapter 11	1132
Regulations on the Dharma of the four social disciplines	1132
The householder	1133
The chaste one	1140
The forest-dweller	1141

The wandering mendicant	1145
Chapter 12	1150
Rules of hospitality	1150
Story of Vipula	1150
 Appendices	
passages from part two	1183
 Symbols and Abbreviations	
Symbols	1185
Abbreviations	1185
 References	
Primary Sources	1187
Secondary Sources and Editions	1188

List of Figures

1	Structure of the VSS	xx
2	Structure and topics of the VSS	xxii
3	Geography of the VSS	xxviii
4	Map in Acharya 1992	xxix
5	<i>Kākapadas</i>	ii
6	Insertion of <i>vipula uvāca</i> in C_{02}	12

Acknowledgements

I am grateful to Alexis Sanderson, Dominic Goodall and Harunaga Isaacson for initiating me into the philological study of Śaivism, and to Florinda De Simini for encouraging me to apply for a position in her ŚIVADHARMA PROJECT (ERC no. 803624), for sharing all the relevant manuscript material with me, and for leading the project in the most friendly and generous way through happy times as well as difficult Covid-affected years. While working on the *Vṛ̥ṣasārasaṃgraha*, I was also affiliated with another ERC project, the DHARMA PROJECT (ERC no. 809994), and I am grateful to all my colleagues involved in that endeavour, including Arlo Griffith, Emmanuel Francis, Annette Schmiedchen, Astrid Zotter, and Dániel Balogh.

During my visit to the National Archives in Kathmandu, the staff were as helpful and professional as ever. I wish to express my thanks to Jyoti Neupane, Manita Neupane, Saubhagya Pradhananga, Rubin Shrestha, Sahan Ranjitkar, and all other members.

I am grateful to Daniela Cappello, Marco Franceschini and Sushmita Das, who made great efforts to acquire manuscripts in Calcutta.

My colleagues and friends working in Naples or visiting Naples for shorter periods helped me on a daily basis, during our regular reading sessions and in every other possible way, and I am thankful to them: to Florinda De Simini, Nirajan Kafle, Kengo Harimoto, Giulia Buriola, Alessandro Battistini, Lucas den Boer, Torsten Gerloff, Kenji Takahashi, Francesco Sferra, Dorotea Operato, Daniela Cappello, Michael Bluett, Marco Franceschini, Martina Dello Buono, Chiara Livio, Margherita Trento, Nina Mirnig, Timothy Lubin, S.A.S. Sarma, R. Sathyanarayanan, Alexander von Rospatt, Martin Orwin, and others.

Colleagues I have known for countless years, such as Judit Törzsök, Dominic Goodall, Harunaga Isaacson, Csaba Dezső and Gergely Hidas,

are always the first to help and support me in every possible way.

I am infinitely grateful to my family for always supporting me unwaveringly.

CHECK REVISE!!!

The present publication is a result of the project *DHARMA* ‘The Domestication of “Hindu” Asceticism and the Religious Making of South and Southeast Asia’. This project has received funding from the European Research Council (ERC) under the European Union’s Horizon 2020 research and innovation programme (grant agreement no. 809994). This book reflects the views of the author only. The funding body is not responsible for any use that may be made of the information contained therein.

Preface

Aims and problems

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

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

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

² McGann 1991, 27.

this may sometimes, though hopefully rarely, have caused contradictions.

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

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

Introduction

Śivadharmā corpus

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

Title

The title *Vṛṣasārasaṃgraha*⁵ can be translated as: 'A Compendium on the Essence of the Bull [of Dharma].' The last two elements (*sāra-saṃgraha*) need little explanation: this work is a 'compendium' on, a 'collection' or 'summary' of (*saṃgraha*) the 'essence' (*sāra*), of its topic. The words 'compendium' and 'collection' reflect the composite nature of the *Vṛṣasāra-saṃgraha* well; see sections on the structure of the text and on its possible sources on pp. xix and pp. xxiff. 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

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

⁴ Mainly in section '**CHECK**' on p. xxiii

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

other works.⁶

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

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

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

Or putting it more bluntly:

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

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

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

⁶ 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 and Goodall, Rout, Sathyanarayanan *et al* 2005, 100–108 and 171–172.

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

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

Śiva's mount.⁹

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

To laud the bull (*vṛṣa*) would be surprising if the intended meaning were the bull that is Śiva's mount, but not if the word is intended in its figurative meaning, namely *dharmah*, or *sukṛtam* 'the virtuous actions [prescribed by the Veda].' For this meaning of *vṛṣaḥ* see, for example, Amarasimha, *Nāmalingānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmah puṇyam vṛṣaḥ śreyah sukṛtaṃ ca samam smṛtam*); *Manu* 8[.16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Pataṅgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho 'pi jitasmaro 'pi yaḥ śaṅkaro 'bhūd bhuvi ko 'py apūrv-vaḥ*, 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 the last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we may collectively call the Śivadharma, and he thus supplies 'Śiva' when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva's bull or to the bull as embodying the 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,¹⁰ which fits in well with the rather blurred and multi-

⁹ Note that *Śivadharmottara* 12.87 also mentions the 'Dharma bull': *īśvarāy-atanasyādhaḥ śrīmān dharmavṛṣaḥ sthitaḥ | yatra vīravṛṣas tatra kṣityāṃ gomātaraḥ sthitā ||*

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

layered affiliation of the text to Dharmaśāstra, Vaiṣṇavism and Śaivism.¹¹

Finally, as a fanciful experiment, and if one accepts that the VSS originated in Nepal,¹² one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the 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;¹³ 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 summarises the information to be found in the Changu Narayana Pillar Inscription (east shaft),¹⁴ namely that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6’ [CE] (Sanderson 2009, 75). This would place the reign of Vṛṣadeva around 400 CE. The early fifth century may look too early for the date of composition of the *Vṛṣasārasaṃgraha*, and any connection between this king and the text is impossible to prove at the moment, but it is equally impossible to reject it fully, and if there were any connection, it would serve as explanation for the slightly unusual nature of the title (‘... the essence of the bull’).

Genre

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

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson’s translation (in Rocher 1986, 26), the following: (1) primary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) geneologies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).¹⁵ Arguably all these are present in

¹¹ See p. xix.

¹² See **CHECK**

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

¹⁴ Gnoli 1956, 1, and <https://siddham.network/inscription/ino2001/>

¹⁵ See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucar-*

the VSS, most of them already in chapter one, and later in twenty-one and twenty-four, plus narratives of the deeds of gods (e.g. in chapter twenty-three), and much more. It is possible that some parts of the VSS were originally intended to form a *purāṇa*. The part in question could be the outermost layer of the text. This leads us to the examination of the structure of the VSS.

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

F. 25iv of K₄₁ contains a scribal addition that gives a richer and somewhat more nuanced definition of the genre of the VSS, paraphrasing *Mahābhārata* 1.56.21:¹⁶

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

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

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

Structure

As described in Kiss 2021, in more detail at least three structural layers can be discerned in the VSS: a general, Dharmaśāstric one; a more or less Vaiṣṇava

itaṃ caiva purāṇam pañcalakṣaṇam ||

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

¹⁷ Understand *pādamātram*?

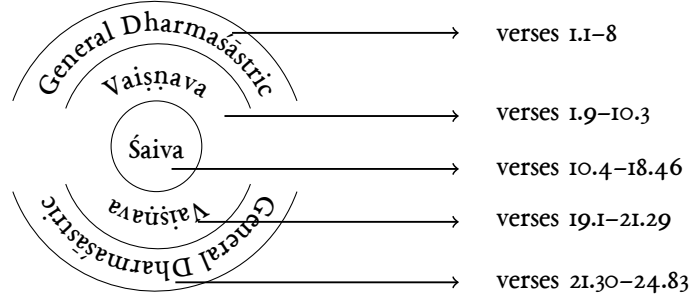


Figure 1: The structure of the VSS (reproduced from Kiss 2021, 188)

one; and a Śaiva one. Figure 1 is a diagramme reproduced from Kiss 2021, 188 showing the textual divisions more precisely.

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

Another way to represent the overall structure of the VSS visually is shown by Figure 2 on p. xxii below. The VSS is represented as a lotus whose petals represent chapters. White petals indicate chapters within the general Dharmaśāstric layer; light grey colour indicates the Vaiṣṇava layer; dark grey colour indicates Śaiva chapters. The divisions are not clear-cut: the first few verses of chapter one belong to the general layer and there are some transitions within chapters. Also, the layers are not hermetically sealed, and there is some ‘leaking’ between the chapters. Śaiva chapters do contain Vaiṣṇava material and vice versa. The labels next to the petals are keywords that indicate the main topic of the individual chapters. Big check marks indicate the presence of Anarthayajña the ascetic in the given chapter, while smaller check marks indicate references in the given chapters to Anarthayajña’s ascetic practice repeatedly called *anartha-yajña*, i.e. ‘non-material /internalised sacrifice/worship.’ Anarthayajña in both senses seems to be one of the main foci of the VSS. A brief overview of the Vaiṣṇava chapters would be the following. Anarthayajña, a Vaiṣṇava ascetic, who propagates a system of internalised *āśramas* /a system beyond the traditional *āśramas*, and who was born into an obscure or fluid *varṇa* (*brāhmaṇa* /*kṣatriya*), who is also a propagator of a Śaiva(?) version of inter-

nalised sacrifice or worship, is being tested by Viṣṇu; he passes the test and follows Viṣṇu to Viṣṇuloka.

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

The Śaiva part should have come first because the concept is there and the other layers construct the figure of Anarthayajña.....

Connection to other texts

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

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

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

VSS 9.40–42

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

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

¹⁸ Kiss 2021, 187

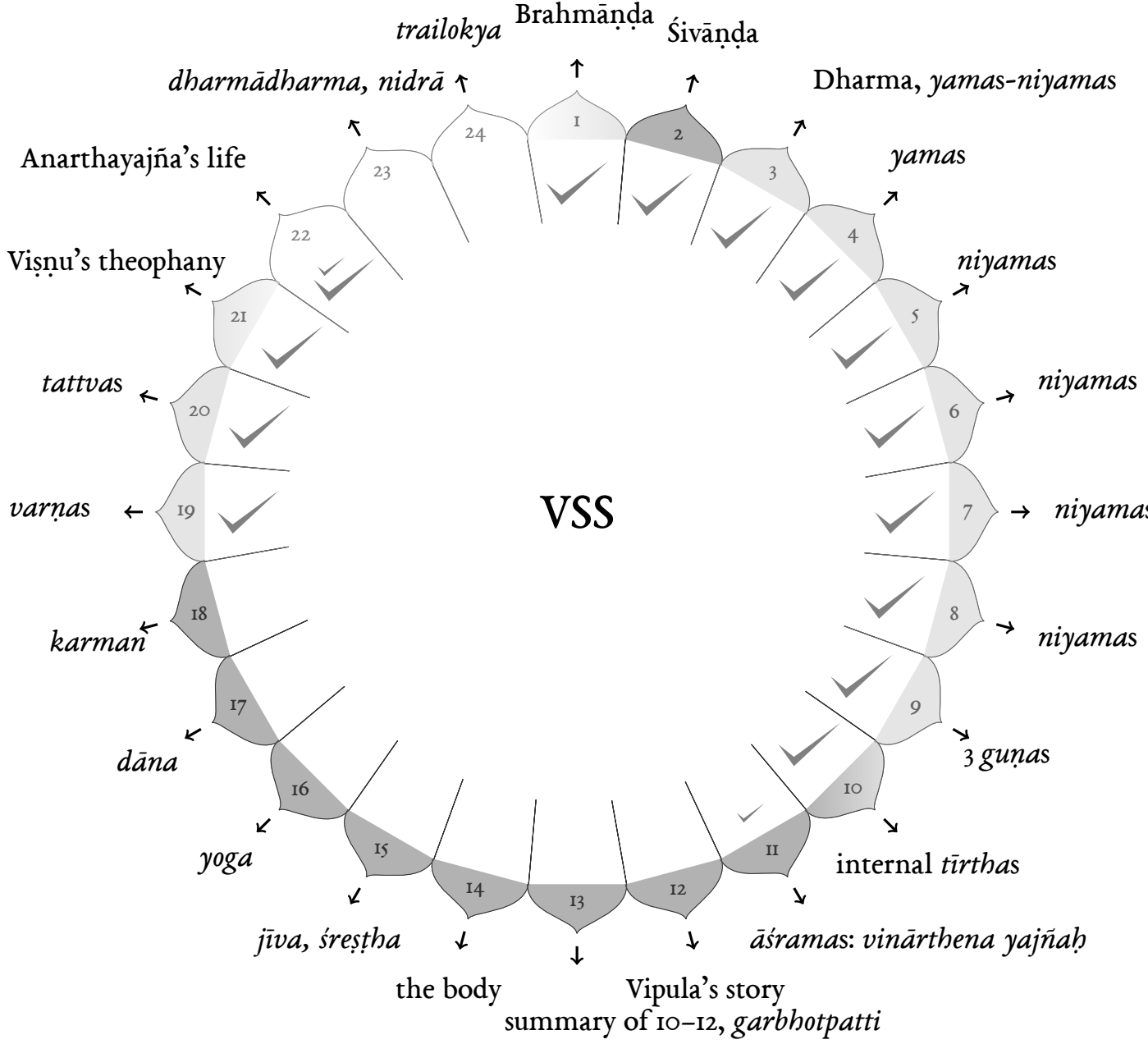


Figure 2: The structure and topics of the VSS

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

Śivadharmā texts:

Embryology

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

Compare, borrowings

Buddhacarita

Bṛhatkālotṭara,

Skanda

Dating and provenance

There are a number of reasons to think that Nepal, or the Kathmandu valley, is the main candidate for being the VSS's place of composition or final redaction. As for the time it may have happened, the first half of the period in the history of Nepal that is the most poorly documented and is thus variably labelled 'the transitional period,'¹⁹ or a 'relatively obscure period [...] [b]etween the Licchavis, who last appear in epigraphical record in 737 [CE], and the Malla kings, who ruled from 1200–1768',²⁰ is the most probable one.

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

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

The geographical locations mentioned in the VSS include the *tīrthas* mentioned in chapter ten: Himavat (the Himālayas), Kurukṣetra, Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Agnitīrtha, Somatīrtha, Sūryatīrtha, Puṣkara, Mānasa, Naimiṣa, Bindusāra (= Bindusaras), Setubandha, Suradrāha or Surahrada, Ghaṇṭikēśvara, and Vāgīśa. These may hint at the area where the VSS was composed by giving more significance to locations nearby and by

¹⁹ Petech 1984, 31

²⁰ Sanderson 2009, 77

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

being more specific when mentioning local sacred places. Some names on the list above are easy to indentify and at the same time probably too often included in lists such as this one to be indicative enough: Himavat, Kurukṣetra,²² Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Puṣkara (modern Pushkar), and Naimiṣa.²³ All these are locations in modern North India, or in the case of Himavat, for our purposes and more precisely North India and Nepal. Agnitīrtha, Somatīrtha and Sūryatīrtha could also be locations in North India, although they are more obscure than the ones above. For Agnitīrtha, see, e.g., *Padmapurāṇa* 3.45.27ab: *agnitīrtham iti khyātam yamunādakṣiṇe taṭe*; and *Padmapurāṇa* 6.139.1ab: *sābhramatyuttare kūle agnitīrtham iti śrutam*; therefore Agnitīrtha may be placed at the souther banks of the Yamunā or at the northern banks of the Sābhramatī river (modern Sabarati) in the area of Ahmedabad. Somatīrtha is also sometimes placed on the banks of the Sabarmati, see, e.g., *Padmapurāṇa* 6.161.1ab: *somatīrtham tato gacched guptaṃ sābhramatitaṭe*. Sūryatīrtha is sometimes placed in Kurukṣetra.²⁴ Going further in the list, Mānasa is generally thought to be '[a] lake on the peak of the Himālayas',²⁵ modern Manasarovar.²⁶ Bindusāra, which most probably stands for Bindusaras, can be a sacred place north of Mount Kailāsa,²⁷ two miles south of Gaṅgotri,²⁸ or alternatively Sitpur in Gujarat, north-west of Ahmedabad.²⁹

In contrast with these, Setubandha is the traditional name for the ridge of rocks between South India and Śrī Lankā, and Ghaṇṭikeśvara could be a sacred place in Orissa.³⁰ Vāgīśa seems difficult to locate, but it is most probably a sacred place east of Kathmandu. The name comes up in *Nepālamāhātmya* 3.21–25 as a location south of and not far from the Hanumadiśvara-līṅga, which is in the southern outskirts of Bhaktapur in Nepal, at the

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

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

²⁴ See Mani 1975, s.v. 'sūryatīrtha'.

²⁵ Mani 1975, s.v. 'mānasa IV'.

²⁶ Dey 1899, 57.

²⁷ Mani 1975, s.v. 'bindusaras'.

²⁸ Dey 1899, II.

²⁹ Dey 1899, *ibid.*

³⁰ Sanderson 2009, II3 n. 241.

confluence of two rivers (according to Acharya 1992, 37–38 and 298):

kiṃciddūre saṅgamasya yajñabhūmiṃ manoharām |
vidhāya munibhir sārddhaṃ vājapeyam athākarot ||
yajñaṃ samāpya vālmikir navanāḍimayaṃ girim |
āruroha dvijaśreṣṭho munibhir munisattamaḥ ||
kaṭake tasya śailasya nānānirjharasobhite |
liṅgaṃ samsthāpayām āsa vālmikīśvarasamjñitam ||
sthāpayitvā mahāliṅgaṃ vālmikir munisattamaḥ |
svāśrame tamasātire yayau muniganair vrtah ||
vālmikīśvaram ālokya vāgvibhūtiḥ prajāyate |
ato vāgīśvaram liṅga pravadanti manīṣiṇaḥ ||

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

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

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

devatānāṃ hariḥ śreṣṭhaḥ śreṣṭhā gaṅgā nadīṣu ca |
anāśanas tapaśśreṣṭhas tīrthaśreṣṭhaḥ suradrāhaḥ || 18.15

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

This suggests that the location of Suradrāha could potentially give us a hint on the geographic centre of the community in which the VSS was commissioned or composed. Unfortunately, at the moment I have no useful

³¹ *navanāḍimayaṃ*. Emend to *navanāḍimayaṃ* ('having nine rivers')?

³² Always spelt *surahrada* in Naraharinath's edition.

information on Suradaha. Nevertheless, I suppose that it should be a sacred place in the Kathmandu valley. The word *draha* is attested in Monier-Williams' Sanskrit-English Dictionary as a variant of *hrada* ('pond'). In classical Newar the corresponding form is *daha* (Malla 2000, 218). Suradaha may stand for Sūradaha, that is Sūryadaha, which is a 'pond situated in Devakuru' according to Mehta & Chandra 1972, 850.³³ In fact, Sūryahrada, that is, Sūradaha, is one of the so-called *yamaka*-lakes in Devakuru in the North in Jaina cosmography (see Kirfel 1920, 235–236).

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

Chapter twelve also contains toponyms that could refine or contradict what we have seen so far. The narrative of this chapter starts in Kusumanagara at the confluence of the Gaṅgā and the Gaṇḍakī rivers, which is Pāṭali-putra (12.4 and 12). As the story develops, Vipula, our hero, departs from Kusumanagara to travel to a far-away land, which is identified by a fellow traveller as the city of Naravīrapura in the Deccan (12.60). It is difficult to find a Naravīrapura that would fit the context. I suspect that what could have been meant is Karavīrapura, possibly modern Kolhapur in Maharashtra.³⁴ Since this placename, and the Sahya mountains (12.93),³⁵ come up in the framework of a dreamlike, fanciful part of the narrative, playing the role of 'the far-away, magical land,' a Nepalese origin of the VSS is still tenable.³⁶

Perhaps the most telling of all toponyms found in the VSS is Mr̥gen-draśikhara, where Anarthayajña's *āśrama* is situated, 'on the southern slopes

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

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

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

³⁶ On the area of the Sahya mountain as 'the southernmost limit of the authors' map' in the 'the Skandapurāṇa's literary imagining of a Pāśupata landscape,' see Cecil 2020, 161ff.

of the Himalayas.³⁷ This name comes up several times in the *Nepālamā-hātmya* and thus features on the map in Acharya 1992 (Figure 4). Mr̥gendraśikhara is a mountain situated north of Kathmandu. Today the area is called Śivapurī. See details on the identification and on legends connected to Mr̥gendraśikhara in Gögge 2007, 114ff. The VSS specifies that Anarthaya-jña's *āśrama* was on the banks of the Mahendrapathaga,³⁸ but I have not been able to identify this river.

The location with which the ascetic Anarthaya-jña is connected strongly suggests the Kathmandu valley as the geographical focus of the VSS because he is a key figure and main interlocutor in the VSS.³⁹

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

Devaśarman asks his disciple, Vipula, to protect his wife, Ruci, primarily from Indra's amorous advances, while he is away from home. Vipula decides that the only way he can protect Ruci is from within, i.e., by entering her body by yogic powers. Vipula succeeds in protecting Ruci's reputation and departs to practise extreme austerities. Later he encounters several people (in fact, as we learn later, Day and Night, and the six seasons) who mention 'Vipula's path to the other world' (*vipulasya pare loka yā gatis*, MBh 13.42.27cd) as something horrible. He wonders what sins he may have committed that could yield such unfortunate consequences. He realizes that by not telling Devaśarman that he actually entered Ruci's body, he lied and thus may have committed a horrible sin. When Devaśarman learns about this, he praises Vipula for his services instead, and all three, Devaśarman, his wife, and Vipula, go to heaven.⁴⁰

³⁷ See VSS 22.4–5: *vaiśampāyana uvāca | śṛṇu rājann avahito yogendrasya mahātmanah | āśramaṃ varṇajātīnāṃ vakṣyāmy eva narādhipa || himavaddakṣiṇe pārśve mr̥gendraśikhare nr̥pa | mahendrapathagānāmanaditire narādhipa ||*. 'Vaiśampāyana spoke: Listen, O King, attentively. I shall tell you about the *āśrama*, the *varṇa* and the *jāti* of the great and noble yogin, O king. In the southern region of the Himālaya, on the Mr̥gendra peak, O king, on the banks of the river Mahendrapathaga, O King[, was his *āśrama*]'.

³⁸ See fn. 37.

³⁹ On Anarthaya-jña's central role in the VSS, see more in Kiss 2021.

⁴⁰ See a summary of Vipula's story in the MBh also in Sukthankar 1944, 317–318.



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

Introduction

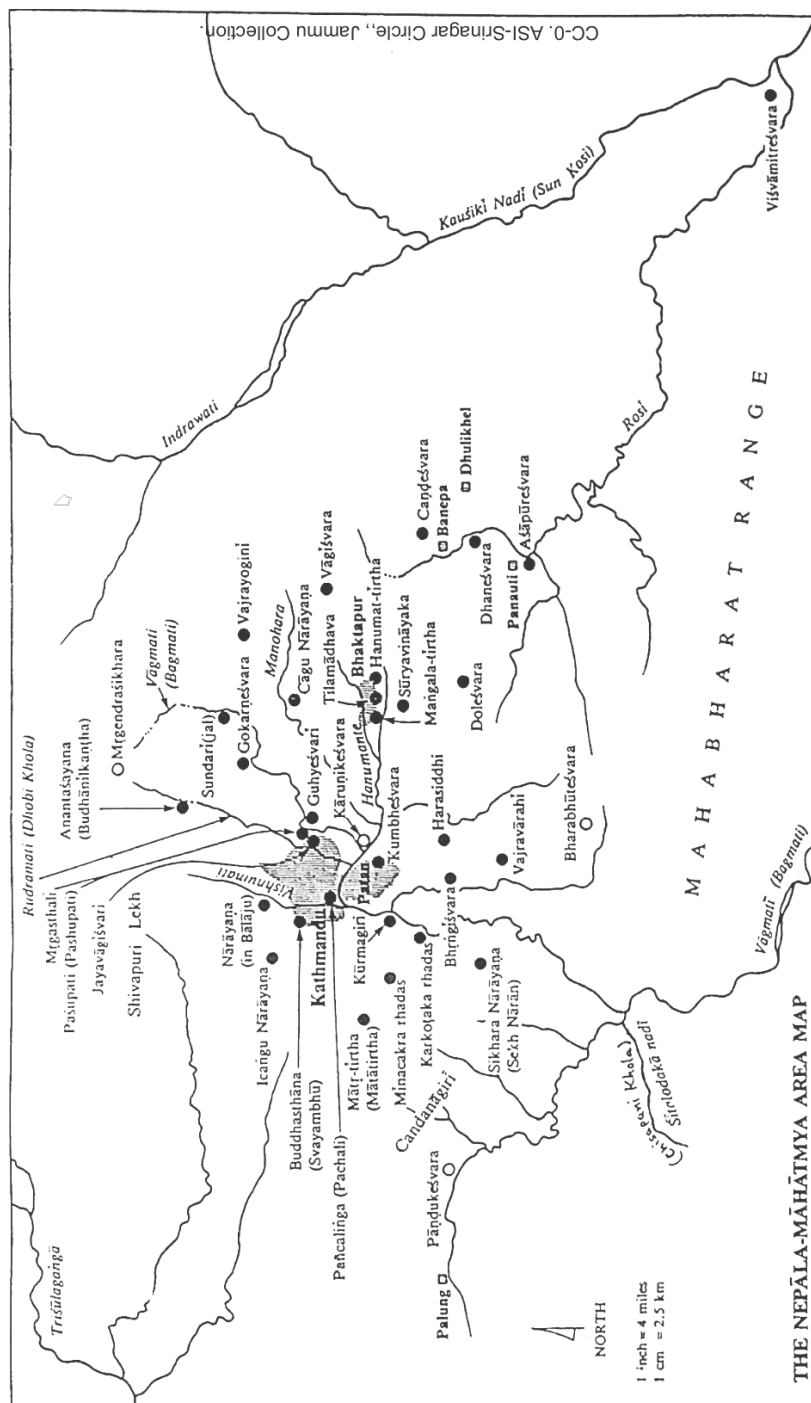


Figure 4: Map in Acharya 1992

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

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

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

In addition, the quotes from *Manu* in the VSS usually contain variants that can be found in the apparatus in Olivelle's critical edition of *Manu* (2005) as belonging overwhelmingly to what Olivelle calls the 'Northern Transmission'.⁴¹ This again confirms a North-Indian or Nepalese origin for the VSS.

As for the dating of the VSS, the *terminus ante quem* for its composition/redaction the obvious date is the earliest MSS that transmits it. The earliest dated MS that contains the VSS is Ko₇₇. It is dated to Nepal Samvat 156, i.e., 1035–36 CE.⁴² In a multiple-text MS⁴³ that is potentially earlier than Ko₇₇, the VSS is written in a hand that seems later than that used for some of the other texts within the MS.⁴⁴ The final colophon of the VSS (and the

⁴¹ See, e.g., *pāpakṛt* in VSS 3.34d (≈ *Manu* 5.52) attested in Devanāgarī MSS Pu⁵, Pu⁷, Pu⁹; *nānyatra manur abravīt* in VSS 3.35d (≈ *Manu* 5.41) attested in Śāradā MSS sOx¹, sPu⁶ and Devanāgarī MS Tr²; *kūṭa* in VSS 4.79 (≈ *Manu* 11.57) in a MS from Kathmandu (BKt⁵), in Devanāgarī/Old Nāgarī MSS (Lo⁴, nPu¹, Pu², Pu⁴, Pu¹⁰), as well as in two South-Indian MSS (GMd¹, TMd³).

⁴² See Shastri 1928, 721 and De Simini & Mirnig 2017, 591. The date is clearly visible as 'samvat 156' in the last line of the penultimate folio side of Ko₇₇/8.

⁴³ See more detail on this MS, which is now to be found in Munich, in Harimoto 2022.

⁴⁴ Harimoto 2022, 597–598: 'This Śivadharmā ms consists of two major parts, easily distinguishable by different hands: one that appears to be produced in 9th-c. Nepal [...], and another seemingly from a century or so later [...] The next set of folios making up this Śivadharmā ms consists of three titles: the *Uttaromāmaheśvarasaṃvāda** (24 folios),

DharmP) in this MS (f. 50r) is followed by the date [Nepāla] ‘*samvat 192*,’ i.e., 1071–1072 CE.

The above mentioned two MSS make it impossible to date the VSS later than to the first half of the 11th century CE, and parts of the text could be considerably older than that period. Archaic features that may indicate that the VSS or parts of it were composed much earlier than the early 11th century include the following. Chapter ten,⁴⁵ while it teaches the yogic tubes (*nāḍī*) *Suṣumnā* and *Idā*, is silent on *Piṅgalā*, which is a situation similar to that in the 6–7-century *Niśvāsa naya*⁴⁶ (see details at the analysis of chapter 10 on pp. xlv and in the notes to the translation). Similarly, 11.23a (*nivṛtṭyādi caturvedas*) mentions four Śaiva *kalās*, instead of the expected and somewhat later, and in character tantric, five, namely *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. In the same chapter, the order in which the *āśramas* are taught (*grhastha*, *brahmacārin*, *vānaprastha*, *parivrājaka*) is reminiscent of *Āpastambadharmasūtra* 2.9.21.1, and is relatively rare, as opposed to the traditional order (*brahmacārin*, *grhastha*, *vānaprastha*, *parivrājaka*) found, e.g., in *Manu*. (See Kiss 2021, 195–196.) Another feature that might point towards a date considerably earlier than the 11th century is the system of *tattvas* in chapter 20: the *mahābhūtas* of classical Sāṅkhya are called *dhātus* here, the *tanmātras* of classical Sāṅkhya are called *guṇas*,⁴⁷ the *buddhi* of classical Sāṅkhya is called *matī*, and the highest *tattva* is singular unlike the multiple *puruṣas* of classical Sāṅkhya. These may well be archaisms included in the VSS consciously, but they could also indicate that the time of composition of the VSS is much closer to pre-classical Sāṅkhya than what the MS evidence suggests.⁴⁸

All in all, in light of all the above, it is difficult to be more precise on the dating of the VSS than saying that its production must have happened

the *Vṛṣasārasaṃgraha* (50 folios), and the *Dharmaputrikā* (11 folios). We do not know the original order of these three works because each section starts with folio 1. Moreover, even though these three titles appear to be written by the same hand (probably somewhat later than the first part), there is no certainty that these folios were produced to complement the first part.⁷

⁴⁵ Also verse 11.21.

⁴⁶ Goodall, Sanderson, & Isaacson 2015, 33–35.

⁴⁷ In contrast with, e.g. ŚDhU 10.40–46 and UUMS chapter 5, DharmP 1.42–43, or the ŚivaUp.

⁴⁸ There are also numerous borrowings in VSS 20 from the Śāntiparvan of the MBh. See more details at the analysis of VSS chapter 20 in volume two.

before the end of the 10th century—or beginning of the 11th century CE if our oldest dated MS that transmits the VSS is close in time to the actual composition or redaction of the text. This could also mean a date considerably earlier than the 10th century, and therefore a tentative dating for the VSS would be the 7th to 10th centuries CE.

Authors, redactors and target audience

Why was the VSS included in the Śivadharmā corpus?

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

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

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

MORE...

Pāśupatas in the VSS

8.2

vratas in ch 8

ash bath in ch 8

Tantric influence?

niśvāsa as sadāśiva in ch. 16; Niśvāsa uttarasūtra 5.50–51; see also Kaṭṭhe 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.”

4.73 36-tattva system?

5.7–11 dhyāna

9.5 sakala vikala

10.23 visualization

Niśv visualization in ch 10

Sadāśiva who is higher than Īśvara 11.4

Buddhism in the VSS

4 brahmavihāras

11.46 rule

Misc

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

Language

Newar influence?

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aiśa Sanskrit,⁴⁹ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, would help us confirm the identity of the author(s) or redactor(s) of the text, and our views on its place of composition. In fact, to feed a working hypothesis, I will mention parallelisms

⁴⁹ On Aiśa, see, e.g., Goodall 1998, lxv ff., Törzsök 1999, xxvi ff., Kiss 2015, 77–87, Gerstmayr 2017, Hatley 2018, 28ff.

between the language of the VSS and early classical Newar—since the VSS was most probably produced in the Kathmandu valley⁵⁰—whenever possible. Of course, the assumable date of the composition of the VSS, which is without much doubt early 11th century or before, does not allow much direct comparison with contemporary Newar language texts.⁵¹ Therefore I have to project a much later Newar grammar onto an earlier and less well-known state of the language, which is not without risks.

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

Number and gender

One of the most evident deviation from Pāṇinian grammar in the text of the VSS is a general disregard of grammatical concord as to number and gender.⁵² See, e.g., a plural verb (*metri causa?*) with a singular subject in VSS 1.25ab:

rātryāgame praliyante jagat sarvaṃ carācaram

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

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

pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ

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

⁵⁰ See pp. xxiii ff.

⁵¹ The earliest dated Newar document is the Ukū Bāhāḥ landgrant palmleaf manuscript from 1114 CE. See, e.g., Malla 1990.

⁵² Compare Kölver's introductory remarks in his investigation of 'Newarized Sanskrit' (Kölver 1999, 202) in the *Svayambhūpurāṇa* thus (ibid. 192):

'Number is often ignored

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

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

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

This confusion, or often metrically forced disregard of standard Sanskrit grammar, when dealing with number and gender, becomes almost predictable when the noun phrase involves numerals.⁵³ See, e.g., verse 1.2cd:

parva cāśya śataṃ pūrṇaṃ śrutvā bhāratasaṃhitām
 ... having listened to the *Mahābhārata*, to all its hundred section[s] (*parvan*)
 ...

Here one would expect either a plural genitive (*parvāṇāṃ śataṃ*), a compound (*śataparvāṇi*), or a plural accusative (*parvāṇi śataṃ*). Similarly, *gatis ca pañca vijñeyāḥ* in 3.5a stands for *gatayaś ca pañca vijñeyāḥ* ('and the paths are to be known as five'), partly metri causa; and an interrogative quantifier (*kati*, 'how many?') can trigger the same: *gatis tasya kati smṛtāḥ* (3.1d; 'how many are its path[s]?'). It is not without interest that classical Newar rarely applies any plural marker in noun phrases with numerals.⁵⁴ Moreover in Newar, 'nouns denoting inanimate objects are indifferent as to number.'⁵⁵ A further clear example is verse 3.6cd:

tasya patnī mahābhāgā trayodaśa sumadhyamāḥ
 He has thirteen beautiful wives with nice waists.

Here, with no variants in any of the MSS consulted, only the very end of the noun phrase (*sumadhyamāḥ*) has the required plural ending. This again is what we often see in Newar.⁵⁶ A good example of total number-blindness is 5.17cd:

kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ
 ... the practice of purity is definitely expounded in great detail.

⁵³ I am thankful to Judit Törzsök, who first pointed out to me the regular nature of the phenomenon itself as seen in the VSS, and who later drew my attention to the similar Newar grammatical rule (personal communication, Nov 29, 2023), which led me to an investigation of a possible link between the Sanskrit of the VSS and classical Newar.

⁵⁴ See, e.g., Jørgensen 1941, 18: 'The plural ending is wanting where plurality is expressed in other ways; thus always after numerals, and mostly after nouns denoting "many, all" '. Incidentally, singular after numerals is also the norm in Modern Nepali, and in other, even more distant languages such as Hungarian.

⁵⁵ Jørgensen 1941, 5 and 17.

⁵⁶ 'Any case [...] and/or plural markers [...], as well as postpositions [...], are added to the last constituent of the N[oun] P[hrase].' (Otter 2020, 11–12.) E.g.: in the Newar phrase *thwo khum-na khañ-ā rājā-pani* ('these kings seen by the thief'), the only indication that multiple kings are involved is the plural marker *-pani* at the end (ibid.).

Note that there would have been little problem in composing the same line in standard Sanskrit, e.g., beginning with *kīrtitaṃ ca...* Instead, this line gives away something about the author's indifference towards grammatical concord.⁵⁷ Also, the participle *kīrtitāni* might function here as a finite verb in the plural: 'they teach [the practice of purity].' In this case there is some sense of number but coupled with a totally blurred boundary between finite verbs and participles.

In general, gender confusion is not unusual in epic Sanskrit and in Aiśa.⁵⁸ It is its extent in the VSS that suggests a very strong external influence, supposedly of classical Newar.

Case and syntax

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

*bhūmipradātā dvija hīnadīnaḥ
samyddhasaṃ jalasaṃnikṛṣṭaḥ |
sa yāti lokam amarādhipasya
vimānayanena manohareṇa ||*

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

The translation of this verse, surprising as it may seem, is, based on the context, rather secure. *Pādas* ab probably stand for a sentence that would be the following in slightly more standard Sanskrit: *yo dvijāya hīnadīnāya sasyasamṛddha-jalasaṃnikṛṣṭa-bhūmi-pradātā*. This is expressed by a phrase in which a word that should be in the dative or genitive (*dvija*) is in the vocative, and everything else is in the nominative: endings seem but decorations. This is difficult to explain by classical Newar influence since Newar does have a dative case marker, with animate nouns added to the genitive marker. Similarly difficult is to explain why then *pādas* cd are written in perfect standard Sanskrit.⁵⁹

⁵⁷ Compare Kölver's remark on the phrase *āgataḥ sarve nāgāḥ* in *Svayambhūpurāṇa* (on p. 459 in Shastri 1894): 'this is a remarkable lack of sensitivity as to the category of number' (Kölver 1999, 195).

⁵⁸ See, e.g., Oberlies 2003, XXXVIII–XL, and Kiss 2015, 85 and the Index therein.

⁵⁹ See a similarly puzzling situation in the *Brahmayāmala*, which is briefly de-

There are dozens, or hundreds, of syntactical oddities in the VSS, even if not all this baffling.⁶⁰ Somewhat similarly to what Kölver describes in his analysis of the language of the *Svayambhūpurāṇa*, a Nepalese composition (Kölver 1999), there often (but not always!) seems to be a lack of understanding of the passive, together with the application of the ergative, one of the basic syntactical tools of classical Newar. To demonstrate this, a good example is 12.113cd:

indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān

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

Again, this is the translation that seems to fit the context. Here the skeleton of *pāda c* is a well-constructed passive: *indreṇa phalaṃ dattaṃ*, but then, instead of adding a dative or genitive (e.g., *indreṇa me phalaṃ dattaṃ*), the author chooses a finite verb (*asmi*). In *pāda d*, after seemingly treating *phalaṃ* as a masculine noun, and leaving *datta* in stem form metri causa, and using *me* for *mayā*,⁶¹ this time he ends the phrase with a noun in the nominative (*bhavān*) instead of the dative or genitive. Why not try to write *dattaṃ tad eva te mayā*,⁶² or *dattaṃ tava tad eva ca*? Constructions with *datta/kathita* plus an expected dative are especially prone to confusion. See, e.g., VSS 1.62cd–63ab and 10.2d:

*brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham
vāyuna pāda saṃkṣīpya prāptaṃ cośanasam purā*

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

bravīmi vaḥ purāvṛttaṃ nandinā kathito 'smy aham

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

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

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

⁶⁰ Most of them are addressed in the footnotes to the translation.

⁶¹ This often happens in epic Sanskrit, see Oberlies 2003, 4.1.3, pp. 102–103.

⁶² Although this solution carries the metric fault of being iambic.

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

eṣa garbhasamutpattiḥ kathito 'smi varānane

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

āgneyadhātum somaṃ ca kathito 'smi varānane

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

kathito 'smi samāsenā kim anyac chrotum icchasi

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

These are also similar to what Jørgensen analyses in a Sanskrit passage in the Newar *Vicitrakarṇikāvadānoddhṛta*, namely that the phrase *na jñāto 'ham* must in that context mean ‘I did not know.’⁶³

Sometimes the agent an active construction with a transitive verb simply imitates an ergative structure: *viṣṇunā... papraccha* (1.8), *dhanyās te yair idaṃ veti* (4.75ab), *sa[!] hovāca pathikena* (12.60a).⁶⁴

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

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava

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

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

brahmāṇḍānāṃ prasamkhyātum mayā śakyaṃ kathaṃ dvija

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

evaṃ satyavidhānasya kīrtitaṃ tava suvrata

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

This phenomenon is difficult to explain by any Newar influence since classical Newar would usually also require an extra word (such as *khaṃ* ‘thing,

⁶³ Jørgensen 1931, 77 and 328. Compare *tat phalaṃ sa niveditaḥ* (‘he gave that fruit’) in VSS 12:67d.

⁶⁴ This happens also in Aśa. See, e.g., *Siddhayogeśvarimata* 18.23: *pūjayet ... mantriṇā* (Törzsök 1999, 42).

topic, word, story’) in such a sentence. It might belong to a class of phenomena in Buddhist Hybrid Sanskrit that Edgerton labels as ‘Genitive with miscellaneous verbs.’⁶⁵

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

yajec cakre ca vidhivad yoginīśiddhim icchatā 21.12cd

Cardinal and ordinal numbers

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

caturviṃśati yat tattvaṃ prakṛtiṃ viddhi niścayam
dvāviṃśati ahaṃkāras tattvaṃ uktaṃ maṇīśibhiḥ

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

This phenomenon is known to a certain degree from epic Sanskrit,⁶⁶ and is even more characteristic of classical Newar.⁶⁷

Stem form nouns

Stem form nouns, or *prātipadikas*, are extremely common in the language of the VSS. They are not alien to the Aśā Sanskrit of Śaiva Tantras,⁶⁸ but the extent to which they prevail in the VSS is striking and it reminds one of the zero suffix of the nominative and accusative, or rather of the ‘casus indefinitus’ or ‘absolute case’ of classical Newar.⁶⁹ Often stem forms are required to restore the metre, and they would thus be difficult to emend, and often they blend in sandhi with the following word. See some clear

⁶⁵ Edgerton 1953, vol. 1, §7.65, p. 47.

⁶⁶ See Oberlies 2003, §5.2.2, pp. 127–128.

⁶⁷ See Jørgensen 1941, 42 and Otter 2020, 57.

⁶⁸ See, e.g., Kiss 2015, 75–77 and Goodall, Sanderson, & Isaacson 2015, 126 and 441.

⁶⁹ Jørgensen 1941, 18 and 21, and Otter 2020, 16.

examples below with the expected, but usually unmetrical, form in parentheses:

- 1.63a: *vāyunā pāda saṃkṣipya (pādam)*
- 1.63c: *tenāpi pāda saṃkṣipya (pādam)*
- 2.25c: *bhogam akṣaya tatraiva (akṣayaṃ)*
- 2.26d: *īśānānāṃ smṛtālayaḥ (smṛta ālayaḥ)*
- 4.19f: *prasahyasteya pañcamam (°steyaṃ)*
- 4.72a: *caturdhyānādhunā (°dhyānam adhunā)*
- 4.77a: *pramādashāna pañcaiva (°sthānam or °sthānāni)*
- 6.5c: *vedādhyayana kartavyaṃ (vedādhyayanam)*
- 6.14a: *dvitīyaṃ tattva puruṣaṃ (tattvaṃ)*

Vocabulary

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

generate list from index

Modern Nepali: singular after numerals.

Kölver

No short-long

Metre

As regards metrical licences, perhaps the most striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’⁷⁰ namely that some consonant clusters that would normally turn the previous short (*laghu*) syllable long (*guru*) may in some cases do not do so.⁷¹ Syllables beginning with *pr*, *br*, *hr*, *kr*, especially (or exclusively?) at the beginning of words, are well-known candidates for this licence.⁷² In the VSS,

⁷⁰ I.e. ‘stop with liquid.’ The term ‘muta’ stands for a ‘plosive’ sound or ‘stop’. For a recent contribution on this phenomenon, see, Sen 2006 (discussing it as it appears in Latin).

⁷¹ On its appearance in Śaiva Tantras, see, e.g., Goodall 2004, lxxxii and Goodall, Sanderson, & Isaacson 2015, 441. The latter concerns the syllable *spa* in *Niśvāsa naya* 2.55cd: *sparsātanmātra sparśan tu grhṇate tvacam āśṛtaḥ*.

⁷² See, e.g., Apte 1890, Appendix A p. 1. Note that even here, the phenomenon extends beyond plosive sounds: *h* is rather a fricative.

tr, *vr*, *śr*, *pr*, and also *śy*, *śv*, *sv*, *dv*,⁷³ can also trigger this licence. All these syllables involve conjunct consonants with a semivowel in second position. Since the sound in first position is not always a plosive, the term ‘muta cum liquida’ is actually less than perfect in our case. I propose the term *krama* licence; to give reasons for this, and for context, it is perhaps not useless to briefly show what a well-known author on prosody, Kedārabhaṭṭa (11th or 12th century),⁷⁴ who is frequently quoted by Mallinātha, has to say on this phenomenon in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukavihṛdayanandinī* commentary):⁷⁵

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

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

[Comm.:] *vibhaktyantaṃ padaṃ tasya padasyādaḥ vartamāno yo varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjñō jñeyah | tena krameṇa purovartinā prākpadānte vartamānasya prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurodbena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvacāryāṇāṃ piṅgalanāgaprabhṛtināṃ kālidāsādīnāṃ ca kavīnāṃ samayaḥ parigrhītaḥ | saṃyogaḥ kramasaṃyogaḥ || 10 || tatra gra-saṃyogena yathā | idam asyodāharaṇam |*

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

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

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

⁷³ See, e.g., the cadence of 5.15b: *śukaśyenakān* for $\cup \cup - \cup -$

⁷⁴ Ollett 2013, 333.

⁷⁵ Patel 2020.

money.⁷⁶

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

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

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

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

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

padādāv iti kim | anyatra mā bhūt |

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

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

1.11c: *harīndra*(*br*)*ahmādibhir āsamagraṃ (upajāti)*

4.67c: *prajñābodha*(*sr*)*utiṃ smṛtiṃ ca labhate mānaṃ ca nityaṃ labhed (śārdūlavikrīḍita)*

4.89a: *iti yama*(*pr*)*avibhāgaḥ kīrtito ’yaṃ dvijendra (mālinī)*

5.5cd: *parastrīpara*(*dr*)*avyeṣu śaucaṃ kāyikaṃ ucyate (pathyā)*

5.9cd: *vānaprasthasya* (*tr*)*iguṇaṃ yatīnāṃ tu caturguṇaṃ (na-vipulā)*

5.15ab: *haṃsasārasacakrāhvakuḥkūṭān śuka*(*sy*)*enakān (pathyā)*

6.13ab: *brahmalokaṃ tu* (*pr*)*athamam tattvapraṛticitayā (na-vipulā)*

8.33a: *tasmān mauna*(*vr*)*atam sadaiva sudṛḍham kurvīta yo nīcitam (śārdūla-vikrīḍita)*

10.31b: *īśānenābhijūṣṭam hṛdi* (*hr*)*ada vimalam nādaśītāmbupūrṇam (srag-dharā)*

11.9ab: *manaḥsuddhis tu* (*pr*)*athamam dravyasuddhir atah param (na-vipulā)*

These indeed follow the rule of having the special conjunct with the semi-vowel at the beginning of a word in the sense that the word can be a member of a compound.⁷⁷ Note especially that since conjuncts such as *śr* and *hr*

⁷⁶ I.e.: ‘you are pretty, don’t waste your time with poor village men.’

⁷⁷ There are some problematic verses that I ignore here. They are unlikely to change the overall picture.

show up in this phenomenon, the phrase ‘muta cum liquida’ is slightly misleading. Hereafter I will use the phrase ‘*krama* licence’ instead. To understand how unique the VSS’s indulgence in this *krama* licence is, the epics and the Purāṇas should perhaps be examined from this perspective.

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

- 3.42d: *etatpunyapha(la)m ahimsakajanah prāpnoti niḥsaṃśayah (śārdūlavikrīḍita)*
 4.5a: *na narmayu(kta)m anṛtaṃ hinasti (upajāti)*⁷⁸
 4.39c: *aśeṣaya(jña)tapadānapuṇyaṃ (upajāti)*
 4.59c: *vijñānadha(rma)kulakīrtināśa (upajāti)*
 4.59d: *bhavanti vi(pra)damayā vihināḥ (upajāti)*
 5.20a: *śaucāśaucavidhijña mānava ya(di) kālakṣaye niścayaḥ (śārdūlavikrīḍita)*
 6.18b: *jijñāsyantāṃ dvijen(dra) bhavadahanakarah prārthanākālpavṛkṣaḥ (sragdharā)*
 7.13b: *saubhā(gya)m atulaṃ labheta sa naro rūpaṃ tathā śobhanam (śārdūlavikrīḍita)*
 8.44d: *na bhavati punaja(nma) kalpakotyaṃyute ’pi (mālini)*
 11.42b: *saṃsāroddhara(na)m anityahara(na)m ajñānanirmūlanam (śārdūlavikrīḍita)*
 11.42c: *prajñāvṛddhika(rā)m amoghakaraṇaṃ kleśārṇavottāraṇaṃ (śārdūlavikrīḍita)*
 11.42d: *janmavyādhiha(rā)m akarmadahanaṃ sevet sa dharmottamaṃ (śārdūlavikrīḍita)*
 12.150c: *nityaṃ rogādhivā(sa)m aniyatavapuṣaṃ trāhi mām kālāpāśāt (sragdharā)*

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

⁷⁸ Versions of this line in the MBh and the MatsP read °*yuktaṃ vacanaṃ* (see the apparatus at veres 4.5 in the edition).

Contents and analysis of chapters 1–12

Here follow short descriptions of the topics found in chapters 1–12 of the VSS—edited and translated in this volume—accompanied by brief discussions and analyses.⁷⁹

Adhyāya 1

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

Keywords: Brahmā, Brahman

Adhyāya 2

Perhaps a later, tantric, insertion?

⁷⁹ See a Sanskrit summary of the contents of the VSS, based on Naraharinath’s edition, in Acharya 2014, 61–72 **CHECK**.

2. śivāṇḍasaṃkhyā

Adhyāya 3

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

Adhyāya 4

Adhyāya 5

Adhyāya 6

Adhyāya 7

Well-written? Simple

Adhyāya 8

Similarly quasi well-written? Simple

Adhyāya 9

Adhyāya 10

Adhyāya 11

Adhyāya 12

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

everybody is donating to everybody,

the final donor is Brahmā

lot of testing going on in the frame story and also

in chapter 12

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

Vṛ̥ṣasārasaṃgraha

when Viṣṇu reveals his identity

Topics in chapters 13–24

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Introduction to the Critical Edition

While it is probably unnecessary to argue in favour of producing a high-quality edition of any of the texts in the Śivadharmā corpus—given its importance for our understanding of the history of Śaivism—it is worth clarifying why the versions of the VSS and the other texts of the corpus as printed in Naraharinath 1998 are not satisfactory.⁸⁰ One could simply refer the reader to the apparatus in this new edition: the readings given in Naraharinath's *editio princeps* rarely prove useful or are accepted against the manuscript evidence. One could also point out further problems in Naraharinath's edition, such as countless typos, misreadings, and readings and omissions that may come from his low-quality sources,⁸¹ and a lack of any critical apparatus or any documentation of the witness(es) used.⁸² In addition to this, although it does not affect this volume, a great chunk of the text, verses 17.38–18.16, are missing in Naraharinath.

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

[T]extual criticism is often viewed as something to be learned by practice rather from reading about it. ... In fact, both translating and editing are something most Indologists have learned in a pragmatic way through examples from within the field, and some have managed to become quite good at it. ... [I]n most cases this approach is sufficient ...⁸³

⁸⁰ As West (1973, 61) puts it, following a long tradition of philologists: 'Is your edition really necessary? That is the first question.'

⁸¹ Just to quote a few from the first few verses: *sahasrādhyāyar uttamam* for *sahasrādhyāyam uttamam* (1.2b), *nāradasaṃhitām* for *bhāratasaṃhitām* (1.2d), *saṃkha* for *śaṅkuḥ* (1.34b), omissions in 1.34cd–35, etc.

⁸² He must have worked from paper manuscripts, see p. 10.

⁸³ Hanneder 2009, 5.

My experience is that when preparing critical editions, each text, and sometimes each manuscript or each chapter, *horribile dictu*, each verse, requires a slightly different approach, and these approaches keep changing during the editorial process. For example, the idea that there could be a connection between the linguistic oddities of the VSS's language and classical Newar⁸⁴ arose relatively late, and it did change my views on some textual problems and some of the solutions thereof, and led me to change some of my previously proposed emendations. Thus editing is always subjective in the sense that the method applied is influenced by the editor's knowledge of the text, the genre, the milieu, etc., or in the case of this edition, the collective knowledge of all my colleagues who took part in VSS reading and brain-storming sessions throughout the years.

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

Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.⁸⁵ In the manuscript descriptions below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b, Bisschop 2018, Bisschop, Kafle, & Lubin 2021, Bisschop, Kafle, & Kiss forthcoming, and the catalogues I

⁸⁴ See p. xxxiii.

⁸⁵ As I remarked elsewhere (Kiss 2021, 185, n. 9): 'Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19), it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.'

mention at some of the individual manuscript.⁸⁶

In recently published and forthcoming critical editions of and articles on the Śivadharma corpus,⁸⁷ the sigla of the manuscripts used are made up of a letter signifying the script (e.g. ‘N’ for Nepālākṣara/Newari), a superscript letter for the current location where the manuscript is deposited (e.g. ‘C’ for Cambridge), and two (sometimes only one or even three) subscript digits echoing the last digit(s), if any, of the reference number of the manuscript in the library where it is located or, in the case of NGMPP reel numbers, the last two digits of the first part of the reel number.⁸⁸ Since in the case of the VSS all the manuscripts I utilised are written in some variant of the Nepālākṣara script,⁸⁹ in this publication I omit the first letter, making the letter for the current location non-superscript. This helps keeping the apparatus readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

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

Cambridge manuscripts

(N)C₉₄ Cambridge University Library, Add. 1694.1. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁹⁰ According to this catalogue, the date of creation of this manuscript is the 12th century, and its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadhar-masaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Uttarottaramahāsaṃvāda*, 6) *Vṛ-*

⁸⁶ 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 a digital copy of the Paris MS with me.

⁸⁷ Bisschop 2018, Bisschop, Kafle, & Lubin 2021, and Bisschop, Kafle, & Kiss forthcoming.

⁸⁸ For details of this system and for the underlying reasons, see Bisschop 2018, 50–51.

⁸⁹ I have not used NGMCP B 219/3 NAK 4/2537 (paper, Maithili script), and L₁₆ (paper, Devanāgarī script, see below).

⁹⁰ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

ṣasārasaṃgraha, 7) Dharmaputrikā, 8) Śivopaniṣad.

The VSS occupies 45 folios: it starts on f.193v. The recto side, online image no. 381, is an empty folio side. The text ends on f. 239r (online image no. 473). The text of the VSS is transmitted fully, without any folios or major sections of the text missing. The leaves transmitting the VSS are well-preserved. Some folio sides are faded and most folios are somewhat damaged on the right side, sometimes at other parts, and it seems from the images that some opaque-looking tape has been applied to protect these damaged sections. In my critical edition the broken off, completely lost, *akṣaras* are represented by ---, the illegible *akṣaras* under the tape by ~ ('illegible'). The quality of the readings of this manuscript is one of the best among the available witnesses, comparable only to K₈₂ and P₅₇, making it one of the most important sources for the VSS.

(N)C₄₅ Cambridge University Library, Add. 1645. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁹¹ According to this catalogue, its dimensions are 4.4 × 61.7 cm. The manuscript is dated to (Nepāla) 'samvat 259 śrāvaṇa śukla dvādaśīyā di < trayodaśyām,' which converts to July 10/11 Monday/Tuesday, 1139 CE.⁹² The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) Śivadharmasāstra, 2) Śivadharmottara, 3) Śivadharmasaṃgraha, 4) Śivopaniṣad, 5) Umāmaheśvarasaṃvāda, 6) Uttarottaramahāsaṃvāda, 7) Vṛṣasārasaṃgraha, 8) Dharmaputrikā.

⁹¹ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

⁹² F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyadi 8 trayodaśyām* (retrieved 8 Dec 2021). The element *dvādaśīpyadi* could be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure '8' of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Alternatively, one could understand *yā* as a Newar genitive marker, *dvādaśī-yā di* meaning 'the day of the twelfth.' Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe's intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pyadi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (Skt. *ghaṭi/ghaṭikā*, Newar *ghaṭi*) the scribe finished copying the text. It is still not clear if we should take *dvādaśī* or *trayodaśyām* as the date. For help on the conversion of the date and for a detailed discussion on the colophon I am indebted to Kengo Harimoto.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K₈₂ remarkably closely while transmitting the Śivadharmottara (as observed by De Simini and Harimoto).⁹³ This is more difficult to see in the case of the VSS, but indeed, they seem closely related.

(N)C₀₂ Cambridge University Library, Add. 2102. All available folios of this MS have been collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁹⁴ According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasamgraha*, 3) *Umāmaheśvarasamvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasamgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The VSS starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,⁹⁵ which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottaramahāsamvāda*, which takes up twenty-three folios in C₉₄, and twenty folios in C₄₅. Thus this MS did most probably transmit all eight texts of the Śivadharmā corpus.⁹⁶

This first folio of the VSS is in a hand which is different from the rest of the manuscript, but the hand changes back in the next folio.⁹⁷

⁹³ Personal communication, 1 Dec 2021.

⁹⁴ <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

⁹⁵ Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā grhasthās ca [prāsā]dasthās ca ye nṛpāḥ*.

⁹⁶ Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

⁹⁷ Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern

In this multiple-text manuscript, the VSS is transmitted in an incomplete form, that is to say, a number of folios are missing (most notably chapters 15–17). The first partially visible folio number is in image 184: the numeral characters 200+60 are visible (268v, according to the CUDL online catalogue). In image 186, the folio number 269 is clearly visible (f. 269v). In folio 270v, the continuous text is broken at verse 2.21c (*kāmarū*^o), ff. 271 and 272 are missing, and the text resumes on f. 273r with verse 3.30b ([*ahiṃsā pa*]ramam sukham). Folio 291 is missing (verses 12.87cd–12.113). In folio 296v (image no. 234) the text breaks off again at *vātaśūlair upadrutā | śukro* (verse 14.22b),⁹⁸ the next folio being 306r (starting with *carmatāś ca dvija-sundarīṣu*, verse 18.27b; nine folios and chapters 15–17 are completely missing).

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

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

supply for the beginning of the *Vṛṣasārasaṅgraha*.⁹ 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-saṅgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the last line of the younger folio. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins. See some more detail on this folio on p. 11 below.

⁹⁸ Of course, my verse numbering in chapters 13–24 may change slightly during the editing process.

Kathmandu palm-leaf manuscripts

(N)K₈₂ NGMPP A 1082/3, NAK 3/393. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.⁹⁹ According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5 cm. It is dated to Nepāla Samvat 189 (1068–69 CE).¹⁰⁰ 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) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasamgraha*, 7) *Dharmaputrikā*, 8) *Uttarottaramahāsamvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. iv (f. 1r is a cover) and the text spans ff. iv–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the VSS.¹⁰¹

(N)K₁₀ NGMPP A 10/5, NAK 1/1261. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.¹⁰² According to this catalogue, the dimensions of the manuscript are 55 × 5.5 cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmaheśvarasamvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasamgraha*.

Some folios feature drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The VSS starts on exp. 44 (upper leaf, no folio number is visible here). The text continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards, so to say) up to 1.60 (*viṃśakoṭīṣu gulmeṣu ūrdhva°*). Verses 1.60d–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains

⁹⁹ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

¹⁰⁰ See f. 12r line 2 of the *Dharmaputrikā* in this MS: *navottarāsītīyute sate bde āsāḍhasuklasya tithau tṛtīye*, translated by De Simini 2016b, 252 n. 49 as: ‘in [the year] 189, in the 3rd lunar day of the bright [fortnight] of [the month] Āṣāḍha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

¹⁰¹ See a similar evaluation in Bisschop 2018, 56.

¹⁰² https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

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 *Gautamadharmasūtra*. The second line just above the string hole on the left reads ... *vīrud vanaspatināṃ ca puṣpāṇi svavad ādadite...*, which is a fragment of *Gautamadharmasūtra* 2.3.25 (12.28). The remaining parts of the VSS are to be found on exp. 47ff. The upper leaf on exp. 47 continues with VSS 3.16b–36ab, while the lower leaf contains a text that I have not been able to identify. The lower leaf in exp. 48 transmits 3.36cd–4.11ab, the upper one 4.11b–30a. The lower leaf in exp. 49 contains 4.30ab–47ab, the upper one 47d–68a, and so on so forth. Thus when reading the text from these images, after exp. 48, one has to start with the lower leaf and continue with the upper one.

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.¹⁰³ According to this catalogue, the dimensions of the manuscript are 58 × 6 cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottaramahāsaṃvāda*, 8) *Dharmaputrikā*. Ff. 209v–264v contain the VSS.

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

(N)K₃ NGMPP A 3/3 (= A 1081/5), NAK 5-737. I have collated this MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.¹⁰⁴ According to this catalogue, the dimensions of the manuscript are 58.5 × 5.5 cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text

¹⁰³ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

¹⁰⁴ http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra

manuscript containing 215 folios. Eight texts are transmitted in this manuscript:

1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharma-putrikā*.

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

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

NGMPP A 11/3, NAK 5–738¹⁰⁵—the microfilm images of the folios containing the VSS are often blurred to an extent that makes them difficult to use.

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

Kathmandu paper manuscripts

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

K₄₁ is a good example to see how relatively late witnesses, a paper MS, can be important. Its readings are relatively independent of most palm-leaf MSS, and seem to shed some light on what source(s) Naraharinath may have used because there are a great number of instances where E and K₄₁ (and K₁₀₇, see below) read together against most other witnesses. E.g.,

¹⁰⁵ http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

C₉₄, C₄₅, C₀₂, K₈₂, K₁₀, K₇, K₃, and M read *bhāratasaṃhitām*, or a slightly corrupt form of the same, in 1.2cd, while the two paper MSS K₄₁, and K₁₀₇, and Naraharinath's E read (a clearly wrong) *nāradasaṃhitām*. Similarly, in 1.17cd most witnesses read *vettum arhasi*, while K₄₁, K₁₀₇, and E (and M!) read *vaktum arhasi*. In 1.44b, K₄₁ and E read *mṛddhe*¹⁰⁶ instead of *śṛṇu* and *śṛṅge* in all other witnesses. In some instances, the paper MSS K₄₁ and K₁₀₇ give readings that might be old or 'original.' E.g., 20.40d is missing in a great number of MSS (C₉₄, C₄₅, K₈₂, K₁₀), K₇ gives (improvises?) a less than perfect *tān nibodha dvijottamaḥ*,¹⁰⁷ while K₄₁, K₁₀₇, and E give a similarly imperfect *viññeyā ca maññibhiḥ*.¹⁰⁸ Sometimes these two paper MSS either alter the text, or again, preserve older readings. E.g., in 16.34 K₄₁, K₁₀₇, and E give *bhagavān uvāca* against all other witnesses' *maheśvara uvāca*. After 12.30d (*vipulaḥ punar abravīt*), K₄₁, K₁₀₇, and again E, insert a somewhat unnecessary *vipula uvāca*. These and many other examples could prove that Naraharinath used manuscripts that were close to K₄₁ and K₁₀₇, and some of the oddities in his edition originate in fact in actual readings rather than misreadings or 20th-century alterations.¹⁰⁹

Another fascinating phenomenon in K₄₁ is traces of editorial activity. There is a rather peculiar *kākapada*, or editorial sign to mark omission, that could help us catch a perhaps 17-19th century editor red-handed while he is inspecting, correcting, and sometimes altering the text, and also while he is consulting older palm-leaf MSS. The sign can be spotted, e.g., in K₄₁ on top of a *ku*, indicating that the syllable *ru*, given in the top margin, should be inserted there; doubled in the same MS to indicate a larger omission; in MS NGMPP C 57/5, another paper Śivadharma corpus multiple-text MS, to indicate a alternative reading; and in the much older palm-leaf MS, K₈₂, to indicate a missing passage, which is in fact to be found in at least two paper MSS (K₄₁ and K₁₀₇) and in Naraharinath's edition (see Figure 5).

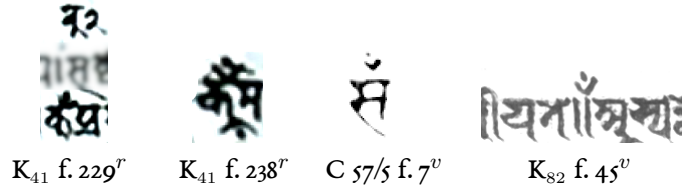
Consulting Einicke 2009, a rich catalogue of editorial marks, one gets the impression that this type of *kākapada*, which has a dot in it, is not

¹⁰⁶ K₁₀₇ reads a similar *grdbhe*.

¹⁰⁷ One would expect the vocative *dvijottama*.

¹⁰⁸ The correct sandhi would be *viññeyās ca*.

¹⁰⁹ Compare this with Bisschop, Kafle, & Lubin 2021, 58–59, especially the following piece of information: 'According to the information kindly provided by Diwakar Acharya (personal communication), it may have been based on a Devanāgarī manuscript from the time of Rāṇa Bahādur Shah (1775–1806).'

Figure 5: *Kākapadas*

frequently seen. Two instances of such a *kākapada* occur in two NGMPP *Viṣṇudharmaśāstra* MSS from 1661 and 1713 CE,¹¹⁰ one in the above mentioned Śivadharmā MS NGMPP C 57/5 from 1826 CE,¹¹¹ and in a *Kālacakratantra* MS written in old Bengali script from 1446 CE, which has (most probably much later) corrections in Nepālākṣara script.¹¹²

It is difficult to escape the impression that we are dealing with the same editor, whose distinguishing mark is a *kākapada* with a dot. If indeed MS C 57/5 (1826 CE) also bears his hallmark, then he must have been a pundit from the 19th or 20th century. He seems to have performed some rather detailed and focused editorial activities, and must have had access to some of the old palm-leaf MSS. One telling example for this is his marking the omission in K₈₂ of two *anuṣṭubh* verses on heavens after VSS 24.72 (see image on the right in Figure 5). As hinted at above, these verses, potentially later insertions, occur in the paper MSS K₄₁ and K₁₀₇, and in Naraharinath. To spot this, our anonymous editor had to carefully compare the old palm-leaf MS with the 17th-century paper MS.¹¹³

These observations also shed some light on the origin of the first folio of C₀₂, which is in a hand that looks later than that in the rest of that MS.¹¹⁴ Most old palm-leaf MSS start with *karmahetuḥ śarīrasya* etc. at VSS 1.14ab, while the two paper MSS K₄₁ and K₁₀₇, and Naraharinath read *anarthayajña uvāca* || *karmahetuḥ śarīrasya*. The only palm-leaf MS that reads with the paper MSS is C₀₂, on its only folio that is written in a later hand. This at least tells us that the supplied first folio in C₀₂ comes

¹¹⁰ MSS G 18/2 and B 218/2, Einicke 2009, 161–162 and 236.

¹¹¹ Einicke 2009, 164 and 328.

¹¹² Einicke 2009, 65–66 and 328. On p. 66, Einicke remarks: ‘Besonderheiten: Korrekturen einzelner Zeichen in späterer Newārī-Schrift am Rand’.

¹¹³ More on this in volume two.

¹¹⁴ See p. 5.

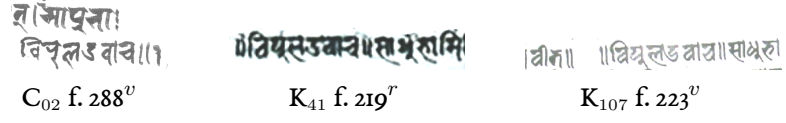



Figure 6: Insertion of *vipula uvāca* in C₀₂

from a source that is closer to the paper MSS than to the old palm-leaf MSS, and it could also be another piece of evidence for editorial activity by someone who carefully examined these sources, and in addition, introduced fresh contamination. For this kind of easy-to-spot contamination, a good example is the insertion of the somewhat unnecessary *vipula uvāca* in palm-leaf NS C₀₂ after 12.30, inspired by paper MS K₄₁, and/or K₁₀₇ (see Figure 6). Note the tiny *kākapada* with the dot on the palm-leaf on the left and the insertion in a different hand in the margin below. It seems probable that our anonymous editor went through some paper MSS and noted differences in the palm-leaf MS C₀₂ (and in K₈₂, see Figure 5).

(N)K₁₀₇ NGMCP C107/7, NAK 9/537. Paper. Size: 37.1 × 10.8 cm. 174 folios. This MS is dated to NS 809 (1688–89 CE),¹¹⁵ Folios 1–88 are missing. These must have contained the *Śivadharmasāstra* and the *Śivadharmottara*.¹¹⁶ The MS thus contains only six texts: 1) *Śivadharmasamgraha* ff. 89r–133v, 2) *Umāmaheśvarasaṃvāda* ff. 134r–163v, 3) *Śivopaniṣad* ff. 164r–181r, 4) *Uttarottaramahāsaṃvāda* ff. 182r–206v, 5) *Vṛṣasārasaṃgraha* ff. 207r–251v, 6) *Dharmaputrikā* ff. 252r–262v.

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

CHECK

¹¹⁵  (f. 262v). De Simini reads NS 803 (2016b, 253 n. 51). I prefer reading NS 809.

¹¹⁶ Cf. De Simini 2016b, 252 n. 48. See also an unfinished table of contents on f. 262r, which confirms that at least the *Śivadharmasāstra* was part of this bundle: || *asyānukramah* || *prathama śivadharmo nāma*.

Munich manuscript

M This MS is preserved at the Ludwig Maximilian University in Munich, Germany.¹¹⁷ It has no access number. I have collated the readings of this MS only for VSS chapters one and five as a test. I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Uttarottaramahāsaṃvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṃgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is dated (f. 50r line 5): || *iti vṛṣasārasaṃgrāhe caturviṃśatimo dhyāyaḥ samāptaḥ | samvat 192 māghakṛṣṇadivāpañcamyām || postakalikhitam iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS the precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

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

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

Paris manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālā-kṣara script and preserved in the Collection Sylvain Lévi at the Institut d'études indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that

¹¹⁷ Harimoto 2022, 596. See more detail in that paper.

transmits the VSS, thus we don't have verses 1.58d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newar alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is relatively well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.¹¹⁸

Oxford manuscript

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

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

Kolkata manuscripts

(N)Ko₇₇ MS G4077 in the collection of the Asiatic Society, Kolkata.¹¹⁹ This is a palm leaf MS, transmitting the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it 'the oldest known dated attestation of the corpus' (De Simini 2016b, 250–

¹¹⁸ This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

¹¹⁹ I am grateful to Daniella Cappello and Marco Francheschini for managing to obtain digital copies of most of the folios of this MS.

251). In spite of this, after collating this MS for 1.1–12 and 8.1–8, I abandoned it because its readings seemed rather useless.¹²⁰

(N)Ko₇₆ MS G 4076 in the collection of The Asiatic Society, Kolkata.¹²¹ Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08 cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko₇₆ (MS G 3852), a Śivadharmā corpus MS in the same collection lacking the VSS; see note 85 on page 2.

Tübingen manuscript

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

London manuscript

(N)L₁₆ This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under shelf number WI δ 16 (I–VIII). It

¹²⁰ See, e.g., 8.1–8, as transmitted in this MS: *pañcasvādhyāyanam ihāmutra sukhārthinā | saivasāṅkhyā purāṇāṇi ca smārtabhāratasaṃhitā* ||8.1|| *saivatatvaṃ vicinitata saivāpāsūpatadvaye | atra vistarata prokta tatvasārasamucaye* ||8.2|| *saṃkhyātatvaṃ tu saṃkhyeṣu bodhavya tatvacintakair | pañcatattvavibhāgena kīrtitāni maharṣibhiḥ* ||8.3|| *purāṇeṣu mahikoṣa vistareṇa prakīrtita | āyoyaś ca tiryaṇi ca yatnataḥ samaveśayet* ||8.4|| *smārta varṇṇasamācāra dharmānyāyapravarttakam | śiṣṭācāro vikalpena grāhya tatva asahitaḥ* ||8.5|| *itihāsam adbhīyānaḥ sarvajñaḥ sa naro bhavet | dharmārthakāmamokṣeṣu saṃśayas tena chidyate* ||8.6|| *pañcoprasthavinigrāha śṛṇuyāvamhito dvija | striyo vā garhitāḥ svargaḥ svayāmmukṭiś ca kīrtiyate | svapnopaghātāṃ viprendra divāsvapnaṃ ca pañcamah* ||8.7|| *agamyāstrī divārsyase dharmapatnī ca vā bhavet | viruddhastrī na bhaveta varṇṇavarṇṇabhraṣṭādhikāma ca* ||8.8||

¹²¹ I am grateful to Sushmita Das for attempting to get a copy of this MS in March 2020, and to Daniella Cappello and Marco Francheschini, who managed to do so.

contains 406 folios and the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvaraśaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāśaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharma-putrikā*. This MS is described in Wujastyk 1985.

While collating MS L₁₆ for VSS chapter 22, I realised that it was most likely a direct or close copy of K₈₂. A few examples to prove this will suffice.

K₈₂ (f. 40r) reads:



[*spha*]tikāṃ=ram [= °kāṃbaram] eva ca | *daśayogāsanāsīno*

L₁₆ (f. 38rv) gives:



sphaṭikāṃsatam eva ca || devayogāsanāsīto

supplying *sa* for the lost syllable and misreading the damaged *da* as *de* and the *śa* as *va*.

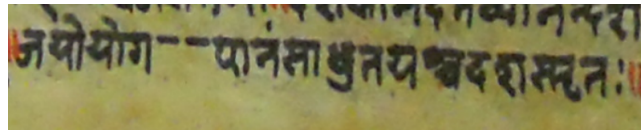
Here K₈₂ (f. 39v) reads:



[*japo yogas tapo*] *dhyānaṃ svādhyāyaś ca daśa smṛtaḥ*

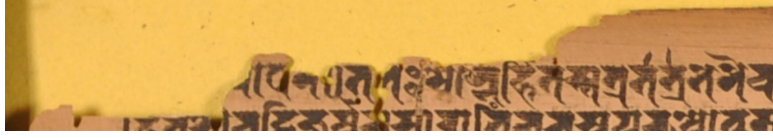
with *dhyā* and *svā* damaged;

L₁₆ (f. 381r) cannot read the bit that is completely lost, and it misreads the damaged *dhyānaṃ* as *dhānaṃ*, *svādhyā* as *sādhū*:



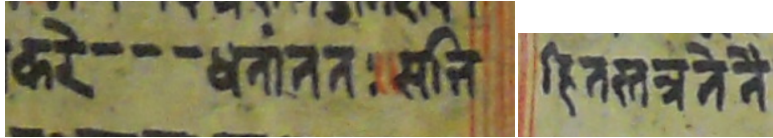
In the next example, the text is supposed to read *kare grhya tapodhanam | tataḥ so 'ntarhitas tatra tenaiva*.

K₈₂ (f. 39r) gives:



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

L₁₆ (f. 38or) gives:



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

trying to make sense of the fragments. The examples above suggest that L₁₆ was copied directly from K₈₂ when the damage had already been done to K₈₂. For this reason, I have not collated its readings for VSS chapters 1–12.

Naraharinath's edition

(N)E Much has been said of Yogi Naraharinath's pioneering but problematic edition (the *editio princeps*) of the Śivadharma corpus (Naraharinath 1998).¹²² My impression of the text of the VSS in Naraharinath's edition (pp. 580–678) is that its quality is considerably inferior to those of the other texts of the corpus. It may or may not be Naraharinath's fault; others must have been involved in the process of transcription, and the number and nature of the innumerable mistakes all over the text may also suggest a general problem with the typesetting process. In addition to this, it is now gradually becoming clearer and clearer that Naraharinath must have used late paper MSS, and some of the oddities in his text and some of the alterations that are difficult to explain come in fact therefrom. See the description of K₄₁ and K₁₀₇ above. In spite of all the noise in Naraharinath's edition, it was useful to have his text as a starting point, and it is sometimes useful to

¹²² See, e.g., De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, and Bisschop, Kafle, & Lubin 2021, 55.

consider his readings. Therefore I have recorded the readings found in his publication for all twelve chapters given in my critical edition.

Editorial policies

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

SDh MSS from Nepal

stemma...

This page intentionally left blank...

वृषसारसंग्रहः

[प्रथमोऽध्यायः]

[स्तुतिः]

अनादिमध्यान्तमनन्तपारं
सुसूक्ष्ममव्यक्तजगत्सुसारम् ।
हरीन्द्रब्रह्मादिभिरासमग्रं
प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥ १:१ ॥
[जनमेजयवैशम्पायनसंवादः]
शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।



1a cf. ŚDhU 10.6: आदिमध्यान्तनिर्मुक्तः स्वभावविमलः प्रभुः । सर्वज्ञः परिपूर्णश्च शिवो ज्ञेयः शिवागमे ॥

Witnesses used for this chapter : C₉₄ ff. 193v–195v, C₄₅ ff. 201v–203v, C₀₂ ff. 267r–270r, K₈₂ ff. iv–3v, K₁₀ exp. 44, 43 lower and then upper leaf (1.62cd–2.22 are missing), K₇ ff. 209v–211v, K₃ ff. 227v–229v (collated only up to 1.15ab), M ff. 1r–3v, K₇₇ ff. iv–4r (collated only up to 1.16), K₄₁ ff. 204r–206r, K₁₀₇ ff. 206r–209r (collated only up to 1.15), E pp. 580–585; C_Σ = C₉₄ + C₄₅ + C₀₂



1a अन्तमनन्त०] Σ, अन्तमन्त० C₄₅^{ac} • अपारं] C_ΣK₇MK₄₁K₁₀₇E, अपारगं K₈₂K₁₀K₃K₇₇ 1b सुसूक्ष्म०] Σ, शुसूक्ष्म० C₀₂ • अव्यक्त०] Σ, अव्य० K₇₇ • जगत्सुसारम्] C₉₄C₄₅K₈₂K₇MK₇₇K₄₁K₁₀₇E, जगत्सुसारं C₀₂, जगत्सुरासुरं K₁₀, जगत्सुसारम् K₃ 1c हरी०] Σ, हरीं K₇₇ • भिरासमग्रं] Σ, भिर्यत्समग्रं M (unmetr.), भिरोसमग्रं K₁₀₇ 1d वृष०] Σ, वृषो C₉₄^{ac} 2a स्रिकं] Σ, स्रकं K₄₁ • ग्रन्थं] Σ, ग्रंथं K₇₇ 2b सहस्राध्यायमु०] Σ, सहश्रध्यायमु० C₀₂, सहस्राध्यायरु० E

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥ १:२ ॥

अतृप्तः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजयेन यत्पूर्वं तच्छृणु त्वमतन्द्रितम् ॥ १:३ ॥

जनमेजय उवाच ।

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।

अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ १:४ ॥

द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।



2c cf. MBh 1.2.70ab: एतत्पर्वशतं पूर्णं व्यासेनोक्तं महात्मना 4ab = MBh 13.112.9ab



(2c) पर्व चास्य] C₉₄K₈₂K₁₀K₇M^{pc}, पर्वचास्य C₄₅, पर्वमस्य C₀₂K₃M^{ac}K₄₁K₁₀₇E, पूर्व चास्य K₇₇ • शतं पूर्णं] Σ, त C₀₂, शतं पूर्णं K₇₇ (2d) श्रुत्वा] Σ, श्रद्धा C₄₅ • भारतसंहिताम्] C₉₄C₄₅K₈₂K₁₀K₇MK₇₇, भारसंहिता C₀₂, भारतसंहितं K₃, नारदसंहिताम् K₄₁K₁₀₇E (3a)] em., अतृप्तः पुनः प्रच्छ C₉₄, अतृप्तः पुनः पप्रच्छ C₄₅K₈₂K₁₀K₇, अतृप्तः पुनरप्रच्छे C₀₂, अतृप्तः पुनः प्रच्छ K₃, अतृप्तः पुनः पप्रच्छ M, पप्रच्छ पुनरतृप्तो K₇₇, अतृप्ताः पुनः पप्रच्छ K₄₁, अतृप्तः पुनः पप्रच्छ K₁₀₇, अतृप्ताः पुनः पप्रच्छ E (3b) वैशम्पायनं] Σ, वेसम्पायनं C₀₂ (3c)] C₉₄C₄₅K₇K₃K₄₁K₁₀₇E, जनमेजये यत्पूर्वं C₉₄, जन्मेजयेन यत्पूर्वं C₀₂, जनमेजयेन यत्पूर्वं K₈₂, जनमेजयेन यत्पूर्वं K₁₀, जन्मेजयेन यत्पूर्वं M, जन्मेजयेन य--- K₇₇ (3d) तच्छृणु त्वमं] C₉₄C₄₅K₈₂K₇MK₄₁K₁₀₇E, तच्छृणु त्वमं C₀₂, --- K₁₀, तच्छृणु त्वमं K₃, त शृणु त्वमं K₇₇ • तन्द्रितम्] C₉₄C₄₅K₇K₃MK₇₇K₄₁K₁₀₇E, तन्द्रितः C₀₂K₈₂, --- K₁₀ (4) जनमेजय] Σ, जन्मेजय C₀₂ (4a) भगवन्सं] C₉₄C₄₅K₈₂K₁₀K₇K₇₇K₄₁K₁₀₇E, भचावं सं C₀₂, भगव सं K₃, भगवं सं M • धर्मज्ञं] Σ, ०ज्ञं K₈₂, ०धर्मज्ञः K₃ (4b) विशारदं] C₉₄K₁₀K₇K₃K₄₁, विशारदः C₄₅C₀₂K₈₂K₇₇K₁₀₇E, विशारदम् M (4c) अस्ति धर्मं] C₉₄K₈₂K₁₀K₇K₄₁K₁₀₇E, अस्ति धर्मः C₄₅, अस्ति धर्मं C₀₂MK₇₇, अधर्मं K₃ • परं गुह्यं] C₉₄K₁₀K₃MK₇₇K₄₁K₁₀₇E, परो गुह्यं C₄₅, परं गुह्यं C₀₂K₈₂, परगुह्यं K₇ (4d) तारणम्] Σ, तारणा K₇₇ (5a) द्वैपायनं] Σ, द्वैपायनं C₀₂, वैसांपायनं K₇₇ • मुखोद्गीर्णं] C₉₄C₄₅K₈₂K₁₀K₇K₄₁K₁₀₇, मुखोद्गीर्णं C₀₂K₇₇, ०मुद्गीर्णं K₃, मुखं गीर्णं M^{ac}, मुखां गीर्णं M^{pc}, मुखाद्गीर्णं E (5b) धर्मं वा यद्विं] C₉₄K₈₂K₁₀K₇K₄₁K₁₀₇E, धर्मं यत्तद्विं C₄₅, धर्मवत्यं द्विं C₀₂K₇₇, धर्मं वा यद्विं K₃, धर्मवाक्यं द्विं M • उत्तमं] Σ, उत्तमः C₀₂, उत्तमः M

प्रथमोऽध्यायः

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 ।



(5c) हि मे तृप्तिं] C_२K_{८२}K_{१०}K_७K_{४१}K_{१०७}E, हि मे तृप्तिं K_३K_{७७}, प्रसादेन M (5d) यत्ना-
त्तपोधन] C_{४५}K_{८२}K_{१०}K_७K_{४१}K_{१०७}E, यत्नात्त॰ न C_{९४}, यत्ना तपोधनः C_{०२}, यत्ना तपोधन
K_३, यत्नन्तपोधन M, यत्नात्त॰ K_{७७} (6) वैशम्पायन उवाच] Σ, om. M^{ac}, वै ॥ वैश-
म्पायन K_{१०७} (6a) राजन्न०] Σ, राजनं० K_३, राजन० M • ०हितो] Σ, ०हितं K_{४१}
(6b) ०ख्यानमनुत्तमम्] C_{९४}K_{८२}K_{१०}K_७ME, ०ख्यानमुत्तमम् C_{४५}, ०ख्यानमुत्तमम् C_{०२},
०धर्मव्याख्यानमुत्तमं K_३ (hypermetr.), ०ख --- मनुत्तमं K_{७७}, ०ख्यानमनुत्तमः K_{४१}, ०ख्या-
नमुत्तमः K_{१०७} (6c) ०प्राप्तं] Σ, ०प्राप्त C_{०२} (6d) ०धर्म] Σ, ०र्म C_{०२}, ०धर्म K_{७७}
• शृणोतु] Σ, शृणोत C_{०२} • मे] Σ, मै C_{४५} (7a) ०कर्तारं] Σ, ०कर्त्तन्तं K_{१०} (7b)
०व्रत०] Σ, ०व्रत० M • ०यणम्] C_{९४}C_{४५}K_{१०}MK_{७७}K_{४१}K_{१०७}E, ०यन C_{०२}, ०यणः K_{८२},
०यनं K_७, ०यणं K_३ (7c) ०चारं] Σ, ०चार K_{७७} (7d) ०परम्] C_{९४}C_{४५}K_{८२}K_७MK_{४१}
K_{१०७}E, ०न्वितम् C_{०२}K_३K_{७७}, ०परं K_{१०} (8a) ०र्थं प्रश्नैकं] C_{४५}K_{८२}K_{१०}K_७, ०र्थं प्रश्नैकं
C_{९४}K_३, ०र्थप्रश्नैकम् C_{०२}K_{४१}K_{१०७}E, ०र्थप्रश्नैकं M, ०थप्रश्नैक K_{७७} (8b) प्रभ०] Σ, प्रभु०
C_{०२}, प्रभ० K_७ (8c) ०धरो] Σ, ०धरो C_{९४}, ०धरा K_{१०} (8d) ०न्वितः] C_{९४}C_{४५}
K_{८२}K_{१०}K_७K_{७७}K_{४१}K_{१०७}E, ०न्वितं C_{०२}K_३M (9a) कथं] Σ, कथ K_{७७} • ज्ञेया] C_{९४}K_{८२}
K_{१०}K_७MK_{७७}K_{४१}K_{१०७}, ज्ञेयं C_{४५}C_{०२}, ज्ञेय K_३, भूयो E (9b) ०वर्ण०] Σ, ०वर्णा० E •
०वर्जिता] C_{९४}C_{४५}K_{८२}K_{१०}K_३MK_{४१}K_{१०७}E, ०वर्जितं C_{०२}, ०वर्जिताः K_७, --- ता K_{७७}

स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥ १:९ ॥

अनर्थयज्ञ उवाच ।

अनुचार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।

निर्मलं सर्वगं सूक्ष्ममक्षरं किमतः परम् ॥ १:१० ॥

[कालपाशः]

विगतराग उवाच ।

देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।

यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ १:११ ॥

कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।



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



(9c) °व्यञ्जनं] Σ, °व्यञ्जनं E (9cd) °मुक्तमक्षं] C₉₄C₀₂K₈₂K₁₀K₇K₁₀₇E, °मुक्त
अक्षं C₄₅K₇₇, °मुक्तं अखं K₃, °मुक्तं अक्षं M, °म्मुक्तंमक्षं K₄₁ (9d) किमु तत्परम्]
C₉₄K₈₂K₇K₇₇K₄₁K₁₀₇E, किमतः परम् C₄₅C₀₂, किमतत्परं K₁₀K₃M (10a) अनुचा-
र्यं] C₉₄C₄₅K₈₂K₁₀MK₄₁K₁₀₇E, अनुचार्यं C₀₂K₇K₃, अन्त्रचार्यं K₇₇ (10ab) °स-
न्दिग्धमविच्छिन्नमनाकुलम्] C₉₄C₄₅K₈₂K₇K₃MK₄₁K₁₀₇E, °विच्छिन्नसन्दिग्धमनाकुलं C₀₂,
°सन्दिग्धमनच्छिन्नमनाकुलम् K₁₀, °सन्दिग्धमविच्छिन्नमनाकुलं K₇₇ (10c) °गं] Σ,
°ग K₇₇ (10c) °क्षरं किमतः परम्] C₄₅M, °क्षरं किमु तत्परम् C₉₄K₈₂K₁₀K₇E, °क्षरं
किमतत्परं C₀₂K₃K₁₀₇, °क्षर किमतः परं K₇₇, °क्षराङ्कमतत्परं K₄₁ (11) °राग उवाच]
Σ, °रागोवाच K₃ (11a) देहे क्षं] C₉₄C₀₂K₇, देहात्क्षं C₄₅, देहक्षं K₈₂K₁₀K₃M
K₇₇K₄₁K₁₀₇E • याते] Σ, यान्ते K₃ (11b) °जलाग्निशिवादिभिः] C₉₄C₄₅K₈₂K₁₀K₇
MK₄₁K₁₀₇E, °जलाग्निशिवादिभिः C₀₂, °जलाग्नि शि=दिभिः K₃, °जालादिशिवादिभिः K₇₇
(11c) °दूतैः] Σ, °दूते C₀₂K₃ • कथं] Σ, कथ K₇₇ • नीतो] C₉₄C₄₅K₈₂K₁₀K₇K₃,
नीत्वा C₀₂, नीतः M, नीते K₇₇, नीता K₄₁K₁₀₇E (11d) निरालम्बो] Σ, निरोलया K₄₁,
निरौरैन्वो K₁₀₇ • निरञ्जनः] Σ, निरञ्जन C₀₂, निरञ्ज= K₇₇ (12a) °पाशैः] Σ, °पाशे
C₀₂, °पाशैः K₃ • बद्धो] Σ, बद्धो C₄₅, बद्ध K₃ (12b) निर्देहश्च] C₉₄C₄₅K₈₂K₁₀K₇
M^{pc}K₄₁K₁₀₇E, निर्देहः स C₀₂, निर्देहस्य K₃, निर्देहन्म M^{ac}, निदेहश्च K₇₇ • व्रजेत्] Σ,
भवेत् K₁₀

स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।
 एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ १:१२ ॥

अनर्थयज्ञ उवाच ।
 अतिसंशयकष्टं ते पृष्ठोऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १:१३ ॥

कर्महेतु शरीरस्य उत्पत्तिं निधनं च यत् ।
 सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥ १:१४ ॥

तेनैव सह संयाति नरकं स्वर्गमेव वा ।
 सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥ १:१५ ॥



(12c) स्वर्गं] C₉₄C₄₅K₈₂K₁₀K₇K₄₁K₁₀₇E, स्वर्गं C₀₂K₃M, स्वागं K₇₇° • स] Σ, सं K₁₀
 M • याति] K₈₂K₁₀K₇K₃MK₇₇°K₄₁K₁₀₇, यान्ति C_ΣE (12d) निर्देहो] Σ, निर्देहो K₇₇°
 (12e) एतन्मे संशयं] C_ΣK₇MK₄₁K₁₀₇E, एतन्मे संशये K₈₂, एतन्मे संशयो K₁₀K₃, एवं
 विस्मयसंसय K₇₇° (12f) •तुमिच्छामि] Σ, •तुमि C₄₅ (13) अनर्थयज्ञ उवाच]
 Σ, om. K₈₂° (13a)] C₄₅K₈₂K₁₀K₇M^P°K₁₀₇, अतिशंसयकष्टन्ते C₉₄, अतिशंसयक-
 ष्टम्मे C₀₂M^a°E, अतिसंशयकष्टो मो K₃, अतिसंसयकष्टञ्च K₇₇°, अतिसंसयकष्टन्ते पा K₄₁
 (13b) द्विजसत्तम] C₉₄C₄₅K₈₂K₁₀K₇MK₄₁K₁₀₇E, च द्विजोत्तमः C₀₂K₇₇°, द्विजसत्तमः
 K₃ (13c) •ज्ञेयं] C₉₄C₄₅K₈₂K₇, •ज्ञेय C₀₂K₁₀K₃MK₇₇°K₄₁K₁₀₇E • मनुष्यैस्तु] C₉₄
 K₈₂K₁₀K₇MK₇₇°K₄₁K₁₀₇E, मनुष्यैश्च C₄₅, मणुक्षैस्तु C₀₂, मनुष्यैस्तु K₃ (14a) कर्म°]
 C₉₄C₄₅K₈₂K₁₀K₇K₃MK₇₇°, अनर्थयज्ञ उवाच ॥ कर्म° C₀₂K₄₁K₁₀₇E • •हेतु] Σ, •हेतुः
 C₄₅, •हेतु C₀₂ • शरीरस्य] Σ, शरीरस्यं C₀₂, स---स्य K₇₇° (14b) उत्पत्तिं नि°]
 C₉₄C₄₅K₈₂K₁₀K₇K₇₇°K₄₁K₁₀₇E, उत्पत्तिं C₀₂K₃, उत्पत्तिं नि° M • च यत्] Σ, च यः
 K₁₀, यत् K₃ (14c) सुकृतं] Σ, सुकृतकृतं C₀₂, सुकृत K₃ • चैव] Σ, वापि K₃K₇₇°
 (14d) पाश°] Σ, पाशा° K₇₇° • •हृतम्] Σ, •हृतः C₀₂ (15a) तेनैव] Σ, तेनेव C₀₂
 K₃ • सह संयाति] C₉₄C₄₅K₈₂K₁₀K₇K₁₀₇E, सह सा यान्ति C₀₂K₃, सह सा याति M, सह
 संयान्ति K₇₇°, सह स याति K₄₁ (15b) नरकं स्वर्ग°] Σ, नरकदुर्ग° K₇₇° • वा] C_Σ
 K₁₀K₇MK₄₁K₁₀₇E, च K₈₂K₃K₇₇° (15c) सुख°] Σ, सुखं M • •दुःखं] C₉₄C₄₅K₈₂
 K₇M, •दुःख C₀₂K₁₀K₇₇°K₄₁K₁₀₇E (15d) भोक्तव्यं] Σ, भोक्तव्य K₇₇° • •सम्भवम्]
 C₉₄C₄₅K₈₂K₁₀K₇M, •सम्भवः C₀₂K₄₁K₁₀₇E, •संभावात् K₇₇°

हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।
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 ॥



(16a) हेतुनानेन] Σ , हेतुना तेन K_{77}^o , हेतुनाने K_{107}^{ac} • •न्द्र] Σ , •न्द्र: K_{10} (16b)
देहः] $C_{94}C_{45}K_{82}K_7E$, देहे C_{02} , देह $K_{10}MK_{77}K_{41}$, देह K_{107} • नृणाम्] Σ , नृणा $C_{45}C_{02}$
(16c)] em., यं कालपाशमित्याहुः $C_{94}C_{45}K_{82}$, कालपासेति सत्वाह C_{02} , यं कालपाश-
मित्याहु $K_{10}K_7K_{41}E$, कालपाषेति ऽपस्त्वेह M , यां कालपासमित्याहु K_{77}^o (16d) •व्रत]
 $C_{94}K_{82}K_{10}K_7MK_{41}E$, •व्रत: $C_{45}C_{02}K_{77}^o$ (17a) विदितं] Σ , विदित C_{02} (17ab)
किञ्चिज्ज्ञास्यसि] $C_{45}M$, किञ्चिद्वि० $C_{94}K_{82}K_{10}K_7K_{41}E$, किद्वि० C_{94}^{ac} , किञ्चि जि० C_{02} (17b)
कथं द्विज] Σ , ~~~~~म त्वया विदितं किञ्चिद्विज्ञास्यसि (cancelled) कथं द्विज C_{02}
(17c) कालपाशं च] Σ , कालपाषेति M (17d) वेत्तुमर्हसि] $C_{\Sigma}K_{82}K_{10}$, वेत्तुमूहसि K_7 ,
वक्तुमर्हसि $MK_{41}E$ (18a) कला०] Σ , काला० $C_{02}K_{82}^{ac}$ • •कलित०] Σ , •कन्मित०
 K_{41} • •कालं च] Σ , •कालश्च ME (18b) •कलां] $C_{94}C_{02}K_{10}K_{41}E$, •कला $C_{45}K_7$,
•विधिं K_{82} , •कला: M (18c) त्रुटिद्वयं] $C_{94}C_{02}K_7E$, त्रुटिद्वय $C_{45}K_{10}$, त्रुटिद्वयं $K_{82}M$,
त्रुविद्वयं K_{41} • •मेषस्तु] Σ , •मेवस्तु C_{94} , •मेषद्वि० K_{82} (18d) निमेषद्वि०] Σ , निमेषा-
द्वि० M (19a) •गुणिता काष्ठा] Σ , •गुणितं काष्ठा M , •गुणितं काष्ठी K_{41} (19b) काष्ठा
वै त्रिंशतिः] $C_{94}K_{82}K_{10}K_7K_{41}E$, वै त्रिंशता C_{45} , काष्ठा वै त्रिंशति C_{02} , काष्ठान्वै त्रिंशति
 M (19c) मुहूर्तश्च] Σ , मुहूर्त C_{45} , मुहूर्तश्च E (19d) मानुषेन] Σ , मानुषश्च C_{02}
• •त्तम] $C_{\Sigma}K_{82}K_7^{pc}K_{41}E$, •त्तम: $K_{10}M$, •त्तम: K_7^{ac} (20a) मुहूर्त०] Σ , मुहूर्ता M ,
मुहूर्त E (20b) •धा:] Σ , •धा K_{41} (20c) •रात्रं] Σ , •रात्र M (20d) •नीषिणः]
 Σ , •नीषिण M

समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।
 शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ।
 षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ॥ १:२१ ॥

द्विगुणः कलिसंख्यातो द्वापरो युग संज्ञितः ।
 त्रेता तु त्रिगुणा ज्ञेया चतुः कृतयुगः स्मृतः ॥ १:२२ ॥

एषा चतुर्युगासंख्या कृत्वा वै ह्येकसप्ततिः ।
 मन्वन्तरस्य चैकस्य ज्ञानमुक्तं समासतः ॥ १:२३ ॥

कल्पो मन्वन्तराणां तु चतुर्दश तु संख्यया ।
 दश कल्पसहस्राणि ब्रह्माहः परिकल्पितम् ।
 रात्रिरेतावती प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥ १:२४ ॥

रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।
 अहागमे तथैवेह उत्पद्यन्ते चराचरम् ॥ १:२५ ॥

21 K₁₀ omits verses 21ef-24ab



(21a) समा] Σ , मास C₀₂, समा समाया K₄₁ • ०मासाश्च] C₉₄C₄₅K₈₂K₁₀K₇K₄₁,
 ०मासश्च C₀₂E, मासाहुः M (21b) काल०] Σ , कला० K₇ (21c) शतं] Σ , शत०
 K₄₁E (21d) मानुष०] Σ , माणुष्य० C₄₅C₀₂ (unmetr.) (21e) षष्टिं चैव] C Σ K₇
 M, षष्टिं वर्ष० K₈₂K₄₁, षष्टिश्चैव E (21f) ०युगः] Σ , ०युग ME (22a)] C Σ K₈₂K₇,
 कलिसंख्यास्तु द्विगुणो M, द्विगुर्णः कलिसंख्यातो K₄₁, द्विगुणा कलिसंख्यातो E (22b)
] Σ , द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः E (22c) त्रेता] C₉₄C₄₅K₈₂K₄₁E,
 त्रेता C₀₂M, त्रेता K₇ • त्रिगुणा] Σ , त्रिगुणो M • ज्ञेया] Σ , ज्ञेयः M (22d) ०युगः]
 Σ , ०युग E (23b) ह्ये०] Σ , हे० K₇ • ०सप्ततिः] Σ , ०सप्तति M (23c) चैकस्य]
 Σ , om. K₈₂M^{ac} (23d) ०क्तं] Σ , ०क्त M (24a) कल्पो] C₄₅, कल्प C₉₄C₀₂K₈₂
 K₇MK₄₁E • मन्वन्त०] Σ , न्वन्त० M^{ac}, मन्वन्त० M^{pc} (24b) ०दश] Σ , ०दश C₄₅
 • संख्यया] Σ , शंखया M (24d) ०आहः] Σ , ०आह C₉₄ • परिकल्पितम्] C₉₄K₇,
 करिकल्पितम् C₄₅, परिकल्पितः C₀₂K₁₀MK₄₁E, परिकीर्तिताः K₈₂ (24f) ०दर्शिभिः]
 Σ , ०दर्शिभि M (25a) ०गमे] Σ , ०गम K₄₁ • प्रलीयन्ते] Σ , प्रलीयते C₄₅ (25b)
 सर्वं च०] Σ , सर्वश्च० M (25c) अहागमे] C Σ K₈₂K₇, अहाग--- K₁₀, अहरागमे M
 (unmetr.), अहागम K₄₁, अहागमे E (25d) ०पद्यन्ते] Σ , ०पद्यति M

परार्धपरकल्पानि अतीतानि द्विजोत्तम ।
 अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥ १:२६ ॥
 यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।
 कालचक्रं भ्रमित्वैव विश्रमं न च विद्महे ॥ १:२७ ॥
 कालः सृजति भूतानि कालः संहरते पुनः ।
 कालस्य वशगाः सर्वे न कालवशकृत्कचित् ॥ १:२८ ॥
 चतुर्दश परार्धानि देवराजा द्विजोत्तम ।
 कालेन समतीतानि कालो हि दुरतिक्रमः ॥ १:२९ ॥
 एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।
 अनादिनिधनो धाता स महात्मा नमस्कुरु ॥ १:३० ॥

[परार्धादि]

विगतराग उवाच ।



28ab ≈ UMS 12.34cd: कालः पचति भूतानि कालः संहरते प्रजाः 28 ≈ KūrmP I.II.32:
 कालः सृजति भूतानि कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद्वशे ॥ 29d =
 MBh 12.220.41d = GarP I.Io8.7d



(26a) ०र्ध०] Σ , ०र्ध K_{10} , ०ध० K_{41} (26cd) ०वाहुर्भृ०] $C_{94}C_{45}K_{82}K_7K_{41}E$, ०वाहु
 भृ० $C_{02}K_{10}M$ (26d) ०महर्षयः] $C_{\Sigma}K_{82}^{pc}K_{10}K_{41}E$, ०महयः K_{82}^{ac} , ०महर्षयः K_7 , ०म-
 हर्षिभिः M (27a) ०आर्क०] Σ , ०आर्का० M^{ac} • ०तारेन्दु] Σ , ०तारैन्दु M (27b)
 भ्रमतो] Σ , भ्रमनो K_{41} • दृश्यते त्विह] $C_{94}K_{82}K_{10}K_7K_{41}E$, दृश्यन्दिह C_{45} , दृश्यते त्विहः
 C_{02} , दृश्यते त्विहः M (27c) भ्रमित्वैव] corr., भ्रमत्वैव $C_{94}K_{82}K_7E$, भ्रमत्वैव $C_{45}K_{10}$
 M , भ्रमत्वैह C_{02} , भ्रमत्यैव K_{41} (27d) ०श्रमं] $C_{\Sigma}K_{82}^{pc}K_7K_{41}E$, ०श्रमो K_{82}^{ac} , ०श्रामन्
 K_{10} , ०श्रामो M • विद्महे] Σ , विग्रहे C_{45} , विद्यते M (28b) कालः] Σ , काल E (28c)
 कालस्य] Σ , कालःस्य M^{ac} • वशगाः] Σ , वशगा E (28d) कालवशकृ०] Σ , कालो
 वशकृ० M (29b) देवराजा] Σ , देवराज ME • ०त्तम] Σ , ०त्तमः M (30a) कालो]
 $C_{94}C_{45}K_{82}$, काल $C_{02}K_{10}K_7MK_{41}E$ (30b) ब्रह्मा विष्णुः परः] C_{45} , ब्रह्मविष्णुपरः
 $C_{94}K_7MK_{41}$, ब्रह्मा विष्णु परः $C_{02}K_{82}K_{10}$, ब्रह्मविष्णुपर E (unmetr.)

श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।
परार्धं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥ १:३१ ॥

अनर्थयज्ञ उवाच ।
एकं दशं शतं चैव सहस्रमयुतं तथा ।
प्रयुतं नियुतं कोटिमर्बुदं वृन्दमेव च ॥ १:३२ ॥

खर्वं चैव निखर्वं च शङ्कु पद्मं तथैव च ।
समुद्रो मध्यमन्तं च परार्धं च परं तथा ॥ १:३३ ॥

सर्वे दशगुणा ज्ञेयाः परार्धं यावदेव हि ।
परार्धद्विगुणेनैव परसंख्या विधीयते ॥ १:३४ ॥

परात्परतरं नास्ति इति मे निश्चिता मतिः ।



33ab = BrahmāṇḍaP 3.2.101

33ab After these two pādas, K₄₁ inserts this: वृन्दश्चैव महावृन्द द्विपरो नन्तनेव च 33cd
E omits 34cd-35 and then inserts this: वृन्दश्चैव महावृन्द द्विपरानन्तमेव च



(31a) श्रुतं वै] Σ, श्रुतो वः M • ०चक्रं तु] Σ, ०चक्रस्य C₀₂, ०चक्रत्तु M (31b)
विनिःसृतम्] corr., विनिसृतम् C_ΣK₈₂K₁₀K₇MK₄₁E (unmetr.) (31c) परार्धं च] C₄₅
C₀₂K₈₂K₁₀K₇K₄₁E, परार्धं च C₉₄, परार्धश्च M^{ac}, परार्धश्चे M^{pc} • परं चैव] Σ, पराश्चैव
MK₄₁ (31d) वः] Σ, नः M^{pc}, यः E • ०दीपितम्] Σ, ०दीयतां M (32) अनर्थयज्ञ
उवाच] Σ, om. K₈₂ (32b) सहस्रं] Σ, साहस्रं M • ०युतं] Σ, ०तन् K₁₀ (32c)
प्र०] Σ, प० K₄₁ (32cd) कोटिम०] Σ, कोटिर० K₇ (32d) ०र्बुदं] Σ, ०र्बुदं K₇
(33a) निखर्वं च] Σ, निखर्वं तु K₁₀, निसर्वश्च M (33b) शङ्कु] Σ, शंख E • पद्मं] Σ,
पद्म M (33c) समुद्रो] Σ, समुद्रं M • मध्यमन्तं च] C_ΣK₈₂MK₄₁, मध्यमान्तं च K₈₂,
मध्यमन्तश्च K₁₀, मध्यमन्तश्च K₇ (33d)] Σ, परार्धपरद्वेगुणाम् M (34a) सर्वे] Σ,
सर्व K₄₁ (34b) परार्धं] K₇, परार्धं C₉₄, परार्धं C₄₅C₀₂K₈₂K₁₀MK₄₁ • यावदेव] Σ,
दशद्व K₄₁ (34c) परार्धं] Σ, परार्धं K₇ (34d) ०संख्या] Σ, ०सख्या M (35ab)
] C_ΣK₁₀K₇^{pc}K₄₁E, परात्परतरं नास्ति इति मे निश्चिता मतिः K₈₂K₇^{ac}, परात्परतरान्नास्ति इति
मे निश्चिता मतिः M

पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥ १:३५ ॥

[ब्रह्माण्डम्]

विगतराग उवाच ।

ब्रह्माण्डं कति विज्ञेयं प्रमाणं ज्ञापितं क्वचित् ।

कति चाङ्गुलिमूर्ध्वेषु सूर्यस्तपति वै महीम् ॥ १:३६ ॥

अनर्थयज्ञ उवाच ।

ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।

देवास्ते ऽपि न जानन्ति मानुषाणां च का कथा ॥ १:३७ ॥

पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।

ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥ १:३८ ॥

शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।

दश नाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ १:३९ ॥

[भूभृतां नामानि]



38cd cf. BrahmanḍaP 3.4.58cd : ब्रह्मा ददौ शास्त्रमिदं पुराणं मातरिश्वने



(35c) ०वेद०] C₉₄E, ०वेदे C₄₅C₀₂K₁₀K₇K₄₁, ०वेदा K₈₂, ०वेदैः M (35d) ०ख्याता] C₉₄C₄₅K₈₂, ०ख्यातं C₀₂K₁₀K₇MK₄₁E • ०त्तम] Σ, ०त्तम M (36a) ब्रह्माण्डं] Σ, ब्रह्माण्ड C₀₂ (36b)] conj., प्रमाणं चापितं क्वचित् C_ΣK₈₂K₁₀K₄₁E, प्रमाञ्चापितत् क्वचित् K₇, प्रमाणञ्चापितां कति M (36c) ०र्ध्वेषु] em., ०र्ध्वेषु C_ΣK₈₂K₁₀K₇MK₄₁E (36d) सूर्यस्त०] Σ, र्यो M^{ac}, र्यो M^{pc} • महीम्] C₄₅C₀₂K₈₂MK₄₁, महीम् l C₉₄, मही K₁₀K₇E (37a) ब्रह्मा०] Σ, ब्रह्म० M • प्रसंख्यातुं] Σ, प्रसंसा तु K₁₀, च संख्यातुं E (37b) शक्यं क०] K₈₂K₁₀K₄₁E, शक्या क० C_ΣK₇, सक्याङ्क० M, ह्यक्यं क० K₄₁^{ac} (37c) देवास्ते] Σ, देवतापि M (37d) मानुषाणां च] Σ, मानुषार्नञ्च M^{ac}, मानुषानाञ्च M^{pc} (38c) यत्पुराख्यातो] C_ΣK₈₂K₁₀K₇, यत्पुराख्यातं M, यत्प्रयात्परायाख्यातो K₄₁, यत्प्रमाख्यातो E (39a) शिवाण्डा०] Σ, शिवाण्ड० M^{ac}, शिवाण्डे० M^{pc} (39b)] conj., सर्वेषामिव भूरिताः C₉₄C₄₅K₇, सर्वेषामेव भूरिताः C₀₂, सर्वेषामिव भूरिता K₈₂, सर्वेषामेव भूरिणाम् K₁₀, सर्षपा इव भाविता M, सर्वेषामेव भूरिनाः K₄₁, सर्वेषामेव भूरिमां E (39c) दिशा०] Σ, शिवा० K₁₀ (39d) ब्रह्माण्डे] Σ, ब्रह्मण्डा M • कीर्तितं शृणु] Σ, य च कीर्तितम् C₄₅, कीर्त्तिता शृणु M

प्रथमो ऽध्यायः

[पूर्वतः]

सहासहः सहः सद्यो विसहः संहतो ऽसभा ।

प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ १:४० ॥

[आग्नेये]

प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।

दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ।

आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ॥ १:४१ ॥

[याम्ये]

यमो ऽथ यमुना यामः संयमो यमुनो ऽयमः ।

संयनो यमनोयानो यनियुग्मा यनोयनः ॥ १:४२ ॥

[नैर्ऋते]



(40a) सहासहः] K_7 , साहासह $C_{\Sigma}K_{82}K_{10}MK_{41}E$ • सहः सद्यो] $C_{94}C_{02}K_{82}K_{10}K_7$, सहः सज्ञा C_{45} , सहो सद्यः M , सहः सज्ञो $K_{41}E$ (40b) विसहः] $C_{94}C_{45}K_{82}K_{10}K_7E$, विसह $C_{02}M$, विसहः K_{41} • ऽसभा] $C_{94}C_{02}K_{82}K_{10}K_7$, सभाः C_{45} , सहा M , सता $K_{41}E$ (40c) प्रसहो] Σ , प्रसहेः E • प्रसहः] Σ , प्रसहवः C_{02} , सप्रहः E • सानुः] $C_{\Sigma}K_{82}K_{10}K_{41}$, सानु K_7ME (40d) पूर्वतो] Σ , पूर्वतो E (41a) भासनो] $C_{94}C_{45}K_{82}K_{10}K_7M$, भास --- C_{02} , भांसतो K_{41} , भासतो E • भानुः] Σ , भानु $C_{45}M$ (41b) द्युतिमो] $C_{\Sigma}K_{82}K_{10}M$, द्युतिनो $K_7K_{41}E$ (41c)] $C_{94}C_{02}K_{82}K_{10}K_7K_{41}$, दीप्ततेजाश्च तेजश्च C_{45} , दीप्ततेजस् तेजश्च M (unmetr.), दीप्ततेजश्च तेजाश्च E (41d) तेजा तेजवहो] Σ , तेजतेजयह M (41e) आग्नेये] $C_{\Sigma}K_{82}K_{10}E$, आग्नेय K_7K_{41} , आग्नेर्ये M • त्वेतदा°] Σ , त्वेचमा M (41f) शृण्वथ] Σ , शृणुथ M • द्विज] Σ , द्विजः K_{10} (42a) यमो] Σ , यमा K_{41} (42b) संयमो] Σ , संयम M , संयमा K_{41} • यमुनो] $C_{94}C_{45}K_{10}K_{41}$, यमनो $C_{02}K_7$, यमुना K_{82} , यमतो M , यमुना° E • यमः] Σ , यन M , यामः K_{41} (unmetr.) (42c)] K_{82} , संयमो यमनोयानो $C_{94}C_{02}E$, संयमो यमुनोयानो $C_{45}K_{10}$, संयमा यमनो यामो K_7 , यमियुग्मा यनो यानः M , संयमा यमनो यानो K_{41} (42d)] K_{10} , यनियुग्मा नयो यनः $C_{94}C_{02}K_{82}$, यनियुग्मा नयो नयः $C_{45}K_{41}$, यनियुग्मा नयो यमः K_7 , दशमा याम्यमाश्रुता M , यनियुग्मा नयोनय E

नगजो नगना नन्दो नगरो नग नन्दनः ।
नगर्भो गहनो गुह्यो गूढजो दश तत्परः ॥ १:४३ ॥

[वारुणे]

वारुणेन प्रवक्ष्यामि शृणु विप्र निबोध मे ।
बभ्रः सेतुर्भवोद्भद्रः प्रभवोद्भवभाजनः ।
भरणो भुवनो भर्ता दशैते वरुणालयाः ॥ १:४४ ॥

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।
वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ १:४५ ॥

ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।
नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ १:४६ ॥

[उत्तरे]



(43a) नगना नन्दो] C₉₄C₀₂K₈₂K₁₀K₇, नगजा नन्दो C₄₅, नगनागेन्द्र M, नगनो नदो K₄₁
E (43b)] K₁₀M^{ac}K₄₁, नगरोरगनन्दनः C₉₄K₇, नगरोरनगनन्दनः C₄₅, नगरोर---
नन्दनः C₀₂, नगरोरगनन्दनः K₈₂, नगरो नननन्दनः M^{pc}, नगरोरगनन्दनः E (43c)
नगर्भो] Σ, नृगभो K₁₀, नगर्भ M • गहनो गुह्यो] Σ, गुहनो गुह्य M, गहनो गुह्ये E (43d)
गूढजो] Σ, गुडजो M • तत्परः] Σ, तत्परम् M (44a) वारुणेन] Σ, वारुणे च E
(44b) शृणु] K₁₀M, शृङ्गे C₉₄C₄₅K₈₂K₇, शृङ्गे C₀₂, मृद्धे (पास) (cancelled) K₄₁, मृद्धे
E (44c) बभ्रः सेतुर्भ०] corr., बभ्रं सेतुर्भ० C₉₄C₄₅, बभ्रं सेतु भ० C₀₂, बभ्रः सेतु भ०
K₈₂, बभ्रं सेतुर्भ० K₁₀, बभ्र सेतुर्भ० K₇, बभ्रू सेतु भ० M, बभ्रूसेतुर्भ० K₄₁, बभ्रूसेतुर्भ० E
(44d) प्रभवोद्भव०] Σ, प्रभवोभव० M • भाजनः] Σ, भाजन E (44e) भरणो]
C₄₅K₇, भरण C₉₄K₈₂, भरणां C₀₂K₄₁E, भरणा K₁₀, भरणः M (44f) दशैते] Σ, दशैते
K₇, दशैता M • लयाः] Σ, लया ME (45a) नृगर्भो] Σ, नृगभा M • गर्भश्च] C₉₄
C₄₅K₁₀K₇K₄₁, गर्भाश्च C₀₂K₈₂ME (45b) देवगर्भो] Σ, देवगर्भ M (45c) गर्भश्च]
C_ΣK₁₀K₇E, गर्भाश्च K₈₂, गर्भोश्च M, शभश्च K₄₁ (45d) वृषाङ्को] Σ, वृषाङ्गो M
• वृषभ०] Σ, वृष० C₀₂ (46a)] C_ΣK₈₂K₁₀K₇, वृषञ्जवृषनन्दश्च M, ज्ञानवाञ्च तथा
सम्य K₄₁, ज्ञानवाञ्च तथा सत्य० E (46b)] Σ, वृषनन्दनः K₈₂, दशनायक वायवे M
(46cd)] C₉₄C₄₅K₈₂K₄₁E, नायका दश वायव्ये कीर्तिता ये मया द्विजः C₀₂K₁₀, नायका
दश वायव्ये कीर्तिता य मया द्विज K₇, कीर्तितो यं मया द्विप्र यथा तथ्येन सुव्रतः M

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।
सतः सत्य लयः शम्भुर्दश नायकमुत्तरे ॥ १:४७ ॥

[ईशाने]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।
इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥ १:४८ ॥

[मध्यमे]

अपरो विमलो मोहो निर्मलो मन मोहनः ।
अक्षयश्चाव्ययो विष्णुर्वरदो मध्यमे दश ॥ १:४९ ॥

[परिवाराः]

सर्वेषां दशमीशानां परिवारशतं शतम् ।
शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥ १:५० ॥
सहस्रेषु च एकैकमयुतैः परिवारितम् ।



(47a) सुलभः] Σ , सुरभः $K_{41}E$ • सुमनः] $C_{\Sigma}K_{82}K_{10}E$, सुमनाः K_7 , सुमनो M , सुमन K_{41} • सौम्यः] Σ , सोम्य M (47c) सतः सत्य] corr., सत सत्य $C_{\Sigma}K_7K_{41}$, सत्यसत्य K_{82} , सुत सत्य K_{10} , सुतः सत्य M , सत सत्या $^{\circ}$ E • लयः] Σ , लयं K_7 (47cd) शम्भुर्द $^{\circ}$] $C_{94}C_{45}K_{10}K_{41}E$, शम्भु द $^{\circ}$ $C_{02}K_{82}K_7$, शम्भु $^{\circ}$ द $^{\circ}$ M (47d) $^{\circ}$ नायकमु $^{\circ}$] Σ , $^{\circ}$ नायक उ $^{\circ}$ E (48a) वज्र] Σ , व्रजः M (48b) $^{\circ}$ वर्षणः] $C_{\Sigma}K_{82}K_{10}M$, $^{\circ}$ वर्षणम् K_7 , $^{\circ}$ दर्पणः K_{41} , $^{\circ}$ दर्यं च E (48c)] Σ , इलिनो वलिनो ब्रह्माः M (48d) दश $^{\circ}$] $C_{94}K_{82}K_7K_{41}E$, दशै $^{\circ}$ $C_{45}C_{02}K_{10}$, दिशै $^{\circ}$ M • नायकाः] Σ , नायका M (49a)] Σ , अपरः विमला मोहा M (49b) निर्मलो म $^{\circ}$] em., निमलो म $^{\circ}$ C_{94} , निर्मलोन्म $^{\circ}$ $C_{45}K_7K_{41}$, निर्मलोत्म $^{\circ}$ $C_{02}E$, निमलोर्म $^{\circ}$ $K_{82}K_{10}$, निर्मलोन्म $^{\circ}$ M (49c) अक्षयश्चाव्ययो] $C_{94}C_{45}K_{82}K_{10}K_7K_{41}$, अक्षयाश्चाव्ययो C_{02} , अक्षयश्चाव्ययं M , अक्षयश्चाव्ययो E (49cd) विष्णुर्व $^{\circ}$] $C_{94}C_{45}K_7K_{41}E$, विष्णु व $^{\circ}$ $C_{02}K_{82}M$, विष्णुर्व K_{10} (49d) मध्यमे दश] $C_{94}C_{45}K_7K_{41}$, मध्यमो दश $C_{02}K_{82}$, वरवर्षणः K_{10} , मध्यमो दशः M , मध्यमे दशः E (50a) सर्वेषां] Σ , सर्वेषा K_7 • दशमीशानां] Σ , दशरीशानां E (50b) परिवार $^{\circ}$] Σ , परि $^{\circ}$ C_{45} , परिवारं K_{82} (50d) सहस्रैः] Σ , सहस्रै M • $^{\circ}$ वारितम्] $C_{94}C_{45}C_{02}^pK_{82}K_{10}K_7K_{41}$, $^{\circ}$ वारिता C_{02}^a , $^{\circ}$ वारितः M , $^{\circ}$ वारिताः E (51ab) एकैकम $^{\circ}$] $C_{94}C_{45}K_{10}K_7K_{41}E$, एकैकं म $^{\circ}$ $C_{02}K_{82}M$ (51b) परिवारितम्] Σ , परिवारितः M , परिवारितमाः E

अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥ १:५१ ॥

एकैकस्य परीवारो नियुतः पृथगेव च ।

कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ १:५२ ॥

दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।

वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ १:५३ ॥

खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।

दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ १:५४ ॥

शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।

पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ १:५५ ॥



(51c) अयुतं] E, अयुतैः C_ΣK₈₂K₇MK₄₁, अयुतैः K₁₀ • प्रयुतैर्वृन्दैः] Σ, प्रयुतैः वृन्दैः K₇, प्रयुतैर्भृत्य M (51d)] corr., प्रयुतैर्नियुतैर्वृतः C₉₄C₄₅K₈₂K₇, प्रयुतैर्नियुतैर्वृतः C₀₂, प्रयुतैः नियुतैः वृतः K₁₀, प्रयुतः नियुतैः वृतः M, प्रयुते नियुतैर्वृतः K₄₁, प्रयुतं नियुतैर्वृतः E (52a) परीवारो] Σ, परिवार M (unmetr.), परिवारो E (unmetr.) (52b) नियुतः] Σ, नियुत C₀₂ • च] Σ, चः K₇^{ac} (52c)] C₉₄C₀₂K₄₁E, कोटिभिः दशकोट्येन C₄₅, कोटिभिर्दशकोट्येन K₈₂K₇, कोटिभिर्दशकोट्येनः K₁₀, कोटिभिः परिवाराणि कोटिभिः दशकोटिकम् M (52d)] C₄₅K₈₂E, एकैकः परिवारितः C₉₄, एकैकपरिवारितः C₀₂K₁₀K₇, एकैकपरिवाराणां M, एकैकः परिवारितं K₄₁ (53a)] C₄₅C₀₂K₁₀K₄₁E, दशकोटीषु एकैकं C₉₄K₈₂K₇, दशकोट्येषु एकैकं M (53b)] C_ΣK₁₀, वृन्दवृन्दवृत्तैर्वृतं K₈₂, वृन्दवृन्दभृतैः वृतं K₇, वृन्दवृन्देषु एकैकं M, वृन्दवृन्दवृत्तैर्वृतं K₄₁, वृन्दवृन्दं वृत्तैर्वृतः E (53c) वृन्दवर्गेषु] Σ, वृन्दवर्गैः तैः वृतम् M (53d)] C_ΣK₈₂K₁₀, खर्वभिः परिवारितम् K₇, खर्वभिः परिवाराणि M, खर्वभिः परिवारितं K₄₁, खर्वभिः परिवारितः E (54a)] Σ, खर्ववर्गैः एकैकम् M (54b)] C₉₄C₀₂K₈₂K₁₀K₄₁, दशखर्वगणैः वृतम् C₄₅, दशखर्वगणे वृत्तं K₇, दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E (54c) °खर्वेषु] Σ, °खर्वेषु K₇ (54d) परिवारितम्] Σ, परिवारितं K₄₁, परिवारितः E (55a) पृथगेकैकं] em., पृथगेनैव C₉₄C₀₂K₈₂K₁₀K₇MK₄₁E, पृथगेनैव C₄₅ (55b) °वारितम्] K₈₂^{pc}M, °वारितः C_ΣK₁₀K₇K₄₁E, °तं K₈₂^{ac} (55d) समुद्रैः] Σ, समुद्रैः C₉₄, समुद्रैः C₄₅ • °वारितम्] Σ, °वारितः E

प्रथमोऽध्यायः

समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।
मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ १:५६ ॥

अनन्तेषु च एकैकं परार्धपरिवारितम् ।
परार्धेषु च एकैकं परेण परिवारितम् ।
एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ १:५७ ॥

[प्रमाणम्]

प्रमाणं शृणु मे विप्र संक्षेपाद्ब्रुवतो मम ।
चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥ १:५८ ॥
कोटिकोटिसहस्रं तु योजनानां समन्ततः ।
अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥ १:५९ ॥
सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।



(56a) तथै०] Σ , तथे० C_{02} (56b)] $C_{\Sigma}K_{82}MK_{41}$, मध्यसंख्यैस्तु तैर्वृतम् K_{10} , मध्यसंख्यैस्तु तैर्वृतं K_7 , मध्ये शङ्खायुतैर्वृतः E (56c) मध्यसंख्येषु] Σ , मध्यसांख्यो च M , मध्ये शंखेषु E (56cd) एकैकमनन्तैः] Σ , एकैकं मनन्तैः K_7 , एकैकं अनन्तै M (56d) ०वारितम्] Σ , ०वारितः E (57b)] $C_{94}C_{45}K_{82}K_{10}K_7K_{41}$, परार्ध---रितम् C_{02} , परार्धे परिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M , परार्धैः परिवारितः E (57d) ०वारितम्] Σ , ०वारिवारितं K_{10} , ०वारितः E (57e) कथितो] Σ , कथितो K_{10} , कथिता E (57f) शक्यं] Σ , शक्यं C_{02} , संख्यां शक्यं K_{41} • सांख्यमु०] $C_{94}C_{02}K_{10}M$, सांख्यमु० C_{45} , स्यख्यमु० K_{82} , संख्यमु K_7 , संख्यामु० $K_{41}E$ (58a) प्रमाणं] $C_{02}K_{82}K_7MK_{41}E$, प्रणामं $C_{94}C_{45}$, प्रमाण K_{10} (58b) संक्षेपाद्ब्रुवतो] $C_{94}C_{02}K_{82}K_{10}K_{41}E$, संक्षेपाद्ब्रुवतो C_{45} , संख्येपाद्ब्रुवतो K_7 , संक्षेप ब्रुवतो M (59a) कोटिकोटि०] Σ , कोटीकोटि० M (59b) योज०] Σ , याज० K_{41} (59c) च परीमाणं] Σ , च परिमाणं C_{45} (unmetr.), परिमाणञ्च M (59d) ब्रह्मणा] Σ , --- C_{02} • ०कीर्तितम्] $C_{94}C_{45}K_{10}K_7K_{41}E$, ०कीर्तिताः C_{02} , ०कीर्तितः $K_{82}M$ (60a) ०स्त्राणि] Σ , ०स्त्राणि K_{41}

विंशकोटिष्वङ्गुलीषु ऊर्ध्वतस्तपते रविः ॥ १:६० ॥
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।
 ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥ १:६१ ॥
 [पुराणम्]
 पुराणाशीसहस्राणि शतानि द्विजसत्तम ।
 ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥ १:६२ ॥
 वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।
 तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥ १:६३ ॥
 बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।
 पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥ १:६४ ॥
 एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।

60cd The folio in K₁₀ ends with ऊर्ध्व०, and the folios that may have contained verses 1.60d–2.22 are missing.



(60c)] conj., विंशकोटिषु गुल्मेषु C_ΣK₈₂K₁₀K₇K₄₁E, विंशकोटि विना गुल्मे M (60d) ऊर्ध्वतस्त०] C_ΣK₈₂K₇E, ऊर्ध्व --- K₁₀, ऊर्ध्वतो त० M, उद्धतस्त० K₄₁ • रविः] Σ, रवि E (61a)] Σ, प्रमाणं नाम संख्या च C₄₅, प्रमाणेनाणञ्चम संख्यात च K₄₁ (61b) कीर्तितानि] Σ, कीर्तियानानि K₄₁ (61c) ब्रह्माण्डं चा०] K₈₂, ब्रह्माण्डश्च C₉₄C₄₅K₇M K₄₁, ब्रह्माण्डाश्चा० C₀₂, ब्रह्माण्डाश्चा E • ०मेयाणां] C₉₄K₈₂MK₄₁E, ०मेयाणा C₄₅C₀₂K₇ (61d) ०कीर्तितम्] Σ, ०कीर्तिताः C₀₂, ०कीर्तितः M (62b) ०सत्तम] Σ, ---मः C₀₂ (62c) पूर्ण] C₉₄C₀₂K₈₂K₄₁E, पूर्वे C₄₅, पूर्ण K₇, पूर्व M (62d) मातरिश्वा] Σ, मातरिश्च M • ०तथम्] Σ, ०तथा C₀₂M (63a) संक्षिप्य] Σ, संक्षिप्यः M (63b) प्राप्तं चोशनसं] C₄₅K₈₂K₇, प्राप्तं चोशनसं C₉₄K₄₁, प्राप्तं औशनसं C₀₂, प्राप्ताश्चोशनसम M (unmetr.), प्राप्तश्चोशनसं E (63c) संक्षिप्य] Σ, संक्षिप्यः M (63d)] Σ, प्राप्तञ्च बृहस्पति M (64b) सूर्य] C₀₂E, सूर्यस् C₉₄K₈₂K₇K₄₁, सूर्य C₄₅M • त्रिंशत्स०] Σ, त्रिंशत्स० C₀₂M (64c) ०विंशत्सहस्राणि] corr., ०विंशहस्राणि C₉₄, ०विंशसहस्राणि C₄₅C₀₂K₈₂K₇MK₄₁, ०विंशत्सहस्राणि E (64d) मृत्युं प्राह] Σ, मृत्यु प्राहः M (65a) ०विंशत्] E, ०विंश० C_ΣK₈₂K₇MK₄₁ (65b) कीर्तितम्] E, कीर्तितः C₉₄C₄₅K₈₂K₇^{pc} M, कीर्तिताः C₀₂, कीर्तित K₇^{ac}, कीर्तितः K₄₁

इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ १:६५ ॥

अष्टादशसहस्राणि तेन सारस्वताय तु ।
सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ १:६६ ॥

षोडशानां सहस्राणि भरद्वाजाय वै ततः ।
दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ १:६७ ॥

चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।
त्रय्यारुणि सहस्राणि त्रयोदश अभाषत ॥ १:६८ ॥

त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।
द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥ १:६९ ॥

कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।
कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ १:७० ॥

ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।



(65c) इन्द्रे०] Σ, इन्दे० K₄₁ (65c) वसिष्ठाय] Σ, विशिष्ठाय C₄₅, वहिष्ठाय K₇ (65d) विंशत्श्लो०] corr., विशश्लो० C₉₄C₀₂K₈₂K₇K₄₁E, विशश्लो० C₄₅, त्रिशश्लो० M (66a)] Σ, आष्टादशसहस्राणि K₇, वसिष्ठेदशसहस्रं M (66c) सारस्वतस्त्रि०] em., सारस्वता त्रि० C₉₄C₀₂K₈₂K₇K₄₁E, सारस्वतास्त्रि० C₄₅, सारस्वत तृ० M • ०धामाय] Σ, om. K₈₂^{ac} (66d) सहस्रदश] Σ, सहस्रादश M (67b) भर०] Σ, भार० C₀₂, सन० M (67d) अभाषत] C₉₄C₄₅K₈₂K₄₁, अभाषत C₀₂, अभाषतः K₇E, मभासतः M (68b) अन्तरी०] Σ, अन्तरि० M (68c) त्रय्यारुणि] corr., त्रय्यारुणि C₉₄C₄₅K₈₂M K₄₁, त्रय्यारुणि C₀₂E, त्रय्यारूपिनि K₇ (68d) अभाषत] C₉₄C₀₂K₇K₄₁, अभाषतः C₄₅, स्वभावत K₈₂, मभासतः M, ह्यभाषत E (69a) त्रय्यारुणि०] corr., त्रय्यारुणि० C_ΣK₇ K₄₁, त्रय्यारुणि० K₈₂E, त्रय्यारुणि० M • विप्रेन्द्रो] Σ, विप्रेन्द्र C₀₂M (69b) धनंजय०] Σ, धन० K₈₂^{ac} • ०भाषत] C₉₄C₀₂K₈₂K₇K₄₁, ०भाषतः C₄₅ME (70b) ०मुनिः] Σ, ०मुनि M (70c) कृतंजयाद्वि०] C₉₄K₈₂K₄₁E, कृतंजया द्वि० C₄₅C₀₂K₇, धनञ्जय द्वि० M • ०श्रेष्ठ] Σ, ०श्रेष्ठो E (70d) ऋणंजय०] Σ, ऋणंजाय० C₄₅ • ०महात्मने] Σ, ०मभासतः M (71a) प्राप्तो] Σ, प्राप्तः M, प्राप्तो E (71b) महर्षिणे] Σ, महर्षिणः M

गौतमाच्च भरद्वाजस्तस्माद्धर्यद्वताय तु ॥ १:७१ ॥

राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।
सोमशुष्मात्ततः प्राप्तस्तृणविन्दुस्तु भो द्विज ॥ १:७२ ॥

तृणविन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।
शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥ १:७३ ॥

द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।
रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ १:७४ ॥

रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।
दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ १:७५ ॥

॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥



75ab ≈ BrahṁāṇḍaP 3.4.67ab: मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये



(71c) गौतमाच्च] C_ΣK₈₂E, गौतमाश्च K₇K₄₁, गौतमेन M (71cd) भरद्वाजस्तस्माद्धर्य-
द्वताय] C₉₄C₀₂K₈₂K₇, भरद्वाजस्तस्माद्धर्यद्वताय C₄₅, भरद्वाज तस्मा ह्यर्यद्वताय M, भरद्वाज-
स्तस्माद्धर्यद्वनाय K₄₁, भरद्वाजस्तस्माद्दम्यादमाय E (72a) राजश्रवास्त०] em., राजश्रव
त० C_ΣK₈₂K₄₁E, राजश्रवे त० K₇, राजर्षव त० M (72ab) प्राप्तः सोम०] Σ, प्राप्त साम०
K₄₁ (72c) ०शुष्मात्त०] Σ, ०शुष्मा त० K₈₂ (72cd) प्राप्तस्तृणविन्दुस्तु] Σ, प्राप्त
तृणविन्दुस्तु C₀₂, प्राप्तस्तृणविन्दुस्तु K₄₁ (72d) भो] Σ, om. C₄₅ (73b) वृक्षः]
Σ, वृक्ष M • ०भाषत] C₉₄C₄₅K₈₂K₇K₄₁, ०भाषतः C₀₂ME (73c) शक्तिः पराशरं]
Σ, शपरासर M^{ac}, शक्ति परासर M^{pc} (73d) जतु०] Σ, तु० C₄₅, जंतु० M (74a)
द्वैपायनं तु] em., द्वैपायनस्तु C_ΣK₈₂K₇MK₄₁, द्वैपायनाय E (unmetr.) (74b)] C₉₄
C₄₅K₈₂K₇, जतुकर्णा महर्षिणः C₀₂, जकर्णो महर्षिणं K₈₂^{ac}, जंतुकर्णमहर्षिणा M, जतुकर्णा
महर्षिण K₄₁, जतुकर्णमहर्षिणा E (74d) ०मुनिः] Σ, ०मुनि ME (75a) ०हर्षेण]
M, ०हर्षाय C_ΣK₈₂K₇K₄₁, ०हर्षणाय E (75b) ०बुद्धये] Σ, ०बुद्धयः M (75d)] Σ,
पुराण सम्प्रकाशितां C₀₂ (75e) मानुषाणां] Σ, मनुषाणां C₄₅, मानुषाना M • हितार्थाय]
Σ, हित्यथाय M, हितार्थाय K₄₁ (75f) भूयः] Σ, भूय ME

प्रथमो ऽध्यायः



Colophon: नामाध्यायः प्रथमः] Σ , नामाध्यायः प्रथमः श्लोक ७७ M , नाम प्रथमो ऽध्याय
E

[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 वा लयनं 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 प्रभुर्नैतरस्तत्र न दण्ड्यो न च दण्डकः ॥ २:५ ॥

✧

5ab cf. LiñP 1.21.71ab : नमो गुण्याय गुह्याय अगम्यगमनाय च

Witnesses used 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 1.60d and resumes at 2.23), K₇ ff. 211v-213r, E pp. 585-588; C_Σ = C₉₄ + C₄₅ + C₀₂

✧

(1a) जनाग्रेण] Σ, जना--- C₉₄ (2b) ब्रह्माण्डा०] Σ, ब्रह्माण्ड E (2c) ज्ञेयं] Σ, ज्ञेया C₀₂ (2d) कति] Σ, कति: C₀₂ (3a) लयनं ज्ञेयं] Σ, लयनं C₄₅, लक्षणं ज्ञेयं E (3b) वासिनः] Σ, वासिरानः C₄₅ (3c) का] em., को C_ΣK₈₂K₇, किं E • प्रजा ज्ञेया] Σ, प्रजा---या C₉₄ (4b) न त्वं] Σ, तत्त्वं E • ंहसि] Σ, ंहसि K₇ (4c) दैवतै०] C₉₄C₄₅K₈₂, देवतै० C₀₂K₇E • शक्तिर्] C₉₄, शक्ति C₄₅C₀₂K₈₂K₇ E (5a) अगम्यगमनं] Σ, अगम्यगमनं C₀₂, अगम्यगमनं K₇ (5b) गुह्या०] K₇ E, गुहा० C_ΣK₈₂ • समुद्धितं] Σ, समुद्धितं K₇, समुद्धिदम् E (5c) प्रभुर्नै०] Σ, प्रने० C₀₂ (5d) दण्ड्यो] C₀₂K₈₂K₇, दण्डो C₉₄C₄₅, दण्ड्या E • दण्डकः] Σ, ण्डकः C₄₅^{ac}, पण्डकः C₄₅^{pc}

द्वितीयोऽध्यायः

न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।
नानृजुर्न च दम्भित्वं न तृष्णा न च ईर्ष्यता ॥ २:६ ॥
न क्रोधो न च लोभो ऽस्ति न मानो ऽस्ति न सूयकः ।
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 ।



(6a) सत्यो] Σ, सत्यौ E • तत्र] Σ, तत्रा E (6b) नो] Σ, --- C₉₄ (6c) नानृजुर्न]
em., नाऋजुर्न C₉₄E, नाऋजुर्न C₄₅K₇, {नाऋजु न} C₀₂, नाऋजुन्न K₈₂ (6d) न तृष्णा
न च] Σ, न च तृष्णा न K₈₂ • ईर्ष्यता] Σ, ईर्ष्यता: C₀₂, इर्ष्यता E (7a) क्रोधो] Σ,
क्रोधौ C₀₂ (7b) सूयकः] Σ, सूचकः C₄₅, स्तेयकः E (unmetr.) (7d) शठो] Σ,
षठो C₀₂, शठे E • मत्सरः] Σ, मत्सरा: E (8a) व्याधिर्न] Σ, व्याधि न C₀₂K₇ • जरा
तत्र] C₄₅K₇, जरास्तत्र C₉₄C₀₂K₈₂E (8b) विक्लवः] Σ, विक्लव E (9a) मानवः]
Σ, मा --- वः C₉₄ (9c) प्रशंसास्ति] Σ, प्रशंसाश्च E (10c) तत्रास्ति] Σ, तत्रा K₈₂^{ac}
(11a) ब्रज तः] Σ, ब्रजस्तः K₇ (11c) कर्म नाः] em., कर्म न C_ΣK₈₂K₇, कर्मणा E
(11d) कलिः] Σ, कलि K₇^{ac}E (12a) च न त्रेता] Σ, च न त्रेता C₉₄, च त्रेता न C₄₅
(12b) कृतं चाः] C₀₂K₈₂, कृतश्चाः C₉₄C₄₅K₇E (12c)] Σ, मन्वन्तत्रास्ति C₀₂,
मन्वन्तरनन्त तत्रास्ति K₇ (12d) कल्पश्चैव] Σ, कल्पं चैव K₈₂ (13a) आहूतः] Σ,
आभूतः E (13b) ब्रह्मरात्रिदिनं] Σ, ब्रह्मरात्रिदिवस् E

न जन्ममरणं तत्र आपदं नामुयात्कचित् ॥ २:१३ ॥

न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।

न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥ २:१४ ॥

न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।

ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥ २:१५ ॥

न जपो नाह्निकस्तत्र नाग्निहोत्री न यज्ञकृत् ।

न व्रतं न तपश्चैव न तिर्यङ्गरकं तथा ॥ २:१६ ॥

तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।

अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥ २:१७ ॥

हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।

देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥ २:१८ ॥

परार्धद्विगुणोत्सेधो विस्तारश्च तथाविधः ।

अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥ २:१९ ॥

अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।



16d cf. I9.49cd: विसृष्टे त्विन्द्रियग्रामे तिर्यङ्गरकसाधनम् 17c cf. MBh Suppl. I4.4.2743: ऐश्वर्यगुणसंपन्नाः क्रीडन्ति च यथासुखम्, and BrahmanḍaP I.26.1: महादेवस्य महात्म्यं प्रभुत्वं च महात्मनः । श्रोतुमिच्छामहे सम्यगैश्वर्यगुणविस्तरम् ॥



(13c) जन्ममरणं तत्र] C₀₂K₈₂E, जन्मरणं तत्र C₉₄C₄₅, जन्ममरणत्रत K₇ (13d) आपदं] Σ, अपदं E (14a) चाशापाश०] C₄₅K₇^p, च सायाश० C₉₄C₀₂K₈₂K₇^aE • ०बद्धो] Σ, ०द्धो C₀₂, ०वृद्धो E (14b) ०मोहं] Σ, ०मोहो C₉₄ (14c) देवा] Σ, देवो C₄₅ (15b) गन्धर्वा] Σ, गन्धर्वो E (16a) जपो] Σ, जयो C₉₄ • नाह्निकस्त०] Σ, नाह्निक त० C₄₅ (16d) न तिर्यङ्गरकं] em., नातिर्यङ्गरकस् C₉₄C₀₂K₈₂, नातिर्यनरकन् C₄₅, नातिर्यं नरकस् K₇, न तीर्थनरकन् E (18a) हरेच्छाप्रभवाः] K₇, हरेच्छप्रभवाः C_ΣK₈₂, हरेच्छाप्रभवा E (18c) वर्ज्यानि] Σ, वज्जानि E (19a) ०गुणोत्सेधो] conj., ०गुणोच्छेधा C₉₄C₄₅K₈₂K₇, ०गुणोच्छेधा C₀₂, ०गुणाच्छेधा E (19b) विस्तारश्च] K₇, विस्तारं च C_ΣK₈₂E • ०विधः] K₇, ०विधा C_ΣK₈₂E (19c) अनेकाकार०] Σ, अनेकार० C₉₄ (20a) अन्ये] Σ, बहु० E

द्वितीयोऽध्यायः

प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥ २:२० ॥

स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।

कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥ २:२१ ॥

तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।

तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥ २:२२ ॥

परार्धद्वयविस्तारं परार्धद्वयमायतम् ।

परार्धद्वयविक्षेपं योजनानां द्विजोत्तम ॥ २:२३ ॥

ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।

अधोर्ध्वो न च संख्यास्ति न तिर्यञ्चेति कश्चन ॥ २:२४ ॥

शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।

भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥ २:२५ ॥

शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।

परार्धपरकोटीनामीशानानां स्मृतालयः ॥ २:२६ ॥

बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।

21c After कामरू०, C₀₂ has two folios missing (ff. 271–272) and resumes only at 3.30b

✧

(20c) षण्डाश्च] Σ, घण्टाश्च E (20d) ०रुहाणि] C₀₂, ०रुहानि C₉₄C₄₅K₈₂K₇, ०स-
हानि E (21a) स्वादु०] Σ, स्वाधु० C₉₄ • ०मूल०] Σ, ०मूला K₈₂ • ०फलाः] conj.,
०फला C_ΣK₈₂K₇E (21b) स्कन्ध०] conj., स्कन्द० C_ΣK₈₂K₇E (22c) ०बलाः]
Σ, ०वराः E (23c) ०द्वय०] Σ, ०द्व० K₈₂^{ac} • विक्षेपं] em., विक्षेपा C₉₄C₄₅K₈₂K₁₀K₇,
विज्ञेया E (23d) ०त्तम] Σ, ०त्तमः K₈₂ (24b)] Σ, om. K₈₂^{ac}, तव शक्तिश्च भो
द्विज E (24c)] Σ, om. K₈₂^{ac} (24d)] K₈₂^{pc}K₇, न तिर्यञ्चेति कश्चन C₉₄C₄₅K₁₀E,
न तिर्यं चेति कश्चन K₈₂^{ac} (25c) भोगमक्षय त०] em., भोगमक्षयस्त० C₉₄C₄₅K₈₂K₁₀K₇
(unmetr.), भोगमयास्तु त० E (25d) ०मृत्युर्न] Σ, ०मृत्यु न K₁₀ (26b) प्रभाः]
Σ, प्रभा E (26d) ०शानानां] Σ, ०शानाना K₁₀, ०गानानां K₇ • स्मृतालयः] C₉₄K₁₀
K₇, स्मृतालय C₄₅, स्मृतालयं K₈₂, स्मृतालया E (27a) ०भाः] Σ, ०भा E (27b)
ज्ञेयास्त०] Σ, ज्ञेया त० K₈₂E • ०आलये] Σ, ०आलयं E

परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥ २:२७ ॥
 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 वक्रस्यापि 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 ॥
 शिवाण्डगमनाकृष्टा शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥ २:३४ ॥



(27d) दिश०] Σ, दिशि० K₁₀ (28a) ०प्रभाः] Σ, ०प्रभा E (28b) दक्षिणां] Σ, दक्षिण० E • दिशम्] Σ, दिशिम C₄₅E (28d) ०घोरा०] Σ, ०घोरा० E • ०श्रिताः] Σ, ०श्रिता E (29b) पश्चिमां] Σ, पश्चिमा C₄₅ • दिश०] Σ, दिशि० K₇ • ०श्रिताः] Σ, ०श्रिता E (29d) सद्यमिष्टा०] Σ, सद्यमिष्टा० K₈₂ • स्मृतः] Σ, स्मृताः C₄₅ (30b) उत्तरां] Σ, उत्तरा C₄₅ • दिशम्] Σ, दिशिम C₉₄ (30d) ०लयः] Σ, ०लय K₇ (31a) कलाः] Σ, कला E (31b) चतुष्कलाः] Σ, चतुष्टके E (31d) वामदेवा०] Σ, वामदेव० K₁₀ (32a) ज्ञेयाः] Σ, ज्ञेया E (32b) संसारा०] Σ, संसा० C₄₅^{ac} (32c) ०त्रिंशत्क०] corr., ०त्रिंशक० C₉₄C₄₅K₈₂K₁₀K₇E • ह्येताः] Σ, ज्ञेयाः E (32d) ०सत्तम] Σ, ०सत्तमः K₁₀E (33a) संख्या वर्णा] C₄₅K₇, संख्या वर्णा C₉₄K₁₀, संख्या वर्णा K₈₂, संख्या वर्णा E (33b) एकैकस्य] Σ, एकैकस्य C₄₅K₈₂ (33d) बोधव्यास्त०] em., बोधव्या त० C₉₄C₄₅K₈₂K₁₀K₇E (34a) ०कृष्टा] Σ, कृष्टा K₈₂K₇ (34b) योगं सदाभ्यसेत्] Σ, योग समभ्यसेत् K₁₀ (34c) ०योगं] Σ, ०योग E

द्वितीयोऽध्यायः

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 ॥

सप्तद्वीपसमुद्राणि रत्नपूर्णानि भो द्विज ।
दत्त्वा वा वेदविदुषे श्रद्धाभक्तिसमन्वितः ।
तत्र गन्तुं न शक्येत विना ध्यानेन निश्चयः ॥ २:३७ ॥

स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।
स्वदारपुत्रसर्वस्वं शिरोऽर्थिभ्यश्च यो ददेत् ।
न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥ २:३८ ॥

यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
ब्रह्माण्डान्तस्य भोगास्तु भुङ्क्ते कालवशानुगः ॥ २:३९ ॥

कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।
अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।
त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥ २:४० ॥



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



(35c) °तप] E, °तपः C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) (35e) शक्येत] Σ, शक्येत
C₄₅, शक्येते E (35f) देवैः] Σ, देवैः K₇ • °धन] Σ, °धनम् C₄₅ (36c) गन्तुं] Σ,
गन्तु K₁₀K₇ • शक्येत] Σ, शक्यन्ते E (37a) °द्वीपः] Σ, °दीपः K₇ • °समुद्राणि]
Σ, °समुद्राय K₁₀ (37e) गन्तुं] Σ, गन्तु K₁₀, गन्तु K₇ • शक्येत] Σ, शक्यन्ते E
(38a) स्वदेहान्मांसः] Σ, स्वदेहात्मांसः K₇, स्वदेहात्मांसः E (38c) °स्वं] Σ, °स्व
K₁₀ (38e) न तत्र गन्तुं] Σ, न तत्र गन्तुं न C₄₅ (38f) °दुष्करैः] Σ, °दुष्कृतः
K₁₀ (39a) °दानः] Σ, °दानं K₈₂, °दानैः K₁₀ (39b) °पारगः] Σ, °पारगाः
C₉₄K₁₀ (39c)] Σ, ब्रह्माण्डान्तस्य भोगास्तु K₁₀, ब्रह्माण्डान्तस्य भोगास्तु E (39d)
भुङ्क्ते] Σ, भुङ्क्ते K₇, भुक्त्वा E • °गः] Σ, °गाः K₈₂^{ac} (40b) धर्मो] Σ, धर्मः K₇ (40e)
°कलनात्कालः] Σ, °कलना कालः K₁₀

वृषसारसंग्रहे

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥

✧

Colophon: नामाध्यायो द्वितीयः] Σ , नामाध्याय द्वितीयः K_{10} , नाम द्वितीयो ऽध्यायः
E

[तृतीयो ऽध्यायः]

[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 ।

✧

3cd cf. LinP 1.10.12cd-13ab : धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते । 3 cf. BrahmanāṇḍaP 1.32.29 : धारणार्थो धृतिश्चैव धातुः शब्दे प्रकीर्तितः । आधारणामहत्त्वे च अधर्म इति चोच्यते ॥ cf. VāyuP 1.59.28 : धारणा धृतिरित्यर्थाद्भातोर्धर्मः प्रकीर्तितः । आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते ॥ cf. MatsP 14.5.27 : धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते ।

—

Witnesses used for this chapter : P₅₇ exp. 215r-215v (breaks off after 3.14d and resumes at 4.8a), C₉₄ ff. 197r-198v, C₄₅ ff. 204v-206r, C₀₂ ff. 273r-273v (broke off at 2.21 and resumes at 3.30b), K₈₂ ff. 4v-6r, K₁₀ exp. 42, 47 (upper), 48 (lower), K₇ ff. 213r-214v, E pp. 588-591; C_Σ = C₉₄ + C₄₅ + C₀₂

✧

(1a) आहुः] Σ, आहु E (1d) स्मृताः] Σ, स्मृता C₄₅, स्मृतः E (2a) कौतूहलं] Σ, कौतूहल E • ममोत्पन्नं] Σ, समोत्पन्नं K₇ (2b) संशयं] Σ, संशयं C₉₄ (3c) आधारणान्म०] P₅₇ C₉₄ K₁₀, आधारणात्प० C₄₅, आधारणात्म० K₈₂ K₇, आधारेण म० E (3d) इत्यभिधीयते] C₉₄ K₈₂ K₇ E, इत्यभिधीयते P₅₇, इत्यविधीयते C₄₅ K₁₀ (4ab) ऽस्मृतिद्वयोर्मूर्तिश्च०] C₉₄, ऽस्मृतिद्वयो मूर्तिश्च० P₅₇ C₄₅ K₁₀, ऽस्मृतिद्वयो मूर्ति च० K₈₂ K₇, ऽस्मृतिद्वयो मूर्तिश्च E (4b) ऽवृषः] Σ, ऽवृष K₇

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 ॥

दक्षकन्या विशालाक्षी श्रद्धाद्या 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 ।



4 cf. 4.74 below: चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः । गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥ 6ab cf. DevīP 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः

5ab C₄₅ reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5–7ab.



(4c) चतुरा०] Σ, चातुरा० C₉₄K₇ (5a) विज्ञेयाः] em., विज्ञेयः P₅₇C₉₄K₈₂K₁₀K₇E, om. C₄₅ (5c) ०मानुष०] Σ, ०मानुषि० P₅₇ (6a) ब्रह्मणो] Σ, om. C₄₅, ब्राह्मणो E • भित्त्वा] Σ, वित्त्वा K₁₀ (6b) धर्मः] Σ, धर्म K₁₀ (6d) ०मध्यमाः] Σ, om. C₄₅ (7a) ०आक्षी] Σ, om. C₄₅, ०आक्षि E (7b) ०आद्या] ०आद्या P₅₇K₁₀K₇E, ०आढ्या C₉₄, om. C₄₅, ०आढ्याः K₈₂ • ०हराः] K₁₀E, ०हरा P₅₇C₉₄K₇, om. C₄₅, ०=१माः१ K₈₂ (7cd)] P₅₇C₉₄K₁₀, गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eyeskip to 3.5a) C₄₅, तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K₈₂K₇, तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E (8) विगतराग उवाच] C₄₅K₈₂^{pc}K₇E, विगतराग उ P₅₇C₉₄K₁₀, om. K₈₂^{ac} (9a) लक्ष्मीर्धृतिस्तुष्टिः] C₉₄, लक्ष्मी धृतिस्तुष्टिः P₅₇K₇, लक्ष्मीर्धृतिस्तुष्टिः C₄₅, लक्ष्मी दृतिर्दृतिस्तुष्टिः K₈₂^{ac}, लक्ष्मीर्दृतिस्तुष्टिः K₈₂^{pc}, लक्ष्मी धृति तुष्टिः K₁₀, लक्ष्मी धृतिस्तुष्टि E (9b) पुष्टिर्मे०] Σ, पुष्टि मे० E • लज्जा] Σ, लजा K₈₂

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 ।
क्रियायास्त्वभवत्पुत्रो दण्डः समय एव च ॥ ३:११ ॥

लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।
लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥ ३:१२ ॥

क्षेमः शान्तिसुतो विन्द्याद्यवसायो वपोः सुतः ।
यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।



10 See a passage similar to VSS 3.10–13, e.g., in KūrmP 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 धर्मसूनवः ॥ कामस्य हर्षः पुत्रोऽभूद्देवानन्दो व्यजायत । इत्येष वै सुखोदर्कः सर्गो धर्मस्य कीर्तितः ॥ 11cd ≈ LiñP 1.70.295ab: क्रियायामभवत्पुत्रो दण्डः समय एव च; ≈ KūrmP 1.8.22cd: क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च; cf. LiñP 1.5.37: धर्मस्य वै क्रियायां तु दण्डः समय एव च



(9c) बुद्धिः] Σ, बुद्धि C₉₄ (9d)] conj., सिद्धिश्चाभूतिसम्भवाः P₅₇, सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀K₇, सिद्धिश्चातिसम्भवा C₄₅, सिद्धिश्च भूतिसम्भवा E (10a) कामः] K₈₂, काम० P₅₇C₉₄C₄₅K₁₀K₇, धर्म० E (11a) लाभः] Σ, लाभ० K₈₂E • जातो] Σ, om. P₅₇ (11b) पुत्रः] em., पुत्र P₅₇C₉₄C₄₅K₈₂K₁₀K₇E • श्रुत०] Σ, श्रुति० P₅₇, श्रत० C₄₅ (11c) त्वभवत्पुत्रो] em., त्वभयः पुत्रो P₅₇C₉₄C₄₅K₈₂K₁₀K₇, तूभयः पुत्रो E (11d) दण्डः] corr., दण्डे C₉₄K₈₂दण्ड० P₅₇K₈₂K₁₀K₇E, दण्डो C₄₅ • च] Σ, तु E (12a) लज्जाया विनयः] Σ, लज्जायाः विनय० E (12b) सुतः स्मृतः] Σ, सुतः ≈ ≈ C₉₄, सुतःस्तथा C₄₅ (12c) सुधियः] E, सुधिय P₅₇C₉₄C₄₅K₈₂K₁₀K₇ • पुत्र] Σ, पुत्रः E (12d) अप्रमाद०] Σ, अप्रमादा० K₈₂ (13b) वपोः] Σ, वपो K₈₂ (13d) सिद्धे०] P₅₇C₄₅K₈₂K₁₀, सिद्धि C₉₄K₇E • व्यजायत] P₅₇C₉₄C₄₅K₈₂, व्यजायते K₁₀E, व्यजायतः K₇

स्वायम्भुवे ऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥ ३:१३ ॥

विगतराग उवाच ।

मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।

कौतूहलमतीवं मे कर्तय ज्ञानसंशयम् ॥ ३:१४ ॥

अनर्थयज्ञ उवाच ।

श्रुतिस्मृतिद्वयोर्मूर्तिर्धर्मस्य परिकीर्तिता ।

दाराग्निहोत्रसम्बन्ध इज्या श्रौतस्य लक्षणम् ।

स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ३:१५ ॥

[यमनियमभेदः]

यमश्च नियमश्चैव द्वयोर्भेदमतः शृणु ।



15cd cf. Manu 3.171ab: दाराग्निहोत्रसंयोगं कुरुते यो ऽग्रजे स्थिते; and also MatsP 142.41: दाराग्निहोत्रसम्बन्धमृग्यजुःसामसंहिताः । इत्यादिबहुलं श्रौतं धर्मं सप्तर्षयो ऽब्रुवन् ॥ **15c-f** ≈ MBh Suppl. 1.36.10: दानाग्निहोत्रमिज्या च श्रौतस्यैतद्धि लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ MatsP 145.30cd-31ab: दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ BrahmandaP 1.32.33cd-34ab: दाराग्निहोत्रसम्बन्धाद् द्विधा श्रौतस्य लक्षणम् । स्मार्तो वर्णाश्रमाचारैर्यमैः स नियमैः स्मृतः ॥

14c In P₅₇, 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.



13e स्वायम्भुवे] P₅₇C₉₄K₈₂K₇, स्वायम्भुवो C₄₅, स्वयम्भुवे K₁₀E • ऽन्तरे त्वासन्] conj., ऽन्तरे त्वासि P₅₇C₉₄C₄₅K₈₂, ऽन्तरे त्वासीत् K₁₀, ऽन्तरे त्वासं K₇, ऽन्तरेवासि E
14a धर्म] Σ, धर्म K₇, धर्मः E **14c** कौतूहलं] Σ, कोतूहलं C₄₅ • ंतीवं मे] Σ, ंतीव मे C₄₅ **14d** कर्तय] em., कीर्तय C₉₄C₄₅K₈₂K₁₀K₇E • ंसंशयम्] Σ, ंसंशयः C₄₅K₁₀ **15a** श्रुतिं] Σ, श्रुतिः C₄₅E **15ab** ंद्वयोर्मूर्तिर्धं] C₉₄, ंद्वयो मूर्ति धं C₄₅K₈₂K₁₀, ंद्वयी मूर्ति धं K₇, ंद्वयोर्मूर्ति धं E **15b** ंकीर्तिता] Σ, ंकीर्त्तितः K₁₀, कीर्त्तिताः K₇ **15cd** ंबन्ध इं] em., ंबद्ध इं C₉₄C₄₅K₈₂K₇, ंबन्ध इं K₁₀E **15d** श्रौतस्य] em., श्रोतस्य C₉₄C₄₅K₇, श्रौत्रस्य K₈₂, स्रोत्रस्य K₁₀, श्रुतस्य E **15e** स्मार्तो] em., स्मार्त C₉₄C₄₅K₈₂K₁₀K₇E **16a** नियमं] Σ, नियमैं K₈₂

तृतीयोऽध्यायः

अहिंसा सत्यमस्तेयमानृशंस्यं दमो घृणा ।
धन्याप्रमादो माधुर्यमार्जवं च यमा दश ॥ ३:१६ ॥

एकैकस्य पुनः पञ्चभेदमाहुर्मनीषिणः ।
अहिंसादि प्रवक्ष्यामि शृणुष्ववहितो द्विज ॥ ३:१७ ॥

[यमेष्वहिंसा (१)]

[पञ्चविधा हिंसा]

त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।
हिंसां पञ्चविधामाहुर्मुनयस्तत्त्वदर्शिनः ॥ ३:१८ ॥

काष्ठलोष्टकशाचैस्तु ताडयन्तीह निर्दयाः ।
तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥ ३:१९ ॥

बद्धा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।
अनाहता भ्रियन्त्येवं वधो बन्धनजः स्मृतः ॥ ३:२० ॥

शत्रुचौरभयैर्घोरैः सिंहव्याघ्रगजोरगैः ।
त्रासनाद्वधमाप्नोति अन्यैर्वापि सुदुःसहैः ॥ ३:२१ ॥

✧

16cd ≈ MBh 12.8.17ab: अहिंसा सत्यवचनमानृशंस्यं दमो घृणा 16 ≈ VDhU 3.233.203: आ-
नृशंस्यं क्षमा सत्यमहिंसा च दमः स्पृहा । ध्यानं प्रसादो माधुर्यं चार्जवं च यमा दश ॥

✧

(16d) °मानृशंस्यं] em., °मनृशंस्यो C₉₄C₄₅K₈₂K₁₀E, °मानृशंस्या K₇ (16e) घ-
न्या०] E, धन्यः C₉₄C₄₅K₁₀K₇, ध्यन्यं K₈₂ • माधुर्यं] E, माधूर्यं C₉₄C₄₅K₈₂K₁₀K₇
(16f) आर्जवं च] Σ, आर्जवश्च E (17b) °माहुर्म०] Σ, °माहु म० K₇ (17d) शृ-
णुष्व०] Σ, शृणुष्व० K₈₂K₁₀ (18a) बन्धो] Σ, बद्धो K₁₀, बन्ध E (18c) हिंसां]
C₉₄K₈₂K₇, हिंसा C₄₅K₁₀E • °विधामाहु०] C₄₅K₈₂K₇, °विधमाहु० C₉₄, °विधान्याहु०
K₁₀, °विध प्राहु० E (19a) काष्ठलोष्ट०] Σ, काष्ठल--- K₁₀ (19b) निर्दयाः] Σ, नि-
र्दया E (19c) °भिन्नाङ्गो] Σ, °भिन्नाङ्गा E (19d) °वध्यमवा०] Σ, °वध्यववा० C₉₄
(20a) भुजोरश्च] Σ, भुजौरश्च K₈₂E (20b) शिरोरुक्कण्ठ०] em., शिरोरुक्कण्ठ० C₉₄
C₄₅K₈₂K₁₀K₇, शिरोरुः कण्ठ० E (20c)] Σ, अनाहत भ्रियन्त्येष K₁₀ (20d) °नजः
स्मृतः] conj., °नजाः स्मृताः C₉₄C₄₅K₈₂K₁₀, °नजाः स्मृता K₇, °नज स्मृतः E (21a)
°चौरभयैर्घोरैः] Σ, °चौरभयै घोरैः K₁₀ (21d) अन्यैर्वापि] Σ, अन्ये चापि K₇

यस्य यस्य हरेद्वित्तं तस्य तस्य वधः स्मृतः ।
वृत्तिजीवाभिभूतानां तद्वारा निहतः स्मृतः ॥ ३:२२ ॥

विषवह्निशरशस्त्रैर्मायायोगबलेन वा ।
हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥ ३:२३ ॥

[अहिंसाप्रशंसा]

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 ॥

सर्वभूतदयां नित्यं यः करोति स पण्डितः ।
स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥ ३:२८ ॥

अहिंसा परमं तीर्थमहिंसा परमं तपः ।



- (22a) हरेद्वि०] Σ, हरे वि० K₁₀ (22b) वधः] Σ, वध E (22c) अभिभूतानां] Σ, विभूतानां K₁₀ (22d) तद्वारा नि०] conj., तद्वारान्नि० C₉₄C₄₅K₈₂K₁₀K₇, तद्वारान्नि० E (23ab) शस्त्रैर्माया०] Σ, शस्त्रै मा० K₇, शस्त्रैर्मया० E (23c) हिंसकान्याहु वि०] C₄₅K₁₀K₇, हिंसकान्याहुर्वि० C₉₄K₈₂ (unmetr.), हिंसकेत्याहु वि० E (24a) परमं धर्मं] Σ, परमं धर्म K₁₀, परमो धर्म K₇ (24b) त्यजेत्स दुरात्मवान्] C₄₅K₇E, त्यजेच्छ दुरात्म० C₉₄, त्यजेत्सुदुरात्मवान् K₈₂, त्यजेत्स दुरात्मनम् K₁₀ (25b) तरे] Σ, तन् C₄₅E (26d) परं तपोधन] Σ, पर तपोधमाः E (27a) यो हिनस्ति न] Σ, यो न हिन्सन्ति K₁₀, यो हि नास्ति न E (27b) उद्भिज्जादि] em., उद्भिजादि C₉₄C₄₅K₁₀K₇E, उद्भिज्जानि K₈₂ • विधम्] Σ, विधि K₇ (27c) पुरुषः] Σ, पुरुष० E (28a) दयां नित्यं] C₉₄K₈₂E, दया नित्यं C₄₅K₁₀, दया नित्य K₇ (28c) यज्वा] Σ, यज्या K₁₀ (29a) परमं ती०] Σ, परन्ती० C₄₅

तृतीयो ऽध्यायः

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 ॥

[मांसाहारः]

मांसाशनान्निवर्तेत मनसापि न काङ्क्षयेत् ।

स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥ ३:३३ ॥

स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।

अनभ्यर्च्य पितृन्देवान्न ततो ऽन्यो ऽस्ति पापकृत् ॥ ३:३४ ॥

✧

29 This and the following verses are similar to MBh 13.117.37-38 34ab = MBh 13.116.14ab and 13.116.34ab ≈ UUMS 2.48cd: स्वमांसं परमांसेन यो देहे वृद्धिमिच्छति 34 ≈ Manu 5.52 (Olivelle's edition): स्वमांसं परमांसेन यो वर्धयितुमिच्छति । अनभ्यर्च्य पितृन्देवान्न ततो ऽन्यो स्त्यपुण्यकृत् ॥

29d C₀₂ resumes here in exp. 189, f. 273r (sic!) with रमं सुखम् 31cd After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in C_ΣK₈₂ K₁₀K₇ (or in paper MS K₄₁)

✧

(30a) यज्ञः] C₄₅C₀₂K₁₀E, यज्ञर् C₉₄, यज्ञ K₈₂K₇ (30c) परमं] Σ, परमो E (30d) परमा] Σ, परमां K₁₀ (31ab) (अहिंसा... दमः)] Σ, om. E (31c) लाभः] K₇, लाभ C₉₄C₄₅K₈₂K₁₀E, लाभो C₀₂ (31d) परमं] Σ, परमा K₈₂ (32a) धर्मः] K₈₂ K₇, धर्म C₉₄C₄₅E, धर्मो C₀₂, ध--- K₁₀ (32b)] Σ, --- K₁₀, अहिंसा परमो गतिः E (32c)] Σ, अहिंसा परमं ब्रह्म K₁₀, अहिंसा परमं ब्रह्म K₇ (33a) मांसाशनान्नि] C₉₄C₄₅E, मान्साशन नि० C₀₂, मांसाशनान्नि० K₈₂, मन्सासनान्नि० K₁₀, मांसशानान्नि० K₇ (33d) मांसं] C_ΣK₈₂, मांस K₁₀E, मांस K₇ (34a) मांसेन] Σ, मांसेन K₇ (34b) वर्धयितुं] Σ, वर्द्धयति K₁₀ (34c) पितृन्] C₉₄C₄₅K₈₂K₇, पितृन् C₀₂E, पितृन् K₁₀ (34d) ततो ऽन्यो] Σ, तदन्यो E

मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।
 अत्रैव पशवो हिंस्या नान्यत्र मनुरब्रवीत् ॥ ३:३५ ॥

क्रीत्वा स्वयं वाप्युत्पाद्य परोपहतमेव वा ।
 देवान्पितृश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥ ३:३६ ॥

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 ।



35 ≈ Manu ५.41 (Olivelle's edition) : मधुपर्के च यज्ञे च पितृदैवतकर्मणि । अत्रैव पशवो हिंस्या नान्यत्रेत्यब्रवीन्मनुः ॥ 36 = Manu ५.32 (in Olivelle's critical edition ; other editions read परोपकृतं in pāda b)



(35b) ०दैवत०] Σ, ०देवत० C₀₂K₁₀ (35c)] C₉₄C₀₂K₇E, अत्रैव पशवो हिंसा C₄₅,
 अत्रैव पशवो हिंस्यान् K₈₂, --- K₁₀ (35d)] Σ, ---त्र मनुरब्रवीत् K₁₀ (36a)
 क्रीत्वा] Σ, कृत्वा E • ०प्युत्पाद्य] Σ, ०प्युत्पाद्या० E (36b) ०हत०] Σ, ०हित०
 E • वा] Σ, च E (36c) पितृश्चार्चयित्वा] Σ, पितृश्चार्चयित्वा K₁₀, पितृश्चार्पयित्वा
 E (36d) मांसं] Σ, मासं K₇ (37b) ०शील०] Σ, ०शल० C₀₂ • ०व्रतैः] Σ,
 ०व्रतैः C₄₅ (37c) ०वृत्तानां] Σ, ०वृत्ताना K₁₀, ०वृत्तीनां E (37d) न] Σ, त C₄₅
 (38a) पर्ण०] Σ, पण्ण० K₈₂, पर्णा० E (38ab) ०हाराद०] C₉₄C₀₂K₁₀^{pc}K₇E, ०हारा
 अ० C₄₅K₈₂, ०हाद० K₁₀^{ac} (39ab) ०हारा रा०] C₄₅K₈₂K₁₀, ०हाराद्रा० C₉₄C₀₂K₇E
 (39d) ०भोजिभिः] Σ, ०भोगिभिः E (40a) मांसं] Σ, मासं K₇ (40b) हीहेत] Σ,
 हीयेत K₈₂K₁₀ (40c) गुणाकर्षा०] conj. Törzsök, गुणाकाशा० C_ΣK₈₂K₁₀K₇, गुणा
 कुर्या० E (41b) ०यज्ञसमीहया] C₉₄C₄₅K₈₂K₁₀, ०धर्मसमीहया C₀₂, ०यज्ञसमीहयाः
 K₇, ०धर्मसमीहय E

[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 कश्चिद्व्रजेत्पथि भयातुरः ।

पृच्छतोऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥ ४:४ ॥

✧

1a ≈ MBh 12.288.45d: सद्भावः सत्यमुच्यते cf. also Brahman̄ḍaP 3.3.86ab: असद्भावोऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते 1cd cf. ŚDhŚ 11.105: स्वानुभूतं स्वदृष्टं च यः पृष्टार्थं न गृह्णाति । यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥ 2 cf. ŚDhŚ 11.82: आक्रुष्टस्ताडितो वापि यो नाक्रोशेन्न ताडयेत् । वागाद्यविकृतः स्वस्थं क्षान्तिरेषा सुनिर्मला ॥

Witnesses used for this chapter : C₉₄ ff. 198v–201v, C₄₅ ff. 206r–208v, C₀₂ ff. 273v–277r, K₈₂ ff. 6r–9r, K₁₀ exp. 48–50 (lower–upper), K₇ ff. 214v–217r, E pp. 591–597 ; C_Σ = C₉₄ + C₄₅ + C₀₂

✧

(1a) सद्भावः] Σ, सद्भाव० K₁₀E (1ab) सत्यमित्याहुर्दृष्टं] C₄₅K₈₂K₇E, सत्यमित्याहुर्दृष्टं C₉₄, सत्यमित्याहुर्दृष्टं C₀₂, सत्यामित्याहुर्दृष्टं K₁₀ (1b) प्रत्ययः] C₉₄C₄₅K₈₂K₁₀, प्रत्यय० C₀₂, प्रत्ययेय० K₇, प्रत्यक्ष० E (1c)] Σ, यथाभूतार्थं C₀₂^{ac}, यथाभूतार्थनं C₀₂^{pc} (1d) तत्सत्यकथनं] C₉₄K₈₂K₁₀K₇E, तत्सत्यकथकं C₄₅, कथनं स्मृतं C₀₂^{ac}, सत्यकथकथनं स्मृतं C₀₂^{pc} (2a) ताडना०] Σ, नाडना० C₄₅ (2b) सुदुःसहम्] Σ, सुदुःसहं C₀₂ (2d) सत्यमुदाहृतम्] Σ, सत्यमुदाहृतम् C₉₄ (3a) उद्यतः] Σ, उद्यत K₈₂ • शस्त्रं] C₉₄K₈₂K₁₀K₇, सत्य C₄₅E, शस्त्र C₀₂ (3b) कर्हिचित्] C_ΣE, कर्हिचित् K₈₂K₁₀K₇ (3c) सत्यं] Σ, सत्य C₄₅E (4b) अतुरः] Σ, अतुर C₄₅ (4c) पृच्छतो] Σ, पृच्छते E (4d) तद्वापि] Σ, तदपि K₁₀

चतुर्थोऽध्यायः

न नर्मयुक्तमनृतं हिनस्ति
 न स्त्रीषु राजन्न विवाहकाले ।
 प्राणात्यये सर्वधनापहारे
 पञ्चानृतं सत्यमुदाहरन्ति ॥ ४:५ ॥

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 ॥



5 ≈ MBh 1.77.16 : न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥; MBh 12.159.28 : न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । न गुर्वर्थे नात्मनो जीवितार्थे पञ्चानृतान्याहुरपातकानि ॥; MatsP 31.16 : न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । Abhidharmakośabhāṣya 24114-24117 (introduced by मोहजो मृषावादो यथाह) : न नर्मयुक्तमनृतं हि नास्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥ etc. 9c ≈ VarP 193.36cd : सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव



(5a) हिनस्ति] C₉₄C₄₅K₁₀K₇, हि नास्ति C₀₂K₈₂E (5b) राजन्न] Σ, राज न C₀₂, राज्यं न K₈₂ (5c) ऽत्यये] Σ, ऽत्यजे K₁₀ • ऽपहारे] Σ, ऽप्रहारे C₀₂K₁₀ (6b) ऽमानुषं] Σ, ऽमानुष्यं K₇ •] C₄₅C₀₂, सत्यं धर्मः पयतः C₉₄, सत्यं धर्म परो यतः K₈₂K₇, सत्यधर्म परो यतः K₁₀, सत्यधर्मपरायणः E (6c) श्रेष्ठं] Σ, श्रेष्ठ K₁₀E • वरिष्ठं च] Σ, वरिष्ठम्वरिष्ठम्च C₄₅^{ac} (6d) सत्यं] Σ, सत्यं C₄₅K₁₀ • धर्मः] Σ, धर्म C₀₂ E (7a) सत्यं] Σ, सत्य C₀₂ (7b)] C₉₄K₈₂K₁₀K₇, सत्यमक्षयभोगदम् C₄₅C₀₂, सत्यमक्षयते नरं E (7c) पोतः] Σ, पोत K₈₂, प्रोक्तः E (7d) पन्थानं विस्तरम्] Σ, यज्ञानविस्तरम् E (8a) ऽष्टगतिः] Σ, ऽष्टागतिः K₁₀ (8c) तीर्थं] C_ΣK₈₂, तीर्थ K₁₀K₇, तीर्थात् E (9a) सत्यं] Σ, सत्य C₄₅ (9b) शमः] Σ, शमम् K₁₀ (9c) सत्यं] Σ, संत्यं C₄₅, सत्य K₇ (9d) सुखम्] Σ, सुखः E

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
अश्वमेधसहस्राद्धि 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 शशिनश्चरः ।
सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥ ४:१३ ॥

लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।



10 = MBh 1.69.22 = MBh Suppl. 13.20.330 = MarkP 8.42 = VDhU 3.265.7 ≈ MBh 12.156.26 (pāda d reads सत्यमेवातिरिच्यते) ≈ VDh 55.6 (pāda d reads सत्यमेतद्विशिष्यते); cf. ŚDhŚ 11.107: अश्वमेधायुतं पूर्णं सत्यञ्च तुलितं पुरा । अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥ 11 ≈ VarP 193.37: सूर्यस्तपति सत्येन वातः सत्येन वाति च । अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता ॥ ≈ VDhU 3.265.4cd-5ab: सत्येन वायुरभ्येति सत्येनाभासते रविः ॥ सत्येन चाग्निर्दहति स्वर्गं सत्येन गच्छति । 13c ≈ VarP 193.37cd: अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता 13d cf. VarP 155.30cd: सत्येन सूर्यस्तपति सोमः सत्येन राजते ; cf. LakṣmīNārS 1.345.50ab: सत्येन सूर्यस्तपति चन्द्रः सत्येन वर्धते । cf. MBh Suppl. 13.587: मुचुकुन्देन मान्धात्रा हरिश्चन्द्रेण चाभिभो । सत्यं वदत मासत्यं सत्यं धर्मः सनातनः । हरिश्चन्द्रश्चरति वै दिवि सत्येन चन्द्रवत् ॥



10a ०सहस्रं च] Σ, ०सहस्रस्य C₀₂ 10b तुलया] Σ, तुल्यया C₀₂ 10c ०सहस्राद्धि] Σ, ०सहस्रा हि C₀₂ 10d एव] Σ, एवं C₀₂E 11ab सूर्यः सत्येन पृथिवी स्थिता] K₈₂K₇, सूर्यः सत्येन पृथि स्थिता: C₉₄, सूर्यः सत्येन पृथिवी स्थिता C₄₅, सूर्य सत्येन पृथिवी स्थिता: C₀₂, सूर्य सत्ये --- वी स्थिता K₁₀, सूर्यः सत्येन पृथिवी स्थिता: E 11c वायवो] Σ, वात्यवो K₁₀ 11d सत्ये] Σ, सत्यात् E 12a सागराः] Σ, सागरा C₀₂ 12b समयेन] Σ, सत्येन च E 13ab सत्येन सत्येन] Σ, सत्येन K₈₂^aC₇ 13b शशिनश्चरः] conj., सशिभाचरः C₉₄, शसि=चरः C₄₅, स शिरा वरः C₀₂, शशिराचरः K₈₂K₁₀K₇, शशिभाष्करः E 13c विन्ध्यास्तिष्ठन्ति] C₉₄K₈₂K₇, विन्ध्यास्तिष्ठन्ति C₄₅K₁₀, विन्ध्या तिष्ठन्ति C₀₂, तिष्ठते विन्ध्यो E 14a ०लोकः] E, ०लोक C_ΣK₈₂K₁₀K₇ • स्थितः] Σ, स्थिः K₇ • सत्ये] Σ, सत्यं E 14b मेरुः] Σ, मेरु C₀₂E

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 ॥

एवं सत्यविधानस्य कीर्तितं तव सुव्रत ।

सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥ ४:१७ ॥

[यमेष्वस्तेयम् (३)]

विगतराग उवाच ।

न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।

उपरिष्ठादतो भूयः कथयस्व तपोधन ॥ ४:१८ ॥

अनर्थयज्ञ उवाच ।

स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।

अदत्तादानमादौ तु उत्कोचं च ततः परम् ।



(14c) वेदास्ति०] Σ , देवास्ति० C_{45} , वेदा ति० E (14d) सत्ये] Σ , धर्मे C_{02} • प्रतिष्ठति] Σ , प्रतिष्ठिति K_7^{ac} , प्रतिष्ठितः K_7^{pc} (15a) गौः] Σ , गौ $C_{02}K_{10}$ (15ab) क्षीरं सत्यं] Σ , क्षीत्वं C_{45}^{ac} , क्सी०नित्यं C_{45}^{pc} (15b) क्षीरे घृतं स्थितम्] $C_{94}C_{45}K_{82}K_7$, क्षीरं घृतं स्थितम् C_{02} , क्षीरे घृत स्थितम् K_{10} , क्षीरं स्थितं घृतम् E (15c) सत्ये जीवः] Σ , सत्ये जीव K_7 , सत्यं जीव E (15d) जीवः] Σ , जीव C_{02} (16a) सत्यमेकेन] Σ , सत्यमेकेन C_{45} , सत्यमेकेन K_{10} (16b) धर्म०] E, धर्मः $C_{\Sigma}K_{82}K_{10}K_7$ • ०निश्चयः] Σ , ०निश्चयः C_{94} (16d) सत्यमेकं] Σ , सत्यमेकं K_{10} • सुरक्षितम्] Σ , सुरक्षितम् C_{45} , सुरक्षितः K_{82} (17a) एवं सत्य०] C_{45} , एतत्सत्य० $C_{94}C_{02}K_{82}K_{10}K_7E$ (17b) सुव्रत] $C_{94}K_{82}K_7$, सुव्रते $C_{45}K_{10}$, सुव्रतः? C_{02} , सुव्रतं E (18a) तृप्तिं] Σ , तृप्ति C_{02} • विजानामि] Σ , विजानामि K_{10} (18b)] Σ , श्रु धर्मन्तवाप्यहम् C_{94} , धर्मं श्रुत्वा तथाप्यहम् E (18d) ०धन] $C_{02}K_{82}K_{10}E$, ०धून C_{94} , ०धनः $C_{45}K_7$ (19b) ०कीर्तितम्] Σ , ०कीर्त्तिताम् C_{45} (19d) उत्कोचं च ततः] Σ , त्कोच ततः C_{45} , उत्कोचं चानृतः E

प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥ ४:१९ ॥

धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।

वार्यमाणो ऽपि दुर्बुद्धिरदत्तादानमुच्यते ॥ ४:२० ॥

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 चौरश्चोर उच्यते ॥ ४:२४ ॥



23cd cf. UMS 8.3cd : कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः



(19e) तुलाव्याजः] $C_{45}K_7E$, तुलाव्याज $C_{94}C_{02}K_{82}K_{10}$ (19f) ०सह्य०] Σ , ०सह्ये K_{10} • ०स्तेय] Σ , ०स्तेन $C_{94}K_7$ • पञ्चमम्] Σ , पञ्चमः $C_{02}E$ (20a) धृष्टदुष्ट०] $C_{94}K_{82}K_7E$, धृष्टदुष्ट० C_{45} , धृष्टदुष्ट० C_{02} , दृष्टदुष्ट० K_{10} (20b) ०कर्षणम्] Σ , ०कर्षण K_{82} (20c) वार्यमाणो ऽपि] Σ , वार्यमाणो वि० C_{45} (21a) उत्कोचं] Σ , उत्कोच C_{94} • विप्रेन्द्र] Σ , विप्रेन्द्र K_{10} (21b) ०संकर०] $C_{02}K_{82}$, ०शङ्कर० $C_{94}C_{45}K_{10}$, ०सकर० K_7 , ०संहार० E • ०कारकम्] Σ , ०कारकः K_{82} (21c) मूल्यं] conj., मूल $C_{\Sigma}K_{82}K_{10}K_7E$ • ०विनाशार्थ०] Σ , ०विनार्थ० K_{82}^{ac} (21d) ०त्कोचः] Σ , ०त्कोचं K_{10} , ०त्कोच E (21ef) विजानीयाद्र०] Σ , विजानीया द्र० C_{02} (22c) तं च स्तेनं] C_{94} , तच्च स्तेन C_{45} , सो ऽपि तेन $C_{02}E$, तं च स्तेयं K_{82} , तच्च तेय K_{10} , तच्च तेन K_7 (22d) ०हारकम्] $C_{94}C_{45}K_{82}^{pc}K_7E$, ०हारकः C_{02} , ०हारका K_{82}^{ac} ०हारकाः K_{10} (23a) परस्वार्थ] $C_{94}C_{02}K_{82}K_7$, परस्वार्थ $C_{45}K_{10}$, परस्वार्थ E • हरेद्यदि] Σ , हरेद्यति C_{45} (23d) कूटकापटिका] K_{10} , कुटकापटिका C_{94} , कूटकापटिका $C_{45}C_{02}K_{82}K_7$, कूटकार्यटिका $K_{82}^{pc}E$ (24a) ०र्जव०] Σ , ०जव० K_{10} (24b) च्छद्मना] E , च्छन्मना $C_{\Sigma}K_{82}K_{10}$, च्छत्माना K_7 (24cd) मूढः स] Σ , मूढास्स K_{10} (24d) चौरश्चोर] K_7 , चौरश्चोर $C_{94}C_{02}K_{10}E$, चौर चोर C_{45} , चौरश्चौर K_{82}

चतुर्थोऽध्यायः

नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।
 नास्ति स्तेनसमाकीर्तिर्नास्ति स्तेनसमोऽनयः ॥ ४:२५ ॥
 नास्ति स्तेयसमाविद्या नास्ति स्तेनसमः खलः ।
 नास्ति स्तेनसम अज्ञो नास्ति स्तेनसमोऽलसः ॥ ४:२६ ॥
 नास्ति स्तेनसमो द्वेष्यो नास्ति स्तेनसमोऽप्रियः ।
 नास्ति स्तेयसमं दुःखं नास्ति स्तेयसमोऽयशः ॥ ४:२७ ॥

प्रच्छन्नो हियतेऽर्थमन्यपुरुषः प्रत्यक्षमन्यो हरेत्
 निक्षेपाद्धनहारिणोऽन्यमधमो व्याजेन चान्यो हरेत् ।
 अन्ये लेख्यविकल्पनाहृतधनाऽन्यो हताद्वै हताऽ
 अन्यः क्रीतधनोऽपरो धयहृत एते जघन्याः स्मृताः ॥ ४:२८ ॥

25 This verse is missing in E.



(25a) स्तेय०] K₈₂K₇, तेन C₉₄, स्तेन० C₄₅C₀₂K₁₀ (25b) ०समः] Σ, ०समं C₀₂
 (25c) स्तेन०] Σ, तेन C₀₂, स्तेय० K₇ • ०समा०] C₄₅C₀₂K₁₀, ०समो C₉₄K₈₂K₇
 (25d) स्तेन०] Σ, स्तेय० K₈₂K₇ (26a) स्तेय०] K₈₂K₇E, स्तेन० C_ΣK₁₀ • ०समा]
 C₀₂K₁₀, ०समो C₉₄C₄₅K₈₂K₇E (26b) स्तेन०] C_ΣK₁₀, स्तेय० K₈₂K₇, तेन E (26c)
 स्तेन०] C₉₄C₄₅K₁₀K₇, स्तेय० C₀₂K₈₂E • ०सम] Σ, ०समं K₁₀ • अज्ञो] C₄₅, अज्ञः
 C₉₄, अज्ञ C₀₂K₈₂K₁₀K₇, अज्ञः E (26d) स्तेन०] C₉₄C₄₅K₁₀, स्तेय० C₀₂K₈₂K₇,
 तेन E (27a) स्तेन०] C₉₄C₄₅K₁₀, स्तेय० C₀₂K₈₂K₇, तेन E (27b) स्तेन०] K₁₀,
 स्तेय० C_ΣK₈₂K₇E (27c) स्तेय०] C₀₂, स्तेन० C₉₄C₄₅K₈₂K₁₀, स्तेन्य० K₇, तेन E
 (27d) स्तेय०] C₀₂K₇, स्तेन० C₉₄C₄₅K₈₂K₁₀, तेन E (28a) प्रच्छन्नो] Σ, प्रस्थन्नो
 C₄₅ • ०र्थमन्यपुरुषः] C₄₅K₇, वित्तम् C₉₄K₈₂K₁₀, वित्त C₀₂, च वित्तमथवा K₈₂^{PC}E •
 प्रत्यक्षमन्यो] Σ, प्रत्यक्षमनो C₄₅, प्रत्यक्षमन्ये E (28b) निक्षेपाद्धन०] C₉₄C₄₅K₈₂,
 निक्षेपा धन० C₀₂K₁₀K₇, निक्षेपात्रय० E • ०हारिणो] Σ, ०हारिण्यो C₄₅, ०हारिणा K₁₀
 • ०न्यमधमो] Σ, ०न्यमधनो C₀₂, ०न्यविधयो E • चान्यो] Σ, चान्या E • हरेत्]
 Σ, हरे K₈₂ (28c) अन्ये लेख्य०] corr., अन्या लेख० C₄₅C₀₂, अन्यो लेख्य० C₉₄,
 अन्यो लेख्य० K₈₂K₁₀K₇, अन्योल्लेख्य E • ०धना अन्यो] Σ, ०धन्यो C₄₅ • हताद्वै] Σ,
 हतद्वै K₈₂, हताद्वै K₁₀ (28d) अन्यः क्रीतधनो] Σ, अन्य क्रीतधनो K₇, अनाश्रीतधनं E
 • ०परो धयहृत] C₉₄C₀₂K₁₀, परो धयहृत C₄₅, परो धनहृत K₈₂, परोधग्रहृत K₇, मदा
 ह्यपहतं E • जघन्याः] Σ, जघन्यः E

स्तेनतुल्य 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 वर्षाबुदम् ।
 मानुष्यं तदवाप्नुवन्ति विपुले दारिद्र्यरोगाकुलं
 तस्माद्दुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥ ४:३० ॥

[यमेष्वानुशंस्यम् (४)]

अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।

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.



(29a) स्तेनतुल्य] C₉₄C₄₅K₇ (unmetr.), स्तेयस्तुल्य C₀₂, स्तेयतुल्य K₈₂ (unmetr.), तेन तुल्य K₁₀ (unmetr.), स्तेनस्तुल्य E (29b) यावज्जीवति] Σ, यावत्तज्जीवति E • ०पतेः] C₄₅K₁₀K₇, ०पतिः C₉₄C₀₂K₈₂E • संत्रस्यमानो रटन्] Σ, संत्रास्यमानो शठः E (29c) प्राप्तः०] Σ, प्राप्त० K₈₂ • ०सह्य०] Σ, --- K₁₀, ०सद्य० E • ०विषमं] em., ०विषमः C_ΣK₈₂K₇E, --- K₁₀ • कर्मैरितः] Σ, कर्मैरितः C₉₄, ---रितः K₁₀ (29d) निरयमाक्रन्दमानो] C_ΣK₈₂, निरयमाक्रन्दमानो K₁₀, निरयं स क्रन्दमानो K₇, नियममाक्रन्दमानो E (30a) निरयात्तिर्यत्व०] C₄₅K₈₂, निरयान्तिर्यत्व० C₉₄, निरया तिर्यत्व० C₀₂, निरयात्तिर्यत्व० K₁₀, निरयान्तिर्यक्ष० K₇, निरयान्तिर्यत्त्व० E (30b) तिर्यत्वे] Σ, तिर्यत्वे K₁₀, तिर्यत्त्व० E • तथैवमेकशतिकं] C₄₅, तथैकमेकशतिकं C₉₄K₈₂K₇, तथैकमेकशतिक C₀₂, तथैकमेकशतिकं K₁₀, तथैकमेकसकिकं E • ०भ्रम्य०] Σ, ०भ्राम्य K₈₂, ---म्य K₁₀ • वर्षाबुदम्] K₇^{pc}, वर्षाम्बुदम् C₉₄C₄₅K₈₂K₁₀K₇^{ac}, वर्षाम्बुदः C₀₂E (30c) मानुष्यं] Σ, मानुष्य C₄₅ (unmetr.), मानुष्य K₁₀ (tops of akṣaras lost) • विपुले] Σ, विपुलः K₁₀ (tops of akṣaras lost), विपुलं E • दारिद्र्य०] Σ, ०रिः K₁₀, दारिद्र्य० E (30d) तस्माद्दुः] Σ, तस्मा दुः C₀₂, तस्मा दुः K₁₀ • चाश्रयेत्] Σ, चाश्रत् K₈₂ (31a) ०शिव०] Σ, ०शिवं K₇

चतुर्थोऽध्यायः

गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥ ४:३१ ॥
 अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।
 सूर्यः सोमश्च दीक्षश्च दूषकः स नृशंसकः ॥ ४:३२ ॥
 पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।
 पितृदैवतमादिश्वमानृशंस तमन्वितः ॥ ४:३३ ॥
 पृथ्व्या गुरुतरी माता को न वन्देत मातरम् ।
 यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥ ४:३४ ॥
 गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।
 सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥ ४:३५ ॥
 जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।



32 cf. ŚDhŚ 12.17: मूर्तयो याः शिवस्याष्टौ तासु निन्दां विवर्जयेत् । गुरोश्च शिवभक्तानां नृपसाधु-
 तपस्विनां ॥ 35a ≈ ViṣṇuS 23.57c: गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिताः) • cf. also
 MBh Suppl. 13.15.33: गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिताः and AgniP 291.1cd: गावः पवित्रा
 माङ्गल्या गोषु लोकाः प्रतिष्ठिताः 35c = VDhU 3.291.25c



(31c) गवां वा] Σ, अवाम्वा C₄₅, ५५म्वा K₁₀ • अतिथेर्द्वेष्टा] Σ, अतिथिद्वेष्टा C₀₂, अ-
 तिथेर्द्वेष्टा K₈₂ (31d) नृशंसाः] C₉₄C₀₂K₈₂K₁₀, नृशंसा C₄₅K₇E (32a) •मूर्तिः] Σ,
 •मूर्तिः E (32b) •न्वितः] Σ, •न्विताः C₀₂K₁₀ (32c) सूर्यः] C_ΣK₈₂, {सूर्यः} K₁₀
 K₇, सूर्यः E • दीक्षः] Σ, {दीक्षः} K₁₀, दीक्षः E (33b) •करः पिता] Σ, •करपिताः C₀₂,
 •करः पिता K₁₀ (33c) •दैवतः] Σ, •देवतः C₄₅, ५वतः K₁₀ (33cd) •दिश्वमा-
 नृशंस तमन्वितः] C₉₄C₄₅, •दित्यमनृशंस तमन्वितः C₀₂K₁₀, •दिश्व अनृशंस तमन्वितः
 K₈₂, •दिश्वमनृशंस तमन्वितः K₇, •दित्यम्मानृशंस ततोऽन्वितः E (34a) पृथ्व्या] C₉₄
 C₄₅K₇, {पृथ्व्या} C₀₂K₈₂, पृथ्वी K₁₀, पृथ्व्या E (34b) वन्देत] Σ, वन्देन वन्देत C₄₅,
 वन्द्येत C₀₂ (34d) सर्वं] em., सर्वं C_ΣK₈₂K₁₀K₇E (35a) पवित्रं] Σ, {पवित्रः} K₁₀
 • मङ्गल्यं] C₉₄C₄₅K₈₂, माङ्गल्यं C₀₂K₇E, {मङ्गल्यं} K₁₀ • देवताः] C_ΣK₇, दैवताः K₈₂,
 {दैवताः} K₁₀, देवता E (35d) •स्मादेव] Σ, •स्मादुव C₄₅, •स्माद्वाव E (36a)]
 C₉₄C₀₂K₈₂K₇E, सतसातस्य C₄₅^{ac}, सतसातस्य नोकस्य C₄₅^{pc}, जातमात्रस्य लोकस्य K₁₀

घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥ ४:३६ ॥

पञ्चामृतं पञ्चपवित्रपूतं

ये पञ्चगव्यं पुरुषाः पिबन्ति ।

ते वाजिमेधस्य फलं लभन्ति

तदक्षयं स्वर्गमवाप्नुवन्ति ॥ ४:३७ ॥

गोभिर्न तुल्यं धनमस्ति किञ्चिद्

दुह्यन्ति वाह्यन्ति बहिश्चरन्ति ।

तृणानि भुक्त्वा अमृतं स्रवन्ति

विप्रेषु दत्ताः कुलमुद्धरन्ति ॥ ४:३८ ॥

गवाहिकं यश्च करोति नित्यं

शुश्रूषणं यः कुरुते गवां तु ।

अशेषयज्ञतपदानपुण्यं

लभत्यसौ तामनृशंसकर्ता ॥ ४:३९ ॥

अतिथिं यो ऽनुगच्छेत अतिथिं यो ऽनुमन्यते ।

अतिथिं यो ऽनुपूज्येत अतिथिं यः प्रशंसते ॥ ४:४० ॥



36 cf. ŚDhU 12.92ff 38a = ŚDhU 12.102d, 103d, 104d; cf. MBh 13.51.26cd : गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युत 38 cf. ŚDhU 12.92 : तृणानि खादन्ति वसन्त्यरण्ये पिबन्ति तोयान्यपरिग्रहाणि । दुह्यन्ति वाह्यन्ति पुनन्ति पापं गवां रसैर्जीवति जीवलोकः ॥



(36d) शकृत्कर्षणं] Σ, क्षत्कर्षणं C₄₅, शकृत्कर्षणं K₁₀ (37a) पवित्रपूतम्] C₀₂K₈₂E, पवित्रपूतम् C₉₄ (unmetr.), पवित्रं C₄₅ (unmetr.), पवित्रपूतम् K₁₀, पवित्रपूतं K₇ (unmetr.) (37b) गव्यं] Σ, गव्या C₀₂, गव्यां K₁₀ • पुरुषाः] Σ, पुरुषा C₀₂, पुरुषः E • पिबन्ति] Σ, विवन्ति C₀₂ (37c) लभन्ति] Σ, भवन्ति C₀₂ (37d) स्वर्गं] Σ, स्वः C₄₅ (38a) गोभिर्न तु] K₇, न गोभिस्तु C_ΣK₈₂K₁₀ (unmetr.), न गावतु E (38d) दत्ताः] Σ, दत्ता C₀₂, दत्ता E (39a) गवाहिकं] Σ, गवाहिकं C₉₄ • यश्च करोति] Σ, यः प्रकरोति E (39b) गवां तु] C₄₅K₇, गवान्तु C₉₄C₀₂K₈₂K₁₀, गवानाम् E (39c) तपः] Σ, तपः K₁₀, जपः E (39d)] em., लभत्यसौ तामनृशंसकर्ता C₄₅K₈₂K₁₀K₇, लभत्यसौ भमनृशंसकर्ता C₉₄, लभत्यसौ तमनृतं स कर्ता C₀₂, भवत्यसौ धर्ममशेषकर्ता E (40d) प्रशंसते] Σ, प्रशंस्यते C₀₂

चतुर्थोऽध्यायः

अतिथिं यो न पीड्येत अतिथिं यो न दुष्यति ।
 अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥ ४:४१ ॥

आसनेनार्घपात्रेण पादशौचजलेन च ।
 अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥ ४:४२ ॥

पुत्रदारात्मनो वापि योऽतिथिमनुपूजयेत् ।
 श्रद्धया चाविकल्पेन अङ्गीबमानसेन च ॥ ४:४३ ॥

न पृच्छेद्भोत्रचरणं स्वाध्यायं देशजन्मनी ।
 चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥ ४:४४ ॥

अश्वमेधसहस्राणि राजसूयशतानि च ।
 पुण्डरीकसहस्रं च सर्वतीर्थतपःफलम् ॥ ४:४५ ॥

अतिथिर्यस्य तुष्येत नृशंसमतमुत्सृजेत् ।



44ab = UUMS 10.7ab = UMS 6.11ab ≈ MBh 13.62.18ab : न पृच्छेद्भोत्रचरणं स्वाध्यायं देशमेव
 वा 44cd cf. 12.37cd : द्विजरूपधरो धर्मः स्वयमेव इहागतः



(41a) न पीड्येत] C₉₄C₄₅K₈₂E, न गच्छेत (eyeskip to 4.40c) C₀₂, न पीड्येत K₁₀,
 निपीड्येत K₇ (41b) अतिथिं] Σ, अति C₀₂, न दुष्यति] Σ, न दुष्यति
 C₄₅, न दुष्यति K₁₀ (41c) अतिथिः] C₉₄K₈₂, अतिथि C₄₅C₀₂K₇E, अतिथि K₁₀ •
 •प्रियः] Σ, प्रियः C₀₂ • यः] Σ, यः C₉₄, यः K₈₂ (41e) अतिथेः] C₄₅C₀₂K₇, अतिथिः
 C₉₄K₈₂K₁₀, अतिथि E (41ef) •संतोषस्तस्य] Σ, •संता यस्य C₄₅ (41f) पुण्यः]
 Σ, पूनः K₇ (42a) •आर्घ्यः] Σ, •आर्घ्यः E • •पात्रेण] conj., •पात्रेण C_ΣK₈₂K₁₀K₇
 E (42c) अन्नवः] Σ, अन्नम् C₀₂, अन्नवः K₁₀ (42d) निवेदयेत्] Σ, प्रदापयेत् E
 (43a) •दारात्मनो] Σ, •दारात्मनो C₉₄, •दारात्मको E (43b) •पूजयेत्] C₉₄K₈₂
 E, •पूज्यते C₄₅C₀₂K₁₀, •पूजते K₇ (43c) श्रद्धया] Σ, श्रद्धाया C₀₂ • चाविकल्पेन] Σ,
 चापि कल्पेन C₉₄ (44a) •चरणं] Σ, •प्रवरं E (44b) देशजन्मनी] Σ, देशजन्मना
 C₉₄ (44c) चिन्तयेन्मः] Σ, चिन्तयेन्मः C₄₅, चिन्तयेन्मः K₇ (44d) •गतः] Σ,
 •गताः C₀₂, गतम् K₁₀ (45b) •सूयः] C₉₄K₈₂K₇E, •सूर्यः C₄₅C₀₂, •सूर्यः K₁₀
 (45d) •तपः] Σ, •तपः K₇ (unmetr.) (46b)] C₉₄K₈₂K₇, नृशंसमत उत्सृजेत्
 C₄₅, नृशंसकममुत्सृजेत् C₀₂, नृसंसमतमुत्सृजेत् K₁₀, न संशय समश्नुते E

स तस्य सकलं पुण्यं प्राप्नुयान्नात्र संशयः ॥ ४:४६ ॥

+न गतिमतिथिज्ञस्य+ गतिमाप्नोति कर्हचित् ।
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 ।



47cd = VāyuP 2.17.8 = BrahmanḍaP 2.15.8 ≈ ŚDhU 4.44ab : तस्मादतिथिमायान्तमनुगच्छे-
त्कृताञ्जलिः 50b cf., e.g., MBh Suppl. 14.4.2477 : श्रोतुमिच्छामि कात्स्न्येन धर्मसारसमुच्चयम्



(47a) न गतिम०] C₉₄C₄₅K₁₀K₇, न तिथिम० C₀₂E, न गति ना० K₈₂ (47b) कर्ह-
चित्] Σ, कर्हचित् C₉₄E (47c) ०यान्त०] Σ, ०यान्ति० C₀₂ (48a) सक्तु०] em.,
शक्तु० C₉₄C₄₅, शक्तु० C₀₂, शक्तु० K₈₂K₇, शक्थु० K₁₀, शक्ति० E • चैकेन] Σ, चेकेन K₇
(48b) आसीन्महाद्भुतः] corr., आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀, आसी महद्भुतः C₀₂,
आसीन्महाद्भुतः K₇, आसीन्महाद्भुतम् E (48c) ०दानेन] Σ, ०प्रादानेन C₀₂ (48d)
स्व०] Σ, स्व० K₇, स० E • ०गतम्] Σ, ०गतः C₀₂ (49b) ०त्तम] Σ, ०त्तमम् C₀₂,
०त्तमः E (49d) कीर्तिता] Σ, कीर्तितम् C₀₂, कीर्तिताः E (50b) धर्मसार०] em.,
धर्मः सार० C_ΣK₈₂K₁₀K₇, धर्मभार० E (50c) स्वर्गो] Σ, स्वर्ग C₀₂ (50d) कीर्ति-
र्द०] C₉₄C₄₅K₁₀E, कीर्ति द० C₀₂K₈₂K₇ (51a) दमस्ती०] Σ, दम ती० C₄₅ (51d)
दमः] Σ, दम C₀₂, दमं E • काम०] Σ, कामं K₇ (52a) ०दमः] Σ, ०दम C₀₂ (52b)
०भ्रमर०] Σ, ०भ्रमरा० K₇

त्वग्जिह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥ ४:५२ ॥

दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।
दमं यो जयते ऽसम्यग्निर्दमो 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 ॥

पुरूरवो ऽतिलोभेन अतिकामेन दण्डकः ।
सागराश्चातिदर्पेण अतिमानेन रावणः ॥ ४:५६ ॥

अतिक्रोधेन सौदास अतिपानेन यादवाः ।
अतितृष्णाच्च मान्धाता नहुषो द्विजवज्ञया ॥ ४:५७ ॥

अतिदानाद्वलिर्नष्ट अतिशौर्येण अर्जुनः ।



54 cf. BuddhCar II.35: गीतैर्हियन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिर-
त्यायसमामिषार्थं तस्मादनर्थं विषयाः फलन्ति ॥ 56d cf. MahāSubhS 563cd: विनष्टो रावणो
लौल्यादति सर्वत्र वर्जयेत् 58a cf. MahāSubhS 563ab: अतिदानाद्वलिर्बद्धो नष्टो मानात्सुयोधनः



(52c) घ्राणा] Σ, घ्राणं C₄₅, घ्राण C₀₂ (52d) ंन्द्रियाः] Σ, ंन्द्रियः E (53b)
सर्वे] Σ, सर्वं C₄₅ • ंहराः] Σ, ंहरा E (53d) व्रजेत्] Σ, व्रजे--- C₉₄ (54a)
मृगे] Σ, मृगो K₁₀E • श्रोत्रं] Σ, श्रोत्रं C₀₂, श्रोतं K₇ • ंवशां] Σ, ंवचशां C₄₅
(54b) पतङ्गाश्च] Σ, पतङ्गा चं E • ंषोर्मृताः] Σ, ंसो मृताः C₀₂, ंषो मृताः K₇
(54c) घ्राणया] Σ, घ्रातया C₄₅ (54cd) नष्टो नष्टो] Σ, नष्टो C₄₅ (55b) ंसदुःसहः]
Σ, ंसदुःसह C₄₅, ंसदुस्सहः K₁₀ (55c) पुनः] Σ, पुन C₉₄^{ac} (55d) तेभ्यः] Σ,
तेभ्य E (56a) पुरूरवो] Σ, पुरोरवे C₀₂, पुरुरवां E (56ab) तिलोभेन अतिकामेन]
Σ, तिकामेन अतिलोभेन E (56b) दण्डकः] Σ, पुण्डकः E (56c) सागरां] em.,
सगरं C₉₄C₄₅K₈₂K₁₀K₇E, सागरं C₀₂ (57b) अतिपानेन] Σ, अतिपापेन E (57c)
] conj., अतितृष्णा च मान्धातो C₉₄, अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇, अतितृष्णा च
मन्धातो K₁₀, अतितृष्णा च मानाच्च च E (57d) नहुषो] Σ, नघुषो K₁₀ (58a) ंर्नष्ट]
Σ, ंर्नष्टो C₄₅, नष्टो C₀₂

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)]

निर्घृणो न परत्रास्ति निर्घृणो न इहास्ति वै ।
निर्घृणे न च धर्मो ऽस्ति निर्घृणे 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 ।

✧

63b cf. BhG 16.12 : आशापाशशतैर्वद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥

58 After this verse, E adds : तस्मादम सदा स रक्षेत् अति सर्वत्र वर्जयेत् (understand : तस्मादमं सदा रक्षेत् अति सर्वत्र वर्जयेत्); cf. MahāSubhS 563cd : विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत्

✧

(58c) अतिद्यूतान्नलो] C₉₄C₀₂K₁₀K₇, अतिद्यूतान्नरो C₄₅K₈₂, अतिख्यातान्नलो E (58d) नृगो गो०] E, नृगङ्गो० C₉₄C₀₂K₁₀K₇, नृगं गो० C₄₅K₈₂ (59a)] Σ, हीन पुरुषो द्विजेन्द्र K₁₀, हीनं पुरुषं द्विजेन्द्रः E (59c) ०नाश] C₄₅, ०नाशो E ०नाम C₉₄C₀₂K₈₂, ०नश्च K₁₀, ०नागा K₇ (59d) विप्र] Σ, विप्रा K₈₂^{pc}K₇ • दमया] Σ, दया C₄₅^{ac} (60a) निर्घृणो] C₉₄C₄₅K₁₀, निर्घृणो C₀₂K₇, निर्घृण K₈₂^{ac}, निर्घृणे K₈₂^{pc}, निर्घृणे E (60b) निर्घृणो] C₉₄C₄₅K₈₂K₁₀, निर्घृणो C₀₂K₇, निर्घृणे K₈₂^{pc}E (60c) निर्घृणे] C₉₄C₄₅K₁₀E, निर्घृणे C₀₂K₈₂K₇ (60d) निर्घृणे] Σ, निर्घृणे C₀₂K₇ (61b) ०जीवापकर्षणे] Σ, ०जीवापर्कणे C₄₅, ०जीवोपकर्षणे E (61c) परनिन्दा०] Σ, परनिन्द= C₉₄ • ०परान्नेषु] Σ, ०परानेषु K₁₀ (61d) घृणां] C₉₄C₄₅K₈₂K₇, घृणा C₀₂K₁₀E (62a) घृणी०] Σ, घृणा C₄₅ (62c) ०व्राजा] C_ΣK₇, ०व्राजी K₈₂K₁₀, ०व्राज्या E (62d) ०पर०] Σ, ०पशु० K₁₀ (63b) अन्याया०] Σ, अन्यया० K₁₀ • ०र्जनम्] Σ, ०र्जवम् K₁₀

चतुर्थोऽध्यायः

आढप्रस्थतुलाव्याजैः परार्थं योऽपकर्षति ॥ 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 स्वर्गार्थमोक्षार्थिनो

लोकेऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृतम् ।

प्रज्ञाबोधश्रुति स्मृति च लभते मानं च नित्यं लभेद्

दाक्षिण्यं सभवेत्स आयुष परं प्राप्नोति निःसंशयः ॥ ४:६७ ॥

[यमेषु पञ्चविधो धन्यः (७)]

चतुर्मौनं चतुःशत्रुश्चतुरायतनं तथा ।

65cd These two pādas are illegible in K₁₀ 66 This verse is mostly illegible in K₁₀



(63c) ०तुला०] Σ, ०तुल० K₁₀ (63d) ०र्थ] C₉₄C₄₅K₈₂E, ०र्थ C₀₂, ०र्थ K₁₀,
०र्थ K₇ (64a) विप्र] Σ, विप्र C₉₄, विप्रे C₀₂ (64b) घृणी०] Σ, घृणां E (64c)
वनजावनजा] C₉₄C₀₂K₈₂K₁₀E, वनजाव०जा C₄₅^{ac}, वनजा व०निजा C₄₅^{pc}, वनज विनजा K₇
(64d)] corr., विलगाचरणाचराः C₉₄C₄₅K₇, विलगोचरगोचरः C₀₂E, विलगोचरगो-
चराः K₈₂, विलगाचरणाचराः K₁₀ (65b) वक्ष्ये] Σ, वक्ष्या E (66b) अभोज्येषु]
Σ, अभोज्ये C₄₅ (66c) शौण्डे] K₈₂, शौण्ड्ये C₉₄C₀₂K₇, शौण्ड्ये C₄₅, शौण्डे K₁₀,
सौण्डो E (67a) ०पुरुषाः] K₇, ०पुरुषः C₉₄K₈₂K₁₀E • ०र्थिनो] em., ०र्थिनः K₇^{pc},
०र्थिनां C₉₄K₈₂K₁₀E, ०र्थिना K₇^{ac} (67b) ०निन्दनमाप्नुवन्ति] Σ, ०निन्दनमाप्नुवन्ति C₀₂,
नन्दनवायुवन्ति E (67c) ०श्रुति] K₇, ०श्रुति० C₉₄K₈₂K₁₀E • नित्यं] Σ, नित्य C₄₅
(67d) स आयुष] em., समायुष C₉₄K₇, समायुषः K₈₂ (unmetr.), समायुष K₁₀, स
मानुष E • निःसंशयः] Σ, निःसंशयः K₈₂ (68a) चतुर्मौनं च०] corr., चतुर्मौनश्च० C₉₄
C₄₅K₈₂K₇E, चतुर्मौनश्च० C₀₂, चतुर्मौनश्च० K₁₀ (68ab) ०तुःशत्रुश्च०] Σ, ०तुःशत्रु
च० C₀₂, ०तुःशत्रु च० E (68b) ०तुरायतनं] Σ, ०तुरायतनं C₉₄, ०तुरायतनम् K₁₀

चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥ ४:६८ ॥
 चतुर्मौनस्य वक्ष्यामि शृणुष्ववहितो भव ।
 पारुष्यपिशुनामिथ्या सम्भिन्नानि 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 ।
 षड्विंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥ ४:७३ ॥
 चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।



69cd cf. Divyāv 186.21: आर्य, किमेभिः कर्म कृतम्येनैवंविधानि दुःखानि प्रत्यनुभवन्तीति? स कथयति । एते प्राणातिपातिका अदत्तादायिकाः काममिथ्याचारिका मृषावादिकाः पैशुनिकाः पारुषिकाः संभिन्नप्रलापिका अभिज्यालवो व्यापन्नचित्ता मिथ्यादृष्टिकाः ।; cf. DharmP 1.31cd-32ab: मिथ्या पिशुनसंभिन्नपारुष्यवचनानि च ॥ जल्पतः सम्भवन्त्येते तस्मान्मौनं प्रशस्यते ।



(68c) °पादं] Σ, °पादः K₈₂, ° K₁₀ (68d) पञ्चधन्य°] Σ, धन्यपञ्च° E (69a) °मौनस्य] Σ, °मोनस्य C₄₅ (69c) पारुष्य°] Σ, पारुष्यं K₈₂ • °पिशुना°] Σ, °पिण्डाना° E (70c) चतुःशत्रुर्नि°] C₉₄C₄₅E, चतुःशत्रु नि° C₀₂K₈₂K₁₀K₇ (70d) सो ऽरिहा] Σ, स्त्रोरिहा C₄₅, सर्वथा E (71c) मुदितो°] Σ, मुदितौ° E (71d) चायतनं] Σ, चायतन C₉₄, चायतन C₄₅ (72c) °भवः] C₄₅C₀₂^{PE}K₈₂K₁₀K₇, °भव C₉₄C₀₂^{ac}, °भवं E (72cd) सूक्ष्मं ध्या°] C₉₄K₈₂K₇E, सूक्ष्मा°न्या° C₄₅, सूक्ष्मा°ध्या° C₀₂, सूक्ष्मध्यान° K₁₀ (72d) °नमुक्तं चतुर्विधम्] C₀₂K₁₀, °नमुक्तश्चतुर्विधम् C₉₄, °नमुक्तश्चतुर्विधः C₄₅K₈₂, °नमुक्तं चतुर्विधि K₇, °नयज्ञश्च E (73a) स्मृतो] Σ, स्मृता C₀₂E • धर्मो] Σ, धन्या E (73cd) आहुः सू°] Σ, आ° C₉₄ (74ab) धर्मश्च°] Σ, धर्म च° C₀₂K₁₀ (74b) °श्रितः] Σ, °श्रिताः K₇

चतुर्थोऽध्यायः

गृहस्थो ब्रह्मचारी च वानप्रस्थोऽथ भैक्षुकः ॥ ४:७४ ॥

धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।
पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥ ४:७५ ॥

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 ।
गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ ४:७८ ॥

ब्रह्मोज्झं वेदनिन्दा च कूटसाक्षी सुहृद्वधः ।

✧

74cd = MBh 12.234.13ab ≈ MBh 14.4513ab etc. 74 cf. 3.4 above: श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः । चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥ 77c-f ≈ MBh Suppl. 12.30: ब्रह्महत्यां सुरापानं स्तेयं गुर्वङ्गनागमम् । महान्ति पातकान्याहुः संयोगं चैव तैः सह ॥ ≈ Manu 11.55 (in Olivelle's edition): ब्रह्महत्यां सुरापानं स्तेयं गुर्वङ्गनागमः । महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥ cf. also YājñS 3.228: ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः । एते महापातकिनो यश्च तैः सह संवसेत् ॥ 78 ≈ MBh 5.40.3 and Manu 11.56: अनृतं च समुत्कर्षे राजगामि च पैशुनम् । गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ ≈ ViṣṇuS 37.1-4 ≈ AgniP 168.25

✧

(74d) भैक्षुकः] Σ, भक्षकः E (75a) यैरिदं] Σ, यैरिदं C₄₅C₀₂ • वेत्ति] Σ, वेत्ति C₀₂
(75d) प्रवर्धनम्] Σ, प्रवर्धनः E (76b) धन्यादेव] Σ, धर्मादेव E mssALL, स्मृति
मेधा C₀₂K₈₂ (76d) °मानवे] em., °मानवः C_ΣK₈₂K₁₀K₇E (77a) °स्थान] C₉₄
C₀₂K₈₂K₁₀, °स्थानं C₄₅K₇E (unmetr.) • पञ्चैव] Σ, पञ्चैवं E (77b) कीर्तयिष्यामि] Σ,
कीर्तयिष्यामि K₁₀ (78a) समुत्कर्षे] em., समुत्कर्ष C₉₄K₈₂, समुत्कर्ष C₄₅, समुत्कर्ष
C₀₂K₁₀K₇E (78b) राज०] Σ, राज्ञी० E (78c) °निर्बन्धः] em., °निर्बद्धः C₄₅K₇,
निबद्धस् C₉₄C₀₂K₈₂K₁₀, निर्वद्धस् E (78d) ब्रह्महत्यया] Σ, ब्र० या C₉₄ (79a)
ब्रह्मोज्झं] em., ब्रह्मो ऋग्० C_ΣK₈₂K₁₀K₇, ब्रह्म ऋग्० E (79b) सुहृद्वधः] Σ, सकृद्वधः
E

गर्हितानाद्ययोजगिधः 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 ।

महापातक पञ्चैतत् तेन सर्वं प्रकाशितम् ।

पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥ ४:८२ ॥

[यमेषु माधुर्यम् (९)]

कायवाङ्मनमाधुर्यश्चक्षुर्बुद्धिश्च पञ्चमः ।



79 ≈ Manu II.57: ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्वधः । गर्हितानाद्ययोजगिधः सुरापानसमानि षट् ॥ cf. YājñS 3.229: गुरूणामध्यधिक्षेपो वेदनिन्दा सुहृद्वधः । ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥ 80 ≈ Manu II.59: रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च । सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥ 81 = Manu II.58



(79c) ०नाद्ययोजगिधः] em., ०न्नञ्च यो जगिधस् C₉₄, ०न्नञ्च यो जगिध C₄₅, ०न्नञ्च योद्विग्नः C₀₂, ०न्नं च यो जगिधः K₈₂, ०न्नं च यो जगिधः K₁₀, ०न्नञ्च यो जवे K₇, ०न्नञ्च यो विप्रः E (80a) स्वयोन्यासु] Σ, सुतोन्त्यासु C₄₅ (80c) सख्युः] em., सख्य C_ΣK₈₂E, ≈ ≈ K₁₀, सख्युः K₇ • पुत्रस्य च स्त्रीषु] Σ, ≈ ≈ ≈ ≈ ≈ K₁₀, पुत्रीषु चास्त्रीषु E (80d) ०समः] Σ, ≈ ≈ K₁₀, ०सम E (81a) निक्षेपः] Σ, निखेपः C₄₅, निक्षेपः K₁₀ (81b) नराश्वरजतस्य] Σ, नराणां स्वजनस्य C₄₅, नराश्वरजतस्य K₁₀ (81d) रुक्मस्तेयः] em., रूग्यः यः C₉₄, रुग्मस्तेयः C₄₅C₀₂K₈₂K₇, ≈ ≈ ≈ ≈ K₁₀, हतस्तेयः E • ०समः] Σ, सः C₄₅, ०सम E (82a) एते] Σ, एते K₁₀, एव E • सम्भूय] Σ, संभूयो C₀₂, संभूयो K₁₀ (82c) ०पञ्चैतत्] corr., ०पञ्चैतन् C_ΣE, ०पञ्चैते K₈₂, ०पञ्चैतम् K₁₀, ०पञ्चैतन् K₇ (82e) ०मादम्] Σ, ०माद E (82f) वर्जनीयं] Σ, वर्जनीयो C₀₂ (83ab) मनमाधुर्यश्च] em., ०मनसा धूर्यश्च C₉₄C₀₂K₈₂K₇, ०मनमाधूर्यश्च C₄₅, ०मन ≈ धूर्य- C₁₀, ०मनसा भूयश्च E (83b) ०क्षुर्बुद्धिः] C₉₄C₄₅K₇E, ०क्षु बुद्धिः C₀₂K₈₂, ≈ ≈ ≈ K₁₀

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 पारितोषिकमेव च ।

स्त्रीधनोत्कोचवित्तं च आर्जवो नाभिनन्दति ॥ ४:८६ ॥

आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।

आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥ ४:८७ ॥

आर्जवस्येन्द्रियग्रामः सुप्रसन्नोऽपि तिष्ठति ।



(83c) °दानं च] Σ , $\approx \approx K_{10}$, °दानश्च E (83d) °बुद्धिं च] $C_{94}K_{82}K_7$, बुद्धिश्च C_{45} , °दृष्टिं च $C_{02}E$, $\approx \approx \approx K_{10}$ (84a) प्रसन्न°] Σ , °प्रसन्न° K_{10} , प्रसन्न° K_7 (84c) यथा°] Σ , यस्य E • °दानं] Σ , °दातश्च E (84d) स्वाश्रमा°] Σ , स्वासमा° C_{02} • °गतो] Σ , °सतो K_7 (85b) इन्धनो°] Σ , इत्वनो° K_7 • जात°] Σ , जा° C_{45} (85c) सुलभानि न] Σ , सुलभानि च E (85d) °दकानि] Σ , °तकानि K_{10} (85e) क्षुते] conj., क्षुतं $C_{\Sigma}K_{82}K_{10}K_7$, शतं E (86a) पञ्चार्जवाः] $C_{94}C_{45}K_{82}K_7$, पञ्चार्जवः C_{02} , $\approx \approx \approx K_{10}$, पञ्चार्जवा E • प्रशंसन्ति] $C_{\Sigma}K_7$, प्रशंसन्ति $K_{82}E$, °प्रससन्ति° K_{10} (86c) कर्म°] Σ , °म्म° C_{94} , °कम्मा° K_{10} • °वृत्त्याभिवृद्धिं च] Σ , °वृत्तिभिवृद्धिश्च K_{10} , °वृत्त्याभिवृद्धिश्च E (86d) पारितोषिक°] em., पारतोषिक° $C_{\Sigma}K_{82}K_{10}K_7E$ (86e) स्त्रीधनोत्कोच°] Σ , स्त्रीधनङ्गो च E • °वित्तं च] Σ , °वित्तिश्च K_{10} (86f) आर्जवो ना°] Σ , आर्जवश्च C_{02} , आर्जवेना° E (87ab)] $C_{\Sigma}K_{10}K_7$, om. K_{82}^{ac} , आर्जवो न वृथा यज्ञ आर्जवो न वृथा तप K_{82}^{pc} , आर्जवो न वृथा यज्ञश्चार्जवो न वृथा तपः E (87cd) (आर्जवो... वृथाग्नयः)] Σ , om. E (88ab) (आर्जवो... तिष्ठति)] Σ , om. E (88a) °ग्रामः] $C_{94}C_{45}K_7E$, °ग्रामात् $C_{02}K_{10}$, °ग्रामाः K_{82}

आर्जवस्य सदा देवाः काये तस्य चरन्ति ते ॥ ४:८८ ॥

इति यमप्रविभागः कीर्तितो ऽयं द्विजेन्द्र
इह परत सुखार्थं कारयेत्तं मनुष्यः ।

दुरितमलपहारी शङ्करस्याज्ञयास्ते
भवति पृथिविभर्ता ह्येकलत्रप्रवर्ता ॥ ४:८९ ॥

॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥



(88d) तस्य चरन्ति] Σ, त८ ---न्ति C₉₄, तस्य रमन्ति E (89a) यमप्रविभागः] C₉₄
C₄₅K₁₀K₇, यमविभागः C₀₂, यमप्रविभागः K₈₂, नियमपरिभागः E • द्विजेन्द्र] Σ, नरेन्द्र
E (89b) ०येत्तं मनुष्यः] corr., ०येत्तन्मनुष्यः C₉₄K₈₂K₁₀K₇E, ०येत्त मनुष्यः C₄₅,
०येत्तन्मनुष्यः C₀₂ (89c) दुरित०] Σ, इरित० E • ०पहारी] Σ, ०पलपहारी C₀₂ •
०ज्ञयास्ते] Σ, ०ज्ञयाते K₈₂ (89d) ०वर्ता] conj., ०वृत्ता C_ΣK₁₀K₇, ०वृत्ताः K₈₂E
(Colophon) नामाध्यायश्चतुर्थः] Σ, नामश्चतुर्थो ऽध्यायः E

[पञ्चमो ऽध्यायः]

[नियमाः]

विगतराग उवाच ।

कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्

अमृतवचनतुल्यं श्रोतुकामो गतो ऽस्मि ।

प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्

अपर वदमतज्ज्ञं नास्ति धर्मेषु तृप्तिः ॥ ५:१ ॥

अनर्थयज्ञ उवाच ।

श्रवणसुखमतो ऽन्यत्कीर्तयिष्ये द्विजेन्द्र

नियमकलविशेषः पञ्च पञ्च प्रकारः ।

हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र

कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥ ५:२ ॥

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।

Witnesses used for this chapter : C₉₄ ff. 201v-202r, C₄₅ ff. 208v-209r, C₀₂ ff. 277r-278r, K₈₂ ff. 9r-9v, K₁₀ exp. 50 (upper) and 51 (lower), K₇ ff. 217r-218r, M ff. 9r-10r, E pp. 597-599 ; C_Σ = C₉₄ + C₄₅ + C₀₂



① विगतराग उवाच] Σ, विगतराग उवाच C₉₄ ①a कथय नि०] Σ, कथयति E • ०तत्त्वं] Σ, तं C₄₅ • साम्प्रतं त्वं विशेषाद्] C₉₄K₈₂K₇E, त्वां विशेषात् C₄₅, सांप्रत त्वं विशेषात् C₀₂K₁₀, साम्प्रतं त्वं विशेषा M ①b ०वचनतुल्यं श्रो०] M, वदनतुल्यं श्रो० C₉₄C₀₂K₈₂K₁₀K₇E, वदनतुल्यां श्रो० C₄₅, वदनतुल्यं श्रो० तुल्यं स्त्रो० K₈₂ • ०कामो] Σ, ०कामा ME ①c ०दहन०] Σ, ०वदन० E • ०दग्धं] Σ, ०दग्ध M • ०निषिक्तम्] Σ, ०विमुक्तम् C₄₅, ०निषिक्तः M ①d अपर०] Σ, अपरं K₈₂ (unmetr.), अर० M^{ac} • मतज्ज्ञं नास्ति] conj., मतज्ञा नास्ति C₉₄C₄₅K₈₂K₇M, तज्ञा नास्ति C₉₄, मतज्ञान्नास्ति C₀₂, मे० ० ० ० ० K₁₀, ०न तज्ज्ञान्नास्ति E • धर्मेषु तृप्तिः] Σ, मे धर्मतृप्तिः M ② अनर्थ०] Σ, अर्थ० M ②a ०सुख०] Σ, ०मुख० K₈₂ • ०मतो ऽन्यत्] C_ΣK₈₂K₇, ०मतो ऽन्य K₁₀, ०मतो न्यः M, ०मनो ऽन्यत् E • कीर्त०] Σ, कीर्ति० K₈₂K₁₀ ②b ०विशेषः] Σ, विशे० C₉₄, ०विशेष C₄₅ • प्रकारः] Σ, प्रकारः K₇ ②d ०विनाशं] Σ, ०विनाश० C₀₂E ③a इज्या] C₉₄C₄₅K₈₂K₇E, ईज्या C₀₂K₁₀M • दानं] Σ, दान० K₁₀

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 ।

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 ।



3 = LiñP 1.8.29cd-30ab = VDhU 3.233.202 8 ≈ Manu 5.136 : एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश । उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता ॥



(3c) ०पवास०] Σ, ०प्रवाष० M (4a) ०निर्देशं] Σ, ०नियमं K₈₂, ०र्देशं K₁₀ (4c) शारीर०] Σ, शरीर० K₁₀ • ०शौचमाहारो] Σ, ०शौच=हारो C₉₄, ०स्नोतमाहार M (4d) मात्रा भावश्च] Σ, मात्रा भावं च C₉₄, सात्राभावाश्च K₁₀ (5a) ताडयेन्न] Σ, ताडये न K₇M • बन्धेत] Σ, बन्धेन M (5c) ०द्रव्येषु] Σ, ०द्रवेषु M (5d) शौचं] Σ, शौच K₇ • कायिकमुच्यते] Σ, कायिकमुच्यते K₇ (6a) श्रोत्र०] M, श्रोत० C_ΣK₈₂K₁₀K₇E (6b) गुदोपस्थ०] Σ, गुदोपस्थ० K₇, गुदापस्थ० E (6c) मुखस्या०] Σ, मुखस्था० C₄₅ (6cd) शौचमा०] C₉₄C₀₂K₈₂K₇E, शौचमा० C₄₅K₁₀, शौच आ० M (6d) ०वचनेषु] Σ, ०वचनेषु M (7a) ०विष्टा०] Σ, ०विष्ट० K₁₀M (7c) मृत्तोयैस्तु] C₀₂K₈₂K₁₀E, मृत्तोयैस्तु C₉₄, मृत्तोयैस्तु C₄₅M, मृत्तोयैस्तु K₇ • ०पस्थं] C₉₄C₄₅K₈₂K₁₀K₇, ०पस्थ C₀₂E, ०पस्थः M (7d) शौचयीत] Σ, शौचये च M (8a) ०पस्थे] C₉₄C₄₅K₈₂K₇E, ०पस्थः C₀₂K₁₀M • गुदे] C₉₄C₄₅K₈₂K₇E, गुदो C₀₂K₁₀, गुद M (8b) तथैकत्र] C₉₄C₀₂K₈₂K₁₀K₇, तथैकत्र C₄₅, तथैकत्रे M, तथैकश्च E • दश] Σ, दशः C₀₂

उभयोः सप्त दातव्या मृदः शुद्धिं समीहता ॥ ५:८ ॥

एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।

वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ ५:९ ॥

[आहारशौचम्]

आहारशौचं वक्ष्यामि शृणुष्ववहितो भव ।

भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।

वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥ ५:१० ॥

स्निग्धस्वादुरसैः षड्विंशतिहारषड्रसैर्बुधः ।

धातुवैषम्यनाशोऽस्ति न च रोगाः सुदारुणाः ॥ ५:११ ॥

अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।



9ab ≈ Manu 5.137: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । त्रिगुणं स्याद्वनस्थानां यतीनां तु चतुर्गुणम् ॥ 10 ≈ Śaṅkara's commentary ad BhG 6.16: उक्तं हि । अर्धं सव्यञ्जनान्नस्य तृतीयमुदकस्य च । वायोः संचरणार्थं तु चतुर्थमवशेषयेत् ॥; cf. AṣṭāṅgHṛ 8.46cd-47ab: अन्नेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ॥ आश्रयं पवनादीनां चतुर्थमवशेषयेत् ॥; cf. SannyāsUp 59: आहारस्य च भागौ द्वौ तृतीयमुदकस्य च । वायोः संचरणार्थाय चतुर्थमवशेषयेत् ॥



(8c) उभयोः] Σ, उभय M • दातव्या] C₉₄C₄₅K₈₂K₁₀K₇, दातव्यो C₀₂E, दातव्य M
(8d) मृदः] C_ΣK₇E, मृतः K₈₂M, मृदा K₁₀ • शुद्धिं समीहता] C₉₄C₄₅K₈₂, शुद्धिसमीहया C₀₂, शुद्धिः समीहता K₁₀, शुद्धिः समीहता K₇, शुद्धिः समीहता M, शुद्धिं समाहिता E
(9a) एतच्छौचं] C₉₄C₄₅K₈₂K₇M, चेतच्छौच C₀₂E, एतः K₁₀ (9b) ंगुणं] Σ, ंगुण C₀₂ (9c) वानप्रस्थस्य] Σ, वानप्रस्थे तु M • त्रि०] Σ, द्वि० C₀₂ (10a) ंशौचं] Σ, ंशौच M (10b) शृणुष्ववहितो] Σ, शृणुष्ववः C₉₄, शृणुष्ववहितो K₁₀
(10d) ंकं जलं] Σ, ंकोदकं M • पिबेत्] Σ, पिबे C₄₅ (10e) ंचारदानार्थं] Σ, ंचरदानार्थं M, ंचारणार्थाय E (11a) ंस्वादुरसैः] C_ΣK₈₂K₇, ंस्वाः रसैः K₁₀, ंस्वादुरसं M, ंस्वादुरसैः E (11b) ंहारषड्रसैर्बु०] C₄₅E, ंहारसद्रवैर्बु० C₉₄K₈₂K₇, ंहारसद्रवैर्बु० C₀₂, ंहारषड्रसैर्बु० K₁₀, ंहारे सद्रवद्बु० M (11c) ंवैषम्यनाशोऽस्ति] C₉₄C₀₂K₈₂K₁₀K₇, ंवैषम्यनाशास्ति C₄₅, ंवैषम्य नस्यास्ति M, ंवैषम्य नश्यन्ति E (11d) रोगाः] Σ, रोग M • सुदारुणाः] Σ, स्वदारुणाः M, सुदारुणः E (12a) अभक्ष्यं] C_ΣK₈₂K₇, ंः K₁₀, अभक्षं ME • च न भक्षेत] Σ, न च भक्षेतः M (12b) न च] Σ, च न K₇E

अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥ ५:१२ ॥

लशुनं च पलाण्डुं च गृञ्जनं कवकानि च ।

गौरं च सूकरं मांसं वर्जयेच्च विधानतः ॥ ५:१३ ॥

छत्ताकं विद्वराहं च गोमांसं च न भक्षयेत् ।

चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥ ५:१४ ॥

हंससारसचक्राह्वकुक्कुटान्शुकश्येनकान् ।

काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥ ५:१५ ॥

अमेध्यांश्चापवित्रांश्च सर्वानेव विवर्जयेत् ।

शाकमूलफलानां च अभक्ष्यं परिवर्जयेत् ॥ ५:१६ ॥

मानवेषु पुराणेषु शैवभारतसंहिते ।

कीर्तितानि विशेषेण शौचाचारमशेषतः ।

त्वया जिज्ञासितो ऽस्म्यद्य संक्षिप्तः कथितो मया ॥ ५:१७ ॥



13ab ≈ Manu 5.5ab : लशुनं गृञ्जनं चैव पलाण्डुं कवकानि च 14ab cf. Manu 5.19ab : छत्ताकं विद्वराहं च लशुनं ग्रामकुक्कुटम्



(12c) गम्येत] Σ , गम्येत: M (12d) अवाच्यं] Σ , अवाचं C_{02} (13a) पलाण्डुं] E, पलाण्डुं $C_{\Sigma}K_{10}K_7M$, पलण्डुं K_{82} (13b) कवकानि] Σ , च कचानि E (13c) गौरं च] em., गोरस्व $C_{94}K_{10}$, गोरश्च $C_{45}C_{02}K_{82}K_7M$, गौरश्च E • मांसं] Σ , मांस: M, मांस E (13d) विधानतः] Σ , विधानत् M (14a) छत्ताकं] Σ , छत्ताक C_{02} • विद्व०] Σ , विद्व० $K_{82}K_7$ (14b) गोमांसं] Σ , गोमाञ् C_{45}^{ac} (14c) चटकं] Σ , चटकाम् $C_{02}K_{10}$ (14d) पादांश्च] Σ , जालपादश्च M (15a) चक्राह्व०] Σ , चक्राह्वा० M (15b) कुक्कुटान्शु०] $C_{\Sigma}K_7E$, कुक्कुटां शु० K_{82} , कुक्कुटां शु० K_{10} , कुक्कुटां शु० M • श्येनकान्] $C_{94}C_{02}K_7E$, श्येनकान् C_{45} , श्येनका K_{82} , श्येनकां K_{10} , श्येनकम् M (15c)] $C_{45}K_7$, काकोलूकस्व० च C_{94} , काकोलूकबलाकं च $C_{02}K_{82}ME$, काकोलूकं बलाकं च K_{10} (15d)] Σ , मत्स्यादीनि च वर्जये M (16a)] $C_{\Sigma}K_{82}K_7$, अमेध्याश्चापवित्रांश्च K_{10} , अमेध्याश्च पवित्राश्च M, अमेध्यश्चापवित्रांश्च E (16b)] Σ , सर्वान्येतानि वर्जयेत् M (17c) विशेषेण] Σ , मशेषेण M (17e) जिज्ञासितो] Σ , जिज्ञासनो K_7 , जिज्ञासतो E (17f) क्षिप्तः] $C_{94}C_{02}K_{82}K_7E$, क्षिप्य C_{45} , क्षिप्त $K_{10}M$ • कथितो] Σ , कथितं E

सत्यवादी शुचिर्नित्यं ध्यानयोगरतः शुचिः ।
 अहिंसकः शुचिर्दान्तो दयाभूतक्षमा शुचिः ॥ ५:१८ ॥
 सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
 यो ऽर्थे हि शुचिः स शुचिर्न मृद्वारिशुचिः शुचिः ।
 कायवाङ्मनसां शौचं स शुचिः सर्ववस्तुषु ॥ ५:१९ ॥
 शौचाशौचविधिज्ञमानव यदि कालक्षये निश्चयः
 सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृतम् ।
 प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितं
 जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥ ५:२० ॥



19ab ≈ Manu 5.106: सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् । यो ऽर्थे शुचिर्हि स शुचिर्न मृद्वारि-
 शुचिः शुचिः ॥ 20b ≈ 4.67b above: लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृतम्

19cd E adds here, after pādas cd: शौचाशौचविधिज्ञात्वा मुच्यते सर्वकिल्बिषात्



(18a) °वादी] Σ, °वादि M • °रतः शुचिर्] C₉₄C₄₅E, °रतः शुचि C₀₂K₇, रतः शुचिन्
 K₈₂K₁₀, °रत शुचि M (18c) अहिंसकः] Σ, अहिंसक C₄₅M • शुचिर्दान्तो] C₉₄C₄₅
 K₈₂K₁₀, शुचि दान्तो C₀₂K₇M, शुचिर्दान्तौ E (18d) °भूत°] Σ, °भुत° M • शुचिः]
 Σ, शुचि M (19b) °शौचं परं स्मृतम्] C₉₄K₈₂K₁₀K₇, °शौचं परं स्मृतम् C₄₅C₀₂, °शौच
 परं स्मृतः M, °शौचयनं स्मृतः E (19cd) यो ऽर्थे हि शुचिः स शुचिर्न] C₃K₇ (unmetr.),
 यो ऽर्थे हि शुचिः स शुचि न K₈₂K₁₀, यो र्थे शुचि हि स शुद्धि M, यो ऽर्थे हि सुशुचिर्विप्र न
 E (19d) °शुचिः शुचिः] C₃K₈₂K₇, शुचि शुचिः K₁₀, °शुचि शुचि M, °शुचिः शुचि
 E (19e) वाङ्मनसां शौचं] Σ, वाङ्मनसा शुद्धि M (19f) शुचिः] Σ, शुचि C₀₂M
 • वस्तुषु] Σ, वस्तुषु K₇, वस्तुषु M (20a) शौचाशौच°] Σ, शौचाशुच C₄₅ • यदि]
 Σ, यदिः M • कालक्षये निश्चयः] K₈₂^{ac}K₇, कालक्षयैर्निश्चयः C₉₄C₄₅K₈₂^{pc}, कालक्षयेन्निश्चयः
 C₀₂K₁₀, कालक्षयानिश्चयः M, कालक्षयेतिश्च यः E (20b) कीर्तिर्यशो°] C₄₅K₈₂K₁₀K₇
 E, कीर्तिर्यशो° C₉₄C₀₂(unmetr.), कीर्तिर्यषा° M • °लङ्कृतम्] M, °लङ्कृतः C₉₄C₀₂K₈₂
 K₁₀K₇E, °लङ्कृतः C₄₅ (20c) सद्धर्म°] Σ, य धर्म° M • °परितम्] Σ, °ओदितः E
 (20d) परत्रमीहित°] Σ, परत्रमीहित° M, पवित्रमीहित° E • °गतिं] em., °गतिः C₃
 K₈₂K₁₀K₇ME • निःसंशयम्] C₉₄K₁₀K₇, निःसंशयः C₄₅C₀₂K₈₂ME

वृषसारसंग्रहे

॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥



Colophon: °विधिर्नामा°] C₉₄, °विधिनामा° C₄₅C₀₂K₈₂K₇M, °विधिनामा° K₁₀,
°विधिर्नाम E • °ध्ययः पञ्चमः] Σ, °ध्यायः पञ्चमः श्लोक २५ M, पञ्चमोऽध्यायः E

[षष्ठो ऽध्यायः]

[नियमेष्विज्या (२)]

अथ पञ्चविधामिज्यां प्रवक्ष्यामि द्विजोत्तम ।
धर्ममोक्षप्रसिद्ध्यर्थं शृणुष्ववाहितो द्विज ॥ ६:१ ॥

अर्थयज्ञः क्रियायज्ञो जपयज्ञस्तथैव च ।
ज्ञानं ध्यानं च पञ्चैतत्प्रवक्ष्यामि पृथक्पृथक् ॥ ६:२ ॥

[अर्थयज्ञः]

अग्न्युपासनकर्मादि अग्निहोत्रक्रतुक्रिया ।
अष्टका 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 ।
इतिहासपुराणं च जपयज्ञः स उच्यते ॥ ६:५ ॥

Witnesses used for this chapter : C₉₄ ff. 202r-203r, C₄₅ ff. 209r-209v, C₀₂ ff. 278r-279r, K₈₂ ff. 9v-10v, K₁₀ exp. 51 (lower-upper) - 52 (lower), K₇ ff. 218r-218v, E pp. 599-601; C_Σ = C₉₄ + C₄₅ + C₀₂

✦

(1a) °मिज्यां] C₄₅, °मीज्यां C₉₄C₀₂K₈₂K₁₀K₇E (1b) °त्तम] Σ, °त्तमः K₁₀K₇
(1c) °मोक्षप्रसिद्ध्यर्थं] C_ΣK₇, °मोक्षप्रसिद्ध्यर्थं K₈₂K₁₀, °मोक्षेशसिद्ध्यर्थं E (1d) द्विज] Σ, भव E (2a) अर्थयज्ञः] C₉₄C₀₂K₈₂, अनर्थयज्ञः C₄₅, अर्थयज्ञ K₁₀K₇, अर्थयज्ञ° E
(2c) ज्ञानं] Σ, ज्ञान C₀₂K₇ (3b) अग्नि°] Σ, {अ}--- C₉₄, ° = K₁₀ • °क्रिया] Σ, °क्रियाः C₄₅C₀₂ (3c) पार्वणी] Σ, पर्वणी C₄₅, {पर्वणी} K₁₀ (3d) °यज्ञः] Σ, °यज्ञ C₀₂, ° = K₁₀ (4b) °यतनेषु] C₄₅C₀₂E, °लयनेषु C₉₄K₈₂K₇, °यत° = K₁₀ (4c) °हस्त°] Σ, ° = K₁₀, °हस्तैः E (5a) °यज्ञं ततो] Σ, °यज्ञं तपो C₄₅°यज्ञस्ततो C₀₂
(5c) वेदा°] Σ, अदा° K₁₀ (5e) °पुराणं च] Σ, °पुराणश्च E (5f) °यज्ञः] Σ, °यज्ञ C₀₂

[ज्ञानयज्ञः]

इदं कर्म अकर्मैदमूहापोहविशारदः ।
शास्त्रचक्षुः समालोक्य ज्ञानयज्ञः स उच्यते ॥ ६:६ ॥

[ध्यानयज्ञः]

ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ।
ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।
सूर्यः सोमो ऽग्नि स्फटिकः सूक्ष्मं तत्त्वं च पञ्चमम् ॥ ६:७ ॥

सूर्यमण्डलमादौ तु तत्त्वं प्रकृतिरुच्यते ।
तस्य मध्ये शशिं ध्यायेत्तत्त्वं पुरुष उच्यते ॥ ६:८ ॥

चन्द्रमण्डलमध्ये तु ज्वालामग्निं विचिन्तयेत् ।
प्रभुतत्त्वः स विज्ञेयो जन्ममृत्युविनाशनः ॥ ६:९ ॥

अग्निमण्डलमध्ये तु ध्यायेत्स्फटिकं निर्मलम् ।
विद्यातत्त्वः स विज्ञेयः कारणमजमव्ययम् ॥ ६:१० ॥

विद्यामण्डलमध्ये तु ध्यायेत्तत्त्वमनुत्तमम् ।
अकीर्तितमनौपम्यं शिवमक्षयमव्ययम् ।
पञ्चमं ध्यानयज्ञस्य तत्त्वमुक्तं समासतः ॥ ६:११ ॥



11cd DharmP 4.14ab: अकीर्तितमनौपम्यं पञ्चमं शिवमण्डलम्



(6a) कर्म] Σ, क्रमम् E (6c) °चक्षुः] Σ, °चक्षु C₀₂ (6d) °यज्ञः] Σ, °यज्ञ
C₀₂, °यज्ञस्य K₁₀ (7a) °यज्ञं] Σ, °यज्ञ C₀₂K₁₀ (7c) ध्यानं] Σ, ध्यान K₈₂K₇
(7e) सोमो] C₉₄C₀₂K₈₂K₇, सोमा° C₄₅K₁₀E (7f)] C₄₅, सूक्ष्मं तत्त्वं --- ञ्चमम्
C₉₄, सूक्ष्मतत्त्वं च पञ्चमः C₀₂K₈₂K₁₀, सूक्ष्मं तत्त्वञ्च पञ्चमः K₇, सूक्ष्मां तत्त्वश्च पञ्चमम्
E (8c) शशिं] Σ, शशि K₁₀, शशिन् K₇ (8cd) ध्यायेत्त°] Σ, ध्याये त° C₀₂
(9b) ज्वालामग्निं] Σ, ज्वालामग्नि K₇ (9c) °तत्त्वः] C_ΣK₇, °तत्त्व K₈₂, °तत्त्वं K₁₀
E (9d) °नाशनः] Σ, °नाशनम् C₀₂E (10b) ध्यायेत्स्फटिकं] C₉₄^{pc}C₄₅K₈₂K₁₀K₇,
ध्यायेत्स्फटि C₉₄^{ac}, ध्याये स्फटिक C₀₂E • °मलम्] Σ, °मलः K₈₂, °मलः? K₇ (10c)
तत्त्वः स] C₄₅K₈₂K₁₀K₇, तत्त्वन् --- C₉₄, तत्त्व स C₀₂, तत्त्वं स E (10d) °जमव्ययम्]
Σ, °मव्ययं C₀₂ (11ab) ध्यायेत्त°] Σ, ध्याये त° C₀₂ (11e) °यज्ञस्य] Σ, °यज्ञञ्च
C₀₂E (11f) समासतः] Σ, सनातनः E

विगतराग उवाच ।

एकैकस्य तु तत्त्वस्य फलं कीर्तय कीदृशम् ।

कानि लोकाः प्रपद्यन्ते कालं वास्य तपोधन ॥ ६:१२ ॥

अनर्थयज्ञ उवाच ।

ब्रह्मलोकं तु प्रथमं तत्त्वप्रकृतिचिन्तया ।

कल्पकोटिसहस्राणि शिववन्मोदते सुखी ॥ ६:१३ ॥

द्वितीयं तत्त्व पुरुषं ध्यायमानो मृतो यदि ।

विष्णुलोकमितो याति कल्पकोट्ययुतं सुखी ॥ ६:१४ ॥

प्रभुतत्त्वं तृतीयं तु ध्यायमानो मरिष्यति ।

शिवलोके वसेन्नित्यं कल्पकोट्ययुतं शतम् ॥ ६:१५ ॥

विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।

अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥ ६:१६ ॥

पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।

न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥ ६:१७ ॥

पञ्चध्यानाभियुक्तो भवति च न पुनर्जन्मसंस्कारबन्धः

जिज्ञास्यन्तां द्विजेन्द्र भवदहनकरः प्रार्थनाकल्पवृक्षः ।



(12a) तु] conj., त्रि० C₂K₈₂K₁₀K₇, हि E (12c) लोकाः] C₉₄K₈₂K₇, लोका C₄₅
C₀₂K₁₀E • प्रपद्यन्ते] Σ, प्र० = = C₉₄ (12d) धन] Σ, धनः C₄₅K₇ (13ab)
प्रथमं तत्त्व०] Σ, om. K₈₂, प्रथमं तत्त्वं E • प्रकृतिचिन्तया] Σ, च कृतिचिन्तय E (13d)
सुखी] Σ, सुखम् E (14c) याति] Σ, यान्ति E (15a) तत्त्वं] Σ, तत्त्व C₀₂ •
तृतीयं] Σ, तृतीयस् E (15b)] Σ, ध्याय० = = रिष्यति C₉₄, ध्यायमानो मरिष्यति E
(15c) शिवलोके] Σ, शिवलोक C₄₅, रुद्रलोके E • वसेन्नि०] Σ, वसे नि० C₀₂ (15d)
युतं] Σ, युत K₁₀ (16a) तत्त्वामृतं] Σ, तत्त्वमृतन् C₀₂, तत्त्वामृतं E (16c)
अक्षयं] Σ, अक्षय० E (18a) युक्तो] Σ, यु० C₉₄ (tops of akṣaras lost), युक्तौ E •
च] Σ, om. C₄₅E • पुनर्जन्म०] Σ, पुनर्जन्म० C₉₄ (tops of akṣaras lost), पुनर्जन्म०
C₀₂ (18b) जिज्ञास्यन्तां] C₉₄K₁₀K₇E, जिज्ञास्यतां C₄₅K₈₂ (unmetr.), जिज्ञास्यन्ता
C₀₂

जन्मेनैकेन मुक्तिर्भवति किमु न वा मानवाः साधयन्तु
प्रत्यक्षान्नानुमानं सकलमलहरं स्वात्मसंवेदनीयम् ॥ ६:१८ ॥

[नियमेषु तपः (३)]

मानसं तप आदौ तु द्वितीयं वाचिकं तपः ।
कायिकं च तृतीयं तु मनोवाक्कर्म तत्परम् ।
कायिकं वाचिकं चैव तपो मिश्रक पञ्चमम् ॥ ६:१९ ॥

मनःसौम्यं प्रसादश्च आत्मनिग्रहमेव च ।
मौनं भावविशुद्धिश्च पञ्चैतत्तप मानसम् ॥ ६:२० ॥

अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥ ६:२१ ॥

आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।
शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥ ६:२२ ॥



20 ≈ MBh 6.39.16 (BhG 17.16): मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येत-
त्तपो मानसमुच्यते ॥ 21cd ≈ MBh 6.39.15cd (BhG 17.15): अनुद्वेगकरं वाक्यं सत्यं प्रियहितं
च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 22 cf. MBh 6.39.14 (BhG 17.14): देव-
द्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥



(18c) जन्मेनैकेन] C₄₅K₁₀K₇E, जन्मेनैकेन C₉₄C₀₂K₈₂ (unmetr.) • मुक्तिर्भू•] Σ,
मुक्ति भू• C₀₂ • न वा] Σ, भवा K₈₂ • मानवाः] C₉₄K₈₂K₁₀K₇, मानमानवाः C₄₅,
मानवा C₀₂, मानव E (18d) प्रत्यक्षा•] Σ, प्रत्यक्ष• K₈₂ • वेदनीयम्] C₄₅K₈₂K₁₀,
वेदनीयः C₉₄C₀₂K₇, वेदनीय E (19a) तप] Σ, तपम् E (19c)] Σ, मानसं तप
आदौ तु K₁₀ (eyeskip) (19d) मनोवाक्कर्म] C₉₄K₇E, मनोक्कर्म C₄₅, मनोवाक्कर्म• C₀₂,
मनोवाक्काय• K₈₂K₁₀ • परम्] C₀₂, परः C₉₄C₄₅K₈₂K₁₀K₇E (19e) कायिकं] Σ,
कायिक K₈₂ (20a) सौम्यं] K₇, सौम्य• C₉₄C₄₅K₈₂K₁₀E, सौम्य• C₀₂ (tops of
akṣaras lost) • प्रसादश्च] C₉₄C₀₂K₈₂K₇, प्रसादं च C₄₅E, प्रदानश्च K₁₀ (20c) मौनं]
Σ, मौन• E • शुद्धिश्च] Σ, शुद्धिं च C₀₂E (20d) पञ्चैतत्] C₉₄K₁₀K₇, पञ्चैते C₄₅
K₈₂, पञ्चेतत् C₀₂, पञ्चेतन E (21c) भ्यसनं चैव] Σ, भ्यसन• C₉₄, भ्यसनं चैव
K₁₀ (22a)] Σ, आर्जवत्वमहिंसाश्च E (22b) चर्यं] Σ, चर्य C₀₂E (22c)
शौचं] Σ, शौच E

इष्टं कल्याणभावं च धन्यं पथ्यं हितं वदेत् ।
मनोमिश्रक पञ्चैतत्तप उक्तं महर्षिभिः ॥ ६:२३ ॥

स्वस्ति मङ्गलमाशीर्भिरतिथिगुरुपूजनम् ।
कायमिश्रक पञ्चैतत्तप उक्तं महात्मभिः ॥ ६:२४ ॥

मण्डूकयोगी हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।
अभ्रावकाशो वर्षासु तपःसाधनमुच्यते ॥ ६:२५ ॥

स्वमांसोद्धृत्य दानं च हस्तपादशिरस्तथा ।
पुष्पमुत्पाद्य दानं च सर्वे ते तपसाधनाः ॥ ६:२६ ॥

कृच्छ्रातिकृच्छ्रं नक्तं च तप्तकृच्छ्रमयाचितम् ।
चान्द्रायणं पराकं च तपः सांतपनादयः ॥ ६:२७ ॥

येनेदं तप तप्यते सुमनसा संसारदुःखच्छिदम्



24ab cf. ŚDhŚ II.79: नमस्काराभिवादेषु स्वस्तिमङ्गलवाचकैः । शिवं भवतु सर्वत्र प्रब्रूयात्सर्वक-
र्मसु ॥ 25ab ≈ MBh Suppl. 15.801: मण्डूकशायी हेमन्ते ग्रीष्मे पञ्चतपा भवेत् ≈ UMS
6.26ab: मण्डूकयोगो हेमन्ते ग्रीष्मे पञ्चतपास्तथा; cf. ŚDhSaṅgr 9.32ab: अभ्रावकाशं शीतोष्णे
पञ्चाभिर्जलशायिता



(23a) इष्टं] Σ, इष्ट C₀₂K₁₀ • ०भावं] Σ, ०भावश्च E (23b) पथ्यं] Σ, सत्यं E
(23c) मनो०] Σ, मन० E • पञ्चैतत्] Σ, पञ्चेतत् K₇, पञ्चैतान् E (23d)] Σ,
तपमुक्तं महर्षिभिः E (24a) ०शीर्भि०] C₉₄E, ०शीभि० C₄₅C₀₂K₈₂K₁₀K₇ (24b)
०तिथि०] Σ, ०तिथिं E (24c) ०मिश्रक] Σ, ०५५क C₉₄, ०मित्यश्रक C₄₅ • पञ्चैतत्]
Σ, पञ्चैतन् E (24d) तप उक्तं] Σ, तपमुक्तं E (25b) ग्रीष्मे] Σ, गृष्मे E (25c)
०वकाशो] em., ०वकाशे C_ΣK₈₂K₁₀K₇E (25d) तप०] Σ, तप C₀₂ • साधनमु०]
C₉₄K₈₂K₇E, साधन उ० C₄₅C₀₂K₁₀ (26a) दानं] Σ, {दानं K₁₀ (tops of akṣaras
lost), दानश्च E (26c) दानं] Σ, दानश्च E (26d) तप०] E, तपः C_ΣK₈₂K₁₀K₇
(unmetr.) (27a) कृच्छ्रातिकृच्छ्रं] C₉₄C₄₅K₈₂E, कृच्छ्रादिकृच्छ्र C₀₂, कृच्छ्रातिकृच्छ्र
K₁₀, कृच्छ्रातिकृच्छ्रं K₇ (27b) ०याचितम्] Σ, ०याचितः E (27c) चान्द्रायणं पराकं]
C₉₄C₀₂K₁₀K₇, चान्द्रायनं पराकं C₄₅, चान्द्रायणं पराकं K₈₂, चान्द्रायणवराकश्च E (27d)
] Σ, तपसान्तपनादयः C₀₂E (28a) तप त०] E, तपस्त० C_ΣK₈₂K₁₀K₇ (unmetr.) •
०मनसा] em., ०मनसः C_ΣK₈₂K₁₀K₇E

वृषसारसंग्रहे

आशापाश विमुच्य निर्मलमतिस्त्यक्त्वा जघन्यं फलम् ।
स्वर्गाकाङ्क्षनृपत्वभोगविषयं सर्वान्तिकं तत्फलं
जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥ ६:२८ ॥

॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥

✧

(28b) निर्मलमति०] Σ , निर्मलमति० C_{45} • जघन्यं] Σ , जगत्त्यं E (28c) ०काङ्क्ष०]
 Σ , ०काङ्क्ष० E • सर्वान्तिकं] Σ , सर्वान्तिकं C_{45} (28d) ०भवने] Σ , ०भवने K_7 • ०साध्यं
वहेत्] $C_{02}K_{82}K_{10}K_{77}$, ०साध्यम् $\mu \neq C_{947}$, ०साध्य वहेत् C_{457} , ०साध्यं वदेत् E

[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 ।

आन्नात्कामो मदो दर्पः अन्नाच्छौर्यं च जायते ॥ ७:३ ॥

अन्नं क्षुधातृषाव्याधीन्सद्य एव विनाशयेत् ।

अन्नदानाच्च सौभाग्यं ख्यातिः कीर्तिश्च जायते ॥ ७:४ ॥

Witnesses used for this chapter : C₉₄ ff. 203r-204r, C₄₅ ff. 209v-210v, C₀₂ ff. 279r-280v, K₈₂ ff. 10v-11v, K₁₀ exp. 52 (lower-upper) - 53 (lower), K₇ ff. 218v-219v, E pp. 601-603; C_Σ = C₉₄ + C₄₅ + C₀₂



(1a) तथेत्याहुः] Σ, तथेत्याहुः C₄₅K₈₂ (1c) वस्त्रं] Σ, वस्त्र C₀₂K₁₀ (2a)] C_ΣK₈₂^{pc}
K₁₀, अन्नात्तेजः स्मृतिः प्राणः K₈₂^{ac}, अन्नात्तेजः स्मृति प्राणः K₇, अन्नाद्भवन्ति भूतानि E (2c)
अन्नाच्छ्रीः] Σ, अन्नाच्छ्री K₁₀E • कान्ति वीर्यं च] C₄₅C₀₂K₈₂K₁₀, कान्तिवीर्यञ्च C₉₄K₇
(unmetr.), कान्तिवीर्यञ्च E (2d) अन्नात्सत्त्वं च] Σ, अन्ना सत्वञ्च C₀₂, अन्नात्सत्त्वश्च
E • जायते] Σ, जाय= C₉₄ (3a) अन्नाज्जी०] C₉₄K₈₂K₁₀E, अन्ना जी० C₄₅C₀₂K₇
(3b) अन्नं] Σ, अन्नां C₀₂, अन्ना K₁₀ • ऽकरं] Σ, ऽकरः C₀₂E (3c) दर्पः] C₉₄C₀₂
K₈₂K₁₀, दर्प C₄₅K₇, दर्पा E (3d) अन्नाच्छौर्यं च] C₉₄C₀₂K₇, अन्नात्सौर्यञ्च C₄₅K₈₂
K₁₀, अन्नाच्छौर्यश्च E (4a) अन्नं क्षु०] C₉₄C₄₅K₈₂^{pc}K₇, अन्ना क्षु० C₀₂K₈₂^{ac}, अन्नात्क्षु० K₁₀
E (4ab) ऽव्याधीन्स०] C₄₅K₇, ऽव्याधान्स० C₉₄C₀₂K₁₀, ऽवाधान्स० K₈₂, ऽव्याधा
स० E (4b) विनाशयेत्] Σ, विशयेत् C₄₅

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 ॥

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 ।



5 ≈ ŚDhU 1.27: अन्नदः प्राणदः प्रोक्तः प्राणदश्चापि सर्वदः । तस्मादन्नप्रदानेन सर्वदानफलं लभेत् ॥
≈ MBh suppl 14.4.2285-86: अन्नदः प्राणदो लोके प्राणदः सर्वदो भवेत् । तस्मादन्नं विशेषेण दा-
तव्यं भूतिमिच्छता ॥ ≈ NāradaP 1.13.71: अन्नदः प्राणदः प्रोक्तः प्राणदश्चापि सर्वदः । सर्वदानफलं
यस्मादन्नदस्य नृपोत्तम ॥ 5cd = ŚDhU 7.31cd ≈ MBh 13.62.6ab: अन्नेन सदृशं दानं न भूतं न
भविष्यति



(5a) अन्नदः] Σ, अन्नद E (5b) प्राणदश्चापि] Σ, प्राणश्चापि K₁₀ • सर्वदः] Σ, सर्वदाः
C₀₂ (5d) भूतं] C₀₂K₈₂K₁₀K₇, ---तन् C₉₄, भूते C₄₅, भूतो E (6a) ०भावान्म०] Σ,
०भावात्म० K₈₂K₇ (6b) श्रियादपि] Σ, प्रियादपि C₄₅, श्रिया वापि K₇ (8a) ०वज्ञां]
Σ, ०वज्ञं E (8b) ०हीनो] Σ, ०ही C₄₅ (9c) जीर्णं स्फुटितं] Σ, जीर्णस्फुटितं K₁₀
E (9d) कुत्सितमेव वा] Σ, कुत्सितमेव च C₀₂, कुत्सितमेव वा K₇ (10b) सूक्ष्मं] Σ,
सूक्ष्म C₀₂, शुक्लं E (10c) ०दातव्यं] Σ, ०दातव्य C₀₂ (10d) ०समन्वितम्] Σ, ०तं
K₈₂^{a.c} (11a) ०सत्त्व०] Σ, ०स च० E

सप्तमो ऽध्यायः

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 सादरं

सौभाग्यमतुलं लभेत स नरो रूपं तथा शोभनम् ।

तस्मिन्याति सुवस्त्रकोटिं शतशः प्राप्नोति निःसंशयं

तस्मात्त्वं कुरु वस्त्रदानमसकृत्पारत्रिकोत्कर्षणम् ॥ ७:१३ ॥

[सुवर्णदानम्]

सुवर्णदानं विप्रेन्द्रं संक्षिप्य कथयाम्यहम् ।

पवित्रं मङ्गलं पुण्यं सर्वपातकनाशनम् ॥ ७:१४ ॥

धारयेत्सततं विप्रं सुवर्णकटकाङ्गुलिम् ।

मुच्यते सर्वपापेभ्यो राहुणा चन्द्रमा यथा ॥ ७:१५ ॥

दत्त्वा सुवर्णं विप्रेभ्यो देवेभ्यश्च द्विजर्षभ ।

तुटिमात्रे ऽपि यो दद्यात्सर्वपापैः प्रमुच्यते ॥ ७:१६ ॥



11 cf. Manu 7.86–87 (the latter usually labelled as an additional verse): पात्रस्य हि विशेषेण श्रद्धादानतयाइव च । अल्पं वा बहु वा प्रेत्य दानस्य फलमश्नुते ॥ देशकालविधानेन द्रव्यं श्रद्धा-समन्वितम् । पात्रे प्रदीयते यत्तु तद्धर्मस्य प्रसाधनम् ॥ 15cd = 22.38 below = a line inserted after MBh 1.56.18 in some manuscripts as indicated in the critical edition



(12ef)] Σ, om. K₁₀ (13a) द्विजवरे काले शुभे] Σ, द्विजयिने एकाशुभं E (13b) नरो] Σ, दरो C₄₅ (13c) तस्मिन्याति] Σ, तस्मात्स्याति K₈₂ • सुवस्त्रं] Σ, स वस्त्रं E • संशयम्] C₉₄C₄₅K₇, संशयः C₀₂K₈₂K₁₀E (13d) दानमसकृत्पा०] Σ, दानसत्पा० K₁₀ (14a) दानं] Σ, दान K₁₀E (14d) पातकं] Σ, पापकं C₉₄ (15b) कटकाङ्गुलिम्] Σ, क० ५ गुलिम् C₉₄, कटकाङ्गुलिम् K₁₀ (16a) सुवर्णं] Σ, सुवर्ण K₁₀ (16b) र्षभ] Σ, र्षभः C₀₂K₁₀ (16c) तुटि०] Σ, त्रुटि० E • मात्रे] Σ, मात्रो K₈₂E (16d)] Σ, सर्वपापैः स मुच्यते C₉₄, सर्वपापै प्रमुच्यते E

रक्तिमाषककर्षं वा पलार्धं पलमेव वा ।
एवमेव फलंवृद्धिर्ज्ञेया 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 दद्याद्विजवराय तु ।
वर्षकोटिशतं दिव्यं स्वर्गलोके महीयते ॥ ७:२२ ॥

एवं बहुषु हस्तेषु गुणागुणि फलं स्मृतम् ।
श्रद्धाधिकं फलं दानं कथितं ते द्विजोत्तम ॥ ७:२३ ॥



- (17a) रक्तिमाषक०] K_7^{ac} , रन्तिमाषक० C_{94} , रत्तिमाषक० $C_{45}K_{82}K_7^{pc}$, रन्तिम्मान्सक० C_{02} , रत्तिमान्सक० K_{10} , रत्तिमाषक० E (17b) ०र्ध] $C_{94}C_{45}K_7E$, ०द्ध $C_{02}K_{82}K_{10}$
(17cd) ०वृद्धिर्ज्ञेया] $C_{94}E$, ०वृद्धिर्ज्ञेया $C_{45}C_{02}K_{82}K_{10}$, ०वृद्धिर्ज्ञेया K_7 (18a) ०धारं] C_{45} , ०धार० $C_{94}C_{02}K_{82}K_{10}K_7E$ (18ab) ०दानं प्रशंसन्ति] Σ , दा० (नम्प) --- सन्ति C_{94}
(18d) सर्वं वै] Σ , सर्वं वे C_{94} (tops of akṣaras lost) (19b) ०फलं लभेत्] Σ , ०ललं भवेत् K_{10}^{ac} , ०लं भवेत् K_7 (20a) ०मुक्तस्तु] Σ , ०मुक्तिस्तु E (20b) ०शरणो] Σ , ०शरण K_7 , ०शरणां E (21a) एकहस्तं] $C_{45}K_{82}K_{10}K_7$, एकहस्त० $C_{94}C_{02}E$ (21d)] Σ , भूमिदानं प्रशस्यते C_{45} , पञ्चाशच्छतमेव वा । सहायुतलक्षम्वा भूमिदं प्रशस्यते K_{10} (eyeskip) (22a) ०हस्तां च] Σ , ०हस्तश्च $C_{45}K_{10}$ (22b) दद्याद्वि०] Σ , दद्या द्वि० E
(23b) गुणागुणि०] Σ , गुणागुणि० E (23c) ०धिकं] $C_{45}C_{02}K_{82}K_{10}$, ०धिक० $C_{94}K_7E$ (23d) ०त्तम] Σ , ०त्तमः K_7

सप्तमोऽध्यायः

जामदग्न्येन रामेण भूर्मिं दत्त्वा द्विजाय वै ।
आयुरक्षयमाप्तं तु इहैव च द्विजोत्तम ॥ ७:२४ ॥

[गोदानम्]

हेमश्वाङ्गां रौप्यक्षुरां चैलघण्टां द्विजोत्तम ।
विप्राय वेदविदुषे दत्त्वानन्तफलं स्मृतम् ॥ ७:२५ ॥

[दानप्रशंसा]

दानाभ्यासरतः प्रवर्तनभवां शक्यानुरूपं सदा
अन्नं वस्त्रहिरण्यरौप्यमुदकं गावस्तिलान्मेदिनीम् ।
दद्यात्पादुकच्छत्तपीठकलशं पात्राद्यमन्यच्च वा
श्रद्धादानमभिन्नरागवदनं कृत्वा मनो निर्मलम् ॥ ७:२६ ॥

दानादेव यशः श्रियः सुखकराः ख्यातिमतुल्यां लभेद्
दानादेव निगर्हणं रिपुगणे आनन्ददं सौख्यदम् ।

✧

25ab ≈ VāgMāPr 17.33ab: हेमश्वाङ्गां रौप्यक्षुरां चैलघण्टावलम्बिनीम् । 25 cf., e.g., MBh 7.58.18: तथा गाः कपिला दोग्ध्रीः सर्षभाः पाण्डुनन्दनः । हेमश्वाङ्गी रौप्यक्षुरा दत्त्वा चक्रे प्रदक्षिणम् ॥ and BhavP Uttara 12.25: हेमश्वाङ्गीं रौप्यक्षुरां सघंटां कांस्यदोहनाम् । महादेवाय गां दद्याद्दीक्षिताय द्विजाय वै ॥

25ab Omitted in K₁₀

✧

(24a) जामदग्न्येन] C₄₅K₈₂K₇, जामदग्न्ये ≈ C₉₄, जामदग्नेन C₀₂K₁₀E • रामेण] C₄₅K₇E, ≈ ण C₉₄, रामेन C₀₂K₈₂K₁₀ (24b) दत्त्वा द्वि०] Σ, दद्याद्वि० C₄₅ (24d) च] Σ, हि E (25a) श्वाङ्गां] Σ, श्वाङ्गां K₈₂, om. K₁₀ • रौप्य०] Σ, रौप्यं K₇ • श्चुरां] Σ, श्चुरां C₀₂E (25d) दत्त्वानन्त०] Σ, दत्त्वान्त० E (26a) रूपं] Σ, रूप K₁₀ (26b) रौप्य०] Σ, रौप्य० C₄₅, रौप्य० K₇ • गावस्तिलान्मे०] em., गावस्तिलान्मे० C₉₄C₀₂K₇, गावस्तिला मे० C₄₅K₈₂, गावन्तिला मे० K₁₀, गावस्तिलं मे० E (26c) दद्यात्पा०] Σ, दद्या पा० K₁₀ • पात्राद्यमन्यच्च वा] Σ, पात्राद्यमन्यच्च वा C₄₅, पात्रेषु लब्धेषु वै E (26d) श्रद्धादान०] Σ, दत्त्वादान० E (27a) यशः] C₄₅K₇E, यश C₉₄C₀₂K₈₂K₁₀ • सुखकराः] Σ, सुखकर K₇^{pc} • ख्यातिमतुल्यां] em., ख्यातिश्च तुल्यं C_ΣK₈₂K₁₀K₇E • लभेद्] Σ, भवेत् K₇E (27b) निगर्हणं] C₉₄^{pc}C₀₂K₈₂E, निर्हणं C₉₄^{pc}, निर्वर्हणं C₄₅K₇, निगर्हण K₁₀ • गणे आनन्ददं सौख्यदम्] Σ, गणै आनन्ददं सौख्यदम् C₀₂, गणैश्चानन्दसौख्यप्रदम् E

दानादूर्जयता प्रसादमतुलं सौभाग्य दानाल्लभेद्
दानादेव अनन्तभोग नियतं स्वर्गं च तस्माद्भवेत् ॥ ७:२७ ॥

दानादेव च शक्रलोकसकलं दानाज्जनानन्दनं
दानादेव महीं समस्त बुभुजे सम्राड्भीमण्डले ।
दानादेव सुरूपयोनिभगश्चन्द्राननो वीक्ष्यते
दानादेव अनेकसम्भवसुखं प्राप्नोति निःसंशयम् ॥ ७:२८ ॥

॥ इति वृषसारसंग्रहे दानप्रशंसाध्यायः सप्तमः ॥



(27c) दानादूर्जयता] Σ, दानादूर्जयतां K₈₂, दानाहु० E • प्रसाद०] Σ, प्रासाद० K₈₂ •
सौभाग्य] Σ, सौगाग्य C₄₅, सौभाग्यं E (unmetr.) • दानाल्लभेद्] C₄₅E, दानं लभेत् C₉₄
C₀₂K₈₂K₁₀K₇ (27d) दानादेव] Σ, दानादोव C₀₂ • ०नियतं] Σ, ०नियत C₀₂ (28a)
शक्रलोकसकलं] Σ, शत्रुलोकसकलं K₈₂, शक्रलोकमतुलं E • दानाज्ज०] Σ, दाना ज०
C₉₄, दानार्ज० C₄₅ (28b) दानादेव] Σ, दानेदेव C₄₅ • महीं समस्त] conj., महीसमासु
C₄₅C₀₂, महीं समासु C₉₄K₈₂K₇, मही समस्त K₁₀, महीयसां स E • सम्राड्भी०] Σ, सम्राड्भी०
C₄₅ (28c) सुरूप०] Σ, स्वरूप० K₁₀ • ०योनिषु०] K₁₀E, ०योनिस्सु० C₉₄ ०योनिः
सु० C₄₅C₀₂K₈₂K₇ • ०भगश्च०] C₉₄C₀₂K₁₀K₇, ०भग च० C₄₅K₈₂E • ०न्द्राननो] C₉₄
C₄₅K₈₂E, ०न्द्रानने C₀₂K₁₀, ०न्द्राननौ K₇ • वीक्ष्यते] C₄₅C₀₂, वीक्षते C₉₄K₈₂K₁₀K₇,
विक्षते E (28d) निःसंशयम्] C₉₄C₄₅K₇, निःसंशयः C₀₂, निःसंशयः K₈₂E, निःसंशयः
K₁₀ (Colophon) ०प्रशंसाध्यायः सप्तमः] Σ, ०प्रशंसाध्यायः समाप्तः C₄₅, ०प्रशंसा
सप्तमो ऽध्यायः E

[अष्टमो ऽध्यायः]

[नियमेषु स्वाध्यायः (५)]

पञ्चस्वाध्यायनं कार्यमिहामुत्र सुखार्थिना ।

शैवं सांख्यं पुराणं च स्मार्तं भारतसंहिताम् ॥ ८:१ ॥

शैवे तत्त्वं 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 ।

Witnesses used for this chapter : C₉₄ ff. 204r-205v, C₄₅ ff. 210v-211v, C₀₂ ff. 280v-282r, K₈₂ ff. 11v-13r, K₁₀ exp. 53 (lower) - 54 (lower), K₇ ff. 219v-221r, P₅₇ exp. 426-428, K₄₁ ff. 213r-214v, E pp. 603-606 ; C_Σ = C₉₄ + C₄₅ + C₀₂



(1a) ०स्वाध्यायनं] Σ, ०स्वाध्ययनं K₇ (1b) ०मुत्र] Σ, ०मूत्र K₄₁E • ०र्थिना] Σ, ०र्थिनां K₁₀ (1c) शैवं] Σ, शैलं C₀₂ • सांख्यं] C₉₄C₄₅K₇P₅₇K₄₁E, शांख्य C₀₂, सांख्यं K₈₂K₁₀ (1d) स्मार्तं] Σ, स्मार्त C₀₂K₁₀ • भारतसंहिताम्] Σ, भारतसंहिता: K₈₂, भारतसंहितां K₇ (2a) शैवे] C₉₄C₀₂K₈₂K₁₀K₇, शैवे C₄₅P₅₇, शैवं K₄₁E • तत्त्वं] Σ, ०तत्त्व P₅₇ (2b) शैव०] P₅₇, शैवः C₉₄C₄₅K₁₀K₇, शैवाः C₀₂K₄₁E, शैवा K₈₂ • ०द्वये] Σ, ०ये C₄₅ (2d) ०सारसमुच्चयम्] Σ, ०सारं समुच्चयम् K₈₂, ०सारं समुद्ययं K₁₀ (3a) संख्यातत्त्वं तु] K₈₂K₇P₅₇K₄₁, संख्यालं C₉₄, संख्यातत्त्वं C₄₅, शाङ्खातत्त्वं तु C₀₂, संख्यतत्त्वन्तु K₁₀, संख्यातत्त्व तु E • सांख्येषु] Σ, संख्येषु K₁₀ (3c) ०तत्त्व०] Σ, ०तत्त्वा० C₄₅, om. K₁₀ (4c) अधोर्ध्व०] Σ, अधोर्ध्व K₁₀ • ०मध्य०] Σ, ०मध० C₀₂ (4d) यत्नतः] Σ, यत्नत K₁₀ • सम्प्रवेशयेत्] Σ, सम्प्रबोधयेत् E (5a) स्मार्तं वर्णा०] C₉₄, तस्मार्तम्बवर्णा० C₄₅, स्मार्तवर्णा० C₀₂K₈₂K₁₀K₇K₄₁E, स्मार्तं वर्ण० P₅₇ (5b) धर्म०] Σ, धर्म C₀₂ • ०वर्तनम्] Σ, ०वर्तनं P₅₇, ०वर्तन E

शिष्टाचारो ऽविकल्पेन ग्राह्यस्तत्र अशङ्कितः ॥ ८:५ ॥

इतिहासमधीयानः सर्वज्ञः स नरो भवेत् ।
धर्मार्थकाममोक्षेषु संशयस्तेन छिद्यते ॥ ८:६ ॥

[नियमेष्वुपस्थनिग्रहः (६)]

शृणुष्वावहितो विप्र पञ्चोपस्थविनिग्रहम् ।
स्त्रियो वा गर्हितोत्सर्गः स्वयंमुक्तिश्च कीर्त्यते ।
स्वप्नोपघातं विप्रेन्द्र दिवास्वप्नं च पञ्चमः ॥ ८:७ ॥

[स्त्रियः]

अगम्या स्त्री दिवा पर्वे धर्मपत्न्यपि वा भवेत् ।
विरुद्धस्त्रीं न सेवेत वर्णभ्रष्टाधिकासु च ॥ ८:८ ॥

[गर्हितोत्सर्गः]

अजमेषगवादीनां वडवामहिषीषु च ।
गर्हितोत्सर्गमित्येतद्यत्नेन परिवर्जयेत् ॥ ८:९ ॥

[स्वयंमुक्तिः]

अयोनिः कषणा वापि अपानकषणापि वा ।
स्वयंमुक्तिरियं ज्ञेया तस्मात्तां परिवर्जयेत् ॥ ८:१० ॥



(5c) शिष्टा०] Σ , शिष्ट० K_{41} • ०चारो] $C_{94}C_{45}K_{10}K_7K_{41}$, ०चार० $C_{02}E$, ०चारा K_{82} ,
०चारो० P_{57} (5d)] Σ , ग्राह्यस्त० $\approx \approx \approx$ शङ्कितः C_{94} (6b) ०ज्ञः] Σ , ०ज्ञ C_{02} (7b)
०ग्रहम्] Σ , ०ग्रहः K_{82} (7c) गर्हितोत्सर्गः] $C_{94}C_{45}K_{10}K_7P_{57}$, गर्हितस्सर्गः C_{02} ,
गर्हितो विप्र K_{82} , गर्हितो स्वर्गः $K_{41}E$ (7d) स्वयं०] Σ , स्वय० C_{45} • कीर्त्यते] Σ ,
कीर्त्यते C_{02} (7e) ०घातं] Σ , ०घात $C_{02}E$ (8a) स्त्री दिवा पर्वे] $C_{45}C_{02}K_{82}K_{10}$
 K_7K_{41} , \approx दिवा पर्वे C_{94} , $\approx \approx \approx$ पर्वे P_{57} , स्त्री दिवापूर्वे E (8b) ०पत्न्यपि] Σ , ०पत्नी पि C_{02}
(8c) विरुद्धस्त्रीं न] K_{41} , विरुद्धस्त्री न $C_{\Sigma}K_{10}K_7$, विरुद्धस्त्री नि० $K_{82}P_{57}$, द्विरुद्धास्त्रीन्न E
(8d) ०धिकासु च] $C_{94}C_{45}K_{82}P_{57}K_{41}$, ०धिकासु त C_{02} , ०दिकाषु च K_{10} , ०विकाषु च
 K_7 , ०पिकाषु च E (9a) ०मेष०] Σ , ०मेय० C_{45} (10a) अयोनि०] conj., अन्योन्य०
 $C_{\Sigma}K_{82}K_{10}K_7P_{57}K_{41}E$ • ०कषणा] $C_{94}K_{82}$, ०कर्षणा $C_{45}C_{02}K_{10}K_7P_{57}K_{41}E$ (10b)
०कषणापि] $C_{\Sigma}K_{82}$, ०कर्षणापि $K_{10}K_7P_{57}K_{41}E$ (10c) स्वयंमुक्ति०] Σ , स्वयमुक्ति०
 C_{45} • ज्ञेया] Σ , ज्ञेया K_{10} (10d) तस्मात्तां] $C_{94}C_{45}K_{82}K_7P_{57}K_{41}$, तस्मात्तां C_{02} ,
तस्मात्ता K_{10} , तस्मात्स्त्री E

अष्टमोऽध्यायः

[स्वप्नघातम्]

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 ।

सूर्यसोमानुमोदन्ति मार्जारव्रतिकेषु च ॥ ८:१३ ॥

[वकव्रतम्]

वकवच्चेन्द्रियग्रामं सुनियम्य तपोधन ।

साधयेच्च मनस्तुष्टिं मोक्षसाधनतत्परः ॥ ८:१४ ॥

[श्वानव्रतम्]

मूत्रविष्टे न भूमीषु कुरुते धुनदं सदा ।



12cd cf. PadmaP 1.13.39scd : परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च



- (11a) स्वप्नघा०] Σ , स्वप्नजा० P_{57}^{ac} (11b) पण्डितैः] Σ , पण्डितैः C_{02} , पण्डितैः K_7
(11c) रमन्ते] Σ , रमन्ते K_{41} (11d) प्रक्षरते] Σ , प्रस्खलतस् E • ततः] Σ , तत C_{02}
(12a) दिवाशयं न] $C_{\Sigma}P_{57}K_{41}E$, दिवाशयेन्न K_{82} , दिवासयानं K_{10} , दिवाशायं K_7 (12b) नित्यं] Σ , नित्य K_{10} • उपरेण तु] Σ , उपरेण तु C_{94} , उपरेण च C_{02} (12c) ह्येताः] K_7 , ह्येता $C_{\Sigma}K_{82}K_{10}P_{57}K_{41}E$ (12d) स्त्रियो] Σ , स्त्रियो E • प्रकीर्तिताः] Σ , प्रकीर्तिता K_7
(13ab) मार्जारकवकश्चानगोमहीव्रत०] $C_{\Sigma}K_{82}K_7P_{57}$, मार्जारकवकश्चानगोमहीव्रत० K_{10} , मार्जारकवकश्चानगोमहीवेक० K_{41} , मार्जारकश्च श्वानाश्च गोमहीवक E (13c) विष्ट०] Σ , विष्टा० E • मूत्रं] Σ , मूत्र० $C_{45}K_{10}$ (13e) मोदन्ति] Σ , षादन्ति E (14a) तपोधन] $C_{\Sigma}K_{82}K_{10}P_{57}$, तपोधनः K_7 , तपोधनम् $K_{41}E$ (14c) साधयेच्च] Σ , साधये च C_{45} • मनस्तुष्टिं] Σ , मनस्तुष्टि० $C_{45}C_{02}$ (14d) साधन०] Σ , साधनः K_7 (15a) मूत्रविष्टे न] Σ , मूत्रविष्टे च E (15b) धुनदं] Σ , श्वानदः K_{82} , छादनं E

तुष्यते भगवान्शर्वः श्वानव्रतचरो यदि ॥ ८:१५ ॥

[गोव्रतम्]

मूत्रवर्चो न रुध्येत सदा गोव्रतिको नरः ।
भीमस्तुष्टिकरश्चैव 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 यद्भवेत् ।
भृत्यपुत्रकलत्रेभ्यः शेषाशी विघसाशनः ॥ ८:२० ॥

[अन्तरान्नम्]



(15c) शर्वः] $C_{94}K_{82}K_7P_{57}K_{41}E$, सर्वः $C_{45}K_{10}$, सव्वः C_{02} (16a) ऽवर्चो] $C_{94}C_{02}K_{10}K_7P_{57}K_{41}$, ऽवचो $C_{45}K_{82}$, ऽवर्चा E (16b) गोव्रतिको] Σ , ऽतिको C_{94} (16c) भीमस्तु०] $C_{02}K_{10}E$, भीमतु० $C_{94}C_{45}K_{82}K_7P_{57}$, भिमस्तु० K_{41} (17a) कुद्दालैर्दारयन्तो] $K_{82}P_{57}E$, कुद्दालैर्दारयन्तो C_{94} , कुद्दारै दारयन्तो C_{45} , कुद्दारै दारयन्ता C_{02} , कुद्दालै दारयामास K_{10} , कुद्दालै दारयन्तो K_7 , कुद्दालै द्दारयन्तो K_{41} (17b)] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$, कीटकोटीशतैरपि $C_{02}K_{41}E$ (17d) ऽव्रतः] Σ , ऽव्रत K_7 (18b) जितेन्द्रियः] Σ , द्विजेन्द्रियः K_{10} (19a)] $C_{94}C_{45}K_{10}K_7P_{57}^{pc}$, शेषाणामन्तराणाञ्च $C_{02}E$, शेषान्नमन्तरान्नं च K_{82} , शेषान्नमरान्नं च P_{57}^{ac} , शेषाणमन्तराणाञ्च K_{41} (19b) नक्तायाचित०] Σ , नक्तयाचित० K_7 • च] Σ , वा E (19cd) पञ्चैतत्क०] Σ , पञ्चैते क० C_{02} (20a) ऽशेषं] Σ , ऽशेषां C_{45} (20d) विघसाशनः] $C_{94}K_{82}K_{10}$, विघसासनम् C_{45} , विघसा-
षिनः C_{02} , विघसासनः K_7 , विघसाशनः P_{57}^{pc} , घसाशन P_{57}^{ac} , विघसासनः K_{41} , विषसासनः
E

अष्टमोऽध्यायः

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]

अनारभ्य य आहारं कुर्यान्नित्यमयाचितम् ।
परैर्दत्तं तु यो भुङ्क्ते तमयाचितमुच्यते ॥ ८:२३ ॥

[उपवासः]

भक्ष्यं भोज्यं च लेह्यं च चोष्यं पेयं च पञ्चमम् ।
न काङ्क्षेन्नोपयुञ्जीत उपवासः स उच्यते ॥ ८:२४ ॥

[नियमेषु मौनव्रतम् (९)]

✧

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

✧

(21a) अन्तरा प्रातराशी] em., अन्तरा प्रान्तराशी $C_{\Sigma}K_{82}K_7$, अन्तरा क्रान्तराशी K_{10} , अन्तरा प्राक्तराशी P_{57} , अन्तर्मा प्रान्तराशी च K_{41} , अन्तसम्प्रान्तराशी E (21b) सायमाशी] $C_{45}C_{02}K_{82}K_{10}K_7P_{57}$, सायमाशीन् C_{94} , नायमाशी K_{41} , नियमाशी E (21c) वासी भवति] Σ , वासी च भवति C_{02} (21d) कदाचन] Σ , कदाचन: C_{02} (22a) भोजनं] Σ , नोजनं K_7 (22b) च] Σ , तु C_{45} , om. K_{82} • भोजयेत्] Σ , कारयेत् K_{10} (22c) वेले च] $C_{94}C_{02}K_{82}K_{10}P_{57}K_{41}$, वेला च C_{45} , वेलो च K_7 , वेले व E (22d) धर्मं समीहता] $C_{94}C_{45}K_{82}K_7P_{57}$, धर्मसमीहता $C_{02}K_{10}$, धर्मसमीहिता K_{41} , धर्मः समीहितः E (23a) अनारभ्य य] conj., अनारम्भस्य $C_{\Sigma}K_{82}K_{10}K_7P_{57}K_{41}E$ (23b) कुर्यान्नि] Σ , कुर्या नि K_7 (23c) परैर्दत्तं तु] $C_{94}C_{45}K_{82}P_{57}K_{41}$, परै दत्तञ्च C_{02} , परै दत्तन्तु K_{10} , परैर्दन्तन्तु K_7E (23d) तमयाचि] $C_{\Sigma}K_{82}K_{10}K_7E$, नमयाचि $P_{57}^{ac}K_{41}$, तमयाचि P_{57}^{pc} (24a) भक्ष्यं] Σ , भक्ष्य K_{82} (24c) काङ्क्षेन्नो] Σ , काङ्क्षे नो C_{02} • युञ्जीत] $C_{02}K_{82}K_{10}K_{41}$, • ञ्जत C_{94} , युञ्जीत C_{45} , भुञ्जीत K_7 , भुञ्जीत $P_{57}E$ (24d) वासः स] $C_{\Sigma}K_{82}P_{57}E$, वास स K_{10} , वासस्य K_7 , वासः स K_{41}

मिथ्यापिशुनपारुष्यतीक्ष्णवागप्रलापनम् ।
मौनपञ्चकमित्येतद्वारयेन्नियतव्रतः ॥ ८:२५ ॥

[मिथ्यावचनम्]

असम्भूतमदृष्टं च धर्माच्चापि बहिष्कृतम् ।
अनर्थाप्रियवाक्यं यत् तन्मिथ्यावचनं स्मृतम् ॥ ८:२६ ॥

[पिशुनः]

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 ।



- (25a) °पारुष्य°] C₉₄C₄₅K₈₂K₁₀K₇P₅₇, °संभिन्ना C₀₂, संभिन्नां K₄₁, °याभिन्ना E (25b) °तीक्ष्णवाग°] conj., °स्पृष्टवाग° C₉₄C₄₅K₈₂K₁₀K₇P₅₇, पृष्टवाक° C₀₂K₄₁, पृष्टेवाक° E (25c) मौनपञ्चक°] C₉₄C₄₅K₁₀, मौनं पञ्चक° C₀₂K₈₂K₇K₄₁E, मौनम्पञ्च° P₅₇ • °त्येत°] Σ, °त्ये° P₅₇^{ac} (25d) °रयेन्नि°] Σ, °रयन्नि° E (26a) °दृष्टं च] Σ, दृष्टञ्च C₀₂ (26b) धर्माच्चापि] C₉₄C₄₅K₈₂K₁₀K₇P₅₇, धर्मश्चापि C₀₂K₄₁, धर्मं चापि E • बहिष्कृतम्] C₉₄C₄₅K₈₂K₇P₅₇, बहिष्कृतः C₀₂E, नहिष्कृतं K₁₀, बहिष्कृतं: K₄₁ (26c) अनर्था°] C₉₄C₄₅K₈₂K₁₀K₇P₅₇, अनर्थ° C₀₂K₄₁E (26cd) °वाक्यं यत्तन्मि°] C₉₄C₄₅K₈₂P₅₇K₄₁, वक्तारं तं मि° C₀₂, वाक्यं यत्तन्मि° K₁₀, वाक्यं यन्तन्मि° K₇E (26d) स्मृतम्] Σ, स्मृतः C₄₅ (27a) परश्रीं ना°] C₉₄C₄₅K₈₂K₇P₅₇, परस्त्री ना° C₀₂K₄₁^{pc} E, परस्त्रीन्ना° K₁₀, परस्त्री श्री ना° K₄₁^{ac} • °भिनन्दन्ति] Σ, °भिनन्ति C₄₅, °भिनन्दन्ति C₀₂ (27b) परस्यैश्वर्य°] Σ, परसैश्वर्य° C₄₅ (27c) °दर्शना°] C₉₄C₄₅K₈₂K₇P₅₇E, °दर्शना° C₀₂, °दर्शनां K₁₀, °दर्शना° K₄₁ (27d) पिशुनः] Σ, पिशुन C₀₂ (28a) मृत°] Σ, मृता P₅₇^{pc} (28b) °स्थानं] Σ, °स्थान C₄₅C₀₂ (28c) भुङ्क्ष्व] K₇P₅₇, भुक्त्वा C₉₄, भुक्त्वा C₄₅C₀₂, भुङ्क्ष्व K₈₂, भुक्ष K₁₀, भुक्त्वा K₄₁, भुक्त्वा E • कामममृष्टानां] C₉₄K₈₂K₇P₅₇E, कामममृष्टानां C₄₅, कामसुसमृष्टानां C₀₂, काममुसमृष्टाना K₁₀, पारुष्यमृष्टाना K₄₁ (29a) स्फुटसे] Σ, स्फुटय K₁₀

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)]



(30a) ०युद्धं] Σ , ०युद्धश E (30b) ०कथं] $K_{10}K_7$, ०कषं $C_{\Sigma}K_{82}P_{57}$, ०कर्षं K_{41}
E (30cd) पञ्चैतत्की०] Σ , पञ्चैते की० K_{10} , पञ्चैतत्की० K_7 (30d) मे] Σ , ते E
(31a) कार्यं] Σ , कार्या K_{10} (31b) वाक्यं] $C_{94}C_{45}K_{82}K_7P_{57}E$, वाक्यं $C_{02}K_{10}K_{41}$
• ०सौभाग्यं] Σ , ०सौभार्यं C_{45} (31c) ०भिन्नं] Σ , ०भिन्न C_{02} , ०दिग्धं E (32b)
दूषितः] Σ , दूषित C_{02} , भूषितः E (32c) जन्मे जन्मे] $C_{45}C_{02}K_{82}K_{41}E$, जन्म जन्म
 $C_{94}K_{10}K_7P_{57}$ • दुर्गन्धो] $C_{94}K_{10}K_7P_{57}K_{41}$, दुर्गन्धो C_{45} , दुर्गन्धा C_{02} , दुर्गन्धो K_{82} ,
दुर्गन्धो E (33a) तस्मान्मौ०] $C_{02}K_{10}K_7P_{57}K_{41}E$, ० त्मौ० C_{94} , तस्मान्मौ० $C_{45}K_{82}$
• सदैव] $C_{94}C_{45}K_{82}P_{57}E$, सदैव $C_{02}K_7K_{41}$, सुदैत्य K_{10} • कुर्वीत यो निश्चितम्] $C_{94}C_{45}$
 $K_7P_{57}K_{41}E$, कुर्वन्ति येन्निश्चितम् $C_{02}K_{82}$, कुर्वन्ति योन्निश्चित K_{10} (33b) अलङ्घ्यता च]
 $C_{94}C_{45}K_{82}K_{10}P_{57}$, अलङ्घ्यताञ्च $C_{02}K_7K_{41}E$ • सर्वा सभां] $C_{94}K_{82}P_{57}K_{41}E$, सर्वा सभा
 $C_{45}K_7$, सर्वः सभान् C_{02} , सर्वा सुभा K_{10} (33c) वक्त्राच्चोत्पलगन्धमस्य] $C_{94}C_{45}K_7$
 $P_{57}^{ac}K_{41}$, वक्त्रं चोत्पलगन्धमस्य C_{02} , वक्त्रं चोत्पलगन्धमस्य K_{82} , वक्त्रं चोत्पलगन्धमस्य K_{10} ,
वक्त्राच्चोत्पलगन्धमस्य P_{57}^{pc} , वक्त्राच्चोत्पलगन्धमस्य E (33d) ०सहस्रशो] Σ , ०सहस्राशो
 C_{45} • ०मलम्] $C_{94}K_{82}K_{10}K_7P_{57}$, ०मलः $C_{45}C_{02}K_{41}E$

अष्टमोऽध्यायः

वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।
नदीतोयतडागेषु प्रस्नवेषु हृदेषु च ॥ ८:४० ॥

[ब्राह्म्यं स्नानम्]

ब्रह्मस्नानं च विप्रेन्द्र आपोहिष्ठं विदुर्बुधाः ।
त्रिसंध्यमेव कर्तव्यं ब्रह्मस्नानं तदुच्यते ॥ ८:४१ ॥

[वायव्यं स्नानम्]

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 कल्पकोट्यायुतेऽपि ॥ ८:४४ ॥

॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायोऽष्टमः ॥



(40a) वारुणं] $C_{45}C_{02}K_{82}K_{10}P_{57}E$, वा॒॒ C_{94} , वारुणा K_7^{ac} , वारुण K_7^{pc} , वरुणं K_{41} •
सलिलं] $C_{\Sigma}K_{82}K_{10}P_{57}$, सलिल० $K_7K_{41}E$ (40b) विविधं नरैः] $C_{\Sigma}K_{82}K_{41}$, विविन्नरैः
 K_{10} , विधिवन्नरैः $K_7P_{57}E$ (40c) तडागेषु] Σ , तडागेवा K_{10} (40d) प्रस्नवेषु]
 Σ , प्रयेवेषु K_{10} , प्रभवेषु K_7 (41a) विप्रेन्द्र] Σ , विपेन्द्र K_7P_{57} (41b) विदुर्बु०] Σ ,
विदुर्बु० K_7 (42d) उक्तं] Σ , उक्त K_{10} (43b) तनुम्] Σ , तनं K_7 (43c) दिव्यं]
 Σ , दिव्य $K_{10}K_{41}$ (43d) जगदादि०] Σ , गजदादि० C_{45} (44a) उभागः] Σ , उभागं
 K_7 (44b) निगदित तव] E , निगदितस्तव $C_{\Sigma}K_{82}K_{10}K_7P_{57}K_{41}$ (unmetr.) • उकम्प्य]
 C_{94} , उकम्प्य $C_{45}C_{02}K_{82}K_7P_{57}$, उकम्प्यः K_{10} , उकम्प्यः $K_{41}E$ (44c) उपहारी] $C_{45}C_{02}$
 K_{10} , उपहारि $C_{94}K_7$ (unmetr.), उपहारि $K_{82}P_{57}K_{41}$, उपहारे E • उपञ्चाशदेतन्] $C_{94}C_{45}$
 $K_{82}K_{10}^{pc}K_7P_{57}$, उपञ्चाशमेतन् $C_{02}K_{41}E$, उपञ्चादेतन् K_{10}^{ac} (44d) पुनर्जन्म] $C_{02}K_{10}$,
पुनर्जन्म $C_{94}K_{82}K_7P_{57}K_{41}E$, पुनर्जर्म C_{45}

वृषसारसंग्रहे



Colophon: इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः] P₅₇, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्याय अष्टमः C₉₄K₈₂K₄₁, om.C₄₅, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः C₀₂K₁₀, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाऽष्टमः K₇, इति वृषसारसंग्रहे नियमप्रशंसा नाम अष्टमो ऽध्यायः E

[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 ।

✧

3cd ≈ BrahmaṇḍaP L.4.9-10: एत एव त्रयो लोका एत एव त्रयो गुणाः । एत एव त्रयो वेदा एत एव त्रयो ऽग्नयः ॥ परस्परान्वया ह्येते परस्परमनुव्रताः । परस्परेण वर्तन्ते प्रेरयन्ति परस्परम् ॥ ≈ VāyuP L.5.16-17ab ≈ LīnP L.70.78-79

Witnesses used for this chapter : C₉₄ ff. 205v-207r, C₄₅ ff. 211v-212v, C₀₂ ff. 282r-283v, K₈₂ ff. 13r-14v, K₁₀ exp. 54 (lower) - 55 (lower), K₇ ff. 221r-222v, E pp. 606-609; C_Σ = C₉₄ + C₄₅ + C₀₂

✧

(1a) त्रिकाल०] Σ, त्रिष्काल० C₀₂ • भेदेन] Σ, भेदेन K₁₀^{ac} (1b) भिन्नं] Σ, भिन्न K₁₀
(1c) तस्मात्त्रि०] Σ, तस्मा त्रि० C₀₂K₇ (2a) ऽकाल्यम्] Σ, ऽकालम् C₉₄K₇ (2ab) किं ज्ञेयं त्रै०] C₉₄K₇, विज्ञेयं त्रै० C₄₅K₈₂K₁₀E, किं ज्ञेयम् त्रै० C₀₂ (2b) ऽधातुक०] Σ, ऽधायुक्त० E (2c) किञ्चि०] Σ, सात्त्विको भगव् विष्णु राजसः कमलोद्भवः । तामसो भगवानीशः सकलं विकिञ्चि० C₄₅^{ac} (eyeskip to 9.5) • वेहे] Σ, वेद्वि E (2d) कथयस्व] Σ, क॰॰॰ C₉₄ (3a) ऽकाल्यं] Σ, ऽकाल्य C₀₂ • ऽगुणं] Σ, ऽगुण C₀₂
(4a) सत्त्वं] Σ, सत्त्व K₁₀ • रजस्त०] Σ, रजत० E (4b) रजः] C₉₄C₄₅K₈₂K₇, रज० C₀₂K₁₀E • सत्त्वं तमस्तथा] C₉₄K₈₂K₇, सत्त्वं तमन्तथा C₄₅, सत्त्वस्तमस्तथा C₀₂K₁₀, सत्त्वतमस्तथा E

तमः सत्त्वं रजश्चैव अन्योन्यमिथुनाः स्मृताः ॥ ९:४ ॥

सात्त्विको भगवान्विष्णू राजसः कमलोद्भवः ।
तामसो भगवानीशः सकलं विकलेश्वरः ॥ ९:५ ॥

सत्त्वं कुन्देन्दुवर्णाभं पद्मरागनिभं रजः ।
तमश्चाञ्जनशैलाभं कीर्तितानि मनीषिभिः ॥ ९:६ ॥

सत्त्वं जलं रजो ऽङ्गारं तमो धूमसमाकुलम् ।
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 ।



4d ≈ BrahmanḍaP 1.4.11ab : अन्योन्यं मिथुनं ह्येते अन्योन्यमुपजीविनः ≈ VāyuP 1.5.17cd ≈
LīnP 1.70.80ab 5 cf. BrahmanḍaP 1.4.6cd : सत्त्वं विष्णू रजो ब्रह्मा तमो रुद्रः प्रजापतिः



(4c) तमः सत्त्वं] C₉₄C₄₅K₈₂K₇, तमसत्त्व^० C₀₂, तमः सत्त्व^० K₁₀E • रजश्चैव] Σ,
रजःश्चैव C₄₅ (4d) स्मृताः] Σ, om. C₀₂ (5a) °ष्णू] corr., °ष्णु C_ΣK₈₂K₁₀K₇E
(5b)] Σ, (राज)° = ° = ° = ° = ° C₉₄ (5cd) तामसो भगवानीशः सकलं] Σ, ° = ° = ° = ° = ° -
° = ° (सकलम्) C₉₄ (6a) सत्त्वं] Σ, सत्त्व C₀₂K₇ • °वर्णाभं] Σ, °वर्णाभ C₀₂, °वर्णाभं
K₈₂ (6c) °भं] Σ, °भा E (7a) जलं] Σ, रजं C₀₂, ज्वाल K₁₀ • रजो ऽङ्गारं] Σ,
रङ्गोङ्गारं C₀₂, रजोङ्गरं E (7d) °देहिनः] Σ, °देहिना C₄₅ (8b) गुणं] Σ, om.
C₉₄ (8c) °षां पृथक्त्वेन] Σ, °षा पृथक्केन K₇ (9c) °भिजानन्ति] Σ, °भिजानान्ति
C₀₂ (9d) जानन्ति] Σ, om. C₄₅ (10a) ऊर्ध्वगो नित्य] conj., ऊर्ध्वाङ्गो नित्य^० C_Σ
K₈₂E, ऊर्ध्वाङ्गो नित्य^० K₈₂, ऊर्ध्वगो नित्य^० K₁₀, ऊर्ध्वगो सत्य^० K₁₀^{pc}, ऊर्ध्वाङ्गो नित्य^० K₇
• °सत्त्वं] C₉₄C₄₅K₈₂K₇, °सत्य^० C₀₂E, °नित्य^० K₁₀ (10b) मध्यगो] Σ, मध्यमो
E • °वृतः] Σ, °वृतम् E

नवमो ऽध्यायः

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]

ऋत्विक्पुरोहिताचार्ययज्वानो ऽतिथि विज्ञानी ।

राजा मन्त्री व्रती वेदी दशैते राजसोत्तमाः ॥ ९:१५ ॥

[राजसमध्यमाः]



- (10c) °गतिस्तमो°] Σ , °गतितमो° $C_{45}C_{02}$ (11c) मानुषेषु] Σ , मनुष्येषु C_{45} , मानुष्येषु K_7 • तिर्येषु] Σ , तीर्येषु E (11d) °स्त्रयः] Σ , °स्त्रः C_{45}^{ac} (12b) धर्म इन्द्रः] Σ , इर्म इन्द्र C_{45} , धर्मरिन्द्र° E (12c) णिर्वरुणः] $C_{94}K_{82}K_7$, णि वरुण $C_{45}C_{02}K_{10}E$ (12d) दश] Σ , दशः E • सत्त्वोत्तमाः] Σ , सत्त्वत्तमाः C_{45} , सत्तोत्तमाः K_7 (13ab) °दित्या वसुसाध्या] $C_{45}K_{82}K_{10}K_7$, °दित्या वसुसा° C_{94} , °दित्य वसुसाध्या C_{02} , °दित्य वसुसाध्याः वि° E (13b) विश्वेश°] Σ , °श्वेश C_{94} , विश्वेशि° C_{02} (13d) दशैते] Σ , दशैतेते C_{45}^{ac} (14a) ग्रहाः सुरा] Σ , ग्रहास्वराः C_{02} , ग्रहाऽसुरा E (14b) गन्धर्वाः] $C_{94}K_{10}K_7E$, गन्धर्वा $C_{45}K_{82}$, गन्धर्व्वाः गन्धर्व्वा C_{02} (14c) °पिशाचाश्च] Σ , °पिशाश्चाश्च K_7 (14d) दशैते] Σ , दशैते C_{45} • सात्त्विका°] Σ , सत्त्वका° C_{45} (15b) °विज्ञानी] Σ , °विज्ञकौ E (15c) राजा] $em.$, राज° $C_{\Sigma}K_{82}K_{10}K_7E$ • °मन्त्री व्रती] Σ , °मन्त्रि व्रतो E (15d) राजसो°] Σ , रामसो C_{45}

सूतो ऽम्बष्ठवणिश्चोऽग्रः शिल्पिकारुकमागधाः ।
वेणवैदेहकामात्या दशैते रजमध्यमाः ॥ ९:१६ ॥

[राजसाधमाः]

चर्मकृत्कुम्भकृत्कोली लोहकृत्तपुनीलिकाः ।
नटमुष्टिकचण्डाला दशैते रजसाधमाः ॥ ९:१७ ॥

[तामसोत्तमाः]

गोगजगवया अश्वमृगचामरकिंनराः ।
सिंहव्याघ्रवराहाश्च दशैते तामसोत्तमाः ॥ ९:१८ ॥

[तामसमध्यमाः]

अजमेषमहिष्याश्च मूषिकानकुलादयः ।
उष्ट्ररङ्कुशशगण्डा दशैते तममध्यमाः ॥ ९:१९ ॥

[तामसाधमाः]

ऋक्षगोधामृगशृङ्गिबकवानरगर्दभाः ।
सूकरश्वानगोमायुर्दशैते तामसाधमाः ॥ ९:२० ॥

[तमसात्त्विकाः]



17c = UMS 2.10a, 2.20a = UUMS 2.31c



(16a) सूतो ऽम्बष्ठ०] corr., सूतो ऽष्ट० C₉₄, सूतम्बष्ठ० C₄₅, सूतान्वष्ठ० C₀₂, सूतोत्वष्टा० K₈₂, सूतोत्वष्टा० K₁₀K₇, सूतो ऽम्बष्ठ० E • वणिश्चो०] Σ, वणिश्चो० E (16b) शिल्पि०] K₁₀, शिल्पि० C₂K₈₂K₇E • मागधाः] Σ, मागधा C₀₂ (16c)] C₉₄C₀₂K₈₂K₁₀, वैणवेदेहकामात्या C₄₅, वेणवैदेहकामात्या K₇, वेणवैदेचकौ मात्या E (17a) कृत्कोली] Σ, कृत्कोली K₈₂, कृत्कोली E (17b) नीलिकाः] Σ, नीलिका E (17c) मुष्टिक०] Σ, मुष्टिक० C₀₂ • चण्डाला] Σ, चण्डालः E (17d) दशैते] Σ, दशैते C₄₅ (18a) गवया] Σ, गवय K₁₀, गवयो E (18b) चामर०] C₉₄C₄₅K₈₂K₇, वानर० C₀₂E, वानर० K₁₀ (18c) वराहा०] Σ, वराह० K₁₀E (18d) तामसोत्तमाः] Σ, तामसोत्तमः C₄₅, तमसोत्तमाः E (19a) महिष्याश्च] Σ, महिष्या च K₁₀ (19c) उष्ट्र०] Σ, उष्ट्र० C₀₂, दंष्ट्रि० E • शशगण्डा] Σ, शशगण्डाश्च E (19d) तममध्यमाः] Σ, तममध्यमाः C₉₄ (20b) गर्दभाः] Σ, गर्दभः E (20c) सूकर०] Σ, सुखर० C₄₅ (20cd) गोमायुर्द०] Σ, गोमायु द० K₈₂K₁₀ (20d) शैते] Σ, शैते C₄₅

क्रौञ्चहंसशुकश्येनभासवारुण्डसारसाः ।

चक्राहशुकमायूरा दशैते तमसात्त्विकाः ॥ ९:२१ ॥

[तमराजसाः]

बलाकाः कुक्कुटाः काकाश्चिल्लावकतित्तिराः ।

गृध्रकङ्कबकश्येन दशैते तमराजसाः ॥ ९:२२ ॥

[तामसाधमादि]

कोकिलोलूककञ्जल्यकपोताः पञ्च एव च ।

शारिकाश्च कुलिङ्गाश्च दशैते तमसाधमाः ॥ ९:२३ ॥

मकरगोहनक्राश्च ऋक्षाश्च तमसात्त्विकाः ।

कच्छपशिशुकुम्भीरमण्डूकास्तमराजसाः ।

शङ्खशुक्तिकशम्बूकाः कवय्यस्तमतामसाः ॥ ९:२४ ॥



- (21a) क्रौञ्च०] E, क्रौञ्च० C_ΣK₈₂K₁₀K₇ (21b) ०सारसाः] Σ, ०सारसा K₇ (21c) ०हशुकमायूरा] Σ, ०हशुकमायूरा C₉₄, ०हशुकमायूरा E (21d) दशैते] Σ, दशैते C₄₅ • तमसात्त्विकाः] C₀₂K₇E, तमसात्त्विकाः C₉₄K₁₀ (unmetr.), नमः सात्त्विकाः C₄₅ (unmetr.), तमःसात्त्विकाः K₈₂ (unmetr.) (22a) बलाकाः] corr., वलाका C₉₄K₈₂K₇, वलाक० C₄₅C₀₂K₁₀E (22ab) कुक्कुटाः काकाश्चि०] corr., कुक्कुटकाकाश्चि० C₉₄C₄₅ (unmetr.), कुक्कुटा काकाश्चि० C₀₂K₇, कुक्कुटकाकाश्चि० K₈₂K₁₀, कुक्कुटो काका चि० E (22b) ०तित्तिराः] Σ, ०तित्तिराः K₇, ०तित्तिरिः E (22c) गृध्र०] Σ, गृध्र० K₇ (23a) कोकिलो०] Σ, कौकिलो० C₄₅ • ०कञ्जल्य०] em., ०किञ्जल्य० C₉₄C₀₂K₈₂, ०किञ्जल्क० C₄₅K₁₀K₇E (23b) च] Σ, चः K₇ (23c) शारिकाश्च] corr., शारिका च C_ΣK₈₂K₁₀K₇, शारिका च E • कुलिङ्गाश्च] corr., कुलिङ्गा च C₉₄K₁₀E, कुलिङ्गा च C₄₅C₀₂K₇, कुलिकां च K₈₂ (24a) ०गोहनक्राश्च] Σ, ०गोहनक्रा च C₀₂, ०गोहनक्राश्च K₁₀ (24b) ऋक्षाश्च] conj., ऋषा च C_ΣK₈₂K₁₀K₇E • तमसात्त्विकाः] E, तमसात्त्विकाः C₉₄, तमःसात्त्विकाः C₄₅C₀₂K₈₂K₁₀ (unmetr.), तमसात्त्विकाः K₇ (24c) ०शिशु०] em., ०शिशु० C_ΣK₈₂K₁₀K₇E • ०कुम्भीर०] Σ, ०कुम्भीरा C₀₂E (24d) ०मण्डूका०] Σ, ०मण्डूक० K₁₀, ०मण्डुका० E (24e) शम्बूकाः] corr., ०शम्बूका C_ΣK₈₂K₁₀E, ०सलम्बूकाः K₇ (24f) ०कवय्य०] conj., ०कवय्या० C_ΣK₈₂K₁₀^{pc}K₇E, ०कवन० K₁₀^{ac} • ०मतामसाः] C₄₅E, ०मस्तामसाः C₉₄C₀₂K₇ (unmetr.), ०मःतामसाः K₈₂K₁₀ (unmetr.)

चन्दनागरुपद्मं च प्लक्षोदुम्बरपिप्पलाः ।
 वटदारुशमीबिल्वा दशैते तमसात्त्विकाः ॥ ९:२५ ॥

जाम्बीरलकुचाभ्रातदाडिमाकोलवेतसाः ।
 निम्बनीपो †ध्रुवावश्च† दशैते तमराजसाः ॥ ९:२६ ॥

वृक्षवल्लीलतावेणुत्वक्सारतृणभूरुहाः ।
 मीरजाश्च शिलाशस्या दशैते तमसात्त्विकाः ॥ ९:२७ ॥

भ्रमरालि पतङ्गाश्च क्रिमिकीटजलौकसः ।
 यूकोदंशमशानां च विष्टाजास्तमसात्त्विकाः ॥ ९:२८ ॥

दया सत्यं दमः शौचं ज्ञानं मौनं तपः क्षमा ।
 शीलं च नाभिमानं च सात्त्विकाश्चोत्तमा जनाः ॥ ९:२९ ॥



(25a) ँगरु०] Σ, ँगुरु० E (25c) ँबिल्वा] C₉₄C₄₅K₈₂E, ँबिल्व C₀₂K₁₀K₇
 (25d) दशैते] Σ, दशै C₀₂ • तमसात्त्विकाः] E, तमस्सात्त्विकाः C₉₄ (unmetr.), तमः-
 सात्त्विकाः C₄₅C₀₂K₈₂K₁₀K₇ (unmetr.) (26a) जाम्बीर०] Σ, जम्बीर० C₀₂ (26b)
 ँदाडिमा०] Σ, ँद्राडिमा० C₀₂, ँद्राडिहा० K₈₂ (26c) ँनीपो] Σ, ँनीपौ K₇ •
 ध्रुवावश्च] Σ, ध्रुवावश्च C₉₄^p, ध्रुवावश्च E (26d) दशैते] Σ, ५ ५ ५ C₉₄ (27a) वृक्ष-
 वल्ली०] Σ, वृक्षवल्ली K₁₀ (27b) ँत्वक्सारतृण०] C₉₄C₄₅K₈₂K₁₀, ँत्वक्सारस्तृण०
 C₀₂E, ँत्वक्सारतृण० K₇ (unmetr.) (27c) मीरजाश्च] corr., मीरजा च C₉₄C₀₂K₈₂
 K₁₀K₇E, मीनजा च C₄₅ (27d) तमसात्त्विकाः] K₇E, तमस्सात्त्विकाः C₉₄, तमःसा-
 त्त्विकाः C₄₅C₀₂K₈₂ (unmetr.), तमःसाधिकाः K₁₀ (unmetr.) (28a) ँआलि] em.,
 C_ΣK₈₂K₁₀K₇E • पतङ्गाश्च] Σ, पतङ्गानां E (28b)] C_ΣK₈₂, क्रिमिकीटजलौकसः
 K₁₀, क्रिमिकीटजलौकसाः K₇, क्रिमिकीटजलौकसां E (28c)] C₉₄, यूकोदंशमशा-
 नाञ्च C₄₅K₈₂, यूकोदंशमसकानाञ्च C₀₂ (unmetr.), यूकोदंशमसानान्तु K₁₀, यूकोदं ५ ५ ५ -
 ५ ५ K₇, यूकोदंशमशानाश्च E (28d)] corr., विष्टजास्तमस्सात्त्विकाः C₉₄ (unmetr.),
 विष्टजास्तमःसात्त्विकाः C₄₅C₀₂K₈₂ (unmetr.), विष्टजास्तमःसाधिकाः K₁₀ (unmetr.), ५ -
 ५ जालतमस्साधिकाः K₇ (unmetr.), विष्टजा तमसात्त्विकाः E (29b) ज्ञानं] C₉₄C₀₂K₁₀
 E, ज्ञान C₄₅K₇, ज्ञानं K₈₂ • मौनं] Σ, मौन K₈₂ • क्षमा] Σ, क्षमाः C₄₅K₁₀ (29c)
 शीलं च] Σ, नीलञ्च K₁₀, शीलं च E • नाभिमानं] Σ, नाभिमानां E

नवमोऽध्यायः

कामतृष्णारतिद्यूतमानो युद्धं मदः स्पृहा ।

निर्घृणाः कलिकर्तारो राजसेषूत्तमा जनाः ॥ ९:३० ॥

हिंसासूयाघृणामूढनिद्रातन्द्रीभयालसाः ।

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 ॥

[आहारस्त्रैगुण्ये]

विगतराग उवाच ।

केन चित्तेन विज्ञेय आहारः सर्वदेहिनाम् ।

त्रैगुण्यस्य पृथक्त्वेन कथयस्व तपोधन ॥ ९:३५ ॥

अनर्थयज्ञ उवाच ।



(30a) °मानो] Σ, °मनो C₀₂ (30b) युद्धं] Σ, युद्ध E • स्पृहा] Σ, स्मृत K₁₀ (30c)
निर्घुणाः] C_{Σ7}, निर्घूना K_{82E}, निघृणाः K_{10K7} (30d) राजसेषूत्तमा] Σ, राजसेसूत्ता
C₀₂, राजसे ह्युत्तो E (31a) °स्याम्] Σ, °स्यू० K₁₀ • °मूढं] Σ, °मूडा C_{45K10}
(31b) °तन्द्नी०] Σ, °तन्त्री० E **(31c)** क्रोधो] Σ, क्रोध० E **(31d)** तामसेषूत्तमा]
Σ, तामसेसूत्ता C₀₂, तामसे ह्युत्तो E **(32b)** °योगे] Σ, °योगे C₉₄ **(32c)** °विरागी
च] Σ, °विरागी K₈₂, °विराङ्गी च K₇ **(33a)** बालको] Σ, चालको K₇ • निपुणो] E,
निपुने C_{ΣK82K10}, निपुणे K₇ **(33c)** ईर्ष्या] Σ, ईर्ष्या C_{45E} • प्रलापी] Σ, च लापी C₀₂
(33d) राजसं] Σ, तामसं E **(34a)** आलसो] Σ, अलसो C₄₅ **(34b)** कूरस्तं] C₉₄
C_{45K82}, कूरतं C_{02K7E}, कूरस्तं K₁₀ • °निर्दयः] Σ, °निर्दयाः K₇ **(34c)** क्रोधः] Σ,
क्रोध० C₄₅ • पिशुन] E, पिशुनो C_{ΣK82K10K7} • च] Σ, om. K₁₀ **(34d)** गुण०] Σ,
गु० C_{45^{ac}} **(35ab)**] Σ, = = = = = देहिनाम् C₉₄, केन चिहेन विज्ञेय आहार
सर्वदेहिनाम् K₁₀ **(35c)** पृथक्त्वेन] Σ, पृथक्केण K₇ **(35d)** °धन] Σ, °धनः K₇

आयुः कीर्तिः सुखं प्रीतिर्बलारोग्यविवर्धनम् ।
हृद्यस्वादुरसं स्निग्ध आहारः सात्त्विकप्रियः ॥ ९:३६ ॥

अत्युष्णामाल्लवणं रूक्षं तीक्ष्णं विदाहि च ।
राजसश्रेष्ठ-आहारो दुःखशोकामयप्रदः ॥ ९:३७ ॥

अभक्ष्यामेध्यपूती च पूति पर्युषितं च यत् ।
आमयारसविस्वाद आहारस्तामसप्रियः ॥ ९:३८ ॥

[गुणातीतम्]

विगतराग उवाच ।
गुणातीतं कथं ज्ञेयं संसारपरपारगम् ।
गुणपाशनिबद्धानां मोक्षं कथय तत्त्वतः ॥ ९:३९ ॥

अनर्थयज्ञ उवाच ।
आत्मवत्सर्वभूतानि सम्यक्पश्येत भो द्विज ।



40ab \approx PadmaP 1.19.337ab: आत्मवत्सर्वभूतानि यः पश्यति स पश्यति



(36a) कीर्तिः] Σ , किर्तिः E • सुखं प्रीतिर्वर्ग] K_7 , सुखं प्रीतिवर्ग $C_{94}C_{45}K_{82}K_{10}$, सुख-
प्रीति व C_{02} , सुखं प्रीतिवर्ग E (36b) ंरोग्यं] Σ , ०रोग्यं C_{45} (36c) हृद्यं] Σ ,
हृदयं E • ०रसं] $C_{94}C_{45}K_{82}$, ०रस C_{02} , ०रसः K_{10} , ०रसां K_7 , ०रसा E • स्निग्ध] Σ ,
स्निग्धं K_{82} , स्निग्धः K_{10} (36d) आहारः] $C_{94}K_{10}K_7E$, आहार $C_{94}C_{45}C_{02}K_{82}$ •
सात्त्विकप्रियः] $C_{94}C_{45}K_{82}K_7$, सात्त्विकप्रिया C_{02} , सात्त्विकप्रिय K_{10} , सात्त्विकः कियाः E
(37a) ०म्लं] Σ , ०म्लं E • ०लवणं] Σ , ०लक्षणं C_{45} (37b) तीक्ष्णं] Σ , तीक्ष्णः
 C_{94} , स्तीक्ष्ण E • विदाहि च] $C_{45}K_{82}K_{10}K_7$, विदाहि च C_{94} , विदाहिक C_{02} , विदाहिकः
 $C_{02}E$ (37cd)] $C_{45}K_{82}K_7$, विदाहिकः C_{94} , राजसश्रेष्ठ आहारो
दुःखशोकामयः प्रदः C_{02} , राजसः श्रेष्ठ आहारो दुःखशोकामयप्रदः K_{10} , राजसे श्रेष्ठमाहारो
दुःखशोकाभयप्रदः E (38a)] em., अभक्ष्यमेध्यपूती च $C_{\Sigma}K_{82}$, अभक्ष्यमेध्यपूती च K_{10} ,
अभक्ष्यमेध्यपूती च K_7 , अभक्ष्यमेध्यपूती वै E (38c) आमयां] conj., आयामं $C_{\Sigma}K_{82}$
 $K_{10}K_7$, आयामं E (38d) ०मसं] Σ , ०मसः $C_{02}E$ • ०प्रियः] Σ , ०प्रियाः C_{02}
(39a) ०तीतं] Σ , ०तीत $C_{02}K_{10}$ (39b) ०गम्] Σ , ०गः C_{02} (39c) ०वद्वानां]
 Σ , ०वद्वानां C_{45} , ०वद्वामो E (40a) ०भूतानि] Σ , ०भूतां K_{82} (40b) सम्यक्पं] Σ ,
सम्यत्पं K_{82}

नवमो ऽध्यायः

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 ॥

॥ इति वृषसारसंग्रहे त्रैगुण्यविशेषणीयो नामाध्यायो नवमः ॥



40 cf. BhG 6.32 : आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 41ab cf. VSS II.51ab : न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत and BhG 14.25 : मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ and also BhG 12.13 : अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ 42 cf. BhG 14.24cd-25 : तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥



(40c) ०तीतः] C₉₄C₄₅K₈₂K₁₀, ०तीत C₀₂K₇, ०तीतं E (41a) ईर्षा०] Σ, ईर्ष्या० K₇
E (41b) ०समाश्च ये] Σ, ०समाश्रये K₁₀ (41d) ०तीतः] Σ, ०तीत K₁₀ (42a)
तुल्य०] E, तुल्यः C_ΣK₈₂K₁₀K₇ (42b) ०सम०] Σ, ०समा० C₀₂ (43a) ते] Σ, तो
K₁₀ (43b) ०सद्भाव०] Σ, ०मद्भाव० E (43d) गुणातीतः] C₉₄C₀₂K₈₂, गुणातीत
C₄₅K₁₀K₇E • पराङ्गतिः] E, पराङ्गतिम् C_ΣK₈₂K₁₀K₇ (Colophon) ०विशेषणीयो]
corr., ०विशेषनीयो C_ΣK₈₂K₁₀K₇E • नामाध्यायो नवमः] Σ, नाम नवमो ऽध्यायः E

[दशमो ऽध्यायः]

[कायतीर्थोपवर्णनम्]

विगतराग उवाच ।

कतमं सर्वतीर्थानां श्रेष्ठमाहुर्मनीषिनः ।

कथयस्व मुनिश्रेष्ठ यद्यस्ति भुवि कामदम् ॥ १०:१ ॥

अनर्थयज्ञ उवाच ।

अतिगुह्यमिदं प्रश्नं पृष्ठः स्नेहाद्विजोत्तम ।

ब्रवीमि वः पुरावृत्तं नन्दिना कथितो ऽस्म्यहम् ॥ १०:२ ॥

नन्दिकेश्वर उवाच ।

कैलासशिखरे रम्ये सिद्धचारणसेविते ।

तत्रासीनं शिवं साक्षाद्देवी वचनमब्रवीत् ॥ १०:३ ॥

देव्युवाच ।

भगवन्देवदेवेश सर्वभूतजगत्पते ।

प्रष्टुमिच्छाम्यहं त्वेकं धर्मगुह्यं सनातनम् ॥ १०:४ ॥

अतितीर्थं परं गुह्यं संसाराद्येन मुच्यते ।

मनुष्याणां हितार्थाय ब्रूहि तत्त्वं महेश्वर ॥ १०:५ ॥

✧

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

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

✧

(1a) कतमं सर्वं] Σ, कतमसर्वं K₁₀, कथमन्सर्वं K₇ (1ab) तीर्थानां श्रेष्ठं] Σ, तीर्थां ऽष्टं C₉₄ (1b) मनीषिनः] Σ, मनीषिभिः E (1d) भुवि] Σ, भूरि E • ंदम्] Σ, ंदः K₈₂ (2b) स्नेहाद्विं] Σ, स्नेहा द्विं C₀₂ (2d) ऽस्म्यहम्] Σ, स्महम् C₀₂ (3) नन्दिं] Σ, नन्दीं C₄₅ (3a) कैलासं] Σ, कैलाशे E (4a) ंदेवेश] Σ, ंदेश C₄₅ (4b) ंपते] Σ, ंपतिम् K₈₂^{ac} (4c) धर्मं] Σ, धर्मं K₈₂ (5a) तीर्थं] Σ, तीर्थं K₁₀ E (5ab) गुह्यं संसाराद्येन मुच्यते] Σ, गुह्यं संसाराद्येन मुच्यते K₁₀ (5d) ंश्वर] Σ, ंश्वरः C₀₂

दशमोऽध्यायः

महेश्वर उवाच ।

को मां पृच्छति तं प्रश्नं मुक्त्वा त्वामेव सुन्दरि ।

शृणु वक्ष्यामि तं प्रश्नं देवैरपि सुदुर्लभम् ॥ १०:६ ॥

कुरुक्षेत्रं प्रयागं च वाराणसीमतः परम् ।

गङ्गाग्निं सोमतीर्थं च सूर्यपुष्करमानसम् ॥ १०:७ ॥

नैमिषं बिन्दुसारं च सेतुबन्धं सुरद्रहम् ।

घण्टिकेश्वरवागीशं ज्ञात्वा निश्चयपापहा ॥ १०:८ ॥

उमोवाच ।

एवमादि महादेव पूर्ववत्कथितास्म्यहम् ।

स्वर्गभोगप्रदं तीर्थमेतेषां सुरनायक ॥ १०:९ ॥

कथं मुच्येत संसाराज्ज्ञानमात्रेण ईश्वर ।

कौतूहलं महज्जातं छिन्धि संशयकारकम् ॥ १०:१० ॥

रुद्र उवाच ।

किं न जानामि तत्तीर्थं सुलभं दुर्लभं च यत् ।

सुलभं गुरुसेवीनां दुर्लभं तद्विवर्जयेत् ॥ १०:११ ॥

[कुरुक्षेत्रम्]



(6a) तं प्रश्नं] K₈₂K₁₀, तत्प्रश्नं C₉₄C₄₅, तत्प्रश्नं C₀₂E, तं प्रश्नं K₇ (6b) मुक्त्वा] Σ, मुक्त्वा E (6c) तं प्रश्नं] K₇, तत्प्रश्नं C_ΣK₈₂K₁₀E (7c) गङ्गाग्निं] C₉₄C₄₅, गङ्गाग्निं C₀₂K₈₂K₁₀K₇, गङ्गाऽग्निं E (8a) नैमिषं] Σ, नेमिस K₇ (8b) बन्धं] Σ, बन्धं E • ऽद्रहम्] Σ, ऽहदं E (8c) वागीशं] Σ, ---गीश K₁₀ (8d) निश्चयपापहा] Σ, निश्चय-
• C₉₄ (9b) कथितां] C₉₄C₀₂K₈₂K₇, कथितो C₄₅K₁₀E (9cd) तीर्थमे •] Σ, तीर्थमे • C₀₂ (9d) सुरनायक] C₉₄^{pc}K₈₂K₇, सुरनाक C₉₄^{ac}, सुरनायकम् C₄₅C₀₂K₁₀E (10a) कथं] Σ, कथ C₄₅ (10b) ज्ञानं] Σ, ज्ञातं C₄₅ • ईश्वर] Σ, चेश्वर K₈₂ (10c)] C_ΣE, कौतूहलम्हो ज्ञातं K₈₂, कौहलम्हज्जातं K₁₀^{ac}, कौतूहलम्हज्जातं K₁₀^{pc}, कौतूहलं महज्जातं K₇ (10d) ऽकारकम्] E, ऽकारक C_ΣK₁₀K₇, ऽकारकः K₈₂ (11a) जानामि] C_ΣK₁₀, जानामि K₈₂^{ac}, जानामि K₈₂^{pc}, जानामि K₇E (11b) दुर्लभं च] C₉₄K₈₂K₁₀E, दुर्लभञ्च C₄₅K₇, दुर्लभञ्च C₀₂ (11c)] Σ, • • • • • सीनां C₉₄ (11d) ऽवर्जयेत्] Σ, ऽवर्जये K₈₂, ऽवर्जनात् E

कुरुः पुरुष विज्ञेयः शरीरं क्षेत्र उच्यते ।
 शरीरस्थं कुरुक्षेत्रं सर्वतीर्थफलप्रदम् ॥ १०:१२ ॥
 सर्वयज्ञफलावाप्तिः सर्वदानफलानि च ।
 सर्वव्रततपश्चीर्णं तत्फलं सकलं भवेत् ॥ १०:१३ ॥
 एवमेव फलं तेषां तीर्थपञ्चदशेषु च ।
 अनघानं महापुण्यं महातीर्थं महासुखम् ॥ १०:१४ ॥
 देव्युवाच ।
 अतीव रोमहर्षो मे जातो ऽस्ति त्रिदशेश्वर ।
 सुलभं सुकरं सूक्ष्मं श्रुत्वा तुष्टिश्च मे गता ॥ १०:१५ ॥
 चतुर्दश परो भूयः कथयस्व मनोहरम् ।
 प्रयागादि पृथक्त्वेन तत्त्वतस्तु सुरेश्वर ॥ १०:१६ ॥
 [प्रयागो वाराणसी च]
 रुद्र उवाच ।
 सुषुम्ना भगवती गङ्गा इडा च यमुना नदी ।
 एताः स्रोतोवहा नद्यः प्रयागः स विधीयते ॥ १०:१७ ॥



12b cf. BhG 13.1: इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
 13ab ≈ UMS 21.48cd: सर्वयज्ञफलावाप्तिः सर्वदानफलं लभेत्



(12a) कुरुः] Σ , गुरुः K_{10} • पुरुष] E, पुरुषः $C_{\Sigma}K_{82}K_{10}$ (unmetr.), पुरुषो K_7 (unmetr.) (12b) शरीरं] Σ , शरीरं C_{94} • क्षेत्र उच्यते] Σ , क्षेत्रमुच्यते K_{82} (12c) स्थं] Σ , स्थ K_7 • क्षेत्रं] Σ , क्षेत्र K_7 (13d) तत्फलं] Σ , तत्फल K_7 (14b) तीर्थपञ्चदशेषु] Σ , तीर्थम्पञ्चदशेषु C_{45} (14c)] $C_{45}K_7$, ५ ५ ५ ५ ५ पुण्य C_{94} , अनप्या-
 म्महापुण्यं C_{02} (hypermetr.), अनध्यानं महापुण्यं K_{82} , अध्वानन्तु महापुण्यं K_{10} , स्नानध्यानं
 महापुण्यं E (15a) अतीव] Σ , अवीव C_{45} (15b) ऽस्ति] Σ , स्मि K_{10} • त्रिदशेश्वर]
 Σ , त्रिदशेश्वरः C_{02} , त्रि---शेश्वर K_{10} (15d) तुष्टिश्च] Σ , तुष्टिश्च C_{02} • गता] Σ , गताः
 C_{45} (16d) तत्त्वतस्तु] Σ , तत्त्वत K_{82}^{ac} (17a) सुषुम्ना] Σ , सुषुम्णा E • भगवती गङ्गा]
 Σ , भगवती गङ्गा C_{94} , भवती गङ्गा E (17c) एताः स्रोतोवहा] em., एता श्रोतवहा C_{94}
 K_7E , एते श्रोतावहा $C_{45}C_{02}$, एता श्रोत्रवहा $K_{82}K_{10}$

दशमोऽध्यायः

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

[गङ्गा]

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

[सोमतीर्थम्]

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

[सूर्यतीर्थम्]

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

[अग्नितीर्थम्]

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

[पुष्करम्]

पुष्करं हृदि मध्यस्थमष्टपत्तं सकर्णिकम् ।



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

चिन्तयेत्सूक्ष्म तन्मध्ये जन्ममृत्युविनाशनम् ॥ १०:२३ ॥

[मानसम्]

मानससरमध्यस्थं स हंसः कमलोपरि ।

सलीलो लीलाचारी परतः परपारगः ॥ १०:२४ ॥

[नैमिषम्]

नैमिषं शृणु देवेशि निमिषा प्रत्ययो भवेत् ।

सम्यग्छायां निरीक्षेत आत्मानो वा परस्य वा ॥ १०:२५ ॥

आयतमङ्गुलीमात्रं निमिषाक्षिः स पश्यति ।

दृष्ट्वा प्रत्ययमेवं हि नैमिषज्ञः स उच्यते ॥ १०:२६ ॥

[बिन्दुसरः]

तीर्थं बिन्दुसरं नाम शृणु वक्ष्यामि सुन्दरि ।

देहमध्ये हृदि ज्ञेयं हृदिमध्ये तु पङ्कजम् ॥ १०:२७ ॥

कर्णिका पद्ममध्ये तु बिन्दुः कर्णिकमध्यतः ।

बिन्दुमध्ये स्थितो नादः स नादः केन भिद्यते ॥ १०:२८ ॥

उकारं च मकारं च भित्त्वा नादो विनिर्गतः ।



27 cf. NiśvK ५.५५: एतेषां नादमध्ये तु शिवं तत्र व्यवस्थितः । हृदयं देहमध्ये तु तत्र पद्मं व्यवस्थितम् ॥ 28 cf. NiśvK ५.५६: कर्णिका पद्ममध्ये तु अकारं तस्य मध्यतः । तस्य मध्ये विनिष्क्रान्तं नादं परमदुर्लभम् ॥ 29ab = NiśvK ५.५७ab



(23c) सूक्ष्म] Σ, सूक्ष्म C₉₄, सूक्ष्म E (24a) मानसं] C₄₅K₈₂, मानस C₉₄, मानसं C₀₂K₁₀K₇E (24b) स हंसः] conj., सहंसं C₉₄C₀₂K₈₂K₁₀K₇E, सहंसं C₄₅ (24c) सलीलो] Σ, सलीला E (24d) परतः] Σ, परत K₁₀ (25b)] Σ, निमि प्रत्ययो भवेत् C₄₅, नि---षो प्रत्ययो भवेत् K₁₀ (25d) आत्मनो] Σ, न्मनो C₉₄, स्वात्मानो E • परस्य वा] Σ, परस्य च E (26a) आयतमङ्गुलीं] conj., आयतप्यङ्गुलीं C_ΣK₈₂K₁₀, आयातप्यङ्गुलीं K₇E • मात्रं] Σ, मात्र K₇, मध्ये E (26b) अक्षिः] em., अक्षि C_ΣK₈₂K₁₀K₇E (26d) नैमिषज्ञः] Σ, नैमिसंज्ञः C₄₅, नैमिषज्ञ C₀₂ (27a) तीर्थं बिन्दुं] Σ, तीर्थमिन्दुं E (27c) हृदि ज्ञेयं] Σ, om. C₄₅ (28a) मध्ये] Σ, मध्ये C₉₄, मध्ये K₈₂ (28c) बिन्दुमध्ये] Σ, बिन्दुः = C₉₄ (28d) भिद्यते] Σ, विद्यते C₉₄, विद्यते C₀₂ (29a) उकारं च मकारं] Σ, उकारश्च मकारश्च E

तं विदित्वा विशालाक्षि सोऽमृतत्वं लभेत च ॥ १०:२९ ॥

[सेतुबन्धम्]

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

[सुरद्रहः]

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

[घण्टिकेश्वरम्]

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



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

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

[वागीश्वरतीर्थम्]

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

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

॥ इति वृषसारसंग्रहे कायतीर्थोपवर्णनो नामाध्यायो दशमः ॥



(32c) यं पश्यन्तीशभक्ताः] K₈₂, यं पश्यन्तीशभक्ता C₉₄K₁₀, यं पश्यन्तीशभक्ताः C₄₅, यं पश्यन्तीशभक्त्या C₀₂, यत्पश्यन्तीशभक्त्या K₇, यं पश्यन्तीशमक्षा E • ०प्रपञ्चम्] C₉₄K₈₂K₁₀ K₇, ०प्रपञ्च C₄₅C₀₂E (32d) देवेशं] C₄₅K₁₀E, देवेशं C₉₄C₀₂K₈₂, देवेश K₇ • घण्टिकेशामरं] C₀₂, घण्टिकेशामरं C₉₄C₄₅K₁₀K₇, घण्टिकेशं मरं K₈₂, घण्टिकेशामरं E • ०भवं तीर्थम्] em., ०भवन्तीर्थम् C₄₅C₀₂K₈₂K₁₀K₇E, भवः ०र्थम् C₉₄ • ०बिन्दुम्] Σ, ०बिन्दु C₀₂ (33a) शैवः] Σ, शर्वः E (33b) मीनौघाः] K₈₂K₁₀E, मीनौघाः C_ΣK₇ • पञ्चरात्रं] Σ, पञ्चरात्रं E • ०गतिः] corr., ०गति C_ΣK₈₂K₁₀K₇E • ०स्मार्तवेगा तरङ्गा] Σ, ०स्मा---वेगा तरङ्गा K₁₀, ०स्मार्तवेगास्तरङ्गा E (33c) ०वहा भारताः] Σ, महाभारताः K₁₀ (33d) ०शद्योमः] Σ, ०शद्योमः K₈₂, ०सद्योमः E (34a) यस्तं] Σ, यस्तं C₉₄C₄₅ • स वेत्ति] Σ, न वेत्ति K₇ (34b) ०मरणं] Σ, ०मरण K₇ • ०र्णवं] Σ, ०णवं K₈₂, ०र्णवं E (34c) गर्भावासम्] Σ, गर्भावासम् E • ०विषयं] C₉₄C₄₅K₁₀, ०विषयं C₀₂K₈₂K₇E • ०लयम्] Σ, ०लयः K₈₂ • ०दुस्तीर्यः] Σ, दुस्तीर्यः K₇ (34d)] C₉₄C₄₅K₈₂K₇, प्राप्तं तेन न संशयः शिवदं दुष्प्राप्य देवैरपि C₄₅^{ac}, प्राप्तं तेन न संशयं शिवपदं दुष्प्राप्य देवैरपि C₀₂E, प्रा---यः शिवः ०यः ०य देवैरपि K₁₀ (Colophon) कायतीर्थोपवर्णनो] Σ, कायतीर्णो C₉₄ • नामाध्यायो दशमः] Σ, नाम दशमोऽध्यायः E

[एकादशमो ऽध्यायः]

[चतुराश्रमधर्मविधानः]

देव्युवाच ।

सर्वयज्ञः परश्रेष्ठ अस्ति अन्यः सुरोत्तम ।

अल्पक्लेशमनायास अर्थप्रायं विनेश्वर ॥ ११:१ ॥

सर्वयज्ञफलावाप्ति 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(?)]



Witnesses used for this chapter : C₉₄ ff. 208v-210r, C₄₅ ff. 214r-215v, C₀₂ ff. 285v-287v, K₈₂ ff. 15v-17v, K₁₀ ff. 221v-223v (exp. 56 lower - 58 lower), K₇ ff. 223v-225v ; E pp. 613-617 ; C_Σ = C₉₄ + C₄₅ + C₀₂



(1b) अन्यः] C₄₅K₈₂K₇, अन्य C₉₄C₀₂K₁₀, चान्या E • उत्तम] Σ, उत्तमः K₇ (1c)
 •नायास] Σ, •नायासं K₈₂, •नायासं K₁₀ (1d) •र्थप्रायं] K₈₂^{pc}K₇, •र्थप्राय C_Σ,
 •र्थप्रार्थप्रायं K₈₂^{ac}, •र्थप्राय K₁₀, •थाम्नाय E • विनेश्वर] Σ, विनेश्वर K₁₀, सुरेश्वर E (2a)
 दैवतैः] C₉₄C₄₅K₈₂E, देवतैः C₀₂K₇, देवतैः K₁₀ (2cd) •श्रेष्ठ मानुषाणां हिताय वै]
 Σ, •श्रे--- K₁₀ (3) महेः] Σ, मेहेः K₇ (3a) तुल्यं तव] Σ, --- C₉₄ (3b)
 भामिनि] Σ, भामि C₀₂ (3c) किमन्यः] Σ, किम्यन्यः K₁₀ (4c) देवि प्रवक्ष्यामि]
 C₄₅C₀₂K₈₂K₁₀, ते देवि वक्ष्यामि C₉₄K₇E (4d) •सारमनुत्तमम्] Σ, •सारसमुच्चयम्
 C₀₂

विनार्थेन तु यो यज्ञः स यज्ञः सार्वकामिकः ।
 अक्षयश्चाव्ययश्चैव सर्वपातकनाशनः ॥ ११:५ ॥

बहुविघ्नकरो ह्यर्थो बह्वायासकरस्तथा ।
 ब्रह्महत्या इवेन्द्रस्य प्रविभागफला स्मृता ॥ ११:६ ॥

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 ॥



5ab See a sequence or list of the four āśramas in 4.75 above: गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ; see also 5.9: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥



(5b) यज्ञः] Σ, यज्ञ E • सार्वकामिकः] C₄₅E, सर्वकालिकः C₉₄K₇, सर्वकामिक C₀₂, सार्वकालिकः K₈₂, सार्वकामिकाः K₁₀ (5c) अक्षयश्चाव्ययश्च] C₄₅K₁₀K₇E, अक्षयं चाव्ययं C₉₄C₀₂K₈₂ (5d) नाशनः] C₉₄K₈₂K₁₀K₇, नाशनम् C₄₅E, नाशन C₀₂ (6a) ंकरो] Σ, ंकरा C₀₂E • ह्यर्थो] Σ, ह्यर्थो E (6b) करस्तथा] Σ, करतस्था E (6d) प्रविभाग०] C₄₅, प्रविभोग० C₉₄C₀₂(?)K₈₂K₇E, प्रतिभोग० K₁₀ • ंफला स्मृता] C₀₂, ंफलः स्मृतः C₉₄C₄₅K₈₂K₁₀K₇, ंफल स्मृतः C₉₄^{ac}, ंप्रदः स्मृतः E (7b) ंयज्ञो] Σ, ंयज्ञ C₀₂ (7cd) शुद्धमशुद्धे] Σ, शुद्धमशुद्धे K₈₂, शुद्धमशुद्धं E (8) देव्युवाच] Σ, om. K₁₀^{ac} (8a) ंशोध्ये] C_ΣK₈₂, ंशोध्य K₁₀K₇, ंशोध्यः E • ंश्रेष्ठ] Σ, ंसेऽस्र C₀₂ (8b) ऽत्र भवे०] Σ, ऽत्रा भव० E (9b) ंशुद्धिरतः] Σ, ंशुद्धिगतः K₁₀ (9c) मन्त्रशुद्धिस्तृतीया] Σ, मन्त्रद्वि तृतीया K₇ (9d) कर्मशुद्धि०] Σ, कर्मसिद्धि K₇ (9e) पञ्चमी] Σ, पञ्चमं E • ंशुद्धिस्तु] Σ, ंशुद्धिश्च K₈₂E (9f) ंशुद्धिश्च पञ्चधा] Σ, ंशुद्धिस्तु पञ्चधा C₀₂, ंशुद्धिरतः परम् K₈₂

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 ।
 प्रत्याहार महावेदि कुशप्रस्तर संयमः ॥ ११:१४ ॥

विधि नियमविस्तारो ध्यानवह्निः प्रदीपितः ।



(10ab) °शुद्धिर्ना°] Σ, °शुद्धि ना° C₀₂ • °भावनया] Σ, °भावनवा K₈₂, °भावन-
 तया K₁₀ (10cd) °शुद्धिर्ना°] Σ, °शुद्धि ना° C₀₂K₇ • अनन्यायो°] C₄₅K₈₂K₁₀K₇,
 अन---यो° C₉₄, अन्यायो° C₀₂, स्वल्पोन्यायो° E • °द्रव्येन] Σ, °व्येन K₁₀ (11ab)
 मन्त्रशुद्धिर्ना°] C₉₄C₄₅K₁₀E, मन्त्रशुद्धि ना° C₀₂K₇, मन्त्रस्तुद्धिना° K₈₂ • °युक्ततया] Σ,
 °युक्तया C₄₅ (11cd) °शुद्धिर्ना°] Σ, °शुद्धि ना° C₀₂K₁₀ • °क्रमा°] Σ, °क्रम° C₀₂
 • °रीततया] Σ, °रीतया C₄₅, ---तया K₇ (11ef) °शुद्धिर्ना°] Σ, °शुद्धि ना° C₉₄C₀₂
 • °धानतया] Σ, °धानत K₇ (12a) °धिमेवं यदा] C₄₅E, °धिमेव यदा C₉₄C₀₂K₈₂,
 °धिमेव य K₁₀, °धिमेवं यथा K₇ (12ab) शुध्येद्यदि] conj., सूयेद्यदि C₉₄K₈₂, पूर्य यदि
 C₄₅, सूर्येद्यदि C₀₂, सूयेद्यति K₁₀, पूयेद्यदि K₇, शूय्य यदि E (12b) यज्ञं] C₉₄C₄₅K₈₂
 E, यज्ञ C₀₂K₇, संज्ञ K₁₀ • हि] Σ, om. K₁₀ (12cd) °वाप्तिर्ज°] C₉₄C₄₅E, °वाप्ति ज
 C₀₂K₁₀K₇, °वापि ज° K₈₂ (13b) °सुन्दरि] Σ, °सुन्दरी E (13d) °यज्ञेष्वशेषतः]
 Σ, °यज्ञेषु शेषतः E (14a) °वाट कुरु°] Σ, °वाटङ्कुरु° C₄₅, °वाटकृत° E • °क्षेत्रं]
 Σ, °क्षेत्र K₇ (14b) सत्त्वा°] Σ, सत्त्वासत्त्वा° C₄₅^{ac} • °लयः] Σ, °लयम् C₀₂ (14c)
 °वेदि] Σ, °देवि E (15a) विधि नि°] Σ, विधिर्नि° E • °विस्तारो] Σ, °विस्तारौ C₄₅
 (15b)] K₇, ध्यानवह्निप्रदीपितः C₉₄K₈₂, ध्यानं वह्निप्रदीपितः C₄₅, ध्यानमग्निप्रदीपितः
 C₀₂, ध्यान अग्निप्रदीपनः K₁₀, ध्यानवृद्धिर्प्रदीपिनः E

योगेन्धनसमिज्ज्वालतपोधूमसमाकुलः ॥ ११:१५ ॥

पात्रन्यास शिवज्ञानं स्थालीपाक शिवात्मकः ।

आज्याहुतिमविच्छिन्नं लम्बकस्रुवपातितः ॥ ११:१६ ॥

धारणाध्वर्युवत्कृत्वा प्राणायामश्च ऋत्विजः ।

तर्कयुक्तः सविस्तारः समाधिर्वयतापनः ॥ ११:१७ ॥

ब्रह्मविद्यामयो यूपः पशुबन्धो मनोन्मनः ।

श्रद्धा पत्नी विशालाक्षि संकल्प पद शाश्वतम् ॥ ११:१८ ॥

पञ्चेन्द्रियजयोत्पन्नः पुरोडाशो ऽमृताशनः ।

ब्रह्मनादो महामन्त्रः प्रायश्चित्तानिलो जयः ॥ ११:१९ ॥

सोमपान परिज्ञानमुपाकर्म चतुर्यमः ।

इतिहास जलस्नानं पुराणकृतमम्बरः ॥ ११:२० ॥

इडासुषुम्नासंवेद्ये स्नानमाचमनं सकृत् ।

संतोषातिथिमादृत्य दयाभूतद्विजार्चितः ॥ ११:२१ ॥



(15cd) ०न्धनसमिज्ज्वालतपोधूम०] K₁₀K₇, ०न्धनसमिज्ज्वालतपोधूप० C₉₄, ०न्धसत्त्वमिज्ज्वालतपोधूम० C₄₅, ०न्धनसमिज्ज्वालतपोधूम० C₀₂, ०न्धनशमिःतज्ज्वालतपोधूम० K₈₂, ०न्धनसमिज्ज्वाला तपोधूम० E (16a) पात्र०] Σ, पात्रा० K₇ (16c) ०च्छिन्नं] Σ, ०च्छिन्न K₇ (16d) लम्बक०] Σ, लम्बक० C₀₂, त्र्यम्बक० E • ०पातितः] Σ, ०पातितम् E (17a) ०ध्व-र्युव०] K₁₀, ०ध्वर्यव० C_Σ, ०ध्वर्यव० K₈₂, ध्व० K₇, धर्मव० E (17c) ०युक्तः] Σ, ०युक्त C₀₂, ०युक्तिः K₈₂ • ०विस्तारः] Σ, ०विस्तारो C₀₂ (18b) ०न्मनः] C₉₄K₈₂K₁₀ E, ०त्मनः C₄₅C₀₂K₇ (18c) पत्नी] Σ, पत्नी C₉₄ • विशालाक्षि] Σ, विशालाक्षी K₇E (18d) पद शाश्वतम्] Σ, पद --- श्वतम् C₉₄ (19b) ०डाशो] C_ΣK₁₀K₇, ०भा K₈₂^{ac}, ०भासे K₈₂^{pc}, ०भागे E • मृता०] Σ, मृगा० C₀₂ (19d) ०त्तानिलो] Σ, ०त्तनिलो C₀₂K₁₀ • जयः] Σ, जलाः E (20a) परि०] Σ, पर० C₀₂ (20c) ०स्नानं] Σ, ०स्नान C₄₅ (20d) पुराण०] Σ, पुराणं E • ०कृतमम्बरः] Σ, ०कृतम्बरम् C₄₅ (unmetr.) (21a) ०सुषुम्ना०] Σ, ०सुषुम्न C₀₂ • ०वेद्ये] C₉₄E, ०वेद्य C₄₅K₁₀, ०वेद्येः C₀₂, ०वैद्य K₈₂, ०भेदो K₇ (21b) सकृत्] Σ, विदुः C₀₂ (21c) ०तोषातिथिमादृत्य] Σ, ०तोषतिथिमावृत्य K₁₀ (21d) ०द्विजा०] Σ, ०दया० C₄₅

एकादशमो ऽध्यायः

ब्रह्मकूर्चं गुणातीतं हविर्गन्धं निरञ्जनः ।
ब्रह्मसूत्रं त्रयस्तत्त्वं बोधना मुण्डितं शिरः ॥ ११:२२ ॥
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 ॥

[ब्रह्मचारी]

ब्रह्मचर्यं निबोधेदं शृणुष्वावहिता शुभे ।
द्वितीयमाश्रमं देवि सर्वपापविनाशनम् ॥ ११:२६ ॥
व्रतं ब्रह्मपरं ध्यानं सावित्री प्रकृतिर्लयम् ।



23c cf. VSS 22.14ab : दक्षिणाभयं भूतेभ्यः पशुबन्धः स्वयंकृतः 26cd cf. MBh 12.184.10A :
गार्हस्थ्यं खलु द्वितीयमाश्रमं वदन्ति 27ab cf. VSS 16.8cd



(22b) ०हविर्ग०] Σ, ०हविर्ग० C₄₅, ०हविर्ग K₈₂ (22c) ०सूत्रं त्रयस्] C₄₅K₁₀K₇E,
०सूत्रत्रयस्तयस् C₉₄, ०सूत्रं त्रय C₀₂, ०सूत्रत्रयं K₈₂ (22d) मुण्डितं] Σ, मुण्डित० C₄₅
K₇(unmetr.) (23a) निवृत्त्या०] em., निवृत्त्या० C_ΣK₈₂K₁₀K₇, निवृत्त्या० E (23b)
०प्रकरणासनः] Σ, प्रकरणाशनः C₀₂, प्रकरणासनः E (23c) ०भयं भूते] Σ, ०भक्षयम्भूतै
C₄₅ (23d) यज्ञं यजेत्] Σ, यज्ञं ददत् E (24a) विनार्थं] Σ, विनार्थ C₀₂ (24b)
कथिता ते] Σ, कथितो स्मि C₀₂, कथितस्ते E • वरानने] Σ, वरानने C₀₂ (24d)
प्राप्नोति] Σ, प्रा---ति C₉₄ • नित्यशः] Σ, मानवः K₁₀ (25a) आश्रमः] Σ, आश्रम
C₄₅C₀₂ • ०स्तुभ्यं] Σ, ०स्येष C₀₂, ०स्यैव E (25b) ऽस्ति] C₉₄C₄₅K₈₂K₇, स्मि
C₀₂K₁₀E (25c) ०धर्म] Σ, ०धर्म C₄₅, ०धर्मे E (25d) दैव०] Σ, देव० K₁₀E •
पूजितम्] Σ, पूजितम् C₄₅ (26a) ०चर्य] Σ, ०चर्य K₈₂ (26b) ०वहिता शुभे]
Σ, ०वहितो भव C₀₂, ०वहितो शुभे K₁₀ (26d) ०विनाशनम्] Σ, ०प्रनाशनम् K₁₀
(27a) ०परं ध्यानं] Σ, ०परिज्ञानं E (27b) ०कृतिर्लयम्] C₉₄K₈₂K₇E, ०कृतालयम्
C₄₅, ०कृतीलयम् C₀₂, ०कृतिलः K₁₀

ब्रह्मसूत्राक्षरं सूक्ष्मं त्रिगुणालय मेखलम् ॥ ११:२७ ॥
 दम दण्ड दया पात्रं भिक्षा संसारमोचनम् ।
 त्र्यायुषं द्यक्षरातीतं ज्ञानभस्म-अलङ्कृतम् ॥ ११:२८ ॥
 स्नानव्रतं सदासत्यं शीलशौचसमन्वितम् ।
 अग्निहोत्र त्रयस्तत्त्वं जप ब्रह्मबिलस्वरः ॥ ११:२९ ॥
 द्वितीय आश्रमो देवि यथाह भगवान्निशवः ।
 ममापि कथितं तुभ्यं जन्ममृत्युविनाशनम् ॥ ११:३० ॥

[वानप्रस्थः]

वानप्रस्थविधिं वक्ष्ये शृणुष्यायतलोचने ।
 यथाश्रुतं यथातथ्यमृषिदैवतपूजितम् ॥ ११:३१ ॥
 वैराग्यवनमाश्रित्य नियमाश्रममाहरेत् ।
 शीलशैलदृढद्वारे प्राकारे विजितेन्द्रियः ॥ ११:३२ ॥
 अधिभूतः स्मृतो माता अध्यात्मश्च पिता तथा ।

✧

33ab cf. VSS 22.10ab : अध्यात्मनगरस्फीतः अधिभूतजनाकुलः

✧

(27d) °लय] Σ, °ल--- C₉₄ • मेखलम्] Σ, यत्फलम् E (28a) दण्ड दया] Σ,
 दण्डादया K₈₂, दण्डादयो E • पात्रं] Σ, पात्र K₁₀ (28c) °युषं] Σ, °युष K₈₂ (28d)
 भस्म] Σ, भष्मम् E (29a) °व्रतं] C₉₄C₀₂K₈₂K₁₀, °व्रत C₄₅K₇E (29c) °हो-
 त्र त्रयस्तत्त्वं] K₈₂K₇E, °होत्रत्रयस्तत्त्वं C₉₄, °होत्रत्रयस्तत्त्वं C₄₅, °होत्रत्रयं तत्त्वा C₀₂,
 °होत्रं त्रयस्तत्त्वं K₁₀ (29d) °बिलस्वरः] corr., °बिलश्वरः C_ΣK₈₂K₁₀, °बिलेश्वर K₇E
 (30a) द्वितीय आश्रमो] Σ, द्वितीयमाश्रमो C₀₂, द्वितीयमाश्रमं E (30b) यथाह] C₉₄
 C₄₅K₈₂K₇, यथाहं C₀₂K₁₀, यदाह E (30c) ममापि कथितं तु°] Σ, ममापि कथितस्तु°
 K₇, मयापि कथितो तु° E (30d) °मृत्यु°] Σ, °म्--- C₉₄ • °नाशनं] Σ, °नाशनः
 K₇ (31a) °विधिं] Σ, °विधि C₄₅ (31d) °दैवत°] Σ, °देवत° C₀₂ (32a) वै-
 राग्य°] Σ, वैराग्या E (32b) नियमा°] Σ, मा° K₈₂^{ac} • °श्रममा°] Σ, °श्रमनो हरेत्
 C₉₄ (32c) °दृढ°] Σ, °दृष° E (32d) °कारे] Σ, °कार° C₀₂ (33a) स्मृतो]
 Σ, --- C₄₅, स्मृतौ E

एकादशमो ऽध्यायः

अधिदैविकमाचार्यो व्यवसायाश्च भ्रातरः ॥ ११:३३ ॥

श्रुतिः स्मृतिः स्मृता भार्या प्रज्ञा पुत्रः क्षमानुजः ।

मैत्री बन्धुर्जटा चापं करुणा सुपवित्रकम् ।

मुदिता मौन चत्वारः सर्वकार्यमुपेक्षका ॥ ११:३४ ॥

यमवल्कलसंवीतस्तपःकृष्णाजिनाधरः ।

उत्तरासङ्गमासीनो योगपट्टद्वव्रतः ॥ ११:३५ ॥

वेदघोषेण घोषेण प्राणायामो ऽग्निहावनम् ।

जितप्राण मृगाकूलो धृति यज्ञः क्रिया जपः ॥ ११:३६ ॥

अर्थसंग्रह शास्त्रेषु सखा दमदयादयः ।

शिवयज्ञं प्रयुञ्जीत साधनाष्टकपूजनम् ॥ ११:३७ ॥

पञ्चब्रह्मजलैः पूतः सत्यतीर्थशिवहृदे ।

स्नानमाचमनं कृत्वा संध्यात्रयमुपासयेत् ॥ ११:३८ ॥



37d cf. DharmP 2.1: अष्टभिः साधनैरेभिश्चित्तं कायश्च यत्नतः । शोधयित्वा ततो योगी योगाभ्यासं समाचरेत् ॥ 38d cf. VSS II.59cd: शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत्



(33c) अधिदैविक०] em. GOODALL, {अ}---{भौ}---क० C₉₄, अधिभौतिक० C₄₅C₀₂ K₈₂K₇E, अधिभौक्तिक० K₁₀ (33d) व्यवसायाश्च] Σ, व्यवसायश्च E (34a) स्मृता] Σ, स्मृतो C₄₅ (34c) बन्धुर्ज०] Σ, बन्धु ज० C₀₂K₁₀ (34e) मौन चत्वारः] Σ, मौनश्चत्वारः C₄₅, मौन चत्वार C₀₂ (34f) ०कार्यमु०] Σ, ०कार्यामु० K₈₂ • ०पेक्षका] Σ, ०पेक्षया E (35a) ०संवीत०] Σ, ०सान्वीत० E (35b) ०कृष्णा०] Σ, ०कृष्णां C₀₂ • ०जिनाधरः] K₇, ०जिनधरः C_ΣK₈₂K₁₀ (unmetr.), ०जिनं पुरः E (35d) ०दृढ०] Σ, ०दृष्ट० K₁₀ • ०व्रतः] Σ, --- C₉₄ (36a) वेद०] Σ, ---द० C₉₄ • ०ण घोषेण] Σ, ०ण घोषीण C₀₂ (36b) ०हावनम्] Σ, ०हावनम् C₄₅, ०हावन C₀₂ (36d) ०जपः] Σ, ०जिणः C₀₂ (37b) सखा] Σ, सखो K₁₀ • दमद०] Σ, दम० C₉₄^{ac}, दयद० C₀₂ (37c) ०यज्ञं] Σ, ०यज्ञ C₀₂K₇ (37d) ०पूजनम्] Σ, ०पूजिकं C₀₂ (38a) ०ब्रह्मजलैः पूतः] Σ, ब्र--- K₁₀ (38b) ०तीर्थ०] Σ, ०तीर्थ E (38c) ०चमनं] Σ, ०चनं C₄₅ (38d) ०सयेत्] em., ०श्रयेत् C_ΣK₈₂K₁₀K₇E

अक्षमाला पुराणार्थं जप शान्तं दिवानिशम् ।
ज्ञानसलिलसम्पूर्णमितिहासकमण्डलुः ॥ ११:३९ ॥

पञ्चकर्मक्रियोत्क्रान्ति जप पञ्चविधः सुखम् ।
साधनं शिवसंकल्पो योगसिद्धिफलप्रदः ॥ ११:४० ॥

संतोषफलमाहारः कामक्रोधपराजितः ।
आशापाशजयाभ्यासो ध्यानयोगरतिप्रियः ।
अतिथिभ्यो ऽभयं दत्त्वा वानप्रस्थश्चरेद्व्रतम् ॥ ११:४१ ॥

वानप्रस्थमयं धर्मं गदित यत्पूर्वमवधारितं
संसारोद्धरणमनित्यहरणमज्ञाननिर्मूलनम् ।
प्रज्ञावृद्धिकरममोघकरणं क्लेशार्णवोत्तारणं
जन्मव्याधिहरमकर्मदहनं सेवेत्स धर्मोत्तमम् ॥ ११:४२ ॥

[परिव्राजकः]

42d E (and paper MS K₄₁) add here a Śārdūlavikrīḍita line: श्रद्धापूर्वकमेव यः सनियमं
साक्षाच्च जीवन्निशवः (शुद्धापूर्वकमेव यः सनियतं साक्षाच्च जीवने शिवः K₄₁)

✧

(39a) अक्षमाला] Σ, अक्ष --- ला C₉₄ • पुराणार्थं] Σ, पुराणाच्च K₁₀, पुराणार्था K₇
(39b) शान्तं] Σ, शान्ति C₉₄K₈₂ (39c) सलिलं] Σ, सलीलं E (39d)
कमण्डलुः] Σ, कमण्डलु E (40ab) उत्क्रान्ति जं] C₉₄C₄₅K₁₀, क्क्रान्तिजं C₀₂,
त्क्रान्तिर्जं K₈₂, क्क्रान्तिजं K₇, ऽक्रान्ति जं E (40d) दः] Σ, दम् E (41c)
भ्यासो] Σ, भ्यास E (41d) रतिं] C₀₂K₈₂K₁₀K₇, --- C₉₄, रतिं C₄₅, रतिः E
(41e) अतिथिभ्यो ऽभयं] Σ, आर्तिभ्यश्चाभयं E • दत्त्वा] Σ, दारा C₀₂ (41f) प्रस्थ-
श्च] Σ, प्रस्थ चं C₀₂K₁₀ (42a) गदित यत्पूर्वमवधारितम्] conj., गदितं पूर्वधारितम्
C₉₄C₄₅, यत्पूर्वमवधारितं C₀₂E, गदितं यत्पूर्वधारितं K₈₂^{ac}, गदितं यत्पूर्वमवधारितं K₈₂^{pc},
गदितं पूर्वधारितं K₁₀, गदितं यत्पूर्वमेधारितं K₇ (42b) हरणमनित्यहरणमज्ञां] C₉₄
C₄₅K₈₂K₁₀K₇, हरणमनित्यहरणमज्ञां C₀₂E, हरणं अनित्यहरणन्तज्ञां K₈₂^{pc} (42c)
(प्रज्ञा... उत्तारणम्)] Σ, om. K₁₀ • करममोघं] C_ΣK₈₂ (unmetr.), om. K₁₀, कम-
मोघं K₇, करं प्रबोधं E • क्लेशार्णवो] C_ΣK₇, क्लेशाणवो K₈₂, om. K₁₀, शोकार्णवो
E (42d) सेवेत्स] Σ, सेवे स C₀₂, सेवेत्त K₁₀

परिव्राजकधर्मोऽयं कीर्तयिष्यामि तच्छृणु ।
 सुखदुःखं समं कृत्वा लोभमोहविवर्जितः ॥ ११:४३ ॥
 वर्जयेन्मधु मांसानि परदारांश्च वर्जयेत् ।
 वर्जयेच्चिरवासं च परवासं च वर्जयेत् ॥ ११:४४ ॥
 वर्जयेत्सृष्टभोज्यानि भिक्षामेकां च वर्जयेत् ।
 वर्जयेत्संग्रहं नित्यमभिमानं च वर्जयेत् ॥ ११:४५ ॥
 सुसूक्ष्मं मनसा ध्यात्वा दृशौ पादं विनिक्षिपेत् ।
 न कुप्येत अनालाभे लाभे वापि न हर्षयेत् ॥ ११:४६ ॥
 अर्थतृष्णास्वनुद्विग्नो रोषे वापि सुदारुणे ।
 स्तुतिनिन्दा समं कृत्वा प्रियं वाप्रियमेव वा ॥ ११:४७ ॥
 नियमास्तु परीधानं संयमावृतमेखलः ।



43d cf. VSS 4.71: कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः । चतुःशत्रुर्निहन्तव्यः सर्वथा वीतकल्मषः ॥ 44ab cf. Manu 2.177: वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्निव्रयः । शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥ 45b cf. Manu 2.188ab: भैक्षेण वर्तयेन्नित्यं नैकान्नादी भवेद्भृती 46cd ≈ Manu 6.57: अलाभे न विषदी स्याल्लाभे चैव न हर्षयेत् = VāsiṣṭhaDhS 10.22

45ab Omitted in C₄₅



(43b) कीर्तयिष्यामि] Σ, कीर्तयि---मि C₉₄ (43c) ंदुःखं] C₄₅, ंदुःख C₉₄C₀₂K₈₂
 K₁₀K₇E (43d) लोभमोहः] C₄₅, लाभालोभः C₉₄K₈₂K₁₀K₇, लाभलोभः C₀₂, लाभालोभः E • ०वर्जितः] Σ, ०वर्जिताः K₁₀ (44a) वर्जयेन्] C₉₄K₁₀, वर्जयेत् C₄₅C₀₂K₈₂
 K₇E (44c) ०वासं] Σ, ०वासश् E (44d) ०वासं] Σ, ०वासश् E (45a) वर्जये-
 त्सृष्टं] C₀₂(?)K₈₂K₇, वर्जयेत्सृष्टं C₉₄, वर्जयेत्सृष्टं K₁₀, वर्जयेत्सृष्टं E • ०भोज्यानि] Σ,
 ०भोजालि(?) K₇ (45b) ०क्षामेकां] C₉₄K₁₀, ०क्षामेकं C₀₂K₈₂, ०क्षामेकञ् K₇, ०क्षामे-
 कश् E (46b) दृशौ] conj., शुचौ C₉₄K₈₂K₁₀K₇E • पादं] C₄₅C₀₂K₈₂K₇, पादं C₉₄,
 पाद K₁₀E • विनिक्षिः] Σ, ---निक्षिः C₉₄, विनिक्षिः K₇ (46c) कुप्येत] Σ, कुपेत C₀₂
 • अनालाभे] K₈₂, मनोलाभे C₉₄C₄₅K₁₀K₇, मनोलाभो C₀₂, मनालाभे E (47a) अर्थः]
 C₄₅C₀₂K₇, अर्थः C₉₄K₈₂K₁₀, अर्थ E • ०नुद्विग्नो] Σ, ०नुद्विग्नो C₀₂ (48a) ०धानं]
 Σ, ०धाना C₀₂, ०धानं K₇ (48b) ०वृतः] Σ, ०मृतः K₁₀, ०नृतः E • ०मेखलः] Σ,
 ०मेखलाः C₀₂, ०मेखला K₁₀

निरालम्बं मनः कृत्वा बुद्धिं कृत्वा निरञ्जनाम् ॥ ११:४८ ॥

आत्मानं पृथिवीं कृत्वा खं च कृत्वा मनोन्मनम् ।
त्रिदण्डं त्रिगुणं कृत्वा पात्रं कृत्वाक्षरो ऽव्ययः ॥ ११:४९ ॥

न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत् ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्ममो निरहंकृतः ॥ ११:५० ॥

दिवसस्याष्टमे भागे भिक्षां सप्तगृहं चरेत् ।
न चासीत न तिष्ठेत न च देहीति वा वदेत् ॥ ११:५१ ॥

यथालाभेन वर्तेत अष्टौ पिण्डान्दिने दिने ।
वस्त्रभोजनशय्यासु न प्रसज्येत विस्तरम् ॥ ११:५२ ॥

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
इन्द्रियाणि वशंकृत्वा कामं हत्वा यतव्रतः ॥ ११:५३ ॥

अतीतं च भविष्यं च न भिक्षुश्चिन्तयेत्सदा ।



50cd cf. BhG 2.45cd: निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् 51b cf. GautDhS 23.18: तस्याजिनमूर्ध्वबालं परिधाय लोहितपत्रः सप्त गृहान्भक्षं चरेत् 53ab = MBh 12.237.15ab = Manu 6.45ab = NāradaParivrUp 3.61cd



(48c) ०बं मनः कृत्वा] K₇, ०बमसत्कृत्वा C₉₄K₈₂, ०बमसंकृत्वा C₄₅, ०बमनंकृत्वा C₀₂, ०ब मनस्कृत्वा K₁₀, ०बमनङ्कृत्वा E (48d) बुद्धिं] Σ, बुद्धि C₄₅E • निरञ्जनाम्] em., निरञ्जनम् C_ΣK₁₀K₇E, निरञ्जनः K₈₂ (49ab) कृत्वा खं च] Σ, कृत्वा --- च C₉₄ (49b) मनोन्मनम्] Σ, मनोन्मनः K₇, मनोन्मनैः E (49d) ०क्षरो] Σ, ०करो K₁₀ • व्ययः] C₉₄C₄₅K₈₂K₁₀, व्ययं C₀₂, व्यय K₇, द्वयम् E (50a) ०धर्मं च] Σ, ०धर्मं वा K₈₂ (50b) ईर्ष्यां] K₈₂K₇E, ईर्ष्यां C_ΣK₁₀ • ०द्वेषं] Σ, ०द्वेष C₀₂ (50c) निर्द्वन्द्वो] Σ, निर्वन्द्वो C₀₂ • ०सत्यं] Σ, ०सत्यं C₀₂ (50d) निर्ममो] K₇E, निर्मासो C_ΣK₈₂, निर्मसो K₁₀ • ०कृतः] Σ, ०कृतं K₈₂, ०कृतिः E (51a) दिवसस्यां] Σ, दिवसत्यां C₄₅ (51b) भिक्षां] Σ, भिक्षा K₁₀ (52a) यथालाभेन] Σ, यथाला --- C₉₄ (52b) अष्टौ] Σ, अष्ट E (52c) ०शय्यासु] Σ, ०शय्याञ्च K₁₀, ०शय्यासु E (52d) ०सज्येत] C₉₄C₀₂K₈₂K₁₀, ०युज्ये C₄₅, ०सहेत K₇, ०सह्येत E • विस्तरम्] Σ, विस्तरः E (53c) वशंकृ०] Σ, वसंकृ० C₀₂ (53d) हत्वा यतव्रतः] Σ, कृत्वा यतः व्रतः K₁₀ (54b) भिक्षुश्चि०] Σ, भिक्षुश्चि० K₈₂, भिक्षु चि० E • सदा] Σ, om. C₄₅

एकादशमो ऽध्यायः

क्रोधमानमदर्पान्परिव्राज्येत्सदा ॥ ११:५४ ॥

विरागं तु धनुः कृत्वा प्राणायामगुणैर्युतम् ।

धारणाशरतीक्ष्णेन मृगं हत्वा मनेन्द्रियम् ॥ ११:५५ ॥

मैत्रीखड्गसुतीक्ष्णेन संसारारिं निकृन्तयेत् ।

करुणावर्तचक्रेण क्रोधमत्तगजं जयेत् ।

मुदितावर्मबद्धाङ्गस्तूणं पूर्णमुपेक्षया ॥ ११:५६ ॥

अनक्षरं परं ब्रह्म चिन्तयेत्सततं द्विज ।

ब्रह्मणो हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।

शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत् ॥ ११:५७ ॥

संसारार्णवतारणं शुभगतिः स ब्रह्म संध्याक्षरं

ध्यायेन्नित्यमतन्द्रितो ह्यनुपमं व्यक्तात्मवेद्यं शिवम् ।



57 ≈ Saubhāgyabhāskara of Bhāskararāya ad Lalitāsahasranāmastotra 302: ब्रह्मणो हृदयं विष्णुर्विष्णोरपि शिवः स्मृतः । शिवस्य हृदयं सन्ध्या तेनोपास्या द्विजातिभिः ॥ इति कश्यपादि-वचनैः कौर्मपाद्भस्करान्दादिनिखिलपुराणेषु च तत्र तत्र देवीकालिकाब्रह्माण्डमार्कण्डेयादिपुराणेषु बहुशः शक्तिरहस्य-देवीभागवत-तृतीयस्कन्धादिषु च इदंपर्येण सर्वत्र ज्ञानार्णवकुलार्णवादितन्त्रेषु त्वपरिमित-त्या वर्णितम्



(54cd) ०दर्पान्प०] Σ, ०दर्पात्प० C₄₅ (55a) धनुः] Σ, धनुष E (55b) प्राणा-यामगु०] Σ, प्राणायामङ्गु० C₉₄ • युतम्] Σ, युतः K₈₂, वृतं E (55c) ०तीक्ष्णेन] K₁₀ E, ०तीक्ष्णेण C_ΣK₇, ०तीक्ष्णे K₈₂ (56a) सुतीक्ष्णेन] C₉₄K₁₀K₇E, सुतीक्ष्णेण C₄₅C₀₂ K₈₂^{PC}, ण K₈₂^{ac} (56b) ०सारारिं] Σ, ०सारारि C₀₂K₇ (56f) तूणं पूर्णमु०] em. Go-ODALL, तूणापूर्णमु० C₉₄, तूणापूर्णमु० C₄₅, तूनापूर्णमु० C₀₂, तूणापूर्णामु० K₈₂, तूणापूर्णमु० K₁₀K₇, तूणीपूर्णमु० E (57a) अनक्षरं] C₄₅, अनाक्षरं C₉₄K₈₂, अनाक्षर० C₀₂K₇E, अनक्षर० K₁₀ • परं] Σ, पर C₄₅K₇ (57c) हृदयं] Σ, ---दयं C₉₄, हृदये K₇ (57cd) विष्णुर्वि०] C₉₄K₈₂E, विष्णुम्बि० C₄₅, विष्णु वि० C₀₂K₁₀K₇ (57d) शिवः] E, शिवं C_ΣK₈₂K₁₀K₇ (57f) ०सयेत्] C₉₄C₀₂K₁₀, ०शयेत् C₄₅K₈₂, ०श्रयेत् K₇E (58a) ०गतिः] C₀₂E, ०गति C₉₄C₄₅K₈₂K₁₀ (unmetr.), ०गति K₇ • ०क्षरं] Σ, ०क्षर C₄₅ (58b) ०तन्द्रितो] C₉₄K₈₂K₇E, ०नन्द्रितो C₄₅, ०तन्द्रिय C₀₂, ०तन्द्रिय K₁₀ • ०वेद्यं] Σ, ०वेद्य K₁₀ (unmetr.)

रूपैर्वर्णगुणादिभिश्च विहितं दुर्लक्ष्यलक्ष्योत्तमं
यत्नोद्धृत्य समाश्रयेत्सुरगुरुं सर्वार्तिहर्ता हरम् ॥ ११:५८ ॥

॥ इति वृषसारसंग्रहे चतुराश्रमधर्मविधानो नामाध्याय एकादशमः ॥



(58c) रूपैर्व०] C₉₄K₈₂K₇E, रूपै व० C₄₅C₀₂K₁₀ • विहितं] Σ, रहितं K₈₂(?)E • दुर्ल-
क्ष्यलक्ष्योत्तमम्] C₉₄K₁₀, दुर्लक्ष्यलक्ष्योत्तमम् C₄₅C₀₂K₇E, दुर्लक्ष्यलक्ष्योत्तमम् K₈₂ (58d)
यत्नोद्धृत्य] Σ, यत्नोद्धृत्य E • समाश्रये०] Σ, मणाश्रये० K₁₀ • सर्वार्तिहर्ता हरम्] C_Σ
K₁₀, सर्वार्तिहर्ता हरं K₈₂, सर्वार्तिहर्ता हरं K₇, सर्वार्तिहर्ता शङ्करम् E (Colophon:
नामाध्याय एकादशमः] Σ, नामाध्याय एकादश K₇, नाम एकादशो ऽध्यायः E

[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 ॥

✧

5b = MBh 12.218.13b

Witnesses used for this chapter : C₉₄ ff. 210r-215r, C₄₅ ff. 215v-219v, C₀₂ ff. 287v-283v (f. 291 is missing), K₈₂ ff. 17v-22r, K₁₀ exp. 58 (lower) – 62 (lower), K₇ ff. 225v-230r, E pp. 617-628 ; C_Σ = C₉₄ + C₄₅ + C₀₂

✧

(1ab) धर्मः स०] Σ, धर्मोस्स० C₀₂ (1c) आतिथ्य०] Σ, अतिथ्य० C₄₅K₁₀ • धर्म
च] Σ, धर्मश्च C₀₂, धर्मानां K₁₀ (2) महेश्वर] Σ, भगवान् K₈₂ (2b) शृणु] Σ, ---णु
C₉₄ • धर्म] Σ, धर्म C₀₂E • उत्तमम्] Σ, उत्तमां E (2d) •पूर्ण] Σ, पूर्ण C₀₂, •पूर्णा
E • •लोचने] Σ, •लोचनं C₄₅ (3a) दानं] Σ, नानं C₄₅ (4a) आसीद्वृत्तं] C₉₄K₈₂
E, आशीदत्तं C₄₅, आसीद्वृत्तम् C₀₂, आसी वृत्तं K₁₀, आसीद्वृत्त K₇ • •ख्यानं] Σ, •ख्यातं
E (4b)] Σ, नगरं कुसुमाह्वयम् C₀₂K₁₀ (5c) ब्रह्मण्य०] C₄₅K₈₂K₁₀E, ब्राह्मण्य०
C₉₄C₀₂K₇ • •ज्ञश्च] Σ, •ज्ञ C₄₅, •ज्ञश्च K₁₀ (5d) •भक्तः] Σ, •भक्त० E

धनाढ्यो ऽतिथिपूज्यश्च दाता दान्तो दयालुकः ।
न्यायार्जितधनो नित्यमन्यायपरिवर्जितः ॥ १२:६ ॥

भार्या च रूपिणी तस्य चन्द्रबिम्बशुभानना ।
पीनोत्तुङ्गस्तनी कान्ता सकलानन्दकारिणी ।
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 ।



7ef cf. *Brahmavaivartapurāṇa* 4.27.174cd: पतिव्रते पतिरते पतिं देहि नमो ऽस्तु ते



(6a) °पूज्यश्च] C₉₄C₀₂K₈₂^{Pc}K₇E, °पूज्य C₄₅K₈₂^{ac}, °पूजश्च K₁₀ (6b) दान्तो] C₄₅^{ac}K₇
E, दान्त C₉₄C₀₂K₈₂, दान्तोम(?) C₄₅^{Pc}, दान्त K₁₀ (6c) न्याया°] C₀₂K₈₂K₇E, न्यायो°
C₉₄C₄₅K₁₀ (6cd) नित्यम°] Σ, नित्यंम° K₁₀ (6d) °वर्जितः] Σ, °वर्जयेत् K₁₀
(7b) °बिम्ब°] Σ, °बिंबा K₈₂ • °शुभानना] Σ, °निभानना K₁₀ (7d) सकला°] Σ, --- C₉₄ (7e) पतिव्रता] Σ, प्रतिव्रता C₄₅ • पतिरता] Σ, प्रतिरता C₄₅K₁₀ (7f)
पतिशुश्रूषणे] Σ, प्रतिशुश्रूषणे K₁₀ (8b) °भूततः] Σ, °भूततः C₀₂ (9a) °वतीर्यन्ते] Σ, च तीर्थन्ते E (9c) देवाश्च] Σ, देवश्च C₀₂ (9d) तर्प्यन्ते] Σ, तर्प्यन्ते C₄₅K₁₀
(10a) °चिज्जुहति] Σ, °चिज्जुति C₄₅, °चिज्जुहति C₀₂ (10b) विप्रांश्च] Σ, विप्राश्च C₄₅ (10c) दानो°] Σ, ध्यानो° E (10d) केचित्स्तुवन्ति] C₉₄C₄₅K₇, केचिद्वन्ति C₀₂, केचि स्तुवन्ति K₈₂K₁₀, केचित्स्तुवन्ति E • देवताम्] Σ, देवता C₄₅K₇ (11a) °रताः] Σ, °रता K₁₀ (11d) राजना°] Σ, राजाना° E (12a) ऽपि हि] C₉₄C₀₂
K₈₂K₁₀K₇, पि C₄₅, हि न K₈₂^{ac}, पि च E

द्वादशमोऽध्यायः

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 ॥

अन्योन्यदृष्टिसंस्कौ जातौ तौ तु परस्परम् ।

विपुलेनाञ्जलिं कृत्वा ब्राह्मण संशितव्रत ॥ १२:१५ ॥

आज्ञापय द्विजश्रेष्ठ अद्य मे ऽनुग्रहं कुरु ।

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 ।



15d = MBh 12.213.18d and 12.347.1d



(12c) भार्यया] C₉₄C₄₅K₈₂K₁₀K₇, भार्याया C₉₄^{ac}C₀₂E (12d) ०भूषणः] Σ, ०भूषणैः
C₀₂, ०भूषितः K₈₂ (13ab)] C₄₅K₈₂^{pc}K₁₀K₇, देवतागुरुवि --- णामन्येषां तर्पणे रतः C₉₄,
देवतागुरुविप्राणामन्येषां तर्पणे रताः C₀₂, om. K₈₂^{ac}, देवतागुरुविप्राणामन्येषां तर्पणा रतः
E (14b) मोहिता] Σ, मोहितो C₄₅ • ब्रह्मणस्तदा] C₉₄C₄₅K₇, ब्राह्मणास्तथा C₀₂,
ब्राह्मणस्तदा K₈₂K₁₀, ब्राह्मणस्य च E (14c) ब्राह्मणो] Σ, ब्रह्मणो C₄₅ • तथैवेह] C₄₅
K₈₂K₁₀E, तथैवेह C₉₄, तथैवेह C₀₂K₇ (14d) रूपेणा०] C₉₄K₈₂K₁₀K₇, रूपेणा० C₄₅,
रूपेण C₀₂, रूपिणा० E (15a) ०संसक्तौ] E, ०संशक्तौ C₉₄K₈₂K₇, ०शक्तौ C₄₅, ०संसक्तौ
C₀₂K₁₀ (15b) जातौ तौ] Σ, जातौ तौ तौ C₀₂, जातौ ता K₇ (15d) ब्राह्मण] C₄₅
C₀₂, ब्राह्मणः C₉₄K₈₂K₁₀K₇E • ०शित०] em., ०श्रित० C_ΣK₈₂K₁₀K₇E • ०व्रत] conj.,
०व्रत C₉₄, ०व्रतः C₄₅C₀₂K₈₂K₁₀K₇E (16b) ०ग्रहं] Σ, ०ग्रह C₄₅ (16c) ०भृत्य०]
Σ, ०भृत्या० C₀₂ (17b) ब्राह्मणो ऽब्रवीत्] Σ, ब्राह्मणस्तथा C₀₂ (17c)] Σ, om.
C₀₂ (17d)] C₉₄C₄₅K₈₂K₇, om. C₀₂, सुप्रसन्नमनस्तव K₁₀E (18a) ०प्रसन्नं मनो]
Σ, ०प्रसन्नमनो C₀₂K₁₀ (18b) सुप्रसन्नं तपः०] Σ, सुप्रसन्नतपः० K₁₀

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 च 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 ॥



(18c) शीघ्र०] Σ, श्रीघ्र० K₁₀ (18e) अदेयं] Σ, अदेय K₁₀ (18f) स्वशिरः०] Σ,
 शरीर० K₈₂ • ०भृति] Σ, ०भृतिर् E (19) ब्राह्मण] Σ, ब्राह्मणा C₉₄^{ac}, ब्रह्म K₁₀ (19b)
 भार्या] Σ, भार्या K₁₀K₇ (19c) स्वस्ति] Σ, स्वस्ति K₁₀, स्वस्तिर् E (19d) कल्याणं]
 Σ, कल्याण C₀₂ • भव] Σ, तव E (20) विपुल] Σ, विप्र E (20a) भार्या] Σ,
 भार्या K₁₀ • ०श्रोणी] C₉₄C₄₅K₈₂^{pc}K₇E, ०श्रोणि C₀₂K₈₂^{ac}K₁₀ (20b) ०शालिनीम्] Σ,
 ०शालिनी K₁₀, ०शीलिनी K₇ (20c)] Σ, अकुत्सिता विशालाक्षि C₀₂, अकुत्सिता
 विशालाक्षी K₁₀ (20d) ०निभाननाम्] Σ, ०निभानना K₁₀ (21a) ०त्याज्या] C₉₄
 K₈₂K₇E, ०त्याज्य C₄₅K₁₀, ०त्याज्य C₀₂ (21c) प्रियां] Σ, प्रियं C₀₂K₁₀ (21d)
 निर्दोषां] Σ, निर्दोष C₀₂ • त्यजेः] C₉₄K₈₂K₇, त्यजेत् C₄₅C₀₂, त्यजेत् K₁₀E • च]
 conj., स C_ΣK₈₂K₁₀K₇E (22ab) मनुष्याणामिह] Σ, मनुष्याणामिह C₀₂ (22d)
 ०बहुः] em., ०बहु C_ΣK₈₂K₇ (unmetr.), ०बहु K₁₀, ०बहून् E • कृतः] Σ, कृतम् C₀₂
 (23ab) स्वर्गं तपोभिर्वा] Σ, स्वर्गान् --- र्वा C₉₄ (23d) ०न्तिके] Σ, ०न्तिकैः C₄₅

द्वादशमोऽध्यायः

अपुत्रो नाम्नुयात्स्वर्गं श्रुतं मे बहुशः पुरा ।
मन्दपालो द्विजश्रेष्ठो गतः स्वर्गं तपोबलात् ॥ १२:२४ ॥
दानानि च बहून्दत्त्वा यज्ञांश्च विविधांस्तथा ।
वेदांश्च जपयज्ञांश्च कृत्वा स द्विजसत्तमः ॥ १२:२५ ॥
प्राप्तद्वारोऽपि यस्यापि देवदूतैर्निवारितः ।
अपुत्रो नाम्नुयात्स्वर्गं यदि यज्ञशतैरपि ॥ १२:२६ ॥
इत्युक्तस्तु च्युतः स्वर्गान्मन्दपालो महानृषिः ।
पुत्रानुत्पादयामास शारङ्गांश्चतुरो द्विजः ॥ १२:२७ ॥
तेन पुण्यप्रभावेण स्वर्गं प्राप्तो ह्यवारितः ।
कुलत्राणात्कुलत्रास्मि भरणाद्भार्य एव च ॥ १२:२८ ॥
दारसंग्रहं पुत्रार्थं क्रियते शास्त्रदर्शनात् ।
यानि सन्ति गृहे द्रव्यं ग्रामघोषगृहाणि च ॥ १२:२९ ॥
दातुमर्हसि विप्राय न मां दातुमिहार्हसि ।



(24a) स्वर्गं] C₉₄K₈₂K₇E, स्वर्गं C₄₅C₀₂K₁₀ (24c) ०पालो] K₇E, ०पाल C_ΣK₈₂
K₁₀ (25a) बहून्द०] Σ, बहू द० K₇ (25b)] C₉₄C₀₂K₈₂K₁₀, यत्वा यज्ञांश्च विविधां
तथा C₄₅, यज्ञांश्च विविधाम्तथा K₇, स्यज्ञांश्च विविधास्तथा E (25c)] C₉₄C₀₂K₈₂K₇,
वेदांश्च जपयज्ञांश्च C₄₅, वेदांश्च जपयज्ञांश्च K₁₀, वेदांश्च जपयज्ञांश्च E (25d) स द्वि०] conj.,
तद्वि० C_ΣK₈₂E, तद्वि० K₁₀, स द्वि० K₇ • ०सत्तमः] Σ, ०सत्तम K₈₂ (26a) ०द्वारो]
Σ, ०द्वारे K₁₀ (26ab) यस्यापि दे०] Σ, यस्यापि दे० K₁₀, यस्याहि दे० E (26b)
०दूतैर्नि०] Σ, ०दूतैर्नि० K₁₀, ०दूतैर्नि० K₇ (26c) ०यात्स्वर्गं] Σ, ०यात्स्वर्गं C₀₂
(26d) ०शतैरपि] Σ, करोति यः C₀₂ (27a) ०क्तस्तु च्युतः] Σ, ०क्तस्तु च्युतः C₀₂
(27c) पुत्रानु०] Σ, पुत्रमु० C₀₂ (27d) शारङ्गांश्च] K₈₂K₇, शारङ्गांश्च C₉₄, शारङ्गांश्च
C₄₅, शारङ्गांश्च C₀₂K₁₀, शारङ्गांश्च E • द्विजः] Σ, द्विज C₀₂ (28b) स्वर्गं] Σ, स्वर्ग
C₀₂ • ०वारितः] Σ, ०वारितः K₁₀ (28c) कुल०] C₄₅, कुल० C₉₄C₀₂K₈₂K₁₀K₇E •
०त्राणात्क०] K₁₀, ०त्राणां क० C_ΣK₈₂E, ०त्राणा क० K₇ • ०स्मि] Σ, ०स्मि K₁₀ (28d)
०आद्भार्य एव] C₉₄K₈₂K₇E, ०आद्भार्यमेव C₄₅, ०आ भार्य एव C₀₂K₁₀ (29a) ०ग्रहं]
C₀₂K₁₀K₇E, ०ग्रहः C₉₄C₄₅K₈₂ • पुत्रा०] Σ, पात्रा० E (29b) क्रियते] Σ, क्रियाते
C₄₅

भार्याया वचनं श्रुत्वा विपुलः पुनरब्रवीत् ॥ 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 ॥

नरकं यदि गच्छामि कुलेन सह सुन्दरि ।
कल्पकोटिसहस्रे ऽपि नरकस्थो यशस्विनि ।
मुक्तिमेव न पश्यामि जन्मकोटिशतैरपि ॥ १२:३३ ॥

अदानाच्चाशुभं देवि पश्यामि वरवर्णिनि ।
दानेन तु शुभं पश्ये स्वर्गलोके यदक्षयम् ॥ १२:३४ ॥

नोक्तं मयानृतं पूर्वं नित्यं सत्यव्रते स्थितः ।
सत्यधर्ममतिक्रम्य नान्यधर्मं समाचरे ॥ १२:३५ ॥

भार्या धर्मसखेत्येवं त्वया पूर्वमुदाहृतम् ।
यदि धर्मसखायासि सो ऽद्य काल इहागतः ॥ १२:३६ ॥

द्विजरूपधरो धर्मः स्वयमेव इहागतः ।
जिज्ञासार्थमहं भद्रे न विघ्नं कर्तुमर्हसि ॥ १२:३७ ॥



(30c) वचनं] Σ , वचन K_7 (30d) अब्रवीत्] Σ , अब्रवीत् । विपुल उवाच । $C_{02}^{pc}E$ (31a) जानामि] $C_{45}C_{02}K_{82}E$, जानासि $C_{94}K_{10}K_7$ (31b) पति०] Σ , प्रति० K_{10} (31d) तोषितः] Σ , तोषिनः K_7 (32d) व्रजे] $C_{94}K_{82}^{pc}K_7$, व्रजेत् $C_{45}C_{02}K_{10}E$, व्रजे K_{82}^{ac} (33a) यदि] Σ , ययदि K_7 (33c) सहस्रे ऽपि] Σ , सहस्राणि $C_{02}E$ (33d) स्थो य०] K_7E , स्थाद्य० $C_{94}C_{02}K_{82}K_{10}$, स्था य० C_{45} (33e) मुक्तिमेव] Σ , मुक्तिमेवन् E (34a) अदानाच्चा०] Σ , अदाना चा० C_{02} (34d) लोके] Σ , om. K_{82}^{ac} , लोके E (35a) नोक्तं] Σ , नोक्ता K_7^{ac} (35b) व्रते] Σ , व्रत० E (35d) चरे] Σ , चरेत् $K_{10}E$ (36a) धर्म०] Σ , धर्म K_{82} (36b) त्वया] em., त्वयि $C_{\Sigma}K_{82}K_{10}K_7E$ (36c) सखाया०] Σ , सखा० C_{45} (37a) धरो] Σ , परो C_{45} (37c) र्थमहं] Σ , र्थम्महं K_{10} , र्थमह K_7

द्वादशमोऽध्यायः

माताव्यक्तः पिता ब्रह्मा बुद्धिर्भार्या दमः सखा ।
 पुत्रो धर्मः क्रियाचार्य इत्येते मम बान्धवाः ॥ १२:३८ ॥

कालश्रेष्ठो ग्रहः सूर्यो गङ्गा श्रेष्ठा नदीषु च ।
 चन्द्रक्षये दिनं श्रेष्ठं नरश्रेष्ठो द्विजोत्तमः ॥ १२:३९ ॥

शुश्रूषणार्थं विप्रस्य मया दत्तासि सुन्दरि ।
 सर्वस्वं ब्राह्मणे दत्त्वा वनमेवाश्रयाम्यहम् ॥ १२:४० ॥

शङ्कर उवाच ।
 तूष्णीम्भूता ततो भार्या अश्रुपूर्णाकुलेक्षणा ।
 करे गृह्य विशालाक्षी ब्राह्मणाय निवेदिता ॥ १२:४१ ॥

यानि सन्ति गृहे द्रव्यं हिरण्यं पशवस्तथा ।
 ददामि ते द्विजश्रेष्ठ ग्रामघोषगृहादिकम् ॥ १२:४२ ॥

मुक्तावैडूर्यवासांसि दिव्याण्याभरणानि च ।
 सर्वान्गृहाण विप्रेन्द्र श्रद्धया दत्तसत्कृतान् ॥ १२:४३ ॥

प्रीयतां भगवान्धर्मः प्रीयतां च महेश्वरः ।



39b ≈ 15.18b : श्रेष्ठा गङ्गा नदीषु च



(38a) व्यक्तः] Σ , व्यक्त C₀₂, व्यक्त₁₅ K₇ (38b) बुद्धिर्भा०] C₉₄C₄₅K₁₀, बुद्धि
 भा० C₀₂K₈₂K₇E • दमः] Σ , दम K₁₀ (unmetr.) • सखा] Σ , समा C₉₄ (39a)
 श्रेष्ठो] C₄₅K₈₂K₇^{pc}, श्रेष्ठ० C₉₄C₀₂K₁₀, श्रेष्ठा K₇^{ac}, श्रेष्ठः E (39b) श्रेष्ठा] Σ , श्रेष्ठो
 K₈₂, श्रेष्ठ K₁₀ (39c) दिनं] C₉₄C₄₅K₈₂K₇, दिन० C₀₂K₁₀E (39d) उत्तमः] Σ ,
 उत्तम C₀₂ (40a) र्थ] Σ , र्थ C₄₅ (41) शङ्कर] Σ , महेश्वर E (41a) तूष्णीम्भूता]
 C₉₄, तूष्णीम्भूता C₄₅, तूष्णीम्भूत C₀₂, तूष्णीम्भूता K₈₂K₁₀, तूष्णीम्भूती K₇, तूष्णीम्भूतां E •
 भार्या] Σ , भार्या E (41b) लेक्षणा] C₉₄C₄₅K₈₂K₇, लेक्षणः C₀₂, लेक्षणाः K₁₀, लेक्षणाम्
 E (41c) लेक्षी] Σ , लेक्षी E (41d)] Σ , ब्राह्मण्य दिवेदिता C₄₅ (42b) हिरण्यं]
 Σ , हिरण्य० K₈₂E (42c) ददामि] Σ , ददानि C₄₅ • ते द्विज०] Σ , ---ज० C₉₄, त
 द्विज० K₇ (43a) वैडूर्य०] C₉₄C₄₅K₁₀K₇, वैभार्य० C₀₂, वैर्य० K₈₂^{ac}, वैदूर्य० K₈₂^{pc}
 E • वासांसि] Σ , वासासि K₇ (43c) सर्वान्गृहाण] C₉₄C₄₅K₈₂E, सर्वान्तान्गृह
 C₀₂, सर्वान्गृहान् K₁₀, सर्वा गृहाण K₇ (43d) सत्कृतान्] em., सत्कृताम् C₉₄K₈₂K₇
 E, सत्कृतम् K₁₀ (44b) प्रीय०] Σ , प्रीन० K₇^{ac}

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 ॥

ब्राह्मणमभिवाद्यैवं गतः शीघ्रं वनान्तरम् ।

वने मूलफलाहारो विचरेत महीतले ॥ १२:४७ ॥

एकाकी विजने शून्ये चिन्तया च परिप्लुतः ।

क गच्छामि क 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 ।

तमारुह्य निरीक्ष्यामि ग्रामं नगरपत्तनम् ॥ १२:५० ॥



- (44c) प्रीयन्तां] C₉₄, प्रीयतां C₄₅C₀₂K₈₂K₇E, प्रीयता K₁₀ • पितरः] Σ, पितर K₈₂
 (44d) अस्ति] Σ, असि C₉₄ (45) रुद्र] Σ, महेश्वर E (45a) वचः श्रुत्वा] Σ,
 वचःश्रुत्वा --- C₉₄ (45b) तपस्विना] Σ, तपस्विनाम् K₁₀ (46a) वसेत्तत्र गृहे] C₄₅
 K₈₂, वस तत्र गृहे C₉₄C₀₂K₁₀, वसएन्तत्र गृहे K₇, वसते च गृहं E (46c) विपुलस्तु] Σ,
 विपुलस्य K₁₀ (46d) कृत्वा चापि] Σ, ५५५५ K₇, कृत्वा च वि० E (47a) ब्राह्मण०]
 Σ, ब्राह्मणा० K₁₀ • ०द्यैवं] em., ०द्यैवं C₉₄C₀₂K₈₂K₁₀E, ०द्येनं C₄₅, ०द्यवं K₇ (47b)
 शीघ्रं] Σ, श्रीघ्रं K₁₀ (47c) ०फलाहारो] Σ, ०फाहारो K₇^{ac} (48a) एकाकी] Σ,
 एकाकी --- C₉₄ (48b) परि०] Σ, पलि० K₇ (48c) क गच्छामि] Σ, क्ष गच्छामि
 K₇ • क भोक्ष्यामि] C₉₄, क भोज्यामि C₄₅K₈₂K₁₀, क भोक्ष्यानि C₀₂, क भोक्ष्यामि K₇, किं
 भोक्ष्यामि E (unmetr.) (49a) विषयं वेद्मि] C₉₄K₈₂K₁₀E, विषमं वेद्मि C₄₅C₀₂, विषयं
 वेद्मि K₇ (49b) वा] Σ, च C₄₅K₈₂ (49c) खेट०] Σ, क्षेत्र० C₀₂ • ०खर्वट०] E,
 ०कर्पट० C_ΣK₈₂K₁₀K₇ (49d) कंचन] em., कश्चन C_ΣK₈₂K₁₀K₇E (50a) सुशैलं]
 Σ, सुशैलं K₇ (50b) विपुलो०] Σ, विलो० K₁₀ (50c) निरीक्ष्यामि] Σ, निरीक्ष्यामि
 K₇

द्वादशमोऽध्यायः

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 ॥
विपुलश्चित्रवदृष्ट्वा विस्मयं परमं गतः ।
अहो वा स्वप्नभूतोऽस्मि अहो वा तपसः फलम् ॥ १२:५४ ॥
न पश्यामि न जिघ्रामि न च स्वादं च वेद्म्यहम् ।
वार्त्तापि न च मे श्रोता प्रतिजानामि कंचन ॥ १२:५५ ॥
एवमुक्त्वा ह्यनेकानि फलं गृह्य मनोरमम् ।
सुनिरीक्ष्य पुनर्जिघ्रन् पुनर्जिघ्रन्निरीक्ष्य च ॥ १२:५६ ॥
फलं चात्र निरूप्यन्तो देशं वाप्यवलोकयन् ।
पाथेयरहितश्चास्मि देवदत्तं फलं मम ॥ १२:५७ ॥



(51a) एवमु०] Σ , एकं उ० C_{45} (51b) ०रुहत्] E, ०रुहेत् $C_{\Sigma}K_{82}K_{10}K_7$ (51c) ०च्छायां] Σ , ०च्छाया K_7 (52a) एतस्मिन्नेव] Σ , एतस्मिन्नैव C_{02} , एतस्मिन्नैव K_7 • काले तु] $C_{94}C_{45}K_{82}K_{10}$, कालेन $C_{02}E$, कालेन K_7 (52b) वृक्ष०] Σ , वृक्षा० $K_{82}K_7^{ac}$ (52c) सुरूपं] Σ , स्वरूपं $C_{45}K_{82}$ (53d)] Σ , पुन वृक्ष समारुहम् C_{02} , पुनर्वृक्ष समारुहं K_{10} (54a) ०त्रवदृष्ट्वा] Σ , ०त्रव दृष्ट्वा C_{02} (54cd) ०भूतोऽस्मि अहो] Σ , ०संभूतोऽस्म्यहो K_{82} (55a) जिघ्रामि] Σ , च ग्रामि C_{45} (55c) श्रोता] Σ , श्रोत्रा C_{94} (55d) कंचन] em., कश्चन $C_{\Sigma}K_{82}K_{10}K_7E$ (56a) ०मुक्त्वा] Σ , ०मुक्ता C_{02} (56b) गृह्य] Σ , गृह K_7 (56c) ०निरीक्ष्य] Σ , ०निरीक्ष K_7 (56cd) पुनर्जिघ्रन्पुनर्जिघ्रन्] $C_{94}C_{45}K_{82}E$, मुन जिघ्रं पुन जिघ्रं C_{02} , पुनर्जिघ्र पुनर्जिघ्रं K_{10} , पुनर्जिघ्र पुनर्जिघ्र K_7 (56d) निरीक्ष्य] Σ , निरीक्ष K_7 (57a) चात्र] Σ , चा C_{94}^{ac} , चात्र C_{94}^{pc} • निरूप्यन्तो] E, निरूप्यान्ति C_{94} , निरूप्यां चा C_{45} , निरूप्यन्ति $C_{02}K_{82}K_{10}K_7$ (57b) ०लोकयन्] Σ , ०लोकयत् C_{45} (57c) पाथेय०] Σ , पथेय० K_{10} • ०रहितश्चा०] Σ , ०रहिते चा० C_{02} (57d) ०दत्तं] $C_{94}K_{82}K_7$, ०दत्त० $C_{45}C_{02}K_{10}E$ • फलं] Σ , om. K_7

तत्फलं प्रतिगृह्यैव नगरं प्रविशाम्यहम् ।
 प्रार्थयित्वा तु यत्किञ्चिज्जीवनार्थं चराम्यहम् ॥ १२:५८ ॥

ततः शैलमतिक्रम्य नगरं प्रविवेश ह ।
 पथि कश्चिज्जनः पृष्ठः किंनाम नगरं त्विदम् ॥ १२:५९ ॥

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 श्रेष्ठमुपास्यामि नाम वा तस्य किं वद ।
 कतमो देश तद्वासः कथयस्व न संशयः ॥ १२:६३ ॥

विपुलेनैवमुक्तस्तु पथिकोवाच तं पुनः ।



(58a) °गृह्यैव] C₄₅K₁₀E, °गृह्येव C₉₄K₇, गृहे च C₀₂, °गृह्यैवं K₈₂ (58c) तु] Σ, च E (58cd) यत्किञ्चिज्जी°] Σ, यत्किञ्जि जी° C₀₂ (59d) नगरं त्विदम्] C₉₄K₈₂K₇E, नगर त्विदम् C₄₅C₀₂, नगरं त्विह K₁₀ (60a) स हो°] Σ, अहो° C₄₅K₁₀ • पथीकेन] Σ, पथीको न K₇ (60b) °गतः] Σ, °तवः K₁₀ (60c) °पथ°] Σ, °पथे C₄₅ (60d) °पुरं त्वदः] C₄₅, °पुरं त्वयः C₉₄, °पुरं त्वयं C₀₂K₈₂K₁₀, पुरन्दरः K₇, °पुरं स्वयम् E (61a) राजा] Σ, राजा हि K₇, राज E • °जटो] Σ, °यतो E (61b) केकयी] Σ, कैकयी C₉₄ (61d) केकयी] Σ, कैकयी C₉₄ • तथैव च] Σ, तथैव र K₇ (62a) दाता] Σ, ---ता C₉₄ • °कला°] E, °कल° C_ΣK₈₂K₁₀K₇ (62b) युद्धे] Σ, युद्धो K₁₀ (63a) °पास्यामि] Σ, °पस्यामि C₀₂ (63b) नाम] C₉₄C₄₅K₇, नामं C₀₂K₈₂K₁₀E • वद] Σ, वदः C₄₅ (63c) देश त°] C₀₂K₁₀, देशस्त° C₉₄C₄₅K₈₂K₇E (unmetr.) (63d) कथयस्व] Σ, कथयस्य C₄₅ (64a) विपुलेनैव°] Σ, विपुलेनेव° K₇

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 ॥

तत्फलं न महीजातं न मेरौ न च मन्दरे ।

देवलोकि सव्यक्तं न मर्त्यमुपजायते ॥ १२:६९ ॥

अहो ऽस्मि स फलं भोक्ता राजार्हं च न संशयः ।

दौकयित्वा फलं दिव्यं राजानं तोषयाम्यहम् ॥ १२:७० ॥



(64c)] Σ , मम भी---बलो नाम C_{94} , om. E (64d)] Σ , श्रेष्ठिकस्य गृहागतः ॥
 पथिको ऽहमिदानीञ्च । को भवान् तस्य विषये किं वा ज्ञातुं चिकीर्षसि ॥ E (66a) ऽस्त्विति]
 Σ , ऽस्त्विति $C_{45}C_{02}$ • तेनोक्तो] Σ , तेनोक्तो K_7 , तेनोक्तो E (66b) ऽत्मना] Σ , ऽत्मना:
 K_7 (66c) तेनैव] Σ , तेनैव K_7 (66d) प्रति] Σ , प्रति: $C_{02}E$ (67a) श्रेष्ठिकः]
 Σ , श्रेष्ठितः C_{94} , श्रेष्ठिक K_{82} (67b) दृष्टः स] $C_{45}K_{82}K_7E$, {दृ}--- C_{94} , दृष्ट स C_{02} ,
 दृष्टस्य K_{10} (67c) ऽगम्य] Σ , ऽगत्य K_7 (67d) स निवेदितः] Σ , सन्निवेदितः K_{82} ,
 सन्निवेदितः K_7 (68ab) श्रेष्ठमहो] Σ , श्रेष्ठ अहो C_{02} (68cd) गन्धमहो फलं] corr.,
 गन्धमहो फल $C_{94}C_{45}C_{02}K_{82}E$, गन्धमहो गन्धमहो फल C_{45}^{ac} , गन्ध अहो फल K_{10} , गन्धो
 फलं अहो K_7 (69a) तत्फ०] Σ , यत्फ० E (69b) मेरौ] $C_{94}C_{45}K_{82}K_7^{pc}E$, मेरो
 $C_{02}K_{10}K_7^{ac}$ • मन्दरे] conj., कन्दरे $C_{22}K_{82}K_{10}K_7E$ (69c) देवलोकि] Σ , देवलोकि
 K_{10}^{ac} (69d) मर्त्यमुपजायते] $C_{02}K_{82}K_{10}K_7$, मर्त्यमुपजा{--- C_{94} , मर्त्य सुपजायते
 C_{45} , मह्यमुपजायते E (70a) अहो] Σ , ---हो C_{94} , अद्यो E • स फलं] Σ , {स}फलम्
 C_{94} , तत्फलं E • भोक्ता] Σ , भोक्तं K_7 (70b) राजार्हं च] $C_{02}K_{10}$, राजार्हश्च $C_{94}C_{45}$
 K_7E , राजार्हश्च K_{82} (70c) दौकयित्वा] Σ , दौकयित्वा K_{10}

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 ॥
 सद्यः षोडशवर्षस्य यौवनं समपद्यत ।
 न वलीपलितं सद्यो न जरा न च दुर्बलः ॥ १२:७६ ॥
 केशदन्तनखस्निग्धो दृढदन्तो दृढेन्द्रियः ।



(71a) त्वरित] K₈₂K₇E, त्वरितं C_ΣK₁₀ (unmetr.) (71b) गृह्य] Σ, गृह C₄₅ •
 ०हरम्] Σ, ०रमम् K₁₀E (71c) ०सृत्यैव] C₉₄C₄₅E, ०सृत्येव C₀₂K₁₀K₇, ०संगत्य
 K₈₂ (71d) स फलं] Σ, तत्फलं E (72a) स फलं] Σ, तत्फलं E (72b) वि-
 स्मयं] Σ, विस्मय K₁₀ (72c) श्रेष्ठि] Σ, श्रेष्ठ E (72d)] corr., फल---हरम् C₉₄,
 फलम्यर्वमनोहरम् C₄₅, फलं पूर्वं मनोहरम् C₀₂K₈₂K₁₀K₇, फलं सर्वमनोहरम् E (73a)
 ०मूलं फलं] K₇, ०मूलफलं C_ΣK₈₂K₁₀E (73ab) कन्दं दृष्टं पूं] em., ०कन्दं दृष्ट्वा पूं
 C₉₄K₈₂K₁₀, ०स्कन्द दृष्ट्वा पूं C₄₅, ०स्कन्द दृष्ट पूं C₀₂, कन्द दृष्टन्पू० K₇, ०स्कन्द दृष्ट
 पूं E (73b) तादृशम्] Σ, तादृशं C₀₂, यादृशम् E (73d) ०कारकम्] Σ, ०कारकः
 K₈₂ (74a)] Σ, सत्य एव प्रभुञ्जामि E (74c) स्वाद विज्ञानम्] Σ, स्वादु विज्ञातुम्
 E (75a) ततः] Σ, तत C₄₅ (75cd) स्वादं सर्वं च] Σ, स्वा--- C₉₄ (76a) स-
 द्यः] corr., C_ΣK₈₂K₁₀K₇E (76b) ०पद्यत] C₉₄C₄₅, ०पद्यते C₀₂K₈₂K₁₀E, ०द्यत K₇
 (76c) वली०] Σ, वलि० E (77b) ०दन्तो] Σ, ०देहो E • दृढेन्द्रियः] Σ, दृढेन्द्रिः
 K₁₀

द्वादशमोऽध्यायः

तेजश्चक्षुर्बलप्राणान्सद्यः सर्वानवाप्तवान् ॥ १२:७७ ॥

मन्त्री पुरोहितोऽमात्यः 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 ॥



(77c) °चक्षुर्बलप्राणा°] C₉₄C₄₅K₈₂K₁₀, °चक्षुर्वलप्राणा° C₀₂, °चक्षुर्बलं प्राणा° K₇, °चक्षुर्वलप्राण° E (77d) °न्सद्यः] corr., °न्सद्य C_ΣK₈₂K₁₀K₇E • सर्वान°] Σ, सर्वान्न° C₀₂ • °प्तवान्] Σ, °प्नुयात् K₈₂ (78a) पुरोहितोऽमात्यः] C₉₄C₀₂K₁₀, पुरोहितो मात्य C₄₅K₈₂K₇, पुरोहितामात्य E (78b)] Σ, जनास्तथास्तथा C₄₅ (78c) °स्त्री] Σ, °स्त्रि E (78d) सर्वे] Σ, --- C₉₄ • गताः] Σ, गतः C₀₂ (79b) परां] Σ, परं K₁₀ (80a) राजा तं] Σ, राजनं K₁₀ • श्रेष्ठिं] Σ, श्रेष्ठ E (80b) °दयः] Σ, °दय E (80c) कुरु] Σ, शृणु E • भीमबलस्त्वेवं] C₄₅C₀₂K₈₂, भीमवस्त्वेवं C₉₄E, भीमबलस्त्वेव K₁₀, भीमबलम्त्वेवं K₇ (81b) °त्तम] Σ, °त्तमः E (81c) केकयीं दुर्बलां] K₈₂, कैकयीन्दुर्बलान् C₉₄, केकयीं C₄₅, केकयीं दुर्बला C₀₂K₁₀E, कैकयीं दुर्बलां K₇ (81cd) वृद्धां पुनः] C₄₅K₈₂K₁₀K₇, वृद्धा --- C₉₄, वृद्धा पुनः C₀₂E (81d) प्रापय] Σ, प्राप C₀₂ (82b) श्रेष्ठी] C₀₂E, श्रेष्ठि C₉₄C₄₅K₈₂K₇, श्रिष्ठि K₁₀ • °बलस्तथा] Σ, °बलस्तदा K₁₀K₇ (82c) °वाच ह] Σ, °वाचाह E • राजानं] Σ, राजान K₈₂ (83a) न वनेन] Σ, न फलेदं E (83ab) राजन्न] Σ, राजान्न C₄₅K₁₀ (83c) कुल°] Σ, कु° K₇

दत्तो ऽस्मि तेन राजेन्द्र मया दत्तो ऽसि भूपते ।
 न ते शक्रोम्यहं राजन्वक्तुं वैदेशिनं नरम् ॥ १२:८४ ॥

श्रुत्वा भीमबलवाक्यं प्रत्युवाच ततः पुनः ।
 अमात्यकुलपुत्रस्त्वं ब्रूहि मद्वचनं पुनः ॥ १२:८५ ॥

यदि नास्ति किं मे दत्तं मया वा मार्गितो भवान् ।
 यत्र ह्येको बहवो ऽत्र जायन्ते नात्र संशयः ॥ १२:८६ ॥

आगमोपायमार्गं च तेनैव स तु गम्यताम् ।
 अवश्यं तेन गन्तव्यं तेन मार्गेण मार्गय ॥ १२:८७ ॥

अदत्त्वा फलमन्यच्च शिरश्छेद्यामि दुर्मते ।
 छेद्यश्चण्डविचण्डाभ्यां रक्ष भीमबलाधमः ॥ १२:८८ ॥

ततो भीमबलः क्रुद्धः खड्गं गृह्य शशिप्रभम् ।
 अलङ्घ्य वचनं राज्ञः कुलपुत्रं व्रज त्वरम् ॥ १२:८९ ॥

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



(84a) ऽस्मि तेन] Σ, स्मिन्तेन K₁₀, ऽस्मि तव E (84b) दत्तो ऽसि] C₉₄C₄₅K₁₀K₇,
 दत्तासि C₀₂, दत्तो स्मि K₈₂, प्राप्तोषि E (84c) ते] Σ, च E (84cd) राजन्वक्तुं] Σ,
 रा---कुम् C₉₄, राजान्वक्तुम् C₀₂ (84d) वैदेशिनं नरम्] C₄₅C₀₂K₈₂K₇, वैदेशिनन्नरम्
 C₉₄, वैदेशिनं नरः K₁₀, च देहि तन्नरः E (85a) ंबल०] C₉₄C₄₅, ंबलं C₀₂K₈₂K₁₀
 K₇E (85c) अमात्य०] Σ, अमत्य० K₁₀ • ंपुत्रस्त्वं] Σ, ंपुत्रं त्वं K₇ (86a) किं मे
 दत्तं] K₇, किमे दत्तं C_ΣK₈₂K₁₀, किमेतत्तं E (86b) मार्गितो] Σ, प्रार्थितो E • भवान्]
 Σ, भगवन् K₇ (86c)] C₉₄K₈₂K₁₀K₇, यत्रैको बहवो ऽत्रैव C₄₅, यतश्चैक बहून्तत्र
 C₀₂, यत्रश्चैको बहून्तत्र E (86d) जायन्ते] Σ, जायते C₀₂ (87b) तेनैव] Σ, तैनैव
 C₀₂ (87c) अवश्यं तेन] Σ, अवस्य--- न C₉₄ • गन्तव्यं] Σ, बुद्धव्यं C₄₅ (87d)
 मार्गय] Σ, मार्गयः E (88a) अदत्त्वा] Σ, अदत्ता K₁₀, अदत्त्वाफत्वा K₇^{ac} (88c)
 छेद्यश्च०] K₈₂, छेद्ये च० C₉₄K₁₀, छेदे च० C₄₅K₇, छेद्य च० E (88d) ंधमः] Σ, ंधम
 C₄₅ (89a) ंबलः] Σ, ंबल K₈₂ (89b) शशिप्रभम्] Σ, शशी प्रदम् E (89c)
 अलङ्घ्य] Σ, लङ्घ्य K₁₀, उवाच E • राज्ञः] Σ, राजा K₁₀ (89d)] K₁₀E, कुलपुत्रं
 व्रजत्यरम् C₉₄C₄₅, कुलपुत्रं व्रजन्परं K₈₂, कुलपुत्रं व्रजन्परं K₇

द्वादशमोऽध्यायः

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 वैदेशी भवनं तव ।
 कृतकर्ता कथं वध्यः प्राप्नुयामहमद्य वै ॥ १२:९२ ॥
 फलं वा न पुनस्त्वन्यद्दातुं 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 ॥
 श्रेष्ठिना च तथेत्याह गच्छामः सहिता वयम् ।
 यत्र प्राप्तं फलं तुभ्यं मोक्षयामो न संशयः ॥ १२:९६ ॥
 रुद्र उवाच ।



(90a) °पुत्र त्वं] Σ, °पुत्रस्त्वं E (90b) वध्यो] Σ, वध्यौ K₁₀ • भविष्यसि] Σ, भविष्यति K₁₀ (90c) सद्यो ऽस्ति] Σ, ---द्योस्ति C₉₄, यद्यस्ति E (91a) प्राप्तं] Σ, प्राप्तं C₄₅, प्राप्ति E (91b) °देशय] Σ, °देशयत् K₁₀, °देशयन् E • त्वरम्] conj., तव C₉₄ C₄₅ K₈₂ K₁₀ K₇ E (92b) वैदेशी] em., वैदेशि C_Σ K₈₂ K₁₀ K₇ E (92d) प्राप्नुयाम्] Σ, प्राप्नुयाम् K₈₂, प्राप्तो ऽयम् E • °हमद्य वै] Σ, °हपद्य वै K₁₀, °हमद्य वै: K₇ (93a) वा न] Σ, वा C₄₅ (93ab) °न्यद्दातुं] Σ, °न्य द्दातुं K₇ (93b) शक्यं न केनचित्] Σ, शक्य---नचित् C₉₄, शक्यं न तेनचिद् K₇ (93d) आसीनः] Σ, आशीतः C₄₅ • श्रान्तं] Σ, श्रोतं C₄₅, सान्तं K₁₀ (94b) मम] Σ, मह्यं E (94c) तुभ्यं] Σ, तुभ्य K₁₀ (94d) °धिपे] Σ, °धिप K₁₀ (95d) च गत्वैव] Σ, तत्तगत्वैव K₇ •] C₄₅, यो वासः प्लवगाधिपः C₉₄ K₈₂ K₁₀ K₇ E (96a) तथेत्याह] C₉₄ K₁₀ E, तथैत्याह C₄₅ K₈₂ K₇ (96b) गच्छामः] Σ, ग---मस् C₉₄, गच्छाम K₇ (96c) प्राप्तं] Σ, प्राप्त E (96d) तुभ्यं] Σ, तुभ्य K₁₀

तमारुह्य गिरिं सह्यं 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 फलमन्यद्देहि 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 ।



(97a) गिरिं] Σ, गिरि C₄₅ (97b) °मानः] Σ, °मानाः E (97d) वानरः] Σ,
 वानर C₄₅ • प्लवगा°] Σ, प्लगा° C₉₄ (98a) वानरश्रेष्ठो] Σ, वानरः श्रेष्ठे K₇, वानरः
 श्रेष्ठो E (98b) वृक्षच्छायां] K₇, वृक्षच्छाया° C₉₄, वृक्षच्छाया° C₄₅K₁₀E, वृच्छायां K₈₂
 (99a) वानर] Σ, वानरं K₁₀ • °र्थ] Σ, °र्थ C₄₅K₁₀ (99b) मृत्युर्भ°] Σ, मृत्यु भ°
 K₈₂K₁₀ (99c) °दत्तं] C₉₄K₇E, °दत्त° C₄₅K₈₂K₁₀ • फलमन्य°] Σ, फलंमन्य° 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] Σ, तु मे दत्त° K₁₀, मम दत्तं
 E (101a) अदत्त्वा] Σ, अदत्ता K₇ (101b) जीवितुं] Σ, जीवितु K₈₂, जीवितं K₁₀
 • भवेत्] Σ, भवेत् K₈₂ (101c) अथवा तत्र] Σ, अ---त्र C₉₄ (101d) चित्ररथः]
 Σ, चिरथः C₄₅^{ac}, चित्ररथ K₈₂ (102b) एवं] Σ, एव C₄₅ (102c) ततश्चि°] C₉₄C₄₅
 K₈₂, तत्रश्चि° K₁₀, तत्र चि° K₇E (102d) °ब्रवीत्] C₉₄C₄₅K₇E, °वीत् K₈₂^{ac}, °वीवीत्
 K₈₂^{pc}, °ब्रवी K₁₀ (103b) त्वामहं पु°] conj., त्वन्ह्यम्पु° C₉₄K₇, त्वात् ह्यहम्पु° C₄₅,
 त्वत् ह्ययं पु° K₈₂, त्वत् ह्यहं पु° K₁₀E

पूर्वदत्तफलं त्वन्यद्देहि मां यदि शक्यते ॥ १२:१०३ ॥

गन्धर्वराज उवाच ।

सूर्यलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।

मया दत्तं फलं तुभ्यमत्यन्तसुहृदोऽसि मे ॥ १२:१०४ ॥

कुतोऽन्यत्फलमादास्ये मम नास्ति प्लवङ्गम ।

सूर्यलोकं गमिष्यामस्तत्र याचस्व भास्करम् ॥ १२:१०५ ॥

गन्धर्वेनैवमुक्तस्तु तथेत्याह प्लवङ्गमः ।

सूर्यलोकं ततः प्राप्ता गन्धर्वादयः सर्वशः ॥ १२:१०६ ॥

गन्धर्व उवाच ।

कार्यार्थेन पुनः प्राप्तस्त्वत्सकाशं खगेश्वर ।

पूर्वदत्तफलं त्वन्यद्देहि जीवमनाशय ॥ १२:१०७ ॥

सूर्य उवाच ।

सोमलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।

स फलं दत्तमेवासि सुहृदत्वान्मया तव ॥ १२:१०८ ॥



(104) गन्धर्वराज उवाच] C₄₅, गन्धर्वराजोवाच C₉₄K₁₀E, गन्धर्वराजोवाच K₈₂, गन्ध-
राज उवाच K₇ (104a) गतश्चास्मि] Σ, गतश्चा--- C₉₄, गतश्चास्मि K₁₀ (104b)
तेन दत्तं] Σ, ---त्तम् C₉₄ (104c) दत्तं] corr., दत्तं C₉₄C₄₅K₈₂K₁₀K₇E (104d)
सुहृदो] Σ, सुहृदो C₄₅ (105a) अन्यत्फलमादास्ये] Σ, अन्यफलदास्यामि E (105b)
] Σ, मम नास्ति प्लवङ्गमः K₈₂, मतोऽस्ति प्लवङ्गमः E (105cd) गमिष्यामस्तत्र] Σ, गमि-
ष्यामस्तत K₇, गमिष्यामि तत्र E (106b) तथेत्याह] Σ, तथेत्याह C₄₅ (106c) प्राप्ता]
Σ, प्राप्ताः K₇ (106d) दयः सर्वशः] conj., दयस्सर्वशः C₉₄ (unmetr.), दयः स-
र्वशः C₄₅K₈₂K₇E (unmetr.), दयः सर्वशः K₁₀ (107) गन्धर्व उवाच] Σ, गन्धर्व उवाच ---
C₉₄, गन्धर्वराजोवाच E (107ab) प्राप्तस्त्वम्] Σ, प्राप्त त्वम् K₈₂ (107b) काशं] Σ,
काशां K₁₀ • अश्वर] Σ, अश्वरः K₁₀K₇ (107c) फलं त्वन्यम्] C₉₄K₈₂K₇, फलं त्वम्
C₄₅, फलंस्त्वन्यम् K₁₀E (107d) अनाशय] Σ, अनामयः K₁₀, अनाशयः E (108ab)
अस्मि तेन] Σ, अस्मिन्तेन K₁₀ (108b) दत्तं] Σ, दत्तम् K₁₀ (108c) एवासि] C₉₄C₄₅
K₇, एवाभिः K₈₂, एवाति K₁₀, एवाभिः E (108d) सुहृदत्वान्मया] Σ, सुहृदत्वात्मया
K₈₂, स च दत्वा मया E

अन्यद्दातुं न शक्नोमि गच्छ सोमपुराद्य वै ।
तं प्रार्थयाविकल्पेन अत्रिपुत्रं ग्रहेश्वरम् ॥ १२:१०९ ॥
रुद्र उवाच ।
गताः सूर्याग्रतः कृत्वा सोमलोकं तथैव हि ।
उवाच सूर्यः सोमाय कारणापेक्षया शशिम् ॥ १२:११० ॥
सोम उवाच ।
किमर्थमागतो भूयः कर्तव्यं तत्र भास्कर ।
फलं दातुं पुनस्त्वन्यन्मुत्त्वा त्वन्यत्करोम्यहम् ॥ १२:१११ ॥
सूर्य उवाच ।
यदि शक्यं फलं देहि अन्यन्न प्रार्थयाम्यहम् ।
न दत्तासि फलमन्यन्मया वध्यो भविष्यसि ॥ १२:११२ ॥
सोम उवाच ।
आगमं तस्य वक्ष्यामि शृणुष्यावहितो भव ।
इन्द्रेणास्मि फलं दत्तं स फलं दत्त मे भवान् ॥ १२:११३ ॥

113d C₀₂ resumes here with दत्त मे भवान्

✧

(109a) अन्यद्दातुं] K₈₂K₇E, अन्य दातुं C₉₄C₄₅, अन्य दातु K₁₀ (109b) पुराद्य]
Σ, पुराद्य E (109c) तं] Σ, त K₁₀ • विकल्पेन] Σ, विकल्पेन --- C₉₄ (109d)
पुत्रं] Σ, पुत्रं C₉₄K₁₀ (110) रुद्र] Σ, महेश्वर E (110a) गताः] C₄₅, गत C₉₄
K₈₂K₁₀, गतः K₇E (110b) हि] Σ, om. K₁₀ (110c) सूर्यः] Σ, सूर्य K₁₀ (110d)
कारणां] Σ, करुणा C₄₅ • अपेक्षया] Σ, अपेक्षणा K₁₀ • शशिम्] C₉₄C₄₅K₈₂, शशि
K₁₀E, शशिनः K₇ (111a) गतो] Σ, गता K₁₀ (111b) तत्र] Σ, तव E • कर]
Σ, करः E (111cd) पुनस्त्वन्यन्मुत्त्वा त्वन्यत्कं] corr., पुनस्त्वन्य मुत्त्वा त्वन्यत्कं
C₉₄, पुनस्त्वन्यन्मुत्त्वास्त्वन्यं कं C₄₅, पुनः त्वन्य मुत्त्वा त्वन्यत्कं K₈₂, पुनस्त्वन्य मुत्त्वा
त्वन्यत्कं K₁₀, पुनस्त्वन्यत्मुत्त्वा त्वन्यत्कं K₇E (112a) शक्यं फलं देहि] C₉₄K₈₂K₇
E, काफलन्देहि C₄₅^{pc}, काफलन्देहि C₄₅^{pc}, शक्य फलं देहि K₁₀ (112b) अन्यन्न] Σ,
अन्यत्वं K₇, अन्यान्य E (112cd) फलमन्यन्मं] Σ, फलमन्यन्मं K₈₂, फलं मन्ये मं
E (112d) वध्यो] K₇, वध्यो C₉₄C₄₅K₈₂K₁₀, वध्यो E • भविष्यसि] Σ, भविष्यति C₄₅
(113a) वक्ष्यामि] Σ, वक्ष्यामि K₈₂ (113d) दत्त मे] Σ, दत्त मे K₈₂

द्वादशमोऽध्यायः

गत्वैवेन्द्रसदस्त्वन्यत्रार्थयामः सहैव तु ।
 एवं कुर्म इति प्राह गत्वेन्द्रसदनं प्रति ॥ १२:११४ ॥
 सोमेनेन्द्रमुवाचेदं फलकामा इहागताः ।
 पूर्वदत्तफलमन्यदेहि 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 ॥
 एवमुक्त्वा गताः सर्वे देवराजपुरस्कृताः ।
 मुहूर्तेनैव सम्प्राप्ता विष्णुलोकं यशस्विनि ॥ १२:११८ ॥
 उपसृत्य तत इन्द्रः प्रणिपत्य जनार्दनम् ।
 सर्वेषामुपरोधेन प्रार्थयामि यशोधर ॥ १२:११९ ॥
 विष्णुरुवाच ।

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



(114a) गत्वैवेन्द्र०] C₉₄, गत्वेवेन्द्र० C₄₅K₁₀K₇, ॐॐॐॐ C₀₂, गत्वावेन्द्र० K₈₂, गन्धर्वे-
 न्द्र० E (114b) ०र्थयामः] Σ, ०र्थयामा K₈₂ • सहैव तु] Σ, सदैव तु C₀₂, सहैव तुः
 K₇ (114c) कुर्म] Σ, कर्म K₁₀, सोम E (115a) सोमेनेन्द्र०] C_ΣK₈₂E, सोम इन्द्र०
 K₇, सोमेवेन्द्र० K₁₀ • ०चेदं] Σ, ०चेन्द्रं C₀₂ (115c) पूर्व०] Σ, पूर्व K₁₀ (115cd)
 ०न्यदेहि] Σ, ०न्य देहि C₀₂ (115d) शक्र] Σ, शक E • वै] Σ, वैः C₄₅ (116b)
 ०कर] Σ, ०करः C₄₅E (116c) विष्णुहस्तान्मया] Σ, विष्णुहस्ता मया K₁₀ (116d)
 फलं] Σ, फल C₄₅ (117b) ०लोकं] Σ, ०लोक C₀₂ • ०श्वर] Σ, ०श्वरं C₄₅, ०श्वर K₁₀
 (117c)] Σ, सर्व एवोपजग्मुस्ते C₉₄ (unmetr.), ॐॐॐॐॐॐॐॐ K₁₀ (117d)] Σ,
 ॐॐॐॐॐॐॐॐ K₁₀, फलार्थं मधुसूदनम् K₇ (118a)] C_ΣK₈₂, ॐॐॐॐॐॐॐॐ K₁₀,
 एवमुक्त्वा गता सर्वे K₇, एवमुक्ता गताः सर्वे E (118d) विष्णुलोकं] Σ, विष्णुलोक C₀₂,
 ॐॐॐॐ K₁₀ (119d) ०धर] Σ, ०धरम् E (120) विष्णुरुवाच] C₉₄^PC₄₅C₀₂K₈₂^PK₁₀
 K₇, विष्णुरुच C₉₄^a, om. K₈₂^a, विष्णु उवाच E

इन्द्रः सूर्यः शशी चैव गन्धर्वो वानरस्तथा ।
 विपुलः श्रेष्ठिकश्चैव राजदूतद्वयं तथा ॥ १२:१२६ ॥

ब्रह्मलोकं मुहूर्तेन प्राप्तवान्सुरसुन्दरि ।
 दृष्ट्वा ब्रह्मसदो रम्यं सर्वकामपरिच्छदम् ॥ १२:१२७ ॥

अनेकानि विचित्राणि रत्नानि विविधानि च ।
 मन्दारतल शोभानि वैडूर्यमणिकुट्टिमान् ॥ 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 ॥



(126a) इन्द्रः] Σ , इन्द्र C_{02} • सूर्यः शशी चैव] $C_{94}C_{45}K_{82}K_7$, सूर्य शशी चैव C_{02}
 K_{10} , सोमश्च सूर्यश्च E (126c) विपुलः] Σ , विपुल $K_{82}K_{10}$ (126d) •द्वयं तथा]
 E, •द्वयस्तथा $C_{\Sigma}K_{82}K_{10}K_7$ (127a) •लोकं] Σ , •लोक K_{10} (127c) •सदो] Σ ,
 •सदं E • रम्यं] Σ , रम्यां K_{10} (128c) •तल] Σ , •तरुं E (128d) वैडूर्यं] Σ ,
 वैडूर्यं E • •कुट्टिमान्] corr., •कुट्टिमाम् C_{94} , •कुट्टिमां $C_{45}C_{02}K_{82}K_{10}K_7$, •कुट्टिमम्
 E (129b)] $C_{94}C_{45}K_{82}$, वज्रकाञ्चनवेदिका $C_{02}K_7E$, •••••का K_{10} (129c)
] $C_{\Sigma}K_7$, प्रवालस्फाटिको जाल K_{82} , प्रवालस्फाटिको जाल K_{10} , प्रवालस्फाटिको जाला E
 (129d) •क्षकः] Σ , •क्षकं $K_{82}K_{10}$ (130a) पश्यते] Σ , दृश्यन्ते E • विपुलं] Σ ,
 विपुलं E (130c) पुष्पां] Σ , पुष्पं K_7E • •ग्राः] em., •ग्रा $C_{\Sigma}K_{82}K_7$, •ग्रा K_{10} ,
 •या E (130d) फलानामितका] Σ , फलानामितकां E (131a) सर्वं] $C_{45}K_{82}K_{10}$
 E, सर्वं $C_{94}C_{02}K_7$ • वृक्षाः] Σ , वृक्षा C_{02} • •मया] Σ , •मयो K_{10} (131b) सर्वं]
 Σ , सर्वं E (131c) •गुल्मं] Σ , om. K_{82} • •वल्ली] Σ , •वली C_{02} (132a) सर्वं]
 Σ , सर्वं C_{94} , सर्वं C_{02} • दृष्टा] Σ , दृष्ट्वा C_{45} , दृ K_7^{ac} (132b) •क्षणः] Σ , •क्षण C_{02}
 (132c) •भौमं] Σ , •भौमं K_7

अप्सरोगणकोटीभिः सर्वाभरणभूषितम् ।
विमानकोटिकोटीनां सर्वकामसमन्वितम् ॥ १२:१३३ ॥

ब्रह्मलोकसभा रम्या सूर्यकोटिसमप्रभा ।
तत्र ब्रह्मा सुखासीनो नानारत्नोपशोभिते ॥ १२:१३४ ॥

चतुर्मूर्तिश्चतुर्वक्रश्चतुर्बाहुश्चतुर्भुजः ।
चतुर्वेदधरो देवश्चतुराश्रमनायकः ॥ १२:१३५ ॥

चतुर्वेदावृतस्तत्र मूर्तिमन्तमुपासते ।
गायत्री वेदमाता च सावित्री च सूरूपिणी ॥ १२:१३६ ॥

व्याहृतिः प्रणवश्चैव मूर्तिमान्समुपासते ।
वौषट्कारो वषट्कारो नमस्कारः स मूर्तिमान् ॥ १२:१३७ ॥

श्रुतिः स्मृतिश्च नीतिश्च धर्मशास्त्रं समूर्तिमत् ।



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



(133ab)] Σ, ~~~~~ K₁₀ (133cd)] C₄₅C₀₂K₈₂K₇, विमान-
कोटिकोटीशं सर्वकामसमन्वितम् C₉₄, ~~~~~ K₁₀, om. E (134b)
°कोटि°] Σ, °कोटि° K₇ (134d) °शोभिते] Σ, °शोभिता K₁₀ (135a) °मूर्ति-
श्च°] Σ, °मूर्ति च° C₀₂, °मूर्तिश्च° K₁₀ (135ab) °वक्रश्चतुर्बाहुश्चतुर्भुजः] Σ, °व-
क्राश्चतुर्बाहुश्चतुर्भुजः C₀₂, °वक्र° ~~~~~ K₁₀ (135c) चतुर्वेद°] Σ, चतुर्वेद° K₇
(135cd) देवश्च°] Σ, देव च° C₀₂ (136ab) °वेदा वृतस्तत्र मूर्तिमन्तमुपासते] C₉₄
C₄₅K₇E, °वेदवृतस्तत्र मूर्तिमन्तमुपासते C₀₂, °वेदावृतस्तत्र मूर्तिमन्तमुपासते K₈₂, वे-
° ~~~~~ K₁₀ (136c)] Σ, ~~~~~ K₁₀ (137a) व्याहृतिः]
C₉₄K₇E, व्याहृतिः C₄₅, व्याहृतिः C₀₂, व्याहृति K₈₂, ~~~~~ K₁₀ • प्रणवश्चैव] C₄₅K₈₂
K₇E, प्रणव- --- व C₉₄, प्रकृतिश्चैव C₀₂, ~~~~~ K₁₀ (137b)] Σ, ~~~~~
K₁₀ (137c)] C₉₄C₀₂K₈₂E, om. C₄₅, ~~~~~ K₁₀, वौषट्कारो च °सत्कारो K₇
(137d) °कारः] Σ, °कार C₀₂ (138b) °शास्त्रं समूर्तिमत्] Σ, °शास्त्रसमूर्तिमान्
C₀₂E

द्वादशमोऽध्यायः

इतिहासः पुराणं च सांख्ययोगः पतञ्जलम् ॥ १२:१३८ ॥

आयुर्वेदो धनुर्वेदो वेदो गान्धर्वमेव च ।

अर्थवेदोऽन्यवेदाश्च 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 ॥

साधु भो विपुलप्राज्ञ साधु भो विपुलश्रिय ।

तोषिताः स्म वयं सर्वे ब्रह्मविष्णुमहेश्वराः ॥ १२:१४३ ॥

आदित्या वसवो रुद्राः साध्याश्विनौ मरुत्तथा ।



(138c)] C₉₄C₀₂K₈₂K₇, पुराणश्च C₄₅E, ॐॐॐॐॐॐॐॐ K₁₀ (138d) सांख्ययोगः]
 Σ, सांख्ययोग C₀₂, ॐॐॐॐ K₁₀ • पतञ्जलम्] Σ, ॐॐॐॐ K₁₀, पतञ्जलि E (139a)]
 Σ, ॐवेद धनुर्वेद C₀₂, ॐॐॐॐॐॐॐॐ K₁₀ (139b) वेदो गान्धर्वमेव] C₉₄K₈₂, वेदो गान्ध-
 र्वमेव C₄₅, वेद गान्धर्वमेव C₀₂, ॐॐॐॐॐॐॐॐ K₁₀, वेदो गान्धर्वमेव K₇, वेदो गान्धर्वमेव E
 (139c)] E, अर्थवेदान्यवेदाश्च C₉₄, अर्थवेदान्यवेदश्च C₄₅ (unmetr.), अर्थवेदान्यवेदाश्च
 C₀₂, अर्थवेदान्यवेदां च K₈₂, ॐॐॐॐॐॐॐॐ K₁₀, अर्थवेदान्यवेदश्च K₇ (139d)] Σ,
 ॐॐॐॐॐॐॐॐ K₁₀ (140ab)] Σ, ॐॐॐॐॐॐॐॐॐॐॐॐॐॐॐॐ K₁₀ (140c) अर्घं
 च] Σ, अर्घश्च C₄₅, अर्घ्यश्च E (141c) रविः सोमो] Σ, रविः सोमो K₁₀, शशी सूर्यो E
 (141d) गन्धर्वः] Σ, गन्धर्व K₈₂, ॐॐॐ K₁₀ • प्लवगेश्वरः] C₉₄C₄₅^{pc}C₀₂K₈₂E, प्लवगेश्वरः
 C₄₅^{ac}, ॐॐॐॐॐॐ K₁₀, प्लवगेश्वरः K₇ (142a)] Σ, विपुलश्च समासत्त्व C₄₅, ॐॐॐॐॐॐ-
 सत्त्व K₁₀ (142b) आस्यतां] Σ, आस्यता C₄₅ • ॐआसने] C_ΣK₈₂, ॐशाशने K₁₀E,
 ॐआसनेः K₇ (142c) साधु भो] Σ, साधु हो C₄₅, ॐॐॐ K₁₀ (142d) विपुलं तपः]
 K₈₂K₁₀E, विपुलतपः C₉₄, विपुलतपः C₄₅C₀₂K₇ (143b) ॐश्रिय] C₉₄K₁₀K₇, ॐप्रियः
 C₄₅, ॐश्रियः C₀₂K₈₂E (143c) तोषिताः] Σ, तोषिता K₈₂E (144a) रुद्राः] C_ΣK₈₂,
 रुद्रा K₁₀K₇E (144b) साध्याश्विनौ] K₁₀, साध्याश्विन्यौ C₉₄C₄₅K₈₂, साध्याश्विन्यौ C₀₂
 K₇, साध्या यक्षो E • मरुत्तथा] Σ, मरुत्तथा C₀₂

भुङ्क्ष भोगान्यथोत्साहं मम लोके यथासुखम् ॥ १२:१४४ ॥

इयं विमानकोटीनां तवार्थायोपकल्पिता ।
सहस्राणां सहस्राणि अप्सरा कामरूपिणी ।
तवार्थीयोपसर्पन्ति सर्वालंकारभूषिताः ॥ १२:१४५ ॥

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 ।



(144c) भुङ्क्ष] Σ, भुक्त्वा K₁₀, भुंक्ष E • भोगान्यथोत्साहं] Σ, भोगा यथेत्साह C₀₂ भोगा यथोत्साहं K₁₀ (144d) लोके] Σ, लोक K₁₀ (145a) कोटीनां] Σ, कोटीनि C₀₂, कोटीना K₁₀ (145b) तवार्थायोप०] C₉₄K₈₂K₇E, तवायोपि० C₄₅, त्वयार्थं याव० C₀₂, तवार्थायोप० K₁₀ • कल्पिता] C₉₄C₄₅K₈₂, कल्पितं C₀₂, कल्पि० K₁₀K₇, कल्पितान् E (145c) सहस्राणां] Σ, सहस्राणा C₄₅ (145d) अप्सरा] Σ, अप्सरो C₀₂ • रूपिणी] Σ, रूपिणि E (145e) तवार्थीयो०] C₉₄, तवार्थायो० C₄₅K₈₂K₁₀ K₇, तवार्थीयो० C₀₂, तवार्थीयो० E (145f) स्रपन्ति] Σ, षप्यन्ति K₇ • भूषिताः] Σ, भूषितः K₈₂ (146a) परार्धानि] Σ, पराणि C₄₅^{ac} • धन] Σ, धनाः E (146d) पभुज्यताम्] Σ, प्रभुज्यताम् K₁₀ (147b) विपुलो] Σ, om. C₄₅, विपुले C₀₂ (147c) भयत्रस्त] E, भयस्तत्र C₂K₈₂K₁₀, भयस्त्र K₇ (147d) अश्रु०] Σ, अश्रु० K₇ • पूर्णा०] Σ, पूर्ण० K₁₀ (148a) शिरसा] Σ, शिर K₁₀^{ac} (148c) मधुरं] Σ, मधुर० C₄₅ (148d) लोक०] Σ, लोके E (149c) स्वप्नभूतमिवा०] Σ, स्वप्नमितमिवा० C₀₂

स्मृतिभ्रंशश्च मे जातो बुद्धिर्जातान्धचेतना ॥ १२:१४९ ॥

तुभ्यं त्रैलोक्यबन्धो भव मम शरणं त्राहि संसारघोराद्
भीतोऽहं गर्भवासाज्जरमरणभयात्त्राहि मां मोहबन्धात् ।
नित्यं रोगाधिवासमनियतवपुषं त्राहि मां कालपाशात्
तिर्यं चान्योन्यभक्षं बहुयुगशतशस्त्राहि मोहान्धकारात् ॥ १२:१५० ॥

श्रुत्वैवोवाच ब्रह्मा विपुलमति पुनर्मानयित्वा यथावद्
आहूतसम्लवान्ते भविष्यसि तव मे जन्मलोभो न भूयः ।
गर्भावासं न च त्वन्न च पुनर्मरणं क्लेशमायासपूर्णं
छित्त्वा मोहान्धशत्रुं व्रजसि च परमं ब्रह्मभूयत्वमेषि ॥ १२:१५१ ॥



(149f)] C_{Σ} , बुद्धिर्जातान्धचेतना K_{82}^{ac} , बुद्धिर्जातान्धचेतना K_{82}^{pc} , बुद्धि जातान्धचेतना K_{10} , बुद्धि जातान्धचेतना K_7 , बुद्धिर्जातोऽन्धचेतनः । मूढोऽहं त्वां कथं स्तौमि ज्ञानातीतं परात्परम् ॥
E (150a) तुभ्यं] Σ , तुभ्यं K_{10} , नमस् E • त्रैलोक्यं] Σ , त्रैलोक्यं C_{45} • बन्धो] Σ , बन्धो K_{82} • घोराद्] corr., घोरम् $C_{94}C_{02}K_{10}E$, घोरात् C_{45} , घोरः K_{82} , घोरात्तत् K_7 (150b) साज्जरं] Σ , सा जरं C_{02} , साज्जनुं E • मरणं] Σ , मरणं K_{10}^{ac} • भयात्] E, भयं $C_{\Sigma}K_{82}K_{10}K_7$ (150c) नित्यं] Σ , नित्यं C_{45} (unmetr.) • रोगां] Σ , रागां E • वासमनियतं] Σ , वासमतियतं C_{45} , वासमनियतं K_{82} • वपुषं त्राहि मां] Σ , वपुष त्राहि मां C_{45} • कालपाशात्] Σ , कापाशात् K_{82}^{ac} , कालपाशान् K_{10} (150d) तिर्यं चान्योन्यभक्षं] Σ , तिर्यं चान्योन्यभक्षं K_{10} , तिर्यश्चान्योन्यभक्षं E • शतशस्त्राहि] Σ , सतस त्राहि C_{02} (151a) श्रुत्वैवोवाच] Σ , श्रुत्वैव वाच E • मति] $C_{02}E$, मतिः $C_{94}C_{45}K_{82}K_{10}K_7$ (unmetr.) • मानयित्वा] Σ , माणयित्वा K_7 , मानयंवा E • यथावद्] corr., यथावत् $C_{\Sigma}K_{82}K_{10}K_7E$, वत् K_{82}^{ac} (151b) आहूत] Σ , आभूत E • सम्लवान्ते] C_{02} , सम्लवन्ते $C_{94}C_{45}K_{82}K_{10}E$, संल्वन्ते K_7 • भविष्यसि] Σ , भविष्य C_{02} , अविपलि E • मे जन्मलोभो न] $C_{\Sigma}K_{82}$, मे जन्मलोभो न $K_{10}K_7$, यजन्मलोभानु E • भूयः] Σ , भूय K_7 (151c) वासं न च त्वन्न] $C_{94}K_{82}K_{10}K_7$, वासन्न C_{45} , वासा न च त्वन्न C_{02} , वासानुबन्धं न E • पुनर्मरणं] $C_{02}E$, पुनर्मरणं $C_{94}K_{82}K_{10}K_7$ (unmetr.), पुनर्मरण C_{45} • पूर्णम्] Σ , पूर्णं C_{02}

महेश्वर उवाच ।

ब्रह्मणा एवमुक्तस्तु विष्णुना प्रभविष्णुना ।

एवं भवतु भद्रं वो यथोवाच पितामहः ॥ १२:१५२ ॥

इन्द्रेण रविणा चैव सोमेन च पुनः पुनः ।

साध्यादित्यैर्मरुद्रुद्रैर्विश्वेभिर्वसवैस्तथा ॥ १२:१५३ ॥

अहो तपःफलं दिव्यं विपुलस्य महात्मनः ।

स्वशरीरो दिवं प्राप्तः श्रद्धयातिथिपूजया ॥ १२:१५४ ॥

एवमादीन्यनेकानि विपुले परिकीर्तितम् ।

ब्रह्माणं पुनरेवाह विष्णुर्विश्वजगत्प्रभुः ॥ १२:१५५ ॥

॥ इति वृषसारसंग्रहे विपुलोपाख्यानो नामाध्यायो द्वादशमः ॥



151d cf. Manu I.98cd : स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते and Manu I2.102cd : इहैव लोके तिष्ठन्स ब्रह्मभूयाय कल्पते



(151d) ०शत्रुं] Σ, ०शत्रु C₄₅C₀₂ • परमं] Σ, परम K₁₀ (152b) विष्णुना] Σ, om. C₄₅, विष्णुनात् C₀₂ (152d) ०महः] C₉₄K₇E, ०मह C₄₅C₀₂K₈₂K₁₀ (153a) रविणा] Σ, रविना C₀₂, शशिना E (153b) सोमेन] Σ, सूर्येण E • पुनः पुनः] Σ, पुन पुनः C₄₅ (unmetr.), पुन च पुनः पुनः C₀₂ (153c) ०दित्यैर्म०] Σ, ०दित्यै म० C₀₂ (153cd) ०रुद्रुद्रैर्विश्वेभिर्] E, ०रुद्रुद्रैर्विश्वेभिर् C₉₄K₈₂, ०रुद्रुद्रै विश्वाभिर् C₄₅, ०रुद्रुद्रै विश्वेभिर् C₀₂, ०रुद्रै विश्वे K₁₀, ०रुद्रैर्विश्वेभिर् K₇ (154c) स्वशरीरो] em., स्वशरीरं C₉₄K₈₂K₁₀K₇, शशरीरो C₄₅, स्वशरीर C₀₂, सशरीरं E • प्राप्तः] C₄₅C₀₂, प्राप्तं C₉₄K₈₂K₁₀K₇E (154d) ०पूजया] Σ, ०पूजनात् E (155b) ०नेकानि] Σ, ०नेनेकानि K₁₀ (155c) ब्रह्माणं] Σ, ब्राह्मणः C₄₅, ब्रह्मणं C₀₂ (155d) विष्णुर्वि०] Σ, विष्णु वि० C₀₂ • ०जगत्प्रभुः] Σ, ०जगत्प्रभु C₀₂ (Colophon) वृषसार०] Σ, वृष० K₁₀ • ०ख्यानो नामाध्यायो द्वादशमः] Σ, ०ख्यान नामाध्यायो द्वादश K₇, ०ख्यानो नाम द्वादशो ऽध्यायः E

An Annotated Translation

This page intentionally left blank...

[prathamo 'dhyāyah]
[Chapter One]

[stutiḥ —
Invocation]

anādimadhyāntam anantapāraṃ
susūkṣmam avyaktajagatsusāraṃ |
harīndrabrahmādibhir āsamagraṃ
praṇamya vakṣye vṛṣasārasaṃgraham || 1.1 ||

Having bowed to the One who has no beginning, no middle part and no end, whose boundaries are limitless, who is very subtle and who is the unmanifest and fine essence of the world, and also to Indra, Brahmā and the other [gods], I shall recite [the work called] ‘A Compendium on the Essence of the Bull [of Dharma]’.

1.1 This verse echoes VSS 20.3:

nādimadhyam na cāntam ca yan na vedyam surair api |
atisūkṣmo hy atisthūlo nirālambo nirañjanaḥ ||

This could suggest that *pāda c* above might be parallel with *na vedyam surair api*.

Perhaps understand *asamagraṃ* [*vedyam*] (‘incompletely [known]).

Pāda a is also reminiscent of, among other famous passages, BhG 11.19:

anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanetrām |
paśyāmi tvāṃ dīptahutāśavaktram svatejasā viśvam idam tapantam ||

See also BhG 10.20cd:

aḥam ādiś ca madhyam ca bhūtānām anta eva ca ||

A faint reference to the BhG seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the MBh (see following verses of the VSS).

Compare also, e.g., KūrmP 1.11.237:

rūpaṃ tavāśeṣakalāvihinam agocaram nirmalam ekarūpam |
anādimadhyāntam anantam ādyam namāmi satyam tamasah parastāt ||

In general, 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 deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, one could argue that it is Śiva, his name missing 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 verses 1.9–10, whose topic is *brahmavidyā*.

In *pāda b* *jagat-susāraṃ* is most probably not to be interpreted as *jagatsu sārām* (‘the essence in the worlds’). Another way to translate *avyaktajagatsusāraṃ* would be: ‘who is the fine essence of the unmanifest world.’

Strictly speaking, *pāda c* is unmetrical, but it is better to simply acknowledge here

[*janamejayavaiśampāyanasaṃvādaḥ* —
 Dialogue of Janamejaya and Vaiśampāyana]
śatasāhasrikam grantham sahasrādhyāyam uttamam |
parva cāsyā śataṃ pūrṇam śrutvā bhāratasaṃhitām || 1:2 ||

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

atrptaḥ puna papraccha vaiśampāyanam eva hi |
janamejayena yat pūrvam tac chṛṇu tvam atandritam || 1:3 ||

the phenomenon of ‘muta cum liquida’, or rather, *krama* licence, namely that syllables followed by consonant clusters such as *ra*, *bra*, *bra*, *kra*, *śra*, *śya*, *śva*, *śva*, *dva* can be treated as short (*laghu*). (See Introduction pp. xl ff.) Thus *harīndrabrahmā* can be treated as a regular beginning of an *upajāti* (U - U - -), the syllable *bra* not turning the previous syllable long (*guru*).

The reading *āsamaṅgram* in *pāda* c is suspect (see a preliminary comment on this above), although the initial *ā-* might convey some sort of completeness, meaning ‘all round’ (see e.g. Kale 1992, 226). The fact that we could perceive the ending of *pādas* a and b (*pāram-sāram*), as well as *pādas* c and d, as (in the latter case, oddly) rhyming pairs (*gram-graham*) suggests that accepting the reading *āsamaṅgram* could 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 of a guess than the correct reading. For some time I was considering emending *āsamaṅgram*. The most tempting of all the possible options (*arçyam/arhyam/arghyam/īdyam/āḍhyam/āptam agram*, *āsamas-tam*) 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 the witnesses could support this conjecture. *āptam* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛṣasārasaṃgraha* that was first received by Hari...’ etc. Another candidate was *āḍhyam agram*: ‘Having bowed to [Him] who contains/is rich with Hari, Indra, Brahmā etc.’ I have not emended the text because it is difficult to know if there is any need for change and if there is, 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 *vaṃśastha* line, a change from *triṣṭubh* to *jagatī* (as suggested by Dominic Goodall).

1.2 The dialogue of Janamejaya and Vaiśampāyana makes up the outermost layer of the VSS (see Introduction p. xix), mostly containing general *dharmasāstric* material.

That the MBh should contain a hundred thousand verses is hinted at, e.g., in line 19 of the Khoh Charter 2 of Śarvanātha, year 214 (Siddham Database IN00088; *uktañ ca mahābhārata śatasāhasryam* [understand °*ryām*] *saṃhitāyām*...). The hundred *parvans* of the *Mahābhārata* are listed in MBh 1.2.33–70. Note the use of the singular (*parva*) in connection with numerals (*śataṃ*), one of the hallmarks of this text (see p. xxxv).

Janamejaya remained unsatisfied. Listen attentively to what he asked Vaiśampāyana in the past.

janamejaya uvāca |
bhagavan sarvadharmajña sarvaśāstraviśārada |
asti dharmaṃ paraṃ guhyaṃ saṃsārārṇavatāraṇam || 1:4 ||

Janamejaya spoke: O venerable sir, O knower of the entire Dharma, O you who are well-versed in all the sciences (*śāstra*)! There is a supreme and secret Dharma [that brings about] liberation from the ocean of mundane existence (*saṃsāra*),

dvaipāyanamukhodgīrṇaṃ dharmaṃ vā yad dvijottama |
kathayasva hi me tṛptiṃ kuru yatnāt tapodhana || 1:5 ||

that is, the Dharma that emerged from [Vyāsa] Dvaipāyana's mouth, O best of Brahmins. Teach [it] to me and help me find satisfaction at all cost, O great ascetic!

1.3 My emendation from the unmetrical *punaḥ* to the unusual, or rather, Middle Indic (Edgerton 1953, vol. 2, p. 347), and Newar (Jørgensen 1941, 113), *puna* is based on the assumption that in the original the metre must have overridden morphology, similarly to what may have happened in 8.44d (Mālinī metre): *na bhavati punajanma kalpakotyaṃyute 'pi*, and in 12.151c (Sragdharā metre): *garbhāvāsaṃ na ca tvan na ca punamaraṇaṃ kleśam āyāsapūrṇam*.

For an unsatisfaction or dissatisfaction (*atrpti*) with previous teachings in a somewhat similar manner to what Janamejaya experiences here, see, e.g., *Niśvāsa* mūla 1.9:

vedāntaṃ viditaṃ deva sāmkyam vai pañcaviṃśakam |
na ca tṛptiṃ gamiṣyāmo hy rte śaivād anugrahāt ||

Vaiśampāyana, a Ṛṣi, 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 MBh, see MBh 1.1.8ff. In fact the next few verses in the VSS make it clear that the VSS picks up where the MBh left off: Janamejaya has heard the whole *Mahābhārata* from Vaiśampāyana, but he is eager to hear more, or rather a concise version of the Dharmic teachings of the *Mahābhārata*.

It is tempting to emend *pāda* c to contain a stem form proper noun (*janamejaya*) in order to maintain the metre, and note how the manuscripts struggle with this *pāda*. Stem form nouns, *prātipadikas*, abound in the VSS: see Introduction p. xxxix. On the other hand, the contracted/syncopated form *janmejaya* occurs, e.g., in BhāgP 12.06.16 and BrahmaVP 4.14.41 and 46. (It is even lexicalised in Monier-Williams' *Sanskrit-English Dict.*) The hypermetrical form *janamejayena*, and the construction finite verb + instrumental (*papraccha... janamejayena*), could be original; compare 1.8 and 4.75 below. Alternatively, 1.3cd could be taken as a separate, and elliptical, sentence standing for *janamejayena yac chrutaṃ pūrvam tac chrñu*.

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

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

Vaiśampāyana spoke: Listen with great attention, O king, to this unsurpassed narration of Dharma. Hear the secret Dharma that I received through the grace of Vyāsa.

anarthayajñakartāraṃ tapovrataparāyaṇam |
śīlaśaucasamācāraṃ sarvabhūta-dayāparam || 1:7 ||
jijñāsanārthaṃ praśnaikaṃ viṣṇunā prabhaviṣṇunā |
dvijarūpadharo bhūtvā papraccha vinayānvitaḥ || 1:8 ||

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

[*brahmavidyā* —
 Knowledge of Brahman]

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

[Vigatarāga spoke:] How is the knowledge of the Brahman to be understood if it is devoid of form and colour? Why is that supreme syllable which is devoid of vowels and consonants the supreme one?

reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā* functions probably in a weak sense ('that is'). That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, and thus no real options are involved here, becomes clear in 1.6cd. The reading of M in *pāda* b (*dharmavākyaṃ*) is tempting but could be a later correction. In general, M's readings here are unique but probably secondary: *hi me tṛptim* in *pāda* c seems more attractive than M's *prasādena* because it echoes *atrptah* in 1.3a

1.7 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 2021 and Introduction p. xx.

1.8 Note the syntax here involving the agent in the instrumental with a finite verb (ergative structure): *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. Compare 1.3.

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 (Vedic) meaning 'how much more/less' here. Rather *u* is probably just an expletive. In general it seems that this verse references the syllable *om*.

anarthayajña uvāca |
anuccāryam asandigdham avicchinnam anākulam |
nirmalam sarvagam sūkṣmam akṣaram kim ataḥ param || 1:10 ||

Anarthayajña 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* —
Noose of death and time]

vigatarāga uvāca |
dehī dehe kṣayam yāte bhūjalāgniśivādibhiḥ |
yamadūtaiḥ katham nīto nirālambo nirañjanaḥ || 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 |
svargam vā sa katham yāti nirdeho bahudharmakṛt |
etan me saṁśayaṁ brūhi jñātum icchāmi tattvataḥ || 1:12 ||

How is it bound by the nooses of death [/ time] (*kālapāśa*)? 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.

anarthayajña uvāca |
atiśaṁśayakaṣṭam te prṣṭo 'ham dvijasattama |
durvijñeyam manuṣyais tu devadānavapannagaiḥ || 1:13 ||

1.10 In *pāda* d, I have chosen, somewhat randomly, *kim ataḥ* instead of *kimu tat*, trying to make sense of 10.9–10.

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. Ohnuma 2019). Furthermore, *pāda* b lists phenomena that cause the body to disintegrate, and not causes of death; thus the reading *śiva* is probably correct.

1.12 The word *kāla* has, as usual, a double meaning here: *kālapāśa* is both Yama's noose, and also the limitations and bondage caused by time, as becomes clear at the discussion on the different time units in verses 1.18–30. *saṁśaya* seems to be treated as neuter in *pāda* e.

Anarthayañña spoke: You are asking me about an extremely doubtful and problematic matter, O truest of the twice-born. [This is a matter that] is difficult to understand by humans, and [even] by gods (*deva*), demons (*dānava*) and serpents (*paṇnaga*).

karmahetu śarīrasya utpatti nidhanam ca yat |
sukṛtam duṣkṛtam caiva pāśadvayam udāhṛtam || 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 ||

[The soul] goes to hell or heaven [bound and led] by the same [nooses of Yama's messengers, or the karmas]. Happiness and suffering, both arising from karma, are to be experienced by the body.

hetunānena viprendra dehaḥ sambhavate nṛṇām |
yam kālāpāśam ity āhuḥ śṛṇu vakṣyāmi suvrata || 1:16 ||

It is for this reason, O great Brahmin, that the human body is born. Now learn about that which they call the noose of time (*kālāpāśa*), I shall teach you, O you of great observances.

na tvayā viditam kiñcij jijnāsyasi katham dvija |
kālāpāśam ca viprendra sakalam vettum arhasi || 1:17 ||

[If] you do not know anything, how could you start your investigation, O twice-born? O great Brahmin, you should know the noose of time (*kālāpāśa*) in its entirety.

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

1.13 Note *te* used for *tvayā* in *pāda* a. Alternatively, taking *te* as genitive, the line could be translated as: 'I am being asked about a great problem of yours that originates in doubts...'

1.14 The MSS give *karmahetu* in *pāda* a overwhelmingly, which could work as a neuter *bahuvrīhi* compound picking up both a stem-form *utpatti* and *nidhanam*. *karmahetuḥ* (C₄₅) is grammatically more correct, picking up the feminine *utpatti*, but a neuter stem-form *utpatti* is unsurprising in this text.

1.17 The variant *jijnāsyasi* seems to be the lectio difficilior as opposed to *vijnāsyasi*, but the latter could also work fine here. Note how M (agreeing with two paper MSS, K₄₁ and K₁₀₇, as well as E) gives a reading (*vaktum arhasi*) that is clearly out of context. This confirms that while M comes up with interesting readings, they are mostly to be ignored.

Learn about time (*kālā*) 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*) are one twinkling (*nimeṣa*). One digit (*kalā*, cca. 1.6 second) is twice a twinkling.

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

Two digits (*kalā*) form one bit (*kāṣṭhā*, 3.2 seconds). Thirty bits (*kāṣṭhā*) make one digit (*kalā*?, 1.6 minutes). Thirty digits (*kalā*) make up one section (*muhūrta*, 48 minutes) in human terms, O great Brahmin.

muhūrtatrimśakenaiva ahorātraṃ vidur budhāḥ |
ahorātraṃ punas triṃśan māsam āhur manīṣiṇaḥ || 1:20 ||

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

samā dvādaśa māsāś ca kālatattvavido janāḥ |
śataṃ varṣasahasrāṇi trīṇi mānuṣasaṃkhyayā |
ṣaṣṭim caiva sahasrāṇi kālāḥ kaliyugaḥ smṛtaḥ || 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 by human counting is said to be the Kali age (*kaliyuga*).

dviguṇaḥ kalisaṃkhyāto dvāparo yuga saṃjñītaḥ |
tretā tu triguṇā jñeyā catuḥ kṛtayugaḥ smṛtaḥ || 1:22 ||

The Dvāpara age is known to be twice as long as the Kali age. The Tretā age is thrice [as long], the Kṛta age four [times as long as the Kali age].

eṣā caturyugāsaṃkhyā kṛtvā vai hy ekasaptatiḥ |
manvantarasya caikasya jñānam uktaṃ samāsataḥ || 1:23 ||

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: *triṃśatkāṣṭhāḥ kalāḥ*. On divisions of time, see also, e.g., Manu 1.64ff. I have calculated 1.6 second for one *kalā* backwards, starting from one day (see 1.20ab).

1.19 Understand *mānuṣena* as *mānuṣasaṃkhyayā* (1.21d).

1.21 Note how a verb (e.g. *iti vadanti*, *iti prāhur*) is missing in *pādas* ab.

1.22 Note the stem form noun *yuga* in *pāda* b metri causa, or rather the compound *dvāparo-yuga-saṃjñītaḥ* (the end of *dvāparo* lengthened to avoid the metrical fault of two *laghus*), and also M's unique but confused readings.

This is the figure related to the four ages (*yuga*). Multiplying it by seventy-one, the knowledge about one time-span of a Manu (*manvantara*) has been briefly taught.

kalpo manvantarāṇām tu caturdaśa tu saṃkhyayā |
daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |
rātrir etāvatī proktā munibhis tattvadarśibhiḥ || 1:24 ||

One æon (*kalpa*) is fourteen *manvantaras* in total. Brahmā's day (*brahmāhar*) is made up of ten thousand æons (*kalpa*). [Brahmā's] night is of the same duration according to the wise who know the truth.

rātryāgame praliyante jagat sarvaṃ carācaram |
ahāgame tathaiveha utpadyante carācaram || 1:25 ||

When [Brahmā's] night falls, the whole moving and unmoving universe dissolves. And when [his] daylight arrives, similarly, the moving and unmoving [universe] is born here.

parārdhaparakalpāni atitāni dvijottama |
anāgataṃ tathaiivāhur bhṛgurādimaharṣayaḥ || 1:26 ||

One *para* times *parārdha* [number of, i.e. two hundred quadrillion times a hundred quadrillion] æons (*kalpa*) have passed [thus far], O great Brahmin. Bhṛgu and the other sages say that the future is the same [time span].

yathārkagrahatārendu bhramato drśyate tv iha |
kālacakraṃ bhramitvaiva viśramaṃ na ca vidmahe || 1:27 ||

1.23 Note the lengthened vowel in °*yugā* (metri causa).

The 'figure' mentioned in this verse is the sum of the duration of the four *yugas*, which makes up one *mahāyuga*: Kaliyuga = 360,000 years, Dvāparayuga = 720,000 years, Tretāyuga = 1,080,000 years, Kṛtayuga = 1,440,000 years; altogether 3,600,000 years. 71 *mahāyugas* make up a *manvantara* (= 255,600,000 years; cf. *Manu* 1.79). One *kalpa* is 14 *manvantaras* (= 3,578,400,000 years). Ten thousand *kalpas* are one day of Brahmā, and his night is of the same length, which would make one full day of Brahmā 71,568,000,000,000 human years. See next verses and, e.g., González-Reimann 2016. See VSS 21.34ff on *kalpa* etc.

1.24 The accepted reading *kalpo* in *pāda* a is probably not original. M has a separator sign (|o|) at the end of *pāda* b, as if a section ended here.

1.25 The plural form *praliyante* in *pāda* a is metri causa for *praliyate*, perhaps also influencing *utpadyante* (for *utpadyate*) in *pāda* d, which in turn is used here to avoid an iambic pattern (- - U - U - U -). Note a general lack of a sense of grammatical number (see p. xxxiv).

1.26 On the definition of the numbers *para* and *parārdha*, see verses 1.31–35. Note the peculiar compound *bhṛgu-r-ādi-maharṣayaḥ*, for *bhṛgvādimaharṣayaḥ*.

Just as the sun, the planets, the stars and the moon are perceived in this world as circling around, we, wandering around riding the wheel of time (*kālacakra*), can never have a rest.

kālaḥ sṛjati bhūtāni kālaḥ saṃharate punaḥ |
kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 1:28 ||

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.

caturdaśa parārdhāni devarājā dvijottama |
kālena samatītāni kālo hi duratikramaḥ || 1:29 ||

Fourteen *parārdha* [fourteen hundred quadrillion] god kings, O Brahmin, have passed with time, for time is difficult to overcome.

eṣa kālo mahāyogī brahmā viṣṇuḥ paraḥ śivaḥ |
anādinidhano dhātā sa mahātmā namaskuru || 1:30 ||

Time is [manifest] as a great yogin, as Brahmā, Viṣṇu and supreme Śiva, is beginningless and endless, is the Creator and the great soul. Pay homage [to Time].

[*parārdhādi* —
Parārdha etc.: numbers]

vigatarāga uvāca |
śrutam vai kālacakraṃ tu mukhapadmaviniṣṛtam |
parārdham ca paraṃ caiva śrotuṃ vaḥ pratidīpitam || 1:31 ||

Vigatarāga spoke: I have now heard about the ‘wheel of time’ (*kālacakra*) from [your] lotus mouth. [I wish] to hear about [the terms] *parārdha* and *para* [mentioned above], as elaborated by you.

1.27 *bhramato* in *pāda* b seems to stand for the neuter participle *bhramat*. Alternatively, *bhramato* might mean ‘erroneously’ (*bhrama-tas*, abl.), but this would make the verse difficult to interpret. I have corrected *bhramatvaiva* to the standard form *bhramitvaiva*, although the former might conceal a finite verb (*bhramāmaḥ*?).

1.29 Note that *samatītāni* (neuter) most probably picks up *devarājāḥ* (masculine) in this verse, or rather *devarājā* stands for *devarājānām* and *samatītāni* picks up °*parārdhāni*. It is not clear to me what *devarāja* (‘god king’) means exactly (Indra?).

1.31 I have corrected the unmetrical *vinisṛtam* in *pāda* b to *vinīṣṛtam*. The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinisṛitam*. Read *tvānmukhapadma*° (‘your lotus mouth’) over the *pāda*-boundary? See, e.g., SivP 2.3.27.6ab: *taj jñātvā nikhilaṃ devī śrutvā tvānmukhapadmakajāt*.

anarthayajña uvāca |
ekaṃ daśaṃ śataṃ caiva sahasraṃ ayutaṃ tathā |
prayutaṃ niyutaṃ koṭim arbudaṃ vṛndam eva ca || 1:32 ||

Anarthayajña spoke: One, ten, a hundred, a thousand, ten thousand (*ayuta*), a hundred thousand (*prayuta*), a million (*niyuta*), ten million (*koṭi*), a hundred million (*arbuda*), one billion (*vṛnda*, 10^9),

kharvaṃ caiva nikharvaṃ ca śaṅku padmaṃ tathaiva ca |
samudro madhyam antaṃ ca parārdham ca paraṃ tathā || 1:33 ||

ten billion (*kharva*), a hundred billion (*nikharva*), one trillion (*śaṅku*, 10^{12}), ten trillion (*padma*), a hundred trillion (*samudra*), one quadrillion (*madhya*, 10^{15}), ten quadrillion (*[an]anta*), a hundred quadrillion (*parārdha*), and two hundred quadrillion (*para*).

sarve daśaguṇā jñeyāḥ parārdham yāvad eva hi |
parārdhadvigūṇenaiva parasamkhyā vidhīyate || 1:34 ||

Each should be known as powers of ten up to *parārdha*. The number corresponding to *para* is double that of *parārdha*.

parāt parataram nāsti iti me niścītā matiḥ |
purāṇavedapaṭhitā mayākhyatā dvijottama || 1:35 ||

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* —

Brahmā's Egg: the Universe]

vigatarāga uvāca |
brahmāṇḍam kati vijñeyaṃ pramāṇaṃ jñāpitaṃ kvacit |
kati cāṅguli-m-ūrdhveṣu sūryas tapati vai mahīm || 1:36 ||

Pāda d is suspect and my translation tentative. M's reading in *pāda d* (*śrotuṃ naḥ pratidīyatām*) might make sense ('give it back/repeat it for us to hear'), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotuṃ naḥ pratidīpitam*, the reading of the majority of the witnesses, which is in fact not easy to interpret. One would expect a phrase meaning 'please tell me about these.' Finally, I have decided to take *vaḥ* as instrumental ('by you'). Still, a verb is missing.

1.32 See a similar teaching of numbers in *BrahmāṇḍaP* 3.2.91ff.

1.33 Note that *K*₄₁ inserts a line here. See apparatus. For *anta* meaning *ananta*, see 1.57. M's reading in *pāda d* may be a result of an eyeskip to 1.34c.

1.35 Note that *E* inserts the line here that *K*₄₁ inserted above. See apparatus.

Vigatarāga spoke: What is the extent of Brahmā's Egg (*brahmāṇḍa*) [i.e. the universe]? Is it disclosed 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 jānanti mānuṣānām ca kā kathā || 1:37 ||

Anarthayajña spoke: How could I enumerate [all the details of] Brahmā's Egg, O twice-born? Even the gods do not know, not to mention humans.

pariyāyena tu vakṣyāmi yathāśakyam dvijottama |
brahmaṇā yat purākhyāto mātariśvā yathā tathā || 1:38 ||

I shall teach [you], as far as I can, in due order and truthfully, that, O great Brahmin, which Mātariśvan was taught by Brahmā in the past.

śivāṇḍābhyantarenaiva sarveṣām iva bhūbhṛtām |
daśa nāma diśāṣṭānām brahmāṇḍe kīrtitam śṛṇu || 1:39 ||

The ten names of all the [cosmic] rulers in each of the eight directions in Brahmā's Egg, [which is] inside Śiva's Egg (*śivāṇḍa*), are being taught now, listen.

1.36 The use of the singular next to numerals is one of the hallmarks of the VSS (see p. xxxv). This means that *pāda* a may well refer to multiple *brahmāṇḍas*. Nevertheless, in the light of VSS 2.2d (*pramāṇam tasya vā kati*), I suspect that the first question here could be rendered in slightly more standard Sanskrit as *brahmāṇḍasya pramāṇam kati yojanāni vijñeyam*. *cāpitam kvacit* in *pāda* b in the witnesses is enigmatic. One may conjecture *prāpitam* (perhaps: 'is it available somewhere?'), The intended form may have been *jñātam kenacit* ('is it known by anyone?'), or *jñāpitam* ('is it disclosed somewhere?'). I have chosen the latter, to which 1.37 below could be a reply. Of course, *cāpitam* could be analysed as *cāpi tam* (possibly for *cāpi tat*), but that would help little, unless we imagine that the question is 'and where is it?' (*cāpi tat kvā*).

My emendation of *cāṅguli-mūrdheṣu* to *cāṅguli-m-ūrdhveṣu* (with a hiatus-filler) is based on *ūrdhvatas* in 1.60d, which is part of the reply to the question posed in this line. In turn, *aṅguli* here triggered a conjecture in 1.60c.

1.37 One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasamkhyātum*..., or rather, *brahmāṇḍasya viśeṣān prasamkhyātum*. The structure noun in genitive + verb meaning 'to tell' occurs also, e.g., in 4.69a.

1.38 The claim that Brahmā taught Mātariśvan is confirmed in 1.62cd, and also, e.g., in *Brahmāṇḍapurāṇa* 3.4.58cd (see the apparatus).

1.39 My conjecture in *pāda* b (*bhūbhṛtām*) is based on the fact that the readings transmitted in the MSS seem unintelligible, and, more importantly, that these names are said, in

[*bhūbhṛtām nāmāni* —
Names of the cosmic rulers]

[*pūrvataḥ* —
East]

sahāsahaḥ sahaḥ sahyo visahaḥ saṃhato 'sabhā |
prasaho 'prasahaḥ sānuḥ pūrvato daśa nāyakāḥ || 1:40 ||

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

[*āgneye* —
South-East]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |
dīptatejās ca tejās ca tejā tejavaho daśa |
āgneye tv etad ākhyātām yāmye śṛṇu atha bho dvija || 1:41 ||

[1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti,
[7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaha: [these are] the ten [rulers] in
the direction of Agni [SE]. Now listen to [the names for] Yama's region, O
twice-born.

[*yāmye* —
South]

yamo 'tha yamunā yāmaḥ saṃyamo yamuno 'yamaḥ |
saṃyano yamanoyāno yanyugmā yanoyanaḥ || 1:42 ||

[1] Yama, [2] Yamunā, [3] Yāma, [4] Saṃyama, [5] Yamuna, [6] Ayama, [7]
Saṃyana, [8] Yamanoyāna, [9] Yanyugmā, [10] Yanoyana.

the subsequent verses, to belong to *nāyakas* ('chiefs, lords'), a possible synonym of *bhūbhṛt* ('a king'). Also, it is a minute intervention.

In *pāda* c, understand *disāṣṭānām* as *disām aṣṭānām* or *diḡaṣṭakānām*: again, the use of the singular in the proximity of numbers is normal in the VSS (*daśa nāma*).

1.40 Note that many of the names here and in the following verses are, in the absence of any close parallel passage, rather insecure. In order to avoid the repetition of the name Saha, I take the first name here as feminine; Asabhā seems also to be a feminine ruler's name. Later on there seem to come more feminine names (Tejā, Yamunā, Naganā, etc.), therefore it might be correct to interpret some of the names as names of queens. What is clear here is that the list evokes the name Sahasrākṣa, one of the appellations of Indra, the guardian of the eastern direction.

1.41 Here, in the region of Agni, the names evidently evoke the image of flames.

1.42 I have chosen the variant *saṃyano* in *pāda* c only to avoid the repetition of the name *saṃyama*, and the variant *yanoyanaḥ* in *pāda* d because I suspect that most of the

[*nairṛte* —
South-West]

nagajo naganā nando nagaro naga nandanah |
nagarbho gahano guhyo gūḍhajo daśa tatparaḥ || 1:43 ||

[1] Nagaja, [2] Naganā, [3] Nanda, [4] Nagara, [5] Naga, [6] Nandana, [7] Nagarbha, [8] Gahana, [9] Guhya, [10] Gūḍhaja: [these are] the ten associated with [the South-West].

[*vāruṇe* —
West]

vāruṇena pravakṣyāmi śṛṇu vipra nibodha me |
babhraḥ setur bhavodbhadraḥ prabhavodbhavabhājanah |
bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 1:44 ||

I shall teach you [the names] in Varuṇa's region [in the west]. Listen, O Brahmin, learn from me. [1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharaṇa, [9] Bhuvana, and [10] Bhartr: these ten dwell in Varuṇa's region [in the west].

[*vāyavye* —
North-West]

nṛgarbho 'suragarbhaś ca devagarbho mahīdharah |
vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajaḥ || 1:45 ||

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

jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanah |
nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:46 ||

names here should begin with *ya*, except for *ayamaḥ* in *pāda* b, which is little more than a guess in order to avoid the repetition of *yamaḥ*. 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.

1.43 *naga* in *pāda* b is a stem form noun metri causa. *tatparaḥ* in *pāda* d is be another example of a singular form next to a number (see 1.39c above). Note that the reconstruction of these names is tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nirṛti*, *narakas*, and *nāgas*.

1.44 Varuṇa upholds (*bibharti/bharati*) the sky and the earth. This could be the reason why these names include *bharaṇa* and *bhartr*.

1.45 The connection between *vṛṣa* and the north-west or Vāyu is not evident to me. In a tantric context, a western position is more standard for *vṛṣa*, see e.g. Goodall, Rout, Sathyanarayanan *et al* 2005, 40.

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

[*uttare* —
North]

sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |
sataḥ satya layaḥ śambhur daśa nāyakam uttare || 1:47 ||

[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* —
North-East]

indu bindu bhuvo vajra varado vara varṣaṇaḥ |
ilano valino brahmā daśeśāneṣu nāyakāḥ || 1:48 ||

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

[*madhyame* —
Center]

aparo vimalo moho nirmalo mana mohanaḥ |
akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 1:49 ||

[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.

1.46 Note how M deviates here again in a significant way.

1.47 I prefer the form *sumanaḥ* to the more standard *sumanāḥ* (K₇) in *pāda* a because it suits the slightly irregular language of the VSS (see pp. xxxiii) and because the solitary reading of K₇ may well only be an attempt to standardise. It is also not inconceivable that *sumanaḥ* stands compounded with *saumyaḥ*. Note how *daśa nāyakam* (neuter singular for masculine plural) could again be an example for the use of the singular next to a number in *pāda* d. It seems that here it is the northern region that is associated with Śiva, rather than the north-east, the *īśāna* direction, which is occupied by Brahmā in the next verse. (In a tantric context, Brahmā is sometimes associated with the north-east, see, e.g., Goodall, Rout, Sathyanarayanan *et al* 2005, 39.) I have left *satya* in stem form.

1.48 I consider *indu*, *bindu* and *vajra* stem form nouns. The north-east seems to be occupied by Brahmā, and by rulers whose names should somehow evoke Brahmā's name.

1.49 Note that the last three lists above have been associated with Śiva, Brahmā and Viṣṇu, respectively, and here, in a layer of the text that can be labelled Vaiṣṇava (see pp. xix), it is Viṣṇu that seems to occupy a central position. *mana mohanaḥ* (or *nirmalonmana*) in *pāda* b may sound like one single name, but we are forced to separate these two words (*mana* being in stem form metri causa) to arrive at a list of ten names.

[*parivārāḥ* —
Subordinates]

sarveṣāṃ daśa-m-iśānāṃ parivāraśataṃ śatam |
śatānāṃ prthag ekaikaṃ sahasraiḥ parivāritam || 1:50 ||

Each of the ten rulers has a retinue of a hundred subordinates. Each one of [these] hundred is surrounded by a thousand subordinates.

sahasreṣu ca ekaikaṃ ayutaiḥ parivāritam |
ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtam || 1:51 ||

Each one of the thousand is surrounded by ten thousand [subordinates], the ten thousand is surrounded by a multitude of a hundred thousand, the hundred thousand by a million,

ekaikasya parivāro niyutaḥ prthag eva ca |
koṭibhir daśakoṭyena ekaikaḥ parivāritaḥ || 1:52 ||

[that is] each one has a retinue of a million (*niyuta*) [subordinates]. [Then those] are surrounded by ten million (*koṭi*) [subordinates], [they in turn] by a hundred million (*daśakoṭi*).

daśakoṭiṣu ekaikaṃ vṛndavṛndabhṛtair vṛtam |
vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam || 1:53 ||

Each one of the hundred million is surrounded by a billion (*vṛnda*) subordinates (*bhṛta*). Each one in these groups of a billion (*vṛnda*) is surrounded by ten billion (*kharva*) [subordinates].

kharvavargeṣu ekaikaṃ daśakharvagānair vṛtam |
daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam || 1:54 ||

1.50 I take *daśa-m-iśānāṃ* as a split compound (*daśeśānāṃ*). It is conceivable that each of the above ninety rulers has ten subordinates, therefore each group of ten rulers has a hundred subordinates altogether, but the original idea may have been that each one of the above ninety rulers has a hundred subordinates. Alternatively, this verse may only refer to the central group of ten rulers mentioned in 1.49, and each one of them has a hundred subordinates.

1.51 We are forced to follow E's reading in *pāda* c in order to make sense of this passage. My correction in *pāda* d is motivated by the same. Note that *vṛnda* is not a number in this line. Elsewhere in this chapter *vṛnda* is the word that signifies 'a billion.'

1.52 It seems that *pādas* ab repeat what has been stated in 1.51cd. *°koṭyena* stands for *°koṭyā* (thematization). Note how the scribe of M gets confused at 1.52c due to an eyeskip and fully regains control only at 1.54b.

Each in these groups of ten billion (*kharva*) is surrounded by a hundred billion (*daśakharva*). Each of those hundred billion is surrounded by a trillion (*śanku*) [deities].

śaṅkubhiḥ prthag ekaikaṃ padmena parivāritam |
padmavargeṣu ekaikaṃ samudraiḥ parivāritam || 1:55 ||

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

samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |
madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritam || 1:56 ||

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

ananteṣu ca ekaikaṃ parārdhaparivāritam |
parārdheṣu ca ekaikaṃ pareṇa parivāritam |
eṣa vai kathito vipra śakyam sāṃkhyam udīritam || 1:57 ||

Each of those ten quadrillion is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. The enumeration [of the rulers of the Brahmāṇḍa] has been taught as much as it is possible.

[*pramāṇam* —
Measurements]

pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |
candrodaye pūrṇamāsyāṃ vapur aṇḍasya tādṛśam || 1:58 ||

Listen to me and learn about the measurements [of Brahmā's Egg], O Brahmin, I shall teach [you] in a concise manner. The body of the Egg is like that of [the moon] at moonrise on the day of the full moon.

koṭikoṭisahasraṃ tu yojanānāṃ samantataḥ |
aṇḍānāṃ ca parīmāṇaṃ brahmaṇā parikīrtitam || 1:59 ||

The whole circumference of the Egg has been declared by Brahmā to be ten million (*koṭi*) times a thousand times ten million *yojanas*.

1.55 Note that in *pāda* a *śaṅkubhiḥ* stands for *śaṅkūṣu* (instrumental for locative).

1.59 I suspect that the plural form *aṇḍānāṃ* is accidental and what is meant is a singular.

saptakoṭisahasrāṇi saptakoṭīśatāni ca |
viṃśakoṭīṣu aṅgulīṣu ūrdhvas tapate raviḥ || 1:60 ||

The Sun shines from the height of seven thousand seven hundred and twenty
koṭi finger's breadth.

pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmāṇḍaṃ cāprameyāṇāṃ lakṣaṇaṃ parikīrtitam || 1:61 ||

The numbers pertaining to the measurements have been taught in brief.
 The characteristics of the unmeasurable Brahmanḍa[s] have been taught.

[*purāṇam* —

Redactors of the Purāṇa[s]]

purāṇāśisahasrāṇi śatāni dvijasattama |
brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham || 1:62 ||

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

1.60 This verse is the reply to the question in 1.36cd, which contains the word *aṅguli*: this hints at the possibility that the unintelligible *gulmeṣu* transmitted in most of the witnesses might be corrupted from *aṅgulīṣu*; hence my conjecture, resulting in a *ra-vipulā*.

1.61 Note the mixture of different grammatical genders and numbers in this verse. Understand *pramāṇeṣu saṃkhyāḥ kīrtitāḥ samāsataḥ* and *brahmāṇḍānām aprameyāṇāṃ*, or *brahmāṇḍasyāprameyasya*, which is even metrical.

1.62 *Pāda* a should probably be analysed and interpreted as *purāṇam brahmaṇā kathitaṃ*, or rather, *purāṇānām aśisahasrāṇi śatāni ślokāni brahmaṇā kathitāni*. Alternatively, *pāda* a may have originally read *purāṇāni sahasrāṇi*, and then the initial number of verses transmitted by Brahmanā is a hundred thousand. That the number refers to the number of *śloka*s transmitted is confirmed in 1.65d: *viṃśatślokaśasrikam*.

In *pāda* d, either understand *mātariśvā* (nom.) as *mātariśvānaṃ* (acc.) or emend *kathitaṃ* to *kathitaḥ* in the sense 'Mātariśvan was taught,' echoing 1.38cd: *brahmaṇā yat purākhyāto mātariśvā yathā tathā*.

On the idea that initially there was only one Purāṇa, see, e.g., Rocher 1986, 41ff. Compare the list in the VSS to a list of twenty-eight *vedavyāsa*s, from Brahmanā to Vyāsa Dvaipāyana, in ViṣṇuP 3.3.10–19, taught by Parāśara, the twenty-sixth *vyāsa* of this list and our text (in the numbering that I add here I follow the translation in Dutt 1896, 178–179):

vedavyāsā vyatītā ye aṣṭāviṃśati sattama |
caturdhā yaiḥ kṛto vedo dvāpareṣu punaḥ punaḥ ||
dvāpare prathame vyastāḥ svayaṃ vedāḥ [1] svayambhuvā |
dvitiye dvāpare caiva vedavyāsaḥ [2] prajāpati ||
ṛṛtiye [3] cośanā vyāsaś caturthe ca [4] bṛhaspatiḥ |
[5] savitā pañcame vyāsaḥ [6] mṛtyuḥ ṣaṣṭhe smṛtaḥ prabhūḥ ||

vāyunā pāda saṃkṣīpya prāptaṃ cośanasam purā |
tenāpi pāda saṃkṣīpya prāptavāṃś ca bṛhaspatiḥ || 1:63 ||

Vāyu abridged the verses and then gave [the Purāṇas] to [3] Uśanas. He [Uśanas]

saptame ca [7] tathaivendro [8] vasiṣṭhaś cāṣṭame smṛtaḥ |
[9] sārasvataś ca navame [10] tridhāmā daśame smṛtaḥ ||
ekādaśe tu [11] trivṛṣā [12] bhāradvājas tataḥ param |
trayodaśe [13] cāntarikṣo [14] varṇī cāpi caturdaśe ||
[15] trayyāruṇaḥ pañcadaśe ṣoḍaśe tu [16] dhanañjayaḥ |
[17] kratuñjayaḥ saptadaśe [18] ṛṇajyo 'ṣṭādaśe smṛtaḥ ||
tato vyāso [19] bhāradvājo bhāradvājāt tu [20] gautamaḥ |
gautamād uttamo vyāso [21] haryātmanā yo 'bhidhīyate ||
atha haryātmano [22] venāḥ smṛto vājaśravāś tu yaḥ |
somaḥ śuśmāyanaś tasmāt [23] tṛṇabindur iti smṛtaḥ ||
[24] ṛkṣo 'bhūd bhārgavas tasmād vālmīkir yo 'bhidhīyate |
tasmād asmatpitā [25] śaktir vyāśas tasmād [26] ahaṃ mune ||
[27] jātukarṇo 'bhavan mattaḥ kṛṣṇadvaipāyanaś [28] tataḥ |
aṣṭaviṃśatir ity ete vedavyāśaḥ purāṇāḥ ||

Another relevant passage is BrahmanḍaP 3.4.58cd–67 (≈ VāyuP 2.41.58–67). Note how Tṛṇabindu is, perhaps by mistake, different from Somaśuśma/Śuśmāyana here, but, more importantly, note Amitabuddhi of VSS 1.75b appearing at the end of this list:

[1] brahmā dadau śāstram idam purāṇam [2] mātariśvane ||
tasmāc [3] cośanasā prāptaṃ tasmāc cāpi [4] bṛhaspatiḥ |
bṛhaspatir ity ete vedavyāśaḥ purāṇāḥ ||
[5] savitre tadanantaram ||
savitā [6] mṛtyave prāha mṛtyuś [7] cendrāya vai punaḥ |
indrāś cāpi [8] vasiṣṭāya so 'pi [9] sārasvatāya ca ||
sārasvatas [10] tridhāmne 'tha tridhāmā ca [11] śāradvate |
śāradvāś tu [12] triviṣṭāya so [13] 'ntarikṣāya dattavān ||
[14] carṣiṇe cāntarikṣo vai so 'pi [15] trayyāruṇāya ca |
trayyāruṇād [16] dhanañjayaḥ sa vai prādāt [17] kṛtañjaye ||
kṛtañjayāt [18] tṛṇajayo [19] bhāradvājāya so 'py atha |
[20] gautamāya bhāradvājāḥ so 'pi [21] niryantare punaḥ ||
niryantaras tu provāca tathā [22] vājaśravāya vai |
sa dadau [23] somaśuśmāya sa cādāt [24] tṛṇabindave ||
tṛṇabindus tu [25] dakṣāya dakṣaḥ provāca [26] śaktaye |
śakteḥ [27] parāśaraś cāpi garbhasthaḥ śrutavān idam ||
parāśarāj [28] jātukarṇyaś tasmād [29] dvaipāyanaḥ prabhuḥ |
dvaipāyanāt punaś cāpi [30] mayā prāptaṃ dvijottama ||
mayā caitat punaḥ proktaṃ [31] putrāyāmitabuddhaye |
ity eva vākyaṃ brahmādiguruṇāṃ samudāhṛtam ||

The list of vedavyāśas in LiñP 1.7.15–18 includes these twenty-five names: Kratu, Satya, Bhārgava, Aṅgiras, Savitr, Mṛtyu, Śatakratu, Vasiṣṭha, Sārasvata, Tridhāman, Trivṛta, Śatatejas, Tarakṣu, Āruṇi, Kṛtañjaya, Rtañjaya, Bhāradvāja, Gautama, Vācaśravas, Tṛṇabindu, Rūkṣa, Śakti, Jātukarṇya, Kṛṣṇa Dvaipāyana.

also abridged the verses, and [4] Bṛhaspati received them.

bṛhaspatis tu provāca sūryaṃ trimśatsahasrikam |
pañcaviṃśatsahasrāṇi mṛtyuṃ prāha divākaraḥ || 1:64 ||

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

ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |
indreṇāha vasiṣṭhāya viṃśatślokaśahasrikam || 1:65 ||

Mṛtyu taught 21,000 [verses] to [7] Indra. Indra taught 20,000 verses to [8] Vasiṣṭha.

aṣṭādaśasahasrāṇi tena sārāsvatāya tu |
sārāsvatas tridhāmāya sahasradaśa sapta ca || 1:66 ||

And he[, Vasiṣṭha, taught] 18,000 [verses] to [9] Sārāsvata. Sārāsvata [taught] 17,000 [verses] to [10] Tridhāma[n].

śoḍaśānāṃ sahasrāṇi bharadvājāya vai tataḥ |
daśa pañcasahasrāṇi trivṛṣāya abhāṣata || 1:67 ||

[He taught] 16,000 verses to [11] Bharadvāja. [Bharadvāja] taught 15,000 verses to [12] Trivṛṣa.

caturdaśasahasrāṇi antarīkṣāya vai tataḥ |
trayyāruṇiṃ sahasrāṇi trayodaśa abhāṣata || 1:68 ||

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

trayyāruṇis tu viprendro dhanamjayam abhāṣata |
dvādaśāṇi sahasrāṇi samkṣīpya punar abravīt || 1:69 ||

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

kṛtaṃjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtaṃjayād dvijaśreṣṭha ṛṇamjayamahātmane || 1:70 ||

1.63 Note the stem form noun *pāda* twice in this verse and the slightly odd grammatical structure in *pāda* b, (*purāṇaṃ*) *prāptam uśanasam* ('the Purāṇa reached Uśanas'), as opposed to the solution in *pāda* d with *prāptavān*.

1.64 *Pāda* a is a *ma-vipulā*, or simply a *pathyā* if *pra* in *provāca* does not turn the previous syllable long (*krama* licence).

Dhanaṃjaya, the great sage, handed [them] over to [16] Kṛtaṃjaya. [That recension was transmitted] from Kṛtaṃjaya, O best of the twice-born, to [17] noble Ṛṇaṃjaya.

*ṛṇaṃjayāt punaḥ prāpto gautamāya maharṣiṇe |
gautamāc ca bharadvājas tasmād dharyadvatāya tu || 1:71 ||*

Then from Ṛṇaṃjaya it was given to [18] Gautama, the great sage, from Gautama to [19] Bharadvāja, from him to [20] Haryadvata.

*rājaśravās tataḥ prāptaḥ somaśuṣmāya vai tataḥ |
somaśuṣmāt tataḥ prāptas tṛṇabindus tu bho dvija || 1:72 ||*

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 parāśaram prāha jatukarṇāya vai tataḥ || 1:73 ||*

Tṛṇabindu taught it to [24] Vṛkṣa, Vṛkṣa to [25] Śakti [the father of Parāśara]. Śakti taught it to [26] Parāśara, then [Parāśara] to [27] Jatukarṇa.

*dvaipāyanam tu provāca jatukarṇo maharṣiṇam |
romaharṣāya samprāpto dvaipāyanamahāmuniḥ || 1:74 ||*

Jatukarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to [29] Romaharṣa.

*romaharṣeṇa provāca putrāyāmitabuddhaye |
daśa dve ca sahasrāṇi purāṇam samprakāṣitam |
mānuṣānāṃ hitārthāya kiṃ bhūyaḥ śrotum icchasi || 1:75 ||*

1.70 Note the odd structure in *pādas* ab: *dhanamjayāḥ kṛtamjayāya samprāptaḥ*, for a more standard *dhanamjayena (purāṇam) samprāpitaṃ kṛtamjayam* ('the Purāṇa was transmitted to Kṛtaṃjaya').

1.71 The structure of *pādas* ab is as odd as that of 1.70ab. What was intended is probably *ṛṇaṃjayena prāpitaṃ gautamāya*. Many of the syntactic oddities in this and other chapters might betray an influence of classical Newar. See pp. xxxiii. The name Haryadvata in *pāda* d seem to be a variant on the attested forms Haryadvata and Haryātman (the latter is in the list of *vedavyāsas* in ViṣṇuP 3.3.16–17, see note to 1.62 above).

1.72 The syntax is again slightly odd here. The intention may have been *prāpitaṃ rājaśravasā somaśuṣmāya... tatas tṛṇabindunā prāptam*.

1.73 In other list of *vedavyāsas*, Tṛṇabindu hands the Purāṇas down to Rkṣa, Rūkṣa or Dakṣa (see note to 1.62 above). *vṛkṣa* in *pāda* a is probably a corrupted form. The name Jatukarṇa may be a corrupted form of Jātū- or Jātukarṇa.

1.74 *Pādas* ab are a *pathyā* if *pra* in *provāca* does not turn the previous syllable long (*krama* licence). The syntax of *pādas* cd echoes that of 1.70ab above.

Romaharṣa taught the Purāṇa[s] of 12,000 [verses], now fully revealed, to his son, [30] Amitabuddhi, for the benefit of humankind. What else do you wish to know?

|| *iti vṛṣasārasaṁgrāhe brahmāṇḍasaṁkhyā nāmādhyāyaḥ prathamah* ||

Here ends the first chapter in the *Vṛṣasārasaṁgrāha* called Description of Brahmā's Egg.

1.75 Romaharṣa is usually considered to be the same person as Sūta, disciple of Vyāsa Dvaipāyana.

In *Brahmāṇḍapurāṇa* 3.4.67ab (*mayā caitat punaḥ proktaṁ putrāyāmitabuddhaye*, see note to 1.62 above) Amitabuddhi is clearly the name (or epithet) of Romaharṣa's son. This suggests that the reading *romaharṣāya* in some of the MSS in *pāda* a is a mistake for *romaharṣaś ca*, or similar. MS M is either transmitting an otherwise syntactically problematic reading (*romaharṣeṇa*) that is more original than that in most other witnesses, or M's scribe is trying to correct the text. Supposing the former, in this case I accepted M's reading. Note that the extent of the transmitted text (12,000 *śloka*s) has not changed since Trayyāruṇi (1.69).

Manuscripts C₀₂ and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchaṣīti* ||O|| (C₀₂) and *icchasi iti* ||o|| (M). Note also that M gives the number of *śloka*s in this chapter, 77, which is close to the number of verses this critical edition has produced. The scribe of M struggled with eyeslips in this chapter, therefore it seems unlikely that he himself counted the number of verses he had copied and arrived at this very figure. Rather, he copied the number from his exemplar.

[dvitiyo 'dhyāyaḥ]
[Chapter Two]

vigatarāga uvāca |
śrutam mayā janāgreṇa brahmāṇḍasya tu nirṇayam |
pramāṇam varṇarūpaṁ ca saṁkhyā tasya samāsataḥ || 2:1 ||

Vigatarāga spoke: I have heard the description of Brahmā's Egg (*brahmāṇḍa*) from [you,] the best of men, its extent, colour, form, and the numbers associated with it, in a concise manner.

śivāṇḍeti tvayā prokto brahmāṇḍālayakīrtitaḥ |
kīdrśam lakṣaṇam jñeyam pramāṇam tasya vā kati || 2:2 ||

You mentioned Śiva's Egg (*śivāṇḍa*) as taught to be the receptacle of Brahmā's Egg (*brahmāṇḍa*). What are its characteristics and how much is its extent?

kasya vā layanam jñeyam pramāṇam vātra vāsinah |
kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ || 2:3 ||

And whose dwelling place is it? And [what] is the extent of the inhabitants thereof? What kind of subjects live there? And who is the ruler (*prajāpati*) there?

[*śivāṇḍasaṁkhyā* —
Summary of the Śivāṇḍa]

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

Anarthayajña spoke: Please don't ask me about the characteristics of Śiva's Egg (*śivāṇḍa*), O Brahmin. How could even the gods have the power to really know and see Śiva's Egg?

2.1 It is unlikely that *janāgreṇa* picks up *mayā* ('by me, the best of men'). Instead, I suppose that this instrumental could be understood as 'through the best of man,' or rather, simply taken as an ablative ('from the best of men').

2.2 The location where the Śivāṇḍa was mentioned is verse 1.39a above.

2.3 *vā layanam* in *pāda* a may stand for *vā-ālayanam*, in the sense of *vā-ālayam*. The questions in this verse are most probably answered in verses 2.26–33, and if my interpretation is correct there, *pramāṇam vātra vāsinah* (understand *vāsinām*) and *pāda* c should refer to the number of inhabitants in the five regions of Īśāna, Tatpuruṣa, etc., deities who are referred to here in *pādas* a and possibly d.

*agamyagamanam guhyam guhyād api samuddhitam |
na prabhur netaras tatra na daṇḍyo na ca daṇḍakah || 2:5 ||*

The path leading to it is not to be trodden, it is more secret than any secret, and it is lofty. There is no master or servant there, nobody to be punished and no punisher.

*na satyo nānṛtas tatra suśilo no duḥśīlavān |
nānṛjur na ca dambhitvam na tṛṣṇā na ca īrṣyatā || 2:6 ||*

There are no truthful or untruthful people there, no moral or immoral people, no crooked people, no hypocrisy, no thirst or envy.

*na krodho na ca lobho 'sti na māno 'sti na sūyakah |
īrṣyā dveṣo na tatrāsti na śaṭho na ca matsarah || 2:7 ||*

There is no anger or greed there, 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 ||*

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 praśamsāsti matsarī piśuno na ca || 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 ||*

2.5 *samuddhitam* in *pāda* b is suspect. Emending it to *samuddhṛtam* would not be fully satisfactory, and the readings transmitted in the witnesses are problematic. M, a MS not collated for this chapter, gives a confusing reading: *saṁmurdhniḍdam*. I doubt if E's *saṁrddhidam* ('yielding success') is the correct reading. Perhaps *samudāhṛtam* ('declared, talked about as'), or *samāvṛtam* ('guarded') was meant. It is not inconceivable that *agamyagahanam* in C₀₂ (and MK₄₁; 'it is inaccessible because of its depth') is original and is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhād* could be the right reading, and in what sense, in *pāda* b.

2.6 Strictly speaking *duḥśīlavān* in *pāda* b is unmetrical; understand or pronounce *duśīlavān*. *īrṣyatā* (for *īrṣyā*, see 2.7a) is a form rarely attested.

2.7 *na sūyakah* in *pāda* b stands for *na asūyaka* metri causa.

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 ||*

Go without material desires (*anarthin*). Being there you'll be resting under a wishing tree. There is no karma there and no enemy. No Kali age is there and there is no fighting.

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

There is no Dvāpara age or Tretā or Kṛta. There are no Manu-eras (*manvantara*) there and no æons (*kalpa*).

*āhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |
na janmamaraṇaṃ tatra āpadaṃ nāpnuyāt kvacit || 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 cāśāpāśabaddho 'sti rāgamohaṃ na vidyate |
na devā nāsurās tatra na yakṣoragarākṣasāḥ || 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 piśācāś ca gandharvā ṛṣayas tathā |
tārāgrahaṃ na tatrāsti nāgakimnaragāruḍaṃ || 2:15 ||*

There are neither Ghosts nor Piśācas, no Gandharvas and no Ṛṣis. There are no planets there, no Nāgas, Kiṃnaras or Garuḍa-like creatures.

*na japo nāhnikas tatra nāgnihotrī na yajñakṛt |
na vrataṃ na tapaś caiva na tiryannarakaṃ tathā || 2:16 ||*

2.11 Note the term *anartī* in *pāda* a: it might have something to do with non-material sacrifice (*anarthayajña*), the topic of chapter 11, and with our interlocutor Anarthayajña. My emendation in *pāda* c from *na priyas* ('no lover/husband') to *nāpriyas* ('no enemy') might not be necessary but it seems more meaningful than the transmitted readings.

2.12 On *manvantaras* and *kalpas*, see 1.22–23 above.

2.13 *āhūtasamplava* for the more widely attested form *ābhūtasamplava* occurs, e.g., in some MSS transmitting ŚDhŚ 10.77 and 81 (see Bisschop, Kafle, & Kiss forthcoming).

There are no recitations or daily rituals there, nobody performs the Agni-hotra and there are no sacrificers. There are no religious observances and no austerities and no ‘animal hell’.

tasyeśānasya devasya aiśvaryaḡaṇavistaram |
api varṣaśatenāpi śakyaṃ vaktuṃ na kenacit || 2:17 ||

Nobody would be able to tell the extent of the qualities of the god Īśāna’s powers, not even in a hundred years.

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

All are born by Hara’s wish. I shall teach [them] to you one by one, gods and people, and trees, bushes, creepers, etc.

parārdhadvigūṇotsedho vistāraś ca tathāvidhaḥ |
anekākārapuṣpāṇi phalāni ca manoharam || 2:19 ||

The height [of the Śivāṇḍa] is two *parārdhas*, and [its] width is the same. There are lovely flowers of different forms [there] and also lovely fruits.

2.16 The phrase of *tiryaṇnaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpās tiryaṇnarakagāmināḥ*. Here Ganguli 1883–1896 translates *tiryaṇ* separately as ‘in a crooked way,’ but I suspect that in the VSS *tiryaṇnaraka* has more to do with *tiraggati*, being reduced to animal existence, being reborn as an animal or entering a hell in animal form. Cf. MBh Suppl. 13.15.2615–16:

nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ |
tiryaṇnarakagantāro hy adhamās te narādhamāḥ ||
and UMS 6.1:

avamanyanti ye viprān sarvaloke namaskṛtān |
narakaṃ yānti te sarve tiryaḡyonim vrajanti ca ||

I suspect that *nātirya°* in the witnesses is only a scribal mistake for *na tirya°*.

2.17 My translation of *aiśvaryaḡaṇa°* is tentative. It could be taken as a *dvandva* compound (e.g. ‘supremacy and qualities’). The expression *sarva°* or *aṣṭaiśvaryaḡaṇopeta* occurs frequently, e.g. in SivP 7.2.8.28ab and SkandaP 55.30cd, and ŚDhU 2.6, 79, 125, 127, with *aiśvarya* most probably referring to the eight *siddhis aṇiman, laghiman* etc. De Simini (2016a, 386), e.g., translates *sarvaiśvaryaḡaṇopetaḥ* in ŚDhU 2.127 as ‘endowed with all the qualities of lordship.’

2.18 Treat *pāda* a as if the object of *bravīmi*. Note the gender confusion in this verse. In *pāda* c, °*varjyāni* is suspect. I take it as if it stood for *vargāḥ/vargāṇi*, and not in the sense of ‘excluding,’ because gods and people are in fact, albeit vaguely, mentioned below.

2.19 I understand *pāda* a as *parārdhadvigūṇa utsedho*, i.e. as an example of double *sandhi*. On the other hand, °*sedho* is only my conjecture, and may refer to something else than the Śivāṇḍa. Note the number confusion in *pāda* d, and also that two *parārdhas* is one *para*, the highest possible number according to verses 1.34–35 above. The number may refer to any unit of length, but 2.23 below suggests that it is *yojanas*.

anye kāñcanavṛkṣāṇi mañivṛkṣāṇy athāpare |
pravālamaniṣaṇḍās ca padmarāgaruhāṇi ca || 2:20 ||

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

svādumūlaphalāḥ skandhalatāviṭapapādapāḥ |
kāmarūpās ca te sarve kāmādāḥ kāmabhāṣiṇaḥ || 2:21 ||

There are tasty roots and fruits and trees with creepers on their twigs. All are shape-shifters and they fulfill desires and they whisper seductively.

tatra vipra prajāḥ sarve anantaguṇasāgarāḥ |
tulyarūpabalāḥ sarve sūryāyutasamaprabhāḥ || 2:22 ||

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

parārdhadvayavistāraṃ parārdhadvayam āyatam |
parārdhadvayavikṣepaṃ yojanānām dvijottama || 2:23 ||

[Śiva's Egg] is two *parārdhas* long and two *parārdhas* wide, and two *parārdhas* is its [vertical] extension, [measured] in *yojanas*, O great Brahmin.

aiśvaryatvaṃ na saṃkhyāsti balasaktiś ca bho dvija |
adhordhvo na ca saṃkhyāsti na tiryāñ caiti kaścana || 2:24 ||

[Īśāna's] powers cannot be expressed by numbers, neither can [His] powerfulness, O twice-born. [In fact, the distances in Śiva's Egg] downwards and upwards cannot be expressed by numbers. Nobody can traverse through it.

śivāṇḍasya ca vistāram āyāmaṃ ca na vedmy aham |
bhogam akṣaya tatraiva janmamṛtyur na vidyate || 2:25 ||

2.20 Note that both *anye* and *apare* here pick up neuter nouns (gender confusion).

2.21 My conjectures in *pādas* ab result in a compound spanning the caesura, which may have been the reason why the line got corrupted.

2.24 *Pādas* ab are an echo of 2.17b. *kaścana* in *pāda* d forces us to accept the reading in K₈₂^{PC} K₇ (*caiti*), as opposed to *ceti* in the remaining witnesses. Alternatively translate as '[The distances in Śiva's Egg] downwards and upwards and horizontally cannot be expressed by numbers, some people say.'

[In reality,] I do not know the length and width of Śiva's Egg. Enjoyment is undecaying there, and there is no birth or death there.

śivāṇḍamadhyam āśritya gokṣīrasadṛśaprabhāḥ |
parārdhaparakoṭīnām īśānānām smṛtālayaḥ || 2:26 ||

In the centre of Śiva's Egg, [creatures] shine like cow's milk. [It is] said to be the region (*ālaya*) of those belonging to Iśāna, one and a half *para* crore in number.

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

They are all like the rising sun in the region of Tatpuruṣa. They are one and a half *para* crore in number, living in the east.

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

Everybody is like collyrium in the southern direction, in the region of Aghora, one and a half *para* crore in number.

kundenduhimaśailābhāḥ paścimām diśam āśritāḥ |
parārdhaparakoṭīnām sadya-m-iṣṭālayaḥ smṛtaḥ || 2:29 ||

2.25 *Pāda* c is transmitted in an unmetrical form and with a gender problem in the witnesses (*bhogam akṣayas*, including paper MS K₄₁, not collated here), hence my emendation using a stem form noun, a phenomenon frequently seen in this text. But note that *bhoga* is normally masculine; there might be a hiatus-filler in-between: *bhoga-m-akṣaya*.

2.26 Note the stem form *smṛta* in *pāda* d (cf. 2.29d). I understand *īśānānām* as *aiśānānām*.

Iśāna is traditionally the upward-looking face of Śiva, his region is positioned in the centre here. Note that the somewhat cryptic third *pādas* here and in the coming verses may or may not refer to the number of creatures living in the given region. They may tell us about the extent of the given region, although the numbers are much higher than what one would expect after verse 2.23.

2.27 The genitive of *parārdhaparakoṭīnām* is baffling here and in the coming verses, but I suspect that again the expression gives the number of subjects living in the given region. *pūrvasyām* is meant to mean *pūrvām* (cf. *dakṣiṇām*, *paścimām*, and *uttarām* in the next verses); note how K₁₀ tries to save the construction by reading *diśi-m*.

This verse conforms to the traditional view that Śiva's Tatpuruṣa-face is looking towards the eastern direction.

2.28 Note the Aīśa form *diśim* in C₄₅ (see, e.g., Kiss 2015, 83, §26), and that Aghora is indeed usually south-facing.

In the western direction, they are like jasmine, the moon, like snowy rocks.
Sadyojāta's lovely region is [home] to one and a half *para* crore [people].

kuṅkumodakasamkāsā uttarām diśam āśritāḥ |
parārdhaparakotīnām vāmadevālayaḥ smṛtaḥ || 2:30 ||

In the northern direction, they are like saffron in water. Vāmadeva's region
is [home] to one and a half *para* crore [people].

īśānasya kalāḥ pañca vaktrasyāpi catuṣkalāḥ |
aghorasya kalā aṣṭau vāmadevās trayodaśa || 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 saṃsārārṇavatārakāḥ |
aṣṭatrinīśat kalā hy etāḥ kīrtitā dvijasattama || 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.

saṃkhyā varṇā diśaś caiva ekaikasya prthak prthak |
pūrvoktena vidhānena bodhavyās tattvacintakaiḥ || 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 ||

If one has the intention to go to the Śiva's Egg, one should practise
Śiva-yoga regularly. Without Śiva-yoga, O Brahmin, it is impossible to go
there.

2.29 Note the Aīśa form *diśim* in K₇ in *pāda* b. In *pāda* d, we may presuppose the presence of a *sandhi*-bridge: *sadya-m-iṣṭālayaḥ*. Sadyojāta is traditionally associated with the western direction.

2.30 Note the Aīśa form *diśim* in C₉₄ in *pāda* b. Vāmadeva is traditionally associated with the western direction.

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

2.32 Note *sadyaś* in *pāda* a for *sadyasaś* or *sadyojātasya*.

2.34 °*ākṛṣṭyā* ('because of being drawn to' or 'with the intention of') in *pāda* a might be corrupt. Perhaps understand °*ākṛṣṭaḥ* ('he who is attracted to').

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

[Even] by [performing] millions of sacrifices such as the Aśvamedha, or by performing all the difficult austerities such as the *kṛcchra* 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 ||

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 śraddhābhaktisamanvitāḥ |
tatra gantum na śakyeta vinā dhyānena niścayaḥ || 2:37 ||

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

svadehān māṁsam uddhṛtya dattvārthibhyaś ca niścayāt |
svadāraputrasarvasvaṁ śīro 'rthibhyaś ca yo dadet |
na tatra gantum śakyeta anyair vāpi suduṣkaraiḥ || 2:38 ||

He who carves out flesh from his own body and gives it without hesitation to those who are in need of it, or he who gives away his wife, his son and his possessions or his own head to those in need, or he who [performs] other difficult deeds, will not be able to go there [by merely doing these].

yajñatīrthatapodānavedādhyanapāragaḥ |
brahmāṇḍāntasya bhogāṁs tu bhunkte kālavaśānugaḥ || 2:39 ||

He who has completed the sacrifices, the pilgrimages, the austerities, the donations, the study of the Vedas, will experience [only] those enjoyments that Brahmā's Egg offers, still being subject to time and death.

2.35 Understand *kṛcchrāditapa sarvāṇi* as *kṛcchrāditapāṁsi sarvāṇi*. It can be considered an instance of the use of a stem form noun. On the specific penance called *kṛcchra*, which involves having to sleep in a sitting position, see, e.g., Kane 1941–1962, 120.

2.38 For examples of legends that involve donating one's own flesh, see VSS 17.37–40 (Uśinara, Alarka). See also 6.26. Examples of people donating family members include VSS chapter 12 (Vipula giving away his wife), and 17.41 (Sudāsa's story).

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

Dharma decays tossed forward by time. Time flies moving everything round and round like a circle of burning coal. Time is called *kāla* because of the waves (*kalana*) of the three divisions of time [past, present, future].

|| iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyāyo dvitīyaḥ ||

Here ends the second chapter in the *Vṛṣasārasaṃgraha* called Description of Śiva's Egg.

2.40 Notice the *krama* licence in *pāda* a: *samapre*^o renders as short-short-long. I take *samapreṣyena* as if it read *sampreṣito*, picking up *dharmo*; otherwise it is difficult to make sense of it. As Kenji Takahashi pointed out to me, Fitzgerald 2012 is a good starting point to understand the implication of *alātacakra*, 'a single, rapidly twirled torch creat[ing] the illusion of an apparently real, continuous circle' (ibid., p. 777). The function of *sarvaṃ* in *pāda* a becomes clear only if we understand *paribhraman* in a causative sense (for *paribhramayan*). One cannot help noticing that this verse would be in a more fitting context after verse 1.30, at the end of a section on *kāla*. On the other hand, it leads us to the next topic, Dharma, smoothly.

[tṛtīyo 'dhyāyaḥ]
[Chapter Three]

[*dharmappravacanam* —
Exposition of Dharma]

vigatarāga uvāca |
kimarthaṃ dharmam ity āhuḥ katimūrtiś ca kīrtiyate |
katipādavṛṣo jñeyo gatis tasya kati smṛtāḥ || 3:1 ||

Vigatarāga spoke: Why do they call it Dharma? And how many embodiments (*mūrti*) is it known to have? It is known as a bull: how many legs does it have? How many are its paths?

kautūhalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |
kasya putro munīśreṣṭha prajāś tasya kati smṛtāḥ || 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 |
ādharmaṇān mahattvāc ca dharma ity abhidhīyate || 3:3 ||

3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma (“Why do they call the bull Dharma?”) or Dharma itself/himself (“Why is Dharma called Dharma?”), see the end of the previous chapter, where *dharma* was mentioned (2.40b), and to which the present verse is a reaction, i.e. the focus is not so much the bull but Dharma. Compare also MBh 12.110.10–11:

prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam |
yat syād ahimsāsamṛyuktam sa dharma iti niścayaḥ ||
dhāraṇād dharma ity āhur dharmeṇa vidhṛtāḥ prajāḥ |
yat syād dhāraṇasamṛyuktam sa dharma iti niścayaḥ ||

Note the similarities of the above passage from the MBh with this present VSS chapter: the phrase *dharma ity āhur*, the fact that the present chapter from verse 18 on is actually a chapter on *ahimsā*, and that the etymological explanation involves the word [*ā*]dhāraṇa in both cases. These have led me to think that in *pādas* ab of the verse in the VSS it is Dharma that is the focus of the inquiry, as in the MBh, and not the bull.

Understand *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural at the end of the phrase signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahābhāgāḥ*). On this, see p. xxxiv in the Introduction. On Dharma as a bull, see Introduction, pp. xv.

Anarthayañña spoke: Well, *dhṛti* ('firmness'), [of] the [same] verbal root [as *dharma*], is said to be [its] synonym. It is called *dharma* because it supports (*āDHĀRaṇa*) and because it is great (*MAhattva*).

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

The four-legged Bull is the embodiment of both Śruti and Smṛti. It is Dharma as made up of the four disciplines (*āśrama*).

gatiś ca pañca vijñeyāḥ śṛṇu dharmasya bho dviḥ |
devamānuṣatiryāṇ ca narakasthāvarādayaḥ || 3:5 ||

And the paths of Dharma are five. Listen, O Brahmin: [existence as] gods, men, animals, [existence in] hell and [as] vegetables, etc.

3.3 For similar Purāṇic passages on the etymology of *dharma*, see the apparatus to this verse.

The insertion '[of] the [same]' in my translation solves the problem of a noun (*dhṛti*) seemingly being considered a verbal root (*dhātu*) here. For similar passages with nominal stems apparently being treated as *dhātus*, see, e.g., VāyuP 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvyaḥ*; VāyuP 3.19cd (= BrahmāṇḍaP 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñāiḥ pālāne smṛtaḥ*; LiñP 2.9.19: *bhaja ity eṣa dhātur vai sevāyāṃ parikīrtitaḥ*.

3.4 A similar image of the legs of the Bull of Dharma being the four *āśramas* (and not three, as it may seem, at least according to Olivelle 1993, 55 and Ganguli 1883–1896, Śāntiparvan CCLXX) is hinted at MBh 12.262.19–21:

dharmam ekaṃ catuṣpādam āśritās te nararṣabhāḥ |
taṃ santo vidhivat prāpya gacchanti paramāṃ gatim ||
grhebhya eva niṣkramya vanam anye samāśritāḥ |
grham evābhisaṃśritya tato 'nye brahmacāriṇaḥ ||
dharmam etaṃ catuṣpādam āśramam brāhmaṇā viduḥ |
ānanyāṃ brahmaṇaḥ sthānaṃ brāhmaṇā nāma niścayaḥ ||

On the more frequently quoted interpretation of the four legs, see Olivelle 1993, 235, a translation of Manu 1.81–82: 'Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adharmeṇa*). By obtaining, however, *dharma* has lost one foot during each of the other *yugas* and righteousness (*dharma*) likewise has diminished by one quarter due to theft, falsehood, and deceit.'

Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmāḥ kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramāḥ kīrtito manīṣibhiḥ*. Judit Törzsök suggested that *caturāśrama* and *dharmāḥ* may be interpreted as a split compound here.

3.5 Note the use of the singular next to a number in *pāda* a, as in 3.1d, and 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 *tiryāṇic*. See, e.g., 4.6a: *devamānuṣatiryēṣu. °ādayaḥ* in *pāda* d seems superfluous, the verse having already listed five items.

brahmaṇo hṛdayaṃ bhittvā jāto dharmah sanātanaḥ |
tasya patnī mahābhāgā trayodaśa sumadhyamāḥ || 3:6 ||

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

dakṣakanyaḥ viśālākṣī śraddhādyā sumanoharāḥ |
tasya putrāś ca pautrāś ca anakāś ca babhūva ha |
eṣa dharmanisargo 'yaṃ kiṃ bhūyaḥ śrotum icchasi || 3:7 ||

They are Dakṣa's daughters, [called] Śraddhā and so on. They have huge eyes and they are beautiful. Numerous sons and grandsons were born to him. This is the nature of Dharma. What more do you wish to hear?

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

Vigatarāga spoke: I would like to hear about Dharma's wives truly and about each one of the sons born to them. Teach me, O great ascetic.

anarthayaज्ञा uvāca |
śraddhā lakṣmīr dhṛtiḥ tuṣṭiḥ puṣṭir medhā kriyā lajjā |
buddhiḥ śāntir vapuḥ kīrtiḥ siddhiḥ prasūtisambhavaḥ || 3:9 ||

3.6 Note the use of the singular in *pādas* cd. I have left *sumadhyamāḥ* as the manuscripts transmit it: it signals the presence of the plural. One might consider correcting *mahābhāgā* to *mahābhāgās*, but cf. p. xxxiv on grammatical number. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

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 *śraddhādyā[h]*. (Note that in fact the wives' names start with Śraddhā in 3.9.) Again, the plural forms °*adyāḥ* could have been applied. I have chosen *sumanoharāḥ* in *pāda* b because the pattern singular-singular-(singular)-plural, i.e. having the required plural ending only at the end of the noun phrase, seems to be natural in the language of the VSS. Note the use of a singular verb instead of the required the plural in *pādas* cd, *babhūva ha* perhaps being a phonetic and metrically 'adjusted' equivalent, so to say, of *babhūvuh*.

3.8 I could have emended *tebhyaḥ* to the correct feminine form *tābhyaḥ*, suspecting that it is only the result of some early confusion brought about by *putras*, but *tebhyaḥ* might be original, and it even might mean '[hear] about them.' 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*.

Anarthayaḥ 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 ('Labour'), [8] Lajjā ('Modesty'), [9] Buddhi ('Intelligence'), [10] Śānti ('Tranquillity'), [11] Vapus ('Beauty'), [12] Kīrti ('Fame'), [13] Siddhi ('Success'), [all] born to Prasūti[, Dakṣa's wife].

śraddhā kāmāḥ suto jāto darpo lakṣmīsutaḥ smṛtaḥ |
dhṛtyās tu niyamaḥ putraḥ saṃtoṣas tuṣṭijaḥ smṛtaḥ || 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 abhavat putro daṇḍaḥ samaya eva ca || 3:11 ||

To Puṣṭi was born a son [called] Lābha ('Profit'). Medhā's son is Śruta ('Sacred Knowledge'). Kriyā's sons are Daṇḍa ('Punishment') and Samaya ('Law').

3.9 Note how *lajjā* in *pāda* b makes the line unmetrical.

For Dharma's thirteen wives and their sons, see, e.g., LiñP 1.5.34–37 (note the similarity between the first line and VSS 3.6cd–7ab above):

dharmasya patnyaḥ śraddhāyāḥ 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 |
apramādas tathā bodho buddher dharmasya tau sutau ||

prasūtisambhavāḥ in *pāda* d 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, traditionally the name 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.

For Prasūti being Dakṣa's wife in other sources, see, e.g., LiñP 1.5.20–21 (but also note the presence of the name Sambhūti):

prasūtiḥ suṣuve dakṣāc caturviṃśatikanyakāḥ |
śraddhām lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhām kriyām tathā ||
buddhiḥ lajjām vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ |
khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ prītiṃ kṣamām tathā ||

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl., cf. 3.11a). Alternatively, take *śraddhā* and *suto* as elements of a split compound, and understand *śrad-dhāsuto jātaḥ kāmāḥ*.

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

Lajjā's son is Vinaya ('Discipline'), Buddhi's son is Bodha ('Intelligence').
 Lajjā has two [more] sons: Sudhiya[*/Sudhi*] ('Wise') and Apramāda ('Cautiousness').

kṣemaḥ śāntisuto vindyād vyavasāyo vapoh sutaḥ |
yaśaḥ kīrtisuto jñeyaḥ sukhaṃ siddher vyajāyata |
svāyambhuve 'ntare tv āsan kīrtitā dharmasūnavaḥ || 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 [*manvantara*] era of Svāyambhuva [Manu] were known.

vigatarāga uvāca |
mūrtidvayaṃ kathaṃ dharmam kathayasva tapodhana |
kautūhalaṃ ativam me kartaya jñānasamśayam || 3:14 ||

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda* c, following the relevant line in the KūrmP cited in the apparatus to this verse (*kriyāyās cābhavat putro daṇḍaḥ samaya eva ca*) and also LiñP 1.5.37 quoted also in the apparatus, allotting only two sons to Kriyā. Thus I don't think that Kriyā is supposed to have a son called Abhaya ('Freedom from danger'; BhāgP 4.1.50ab claims that Dayā had a son called Abhaya: *śraddhāsūta śubhaṃ maitrī prasādam abhayaṃ dayā*). Nevertheless, in a number of sources Kriyā actually has three sons, see, e.g., ViṣṇuP 1.7.26ab, where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutaṃ kriyā daṇḍam nayaṃ vinayaṃ eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in *pāda* c? Compare VāyuP 1.10.34cd (*kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca*) with BrahmanḍaP 1.9.60ab (*kriyāyās tanayau proktau damaś ca sama eva ca*).

3.12 In a very similar passages in KūrmP 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. Alternatively, *pādas* cd might be a extra line inserted accidentally.

3.13 Note that *sukhaṃ* in *pāda* d is probably meant to be masculine (*sukhaḥ*), but e.g. in the KūrmP passage quoted above it is also neuter. For the emendation in *pāda* e, see MatsP 9.2cd:

yāmā nāma purā devā āsan svāyambhuvāntare,
 and BhāgP 6.4.1:
devāsuraṇṇām sargo nāgānām mrgapakṣiṇām |
sāmāsikas tvayā prokto yas tu svāyambhuve 'ntare ||

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

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

Anarthayajña spoke: Dharma's embodiment is said to consist of Scripture (*śruti*) and Tradition (*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 social classes (*varṇa*) and disciplines (*āśrama*) which is connected to rules and regulations (*yama-niyama*).

[*yamaniyamabhedah* —
Yama and Niyama rules]

*yamaś ca niyamaś caiva dvayor bhedam ataḥ śṛṇu |
ahiṃsā satyam asteyam ānṛśaṃsyaṃ damo ghrṇā |
dhanyāpramādo mādhyam ārjavan ca yamā daśa || 3:16 ||*

Now hear the classification of both the *yama* and *niyama* rules. Non-violence, truthfulness, refraining from stealing, absence of hostility, self-re-

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: 3.2ab: *kautūhalaṃ mamotpannaṃ saṃśayaṃ chindhi tattvataḥ*; 10.10cd: *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 3.13f above.

3.15 The reading °*dvayī* in K₇ in *pāda* a is attractive, but it could well be only an attempt to improve upon the text. The emendation in *pāda* c is based on parallel passages in Manu and the MatsP (see the apparatus).

As for Dharma being based on *śruti* and *smṛti*, see, e.g., Manu 2.10:

*śrutis tu vedo vijñeyo dharmasāstraṃ tu vai smṛtiḥ |
te sarvārtheṣv amīmāṃsyē tābhyāṃ dharmo hi nirbabhau ||*

In Olivelle's translation (2005, 94): '“Scripture” should be recognized as “Veda,” and “tradition” as “Law Treatise.” These two should never be called into question in any matter, for it is from them that the Law shines forth.'

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.

straint, taboos, virtue, avoiding mistakes, charm, sincerity: these are the ten *yamas*.

ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ |
ahiṃsādi pravakṣyāmi śṛṇuṣvāvahito dvija || 3:17 ||

The wise say that there are five subclasses to each. I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O twice-born.

[*yameṣv ahiṃsā* (1) —
First Yama-rule: non-violence]
[*pañcavidhā hiṃsā* —
Five types of violence]

trāsanam tāḍanam bandho māraṇam vṛttināśanam |
hiṃsām pañcavidhām āhur munayas tattvadarśinaḥ || 3:18 ||

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 tāḍayantiha nirdayāḥ |
tatprahāravibhinnāṅgo mṛtavadhyam avāpnuyāt || 3:19 ||

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

baddhvā pādau bhujoraś ca śīrorukkaṇṭhapāśitāḥ |
anāhatā mriyanty evaṃ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

3.16 *Pāda* a should be understood as *yamaniyamayoś*, but the author of this line may have tried to avoid the metrical fault of having two short syllables in second and third position. Note how all witnesses read *mādhūrya* in *pāda* e instead of *mādhurya*. The former may have been acceptable originally in this text. *Pāda* e is a *ma-vipulā*.

As noted above, 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*.

3.17 In *pāda* a, *pañca* and *bheda* may be typeset as two separate words since the use of the singular after numbers is one of the hallmarks of the text (see p. xxxiv).

3.19 Note the use of the singular (°*āṅgo*... *avāpnuyāt*) in *pādas* cd referring back to the plural 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. (See the word *vadha* in the next three verses.)

[Others] tie up [people] at their feet, arms and chest. [These,] hung by their hair and neck, die in this way without being wounded. This is the capital punishment for tying up [other people].

śatrucaurabhayair ghoraiḥ śiṃhavyāghragajoragaiḥ |
trāsanād vadham āpnoti anyair vāpi suduḥsahaiḥ || 3:21 ||

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

yasya yasya hared vittaṃ tasya tasya vadhaḥ smṛtaḥ |
vṛttijīvābhibhūtānāṃ taddvārā nihataḥ smṛtaḥ || 3:22 ||

He who robs somebody's money is to be punished by the same person. He is [to be] struck down by those whose livelihood got damaged by him.

viśavahniśaraśastrair māyāyogabalena vā |
himsakāṇy āhu viprendra munayas tattvadarśinaḥ || 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.

[*ahimsāpraśamsā* —
Praise of non-violence]

ahimsā paramaṃ dharmam yas tyajet sa durātmavān |
kleśāyāsavinirmuktaṃ sarvadharmaphalapradaṃ || 3:24 ||

3.20 Understand *bhujoraś ca* in *pāda a* as *bhuje, urasi ca*, in this case with an instance of double sandhi, and in stem form: *bhuje urasi ca* → *bhuja urasi ca* → *bhujorasi ca* → *bhujoraś ca*. Alternatively, understand it as a compound (*bhujorasi*). In *pāda b*, my emendation is only one of the possible interpretations. We might accept *śiroru*^o as consisting of *śira* + *ūru* ('head and thigh'), or emend it to *śiroraḥ*^o for *śira* + *urah* ('head and chest'). Also note my conjecture in *pāda d*, without which this *pāda* is difficult to interpret.

3.22 Perhaps understand *vadhaḥ* in *pāda b* as *vadhyah* metri causa. My translation of the second line of this verse reflects a conjecture (*taddvārā*) understood as connected to both *pāda c* and *nihataḥ* in *pāda d*. The plural genitive in *pāda c* and the instrumental *taddvārā* are perhaps to be taken as plural instrumentals: *°bhibhūtais tair*.

3.23 *Pāda a* is a *sa-vipulā*. Note how elliptical this verse is and that *himsakāṇi* is neuter although it refers to people, perhaps implying *bhūtāni*. Alternatively, take *y* in *himsakāṇy* as a rather unusual sandhi-bridge (*himsakān-y-āhu*), or simply delete this *y*. Note also that *āhu* stands for *āhur* metri causa.

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 duḥkham nātaḥ parataro 'yaśaḥ || 3:25 ||*

There is no bigger fool than one [that abandons it]. There is no bigger mental darkness [than the abandonment of non-violence]. There is no greater suffering or greater infamy.

*nātaḥ parataram pāpam nātaḥ parataram viṣam |
nātaḥ paratarāvidyā nātaḥ param tapodhana || 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 sarvabhūtadayānviṭaḥ || 3:27 ||*

He who does not harm [any of] the four types of living beings, beginning with plants, is the best person, because he has compassion for all creatures.

*sarvabhūtadayām nityam yaḥ karoti sa paṇḍitaḥ |
sa yajvā sa tapasvī ca sa dātā sa dr̥ḍhavrataḥ || 3:28 ||*

He who always has compassion for all creatures is the [true] Paṇḍit. He is the [true] sacrificer, the [true] ascetic, he is a [real] donor, one with a firm vow.

*ahiṃsā paramam tīrtham ahiṃsā paramam tapaḥ |
ahiṃsā paramam dānam ahiṃsā paramam sukham || 3:29 ||*

3.24 Note *dharma* as a neuter noun in *pāda* a and that °*vinirmuktaṃ* 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 a grammatically correct *nātaḥ parataram ayaśaḥ*.

3.26 *Pāda* d is slightly suspect. The vocative *tapodhana* usually refers to Anarthayajña in these passages, and not to Vigatarāga, as here. The text may have read *nātaḥ paratamo 'dhanah* ('There is no bigger loss of wealth') or possibly something starting with *nātaḥ param tapo* ... ('There is no greater... of austerity'). Perhaps *nātaḥ param tapo'ntakam* ('There is no greater destroyer of penance')?

Non-violence is the supreme pilgrimage place. Non-violence is the highest austerity. Non-violence is the highest donation. Non-violence is the highest joy.

ahiṃsā paramo yajñah ahiṃsā paramaṃ vratam |
ahiṃsā paramaṃ jñānam ahiṃsā paramā kriyā || 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 lābhah ahiṃsā paramaṃ yaśaḥ || 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 dharmah ahiṃsā paramā gatiḥ |
ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivah || 3:32 ||

Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is supreme Śiva.

[*māṃsāhārah* —
Meat-consumption]

māṃsāśanān nivarteta manasāpi na kāṅkṣayet |
sa mahat phalam āpnoti yas tu māṃsaṃ vivarjayet || 3:33 ||

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

svamāṃsaṃ paramāṃsena yo vardhayitum icchati |
anabhyarcya pitṛn devān na tato 'nyo 'sti pāpakṛt || 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 pitrdaivatakarmaṇi |
atraiva paśavo hiṃsyā nānyatra manur abravīt || 3:35 ||

3.32 *śiva* in *pāda* d may or may not refer to the deity Śiva. The last sentence may simply mean: 'Non-violence is the supreme good.'

3.34 See UUMS chapter two for a similar section on meat-consumption. The present verse is a variant on Manu 5.52 (see apparatus).

During the honey-mixture offering (*madhuparka*) 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.

kr̥tvā svayaṃ vāpy utpādya paropahṛtam eva vā |
devān pitṛṃś cārcayitvā khādan māṃsaṃ na doṣabhāk || 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.

vedayajñatapastīrthadānaśīlakriyāvratāḥ |
māṃsāhāranivṛttānāṃ ṣoḍaśāṃśaṃ na pūryate || 3:37 ||

[People who perform] Vedic sacrifices and austerities, and [visit] sacred places, donate, [those who are of] good conduct, [perform] rituals and [keep] religious vows, [but eat meat] will not [be able to] enjoy even the sixteenth part of [such rewards that those] people [receive] who have given up meat.

mṛgāḥ paṇatṛṇāhārād ajameṣagavādibhiḥ |
sukhino balavantaś ca vicaranti mahītale || 3:38 ||

Deer and goats, sheep, 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 phalabhojibhiḥ || 3:39 ||

Monkeys eat fruits, Rākṣasas prefer blood. The fruit-eating monkeys defeated all the Rākṣasas.

tasmān māṃsaṃ na hīheta balakāmena bho dvija |
balena ca guṇākarṣāt parato bhayabhīruṇā || 3:40 ||

3.35 This verse is a variant of Manu 5.41.

3.36 This verse is Manu 5.32.

3.37 As for *pāda* d, see a similarly phrased comparison in Manu 2.86:

ye pākayajñās catvāro vidhiyajñasamanvitāḥ |
sarve te japayajñasya kalām nārhanṭi ṣoḍaśim ||

In Olivelle's translation (2005, 99): 'The four types of cooked oblations along with the sacrifices consisting of prescribed rites—all these are not worth a sixteenth part of the sacrifice consisting of soft recitation.'

3.39 Understand *phalam āhārā* as *phalāhārā* (-m- is a sandhi-bridge). This verse clearly refers to the story of the *Rāmāyaṇa*.

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 dānayaājñāsamīhayā |
iha loke yaśaḥ kīrtiḥ paratra ca parā gatiḥ || 3:41 ||

By wishing to make donations and perform sacrifices no one will become comparable to someone who refrains from violence. [Such a person will have] fame and glory in this world and the supreme path in the other.

trailokyam maṇiratnapūrṇam akhilam dattvottame brāhmaṇe
koṭīyājñāsahasrapadmam ayutam dattvā mahīm dakṣiṇām |
tīrthānām ca sahasrakoṭīniyutam snātvā sakṛn mānava
etatpunyaphalam ahiṃsakajanaḥ prāpnoti niḥsaṃśayaḥ || 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*) *koṭīyājña* 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.

3.40 *guṇākāśāt* in *pāda* c is difficult to interpret and *guṇākarsāt* is a conjecture by Judit Törzsök which fits the context well, although the polysemy of *guṇa* may allow for other solutions.

3.41 Note the variant °*dharmā*° in both C₀₂ and E in *pāda* b. *Pādas* ab are reminiscent of ŚDhŚ II.92:

ahiṃsaikā paro dharmāḥ śaktānām parikīrtitam |
aśaktānām ayaṃ dharmo dānayaājñādīpūrvakāḥ ||

On the above verse see also Bisschop, Kafle, & Lubin 2021, 15–16.

3.42 Metre: *śārdūlavikriḍita*. Note that the second syllable of *phalam* in *pāda* d is treated as long: this happens often at word-boundaries in this text (see p. xl); and note how K₇ aims to restore the metre by inserting *tv* after its *phalam*. On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.31–35.

koṭīyājña 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 involves a hundred fire-pits and a hundred times one thousand Brahmins (hence the name ‘the ten-million sacrifice’). See, e.g., BhavP *uttaraparvan* 4.142.54–58:

śatānāno daśamukho dvimukhaikamukhas tathā |
caturvidho mahārāja koṭihomo vidhīyate ||
kāryasya gurutām jñātvā naiva kuryād aparvaṇi |
yathā saṃkṣepataḥ kāryaḥ koṭihomas tathā śṛṇu ||

|| *iti vṛṣasārasaṃgrāhe ahimsāpraśaṃsā nāmādhyāyas tṛtīyaḥ* ||

Here ends the third chapter in the *Vṛṣasārasaṃgrāha* called Praise of Non-violence.

kṛtvā kuṇḍaśataṃ divyaṃ yathoktaṃ hastasaṃmitam |
ekaikasmīṃs tataḥ kuṇḍe śataṃ viprān niyojayet ||
sadyaḥ pakṣe tu viprāṇāṃ sahasraṃ parikīrtitam |
ekasthānapraṇīte 'gnau sarvataḥ paribhāvite ||
homaṃ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam |
yathā kuṇḍabāhutve 'pi rājasūye mahākṛatau ||

Note ŚDhŚ 10.91 (see apparatus), a statement on *ahimsā* which is similar to the present verse.

[caturtho 'dhyāyaḥ]
[Chapter Four]

[yameṣu satyam (2) —
Second Yama-rule: truthfulness]

anarthayajña uvāca |
sadbhāvaḥ satyam ity āhur dr̥ṣṭapratyayam eva vā |
yathābhūtārthakathanam tat satyakathanam smṛtam || 4:1 ||

Anarthayajña spoke: The state of being real (*sad-bhāva*) is called truth (*satyam*). Alternatively, it is also a certainty (*pratyaya*) that originates in perception (*dr̥ṣṭa*). Relating things in a way that corresponds to reality is called ‘speaking the truth.’

ākrośatādanādīni yaḥ saheta suduḥsaham |
kṣamate yo jitātmā tu sa ca satyam udāhṛtam || 4:2 ||

He who endures severe abuse and beating etc. and resists [giving away secrets], his self being conquered, is said to be [an example of] truth[fulness].

vadhārtham udyataḥ śāstram yadi pr̥ccheta karhicit |
na tatra satyam vaktavyam anṛtam satyam ucyate || 4:3 ||

4.1 Compare ŚDhŚ 11.105:

svānubhūtam svadr̥ṣṭam ca yaḥ pr̥ṣṭārtham na gūhati |
yathābhūtārthakathanam ity etat satyalakṣaṇam ||

Translation in Bisschop, Kafle, & Lubin 2021, p. 124: ‘If one does not conceal a matter one is asked about, whether it was experienced by oneself or witnessed with one’s own eyes, but gives an account of things as they happened, this is the definition of ‘truth.’’ This verse makes it tempting to emend *satyakathanam* to *satyalakṣaṇam* in VSS 4.1d, but I rather take the VSS verse to introduce two views on truth: one philosophical, and one ordinary that relates to the moral aspect of truthfulness. Also consider the commentator’s remark on the same verse in the ŚDhŚ (11.105; Bisschop, Kafle, & Lubin 2021, p. 124 n. 181 and p. 143): *yathābhūtārthakathane prāṇivadhaprāptāu asatyasya sādhutvāt para pīḍāvinirmuktaṁ eva satyam ity āha*. Translation *ibid.*: ‘... he states that [speech is] truth only as long as it is devoid of harm of others, for untruth is good when giving an account of something as it really happened will result in the slaughter of a living creature.’

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 (‘a truthful person’) thus: *sa ca satya-m-udāhṛtaḥ*. Compare with ŚDhŚ 11.82 (see apparatus), which is a definition of forbearance (*kṣānti*).

If one is being interrogated at any time with a sword lifted to strike him down, in this case the truth is not to be spoken, and a lie can be called truth.

vadhārhaḥ puruṣaḥ kaścīd vrajet pathi bhayāturaḥ |
prcchato 'pi na vaktavyaṁ satyaṁ tad vāpi ucyate || 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. This is also called truth[fulness].

na narmayuktam anṛtaṁ hinasti
na strīṣu rājan na vivāhakāle |
prāṇātyaye sarvadhanāpahāre
pañcānṛtaṁ satyaṁ udāharanti || 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 truths.

devamānuṣatiryeṣu satyaṁ dharmāḥ paro yataḥ |
satyaṁ śreṣṭhaṁ varīṣṭhaṁ ca satyaṁ dharmāḥ sanātanaḥ || 4:6 ||

Since truth is the supreme Dharma in [the world of] gods, humans and animals, truth is the best, the most preferable. Truth is the eternal Dharma.

satyaṁ sāgaram avyaktaṁ satyaṁ akṣayabhogadam |
satyaṁ potaḥ paratrārthaṁ satyaṁ panthāna vistaram || 4:7 ||

Truth is an unmanifest ocean. Truth yields imperishable pleasures. Truth is a ship bound for the other world. Truth is the wide path.

4.3 Understand *udyataḥ* (nom.) in an active sense ('holding/lifting').

4.4 'being killed' is not the most obvious translation for *vadhārhaḥ* in *pāda a*, but the context suggests that it is not a person who 'deserves death' that may have been intended.

4.5 This *upajāti* verse appears in countless sources, beginning with the MBh (see the apparatus). All versions contain a vocative addressing a king, which is out of context in the VSS, the addressee being Vigatārāga, i.e. Viṣṇu disguised as a Brahmin. The redactors did not notice or did not care about this small inconsistency. Note the metrical licence that allows the last syllable of *°yuktam* to count as long (see p. xliii). The reading with *anṛtaṁ*, as opposed to *vacanaṁ*, in *pāda a*, can be found in the apparatus of the MBh critical edition.

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*.

satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |
satyaṃ tīrthaṃ paraṃ tīrthaṃ satyaṃ dānam anantakam || 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 endless donation.

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

Truth is virtue, austerity, knowledge. Truth is purity, self-control, and tranquillity. Truth is the ladder [that leads] upwards. Truth is fame and glory and happiness.

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |
aśvamedhasahasrād dhi satyam eva viśiṣyate || 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 toyam ca śītaḥ || 4:11 ||

The Sun shines because of truth. The Earth stays in place by truth. The winds blow because of truth. Water has a cooling effect through truth.

tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |
satye tiṣṭhati govindo balibandhanakāraṇāt || 4:12 ||

The oceans exist by the truthful encounter with Priyavrata. Govinda abides in truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that this was achieved by a trick].

4.9 Considering a similar line in the VarP (193.36cd, see the apparatus), one wonders if the slightly odd *ūrdhvasya* in *pāda* c is not a corrupt form of *svargasya* somehow.

4.11 In general, see sections similar to VSS 4.11–17 on *satya* in MBh 12.192.63–72, RKS 91.68–70, VDh 55.1ff, VDhU 3.265.1ff, etc. Here in VSS 4.11d, and several times below, *satye* is probably to be taken as standing for *satyena*.

4.12 *Pāda* b, *samayena priyavrataḥ*, probably stand for *samayena priyavratasya* although it is unclear to me what exactly *samaya* refers to here.

For the story of Priyavrata, Manu's son, 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., BhāgP 5.1.30–31: *yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiva pratapaty ardhenaivacchādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātīpuruṣaprabhāvas tad anabhinandan samajavena rathena jyotir-*

agnir dahati satyena satyena śasinaś carah |
satyena vindhyās tiṣṭhanti vardhamāno na vardhate || 4.13 ||

Fire burns according to truth. The Moon's course is [governed] by truth.
 It is because of truth that the Vindhya mountain stands in place and that
 although it was growing, it is not growing [anymore].

mayena rajanīm api dinam kariṣyāmīti saptakṛtvās taranīm anuparyakrāmad dvitīya iva
pataṅgaḥ | ye vā u ha tadrathacarananemikṛtaparikhātās te sapta sindhava āsan yata eva
kṛtāḥ sapta bhuvo dvīpāḥ |

Pādas cd: for a somewhat similar reference to the story of Mahābali, see, e.g., VarP 65.66:

evam purā cakradhareṇa viṣṇunā baddho balir vāmanarūpadhārīnā |
śakrapriyārtham surakāryasiddhaye hitāya vipraśabhagodvijānām ||
 4.13 *Pāda* a might as well be a reference to a story mentioned in Manu 8.116:
vatsasya hy abhiśastasya purā bhrātrā javiṣasā |
nāgnir dadāha romāpi satyena jagataḥ spāśaḥ ||

Olivelle's translation (2005, 311): 'Long ago when Vatsa was accused by his younger brother, Fire, the world's spy, did not burn a single hair of his because he told the truth.' Olivelle's note on this verse (ibid. 311) reads: 'Vatsa was accused by his brother of being the son of a Śūdra woman and thus not a pure Brahmin. Vatsa went through fire to prove his pedigree. See *Pañcaviṃśa Brāhmaṇa* 14.6.6.'

Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācarah* (K₈₂K₁₀K₇) in *pāda* b could be acceptable here, perhaps standing *metri causa* for the compound *śaśicarah*. Nevertheless, I have chosen to conjecture *śaśinaś carah*, now preferring it to my previous conjecture, *śaśinā carah*. Other possibilities, suggested by Judit Törzsök and other colleagues, include *śaśibhāskarah*, *śaśigocarah*, *śiśiro 'carah*, and *śiśirāmbhasaḥ*. Similar passages quoted in the apparatus suggest that the Moon waxes, or shines, by truth (*satyena vardhate/rājate*). Compare also a passage in the MBh (quoted in the apparatus) that compares Hariścandra, renowned for his truthfulness, to the Moon, using the verb *carati*. These passages seem to support a reading close to my conjecture.

While it is not clear if *pādas* ab refer to specific legends or not, *pādas* cd hint at the story of Agastya and the Vindhya mountain (as pointed out to me by Judit Törzsök): Vindhya became jealous of the Sun's revolving around Mount Meru, and when the Sun refused 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 but Agastya never returned. See MBh 3.102.1–14 (see the word *samaya* in verse 13 in this passage, and compare it to VSS 4.12b):

yudhiṣṭhira uvāca |
kimartham sahasā vindhyah pravṛddhaḥ krodhamūrchitaḥ |
etad icchāmy aham śrotuṃ vistareṇa mahāmune ||
lomaśa uvāca |
adrirājam mahāśailam merum kanakaparvatam |
udayāstamaye bhānuḥ pradakṣiṇam avartata ||
taṃ tu dṛṣṭvā tathā vindhyah śailaḥ sūryam athābravīt |

*lokālokaḥ sthitaḥ satye meruḥ satye pratiṣṭhitaḥ |
vedās tiṣṭhanti satyeṣu dharmah satye pratiṣṭhati || 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 ||*

The milk a cow yields is truth. Ghee in milk is present as truth. The soul dwells in the body by truth. The eternal soul is truth.

*satyaṃ ekena samprāpto dharmasāadhananiścayaḥ |
rāmarāghavavīryeṇa satyaṃ ekaṃ surakṣitam || 4:16 ||*

*yathā hi merur bhavatā nityasah parigamyate |
pradakṣiṇaṃ ca kriyate mām evaṃ kuru bhāskara ||
evam uktas tataḥ sūryaḥ śailendraṃ pratyabhāṣata |
nāham ātmecchayā śaila karomy enaṃ pradakṣiṇam |
eṣa mārgaḥ pradīṣṭo me yenedaṃ nirmitaṃ jagat ||
evam uktas tataḥ krodhāt pravṛddhaḥ sahasācalaḥ |
sūryācandramasor mārgaṃ roddhum icchan paramtapa || 5 ||
tato devāḥ sahitāḥ sarva eva; sendrāḥ samāgamyā mahādrirājam |
nivārayām āsur upāyatas taṃ; na ca sma teṣāṃ vacanaṃ cakāra ||
athābhijagmur munim āśramasthaṃ; tapasvinaṃ dharmabhṛtāṃ variṣṭham |
agastyam atyadbhutatavīryadiptaṃ; taṃ cārtham ūcuḥ sahitāḥ 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 vipraḥ surāṇāṃ śailam abhyagāt |
so 'bhigamyābravid vindhyaṃ sadāraḥ samupasthitaḥ || 10 ||
mārgaṃ icchāmy ahaṃ dattaṃ bhavatā parvatottama |
dakṣiṇāṃ abhigantāsmi diśaṃ kāryeṇa kena cit ||
yāvadāgamanam mahyaṃ tāvat tvam pratipālaya |
nivṛtte mayi śailendra tato vardhasva kāmataḥ ||
evam sa samayaṃ kṛtvā vindhyenāmitrakarṣana |
adyāpi dakṣiṇād deśād vārunir na nivartate ||
etat te sarvam ākhyātaṃ yathā vindhyo na vardhate |
agastyasya prabhāvena yaṃ mām tvam paripṛcchasi || 14 ||*

4.15 satye (for satyena?) in pāda c may also stand for satyaṃ: 'The soul dwells in the body as truth.'

If truth is obtained by somebody (*ekena*), he/she will be one for whom Dharma is surely accomplished. By the heroism of Rāma Rāghava, the only truth was well-guarded.

evaṃ satyavidhānasya kīrtitaṃ tava suvrata |
sarvalokahitārthāya kim anyac chrotum icchasi || 4:17 ||

Thus have [I] taught the rules of truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

[*yameṣv asteyam* (3) —

Third Yama-rule: refraining from stealing]

vigatarāga uvāca |
na hi tṛptiṃ vijānāmi śrutvā dharmam tavāpy aham |
upariṣṭād ato bhūyaḥ kathayasva tapodhana || 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.

anarthayaḥ uvāca |
steyam śṛṇu atha viprendra pañcadhā parikīrtitam |
adattādānam ādau tu utkocam ca tataḥ param |
prasthavyāḥ tulāvyāḥ prasahyasteya pañcamam || 4:19 ||

Anarthayaḥ spoke: Now listen to [my teaching about] stealing, O great Brahmin, which is taught to be of five kinds. Firstly, [listen to] theft, then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

dhṛṣṭaduṣṭaprabhāvena paradravyāpakarṣaṇam |
vāryamāṇo 'pi durbuddhir adattādānam ucyate || 4:20 ||

When somebody's wealth is taken away by an impudent and wicked person, it is called theft, even if that fool is prevented [from committing the crime].

4.16 Or: 'If truth alone (*ekena*) is obtained, Dharma is surely accomplished.'

4.18 It is not inconceivable that *tava* is meant to carry the sense of the ablative ('I can't have enough of learning about Dharma from you').

4.19 'Theft' (*adattādāna*): literally 'taking what has not been given.' Note the stem form *°steya* in *pāda* f.

4.20 My impression is that *prabhāva* in *pāda* a stands for *bhāva*, *duṣṭabhāva* ('vicious') being a common expression. The implications of *vāryamāṇo* in *pāda* c are unclear to me, therefore my translation is tentative. One could consider emending to *vāryamāṇāpi*, possibly suggesting that 'it is a wicked thought (*durbuddhi*) even if suppressed (*vāryamāṇa*).'

utkocaṃ śṛṇu viprendra dharmasaṃkarakāraṇam |
mūlyam kāryavināśārtham utkocaḥ parigrhyate |
tena cāsau vijānīyād dravyalobhabalāt kṛtam || 4:21 ||

O great Brahmin, listen to bribery, which causes confusion in Dharma. A sum of money taken in order to dismiss a lawsuit is a bribe. Therefore this [also] should be considered as such [i.e. as stealing because] it is committed out of greed for material goods.

prasthavyāja-upāyena kuṭumbaṃ trātum icchati |
taṃ ca stenam vijānīyāt paraḍravyāpahāraṇam || 4:22 ||

[Even if] somebody wants to protect a family by the method of cheating with weights, that person should be considered a thief, because he takes away other people's wealth.

tulāvyāja-upāyena parasvārtham hared yadi |
cauralakṣaṇakāś cānye kūṭakāpaṭikā narāḥ || 4:23 ||

If somebody takes away somebody else's belongings by the method of cheating with scales, that person is another kind of a deceitful swindler (*kūṭa-kāpaṭika*) having the characteristics of thieves.

durbalārjavabāleṣu cchadmanā vā balena vā |
apahr̥tya dhanam mūḍhaḥ sa cauraś cora ucyate || 4:24 ||

If someone, by deceit or by force, snatches away the wealth of weak and honest people and simpletons, that morally corrupt usurper is [simply] a thief.

nāsti steyasamam pāpam nāsty adharmas ca tatsamaḥ |
nāsti stenasamākīrtir nāsti stenasamo 'nayaḥ || 4:25 ||

4.21 Note that *mūlyam* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣarā* (ad *Yājñavalkyasmṛti* 2.176cd): *paṇyasya kṛitadravyasya yaṃ mūlyam dattam, bhṛtir vetanam kṛtakarmaṇe dattam... utkocena kāryapratibandhanirāsārtham adhikṛtebhyo dattam...* Note *asau* in *pāda* e as an accusative form (for *amum* or *adaḥ*). It is not unlikely that *tena* is a corruption from *stena*, and the *pāda* may have originally read *stenam taṃ ca vijānīyād* ('he should be known as a thief'), or similar (cf. 4.22c below). M (f. 7r) reads *tena steja vijānīyād* here.

4.23 I take *anye* in *pāda* c rather liberally, and as connected to *pādas* ab, because I suspect that this verse introduces one single category, albeit using clumsy syntax.

4.24 It is possible that *pāda* d read differently originally, e.g., *sa coras cora ucyate*, meaning 'that thief is [rightly] called a thief'.

There is no sin equal to stealing. There is no crime (*adharmā*) 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 steṇasamāvidyā nāsti steṇasamaḥ khalah |
nāsti steṇasama ajño nāsti steṇasamo 'lasaḥ || 4:26 ||

There is no greater ignorance than stealing. There are no bigger rouses than thieves. There is nobody as ignorant as a thief. There is no lazy person that is comparable to a thief.

nāsti steṇasamo dveṣyo nāsti steṇasamo 'priyaḥ |
nāsti steṇasamaṃ duḥkhaṃ nāsti steṇasamo 'yaśaḥ || 4:27 ||

There is nobody as detestable as a thief. There is nobody disliked as much as a thief. There is no greater suffering than stealing. There is no greater disgrace than theft.

pracchanṇo hriyate 'rtham anyapurusaḥ pratyakṣam anyo haret
nikṣepād dhanahāriṇo 'nya-m-adhamo vyājena cānyo haret |
anye lekhyavikalpanāhṛtadhanā †anyo hṛtād vai hṛtā†
anyaḥ kṛitadhano 'paro dhayahrta ete jaghanyāḥ smṛtāḥ || 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 purchased [children?] (*kṛita*). Others take away others' inheritance[?]. These are considered the vilest.

4.26 Note the peculiar sandhi in *pāda c* (*°sama ajño*), which still leaves the *pāda a* a *sa-vipulā*.

4.27 Note how *stena* and *steṇa* 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.

4.28 Metre *śārdūlavikṛīḍita*. 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 against the other witnesses. Take *°hāriṇo* in *pāda b* as singular and *m* in *'nya-m-adhamo* as a sandhi-bridge. Alternatively, read as plural: *°hāriṇo 'nya adhamo...* The second half of *pāda c* is difficult to reconstruct. The translation of *pāda d* is mostly guesswork. Tentatively, I take *kṛita* as *kṛitaka* ('a purchased son', see Manu 9.174). *dhayahrta* makes little sense to me. Florinda De Simini suggested that *dhaya* might stand for *daya*, which in turn may stand for *dāya* ('inheritance') metri causa. Lacking any better solution, I supplied these in my translation, marked with question marks. Note also the metrical licence that the last syllable of *dhayahrta* counts as long.

stenatulya na mūḍham asti puruṣo dharmārthahīno 'dhamah

yāvaj jīvati śaṅkayā narapateḥ saṃtrasyamāno raṭan |

prāptaśāsana tīvrasyaviṣamaṃ prāpnoti karmeritaḥ

kālena mriyate sa yāti nirayam ākrandamāno bhr̥ṣam || 4:29 ||

There is no bigger idiot than a thief, who is a wicked person without Dharma and financial gain (*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 durgatikotikalpa nirayāt tiryatvam āyānti te

tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |

mānuṣyam tad avāpnuvanti vipule dāridryarogākulam

tasmād durgatihetu karma sakalam tyaktvā śivam cāśrayet || 4:30 ||

Having spent ten million æons of suffering, they emerge from hell to the state of animal existence. Similarly, they roam 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 karmas, the causes of suffering, one seeks refuge in Śiva.

4.29 For some time I was wondering if one should accept E's reading *stenastulya na mūḍham asti* as a metri causa version of *stenatulyo na mūḍho 'sti*; see a similar case of a nominative ending inside of compound in *pāda c* below. One major concern remained: the accepted reading would be of an edition that rarely emerges as the sole transmitter of the best reading. Another possible solution could be to emend to *stenaṃtulya...*, meaning 'there is no bigger foolishness than theft', but then the second part of *pāda a* is difficult to connect. In the end, I decided to go for the most widely attested reading (*stenatulya*), which is unmetrical.

Understand *prāptaśāsana tīvrasyaviṣamaṃ* in *pāda c* as *prāptaśāsanas tīvram asahyam ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasyahya°* as *duḥsahya°*. 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. More likely is that a licence of having a nominative ending inside of a compound is applied here, as may have been the case above in *pāda a*.

4.30 Note the stem form °*kalpa* for °*kalpaṃ* metri causa in *pāda a*. In *pāda c*, *tathaivam*, or *tathaikam*, and *ekaśatikam* are suspect. I understand *vipule* as *vipulāyām*, *vipulā* appearing in *Amarakośa* 2.1.7 as a synonym of *dhātṛi*, 'earth.' It is difficult to interpret it otherwise. This is still problematic because both human and animal existence takes place on earth, thus, if *tiryatva* (i.e. *tiryaktva*) indeed means 'animal existence,' there is no contrast between *pādas b* and *c* as regards location. As for *tiryaktva*, see, e.g., Manu 12.40:

devatvaṃ sāttvikā yānti manuṣyatvaṃ ca rājasāḥ | tiryaktvaṃ tāmasā nityam ity

[*yameṣv ānṛśaṃsyam* (4) —

Fourth Yama-rule: absence of hostility]

aṣṭamūrtiśivadveṣṭā pitur mātus ca yo dviṣet |

gavāṃ vā atither dveṣṭā nṛśaṃsāḥ pañca eva te || 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 hostile people.

aṣṭamūrtiḥ śivaḥ sākṣāt pañcavyomasamanvitaḥ |

sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛśaṃsakaḥ || 4:32 ||

Śiva, when manifest (*sākṣāt*), has eight form, possessing the five elements (*vyoman*), and the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a hostile person.

eṣā trividhā gatiḥ ||

It is not unlikely that the original form of *dāridryarogākulam* was *dāridryarogākule*, picking up *vipule*. Note the switch from plural to singular in *pāda* d (*āśrayet*).

4.31 Note *pitur* and *mātur* used as accusative forms in *pāda* b, or rather, understand *pitur mātus ca yo dveṣṭā*, i.e. *dviṣet* is metri causa for *dveṣṭā*.

4.32 Törzsök has suggested emending *sa nṛśaṃsakaḥ* in *pāda* d to *tannṛṣṇakaḥ*. I don't think that it is inevitably necessary. I think that *pādas* a-c form a list that is meant to be in the genitive, understanding ... *ity eteṣāṃ dūṣakaḥ sa nṛśaṃsakaḥ* or similar. This is clumsy but in a way that is more than possible within the style of this text.

I have not been able find any other attestation of *vyoman* meaning the five elements. Perhaps it is meant to mean *vyomādi* ('the atmosphere/sky and the other four elements').

For Śiva of eight forms, see, e.g., *Śakuntalā* 1.1:

[1] *yā sṛṣṭiḥ sraṣṭur ādyā vahati* [2] *vidhahutaṃ yā havir* [3] *yā ca hotrī*
[4, 5] *ye dve kālāṃ vidhattaḥ* [6] *śruti-viśaya-guṇā yā sthitā vyāpya viśvam |*
[7] *yām āhuḥ sarva-bīja-prakṛtir iti jayā prāṇināḥ prānavantaḥ* [8]
pratyakṣābhiḥ prapannas tanubhir avatu vas tābhir aṣṭābhir īśaḥ ||

Here the eight *mūrtis*, or rather, *tanus*, are: [1] *jala*, [2] *agni*, [3] *hotrī* ('the form that sacrifices'), [4 + 5] *sūrya* + *candra*, [6] *ākāśa*, [7] *bhūmi*, [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-vāyu-indu-puṣkaraiḥ |
aṣṭābhir mūrtibhiḥ śambhor dvitīyāvarāṇaṃ 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 *Niśvāsa mukha* 1.30–41 (I owe thanks to Nirajan Kifle for drawing my attention to this); see Kifle 2020, 62, 63, 116, 119. Kifle 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*.

pitākāśasamo jñeyo janmotpattikaraḥ pitā |
pitṛdaivata†m ādiś cam ānṛśaṃsa tamanvitaḥ† || 4:33 ||

The father is to be considered similar to the [element] sky, he is the cause of one's birth. One should not be hostile to a father, god...[?].

prthvyā gurutarī mātā ko na vandeta mātaram |
yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet || 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 devatānām ca devatāḥ |
sarvadevamayā gāvas tasmād eva na hiṃsayet || 4:35 ||

Cows are an auspicious blessing, they are the gods of the gods. Cows contain in themselves all the gods. That is exactly why one should not hurt them.

jātamātrasya lokasya gāvas trātā na saṃśayaḥ |
ghṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛtkarṣaṇam eva ca || 4:36 ||

Cows are the protectors of the world as if the world were their new-born [calf], there is no doubt about it. Collecting [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 avāpnvanti || 4:37 ||

People who drink the five products of the cow, the five nectars, purified by the five Pavitras, will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

4.33 It is difficult to restore *pādas* cd, although the general meaning of this line is predictable. Some questions remain. Is *āditya* a good reading or is *mātr* hidden in *daivata-mādiśca*? Is *ānṛśaṃsa* right or was it *nṛśaṃsa* that was meant by the author of this line? Does *tamanvitaḥ* (or *tamānvitaḥ*) has anything to do with *tamas* ('darkness')?

4.36 Note the number confusion in the phrase *gāvas trātā*, for *gāvas trātāras*. Alternatively, this line might try to echo *Harivaṃśa* 45.30ab: *trātavyāḥ prathamam gāvas trātās trāyanti tā dvijān* ('First the cows should be protected. When protected, they protect the Brahmins'). *Pāda* c is a *sa-viplulā*. The use of *karsaṇa* in *pāda* d, most probably in the sense of 'collecting,' is slightly odd.

4.37 The five *pavitras* can be the five *brahmamantras*, see, e.g., TAK III s.v. *pavitra* 1.

gobhir na tulyaṃ dhanam asti kiṃcid

duhyanti vāhyanti bahiś caranti |

tṛṇāni bhuktvā amṛtaṃ sravanti

vipreṣu dattāḥ kulam uddharanti || 4:38 ||

There is no wealth comparable to a cow. They yield milk, they carry things, they roam under the sky. Feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *saṃsāra* or the suffering experienced in hell].

gavāhnikam yaś ca karoti nityaṃ

śuśrūṣaṇaṃ yaḥ kurute gavāṃ tu |

aśeṣayajñatapadānapuṇyaṃ

labhaty asau tām anṛśaṃsakartā || 4:39 ||

He who feeds the cows daily, he who serves the cows, he who is kind to her [i.e. to the cow], will obtain the merits of all sacrifices, austerities and donation.

atithiṃ yo 'nugaccheta atithiṃ yo 'numanyate |

atithiṃ yo 'nupūjyeta atithiṃ yaḥ praśaṃsate || 4:40 ||

He who looks after a guest, he who respects a guest, he who worships a guest, he who praises a guest,

atithiṃ yo na pīdyeta atithiṃ yo na duṣyati |

atithipriyakartā yaḥ atitheḥ paricāraḥ |

atitheḥ kṛtasamtoṣas tasya puṇyam anantakam || 4:41 ||

he who does not harm a guest, he who does not commit a fault towards a guest, he who keeps the guest happy, he who attends to the needs of a guest, he who makes a guest satisfied: his merits are endless.

4.38 Note that *duhyanti* and *vāhyanti* are supposed to be understood as passive, as in the similar verse in ŚDhU 12.92 (see apparatus).

4.39 Strictly speaking, *pāda* c is unmetrical. The second syllable of *yajña* counts as long (see Introduction p. xliii). Although the accusative with *°kartā* in *pāda* d is still not optimal, my emendation of *tam* to *tām* at least restores the metre and improves upon the meaning of the sentence. Alternatively, as suggested by Törzsök, *taṃ* could be understood as *tad*, picking up *puṇyaṃ* in *pāda* c, but in this way any reference to cows here is only implied.

4.40 Note the peculiar active verb forms *anugaccheta* and *anupūjyeta*. On this formation, see a remark about *Niśvāsa mūla* 2.8 in Goodall, Sanderson, & Isaacson 2015, 247: 'We have assumed that *pūjyeta* is intended to mean *pūjayet* and is perhaps a contraction of *pūjayeta*.'

4.41 On the form *pīdyeta*, see previous note.

āsanenārghapātrena pādaśaucajalena ca |
annavastrapradānair vā sarvaṃ vāpi nivedayet || 4:42 ||

He should offer [the guest] a seat, a vessel with water-offering, and water for washing his feet, or gifts of food and clothes, or all [of these].

putradārātmano vāpi yo 'tithim anupūjayet |
śraddhayā cāvikalpena aklībamānasena ca || 4:43 ||

He who worships the guest by [offering him] his own son or wife with willingness, without hesitation, and with a brave heart,

na prcched gotracaraṇaṃ svādhyāyaṃ deśajanmanī |
cintayen manasā bhaktyā dharmāḥ svayam ihāgataḥ || 4:44 ||

and does not ask [the guest about his] lineage, Vedic affiliation (*carana*), studies, country or birth, and imagines mentally, with devotion, that it is Dharma himself who has come to visit,

aśvamedhasahasrāṇi rājasūyaśatāni ca |
puṇḍarikasahasraṃ ca sarvatīrthatapaḥphalam || 4:45 ||

[will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarika sacrifices and the fruit of [visiting] all the pilgrimage places and [performing] all the austerities;

atithir yasya tuṣyeta nṛśaṃsamatam utsrjet |
sa tasya sakalaṃ puṇyaṃ prāpnuyān nātra saṃśayaḥ || 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.

4.42 My conjecture in *pāda* a (*°pātrena* for *°pādyena*) is inspired by the fact that in the MSS *pāda* b seems to awkwardly repeat what *°pādyena* in *pāda* a signifies.

4.43 I analyse *pāda* a as if it read *putradārair ātmano* (*putradārāiḥ* being a common expression). Another solution would be to emend to *°ātmanā*, and thus to include the possibility of sacrificing one's own life for the guest.

For the requirement that one should in certain circumstances 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 which tells about a Brahmin giving away his own wife to a guest. Note that in fact VSS 4.44cd below echoes verse 37cd in the above mentioned chapter 12 (see the apparatus).

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 rather that *tasya* points to the merits one can obtain by the rituals listed in the

†*na gatim atithijñasya*† *gatim āpnoti karhacit* |
tasmād atithim āyāntam abhigacchet kṛtāñjaliḥ || 4:47 ||

One will never reach a path that is the path of one who knows his guest.[?]
 Therefore one should go up to the arriving guest with respectfully joined palms.

saktuprasthena caikena yajña āsīn mahādbhutaḥ |
atithiprāptadānena svaśarīraṃ divaṃ gatam || 4:48 ||

By one *prastha*[, a small unit of weight] of coarsely ground grains given to a guest, an extremely wonderful sacrifice was performed, and his body [i.e. the protagonist in his mortal form] reached heaven.

previous verse. This is suggested by passages such as the following:

MBh Suppl. 13.14.379–380:
ahany ahani 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 ||
 BrahmaVP 3.44–46:
atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ |
atithir yasya samtūṣṭas tasya tuṣṭo hariḥ svayam ||
snānena sarvatīrtheṣu sarvadānena yat phalam |
sarvavratopavāseṇa sarvayajñeṣu dikṣayā ||
sarvais tapobhir vividhair nityair naimittikādibhiḥ |
tad evātithisevāyāḥ kalām nārhanti śoḍaśim ||

4.47 Something has gone wrong with *pādas* ab and I am unable to reconstruct the meaning. The translation tries to reflect what is actually transmitted. The line may have begun with something like *nāgatātithyavajña*^o ('he who despises a guest that has arrived will not...'). I have accepted *karhacit* for standard *karhicit* in *pāda* b because it is attested in Buddhist texts, see Edgerton 1953, s.v. *karhacid*, and because the readings support it overwhelmingly, unlike in 4.3b above.

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 an analysis of this story in Takahashi 2021.)

We would be forced to accept the reading of E in *pāda* d (*śaśarīro*) if the expression were in the masculine (*divaṃ gataḥ*). This would make sense and it would also echo expressions occurring, e.g., in the MBh: 3.164.33cd: *paśya puṇyakṛtāṃ lokān śaśarīro divaṃ vraja*; 14.5.10cd: *saṃjīvyā kalam iṣṭam ca śaśarīro divaṃ gataḥ*. It is tempting to emend accordingly, but instead I have retained *svaśarīraṃ divaṃ gatam*, and I interpret it in a general way.

nakulena purādhītaṃ vistareṇa dvijottama |
viditaṃ ca tvayā pūrvam prasthavārttā ca kīrtitā || 4:49 ||

The mongoose related [this story in the *Mahābhārata*] in the past in detail,
 O great Brahmin, and you must know it already. The story of the *prastha*
 is well-known.

[*yameṣu damaḥ* (5) —

Fifth Yama-rule: self-restraint]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |
damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||

Self-restraint is in itself the distilled essence of Dharma for man.
 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 ||

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, one
 is a sinner (*adharma*), [while] self-restraint yields a multitude of desired
 objects.

nirdamaḥ kari mīnaś ca pataṅgabhramaramṛgāḥ |
tvag jihvā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 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.

durjayendriyam ekaikaṃ sarve prāṇaharāḥ smṛtāḥ |
damaṃ yo jayate 'samyag nirdamo nidhanaṃ vrajet || 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 in a less than proper way,
 one remains unrestrained and will die.

4.51 I suspect that the final *m* in *dhamahinam* in *pāda c* is a hiatus-filler. Understand *dhamahino 'dharmaś ca. kāmakulapradah* in *pāda d* is slightly suspect. It may have originally read *sarvakāmapradah* ('fulfilling all desires') or *kulakāmapradah* ('fulfilling the desires of the family'). ŚDhŚ 4.28b reads *sarvakāmasukhapradam*, which opens up further possibilities.

4.52 Note *kari* for *kari* metri causa, and the end of *pāda b*, °*mṛgāḥ*, which should be treated metrically as if it read °*mṛigāḥ*.

4.53 The only way to make sense of *pādas cd* is to supply and *avagraha* before *samyag*. Otherwise some text may have dropped out here.

mṛge śrotravaśān mṛtyuḥ pataṅgāś cakṣuṣor mṛtāḥ |
ghrāṇayā bhramaro naṣṭo naṣṭo mīnaś ca jihvayā || 4:54 ||

In the case of the deer, death comes about because of hearing [when, e.g., 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 [as they are attracted to smells], fish because of their tongues [when attracted by the bait].

sparśena ca karī naṣṭo bandhanāvāsaduḥsahāḥ |
kiṃ punaḥ pañcabhuktānāṃ mṛtyuḥ tebhyaḥ kim adbhutam || 4:55 ||

The elephant perishes because of touch, not tolerating to be kept 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 'tilobhena atikāmena daṇḍakaḥ |
sāgarāś cātidarpeṇa atimānena rāvaṇaḥ || 4:56 ||

Purūravas [perished] by excessive greed, Daṇḍaka by excessive desire, Sagara's sons by excessive pride, Rāvaṇa by excessive haughtiness,

4.54 My comments in square brackets in the translation are tentative. See a verse from the *Buddhacarita* (11.35) in the apparatus that may have been the inspiration for this verse in the VSS. In Johnston's translation (1936, II. 157): 'For deer are lured to their destruction by songs, moths fly into the fire for its brightness, the fish greedy for the bait swallows the hook; therefore the objects of sense breed calamity.'

4.55 *Mātaṅgalīlā* 11.1 may shed some light on elephants dying in captivity:

vānyas tatra sukhōṣitā vidhivaśād grāmāvatirṇā gajā baddhās tikṣṇakāṭūgravāgb-
hir atisugbhīmohabandhādibhiḥ | udvignāś ca manahśarīrajanitair duḥkhair ativākṣamāḥ
prāṇān dhārayitum ciraṃ naravaśaṃ prāptāḥ svayūthād atha ||

In Edgerton's translation (1931, 92):

'Forest elephants who dwell there happily and by the power of fate have been brought to town in bonds, afflicted by harsh, bitter, cruel words, by excessive grief, fear, bewilderment, bondage, etc., and by sufferings of mind and body, are quite unable for long to sustain life, when from their own herds they have come into the control of men.'

4.56 We may treat *purūravo* in *pāda* a as a stem form noun or thematised stem, or imagine that the original reading was *purūravā*^o with double sandhi: *purūravās ati*^o → *purūravā ati*^o → *purūravāti*^o.

Pāda a may refer to the following passage in the MBh (1.70.16–18, 20ab):

purūravās tato vidvān ilāyāṃ samapadyata |
sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam ||
trayodaśa samudrasya dvīpān aśnan purūravā |
amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyaśā ||
vipraiḥ sa vīgrahaṃ cakre viryonmattaḥ purūravā |

atikrodhena saudāsa atipānena yādavāḥ |
atitṛṣṇāc ca māndhātā nahuṣo dvijavajñayā || 4:57 ||

Saudāsa by excessive anger, the Yādavas by excessive drinking, Māndhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,

jahāra ca sa viprāṇāṃ ratnāny utkrośatām ap ||

[...]

tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata |

‘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 by the great Ṛṣis, he perished.’

See also BuddhCar 11.15 (Aiḍa = Purūravas):

aiḍaś ca rājā tridivam vigāhya nītvāpi devīm vaśam urvaśīm tām |
lobhād ṛṣibhyaḥ kanakam jihīṣur jagāma nāśam viṣayeṣu atṛptaḥ ||

In Johnston’s translation (1936, II. 152):

‘Although the royal son of Idā penetrated the triple heaven and brought the goddess Urvaśī into his power, he was still unsatisfied with the objects of sense and came to destruction in his greedy desire to seize gold from the ṛṣis.’

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 (note emendation in *pāda* c), 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 MBh 3.105.9 ff. and BrahmanḍaP 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 (note the sandhi between the two *pādas*), 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 MBh 1.166.1ff.

As for the end of the Yādavas, see the short *Mausalaparvan* of the MBh (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 stands for *atitṛṣṇāt* (intending *atitṛṣṇayā*), and the forms *māndhāto/mandhāto* in C₄₅ stand for *māndhātā* (nominative of *māndhātṛ*). I have corrected these in spite of the fact that the authors’ knowledge about Māndhātṛ’s story may come from Divyāv 17, where it sometimes appears to be an a-stem noun (*māndhātā*). *dvijavajñayā* in *pāda* d stands for *dvijavajñayā* 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, BuddhCar 11.13 suggests that Māndhātṛ himself was still unsatisfied with

atidānād balir naṣṭa atiśauryeṇa arjunah |
atidyūtān nalo rājā nṛgo goharaṇena tu || 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

wordly objects even after he had obtained half of Indra's throne:

devena vṛṣṭe 'pi hiraṇyavarṣe dvīpān samagrāṃś caturo 'pi jītvā |
śakrasya cārḍhāsanam apy avāpya māndhātūr āsīd viśayeṣv atrptih ||

In Johnston's translation (1936, II. 151):

'Though the heavens rained gold for him and though he conquered the whole of the four continents and won half the seat of Śakra, yet Māndhātṛ's longing for the objects of sense remained unappeased.'

In fact, as Monika Zin points out (Zin 2021, 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.'

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 MBh 12.329.35ff and a verse in the BuddhCar (11.14) that follows the one about Māndhātṛ:

bhuktvāpi rājyaṃ divi devatānāṃ śatakratau vṛtrabhayāt pranaṣṭe |
darpān maharṣīn api vāhayitvā kāmēṣv atrpto nahuṣaḥ papāta ||

In Johnston's translation (1936, II. 151):

'Although he enjoyed sovereignty over the gods in heaven, when Śatakratu hid himself for fear of Vṛtra, and though out of wanton pride he made the great ṛṣis carry him, yet Nahuṣa fell, being still unsatisfied with the passions.'

4.58 *Pāda* a is most probably a reference to Mahābali's promises made to Vāmana that caused his own fall. The ultimate cause of Arjuna's death while the Pāṇḍavas were on the way to the underworld was summarised by Yudhiṣṭhira thus (MBh 17.2.21ab):

ekāhnā nirdaheyaṃ vai śatrūn ity arjuno 'bravīt |
na ca tat kṛtavān eṣa śūramānī tato 'patat ||

'Arjuna claimed that he could destroy the enemy in one single day. He failed to do so. He was a boaster, that is why he fell.'

King Nala was an expert in the game of dice but once he lost his kingdom to Puṣkara. See, e.g., MBh 3.56.1ff.

As for Nṛga, see MBh 14.93.74:

gopradānasahasrāṇi dvijebhyo 'dān nṛgo nṛpaḥ |
ekāṃ dattvā sa pārayāṃ narakaṃ samavāptavān ||

'King Nṛga had donated thousands of cows to the twice-born. By giving away one single cow that belonged to someone else, he fell into hell.'

bhavanti vipra damayā vihīnāḥ || 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) —

Sixth Yama-rule: taboos]

nirghṛṇo na paratrāsti nirghṛṇo na ihāsti vai |

nirghṛṇe na ca dharmo 'sti nirghṛṇe na tapo 'sti vai || 4:60 ||

A person without taboos does not exist either in this or the other world. If one has no taboos, one cannot have Dharma or religious austerity.

parastrīṣu parārtheṣu paraḥivāpakarṣaṇe |

paranindāparānneṣu ghrṇām pañcasu kārayet || 4:61 ||

These five should be treated as taboo: women who are not depending on oneself, others' wealth, taking away others' lives, hurting others and [consuming] others' food.

parastrī śṛṇu viprendra ghrṇīkāryā sadā budhaiḥ |

rājñī viprī parivrājā svayoniparayoniṣu || 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 caste.

parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |

ādhaprasthatulāvājaiḥ parārtham yo 'pakarṣati || 4:63 ||

Listen further to something else, with regards to others' wealth. [It may include] gaining wealth through unlawful means, when somebody takes

4.59 *Pāda* b: *svarga* and *mokṣa* are usually masculine in standard Sanskrit. The majority of the witnesses suggest that *pāda* c ends in a stem form noun (*°nāśa*), although a singular masculine nominative (as in E) may work. This *pāda* is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*°dharMA*°; see p. xliii). Note how *viprā* in *pāda* d is probably an attempt in some MSS to restore the metre. This *pāda* is also unmetrical, or rather the licence of a word-final short syllable being counted as potentially long is applied again (*viPRA*).

4.60 The implications of *pādas* ab are not crystal clear to me. Perhaps: such a person has no right for existence in society and has no place in heaven.

4.62 The translation of *parayoni* in *pāda* d is tentative.

away other people's wealth by cheating with weights of one *āḍha*[ka] or a *prastha* and with scales.

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaḥ |
vanajāvanajā jīvā vilagāś caranācarāḥ || 4:64 ||

O Brahmin, the wise should regard taking away lives as taboo, [be they] wild or domesticated living beings, serpents, plants and animals.

paranindā ca kā vipra śṛṇu vaksye samāsataḥ |
devānām brāhmaṇānām ca gurumātātithidviṣaḥ || 4:65 ||

And what is the hurting of others? Listen, O Brahmin, I shall tell you briefly. He who is hostile to the gods, Brahmins, the guru, a mother, and guests [hurts others].

parānneṣu ghrṇā kāryā abhojyeṣu ca bhojanam |
sūtake mṛtake śauṇḍe varṇabhraṣṭakule naṭe || 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 a family], in case of vendors of alcohol, or a family having lost their caste, and in the case of a [member of the] Naṭa [caste of dancers].

4.63 Although 'nya in *pāda* a could be interpreted several ways (e.g. *anye* for *anyasmin*, or taken to be the first element of a compound: *anya-anyāyārtha-*), I think that *bhūyo 'nyat* is a fixed expression meaning 'something/anything more.' See, e.g., BhG 7.2cd: *yaj jñātvā neha bhūyo 'nyaj jñātavyam avasiṣyate*. Understand *pāda* b as a compound (*anyāya-artha-upārjanam*). See cheating with scales mentioned in 4.23.

4.64 In *pāda* d, I take *caranācarāḥ* as standing for *carācarāḥ* (*cara-acarāḥ*) metri causa. Alternatively, one may understand it as *caranacarāḥ* (metri causa), meaning 'those who move on their feet,' perhaps as opposed to snakes (*bilaga* or *bilamga*). Neither solution is fully satisfactory. Note that this *pāda* also involves a small correction.

4.65 Note *mātā* as a stem form in *pāda* d.

4.66 One should probably understand *śauṇḍe* in *pāda* c as *śauṇḍike*, 'a distiller,' or, alternatively, it may be corrupted from *śaṇḍhe*, 'a eunuch'; see both in *Vāsiṣṭhadharmaśāstra* 14.1-3:

athāto bhojyābhojyaṃ ca varṇayīṣyāmaḥ | cikitsaka-mṛgayu-puṃścali-ḍaṇḍika-stenābhīṣastar-śaṇḍha-patitānām annam abhojyam | kadarya-dīkṣita-baddhātura-soma-vikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakṛntānām || etc.

It is translated by Olivelle (1999, 285) as: '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,

ete pañcaghr̥ṇāsu saktapurusaḥ svargārthamokṣārthino
 loke 'nindanam āpnuvanti satataṃ kīrtir yaśo'lamkṛtam |
 prajñābodhaśrutim smṛtim ca labhate mānam ca nityaṃ labhed
 dākṣiṇyaṃ sabhabet sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||

Those people who stick to 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. Kindness will arise and he will obtain an extra long life, no doubt.

[yameṣu pañcavidho dhanyaḥ (7) —
 Seventh Yama-rule: five kinds of virtue]

caturmaunaṃ catuḥśatruś caturāyatanam tathā |
 caturdhyānam catuṣpādam pañcadhanyavidhocyate || 4:68 ||

The four cases of observing silence, [victory over] the four enemies, the four sanctuaries, the four meditations, and the four-legged [Dharma] are called the five ways of being virtuous.

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |
 pārūṣyapiśunāmithyā sambhinnāni ca varjayet || 4:69 ||

I shall tell you about the four cases of observing silence. Listen, be attentive. One should avoid violent and slanderous [words], lies, and idle [talk].

a leather worker...'

In support of reading *ṣaṇḍhe*, one might consult Manu 3.239:

cāṇḍālaś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca |
 rajasvalā ca ṣaṇḍhaś ca nekṣerann aśnato dvijān ||

Translated by Olivelle (1999, 120) as:

'A Cāṇḍāla, a pig, a cock, a dog, a menstruating woman, or a eunuch must not look at the Brahmins while they are eating.'

4.67 Understand *kīrtir-yaśo*° as *kīrtiyaśo*° ('r' being an intrusive consonant here metri causa), as in 5.20b below. Alternatively, emend to *kīrtim yaśo'lamkṛtām*. In *pāda* c, note the *krama* licence that allows °*bodhaśrutim*° to scan as - U U -, the consonant cluster *śr* not turning the previous syllable long. *Pāda* d has several problems. I take *sabhabet* as standing for *sambhabet* metri causa, and I had to emend *samāyusa* to *sa āyusa* to make sense of it. Understand *āyusa* as *āyuh* (metri causa), otherwise accept E's *sa mānuṣa*. Also consider correcting *niḥsaṃśayaḥ* to *niḥsaṃśayam*.

4.68 Understand *pāda* d as *pañcavidho dhanya ucyate*.

4.69 Note the genitive with a verb meaning 'to tell' in *pāda* a, similarly to 1.37a and **CHECK** (See p. xxxviii). Compare the four types of *mauna* taught here with the five types of *maunavrata*, as the ninth Niyama-rule, in VSS 8.25–33 below. Similar lists on *mauna*

kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |
catuḥśatrur nihantavyaḥ so 'rihā vītakalmaṣaḥ || 4:70 ||

The fourfold enemy [made up of] desire, anger, greed and delusion is to be destroyed. He who destroys [these] enemies will become sinless.

caturāyatanam vipra kathayiṣyāmi tac chr̥ṇu |
karuṇā muditopekṣā maitrī cāyatanaṃ smṛtam || 4:71 ||

I shall teach you the four sanctuaries. Listen, O Brahmin. Compassion, sympathy in joy, indifference, and benevolence are the four sanctuaries.

caturdhyānādhunā vakṣye saṃsārārṇavatāraṇam |
ātmavidyābhavaḥ sūkṣmaṃ dhyānam uktaṃ caturvidham || 4:72 ||

I shall now teach you the four meditations, which will liberate you from transmigration. Meditation is taught to be fourfold: of the Self, *vidyā*, *bhava* [= Śiva] and the subtle one (*sūkṣma*).

ātmatattvaḥ smṛto dharmo vidyā pañcasu pañcadhā |
ṣaṭtrīṃśākṣaram ity āhuḥ sūkṣmatattvam alakṣaṇam || 4:73 ||

The *tattva* of the Self is Dharma. *Vidyā* is in the five in a fivefold way. They call the thirty-sixth the imperishable one [Śiva]. The subtle *tattva* has no

are often found in Buddhist texts: see references, e.g., in Edgerton 1953 s.v. *paśūnika* and *saṃbhinnapralāpa*. See also the relevant Divyāv 186.21, as well as DharmP 1.31cd–32ab quoted in the apparatus.

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated or avoided include BuddhCar 11.17:

cirāmbarā mūlaphalāmbubhākṣā jaṭā vahanto 'pi bhujaṃgadīrghāḥ |
yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṃjñān mṛgayeta śatrūn ||

In Johnston's translation (1936, II. 152):

'Who would seek after the enemies known as the passions, by whom even sages were undone, despite their bark-dresses, their diet of roots and water, their coils of hair long as snakes, and their lack of worldly interests.'

See also BhG 3.37–43 on *kāma* as an enemy. As for *arihā* in *pāda* d, the notion that a saint is a 'destroyer of the enemies' [that are evil states of mind] (*arihanta/arahanta*) in Jainism, but less so in Buddhism, is discussed in Gombrich 2013, 57–58.

4.71 This verse teaches the four Buddhist *brahmavihāras* under the label *catur-āyatana*. Therefore the word *āyatana* seems to be a synonym of *vihāra* here, and its use a way of appropriating it, turning the list into a Brahmanical one, unless the two terms are simply mixed up.

4.72 Note the stem form *dhyāna* in °*dhyānādhunā* (for °*dhyānam adhunā*) in *pāda* a.

attributes.

*catuṣpādaḥ smṛto dharmas caturāśramam āśritaḥ |
grhastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 4:74 ||*

The four-legged [bull] is said to be Dharma [as] it rests on the four disciplines (*āśrama*), [those of] the householder, the chaste one, the forest-dweller and the mendicant.

*dhanyās te yair idaṃ vetti nikhilena dvijottama |
pāvanam sarvapāpānām puṇyānām ca pravardhanam || 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 saukhyaṃ dhanyād eva pravardhate |
śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 4:76 ||*

One's life-span, fame and glory, and happiness grow only through virtue (*dhanya*). In a virtuous person piece, prosperity, tradition (*smṛti*) and intelligence will arise.

[*yameṣu apramādaḥ* (8) —

Eighth Yama-rule: avoiding mistakes]

*pramādashāna pañcaiva kīrtayiṣyāmi tac chrṇu |
brahmahatyā surāpānam steyo gurvaṅganāgamam |
mahāpātakam ity āhus tatsaṃyogī ca pañcamah || 4:77 ||*

There are five areas of making serious mistakes. I shall teach them to you, listen. Murdering a Brahmin, drinking alcohol, stealing, having sex with

4.73 This verse is difficult to interpret. *Pādas* a to d should define *ātman*, *vidyā*, *bhava* (i.e. Śiva), and *sūkṣma*, objects of meditation, respectively. In *pāda* a, *dharmo* is suspect: it may be the result of an eyeskip to *pāda* a of the next verse. *Pāda* b might refer to *tattvas* in an ontological system of 25 *tattvas*. *Pāda* c seems a reference to a tantric 36-*tattva* ontological system, in striking contrast with the 25-*tattva* system described in VSS chapter 20. Compare the rather similar *dhyanayajña* section in VSS 6.7ff, in which five types of meditations are taught. See analysis on pp. Intro **CHECK**.

4.75 Note the ergative syntax with the plural instrumental (*yair*) and a singular active verb.

4.76 Emending °*mānavah* to °*mānave* might err by overcorrection, and °*mānavah* may have originally been felt like a genitive ('for a person...').

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].

anṛtaṃ ca samutkarṣe rājagāmī ca paśūnaḥ |
guroś cālīkanirbandhaḥ samāni brahmahatyayā || 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.

brahmojjhaṃ vedanindā ca kūṭasākṣī suhṛdavadhaḥ |
garhitānādyayor jagdhiḥ surāpānasamāni ṣaṭ || 4:79 ||

Abandoning the Vedas, reviling the Vedas, being a false witness, murdering a friend, eating unfit or forbidden food are six [deeds that are] equal to drinking alcohol.

retotsekaḥ svayonyāsu kumārīṣv antyajāsu ca |
sakhyuḥ putrasya ca strīṣu gurutalpasamaḥ smṛtaḥ || 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.

nikṣepasyāpaharaṇaṃ narāśvarajatasya ca |
bhūmivajraṃ nīnāṃ ca rukmasteyasamaḥ smṛtaḥ || 4:81 ||

Stealing deposits, people, horses, silver, land, diamonds, or gems are said to be equal to stealing gold.

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.

See the apparatus to the Sanskrit text for very similar verses in the MBh, Manu and the YājñS, and note how *pāda* f slightly deviates from Manu 11.55, which is translated in Olivelle 2005, 217–218 as: 'Killing a Brahmin, drinking liquor, stealing, and having sex with an elder's wife—they call these "grievous sins causing loss of caste"; and so is establishing any links with such individuals.'

4.78 This verse being a quotation of Manu 11.56, my translation is based on Olivelle 2005, 218. On lies and slander (or 'malignant speech,' *piśuna*), see also VSS 4.69 and 8.25–28.

4.79 This verse continues quoting Manu. *Pāda* a in the witnesses may actually be no more than the result of misreading of the syllable *jjha* in Manu 11.57. Note the variant *brahmojjhaṃ vedanindā ca* in both the 'Northern' and 'Southern' transmissions in Olivelle's critical edition of Manu (Olivelle 2005, 847).

4.80 The text, and my emendation in *pāda* c, still follow Manu (11.59).

4.81 This is Manu 11.58. I have emended *rugma*^o to *rukma*^o in *pāda* d, although *rugma*^o is attested in a great number of Southern MSS and one Śāradā MS in Olivelle 2005, 847.

*catvāra ete sambhūya yat pāpaṃ kurute narah |
mahāpātaka pañcāitat tena sarvaṃ prakāśitam |
pañcapramādam etāni varjanīyaṃ dvijottama || 4:82 ||*

Since a man commits sin if [any of these] four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvaṅganāgama*], occurs, therefore all the five grievous sins have been explained. These five kinds of mistakes are to be avoided, O great Brahmin.

[*yameṣu mādhyam* (9) —

Ninth Yama-rule: charm]

*kāyavānmanamādhuryaś cakṣur buddhiś ca pañcamah |
saumyadr̥ṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||*

[Charm has five types:] bodily, verbal and mental charm, [charm of] the eyes and [of one's] thoughts as fifth. Giving [others] a friendly glance [is commendable] and one should avoid cruel thoughts.

*prasannamanasā dhyāyet prijavākyam udīrayet |
yathāśaktipradānaṃ ca svāśramābhyāgato guruḥ || 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 ||*

4.82 Perhaps understand *pāda c* as *etan mahāpātakapañcakaṃ*. Note the confusion of number and gender: understand *pañca pramādāḥ etā varjanīyāḥ*.

4.83 My emendation from °*manasā dhūryaś* to °*mana-mādhuryaś* is based on the fact that following the list of *yamas* in 3.16, we need some reference to *mādhurya* here and that it is easy to see how this corruption came about: °*mano-mādhurya*° would be unmetrical, hence the form °*mana-mādhurya*; °*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 *mādhūrya* to *mādhurya*, although it seems that the former is acceptable in this text. I did not correct *mādhuryaś* to *mādhuryaṃ* because of the corresponding *pañcamah*.

4.84 *Pādas* cd of the previous verse, and *pādas* ab of the present one cover four categories of the above: *cakṣurmādhurya*, *buddhimādhurya*, *dr̥ṣṭimādhurya* and *vāgmādhurya*. This suggests that what follows is on *kāyamādhurya*. Emending *pāda d* to *svāśramābhyāgate gurau* would make the line smoother.

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 when [somebody] sneezes, what reward could there be for such a person in the afterlife?

[*yameṣv ārjavam* (10) —
Tenth Yama-rule: sincerity]

pañcārjavāḥ praśamsanti munayas tattvadarśinaḥ |
karmavṛttyābhivṛddhiṃ ca pāritoṣikam eva ca |
strīdhanotkocavittaṃ ca ārjavo nābhinandati || 4:86 ||

The sages who see the truth praise five types of sincerity. A sincere person does not rejoice in prosperity arising from the operation of karma or by a reward, in riches from women, from property, and bribery.

ārjavo na vrthā yajña ārjavo na vrthā tapaḥ |
ārjavo na vrthā dānam ārjavo na vrthāgnayaḥ || 4:87 ||

If one is not sincere, sacrifice is in vain. If one is not sincere, austerity is in vain. If one is not sincere, donation is in vain. If one is not sincere, [sacrificial] fires are in vain.

ārjavasyendriyagrāmaḥ suprasanno 'pi tiṣṭhati |
ārjavasya sadā devāḥ kāye tasya caranti te || 4:88 ||

The sense faculties of a sincere person are firm even when he is delighted. The gods are always present in the body of a sincere person.

iti yamaprabhāgaḥ kīrtito 'yam dvijendra
iha parata sukhārthaṃ kārayet taṃ manuṣyaḥ |

4.85 Understand *jātavedam* in *pāda* b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound °*dānam*: *jātavedodānam*. For *pāda* e, see an Āryāgiti verse in the MahāSubhS (2558):

amṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīva |
choṭikayā saha jṛmbhāsamaye syātāṃ cirāyurānandau ||

‘When eating or drinking, one should say: “May it turn into nectar!”; and after sneezing: “Live for a hundred years!” By snapping the thumb and forefinger when yawning, there will be long life and happiness.’

4.86 °*ārjavāḥ* should be in the accusative, therefore it is to be taken as feminine (rather than neuter) or as an irregular form for °*ārjavāni*. I have emended *pāratoṣikam* to *pāritoṣikam*. My translation of the categories listed here is tentative, the only guiding light being that, if the first line is right, there should be five of them. In addition, I have tried to find categories that seem to be, more or less, in conflict with ‘sincerity’ or ‘straightness.’

duritamalapahārī śaṅkarasyājñāyāste

bhavati pṛthivibhartā hy ekachatrapravartā || 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. One will remove the filth of sins, and shall by Śaṅkara's command become a ruler of the world [that he subjugates] under one royal umbrella.

|| iti vṛṣasārasaṃgrāhe yamavibhāgo nāmādhyāyaś caturthaḥ ||

Here ends the fourth chapter in the *Vṛṣasārasaṃgraha* called Section on the Yama-rules.

4.89 In *pāda* a °*pra*° does not make the previous syllable long: this is the phenomenon of 'muta cum liquida,' or *krama* licence, one of the hallmarks of the VSS, 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*, presupposing the presence of the *krama* licence. °*malapahārī* in the MSS stands either for °*malāpahārī* or °*malaprahārī* metri causa. I could have chosen to emend it to °*malaprahārī* again applying the *krama* licence, but I decided not to because *apahārin*, *apahāra*, *apahāraka* are used in the text very frequently. See also 8.44c, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

[pañcamo 'dhyāyaḥ]
[Chapter Five]

[*niyamāḥ* —
The Niyama-rules]

vigatarāga uvāca |
kathaya niyamatattvaṃ sāmpratam tvam viśeṣād
amṛtavacanatulyaṃ śrotukāmo gato 'smi |
prakṛtidahanadaghaṃ jñānatoyair niṣiktam
apara vada-m-atajjñam nāsti dharmeṣu tṛptiḥ || 5:1 ||

Vigatarāga spoke: Now teach me the true nature of the Niyama-rules in detail. I have become desirous to hear [your] teaching that is comparable to ambrosia. Tell [me] more (*apara vada*), [to me who had been] burnt by the fire of materiality (*prakṛti*), [but is now] sprinkled with the water of knowledge, and is ignorant of [the topic]. One can't have enough of the [teaching on] Dharmas (*nāsti dharmeṣu tṛptiḥ*).

anarthayajña uvāca |
śravaṇasukham ato 'nyat kīrtayiṣye dvijendra
niyamakalaviśeṣaḥ pañca pañca prakāraḥ |
hariharamunibhīṣṭam dharmasāram dvijendra
kalikaluṣavināśam prāyamokṣaprasiddham || 5:2 ||

Anarthayajña spoke: I shall teach you something else that is nice to hear, O best of the twice-born. The [ten] individual Niyamas are fivefold [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, known as almost liberation.

5.1 Most witnesses read *amṛtavādana*° in *pāda* b. This is slightly odd in the sense of 'speech,' the meaning required here, therefore I follow M here. One wonders if it is not *amṛtasvādana* or °*svādana* ('tasting nectar') what was meant originally. I translate the phrase in question as if it read *amṛtatulyavacanam*. The first half of *pāda* d is difficult to interpret safely. *apara vada* ('tell me more') might be original, with *apara* in stem form. The phrase *matajñā* is now emended to *-m-atajjñam*, containing a hiatus break and making the line metrical. Otherwise it could be emended to *matajña* (with the last syllable taken as long) and translated as a vocative ('O knower of the doctrine'). Note M's reading for the end of the line (*me dharmatṛptiḥ*).

5.2 My suspicion is that °*kala*° in *pāda* b stands for *kalā* metri causa. Similarly, °*munibhīṣṭam* is metri causa, for °*munyabhīṣṭam* ('dear to the sages'). In *pāda* d, *prāya*° is suspect. Compare with 6.1c: *dharmamokṣaprasiddhyartham*.

śaucam ijjā tapo dānaṃ svādhyāyopasthanigrahaḥ |
vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa || 5:3 ||

Purification, sacrifice, penance, donation, Vedic study, the restraint of sexual desire, religious observances, fasting, observing silence, and bathing: these are the ten Niyamas.

[*niyameṣu śaucam* (1) —

First Niyama-rule: purity]

tatra śaucādinirdeśaṃ vakṣyāmīha dvijottama |
śārīraśaucam āhāro mātṛā bhāvaś ca pañcamah || 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] the household[?] (*mātṛā*), [4] [purity of] character[?] (*bhāva*), and the fifth, [5]...?

[*śārīraśaucam* —

Purity of the Body]

tādayen na ca bandheta na ca prāṇair viyojayet |
parastrīparadravyeṣu śaucam kāyikam ucyate || 5:5 ||

He should not beat, tie or kill [any living being]. [This and] purity concerning others' wives and property is called bodily purity.

śrotraśaucam dvijaśreṣṭha gudopasthamukhādayaḥ |
mukhasyācamanaṃ śaucam āhāravacaneṣu ca || 5:6 ||

The cleanliness of the ears, O great Brahmin, and of the anus, the loins, the mouth etc. [also contributes to bodily purity]. The purity of the mouth [comes from] sipping water before eating and speaking.

5.3 See this verse in *Lingapurāṇa* 1.8.29cd–30ab and *Viṣṇudharmottara* 3.233.202.

5.4 The following passages deal with *śārīraśauca* (5.5–9) and *āhāraśauca* (5.10–16), therefore *pāda* c is probably correct, and M's reading (*śārīrasrotam āhāra*) seems wrong. Even if we could interpret *pāda* d with any certainty, there is one element missing in this list of allegedly five items. Something must have dropped out here. Oddly enough, the chapter stops after teaching the second type of purity, *āhāraśauca*, so we are left without a clue. MBh Suppl. 14.4.3229–3230 is not very helpful either:

manahśaucam karmaśaucam kulaśaucam ca bhārata |
śārīraśaucam vākśaucam śaucam pañcavidham smṛtam ||

5.5 Note the application of the *krama* licence in *pāda* c: the first syllable of *dravyeṣu* does not make the previous syllable heavy.

mūtraviṣṭāsamutsarge devatārādhaneṣu ca |
mṛttoyais tu gudopasthaṃ śaucayīta vicakṣaṇaḥ || 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 tathaikatra kare daśa |
ubhayaḥ sapta dātavyā mṛdaḥ śuddhiṃ samīhatā || 5:8 ||

One [portion of clay] for the loins, five for the anus, ten for one hand, [then] seven [portions] of clay are to be applied for both [hands] by him who wishes cleanliness.

etac chaucam grhasthānām dviguṇam brahmacāriṇām |
vānaprasthasya triguṇam yatīnām tu caturguṇam || 5:9 ||

This is the purification for the householder (*grhastha*). It is twice as much for the chaste one (*brahmacārin*), three times as much for the forest-dweller (*vānaprastha*), and four times as much for the ascetic (*yatī*).

[*āhāraśaucam* —
Purity of the food]

āhāraśaucam vakṣyāmi śṛṇuṣvāvahito bhava |
bhāgadvayaṃ tu bhuñjīta bhāgam ekaṃ jalam pibet |
vāyusaṃcārādānārthaṃ caturtham avāśeṣayet || 5:10 ||

I shall teach you the rules of purity concerning food. Listen, pay great attention. One should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to give passage to the air, one should save the remaining quarter.

5.7 Note the peculiar verb form *śaucayīta* (for a more standard *śocayeta*). M's *śaucaye[c]* *ca* may be close to an original reading.

5.8 In essence, this verse is Manu 5.136. Olivelle's notes on this verse read: 'on one hand: within the context the meaning is clear: "one hand" refers to the left hand, with which the person applied the earth and water to the penis and anus. All purifications below the navel are carried out using the left hand. Variant reading: "on the left hand."' (Olivelle 2005, 287.)

5.9 This verse corresponds to Manu 5.137. Note the *krama* licence in *pāda* c: *tr* does not turn the previous syllable heavy and the *pāda* becomes a *na-vipulā*.

5.10 Śāṅkara quotes a similar verse in his commentary ad BhG 6.16 (see apparatus). It translates as: 'Half is for saucy food, the third part for water, but in order to be able to move the air, one should leave the fourth part [empty].' This verse and one in the SannyāsUp (see apparatus) have *saṃcārānārthaṃ tu* and *saṃcārānārthāya*, respectively, where our verse in the VSS has *saṃcārādānārthaṃ*. It would be tempting to emend but the VSS version more or less works fine, therefore there is no need to alter the text.

snigdhasvādurasaiḥ ṣaḍbhir āhāraṣaḍrasair budhaḥ |
dhātuvaiṣamyānāśo 'sti na ca rogāḥ sudāruṇāḥ || 5:11 ||

[By] the wise one[’s applying] the six soft and sweet juices, [which are] the six flavours in food, the disturbances of the constituents (*dhātu*) will disappear and the terrible illnesses will not arise.

abhakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |
agamyāṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 5:12 ||

He should not eat what is forbidden and he should not drink what is forbidden. He should not go where he is not allowed to and he should not say what is improper.

laṣuṇaṃ ca palāṇḍuṃ ca gr̥ñjanaṃ kavakāni ca |
gaurāṃ ca sūkaraṃ mām̐saṃ varjayec ca vidhānataḥ || 5:13 ||

He should avoid garlic, onion, *gr̥ñjana* onion, mushrooms, buffalo meat, and pork, following the rules.

chattrākāṃ viḍvarāhaṃ ca gomām̐saṃ ca na bhakṣayet |
caṭakāṃ ca kapotaṃ ca jālapādām̐ś ca varjayet || 5:14 ||

5.11 The readings may suggest that *pāda* b contains *sadrava* or maybe *sudrava*, but it is difficult to make sense of the sentence. We are lacking a verb; *āhāra* might be wrong for *āharet* (see M). The Āyurvedic implications of this clumsy verse are not crystal clear to me. What is clear is that traditionally there are six basic flavours or ‘juices’ in food. See, e.g. BhelaS 1.28.1:

yad bhakṣayati bhuṅkte vā vidhivac cāpi mānavaḥ |
anyac ca kiñcit pibati tat sarvaṃ ṣaḍrasānvitam ||

‘All that a human eats or enjoys according to the rules, and furthermore all that he or she drinks, is endowed with the six flavours.’

To repair *pādas* ab, one should perhaps imagine that the intended meaning was that the six flavours/juices should be present in a harmonious proportion in a wise man’s food. Cf. BhelaS 3.1.1:

śarīraṃ dhārayantīha ṣaḍrasāḥ samam āhṛtāḥ |
ato 'nyathā vikārāṃś tu janayanti śarīriṇām ||

‘The six flavours will support the body in this world when brought to a balanced state. Otherwise they will produce defects to people.’ On *dhātuvaiṣamyā*, the balanced state of the bodily constituents *pitta*, *kapha* and *vāyu*, see, e.g., Caraka 1.9.4:

vikāro dhātuvaiṣamyāṃ sām̐yāṃ prakṛtir ucyate |
sukhasam̐jñakam ārogyaṃ vikāro duḥkham eva ca ||

‘The imbalance of the *dhātus* means defects. Balance is said to be natural. Health is happiness, defects are suffering.’ See also VSS 9.2 below.

5.12 Understand the causative *pāyayet* as simplex.

He should not eat *chattrāka* mushrooms, village hog, and cow flesh. He should also avoid sparrows, pigeons, and water-birds.

haṃsasārasacakrāhvakukkuṭān śukaśyenakān |
kākolūkaṃ balākaṃ ca matsyādīṃś cāpi varjayet || 5:15 ||

He should also avoid [eating] geese, cranes, *cakravāka* birds, cocks, parrots, and hawks, crows, owls, herons, fish etc.

amedhyāṃś cāpavitrāṃś ca sarvān eva vivarjayet |
śākamūlaphalānāṃ ca abhakṣyaṃ parivarjayet || 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 |
tvayā jijñāsito 'smy adya saṃkṣiptaḥ kathito mayā || 5:17 ||

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the *Bhāratasaṃhitā* (i.e. the *Mahābhārata*), the practice of purity is definitely expounded in great detail. Now that you have asked me [about it], I taught it [to you] in a condensed form.

satyavādī śucir nityaṃ dhyānayogarataḥ śuciḥ |
ahiṃsakaḥ śucir dānto dayābhūtakṣamā śuciḥ || 5:18 ||

He who speaks the truth is pure. He who engages in yogic meditation is pure. He who avoids violence and is restrained is pure. Compassion towards living beings and patience is purity.

sarveṣāṃ eva śaucānāṃ arthaśaucaṃ paraṃ smṛtam |
yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |
kāyavānmanasāṃ śaucaṃ sa śuciḥ sarvavastuḥ || 5:19 ||

5.15 Note that in *pāda* b the first syllable of *śyenakān* does not turn the previous syllable, *śu*, heavy (*krama* licence).

5.17 In *pāda* b, since °*saṃhite* is not a correct locative of °*saṃhitā*, instead of emending to *śaive bhāratasaṃhite*, we may take the compound as a *samāhāradvandasamāsa* in the neuter locative. Note the gender and number confusion between *kīrtitāni* and °*ācāram* in *pādas* cd. This and the next verse sound as if the author had been aware of the fact that he left the remaining three categories of purity (see 5.4) unexplained.

5.18 My impression is that *dayābhūtakṣamā* in *pāda* d may stand for *bhūta-dayā kṣamā* (*bhūta-dayā* occurring in 1.7 and 3.27–28), and I translate accordingly.

Of all the [ways of] purification, material purification is taught to be the highest. For he who is pure with regards to material things is truly pure, and not the one who [only] uses clay and water [i.e. the one who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, he is pure in all respects.

*śaucāśaucavidhijñamānava yadi kālakṣaye niścayaḥ
saubhāgyatvam avāpnuvanti satataṃ kīrtir yaśo'laṅkṛtam |
prāptaṃ tena ihaiva puṇyasakalam saddharmaśāstreritam
jīvānte ca paratra-m-īhitagatiṃ prāpnoti niḥsaṃśayam || 5:20 ||*

If a person who knows the rules of purity and impurity is determined to destroy aging, he will surely gain attractiveness, eternally embellished with glory and fame. He has obtained here in this world all the merits that the books on true Dharma teach, and at the end of his life he will undoubtedly reach the desired path in the other world.

|| iti vṛṣasārasaṃgrāhe śaucācāravidhir nāmādhyāyaḥ pañcamah ||

Here ends the fifth chapter in the *Vṛṣasārasaṃgraha* called Method of Purification.

5.19 *Pādas* a-d are quoting Manu 5.106 (in most witnesses, unmetrically); it is translated by Olivelle (2005, 144) as: 'Purifying oneself with respect to wealth, tradition tells us, is the highest of all purifications; for the truly pure man is the one who is pure with respect to wealth, not the one who becomes pure by using earth and water.'

5.20 Note the stem form noun °*mānava* metri causa and the second syllable of *yadi* as a long syllable at the caesura in *pāda* a (see M's reading). In place of the plural *āpnuvanti* one would expect a verb in the singular, and *kīrtir* is metri causa for a compounded stem form (*kīrti*°) in *pāda* b. Note also the sandhi-bridge -m- in *paratra-m-īhita*° in *pāda* d. Compare with 4.67b above.

[ṣaṣṭho 'dhyāyaḥ]
[Chapter Six]

[*niyameṣv ijjā* (2) —

Second Niyama-rule: sacrifice]

atha pañcavidhām ijjām pravakṣyāmi dvijottama |
dharmamokṣaprasiddhyartham śṛṇuṣvāvahito dvija || 6:1 ||

[Anarthayajña continued:] Now I shall teach you the five types of sacrifice (*ijjā*), O best of the twice-born, for success in Dharma and liberation. Listen carefully, O Brahmin.

arthayajñāḥ kriyāyajño japayajñas tathaiva ca |
jñānam dhyānam ca pañcāitat pravakṣyāmi prṥhak prṥhak || 6:2 ||

Material sacrifice, sacrifice through work, sacrifice through recitation, knowledge and meditation: I shall teach you these five one by one.

[*arthayajñāḥ* —

Material sacrifice]

agniyupāsana-karmādi agnihotrakratukriyā |
aṣṭakā pārvaṇī śrāddham dravyayajñāḥ sa ucyate || 6:3 ||

Material sacrifice includes the following: the domestic ritual fire worship etc., the public performance of the ritual of Agnihotra, [and the so-called *pākayajñas* such as] the Aṣṭakā oblation, the Pārvaṇī oblation, and the ancestral ritual (*śrāddha*).

6.2 Note the singular *etat* after a number (see Introduction p. xxxiv).

Compare this list of five to the somewhat similar BhG 4.28:

dravyayajñās tapoyajñā yogayajñās tathāpare |
svādhyāyajñānayaajñās ca yatayaḥ saṁśītavratāḥ ||

ŚDhU chapter 3 can be also relevant since it uses the terms *japayajña*, *jñānayaajña*, and *dhyānayaajña*. See also ŚDhU 1.10 (C_{9.4} f. 42v l. 4):

karmayajñas tapoyajñāḥ svādhyāyo dhyānam eva ca |
jñānayaajñas ca pañcaite mahāyajñāḥ prakīrtitāḥ ||

Note how this definition of the five *mahāyajñas* in the ŚDhU is different from the one, e.g., in Manu 3.69–71 (*brahma*°, *pitṛ*°, *daiva*°, *bhauta*°, and *nṛyajña*).

6.3 By somewhat overtranslating the items in this list, I want to emphasise that the text introduces three categories of sacrificial rituals well-known from the time of the Gṛhyasūtras and Śrautasūtras: those of the domestic or *aupāsana* fire (*grhyakarman*), the Śrauta rituals such as the Agnihotra, and the Smārta *pākayajñas*, such as the *aṣṭakā*, the *pārvaṇī* and the *śrāddha*. For a mention of the *pākayajñas* in a manner similar to our

[*kriyāyajñāḥ* —

Sacrifice through work]

ārāmodyānavāpīṣu devatāyataneṣu ca |
svahastakṛtasamskāraḥ kriyāyajña sa ucyate || 6:4 ||

Sacrifice through work means constructing (*saṃskāra*) a grove, a park, a pond, or a temple with one's own hands.

[*japayajñāḥ* —

Sacrifice through recitation]

japayajñam tato vakṣye svargamokṣaphalapradam |
vedādhyayana kartavyam śivasamhitam eva ca |
itihāsapurāṇam ca japayajñāḥ sa ucyate || 6:5 ||

Next I shall teach you the sacrifice through recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, Śaiva collections, Itihāsa and Purāṇas: this is called sacrifice through recitation.

[*jñānayajñāḥ* —

Sacrifice through knowledge]

idaṃ karma akarmedam ūhāpohaviśāradaḥ |
śāstracakṣuḥ samālokyā jñānayajñāḥ sa ucyate || 6:6 ||

pādas cd here, see, e.g., a verse in the *Dikṣottara* quoted in Goodall, Sanderson, & Isaacson 2015, 275:

aṣṭakāḥ pārvaṇī śrāddham śrāvaṇy āgrāyaṇī tathā |
caitrī cāsvayujī caiva pākayajñāḥ prakīrtitāḥ || 178 ||

For an earlier list of *pākayajñas*, see GautDhS 1.8.19: *aṣṭakā pārvaṇaḥ śrāddham śrāvaṇyāgrahāyaṇīcaitrīyāśvayujīti sapta pākayajñasamsthāḥ*.

6.5 Note the stem form *vedādhyayana* in *pāda* c metri causa. There are several possible interpretations for *pādas* d and e. *śivasamhitam* could mean ‘Śaiva texts and the [Bhārata]samhitā,’ i.e. the *Mahābhārata*; see 5.17b above: *śaivabhāratasaṃhite*. Alternatively, it may mean ‘the collection of Śaiva teachings.’ As for *itihāsapurāṇam*, it is most probably a dvandva compound, most probably denoting the *Mahābhārata* (but perhaps not the *Rāmāyaṇa*, contrary to claims such as that, e.g., in Davis & Brick 2018, 34, n. 6), and the Purāṇas. In case *saṃhitam* in *pāda* d means the *Mahābhārata*, *itihāsapurāṇam* could in general mean ‘histories and legends.’ In the light of 8.1–6, where *itihāsa* clearly means the *Mahābhārata*, and Purāṇas are mentioned separately, this is unlikely. In my translation, I have left these terms untranslated. For the debate on what *itihāsa* is, see, e.g., Adluri & Bagchee 2011 and Bailey 2018.

Both *śivasamhitam* and *itihāsapurāṇam* should be interpreted as being part of the compound in *pāda* c: *śivasamhitādhyayanam* and *itihāsapurāṇādhyayanam*.

See *japayajña* mentioned, e.g., in BhG 10.25c (*yajñānām japayajño ’smi*) and Manu 2.86 (*vidhiyajñaj japayajño viśiṣṭo daśabhir guṇaiḥ*).

[He who can decide if] ‘this is [proper] action; the other is improper action’ because he is knowledgeable about reasoning pro and contra, and conducts investigations with his eyes on the Śāstras, is called [a person performing] sacrifice through knowledge.

[*dhyānayajñah* —

Sacrifice through meditation]

dhyānayajñam samāsenā kathayiṣyāmi te śṛṇu |
dhyānam pañcavidham caiva kīrtitam hariṇā purā |
sūryaḥ somo ’gni sphaṭikāḥ sūkṣmaṁ tattvaṁ ca pañcamam || 6:7 ||

I shall teach you concisely about sacrifice through meditation. Listen to me. Meditation was taught by Hari in the past as of five kinds. [Meditation on] the Sun, the Moon, Fire, Crystal and the subtle *tattva* as fifth.

sūryamaṇḍalam ādau tu tattvaṁ prakṛtir ucyate |
tasya madhye śasiṁ dhyāyet tattvaṁ puruṣa ucyate || 6:8 ||

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 *tattva* is said to be *puruṣa*.

candramaṇḍalamadhye tu jvālām agniṁ vicintayet |
prabhutattvaḥ sa vijñeyo janmamṛtyuvinaśanaḥ || 6:9 ||

In the centre of the Moon’s disk, he should visualise a flame, a fire. That is said to be *prabhu-tattva*, the destroyer of [the circle of] birth and death.

agnimaṇḍalamadhye tu dhyāyet sphaṭika nirmalam |
vidyātattvaḥ sa vijñeyāḥ kāraṇam ajam avyayam || 6:10 ||

6.6 For the expression *śāstracakṣuḥ*, see, e.g., BrahmaP 24.21:

tena yajñān yathāproktān mānavāḥ śāstracakṣuṣaḥ |
kurvate ’harahaś caiva devān āpyāyanti te ||

In G. P. Bhatt’s translation (1955, 126): ‘Day by day men with the sacred scriptures as their guides perform sacrifices in the manner they have been laid down and thereby nourish the gods.’

6.7 For an analysis of this fivefold method of meditation, and this ancient-looking *tattva*-system, see Intro **CHECK**, and compare with VSS 4.72–73, and the similar teaching in VSS 22.19–28 and DharmP 4.5–14. *Pāda* e is unmetrical, or possibly an exceptional expansion of the *krama* licence, the syllable *spha*^o not turning the previous syllable long, and thus making the *pāda* a *na-vipulā*.

6.8 Note the thematised form *śasiṁ* for *śasiṇam*.

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.

vidyāmaṇḍalamadhye tu dhyāyet tattvam anuttamam |
akīrtitam anaupamyam śivam akṣayam avyayam |
pañcamam dhyānayajñasya tattvam uktam samāsataḥ || 6:11 ||

In the centre of the disk of *vidyā*, he should visualize the highest *tattva*, never-heard, unparalleled, undecaying and imperishable Śiva. The fifth *tattva* of the sacrifice through meditation has been taught in short.

vigatarāga uvāca |
ekaikasya tu tattvasya phalam kīrtaya kīdṛśam |
kāni lokāḥ prapadyante kālam vāsya tapodhana || 6:12 ||

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?

anarthayajña uvāca |
brahmalokam tu prathamam tattvapraṛticitayā |
kalpakotīśahasrāṇi śivavan modate sukhī || 6:13 ||

Anarthayajña spoke: Through meditation on the first *tattva*, *praṛti*, [one can reach] Brahmaloaka. He will rejoice [there] happily like Śiva for millions of æons.

dvitīyam tattva puruṣam dhyāyamāno mṛto yadi |
viṣṇulokam ito yāti kalpakotīyayutam sukhī || 6:14 ||

If one dies while meditating on the second *tattva*, *puruṣa*, one will depart from this world and go to Viṣṇuloka, [and will dwell there] happily for billions of æons.

6.10 Note the stem form *sphaṭika* in *pāda* b metri causa.

6.12 The reading *tritattvasya* in *pāda* a in the MSS is a problem because we have just finished a section mentioning five *tattvas*. (This was probably noticed by E, hence printing *hi* for *tri*.) My conjecture (*tu*) is based on the assumption that *tri* is often written as *tṛ* in Nepalese MSS (e.g. in M at this point) and that *tṛ* may then easily get corrupted to *tu*.

6.13 Understand *pādas* ab as *brahmalokam prathamamatattvacintayā praṛtitattvacintayā*. One might take *prathamam* adverbially ('firstly': *prathamam brahmalokam praṛti-tattvacintayā*), but in the next verses, the ordinal numbers (*dvitīyam*, *tṛtīyam*, *pañcamam*) always refer to the *tattvas*. *Pāda* a is a *na-vipulā* if the muta cum liquid licence is applied and the syllable *pra*° does not turn the previous syllable long.

6.14 Note the stem form *tattva* in *pāda* a metri causa (*na-vipulā*).

prabhutattvaṃ tṛtīyaṃ tu dhyāyamāno mariṣyati |
śivaloke vasen nityaṃ kalpakoṭyayutaṃ śatam || 6:15 ||

Should one die while meditating on the third, the *prabhu-tattva*, one can live in Śivaloka continuously for a hundred billion æons.

vidyātattvāmṛtaṃ dhyāyet sadāśivam anāmayam |
akṣayaṃ lokam āpnoti kalpānantaparam tathā || 6:16 ||

If one visualizes the nectar of *vidyā-tattva*, [i.e.] *Sadāśiva*, one can reach [His] diseaseless, imperishable world [and can live there] well beyond endless æons.

pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani samsthitam |
na kālasamkhyā tatrāsti śivena saha modate || 6:17 ||

The fifth one, the subtle *śiva-tattva* 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
jijñāsyantāṃ dvijendra bhavadahanakaraḥ prārthanākālpavṛkṣaḥ |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhayantu
pratyakṣān nānumānaṃ sakalamalaharam svātmasaṃvedanīyam || 6:18 ||

[If] he practises the five meditations, there will be no rebirth and no more fetters of transmigration. O excellent Brahmin, [the five meditation] should be learnt. [They] burn away existence, a wishing tree of desires. Liberation will come within one single birth. Why should people not master [these meditations that] destroy all impurities perceptibly, not only by inference, [since they] are to be experienced by one's own Self.

6.15 E changes *śivaloka* to *rudraloka*, probably for more contrast with *sadāśiva* in 6.16 and *śivatattva* in 6.17, but this is not Naraharinath's intervention since K₄₁, a paper MS close to his sources, also reads *rudraloka* (on K₄₁, see p. 9).

6.16 In *pāda* a, *amṛta* is suspect. It may qualify the world of *Sadāśiva* ('immortal') and then *vidyātattva* is in stem form. Alternatively, since this verse is the only one in this list of worlds (6.13–17) without an ordinal number, *amṛtaṃ* may mean 'four' or possibly 'fourth,' as suggested by Monier-Williams and Apte in their dictionaries. This meaning would fit in nicely. In addition, dying has been mentioned above, thus *amṛtaṃ* might be a corrupted form of a participle from the verbal root *mṛ* (*mṛyan* or *maran*?): e.g., *vidyātattvaṃ mṛyan dhyāyet...* ('should he meditation upon *Vidyātattva* while dying...').

6.17 *Pāda* c is a *ma-vipulā*.

6.18 Note how a plural passive imperative form (*jijñāsyantāṃ*) stands for the singular

[*niyameṣu tapaḥ* (3) —

Third Niyama-rule: penance]

mānasam tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |
kāyikaṃ ca tṛtīyaṃ tu manovākkarma tatparam |
kāyikaṃ vācikaṃ caiva tapo miśraḥ pañcamam || 6:19 ||

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 [characterised by] both mental and verbal action. The fifth type of penance is a mixture of the bodily and the verbal ones.

manahsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |
maunaṃ bhāvaviśuddhiś ca pañcāitat tapa mānasam || 6:20 ||

Gentleness of the mind, calmness, self-control, observing silence, and the purification of one's state of mind: mental penance comprises these five.

anudvegakarā vānī priyaṃ satyaṃ hitaṃ ca yat |
svādhyāyābhyasanaṃ caiva vācikaṃ tapa ucyate || 6:21 ||

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 ahimsā ca brahmacaryaṃ surārcanam |
śaucaṃ pañcamam ity etat kāyikaṃ tapa ucyate || 6:22 ||

Bodily penance is taught as follows: honesty, harmlessness, chastity, the worship of gods, and purity as the fifth.

(*jijñāsyatām*) metri causa, or rather, since probably the five types of meditation are meant, the singulars in *pāda* b are somewhat out of context. Note also that the last syllable of *dvijendra* (at the cæsura) counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS (see p. xliii ff). The non-standard *janmena* in *pāda* d seems superior to *janmanā* for it preserves the metre.

6.19 The reading *manovākkāya*^o (K₈₂K₁₀) in *pāda* d is probably secondary, influenced by such common expressions as, e.g., *manovākkāyakarmabhiḥ* in YājñS 1.27d. Note the stem form *miśraḥ* in *pāda* f metri causa.

6.20 Again, we can see the use of the singular (*etat*) next to numbers; note also the stem form *tapa* in *pāda* d metri causa. This verse is a paraphrase of MBh 3.39.16 (BhG 17.16; see text in the apparatus).

6.21 This verse is a variant of MBh 6.39.15 (BhG 17.15; see it in the apparatus).

6.22 This verse seems to be a paraphrase of MBh 6.39.14 (BhG 17.14; see it in the apparatus).

iṣṭam kalyāṇabhāvaṃ ca dhanyam pathyam hitam vadet |
manomiśraṇa pañcāitat tapa uktaṃ maharṣibhiḥ || 6:23 ||

[Penance] which is a mixture of the mental [and the verbal] is taught by the great sages to be these five: he should speak [about things that are] agreeable, of a noble character, virtuous, salutary, and useful.

svasti maṅgalaṃ āśīrbhir atithigurupūjanam |
kāyamiśraṇa pañcāitat tapa uktaṃ mahātmabhiḥ || 6:24 ||

[Penance] in which bodily [and verbal actions] mix is taught by the great-souled ones to be these five: benediction, greetings, blessings, and the worship of the guest and the guru.

maṇḍūkayogī hemante grīṣme pañcatapās tathā |
abhrāvakaśo varṣāsu tapaḥsāadhanam ucyate || 6:25 ||

[Being] a [so-called] frog-yogin in the winter, or one with the five fires in the summer, or having the clouds [i.e. the open sky] for shelter in the rainy season: these are called accomplishments of penance.

svamāṃsoddhṛtya dānam ca hastapādaśiras tathā |
puṣpam utpādy dānam ca sarve te tapasāadhanāḥ || 6:26 ||

Carving out his own flesh as a donation, or [offering his own] hand, feet and head, or drawing [his own] blood (*puṣpa*) as a donation: all these are accomplishments of penance,

6.23 Note the use of the singular (*etat*) next to a number, and the stem form noun in *pāda* c.

6.24 See ŚDhŚ 11.73–79 (and Bisschop, Kafle, & Lubin 2021, 91–93 and 120–121) for a somewhat similar discussion on ‘kind speech.’

6.25 *Pādas* a and c are *ma-vipulās*. *Manu* 6.23 mentions three kinds of penance that correspond to three seasons:

grīṣme pañcatapās tu syād varṣāsu abhrāvakaśikah |
ārdravāsās tu hemante kramaśo vardhayaṃs tapaḥ ||

Translated in Olivelle 2005, 149 as: ‘[He should] surround himself with the five fires in the summer; live in the open air during the rainy season; and wear wet clothes in the winter—gradually intensifying his ascetic toil.’ This and ŚDhSaṃgr 9.32ab (quoted in the apparatus) may suggest that being a ‘frog-yogin’ could be the same as wearing wet clothes or standing in water for a long time. A footnote to MBh 12.309.9 in the Kumbakonam edition of the MBh (Krishnacharya & Vyasacharya 1906–1914) suggests otherwise: *maṇḍūkavat pāṇipādam saṅkocya nyubjaḥ sete iti maṇḍūkaśāyī*. (‘The word ‘frog-sleeper’ means somebody who sleeps like a frog, with his hands and feet withdrawn and with his back humped.’)

6.26 Note the stem form *svamāṃsa* in *pāda* a for the accusative. The translation of

kr̥cchrātikṛcchraṃ naktam ca taptakṛcchram ayācitam |
cāndrāyaṇam parākaṃ ca tapaḥ sām̐tapanādayaḥ || 6:27 ||

[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 *cāndrāyaṇa* and *parāka* penances, the *sām̐tapana*, etc.

yenedam tapa tapyate sumanasā saṃsāraduḥkhacchidam
āsāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |
svargākāṅkṣyanṛpatvabhogaviṣayaṃ sarvāntikaṃ tatphalam
jantuḥ śāśvatajanmamṛtyubhavane tanniṣṭhasādhyam vahet || 6:28 ||

He who performs with a well-disposed mind this penance that puts an end to the suffering caused by transmigration (*saṃsāra*), abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven and being a king and having enjoyments for the senses, that man will experience the ultimate (*sarvāntika*) reward that in this home of eternal births and deaths accomplishes their cessation.

|| *iti vṛṣasārasaṃgrahē ṣaṣṭho ’dhyāyaḥ* ||

Here ends the sixth chapter in the *Vṛṣasārasaṃgraha*.

pāda c is tentative, but *puṣpa* as ‘blood’ does occur in tantric texts (see, e.g., SYM 16.49). VSS 17.37–38 teaches blood donation:

devī uvāca |
svamāṃsarudhiraṃ dānaṃ dānaṃ putrakalatrayoḥ |
kiṃ praśasyaṃ mahādeva tattvaṃ vaktum ihārhasi ||
maheśvara uvāca |
svamāṃsarudhiraṃ dānaṃ praśamsanti maṇiṣiṇaḥ |
śrūyatāṃ pūrvavṛttāni saṃkṣīpya kathayāmy aham ||

‘Devī spoke: Are one’s own flesh and blood and one’s son and wife praised as donation, O Mahādeva? Tell me the truth please. Maheśvara spoke: The wise praise one’s own flesh and blood as donation. Let’s hear the old legends, I shall tell you briefly.’

6.27 *Pāda* a is a *ma-vipulās*. For short descriptions and the loci classici of these penances, see, e.g., Kane 1941–1962, v. 4, 130–152. For *nakta/naktāṇna*, see VSS 8.22 below and, e.g., ŚDhŚ chapter 10 (Bisschop, Kifle, & Kiss forthcoming), and for *ayācita*, VSS 8.23 below.

6.28 Note my emendation in *pāda* a (*sumanasā* from *sumanasah*) and that in order to restore the metre, I accepted E’s stem form *tapa*. Note the stem form °*pāśa* in *pāda* b metri causa.

[saptamo 'dhyāyaḥ]
[Chapter Seven]

[*niyameṣu dānam* (4) —
Fourth Niyama-rule: donation]

dānāni ca tathety āhuḥ pañcadhā munibhiḥ purā |
annaṃ vastraṃ hiraṇyaṃ ca bhūmi godāna pañcamam || 7:1 ||

In the past the wise declared that, again, there were five kinds of donation.
Donation of food, clothes, gold, land, and the fifth, donation of cows.

[*annadānam* —
Donation of food]

annāt tejaḥ smṛtiḥ prāṇaḥ annāt puṣtir vapuḥ sukham |
annāc chrīḥ kānti vīryaṃ ca annāt sattvaṃ ca jāyate || 7:2 ||

From food [come] energy, memory, the vital breath, growth, body, happiness. From food arise grace and beauty, heroism, strength.

annāj jīvanti bhūtāni annaṃ tuṣṭikaraṃ sadā |
ānnāt kāmo mado darpaḥ annāc chauryaṃ ca jāyate || 7:3 ||

Living beings live on food. Food always satisfies. From food arise desire, rapture, pride, and valour.

annaṃ kṣudhātrṣāvyādhin sadya eva vināśayet |
annadānāc ca saubhāgyaṃ khyātiḥ kīrtiś ca jāyate || 7:4 ||

Food drives away hunger and thirst and disease instantly. From donations of food arise beauty, fame, and glory.

annadaḥ prāṇadaś caiva prāṇadaś cāpi sarvadaḥ |
tasmād annasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati || 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.

7.1 *tathety* in *pāda* a is suspicious and my translation of it ('again') is tentative and is supposed to refer back to the fact that all *yamas* so far have been divided into five types. Note how *annaṃ*, *vastraṃ*, *hiraṇyaṃ* 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).

7.2 Note the stem form noun *kānti* metri causa in *pāda* c.

7.5 See some similar verses from the ŚDhU, the MBh, and the NāradaP in the apparatus.

[*vastradānam* —
Donation of clothes]

vastrābhāvān manuṣyasya śriyād api parityajet |
vastrahīno na pūjyeta bhāryāputrasakhādibhiḥ || 7:6 ||

In the absence of [proper] clothes, a man will also lose his fortunes. A person without clothes may not be respected by his wife, son, friends, etc.

vidyāvān sukulīno 'pi jñānavān guṇavān api |
vastrahīnaḥ parādhīnaḥ paribhūtaḥ pade pade || 7:7 ||

Be it a learned person from a good family or an intelligent and virtuous person, without clothes everybody is subdued and humiliated on every occasion

apamānam avajñāṃ ca vastrahīno hy avāpnuyāt |
jugupsati mahātmāpi sabhāstrijanasaṃsadi || 7:8 ||

because a man without clothes receives contempt and disrespect. Even if he is a great soul, he will wish to avoid the court, women, and the assembly.

tasmād vastrapradānāni praśaṃsanti manīṣiṇaḥ |
na jirṇaṃ sphuṭitaṃ dadyād vastraṃ kutsitaṃ eva vā || 7:9 ||

Therefore the wise praise donations of clothes. One should not give away old, torn or dirty clothes.

navam purāṇarahitaṃ mṛdu sūkṣmaṃ suśobhanaṃ |
susaṃskṛtya pradātavyaṃ śraddhābhaktisamanvitam || 7:10 ||

[Clothes] should be donated [only if they are] new, not worn, soft, delicate and beautiful, nicely ornamented, and in good faith and with devotion.

śraddhāsattvaviśeṣeṇa deśakālavidhena ca |
pātradravyaviśeṣeṇa phalam āhuḥ prthak prthak || 7:11 ||

7.6 *Pāda* b is difficult to interpret securely. I translate it as if reading *śrīḥ tam api parityajet* or *śrīyāpi parityajyate*. Consider also *BrahmaP* 220.139:

vastrābhāve kriyā nāsti yajñā vedās tapāṃsi ca |
tasmād vāsāṃsi deyaṇi śrāddhakāle viśeṣataḥ ||

‘If one has no clothes, there is no ritual, no worship, no Vedas or penance. Therefore clothes should be donated, especially at the time of a *Śrāddha* ritual.’

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 phalaṃ |
jīṛṇavastrapradānena jīṛṇavastraṃ avāpnuyāt |
śobhanaṃ dīyate vastraṃ śobhanaṃ vastraṃ āpnuyāt || 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].

dadyād vastra suśobhanaṃ dvijavare kāle śubhe sādaraṃ
saubhāgyam atulaṃ labheta sa nara rūpaṃ tathā śobhanaṃ |
tasmin yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃśayaṃ
tasmāt tvaṃ kuru vastradānam asakṛt pāratrikotkarṣaṇam || 7:13 ||

Should one bestow very beautiful clothes on a Brahmin at an auspicious time, respectfully, he [i.e. the donor] will receive unequalled attractiveness 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* —

Donation of gold]

suvarṇadānaṃ vipreṇ draṇ saṃkṣīpya kathayāmy aham |
pavitraṃ maṅgalaṃ puṇyaṃ sarvapatākanāśanaṃ || 7:14 ||

O great Brahmin, now I shall teach you about the donation of gold in a concise manner. It is a pure, auspicious and meritorious [act] and it washes off all sins.

dhārayet satataṃ vipra suvarṇakāṭakāṅgulim |
mucyate sarvapāpebhyo rāhuṇā candramā yathā || 7:15 ||

7.11 It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b.

7.13 Note the stem form *vastra* in *pāda* a metri causa. ‘on a Brahmin’ (in *pāda* a): literally, ‘on a person who is first among the twice-born’ (*dvijavare*). The final syllable of *saubhāgyam* in *pāda* b counts as long by licence; see, e.g., 5.20 and 6.18b. This time the caesura is not involved. Understand *tasmin yāti* in *pāda* c as *tasmin yāte* (metri causa); °*koṭi* is treated as neuter or as a stem form (also metri causa).

Should one always wear a golden bracelet or ring, O Brahmin, he will be freed of all sins, just as the moon is freed from [the demon] Rāhu [after an eclipse].

dattvā suvarṇaṃ viprebhyaḥ devebhyaś ca dvijaṛṣabha |
tuṭimātre 'pi yo dadyāt sarvapāpaiḥ pramucyate || 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.

raktimāṣakakarṣaṃ vā palārdhaṃ palam eva vā |
evam eva phalaṃvṛddhir jñeyā dānaviśeṣataḥ || 7:17 ||

[The amount can be just] one *rakti*, a *māṣaka*, 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 properties [i.e. amount] of the donation.

[*bhūmidānam* —
Donation of land]

sarvādhāraṃ mahidānaṃ praśaṃsanti maṇiṣiṇaḥ |
annastrahiranyādi sarvaṃ vai bhūmisambhavam || 7:18 ||

The wise praise the donation of land as the basis of everything [else]. Food, clothes, gold etc., all these originate in land.

bhūmidānena viprendra sarvadānaphalaṃ labhet |
bhūmidānasamaṃ vipra yady asti vada tattvataḥ || 7:19 ||

O Brahmin, one can obtain all the rewards of donation by donating land. If there is anything that equals the donation of land, O Brahmin, you should definitely tell me.

mātrakuṣivimuktas tu dharaṇīśaraṇo bhavet |
carācarāṇāṃ sarveṣāṃ bhūmiḥ sādharmaṇā smṛtā || 7:20 ||

7.15 I suspect that *aṅguli* is used in *pāda* b in the sense of *aṅguliya* ('finger-ring').

7.16 *Pāda* a is a *ma-vipulā*. The form *tuṭi* as a widespread variant of *truṭi*, see, e.g., (Old) SkandaP 27.14:

kāñcanaṃ tuṭimātraṃ vā yo dadyād bahu vā mama |
tasya haimavate śṛṅge dadāni grham uttamam ||

7.17 I suspect that *phalaṃ vṛddhir*, or *phalaṃvṛddhir*, stands for *phalavṛddhir* (*phalasya vṛddhiḥ*) metri causa, meaning 'the increase of the reward.' *rakti*, *māṣaka*, *karṣa*, and *pala* are units of weight.

[Humans] have the earth as their abode as soon as they get out of the mother's womb. Land is said to be common to all that are mobile and immobile.

ekahastam dvihastam vā pañcāśac chatam eva vā |
sahasrāyutalakṣam vā bhūmidānam praśasyate || 7:21 ||

Be it [only a land of] one forearm, two forearms, fifty or a hundred, a thousand, ten thousand, a hundred thousand, donation of land is held in great esteem.

ekahastam ca yo bhūmiṃ dadyād dvijavarāya tu |
varṣakoṭīśatam divyam svargaloke mahīyate || 7:22 ||

He who donates [as much as] a piece of land of one forearm to a Brahmin will enjoy a billion divine years in heaven.

evam bahusū hasteṣu guṇāguṇi phalam smṛtam |
śraddhādhikam phalam dānam kathitam te dvijottama || 7:23 ||

Thus in case of [donating] many forearms [of land], the reward is said to be proportional to the properties [of the land]. O Brahmin, I have taught you about the rewards of donation that is made in good faith.

jāmadagnyena rāmeṇa bhūmiṃ dattvā dvijāya vai |
āyur akṣayam āptam tu ihaiva ca dvijottama || 7:24 ||

[Paraśu]rāma, the son of Jamadagni, having donated land to the Brahmin [Kāśyapa], obtained eternal life in this very world, O excellent Brahmin.

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 *sādhāraṇa* (*sā ādhāraṇa*, 'it is the basis').

7.23 I think that *guṇāguṇi*, or perhaps *guṇaguṇi* (which would be unmetrical, containing two *laghus* in both the second and third syllables of the *pāda*), should refer to the idea that, e.g., the donation of a piece of land of 2×2 *hastas* would result in twice, or four times, *koṭīśata* years in heaven, *guṇa* generally meaning 'times.' I take *guṇā*^o as referring to the size of the land donated, and *°guṇi[n]* as 'amounting to that many times,' but this is only a guess, and it would need to be supported by some similar passage, other than 7.17 above.

I suspect that *pāda c* is an awkward attempt at saying *śraddhādhikadāna(sya) phalam*.

7.24 See a summary of the corresponding episodes in the MBh in Mani 1975, 570–571, s.v. Paraśurāma:

'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

[*godānam* —

Donation of cows]

hemaśṛṅgāṃ raupyakṣurāṃ cailaghaṇṭāṃ dvijottama |
viprāya vedaviduṣe dattvānantaphalaṃ smṛtam || 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.

[*dānapraśaṃsā* —

Praise of donation]

dānābhyāsarataḥ pravartanabhavāṃ śakyānurūpaṃ sadā
annaṃ vastrahiranyaupaṇyama udakaṃ gāvaḥ tilāṇ medinīm |
dadyāt pādukachattrapīṭhakalaśaṃ pātrādyam anyac ca vā
śraddhādānam abhinnarāgavadanaṃ kṛtvā mano nirmalam || 7:26 ||

Always rejoicing in the practice of giving, ..., as far as one's capacities go,
one should give food, clothes, gold and silver, water, cows, sesame seeds,
land, sandals, parasols, seats, jars, cups, or anything else. By giving in good
faith (*śraddhādānam kṛtvā*), with words of unconditioned affection, one's
mind [becomes] spotless.

dānād eva yaśaḥ śriyaḥ sukhakarāḥ khyātim atulyāṃ labhed
dānād eva nigarhaṇaṃ ripugaṇe ānandadaṃ saukhyadam |
dānād ūrjayatā prasādam atulaṃ saubhāgya dānāl labhed
dānād eva anantabhoga niyataṃ svargaṃ ca tasmād bhavet || 7:27 ||

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 in-
stalled 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.’

Note that without applying the *krama* licence (*ca dvi°*), *pāda* d would be iambic and
thus metrically problematic.

7.25 *kṣura* in *pāda* a is a known variant of the better-attested *khura*. *Pāda* a is un-
metrical. *Pāda* c is a *na-vipulā*.

7.26 I am unable to interpret *pravartanabhavāṃ* in *pāda* a and I suspect that
śakyānurūpaṃ in the same *pāda* stands for *śaktyanurūpaṃ* metri causa. *abhinnarā-*
gavadanaṃ in *pāda* d is suspect. Perhaps °*vandanaṃ* was meant (‘unconditioned affection
and adoration’).

Glory and fortune that makes us happy come about only by donations, and one can gain unequalled fame. Only from donations will reproach [exercised by] the enemy [turn into] pleasure and happiness. Vigour and unequalled graciousness come from donation. One can reach attractiveness through donations. Endless enjoyments surely come only from donations, and heaven is [reached] also because of it.

dānād eva ca śakralokasakalaṃ dānāj janānandanam

dānād eva mahīm samasta bubhujē samrāj mahīmaṇḍale |

dānād eva surūpayonisubhagaś candrānana vīkṣyate

dānād eva anekasambhavasukhaṃ prāpnoti niḥsaṃśayam || 7:28 ||

Śakra [conquered] the whole world by donations only. Donations make people happy. Samrāj enjoyed all the land in the world only because of donations. Skanda appears as handsome and fortunate, and has a good family only because of donations. One can reach happiness that lasts countless births only through donations, there is no doubt about that.

|| iti vṛṣasārasaṃgrāhe dānapraśamsādhyāyaḥ saptaamah ||

7.27 I suspect that *khyātiś ca tulyam* in the MSS stands for *khyātim atulyām* ('and unequalled fame') and that it is not a clumsy attempt to restore the metre, but rather a later correction gone wrong. I have emended the phrase believing that the second (last) syllable of *khyātim* may be treated as *guru*. See the same licence applied in non-*anuṣṭubh* verses above, e.g., in 5.20a, 6.18b, 7.13b (just before *atula*). I doubt if E's reading in *pāda c*, *durjayatā* ('invincibility') were better than *ūrjayatā* transmitted in all the MSS consulted. While *ūrjayatā* is still problematic, it is not inconceivable that it stands for *ūrjatā* meaning most probably 'being powerful, strength, vigour.' Also, note here the stem form noun *saubhāgya* metri causa. Note *svargaṃ* as a neuter noun, and the stem form *°bhoga* metri causa in *pāda d*. The lack of sandhi between *eva* and *ananta*^o helps restore the metre.

7.28 *°lokasakalaṃ* in *pāda a* is suspect and E's silent emendation (*°lokaṃ atulaṃ*) is not without reason. This line may contain two general statements, the first perhaps saying that by donation even Indra's world can be acquired or reached. Nevertheless I suspect that there is a hidden reference to a myth, perhaps that of Dadhica, who gave his bones to Indra to help him defeat Vṛtra. See VSS 17.47:

dadhiciḥ svatanuṃ dattvā vibudhānāṃ varānane |

bhuktvā lokān kramāt sarvān śivaloke pratiṣṭhitah ||

'Dadhici gave the gods his own body, O Varānana. Enjoying all the worlds in due order, he is now living in Śivaloka.'

One could translate *pāda b* as a general statement ('A universal monarch...'), but again I suspect here a reference to a specific person (the son of Citraratha by Ūrṇā?) and a specific legend. The perfect form *bubhujē*, and the next *pāda*, at least point to this direction. My translation of *pāda d* is also tentative. I take *surūpayonisubhaga* as *surūpa-suyoni-subhaga*. Unfortunately, the reference to any specific legend escapes me. Perhaps the reference is to Brahmā's boon to Tārakāsura, which ultimately was the cause of Skanda's birth.

Vṛṣasārasaṃgraha

Here ends the seventh chapter in the *Vṛṣasārasaṃgraha* called Praise of Donations.

[aṣṭamo 'dhyāyaḥ]
[Chapter Eight]

[*niyameṣu svādhyāyaḥ* (ṣ) —
Fifth Niyama-rule: study]

pañcasvādhyāyanaṃ kāryam ihāmutra sukhārthinā |
śaivaṃ sāmkyāṃ purāṇaṃ ca smārtaṃ bhāratasaṃhitām || 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 should study] Śaiva [teachings], Sāmkyā [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṃhitā* [i.e. the *Mahābhārata*].

śaive tattvaṃ vicinteta śaivapāśupatadvaye |
atra vistarataḥ proktaṃ tattvasārasamuccayam || 8:2 ||

As far as the Śaiva tradition is concerned, he should reflect on the truth in both Śaiva and Pāśupata [teachings]. In those teachings the whole essence of truth is taught extensively.

sāmkyātattvaṃ tu sāmkyeṣu boddhavyaṃ tattvacintakaiḥ |
pañcatattvavibhāgena kīrtitāni maharṣibhiḥ || 8:3 ||

Those who reflect on the truth (*tattva*) can grasp the truth of enumeration [of ontological principles/reality levels] (*sāmkyātattva*) from Sāmkyā [texts]. The great sages taught [those twenty-five] *tattvas* [of Sāmkyā] as being in groups of five.

purāṇeṣu mahākoṣo vistareṇa prakīrtitaḥ |
adhordhvamadhyatiryam ca yatnataḥ sampraveśayet || 8:4 ||

8.1 The form *svādhyāyana*, for the more standard *svādhyāyana*, does occur in several, typically Buddhist, texts. See, e.g., the *Mahāpratisarā-mahāvidyārājñī* (Hidas 2011, 153): *mahāyānodgrahaṇalikhanavācanapāṭhanasvādhyāyanaśravaṇadhāraṇā-bhiyuktānāṃ paripālikeyaṃ mahādhāraṇī*. Supply an active verb such as *adhīyāt* for *pādas* cd.

8.2 The reading *śaivaṃ* in *pāda* a (K₄₁E) could be smoother than the better attested one (*śaive*). *śaivapāśupatadvaye* in *pāda* b is weakly attested but I think that only this reading yields the appropriate meaning. One could also emend to *śaivatattvaṃ* in *pāda* a; compare 8.3a.

8.3 In *pāda* d, *kīrtitāni* picks up an implied *tattvāni*.

In the Purāṇas it is the layers of the world that are described extensively. One can definitely enter [the realms] below, above, in the middle, and horizontally.

smārtaṃ varṇāśramācāraṃ dharmanyāyappravartanam |
śiṣṭācāro 'vikalpena grāhyas tatra aśaṅkitaḥ || 8:5 ||

The Smārta [tradition] deals with the conduct of the social classes (*varṇa*) and disciplines (*āśrama*), and with the procedures of Dharma and lawsuits (*nyāya*). Good conduct is to be gathered from it without hesitation, with certainty.

itihāsam adhīyānaḥ sarvajñaḥ sa naro bhavet |
dharmārthakāmamokṣeṣu saṁśayas tena chidyate || 8:6 ||

A man who studies the Itihāsa [i.e. the *Mahābhārata*] will become omniscient. [All his] doubts about religious duty (*dharma*), financial gain (*artha*), carnal desires (*kāma*) and liberation (*mokṣa*) will be eliminated.

[*niyameṣu upasthanigrahaḥ* (6) —
Sixth Niyama-rule: sexual restraint]

śṛṇuṣvāvahito vipra pañcopasthavinigraham |
striyo vā garhitotsargaḥ svayammuktiś ca kīrtiyate |
svapnopaghātaṃ viprendra divāsvapnaṃ ca pañcamah || 8:7 ||

Listen with great attention, O Brahmin, to the five [spheres of] sexual restraint. Women, forbidden ejaculation, and masturbation are mentioned [in this context, as well as] offence while sleeping, O Brahmin, and fantasising, as fifth.

8.4 Note that *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. I understand the causative form *sampraveśayet* as non-causative. E's silent emendation to *samprabodhayet* is understandable since to 'enter' these realms the study of the Purāṇas makes little sense, at least when taken literally. Kengo Harimoto has suggested emending to *sampradeśayet*.

8.5 Compare *pādas* ab with 3.15cd: *smārto varṇāśramācāro yamaś ca niyamair yutaḥ*. The term *smārta* seems to be used here in the sense of Dharmaśāstra. The *avagraha* in 'vikalpena' is not to be found in the witnesses and has been supplied. The form *aśaṅkitaḥ* is less then perfect here, and may have been intended as an ablative (*aśaṅkā-taḥ*), as suggested by Judit Törzsök, or adverbially (*aśaṅkitam*), or even more probably as a loosely added subject (for *aśaṅkitena*).

8.6 As it is clear from 8.1d, what is primarily meant by *itihāsa* is the *Mahābhārata*. Compare VSS 6.5.

[*striyaḥ* —
Women]

agamyā strī divā parve dharmapatny api vā bhavet |
viruddhastrīm na seveta varṇabhraṣṭādhikāsu ca || 8:8 ||

A woman is not to be approached sexually in the daytime and on the four nights 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 that has lost her class (*varṇa*) or is [of a] superior [*varṇa* than oneself].

[*garhitotsargaḥ* —
Forbidden ejaculation]

ajameṣagavādīnām vaḍavāmahiṣīṣu ca |
garhitotsargam ity etad yatnena parivarjayet || 8:9 ||

Intercourse with goats, sheep, cows, mares, and buffalo-cows is called forbidden ejaculation, which is to be avoided at all cost.

[*svayaṃmukṭiḥ* —
Masturbation]

ayonikaṣaṇā vāpi apānakaṣaṇāpi vā |
svayaṃmuktir iyaṃ jñeyā tasmāt tām parivarjayet || 8:10 ||

Rubbing himself against something else than a female sexual organ or rubbing his anus are called masturbation (*svayaṃmukṭi*), therefore these are to

8.8 Understand *parve* as *parvani* (thematization of the stem in *-an*).

Compare Manu 11.175 (Olivelle's edition and translation, 2005):

maithunaṃ tu samāsevya puṃsi yoṣiti vā dvijaḥ |
goyāne 'psu divā caiva savāsāḥ snānam ācaret ||

'If a twice-born has sexual intercourse with a man or a woman in an ox-cart, on water, or during the day, he should bathe with his clothes on.'

Compare also Manu 3.45 (Olivelle's edition and translation):

ṛtukālābhigāmī syāt svadāranirataḥ sadā |
parvavarjaṃ vrajec cainām tadvrato ratikāmyayā ||

'Finding his gratification always in his wife, he should have sex with her during her season. Devoted solely to her, he may go to her also when he wants sexual pleasure, except on the days of the moon's change.'

The nominative °*strī* in *pāda* c in most witnesses may be the result of an eyeskip to *strī* in *pāda* a. Note how the paper MS is the only one transmitting a fully correct form.

8.9 Understand °*ādīnām* in *pāda* a as standing for a locative, and °*sargam* as neuter nominative (instead of °*sargaḥ*) or, alternatively, understand *pāda* c with a hiatus bridge: *garhitotsarga-m-ity etad*.

be avoided.

[*svapnaghātam* —

Offence while sleeping]

svapnaghātaṃ dvijaśreṣṭha aniṣṭaṃ paṇḍitaiḥ sadā |

svapne strīṣu ramante ca retaḥ prakṣarate tataḥ || 8:11 ||

Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] one enjoys women while dreaming, his semen will issue.

[*divāsvapnam* —

Daydreaming]

divāśayaṃ na kartavyaṃ nityaṃ dharmapareṇa tu |

svargamārgārgalā hy etāḥ striyo nāma prakīrtitāḥ || 8:12 ||

Sleeping by day should always be avoided by those who are intent on Dharma. These women are called ‘the bolts [that block the gate to] the path to heaven.’

[*niyameṣu vratapañcakam* (7) —

Seventh Niyama-rule: religious observances]

mārjārakabakaśvānagomahīvratapañcakam |

[*mārjārakavratam* —

Cat observance]

svaviṣṭhamūtraṃ bhūmiṣu chādayed dvijasattama |

sūryasomānumodanti mārjāravratikeṣu ca || 8:13 ||

[Hear about] the five religious observances [called] the cat, the heron, the dog, the cow, and the earth. He buries his own urine and faeces in the ground,

8.10 The conjecture in *pāda* a (*ayoni*° from *anyonya*°) involves minimal intervention and makes the sentence much more meaningful than the transmitted version. (Consider also *ayonya*°.) Compare Manu 11.174 (Olivelle’s edition and translation):

amānuṣīṣu puruṣa udakyāyām ayoniṣu |

retaḥ siktṛā jale caiva kṛcchraṃ sāṃtapanaṃ caret ||

‘If someone ejaculates his semen in non-human females, in a man, in a menstruating woman, in any place other than the vagina, or on water, he should perform the Sāntapana penance...’

The variant *strī* for *tām* in *pāda* d in E may be an example of silent interventions made by Naraharināth in his edition.

8.12 It is not crystal clear why ‘sleeping by day’ or ‘daydreaming/fantasising’ should count as one of the offences against sexual restraint. A line may have dropped out here. *Pādas* cd are clumsy and out of context. They would fit verse 8.8 better.

O truest Brahmin. [Practitioners] rejoice [seeing] the sun and the moon when performing the cat observance.

[*bakavratam* —

Heron observance]

bakavac cendriyagrāmaṃ suniyamya tapodhana |
sādhayec ca manastuṣṭiṃ mokṣasādhanaatparah || 8:14 ||

O great ascetic, one should suppress all one's senses like a heron, and should cultivate the peace of the mind, focusing on achieving liberation.

[*śvānavratam* —

Dog observance]

mūtraviṣṭhe na bhūmiṣu kurute dhunadaṃ sadā |
tuṣyate bhagavān śarvaḥ śvānavratacaro yaśi || 8:15 ||

[In this case the practitioner] 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.

8.13 Note °*viṣṭha*° for *viṣṭhā* metri causa in *pāda* c (*ma-vipulā*). Alternatively, read *svaviṣṭhāmūtra bhūmiṣu* (*pathyā* with stem form noun). Note the stem form *sūryasoma* for *sūryasomau* (*sūryasomāu anu*°) 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.

8.14 Cranes are compared to ascetics here probably because of the similarity of their posture when relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic, and a cat, depicted on the famous relief in Mahabalipuram). More specifically, herons apply 'meditation,' so to say, when fishing, as Olivelle (2005, 298) points out commenting on Manu 7.106a (*bakavac cintayed arthān*), quoting Bhāruci's explanation ad loc.: 'Just as naturally in order to catch a mass of fish who are safe in their water-fort the 'heron' finds an effective means to take them by employing meditation, after dedicating himself to the task, so the king should not be despondent realizing that if one employs abundant thought on one's affairs even aims very difficult to achieve are attained.' (*yathā abduṛgāśrayaṃ matsyabalaṃ svabhāvatā tadgrahaṇārthaṃ bakah paryupāsanaṃ tadgrahaṇopāyaṃ dhyānayogād āsādayati, evaṃ arthacintābhīyogātīśayena suduṣprāpā apy arthā āsādayanta iti matvā na nirvedaṃ gacchet*)

8.15 *dhunadaṃ* ('barking?') in *pāda* b may not be the intended form; perhaps understand *dhunanaṃ* (related to *dhvanana*), or emend to *dhvananaṃ*. A possible explanation for Śiva being satisfied with an ascetic practising this observance is that Śiva's Bhairava form often has a dog as his mount. See, e.g., Bakker 2014, 232–233 on a 5–6th-century image of Bhairava and a dog carved in rock at Muṇḍeśvari Hill not far from Vārāṇasī.

The so-called dog observance has ancient roots. Its practitioner, the *kukkuravatika* appears in *Majjhimanikāya* 2.1.7, in the *Kukkuravattiyasutta*, alongside with a practitioner

[*govratam* —

Cow observance]

mūtravarco na rudhyeta sadā govratiko naraḥ |
bhīmas tuṣṭikaraś caiva purāṇeṣu nigadyate || 8:16 ||

A man practising the Cow Observance should never hold back his urine and faeces. This is a terrifying [observance] that gives satisfaction, [as] stated in the Purāṇas.

[*mahīvrataṃ* —

Earth observance]

kuddālair dārayanto 'pi kilakoṭṣatais citāḥ |
kṣamate pṛthivī devī evam eva mahīvrataḥ || 8:17 ||

Splitting [the earth] with spades and laid out on hundreds of pointed wedges: Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

of the *govrata* (*govatika*), an observance that comes up in the next verse in the VSS: *evaṃ me sutam. ekaṃ samayaṃ bhagavā kolīyesu viharati haliddavasanaṃ nāma kolīyānaṃ nigamo. atha kho puṇṇo ca kolīyaputto govatiko, acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu...* See Acharya 2013, 127–128. Acharya summarises the *Kukkuravatīyasutta* thus: ‘The *Kukkuravatīyasutta* from the *Majjhimanikāya* (II.1.7) presents a *govatika* together with a *kukkuravatika*. They are observing their vows, and have adopted the behaviour of a bull and a dog respectively. The Buddha tells them that as they are cultivating bullness and dogness, the state of mind of these animals, they will go to hell or become reborn as animal. They are alarmed at this and take refuge in the Buddha.’

8.16 I prefer reading *bhīma* and *tuṣṭi*^o as two separate words, the first one either in stem form (C₉₄C₄₅K₈₂K₇P₅₇) or as *bhīmas* (C₀₂K₁₀E) or *bhīmaṃ* (*em.*), to reading these two words as a compound because of the following *caiva*. I suspect that both *bhīma* and *tuṣṭikara* refer to the *vrata*, rather than its practitioner, but I have not emended *bhīmas tuṣṭikaraś* to *bhīmaṃ tuṣṭikaraṃ* because *vrata* appears as a masculine noun, e.g., in 8.17d below.

Acharya (2013, 116–118) gives a number of significant clues about the origins of this observance. After exploring its links to Pāśupatas, he quotes *Jaiminīyabrāhmaṇa* 2.113, which contains the phrase *yatra yatrainam viṣṭhā vindet tat tad vitiṣṭheta*, in Acharya’s translation: ‘Wherever he feels the urge to evacuate faeces, right there he should evacuate.’ This is an instruction in a Vedic text that is close to what the VSS teaches above. Incidentally, the *Jaiminīyabrāhmaṇa* adds: *tena haitenottaravayasy e[va] yajeta* (translated by Acharya as: ‘One should perform this [sacrifice] in the final years of one’s life’).

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, therefore my translation of this verse is tentative and the description seems too condensed to be intelligible. Kengo Harimoto suggested that C₀₂ and E might be transmitting the correct

vratapañcakam ity etad yaś careta jitendriyaḥ |
sa cottamam idaṃ lokam prāpnoti na ca saṃśayaḥ || 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) —

Eighth Niyama-rule: eating restrictions]

śeṣānnam antarānnaṃ ca naktāyācitam eva ca |
upavāsaṃ ca pañcāitat kathayiṣyāmi tac chr̥ṇu || 8:19 ||

Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only]

reading, and then the reference would be to soil piled up by millions of insects (*kīṭakoṭi*^o), instead of points of wedges (*kīlakoṭi*^o). Nevertheless, now I think that the reference point could be Bhīṣma's dying scene in the MBh, where the great warrior is lying on a bed of hundreds of arrows: *sa śete śaratalpastho medinim aspr̥śams tadā*: 'Then he lay there on his bed of arrows, without touching the ground' (MBh 6.115.8ab). The word *cita* is used in the same context in MBh 12.47.4ab: *vikīrṇāṃśur ivādityo bhīṣmaḥ śaraśataiś citaḥ*: 'Bhīṣma, laid on a hundred arrows, was like the Sun with its scattered rays of light.' If this interpretation of VSS 8.17 is correct, the observance described here may require one to dig the ground, install wedges, and lie on them, in the manner of fakirs. The reference to the Earth in *pāda c* may have been inspired by lines such as MBh 6.115.11cd: *rarāsa pr̥thivī caiva bhīṣme śāmtanave hate*: 'The Earth cried out when Bhīṣma, the son of Śāmtanu, was killed.'

In BhavP 4.121, called 'The Description of eighty-five observances' (*vratapañcāśīti-varṇana*), we find this on *mahīvrata*:

dadyāt triṃśatpalād ūrdhvaṃ mahīm kṛtvā tu kāmcanim |
kulācalādrisahitām tilavastrasamanvitām || 152 ||
tiladroṇopari gatām brāhmaṇāya kuṭumbine |
dinaṃ payovratas tiṣṭhed rudraloke mahīyate || 153 ||
etan mahīvratam proktaṃ saptakalpānuvartakam |

A tentative translation of this passage would go as follows: 'One should donate a golden [model of] Earth that weighs more than thirty *palas* (appr. one kilogram), showing the chief mountain-ranges, together with [donations of] sesamum seeds and clothes, the sesamum seeds [weighing] more than a *droṇa* (appr. ten kilograms), to a householder Brāhmin. One should keep the milk-observance [i.e. subsisting on nothing but milk] for one day, and one will have fun in Rudraloka. This is called the Earth Observance whose range is seven æons.' (I take the values for weights from Olivelle 2005, 997.) MatsP 101.52 gives similar instructions, as do the descriptions of the *dharāvratā* and the *śubhadvādaśī* observances in Kane 1941-1962, v. 5, 321 and 429. The VSS's *mahīvrata* seems different, and more in line with the somewhat transgressive and wild, perhaps Pāśupata-oriented, nature of the four preceding observances.

8.18 Note the neuter *idaṃ* picking up the normally masculine *lokam* in *pāda c*, and that the same *idaṃ* would make more sense if the interlocutor were a deity, e.g., Śiva, referring to his abode, and not Anarthayajña, the ascetic. Perhaps emend to *paraṃ*, as suggested by Florinda De Simini.

at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

[*śeṣānnam* —

Eating leftovers]

vaiśvadevātithiśeṣaṃ pitṛśeṣaṃ ca yad bhavet |
bhṛtyaputrakalatrebhyaḥ śeṣāśi vighasāśanaḥ || 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 [called in general] the one who consumes the remains of food (*vighasāśana*).

[*antarānnam* —

[Not] eating in-between breakfast and dinner]

antarā prātarāśi ca sāyamāśi tathaiva ca |
sadopavāśi bhavati yo na bhuṅkte kadācana || 8:21 ||

If he fasts between having breakfast and dinner, he will be regarded as one who is always fasting.

[*nakṭānnam* —

Eating [only] at night]

na divā bhojanaṃ kāryaṃ rātrau naiva ca bhojayet |
naktavele ca bhoktavyaṃ naktadharmam samīhatā || 8:22 ||

One should eat neither in the daytime nor in the evening, one should eat [only] at midnight (*naktavelā*) if he wishes to follow the practice of [eating only at] night (*naktadharma*).

[*ayācitānnam* —

Eating food obtained without solicitation]

anārabhya ya āhāraṃ kuryān nityam ayācitam |
parair dattaṃ tu yo bhuṅkte tam ayācitam ucyate || 8:23 ||

8.19 Note how this category of *niyama*-rules was called *upavāsa* ('fasting') in 5.3c above but how in fact *upavāsa* is just the fifth subcategory within this group of eating restrictions.

8.20 *Pāda* a is a *sa-vipulā*.

8.21 My translation here follows the parallel verse in the MBh and is based on the one in Ganguli 1883–1896. 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 °*velāyām* in *pāda* c. On *naktabhojana*, see ŚDhŚ 10.

He who consumes food without ever initiating [the donation], without asking for it, and eats [only] that which has been given by others is called [one who eats] unsolicited [food].

[*upavāsaḥ* —

Fasting]

bhakṣyaṃ bhojyaṃ ca lehyaṃ ca coṣyaṃ peyaṃ ca pañcamam |
na kāṅkṣen nopayunṛjita upavāsaḥ sa ucyate || 8:24 ||

Chewable and unchewable food, 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) —

Ninth Niyama-rule: observing silence]

mithyāpiśunapāruṣyatikṣṇavāg apralāpanam |
maunapañcakam ity etad dhārayen niyatavratam || 8:25 ||

One who is steady in his religious observances should observe silence with regards these five: deceitful speech, malignant speech, insult, abusive speech, and babble.

[*mithyāvacanam* —

Deceitful speech]

asambhūtam adṛṣṭam ca dharmāc cāpi bahiṣkṛtam |
anarthāpriyavākyaṃ yat tan mithyāvacanam smṛtam || 8:26 ||

8.23 *anārambhasya* ('of someone who has not yet started/initiated') in *pāda* a seems suspect, hence my conjecture (*anārabhya ya*) that involves minimal intervention and yields better sense. I take *ayācitam* in *pāda* b adverbially. Note the accusative with the passive in *pāda* d (*tam... ucyate*).

8.24 For a detailed discussion of the categories *bhakṣya*, *bhojya*, *lehya* and *coṣya*, see Kafle 2020, 245, n. 534. See also ŚDhU 8.13:

bhakṣyaṃ bhojyaṃ ca peyaṃ ca lehyaṃ coṣyaṃ ca picchilam |
iti bhedāḥ śadannasya madhurādyāś ca śadguṇāḥ ||

8.25 *pāruṣya* seems to be the correct reading in *pāda* a, as opposed to C₀₂'s *sambhinnā*, because in the following a short section on the category of *pāruṣya* is coming up (in 8.28). As far as the readings *prṣṭavāg* and *prṣṭavāg* are concerned, I suppose *prṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is, in a way, questions that are given as relevant examples. Another possibility, as suggested by Kengo Harimoto, could be *mṛṣāvāg* ('lying'), although this does not fully fit the corresponding examples. All in all, I conjectured *tikṣṇavāg* here, relying on 8.29. As it will become clear below, *apralāpa* stands for *asatpralāpa*. Compare the five types of *maunavrata* taught here with the four types of *mauna*, as part of the seventh Yama-rule, in VSS 4.68–69 above.

Fictitious [speech], [speech about] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called deceitful speech.

[*piśunah* —

Malignancy]

paraśrīm nābhinandanti parasyaiśvaryam eva ca |
aniṣṭadarśanākāṅkṣī piśunah samudāhṛtaḥ || 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 somebody utters malignant speech.

[*pāruṣyam* —

Insult]

mṛtamātā pitā caiva hānisthānaṃ katham bhavet |
bhuṅkṣva kāmam amṛṣṭānāṃ pāruṣyam samudāhṛtam || 8:28 ||

'[May your] mother and father be dead! How come you fail? Enjoy the love of unclean women!' [These are] called insult.

[*tikṣṇavāk* —

Verbal abuse]

hr̥di na sphuṭase mūḍha śiro vā na vidāryase |
evamādīny anekāni tikṣṇavādī sa ucyate || 8:29 ||

'[Why] don't you burst in your heart, stupid? [Why] don't you break your head?' [If one utters] these or similar [curses], he is said to be using verbal abuse.

[*asatpralāpaḥ* —

Babble]

dyūtabhojanayuddham ca madyastrīkatham eva ca |
asatpralāpaḥ pañcaitat kīrtitaṃ me dvijottama || 8:30 ||

Stories about gambling, food, fights, drinking, and women are five [examples of] babble. [Thus] have I taught [reasons for observing silence], O

8.28 My translation of *pāda* b, or rather of the whole verse, is tentative. I am not at all certain that I understand correctly what these abusive phrases imply. Should we read *hā niṣṭhā na katham bhavet* ('Oh how could [you] avoid death?') in *pāda* b?

excellent Brahmin.

maunam eva sadā kāryaṃ vākyaśaubhāgyam icchatā |
apāruṣyam asambhinnaṃ vākyaṃ satyam udīrayet || 8:31 ||

Those who long for eloquent speech should always observe silence. One should speak true words without insult and idle talk.

yaś tu maunasya no kartā dūṣitaḥ sa kulādhamah |
janme janme ca durgandho mūkaś caivopajāyate || 8:32 ||

He who does not observe silence is defiled and is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.

tasmān maunavrataṃ sadaiva sudṛḍham kurvīta yo nīcitam
vācā tasya alaṅghyatā ca bhavati sarvāṃ sabhāṃ nandati |
vaktrāc cotpalagandham asya satatam vāyanti gandhotkataḥ
śāstrānekasahasraśo giri naraḥ proccāryate nirmalam || 8:33 ||

Therefore the speech of a person who observes silence always [at the proper time], firmly, with resolution, will become inviolable and [it will cause] everybody in the assembly to rejoice, and the fragrance of lotuses [and other kinds of] rich fragrances will constantly blow from his mouth. Thousands of faultless *śāstras* will be declared in the words of this person.

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*, *striakathā*. There are various definitions of *asatpralāpa*, of which the most useful for understanding this verse is perhaps Siṃhabhūpāla's (*Rasārṇavasudhākara* 3.382–383): *asambaddhakathālāpo 'satpralāpa itīritah* ('Relating something incoherent is called *asatpralāpa*.') This is illustrated with an incoherent and illogical verse from the play *Virabhadravijyambhaṇa*. It is possible that what the author of this section in the VSS had in mind was boasting about these categories or boastful speech while engaging in activities in connection with them.

Note the use of the singular next to a number in *pāda* c and understand *me* in *pāda* d as *mayā*. The latter usage appears in the epics, see Oberlies 2003, 102–103 (4.1.3).

8.32 The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aīśa phenomenon. See, e.g., NīśvNaya 1.86a and BraYā 4.5.8b, 4.5.2a, 5.59a. Thematisation of stems in *-an* occurs also in the epics, see Oberlies 2003, 88 (3.10).

8.33 Note the *krama* licence in °*vrataṃ*: the last syllable of *mauna*° counts as light. In *pāda* b, understand *nandati* in a causative sense, or accept the reading *sarvā sabhā*. 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.)

[*niyameṣu snānam* (10) —
Tenth Niyama-rule: bathing]

snānaṃ pañcavidhaṃ caiva pravakṣyāmi yathātatham |
āgneyaṃ vāruṇaṃ brāhmaṇaṃ vāyavyaṃ divyaṃ eva ca || 8:34 ||

And now I shall teach you the five kinds of bathing as they really are: the fire bath, water bath, Vedic bath, wind bath, and divine bath.

[*āgneyaṃ snānam* —
Fire bath]

āgneyaṃ bhasmanā snānaṃ toyāc chataguṇaṃ phalam |
bhasmapūtaṃ pavitraṃ ca bhasma pāpapranaśanam || 8:35 ||

Fire bath is [performed] with ashes. [Its] fruits are a hundred times bigger than [those of a] water [bath]. [For anything] cleaned with ashes is pure. Ashes destroy sin.

tasmād bhasma prayuñjīta dehināṃ tu malāpaham |
sarvaśāntikaraṃ bhasma bhasma rakṣakam uttamam || 8:36 ||

Therefore one should use ash for it purifies humans of their defilement. Ashes yield appeasement for everyone. Ash is the ultimate protector.

bhasmanā tryāyusaṃ kṛtvā brahmacaryavrate sthitam |
bhasmanā ṛṣayaḥ sarve pavitrikṛtam ātmanaḥ || 8:37 ||

Drawing [the sectarian marks on their foreheads while reciting] the Tryāyusa [mantra], observing chastity, all the sages purified themselves with ashes.

8.34 For a similar set of five types of baths, see, e.g., *Parāśarasmr̥ti* 12.9–11:

snānāni pañca puṇyāni kīrtitāni maṇisibhiḥ |
āgneyaṃ vāruṇaṃ brāhmaṇaṃ vāyavyaṃ divyaṃ eva ca || 9 ||
āgneyaṃ bhasmanā snānam avagāhya tu vāruṇam |
āpo hi śtheti ca brāhmaṇaṃ vāyavyaṃ gorajaḥ smṛtam || 10 ||
yat tu sātapavarṣeṇa tat snānaṃ divyaṃ ucyate |
tatra snātvā tu gaṅgāyām snāto bhavati mānavaḥ || 11 ||

Similar passages are to be found, e.g., at PadmaP 1.47.4ff, RKS 177.6ff, and in a citation attributed to Bhṛgu in Maskari's commentary ad *Gautamadharmasūtra* 2.14.

8.37 Note *tryāyusa* in the sense of the three *puṇḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* in *pāda* b as *sthitāḥ* if we are to connect this line to the next. Understand *pavitrikṛtam* as *pavitrikṛtvantaḥ*. The reference here may be to a story in which Kaśyapa and other Ṛṣis are burnt to ashes, to be later reanimated by Virabhadra, in the Śokara forest. See PadmaP 5.107.1–14ff:

śucismitovāca |

bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ |
bhasmānuśaṃsaṃ dr̥ṣṭvaiva brahmanānumatiḥ kṛtā || 8:38 ||

The gods, afflicted by their fear of Virabhadra, were set free with the help of ashes. Seeing the glory of ashes, Brahmā consented [to the use of this otherwise impure substance].

caturāśramato 'dhikyam vrataṃ pāśupataṃ kṛtam |
tasmāt pāśupataṃ śreṣṭhaṃ bhasmadhāraṇahetutaḥ || 8:39 ||

kaśyapaṃ jamadagniṃ ca devānāṃ ca purā katham |
rarakṣa bhasma tad brahman samācakṣva mune mama || 1 ||
dadhica uvāca |
kaśyapādiyutā devāḥ pūrvam abhyāgaman girim |
śokaram nāma vikhyātaṃ girimadhye suśobhanam || 2 ||
[...]
stuvantaḥ keśavam tatra gatāḥ sma girīśevaram |
dr̥ṣṭvā tatra mahājvalāṃ praviṣṭāś ca vyaṃ ca tām || 5 ||
mām ekaṃ tu tiraskṛtya hy adahad devatā munīn |
mām dadāha tataḥ paścād bhasmibhūtā vyaṃ śubhe || 6 ||
asmān etādr̥śān dr̥ṣṭvā vīrabhadraḥ pratāpavān |
kenāpi kāraṇenāsau gatavān parvataṃ ca tam || 7 ||
bhasmoddhūlitasarvāṅgo mastakasthaśivaḥ śuciḥ |
ekākī niḥsprhaḥ śānto hāhāśabdān athāśṛṇot || 8 ||
atha cintāparaś cāśin mriyamāṇaśavadhvaniḥ |
śavānām iva gandhaś ca dr̥śyate tannirīkṣaṇe || 9 ||
iti niścītya manasā jagāmagñim atiprabham |
sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān atha || 10 ||
tr̥ṇāgnir iva śānto 'bhūd āśādyā salilam yathā |
tato 'paraṃ mahājvalāṃ vīrabhadras tu dr̥ṣṭavān || 11 ||
kham gacchantīm mahākālo jvalāṃ nipatitām api |
manasā cintayac cāpi vīrabhadraḥ pratāpavān || 12 ||
sarveṣāṃ nāśinī jvalā prāṇināṃ śatakoṭīśaḥ |
tat sarvaṃ rakṣaṇārthaṃ hi pipāsuś cāpy aham tv imām || 13 ||
prāśnāmi mahatīm jvalāṃ salilam tr̥ṣito yathā |
etasmīnn antare viraṃ vāg āha cāśarīriṇī || 14 ||

8.38 The verse may refer to the destruction of Dakṣa's sacrifice, after which the gods were relieved. See [Old] SkandaP 180.1-4ab (in which our *pāda* b is echoed):

sanatkumāra uvāca |
brahmādyā devatā vyāsa dakṣayajñāvadhe purā |
śaṅkaram śaraṇam jagmur vīrabhadrabhayārditāḥ || 1 ||
gaṇendrenābhiyuktāś tu bhasmakūṭāni bhejire |
yadā bhasma praviṣṭāś te tejaḥ śaṅkaram uttamam || 2 ||
abhavan te tadā raudrāḥ paśavo dīkṣitā iva |
bhasmābhasitaḡātrāṇām śaṅkaravratācārīṇām || 3 ||
svam yogaṃ pradadau teṣāṃ tadā deva umāpatiḥ |

[Thus] the Pāśupata observance was created, which ranks above [the system of] the four disciplines (*āśrama*). Therefore the Pāśupata [observance] is the best because it involves carrying ashes [on one's body].

[*vāruṇaṃ snānam* —

Water bath]

vāruṇaṃ salilaṃ snānaṃ kartavyaṃ vividhaṃ naraiḥ |

nadītoyataḍāgeṣu prasraveṣu bradeṣu ca || 8:40 ||

A water bath (*vāruṇa*) is to be performed with water in different ways by [different] people, in the water of rivers, in water tanks, streams, and ponds.

[*brāhmaṇaṃ snānam* —

Vedic bath]

brahmasnānaṃ ca vipreṇ āpohiṣṭhaṃ vidur budhāḥ |

trisaṃdhyam eva kartavyaṃ brahmasnānaṃ tad ucyate || 8:41 ||

The wise know the Vedic bath as [the one performed with the Vedic mantra beginning with] *āpo hi ṣṭhā*, O excellent Brahmin. It is to be performed at the three junctures of the day [dawn, noon, and evening]. It is called the Vedic bath.

[*vāyavyaṃ snānam* —

Wind bath]

goṣu saṃcāramārgēṣu yatra godhūlisambhavaḥ |

tatra gatvāvasīdeta snānam uktaṃ maṇiṣibhiḥ || 8:42 ||

He should go where dust rises among the cows on the roads where they roam, and he should sit down there. This is [also] called a bath, [namely the *vāyavya* or wind-bath].

8.39 One could simply accept the reading of C₀₂ (*°hetunā*) in *pāda* d, but all other rejected readings hint at an original *hetutaḥ* (as remarked 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 10.9.1–3) is traditionally associated with *mārjana* ('cleaning, wiping'). According to Kane (1941–1962, v. 4, 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 'āpo 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 See similar teachings on *vāyavyasnaṇa*, e.g., in KūrmP 2.1814ab: *gavāṃ hi rajasā proktaṃ vāyavyaṃ snānam uttamam*, and in *Parāśarasmiṛti* 12.10d: *vāyavyaṃ gorajāḥ smṛtam* (see note to 8.34 above). This version of bathing seems to be a way of taking a shower in the holy dust raising from under the hooves of cows.

[*divyaṃ snānam* —
Heavenly bath]

varṣatoyāmbudhārābhiḥ plāvayitvā svakāṃ tanum |
snānam divyaṃ vadaty eva jagadādimahēśvaraḥ || 8:43 ||

One should immerse one's own body in the water-showers of rain. The first and foremost Lord (*maheśvara*) of the universe declares it as the heavenly bath.

iti niyamavibhāgaḥ pañcabhedena vipra
nigadita tava prṣṭaḥ sarvalokānukampya |
sakalamalapahārī dharmapañcāśad etan
na bhavati punajanma kalpakotyaṃyute 'pi || 8:44 ||

Thus have I taught you the section on the Niyama-rules in divisions of five [sub-categories to each], O Brahmin, because you asked me to, to favour the whole world. These fifty Dharmic [teachings] wipe off all defilement. There will be no rebirth [for one who follows these rules], not even in millions of æons.

|| iti vṛṣasārasaṃgrāhe niyamaprasaṃsā nāmādhyāyo 'ṣṭamaḥ ||

Here ends the eighth chapter in the *Vṛṣasārasaṃgraha* called Praise of the Niyama-rules.

8.44 This verse marks not only the end of a long section on the Niyama rules, but also the end of a major part of the text that discusses the ten Yama and ten Niyama rules, spanning 3.16–8.44. There are two stem form nouns in *pāda* b: I suspect that E is right assuming that in order to restore the metre, we must have *nigadita*, as opposed to *nigaditas*, the reading transmitted in all the witnesses; also understand *sarvalokānukampya* in *pāda* b as *sarvalokān anukampya*.

Understand *sakalamalapahārī* in *pāda* c as *sakala-mala-apahārī*, which would be unmetrical, and compare it with *duritamalapahārī* in 4.89c. Take *etan/etad* as either picking up °*pahārī* or rather a plural corresponding to °*pañcāśad*. The latter phenomenon, namely the use of the singular after numbers, is one of the hallmarks of the text.

By 'fifty Dharmas,' the text refers to the ten main Niyama-rules, each having five subcategories (10 × 5 = 50).

The licence of an word-ultimate short syllable treated as long (°*janma* in *pāda* d) is also frequently seen in this text (see pp. xliii). Note also *puna* for *punar* metri causa.

[navamo 'dhyāyaḥ]
[Chapter Nine]

[traiguṇyam —
System of three qualities]

[anarthayaṣṭā uvāca |]
trikālaguṇabhedena bhinnaṃ sarvacarācaram |
tasmāt triguṇabandhena veṣṭitaṃ nikhilaṃ jagat || 9:1 ||

All that move or do not move are divided by the three subdivisions (*guṇa*) of time. Therefore the whole world is bound by the ties of the three qualities (*guṇa*).

vigatarāga uvāca |
traikālyam iti kiṃ jñeyam traidhātukaśarīriṇaḥ |
kimcid vistaram eveha kathayasva tapodhana || 9:2 ||

Vigatarāga spoke: What does the term ‘the three times’ mean for an embodied creature that is made up of the three constituents (*dhātuka*)? Teach me about this in a somewhat more extended manner, O great ascetic.

9.1 It is only M, a MS not collated for this chapter, that inserts, post correctionem, *anarthayaṣṭā uvāca* at the beginning of this chapter. It is not really needed: Anarthayaṣṭā’s teaching continues without interruption here. Another possibility is that this verse was originally the continuation of the end of chapter two (2:4.0ef: *traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ*). At least it seems to directly connect there topic-wise. My translation of *guṇa* in *pāda* a is tentative.

9.2 I have included the element *trai*⁹ in the lemma from *pāda* b only because C₀₂ has a slightly unusual ligature there (*mtrai*).

As for the interpretation of *traidhātuka* in *pāda* b, an intelligent guess would be a reference to the three so-called ‘humours’ of the body, namely *pitta*, *vāyu/anila/vāta*, and *śleṣman*. They are discussed later in VSS chapter 23 in the context of types of sleep. MBh 12.330.21–22ab clearly states that the three *dhātus*, *pitta*, *śleṣma*, and *vāyu* keep the body alive:

trayo hi dhātavaḥ khyātāḥ karmajā iti ca smṛtāḥ |
pittaṃ śleṣmā ca vāyuś ca eṣa saṃghāta ucyate ||
etaiś ca dhāryate jantur etaiḥ kṣīṇaiś ca kṣīyate |
See also UUMS (C₀₄ f. 179r line 4):
tridhātukaṃ śarīram vai manuṣyasya ca dehināḥ |
śleṣmā pittaṃ ca vāyuś ca śarīraṃ tena vyāpitaṃ ||

The present verse in the VSS contains the only occurrence of the term *traidhātuka* in the text. In 5.11cd, *dhātu* is probably used in the same Ayurvedic sense that I am proposing here (*dhātuvaishāmyanāśo 'sti na ca rogāḥ sudārunāḥ*). Elsewhere *dhātu* means ‘ver-

anarthayajña uvāca |
traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |
anyonyam upajīvanti anyonyam anuvartinaḥ || 9:3 ||

Anarthayajña spoke: The three times are the three qualities (*guṇa*). They are [all-]pervading and are born from Prakṛti. They support each other, they follow each other.

sattvaṃ rajas tamaś caiva rajasḥ sattvaṃ tamas tathā |
tamaḥ sattvaṃ rajasḥ caiva anyonyamithunāḥ smṛtāḥ || 9:4 ||

Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are mutually each other's pairs.

sātviko bhagavān viṣṇuḥ rājasah kamalodbhavaḥ |
tāmaso bhagavān īśaḥ sakalamvikaleśvaraḥ || 9:5 ||

Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa. Lord Īśa is Tāmasa, [both in his] complete (*sakala*) [form] and [as] formless (*vikala*) Īśvara.

sattvaṃ kundenduvarṇābhaṃ padmarāganibhaṃ rajasḥ |
tamaś cāñjanaśailābhaṃ kīrtitāni manīṣibhiḥ || 9:6 ||

bal root' (3.3), 'metal' (16.6: *yathā vai sarvadhātūnām doṣā dahyanti dhāmyatām | tathā pāpāḥ pradahyante dhruvaṃ prāṇasya nigrhāt ||*), and 'gross element' (for Sāṃkhya-style *mahābhūtas* in chapter 20). To slightly complicate things, chapter thirteen claims that the human body is made up of two *dhātus*, *somadhātu* and *agnidhātu*. Semen contains *somadhātu*, menstrual blood *agnidhātu*, and the new-born baby is thus made up of both. See e.g. 13.21–22:

śukraśonitasamīyogād garbhotpattis tataḥ smṛtā ||
agnisomātmakam devi śarīraṃ dvayadhātutaḥ |
somadhātu smṛtaṃ śukram agnidhātu rajasḥ smṛtam |
agnisomāśrayam devi śarīraṃ iti samjñitam ||

9.3 Understand *pāda* b as referring to the neuter *traikālyam* or rather *triguṇam* (gender confusion).

9.4 I have failed to fully understand what this verse tries to convey. Perhaps it simply states Sattva, Rajas, and Tamas form various pairs. See the pairs in 9.21–22 and 9.24–28.

9.5 My altering the reading *viṣṇu* to *viṣṇuḥ* in *pāda* a against all witnesses may be regarded as an overcorrection and the stem form could be original, but compare BrahmanḍaP 1.4.6cd (in the apparatus). My translation of *pāda* d is tentative. I suspect that *pāda* d is one single compound, the *anusvāra* is only inserted to avoid the metric fault of two *laghu* syllables at the second and third position. I understand *vikala* as a synonym of *niṣkala*. For the tantric connotations of the pair *sakala-niṣkala* see, e.g., TAK III s.v. *niṣkala*.

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 and collirium. [This is how the colours of the qualities] are taught by the wise.

sattvaṃ jalaṃ rajo 'ṅgāraṃ tamo dhūmasamākulam |

etadguṇamayair baddhāḥ pacyante sarvadehinah || 9:7 ||

Sattva is water, Rajas is charcoal, Tamas is filled with smoke. All living creature are being cooked by [i.e. on the fire produced from] these qualities (*guṇa*).

vigatarāga uvāca |

kena kena prakāreṇa guṇapāśena badhyate |

cihnam eṣāṃ prthaktvena kathayasva tapodhana || 9:8 ||

Vigatarāga spoke: By what sort of nooses of the qualities (*guṇa*) is [a person] bound? Teach me the signs connected to them one by one, O great ascetic.

anarthayajña uvāca |

anekākārabhāvena badhyante guṇabandhanaiḥ |

mohitā nābhijānanti jānanti śivayoginah || 9:9 ||

Anarthayajña spoke: [Living beings] are bound in many ways and by many conditions by the fetters of the qualities (*guṇa*). Those who are deluded do not know. The Śivayogins do know.

ūrdhvaṃgo nityasattvastho madhyago rajasāvṛtaḥ |

adhogatis tamo'vasthā bhavanti puruṣādhamāḥ || 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 vaite bhāvanīyās tapodhana |

mānuṣeṣu ca tiryeṣu guṇabhedās trayas trayah || 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* —

Superior Sattva-type]

brahmā viṣṇuś ca rudraś ca dharma indraḥ prajāpatiḥ |

somo 'gnir varuṇaḥ sūryo daśa sattvottamāḥ smṛtāḥ || 9:12 ||

The ten superior Sattva [beings] are: Brahmā, Viṣṇu, Rudra, Dharma, Indra, Prajāpati, Soma, Agni, Varuṇa, and Sūrya.

9.10 Understand *adhogatis* in *pāda c* as a *bahuvrihi* in the plural (*adhogatayas*).

9.12 Note that Brahmā was labelled as Rajas-type in 9.5b above.

[*sāttvikamādhyaṃ* —
Middle Sattva-type]

rudrādityā vasusādhyaṃ viśveśamaruto dhruvaḥ |
ṛṣayaḥ pitaraś caiva daśaite sattvamādhyaṃ || 9:13 ||

The ten middle-ranking Sattva [beings] are: Rudras, Ādityas, Vasus, Sādhya, Viśveśa, the Maruts, Dhruva, the sages, and the ancestors.

[*sāttvikādhamaṃ* —
Low Sattva-type]

tārā grahāḥ surā yakṣā gandharvāḥ kiṃnaroragāḥ |
rakṣobhūtapiśācāś ca daśaite sāttvikādhamaṃ || 9:14 ||

The ten low-ranking Sattva [beings] are the stars, the planets, the Suras, the Yakṣas, the Gandharvas, the Kiṃnaras, the Serpents, the Rakṣases, the Ghosts, and the Piśācas.

[*rājasottamaṃ* —
Superior Rajas-type]

ṛtvik purohitācāryayaṇvāno 'tithi vijñanī |
rājā mantrī vratī vedī daśaite rājasottamaṃ || 9:15 ||

The ten superior Rājasa [categories] are Rtvij priests, domestic Purohita chaplains, teachers, sacrificers, guests, the wise, kings, ministers, people engaged in religious observances, and [Brahmins] who know the Vedas.

[*rājasamādhyaṃ* —
Middle Rajas-type]

sūto 'mbaṣṭhavaṇiś cograh śilpikārukamāgadhāḥ |
veṇavaidehakaṃmātyā daśaite rajamādhyaṃ || 9:16 ||

The ten middle-ranking Rājasa [categories] are [the following castes and professions]: Sūta [coachman/bard], Ambaṣṭha [doctor], Vaṇij [merchant caste], Ugra [combatant?], Śilpin and Kāruka [both artisans], Māgadha [bard], Veṇa [musician], Vaidehaka [guard], and Āmātya [counsellor].

9.13 *Pāda* a is a *sa-vipulā*. Note that there seems to be only nine names/categories listed here unless we try to interpret *viśveśa* as *viśvedevāḥ* and *iśaḥ*.

9.15 I take *'tithi* as a stem form noun and *vijñanī* as *vijñānī*, both metri causa. *rāja-mantrī* as 'minister' makes sense, but by emendating *rāja*^o to *rājā* in *pāda* c I aim to arrive at a list of ten categories instead of nine.

9.16 Since all the witnesses consulted treat *vaṇi* as an acceptable stem in *pāda* a, I have refrained from correcting it to *vaṇij/vaṇik*. The English equivalents that I give in square brackets are in some cases not more than traditionally accepted guesses.

[*rājasādhamāḥ* —

Low Rajas-type]

carmakṛt kumbhakṛt kolī lohakṛt trapunīlikāḥ |
naṭamuṣṭikacaṇḍālā daśaite rajasādhamāḥ || 9:17 ||

The ten low-ranking Rājasa [professions] are: leathersmith, potter, Kolī, blacksmith, tinsmith, dyer, dancer, goldsmith, Caṇḍāla.

[*tāmasottamāḥ* —

Superior Tamas-type]

gogajagavayā aśvamṛgacāmarakiṃnarāḥ |
siṃhavyāghravarāhāś ca daśaite tāmasottamāḥ || 9:18 ||

These are the ten superior Tāmāsa [creatures]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kiṃnaras, lions, tigers, and wild boar.

[*tāmasamadhyamāḥ* —

Middle Tamas-type]

ajameṣamahīṣyāś ca mūṣikānakulādayaḥ |
uṣṭrarāṇikuśaśagaṇḍā daśaite tamamadhyamāḥ || 9:19 ||

The ten middle-ranking Tāmāsa [animals] are: goats, sheep, buffaloes, mice, mongooses etc., camels, Raṅku deer, hares, and rhinoceroses.

[*tāmasādhamāḥ* —

Low Tamas-type]

ṛkṣagodhāmṛgaśṛṅgibakavānaragardabhāḥ |
sūkaraśvānagomāyur daśaite tāmasādhamāḥ || 9:20 ||

The ten low-ranking Tāmāsa [beings] are: bears, alligators, deer, horned animals, cranes, apes, donkeys, boar, dogs, and frogs.

9.17 Problems with this verse include the following. There are only nine professions/castes listed here instead of the expected ten. *kolī* is difficult to interpret; later texts of the Jātiviveka genre such as Gopinātha's *Jātiviveka* (see O'Hanlon, Hidas, & Kiss 2015) mention *kolī* as a regional name for the caste Niṣāda (sometimes: a falconer). I take *trapu* tentatively as *trapukṛt* although I cannot see any attestation of that form. And taking *nīlikā* as a (female) dyer is again tentative.

9.18 Note that Kiṃnaras have already appeared in another category in 9.14 above.

9.19 °*mahīṣyāś* seems to be an equivalent of °*mahīṣāś* metri causa. Again, we expect ten items in this list but we find only nine. *Pāda c* is a *sa-vipulā*.

9.20 *Pāda a* is a *sa-vipulā*. Translating *śṛṅgi*, *śṛṅgin*, or perhaps *śṛṅgī* as 'horned animals' is not much more than a guess. Other possibilities such as 'elephants' or simply 'bulls' are less attractive because we have had them above in other categories, although repetitions do occur across, and sometimes within, these lists: see, e.g., *mṛga* mentioned both in 9.18 and 20, *śyena* in both 9.21 and 22, and *śuka* repeated in 9.21.

[*tamasāttvikāḥ* —

The Tamas-Sattva category]

krauñcahaṃsaśukaśyenabhāsabāruṇḍasārasāḥ |
cakrābhvaśukamāyūrā daśaite tamasāttvikāḥ || 9:21 ||

The ten Tāmasa-Sāttvika [beings] are: curlews, geese, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[*tamarājasāḥ* —

The Tamas-Rajas category]

balākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |
grdhrakaṇkabakaśyena daśaite tamarājasāḥ || 9:22 ||

The ten Tāmasa-Rājasa [beings] are: Balāka-cranes, wild cocks, crows, Bengal kites, painted quails, partridges, vultures, herons, Bakas, and hawks.

[*tāmasādhamaḍi* —

Low Tamas-type etc.]

kokilolūkakaṇḍjalyakapotāḥ pañca eva ca |
śārikāś ca kuḷiṅgāś ca daśaite tāmasādhamaḥ || 9:23 ||

The ten lowest Tāmasa [beings also include]: cuckoos, owls, Kañjala-birds, doves, and the five[?], Śārika birds and sparrows.

makaragohanakrāś ca ṛkṣāś ca tamasāttvikāḥ |
kacchapaśiśukumbhīramaṇḍūkāś tamarājasāḥ |
śaṅkhaśuktikaśambūkāḥ kavayyas tamatāmasāḥ || 9:24 ||

9.21 Although all the manuscripts consulted read *kroñca*° in *pāda* a, I have decided to accept E's standard spelling in this case. In *pāda* b, I left °*bāruṇḍa*° thus, although what is really meant is probably *bhāraṇḍa*, *bhāruṇḍa* or *bhurūṇḍa*. Note the repetition of *śuka* in this stanza.

9.22 It would be easy to correct the stem form °*śyena* in *pāda* c to *śyenā* (plural) but I suspect that the form could be original, possibly because it was confused with an instrumental.

9.23 My impression is that the reading °*kañjalka*° (usually: 'the filament of a lotus') in *pāda* a is either a mistake for, or rather an altered form *metri causa*, maybe a regional form, of *kañjala* (a kind of bird). C₉₄C₀₂K₈₂ (*kañjala*) may be slightly closer to the required form (*kañjalaka/kañjalka*?). My emendation is a compromise. Note that there are only six items in this list and that *pāda* b is difficult to make sense of in this context. Something must have gone wrong here.

Makara crocodiles, cow-killing alligators, and bears are of Tamas-Sattva.
Tortoises, porpoises, crocodiles of the Ganges, and frogs are of Tamas-Rajas.
Conch-shells, pearl-oysters, shells, and Kavayī fish are Tamas-Tāmasa.

candanāgarupadmaṃ ca plakṣodumbarapippalāḥ |
vaṭadāruśamībilvā daśaite tamasāttvikāḥ || 9:25 ||

Sandalwood, aloe wood, lotus, waved-leaf fig-tree, Ficus Glomerata, holy fig-tree, Banyan, Devadāru tree, Śamī tree, wood-apple tree: these ten are Tamas-Sattva.

jāmbīralakucāmrātadāḍimākolavetasāḥ |
nimbanīpo †dhravāvaś ca† daśaite tamarājasāḥ || 9:26 ||

The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, rattan trees, Neemb trees, Kadamba trees and ...

vrkṣavallīlatāveṇutvaksāratrṇabhūruḥāḥ |
mīrajāś ca śīlāsasyā daśaite tamasāttvikāḥ || 9:27 ||

Trees, creepers, winding plants, cane, bamboo, grass, plants, seaweed, rocks, and grains are the ten Tamas-Sattva ones.

9.24 Note the two *laghus* in *pāda* a. The reading that yields ‘and bears’ (*rkṣāś ca*) is my conjecture for a problematic *ṛṣā ca*. It is far from satisfactory since bears have already appeared in verse 9.20 above. My emendation of the word *śūsu* to *śisu* (‘porpoise,’ for *śīśuka* or *śīsumāra*, lit. ‘child-killer’) in *pāda* c is based on the fact that, most probably, we need an aquatic animal here, rather than a hare (*śāśa*). The readings *kabandhyās* and *kabanas* in *pāda* f make no sense. I conjecture *kavayyas* (the plural of *kavayī*), which is a type of fish. See them mentioned in MahāSubhS 388:

ajājījambāle rajasi maricānāṃ ca luṭhitāḥ
kaṭutvād uṣṇatvāj janitarasanausthavyatikarāḥ |
anirvāṇotthena prabalataratailāktatanavo
mayā sadyo bhrṣṭāḥ katipayakavayyaḥ kavalitāḥ ||

See a translation of this verse in the MahāSubhS (ed. Sternbach, vol. 1, p. 67): ‘I rolled them in a cumin swamp / and in a heap of pepper dust / till they were spiced and hot enough / to twist your tongue and mouth. / When they were basted well with oil, / I didn’t wait to wash or sit; / I gobbled that mess of *koji* fish / as soon as they were fried. (D. H. H. Ingalls’s translation).’

9.25 In *pāda* d, *tamas°* or *tamah°* are unmetrical and might be the result of scribal correction. The original may have been the metrical *tama°*, here transmitted only in E. Cf. 9.27d.

9.26 There seems to be only nine items here instead of the expected ten. I have not been able to interpret the last one, *dhravāvaś*.

bhramarāli pataṅgāś ca krimikīṭajalaukasah |
yūkoddamaśamaśānām ca viṣṭhājās tamasāttvikāḥ || 9:28 ||

Bees, black bees, and butterflies, worms, insects, aquatic animals, lice, bugs, mosquitoes, creatures in faeces are Tamas-Sattva ones.

dayā satyaṃ damaḥ śaucaṃ jñānaṃ maunaṃ tapaḥ kṣamā |
śīlaṃ ca nābbhimānaṃ ca sāttvikāś cottamā janāḥ || 9:29 ||

[These ten words describe] people who are the best within the Sāttvika [type]: compassion, truthfulness, self-control, purity, knowledge, observing silence, penance, patience, integrity, lack of self-conceit.

kāmaṭṣṇāratidyūtamāno yuddhaṃ madaḥ sprhā |
nirghṛṇāḥ kalikartāro rājaseṣūttamā janāḥ || 9:30 ||

[These ten words describe] people who are the best among the Rājasa [ones]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

himsāsūyāghṛṇāmūḍhanidrātandrībhayālasāḥ |
krodho matsaramāyī ca tāmaseṣūttamā janāḥ || 9:31 ||

[These words describe] people who are the best among the Tāmasa [type]: violence, envy, incompassionate, stupid, sleepy, lazy, cowardly, idle, anger, greedy, cheating.

laghupṛitiprakāśī ca dhyānayoge sadotsukaḥ |
prajñābuddhivirāgī ca sāttvikāṃ guṇalakṣaṇam || 9:32 ||

The Sāttvika can be characterised as follows: light, joyful, bright, always eager for yoga meditation, wise, intelligent, and dispassionate.

bālako nipuṇo rāgī māno darpaś ca lobhakaḥ |
sprhā irṣā pralāpī ca rājasāṃ guṇalakṣaṇam || 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 piśuna nidrā ca tāmasāṃ guṇalakṣaṇam || 9:34 ||

9.28 The reading *ādi* in *pāda* a could be misplaced, in order to avoid the metrical fault of two *laghu* syllables in the second and third syllables (understand *bhramarapataṅgādayaś ca*), but since in this way we have only nine items here, I emended *bhramarādi*^o to *bhramarāli*^o to include another category, *ali*, that seems fitting.

The Tāmasa can be characterised as follows: anxious, lazy, deluded, cruel, a thief, pitiless, angry, wicked, and sleepy.

[āhāras traiguṇye —
Food and the three qualities]

vigatarāga uvāca |
kena cihnena vijñeya āhāraḥ sarvadehinām |
traiguṇyasya prthaktvena kathayasva tapodhana || 9:35 ||

Vigatarāga spoke: By what signs can the food of each [category of] humans be characterised? Teach [them] to me one by one with regards to the three qualities (*guṇa*), O great ascetic.

anarthayajña uvāca |
āyuh kīrtiḥ sukhaṃ prītir balārogyavivardhanam |
hr̥dyasvādurasam snigdha āhāraḥ sāttvikapriyaḥ || 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-āhāro duḥkhaśokāmayapradaḥ || 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.

abhakṣyāmedhyapūti ca pūti paryuṣitaṃ ca yat |
āmāyārasavisvāda āhāras tāmasapriyaḥ || 9:38 ||

Tāmasas prefer food that is prohibited, impure, and foul-smelling, stinky, and stale. It causes indigestion, is sapless, and tasteless.

9.34 In *pāda* a, *piśuno*, the reading of all MSS consulted, could be the right choice instead of E's *piśuna*: in this way the *pāda* could be a (slightly wrong) *ra-vipulā*, *dr* in *nidrā* not making the previous syllable long, a licence often occurring in this text (*krama* licence).

9.37 Note the lack of sandhi within what was meant to be a compound in *pāda* c (understand *rājasasreṣṭhāhāro*), and the total lack of gender agreement between the adjectives in *pādas* ab, and *āhāro* and *pradaḥ*.

9.38 Understand °*pūti* in *pāda* a as standing for °*pūti* metri causa (which is oddly repeated in *pāda* b), and note that °*āmedhya*° in the same *pāda* is an emendation (correcting K₇'s reading). I have conjectured *āmāyārasa*° for *āyāmarasa*° in *pāda* c because the transmitted readings make little sense and because *āmāya* appeared in 9.37d above.

[*guṇātītam* —
Beyond the qualities]

vigatarāga uvāca |
guṇātītaṃ katham jñeyam saṃsāraparapāragam |
guṇapāśanibaddhānām mokṣam kathaya tattvataḥ || 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 bound by the noose of the *guṇas*.

anarthayajña uvāca |
ātmavat sarvabhūtāni samyak paśyeta bho dvija |
guṇātītaḥ sa vijñeyah saṃsāraparapāragah || 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 qualities (*guṇa*), as one who has reached the other shore of [the ocean of] mundane existence.

īrṣādveśasamo yaś tu sukhaduḥkhasamāś ca ye |
stutinindāsamā ye ca guṇātītaḥ sa ucyate || 9:41 ||

He who is indifferent to envy and hate, he who treats happiness and sorrow as equal, he who treats praise and reproach as equal, is called ‘one who is beyond the qualities (*guṇa*).’

tulyapriyāpriyo yaś ca arimitrasamas tathā |
mānāpamānayos tulyo guṇātītaḥ sa ucyate || 9:42 ||

He who treats pleasant and unpleasant things, enemy and friend, respect and contempt equally, is called ‘one who is beyond the qualities (*guṇa*).’

eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |
guṇayuktas tu saṃsārī guṇātītaḥ parāṅgatiḥ || 9:43 ||

O Brahmin, thus has the exposition of the essence of the qualities (*guṇa*) been taught to you. Those who are connected with the qualities (*guṇa*) are mundane (*saṃsārīn*), those beyond the qualities (*guṇa*) are on the supreme path.

9.40 Note verses from the BhG (6.32, 12.13, 14.24–25) quoted in the apparatus to the critical edition, of which VSS 9.40–42 seem to be echoes of.

9.43 I have accepted E’s *parāṅgatiḥ* in *pāda* d, as opposed to the even more problematic *parāṅgatiṃ* of the MSS, both probably standing for the bahuvrīhi compound *paragatiḥ* metri causa. Alternatively, accept *parām gatim* and supply *yāti* or *gacchati*.

Vṛṣasārasaṃgraha

॥ *iti vṛṣasārasaṃgrāhe traiguṇyaviśeṣaṇīyo nāmādhyaḥ navamaḥ* ॥

Here ends the ninth chapter in the *Vṛṣasārasaṃgraha* called Particulars of the Three Guṇas.

[daśamo 'dhyāyaḥ]
[Chapter Seven]

[*kāyatīrthopavarṇanam* —

Description of the pilgrimage places in the body]

vigatarāga uvāca |

katamaṃ sarvatīrthānāṃ śreṣṭhaṃ āhur maṇiṣinaḥ |

kathayasva muniśreṣṭha yady asti bhuvi kāmadaṃ || 10:1 ||

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

anarthayajña uvāca |

atiguhyam idaṃ praśnaṃ prṣṭaḥ snehād dvijottama |

bravīmi vaḥ purāṇvṛttaṃ nandinā kathito 'smy ahaṃ || 10:2 ||

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

nandikeśvara uvāca |

kailāsaśikhare ramye siddhacāraṇasevite |

tatrāsīnaṃ śivaṃ sākṣād devī vacanaṃ abravīt || 10:3 ||

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

devy uvāca |

bhagavan devadeveśa sarvabhūtajagatpate |

praṣṭum icchāmy ahaṃ tv ekaṃ dharmaguhyam sanātanaṃ || 10:4 ||

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

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

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

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

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

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

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

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

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

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

*naimiṣaṃ bindusāraṃ ca setubandhaṃ suradrahaṃ |
ghaṇṭikeśvaravāgīśaṃ jñātvā niścayaḥ pāpāḥ || 10:8 ||*

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

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

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

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

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

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

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

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

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

[*kurukṣetraṃ* —
Kurukṣetra]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[*prayāgo vārāṇasī ca —*
 Prayāga and Vārāṇasī]

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

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

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

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

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

10.17 There seems to be only two yogic tubes mentioned here (and in 10.20–21, and 11.21): Suṣumnā and Idā, instead of the more usual triad of Idā, Piṅgalā, and Suṣumnā. This is strikingly similar to what we see in the archaic yoga of the NīśvNaya, see Goodall, Sander-son, & Isaacson 2015, 33–34. According to Barois 2020, 23 and 46 the case is similar in the DharmP. This is slightly doubtful because a third tube, called Turyā, is mentioned immediately after Idā and Suṣumnā in DharmP 4.57:

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

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

[*gaṅgā* —
Gaṅgā]

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

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

[*somatīrtham* —
Somatīrtha]

somatīrtham iḍā nāḍī kiṅkiṇīravacihnitā |
taṃ tu śrutvā na saṃdehaḥ sarvapāpakṣayo bhavet || 10:20 ||

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

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

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

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

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

HYP 3.110:

iḍā bhagavatī gaṅgā piṅgalā yamunā nadī |
iḍāpiṅgalayor madhye bālarandā ca kuṇḍalī ||

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

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

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

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

[*sūryatīrtham* —
Sūryatīrtha]

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

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

[*agnitīrtham* —
Agnitīrtha]

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

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

[*puṣkaram* —
Puṣkara]

puṣkaram hr̥di madhyastham aṣṭapaṭtram sakarṇikam |
cintayet sūkṣma tanmadhye janmamṛtyuvinaśanam || 10:23 ||

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

[*mānasam* —
Mānasa]

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

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

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

I am not aware of any yogic teachings that involve a *nāḍī* called *arjunā*. Maybe *aruṇā* or *varuṇā* was meant? A *vāruṇī nāḍī* does occur in some texts, such as the *Yogasāikhopaniṣad* (5.26, Sastri 1920, 444), the *Haṭharatnāvalī* (4.34–35, Mallinson & Singleton 2017, 5.1.10), and the *Śivasamhitā* (2.15, ibid. 5.2.4). On the other hand, 'red' (*aruṇa*) would be an appropriate label for Agnitīrtha, not to mention that fact that it is a synonym of *piṅgala*, the name of the *nāḍī* that is conspicuously missing in this chapter and in 11.21.

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

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

[*naimiṣam* —
Naimiṣa]

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

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

āyatam anṅulīmātraṃ nimiṣākṣiḥ sa paśyati |
dṛṣṭvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate || 10:26 ||

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

[*bindusarah* —

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

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

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

tattvadhyānaṃ prathamakaṃ chāyādhyānaṃ dvitīyakam |
ghoṣadhyānaṃ tṛtīyaṃ tu lakṣadhyānaṃ caturthakam ||

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

chāyācittam samālambya viyatstham paśyate pumān |
evam abhyasamānas tu siddhyate ca śivo bhavet ||

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

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

Bindusaras]

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

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

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

There is a pericarp in the centre of the lotus, and the subtle sonic matter
(*bindu*) in the centre of the pericarp. In the centre of the subtle sonic matter
(*bindu*), there is the subtle sound (*nāda*). How is that subtle sound (*nāda*)
divided?

ukāraṃ ca makāraṃ ca bhittvā nādo vinirgataḥ |
taṃ veditvā viśālākṣi so 'mṛtatvaṃ labheta ca || 10:29 ||

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

[*setubandham* —
Setubandha]

vakṣye te setubandham duritamalaharam nādatoyappravāham
jihvākanṭhorakūlā svaragaṇapulināvartaghoṣā taraṅgā |
kumbhīrāghoṣamīnā daśagaṇamakarā bhīmanakrā visargā
sānusvāre gabhīre madasukharasanaṃ setubandham vrajasva || 10:30 ||

I shall teach you Setubandha, which sports a current whose water of sub-
tle sound (*nāda*) cleanses you of the dirt of your sins. [It is a river whose]
banks are the tongue, the throat, and the chest, and its sandbanks are the
group of vowels (*svara*). It is wavy with its whirlpools of voiced consonants
(*ghoṣa*). Voiceless consonants (*aghoṣa*) are its crocodiles and fish, the ten

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

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

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

verbal classes (*gaṇa*) are its sea-monsters, *visargas* are its terrifying alligators. It is in the deep-sounding *anusvāra* (*sā-anusvāre*). Go to Setubandha, have a taste of the pleasure of intoxication.

[*suradrahah* —
Suradraha]

saptadvīpāntamādhye śṛṇu śaśivadane sarvaduḥkhāntalābham
īśānenābhijūṣṭam hr̥di hrada vimalaṃ nādaśītāmbupūrṇam |
tatraikaṃ jātāpadmaṃ prakṛtidalayutaṃ keśaraṃ śaktibhinnaṃ
pañcavyomaprasastaṃ gatiparamapadaṃ prāptukāmena sevyaṃ || 10:31 ||

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

[*ghaṇṭikeśvaram* —
Ghaṇṭikeśvara]

†*nādyaikāsaṅgatāni† nīpatitam amṛtaṃ ghaṇṭikāpārakeṇa*
tr̥pyante tena nityaṃ hr̥di kamalapuṣṭam sthāṇubhūtāntarātmā |
yaṃ paśyantiśabhaktāḥ kalikaluṣaharaṃ vyāpinaṃ niṣprapañcaṃ

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

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

deveśaṃ ghaṇṭikeśāmarabhavam abhavaṃ tīrtham ākāśabindum || 10:32 ||

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

[*vāgīśvaratīrtham* —
Vāgīśvaratīrtha]

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

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

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

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

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

10.33 By *kramapada*, most probably a particular method of reciting Vedic texts (better known as *padakrama*) is meant. Note the split compounds in *pāda* b. Understand

*yas taṃ vetti sa vetti vedanikhilam saṃsāraduḥkhacchidam
janmavyādhiviyogatāpamaraṇam kleśārṇavam duḥsaham |
garbhāvāsam atīva sahyaviṣayam dustīryaduḥkhālayam
prāptam tena na saṃśayaḥ śivapadam duṣprāpya devair api || 10:34 ||*

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

|| iti vṛṣasārasaṃgrāhe kāyatīrthopavarṇano nāmādhyāyo daśamaḥ ||

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

mīnaughā pañcarātram as *pañcarātramīnaughā*, and *smārtavegā taraṅgā* as *smārtavegatarāṅgā*. Note the form *upaniṣadi* for a stem form of *upaniṣad* in *upaniṣadi-vahā* in *pāda* c. This phenomenon is similar to what we see in 10.23 and 27 above with *hr̥di*. The lack of sandhi between *śobhā* and *upaniṣadi*^o is also notable. *tīrtha* in *pāda* d is a stem form noun metri causa. The exact meaning of *pañcāśadvyoma*^o is not clear to me. Could it be the fifty sounds of Sanskrit? All in all, Vāgīśvaratīrtha here represents the religious traditions and scriptures.

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

[ekādaśamo 'dhyāyaḥ]
[Chapter Eleven]

[*caturāśramadharmavidhānaḥ* —

Regulations on the Dharma of the four social disciplines]

devy uvāca |
sarvayajñāḥ paraśreṣṭha asti anyāḥ surottama |
alpakleśa-m-anāyāsa arthaprāyaṃ vineśvara || 11:1 ||

The Goddess spoke: O Paraśreṣṭha, O Surottama! Is there another [form of] sacrifice that is for all (*sarvayajña*), which is free of pain, easy, and which does not require an abundance of materials, O Īśvara?

sarvayajñaphalāvāpti daivataiś cāpi pūjitam |
kathayasva suraśreṣṭha mānuṣānāṃ hitāya vai || 11:2 ||

For the benefit of mankind, teach me, O Suraśreṣṭha, how one obtains the fruits of [this] universal sacrifice (*sarvayajña*), which is praised even by the gods.

maheśvara uvāca |
na tulyaṃ tava paśyāmi dayā bhūteṣu bhāmini |
kim anyat kathayiṣyāmi dayā yatra na vidyate || 11:3 ||

11.1 I understand *pāda* c as containing a sandhi bridge thus: *alpakleśa-m-anāyāsa*. The sandhi between *pādas* c and d is irregular, understand °*anāyāsaḥ artha*°, or rather °*anāyāso 'rtha*°.

11.2 ŚDhŚ 1.7–11ab express a similar sentiment, using the word *āyāsa*, similarly to VSS 11.1c above, but giving a somewhat clearer reason for asking for a new form of devotion, namely that twice-born members of society with limited financial resources struggle to perform expensive Vedic rituals (*na śakyante yataḥ kartum alpavittair dvijātibhiḥ*):

sanatkumāra uvāca |
bhagavan sarvadharmajña śivadharmaparāyaṇaḥ |
śrotukāmāḥ paraṃ dharmam imaṃ sarve samāgatāḥ ||
agniṣṭomādayo yajñā bahuvittakriyānvitāḥ |
nātyantaphalabhūyiṣṭhā bahvāyāśasamanvitāḥ ||
na śakyante yataḥ kartum alpavittair dvijātibhiḥ |
sukhopāyam ato brūhi sarvakāmārthasādhakam |
hitāya sarvasatvānāṃ śivadharmam sanātanam ||
nandikeśvara uvāca |
śrūyatām abhidhāsyāmi sukhopāyamamahatphalam |
paramasarvadharmānāṃ śivadharmam śivātmakam ||
śivena kathitaṃ pūrvam pārvatyāḥ ṣaṇmukhasya ca |

Maheśvara spoke: I cannot see anything comparable to your compassion towards living beings, O Bhāminī. What else could I teach [you] with respect to which [your] compassion is not evident?

sadāśivamukhāt pūrvam śrutam me varasundari |
śṛṇu devi pravakṣyāmi dharmasāram anuttamam || 11:4 ||

I heard [the following] previously from Sadāśiva's mouth, O Varasundarī.
Listen, O Goddess, I shall teach you the ultimate essence of Dharma.

[*grhastha*?(?) —
The householder]

vinārthena tu yo yajñah sa yajñah sārvaśāntikah |
akṣayaś cāvyaś caiva sarvapātakanāśanah || 11:5 ||

Sacrifice which [is performed] without materials satisfies all desires. It is undecaying and imperishable, and it removes all sins.

bahuvighnakaro hy artho bahvāyāsakaras tathā |
brahmahatyā ivendrasya pravibhāgaphalā smṛtā || 11:6 ||

Material things (*artha*) present many kinds of obstacle and [their acquisition causes] much trouble, similarly to Indra's murder of the Brahmin

11.3 I understand *dayā* in *pāda* b as if it were instrumental: *tava dayayā bhūteṣu na tulyam paśyāmi*. Alternatively, as suggested by Csaba Dezső, *pādas* ab could be interpreted as two sentences: 'I cannot see anything comparable to you. [You have great] compassion towards living beings, O Bhāminī.'

11.4 Note *me* for *mayā* in *pāda* b (Oberlies 2003, 102–103 [4.1.3]), and the evident distinction here between Maheśvara, the interlocutor, and Sadāśiva, who, in this context seems to be superior, being the ultimate source here of the following teaching. This might hint at a familiarity with the Tantric sequence of *tattvas*, on which see, e.g., Goodall, Sanderson, & Isaacson 2015, 45.

11.5 I put a question mark after the subchapter heading here because in this chapter the category of the *grhastha* never gets mentioned. This category is simply labelled *āśramah prathamah* in 11.25a. Nevertheless, it is most probably the *grhastha* that is implied, and it is mentioned elsewhere (see 4.74c, 5.9a, and 15.17a, which reads *āśramāṇām grhī śreṣṭho*). The teaching on sacrifice without materials (*vinārthena yajñah* or *anarthayajñah*), which is fundamentally internalised sacrifice, is a central teaching of the VSS: in addition to the present chapter, the expression appears as the main interlocutor's name (Anarthayajña) in chapters 1–9 and 19–21, and his life is discussed in chapter 22. Thus the name Anarthayajña or the concept of *anarthayajña* appears in each major layer of the text. On this see pp. xix ff, and Kiss 2021. That *anarthayajña* is basically internalised worship is also hinted at in 10.12cd above in 13.2:

svaśarīre sthito yajñah svaśarīre sthitam tapaḥ |
svaśarīre sthitam tīrtham śruto vistarato mayā ||

[Viśvarūpa], which yielded results [i.e. sins] that were distributed [among trees, lands etc.].

pañcaśodhyena śodhyeta arthayajño varānane |
śodhite tu phalaṃ śuddham aśuddhe niṣphalaṃ bhavet || 11:7 ||

Material sacrifice can be purified with the five purifications, O Varānanā.
 When it is purified, the fruits are also pure. If it is not purified, it is fruitless.

devy uvāca |
pañcaśodhye suraśreṣṭha saṃśayo 'tra bhaven mama |
kathayasva vibhāgena śrotum icchāmi tattvataḥ || 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 |
manaśśuddhis tu prathamam dravyaśuddhir ataḥ param |
mantraśuddhis tṛtiyā tu karmaśuddhir ataḥ param |
pañcamī sattvaśuddhis tu kratuśuddhiś ca pañcadhā || 11:9 ||

Rudra spoke: First [there is] the purification of the mind, then [comes] the purification of the substances. The third is the purification of mantras, then the purification of the ritual. The fifth is the purification of Sattva. The purification of the sacrifice is [thus] fivefold.

manaśśuddhir nāma aviparītabhāvanayā |
dravyaśuddhir nāma ananyāyopārjitadravyena || 11:10 ||

11.6 The context of *pādas* cd is this: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa's heads were struck off by Indra and Indra's sins were distributed among the earth, water, trees, and women. See, e.g., BhāgP 6.9.6:

brahmahatyām añjalīnā jagrāha yad apīśvaraḥ |
saṃvatsarānte tad agham bhūtānām sa viśuddhaye |
bhūmyambudrumayoṣidbhyaś caturdhā vyabhajad dhariḥ ||

'Even though [Indra was] the Lord, he took on himself, with folded hands, the sin of killing a Brāhmaṇa. At the end of the year, Hari [= Indra] distributed that sin in four parts to the earth, water, trees and women for the self-purification of living beings.'

11.9 *Pāda* a is unmetrical unless the *krama* licence is applied for the first syllable of *prathamam*, turning the line into a *na-vipulā*.

Sets of five types of purification are a commonplace in Tantric Śaivism, but they are usually somewhat different from what we see here. They usually include *ātmaśuddhi*, *sthānaśuddhi*, *dravyaśuddhi*, *mantraśuddhi* and *liṅgaśuddhi*. See Goodall's article on this in TAK III s.v. *dravyaśuddhi*.

The purification of the mind is [achieved] by mentally creating what is not against [the rules]. The purification of the substances is [achieved] by [using] substances that were not obtained by unlawful means.

mantraśuddhir nāma svaravyaṅjanayuktatayā |
kriyāśuddhir nāma yathākramāviparitatayā |
sattvaśuddhir nāma rajastama-apradhānatayā || 11:11 ||

Purification of the mantras is [achieved] by properly connecting vowels to consonants. Purification of the ritual is [achieved] by not altering the proper sequence [of the elements of ritual]. The purification of Sattva is [achieved] by the non-prevalence of Rajas and Tamas.

vidhim evaṃ yadā śudhyed yadi yajñam karoti hi |
tasya yajñaphalāvāptir janmamṛtyuś ca no bhavet || 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 undergo births and deaths [any more].

vinārthena tu yo yajñam karoti varasundari |
na tasya tatphalāvāptiḥ sarvayajñeṣv aśeṣataḥ || 11:13 ||

But he who performs sacrifice without materials, O Varasundarī, will not [only] obtain its fruits, [but] of all sacrifices, without exception.

yajñavāta kurukṣetraṃ sattvāvāsakṛtālayaḥ |
pratyāhāra mahāvedī kuśaprastara saṃyamaḥ || 11:14 ||

The sacrificial ground is [the internal] Kurukṣetra. The abode made is [now:] dwelling in Truth (*sattva*). The great altar is the withdrawal of the senses (*pratyāhāra*). The seat made of *kuśa* grass is constraint (*saṃyama*) [in internalised sacrifice].

11.10 The passage 11.10-11 is in fact prose.

11.12 An alternative to my conjecture in *pāda* a (*yadā śudhyed* for *yadā śūyed*, *sūryed*, *pūrya*, and *pūyed*) has been suggested by Dominic Goodall, namely that one could apply the reading of C₄₅ thus: *yadāpūrya* ('when having completed').

11.13 I tentatively interpret *sarvayajñeṣu* in *pāda* d as a locative for genitive, and in a sense that does not reflect the meaning in which I took *sarvayajñah* in 11.1a above. Compare the conclusion of this section, 11.24cd: *āśahasrasya yajñānām phalaṃ prāpnoti nityaśaḥ*.

11.14 It would be easy to correct *yajñavāta* in *pāda* a to *yajñavātaḥ*, and to normalise all the similarly positioned stem form nouns in the following verses because there are no metrical constraints that would prevent us from doing so, but it seems to me that there is a

vidhi niyamavistāro dhyānavahniḥ pradīpitaḥ |
yogendhanasamijjvālatapodhūmasamākulaḥ || 11:15 ||

Vedic injunction (*vidhi*) is the large group of Niyama-rules. [Instead of the Vedic ritual fire, it is now] the fire of meditation (*dhyāna*) [that] is lighted, which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.

pātranyāsa śivajñānaṃ sthālīpāka śivātmakaḥ |
ājyāhutim avicchinnam lambakasruvapātitaḥ || 11:16 ||

The placing down of the chalice is knowledge of Śiva. [The oblation of] boiled rice is [now the process of] be[com]ing Śiva. The continuous oblation of clarified butter (*ājyāhuti*) is poured with the ritual ladle (*sruva*) of the uvula (*lambaka*).

dhāraṇādhvaryuvat kṛtvā prāṇāyāmaś ca ṛtvijaḥ |
tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ || 11:17 ||

pattern here and that these stem forms are being emphasised, highlighted, or being items in a list (see 11.14c and d, 15a, 16a and b, 17a, 18d, etc.). Nevertheless, some of the expression in the upcoming verses should be interpreted as bahuvrihis qualifying the sacrificer or yogin. In fact, we could read *yajñavāṭakuruḥsetraḥ* and *pratyāhāramahāvedīḥ* as bahuvrihis here.

Kurukṣetra was defined as an internalised pilgrimage place in 10.12, which fits well the presently introduced teaching of internalised sacrifice. Both are summarised, together with bodily penance, in 13.2 (see note to 11.5). The term *sattvāvāsa* has elsewhere, but probably not here, a distinctively Buddhist flavour, denoting the seven or nine ‘abodes of beings,’ see, e.g., Edgerton 1953, vol. 2, s.v. *sattvāvāsa*, and Sferra 2022, 1155. Note that if *pāda* c followed the pattern of *pāda* a, namely that ‘X in Vedic ritual is now Y in this internalised sacrifice,’ we would need to read *mahāvedī pratyāhāra*, but that would be unmetrical.

saṃyama is mentioned only a few times in the VSS (e.g., in a similar context, in 22.12), and is never explained, in contrast with the *niyama*-rules mentioned in the next verse, which are expounded in detail in 5.1–8.44. *saṃyama* may perhaps be used here in the sense in which it appears in the YS: the yogic application, or appearance, of *dhāraṇā*, *dhyāna*, and *samādhi* at the same time (see *Yogasūtra* 3.1–4).

11.15 I have chosen the reading in *pāda* b that is the easiest to interpret. Alternatively, the intended expression may have been *dhyānena vahniḥ pradīpitaḥ*. Instead of taking °*samijjvāla*° as a tatpuruṣa compound in *pāda* c (°*samidh-jvāla*°), consider emending it to °*samujjvāla*°, which would stand metri causa for °*samujjvāla*°.

11.16 The interpretation of *pāda* b is tentative. Ignoring the problems concerning grammatical gender and case, we may presume that the intended meaning in *pādas* cd could be expressed thus: *ājyāhutir avicchinnā lambikāsruvena pātītā*. I suspect that *lambaka* simply stands for *lambikā* (‘uvula’), which fits the internalised nature of this ritual. See also *ghaṇṭikā* possibly as ‘uvula’ in 10.32d.

Transforming concentration (*dhāraṇā*) into an Adhvaryu [priest, the phases of] breath control will be the [other Vedic] priests[, the Hotṛ, the Brahman, and the Udgātṛ]. Samādhi which involves reflection (*tarka*) and which is extensive is the [Vedic ritual of] burning the oblation (*vaya[s]-tāpana*).

brahmavidyāmayo yūpaḥ paśubandho manonmanah |
śraddhā patnī viśālākṣī saṃkalpa pada śāśvatam || 11:18 ||

The sacrificial post is made up of the knowledge about the Brahman. The tying of the sacrificial animal is [the mental state called] Manonmanas. [The householder's] wife is Faith, O Viśālākṣī. [His] ritual intention (*saṃkalpa*) is [reaching] the eternal abode.

pañcendriyajayotpannaḥ puroḍāśo 'mṛtāśanaḥ |
brahmanādo mahāmantraḥ prāyaścittānilo jayaḥ || 11:19 ||

Rice oblation is the consumption of the nectar of immortality that arises from the victory over the five senses. The great [Vedic] mantra is [now] Brahmā's sound. Expiation is victory over the breath.

somapāna pariñānam upākarma caturyaṃah |

11.17 Understand *pādas* a as *dhāraṇām adhvaryuvat kṛtvā* (*dhāraṇā* in the MSS being in stem form). Note how taking 11.14c and 15b together with the present verse, all six auxiliaries of the *śaḍaṅgayoga* of VSS chapter 16 have now been mentioned in this chapter. See 16.18:

pratyāhāras tathā dhyānaṃ prāñyāmas ca dhāraṇā |
tarkaś caiva samādhiś ca śaḍaṅgo yoga ucyate ||

My interpretation of *vayatāpana* in *pāda* d as 'burning of oblation' (*vaya* possibly standing for *vayas* metri causa) is tentative.

11.18 The final section of VSS chapter 20, a chapter on the *tattvas* of Sāṃkhya, discusses the mental state of *unmanas*:

unmanastvaṃ gate vipra nibodha daśalakṣaṇam |
na śabdaṃ śṛṇute śrotraṃ śaṅkhabherisvanād api || etc.

Verse 11.49 below mentions *manonmanas* in a similar context. In *pāda* d, understand *saṃkalpaḥ padaṃ śāśvatam* (both *saṃkalpa* and *pada* are stem form nouns in the verse, the latter metri causa).

11.19 The term *brahmanāda* in *pāda* c may refer to the same concept as *brahmabilasvara* does in 11.29d. It may be the same as the (haṭha)yogic concept of *mahānāda* ('great sound' or 'unstruck sound'), on which see Mallinson 2007, 225, nn. 359 and 361. My translation tentatively presupposes that *mantra* in *mahāmatra* refers to Vedic mantras, now contrasted with a yogic experience. (See *mahāmantra* referring to Vedic/Śrauta mantras in SkandaP 13.132cd: *śrutigītair mahāmantrair mūrtimadbhir upasthitaiḥ*.)

Understand *pāda* d as *prāyaścitto 'nilajayaḥ*. It would be possible to correct °*cittānilo* to °*citto 'nilo*, but since *'nilajayaḥ* would be unmetrical and since stem form nouns abound in this chapter, I believe that *prāyaścittānilo* could be original.

itihāsa jalasnānaṃ purāṇakṛta-m-ambaraḥ || 11:20 ||

The consumption of Soma is [substituted now with] complete knowledge. The commencement [of the Vedic ritual] is the four Yama-rules. The ritual water-bath is [the study of] the Itihāsa. His garment is made of [his study of] the Purāṇas.

idāsuṣumnāsaṃvedye snānaṃ ācamanaṃ sakṛt |
saṃtoṣātithim ādṛtya dayābhūtadvijārcitaḥ || 11:21 ||

Ritual bathing and sipping water once are [to be performed] at the confluence of the Idā and the Suṣumnā. Having honoured Contentment as a guest, he salutes the Brahmin that is [now] Compassion.

brahmakūrca guṇātīta havirgandha nirañjanaḥ |
brahmasūtraṃ trayas tattvaṃ bodhanā muṇḍitaṃ śiraḥ || 11:22 ||

The Brahmakūrca [observance] is the [state of mind called] ‘beyond the Qualities’ (*guṇātīta*), the scent of the sacrifice is the ‘spotless’ (*nirañjana*) [state of mind]. [His] sacred thread is the three truths (*tattva*). The shaven head [of the *snātaka*] is [now] enlightenment.

11.20 *caturyamaḥ* in *pāda* b is baffling. The VSS teaches ten Yama-rules in 3.16–4.89. Dominic Goodall has suggested that *caturyamaḥ* could stand for *ca tu yamaḥ metri causa*. Another possibility would be to interpret *catur* as *caturtha* (‘fourth’) and then the phrase may refer to the fourth Yama-rule, absence of hostility (*ānṛśamsya*, 4.31–49). Note the stem form *itihāsa* in *pāda* c, and see notes to verses 6.5 and 8.6 to clarify what *itihāsa* most probably means in the VSS (the *Mahābhārata*). There is a hiatus-filler (-m-) in *pāda* c in *°kṛta-m-ambaraḥ*, which is a metrical solution for *°kṛto ’mbaraḥ*.

11.21 For the teaching on the internalised pilgrimage places Gaṅgā, i.e. Suṣumnā, and Yamunā, i.e. Idā, and their internalised confluence, Prayāga, see 10.17. Note that Idā and Suṣumnā are then reinterpreted as Somatīrtha and Sūryatīrtha, respectively, in 10.20–21. *saṃtoṣa*° is either meant to be compounded with *°atithim* in *pāda* c or is in stem form for *saṃtoṣam atithim*; for the latter possibility cf., e.g., 11.17a above. Similarly, *°dvija*° may be in stem form in *pāda* d, for *°dvijo ’rcitaḥ*, or simply correct it to the same.

11.22 Note the stem form nouns in *pādas* ab.

On the *brahmakūrca* observance, see, e.g., Kane 1941–1962, vol. 4, 146, where the references given include *Mitākṣarā* ad YājñS 3.314: *yadā punaḥ pūrvedyur upoṣyāparedyuh samantrakam saṃyujya samantrakam eva pañcagavyaṃ pīyate tadā brahmakūrca ity ākhyāyate*; ‘And when one fasts one day, and on the next day mixes the five products of the cow together while reciting mantras, and drinks [the mixture] while reciting mantras again, that is called *brahmakūrca*.’

On the *guṇātīta* state of mind, see 9.39–43. See the term *nirañjana* mentioned as a quality of the soul (*jīva*) in 1.11 and 15.4, of the *puruṣa* in 20.3, as a state of mind in 11.48, and as one of ten meditative states in 22.30.

*nivṛtṭyādi caturvedaś catuḥprakaraṇāśanaḥ |
dakṣiṇām abhayaṃ bhūte dattvā yajñam yajet sadā || 11:23 ||*

The four Vedas are [now] *nivṛtti* etc. His seat is the four *prakaraṇas*. He should always perform a[n internalised] sacrifice after donating the priestly fee of providing being[s] with freedom from danger.

*vinārthaṃ yajñasamprāptiḥ kathitā te varānane |
āsahasrasya yajñānāṃ phalaṃ prāpnoti nityaśaḥ || 11:24 ||*

The attainment of sacrifice without materials has been taught to you, O Varānānā. [The sacrificer] will in any case obtain the fruits of up to a thousand [ordinary Vedic] sacrifices.

*āśramaḥ prathamas tubhyaṃ kathito 'sti varānane |
sadāśivena saddharmaṃ daivatair api pūjitam || 11:25 ||*

It is difficult to know what the three *tattvas* mentioned in *pāda* c are. (Understand *trayaś tattvaṃ* as *tattvatrayaṃ*, *trīṇi tattvāni*, *tritattvāni*, or *tritattvaṃ*.) VSS chapter 4 teaches four *tattvas* as objects of meditation: *ātman*, *vidyā*, *bhava*, and *sūkṣma* (see, e.g., 4.72). VSS chapter 6 discusses five *tattvas*: *sūrya*, *soma*, *agni*, *sphaṭika*, and *sūkṣma* (see, e.g., 6.7). VSS chapter 20 enumerates the 25 *tattvas* of Sāṃkhya. One possibility would be to interpret the set of three *tattvas* as the three *padārthas* of the Śaivasiddhānta, *pati*, *paśu*, and *pāśa*; see, e.g., TAK III, s.v. *patipaśupāśa*. Dominic Goodall has tentatively suggested reading here in VSS 11.22c, with K₈₂, *brahmasūtratrayaṃ tattvaṃ* ('the three strands of the sacred thread is truth'). The problem is firstly that we have *trayaś tattvaṃ* repeated in 11.29c below, and secondly that what we need here is three entities compared to the three strands of the sacred thread. What is clear here is that even the investiture of the sacred thread (*upanayana*) is supposed to be internalised in this teaching of non-material sacrifice.

11.23 My assumption is that *pāda* a here hints at those four, later five, categories, called *kalās*, that are well-known from Tantric Śaivism: *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. For this, I had to emend the reading found in all witnesses consulted, *nivṛtyā*^o. I consider *nivṛti* for *nivṛtti* a common and plausible error. As Dominic Goodall has suggested, here the four *kalās*, originally possibly the four Śaktis of the Lord, may be reinterpreted as yogic states. The fact that the VSS is aware of only four *kalās* here may hint at a relatively early date of composition of this section (see Introduction pp. xxx ff). On the history and interpretation of these *kalās*, see TAK II s.v. *kalā* 6.

catuḥprakaraṇāśanaḥ may be taken as *catuḥprakaraṇāṇy āsanam*, or, as I take it in my translation, a bahuvrīhi compound qualifying the practitioner. As to what the four *prakaraṇas* ('chapters?') refer to here, I am without a clue. Perhaps the phrase was meaningful in a context whereof this section was taken out. It may stand for yogic *karaṇas*, postures, which are mentioned, but then not clearly described, in 16.1:

*adhunā śrotum icchāmi yogasadbhāvanirṇayam |
karaṇam ca yathānyāyam kathayasva sureśvara ||*

The first discipline (*āśrama*) has been taught to you, O Varānanā, through Sadāśiva; [this is] the true Dharma, revered also by the gods.

[*brahmacārī* —
The chaste one]

brahmacaryaṃ nibodhedam śṛṇuṣvāvahitā śubhe |
dvitīyaṃ āśramaṃ devī sarvapāpavināśanam || 11:26 ||

[Now] learn about this, about the practice of chastity (*brahmacarya*). Listen with attentively, O Śubhā. [It is] the second discipline (*āśrama*), O Devī, the destroyer of all sins.

vratam brahmaparam dhyānam sāvitṛi prakṛti-r-layam |
brahmasūtrākṣaram sūkṣmam triguṇālaya mekhalam || 11:27 ||

Religious observance is [now] meditation focussed on the Brahman. The Sāvitṛi [hymn] is absorption in Prakṛti. The Brahmanical cord (*brahmasūtra*) is the subtle syllable. His girdle is now the abode of the three Qualities (*guṇa*).

dama daṇḍa dayā pātram bhikṣā saṃsāramocanam |
tryāyuṣam dvyakṣarātitaṃ jñānabhasma-alanīkṛtam || 11:28 ||

11.25 *sadāśivena* in *pāda* c could also be interpreted as the agent of *pūjitam* in *pāda* d ('it is revered by Sadāśiva'), but Sadāśiva was mentioned as the original teacher of this ritual in 11.4 above, which makes it probable that he is being referred to in a similar manner here. Cf. also 11.30 below.

11.26 *idam* in *nibodhedam* in *pāda* a sounds clumsy with *brahmacaryaṃ* (lit. 'listen to this practice of chastity') but in fact the MBh and the Purāṇas contain countless similar, albeit smoother, expressions, e.g., MBh 5.145.15ab (*duryodhana nibodhedam kulārthe yad bravāmi te*), BrahmaP 133.10ab (*bharadvāja nibodhedam vākyaṃ mama samāsataḥ*), etc. See some remarks on the disciplines, or life-stages (*āśrama*), and especially on their order, in the VSS in Kiss 2021.

11.27 One could emend *prakṛtir layam* in *pāda* b to the expected *prakṛtau layaḥ* (see, e.g., AgniP 379.1d: *vairāgyāt prakṛtau layam*). Nevertheless, I retained the reading of C₉₄K₈₂K₇E because it may have been the way in which the compound *prakṛtilaya* was originally made 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. Compare 16.8d, where the same expression is transmitted in all the witnesses consulted so far as *prakṛtālayam*.

Note the stem form nouns in *pādas* cd (°*sūtra* and °*ālaya*). The 'subtle syllable' may be *om* (cf. 1.9–10), traditionally analysed as made up of three sounds, here corresponding to the three strands of the sacred thread. In *pāda* d, *triguṇālaya* might rather mean 'absorption in the three Qualities' (*triguṇeṣu layaḥ*) although in my translation I translate it as *triguṇa-ālayaḥ*.

His staff is self-restraint, his bowl compassion. Alms are liberation from transmigration (*saṃsāra*). The Tryāyusa is the one beyond the two syllables. [The three lines are] prepared with the ashes of knowledge.

snānavratam sadāsatyam śīlaśaucasamanvitam |
agnihotra trayas tattvam japa brahmabilasvarah || 11:29 ||

The bath-vow is life-long truthfulness, accompanied by the purity and moral conduct. The Agnihotra sacrifice is the three *tattvas*. Recitation is the sound at the aperture of Brahmā.

dvitīya āśramo devi yathāha bhagavān śivah |
mamāpi kathitam tubhyam janmamṛtyuvināśanam || 11:30 ||

The second discipline (*āśrama*) has [now] been taught also to you as Lord Śiva taught it, O Devī, to me. It is the destruction of birth and death.

[*vānaprasthaḥ* —
The forest-dweller]

vānaprasthavidhiṃ vakṣye śṛṇuṣvāyatalocane |
yathāśrutam yathātathyam ṛṣidaivatapūjitam || 11:31 ||

Listen, O Long-eyed goddess, I shall teach you the forest-dweller's way of life, which is revered by the sages and the gods, as I heard it, as it [really] is.

vairāgyavanam āśritya niyamāśramam āharet |
śīlaśailadr̥ḍhadvāre prākāre vijitendriyah || 11:32 ||

11.28 The Tryāyusa is a Vedic mantra, see, e.g., *Rgveda-khila* 5.3.6: *tryāyusaṃ jamadagneḥ kaśyapasya tryāyusaṃ | agastyasya tryāyusaṃ yad devānām tryāyusaṃ tan no astu tryāyusaṃ*; 'The threefold vitality of [the sage] Jamadagni, that of [the sage] Kaśyapa, that which is that of the gods—may it be ours!' (translation based on Bisschop, Kafle, & Lubin 2021, 28). 'In the Vedic domestic ritual codes, this is the mantra to be recited over the razor or over the student who is about to be shaven before bathing at the end of his studies' (ibid.). In ŚivaUp 5.20ab, this mantra is prescribed to accompany the application of the three lines on the forehead. Thus here in VSS 11:28cd, *tryāyusa* and the mention of ashes make it clear that the next element of the ritual life of the *brahmacārin* to be internalised is the application of the *tripuṇḍra*. As for the *dvyaḥṣarātīta*, which should be a mantra, it perhaps means a three-syllable mantra, possibly *a-u-m* or *śivāya*.

11.29 On the problem of understanding what the three *tattvas* are in this text, and on the phrase *trayas tattvam*, see notes on verse 11.22 above. Perhaps *brahmabilasvara* in *pāda* d refers to the same concept as *brahmanāda* does in 11.19c.

11.30 One may consider correcting *mamā°* to *mayā°* ('it has been taught by me'), but *mama*, linked to the first hemistich, may be original, and *api*, then slightly unusually placed in the sense of 'too/also' (as, e.g., in *Raghuvamśa* 5.44 and 9.8c), starting a new clause.

Having taken to the forest of indifference, he should take residence in the ashram 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 |
adhidaivikam ācāryo vyavasāyāś ca bhrātaraḥ || 11:33 ||

One's mother is the material realm, one's father the Self, one's guru the divine. Resolutions are one's brothers.

śrutiḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |
maitrī bandhur jaṭā cāpaṃ karuṇā supavitrakam |
muditā mauna catvāraḥ sarvakāryam upekṣakā || 11:34 ||

Śruti and Smṛti are his wives, Wisdom his son, Patience his little brother. Benevolence is his kinsman, his twisted hair [and] his bow. Compassion his sacred thread. Sympathy is the four ways of observing silence. All his religious duties are equanimity.

11.32 *āharet* ('should take away, get, use') in *pāda* b is suspect; *āvaset* ('should settle') or *āśrayet* ('should take refuge') would make more sense in this context.

11.33 Note the *krama* licence applied in *pāda* d: the syllable *brā* does not make the previous syllable long.

I have accepted Dominic Goodall's suggestion to emend *adhibhautika* in *pāda* c to *adhidaivika*. In this way, we arrive at the well-known triad of *adhibhūta*, *adhyātma*, and *adhidaivika* (or more often: *ādhibhautika*, *ādhyātmika*, and *ādhidāivika*; see, e.g. YBh ad YS 1.31 and 3.22, and SāṃkhyK 1.1 in most commentators' interpretation). *adhibhautika* in *pāda* c may be the result of an eyeskip to *pāda* a, and the final *-m* of *adhidaivika* could be interpreted as a hiatus-filler. The triad in question usually qualify three types of suffering or bad omen: pertaining to the material world, one's own self or body, and to the world of gods, respectively. Here in the VSS, they seem to refer to realms of knowledge, or as *Bhagavadgītā* 8.1–4, a possible source for the present verse, define them, *adhibhūta* is mundane existence (*kṣaro bhāvah*), *adhyātma* is one's true nature (*svabhāvah*), and *adhidaivata* the *puruṣa*.

11.34 *bhāryā* in *pāda* a is probably meant to be in the dual (*bhārye*) but the use of the singular could be original. Note how notions expressed by feminine nouns in *pāda* b are associated with male relatives (*prajñā* is a son, *kṣamā* a brother).

In *pāda* c, *jaṭā cāpaṃ* is problematic. One would expect here an abstract notion corresponding to a real-life element of the forest-dweller life, as in the above verses. Also, a bow is not naturally associated with the life of a forest hermit. *jaṭā* and *cāpa* are either still identified with *maitrī* (that is how I translate the *pāda*) or there is a need to emend, e.g., to *jaṭācāraḥ* ('good conduct is his twisted hair'). I prefer the former solution because in this way the four Buddhist *brahmavihāras*, *maitrī-karuṇā-muditā-upekṣā*, appear in one uninterrupted sequence. One could even emend to *jaṭā cāyam* or *jaṭā cāpi*. The *brahmavihāras* may seem to be out of context in a Brahmanical text but the source for them

yamavalkalasamvitas tapaḥkṛṣṇājīnādharah |
uttarāsaṅgam āsīno yogapaṭṭadṛḍhavrataḥ || 11:35 ||

He is clothed in the Yama-rules instead of a garment made of bark, and he wears penance instead of the skin of a black antelope. He is seated on the highest level of non-attachment, and a firm observance is his yoga-belt.

vedaghoṣeṇa ghoṣeṇa prāṇāyāmo 'gnihāvanam |
jītaprāṇa mṛgākūlo dhṛti yajñah kriyā japaḥ || 11:36 ||

Fire sacrifice accompanied by the sound of murmuring the Vedas is breath-control accompanied by [its] hissing. The herd of deer [in the forest where the forest-dweller normally lives] is [now his] conquered breaths. [Now] sacrifice is resolution, ritual is mantra-recitation.

arthasamgraha śāstreṣu sakhā damadayādayaḥ |
śivayajñam prayuñjīta sādhanāṣṭakapūjanam || 11:37 ||

His treasures are in the *śāstras*, his companions are self-control, compassion, etc. He should perform sacrifice to Śiva as worship of the eight [yogic] practices (*sādhana*).

pañcabrahmajalaih pūtaḥ satyatīrthaśivahrade |
snānam ācamanam kṛtvā saṁdhyātrayam upāsayet || 11:38 ||

may have been YS 1.33: *maitrīkaruṇāmuditopekṣāṇām sukhaduḥkhaṇyāpūnyaviṣayāṇām bhāvanātāṣṭa cittaprasādanam*. See them mentioned also in verse 4.72 above, and in 11.56 below.

Note *mauna* in *pāda* e in stem form, and *upekṣakā* for *upekṣā*, both metri causa. For the four *maunss*, see 4.69.

11.35 I think that *K₇*'s *jīnādharah* in *pāda* b may be the original reading, and it lengthens the final *a* of *jina*^o metri causa, and the remaining sources try to restore the standard form of *ajina* and thus ruin the metre. Cf., e.g., MBh 1.123.18:

sa kṛṣṇam maladigdhāṅgam kṛṣṇājīnadharam vane |
naiṣādiṁ śvā samālakṣya bhaṣaṁs tasthau tadantike ||

The accusative *uttarāsaṅgam* in *pāda* c is acceptable, but one may understand the final *-m* as a hiatus-filler after a locative (^o*saṅga āsīno*), or in the middle of a compound (^o*saṅgāsīno*).

11.36 *hāvana* in *pāda* b stands for *havana* metri causa. I suspect that ^o*mṛgākūlo* in *pāda* c stands for an unmetrical *mṛgakulo*. Incidentally, even by inverting the order of the two elements in this *pāda*, there would remain the metrical error of two *laghus*: *mṛgakulo jītaprāṇo*. Also, note ^o*prāṇa* and *dhṛti* in *pādas* cd as nouns in stem form.

11.37 See the word *saṁgraha* (here in stem form) used probably in a similar sense in 11.45 below. See a reference to eight *sādhana*s in DharmP 2.1 (quoted in the apparatus to the present verse in the critical edition). These may or may not point to the same set of practices.

Purified by the water of the five Brahma[-mantras], bathing and sipping water in the auspicious (*śiva*) lake at the pilgrimage place of truthfulness, he should honour the three junctures of the day.

akṣamālā purāṇārthaṃ japa śāntaṃ divāniśam |
jñānasalilasampūrṇa-m-itihāsakamaṇḍaluh || 11:39 ||

The rosary is [now] the meaning of the Purāṇas. Recitation is [now his] peace of mind day and night. His jar of epics is filled with the water of knowledge.

pañcakarmakriyotkrānti japa pañcavidhaḥ sukham |
sādhanaṃ śivasamkalpo yogasiddhiphalapradaḥ || 11:40 ||

The actions of the five [medical] procedures are yogic suicide. Recitation is the five kinds of pleasure. The *Śivasamkalpa* [hymn] is [yogic] practice (*sādhana*), which yields fruits of yoga accomplishments.

11.38 The reading of the witnesses in *pāda* d, *upāśrayet*, might be acceptable, but I consider my emendation, *upāsayet*, better, especially because that is the verb used in 11.58d below, in a similar context.

11.39 *Pāda* b may allow for various interpretations. The one I have chosen seems to be the simplest. It involves a stem form noun, *japa*, and *śāntaṃ* in the sense of *śāntiḥ*. Understand the middle of *pādas* cd as containing a hiatus-filler to bridge the vowels in a standard °*pūrṇa itihāsa*°.

11.40 My translation of this verse is tentative. Note that *utkrānti* (usually in similar contexts: ‘yogic suicide’) is a *yogāṅga* in chapter 16. See also 17.31, which mentions suicide by entering fire. I take *japa* tentatively as a stem form noun, and *pañcavidhaḥ* as if it read *pañcavidham*. BodhisattvaBh 1.3.4 teaches five kinds of *sukha*: *hetusukhaṃ veditasukhaṃ duḥkhaḥprātipakṣikaṃ sukhaṃ veditopacchedasukhaṃ avyabādhyāñ ca pañcamāṃ sukham*. This would not be the first occasion in this chapter to see Buddhist categories introduced, see 11.34 above.

I think that E’s silent correction of °*pradaḥ* to °*pradam*, making *pāda* d qualifying *sādhanaṃ* in *pāda* c, is reasonable, but since this form is not attested in any of the witnesses consulted, I hesitate to follow it. Nevertheless, I understand the sentence thus: that which is normally the *śivasamkalpa* is now, in this internalised version of the forest-dweller’s life, (yogic) practice that yields *siddhis*. I suppose that the reference is to *Vājasaneyisaṃhitā* 34.1–6, usually called *Śivasamkalpa*:

yaj jāgrato dūram udaiti daivam
tad u suptasya tathaivaiti |
dūraṃgamaṃ jyotiṣāṃ jyotir ekaṃ
tan me manah śivasamkalpam astu || etc.

See this hymn referred to in Manu 11.251 in a context of expiation:

sakṛj japtvāsyavāmīyaṃ śivasamkalpam eva ca |
apahr̥tya suvarṇaṃ tu kṣaṇād bhavati nirmalaḥ ||

saṁtoṣaphalam āhārah kāmakrodhaparājitaḥ |
āśāpāsajayābhyāso dhyānayogaratipriyaḥ |
atithibhyo 'bhayaṁ dattvā vānaprasthaś cared vratam || 11:41 ||

His food is the fruit of contentment. He conquers lust and anger. His practice is the victory over the trap of hope. He loves the joy of yoga meditation. The forest-dweller should observe his vow by providing guests with fearlessness.

vānaprastham ayaṁ dharmam gadita yat pūrvam avadhāritaṁ
saṁsāroddharaṇam anityaharaṇam ajñānanirmūlanam |
prajñāvṛddhikaram amoghakaraṇam kleśārṇavottāraṇam
janmavyādhiharam akarmadahanam sevet sa dharmottamam || 11:42 ||

One should follow the Dharma of the forest-dweller, the supreme Dharma, which has been taught and which, if first understood, will deliver one from transmigration, will remove transient existence, uproot ignorance, increase wisdom, will be fruitful, will deliver one from the flood of affliction, will remove rebirth and disease, and will burn one's bad karma.

[*parivrājakaḥ* —

The wandering mendicant]

parivrājakadharmo 'yaṁ kīrtayiṣyāmi tac chrṇu |

In Olivelle's translation: 'A man who has stolen gold, on the other hand, becomes instantly stainless by reciting softly[? rather: once] the Asyavāmiya hymn and the Śivasamkalpa formulas.' Other texts that reference the *Śivasamkalpa* include NīśvGuhya 2.77, AgniP 259.74, and LiñP 1.64.76. See more on the *Śivasamkalpa* in Scheftelowitz 1906 and 1921.

11.41 Cf. 11.23 above on giving *abhaya* to guests.

11.42 In some MSS, *pāda* a gives a first impression of being an *anuṣṭubh* line with metrical problems. But, as Dominic Goodall remarked, the variants suggest that it may belong to the upcoming Śārdūlavikrīḍita verse. This is all the more so because that verse would otherwise contain only three *pādas*. My reconstruction of the now *pāda* a is still highly problematic; *gadita* is in stem form, and the final syllable of *pūrvam* scans as heavy. While these are acceptable in the language of the VSS (see pp. xxxiii ff), some elements remain questionable, namely the first syllable of *dharmam* as a short syllable, and the second syllable of *avadhāritaṁ* as long. The *pāda* may have gone through some heavy corruption, possibly involving an eyeskip to 11.43a. It is also unclear if the first half of the *pāda* is to be interpreted as *vānaprastham ayaṁ*, *vānaprastho 'yaṁ* [*sevet*], *vānaprastham idaṁ*, or *vānaprasthamayaṁ*. I translate the first of these options, taking both *ayaṁ* and *dharmam* as neuter nominative. Word-final short syllables treated as heavy also appear in *pādas* bcd: °*haraṇam* (twice), °*karam*, and °*haram*.

sukhaduḥkham samam kṛtvā lobhamohavivarjitaḥ || 11:43 ||

Here follows the wandering religious mendicant's Dharma. Listen, I shall teach it to you. Making joy and pain equal, he gets rid of greed and folly.

varjayen madhu māṃsāni paradārāṃś ca varjayet |
varjayec ciravāsam ca paravāsam ca varjayet || 11:44 ||

He should avoid honey and meat, as well as others' wives. He should avoid staying [at one place] for long and also staying at others' places.

varjayet sṛṣṭabhojyāni bhikṣām ekām ca varjayet |
varjayet saṃgraham nityam abhimānam ca varjayet || 11:45 ||

He should avoid food that has been thrown away and he should avoid getting alms [always] from the same household. He should always refrain from accumulating wealth and from self-conceit.

susūkṣmam manasā dhyātvā dṛṣau pādam vinikṣipet |
na kupyeta anālābhe lābhe vāpi na harṣayet || 11:46 ||

Meditating on the extremely subtle one, he should cast his eyes on his feet [when begging]. He should not get angry when he does not receive anything, and when he does, he should not rejoice.

11.45 See the term *arthasaṃgraha* in 11.37c, probably in the same meaning as *saṃgraha* here in *pāda* c.

11.46 On meditation on the subtle one (*susūkṣma*), see Intro **CHECK**.

Pāda b is suspect as it is transmitted in the MSS (in most sources it is *śucau pādam vinikṣipet*: 'he should place his foot in the pure?'). My conjecture (*dṛṣau*) results in something close to the early Buddhist rule given in the Pāli *Pātimokkha* on begging that says that the monk should not make eye-contact with the donor. See *Pātimokkha* Sekhiyā 7–8 and 28:

okkhattacakkhu antaraghare gamissāmiti sikkhā karaṇīyā |

okkhattacakkhu antaraghare nisidissāmiti sikkhā karaṇīyā | [...]

pattasaññi piṇḍapātam paṭiggahessāmiti sikkhā karaṇīyā |

In Bhikkhu Ñāṇatusita's translation (Ñāṇatusita 2014, 294 and 303): "I shall go with the eyes cast down inside an inhabited area," thus the training is to be done. "I shall sit with the eyes cast down inside an inhabited area," thus the training is to be done. [...] "I shall accept alms-food paying attention to the bowl," thus the training is to be done.' The last of these sentences opens up another possibility for emending the text of the VSS: *pādam* might perhaps be considered as a corruption from *pātram* ('on his bowl'). I am not aware of similar Dharmaśāstric teachings on avoiding eye-contact. The closest could be BaudhDhS 1.5.11 on observing silence while begging (*vāgyatas tiṣṭhet*). Not even Manu 5.50–60, a longer section on begging, prohibits eye-contact. If there are indeed no Brahmanical rules on this topic, the verse above in the VSS could be another piece of evidence for Buddhist influence.

arthatṛṣṇāsv anudvigno roṣe vāpi sudāruṇe |
stutinindā samaṃ kṛtvā priyaṃ vāpriyaṃ eva vā || 11:47 ||

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 || 11:48 ||

His garment is the Niyama-rules, and he is girded by the girdle of constraint (*saṃyama*). He should make his mind supportless, his intellect spotless,

ātmānaṃ prthivīm kṛtvā khaṃ ca kṛtvā manonmanam |
tridaṇḍaṃ triguṇaṃ kṛtvā pātraṃ kṛtvākṣaro 'vyayaḥ || 11:49 ||

the ground his self, the sky the mind-nonmind [state of mind] (*manon-mana*), the three staffs [of the *parivrājaka*] the three qualities (*guṇa*), and the bowl the imperishable syllable.

nyased dharmam adharmaṃ ca irṣyā dveṣaṃ parityajet |
nirdvandvo nityasatyastho nirmamo nirahaṃkṛtaḥ || 11:50 ||

He should throw away Dharma and Adharma, and should give up envy and hatred. He should be indifferent to opposites, always dwell in truthfulness, being unselfish, humble.

divasasyāṣṭame bhāge bhikṣāṃ sapta-grhaṃ caret |
na cāṣita na tiṣṭheta na ca dehīti vā vadet || 11:51 ||

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 || 11:52 ||

11.47 In *pāda* c, understand *stutinindā* as a dual (or singular) accusative.

11.48 On *saṃyama*, see notes on 11.14 above.

11.49 °*kṣaram avyayam* in *pāda* d would be hypermetrical, that is probably why the nominative appears here.

11.51 According to *Manu* 6.56, the wandering ascetic should go around begging after people have finished their meal. MBh Suppl. 1.52.36 (= LakṣmīNārS 1.238.18ab = VāsiṣṭhaDhS 11.36ab) suggests that the 'eighth part of the day' is around sunset: *divasasyāṣṭame bhāge mandibhūte divākare*.

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 jīvitam |
indriyāṇi vaśaṃkṛtvā kāmaṃ hatvā yatavrataḥ || 11:53 ||*

He should nor rejoice in death, he should not rejoice in life. Having conquered his senses, and having killed his desire, firm in his observances,

*atītaṃ ca bhaviṣyaṃ ca na bhikṣuś cintayet sadā |
krodhamānamadadarpān parivrāḍ varjayet sadā || 11:54 ||*

the mendicant (*bhikṣu*) should never think about the past or the future. The wandering mendicant (*parivrāḍ*) should always avoid anger, self-conceit, intoxication, and pride.

*virāgaṃ tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |
dhāraṇāśaratikṣṇena mṛgaṃ hatvā manendriyam || 11:55 ||*

Making indifference a bow which is strung with 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.

*maitrikhadgasutikṣṇena saṃsārārīm nikṛntayet |
karuṇāvartacakreṇa krodhamattagajaṃ jayet |
muditāvarmabaddhāṅgas tūṇaṃ pūrṇaṃ upekṣayā || 11:56 ||*

He should stab the enemy that is transmigration with the extremely sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion. His body should be clad in the armour of sympathy, his quiver full of equanimity.

*anakṣaraṃ paraṃ brahma cintayet satataṃ dvija |
brahmaṇo hṛdayaṃ viṣṇuḥ viṣṇoś ca hṛdayaṃ śivaḥ |
śivasya hṛdayaṃ saṃdhyā tasmāt saṃdhyāṃ upāsayet || 11:57 ||*

He should constantly recall the unutterable syllable which is the supreme Brahman, O Brahmin. 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.

11.54 *Pāda* c is a *sa-vipulā*.

11.55 Understand *pāda* c as *dhāraṇātikṣṇasāreṇa*.

11.56 Understand *pāda* a as *maitrisutikṣṇakhadgena*, which is even metrical. Note the four Buddhist *brahmavihāras*, *maitrī*, *karuṇā*, *muditā*, and *upekṣā*, mentioned in this verse. They appear also in verses 4.71 and 11.56 above.

*samsārārṇavatāraṇaṃ śubhagatiḥ sa brahma saṃdhyākṣaraṃ
dhyāyen nityam atandrito hy anupamaṃ vyaktātmavedyaṃ śivam |
rūpair varṇaguṇādibhiś ca vihitam durlakṣyalakṣyottamaṃ
yatnoddhṛtya samāśrayet suraguruṃ sarvārtihartā haram || 11:58 ||*

[Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctures, the [sacred] syllable. One should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifest 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, honouring the divine guru with effort, who removes all pain.

|| iti vṛṣasārasaṃgrāhe caturāśramadharmavidhāno nāmādhyāya ekādaśamaḥ ||

Here ends the eleventh chapter in the *Vṛṣasārasaṃgraha* called Regulations concerning the four life-stages.

11:58 Note *vihiṭa* in *pāda c* probably in the sense of ‘devoid of.’ I take *yatnoddhṛtya* in *pāda d* as *yatnenoddhṛtya*, *yatna* being in stem form, and °*hartā* as nominative for accusative.

[dvādaśamo 'dhyāyaḥ]
[Chapter Twelve]

[ātithyadharmah —
Rules of hospitality]

devy uvāca |
ahiṃsā paramo dharmah satataṃ parikīrtyate |
ātithyakānāṃ dharmam ca kathayasva yad uttamam || 12:1 ||

The Goddess spoke: Non-violence is always praised as the highest Dharma.
Teach me also the ultimate Dharma of hospitality.

maheśvara uvāca |
ahiṃsātithyakānāṃ ca śṛṇu dharmam yad uttamam |
trailokyam akhilaṃ devi ratnapūrṇam sulocane || 12:2 ||

Maheśvara spoke: Hear the ultimate Dharma of non-violence and that of
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 ||

[were handed over as] a gift to [a Brahmin who] knows the four Vedas, [that
gift] cannot be compared to somebody who avoids causing harm. Hear the
Dharma of the hospitable ones. I shall teach it [to you], O beautiful one.

[vipulopākhyānam —
Story of Vipula]

āsīd vṛttaṃ purākhyānam nagare kusumāhvaye |
kapilasya suto vidvān vipulo nāma viśrutaḥ || 12:4 ||

12.1 One could read *ahiṃsāparamo dharmah* in *pāda* a. This would translate as ‘A
Dharma beyond non-violence is always being praised.’ It is not crystal clear why *ahiṃsā* is
mentioned at all at the beginning of this chapter. I suspect that by *ātithyakānāṃ dharmam*,
one should simply understand *ātithyadharmam*.

12.2 Understand *ahiṃsātithyakānāṃ* as *ahiṃsakānāṃ ātithyakānāṃ ca* or *ahiṃsāyā
ātithyakānāṃ ca*.

12.3 Note that this verse seems to be all that Maheśvara teaches in this chapter on
ahiṃsā, and that *tattulyam ahiṃsakah* may either contain a sandhi bridge (*tattulya-m-
ahiṃsakah*) or be interpreted as *dānam na tat tulyam ahiṃsakena* (‘that gift is not com-
parable to a non-violent person’). *atithyānāṃ* in *pāda* c stands for *ātithyānāṃ*, *ātithyasya*,
or *ātithyakānāṃ* metri causa.

This is an old story of what happened once in a city called Kusuma. There was a famous and wise man called Vipula, Kapila's son.

*dharmanityo jitakrodhaḥ satyavādī jitendriyaḥ |
brahmaṇyaś ca kṛtajñaś ca madbhaktaḥ kṛtaniścayaḥ || 12:5 ||*

He always followed Dharma, he conquered anger, he spoke only the truth, and he conquered his senses. He was pious and knowledgeable, and he was my determined devotee.

*dhanādhryo 'tithipūjyaś ca dātā dānto dayāluḥ |
nyāyārjitadhano nityam anyāyaparivarjitaḥ || 12:6 ||*

He was rich and he worshipped his guests. He was generous, restrained, and kind. His wealth always came through just means. He always stayed away from illegal transactions.

*bhāryā ca rūpiṇī tasya candrabimbasubhānanā |
pīnottuṅgastanī kāntā sakalānandakārīṇī |
pativratā patiratā patiśuśrūṣaṇe ratā || 12:7 ||*

He had a pretty wife whose face was as beautiful as the disk of the moon. Her breasts were round and elevated, she was lovely, a source of all pleasures. She was faithful, devoted to her husband and his needs.

*atha kenāpi kālena sūryarāga-m-abhūt tataḥ |
grastabhāgatrayas tv āsīt kṛṣṇamādhavamāsike || 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 [April-May].

12.4 Kusumapura is Pāṭaliputra, or modern Patna in Bihar. This is confirmed in verse 12.12, where the confluence of the Gaṇḍakī and the Gaṅgā is mentioned as a local spot. The *dramatis personæ* in the following story are the following: Vipula—a merchant, Kapila's son; Vipula's wife; a Brahmin guest (Dharma in disguise?); a monkey; Bhīmabala—a traveller; Puṇḍaka—the foreman of the guild; King Siṃhajaṭa; Queen Kekayī; Caṇḍa and Vicaṇḍa—two envoys of the king; Citraratha—the king of the Gandharvas; Sūrya, Soma, Indra, Viṣṇu, and Brahmā.

12.5 *Pāda* d implies that Vipula is a Śaiva devotee, but there is little indication in this story of Vipula's affiliation, except for 12.44, where Maheśvara is mentioned. The story as we have it here ends with a praise of Brahmā.

12.6 While one would normally translate *atithipūjya* (in *pāda* a) as 'to be worshipped by guests,' in the light of the story I suspect that the intended meaning is that he worshipped his guests.

12.8 In *pāda* b, understand *sūryarāgam* as *sūryoparāgaḥ* ('eclipse of the sun'). I take *°rāga-m-abhūt* an example of irregular sandhi for *°rāgo 'bhūt*.

snātukāmāvatīryante sarve pauranṛpādayaḥ |
devās ca pitaraś caiva tarpyante vidhivat tathā || 12:9 ||

Eager to take a ritual bath, the king and all the citizens went down [to the riverbank]. Then they worshipped the gods and the deceased ancestors according to the rules.

keciḥ juhvati tatrāgniṃ kecid viprāṃś ca tarpayet |
kecid dānopatiṣṭhanti kecit stuvanti devatām || 12:10 ||

Some sacrificed in the fire, some fed the Brahmins, some were of service with donations, others praised the deity.

dhyānayogaratāḥ kecit kecit pañcatape ratāḥ |
evaṃ pravartamāneṣu rājanādiṣu sarvaśaḥ || 12:11 ||

Some people practised yoga meditation, others were engrossed in five-fire penance. While the ritual waving of lamps etc. were being performed all around the place,

vipulo 'pi hi tatraiva gaṅgāgaṇḍakisaṃgame |
bhāryayā saha tatraiva snātvā kṣomavibhūṣaṇaḥ || 12:12 ||

Vipula also, performing a bath there at the confluence of the Gaṅgā and the Gaṇḍakī, attired in linen clothes, together with his wife,

devatāguruviprāṇām anyeṣāṃ tarpaṇe rataḥ |
tatrāvasarasamprāpto brāhmaṇo 'tithir āgataḥ || 12:13 ||

was engrossed in 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 mohitā brahmaṇas tadā |
brāhmaṇo 'pi tathaiveha rūpeṇāpratimo bhavet || 12:14 ||

12.9 Understand *pāda* a as *snātukāmā avatīryante*. It is an instance of double sandhi or of a stem form noun in sandhi with the following verb.

12.10 Understand *agniṃ* in *pāda* a as locative, and *tarpayet* in *pāda* b as plural. Note *dāna* in *pāda* c in stem form (for the instrumental).

12.11 *rājanādiṣu* in *pāda* d is suspect. The intended meaning may be 'the royals and other people,' but I prefer now the option to take it as a shortened form of *nīrājanādiṣu*, and that is how I translate it. Cf., e.g., SivP 7.30.81cd: *nīrājanādikaṃ kṛtvā pūjāśeṣaṃ samāpayet*.

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

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

anyonyadṛṣṭisamsaktau jātau tau tu parasparam |
vipulēnāñjalim kṛtvā brāhmaṇa saṁśitavrata || 12:15 ||

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

ājñāpaya dvijaśreṣṭha adya me 'nugrahaṁ kuru |
bhāryābhṛtyapaśugrāma ratnāni vividhāni ca || 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 grhīto brāhmaṇo 'bravīt |
yadi satyaṁ pradātāsi suprasannaṁ manas tava || 12:17 ||

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

vipula uvāca |
suprasannaṁ mano me 'dya suprasannaṁ tapaḥphalam |
śighraṁ ājñāpaya vipra yac cābhilaṣitaṁ tava |
adeyaṁ nāsti viprasya svaśiraḥprabhṛti dvija || 12:18 ||

Vipula spoke: 'My heart is generous today, 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, including one's own head, O Brahmin.'

12.14 *Pāda* d is suspect and the translation of *pādas* cd is tentative. The expression *rūpeṇāpratimo^o/pratimā bhuvi* ('his/her beauty is unparalleled in the world') is common in the MBh and in the Purāṇas. Is that what was meant here? May a dual have been intended? An alternative reading, albeit requiring substantial emendations, could be: *brāhmaṇo 'pi tathaiivāha rūpeṇāpratimā bhuvi*; 'The Brahmin [felt the same] and said [to himself,] her figure is unparalleled in the world.' Nevertheless, I retained the reading found in the MSS, and I interpret *pāda* d as an indication that this Brahmin was extraordinary, in fact a manifestation of Dharma.

12.15 While the apparatus here appears to indicate that in *pāda* a I am following E, in fact the majority of the remaining witnesses suggest the same reading.

12.16 *°grāma* in *pāda* c is in stem form, although it would be unproblematic to correct it to the neuter singular (to form a *samāhārasamāsa*).

12.17 Note that C₀₂'s omission of *pādas* cd here could be due to an eyeskip from *suprasannaṁ* in 12.17d to *suprasannaṁ* in 12.18a, although this would have also led to an omission of the next *vipula uvāca*.

12.18 *Pāda* c is either a *sa-vipulā* or by applying the *krama* licence, by which *°pra* does not make *vi^o* a long syllable, a *na-vipulā*.

brāhmaṇa uvāca |

yady evaṃ vadase bhadra bhāryāṃ me dehi rūpiṇīm |

svasti bhavatu bhadraṃ vaḥ kalyāṇaṃ bhava śāśvatam || 12:19 ||

The Brahmin spoke: ‘If you talk like this, dear Sir, give me your beautiful wife. May there be happiness, may you be fortunate, and may you prosper eternally!’

vipula uvāca |

praticcha bhāryāṃ suśroṇīm rūpayauvanaśālinīm |

akutsitām viśālākṣīm pūrṇacandranibhānanām || 12:20 ||

Vipula spoke: ‘Accept my nice-buttocked, young and beautiful wife, who is blameless, large-eyed, and whose face resembles the full-moon.’

bhāryovāca |

parityājyā katham nātha apāpāṃ tyajase katham |

atīva hi priyāṃ bhāryāṃ nirdoṣāṃ ca katham tyajeḥ || 12:21 ||

The wife spoke: ‘How can you abandon me, my lord? How can you dismiss a woman who is sinless? How can you abandon a wife who is extremely kind and faultless?’

sakhā bhāryā manuṣyānām iha loke paratra ca |

dānaṃ vā sumahad dattvā yajño vā subahuḥ kṛtaḥ || 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,

aputro nāpnuyāt svargaṃ tapobhir vā suduṣkaraiḥ |

śruto me pitṛbhiḥ prokto brāhmaṇaiḥ ca mamāntike || 12:23 ||

or performs hard penance, he cannot reach heaven without having a son. I have heard this as taught by my father and my uncles, and by Brahmins in my presence.

12.19 *Pāda* c has the metrical fault of two *laghus* in the second and third position.

In *pāda* d, *bhava* is less than satisfactory. One would normally expect *bhavate*/*bhavatām*/*bhavatu* in this context. Alternatively, it is possible that *kalyāṇo bhava* (‘be happy’) was meant, or E’s reading (*tava*) could be accepted as a conjecture.

12.21 All witnesses consulted read *sa* instead of my conjectured *ca* in *pāda* d. *sa* might work if we read *tyajet* (C₄₅ C₀₂) instead of *tyajeḥ* (C₉₄ K₈₂ K₇), but even this version sounds a bit out of context (‘how can he abandon...’).

12.23 Note *me* as instrumental in *pāda* c (Oberlies 2003, 102–103 [4.1.3]). I translate *pitṛbhiḥ* in the same *pāda* as ‘father and uncles,’ and not as ‘ancestors’ because the former fits the context better.

aputro nāpnuyāt svargaṃ śrutam me bahuśaḥ purā |
mandapālo dvijaśreṣṭho gataḥ svargaṃ tapobalāt || 12:24 ||

A sonless man cannot reach 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 ||

having made numerous donations, having performed various sacrifices, Vedic sacrifices and sacrifices of recitation, that great Brahmin.

prāptadvāro 'pi yasyāpi devadūtair nivāritaḥ |
aputro nāpnuyāt svargaṃ yadi yajñasatair api || 12:26 ||

But even he, even when he reached the gate [of heaven], was stopped by the celestial messengers. [They said:] “The sonless cannot enter heaven, not even by hundreds of sacrifices.”

ity uktas tu cyutaḥ svargān mandapālo mahān ṛṣiḥ |
putrān utpādayām āsa śāraṅgāṃś caturo dvijaḥ || 12:27 ||

Mandapāla, the great sage, having been thus informed 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 ||

By the virtue of this, he reached heaven unobstructed. I am a wife (*kalatra*) because I protect the family (*kulatrāṇāt*), and I am a wife to be supported (*bhāryā*) because I bear [sons] (*bharaṇa*).

12.24 Note *me* as instrumental again in *pāda* b. See details of Mandapāla’s story, here summarised, in MBh 1.220.5ff.

12.25 Note *dānāni bahūn* for *dānāni bahūni* in *pāda* a. Understand *pāda* c as *vedaya-jñāñ japayajñāṃś ca kṛtvā*. (See *vedayajña* mentioned in VSS 3.37a above.) On *japayajña*, see VSS 6.1–2 and 5 above, as well as, e.g., BhG 10.25c (*yajñānām japayajño 'smi*) and Manu 2.86 (*vidhiyajñāj japayajño viśiṣṭo daśabhir gunaiḥ*).

12.26 *Pādas* ab are not perfectly smooth syntactically, *yasyāpi* is difficult to fit in. Perhaps understand *prāptadvāre 'pi yasmin sa devatūtair nivāritaḥ*. Alternatively, *yasya* might reference *svargaḥ*.

12.28 Note that *pāda* c is the result of emendations (the majority of the MSS read *kalatrāṇām kalatrāsmi*), and that *bhārya* in *pāda* d is to be understood as *bhāryā* metri causa. I added ‘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 ||

Taking a wife is for the sake of having sons according to the Śāstras. Please give that Brahmin all the wealth you find at home, the village, the stations of herdsmen, and the houses,

dātum arhasi viprāya na māṃ dātum ihārhasi |
bhāryāyā vacanaṃ śrutvā vipulaḥ punar abravīt || 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 ||

'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 ||

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 will go to hell.

narakam yadi gacchāmi kulena saha sundari |
kalpakoṭisahasre 'pi narakastho yaśasvini |
muktim eva na paśyāmi janmakotīṣatair api || 12:33 ||

If I go to hell along with my family, I will be in hell, O brilliant woman, for millions of æons, and will not see release for millions of births.

adānāc cāśubhaṃ devi paśyāmi varavarṇini |
dānena tu śubhaṃ paśye svargaloke yad akṣayam || 12:34 ||

12.29 Note the stem form °saṃgraha metri causa in *pāda* a. Note the number discrepancy between *yāni santi* and *dravyaṃ* in *pāda* c, which is repeated in 12:42a.

12.30 I have not included C₀₂^{bc}'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 and it is also to be found in paper NSS K₄₁ and K₁₀₇ (see p. 12).

12.33 The reading *narakastho* in *pāda* b (K₇E) might not be the original one but it is definitely the simplest solution. *narakasthād* may be original, possibly meaning *narakasthānād*.

I can see something bad [coming], my Princess, from not giving, O woman with a nice complexion, but from giving I can see something good in heaven that is eternal.

noktaṃ mayānṛtaṃ pūrvam nityaṃ satyavrate sthitaḥ |
satyadharmam atikramya nānyadharmam samācare || 12:35 ||

I have never ever lied, I always observe the vow of truthfulness. If I transgressed the Dharma of truthfulness, [by this] I would stop following all other Dharmas [too].

bhāryā dharmasakhety evaṃ tvayā pūrvam udāhṛtam |
yadi dharmasakhāyāsi so 'dya kāla ihāgataḥ || 12:36 ||

You mentioned earlier that the wife is one's Dharmic friend. If you are indeed Dharma's friend, it was actually the perfect time for him to come up to us today.

dvijarūpadharo dharmah svayam eva ihāgataḥ |
jijñāsārtham aham bhadre na vighnam kartum arhasi || 12:37 ||

[For] Dharma himself visited us, disguised as a Brahmin. I am being tested. My dear, please don't cause me trouble.

mātavyaktaḥ pitā brahmā buddhir bhāryā damaḥ sakhā |
putro dharmah kriyācārya ity ete mama bāndhavāḥ || 12:38 ||

The unmanifest (*avyakta*) is my mother, Brahman is my father, intelligence my wife, self-control my friend. Dharma is my son, ritual is my teacher. These are my relatives.

kālāśreṣṭho grahaḥ sūryo gaṅgā śreṣṭhā nadīṣu ca |
candrakṣaye dinam śreṣṭham naraśreṣṭho dvijottamaḥ || 12:39 ||

12.36 I have emended *tvayi* in *pāda* d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity. Note the form *sakhāyā* for a feminine *sakhī* or *sahāyā*. I sense a touch of humour or sarcasm in Vipula's spin on his wife's claim in 12.22a that 'a wife is a man's friend': now he suggests that his wife, his 'Dharmic friend,' is actually friends with Dharma.

12.37 *jijñāsārtham aham* in *pāda* c is slightly clumsy. Understand *maj-jijñāsārtham* ('in order to test me').

The best time is the time of the eclipse of the Sun. The best one among the rivers is the Gaṅgā. The best day is at new moon, the best man is the Brahmin.

*śuśrūṣaṇārthaṃ viprasya mayā dattāsi sundari |
sarvasvaṃ brāhmaṇe dattvā vanam evāśrayāmy aham || 12:40 ||*

I have given you to the Brahmin to serve him, O beautiful woman. After I have given all my riches to the Brahmin, I shall resort to the forest.’

*śaṅkara uvāca |
tūṣṇīmbhūtā tato bhāryā aśrupūrṇākulekṣaṇā |
kare grhya viśālākṣī brāhmaṇāya niveditā || 12:41 ||*

Śaṅkara spoke: The wife remained silent, her bewildered eyes filled with tears. [Vipula] took her by the hand and the long-eyed woman was presented to the Brahmin.

*yāni santi grhe dravyaṃ hiraṇyaṃ paśavas tathā |
dadāmi te dvijaśreṣṭha grāmaghoṣagrāhādikam || 12:42 ||*

‘I am ready to give you all the wealth I have at home, all the gold and cattle, O great Brahmin, the village, the stations of herdsmen, and the houses, and everything else,

*muktāvaiḍūryavāsāṃsi divyāṇy ābharaṇāni ca |
sarvān grhāṇa viprendra śraddhayā dattasatkṛtān || 12:43 ||*

pearls, gems, clothes, and exquisite jewellery. Accept all these, O best of Brahmins. It’s given in good faith and with respect.

*prīyatāṃ bhagavān dharmāḥ prīyatāṃ ca maheśvaraḥ |
prīyantāṃ pitarāḥ sarve yady asti sukṛtāṃ phalam || 12:44 ||*

12.39 I understand *grahaḥ sūryo* in *pāda* a as *sūryagrahaḥ* (or *sūryagrahaṇam*): the eclipse of the Sun, which appears to be an auspicious day. See, e.g., *Āgamakalpalatā* 3.128:

*sūryagrahaṇakālasya samānā nāsti bhūtale |
atra yad yat kṛtāṃ karma anantaphaladam bhavet ||*

This short list of ‘best of’ items anticipates VSS 15.16–29, a longer list of what is best in every possible category, not entirely differently in manner from BhG 10.21–38.

12.40 *Pāda* d may give a hint at the connection between this chapter and the end of the previous one: this story is partly a propagation of the life of the *vānaprastha*.

12.41 Note that the variant *maheśvara uvāca* in E may seem as an odd alteration by Naraharinath, but in fact paper MSS K₄₁ and K₁₀₇ (neither collated for this chapter) also read the same. See pp. 9 ff.

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 suvipulaṃ dattvā vipulāya mahātmane || 12:45 ||

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

vaset tatra grhe ramye bhāryām ādāya tasya ca |
vipulas tu namaskṛtvā kṛtvā cāpi pradakṣiṇam || 12:46 ||

and then went off to live in a nice house, taking Vipula’s wife with him. As for Vipula, he saluted and circumbulated him.

brāhmaṇam abhivādyaivaṃ gataḥ śighraṃ vanāntaram |
vane mūlaphalāhāro vicareta mahītale || 12:47 ||

Thus saying good-bye to the Brahmin, he departed quickly into the forest. In the forest, he lived off roots and fruits, and roamed the world.

ekākī vijane śūnye cintayā ca pariplutaḥ |
kva gacchāmi kva bhokṣyāmi kutra vā kiṃ karomy aham || 12:48 ||

But being alone in an abandoned and deserted place, he got overwhelmed with worry. ‘Where should I go? Where could I find food? From whom? What shall I do?

na pathaṃ viśayaṃ vedmi grāmaṃ vā nagarāṇi vā |
kheṭakharvaṭadeśaṃ vā jñāmiha na kaṃcana || 12:49 ||

12.44 Note ŚDhŚ 10.11cd, in a similar context of donations: *bhojayitvā tato brūyāt prīyatāṃ bhagavān śivāḥ*. Understand *sukṛtaṃ phalam* as *sukṛtaphalam* (metri causa).

12.45 Note that the variant *maheśvara uvāca* in E again is to be found in the paper MS K₄₁, but this time not in K₁₀₇ (compare note to 12.41). One may wonder why the Brahmin is labelled as ascetic (*tapasvin*) in *pāda* b.

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 of *āśī* and then *suvipulaṃ* is either to be understood adverbially or as *suvipulā[h]*. Another way to treat *āśīḥ* would be to take it as a nominative standing for the accusative.

12.47 Note the metrical problem in *pāda* a (two *laghus*).

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

amum suśailaṃ paśyāmi vipulodarakandaram |
tam āruhya nirīkṣyāmi grāmaṃ nagarapattanam || 12:50 ||

I can see a nice mountain yonder 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 śramānvitah || 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 sugandhatvam ca śobhanam || 12:52 ||

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

phalaṃ grhya vicitraṃ ca hṛdayānandanam śubham |
vipulasyaḡrataḥ kṛtvā punar vṛkṣaṃ samāruhat || 12:53 ||

lovely, delightful and pleasant-looking fruit, it put it in front of Vipula, and then climbed back onto the tree.

vipulaś citravad dṛṣtvā vismayaṃ paramaṃ gataḥ |
aho vā svapnabhūto 'smi aho vā tapasaḥ phalam || 12:54 ||

12.49 In *pāda* c, I accepted E's reading (°*kharvaṭa*°, 'a mountain village') against all witnesses consulted. The MSS transmit a reading that is difficult to make sense of (°*kharpaṭa*, 'ragged garment'). 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 in 12.55d.

12.50 *Pāda* a is a *ma-vipulā*.

12.51 I have accepted the reading of E in *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. Additionally, K₄₁ (paper MS, not collated here) seems to read *āruhat* too (f. 220r).

12.52 Note the stem form noun °*śākhā* in *pāda* b. Understand °*śākhāyā* *avatārya* or *śākhayāvatārya*. Understand *sugandhatvam* in *pāda* d as *sugandhi*.

From this point on, the story might be interpreted as a dream. See especially 12.149ab: *svapnabhūtam ivāścāryaṃ paśyāmi*....

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 below.

Vipula, looking [at it] as if seeing a miracle, was perplexed. Wow, 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 ||

I have never seen, smelt, or 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 jighran punar jighran nirīkṣya ca || 12:56 ||

Having repeated this several times, taking that nice fruit, he kept observing it smelling it again and again.

phalaṃ cātra nirūpyanto deśaṃ vāpy avalokayan |
pātheyarahitaś cāsmi devadattaṃ phalaṃ mama || 12:57 ||

‘While gazing at this fruit, and observing the countryside, I have run out of provisions. This fruit is godsent.

tat phalaṃ pratigrhyaiva nagaraṃ praviśāmy aham |
prārthayitvā tu yat kiñcij jīvanārthaṃ carāmy aham || 12:58 ||

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

tataḥ śailam atikramya nagaraṃ praviveśa ha |
pathi kaścij janaḥ prṣṭhaḥ kiñnāma nagaraṃ tv idam || 12:59 ||

12.54 See notes on 12.52 above on how most of the story could be interpreted as a dream.

12.55 Note the use of the (non-historical) present tense in *pādas* ab clearly pointing to past events. 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* (Oberlies 2003, 102–103 [4.1.3]). In *pāda* d, the reading of all the witnesses, *kaścana*, seems to be an early scribal mistake for *kañcana*. Note that the same happens in 12.49d.

12.56 Since one of the main points, and a source of conflict, in the story is that there was only one single fruit, we have to interpret *anekāni* in *pāda* a as a shortened form of *anekavāram* (‘repeatedly’). Most sources consulted read *jighra* or *jighram* in both *pāda* c and d, i.e. most of them do not suggest the participle *jighran*, which seems to be the correct reading. I have altered this part of the text silently.

12.57 Understand *nirūpyanto* in *pāda* a as a thematised present participle in the nominative (*nirūpayan*). This is also suggested by the standard *avalokayan* in *pāda* b.

Then crossing that mountain, he entered the city. He asked a man on the road: ‘What is the name of this city?’

*sa hovāca pathikena kim apūrvam ihāgataḥ |
dakṣiṇāpathadeśo ’yaṃ naravīrapuraṃ tv adah || 12:60 ||*

The traveller replied: ‘Have you never been here before? 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 ||*

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

*dātā sarvakalājñāś ca yuddhe vīryabalānvitaḥ |
brahmaṇyo vatsalo loke sarvaśāstraviśāradaḥ || 12:62 ||*

He is generous, an expert in all the arts, and he possesses the virtue of heroism in battle. He is pious and devoted to his subjects, and he is well-versed in the Śāstras.’

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* (ergative structure, see p. xxxvii). I suspect that K₇’s reading (*pathiko na*) is an attempt to correct the syntax, but in this way *na ... apūrvam* becomes problematic.

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 *ayah* (C₉₄), and then to *ayam* (C₀₂K₈₂). In any case, in this case I have chosen the not-so-well attested reading *adah* simply because it works better. Another possibility would be to echo 12.59d and correct to *idam*.

Since I am not aware of any attestation of Naravīrapura as a city, I suspect that this name is either a mistake for or a pun on Karavīrapura, possibly modern Kolhapur in Maharashtra. See p. xxvi, and compare 12.93, in which the Sahya mountain is mentioned, with PadmaP 6.106.3:

*āsīt sahyādriviṣaye karavīrapure purā |
brāhmaṇo dharmavit kaścid dharmadatto ’tiviśrutaḥ ||*

‘Once upon a time, in the region of Mount Sahya, in Karavīrapura, there was a certain very famous Brahmin called Dharmadatta, who was an expert on Dharma.’

On the area of the Sahya mountain as ‘the southernmost limit of the authors’ map’ in the ‘the Skandapurāṇa’s literary imagining of a Pāśupata landscape,’ see Cecil 2020, 161ff.

12.62 Oddly, I had to accept E’s reading in *pāda* a (°*kalā*° as opposed to °*kala*°) because it is the only one that makes sense. (Paper MS K₄₁ also reads °*kala*°.) A faint possibility would be correcting the text to *sarvakālajñāś* (‘knowing all the times, past, present, and future’), but that sounds out of context, being usually the epithet of gods and Buddhas.

vipula uvāca |
atra śreṣṭhim upāsyāmi nāma vā tasya kiṃ vada |
katamo deśa tadvāsaḥ kathayasva na saṃśayaḥ || 12:63 ||

Vipula spoke: ‘As a matter of fact, I am seeking audience with the foreman of the guild (*śreṣṭhi*[*n*]). 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 ||

Having been addressed by Vipula thus, the traveller replied: ‘My name is Bhīmabala and I have come to visit the house of the foreman of the guild.

śreṣṭhikaḥ puṇḍako nāma khyātaḥ śreṣṭhika ucyate |
kautukaṃ tava yady asti tad āgaccha mayā saha || 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 astu iti tenokto vipulena mahātmanā |
tenaiva saha nirjātaḥ śreṣṭhikasya grhaṃ prati || 12:66 ||

‘Alright,’ replied to him great-souled Vipula, and they set off to visit the foreman’s house together.

śreṣṭhikaḥ svagrhasīno dr̥ṣṭaḥ sa vipulena tu |
tasyāntikam upāgamya tat phalaṃ sa niveditaḥ || 12:67 ||

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

aho phalaṃ idaṃ śreṣṭham aho phalaṃ ihānitam |
aho rūpaṃ aho gandha-m-aho phalaṃ suśobhanam || 12:68 ||

12.63 Note the thematised stem *śreṣṭhi* from *śreṣṭhin* in *pāda* a. I have chosen a variant containing a stem form in *pāda* c (*deśa*) for metrical reasons. One may even read *katamod-deśa* in a similar sense, or as containing *uddeśa* (for *uddiśa*) as an imperative: ‘Where is his house, give me directions.’

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

12.67 Understand the construction in *pāda* d as *tasmai tena tat phalaṃ niveditam*, or read (partly with K_{s2}K₇) *tat phalaṃ saṃniveditam*.

[Puṇḍaka exclaimed:] ‘Wow, what an excellent fruit! Hey, what a fruit we have here! Wow, what a form, what a smell, wow what a splendid fruit!’

tat phalaṃ na mahījātaṃ na merau na ca mandare |
devalokika suvyaktaṃ na martya-m-upajāyate || 12:69 ||

This fruit did not grow on earth, not even on Mount Meru or Mount Mandara. It is clearly from the world of gods, it does not grow in the world of humans.

aho 'smi sa phalaṃ bhoktā rājārhaṃ ca na saṃśayaḥ |
ḍhaukayitvā phalaṃ divyaṃ rājānaṃ toṣayāmy aham || 12:70 ||

Alas! Is it me who will enjoy this fruit? No doubt, [only] a king is worthy of it. Offering this divine fruit to the king, I shall please him.’

tatas tvarita gatvaiva phalaṃ grhya manoharam |
ādareṇopasṛtyaiva rājānaṃ sa phalaṃ dadau || 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 ||

And seeing the fruit, the king was highly amazed. ‘O foreman, from where have you brought this charming fruit previously?’

12.68 Note *ihānītaṃ* for *ihānītaṃ* in *pāda* b for metrical reasons. I consider the -*m*- between *gandha* and *aho* in *pādas* cd a hiatus-filler.

12.69 *kandare* (‘in a cave’) in *pāda* b must be an early mistake in the MSS 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. See, e.g., MBh 3.187.10:

catuḥsamudraparyantāṃ merumandarabhūṣaṇām |
śeṣo bhūtvāham evaitāṃ dhārayāmi vasuṃdharām ||

Understand *devalokika* in *pāda* c as being in stem form (*metri causa*) for a more standard *devalaukikaṃ*. Understand *martya-m-upajāyate* in *pāda* d as *martya upajāyate* (i.e. *martye...*) with -*m*- as a sandhi bridge.

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’). I have chosen to translate this *pāda* as a question, interpreting *sa* as giving emphasis to the grammatical subject. Nevertheless, the slightly odd reoccurrence of the phrase *sa phalaṃ* in 12.71 and 72 might suggest that sometimes we could interpret it, somewhat surprisingly, as *tat phalaṃ*.

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

12.72 On the possibility that *saphala* is a form in this text simply signifying *phala*,

svādumūlaṃ phalaṃ kandaṃ dr̥ṣṭaṃ pūrvam na tādṛśam |
rūpagandhaguṇopetaṃ hṛdayānandakāraṇam || 12:73 ||

I have never seen such a palatable root or fruit or bulb, one with such beauty,
fragrance, and qualities, one that so gladdens the heart.

sadya evopayujjāmi tvayā dattaṃ idaṃ phalaṃ |
kīdṛśaṃ svāda vijñānam icchāmi kuru māciram || 12:74 ||

I shall eat this fruit that you have given me at once. What does it taste like?
I want to know. Let's not hesitate.'

tataḥ sa bhakṣayām āsa phalaṃ cāmṛtasam nibham |
amṛtopamasusvādaṃ sarvaṃ ca bubhuje nṛpaḥ || 12:75 ||

Then he ate the fruit that looked like ambrosia. The king devoured all of
it, and its taste was [indeed] like that of ambrosia.

sadyaḥ ṣoḍaśavarṣasya yauvanaṃ samapadyata |
na valīpalitaṃ sadyo na jarā na ca durbalaḥ || 12:76 ||

In an instant, he obtained the youthfulness of a sixteen-year-old boy. In a
moment, there were no wrinkles or grey hair, no illness, no weakness.

keśadantanakhasnigdho dṛḍhadanto dṛḍhendriyaḥ |
tejaścakṣurbalaprāṇān sadyaḥ sarvān avāptavān || 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 ener-
gies in a moment.

mantri purohito 'mātyaḥ sarve bhr̥tyajanās tathā |
paurastrī bālavr̥ddhāś ca sarve te vismayam gatāḥ || 12:78 ||

see notes on 12.70 and 113. *pūrva*[*ṃ*] in *pāda* d is suspect and E is probably trying to silently
emend it. One possibility is that the *pāda* originally contained a stem form noun: *phalāpūr-
vaṃ manoharam* ('an unparalleled and charming fruit'). Alternatively, *pūrva* is an eyeskip
to 12.73b.

12.74 I take *svāda* in *pāda* c as a stem form noun that stands for the accusative metri
causa. I translate *kuru māciram* in *pāda* d rather freely, but since the king has already been
given the fruit, the second person imperative is slightly odd here.

12.76 I have corrected *sadya* in *pāda* a to *sadyaḥ* because there is no metrical reason
to retain this thematised stem form here (cf. *sadyo* in *pāda* c).

12.77 I have corrected *sadya* to *sadyaḥ* in *pāda* d, similarly to what I did in 12.76a.

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 ||*

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

*uvāca rājā taṃ śreṣṭhiṃ svārthatatparanirdayaḥ |
kuru bhīmabalas tv evaṃ phalam ānaya adya vai || 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 |
kekayīm durbalām vṛddhām punaḥ prāpaya yauvanam || 12:81 ||*

I have regained my youthfulness by your kindness, O excellent man. Help Kekayī, who is weak and old, also regain her youthfulness.’

*sa rājñā evam uktas tu śreṣṭhī bhīmabalas tathā |
pratyuvāca ha rājānaṃ prāñjaliḥ praṇataḥ sthitaḥ || 12:82 ||*

This is how the king addressed the foreman. This time Bhīmabala replied to the king, joining his hands reverentially, and remaining standing with his head bowed down:

*na vanena vane rājan na vāñijyakṛṣṇa vā |
kenāpi kulaputreṇa tava darśanakāṃkṣayā || 12:83 ||*

12.78 Note the singular *paurastrī* in *pāda* c clearly for a plural.

12.80 Note the thematised *śreṣṭhiṃ* in *pāda* a (for *śreṣṭhinam*). The syntax of *pāda* c is confusing. I translate it as if it carried a causative meaning (e.g. *kāraya bhīmabalaṃ tv evaṃ*: ‘make Bhīmabala act like this’). On the other hand, an instrumental (*bhīmabalena*) would be better (‘act like this, together with Bhīmabala’).

12.82 I accepted the reading *śreṣṭhī* (C₀₂) in *pāda* b although it may be a correction of *śreṣṭhi* (C₉₄C₄₅K₈₂K₇), an original *prātipadika* of the thematised form of *śreṣṭhin* (see 12.63a). All in all, the latter reading is more likely to be the result of a bit of confusion about the two nominatives *śreṣṭhī* and *bhīmabalas*, referring to two different persons. That it is Bhīmabala that replies to the king, and not Puṇḍaka the foreman, becomes clear in 12.85a (*śrutvā bhīmabalavākyaṃ*).

‘Your majesty, one cannot obtain [such a fruit by wandering] from forest to forest. It cannot be obtained through merchants or by cultivating the land. Some noble man, seeking your audience,

datto ’smi tena rājendra mayā datto ’si bhūpate |
na te śaknoṃy ahaṃ rājan vaktuṃ vaideśinaṃ naram || 12:84 ||

gave it to me, and, O supreme 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 ||

Having heard Bhīmabala’s reply, [the king] said: ‘You are the son of a noble family of ministers. Repeat my words [to Vipula]:

yadi nāsti kiṃ me dattaṃ mayā vā mārgito bhavān |
yatra hy eko bahavo ’tra jāyante nātra saṃśayaḥ || 12:86 ||

If there are no more [fruits], why did you give me any? This is what I request from you, sir. Where there is one, there will be many, that is for sure.

āgamopāyamārgaṃ ca tenaiva sa tu gamyatām |
avaśyaṃ tena gantavyaṃ tena mārgeṇa mārgaya || 12:87 ||

[There is a] path by which it arrived. He [Vipula] 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 caṇḍavicaṇḍābhyāṃ rakṣa bhīmabalādhamah || 12:88 ||

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 1.14.4.1 meaning ‘from forest to forest’ (*te vanena vanaṃ vīrā ghnanto mṛgagaṇān bahūn | apakramya jayū rājaṃ tvaramāṇā mahārathāḥ ||*), and this made me choose the other option, *na vanena vane rājan*. E’s variant, *na phaledaṃ vane rājan*, is likely an attempt to ‘correct’ the text. The reading of paper MS K₄₁, *na vane tava ne rājan*, does not give a meaningful alternative.

12.84 Note the form *vaideśin* for the better-attested *vidēśin* or *vaideśika* in *pāda* d.

12.85 *Pāda* a, as transmitted in C₉₄ C₄₅, is a rare *sa-vipulā*. Some MSS (C₀₂ K₈₂ K₁₀ K₇) read *°balaṃ* to avoid this.

12.86 *Pāda* c is a rare *sa-vipulā* (cf. 12.85a above), as transmitted in C₉₄ K₈₂ K₁₀ K₇. It seems that C₄₅ and C₀₂ try to ‘correct’ it in different ways.

If you are unable to provide another [fruit], I'll have your head cut off, you fool. [Vipula] will be slain by Caṇḍa and Vicaṇḍa. Beware, Bhīmabala, he is a vile person!

*tato bhīmabalaḥ kruddhaḥ khaḍgaṃ grhya śaśiprabham |
alaṅghya vacanaṃ rājñāḥ kulaputra vraja tvaram || 12:89 ||*

Then Bhīmabala got angry and drew his sword that looked like the [crescent] moon. [He spoke to Vipula:] 'Obeying the king's orders, O son of a noble family, go hastily!

*mā ruṣa kulaputra tvam mayā vadhyo bhaviṣyasi |
sadyo 'sti phalam anyad vā dehi rājānam adya vai || 12:90 ||*

O son of a noble family, don't take it as an offence, but I have a licence to kill you, unless you have more of this fruit in no time. Give another one to the king before the end of the day!

*yatra prāptam phalam divyaṃ tatra vādeśaya tvaram |
tatphalena vinā bhadra durlabhaṃ tava jīvitam || 12:91 ||*

Reveal to me quickly where you found that exquisite fruit. Without that fruit, my friend, your life is in danger.'

*vipula uvāca |
jīvitāśāṃ ahaṃ prāpto vaideśi bhavanaṃ tava |
kṛtakartā kathaṃ vadhyaḥ prāpnuyām ahaṃ adya vai || 12:92 ||*

Vipula spoke: 'As a foreigner, when I reached your house, I also regained my hope of life. How could one who does his duty be slain? I would fetch [another fruit] right now,

*phalam vā na punas tv anyad dātum śakyaṃ na kenacit |
sahyaparvataśailāgre āsīnaḥ śrāntamānasah || 12:93 ||*

12.88 Understand *chedyāmi* in *pāda* b as *chedayāmi*. It is difficult to see how the readings *chedye* and *chede* in *pāda* c appeared in C₉₄K₁₀ and C₄₅K₇, respectively. The only MS transmitting *chedyaś* is K₈₂, but I suppose that this phrase should refer to Vipula being potentially slain by Caṇḍa and Vicaṇḍa, 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 ŚDhU 7.101, where Yama's attendants are called Caṇḍa and Mahācaṇḍa.

12.91 I have 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 I emended *vaideśibhavanaṃ* in *pāda* b to *vaideśi bhavanaṃ* to arrive at a much smoother interpretation.

but there is no other fruit. Nobody can provide any. Up on the rocky peak of Mount Sahya, I sat down, disheartened.

*vānaras tat phalaṃ grhya mama dattuā punar gataḥ |
mayā dattam idaṃ tubhyaṃ tvayāpi ca narādhiḥ || 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.

*tatra gacchāva bho śreṣṭhi dṛśyate yadi vānaraḥ |
tvayā mayā ca gatvaiva yācāvaḥ plavagādhipam || 12:95 ||*

Hey, let's go to that place, O foreman, to see if the monkey is still 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 ||*

The foreman said: 'Alright, let us all go together to the place where you found that fruit. We shall be saved, no doubt.'

*rudra uvāca |
tam āruhya giriṃ sahyaṃ mārgamāṇaḥ samantataḥ |
vipulena tato dṛṣṭo vānaraḥ plavagādhipaḥ || 12:97 ||*

Rudra spoke: Having climbed that mountain, Mount Sahya, and having searched the place all over, Vipula then caught glimpse of that monkey, the monkey king.

*ayaṃ sa vānaraśreṣṭho vṛkṣacchāyāṃ samāśritaḥ |
mama puṇyabalenaiva dṛśyate 'dyāpi vānaraḥ || 12:98 ||*

12.95 I have accepted C₄₅'s reading in *pāda* d against all other witnesses. The dual seems to nicely follow *gacchāva* in *pāda* a, and the verb $\sqrt{yāc}$ also appears in 12.105d (*yācasva*). Nevertheless, C₄₅ may only be trying to correct the problematic reading found in all the other witnesses: *yo vāsaḥ plavagādhipaḥ* could be just an awkward way of saying *yatra plavagādhipasya vāsaḥ* or *yatra vasati plavagādhipaḥ*.

12.96 Puṇḍaka, the foreman, switches to the plural in his reply, possibly referring to Vipula, Bhīmabala, and himself, and also perhaps to the two envoys of the king, Caṇḍa and Vicaṇḍa (see 12.126cd). Note also *tubhyaṃ* in *pāda* c as instrumental (Oberlies 2003, 104 [4.2.2]).

12.97 Note the slightly clumsy syntax here: from the nominatives of *pādas* ab, we switch to an instrumental in *pāda* c.

‘It’s that extraordinary monkey there lurking in the shade of that tree. This monkey has showed up today again merely by the force of my meritious acts.

*vānara kuru mitrārthaṃ sadyo mṛtyur bhaven mama |
pūrvadattaṃ phalaṃ anyad dehi vānara jīvaya || 12:99 ||*

Hey, monkey, do me a friendly favour or I will perish very quickly. Give me another one of that fruit that you gave me, O monkey, and keep me alive.’

*vānara uvāca |
gandharveṇa tu me dattaṃ phalaṃ dattaṃ tu te mayā |
punar anyat kathaṃ dāsyē tatra gaccha yadīcchasi || 12:100 ||*

The monkey spoke: ‘It was a Gandharva that had given me the fruit that I gave you. How could I give you another one? Go there [where Gandharvas live] if you wish.

*vipula uvāca |
adattvā tat phalaṃ tubhyaṃ jīvitum saṃśayo bhavet |
athavā tatra gacchāmo yatra citrarathaḥ svayam || 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 dwells.’

*vānaraḥ punar evāha evaṃ kurvāmahe vayam |
tataś citrarathāvāsam upagamyedam abravīt || 12:102 ||*

The monkey replied: ‘Let’s do it.’ Then, upon reaching Citraratha’s dwelling place, and having gone up to him, he said this:

*gandharvarāja kāryārthi tvām ahaṃ punar āgataḥ |
pūrvadattaphalaṃ tv anyad dehi mām yadi śakyate || 12:103 ||*

‘O king of the Gandharvas, I have come back to you with a request. Give me another fruit like the one that you gave me, if you can.’

12.99 Note the two *laghu* syllables in *pāda* a in second and third position.

12.101 Note *tubhyaṃ* in *pāda* a again in the sense of *tvayā* (Oberlies 2003, 104 [4.2.2]). Citraratha is the king of the Gandharvas.

12.103 Variants for *pāda* b are problematic. I conjectured *tvām ahaṃ* because *ahaṃ* (in C₄₅K₁₀) seems to work better with *punar* than *ayaṃ* (after all, it is the monkey who returns to the Citraratha, and not Vipula), and because it is difficult to accept the ablative *tvat* as meaning ‘to you.’ The original may have read the enclitic form *tvā*. Considering *tvatsakāśaṃ* in 12.107b opens up other possibilities, such as conjecturing *tvadvāsaṃ*.

gandharvarāja uvāca |
sūryalokagataś cāsmi tena dattaṃ phalottamam |
mayā dattaṃ phalaṃ tubhyam atyantasuhydo 'si me || 12:104 ||

The king of the Gandharvas spoke: 'I went to the world of Sūrya, and it was he 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 ||

Where could I find another fruit, I don't have any, O monkey. Let us go to the world of Sūrya, and ask the Sun there.'

gandharvenaivam uktas tu tathety āha plavaṅgamaḥ |
sūryalokaṃ tataḥ prāptā gandharvādāya sarvaśaḥ || 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.

gandharva uvāca |
kāryārthena punaḥ prāptas tvatsakāśaṃ khageśvara |
pūrvadattaphalaṃ tv anyad dehi jīvam anāśaya || 12:107 ||

The Gandharva spoke: 'I have come back to you with a request, O Sky-goer lord. Give me another fruit like the one that you gave me, and spare a life.'

sūrya uvāca |
somalokagataś cāsmi tena dattaṃ phalottamam |
sa phalaṃ dattaṃ evāsi suhydatvān mayā tava || 12:108 ||

Sūrya spoke: 'I went to Soma's world, and it was he who gave me the magical fruit. That is how you were given that fruit, by me, out of my friendship to you.

12.104 Understand *suhydo* in *pāda* d as a singular nominative of the rare *suhyda*.

12.106 I have emended the correct but unmetrical °*ādayaḥ* in *pāda* d to a stem form in order to restore the metre.

12.108 Note the odd syntax of *pādas* cd. *sa phalaṃ* may have been influenced by 12.71d and 72a. Here in 12.108 *tat phalaṃ* would work better but see *sa phalaṃ* in a similarly odd position in 12.113d. I translate *sa* again as standing for emphasis ('it was like that that you...'; cf. 12.70a). *dattaṃ evāsi* is also problematic although similar structures do appear in this text, e.g., in 12.113c (see more on pp. xxxvii ff). The original may have read *tat phalaṃ datta evāsi*; or take *dattaṃ evāsi* as *datta-m-evāsi*, with a hiatus breaker *-m-*.

*anyad dātum na śaknōmi gaccha somapurādya vai |
taṃ prārthayāvikalpena atriputraṃ graheśvaram || 12:109 ||*

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

*rudra uvāca |
gatāḥ sūryāgrataḥ kṛtvā somalokaṃ tathaiva hi |
uvāca sūryaḥ somāya kāraṇāpekṣayā śaśim || 12:110 ||*

Rudra spoke: Led by Sūrya, they went to the world of Soma. Sūrya spoke to
Soma, hoping for action on the Moon's part.

*soma uvāca |
kimartham āgato bhūyaḥ kartavyaṃ tatra bhāskara |
phalaṃ dātum punas tv anyan muktṛvā tv anyat karomy aham || 12:111 ||*

Soma spoke: For what purpose have you returned? O Sun, there will be a
solution for it. Except for giving another fruit, I shall do anything.

*sūrya uvāca |
yadi śakyaṃ phalaṃ dehi anyan na prārthayāmy aham |
na dattāsi phalaṃ anyan mayā vadhya bhaviṣyasi || 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 shall kill you.'

*soma uvāca |
āgamaṃ tasya vakṣyāmi śṛṇuṣvāvahito bhava |
indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān || 12:113 ||*

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 thematised form *śaśim* for *śaśinam* in *pāda* d. *somāya ... śaśim* could be just a clumsy way of saying *somaṃ ... śaśinam*, or *somāya ... śaśine*, but I interpret *pāda* d separately. It is not inconceivable that C₄₅ is right reading *karuṇāpekṣayā* ('hoping for compassion') instead of *kāraṇāpekṣayā*.

12.112 Understand *pāda* c either as *na dattaṃ tvayā phalaṃ anyat* or *na dattāsi phalaṃ anyat*. This *pāda* is a *sa-vipulā*, or if we apply a licence mostly seen in the non-*anuṣṭubh* verses in this text, namely that a word-final syllable can count as *guru*, it is a standard *anuṣṭubh* (*pathyā*).

Sūrya threatening Soma in a harsh manner is somewhat surprising (*pāda* d).

Soma spoke: ‘I shall tell you the way by which it arrived. Listen, be attentive.
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 gatvendrasadanaṃ prati || 12:114 ||

If we go to Indra’s palace, we can ask for another one together. Let’s do it!’
he said and left for Indra’s residence.

somenendram uvācedaṃ phalakāmā ihāgatāḥ |
pūrvadattaphalam anyad dehi śakra mamādya vai || 12:115 ||

Soma said this to Indra: ‘We have come here seeking a fruit.’ Give me now
another fruit like the one that you gave me before, O Śakra.

indra uvāca |
yadartham iha samprāptaḥ sa ca nāsti niśākara |
viṣṇuhastān mayā prāptam ekam eva phalaṃ śubham || 12:116 ||

Indra spoke: ‘The reason for which you came here does not exist, O Night-
maker! 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 ||

Let us all go to Viṣṇu’s world, O lord of the planets.’ They all went to Mad-
husūdana for the fruit.

evam uktvā gatāḥ sarve devarājapuraskṛtāḥ |
muhūrtenaiva samprāptā viṣṇulokaṃ yaśasvini || 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.

12.113 Note *sa phalaṃ*, potentially for *tat phalaṃ*, or for emphasis, 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*. and *bhavān* as a dative (see pp. xxxvii). Note also *me* for *mayā* (Oberlies 2003, 102–103 [4.1.3]).

12.115 While *somenendram* in *pāda* a is grammatically wrong and we have a correct, or corrected, reading in *K₇* (*soma indra°*), I have left it thus, since this kind of ergative structures are not alien to the VSS. See pp. xxxvii ff, and, e.g., verse 1.3 above.

Pāda c is either a *sa-vipulā* or a *pathyā* if the final syllable of °*phalam* counts as *guru*. Cf. 12.112 above.

12.118 Note how there is a minor confusion here with the order of events. 12.117 informs us that Indra spoke and then they all left. Then 12.118ab restates that after Indra spoke they left.

upasṛtya tata indraḥ praṇipatya janārdanam |
sarveṣāṃ uparodhena prārthayāmi yaśodhara || 12:119 ||

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

viṣṇur uvāca |
pūrvadattaphalasyārthe tac ca sarva-m-ihāgatāḥ |
na śaknōmi phalaṃ dātum kiṃ vā tv anyat karomy aham || 12:120 ||

Viṣṇu spoke: ‘You all have come here for the fruit that I donated previously. I cannot give you [another] fruit. Otherwise, what else can I do for you?’

indra uvāca |
brahmāṇḍam api bhettum tvam śaknoṣi garuḍadhvaja |
aśakyam tava nāstīti jñāmi puruṣottama || 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 ||

Having been addressed thus, Viṣṇu replied to Purandara [Indra]: ‘O Kauśika, I can do everything with the only exception of the fruit.

upāyo ’tra pravakṣyāmi āgamaṃ śṛṇu gopate |
brahmaṇā ca mama dattaṃ tat phalaikaṃ purandara || 12:123 ||

I shall tell you the means of obtaining it. Listen to where it came from, O Chief (*gopati*). It was Brahmā who gave me that one single piece of fruit, O Purandara.

12.119 *Pāda* a is a *sa-vipulā*.

12.120 The function of *tac ca* in *pāda* b is unclear. Perhaps understand *atra* (‘here’) or, less likely, *tvam ca* (‘you and [everybody else]’). Understand *sarvam ihāgatāḥ* as *sarva-m-ihāgatāḥ*, with a hiatus-filler *-m-* for *sarva* (i.e. *sarve*) *ihāgatāḥ*. The non-standard neuter form *anyaṃ* transmitted in most witnesses consulted might be original but I have not found any clear occurrences of it in this text elsewhere. That is why I have chosen K₇’s reading, the standard *anyat*.

12.123 Note that *pāda* c is a *sa-vipulā*, and that *phala* is in stem form in *pāda* d (understand *phalam ekaṃ*; see 12.124a).

mayā dattaṃ phalaṃ tv ekaṃ kim anyad dātum icchasi |
prārthayāmo 'tra gatvaikaṃ parameṣṭhiprajāpatim || 12:124 ||

I have given you that single piece of fruit, why do you want me to give you another one? Let us now go to the highest creator Prajāpati [Brahmā], and ask him for one.

tavoparodhād devendra prārthayāmi pitāmaham |
evam uktvā gatāḥ sarve puraskṛtya janārdanam || 12:125 ||

I shall ask Grandfather Brahmā, O king of the gods, to solve your problem.' After he said this, they all left together, led by Janārdana:

indrah sūryaḥ śaśi caiva gandharvo vānaras tathā |
vipulaḥ śreṣṭhikaś caiva rājadūtadvayaṃ tathā || 12:126 ||

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

brahmalokaṃ muhūrtena prāptavān surasundari |
dṛṣṭvā brahmasado ramyaṃ sarvakāmaparicchadam || 12:127 ||

They reached Brahmā's world in a moment, O Surasundarī. Seeing Brahmā's beautiful palace filled with all desirable things,

anekāni vicitrāṇi ratnāni vividhāni ca |
mandāratala śobhāni vaiḍūryamaṇikuṭṭimān || 12:128 ||

the innumerable wonders and different kinds of gems, the beautiful coral-tree roofs, the floors inlaid with cat's-eye gems,

pravālamaṇistambhāni vajrakāñcanavedikām |
pravālasphāṭiko jāla indranīlagavākṣakah || 12:129 ||

the coral-gem pillars, and the diamond and golden altar, the coral-gem and crystalline lattice-window[s] and sapphire window[s],

12.124 In *pāda* b, by *dātum icchasi*, Viṣṇu probably means to say *prāptum icchasi*, or *tava dāsyāmīticchasi*. For the expression *parameṣṭhiprajāpati*, see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajāpateḥ*.

12.126 Reading this list of characters, the careful reader may ask the question: what happened to Bhīmabala?

12.128 I take *mandāratala* as a stem form compound (for *mandāratalāni*). Note that all witnesses read °*kuṭṭimāṃ* or °*kuṭṭimām* for the masculine plural accusative.

12.129 *Pāda* a is unmetrical. Understand the nominatives in *pādas* cd as (plural) accusatives.

paśyate vipulas tatra nānāvṛkṣa manoramāḥ |
puṣpānāmitavṛkṣāgrāḥ phalānāmitakā bhavet || 12:130 ||

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

sarvaratnamayā vṛkṣāḥ sarvaratnamayaṃ jalam |
vṛkṣagulmalatāvallī kandamūlaphalāni ca || 12:131 ||

The trees and the water seemed to be made of all kinds of gems. The trees, bushes, creepers, winding plants, and bulbous roots, and fruits...

sarve ratnamayā dṛṣṭā vipulo vipulekṣaṇaḥ |
anekabhaumaṃ prāsādaṃ muktādāma vibhūṣitam || 12:132 ||

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

apsarogaṇakoṭibhiḥ sarvābharāṇabhūṣitam |
vimāṇakoṭikoṭīnāṃ sarvakāmasamanvitam || 12:133 ||

embellished with millions of groups of Apsarases wearing all kinds of ornaments, and millions and millions of floating aerial vehicles, and possessing everything wished for.

brahmalokasabhā ramyā sūryakoṭisamaprabhā |
tatra brahmā sukhāsīno nānāratnopaśobhite || 12:134 ||

The assembly hall in Brahmā's world was charming and it shone like millions of suns. Brahmā was sitting there comfortably, [on a throne] decorated with various jewels,

caturmūrtiś caturvaktraś caturbāhuś caturbhujah |
caturvedadharo devaś caturāśṛamanāyakaḥ || 12:135 ||

12.130 Note °vṛkṣa in *pāda* b as a stem form noun for °vṛkṣā or °vṛkṣān (*manoramāḥ/-ān*). One could simply correct the *pāda* to *nānāvṛkṣān manoramān*, but then the next line should also be altered. *bhavet* in *pāda* d is out of context.

12.132 Note the odd syntax of *pādas* ab. *Pāda* b should be understood as a phrase in the instrumental case. C₄₅ tries to correct the syntax by reading *dṛṣṭvā*. *Pāda* c is a *ma-vipulā*.

12.133 I understand *pādas* ab as if it read *apsarogaṇakoṭibhiḥ sarvābharāṇabhūṣitair bhūṣitam*. Perhaps understand *vimāṇakoṭikoṭīnāṃ* as *vimāṇakoṭīnāṃ koṭibhiḥ* and °samanvitam as °samanvitānām. This is what, e.g., ŚDhŚ 10.41 suggests (see the apparatus).

12.134 *Pādas* c may have intended to read *tatra brahmā sukhāsane*, or at least *āsane* is implied in *pāda* d.

with his four embodiments, four heads, four arms, and four hands. The god who is the governor of the four disciplines (*āśrama*) was holding the four Vedas.

caturvedāvṛtas tatra mūrtimanta-m-upāsate |
gāyatrī vedamātā ca sāvitṛī ca surūpiṇī || 12:136 ||

He was [at the same time] surrounded by the four Vedas: they were worshipping [Him] in their embodied forms. Gāyatrī, the mother of the Vedas, and beautiful Sāvitṛī,

vyāhṛtiḥ praṇavaś caiva mūrtimān samupāsate |
vauṣaṭkāro vaṣaṭkāro namaskāraḥ sa mūrtimān || 12:137 ||

as well as the Vyāhṛti[s] [Bhur, Bhuvaḥ, Svar], and Praṇava [Om], were serving [Him] in their embodied forms, as well as [the mantras] Vauṣaṭ, Vaṣaṭ, and Namaḥ in their embodied forms,

śrutiḥ smṛtiś ca nītiś ca dharmasāstraṃ samūrtimat |
itihāsaḥ purāṇaṃ ca sāmṁkhyayogaḥ patañjalam || 12:138 ||

and Śruti and Smṛti and Nīti and Dharmasāstra in their embodied forms, as well as Itihāsa, the Purāṇas, and Pātañjala Sāmṁkhyayoga,

āyurvedo dhanurvedo vedo gāndharva-m-eva ca |
arthavedo 'nyavedāś ca mūrtimān samupāsate || 12:139 ||

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

12.136 The context dictates that *pāda* b is to be understood in the plural (*mūrtimanta upāsate*), with a hiatus-filler *-m-* (cf. DevīP 12.12.53cd: *saptakoṭimahāmantrā mūrtimanta upāsate*). For Gāyatrī being ‘the mother of the Vedas,’ see, e.g. MBh Suppl. 14.4.494: *yo jayet pāvanīm devīm gāyatrīm vedamātaram*.

12.137 Note the singular *mūrtimān* in *pāda* b governing each singular subject in 12.136cd and 137a.

12.138 Understand *samūrtimat* simply as *mūrtimat*.

See notes to verses 6.5 and 8.6 on how Itihāsa is primarily the *Mahābhārata*.

It is difficult to say if *sāmṁkhyā-yoga* in *pāda* d signifies one or two things. I could 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 (here clearly separate), and 23.5c (again, clearly separate). In any case, one should probably understand *patañjalam* as *patañjalaḥ* metri causa, with gender confusion. Another, less likely, possibility is that *sāmṁkhyayoga* and *patañjalayoga* are somehow contrasted here.

12.139 Note C₄₅ and C₀₂’s attempt to include the Atharvaveda in this list. I find it more likely that by *arthaveda* Kauṭilya’s Arthasāstra is being referred to here.

tato brahmā samutthāya abhigamya janārdanam |
gāṃ ca arghaṃ ca dattvaivam āsyatām iti cābravīt || 12:140 ||

Then Brahmā rose and went up to Janārdana [Viṣṇu]. He gifted him a cow and gave him guest-water, and he said, ‘Please take a seat.

maṇiratnamaye divye āsane garuḍadhvajah |
devarājo raviḥ somo gandharvah plavageśvarah || 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 vipulaṃ tapaḥ || 12:142 ||

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

sādhū bho vipulaprajña sādhū bho vipulaśriya |
toṣitāḥ sma vayaṃ sarve brahmaviṣṇumaheśvarāḥ || 12:143 ||

Well done, you of enormous wisdom (*vipulaprajña*)! Well done, you of enormous fortune! We, Brahmā, Viṣṇu, and Maheśvara, are all pleased,

ādityā vasavo rudrāḥ sādhyāśvinau marut tathā |
bhukṣva bhogān yathotsāham mama loka yathāsukham || 12:144 ||

[as well as] the Ādityas, the Vasus, the Rudras, the Sādhyas, the Aśvins, and the Marut[s]. Dive into the enjoyments in my world as deeply as you want, as you please.

iyam vimānakoṭinām tavārthāyopakalpita |
sahasrāṇām sahasrāṇi apsarā kāmārūpiṇi |
tavārthāyopasarpanti sarvālaṃkārabhūṣitāḥ || 12:145 ||

12.142 Note how Bhimabala and Puṇḍaka are not mentioned here. They have either not made it to Brahmā’s palace, or are kept standing. Note Brahmā’s puns on Vipula’s name in *pāda* d and in the next verse.

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

12.144 *Pāda* b is iambic. MSS C₉₄C₄₅K₈₂K₇ read *bhogām* for the plural accusative *bhogān* (silently corrected).

This one amongst the millions of ærial vehicles has been built for you. There are thousands and thousands of sexy Apsarases, adorned with all kinds of ornaments, making advances to you.

yāvat kalpasahasrāṇi parārdhāni tapodhana |
yatra yatra prayāsitvaṃ tatra tatropabhuḥyatām || 12:146 ||

[This state of affairs will go on] for a thousand hundred quadrillion æons,
O great ascetic. Where there is effort, there one can enjoy [the results].’

maheśvara uvāca |
iti śrutvā vacas tasya vipulo vipulekṣaṇaḥ |
vepamāno bhayatrasta āsrupūrṇākulekṣaṇaḥ || 12:147 ||

Maheśvara spoke: Listening to His speech, Vipula, with his eyes wild open (*vipulekṣaṇa*), shaking, trembling with fear, his bewildered eyes filled with tears,

praṇamya śirasā bhūmau praṇipatya punaḥ punaḥ |
uvāca madhuraṃ vākyaṃ brahmalokapitāmahaṃ || 12:148 ||

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

vipula uvāca |
bhagavan sarvalokeśa sarvalokapitāmaha |
svapnabhūtaṃ ivāścaryaṃ paśyāmi tridaśeśvara |
smṛtibhramśaś ca me jāto buddhir jātāndhacetanā || 12:149 ||

12.145 *iyam* (f.) in *pāda* a stands for either *ayaṃ* (m.) or *idaṃ* (n.), agreeing with the gender of *vimāna*. Alternatively, the sentence aims, rather clumsily, to convey the meaning ‘all these millions of ærial vehicles... Note that here, as often in this text, nouns and adjectives stand in the singular after numbers such as a thousand (see pp. xxxv ff). Understand *tavārthīyopasarpanti* in *pāda* e 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.

12.147 We are forced to accept E’s reading of *bhayatrasta* in *pāda* c because it is far superior to the readings of all other witnesses. In fact, paper MS K₄₁, a source close to E’s sources (not collated for this chapter) reads *bhayaṃtrasta*, which is close enough. The rejected reading (*bhayaś tatra*) may have been the result of a simple metathesis (*tra-sta* to *sta-tra*).

12.148 The compound *brahmalokapitāmahaḥ* may sound tautological as an epithet of Brahmā but it does occur in the MBh (12.336.30b) and in other texts (PadmaS 3.193d, JRY 3.14.198b). Otherwise, the word *brahma* may stand for the accusative here (*brahmānam*), or may be corrupted from *sarva*^o (see next verse).

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 saṃsāraghorād
bhīto ’haṃ garbhavāsāj jaramaraṇabhayaṭ trāhi māṃ mohabandhāt
|
nityaṃ rogādhivāsam aniyatavapuṣaṃ trāhi māṃ kālapāśāt
tiryaṃ cānyonyabhakṣaṃ bahuyugaśataśas trāhi mohāndhakārāt || 12:150 ||*

You keep the three worlds under control. Be my refuge. Protect [me] from terrible transmigration. I am afraid of being in a womb, and of the terror of old age and death. Protect me from the fetter of illusions. Dwelling in illness is eternal. Protect me, whose body is not controlled, from the noose of time. Being in animal form means eating each other for many hundreds of yugas. Protect [me] from the darkness of illusions.’

*śrutvaivovāca brahmā vipulamati punar mānayitvā yathāvad
āhūtasamplavānte bhaviṣyasi tava me janmalobho na bhūyaḥ |
garbhāvāsaṃ na ca tvan na ca punamarāṇaṃ kleśaṃ āyāsapūrṇaṃ
chittvā mohāndhaśatruṃ vrajasi ca paramaṃ brahmabhūyatvam eṣi
|| 12:151 ||*

Hearing [this] Brahmā spoke to [Vipula] of huge intellect (*vipulamati*), honouring [him] duly. ‘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 anguish full of weariness. Killing the enemy that is the darkness of illusions, you will reach the ultimate, the absorption into the Brahman.’

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, not even in paper manuscripts.

12.150 We have to understand *tubhyaṃ*, as often in this text, as an instrumental. Note that in *pāda* c of this Sragdharā verse, the final syllable of *rogādhivāsam* scans as long. This is a phenomenon seen many times in this text (see p. xliii).

12.151 The stem form noun °*mati* of the bahuvrīhi compound in *pāda* a may stand for *matih* (see the unmetrical reading in C₉₄C₄₅K₈₂), and then it should refer to Brahmā himself (‘Brahmā, the one with a huge intellect...’). I have chosen to take *mati* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mā-nayitvā* (and *śrutvā*) requires an object. Note *āhūtasamplava* instead of the more common

maheśvara uvāca |

brahmaṇā evam uktas tu viṣṇunā prabhaviṣṇunā |

evam bhavatu bhadraṃ vo yathovāca pitāmaharḥ || 12:152 ||

Maheśvara spoke: When [Vipula] was addressed thus by Brahmā, Lord Viṣṇu [said:] ‘Let it be like that, bless your soul, just as the Grandfather said.’

indreṇa raviṇā caiva somena ca punar punar |

sādhyādityair marudrudrair viśvebhir vasavaḥ tathā || 12:153 ||

[Then] Indra, Ravi and Soma, the Sādhyas, the Ādityas, the Maruts, the Rudras, the Viśve[śas], and the Vasus [cried out:]

aho tapaḥphalam divyaṃ vipulasya mahātmanarḥ |

svaśarīro divaṃ prāptarḥ śraddhayātithipūjayā || 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.’

evam ādīny anekāni vipule parikīrtitam |

brahmāṇaṃ punar evāha viṣṇur viśvajagatprabhuḥ || 12:155 ||

This and many other things are related in the Vipula [section]. Viṣṇu, the lord of the whole universe, turned back to Brahmā.

|| iti vṛṣasārasaṃgrāhe vipulopākhyāno nāmādhyaḥ dvādaśamarḥ ||

ābhūtasamplava (both unmetrical here; see also 2.13). *me* in *pāda* b is difficult to interpret (perhaps ‘you will live with me’?). I take *tvā na* in *pāda* c as the ablative *tvad* used as a genitive, plus *na*. Note the *krama* licence in operation in *pādas* a and b: *bra* in *brahmā*, and possibly *ṣya* in *bhaviṣyasi* do not turn the previous syllable heavy, although the latter is unusual because the syllables taking part in this licence should be at word-final position (see pp. xl).

12.153 Note that I had to accept E’s reading in *pāda* d, and note *vasavaḥ* probably for *vasubhiḥ*.

12.155 The reference here to a ‘Vipula section’ is probably to MBh 13.39.1ff, although this story is not to be found there. See p. xxvii. Alternatively, *vipule* is just another pun on our hero’s name, possibly standing for *vipulena* in the sense of ‘extensively.’

The story ends abruptly here in the VSS. The next chapter starts with a short summary by Devī of the previous chapters:

devy uvāca |

ahiṃsātithyakānāṃ ca śruto dharmarḥ suvistararḥ |

kiṃ na kurvanti manuḥjāḥ sukhopāyaṃ mahat phalam || 13:1 ||

svaśarīrasthito yajñarḥ svaśarīre sthitarḥ tapaḥ |

svaśarīre sthitarḥ tīrtharḥ śruto vistarato mayā || 13:2 ||

Vṛ̥ṣasārasaṃgraha

Here ends the twelfth chapter in the *Vṛ̥ṣasārasaṃgraha* called The Story of Vipula.

Appendices

passages from part two

Vṛ̥ṣasārasaṃgraha

Symbols and Abbreviations

Symbols

≈

cf.

=

Abbreviations

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

f.

ff.

MGMCP

MGMPP

MS(S) = manuscript(s)

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

ŚDhŚ = *Śivadharmaśāstra*

ŚDhU = *Śivadharmottara*

VSS = asdfadfasdfadsa

TO BE SUPPLIED

– Balogh 2018? ON THE SAME TOPIC

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

References

Primary Sources

- Arthaśāstra*: see Kangle 1969
Uttarottara: see CHECK
Umāmaheśvarasaṃvāda: see CHECK
Rgveda-khila: see Scheftelowitz 1906
Kūrmapurāṇa: see Mukhopādhyāya 1890
Padmapurāṇa: see CHECK
Buddhacarita: see CHECK
Bodhisattvabhūmi: see CHECK
Brahmāṇḍapurāṇa: see CHECK
Bhagavadgītā: see Sukthankar & al. 1927–1966 CHECK
Manu: see Dave 1972
Mahābhārata: see Sukthankar & al. 1927–1966
Mahāsubhāṣitasamgraha: see Sternbach 1974–2007
Mātaṅgalilā: see Śāstri 1910
YS: see CHECK
Raghuvamśa: see
Rasārṇavasudhākara: see Venkatacharya 1979
Vāgmatīmāhātmyaprasaṃsā:
Vājasaneyisaṃhitā: see Weber 1972
Viṣṇudharmottara:
Viṣṇudharma: see Grünendahl 1983
Viṣṇupurāṇa: see Pathak 1997–1999
OTHER PURANAS
CHANGE repeated authornames with —————

Secondary Sources and Editions

- Acharya 2014: Acharya, Anilakumara. *Śivadharmasaṅgrahaḥ: Ādyādhyāyatrāyasya samīkṣātmakapāṭhasampādanam adhyayanaṁ ca = Śivadharmasaṅgrahaḥ: a critical edition and study of first three chapters*. New Delhi: Eksis Books.
- Acharya 2013: Acharya, Diwakar. 'How to Behave like a Bull? New Insight into the Origin and Religious Practices of Pāsupatas.' *Indo-Iranian Journal*, vol. 56(2):101–131.
- Acharya 1992: Acharya, Jayaraj. *The Nepāla-māhātmya of the Skandapurāṇa: Legends on the Sacred Places and Deities of Nepal*. Nirala History Series. Nirala Publications.
- Adluri & Bagchee 2011: Adluri, Vishwa & Bagchee, Joydeep (eds.). *Reading the Fifth Veda. Studies on the Mahābhārata. Essays by Alf Hiltebeitel*, vol. 1. Leiden & Boston: Brill.
- Apte 1890: Apte, Vaman Shivaram. *The Practical Sanskrit-English Dictionary: Containing appendices on Sanskrit prosody, important literary and geographical names of ancient India*. Poona: Prasad Prakashan.
- Bailey 2018: Bailey, Greg. 'Purāṇas Brill's Encyclopedia of Hinduism Online.' In: A. Jacobsen Knut, Helene Basu, Angelika Malinar, & Vasudha Narayanan (eds.), *Brill's Encyclopedia of Hinduism Online*. Brill.
- Bakker 2014: Bakker, Hans T. *The world of the Skandapurāṇa: Northern India in the sixth and seventh centuries*. Supplement to Groningen Oriental Studies. Leiden: Brill.
- Bakker, Bisschop, & Yokochi 2014: Bakker, Hans T., Bisschop, Peter C., & Yokochi, Yuko. *The Skandapurāṇa, Volume IIB. Adhyāyas 31–52: The Vāhana and Nadaka Cycles. Critical Edition with an Introduction & Annotated English Synopsis*. Supplement to Groningen Oriental Studies. Leiden & Boston: Brill.
- Barois 2020: Barois, Christèle. 'The Dharmaputrikā Saṃhitā. Preliminary notes on an early text on yoga.' *Journal Of Yoga Studies*, vol. 3.
- Bhatt 1955: Bhatt, G. P (ed.). *Brahma Purāṇa. Part 1*, vol. 1. Delhi: Motilal Banarsidass.

- Bhattacharya 1977: Bhattacharya, Gourishwar. 'Nandin and Vṛṣabha.' In: Wolfgang Voigt (ed.), *XIX. Deutscher Orientalistentag vom 28. bis 4. Oktober 1975 in Freiburg im Breisgau*, vol. 2 of *Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement*, pp. 1545–1567. Wiesbaden: Franz Steiner.
- Bisschop 2006: Bisschop, Peter C. *Early Śaivism and the Skandapurāṇa: sects and centres*. No. 21 in Groningen Oriental studies. Groningen: Forsten.
- Bisschop 2018: Bisschop, Peter C. *Universal Śaivism: The appeasement of all gods and powers in the Śāntiyādhyāya of the Śivadharmaśāstra*. No. 18 in Gonda Indological Studies. Leiden & Boston: Brill.
- Bisschop, Kafle, & Kiss forthcoming: Bisschop, Peter C., Kafle, Nirajan, & Kiss, Csaba. *Śivadharmaśāstra 10. A Critical Edition*. UniorPress.
- Bisschop, Kafle, & Lubin 2021: Bisschop, Peter C., Kafle, Nirajan, & Lubin, Timothy. *A Śaiva Utopia. The Śivadharma's Revision of Brahmanical Vārṇāśramadharmā. Critical Edition, Translation & Study of the Śivāśramādhyāya of the Śivadharmaśāstra*. No. 1 in Studies in the History of Śaivism. Napoli: Università degli Studi di Napoli L'Orientale, Dipartimento Asia, Africa e Mediterraneo.
- Cecil 2020: Cecil, Elizabeth A. *Mapping the Pāśupata Landscape: Narrative, Place, and the Śaiva Imaginary in Early Medieval North India*. No. 21 in Gonda Indological Series. Leiden: Brill. Publication Title: Mapping the Pāśupata Landscape.
- Couture 2006: Couture, André. 'Dharma as a Four-Legged Bull: A Note on an Epic and Purāṇic Theme.' In: Raghunath Panda & Madhusudan Mishra (eds.), *Voice of the Orient: A Tribute to Prof. Upendranath Dhal*, pp. 69–76. Delhi: Eastern Book Linkers.
- Dave 1972: Dave, Jayantakrishna Harikrishna (ed.). *Manu-Smṛti with Nine Commentaries by Medhātithi, Sarvajñānārāyaṇa, Kullūka, Rāghavānanda, Nandana, Rāmachandra, Maṇirāma, Govindarāja and Bhāruci*. No. 29, 33, 37–40 in Bharatiya Vidyā Series. Bombay: Bharatiya Vidya Bhavan.
- Davis & Brick 2018: Davis, Donald R., Jr. & Brick, David. 'Social and Literary History of Dharmasāstra Commentaries and Legal Digests

- Donald R. Davis, Jr. and David Brick.' In: *Hindu Law. A New History of Dharmaśāstra*. OUP.
- De Simini 2016a: De Simini, Florinda. *Of Gods and Books: Ritual and knowledge transmission in the manuscript cultures of premodern India*. No. 8 in *Studies in Manuscript Cultures*. Berlin: De Gruyter.
- De Simini 2016b: De Simini, Florinda. 'Śivadharmā Manuscripts from Nepal and the Making of a Śaiva Corpus.' In: Michael Friedrich & Cosima Schwarke (eds.), *One-Volume Libraries: Composite and Multiple-Text Manuscripts*, no. 9 in *Studies in Manuscript Cultures*, pp. 233–286. De Gruyter.
- De Simini 2017: De Simini, Florinda. 'When Lachmann's method meets the Dharma of Śiva: Common Errors, Scribal Interventions, and the Transmission of the Śivadharmā Corpus.' In: Vincenzo Vergiani, Camillo Formigatti, & Daniele Cuneo (eds.), *Indic Manuscript Cultures through the Ages. Material, textual and historical investigations*, no. 14 in *Studies in Manuscript Cultures*, pp. 505–547. Berlin: De Gruyter.
- De Simini & Kiss 2021: De Simini, Florinda & Kiss, Csaba (eds.). *Śivadharmāmṛta. Essays on the Śivadharmā and its Network*. No. 2 in *Studies on the History of Śaivism*. Università di Napoli L'Orientale Dipartimento Asia, Africa e Mediterraneo, Napoli: UniorPress.
- De Simini & Mirnig 2017: De Simini, Florinda & Mirnig, Nina. 'Umā and Śiva's Playful Talks in Detail (Lalitavistara): On the Production of Śaiva Works and their Manuscripts in Medieval Nepal. Studies on the Śivadharmā and the Mahābhārata 1.' In: Vincenzo Vergiani, Daniele Cuneo, & Camillo Alessio Formigatti (eds.), *Indic Manuscript Cultures through the Ages. Material, Textual, and Historical Investigations*, no. 14 in *Studies in Manuscript Cultures*. De Gruyter.
- Dey 1899: Dey, Nundo Lal. *The Geographical Dictionary of Ancient and Mediaeval India with an Appendix on Modern Names of Ancient Indian Geography*. Calcutta: W. Newman & Co.
- Dutt 1896: Dutt, Manmatha Nath. *Vishnu Purana. English Translation. A Prose English Translation of the Vishnupuranam (based on Professor H. H. Wilson's translation)*. Calcutta: H. C. Dass.

- Edgerton 1931: Edgerton, Franklin. *The elephant-lore of the Hindus. The Elephant-sport of Nilakantha. Translated from the original Sanskrit with introduction, notes, and glossary.* New Haven: Yale University Press.
- Edgerton 1953: Edgerton, Franklin. *Buddhist Hybrid Sanskrit grammar and dictionary.* William Dwight Whitney Linguistic Series. New Haven: Yale University Press.
- Einicke 2009: Einicke, Katrin. *Korrektur, Differenzierung und Abkürzung in indischen Inschriften und Handschriften. (Abhandlungen für die Kunde des Morgenlandes Band 680).* Wiesbaden: Harrassowitz Verlag.
- Fitzgerald 2012: Fitzgerald, James L. 'Philosophy's Wheel of Fire and Its Epic Background.' In: François Voegeli, Vincent Eltschinger, Danielle Feller, Maria Piera Candotti, Bogdan Diaconescu, & Malhar Kulkarni (eds.), *Devadattiyam: Johannes Bronkhorst Felicitation Volume.* Bern, Berlin, Bruxelles, Frankfurt am Main, New York, Oxford, Wien: Peter Lang.
- Fleming 2010: Fleming, Benjamin J. 'New copperplate grant of Śrīcandra (no. 8) from Bangladesh.' *Bulletin of SOAS*, vol. 73(2):223–244.
- Fleming 2013: Fleming, Benjamin J. 'Making Land Sacred: Inscriptional Evidence for Buddhist Kings and Brahman Priests in Medieval Bengal.' *Numen* 60, vol. 60:559–585.
- Ganguli 1883–1896: Ganguli, Kisari Mohan. *The Mahabharata of Krishna-Dwaipayana Vyasa.* Calcutta: Bharata Press.
- Gerstmayr 2017: Gerstmayr, Paul. *Aśa Sanskrit in Early Śaiva Tantras.* D.Phil. thesis, University of Oxford, Oxford, 2017.
- Gnoli 1956: Gnoli, Raniero. *Nepalese inscriptions in Gupta characters.* No. 10 in Serie orientale Roma. Roma: Istituto Italiano per il Medio ed Estremo Orientale.
- Gombrich 2013: Gombrich, Richard. *What the Buddha thought.* Oxford Centre for Buddhist Studies Monographs. London, Oakville: Equinox Publishing.

- González-Reimann 2016: González-Reimann, Luis. 'Cosmic Cycles, Cosmology, and Cosmography.' In: A. Jacobsen Knut, Helene Basu, Angelika Malinar, & Vasudha Narayanan (eds.), *Brill's Encyclopedia of Hinduism Online*. Brill.
- Goodall 1998: Goodall, Dominic. *Bhaṭṭa Rāmakaṇṭha's commentary on the Kiraṇatantra, volume I: chapters 1–6, critical edition and annotated translation*. No. 86 in Publications de l'Institut français d'indologie. Pondichéry: Institut Français de Pondichéry; École française d'Extrême-Orient. ISSN: 0073-8352.
- Goodall 2004: Goodall, Dominic. *The Parākhyatantra. A Scripture of the Śaiva Siddhānta*. Collection Indologie 98. Pondicherry: IFP / EFEO.
- Goodall, Rout, Sathyanarayanan *et al* 2005: Goodall, Dominic, Rout, Nibedita, Sathyanarayanan, Sarma, S.A.S., Ganesan, T, & Sambandhasivacharya, S. *Pañcāvaranastava of Aghoraśiva: A Twelfth Century South Indian Prescription for the Visualisation of Sadāśiva and his Retinue*. Pondicherry: IFP.
- Goodall, Sanderson, & Isaacson 2015: Goodall, Dominic, Sanderson, Alexis, & Isaacson, Harunaga (eds.). *The Nīśvāsātattvasaṃhitā. The Earliest Surviving Śaiva Tantra. Volume 1. A Critical Edition & Annotated Translation of the Mūlasūtra, Uttarasūtra & Nayasūtra*. Edited by Dominic Goodall in collaboration with Alexis Sanderson & Harunaga Isaacson, with contributions of Nirajan Kafle, Diwakar Acharya & others. No. 128 (1) in Collection Indologie (Early Tantra Series). EFEO, Institut français de Pondichéry (IFP), Asien-Afrika-Institut, Universität Hamburg. Edited by Dominic Goodall in collaboration with Alexis Sanderson & Harunaga Isaacson, with contributions of Nirajan Kafle, Diwakar Acharya & others.
- Grünendahl 1983: Grünendahl, Reinhold. *Viṣṇudharma. Viṣṇudharmāḥ. Precepts for the Worship of Viṣṇu*. Wiesbaden: Otto Harrassowitz Verlag.
- Gutiérrez 2018: Gutiérrez, Andrea. 'Embodiment of Dharma in Animals.' In: Patrick Olivelle & Donald R. Davis, Jr. (eds.), *Hindu Law. A New History of Dharmaśāstra*. Oxford: OUP.
- Gögge 2007: Gögge, Kathleen. *Viṣṇuitische Heiligtümer und Feste im Kathmandu-Tal/Nepal*. Ph.D. thesis, Universität Heidelberg, 2007.

- Hanneder 2009: Hanneder, Jürgen. 'Introduction.' *Wiener Zeitschrift für die Kunde Südasiens. Text Genealogy, Textual Criticism and Editorial Technique*, vol. 52-53:5-16.
- Harimoto 2022: Harimoto, Kengo. 'A Few Notes on a Newly Discovered Manuscript of the Śivadharma Corpus.' In: 'Verità e bellezza': *Essays in Honour of Raffaele Torella*, vol. XCVII.1 of *Series Minor*, pp. 595-626. Napoli: UniorPress.
- Hatley 2018: Hatley, Shaman. *The Brahmayāmala or Picumata, Volume I: Chapters 1-2, 39-40, & 83. Revelation, Ritual, and Material Culture in an Early Śaiva Tantra*. No. 133 in *Collection Indologie / Early Tantra Series 5*. Pondicherry: Institut Français de Pondichéry; École Française d'Extrême-Orient; Asien-Afrika-Institut, Universität Hamburg.
- Hidas 2011: Hidas, Gergely. *Mahāpratisarā-mahāvidyārājñī. The Great Amulet, Great Queen of Spells. Introduction, Critical Editions and Annotated Translation*. No. 639 in *Śata-piṭaka Series - Indo-Asian Literatures*. Delhi: International Academy of Indian Culture and Aditya Prakashan.
- Johnston 1936: Johnston, E. H. *The Buddhacarita, Or Acts of the Buddha*. Calcutta: Baptist Mission Press.
- Jørgensen 1931: Jørgensen, Hans. *Vicitrakarṇikāvadānoddhṛta. A Collection of Buddhist Legends. Newārī Text. Edited and translated into English by Hans Jørgensen*. London: Royal Asiatic Society.
- Jørgensen 1941: Jørgensen, Hans. *A Grammar of the Classical Newārī*. København: Ejnar Munksgaard.
- Kafle 2020: Kafle, Nirajan. *Niśvāsamukhatattvasamhitā. A Preface to the Earliest Surviving Śaiva Tantra*. No. 145 in *Collection Indologie*. Pondicherry: Institut Français de Pondichéry; École Française d'Extrême-Orient.
- Kale 1992: Kale, M. R. *A Higher Sanskrit Grammar for the Use of School and College Students*. Delhi: Motilal Banarsidass.
- Kane 1941-1962: Kane, Pandurang Vaman. *History of Dharmaśāstra*. Poona: Bhandarkar Oriental Research Institute.

- Kangle 1969: Kangle, R.P. *The Kauṭīliya Arthaśāstra, Part I: Sanskrit text with glossary*. Bombay: University of Bombay.
- Kirfel 1920: Kirfel, Willibald. *Die Kosmographie der Inder nach Quellen dargestellt*. Bonn; Leipzig: Georg Olms.
- Kiss 2015: Kiss, Csaba. *The Brahmayāmalatantra or Picumata. Volume II. The Religious Observances and the Sexual Rituals of the Tantric Practitioner: Chapters 3, 21, and 45*. No. 130 / 3 in Collection Indologie / Early Tantra Series. Pondicherry (India); Paris; Hamburg: Institut Français de Pondichéry : École française d'Extrême-Orient : Asien-Afrika-Institut, Universität Hamburg.
- Kiss 2021: Kiss, Csaba. '“...not satisfied with the Mahābhārata...” (śrutvā bhāratasaṃhitām atṛptaḥ): the function of the Vṛṣasārasaṃgraha in the Śivadharmā corpus.' In: Florinda De Simini & Csaba Kiss (eds.), *Śivadharmāmṛta. Essays on the Śivadharmā and its Network*, Studies on the History of Śaivism 2, pp. 183–202. Università di Napoli L'Orientale Dipartimento Asia, Africa e Mediterraneo, Napoli: UniorPress.
- Krishnacharya & Vyasacharya 1906–1914: Krishnacharya, T. R & Vyasacharya, T. R (eds.). *Sriman Mahabharatam, a new edition, mainly based on the Southern Indian Texts, with footnotes and readings*. Bombay: Nirnayasagar Press.
- Kölver 1999: Kölver, Bernard. 'Actives into Ergatives, or, Newārī into Sanskrit.' In: Helmut Eimer, Michael Hahn, Maria Schetelich, & Peter Wyzlic (eds.), *Studia Tibetica et Mongolica (Festschrift Manfred Taube)*, no. 34 in Indica et Tibetica. Swisttal-Odendorf: Indica et Tibetica Verlag.
- Malla 1990: Malla, Kamal P. 'The Earliest Dated Document in Newari: the Palmleaf from Ukū Bāhāḥ NS 235/AD 1114.' *Kailash*, vol. 16(1-2).
- Malla 2000: Malla, Kamal P. *A Dictionary of Classical Newari. Compiled from Manuscript Sources*. Kathmandu: Cwasā Pāsā.
- Mallinson 2007: Mallinson, James. *The Khecarīvidyā of Ādinātha. A critical edition and annotated translation of an early text of haṭhayoga*. London, New York: Routledge.

- Mallinson & Singleton 2017: Mallinson, James & Singleton, Mark (eds.). *Roots of Yoga*. Penguin Classics.
- Mani 1975: Mani, Vettam. *Purāṇic encyclopædia: a comprehensive dictionary with special reference to the epic and Purāṇic literature*. Delhi: Motilal Banarsidass.
- McGann 1991: McGann, Jerome J. *The Textual Condition*. Princeton: Princeton University Press.
- Mehta & Chandra 1972: Mehta, Mohanlal & Chandra, K Rishabha. *Prakrit Proper Names. Part II*. No. 37 in Lalbhai Dalpatbhai Series. Ahmedabad: D. Institute of Indology.
- Mirashi 1962: Mirashi, Vasudev Vishnu. 'The Gwalior Museum Stone Inscription of Pataṅgaśambhu.' *Journal of the Madhya Pradesh Itihasa Parishad*, vol. 64:3–13.
- Mukhopādhyāya 1890: Mukhopādhyāya, Nīlmaṇi. *The Kūrma Purāṇa. A System Of Hindu Mythology And Tradition*. Bibliotheca Indica. Calcutta: Asiatic Society of Bengal.
- Naraharinath 1998: Naraharinath, Yogin (ed.). *Śivadharmasūpatimatam Śivadharmamahāśāstram Paśupatināthadarśanam*. Kathmandu: Bṛhadādhyātmikapaṛiśadaḥ Kāṭhamaṇḍapaḥ Gorakhāhindurāṣṭram.
- Oberlies 2003: Oberlies, Thomas. *A grammar of epic Sanskrit*. Berlin; New York: Walter de Gruyter. OCLC: 1153050270.
- O'Hanlon, Hidas, & Kiss 2015: O'Hanlon, Rosalind, Hidas, Gergely, & Kiss, Csaba. 'Discourses of caste over the longue durée: Gopīnātha and social classification in India, ca. 1400–1900.' *South Asian History and Culture*, vol. 6:102–129.
- Ohnuma 2019: Ohnuma, Reiko. 'The heretical, heterodox howl: Jackals in Pāli Buddhist literature.' *Religions*, vol. 10(3).
- Olivelle 1993: Olivelle, Patrick. *The Āśrama System: The History and Hermeneutics of a Religious Institution*. OUP.
- Olivelle 1999: Olivelle, Patrick. *Dharmasūtras. The Law Codes of Ancient India*. Oxford: OUP.

- Olivelle 2005: Olivelle, Patrick. *Manu's code of law: a critical edition and translation of the Mānava-Dharmaśāstra*. New York: Oxford University Press.
- Ollett 2013: Ollett, Andrew. 'The gaṇachandas in the Indian metrical tradition.' *Puṣpikā 1 Proceedings of the first International Indology Graduate Research Symposium*, vol. 1:331–365.
- Otter 2020: Otter, Felix. *A Course in Reading Classical Newari. Selections from the Vēṭālapañcaviṃśati*. Heidelberg University Library: CrossAsia-eBooks.
- Patel 2020: Patel, Dhaval. 'Kedārabhaṭṭa: Vṛttaratnākara, with Sulhaṇa's Sukavihṛdayanandinī (comm.). Based on a manuscript from Patan.' *E-text form* https://gretel.sub.uni-goettingen.de/sa_kedArabhaTTa-vRttaratnAkara.htm.
- Pathak 1997–1999: Pathak, M. M (ed.). *The Critical Edition of the Viṣṇupurāṇam, critically edited by M. M. Pathak*. Vadodara: Oriental Institute.
- Petech 1984: Petech, Luciano. *Mediaeval History of Nepal (c. 570–1482)*. No. 54 in Serie Orientale Roma. Roma: Istituto Italiano per il Medio ed Estremo Oriente, 2nd edn..
- Rocher 1986: Rocher, Ludo. *The Purāṇas*. No. 2.3 in History of Indian Literature. Wiesbaden: Otto Harrassowitz.
- Sanderson 2007: Sanderson, Alexis. 'The Śaiva Exegesis of Kashmir.' In: Dominic Goodall & André Padoux (eds.), *Mélanges tantriques à la memoir d'Hélène Brunner / Tantric Studies in Memory of Hélène Brunner*, pp. 231–442. Pondicherry: IFP / EFEO.
- Sanderson 2009: Sanderson, Alexis. 'The Śaiva Age: The rise and dominance of Śaivism during the early medieval period.' In: Shingo Einoo (ed.), *Genesis and Development of Tantrism*, Institute of Oriental Culture Special Series 23, pp. 41–350. Tokyo: Institute of Oriental Culture, University of Tokyo.
- Sanderson 2014: Sanderson, Alexis. 'The Śaiva literature.' *Journal of Indological Studies*, vol. 24 & 25 (2012–2013):1–113.

- Sanderson 2015: Sanderson, Alexis. 'Tolerance, Exclusivity, Inclusivity, and Persecution in Indian Religion During the Early Mediaeval Period.' In: John Makinson (ed.), *Honoris Causa: Essays in Honour of Aveek Sarkar*, pp. 155–224. UK: Allen Lane.
- Sastri 1920: Sastri, A. Mahadeva (ed.). *The Yōga Upanishads with the commentary of Sri Upanishad-Brahma-Yogin*. Adyar Library.
- Scheftelowitz 1906: Scheftelowitz, Isidor. *Die Apokryphen des Rgveda (Khilāni)*. No. 1 in *Indische Forschungen*. Breslau: M. & H. Marcus.
- Scheftelowitz 1921: Scheftelowitz, Isidor. 'Śivasāṅkalpopaniṣad.' *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 75:201–212.
- Sen 2006: Sen, Ranjan. 'Vowel-weakening Before Muta cum Liquidā Sequences in Latin. A Problem of Syllabification?' *Oxford University Working Papers in Linguistics, Philology & Phonetics*, vol. 11:143–161.
- Sferra 2022: Sferra, Francesco. 'The Second Chapter of the Abhidharmasamuccaya-kārikā by Saṅghatrāta.' In: 'Verità e bellezza': *Essays in Honour of Raffaele Torella*, vol. XCVII.2 of *Series Minor*, pp. 145–166. Napoli: UniorPress.
- Shastri 1894: Shastri, Haraprasad. *The Vṛhat Svayambhū Purāṇam. Containing the Traditions of the Svayambhū Kshetra in Nepal*. Calcutta: Asiatic Society.
- Shastri 1928: Shastri, Haraprasad. *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection Under the Care of the Asiatic Society of Bengal. Vol. 5: Purāṇa Manuscripts*, vol. 5. Calcutta: The Asiatic Society of Bengal.
- Sternbach 1974–2007: Sternbach, Ludwik (ed.). *Mahāsubhāṣitasamgraha*. Hoshiarpur: Vishveshvaranand Vedic Research Institute.
- Sukthankar 1944: Sukthankar, V. S. *Critical Studies in the Mahābhārata*. Poona: V. S. Sukthankar Memorial Edition Committee.
- Sukthankar & al. 1927–1966: Sukthankar, Vishnu Sitaram & al. (eds.). *The Mahābhārata: for the first time critically edited by V. S. Sukthankar, with the co-operation of ... other scholars*. Poona: Bhandarkar Oriental Research Institute.

- Takahashi 2021: Takahashi, Kenji. 'The dharma of gleaners in the Umāmaheśvarasamvāda. Studies on the Śivadharma and the Mahābhārata 2.' In: Florinda De Simini & Csaba Kiss (eds.), *Śivadharmāmṛta. Essays on the Śivadharma and its Network*, no. 2 in Studies on the History of Śaivism. Università di Napoli L'Orientale Dipartimento Asia, Africa e Mediterraneo, Napoli: UniorPress.
- Törzsök 1999: Törzsök, Judit. *The Doctrine of Magic Female Spirits. A critical edition of selected chapters of the Siddhayogeśvarīmata(tantra) with annotated translation and analysis*. D.Phil. thesis, Merton College, University of Oxford, Oxford, 1999.
- Vajracārya 1973: Vajracārya, Dhanavajra. *Licchavikālakā abhilekha anuvāda, aitihāsika vyākhyāsahita*. No. 6 in Aitihāsika sāmāgrī mālā. Kathmandu, Nepal: Nepāla ra Eśiyālī Adhyayana Saṁsthāna, Tribhuvana Viśvavidyālaya.
- Venkatacharya 1979: Venkatacharya, T (ed.). *The Rasārṇavasudhākara of Śiṃhabhūpāla*. No. 110 in Adyar Library Series. Madras: Adyar Library and Research Centre.
- Weber 1972: Weber, Albrecht. *The Vājasaneyi-Saṁhitā in the Mādhyandina and the Kāṇva-Śākhā with the Commentary of Mahidhara*, No. 103 in Chowkhamba Sanskrit Series. Varanasi [Berlin]: Chowkhamb.
- West 1973: West, Martin L. *Textual Criticism and Editorial Technique applicable to Greek and Latin texts*. Stuttgart: B. G. Teubner.
- Whitney 1989 [1924]: Whitney, William Dwight. *Sanskrit Grammar, including both the classical language and the older dialects of the Vēda and Brāhmaṇa*. Delhi: Motilal Banarsidass.
- Wujastyk 1985: Wujastyk, Dominik. *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.
- Zin 2021: Zin, Monica. 'Māndhātara, the Universal Monarch, and the Meaning of Representations of the Cakravartin in the Amaravati School, and of the Kings on the Kanaganahalli Stūpa.' In: Peter Skilling & Justin McDaniel (eds.), *Buddhist Narrative in Asia and Beyond: In*

Honour of HRH Princess Maha Chakri Sirindhorn. On Her Fifty-Fifth Birth Anniversary, vol. 1, pp. 149–166. Bangkok: Institute of Thai Studies, Chulalongkon University.

Ñāṇatusita 2014: Ñāṇatusita, Bhikkhu. *Analysis of the Bhikkhu Pātimokkha*. Sri Lanka: Buddhist Publication Society.

Śāstri 1910: Śāstri, T. Gaṇapati (ed.). *Mātāṅgalīlā of Nīlakaṇṭha*. Trivandrum: Travancore Govt. Press.

Index to Introduction and Translation

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

- Abhidhānaratnamālā*, xvii
Āgamakalpalatā, 1158
Agnipurāṇa, 1140, 1145
Amarakośa, 1054, 1055
Āpastambadharmasūtra, xxxi
Arthaśāstra, 1009
Arthaśāstra, 1187
āśrama, xvii
- Baudhāyanadharmasūtra*, 1146
Bhagavadgītā, 1003, 1065, 1067,
1075, 1079, 1080, 1084,
1119, 1142, 1155, 1158,
1187
Bhāgavatapurāṇa, 1005, 1037,
1048, 1134
Bhaviṣyapurāṇa, 1044, 1101
Bhelasamhitā, 1076
Bodhisattvabhūmi, 1144, 1187
Brahmāṇḍapurāṇa, 1012, 1013,
1020, 1023, 1034, 1037,
1062, 1111
Brahmāṇḍapurāṇa, 1187
Brahmapurāṇa, 1081, 1088, 1140
Brahmavaivartapurāṇa, 1005,
1059
- Brahmayāmala*, xxxvi, 1105
Buddhacarita, 1061–1063, 1067
Buddhacarita, 1187
bull, xvi
- Carakasamhitā*, 1076
- Devīpurāṇa*, 1177
Dharmaputrikā, xv, xxiii, xxxi,
4, 5, 7–9, 12–14, 16,
1067, 1081, 1124, 1143
Dīkṣottara, 1080
Divyāvadāna, 1062, 1067
- gaṇa*, xvi
Gautadharmasūtra, 1080, 1106
Gautamadharmasūtra, 8
- Harivaṇśa*, xxvi, 1056
Haṭharatnāvalī, 1126
Haṭhayogapradīpikā, 1125
- Īśānaśivagurudevapaddhati*,
1055
- Jātiviveka*, 1114
Jayadrathayājñamala, 1179

- kākapada*, 10, 11
krama licence, 1021, 1022, 1032,
 1066, 1072, 1074, 1075,
 1077, 1081, 1092, 1105,
 1118, 1129, 1134, 1142,
 1153, 1181
Kūrmapurāṇa, 1003, 1037, 1108
Kūrmapurāṇa, 1187
Lakṣmīnārāyaṇasaṃhitā, 1147
Liṅgapurāṇa, 1020, 1034, 1036,
 1037, 1074, 1145
Mahābhārata, xvi, xix, xxi,
 xxvii, xxx, xxxi, xliii,
 xliv, 1003–1005, 1027,
 1033, 1034, 1047–1049,
 1059, 1061–1063, 1069,
 1074, 1080, 1084, 1085,
 1087, 1091, 1096, 1101,
 1102, 1110, 1125, 1127,
 1138, 1140, 1143, 1147,
 1153, 1155, 1164, 1167,
 1175, 1177, 1179, 1181,
 1187
Mahāsubhāṣitasamgraha, 1071,
 1116, 1187
Mānavadharmasāstra, xvi, xvii,
 xxi, xxx, xxxi, 1009,
 1010, 1034, 1038, 1042,
 1043, 1049, 1053, 1054,
 1066, 1069, 1075, 1078–
 1080, 1085, 1097–1099,
 1144, 1146, 1147, 1155,
 1187
Mātāṅgalīlā, 1187
Matsyapurāṇa, xliii, 1037, 1038,
 1101
Mitākṣarā, 1052, 1138
 Monier-Williams, Monier, 1005
Nāmalingānuśāsana, xvii
Nāradaṭṭapurāṇa, 1087
Nepālamāhātmya, xxiv, xxvii
Niśvāsa guhya, 1145
Niśvāsakārikā, 1128
Niśvāsa mukha, 1055
Niśvāsa naya, 1105, 1124
Niśvāsa mūla, 1057
Niśvāsa naya, xxxi, xl
Niśvāsatattvasaṃhitā, 1127
Niśvāsa uttara, 1127
Padmapurāṇa, xxiv, xxvi, 1106,
 1162
Padmapurāṇa, 1187
Padmasaṃhitā, 1179
Parāśarasmr̥ti, 1106, 1108
Pātimokkha, 1146
Raghuvamśa, 1141, 1187
Rāmāyaṇa, 1062, 1080
Rasārṇavasudhākara, 1105, 1187
Revākaṇḍa, 1048, 1106
Rgveda, 1108
Rgveda-khila, 1187
Sāṃkhyakārikā, 1142
 Sanderson, Alexis, xvii
Sannyāsoṇiṣad, 1075
Siddhayogeśvarīmata, xxxviii,
 1086
Śivadharmasaṃgraha, 3–5, 7–
 9, 12–14, 16, 1085, 1121
Śivadharmasāstra, xxiii, xxxii,
 3–5, 7–9, 12–14, 16,
 1026, 1044–1046, 1060,
 1085, 1086, 1102, 1121,
 1132, 1159, 1176, 1185

- Śivadharmottara*, xvii, xxiii,
xxxī, xxxii, 3–5, 7–
9, 12–14, 16, 1027, 1057,
1079, 1087, 1103, 1168,
1185
- Śivapurāṇa*, xviii, 1011, 1027,
1152
- Śivasamhitā*, 1126
- Śivasamkalpa*, 1145
- Śivopaniṣad*, xxxī, 4, 5, 7–9,
12–14, 16, 1141
- Skandapurāṇa*, 1027, 1090, 1107,
1137
- stem form (*prātipadika*), xxxvii,
xxxix, 1005, 1009, 1015,
1016, 1021, 1029, 1031,
1036, 1040, 1047, 1051,
1054, 1061, 1064, 1065,
1067, 1069, 1073, 1078,
1080, 1082–1087, 1089,
1093, 1099, 1100, 1105,
1109, 1111, 1113, 1115,
1123, 1124, 1126, 1129–
1131, 1135–1138, 1140,
1143–1145, 1149, 1152,
1153, 1156, 1160, 1163–
1165, 1171–1177, 1180
- stem form (*prātipadika*), 1166
- Sukavihṛdayanandīnī*, xli
- Svayambhūpurāṇa*, xxxiv, xxxvi,
xxxvii
- Tāntrikābhīdhānakośa*, 1055,
1056, 1111, 1128, 1130,
1134, 1139
- Umāmaheśvarasaṃvāda*, 3–
5, 7–9, 12–14, 16, 1027
- Umāmaheśvarasaṃvāda*, 1187
- Uttarottara*, 1187
- Uttarottaramahāsaṃvāda*, xvii,
xxxī, 3–5, 7–9, 12–
14, 16, 1042, 1110
- Vāgmatīmāhātmyaprasaṃsā*,
1187
- Vājasaneyisaṃhitā*, 1144, 1187
- Vāmanapurāṇa*, 1049
- Varāhapurāṇa*, 1048
- Vāsiṣṭhadharmasāstra*, 1065
- Vāsiṣṭhadharmasūtra*, 1147
- Vāyupurāṇa*, 1020, 1034, 1037
- Viṣṇudharma*, 1048
- Viṣṇudharma*, 1187
- Viṣṇudharmottara*, 1048, 1074
- Viṣṇudharmottara*, 1187
- Viṣṇupurāṇa*, 1019, 1022, 1037
- Viṣṇupurāṇa*, 1187
- vṛṣa*, xvi, xvii
- vṛṣabha*, xvi
- Vṛṣasārasaṃgraha*, xi, xiii–
xxiii, xxv–xxviii, xxx–
xl, xlii–xliv, 1–9, 11–
17, 1003–1006, 1010,
1013, 1014, 1016, 1019,
1020, 1027, 1031, 1033,
1035–1038, 1046–1049,
1058, 1061, 1066, 1068,
1069, 1072, 1075, 1076,
1081, 1084, 1086, 1093,
1096, 1100–1103, 1105,
1110, 1119, 1125, 1128–
1130, 1132, 1133, 1136–
1142, 1145, 1146, 1155,
1158, 1173, 1181
- Vṛttaratnākara*, xli
- Yājñavalkyasmṛti*, 1052, 1069,

Translation of chapter 12

1084, 1138

Yogabhāṣya, 1142

Yogasikhopaniṣad, 1126

Yogasūtra, 1136, 1142, 1143, 1187