

The Vṛṣasāraṃgraha, a text of the Śivadharma corpus

A Critical Edition

Volume 1

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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
X??

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 Vṛṣasārasaṃgraha, a text of the Śivadharma corpus
A Critical Edition
Volume 1

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-???-?

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

Contents

Preface

Aims and problems	ix
-----------------------------	----

Introduction

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

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Witnesses	1
The Cambridge manuscripts	2
The Kathmandu manuscripts	4
The Munich manuscript	6
The Paris manuscript	7
The Oxford manuscript	8
The Kolkata manuscripts	8
The Tübingen manuscript	8
The London manuscript	9
Naraharinath's edition	10
Editorial policies	11
The Sanskrit text	12

An Annotated Translation

Appendices

passegges from part two 1055

Symbols, Abbreviations and Bibliography

Symbols 1057

Abbreviations 1057

Primary sources 1059

REFFFS! 1064

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 with me all the relevant manuscript material and in general leading the project in the most friendly and generous way through difficult Covid-affected years. While working on the *Vṛṣasārasaṃgraha*, I have also been affiliated with another ERC project, the DHARMA PROJECT (ERC no. 809994), and I'm grateful to all my colleagues involved in that enterprise, including Arlo Griffith, Emmanuel Francis, Annette Schmiedchen, and Dániel Balogh.

During my visit to the National Archives in Kathmandu, the staff were helpful and professional. I wish to express my thanks to Jyoti Neupane, Manita Neupane, Saubhagya Pradhananga, Rubin Shrestha, Sahan Ranjitkar, and all other members. Sushmita Das made great efforts to acquire the manuscripts in Calcutta.

My colleagues and friends working in Naples or visiting Naples for shorter periods have 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, SAS Sarma, R. Sathyanarayanan, 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 my work and support me in every possible way.

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

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 this edition? It is not much more than a new copy, and carefully prepared new version of a text called *Vṛṣasārasaṃgraha*, based on a number of witnesses, augmented with an analysis of the contents, with contextualisation, and with an English translation. As for the critical edition, while I went to great lengths to understand the textual history behind the manuscripts used, it is obviously a deeply contaminated version of a text transmitted through contaminated witnesses. Nevertheless, it is hopefully a version that is as close to the authors' and redactors' original intention around the time they assembled these chapters together, approximately in the seventh to tenth centuries, as possible. Of course we do not know if there was a single moment when the intention to compose a new text on Dharma under the title *Vṛṣasārasaṃgraha* was born or if there was one single 'original copy',¹ but it is hopefully the most meaningful and most readable among all available copies. Still, the present book is just a version of a text that surely has never existed exactly in this very form, inevitably showing signs of being an eclectic edition. Furthermore, it may show unintentional characteristics of the 21st century (ones that go beyond the modern Devanāgarī font face or occasional choices based on our modern understandings and misunderstandings) mixed with characteristics of the first millenium. We know that '[a]ll editing is an act of interpretation.'² And many of the editorial decisions I made were based on opinions expressed by colleagues during our regular reading sessions. Thus this edition is a result of the interpretative efforts of a group of scholars, and this may sometimes, but hopefully rarely, have caused contradictions.

Find a hard copy of McGann's Textual Condition.

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

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

² McGann 1991, ??.

in half. To counteract some of these problems, I had finished editing and studying some of the most significant passages in the second part of the text by the time I let the first one out of my hands; some of these the reader can find in the Appendices. A further minor problem arises when I discuss topics that I have already touched upon in Kiss 2021: some overlaps are inevitable.

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

Introduction

The Śivadharmā corpus

In general...

Reading the Vṛṣasārasaṃgraha

The title

The title *Vṛṣasārasaṃgraha* can be translated as: ‘A Compendium on the Essence of the Bull [of Dharma].’ The last two elements (*sāra-saṃgraha*) need little explanation: this work is a ‘compendium’ on, a ‘collection’ or ‘summary’ of (*saṃgraha*) the ‘essence’ (*sāra*) of its topic. The words ‘compendium’ and ‘collection’ reflect the composite nature of the *Vṛṣasārasaṃgraha* well; see sections on the structure of the text and on the its possible sources on pp. ??ff and pp. ??ff. The remaining question is whether the bull in the title is only a reference to a representation of Dharma or also a hint at Śiva’s bull, his vehicle or mount, sometimes called Nandi or Nandin in other works.³

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

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

³ There is no trace of Nandi/Nandin as identified with the bull in the *Vṛṣasārasaṃgraha*. On the possible time after which Nandi or Nandin, originally a *gaṇa* was considered a bull, see Bhattacharya 1977 and Goodall, Rout, Sathyanarayanan *et al* 2005, 100–108 and 171–172.

manuṣyāṇām anuyugaṃ brasatīti nibodha me || 13 ||

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

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

MMW ‘vṛṣa’:

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

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

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

The ŚDhU also mentions the ‘Dharma bull’:

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

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

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

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

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

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

To laud the bull (*vṛṣa*) would be surprising if the intended meaning were the bull that is Śiva’s mount, but not if the word is intended in its figurative meaning, namely *dharmāḥ*, or *sukṛtam* ‘the virtuous actions [prescribed by the Veda].’ For this meaning of *vṛṣaḥ* see, for example, Amarasimha, *Nāmaliṅgānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā* 1.125cd

(*dharmah punyam vṛṣaḥ śreyah sukṛtam ca samam smṛtam*); *Manusmṛti* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Patañ-gaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho 'pi jitasmaro 'pi yaḥ śaṅkaro 'bhūd bhuvi ko 'py apūrvvaḥ*, concerning the Śaiva ascetic Vyomaśambhu: 'He was in the world an extraordinary new Śiva, since he too was *vṛṣaikaniṣṭhaḥ* ('devoted solely to pious observance'; in Śiva's case 'riding only on the Bull') and he too was *jitasmarah* ('one who had defeated sensual urges'; in Śiva's case 'the defeater of the Love god Kāmadeva'). This is also the meaning of *vṛṣaḥ* in the title *Vṛṣasārasaṃgraha*, one of the works of the Śivadharmā corpus (see, e.g., Sanderson 2014, p. 2), i.e., 'Summary of the Essentials of the [Śiva]dharma'.

In his last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we call the Śivadharmā corpus, and thus he adds Śiva in square brackets when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva's bull or to the bull as embodying the Śivadharmā. Instead, the bull in the VSS is repeatedly associated with the Dharma that is the four *āśramas* (see p. ??). My conclusion is that while the word *vṛṣan* the title may well carry a reference to Śiva's bull, it is always only implied and never explicitly taught, while the bull as the personification of Dharma as the four *āśramas* explicitly appears. Thus the title actually lacks any explicit hint to Śaivism, which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmasāstra, Vaiṣṇavism and Śaivism.⁴

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.

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

Vṛṣadeva's commission? As a fanciful experiment, and if one supposes that the VSS originated in Nepal, one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavi king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is 'described in an inscription of his eighth-century descendant Jayadeva

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

⁵ See Rocher 1986, 199.

as having inclined towards Buddhism;’ (Vajracārya 1973, 148, l. 9: *sugataśāsana-pakṣapātī*) ‘a view confirmed by a local chronicle, which attributes to him the establishing of Buddhist images,’ and that this king established ‘the Caitya of the Sīnagu-vihāra (the Svayambhūnāth Caitya).’ More importantly, Sanderson summarises the information to be found in the Changu Narayana Pillar Inscription (east shaft),⁶ namely that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6 [CE]’ (Sanderson 2009, 75).⁷ This would place the reign of Vṛṣadeva around 400 CE. The early fifth century may look too early for the date of composition of the *Vṛṣasārasaṃgraha*, and any connection between this king and the text is impossible to prove at the moment, but it is equally impossible to reject any connection, and if there were one, it would give some explanation for the slightly unusual nature of the title.

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

Pañcāvaraṇastava 71: pratyag āsthitaṃ vande vṛṣaṃ ca vṛṣabhākṛtim | sāksād dharmam sitaṃ tryakṣam paramesasya vāhanam || + notes to this verse on p. 171

The genre

Is the VSS a Purāṇa? There are at least two reasons to think so. One is the section VSS 1.63–76, 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 if the implication is not that it is about its own origin?

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*).⁸ Arguably all these are present in the VSS, most of them already in chapter one, and later in twenty-one and twenty-four, plus narratives of the deeds of gods (e.g. in chapter twenty-three), and much more that one normally sees in Purāṇas.

Hazra. **CHECK** Brahmāṇḍapurāṇa is similar **CHECK**

The structure of the VSS

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

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

⁷ Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

⁸ See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇam pañcalakṣaṇam ||*

Contents of chapters 1–12

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 in which Viṣṇu, disguised as a Brahmin, is testing 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*, 1.18–31), which leads to a teaching on numbers, from one up to two hundred quadrillion (*para*, 1.32–36). Verses 1.37–40 introduce a list of the rulers of the eight regions of the Brahmanḍa (1.41–49). In addition, Viṣṇu features as the ruler of the centre of the Brahmanḍa (1.50), reconfirming the general Vaiṣṇava character of this layer. 1.51–58 give the number of subordinates to each ruler mentioned above. 1.59–62 teaches the measurements of the Brahmanḍa. Finally, verses 1.63–76 list the redactors and transmitters of the Purāṇas, from Brahmā to Vyāsa Dvaipāyana and Romaharṣa.

Adhyāya 2 . śivāṇḍasaṃkhyā 3. ahiṃsāpraśaṃsā 4. yamavibhāga 5. śaucācāravidhi 6. yajñavidhi (also lokāḥ) 7. dānapraśaṃsā 8. niyāmapraśaṃsā (p. 603: types of svādhyāyana: śaiva, sāmkyha, purāṇa, smārta, bhārata) 9. traiguṇyaviśeṣaṇīya 10. kāyatīrthavivarṇana 11. caturāśramadharmavidhāna 12. vipulopākhyāna (narrative) 13. garbhotpatti (on conception) 14. praśnavyākaraṇa (why people are tall/short etc.) 15. jīvanirṇaya 16. adhyātmanirṇaya (yoga) 17. dānadharma 18. pūrvakarmavipākā 19. dānayajñaviśeṣa 20. pañcaviṃśatitattvanirṇaya 21. kalpanirṇaya 22. varṇagoṭrāśrama 23. nidrotpatti 24. śāstravarṇana

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

Dating and provenance

- Dating
 - the archaic yoga of chapter 10 (no Piṅgalā), Śaiva
 - order of āśramas, cf. Bisschop, Kafle, & Lubin 2021, 23, Chapter 11, Śaiva
 - 11.23a: 4 kalās (nivṛṭtyādi caturvedaś), instead of the later 5, Śaiva

- the tattvas (no tanmātras), Chapter 20, Vaiṣṇava
- varṇas and the Liṅgapurāṇa
- check lists of deities such as Vasus
- bull, Nandi
- Place of composition: geographical names and persons mentioned

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

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

Interpretation of chapters

- Chapter 12
 - everybody is donating to everybody,
 - the final donor is Brahmā
 - lot of testing going on in the frame story and also
 - in chapter 12
 - also the disguise thing is recurring: 12.37 and ch 1 and
 - when Viṣṇu reveals his identity

The role of the VSS in the Śivadharma corpus

- general ideas
 - is this text really Śaiva? why in this collection?
 - niśvāsa as sadāśiva in ch. 16; Niśvāsa uttarasūtra 5.50-51; see also Kāfle Niśvāsamukha p.11ff; ibid. p.12: “The term niśvāsa means sighing. Thus, an alternative meaning of the Niśvāsatattvasaṃhitā could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.”
 - tattva-system: mati and suśira (ch. 20)
 - parallels: MBh, Bṛhatkālottara,
 - ch. 21: Viṣṇu; is this a Śaiva text?
 - āśramas are in an order different from usual; compare this to NĀT; “Variations on the āśrama-system”
- History of Dharmasastra 2.1 pp. 416ff on āśramas
- n. 988! see Āpastamba-dharma-sūtra ii.9.21.1: catvāra āśramā gārhaṣṭhyam ācāryakulaṃ maunaṃ vānaprasthyam iti| Quoted by Śāṅkara But the chapters in Āpastamba follow the traditional order. “Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas.” Kane ibid.
- ibid p. 417: person in last āśrama is called: parivrāṭ, parivrājaka(!), bhikṣu, muni, yati. See Olivelle, Patrick. The Āśrama System. The History and Hermeneutics of a Religious Institution. New York, Oxford: Oxford University Press, 1993. [megvan] p.82ff: The Order of Āśramas; ibid: “In later texts the usual order is student, householder, hermit, and renouncer, reflecting the sequence of the passage from one āśrama to another... In the Dharmasūtras, however, only Baudhāyana and Vasiṣṭha follow that order... A specific order

becomes insignificant when the *āśramas* are taken as four alternative adult vocations.” Are they alternative adult vocations here in the *Vṛṣasārasaṃgraha*? They are numbered.

- *Gṛhastha. The Householder in Ancient Indian Religious Culture*. Edited by Patrick Olivelle. OUP, 2019. Especially Csaba Dezső’s article in it.
- %dscn 8034.jpg ff in folder /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/pasupatimatam4/ % in Naraharinātha’s Paśupatimatam pp. 580ff % CHECK if Naraharinātha seems to be better at Sanskrit in other texts % the edition seems problematic at many places % a dialogue between Janamejaya and Vaiśampāyana, the latter of whom relates dialogues between Vigatārāga and Anarthayajña % revise as and lost/ill Bisschop in “Universal Śaivism”: ” – En-dashes indicate a lost or illegible syllable in the manuscript.”
- %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (great-grandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna’s son Abhimanyu) [”SBr.] xi, xī AitBr. ”Sāṅkhir. xvi [MBh.] &c.;
- Bisschop 2018, 2: “The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kafle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmasāstra alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma 2014). The Śivopaniṣad, which also forms part of the Śivadharmacorpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933).”
- What MS did Naraharinātha used? See Bisschop 2018:58–59.
- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmpp/palm_163:3/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmpp/palm_163:3/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg
- Vipula
Vipula in the MBh:
MBh 13040016aff
Devaśarman and his wife Ruci 13040017a tasya rūpeṇa → 13040017a tasyā rūpeṇa

all gods, esp. Indra, are in love with her but Devaśarman guards her wants to perform yajña: how to guard her during the ritual?

calls his pupil, Vipula tells him that Indra can assume various forms Vipula decides that the only way to protect her from Indra is to magically 'enter' her (with yoga) he tells her stories and enters her

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

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

Misc

- susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ paramaśvaraḥ | svargāpavargayor dātā taṁ vijñāya vimucyate || 46 ||. yamas-niyamas: see table in Bisschop, Kafle, & Lubin 2021, 17
- other Why is this mentioned at <http://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/403> : C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, "Introducing Śivadharmā and Śivadharmottara", Altorientalische Forschungen vol. 20 issue. 2 pp. 342-349 (1993). "There is no raw data." EdX Harvard Digital Humanities
- CHECK out Kenji on the Umāmaheśvarasaṃvāda in the MBh, his summary looks similar to the VSS
- Kenji: "BDhS 2: Discussion of gr̥hastha. but BDh 2.11.9–34 is a digression on the topic of caturāśrama (vikalpa type, not krama type), and the author denies caturāśrama idea."
- MSS: see Bisschop 2018, 52–53; De Simini & Mirnig pp. 587, 591 % "a stable element of the corpus"

- Vindicate your edition: look at the apparatus, all the Ed entries

Notes on the language

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aīśa Sanskrit,⁹ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, could lead us to the author(s) or redactors of the text and to its place of composition. Here I only give a brief overview of the most important phenomena. For details see the observations on the constitution of the Sanskrit text in the footnotes to the translation (pp. ??), as well as the Index.

Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida’,¹⁰ namely that some consonant clusters that would normally turn the previous short (laghu) syllable long (guru) may in some cases do not do so. The syllables pra, bra, hra, kra, especially at the beginning of words CHECK, are well-known candidates for this licence.¹¹ In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving conjunct consonants with a liquid sounds or semi-vowels in second position, and possibly also rpa, CHECK! seem additional ones.

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

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

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

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

⁹ See Goodall, Törzsök, Hatley, Kiss, Meyr?

¹⁰ For recent contributions on this phenomenon, see e.g. Ranjan Sen 2006 (discussing it as appearing in Latin) and Balogh 2018, note 6 (discussing Sanskrit metre).

¹¹ See e.g. Apte’ XXXX Dictionary Appendix A p. 1. ADD real life examples.

¹² SOURCE

TRANSLATE the whole passage!

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

... TRANSLATE

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

To sum this example up: the verse given above (1.11) is in āryā, and the metric pattern of the second half-verse is the following: - - . - . - . - . - . - . - . - . - . This yields 28 morae, instead of the expected 27. By treating the final syllable of *sundari* short, in spite of the following *grā*, the pattern conforms to the expected pattern: - - . - . - . - . - . - . - . - . - .

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

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasah

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

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

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

Vocabulary

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

Number and gender

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

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ

Stem form nouns

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

A Critical Edition of *Vṛṣasārasaṃgraha* 1–12

Witnesses

In the 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.¹³ 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 and the catalogues I mention at some of the individual manuscript.¹⁴

In recently published and forthcoming critical editions of and articles on the Śivādharma corpus (e.g. Bisschop 2018 and Bisschop, Kafle, & Lubin 2021), the sigla of the manuscripts used are made up of a letter signifying the script (e.g. ‘N’ for Nepālākṣara/Newari), a superscript letter for the current location where the manuscript is deposited (e.g. ‘C’ for Cambridge), and two (sometimes only one or even three) subscript digits echoing the last digit(s), 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. For details of this system and for the underlying reasons, see Bisschop 2018, 50–51. Since in the case of the VSS all available manuscripts use some variant of the Nepālākṣara script, in this publication I omit the first letter, making the letter for the current

¹³ 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) [= De Simini 2016b], 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.’

¹⁴ 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.

location non-superscript. This helps keeping the apparatus more readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

The 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.¹⁵ According to this catalogue, the date of creation of this manuscript is the 12th century, its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmaśaṃgraha*, 4) *Umāmāheśvarasaṃvāda*, 5) *Uttarottamamahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193 (the recto side, online image no. 381, is an empty folio side, the text itself starts on the verso side); it ends on f. 239r (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.¹⁶ According to this catalogue, the dimensions of the manuscript are 4.4 × 61.7cm. The manuscript is dated to (Nepala) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām,*’ which converts to July 10/11 Monday/Tuesday, 1139 CE.¹⁷ The script is Nepālā-

¹⁵ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

¹⁶ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

¹⁷ F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyādī 8 trayodaśyām* (retrieved 8 Dec 2021). The element *dvādaśīpyādī* might be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes the 11th of July. Kengo Harimoto has suggested that the unclear element (*yādī/pyādī*) is in fact *ghaṭī*, and after comparing these two syllables to other

kṣara. 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) *Umāmāheśvarasaṃvāda*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K₈₂ remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).¹⁸ 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.¹⁹ According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmāheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The *Vṛṣasārasaṃgraha* 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 7.122,²⁰ 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 *Uttarottamamahāsaṃvāda*, which takes up twenty-three folios in C₉₄, and twenty folios in C₄₅. Thus this MS did most probably transmit all eight texts of the Śivadharm corpus.²¹

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.²²

instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (*ghaṭikā*) 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.

¹⁸ Personal communication, 1 Dec 2021.

¹⁹ <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

²⁰ Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā gr̥hasthāś ca [prāsā] dasthāś ca ye nṛpāḥ*.

²¹ Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

²² Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasaṃgraha*.’ A hardly readable note in pencil to the same effect is visible

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°*), ff. 271 and 272 are missing, and the text resumes on f. 273r with verse 3.30b ([*abimsā pa*] *ramam sukham*). Folio 291 is missing (verses 12.87cd–12.113). In folio 296v (image no. 234) the text breaks off again at *vātasūlāir upadrutā | śukro* (verse 14.22b), the next folio being 306r (*carmatāś ca dvijasundariṣu*, verse 18.27b; nine folios and chapters 15–17 are completely missing).

Again, there are two missing folios after *bandhus sarvva°* 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°* (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 *vṛṣasārasaṃgraha 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.

The Kathmandu 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.²³ According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5cm. It is dated to Nepāla Samvat 189 (1068–69 CE).²⁴ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*,

at the top of the first folio side (f. 267r, ‘mode..... supply beg of Vṛṣasāra-saṃgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the other way round. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins.

²³ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

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

5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Uttarottamamahāsaṃvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. 1v (f. 1r is a cover) and the text spans ff. 1v–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the *Vṛṣasārasaṃgraha*.²⁵

(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.²⁶ According to this catalogue, the dimensions of the manuscript are 55 x 5.5cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four text are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmāheśvarasaṃvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasaṃgraha*.

Some folios feature monochrome drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The VSS 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 1.62 (*viṃśakoṭīṣu gulmeṣu ūrdhva*°). Verses 1.62cd–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains a single leaf of the *Umāmāheśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmāheśvarasaṃvāda*. 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 ādadīte*..., which is a fragment of *Gautamadharmasūtra* 2.3.25 (12.28). The remaining parts of the VSS are to be found on exp. 47ff. The upper leaf on exp. 47 continues with VSS 3.16b–36ab, while the lower leaf contains a text that I have not been able to identify. The lower leaf in exp. 48 transmits 3.36cd–4.11ab, the upper one 4.11b–30a. The lower leaf in exp. 49 contains 4.30ab–47ab, the upper one 47d–68a, and so on so forth. Thus when reading the text from these images, after exp. 48, one has to start with the lower leaf and 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.²⁷ According to this catalogue,

²⁵ See a similar evaluation in Bisschop 2018, 56.

²⁶ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

²⁷ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

the dimensions of the manuscript are 58 × 6cm. 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) *Śivadharmaśaṃgraha*, 4) *Umāmabeśvaraśaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottamamahāśaṃvāda*, 8) *Dharma-putrikā*. 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.²⁸ According to this catalogue, the dimensions of the manuscript are 58.5 x 5.5cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmaśaṃgraha*, missing (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmabeśvaraśaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāśaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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

NAK 5–738 (NGMPP A 11/3)²⁹—the microfilm images of the folios containing the VSS are unfortunately extremely blurred to an extent that make them impossible to use.

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

The Munich manuscript

M his MS is preserved at CHECK and has no access number CHECK. I have collated the readings of this MS only for VSS chapter one as a test. On this MS in more detail, see Harimoto (forthcoming). I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov

²⁸ http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra

²⁹ http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Uttarottamamahāsaṃvāda*, 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 vṛṣasārasaṃgrahacaturviṃśatimodhyāyasaṃāptaḥ | samvat 192 māghakṛṣṇadivāpāñcamyām* || *postakalikhitam iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS that precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharmas 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 rarely gives interesting readings for the reconstruction of the VSS, and in general does not seem to be superior to any of the MSS described above.

The Paris manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut d'études indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.60d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newari alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is fairly 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) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.³⁰

³⁰ This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

The 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) *Umāmabeśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharma-putrikā*.

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

The Kolkata manuscripts

I have not been able to access either of these two potentially important witnesses:

(N)Ko₇₆ MS G 4076 in the collection of The Asiatic Society, Kolkata.³¹ 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 × 5.08cm), 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 Ko₅₂ (MS G 3852), a Śivadharm corpus MS in the same collection lacking the VSS; see note 13 on page 1.

(N)Ko₇₇ According to Shastri 1928, 720, MS G 4077 in the collection of the Asiatic Society, Kolkata, a palm leaf MS, transmits 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, 250–251).

The 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.

³¹ I am grateful to our colleague Sushmita Das for attempting to get a copy of this MS in March 2020.

The London manuscript

(N)L₁₆ This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under the shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmot-tara*, 3) *Śivadharmasamgraha*, 4) *Umāmahēśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*. This MS is described in Wujastyk 1985.

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

K₈₂ (f. 40r) reads:



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

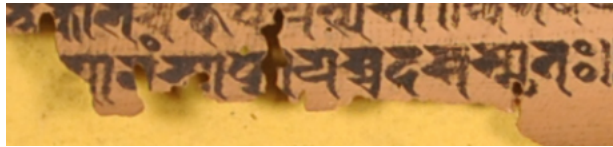
L₁₆ (f. 381v) gives:



sphaṭikāṃsatam eva ca || *devayogāsanāsīto*

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

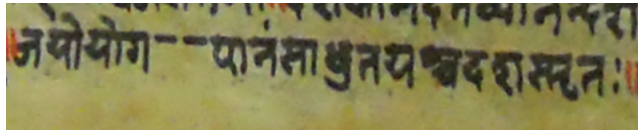
Here K₈₂ (f. 39v) reads:



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

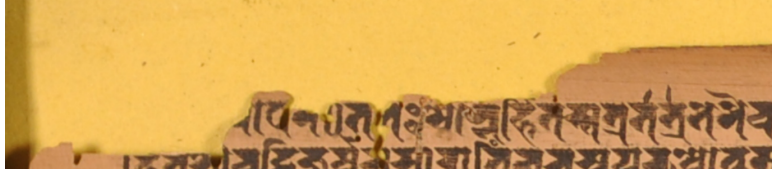
with *dhyā* and *svā* damaged;

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



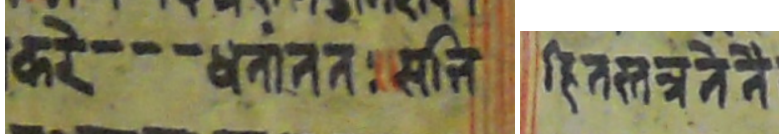
In the next example, the text is supposed to read *kare grhya tapodhanam* | *tataḥ so 'ntarbitas tatra tenaiva*.

K₈₂ (f. 39r) gives:



[kare] x x x x x dha)na tataḥ so 'ntar)bitas tatra tenaiva

L₁₆ (f. 380r) gives:



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

trying to make sense of the fragments. The examples above suggest that L₁₆ was copied, most probably 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): see e.g. De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, Bisschop, Kafle, & Lubin 2021, 55. My impression of the text of the VSS in Naraharinath's edition 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. Nevertheless I have recorded the readings found in this 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

SDh MSS from Nepal
stemma...

The Sanskrit text

वृषसारसंग्रहः

[प्रथमोऽध्यायः]

[स्तुतिः]

अनादिमध्यान्तमनन्तपारं

सुसूक्ष्ममव्यक्तजगत्सुसारम् ।

हरीन्द्रब्रह्मादिभिरासमग्रं

प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥१:१॥

[जनमेजयवैशम्पायनसंवादः]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥१:२॥

अतृप्तः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजय यत्पूर्वं तच्छृणु त्वमतन्द्रितः ॥१:३॥

जनमेजय उवाच ।

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।

अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥१:४॥



Testimonia for this chapter: C₉₄ ff. 193v–195v, C₄₅ ff. 201v–203v, C₀₂ ff. 267r–270r, K₈₂ ff. 1v–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, E pp. 580–585; C^Σ = C₉₄ + C₄₅ + C₀₂

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

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



1a °न्तमनन्त°] C₉₄ C₄₅ C₀₂ K₈₂ K₁₀ K₇ K₃ ME; °न्तमन्त° C₄₅ °पारं] C^Σ K₇ ME; °पारं K₈₂ K₁₀ K₃
1b सुसूक्ष्म°] C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ ME; शुसूक्ष्म° C₀₂ °जगत्सुसारम्] C₉₄ C₄₅ K₈₂ K₇ ME;
°जगत्सुसारं C₀₂, °जगत्सुसारं K₁₀, °जगत्सुसारम् K₃ 1c °भिरासमग्रं] C^Σ K₈₂ K₁₀ K₇ K₃ E; °भिर्यत्समग्रं
M (unmetr.) 1d वृष°] C₉₄ C₄₅ C₀₂ K₈₂ K₁₀ K₇ K₃ ME; °वृषो C₉₄ 2b सहस्राध्यायम्°]
C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ M; सहस्राध्यायम्° C₀₂, सहस्राध्यायम्° E 2c पर्व चास्य] C₉₄ K₈₂ K₁₀ K₇ M^{pc};
पर्वञ्चास्य C₄₅, पर्वमस्य C₀₂ K₃ M^{ac} E ° शतं पूर्णं] C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ ME; त C₀₂ 2d श्रुत्वा]
C₉₄ C₀₂ K₈₂ K₁₀ K₇ K₃ ME; श्रद्धा C₄₅ ° भारतसंहिताम्] C₉₄ C₄₅ K₈₂ K₁₀ K₇ M; भारतसंहिता C₀₂,
भारतसंहितं K₃, नारादसंहिताम् E 3a अतृप्तः पुनः पप्रच्छ] em.; अतृप्तः पुनः पप्रच्छ C₉₄, अतृप्तः पुनः
पप्रच्छ C₄₅ K₈₂ K₁₀ K₇, अतृप्तः पुनः पप्रच्छ C₀₂, अतृप्तः पुनः पप्रच्छ K₃, अतृप्तः पुनः पप्रच्छ M, अतृप्ता पुनः
पप्रच्छ E 3b वैशम्पायन°] C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ ME; वैशम्पायन° C₀₂ 3c जनमेजय यत्पूर्वं] em.;
जनमेजयेन यत्पूर्वं C₉₄ C₄₅ K₇ K₃ E, जनमेजये यत्पूर्वं C₉₄, जनमेजयेन यत्पूर्वं C₀₂, जनमेजयेन यत्पूर्वं K₈₂,
जनमेजयेन यत्पूर्वं K₁₀, जनमेजयेन यत्पूर्वं M 3d तच्छृणु त्वम°] C₉₄ C₄₅ K₈₂ K₇ ME; तच्छृणु त्वम° C₀₂,
_____ K₁₀, तच्छृणु स्वम° K₃ °तन्द्रितः] C₀₂ K₈₂; °तन्द्रितम् C₉₄ C₄₅ K₇ K₃ ME, _____ K₁₀
4 जनमेजय] C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ ME; जनमेजय C₀₂ 4a भगवन्स°] C₉₄ C₄₅ K₈₂ K₁₀ K₇ E; भगवां
स° C₀₂, भगव स° K₃, भगव स° M °धर्मज्ञ] C^Σ K₁₀ K₇ ME; °ज्ञ K₈₂, °धर्मज्ञः K₃ 4b °विशारद]
C₉₄ K₁₀ K₇ K₃; °विशारदः C₄₅ C₀₂ K₈₂ E, °विशारदम् M 4c अस्ति धर्मं] C₉₄ K₈₂ K₁₀ K₇ E; अस्ति धर्मः
C₄₅, अस्ति धर्मं C₀₂ M, अधर्म K₃ ° परं गुह्यं] C₉₄ K₁₀ K₃ ME; परो गुह्य C₄₅, परं गुह्य C₀₂ K₈₂, परगुह्यं
K₇

द्वैपायनमुखोद्वीर्णं धर्मं वा यद्विजोत्तम ।
 कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥१:५॥
 वैशम्पायन उवाच ।
 शृणु राजन्नवहितो धर्माख्यानमनुत्तमम् ।
 व्यासानुग्रहसम्प्राप्तं गुह्यधर्मं शृणोतु मे ॥१:६॥
 अनर्थयज्ञकर्तारं तपोव्रतपरायणम् ।
 शीलशौचसमाचारं सर्वभूतदयापरम् ॥१:७॥
 जिज्ञासनार्थं प्रश्नैकं विष्णुना प्रभविष्णुना ।
 द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥१:८॥

[ब्रह्मविद्या]

[विगतराग उवाच ।]
 ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।
 स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥१:९॥
 अनर्थयज्ञ उवाच ।
 अनुच्चार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।
 निर्मलं सर्वगं सूक्ष्ममक्षरं किमु तत्परम् ॥१:१०॥

[कालपाशः]

विगतराग उवाच ।



5a द्वैपायन°] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; द्वैपायन° C₀₂ • °मुखोद्वीर्णं] C₉₄C₄₅K₈₂K₁₀K₇; °मुखोद्वीर्णं
 C₀₂, °मुद्वीर्णं K₃, मुखं गीर्णं M^{ac}, मुखो गीर्णं M^{pc}, मुखोद्वीर्णं E 5b धर्मं वा यद्वि°] C₉₄K₈₂K₁₀K₇E;
 धर्मं यत्तद्वि° C₄₅, धर्मवत्य द्वि° C₀₂, धर्मं वा यद्वि° K₃, धर्मवाक्यं द्वि° M • °त्तम] C₉₄C₄₅K₈₂K₁₀K₇K₃E;
 °त्तम: C₀₂, °तम: M 5c हि मे तृप्तिं] C₉₄K₈₂K₁₀K₇E; हि मे तृप्ति K₃, प्रसादेन M 5d यत्नात्तपोधन]
 C₄₅K₈₂K₁₀K₇E; यत्नात्त××× C₉₄, यत्ना तपोधन: C₀₂, यत्ना तपोधन K₃, यत्नन्तपोधन M 6 वैशम्पायन
 उवाच] C₉₄K₈₂K₁₀K₇K₃M^{pc}E; omitted in M^{ac} 6a राजन्न°] C₉₄K₈₂K₁₀K₇E; राजन° K₃,
 राजन° M 6b °ख्यानमनुत्तमम्] C₉₄K₈₂K₁₀K₇ME; °ख्यानमुत्तमम् C₄₅, °ख्यानमुत्तमम् C₀₂, °धर्मव्याख्यानमुत्तमं
 K₃ (hypermetr.) 6c °प्राप्तं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; °प्राप्त C₀₂ 6d °धर्मं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME;
 °र्म C₀₂ • °शृणोतु] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; शृणोत C₀₂ • °मे] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; मै
 C₄₅ 7a °कर्तारं] C₉₄K₈₂K₁₀K₇K₃ME; °कर्तन्तं K₁₀ 7b °व्रत°] C₉₄K₈₂K₁₀K₇K₃E; °प्रत° M •
 °यणम्] C₉₄C₄₅K₁₀ME; °यन C₀₂, °यण: K₈₂, °यन K₇, °यण K₃ 7d °परम्] C₉₄C₄₅K₈₂K₇ME;
 °न्वितम् C₀₂K₃, °परं K₁₀ 8a °र्थं प्रश्नैकं] C₄₅K₈₂K₁₀K₇; °र्थं प्रश्नैकं C₉₄K₃, °र्थप्रश्नैकम् C₀₂E,
 °र्थप्रश्नैकं M 8b प्रभ°] C₉₄C₄₅K₈₂K₁₀K₃ME; प्रभु° C₀₂, प्रभ° K₇ 8c °धरो] C₄₅C₀₂K₈₂K₇K₃ME;
 °×रो C₉₄, °धरा K₁₀ 8d °न्वितः] C₉₄C₄₅K₈₂K₁₀K₇E; °न्वितं C₀₂K₃M 9a ज्ञेया] C₉₄K₈₂K₁₀K₇M;
 ज्ञेयं C₄₅C₀₂, ज्ञेय K₃, भूयो E 9b °वर्ण°] C₉₄K₈₂K₁₀K₇K₃M; °वर्णा° E • °वर्जिता] C₉₄C₄₅K₈₂K₁₀K₃ME;
 °वर्जितं C₀₂, °वर्जिता: K₇ 9c °व्यञ्जन°] C₉₄K₈₂K₁₀K₇K₃M; °व्यञ्जन° E 9cd °मुक्तमक्ष°]
 C₉₄C₀₂K₈₂K₁₀K₇E; °मुक्त अक्ष° C₄₅, °मुक्तं अख° K₃, °मुक्तं अक्ष° M 9d किमु तत्परम्]
 C₉₄K₈₂K₇E; किमत: परम् C₄₅C₀₂, किमतपरं K₁₀K₃M 10a °च्चार्य°] C₉₄C₄₅K₈₂K₁₀ME;
 °चार्य° C₀₂K₇K₃ 10ab °सन्दिग्धमविच्छिन्नमनाकुलम्] C₉₄C₄₅K₈₂K₇K₃ME; °विच्छिन्नसन्दिग्धमनाकुलं
 C₀₂, °सन्दिग्धमविच्छिन्नमनाकुलम् K₁₀ 10d किमु तत्परम्] C₉₄K₈₂K₁₀K₇E; किमत: परम् C₄₅M,
 किमतपरं C₀₂K₃ 11 °राग उवाच] C₉₄K₈₂K₁₀K₇ME; °रागोवाच K₃

देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।
 यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥१:११॥
 कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।
 स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।
 एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥१:१२॥
 अनर्थयज्ञ उवाच ।
 अतिसंशयकष्टं ते पृष्ठो ऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥१:१३॥
 कर्महेतुः शरीरस्य उत्पत्तिर्निधनं च यत् ।
 सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥१:१४॥
 तेनैव सह संयाति नरकं स्वर्गमेव वा ।
 सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥१:१५॥
 हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।
 यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥१:१६॥
 न त्वया विदितं किञ्चिज्ज्ञास्यसि कथं द्विज ।

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



11a देहे क्ष°] C₉₄C₀₂K₇; देहात्क्ष° C₄₅, देहक्ष° K₈₂K₁₀K₃ME • याते] C³K₈₂K₁₀K₇ME;
 यान्ते K₃ **11b** °ग्निशिवादिभिः] C₉₄C₄₅K₈₂K₁₀K₇ME; °ग्निशिवादिभि C₀₂, °ग्निं शि×दिभि K₃
11c °दूतैः] C₉₄C₄₅K₈₂K₁₀K₇ME; °दूते C₀₂K₃ • नीतो] C₉₄C₄₅K₈₂K₁₀K₇K₃; नीत्वा C₀₂,
 नीतः M, नीता E **11d** निरञ्जनः] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; निरञ्जन C₀₂ **12a** °पाशैः]
 C₉₄C₄₅K₈₂K₁₀K₇ME; °पाशे C₀₂, °पाशै K₃ • बद्धो] C₉₄C₀₂K₈₂K₁₀K₇ME; बद्धो C₄₅, बद्ध
 K₃ **12b** निर्देहश्च] C₉₄C₄₅K₈₂K₁₀K₇M^{pc}E; निर्देहः स C₀₂, निर्देहस्य K₃, निर्देहम् M^{ac} • व्रजेत्]
 C³K₈₂K₇K₃ME; भवेत् K₁₀ **12c** स्वर्गं] C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्ग C₀₂K₃M • स] C³K₈₂K₇K₃E;
 सं K₁₀M • याति] K₈₂K₁₀K₇K₃M; यान्ति C³E **12e** संशयं] C³K₇ME; संशये K₈₂, संशयो
 K₁₀K₃ **12f** °तुमिच्छामि] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; °तुमि C₄₅ **13** अनर्थयज्ञ उवाच] C³K₈₂K₁₀K₇K₃ME;
 omitted in K^{ac} **13a** अतिसंशयकष्टं ते] C₄₅K₈₂K₁₀K₇M^{pc}; अतिशंस(य)कष्टन्ते C₉₄, अतिशंसयकष्टम्
 C₀₂M^{ac}E, अतिसंशयकष्टो मो K₃ **13b** द्विजसत्तम] C₉₄C₄₅K₈₂K₁₀K₇ME; च द्विजोत्तमः C₀₂,
 द्विजसत्तमः K₃ **13c** °ज्ञेयं] C₉₄C₄₅K₈₂K₇; °ज्ञेय C₀₂K₁₀K₃ME • मनुष्यैस्तु] C₉₄K₈₂K₁₀K₇ME;
 मनुषैश्च C₄₅, मणुक्षे/प्तु C₀₂, मनुष्यैस्तु K₃ **14a** कर्म°] C₉₄C₄₅K₈₂K₁₀K₇K₃M; अनर्थयज्ञ उवाच ॥
 कर्म° C₀₂E • °हेतुः] C₄₅; °हेतु C₉₄K₈₂K₁₀K₇K₃ME, °हेतु C₀₂ • शरीरस्य] C₉₄C₄₅K₈₂K₁₀K₇K₃ME;
 शरीरस्यं C₀₂ **14b** उत्पत्तिर्नि°] M; उत्पत्तिनि° C₉₄C₄₅K₈₂K₁₀K₇E, उत्पत्तिनि° C₀₂K₃ • च यत्]
 C³K₈₂K₇ME; च यः K₁₀, यत् K₃ **14c** सुकृतं] C₉₄C₄₅K₈₂K₁₀K₇ME; सुकृतकृतन् C₀₂, सुकृत
 K₃ • चैव] C³K₈₂K₁₀K₇ME; वापि K₃ **14d** °हृतम्] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; °हृतः C₀₂
15a तेनैव] C₉₄C₄₅K₈₂K₁₀K₇ME; तेनैव C₀₂K₃ • संयाति] C₉₄C₄₅K₈₂K₁₀K₇E; सा यान्ति
 C₀₂K₃, सा याति M **15b** वा] C³K₁₀K₇ME; च K₈₂K₃ **15c** सुख°] C³K₈₂K₁₀K₇E;
 सुखं M • °दुःखं] C₉₄C₄₅K₈₂K₇M; °दुःख C₀₂K₁₀E **15d** °सम्भवम्] C₉₄C₄₅K₈₂K₁₀K₇M;
 °सम्भवः C₀₂E **16a** °न्द्र] C³K₈₂K₇ME; °न्द्रः K₁₀ **16b** देहः] C₉₄C₄₅K₈₂K₇E; देहे C₀₂,
 देह K₁₀M • नृणाम्] C₉₄K₈₂K₁₀K₇ME; नृणा C₄₅C₀₂ **16c** यं कालपाशमित्याहुः] em.; यं
 कालपाशमित्याह C₉₄C₄₅K₈₂, कालपासेति सत्त्वाह C₀₂, यं कालपाशमित्याहु K₁₀K₇E, कालपासेति °पस्त्वे/ह
 M **16d** °व्रत] C₉₄K₈₂K₁₀K₇ME; °व्रतः C₄₅C₀₂ **17a** विदितं] C₉₄C₄₅K₈₂K₁₀K₇ME;
 विदित C₀₂ **17ab** किञ्चिज्जि°] C₄₅M; किञ्चिद्वि° C^{pc}K₈₂K₁₀K₇E, किद्वि° C^{ac}₉₄, किञ्चि जि°
 C₀₂ **17b** कथं द्विज] C₉₄C₄₅K₈₂K₁₀K₇ME; ×××××××× (म त्वया विदितं किञ्चिद्विज्ञास्यसि
 (cancelled) कथं द्विज C₀₂

कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥१:१७॥
 कलाकलितकालं च कालतत्त्वकलां शृणु ।
 त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥१:१८॥
 कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।
 त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥१:१९॥
 मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।
 अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥१:२०॥
 समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।
 शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ॥१:२१॥
 षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ।
 द्विगुणः कलिसंख्यातो द्वापरो युग संज्ञितः ॥१:२२॥
 त्रेता तु त्रिगुणा ज्ञेया चतुः कृतयुगः स्मृतः ।
 एषा चतुर्युगा संख्या कृत्वा वै ह्येकसप्ततिः ॥१:२३॥
 मन्वन्तरस्य चैकस्य ज्ञानमुक्तं समासतः ।
 कल्पो मन्वन्तराणां तु चतुर्दश तु संख्यया ॥१:२४॥
 दश कल्पसहस्राणि ब्रह्माहः परिकल्पितम् ।
 रात्रिरेतावती प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥१:२५॥



22 K₁₀ omits verses 22–24



17c कालपाशं च] C³K₈₂K₁₀K₇E; कालपाषेति M **17d** वेत्तुमर्हसि] C³K₈₂K₁₀; वेत्तुमूहसि K₇,
 वक्तुमर्हसि ME **18a** कला°] C₉₄C₄₅K₈₂K₁₀K₇ME; काला° C₀₂K₈₂ • °कालं च] C³K₈₂K₁₀K₇;
 °कालश्च ME **18b** °कलां] C₉₄C₀₂K₁₀E; °कला C₄₅K₇; °विधि K₈₂; °कला: M **18c** त्रुटिद्वयं]
 C₉₄C₀₂K₇E; त्रुटिद्वय C₄₅K₁₀; त्रुटिद्वय K₈₂M • °मेषस्तु] C₄₅C₀₂K₁₀K₇ME; °मेवस्तु C₉₄; °मेषद्वि°
 K₈₂ **18d** निमेषद्वि°] C³K₈₂K₁₀K₇E; निमेषाद्वि° M **19a** °गुणिता] C³K₈₂K₁₀K₇E; °गुणितं
 M **19b** काष्ठा वै त्रिंशतिः] C₉₄K₈₂K₁₀K₇E; वै त्रिंशता C₄₅; काष्ठा वै त्रिंशति C₀₂; काष्ठान्वे त्रिंशति M
19c मुहूर्तश्च] C₉₄C₀₂K₈₂K₁₀K₇M; मुहूर्त C₄₅; मुहूर्तञ्च E **19d** मानुषेन] C₉₄C₄₅K₈₂K₁₀K₇ME;
 मानुषश्च C₀₂ • °त्तम] C³K₈₂K₇E; °त्तम: K₁₀M; °त्तम: K₇ **20a** मुहूर्त°] C³K₈₂K₁₀K₇; मुहूर्ता
 M; मुहूर्त E **20c** °रात्रं] C³K₈₂K₁₀K₇E; °रात्र M **20d** °नीषिणः] C³K₈₂K₁₀K₇E; °नीषेन
 M **21a** समा] C₉₄C₄₅K₈₂K₁₀K₇ME; मास C₀₂ • °मासाश्च] C₉₄C₄₅K₈₂K₁₀K₇; °मासश्च
 C₀₂E; मासाहुः M **21b** काल°] C³K₈₂K₁₀ME; कला° K₇ **21c** शतं] C³K₈₂K₁₀K₇M; शत°
 E **21b** मानुष°] C₉₄K₈₂K₁₀K₇ME; माणुष्य° C₄₅C₀₂ (unmetr.) **22a** षष्टिं चैव] C³K₇M;
 षष्टिं वर्ष° K₈₂, omitted in K₁₀; षष्टिश्चैव E **22b** °युगः] C³K₈₂K₇; omitted in K₁₀; °युग ME
22c द्विगुणः कलिसंख्यातो] C³K₈₂K₇; omitted in K₁₀; कलिसंख्यास्तु द्विगुणो M, द्विगुणा कलिसंख्यातो
 E **22d** द्वापरो युग संज्ञितः] C³K₈₂K₇; omitted in K₁₀; द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः
 E **23a** त्रेता] C₉₄C₄₅K₈₂E; त्रेता C₀₂M, omitted in K₁₀; त्रेता K₇ • त्रिगुणा] C³K₈₂K₇E;
 त्रिगुणो M, omitted in K₁₀ • °ज्ञेया] C³K₈₂K₇E; °ज्ञेयः M, omitted in K₁₀ **23b** °युगः]
 C³K₈₂K₇M; omitted in K₁₀; °युग E **23d** ह्ये°] C³K₈₂ME; omitted in K₁₀; हे° K₇ •
 °सप्ततिः] C³K₈₂K₇E; °सप्तति M, omitted in K₁₀ **24a** चैकस्य] C³K₈₂K₇M^{pc}E; omit-
 ted in K₈₂K₁₀M^{ac} **24b** °वक्तुं] C³K₈₂K₇E; °वक्तु M, omitted in K₁₀ **24c** कल्पो] C₄₅;
 कल्प C₉₄C₀₂K₈₂K₇ME, omitted in K₁₀ • मन्वन्त°] C³K₈₂K₇E; न्वन्त° M^{ac}, मन्वन्त° M^{pc},
 omitted in K₁₀ **24d** °दश] C₉₄C₀₂K₈₂K₇ME; °दश C₄₅, omitted in K₁₀ • संख्यया]
 C³K₈₂K₇E; संख्या M, omitted in K₁₀ **25b** °आहः] C₄₅C₀₂K₈₂K₁₀K₇ME; °आह C₉₄ •
 परिकल्पितम्] C₉₄K₇; करिकल्पितम् C₄₅, परिकल्पितः C₀₂K₁₀ME, परिकीर्तिता: K₈₂ **25d** °दर्शिभिः]
 C³K₈₂K₁₀K₇E; °दर्शिभि M

रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।
 अहागमे तथैवेह उत्पद्यन्ते चराचरम् ॥१:२६॥
 परार्धपरकल्पानि अतीतानि द्विजोत्तम ।
 अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥१:२७॥
 यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।
 कालचक्रं भ्रमत्वेव विश्रमं न च विद्महे ॥१:२८॥
 कालः सृजति भूतानि कालः संहरते पुनः ।
 कालस्य वशगाः सर्वे न कालवशकृत्वचित् ॥१:२९॥
 चतुर्दशपरार्धानि देवराजा द्विजोत्तम ।
 कालेन समतीतानि कालो हि दुरतिक्रमः ॥१:३०॥
 एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।
 अनादिनिधनो धाता स महात्मा नमस्कुरु ॥१:३१॥

[परार्धादि]

विगतराग उवाच ।
 श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।
 परार्धं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥१:३२॥
 अनर्थयज्ञ उवाच ।
 एकं दशं शतं चैव सहस्रमयुतं तथा ।
 प्रयुतं नियुतं कोटिर्बुदं वृन्दमेव च ॥१:३३॥
 खर्वं चैव निखर्वं च शङ्कुः पद्मं तथैव च ।

29ab ≈ UMS 12.34cd: कालः पचति भूतानि कालः संहरते प्रजाः 29 ≈ KūrmP 1.11.32: कालः
 सृजति भूतानि कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद्वशे ॥ 30d = MBh 12.220.41d
 = GarP 1.108.7d 34ab = BrahmāṇḍaP 3.2.101

✧

26a प्रलीयन्ते] C₉₄C₀₂K₈₂K₁₀K₇ME; प्रलीयते C₄₅ 26b सर्वं च°] C^ΣK₈₂K₁₀K₇E; सर्वश्च°
 M 26c अहागमे] C^ΣK₈₂K₇; अहाग K₁₀, अहागमे M (unmetr.), अहागमे E 26d °पद्यन्ते]
 C^ΣK₈₂K₁₀K₇E; °पद्यति M 27a °र्ध°] C^ΣK₈₂K₇ME; °र्ध K₁₀ 27cd °वाहुर्भृ°] C₉₄C₄₅K₈₂K₇E;
 °वाहुर्भृ° C₀₂K₁₀M 27d महर्षयः] C^ΣK₈₂K₁₀E; महयः K₈₂, महर्षयः K₇, महर्षिभिः M 28a °आर्क°]
 C^ΣK₈₂K₁₀K₇M^{pc}E; °आर्का° M^{ac} • °तारेन्दु] C^ΣK₈₂K₁₀K₇E; °तारेन्दु M 28b दृश्यते त्विह]
 C₉₄K₈₂K₁₀K₇E; दृश्यन्दिह C₄₅, दृश्यते त्विहः C₀₂, दृश्यते त्विहः M 28c °त्वेव] C₉₄K₈₂K₇E; °त्वेव
 C₄₅K₁₀M, °त्वेव C₀₂ 28d °श्रमं] C^ΣK₈₂K₇E; °श्रमो K₈₂, °श्रामन् K₁₀, °श्रामो M • विद्महे]
 C₉₄C₀₂K₈₂K₁₀K₇E; विग्रहे C₄₅, विद्यते M 29b कालः] C^ΣK₈₂K₁₀K₇M; काल E 29c कालस्य]
 C^ΣK₈₂K₁₀K₇M^{pc}E; कालःस्य M^{ac} • वशगाः] C^ΣK₈₂K₁₀K₇M; वशगा E 29d कालवशकृ°]
 C^ΣK₈₂K₁₀K₇E; कालो वशकृ° M 30b देवराजा] C^ΣK₈₂K₁₀K₇; देवराज ME • °त्तम] C^ΣK₈₂K₁₀K₇E;
 °त्तमः M 31a कालो] C₉₄C₄₅K₈₂; काल C₀₂K₁₀K₇ME 31b ब्रह्मा विष्णुः परः] C₄₅; ब्रह्मविष्णुपरः
 C₉₄K₇M, ब्रह्मा विष्णुपरः C₀₂K₈₂K₁₀, ब्रह्मविष्णुपर E (unmetr.) 32a श्रुतं वै] C^ΣK₈₂K₁₀K₇E; श्रुतो
 वः M • °चक्रं तु] C₉₄C₄₅K₈₂K₁₀K₇E; °चक्रस्य C₀₂, °चक्रतु M 32b विनिःसृतम्] corr.; विनिःसृतम्
 C^ΣK₈₂K₁₀K₇ME (unmetr.) 32c परार्धं च] C₄₅C₀₂K₈₂K₁₀K₇E; (परार्द्धं च C₉₄, परार्धञ्च M^{ac},
 परार्धञ्चे M^{pc} • परं चैव] C^ΣK₈₂K₁₀K₇E; परार्धञ्चैव M 32d वः] C^ΣK₈₂K₁₀K₇M^{ac}; नः M^{pc},
 यः E • °दीपितम्] C^ΣK₈₂K₁₀K₇E; °दीयतां M 33 अनर्थयज्ञ उवाच] C^ΣK₈₂K₁₀K₇ME; omit-
 ted in K₈₂ 33b सहस्र°] C^ΣK₈₂K₁₀K₇E; साहस्र° M • °युतं] C^ΣK₈₂K₇ME; °तन् K₁₀
 33cd कोटिम°] C^ΣK₈₂K₁₀ME; कोटिर° K₇ 33d °बुदं] C^ΣK₈₂K₁₀ME; °बुदं K₇ 34a निखर्वं
 च] C^ΣK₈₂K₇E; निखर्वं तु K₁₀, निसर्वञ्च M 34b शङ्कुः] corr.; शङ्कु C^ΣK₈₂K₁₀K₇M, शङ्ख E
 • पद्मं] C^ΣK₈₂K₁₀K₇E; पद्म M

समुद्रो मध्यमन्तं च परार्धं च परं तथा ॥१:३४॥
 सर्वे दशगुणा ज्ञेयाः परार्धं यावदेव हि ।
 परार्धद्विगुणेनैव परसंख्या विधीयते ॥१:३५॥
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।
 पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥१:३६॥

[ब्रह्माण्डम्]

विगतराग उवाच ।
 ब्रह्माण्डं कति विज्ञेयं प्रमाणं प्रापितं क्वचित् ।
 कति चाङ्गुलिमूर्ध्वेषु सूर्यस्तपति वै महीम् ॥१:३७॥
 अनर्थयज्ञ उवाच ।
 ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।
 देवास्ते ऽपि न जानन्ति मानुषाणां च का कथा ॥१:३८॥
 पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।
 ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥१:३९॥
 शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभूताम् ।
 दश नाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥१:४०॥

[भूभूतां नामानि]

[पूर्वतः]



34cd E omits 34cd-35

39cd cf. BrahmanḍaP 3.4.58cd: ब्रह्मा ददौ शास्त्रमिदं पुराणं मातरिश्चने



34c समुद्रो] $C^{\Sigma}K_{82}K_{10}K_7$; समुद्र° M, omitted in E • मध्यमन्तं च] $C^{\Sigma}K_{82}^{\alpha c}M$; मध्यमान्तं च K_{82}^{pc} , मध्यमन्तञ्च K_{10} , मध्यमन्तश्च K_7 , omitted in E 34d परार्धं च परं तथा] $C^{\Sigma}K_{82}K_{10}K_7$; परार्द्धपरद्वेगुणाम् M, omitted in E 35b परार्धं] K_7 ; परार्ध $C_{45}C_{02}K_{82}K_{10}M$, परार्ध C_{94} , omitted in E 35c परार्ध°] $C^{\Sigma}K_{82}K_{10}M$; परार्ध K_7 , omitted in E 35d °संख्या] $C^{\Sigma}K_{82}K_{10}K_7$; °संख्या M, omitted in E 36ab परात्परतरं नास्ति इति मे निश्चिता मतिः] $C^{\Sigma}K_{10}K_7^{pc}$; परात्परतरं नास्ति इति मे निश्चिता मति $K_{82}K_7^{\alpha c}$, परात्परतरन्नास्ति इति मे निश्चिता मति M, वृन्दञ्चैव महावृन्द द्विपरानन्तमेव च । परात्परतरं नास्ति इति मे निश्चिता मतिः ॥ E 36e °वेद°] $C_{94}E$; °वेदे $C_{45}C_{02}K_{10}K_7$ (unmetr.), °वेदा K_{82} , °वेदैः M 36f °आख्याता] $C_{94}C_{45}K_{82}$; °आख्यातं $C_{02}K_{10}K_7ME$ • °त्तम] $C^{\Sigma}K_{82}K_{10}K_7E$; °त्तम M 37a ब्रह्माण्डं] $C_{94}C_{45}K_{82}K_{10}K_7ME$; ब्रह्माण्ड C_{02} 37b प्रमाणं प्रापितं क्वचित्] conj.; प्रमाणज्वापितं क्वचित् $C^{\Sigma}K_{82}K_{10}E$, प्रमाज्वापितत् क्वचित् K_7 , प्रमाणज्वापितां कति M 37c °ध्वेषु] em.; °ध्वेषु $C^{\Sigma}K_{82}K_{10}K_7ME$ 37d सूर्यस्त°] $C^{\Sigma}K_{82}K_{10}K_7E$; सूर्यो $M^{\alpha c}$, शूर्यो M^{pc} • महीम्] $C_{45}C_{02}K_{82}M$; महीम् C_{94} , मही $K_{10}K_7E$ 38a ब्रह्मा°] $C^{\Sigma}K_{82}K_{10}K_7E$; ब्रह्मा° M • प्रसंख्यातुं] $C^{\Sigma}K_{82}K_7M$; प्रसंसा तु K_{10} , च संख्यातुं E 38b शक्यं क°] $K_{82}K_{10}E$; शक्या क° $C^{\Sigma}K_7$, सक्याङ्क° M 38c देवास्ते] $C^{\Sigma}K_{82}K_{10}K_7E$; देवतापि M 38d मानुषाणां च] $C^{\Sigma}K_{82}K_{10}K_7E$; मानुषानञ्च $M^{\alpha c}$, मानुषानाञ्च M^{pc} 39c पुराख्यातो] $C^{\Sigma}K_{82}K_{10}K_7$; पुराख्यातं M, ममाख्यातो E 40a शिवाण्डा°] $C^{\Sigma}K_{82}K_{10}K_7E$; शिवाण्ड° $M^{\alpha c}$, शिवाण्डे° M^{pc} 40b सर्वेषामिव भूभूताम्] conj.; सर्वेषामिव भूरिताः $C_{94}C_{45}K_7$, सर्वेषामेव भूरिताः C_{02} , सर्वेषामिव भूरिता K_{82} , सर्वेषामेव भूरिणाम् K_{10} , सर्षपा इव भाविता M, सर्वेषामेव भूरिमां E 40c दिशा°] $C^{\Sigma}K_{82}K_7ME$; शिवा° K_{10} 40d ब्रह्माण्डे] $C^{\Sigma}K_{82}K_{10}K_7E$; ब्रह्माण्डा M • कीर्तितं शृणु] $C_{94}C_{02}K_{82}K_{10}K_7E$; य च कीर्तितम् C_{45} , कीर्तिता शृणु M

सहासहः सहः सद्बो विसहः संहतो ऽसभा ।
प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥१:४१॥

[आग्नेये]

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

[याम्ये]

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

[नैरृते]

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

[वारुणे]

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

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।



41a सहासहः] K_7 ; साहासह $C^{25}K_{82}K_{10}ME$ • सहः सद्बो] $C_{94}C_{02}K_{82}K_{10}K_7$; सहः सज्ञा C_{45} ; सद्बो सद्बः M, सहः सज्ञो E **41b** विसहः] $C_{94}C_{45}K_{82}K_{10}K_7E$; विसह $C_{02}M$ • ऽसभा] $C_{94}C_{02}K_{82}K_{10}K_7$; सहा M, सभा: C_{45} , सता E **41c** प्रसहो] $C^{25}K_{82}K_{10}K_7M$; प्रसहे: E • प्रसहः] $C_{94}C_{45}K_{82}K_{10}K_7M$; प्रसारवः] C_{02} , सप्रहः E • सानुः] $C^{25}K_{82}K_{10}$; सानु K_7ME **41d** पूर्वतो] $C^{25}K_{82}K_{10}K_7M$; पूर्वतो E **42a** भासनो] $C_{94}C_{45}K_{82}K_{10}K_7M$; भास C_{02} , भासतो E • भानुः] $C_{94}C_{02}K_{82}K_{10}K_7E$; भानु $C_{45}M$ **42b** द्युतिमो] $C^{25}K_{82}K_{10}M$; द्युतिनो K_7E **42c** दीप्ततेजाश्च तेजाश्च] $C_{94}C_{02}K_{82}K_{10}K_7$; दीप्ततेजाश्च तेजश्च C_{45} , दीप्ततेजस् तेजश्च M (unmetr.), दीप्ततेजाश्च तेजाश्च E **42d** तेजा तेजवहो] $C^{25}K_{82}K_{10}K_7E$; तेजतेजयह M **42e** आग्नेये] $C^{25}K_{82}K_{10}E$; आग्नेय K_7 , आग्नेर्ये M • त्वेतदा°] $C^{25}K_{82}K_{10}K_7E$; त्वेचमा M **42f** शृण्वथ] $C^{25}K_{82}K_{10}K_7E$; शृणुथ M • द्विज] $C^{25}K_{82}K_7ME$; द्विज: K_{10} **43b** संयमो] $C^{25}K_{82}K_{10}K_7E$; संयम M • यमुनो] $C_{94}C_{45}K_{10}$; यमनो $C_{02}K_7$, यमुना K_{82} , यमतो M, यमुना° E • यमः] $C^{25}K_{82}K_{10}K_7E$; यन M **43c** संयनो यमनोयानो] K_{82} ; संयमो यमनोयानो $C_{94}C_{02}E$, संयमो यमुनोयानो $C_{45}K_{10}$, संयमा यमनो यामो K_7 , यमियुग्मा यनो यानः M **43d** यनियुग्मा यनोयनः] K_{10} ; यनियुग्मा नयो यनः $C_{94}C_{02}K_{82}$, यनियुग्मा नयो नयः C_{45} , यनियुग्मा नयो यमः K_7 , दशमा याम्यमाश्रुता M, यनियुग्मा नयोयन E **44a** नगना नन्दो] $C_{94}C_{02}K_{82}K_{10}K_7$; नगजा नन्दो C_{45} , नगनागेन्द्र M, नगनो नदो E **44b** नगरो नगनन्दनः] $K_{10}M^{ac}$; नगरोरगनन्दनः $C_{94}K_7$, नगरोरनगनन्दनः C_{45} , नगरोर° नन्दनः C_{02} , नगरोरगनन्दनः K_{82} , नगरो नननन्दनः M^{pc} , नगरोरनगनन्दनः E **44c** नगर्भो] $C^{25}K_{82}K_7E$; नृगर्भो K_{10} , नगर्भ M • गहनो गुह्यो] $C^{25}K_{82}K_{10}K_7$; गुहनो गुह्य M, गहनो गुह्ये E **44d** गूढजो] $C^{25}K_{82}K_{10}K_7E$; गूढजो M • तत्परः] $C^{25}K_{82}K_{10}K_7E$; तत्परम् M **45a** वारुणेन] $C^{25}K_{82}K_{10}K_7M$; वारुणे च E **45b** शृणु] $K_{10}M$; शृङ्गे $C_{94}C_{45}K_{82}K_7$, शृङ्गे C_{02} , मूढे E **45c** बभ्रः सेतुर्भ°] corr.; बभ्रं सेतुर्भ° $C_{94}C_{45}$, बभ्रं सेतु भ° C_{02} , बभ्रः सेतु भ° K_{82} , बभ्रं सेतुर्भ° K_{10} , बभ्र सेतुर्भ° K_7 , बभ्रू सेतु भ° M, बभ्रून्सेतुर्भ° E **45d** प्रभवोद्भव°] $C^{25}K_{82}K_{10}K_7E$; प्रभवोद्भव° M • °भाजनः] $C^{25}K_{82}K_{10}K_7M$; °भाजन E **45e** भरणो] $C_{45}K_7$; भरण $C_{94}K_{82}$, भरणं $C_{02}E$, भरणा K_{10} , भरणः M **45f** दशैते] $C^{25}K_{82}K_{10}E$; दशैते K_7 , दशैता M • °आलयाः] $C^{25}K_{82}K_{10}K_7$; °आलया ME **46a** नृगर्भो] $C^{25}K_{82}K_{10}K_7E$; नृगर्भा M • °गर्भश्च] $C_{94}C_{45}K_{10}K_7$; °गर्भाश्च $C_{02}K_{82}ME$ **46b** देवगर्भो] $C^{25}K_{82}K_{10}K_7E$; देवगर्भ M

वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥१:४६॥
ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।
नायका दश वायव्ये कीर्तिता ये मया द्विज ॥१:४७॥

[उत्तरे]

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।
सतः सत्य लयः शम्भुर्दश नायकमुत्तरे ॥१:४८॥

[ईशाने]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।
इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥१:४९॥

[मध्यमे]

अपरो विमलो मोहो निर्मलो मन मोहनः ।
अक्षयश्चाव्ययो विष्णुर्वरदो मध्यमे दश ॥१:५०॥

[परिवाराः]

सर्वेषां दशमीशानां परिवारशतं शतम् ।
शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥१:५१॥
सहस्रेषु च एकैकमयुतैः परिवारितम् ।
अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥१:५२॥
एकैकस्य परिवारो नियुतः पृथगेव च ।



46c °गर्भश्च] C^२K₁₀K₇E; °गर्भाश्च K₈₂, °गर्भोश्च M 46d वृषाङ्को] C^२K₈₂K₁₀K₇E; वृषाङ्को
M • वृषभ°] C₉₄C₄₅K₈₂K₁₀K₇ME; वृषभ° C₀₂ 47a ज्ञातव्यश्च तथा सम्यग्] C^२K₈₂K₁₀K₇; वृषजो वृषनन्दनः] C^२K₁₀K₇E; वृषनन्दनः K₈₂, दशनायक
वायवे M 47cd नायका दश वायव्ये कीर्तिता ये मया द्विज] C₉₄C₄₅K₈₂E; नायका दश वायव्ये कीर्तिता ये
मया द्विजः C₀₂K₁₀, नायका दश वायव्ये कीर्तिता ये मया द्विज K₇, कीर्तितो यं मया द्विज यथा तथ्येन सुव्रतः M
48a सुलभः] C^२K₈₂K₁₀K₇M; सुरभः E • सुमनः] C^२K₈₂K₁₀E; सुमनाः K₇, सुमनो M • सौम्यः]
C^२K₈₂K₁₀K₇E; सोम्य M 48c सतः सत्य] corr.; सत सत्य C^२K₇, सत्यसत्य K₈₂, सुत सत्य K₁₀,
सुतः सत्य M, सत सत्या° E • लयः] C^२K₈₂K₁₀ME; लयं K₇ 48cd शम्भुर्द°] C₉₄C₄₅K₁₀E;
शम्भु द° C₀₂K₈₂K₇, शम्भु द° M 48d °नायकमु°] C^२K₈₂K₁₀K₇M; °नायक उ° E 49a वज्र]
C^२K₈₂K₁₀K₇E; व्रजः M 49b °वर्षणः] C^२K₈₂K₁₀M; °वर्षणम् K₇, °दर्यं च E 49c इलनो
वलिनो ब्रह्मा] C^२K₈₂K₁₀K₇E; इलिनो वलिनो ब्रह्मा M 49d दश°] C₉₄K₈₂K₇E; दश° C₄₅C₀₂K₁₀,
दिशै° M • नायकाः] C^२K₈₂K₁₀K₇E; नायका M 50a अपरो विमलो मोहो] C^२K₈₂K₁₀K₇E;
अपरः विमला मोहा M 50b निर्मलो म°] em.; निर्मलो म° C₉₄, निर्मलोन्म° C₄₅K₇, निर्मलोन्म° C₀₂E,
निर्मलोन्म° K₈₂K₁₀, निर्मलोन्म° M 50c अक्षयश्चाव्ययो] C₉₄C₄₅K₈₂K₁₀K₇; अक्षयाश्चाव्ययो C₀₂,
अक्षयश्चाव्ययं M, अक्षयश्चाव्ययो E 50cd विष्णुर्व°] C₉₄C₄₅K₇E; विष्णु व° C₀₂K₈₂M, विष्णुर्व°
K₁₀ 50d मध्यमे दश] C₉₄C₄₅K₇; मध्यमो दश C₀₂K₈₂, वरवर्षणः K₁₀, मध्यमो दशः M, मध्यमे
दशः E 51a सर्वेषां] C^२K₈₂K₁₀ME; सर्वेषा K₇ • दशमीशानां] C^२K₈₂K₁₀K₇M; दशरीशानां E
51b परिवार°] C₉₄C₀₂K₁₀K₇ME; परि° C₄₅, परिवारं K₈₂ 51d सहस्रैः] C^२K₈₂K₁₀K₇E; सहस्रै
M • °वारितम्] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; °वारिता C₀₂, °वारितः M, °वारिताः E 52a एकैकम्]
C₉₄C₄₅K₁₀K₇E; एकैकं म° C₀₂K₈₂M 52b परिवारितम्] C^२K₈₂K₁₀K₇; परिवारितः M, परिवारितमाः
E 52c अयुतं] E; अयुतैः C^२K₈₂K₇M, अयुतै K₁₀ • प्रयुतैर्वृन्दैः] C^२K₈₂K₁₀E; प्रयुतै वृन्दैः K₇,
प्रयुतैर्भृत्य M 52d प्रयुतं नियुतैर्वृतम्] corr.; प्रयुतैर्नियुतैर्वृतः C₉₄C₄₅K₈₂K₇, प्रयुतैर्नियुतैर्वृतः C₀₂, प्रयुतै
नियुतै वृतः K₁₀, प्रयुतः नियुतैः वृतः M, प्रयुतं नियुतैर्वृतः E 53a परिवारो] C^२K₈₂K₁₀K₇; परिवार M
(unmetr.), परिवारो E (unmetr.) 53b नियुतः] C₉₄C₄₅K₈₂K₁₀K₇ME; नियुत C₀₂ • च]
C^२K₈₂K₁₀K₇ME; चः K₇

कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥१:५३॥
 दशकोटिषु एकैकं वृन्दवृन्दभूतैर्वृतम् ।
 वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥१:५४॥
 खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।
 दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥१:५५॥
 शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।
 पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥१:५६॥
 समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।
 मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥१:५७॥
 अनन्तेषु च एकैकं परार्धपरिवारितम् ।
 परार्धेषु च एकैकं परेण परिवारितम् ।
 एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥१:५८॥

[प्रमाणम्]

प्रमाणं शृणु मे विप्र संक्षेपाद्ब्रुवतो मम ।
 चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥१:५९॥
 कोटिकोटिसहस्रं तु योजनानां समन्ततः ।
 अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥१:६०॥
 सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।



53c कोटिभिर्दशकोट्येन] $C_{94}C_{02}E$; कोटिभिर्दशकोट्येन C_{45} , कोटिभिर्दशकोट्येन $K_{82}K_7$, कोटिभिर्दशकोट्येन: K_{10} , कोटिभिः परिवाराणि कोटिभिर्दशकोटिकम् M 53d एकैकः परिवारितः] $C_{45}K_{82}E$; एकैकः परिवारितः C_{94} , एकैकपरिवारितः $C_{02}K_{10}K_7$, एकैकपरिवाराणां M 54a दशकोटिषु एकैकं] $C_{45}C_{02}K_{10}E$; दशकोटिषु एकैकं $C_{94}K_{82}K_7$, दशकोट्येषु एकैकं M 54b वृन्दवृन्दभूतैर्वृतम्] $C^{32}K_{10}$; वृन्दवृन्दवृत्तैर्वृतं K_{82} , वृन्दवृन्दभूतैर्वृतं K_7 , वृन्दवृन्देषु एकैकं M, वृन्दवृन्दैर्वृतैर्वृतः E 54c वृन्दवर्गेषु] $C^{32}K_{82}K_{10}K_7E$; वृन्दवर्गभिः तैर्वृतम् M 54d खर्वभिः परिवारितम्] $C^{32}K_{82}K_{10}$; खर्वभिः परिवारितम् K_7 , खर्वभिः परिवाराणि M, खर्वभिः परिवारितः E 55a खर्ववर्गेषु एकैकं] $C^{32}K_{82}K_{10}K_7E$; खर्ववर्गेव एकैकम् M 55b दशखर्वगणैर्वृतम्] $C_{94}C_{02}K_{82}K_{10}$; दशखर्वगणैर्वृतम् C_{45} , दशखर्वगणे वृत्तं K_7 , दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E 55c खर्वेषु] $C^{32}K_{82}K_{10}ME$; खर्वेषु K_7 55d शङ्कुभिः परिवारितम्] $C^{32}K_{82}K_{10}K_7M$; शङ्कुभिः परिवारितः E 56a पृथगेकैकं] $em.$; पृथगेनैव $C_{94}C_{02}K_{82}K_{10}K_7ME$, पृथगेनैव C_{45} 56b वारितम्] K_{82}^pM ; वारितः $C^{32}K_{10}K_7E$, तं K_{82}^{ac} 56d समुद्रैः] $C_{02}K_{82}K_{10}K_7ME$; समुद्रैः C_{94} , दमुद्रैः C_{45} • वारितम्] $C^{32}K_{82}K_{10}K_7M$; वारितः E 57a तथैव] $C_{94}C_{45}K_{82}K_{10}K_7ME$; तथैव C_{02} 57b मध्यसंख्यैस्तु तैर्वृतम्] $C^{32}K_{82}M$; मध्यसंख्यैस्तु तैर्वृतम् K_{10} , मध्यसंख्यैस्तु तैर्वृतं K_7 , मध्ये शङ्ख्यायुतैर्वृतः E 57c मध्यसंख्येषु] $C^{32}K_{82}K_{10}K_7$; मध्यसांख्यो च M, मध्ये शंखेषु E 57cd एकैकमनन्तैः] $C^{32}K_{82}K_{10}E$; एकैकं मनतैः K_7 , एकैकं अनन्तै M 57d वारितम्] $C^{32}K_{82}K_{10}K_7M$; वारितः E 58b परार्धपरिवारितम्] $C_{94}C_{45}K_{82}K_{10}K_7$; परार्धपरिवारितम् C_{02} , परार्धपरिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M, परार्धपरिवारितः E 58d वारितम्] $C^{32}K_{82}K_7M$; वारिवारितं K_{10} , वारितः E 58e कथितो] $C^{32}K_{82}K_7M$; कथितो K_{10} , कथिता E 58f शक्यं] $C_{94}C_{45}K_{82}K_{10}K_7ME$; शक्यं C_{02} • सांख्यमुं] $C_{94}C_{02}K_{10}M$; सांख्यमुं C_{45} , स्यख्यमुं K_{82} , संख्यमुं K_7 , संख्यामुं E 59a प्रमाणं] $C_{02}K_{82}K_7ME$; प्रमाणं $C_{94}C_{45}$, प्रमाण K_{10} 59b संक्षेपाद्ब्रुवतो] $C_{94}C_{02}K_{82}K_{10}E$; संक्षेपाद्ब्रुवतो C_{45} , संख्येपाद्ब्रुवतो K_7 , संक्षेप ब्रुवतो M 60a कोटिकोटि] $C^{32}K_{82}K_{10}K_7E$; कोटीकोटि M 60a च परीमाणं] $C_{94}C_{02}K_{82}K_{10}K_7E$; च परीमाणं C_{45} (unmetr.), परिमाणञ्च M 60b ब्रह्मणा] $C_{94}C_{45}K_{82}K_{10}K_7ME$; --- C_{02} • कीर्तितम्] $C_{94}C_{45}K_{10}K_7E$; कीर्तिताः C_{02} , कीर्तितः $K_{82}M$

विंशकोटिष्वङ्गुलीषु ऊर्ध्वतस्तपते रविः ॥१:६१॥
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।
 ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥१:६२॥

[व्यासाः]

पुराणाशीसहस्राणि शतानि द्विजसत्तम ।
 ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥१:६३॥
 वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।
 तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥१:६४॥
 बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।
 पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥१:६५॥
 एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥१:६६॥
 अष्टादशसहस्राणि तेन सारस्वताय तु ।
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥१:६७॥
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥१:६८॥
 चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।
 त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥१:६९॥
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।



61cd The folio in K₁₀ ends with ऊर्ध्व°, and the folios that may have contained verses 1.61d–2.22 are missing.



61c विंशकोटिष्वङ्गुलीषु] conj.; विंशकोटिषु गुल्मेषु C²K₈₂K₁₀K₇E, विंशकोटि विना गुल्मे M **61d** ऊर्ध्वतस्त°] C²K₈₂K₇E; ऊर्ध्व° K₁₀, ऊर्ध्वतो त° M • रविः] C²K₈₂K₇M; रवि E **62a** प्रमाणं] C₉₄C₀₂K₈₂K₇ME; प्रणामं C₄₅ **62c** ब्रह्माण्डं चा°] K₈₂; ब्रह्माण्डश्च C₉₄C₄₅K₇M, {ब्रह्माण्डाश्चा° C₀₂, ब्रह्माण्डाश्चा E • °मेयाणां] C₉₄K₈₂ME; °मेयाणा C₄₅C₀₂K₇ **62d** °कीर्तितम्] C₉₄C₄₅K₈₂K₇E; °कीर्तिता: C₀₂, °कीर्तितः M **63b** °सत्तम] C₉₄C₄₅K₈₂K₇ME; °सत्तम: C₀₂ **63c** पूर्णं] C₉₄C₀₂K₈₂E; पूर्वं C₄₅, पूर्णं K₇, पूर्वं M **63d** मातरिश्वा] C²K₈₂K₇E; मातरिश्च M • °तथम्] C₉₄C₄₅K₈₂K₇E; °तथा C₀₂M **64a** संक्षिप्य] C²K₈₂K₇E; संक्षिप्यः M **64b** प्राप्तं चोशनसं] C₄₅K₈₂K₇; प्राप्तं चोशनसं C₉₄, प्राप्त×औशनसं C₀₂, प्राप्ताश्चोशनसम M (unmetr.), प्राप्तश्चोशनसं E **64c** संक्षिप्य] C²K₈₂K₇E; संक्षिप्यः M **64d** प्राप्तवांश्च बृहस्पतिः] C²K₈₂K₇E; प्राप्तधञ्च बृहस्पति M **65b** सूर्यं] C₀₂E; सूर्यस् C₉₄K₈₂K₇, सूर्य C₄₅M • त्रिंशत्स°] C₉₄C₄₅K₈₂K₇E; त्रिंशत्स° C₀₂M **65c** °विंशत्सहस्राणि] corr.; °विंशहस्राणि C₉₄, °विंशसहस्राणि C₄₅C₀₂K₈₂K₇M, °विंशत्सहस्राणि E **65d** मृत्युं प्राह] C²K₈₂K₇E; मृत्यु प्राहः M **66a** °विंशत°] E; °विंश° C²K₈₂K₇M **66b** कीर्तितम्] E; कीर्तितः C₉₄C₄₅K₈₂K₇ME, कीर्तिता: C₀₂, कीर्तित K₇^{ac} **66c** वसिष्ठाय] C₉₄C₀₂K₈₂ME; विशिष्ठाय C₄₅, वशिष्ठाय K₇ **66d** विंशत्श्लो°] corr.; विंशत्श्लो° C₉₄C₀₂K₈₂K₇E, विंशत्श्लो° C₄₅, त्रिंशत्श्लो° M **67a** अष्टादशसहस्राणि] C²K₈₂E; आष्टादशसहस्राणि K₇, वसिष्ठेदशसहस्रं M **67c** सारस्वतस्त्रि°] em.; सारस्वता त्रि° C₉₄C₀₂K₈₂K₇E, सारस्वतास्त्रि° C₄₅, सारस्वत तृ° M • °धामाय] C²K₈₂K₇ME; omitted in K₈₂^{ac} **67d** सहस्रदश] C²K₈₂K₇E; सहस्रादश M **68b** भर°] C₉₄C₄₅K₈₂K₇E; भार° C₀₂, सन° M **68d** अभाषत] C₉₄C₄₅K₈₂; अभाषत C₀₂, अभाषतः K₇E, मभासतः M **69b** अन्तरी°] C²K₈₂K₇E; अन्तरि° M **69c** त्रय्यारुणिं] corr.; त्रय्यारुणि C₉₄C₄₅K₈₂M, त्रय्यारुणि C₀₂E, त्रय्यारुणि K₇ **69d** अभाषत] C₉₄C₀₂K₇; अभाषतः C₄₅, स्वभावत K₈₂, मभासतः M, ह्यभाषत E **70a** त्रय्यारुणि°] corr.; त्रय्यारुणि° C²K₇, त्रय्यारुणि° K₈₂E, त्रय्यारुणि° M • विप्रेन्द्रो] C₉₄C₄₅K₈₂K₇E; विप्रेन्द्र C₀₂M **70b** धनंजय°] C²K₈₂K₇ME; धन° K₈₂^{ac} • °भाषत] C₉₄C₀₂K₈₂K₇; °भाषतः C₄₅ME

द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥१:७०॥
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥१:७१॥
 ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।
 गौतमाच्च भरद्वाजस्तस्माद्वर्यात्मनाय तु ॥१:७२॥
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।
 सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥१:७३॥
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।
 शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥१:७४॥
 द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।
 रोमहर्षेण सम्प्राप्तो द्वैपायनमहामुनिः ॥१:७५॥
 रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।
 दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
 मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥१:७६॥

॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः॥

76ab ≈ BrahmanḍaP 3.4.67ab: मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये



71b °मुनिः] C⁵K₈₂K₇E; °मुणि M 71c कृतंजयाद्वि°] C₉₄K₈₂E; कृतंजया द्वि° C₄₅C₀₂K₇,
 धनञ्जय द्वि° M • °श्रेष्ठ] C⁵K₈₂K₇M; °श्रेष्ठ E 71d ऋणंजय°] C₉₄C₀₂K₈₂K₇ME; ऋणंजय°
 C₄₅ • °महात्मने] C⁵K₈₂K₇E; °मभाशतः M 72a प्राप्तो] C⁵K₈₂K₇; प्राप्तः M, प्राप्तौ E
 72b महर्षिणे] C⁵K₈₂K₇E; महर्षिणः M 72c गौतमाच्च] C⁵K₈₂E; गौतमाश्च K₇, गौतमेन M
 72cd भरद्वाजस्तस्माद्वर्यात्मनाय] em.; भरद्वाजस्तस्माद्वर्यद्वताय C₉₄C₀₂K₈₂K₇, भरद्वाजस्तस्माद्वर्यद्वताय C₄₅,
 भरद्वाज तस्मा हर्यद्वताय M, भरद्वाजस्तस्माद्वर्याद्वमाय E 73a राजश्रवास्त°] em.; राजश्रव त° C⁵K₈₂E,
 राजश्रव त° K₇, राजर्षव त° M 73c °शुष्मात्त°] C⁵K₇ME; °शुष्मा त° K₈₂ 73cd प्राप्तस्तु°]
 C₉₄C₄₅K₈₂K₇ME; प्राप्त तु° C₀₂ 73d भो] C₉₄C₀₂K₈₂K₇ME; omitted in C₄₅ 74b वृक्षः]
 C⁵K₈₂K₇E; वृक्ष M • °भाषत] C₉₄C₄₅K₈₂K₇; °भाषतः C₀₂ME 74c शक्तिः पराशरं] C⁵K₈₂K₇E;
 शपरासर M^{ac}, शक्ति परासर M^{pc} 74d जतु°] C₉₄C₀₂K₈₂K₇E; तु° C₄₅, जंतु° M 75a द्वैपायनं तु]
 em.; द्वैपायनस्तु C⁵K₈₂K₇M, द्वैपायनाय E 75b जतुकर्णो महर्षिणम्] C₉₄C₄₅K₈₂K₇; जतुकर्णो महर्षिणः
 C₀₂, जकर्णो महर्षिणं K₈₂^{ac}, जंतुकर्णमहर्षिणा M, जतुकर्णमहर्षिणा E 75d °मुनिः] C⁵K₈₂K₇; °मुनि ME
 76a °हर्षेण] M; °हर्षाय C⁵K₈₂K₇, °हर्षणाय E 76b °बुद्धये] C⁵K₈₂K₇E; °बुद्धयः M 76b पुराणं
 सम्प्रकाशितम्] C₉₄C₄₅K₈₂K₇ME; पुराण सम्प्रकाशितां C₀₂ 76c मानुषाणां] C₉₄C₀₂K₈₂K₇E;
 मनुषाणां C₄₅, मानुषाना M • हितार्थाय] C⁵K₈₂K₇E; हित्यथाय M 76f भूयः] C⁵K₈₂K₇; भूय ME
 Colophon: नामाध्यायः प्रथमः] C⁵K₈₂K₇; नामाध्यायः प्रथमः श्लोक ७७ M, नाम प्रथमोऽध्याय 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 समुद्धृतम् ।
 न प्रभुर्नैतदस्तत्र न दण्ड्यो न च दण्डकः ॥२:५॥
 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 मानवस्तस्मिन्त्रयश्चैव शिवालये ।



Testimonia for this chapter: C₉₄ ff. 195v–197r, C₄₅ ff. 203v–204v, C₀₂ ff. 270r–270v (it breaks off at 2.21 and resumes at 3.30b), K₈₂ ff. 3v–4v, K₁₀ exp. 43 and 42 (sic!; it broke off at 1.62d and resumes at 2.23), K₇ ff. 211v–213r; E pp. 585–588; C^Σ = C₉₄ + C₄₅ + C₀₂

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



1a जनाग्रेण] C₄₅C₀₂K₈₂K₇E; जना_ C₉₄ 2b ब्रह्माण्डा°] C^ΣK₈₂K₇; ब्रह्माण्ड E 2c ज्ञेयं] C₉₄C₄₅K₈₂K₇E; ज्ञेया C₀₂ 2d कति] C₉₄C₄₅K₈₂K₇E; कति: C₀₂ 3a लयनं ज्ञेयं] C₉₄C₀₂K₈₂K₇; लयनं C₄₅, लक्षणं ज्ञेयं E 3b वासिनः] C₉₄C₀₂K₈₂K₇E; वासिरान: C₄₅ 3c का] em.; को C^ΣK₈₂K₇, किं E • प्रजा ज्ञेया] C₄₅C₀₂K₈₂K₇E; प्रजा_ या C₉₄ 4b न त्वं] C^ΣK₈₂K₇; तत्त्वं E • °हसि] C^ΣK₈₂E; °हसि K₇ 4c दैवते°] C₉₄C₄₅K₈₂; दैवते° C₀₂K₇E • शक्तिर्] C₉₄; शक्ति C₄₅C₀₂K₈₂K₇E 5a अगम्यगमनं] C₉₄C₄₅K₈₂E; अगम्यगमनं C₀₂, अगम्यगमनं K₇ 5b गुह्या°] K₇E; गुहा° C^ΣK₈₂ • समुद्धृतम्] em.; समुद्धितम् C^ΣK₈₂, समुद्धितं K₇, समुद्धिदम् E 5c प्रभुर्नै°] C₉₄C₄₅K₈₂K₇E; प्रने° C₀₂ 5d दण्ड्यो] C₀₂K₈₂K₇; दण्डो C₉₄C₄₅, दण्ड्या E • दण्डकः] C₉₄C₀₂K₈₂K₇E; ण्डक: C^{ac}₄₅, ण्डक: C^{pc}₄₅ 6a सत्यो] C^ΣK₈₂K₇; सत्यो E • तत्र] C^ΣK₈₂K₇; तत्रा E 6b नो] C₄₅C₀₂K₈₂K₇E; _ C₉₄ 6c नानृजुर्न] em.; नाऋजुर्न C₉₄E, नाऋजुर्न C₄₅K₇, नाऋजुर्न K₈₂, (नाऋजु न) C₀₂ 6d न तृष्णा न च] C^ΣK₇E; न च तृष्णा न K₈₂ • ईर्ष्यता] C₉₄C₄₅K₈₂K₇; ईर्ष्यता: C₀₂, ईर्ष्यता E 7a क्रोधो] C₉₄C₄₅K₈₂K₇E; क्रोधो C₀₂ 7b सूयकः] C₉₄C₀₂K₈₂K₇; सूयक: C₄₅, स्तेयक: E (unmetr.) 7d शठो] C₉₄C₄₅K₈₂K₇; षठो C₀₂, शठे E • मत्सरः] C^ΣK₈₂K₇; मत्सरा: E 8a व्याधिर्न] C₉₄C₄₅K₈₂E; व्याधि न C₀₂K₇ • जरा तत्र] C₄₅K₇; जरास्तत्र C₉₄C₀₂K₈₂E 8b विक्लवः] C^ΣK₈₂K₇; विक्लव E 9a मानव°] C₄₅C₀₂K₈₂K₇E; मा_ व° C₉₄

न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥२:९॥
 गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।
 याचमानो न तत्रास्ति दाता चैव न विद्यते ॥२:१०॥
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥२:११॥
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥२:१२॥
 आहूतसम्प्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।
 न जन्ममरणं तत्र आपदं नाप्नुयात्क्वचित् ॥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 तिर्यन्तरकं 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 ।
 प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥२:२०॥

16d cf. 19.48cd: विशिष्टे त्विन्द्रियग्रामे तिर्यन्तरकसाधनम् **17c** cf. MBh (Indeces) 14.4.2743:
 ऐश्वर्यगुणसंपन्नाः क्रीडन्ति च यथासुखम्, and BrahmanḍaP 1.26.1: महादेवस्य महात्म्यं प्रभुत्वं च महात्मनः ।
 श्रोतुमिच्छामहे सम्यगैश्वर्यगुणविस्तरम् ॥



9c प्रशंसास्ति] $C^{\Sigma}K_{82}K_7$; प्रशंसाश्च E **10c** तत्रास्ति] $C^{\Sigma}K_{82}^{pc}K_7E$; तत्रा K_{82}^{ac} **11a** ब्रज त°]
 $C^{\Sigma}K_{82}E$; ब्रजस्त° K_7 **11c** कर्म ना°] em.; कर्म न $C^{\Sigma}K_{82}K_7$; कर्मणा E **11d** कलिः] $C^{\Sigma}K_{82}K_7^{pc}$;
 कलि $K_7^{ac}E$ **12a** च न त्रेता] $C_{02}K_{82}K_7E$; च न त्रेता C_{94} , च त्रेता न C_{45} **12b** कृतं चा°] $C_{02}K_{82}$;
 कृतश्चा° $C_{94}C_{45}K_7E$ **12c** मन्वन्तरं न तत्रास्ति] $C_{94}C_{45}K_{82}E$; मन्वन्तत्रास्ति C_{02} , मन्वन्तरनन्त तत्रास्ति
 K_7 **12d** कल्पश्चैव] $C^{\Sigma}K_7E$; कल्पं चैव K_{82} **13a** आहूत°] $C^{\Sigma}K_{82}K_7$; आभूत° E **13b** ब्रह्मरात्रिदिनं]
 $C^{\Sigma}K_{82}K_7$; ब्रह्मरात्रिदिवस् **13c** जन्ममरणं तत्र] $C_{02}K_{82}E$; जन्मरणं तत्र $C_{94}C_{45}$, जन्ममरणन्तत्र K_7
13d आपदं] $C^{\Sigma}K_{82}K_7$; अपदं E **14a** चाशापाश°] $C_{45}K_7^{pc}$; च सायाश° $C_{94}C_{02}K_{82}K_7^{ac}E$ •
 °बद्धो] $C_{94}C_{45}K_{82}K_7$; °बद्धो C_{02} , °वृद्धो E **14b** °मोहं] $C_{45}C_{02}K_{82}K_7E$; °मोहो C_{94} **14c** देवा]
 $C_{94}C_{02}K_{82}K_7E$; देवो C_{45} **15b** गन्धर्वा] $C^{\Sigma}K_{82}K_7$; गन्धर्वो E **16a** जपो] $C_{45}C_{02}K_{82}K_7E$;
 जपो C_{94} • नाह्निकस्त°] $C_{94}C_{02}K_{82}K_7E$; नाह्निक त° C_{45} **16d** न तिर्यन्तरकं] em.; नातिर्यन्तरकस्
 $C_{94}C_{02}K_{82}$, नातिर्यन्तरकन् C_{45} , नातिर्यन्तरकस् K_7 , न तीर्थन्तरकन् E **18a** हरेच्छाप्रभवाः] K_7 ; हरेच्छप्रभवाः
 $C^{\Sigma}K_{82}$, हरेच्छाप्रभवा E **18c** वर्ज्यानि] $C^{\Sigma}K_{82}K_7$; वर्ज्यानि E **19a** °गुणोत्सेधो] conj.; °गुणोच्छेधा
 $C_{94}C_{45}K_{82}K_7$, °गुणोच्छेधा C_{02} , °गुणाच्छेधा E **19b** विस्तारश्च] K_7 ; विस्तारं च $C^{\Sigma}K_{82}E$ • °विधः]
 K_7 ; °विधा $C^{\Sigma}K_{82}E$ **19c** अनेकाकार°] $C_{45}C_{02}K_{82}K_7E$; अनेकार° C_{94} **20a** अन्ये] $C^{\Sigma}K_{82}K_7$;
 बहु° E **20c** षण्डाश्च] $C^{\Sigma}K_{82}K_7$; घण्टाश्च E **20d** °रुहाणि] C_{02} ; °रुहानि $C_{94}C_{45}K_{82}K_7$, °सहानि
 E

स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥२:२१॥
 तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥२:२२॥
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।
 परार्धद्वयविक्षेपा योजनानां द्विजोत्तम ॥२:२३॥
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।
 अधोर्ध्वो न च संख्यास्ति न तिर्यज्ज्वैति कश्चन ॥२:२४॥
 शिवाण्डस्य च विस्तारमायामं च न वेदम्यहम् ।
 भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥२:२५॥
 शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥२:२६॥
 बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।
 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 वक्त्रस्यापि चतुष्कलाः ।
 अघोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥२:३१॥



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



21a स्वादु°] C₄₅C₀₂K₈₂K₇E; स्वाधु° C₉₄ • °मूल°] C^ΣK₇E; °मूला K₈₂ • °फलाः] conj.;
 °फला C^ΣK₈₂K₇E **21b** स्कन्ध°] conj.; स्कन्द° C^ΣK₈₂K₇E **22c** °बालाः] C₉₄C₄₅K₈₂K₇;
 °वराः E **23c** °द्वय°] C₉₄C₄₅K₈₂K₁₀K₇E; °द्व° K^{a,c}₈₂ • °विक्षेपा] C₉₄C₄₅K₈₂K₁₀K₇; विज्ञेया
 E **23d** °त्तम] C₉₄C₄₅K₁₀K₇E; °त्तमः K₈₂ **24b** बलशक्तिश्च भो द्विज] C₉₄C₄₅K^{p,c}₈₂K₁₀K₇;
 omitted in K^{a,c}₈₂; तव शक्तिश्च भो द्विज E **24c** अधोर्ध्वो न च संख्यास्ति] C₉₄C₄₅K^{p,c}₈₂K₁₀K₇E;
 omitted in K^{a,c}₈₂ **24d** न तिर्यज्ज्वैति कश्चन] K^{p,c}₈₂K₇; न तिर्यज्ज्वैति कश्चन C₉₄C₄₅K₁₀E, न तिर्यं चेति
 कश्चन K^{a,c}₈₂ **25c** भोगमक्षय त°] em.; भोगमक्षयस्त° C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.), भोगमयास्तु त°
 E **25d** °मृत्युर्न] C₉₄C₄₅K₈₂K₇E; °मृत्यु न K₁₀ **26b** प्रभाः] C₉₄C₄₅K₈₂K₁₀K₇; प्रभा E
26d °शानानां] C₉₄C₄₅K₈₂E; °शानाना K₁₀, °गानानां K₇ • स्मृतालयः] C₉₄K₁₀K₇; स्मृतालय C₄₅,
 स्मृतालयं K₈₂, स्मृतालया E **27a** °भाः] C₉₄C₄₅K₈₂K₁₀K₇; °भा E **27b** ज्ञेयास्त°] C₉₄C₄₅K₁₀K₇;
 ज्ञेया त° K₈₂E • °आलये] C₉₄C₄₅K₈₂K₁₀K₇; °आलयं E **27d** दिश°] C₉₄C₄₅K₈₂K₇E;
 दिशि K₁₀ **28a** °प्रभाः] C₉₄C₄₅K₈₂K₁₀K₇; °प्रभा E **28b** दक्षिणां] C₉₄C₄₅K₈₂K₁₀K₇;
 दक्षिण° E • दिशम्] C₉₄K₈₂K₁₀K₇; दिशिम् C₄₅E **28d** °घोरा°] C₉₄C₄₅K₈₂K₁₀K₇; °धोरा°
 E • °श्रिताः] C₉₄C₄₅K₈₂K₁₀K₇; °श्रिता E **29b** पश्चिमां] C₉₄K₈₂K₁₀K₇E; पश्चिमा C₄₅ •
 दिश°] C₉₄C₄₅K₈₂K₁₀E; दिशि° K₇ • °श्रिताः] C₉₄C₄₅K₈₂K₁₀K₇; °श्रिता E **29d** सद्यमिष्टा°]
 C₉₄C₄₅K₁₀K₇E; सद्यमिष्ट्वा° K₈₂ • स्मृतः] C₉₄K₈₂K₁₀K₇E; स्मृताः C₄₅ **30b** उत्तरां] C₉₄K₈₂K₁₀K₇E;
 उत्तरा C₄₅ • दिशम्] C₄₅K₈₂K₁₀K₇E; दिशिम् C₉₄ **30d** °लयः] C₉₄C₄₅K₈₂K₁₀E; °लय
 K₇ **31a** कलाः] C₉₄C₄₅K₈₂K₁₀K₇; कला E **31b** चतुष्कलाः] C₉₄C₄₅K₈₂K₁₀K₇; चतुष्कले E
31d वामदेवा°] C₉₄C₄₅K₈₂K₇E; वामदेव° K₁₀

सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥२:३२॥
 संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥२:३३॥
 शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥२:३४॥
 अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।
 कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।
 तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥२:३५॥
 गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।
 तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥२:३६॥
 सप्तद्वीपसमुद्राणि रत्नपूर्णानि भो द्विज ।
 दत्त्वा वा वेदविदुषे श्रद्धाभक्तिसमन्वितः ।
 तत्र गन्तुं न शक्येत विना ध्यानेन निश्चयः ॥२:३७॥
 स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।
 स्वदारपुत्रसर्वस्वं शिरो ऽर्थिभ्यश्च यो ददेत् ।
 न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥२:३८॥
 यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
 ब्रह्माण्डान्तस्य 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 प्रदत्ता महीं पूर्णौ...



32a ज्ञेयाः] C₉₄C₄₅K₈₂K₁₀K₇; ज्ञेया E 32b संसारा°] C₉₄C₄₅K₈₂K₁₀K₇E; संसा° C₄₅ 32c °त्रिंशत्क°]
 corr.; °त्रिंशत्क° C₉₄C₄₅K₈₂K₁₀K₇E • ह्येताः] C₉₄C₄₅K₈₂K₁₀K₇; ज्ञेयाः E 32d °सत्तम]
 C₉₄C₄₅K₈₂K₇; °सत्तमः K₁₀E 33a संख्या वर्णा] C₄₅K₇; संख्या वर्णो C₉₄K₁₀, संख्या वर्णा K₈₂,
 संख्या वर्णा E 33b एकैकस्य] C₉₄K₁₀K₇E; एकैकस्य C₄₅K₈₂ 33d बोधव्यास्त°] em.; बोधव्या
 त° C₉₄C₄₅K₈₂K₁₀K₇E 34a °कृष्ट्या] C₉₄C₄₅K₁₀E; कृष्ट्या K₈₂K₇ 34b योगं सदाभ्यसेत्]
 C₉₄C₄₅K₈₂K₇E; योग समभ्यसेत् K₁₀ 34c °योगं] C₉₄C₄₅K₈₂K₁₀K₇; °योग E 35c °तप]
 E; °तपः C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) 35e शक्येत] C₉₄K₈₂K₁₀K₇; शक्येत C₄₅, शक्येते E
 35f देवै°] C₉₄C₄₅K₈₂K₁₀E; देवै° K₇ • °धन] C₉₄K₈₂K₁₀K₇E; °धनम् C₄₅ 36a गन्तुं]
 C₉₄C₄₅K₈₂E; गन्तु K₁₀K₇ • शक्येत] C₉₄C₄₅K₈₂K₁₀K₇; शक्यन्ते E 37a °द्वीप°] C₉₄C₄₅K₈₂K₁₀E;
 °द्वीप° K₇ • °समुद्राणि] C₉₄C₄₅K₈₂K₇E; °समुद्राय K₁₀ 37c गन्तुं] C₉₄C₄₅K₈₂E; गन्तु K₁₀; गन्तु
 K₇ • शक्येत] C₉₄C₄₅K₈₂K₁₀K₇; शक्यन्ते E 38a स्वदेहान्मांस°] C₉₄C₄₅K₈₂K₁₀; स्वदेहान्मांस°
 K₇, स्वदेहान्मांस° E 38a °स्वं] C₉₄C₄₅K₈₂K₇E; °स्व K₁₀ 38c न तत्र गन्तुं] C₉₄K₈₂K₁₀K₇E;
 न तत्र गन्तुं न C₄₅ 38f °दुष्करैः] C₉₄C₄₅K₈₂K₇E; °दुष्कृतः K₁₀ 39c °दान°] C₄₅K₇E; °दानं
 K₈₂, °दाने K₁₀ 39d °पारगः] C₄₅K₈₂K₇E; °पारगाः C₉₄K₁₀ 39a ब्रह्माण्डान्तस्य भोगास्तु]
 C₉₄C₄₅K₈₂K₇; ब्रह्माण्डान्तस्य भोगास्तु K₁₀, ब्रह्माण्डान्तस्य भोगास्तु E 39b भुङ्क्ते] C₉₄C₄₅K₈₂K₁₀;
 (भुङ्क्ते) K₇, भुक्त्वा E • °गः] C₉₄C₄₅K₈₂K₁₀K₇E; °गाः K₈₂ 40b धर्मो] C₉₄C₄₅K₈₂K₁₀E;
 धर्मे K₇ 40c °कलनात्काल°] C₉₄C₄₅K₈₂K₇E; °कलना काल° K₁₀

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥



Colophon: नामाध्यायो द्वितीयः] C₉₄C₄₅K₈₂K₇; नामाध्याय द्वितीयः K₁₀, 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 ।
 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 श्रद्धाद्याः सुमनोहराः ।
 तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ।



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

3cd cf. LiñP 1.10.12cd–13ab: धारणार्थं महान्दोष धर्मशब्दः प्रकीर्तितः ॥ आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते । 3 cf. BrahmanḍaP 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 ॥; ≈ MatsP 145.27: धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते । 6ab cf. DevīP 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः



1a आहुः] P₅₇C₉₄C₄₅K₈₂K₁₀K₇; आहु E 1d स्मृताः] P₅₇C₉₄K₈₂K₁₀K₇; स्मृता C₄₅, स्मृतः E 2a कौतूहलं] P₅₇C₉₄C₄₅K₈₂K₁₀K₇; कौतूहल E • ममोत्पन्नं] P₅₇C₉₄C₄₅K₈₂K₁₀E; समोत्पन्नं K₇ 2b संशयं] P₅₇C₄₅K₈₂K₁₀K₇E; संशयं C₉₄ 3c आधारणान्मं] P₅₇C₉₄K₁₀; आधारणात्पं C₄₅, आधारणात्पं K₈₂K₇, आधारेण मं E 3d इत्यभिधीयते] C₉₄K₈₂K₇E; इत्यभिधीयते P₅₇, इत्यभिधीयते C₄₅K₁₀ 4ab °स्मृतिद्वयोर्मूर्तिश्च°] C₉₄; °स्मृतिद्वयो मूर्तिश्च° P₅₇C₄₅K₁₀, °स्मृतिद्वयो मूर्तिश्च° K₈₂K₇, °स्मृतिद्वयो मूर्तिश्च E 4b °वृषः] P₅₇C₉₄C₄₅K₈₂K₁₀E; °वृष K₇ 4c चतुरा°] P₅₇C₄₅K₈₂K₁₀E; चतुरा° C₉₄K₇ 5a विज्ञेयाः] em.; विज्ञेयः P₅₇C₉₄K₈₂K₁₀K₇E, omitted in C₄₅ 5c °मानुषं] P₅₇C₉₄C₄₅K₈₂K₁₀K₇E; °मानुषं P₅₇ 6a ब्रह्मणो] P₅₇C₉₄K₈₂K₁₀K₇; omitted in C₄₅, ब्रह्मणो E • भित्त्वा] P₅₇C₉₄C₄₅K₈₂K₇E; भित्त्वा K₁₀ 6b धर्मः] P₅₇C₉₄C₄₅K₈₂K₇E; धर्म K₁₀ 6d °मध्यमाः] P₅₇C₉₄K₈₂K₁₀K₇E; omitted in C₄₅ 7a °आक्षी] P₅₇C₉₄K₈₂K₁₀K₇; omitted in C₄₅, °आक्षी E 7b °आद्याः] em.; °आद्या P₅₇K₁₀K₇E, °आद्याः K₈₂, omitted in C₄₅, °आद्या C₉₄ • °हराः] K₁₀E; °हरा P₅₇C₉₄K₇, omitted in C₄₅, °x(मा)ः K₈₂ 7cd तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह] 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

एष धर्मनिसर्गो ऽयं किं भूयः श्रोतुमिच्छसि ॥३:७॥
विगतराग उवाच ।
धर्मपत्नी विशेषेण पुत्रस्ताभ्यः पृथक्पृथक् ।
श्रोतुमिच्छामि तत्त्वेन कथयस्व तपोधन ॥३:८॥
अनर्थयज्ञ उवाच ।
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया लज्जा ।
बुद्धिः शान्तिर्वपुः कीर्तिः सिद्धिः प्रसूतिसम्भवाः ॥३:९॥
श्रद्धा कामः सुतो जातो दर्पो लक्ष्मीसुतः स्मृतः ।
धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥३:१०॥
पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।
क्रियायास्त्वभवत्पुत्रो दण्डः समय एव च ॥३:११॥
लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।
लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥३:१२॥
क्षेमः शान्तिसुतो विन्द्यादव्यवसायो वपोः सुतः ।
यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।
स्वायम्भुवे ऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥३:१३॥
विगतराग उवाच ।
मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।

10 For 3.10–13, see a rather similar passage 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 पुत्रो ऽभूदेवानन्दो व्यजायत । इत्येष वै सुखोदकः 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



8 विगतराग उवाच] C₄₅K₈₂^{pc}K₇E; विगतराग उ P₅₇C₉₄K₁₀, omitted in K₈₂^{ac} **8b** ताभ्यः] em.; तेभ्यः C₉₄C₄₅K₈₂K₁₀K₇E **9a** लक्ष्मीर्धृतिस्तुष्टिः] C₉₄; लक्ष्मीर्धृतिस्तुष्टिः C₄₅, लक्ष्मीर्धृतिर्धृतिस्तुष्टिः K₈₂^{ac}, लक्ष्मीर्धृतिस्तुष्टिः K₈₂^{pc}, लक्ष्मीर्धृति तुष्टिः K₁₀, लक्ष्मीर्धृतिस्तुष्टिः P₅₇K₇, लक्ष्मीर्धृतिस्तुष्टिः E **9b** पुष्टिर्मेधा] P₅₇C₉₄C₄₅K₈₂K₁₀K₇; पुष्टि मेधा E • लज्जा] P₅₇C₉₄C₄₅K₁₀K₇E; लज्जा K₈₂ **9c** बुद्धिः] P₅₇C₄₅K₈₂K₁₀K₇E; बुद्धि C₉₄ **9d** सिद्धिः प्रसूतिसम्भवाः] conj.; सिद्धिश्चाभूतिसम्भवाः P₅₇; सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀K₇; सिद्धिश्चाभूतिसम्भवा C₄₅, सिद्धिश्चाभूतिसम्भवा E **10a** कामः] K₈₂; कामः P₅₇C₉₄C₄₅K₁₀K₇, धर्मः E **11a** लाभः] C₉₄C₄₅K₁₀K₇; लाभः K₈₂E **11b** पुत्रः] em.; पुत्र C₉₄C₄₅K₈₂K₁₀K₇E • श्रुतः] C₉₄K₈₂K₁₀K₇E; श्रुतः C₄₅ **11c** त्वभवत्पुत्रो] em.; त्वभयः पुत्रो C₉₄C₄₅K₈₂K₁₀K₇; त्वभयः पुत्रो E **11d** दण्डः] corr.; दण्डे C₉₄K₈₂^{ac}, दण्डो C₄₅, दण्डः K₈₂^{pc}K₁₀K₇E • च] C₉₄C₄₅K₈₂K₁₀K₇; तु E **12a** लज्जाया विनयः] C₉₄C₄₅K₈₂K₁₀K₇; लज्जायाः विनयः E **12b** सुतः स्मृतः] K₈₂K₁₀K₇E; सुतः ×× C₉₄, सुतःस्तथा C₄₅ **12c** सुधियः] E; सुधिय C₉₄C₄₅K₈₂K₁₀K₇ • पुत्र] C₉₄C₄₅K₈₂K₁₀K₇; पुत्रः E **12d** अप्रमादः] C₉₄C₄₅K₁₀K₇E; अप्रमादाः K₈₂ **13b** वपोः] C₉₄C₄₅K₁₀K₇E; वपो K₈₂ **13d** सिद्धेः] C₄₅K₈₂K₁₀; सिद्धि C₉₄K₇E • व्यजायत] C₉₄C₄₅K₈₂; व्यजायते K₁₀E, व्यजायतः K₇ **13e** स्वायम्भुवे] C₉₄K₈₂K₇; स्वायम्भुवो C₄₅, स्वायम्भुवे K₁₀E • ऽन्तरे त्वासन्] conj.; ऽन्तरे त्वासि C₉₄C₄₅K₈₂, ऽन्तरे त्वासीत् K₁₀, ऽन्तरे त्वासं K₇, ऽन्तरेवासि E **14a** धर्मः] C₉₄C₄₅K₈₂K₁₀; धर्म K₇, धर्मः E

कौतूहलमतीव मे कर्तय ज्ञानसंशयम् ॥३:१४॥
 अनर्थयज्ञ उवाच ।
 श्रुतिस्मृतिद्वयोर्मूर्तिधर्मस्य परिकीर्तिता ।
 दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् ।
 स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥३:१५॥

[यमनियमभेदः]

यमश्च नियमश्चैव द्वयोर्भेदमतः शृणु ।
 अहिंसा सत्यमस्तेयमानुशंस्यं दमो घृणा ।
 धन्याप्रमादो माधुर्यमार्जवं च यमा दश ॥३:१६॥
 एकैकस्य पुनः पञ्चभेदमाहुर्मनीषिणः ।
 अहिंसादि प्रवक्ष्यामि शृणुष्ववहितो द्विज ॥३:१७॥

[यमपञ्चहिंसा (१)]

[पञ्चविधा हिंसा]

त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।
 हिंसां पञ्चविधामाहुर्मन्यस्तत्त्वदर्शिनः ॥३:१८॥
 काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।
 तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥३:१९॥



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.

15cd cf. Manu 3.171ab: दाराग्निहोत्रसंयोगं कुरुते यो ऽग्रे स्थिते; and also MatsP 142.41: दाराग्निहोत्रसम्बन्धमृग्यजुःसामसंहिताः । इत्यादिबहुलं श्रौतं धर्मं सप्तर्षयो ऽब्रुवन् ॥ **15c–f** ≈ MBh Indexes 1.36.10: दानाग्निहोत्रमिज्या च श्रौतस्यैतद्वि लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ MatsP 145.30cd–31ab: दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ BrahmanṇḍaP 1.32.33cd–34ab: दाराग्निहोत्रसम्बन्धाद् द्विधा श्रौतस्य लक्षणम् । स्मार्तो वर्णाश्रमाचारैर्यमैः स नियमैः स्मृतः ॥ **16cd** ≈ MBh 12.8.17ab: अहिंसा सत्यवचनमानुशंस्यं दमो घृणा **16** ≈ VDhU 3.233.203: आनुशंस्यं क्षमा सत्यमहिंसा च दमः स्पृहा । ध्यानं प्रसादो माधुर्यं चार्जवं च यमा दश ॥



14c कौतूहल°] C₉₄K₈₂K₁₀K₇E; कोतूहल° C₄₅ • °तीव मे] C₉₄K₈₂K₁₀K₇E; °तीव मे C₄₅
14d कर्तय] em.; कीर्तय C₉₄C₄₅K₈₂K₁₀K₇E • °संशयम्] C₉₄K₈₂K₇E; °संशयः C₄₅K₁₀ **15a** श्रुति°] C₉₄K₈₂K₁₀K₇; श्रुतिः C₄₅E **15ab** °द्वयोर्मूर्तिध°] C₉₄; °द्वयो मूर्ति ध° C₄₅K₈₂K₁₀, °द्वयी मूर्ति ध° K₇, °द्वयोर्मूर्ति ध° E **15b** °कीर्तिता] C₉₄C₄₅K₈₂E; °कीर्तितः K₁₀, कीर्तिताः K₇ **15cd** °बन्धमि°] em.; °बद्ध इ° C₉₄C₄₅K₈₂K₇, °बन्ध इ° K₁₀E **15d** श्रौतस्य] em.; श्रौतस्य C₉₄C₄₅K₇, श्रौत्रस्य K₈₂, सोत्रस्य K₁₀, श्रुतस्य E **15e** स्मार्तो] em.; स्मार्त C₉₄C₄₅K₈₂K₁₀K₇E **16a** नियम°] C₉₄C₄₅K₁₀K₇E; नियमै° K₈₂ **16d** °मानुशंस्यं] em.; °मनुशंस्यो C₉₄C₄₅K₈₂K₁₀E, °मानुशंस्या K₇ **16e** धन्या°] E; धन्यः C₉₄C₄₅K₁₀K₇, धन्यं K₈₂ • माधुर्य°] E; माधुर्य° C₉₄C₄₅K₈₂K₁₀K₇ **16f** आर्जवं च] C₉₄C₄₅K₈₂K₁₀K₇; आर्जवश्च E **17b** °माहुर्म°] C₉₄C₄₅K₈₂K₁₀E; °माहु म° K₇ **17d** शृणुष्व°] C₉₄C₄₅K₇E; शृणुष्व° K₈₂K₁₀ **18a** बन्धो] C₉₄C₄₅K₈₂K₇; बद्धो K₁₀, बन्ध E **18c** हिंसा°] C₉₄K₈₂K₇; हिंसा C₄₅K₁₀E • °विधामाहु°] C₄₅K₈₂K₇; °विधामाहु° C₉₄, °विधान्याहु° K₁₀, °विध प्राहु° E **19a** काष्ठलोष्ट°] C₉₄C₄₅K₈₂K₇E; काष्ठलोष्ट K₁₀ **19b** निर्दयाः] C₉₄C₄₅K₈₂K₁₀K₇; निर्दया E **19c** °भिन्नाङ्गो] C₉₄C₄₅K₈₂K₁₀K₇; °भिन्नाङ्गा E **19d** °वध्यमवा°] C₄₅K₈₂K₁₀K₇E; °वध्यमवा° C₉₄

बद्ध्वा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।
 अनाहता म्रियन्त्येवं वधो बन्धनजः स्मृतः ॥३:२०॥
 शत्रुचौरभयैघोरैः सिंहव्याघ्रगजोरगैः ।
 त्रासनाद्वधमाप्नोति अन्यैर्वापि सुदुःसहैः ॥३:२१॥
 यस्य यस्य हरेद्विक्तं 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 उद्विज्जादि 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 ।
 अहिंसा परमं दानमहिंसा परमं सुखम् ॥३:२९॥
 अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।



29d C₀₂ resumes here in exp. 189, f. 273r (sic!) with रमं सुखम्

29 This and the following verses are similar to MBh 13.117.37–38



20a भुजोरश्च] C₉₄C₄₅K₁₀K₇; भुजोरश्च K₈₂E 20b शिरोरुक्कण्ठ°] em.; शिरोरुक्कण्ठ° C₉₄C₄₅K₈₂K₁₀K₇,
 शिरोरुः कण्ठ° E 20c अनाहता म्रियन्त्येवं] C₉₄C₄₅K₈₂K₇E; अनाहत म्रियन्त्येष K₁₀ 20d वधो बन्धनजः
 स्मृतः] conj.; °नजाः स्मृताः C₉₄C₄₅K₈₂K₁₀, °नजाः स्मृता K₇, °नज स्मृतः E 21a °चौरभयैघोरैः]
 C₉₄C₄₅K₈₂K₇E; °चौरभयै घोरै K₁₀ 21d अन्यैर्वापि] C₉₄C₄₅K₈₂K₁₀E; अन्ये चापि K₇ 22a हरेद्वि°]
 C₉₄C₄₅K₈₂K₇E; हरे वि° K₁₀ 22b वधः] C₉₄C₄₅K₈₂K₁₀K₇; वध E 22a °भिभूतानां]
 C₉₄C₄₅K₈₂K₇E; °विभूतानां K₁₀ 22b तद्वारा नि°] conj.; तद्वारानि° C₉₄C₄₅K₈₂K₁₀K₇, तद्वारानि°
 E 23ab °शस्त्रैर्माया°] C₉₄C₄₅K₈₂K₁₀; °शस्त्रै मा° K₇, °शस्त्रैर्मया° E 23c हिंसकान्याहु वि°]
 C₄₅K₁₀K₇; हिंसकान्याहुर्वि° C₉₄K₈₂ (unmetr.), हिंसकेत्याहु वि° E 24c परमं धर्मं] C₉₄C₄₅K₈₂E;
 परमं धर्म K₁₀, परमो धर्म K₇ 24d त्यजेत्स दुरात्मवान्] C₄₅K₇E; त्यजेच्छ दुरात्म× C₉₄, त्यजेत्सुदुरात्मवान्
 K₈₂, त्यजेत्स दुरात्मनम् K₁₀ 25b °तरं] C₉₄C₄₅K₈₂K₁₀K₇; °तन् C₄₅E 26d परं तपोधन]
 C₉₄C₄₅K₈₂K₁₀K₇; पर तपोधमाः E 27a यो हिनस्ति न] C₉₄C₄₅K₈₂K₇; यो न हिंसन्ति K₁₀,
 यो हि नास्ति न E 27b उद्विज्जादि] em.; उद्विजादि C₉₄C₄₅K₁₀K₇E, उद्विजानि K₈₂ • °विधम्]
 C₉₄C₄₅K₈₂K₁₀E; °विधि K₇ 27c पुरुषः] C₉₄C₄₅K₈₂K₁₀K₇; पुरुष° E 28a °दयां नित्यं]
 C₉₄K₈₂E; °दया नित्यं C₄₅K₁₀, °दया नित्य K₇ 28c यज्वा] C₉₄C₄₅K₈₂K₇E; यज्वा K₁₀ 29a परमं
 ती°] C₉₄K₈₂K₁₀K₇E; परस्ती° C₄₅ 30a यज्ञः] C₄₅C₀₂K₁₀E; यज्ञर् C₉₄, यज्ञ K₈₂K₇

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 परमासेन यो वर्धयितुमिच्छति ।
 अनभ्यर्च्य पितृन्देवान् ततो ऽन्यो ऽस्ति पापकृत् ॥३:३४॥
 मधुपर्के च यज्ञे च पितृदेवतकर्मणि ।
 अत्रैव पशवो हिंस्या नान्यत्र मनुरब्रवीत् ॥३:३५॥
 क्रीत्वा स्वयं वाप्युत्पाद्य परोपहृतमेव 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 ।



After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in C²K₈₂K₁₀K₇

34ab = MBh 13.116.14ab and 13.116.34ab ≈ UUMS 2.48cd: स्वमांसं परमासेन यो देहे वृद्धिमिच्छति
 34 ≈ Manu 5.52 35 ≈ Manu 5.41: मधुपर्के च यज्ञे च पितृदेवतकर्मणि । अत्रैव पशवो हिंस्या
 नान्यत्रेत्यब्रवीन्मनुः ॥ 36 = Manu 5.32 (in Olivelle's critical edition; other editions read
 परोपकृत°)



30c परमं] C²K₈₂K₁₀K₇; परमो E 30d परमा] C²K₈₂K₇E; परमां K₁₀ 31ab (अहिंसा... दमः)]
 C²K₈₂K₁₀K₇; omitted in E 31c लाभः] K₇; लाभ C₉₄C₄₅K₈₂K₁₀E, लाभो C₀₂ 31d परमं]
 C²K₁₀K₇E; परमा K₈₂ 32a धर्मः] K₈₂K₇; धर्म C₉₄C₄₅E, धर्मो C₀₂, ध K₁₀ 32b अहिंसा परमा
 गतिः] C²K₈₂K₇; _____ K₁₀, अहिंसा परमो गतिः E 32c अहिंसा परमं ब्रह्म] C²K₈₂E;
 {अहिंसा परमं ब्रह्म K₁₀, अहिंसा परमं ब्रह्म K₇ 33a मांसाशनान्नि°] C₉₄C₄₅E; मान्साशन नि° C₀₂,
 मांसाशनान्नि° K₈₂, मन्सासनान्नि° K₁₀, {मांसशनान्नि° K₇ 33d मांसं] C²K₈₂; मांस K₁₀E, मांसं K₇
 34a °मासेन] C²K₈₂K₁₀E; °मासेन K₇ 34b वर्धयितु°] C²K₈₂K₇E; वर्धयति K₁₀ 34c पितृन्]
 C₉₄C₄₅K₈₂K₇; पितृन् C₀₂E, {पितृन् K₁₀ 34d ततो ऽन्यो] C²K₈₂K₁₀K₇; तदन्यो E 35b °देवत°]
 C₉₄C₄₅K₈₂K₇E; °देवत° C₀₂K₁₀ 35c अत्रैव पशवो हिंस्या] C₉₄C₀₂K₇E; अत्रैव पशवो हिंसा C₄₅,
 अत्रैव पशवो हिंस्यान् K₈₂, _____ K₁₀ 35d नान्यत्र मनुरब्रवीत्] C²K₈₂K₇E; _____ {मनुरब्रवीत्
 K₁₀ 36a क्रीत्वा] C²K₈₂K₁₀K₇; कृत्वा E • °प्युत्पाद्य] C²K₈₂K₁₀K₇; °प्युत्पाद्या° E 36b °हृत°]
 C²K₈₂K₁₀K₇; °हित° E • वा] C²K₈₂K₁₀K₇; च E 36c पितृश्चार्चयित्वा] C²K₈₂K₇; पितृश्चार्चयित्वा
 K₁₀, पितृश्चार्चयित्वा E 36d मांसं] C²K₈₂K₁₀E; मांसं K₇ 37b °शील°] C₉₄C₄₅K₈₂K₁₀K₇E;
 °शल° C₀₂ • °व्रतैः] C₉₄C₀₂K₈₂K₁₀K₇E; °व्रतैः C₄₅ 37c °वृत्तानां] C²K₈₂K₇; °वृत्ताना K₁₀,
 °वृत्तीनां E 37d न] C₉₄C₀₂K₈₂K₁₀K₇E; त C₄₅ 38a पर्ण°] C²K₁₀K₇; पर्ण° K₈₂, पर्णा° E
 38ab °हाराद°] C₉₄C₀₂K₁₀K₇E; °हाराद° K₁₀, °हारा अ° C₄₅K₈₂ 39ab °हारा रा°] C₄₅K₈₂K₁₀;
 °हाराद्रा° C₉₄C₀₂K₇E

निहता राक्षसाः सर्वे वानरैः फलभोजिभिः ॥३:३९॥
 तस्मान्मांसं न हीहेत बलकामेन भो द्विज ।
 बलेन च गुणाकर्षात्परतो भयभीरुणा ॥३:४०॥
 अहिंसकसमो नास्ति दानयज्ञसमीहया ।
 इह लोके यशः कीर्तिः परत्र च परा गतिः ॥३:४१॥
 त्रैलोक्यं मणिरत्नपूर्णमखिलं दत्त्वोत्तमे ब्राह्मणे
 कोटीयज्ञसहस्रपद्मयुतं दत्त्वा महीं दक्षिणाम् ।
 तीर्थानां च सहस्रकोटिनियुतं स्नात्वा सकृन्मानवः
 एतत्पुण्यफलमहिंसकजनः प्राप्नोति निःसंशयः ॥३:४२॥

॥ इति वृषसारसंग्रहे अहिंसाप्रशंसा नामाध्यायस्तृतीयः ॥



39d °भोजिभिः] C^२K₈₂K₁₀K₇; °भोजिभिः E 40a मांसं] C^२K₈₂K₁₀E; मांसं K₇ 40b हीहेत]
 C^२K₇E; हीयेत K₈₂K₁₀ 40c गुणाकर्षा°] conj. Törzsök; गुणाकाशा° C^२K₈₂K₁₀K₇, गुणा
 कुर्या° E 41b °यज्ञसमीहया] C₉₄C₄₅K₈₂K₁₀; °धर्मसमीहया C₀₂, °यज्ञसमीहया: K₇, °धर्मसमीहय
 E 41c यशः] C₉₄C₄₅K₈₂K₁₀K₇E; यशः C₀₂ 41d परा गतिः] C₀₂K₈₂K₇; परा गतिः C₉₄,
 पराङ्गतिम् C₄₅K₁₀, परां गतिः E 42a त्रैलोक्यं] C^२K₈₂K₇E; त्रैलोक्य K₁₀ • अखिलं दत्त्वोत्तमे ब्राह्मणे]
 C₄₅C₀₂K₁₀K₇E; अखिलं ×××××××× C₉₄, अखिलं दत्त्वोत्तमे ब्राह्मणे K₈₂ 42b कोटीयज्ञसहस्रपद्मम्]
 C₄₅C₀₂K₈₂K₁₀K₇E; ×××××××× C₉₄ • महीं] C₉₄C₄₅K₈₂K₁₀K₇E; मही C₀₂ 42c °कोटि°]
 C^२K₈₂K₁₀K₇; °कोटी° E (unmetr.) • स्नात्वा] C₉₄C₀₂K₈₂K₁₀K₇E; स्ना S C₄₅ 42d °फलमहिंस°]
 C^२K₈₂K₁₀E; °फलं त्वहिंस° K₇ • निःसंशयः] C₀₂K₈₂K₁₀K₇; ×××× C₉₄, निःसंशय× C₄₅, निःसंशयं
 E Colophon: नामाध्यायस्तृतीयः] C^२K₈₂K₁₀; नामाध्यायस्तृतीय K₇, नामस्तृतीयो ऽध्यायः 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 कश्चिद्भजेत्पथि भयातुरः ।

पृच्छतोऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥४:४॥

न नर्मयुक्तमनृतं हिनस्ति

न स्त्रीषु राजन् विवाहकाले ।

प्राणात्यये सर्वधनापहारे

पञ्चानृतं सत्यमुदाहरन्ति ॥४:५॥

देवमानुषतिर्येषु सत्यं धर्मः परो यतः ।

सत्यं श्रेष्ठं वरिष्ठं च सत्यं धर्मः सनातनः ॥४:६॥



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

1a ≈ MBh 12.288.45d: सद्भावः सत्यमुच्यते • cf. also BrahmanḍaP 3.3.86ab: असद्भावोऽनृतं ज्ञेयं

सद्भावः सत्यमुच्यते **1cd** cf. ŚDhŚ 11.105: स्वानुभूतं स्वदृष्टं च यः पृष्टार्थं न गूहति । यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥

2 cf. ŚDhŚ 11.82: आकुष्टस्ताडितो वापि यो नाक्रोशेन ताडयेत् । वागाद्यविकृतः स्वस्थं क्षान्तिरेषा सुनिर्मला ॥

5 ≈ MBh 1.77.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन् विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥;

MBh 12.159.28: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन् विवाहकाले । न गुर्वर्थे नात्मनो जीवितार्थे पञ्चानृतान्याहुरपातकानि ॥;

MatsP 31.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन् विवाहकाले । Abhidharmakośabhāṣya 24114–24117

(introduced by मोहजो मृषावादो यथाह): न नर्मयुक्तमनृतं हि नास्ति न स्त्रीषु राजन् विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥ etc.



1a सद्भावः] C^ΣK₈₂K₇; सद्भावः K₁₀E **1ab** सत्यमित्याहुर्दृष्टं] C₄₅K₈₂K₇E; सत्यमित्याहुर्दृष्टं C₉₄, सत्यमित्याहुर्दृष्टं C₀₂, सत्यमित्याहुर्दृष्टं K₁₀ **1b** °प्रत्ययः] C₉₄C₄₅K₈₂K₁₀; °प्रत्ययः C₀₂, °प्रत्ययेयः K₇, प्रत्यक्षः E **1c** यथाभूतार्थकथनं] C₉₄C₄₅K₈₂K₁₀K₇E; यथाभूतार्थ C₀₂, यथाभूतार्थ°क्त कथनं C₀₂^{pc}

1d तत्सत्यकथनं] C₉₄C₀₂K₈₂K₁₀K₇E; तत्सत्यकथनं C₄₅, कथनं स्मृतं C₀₂^{ac}, सत्यकथनं स्मृतं C₀₂^{pc}

2a °ताडना°] C₉₄C₀₂K₈₂K₁₀K₇E; °नाडना° C₄₅ **2b** सुदुःसहम्] C₉₄C₄₅K₈₂K₁₀K₇E; सुदुःसहं C₀₂ **2d** सत्यमुदाहृतम्] C₄₅C₀₂K₈₂K₁₀K₇E; सत्यमुदाहृतम् C₉₄ **3a** °द्यतः] C^ΣK₁₀K₇E; °द्यतः K₈₂ • शस्त्रं] C₉₄C₄₅K₈₂K₁₀K₇; शस्त्र C₀₂, सत्य C₄₅E **3b** कर्हिचित्] C^ΣE; कर्हिचित् K₈₂K₁₀K₇ **3c** सत्यं] C₉₄C₀₂K₈₂K₁₀K₇; सत्य C₄₅E **4b** °तुरः] C₉₄C₀₂K₈₂K₁₀K₇E; °तुर C₄₅ **4c** पृच्छतो] C^ΣK₈₂K₁₀K₇; पृच्छते E **4d** तद्वापि] C^ΣK₈₂K₇E; तदपि K₁₀ **5a** हिनस्ति] C₉₄C₄₅K₁₀K₇; हि नास्ति C₀₂K₈₂E **5b** राजन्] C₉₄C₄₅K₁₀K₇E; राज न C₀₂, राज्यं न K₈₂ **5c** °त्यये] C^ΣK₈₂K₇E; °त्यजे K₁₀ • °पहारे] C₉₄C₄₅K₈₂K₇E; °प्रहारे C₀₂K₁₀ **6b** °मानुषः] C^ΣK₈₂K₁₀E; °मानुष्यः K₇ • सत्यं धर्मः परो यतः] C₄₅C₀₂; सत्यं धर्मः पयतः C₉₄, सत्यं धर्मः परो यतः K₈₂K₇, सत्यधर्मः परो यतः K₁₀, सत्यधर्मपरायणः E **6c** श्रेष्ठं] C^ΣK₈₂K₇; श्रेष्ठ K₁₀E • वरिष्ठं च] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; वरिष्ठवरिष्ठम्बच्च C₄₅ **6d** सत्यं] C₉₄C₀₂K₈₂K₇E; सत्यः C₄₅K₁₀ • धर्मः] C₉₄C₄₅K₈₂K₁₀K₇; धर्मः C₀₂E

सत्यं सागरमव्यक्तं सत्यमक्षयभोगदम् ।
 सत्यं पोतः परत्रार्थं सत्यं पन्थानं विस्तरम् ॥४:७॥
 सत्यमिष्टगतिः प्रोक्तं सत्यं यज्ञमनुत्तमम् ।
 सत्यं तीर्थं परं तीर्थं सत्यं दानमनन्तकम् ॥४:८॥
 सत्यं शीलं तपो ज्ञानं सत्यं शौचं दमः शमः ।
 सत्यं सोपानमूर्ध्वस्य सत्यं कीर्तिर्यशः सुखम् ॥४:९॥
 अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
 अश्वमेधसहस्राद्धिं सत्यमेव विशिष्यते ॥४:१०॥
 सत्येन तपते सूर्यः सत्येन पृथिवी स्थिता ।
 सत्येन वायवो वान्ति सत्ये तोयं च शीतलम् ॥४:११॥
 तिष्ठन्ति सागराः सत्ये समयेन प्रियव्रतः ।
 सत्ये तिष्ठति गोविन्दो बलिबन्धनकारणात् ॥४:१२॥
 अग्निर्दहति सत्येन सत्येन शशिना चरः ।
 सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥४:१३॥
 लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।
 वेदास्तिष्ठन्ति सत्येषु धर्मः सत्ये प्रतिष्ठति ॥४:१४॥
 सत्यं गौः क्षरते क्षीरं सत्यं क्षीरे घृतं स्थितम् ।

9c ≈ VarP 193.36cd: सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव **10** = MBh 1.69.22 = MBh Indexes 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



7a सत्यं] C₉₄C₄₅K₈₂K₁₀K₇E; सत्य C₀₂ **7b** सत्यमक्षयभोगदम्] C₉₄K₈₂K₁₀K₇; सत्यमक्षयभोगदम् C₄₅C₀₂; सत्यमक्षयते नरं E **7c** पोतः] C²K₁₀K₇; पोत K₈₂, प्रोक्तः E **7d** पन्थानं विस्तरम्] C²K₈₂K₁₀K₇; यज्ञानविस्तरम् E **8a** ऽष्टगतिः] C²K₈₂K₇E; ऽष्टागतिः K₁₀ **8c** तीर्थं] C²K₈₂; तीर्थ K₁₀K₇, तीर्थात् E **9a** सत्यं] C₉₄C₀₂K₈₂K₁₀K₇E; सत्य C₄₅ **9b** शमः] C²K₈₂K₇E; शमम् K₁₀ **9c** सत्यं] C₉₄C₀₂K₈₂K₁₀E; सत्यं C₄₅, सत्य K₇ **9d** सुखम्] C²K₈₂K₁₀K₇; सुखः E **10a** ऽसहस्रं च] C₉₄C₄₅K₈₂K₁₀K₇E; ऽसहस्रस्य C₀₂ **10b** तुलया] C₉₄C₄₅K₈₂K₁₀K₇E; तुल्यया C₀₂ **10c** ऽसहस्राद्धिं] C₉₄C₄₅K₈₂K₁₀K₇E; ऽसहसा हि C₀₂ **10d** एव] C₉₄C₄₅K₈₂K₁₀K₇; एवं C₀₂E **11ab** सूर्यः सत्येन पृथिवी स्थिता] K₈₂K₇; सूर्यः सत्येन पृथि स्थिता: C₉₄, सूर्यः सत्येन पृथिवी स्थिता C₄₅, सूर्य सत्येन पृथिवी स्थिता: C₀₂, सूर्य ऽसत्ये] — — — — — वी स्थिता K₁₀, सूर्यः सत्येन पृथिवी स्थिता: E **11c** वायवो] C²K₈₂K₇E; वात्यवो K₁₀ **11d** सत्ये] C²K₈₂K₁₀K₇; सत्यात् E **12a** सागराः] C₉₄C₄₅K₈₂K₁₀K₇E; सागरा C₀₂ **12b** समयेन] C²K₈₂K₁₀K₇; सत्येन च E **13ab** सत्येन सत्येन] C²K₈₂K₁₀E; सत्येन K^{ac}K₇ **13b** शशिनाचरः] conj.; शशिभाचरः] C₉₄, शशिराचरः K₈₂K₁₀K₇, शशि]xचरः C₄₅, स शिरा वरः C₀₂; शशिभाचरः E **13c** विन्ध्यास्तिष्ठन्ति] C₉₄K₈₂K₇; विन्ध्यास्तिष्ठन्ति C₄₅K₁₀, विन्ध्या तिष्ठन्ति C₀₂, तिष्ठते विन्ध्यो E **14a** ऽलोकः] E; ऽलोक C²K₈₂K₁₀K₇ • स्थितः] C²K₈₂K₁₀E; स्थिः K₇ • सत्ये] C²K₈₂K₁₀K₇; सत्यं E **14b** मेरुः] C₉₄C₄₅K₈₂K₁₀K₇; मेरु C₀₂E **14c** वेदास्ति°] C₉₄C₀₂K₈₂K₁₀K₇; वेदास्ति° C₄₅, वेदा ति° E **14d** सत्ये] C₉₄C₄₅K₈₂K₁₀K₇E; धर्म C₀₂ • प्रतिष्ठति] C²K₈₂K₁₀E; प्रतिष्ठति K^{ac}, प्रतिष्ठितः K^{pc} **15a** गौः] C₉₄C₄₅K₈₂K₇E; गौ C₀₂K₁₀ **15ab** क्षीरं सत्यं] C₉₄C₀₂K₈₂K₁₀K₇E; क्षीत्यं C^{ac}, क्सीx नित्यं C^{pc} **15b** क्षीरे घृतं स्थितम्] C₉₄C₄₅K₈₂K₇; क्षीरं घृतं स्थितम् C₀₂, क्षीरे घृतं स्थितम् K₁₀, क्षीरं स्थितं घृतम् E

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 ।
 प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥४:१९॥
 धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।
 वार्यमाणापि दुर्बुद्धिरदत्तादानमुच्यते ॥४:२०॥
 उत्कोचं शृणु विप्रेन्द्र धर्मसंकरकारकम् ।
 मूल्यं कार्यविनाशार्थमुत्कोचः परिगृह्यते ।
 तेन चासौ विजानीयाद्द्रव्यलोभबलात्कृतम् ॥४:२१॥
 प्रस्थव्याज-उपायेन कुटुम्बं त्रातुमिच्छति ।
 तं च स्तेनं विजानीयात्परद्रव्यापहारकम् ॥४:२२॥
 तुलाव्याज-उपायेन परस्वार्थं हरेद्यदि ।



15c सत्ये जीवः] $C^{25}K_{82}K_{10}$; सत्ये जीव K_7 , सत्यं जीव E **15d** जीवः] $C_{94}C_{45}K_{82}K_{10}K_7E$; जीव C_{02} **16a** सत्यमेकेन] $C_{94}C_{02}K_{82}K_7E$; सत्यमेकेन K_{10} , सत्यमेकेन C_{45} **16b** धर्मः] E ; धर्मः $C^{25}K_{82}K_{10}K_7$ • निश्चयः] $C_{45}C_{02}K_{82}K_{10}K_7E$; निश्चयः C_{94} **16d** सत्यमेकं] $C^{25}K_{82}K_7E$; सत्यमेकं K_{10} • सुरक्षितम्] $C_{94}C_{02}K_{10}K_7E$; सुरक्षितः K_{82} , सुरक्षितम् C_{45} **17a** एवं सत्यं] C_{45} ; एतत्सत्यं $C_{94}C_{02}K_{82}K_{10}K_7E$ **17b** सुव्रत] $C_{94}K_{82}K_7$; सुव्रते $C_{45}K_{10}$, सुव्रतः C_{02} , सुव्रतं E **18a** तृप्तिं] $C_{94}C_{45}K_{82}K_{10}K_7E$; तृप्ति C_{02} • विजानामि] $C^{25}K_{82}K_7E$; विजानामि K_{10} **18b** श्रुत्वा धर्मं तवाप्यहम्] $C_{45}C_{02}K_{82}K_{10}K_7$; श्रु धर्मन्तवाप्यहम् C_{94} , धर्मं श्रुत्वा तथाप्यहम् E **18d** धनं] $C_{02}K_{82}K_{10}E$; धनं C_{94} , धनः $C_{45}K_7$ **19b** कीर्तितम्] $C_{94}C_{02}K_{82}K_{10}K_7E$; कीर्तितम् C_{45} **19d** उत्कोचं च ततः] $C_{94}C_{02}K_{82}K_{10}K_7$; त्कोच ततः C_{45} , उत्कोचं चानूतः E **19c** तुलाव्याजः] $C_{45}K_7E$; तुलाव्याज $C_{94}C_{02}K_{82}K_{10}$ **19d** सह्यं] $C^{25}K_{82}K_7E$; सह्ये K_{10} • स्तेयं] $C_{45}C_{02}K_{82}K_{10}E$; स्तेनं $C_{94}K_7$ • पञ्चमम्] $C_{94}C_{45}K_{82}K_{10}K_7$; पञ्चमः $C_{02}E$ **20a** धृष्टदुष्टं] $C_{94}K_{82}K_7E$; धृष्टदुष्टं C_{45} , धृष्टदुष्टं C_{02} , दृष्टदुष्टं K_{10} **20b** कर्षणम्] $C^{25}K_{10}K_7E$; कर्षण K_{82} **20b** वार्यमाणापि] $em.$; वार्यमाणो ऽपि $C_{94}C_{02}K_{82}K_{10}K_7E$, वार्यमानो विं C_{45} **21a** उत्कोचं] $C_{45}C_{02}K_{82}K_{10}K_7E$; उत्कोच C_{94} • विप्रेन्द्र] $C^{25}K_{82}K_7E$; विप्रेन्द्र K_{10} **21b** संकरं] $C_{02}K_{82}$; शङ्करं $C_{94}C_{45}K_{10}$, संकरं K_7 , संहारं E • कारकम्] $C^{25}K_{10}K_7E$; कारकः K_{82} **21c** मूल्यं] $conj.$; मूल $C^{25}K_{82}K_{10}K_7E$ • विनाशार्थं] $C^{25}K_{82}K_{10}K_7E$; विनाशार्थं K_{82}^{ac} **21d** त्कोचः] $C^{25}K_{82}K_7$; त्कोचं K_{10} , त्कोच E **21ef** विजानीयाद्द्रव्यं] $C_{94}C_{45}K_{82}K_{10}K_7E$; विजानीया द्रव्यं C_{02} **22c** तं च स्तेनं] C_{94} ; तज्य स्तेन C_{45} , तं च स्तेयं K_{82} , तज्य तेय K_{10} , सो ऽपि तेन $C_{02}E$, तज्य तेन K_7 **22d** हारकम्] $C_{94}C_{45}K_{82}K_7E$; हारकः C_{02} , हारका K_{82}^{ac} , हारकाः K_{10} **23a** परस्वार्थं] $C_{94}C_{02}K_{82}K_7$; परस्वार्थ $C_{45}K_{10}$, परस्वार्थ E • हरेद्यदि] $C_{94}C_{02}K_{82}K_{10}K_7E$; हरेद्यदि C_{45}

चौरलक्षणकाश्चान्ये कूटकापटिका नराः ॥४:२३॥
 दुर्बलार्जवबालेषु च्छद्मना वा बलेन वा ।
 अपहृत्य धनं मूढः स चौरश्चोर उच्यते ॥४:२४॥
 नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।
 नास्ति स्तेनसमाकीर्तिर्नास्ति स्तेनसमो ऽनयः ॥४:२५॥
 नास्ति स्तेयसमाविद्या नास्ति स्तेनसमः खलः ।
 नास्ति स्तेनसम अज्ञो नास्ति स्तेनसमो ऽलसः ॥४:२६॥
 नास्ति स्तेनसमो द्वेष्यो नास्ति स्तेनसमो ऽप्रियः ।
 नास्ति स्तेयसमं दुःखं नास्ति स्तेयसमो ऽयशः ॥४:२७॥
 प्रच्छन्नो ह्रियते ऽर्थमन्यपुरुषः प्रत्यक्षमन्यो हरेत्
 निक्षेपाद्धनहारिणो ऽन्यमधमो व्याजेन चान्यो हरेत् ।
 अन्ये लेख्यविकल्पनाहृतधना † अन्यो हताद्वै हता †
 अन्यः क्रीतधनो ऽपरो धयहृत एते जघन्याः स्मृताः ॥४:२८॥
 स्तेनतुल्य न मूढमस्ति पुरुषो धर्मार्थहीनो ऽधमः
 यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।



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.

23cd cf. UMS 8.3cd: कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः



23d कूटकापटिका] K₁₀; कूटकापटिका C₉₄, कूटकायटिका C₄₅ C₀₂ K₈₂ K₇, कूटकार्यटिका K₈₂ E 24a °र्जव°] C² K₈₂ K₇ E; °जव° K₁₀ 24b च्छद्मना] E; च्छन्मना C² K₈₂ K₁₀, च्छत्माना K₇ 24cd मूढः स] C² K₈₂ K₇ E; मूढास्स K₁₀ 24d चौरश्चोर] K₇; चोरश्चोर C₉₄ C₀₂ K₁₀ E, चौर चोर C₄₅, चौरश्चोर K₈₂ 25ab (नास्ति... तत्समः)] C² K₈₂ K₁₀ K₇; omitted in E 25a स्तेय°] K₈₂ K₇; तेन C₉₄, स्तेन° C₄₅ C₀₂ K₁₀, omitted in E 25b °समः] C₉₄ C₄₅ K₈₂ K₁₀ K₇; °समं C₀₂, omitted in E 25cd (नास्ति... ऽनयः)] C² K₈₂ K₁₀ K₇; omitted in E 25c स्तेन°] C₉₄ C₄₅ K₈₂ K₁₀; तेन C₀₂, स्तेय° K₇, omitted in E • °समा°] C₄₅ C₀₂ K₁₀; °समो C₉₄ K₈₂ K₇, omitted in E 25d स्तेन°] C² K₁₀ E; स्तेय° K₈₂ K₇ 26a स्तेय°] K₈₂ K₇ E; स्तेन° C² K₁₀ • °समा] C₀₂ K₁₀; °समो C₉₄ C₄₅ K₈₂ K₇ E 26b स्तेन°] C² K₁₀; स्तेय° K₈₂ K₇, तेन E 26c स्तेन°] C₉₄ C₄₅ K₁₀ K₇; स्तेय° C₀₂ K₈₂ E • °सम] C² K₈₂ K₇ E (unmetr.); °समं K₁₀ • अज्ञो] C₄₅; अज्ञ× C₉₄, अज्ञ C₀₂ K₈₂ K₁₀ K₇, अज्ञः E 26d स्तेन°] C₉₄ C₄₅ K₁₀; स्तेय° C₀₂ K₈₂ K₇, तेन E 27a स्तेन°] C₉₄ C₄₅ K₁₀; स्तेय° C₀₂ K₈₂ K₇, तेन E 27b स्तेन°] K₁₀; स्तेय° C² K₈₂ K₇ E 27c स्तेय°] C₀₂; स्तेन° C₉₄ C₄₅ K₈₂ K₁₀, स्तेन° K₇, तेन E 27d स्तेय°] C₀₂ K₇; स्तेन° C₉₄ C₄₅ K₈₂ K₁₀, तेन E 28a प्रच्छन्नो] C₉₄ C₀₂ K₈₂ K₁₀ K₇ E; प्रस्थन्नो C₄₅ • ऽर्थमन्यपुरुषः] C₄₅ K₇; च वित्तमथवा K₈₂ E, वित्तम् C₉₄ K₈₂ K₁₀, वित्त C₀₂ • प्रत्यक्षमन्यो] C₉₄ C₀₂ K₈₂ K₁₀ K₇; प्रत्यक्षमनो C₄₅, प्रत्यक्षमन्ये E 28b निक्षेपाद्धन°] C₉₄ C₄₅ K₈₂; निक्षेपा धन° C₀₂ K₁₀ K₇, निक्षेपात्रय° E • °हारिणो] C₉₄ C₀₂ K₈₂ K₇ E; °हारिण्यो C₄₅, °हारिणा K₁₀ • ऽन्यमधमो] C₉₄ C₄₅ K₈₂ K₁₀ K₇; ऽन्यमधनो C₀₂, ऽन्यविधयो E • चान्यो] C² K₈₂ K₁₀ K₇; चान्या E • हरेत्] C² K₁₀ K₇ E; हरे K₈₂ 28c अन्ये लेख्य°] corr.; अन्या लेख° C₄₅ C₀₂, अन्यो लेख्य° C₉₄, अन्यो लेख्य° K₈₂ K₁₀ K₇, अन्योल्लेख्य E • °धना अन्यो] C₉₄ C₀₂ K₈₂ K₁₀ K₇ E; °धन्यो C₄₅ • हताद्वै] C² K₇ E; हताद्वै K₈₂, हताद्वै K₁₀ 28d अन्यः क्रीतधनो] C² K₈₂ K₁₀; अन्य क्रीतधनो K₇, अनाश्रीतधनं E • ऽपरो धयहृत] C₉₄ C₀₂ K₁₀; परो धयहृत C₄₅, परो धनहृत K₈₂, परोधप्रहृत K₇, मदा ह्यपहृत E • जघन्याः] C² K₈₂ K₁₀ K₇; जघन्यः E 29a स्तेनतुल्य] C₉₄ C₄₅ K₇ (unmetr.), स्तेयस्तुल्य C₀₂, स्तेयतुल्य K₈₂ (unmetr.), तेन तुल्य K₁₀ (unmetr.), स्तेनस्तुल्य E 29b यावज्जीवति] C² K₈₂ K₁₀ K₇; यावत्तज्जीवति E • °पतेः] C₄₅ K₁₀ K₇; °पतिः C₉₄ C₀₂ K₈₂ E • संत्रस्यमानो रटन्] C² K₈₂ K₁₀ K₇; संत्रास्यमानो शठः E

प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मैरितः
 कालेन म्रियते स याति निरयमाक्रन्दमानो भृशम् ॥४:२९॥
 नीत्वा दुर्गतिकोटिकल्प निरयात्तिर्यत्वमायान्ति ते
 तिर्यत्वे च तथैवमेकशतिकं प्रभ्रम्य वर्षाबुदम् ।
 मानुष्यं तदवाप्नुवन्ति विपुले दारिद्र्यरोगाकुलम्
 तस्माद्दुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥४:३०॥

[यमेष्वाणुशंस्यम् (४)]

अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।
 गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥४:३१॥
 अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।
 सूर्यः सोमश्च दीक्षश्च दूषकः स नृशंसकः ॥४:३२॥
 पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।
 पितृदैवत † मादिश्चमानुशंस 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 ।

35a ≈ ViṣṇuS 23.57c: गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिता) • cf. also MBh Indices 13.15.33:
 गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिताः and AgniP 291.1cd: गावः पवित्रा माङ्गल्या गोषु लोकाः प्रतिष्ठिताः
 35c = VDhU 3.291.25c



29c प्राप्तः°] C²K₁₀K₇E; प्राप्त° K₈₂ • °सह्य°] C²K₈₂K₇; __ K₁₀, °सद्य° E • °विषमं]
 em.; °विषमः C²K₈₂K₇E, ___ K₁₀ • कर्मैरितः] C₄₅C₀₂K₈₂K₇E; कर्मैरितः C₉₄, ___ रितः
 K₁₀ 29d निरयमाक्रन्दमानो] C²K₈₂; निरयमाक्रन्दमानो K₁₀, निरयं स क्रन्दमानो K₇, नियममाक्रन्दमानो
 E 30a निरयात्तिर्यत्व°] C₄₅K₈₂; निरयान्तिर्यत्व° C₉₄, निरया तिर्यत्व° C₀₂, निरयात्तिर्यत्व° K₁₀,
 निरयान्तिर्यक्ष° K₇, निरयान्तिर्यक्त्व° E 30b तिर्यत्वे] C²K₈₂K₇; तिर्यत्वे K₁₀, तिर्यक्त्व° E • तथैवमेकशतिकं]
 C₄₅; तथैकमेकशतिकं C₉₄K₈₂K₇, तथैकमेकशतिक C₀₂, तथैकमेकशतिक K₁₀, तथैकमेकशतिक E •
 °भ्रम्य°] C²K₇E; °भ्रम्य K₈₂, ° भ्रम्य K₁₀ • वर्षाबुदम्] K₇^{pc}; वर्षाबुदम् C₉₄C₄₅K₈₂K₁₀K₇^{ac},
 वर्षाबुदः C₀₂E 30c मानुष्यं] C₉₄C₀₂K₈₂K₇E; मानुष्य C₄₅ (unmetr.), मानुष्य K₁₀ (top of
 akṣaras lost) • विपुले] C²K₈₂K₇; विपुले K₁₀ (top of akṣaras lost), विपुलं E • दारिद्र्य°]
 C²K₈₂K₇; ×रि× K₁₀, दारिद्र्य° E 30d तस्माद्दु°] C₉₄C₄₅K₈₂K₇E; तस्मा दु° C₀₂, तस्मा दु° K₁₀
 • चाश्रयेत्] C²K₁₀K₇E; चाश्रत् K₈₂ 31a °शिव°] C²K₈₂K₁₀E; °शिवं K₇ 31c गवां वा]
 C₉₄C₀₂K₈₂K₇E; अवाग्वा C₄₅, ××ग्वा K₁₀ • अतिथेर्द्वे°] C₉₄C₄₅K₁₀K₇E; अतिथिद्वे° C₀₂, अतिथे
 द्वे° K₈₂ 31d नृशंसाः] C₉₄C₀₂K₈₂K₁₀; नृशंसा C₄₅K₇E 32a °मूर्तिः] C²K₈₂K₁₀K₇; °मूर्ति°
 E 32b °न्वितः] C₉₄C₄₅K₈₂K₇E; °न्विताः C₀₂K₁₀ 32c सूर्यः] C²K₈₂; सूर्य° K₁₀K₇, सूर्य°
 E • दीक्ष°] C²K₈₂K₇; दीक्ष° K₁₀, दीक्षु° E 33b °करः पिता] C₉₄C₄₅K₈₂K₇E; °करः पिता
 K₁₀, °करपिताः C₀₂ 33c °दैवत°] C₉₄C₀₂K₈₂K₇E; °दैवत° C₄₅, ×वत° K₁₀ 33cd °दिश्चमानुशंस
 तमन्वितः] C₉₄C₄₅; °दित्यमनुशंस तमन्वितः C₀₂K₁₀, °दिश्च अनुशंस तमन्वितः K₈₂, °दिश्चमनुशंस तमन्वितः
 K₇, °दित्यमनुशंस ततो ऽन्वितः E 34a पृथ्व्या] C₉₄C₄₅K₇; पृथ्व्या C₀₂K₈₂, पृथ्वी K₁₀, पृथ्व्या E
 34b वन्देत] C₉₄K₈₂K₁₀K₇E; वन्देन वन्देत C₄₅, वन्देत C₀₂ 34d सर्व°] em.; सर्व C²K₈₂K₁₀K₇E
 35a पवित्रं] C²K₈₂K₇E; पवित्र K₁₀ • मङ्गल्यं] C₉₄C₄₅K₈₂; मङ्गल्य K₁₀, माङ्गल्य C₀₂K₇E
 • देवताः] C²K₇; देवताः K₈₂, देवता K₁₀, देवता E 35d °स्मादेव] C₉₄C₀₂K₈₂K₁₀K₇; °स्मादुव
 C₄₅, °स्माद्गव° E 36a जातमात्रस्य लोकस्य] C₉₄C₀₂K₈₂K₇E; जातमात्रस्य लोकस्य K₁₀, सतसातस्य
 C₄₅^{ac}, सतसातस्य लोकस्य C₄₅^{pc}

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 किंचिद्
 दुहन्ति बाह्वन्ति बहिश्चरन्ति ।
 तृणानि भुक्त्वा अमृतं स्रवन्ति
 विप्रेषु दत्ताः कुलमुद्धरन्ति ॥४:३८॥
 गवाहिकं यश्च करोति नित्यं
 शुश्रूषणं यः कुरुते गवां तु ।
 अशेषयज्ञतपदानपुण्यं
 लभत्यसौ तमनृशंसकर्ता ॥४:३९॥
 अतिथिं यो ऽनुगच्छेत् अतिथिं यो ऽनुमन्यते ।
 अतिथिं यो ऽनुपूज्येत् अतिथिं यः प्रशंसते ॥४:४०॥
 अतिथिं यो न पीडयेत् अतिथिं यो न दुष्यति ।

36 See a passage in Śivadharmottara 12.92 ff. (especially 12.92, 100, 102–104) that seems closely related to VSS 4.36–39: तृणानि खादन्ति वसन्त्यरण्ये पिबन्ति तोयान्यपरिग्रहाणि । दुहन्ति बाह्वन्ति पुनन्ति पापं गवां रसैर्ज्जीवति जीवलोकः ॥ ९२ ॥ कुतस्तेषां हि पापानि येषां गृहमलङ्कृतं । सततं बालवत्साभिर् गोभिः श्रीभिर् इव स्वयं ॥ ९३ ॥ ये कुर्वन्ति गवां भक्तिं तृणतोयप्रदानतः । प्रणसंरोहनाद्यैश्च गवां लोकं व्रजन्ति ते ॥ ९४ ॥ तृणतोयप्रदेशेषु नीत्वा यत्नेन मातरः । ये रक्षन्ति सदा गोपाः शिवलोके व्रजन्ति ते ॥ ९५ ॥ ये शिवाय गुरोर्वापि गां प्रयच्छन्ति भक्तितः । ते मोदन्ति शिवलोके भोगैः कल्पायुतन्नराः ॥ ९६ ॥ निवेद्य गोरसं भक्त्या शिवाय शिवयोगिने । सर्वान्कामानवाप्नोति शिवलोकमितो गतः ॥ ९७ ॥ इहलोकसुखार्थाय परलोकहिताय च । सर्वस्वेनापि गान्तस्मादाददीत विपश्चितेः ॥ ९८ ॥ अहो सुमहदाश्चर्यमहो सुष्ठु सुभाषितं । यत्पवित्रश्च मृष्टश्च गोरसो बुद्धिवर्द्धनः ॥ ९९ ॥ गोमता निज्जिताः लोका वृताशागोमताजिताः । गोमता निज्जितः स्वर्गः समस्तं गोमता जितं ॥ १०० ॥ गावो बन्धुर्मनुष्याणां गावश्च धनमुत्तमं । गावो येषां गृहे न स्युरबन्धुरिव तद्गृहं ॥ १०१ ॥ स्पृष्ट्वा तु गावः शमयन्ति पापं दत्त्वा तु गावस्त्रिदिवं नयन्ति । संरक्षिताश्चापनयन्ति वित्तं गोभिर्न तुल्यं धनमस्ति किञ्चित् ॥ १०२ ॥ सम्यन्मशनाति ददाति नित्यं पापापहं मित्रविवर्द्धनं च । स एव चार्थः परिभुज्यते च गोभिर्न तुल्यं धनमस्ति किञ्चित् ॥ १०३ ॥ तृणानि शुष्काणि वने चरित्वा पीत्वा च तोयान्यमृतं स्रवन्ति । यद्गोमयाद्यैश्च पुनन्ति लोकान्गोभिर्न तुल्यन्धनमस्ति किञ्चित् ॥ १०४ ॥ स एव लोके परमः पवित्रो गवां रसः पुष्टि विवर्द्धनश्च । अश्नाति नित्यं विविधान्ययुक्तामिष्टज्विरं येन शिव प्रसादात् ॥ १०५ ॥ ... etc. 38a = ŚDhU 12.102d, 103d, 104d; cf. MBh 13.51.26cd: गोभिस्तुल्यं न पश्यामि धनं किंचिदिहाच्युत



36d शकृत्क°] C₉₄C₀₂K₈₂K₇E; {शकृत्क°} K₁₀, क्षत्क° C₄₅ 37a °पवित्रपूतम्] C₀₂K₈₂E; °पवित्रपूतन C₉₄ (unmetr.), °पवित्रं C₄₅ (unmetr.), °पवित्रपूत K₁₀, °पवित्रपूतनं K₇ (unmetr.)
 37b °गव्यं] C₉₄C₄₅K₈₂K₇E; °गव्या C₀₂, °गव्या K₁₀ • पुरुषाः] C₉₄C₄₅K₈₂K₁₀K₇; पुरुषा C₀₂, पुरुषः E • पिबन्ति] C₉₄C₄₅K₈₂K₁₀K₇E; विवन्ति C₀₂ 37c लभन्ति] C₉₄C₄₅K₈₂K₁₀K₇E; भवन्ति C₀₂ 37d स्वर्ग°] C₉₄C₀₂K₈₂K₁₀K₇E; स्व° C₄₅ 38a गोभिर्न तु°] K₇; न गोभिस्तु° C^ΣK₈₂K₁₀ (unmetr.), न गावतु° E 38d दत्ताः] C₉₄C₄₅K₈₂K₁₀K₇; {दत्ता} C₀₂, दत्ता E 39a गवाहिकं] C₄₅C₀₂K₈₂K₁₀K₇E; गवाहिकं C₉₄ • यश्च करोति] C^ΣK₈₂K₁₀K₇; यः प्रकरोति E 39b गवां तु] C₄₅K₇; गवान्तु C₉₄C₀₂K₈₂K₁₀, गवानाम् E 39c °तप°] C^ΣK₈₂K₇; {°तप°} K₁₀, °जप° E 39d लभत्यसौ तमनृशंसकर्ता] C₄₅K₈₂K₁₀K₇; लभत्यसौ भमनृशंसकर्ता C₉₄, लभत्यसौ तमनृतं स कर्ता C₀₂, भवत्यसौ धर्ममशेषकर्ता E 40d प्रशंसते] C₉₄C₄₅K₈₂K₁₀K₇E; प्रशंस्यते C₀₂ 41a न पीडयेत्] C₉₄C₄₅K₈₂E; न गच्छेत् (eyeskip to □□□□□) C₀₂, {न पी}×× K₁₀, निपीडयेत् K₇ 41b अतिथिं] C₉₄C₄₅K₈₂K₇E; अति C₀₂, ××× K₁₀ • न दुष्यति] C₉₄C₀₂K₈₂K₇E; नदुष्यति C₄₅, ×दुष्यति K₁₀

अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥४:४१॥
 आसनेनार्धपाद्येन पादशौचजलेन च ।
 अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥४:४२॥
 पुत्रदारात्मना वापि यो ऽतिथिमुपपूजयेत् ।
 श्रद्धया चाविकल्पेन अक्लीबमानसेन च ॥४:४३॥
 न पृच्छेद्भोत्रचरणं स्वाध्यायं देशजन्मनी ।
 चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥४:४४॥
 अश्वमेधसहस्राणि राजसूयशतानि च ।
 पुण्डरीकसहस्रं च सर्वतीर्थतपःफलम् ॥४:४५॥
 अतिथिर्यस्य तुष्येत नृशंसमतमुत्सृजेत् ।
 स तस्य सकलं पुण्यं प्राप्नुयान्नात्र संशयः ॥४:४६॥
 † न गतिमतिथिज्ञस्य गतिमाप्नोति कर्हिचित् † ।
 तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः ॥४:४७॥
 सक्तुप्रस्थेन चैकेन यज्ञ आसीन्महाद्भुतः ।
 अतिथिप्राप्तदानेन स्वशरीरं दिवं गतम् ॥४:४८॥
 नकुलेन पुराधीतं विस्तरेण द्विजोत्तम ।
 विदितं च त्वया पूर्वं प्रस्थवार्त्ता च कीर्तिता ॥४:४९॥

[यमेषु दमः (५)]

44ab = Uttarottara 10.7ab = Umāmaheśvarasamvāda 6.11ab ≈ Mahābhārata 13.62.18ab:
 न पृच्छेद्भोत्रचरणं स्वाध्यायं देशमेव वा 47cd = Vāyupurāṇa 2.17.8 = Brahmanḍapaurāṇa 2.15.8;
 ≈Śivadharmottara 4.44ab: तस्मादतिथिमायान्तमनुगच्छेत्कृताञ्जलिः



41c अतिथि°] C₉₄K₈₂; अतिथि° C₄₅C₀₂K₇E, अतिथि° K₁₀ • °प्रिय°] C₉₄C₄₅K₈₂K₁₀K₇E; प्रियः
 C₀₂ • यः] C₄₅C₀₂K₁₀K₇E; यः C₉₄, य K₈₂ 41e अतिथेः] C₄₅C₀₂K₇; अतिथि° C₉₄K₈₂K₁₀,
 अतिथि° E 41ef °संतोषस्तस्य] C₉₄C₀₂K₈₂K₁₀K₇E; °संता यस्य C₄₅ 41f पुण्य°] C^ΣK₈₂K₁₀E;
 पून° K₇ 42a °आर्ध°] C^ΣK₈₂K₁₀K₇; °आर्ध° E 42c अन्नव°] C₉₄C₄₅K₈₂K₇E; अन्नव°
 C₀₂, °अन्न/व° K₁₀ 42d निवेदयेत्] C^ΣK₈₂K₁₀K₇; प्रदापयेत् E 43a °दारात्मना] em.; °दारात्मनो
 C₄₅C₀₂K₈₂K₁₀K₇, °दारा/त्मनो C₉₄, °दारात्मको E 43b °पूजयेत्] C₉₄K₈₂E; °पूज्यते C₄₅C₀₂K₁₀,
 °पूजते K₇ 43c श्रद्धया] C₉₄C₄₅K₈₂K₁₀K₇E; श्रद्धया C₀₂ • चाविकल्पेन] C₄₅C₀₂K₈₂K₁₀K₇E;
 चापि कल्पेन C₉₄ 44a °चरण°] C^ΣK₈₂K₁₀K₇; °प्रवरं E 44b देशजन्मनी] C₄₅C₀₂K₈₂K₁₀K₇E;
 देशजन्मना C₉₄ 44c चिन्तयेन्म°] C₉₄C₀₂K₈₂K₁₀E; चिन्तयेत् C₄₅, चिन्तयेत् K₇ 44d °गतः]
 C₉₄C₄₅K₈₂K₇E; °गताः C₀₂, गतम K₁₀ 45b °सूय°] C₉₄K₈₂K₇E; °सूय° C₄₅C₀₂, °सूय°
 K₁₀ 45d °तपः°] C^ΣK₈₂K₁₀E; °तप° K₇ (unmetr.) 46b नृशंसमतमुत्सृजेत्] C₉₄K₈₂K₇;
 नृशंसमत उत्सृजेत् C₄₅, नृशंसकममुत्सृजेत् C₀₂, नृसंसमतमुत्सृजेत् K₁₀, न संशय समश्नुते E 47a न गतिम°]
 C₉₄C₄₅K₁₀K₇; न गति ना° K₈₂, न तिथिम° C₀₂E 47b कर्हिचित्] C₉₄E; कर्हिचित् C₄₅C₀₂K₈₂K₁₀K₇
 47c °यान्त°] C₉₄C₄₅K₈₂K₁₀K₇E; °यान्ति° C₀₂ 48a सक्तु°] em.; शक्तु° C₉₄C₄₅, शक्तु° C₀₂,
 शक्तु° K₈₂K₇, शक्तु° K₁₀, शक्ति° E • चैकेन] C^ΣK₈₂K₁₀E; चैकेन K₇ 48b आसीन्महाद्भुतः] corr.;
 आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀, आसी महद्भुतः C₀₂, आसीन्महाद्भुतः K₇, आसीन्महाद्भुतम् E 48c °दानेन]
 C₉₄C₄₅K₈₂K₁₀K₇E; °प्रादानेन C₀₂ 48d स्व°] C^ΣK₈₂K₁₀; °स° K₇, स° E • °गतम्]
 C₉₄C₄₅K₈₂K₁₀K₇E; °गतः C₀₂ 49b °त्तम] C₉₄C₄₅K₈₂K₁₀K₇; °त्तमम् C₀₂, °त्तमः E 49d कीर्तिता]
 C₉₄C₄₅K₈₂K₁₀K₇; कीर्तितम् C₀₂, कीर्तिता E

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 ।
 त्वग्जिह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥४:५२॥
 दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।
 दमं यो जयते सम्यग्निर्दमो निधनं व्रजेत् ॥४:५३॥
 मृगे श्रोत्रवशान्मृत्युः पतङ्गाश्चक्षुषोर्मृताः ।
 घ्राणया भ्रमरो नष्टो नष्टो मीनश्च जिह्वया ॥४:५४॥
 स्पर्शेन च करी नष्टो बन्धनावासदुःसहः ।
 किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥४:५५॥
 पुरुरवो ऽतिलोभेन अतिकामेन दण्डकः ।
 सागराश्चातिदपेण अतिमानेन रावणः ॥४:५६॥
 अतिक्रोधेन सौदास अतिपानेन यादवाः ।
 अतितृष्णाच्च मान्धाता नहुषो द्विजवज्रया ॥४:५७॥
 अतिदानाद्बलिर्नष्ट अतिशौर्येण अर्जुनः ।
 अतिद्यूतान्नलो राजा नृगो गोहरणेन तु ॥४:५८॥
 दमेन हीनः पुरुषो द्विजेन्द्र

50b cf. Mahābhārata Indeces 14.4.2477: श्रोतुम् इच्छामि कात्स्न्येन धर्मसारसमुच्चयम् **54** Cf. Buddhacarita 11.35: गीतैर्हियन्ते हि मृगा वधाय रूपार्थमनौ शलभाः पतन्ति । मत्स्यो गिरत्यायसमामिषार्थं तस्मादनर्थं विषयाः फलन्ति ॥ **58** After this verse, E adds: तस्माद्दम सदा स रक्षेत् अति सर्वत्र वर्जयेत् (understand: तस्माद्दमं सदा रक्षेत् अति सर्वत्र वर्जयेत्)



50b धर्मसार°] em.; धर्मः सार° C⁵⁵K₈₂K₁₀K₇; धर्मभार° E **50c** स्वर्गो°] C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्ग C₀₂ **50d** कीर्तिर्द°] C₉₄C₄₅K₁₀E; कीर्तिं द° C₀₂K₈₂K₇ **51a** दमस्ती°] C₉₄C₀₂K₈₂K₁₀K₇E; दम ती° C₄₅ **51d** दमः] C₉₄C₄₅K₈₂K₁₀K₇; दम C₀₂, दमं E • काम°] C⁵⁵K₈₂K₁₀E; कामं K₇ **52a** °दमः] C₉₄C₄₅K₈₂K₁₀K₇E; °दम C₀₂ **52b** °भ्रमर°] C⁵⁵K₈₂K₁₀E (unmetr.); °भ्रमरा° K₇ **52c** घ्राणा] C₉₄K₈₂K₁₀K₇E; घ्राणं C₄₅, घ्राण C₀₂ **52d** °न्द्रियाः] C⁵⁵K₈₂K₁₀K₇; °न्द्रियः E **53b** सर्वे°] C₉₄C₀₂K₈₂K₁₀K₇E; सर्व° C₄₅ • °हराः] C⁵⁵K₈₂K₁₀K₇; °हरा E **53d** व्रजेत्°] C₄₅C₀₂K₈₂K₁₀K₇E; व्रजे C₉₄ **54a** मृगे°] C⁵⁵K₈₂K₇; मृगो K₁₀E • श्रोत्र°] C₉₄C₄₅K₈₂K₁₀E; श्रोत्र° C₀₂, श्रोत° K₇ • °वशा°] C₉₄C₀₂K₈₂K₁₀K₇E; °वचशा° C₄₅ **54b** पतङ्गाश्च°] C⁵⁵K₈₂K₁₀K₇; पतङ्गा च° E • °षोर्मृताः] C₉₄C₄₅K₈₂K₁₀E; °सो मृताः C₀₂, °षो मृताः K₇ **54c** घ्राणया] C₉₄C₀₂K₈₂K₁₀K₇E; घ्रातया C₄₅ **54cd** नष्टो नष्टो°] C₉₄C₀₂K₈₂K₁₀K₇E; नष्टो C₄₅ **55b** °सदुःसहः°] C₉₄C₀₂K₈₂K₇E; °सदुःसह C₄₅, °सुदुःसहः K₁₀ **55c** पुनः°] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; पुन C₉₄ **55d** तेभ्यः°] C⁵⁵K₈₂K₁₀K₇; तेभ्य E **56a** पुरुरवो°] C₉₄C₄₅K₈₂K₁₀K₇; पुरुरवे C₀₂, पुरुरवा° E • तिलोभेन अतिकामेन°] C⁵⁵K₈₂K₁₀K₇; तिकामेन अतिलोभेन E **56b** दण्डकः°] C⁵⁵K₈₂K₁₀K₇; पुण्डकः E **56a** सागरा°] em.; सगर° C₉₄C₄₅K₈₂K₁₀K₇E, सागर° C₀₂ **57b** अतिपानेन°] C⁵⁵K₈₂K₁₀K₇; अतिपापेन E **57c** अतितृष्णाच्च मान्धाता°] conj.; अतितृष्णा च मान्धातो C₉₄, अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇, अतितृष्णा च मन्धातो K₁₀, अतितृष्णा च मानाच्च च E **57d** नहुषो°] C⁵⁵K₈₂K₇E; नघुषो K₁₀ **58a** °नष्ट°] C₉₄K₈₂K₁₀K₇E; °नष्टो C₄₅, नष्टो C₀₂ **58c** अतिद्यूतान्नलो°] C₉₄C₀₂K₁₀K₇; अतिद्यूतान्नरो C₄₅K₈₂, अतिख्यातान्नलो E **58d** नृगो गो°] E; नृगङ्गो° C₉₄C₀₂K₁₀K₇, नृगं गो° C₄₅K₈₂ **59a** हीनः पुरुषो द्विजेन्द्र°] C⁵⁵K₈₂K₇; हीन पुरुषो द्विजेन्द्र K₁₀, हीनं पुरुषं द्विजेन्द्रः E

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 ।
आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥४:६३॥
जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।
वनजावनजा जीवा विलगाश्चरणाचराः ॥४:६४॥
परनिन्दा च का विप्र शृणु वक्ष्ये समासतः ।
देवानां ब्राह्मणानां च गुरुमातातिथिद्विषः ॥४:६५॥
परान्नेषु घृणा कार्या अभोज्येषु च भोजनम् ।
सूतके मृतके शौण्डे वर्णभ्रष्टकुले नटे ॥४:६६॥
एते पञ्चघृणासु सक्तपुरुषाः स्वर्गार्थमोक्षार्थिनः
लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृतम् ।
प्रज्ञाबोधश्रुतिं स्मृतिं च लभते मानं च नित्यं लभेत्

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



59c °नाश] C₄₅; °नाशो E °नाम C₉₄C₀₂K₈₂; °नश्च K₁₀; °नागा K₇ 59d विप्र] C^ΣK^{ac}₈₂K₁₀E; विप्रा
K^{pc}₈₂K₇ • दमया] C₉₄C^{pc}₄₅C₀₂K₈₂K₁₀K₇E; दया C^{ac}₄₅ 60a निर्घृणो] C₉₄C₄₅K₁₀; निर्घृणो C₀₂K₇,
निर्घृण K^{ac}₈₂, निर्घृणो K^{pc}₈₂, निर्घृणे E 60b निर्घृणो] C₉₄C₄₅K^{ac}₈₂K₁₀; निर्घृणो C₀₂K₇, निर्घृणे K^{pc}₈₂E
60c निर्घृण] C₉₄C₄₅K₁₀E; निर्घृणे C₀₂K₈₂K₇ 60d निर्घृणे] C₉₄C₄₅K₈₂K₁₀E; निर्घृणे C₀₂K₇
61b °जीवापकर्षणे] C₉₄C₀₂K₈₂K₁₀K₇; °जीवापकर्षणे C₄₅; °जीवोपकर्षणे E 61c परनिन्दा°] C₄₅C₀₂K₈₂K₁₀K₇E;
परनिन्द×° C₉₄ • °परान्नेषु] C^ΣK₈₂K₇E; °परान्नेषु K₁₀ 61d घृणां] C₉₄C₄₅K₈₂K₇; घृणा C₀₂K₁₀E
62a घृणी°] C₉₄C₀₂K₈₂K₁₀K₇E; घृणा C₄₅ 62c °ब्राजा] C^ΣK₇; °ब्राजी K₈₂K₁₀; °ब्राज्या E
62d °पर°] C^ΣK₈₂K₇E; °पशु° K₁₀ 63b अन्याया°] C^ΣK₈₂K₇E; अन्याया° K₁₀ • °र्जनम्]
C^ΣK₈₂K₇E; °र्जवम् K₁₀ 63c °तुला°] C^ΣK₈₂K₇E; °तुल° K₁₀ 63d °र्थ] C₉₄C₄₅K₈₂E;
°र्थ C₀₂, °र्थ K₁₀, °र्थ K₇ 64a विप्र] C₄₅K₈₂K₁₀K₇E; विप्र C₉₄, विप्रे C₀₂ 64b घृणी°]
C^ΣK₈₂K₁₀K₇; घृणां E 64c वनजावनजा] C₉₄C₀₂K₈₂K₁₀E; वनजाव×जा C^{ac}₄₅; वनजा व/नि/जा C^{pc}₄₅,
वनज विनजा K₇ 64d विलगाश्चरणाचराः] corr.; विलगाचरणाचराः C₉₄C₄₅K₇, विलगोचरगोचरः C₀₂E,
विलगोचरगोचराः K₈₂, विलगाचरणाचराः K₁₀ 65b वक्ष्ये] C^ΣK₈₂K₁₀K₇; वक्ष्या E 66b अभोज्येषु]
C₉₄C₀₂K₈₂K₁₀K₇E; अभोज्ये C₄₅ 66c शौण्डे] K₈₂; सौण्ड्ये C₉₄C₀₂K₇, शौण्ड्ये C₄₅, सौण्डे
K₁₀, सौण्डो E 67a °पुरुषाः] K₇; °पुरुषः C^ΣK₈₂K₁₀E • °र्थिनः] K^{pc}₇; °र्थिनां C^ΣK₈₂K₁₀E,
°र्थिना K^{ac}₇ 67b ऽनिन्दनमाप्नुवन्ति] C₉₄C₄₅K₈₂K₁₀K₇; ऽनिन्दनमाप्नुवन्ति C₀₂, नन्दनमाप्नुवन्ति E
67c °श्रुतिं] K₇; °श्रुति° C^ΣK₈₂K₁₀E • नित्यं] C₉₄C₀₂K₈₂K₁₀K₇E; नित्यं C₄₅

दाक्षिण्यं स भवेत्स आयुष परं प्राप्नोति निःसंशयः ॥४:६७॥

[यमेषु पञ्चविधो धन्यः (७)]

चतुर्मानश्चतुःशत्रुश्चतुरायतनं तथा ।
चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥४:६८॥
चतुर्मानस्य वक्ष्यामि शृणुष्ववहितो भव ।
पारुष्यपिशुनामिथ्यासम्भिन्नानि च वर्जयेत् ॥४:६९॥
कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः ।
चतुःशत्रुर्निहन्तव्यः सो ऽरिहा वीतकल्मषः ॥४:७०॥
चतुरायतनं विप्र कथयिष्यामि तच्छृणु ।
करुणा मुदितोपेक्षा मैत्री चायतनं स्मृतम् ॥४:७१॥
चतुर्ध्यानाधुना वक्ष्ये संसारार्णवतारणम् ।
आत्मविद्याभवः सूक्ष्मं ध्यानमुक्तं चतुर्विधम् ॥४:७२॥
आत्मतत्त्वः स्मृतो धर्मो विद्या पञ्चसु पञ्चधा ।
षट्त्रिंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥४:७३॥
चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।
गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥४:७४॥
धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।
पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥४:७५॥
आयुः कीर्तिर्यशः सौख्यं धन्यादेव प्रवर्धते ।
शान्तिः पुष्टिः स्मृतिर्मैधा जायते धन्यमानवे ॥४:७६॥

[यमेष्वप्रमादः (८)]

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



67d स आयुष] em.; समायुष C²K₇, समायुषः K₈₂ (unmetr.), समायुषः K₁₀, स मानुष E • निःसंशयः]
C²K₁₀K₇E; निःसंशयः K₈₂ 68a चतुर्मानं] C₉₄C₄₅K₈₂K₇E; चतुर्माणं C₀₂, चतुर्मानं K₁₀
68ab चतुःशत्रुश्च] C₉₄C₄₅K₈₂K₁₀K₇; चतुःशत्रुश्च C₀₂, चतुःशत्रुश्च E 68b चतुरायतनं] C₄₅C₀₂K₈₂K₇E;
चतुरायतनं C₉₄, चतुरायतनम् K₁₀ 68c पादं] C²K₇E; पादः K₈₂, × × K₁₀ 68d पञ्चधन्यं]
C²K₈₂K₁₀K₇; धन्यपञ्च E 69a मोनस्य] C₉₄C₀₂K₈₂K₁₀K₇E; मोनस्य C₄₅ 69c पारुष्यं]
C²K₁₀K₇E; पारुष्यं K₈₂ • पिशुनां] C²K₈₂K₁₀K₇; पिण्डानां E 70c चतुःशत्रुर्नि] C₉₄C₄₅E;
चतुःशत्रुर्नि C₀₂K₈₂K₁₀K₇ 70d सो ऽरिहा] C₉₄C₀₂K₈₂K₁₀K₇; सोरिहा C₄₅, सर्वथा E 71c मुदितो]
C²K₈₂K₁₀K₇; मुदितो E 71d चायतनं] C₀₂K₈₂K₁₀K₇E; चायतनं C₉₄, चायतनं C₄₅ 72c भवः]
C₄₅C²K₈₂K₁₀K₇; भव C₉₄C₀₂, भवं E 72cd सूक्ष्मं ध्यां] C₉₄K₈₂K₇E; सूक्ष्माध्यां C₄₅,
सूक्ष्मध्यां C₀₂, सूक्ष्मध्यानं K₁₀ 72d नमुक्तं चतुर्विधम्] C₀₂K₁₀; नमुक्तश्चतुर्विधम् C₉₄, नमुक्तश्चतुर्विधः
C₄₅K₈₂, नमुक्तं चतुर्विधं K₇, नयज्ञश्च E 73a स्मृतो] C₉₄C₄₅K₈₂K₁₀K₇; स्मृता C₀₂E • धर्मो]
C²K₈₂K₁₀K₇; धन्या E 73cd आहुः सू] C₄₅C₀₂K₈₂K₁₀K₇E; आ × × C₉₄ 74ab धर्मश्च]
C₉₄C₄₅K₈₂K₇E; धर्म च C₀₂K₁₀ 74b श्रितः] C²K₈₂K₁₀E; श्रिताः K₇ 74d भैक्षुकः]
C²K₈₂K₁₀K₇; भक्षकः E 75a यैरिदं] C₉₄K₈₂K₁₀K₇E; यैरिदं C₄₅C₀₂ • वेत्ति] C₉₄C₄₅K₈₂K₁₀K₇E;
वेत्ति C₀₂ 75d प्रवर्धनम्] C²K₈₂K₁₀K₇; प्रवर्धनः E 76b धन्यादेव] C²K₈₂K₁₀K₇; धमदिव E
76c पुष्टिः] C₄₅C₀₂K₈₂K₁₀K₇E; ×ष्टिः C₉₄ • स्मृतिर्मैधा] C₉₄C₄₅K₁₀K₇E; स्मृति मैधा C₀₂K₈₂
76d मानवे] em.; मानवः C²K₈₂K₁₀K₇E

प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।
 ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।
 महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥४:७७॥
 अनृतं च समुत्कर्षे राजगामी च पैशुनः ।
 गुरोश्चालीकनिर्बद्धः समानि ब्रह्महत्याया ॥४:७८॥
 ब्रह्मो ऋग्वेदनिन्दा च कूटसाक्षी सुहृद्बधः ।
 गर्हितानाद्ययोजिग्धिः 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 ।
 महापातकपञ्चैतन् तेन सर्वं प्रकाशितम् ।
 पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥४:८२॥
 [यमेषु माधुर्यम् (९)]
 कायवाङ्मनमाधुर्यं चक्षुर्बुद्धिश्च पञ्चमः ।
 सौम्यदृष्टिप्रदानं च क्रूरबुद्धिं च वर्जयेत् ॥४:८३॥

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



77a °स्थान] C₉₄C₀₂K₈₂K₁₀; °स्थानं C₄₅K₇E (unmetr.) • पञ्चैव] C²K₈₂K₁₀K₇; पञ्चैवं E 77b कीर्तयिष्यामि] C²K₈₂K₇E; कीर्तयिष्यामि K₁₀ 78a समुत्कर्षे] em.; समुत्कर्षे C₉₄K₈₂, समुत्कर्ष C₀₂K₁₀K₇E, समुत्कर्ष/र्ष C₄₅ 78b राज°] C²K₈₂K₁₀K₇; राजी° E 78c °निर्बद्धः] C₉₄C₄₅K₇; निर्बद्धस् C₉₄C₀₂K₈₂K₁₀, निर्बद्धस् E 78d ब्रह्महत्याया] C₄₅C₀₂K₈₂K₁₀K₇E; ब्र×××या C₉₄ 79a ब्रह्मो] C²K₈₂K₁₀K₇; ब्रह्म E 79b सुहृद्बधः] C²K₈₂K₁₀K₇; सकृद्बधः E 79c °नाद्ययोजिग्धिः] em.; °न्नञ्च यो जग्धिस् C₉₄, °न्नञ्च यो जग्धि C₄₅, °न्नञ्च योद्विग्नः C₀₂, °न्नं च यो जग्धिः K₈₂, °न्नं च यो जग्धिः K₁₀, °न्नञ्च यो जवे K₇, °न्नश्च यो विप्रः E 80a स्वयोन्यासु] C₉₄C₀₂K₈₂K₁₀K₇E; सुतोन्त्यासु C₄₅ 80c सख्युः] em.; सख्य C²K₈₂E, ×× K₁₀, सख्यु K₇ • पुत्रस्य च स्त्रीषु] C²K₈₂K₇; ××××× K₁₀, पुत्रीषु चास्त्रीषु E 80d °समः] C²K₈₂K₇; ×× K₁₀, °सम E 81a निक्षेप°] C₉₄C₀₂K₈₂K₇E; निक्षेप° K₁₀, निक्षेप° C₄₅ 81b नराश्वरजतस्य] C₉₄C₀₂K₈₂K₇E; नराश्वरजतस्य K₁₀, नराणां स्वजनस्य C₄₅ 81d रुक्मस्तेय°] em.; रुक्म/×य° C₉₄, रुक्मस्तेय° C₄₅C₀₂K₈₂K₇, ×××× K₁₀, हतस्तेय° E • °समः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; सः C₄₅, °सम E 82a एते] C²K₈₂K₇; एते K₁₀, एव E • सम्भूय] C₉₄C₄₅K₈₂K₇E; संभूयो C₀₂, संभूयो K₁₀ 82c °पञ्चैतन्] C²E; °पञ्चैतम् K₁₀, °पञ्चैतन् K₇, °पञ्चैते K₈₂ 82e °मादम्] C²K₈₂K₁₀K₇; °माद E 82f वर्जनीयं] C₉₄C₄₅K₈₂K₁₀K₇E; वर्जनीयो C₀₂ 83ab मनमाधुर्यं च°] em.; °मनसा धूर्यश्च° C₉₄C₀₂K₈₂K₇, °मन/माधूर्यश्च° C₄₅, °मन×धूर्य×° K₁₀, °मनसा भूयश्च° E 83b °क्षुर्बुद्धि°] C₉₄C₄₅K₇E; °क्षु बुद्धि° C₀₂K₈₂, ××× K₁₀ 83c °दानं च] C²K₈₂K₇; ×× K₁₀, °दानश्च E 83d °बुद्धिं च] C₉₄K₈₂K₇; बुद्धिश्च C₄₅, °दृष्टिं च C₀₂E, ××× K₁₀

प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।
यथाशक्तिप्रदानं च स्वाश्रमाभ्यागतो गुरुः ॥४:८४॥
इन्धनोदकदानं च जातवेदमथापि वा ।
सुलभानि न दत्तानि इन्धनाग्न्युदकानि च ।
क्षुते जीवेति वा नोक्तं तस्य किं परतः फलम् ॥४:८५॥

[यमेष्वार्जवम् (१०)]

पञ्चार्जवाः प्रशंसन्ति मुनयस्तत्त्वदर्शिनः ।
कर्मवृत्त्याभिवृद्धिं च पारतोषिकमेव च ।
स्त्रीधनोत्कोचवित्तं च आर्जवो नाभिनन्दति ॥४:८६॥
आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।
आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥४:८७॥
आर्जवस्येन्द्रियग्रामः सुप्रसन्नो ऽपि तिष्ठति ।
आर्जवस्य सदा देवाः काये तस्य चरन्ति ते ॥४:८८॥
इति यमप्रविभागः कीर्तितो ऽयं द्विजेन्द्र
इह परत सुखार्थं कारयेत्तं मनुष्यः ।
दुरितमलपहारी शङ्करस्याज्ञयास्ते
भवति पृथिविभर्ता ह्येकच्छत्रप्रवर्ता ॥४:८९॥

॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥



84a प्रसन्न°] C⁵K₈₂E; प्रसन्न° K₁₀, प्रसन्न° K₇ **84c** यथा°] C⁵K₈₂K₁₀K₇; यस्य E •
°दानं] C⁵K₈₂K₁₀K₇; °दातश् E **84d** स्वाश्रमा°] C₉₄C₄₅K₈₂K₁₀K₇E; स्वासमा° C₀₂ • °गतो]
C⁵K₈₂K₁₀E; °सतो K₇ **85b** इन्धनो°] C⁵K₈₂K₁₀E; इत्वनो° K₇ • जात°] C₉₄C₀₂K₈₂K₁₀K₇E;
जा° C₄₅ **85c** सुलभानि न] C⁵K₈₂K₁₀K₇; सुरभानि च E **85d** °दकानि] C⁵K₈₂K₇E; °त/कानि
K₁₀ **85e** क्षुते] conj.; क्षुतं C⁵K₈₂K₁₀K₇, शतं E **86a** पञ्चार्जवाः] C₉₄C₄₅K₈₂K₇; पञ्चार्जवः
C₀₂, ×××× K₁₀, पञ्चार्जवा E • प्रशंसन्ति] C⁵K₇; प्रशंसन्ति K₈₂E, प्रससन्ति K₁₀ **86c** कर्म°]
C₄₅C₀₂K₈₂K₇E; ×म्म° C₉₄, कम्मा° K₁₀ • °वृत्त्याभिवृद्धिं च] C⁵K₈₂K₇; °वृत्तिभिवृद्धिञ्च K₁₀,
°वृत्त्याभिवृद्धिश्च E **86e** स्त्रीधनोत्कोच°] C⁵K₈₂K₁₀K₇; स्त्रीधनदुगो च E • °वित्तं च] C⁵K₈₂K₇E;
°वित्तिञ्च K₁₀ **86f** आर्जवो ना°] C₉₄C₄₅K₈₂K₁₀K₇; आर्जवञ्च C₀₂, आर्जवेना° E **87ab** आर्जवो
न वृथा यज्ञ आर्जवो न वृथा तपः] C⁵K₁₀K₇; omitted in K^{ac}, आर्जवो न वृथा यज्ञ आर्जवो न वृथा तप
K^{pc}, आर्जवो न वृथा यज्ञश्चार्जवो न वृथा तपः E **87cd** (आर्जवो... वृथाग्नयः)] C⁵K₈₂K₁₀K₇; omitted
in E **88ab** (आर्जव°... तिष्ठति)] C⁵K₈₂K₁₀K₇; omitted in E **88a** °ग्रामः] C₉₄C₄₅K₇E;
°ग्रामात् C₀₂K₁₀, °ग्रामाः K₈₂ **88d** तस्य चरन्ति] C₄₅C₀₂K₈₂K₁₀K₇; तस्य रमन्ति E, त× _ न्ति C₉₄
89a यमप्रविभागः] C₉₄C₄₅K₁₀K₇; यमप्रविभागः C₀₂, यमप्रविभागः K₈₂, नियमपरिभागः E • द्विजेन्द्र]
C⁵K₈₂K₁₀K₇; नरेन्द्र E **89b** °येत्तं मनुष्यः] corr.; °येत्तन्मनुष्यः C₉₄K₈₂K₁₀K₇E, °येत्त मनुष्यः
C₄₅, °येत्तन्मनुष्यः C₀₂ **89c** दुरित°] C⁵K₈₂K₁₀K₇; इरित° E • °पहारी] C₉₄C₄₅K₈₂K₁₀K₇E;
°पलपहारी C₀₂ • °ज्ञयास्ते] C⁵K₁₀K₇E; °ज्ञयाते K₈₂ **89d** °वर्ता] conj.; °वृत्ता C⁵K₁₀K₇, °वृत्ताः
K₈₂E **Colophon**: नामाध्यायश्चतुर्थः] C⁵K₈₂K₁₀K₇; नामश्चतुर्थो ऽध्यायः E

An Annotated Translation

[prathamo 'dhyāyaḥ]

[Chapter One]

[stutiḥ —

Invocation]

anādimadhyāntam anantapāraṃ

susūkṣmam avyakta jagatsusāraṃ |

harīndrabrahmādibhir āsamagraṃ

praṇamya vakṣye vṛṣasārasaṃgrahaṃ || 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, to the One who is wholly complete with Hari, Indra, Brahmā and the other [gods], I shall recite [the work called] ‘A Compendium on the Essence of the Bull [of Dharma]’.

1.1 *Pāda* a is reminiscent of, among other famous passages, Bhagavadgītā 11.19: *anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanetram | paśyāmi tvāṃ diptahutāśavaktraṃ svatejasā viśvam idaṃ tapantam ||*

See also Bhagavadgītā 10.20cd: *aham ādiś ca madhyaṃ ca bhūtānāṃ anta eva ca ||*

A faint reference to the Bhagavadgītā seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the Mahābhārata (see following verses of the VSS). Compare also e.g. Kūrmapurāṇa 1.11.237: *rūpaṃ tavāśeśakalāvihīnam agocaraṃ nirmalam ekarūpaṃ | anādimadhyāntam anantam ādyaṃ namāmi satyaṃ tamasah parastāt ||* To say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi*...*antam*), but to have no ‘middle part’ (*madhya*) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably a fixed expression usually referring to a deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, it may be Śiva, his name 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 sārāṃ* (‘the essence in the worlds’). Another way to translate *avyakta jagatsusāraṃ* 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 the phenomenon of ‘muta cum liquida’, 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 **CHECK**) Thus *harīndrabrahmā*^o can be treated as a regular beginning of an *upajāti* (. . . -), the syllable *bra* not turning the previous syllable long (*guru*).

The reading *āsamagraṃ* in *pāda* c is suspect, 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 *pāda* a and b (*pāraṃ-sāraṃ*), as well as *pāda* c and d, as (in the latter case, oddly) rhyming pairs (*graṃ-grahaṃ*) suggests that accepting the reading *āsamagraṃ* 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 like a guess to me than the correct reading. For some time I was considering emending *āsamagraṃ*. The most tempting of all the possible options (*arçyam/arbyam/arghyam/īdyaṃ/ādhyam agraṃ, āsamastam*) seemed to be *āptam agraṃ*, meaning ‘appointed/received/respected [by Hari, Indra, Brahmā etc.] as the foremost one’. The fact that the *akṣaras āsam* and *āptam* look similar in most of the scripts used in our manuscripts could support this conjecture. *āptam* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛṣasārasaṃgraha* that was

[*janamejayavaiśampāyanasamvādaḥ* —

The dialogue of Janamejaya and Vaiśampāyana]

śatasāhasrikam grantham sahasrādhyāyam uttamam |

parva cāsya śataṁ pūrṇam śrutvā bhāratasamhitām || 1:2 ||

Having listened to the *Bhāratasamhitā* [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 |

janamejaya yat pūrvaṁ tac chrṇu tvam atandritaḥ || 1:3 ||

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

janamejaya uvāca |

bhagavan sarvadharmajña sarvaśāstraviśārada |

asti dharmam param guhyam saṁsārārṇavatāraṇam || 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

first received by Hari...' etc. Another candidate was *ādhyam 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 *vamśastha* 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 (except for the introductory stanzas 1.1–3; see Introduction **CHECK**), 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 IN00088: *uktañ ca mahābhārata śatasāhasryam* (understand °*ryām*) *saṁhitāyām*...). The hundred *parvans* of the *Mahābhārata* are listed in MBh 1.2.33–70.

1.3 My emendation from the unmetrical *punaḥ* to the unusual, or rather, Middle Indic (Edgerton 1953, vol. 2, p. 347), *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 kalpakotyāyute 'pi*, and in 12.151c (Sragdharā metre): *garbhāvāsam na ca tvan na ca punamaraṇam kleśam āyāsapūrṇam*.

For an unsatisfaction or dissatisfaction (*atrpti*) with previous teachings in a somewhat similar manner to what Janamejaya experiences here, see e.g. *Nisvāsa* mūla 1.9: *vedāntam veditam deva sāmṁkhyam vai pañcaviṁśakam | na ca trptim gamiṣyāmo hy rte śaivād anugrahāt ||*; and the *Śivadharmasāstra*: **CHECK**. 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 *Mahābhārata*, see MBh 1.1.8ff. In fact the next few verses in the VSS make it clear that the VSS picks up where the *Mahābhārata* left off: Janamejaya has heard the whole *Mahābhārata* from Vaiśampāyana, but he is eager to hear more. Note how we are forced to emend *pāda* c to contain a stem form proper noun (*janamejaya*) to maintain the metre, and note how the manuscripts struggle with this *pāda*. Stem form nouns, *prātipadikas*, abound in the VSS: see Introduction p. **CHECK**.

[that causes] liberation from the ocean of mundane existence (*saṃsāra*).

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

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

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

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

anarthayajñakartāraṃ tapovrataparāyaṇam |
śīlaśaucasamācāraṃ sarvabhūta-dayāparam || 1:7 ||
jijñāsānārthaṃ 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 performed 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* —
 The knowledge of Brahman]

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

[Vigatarāga spoke:] How is the knowledge of the Brahman to be understood if it is devoid of form and colour? The syllable that is devoid of vowels and consonants: is there anything higher than that?

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

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C₄₅'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmaṃ vā yad*, in which *vā* functions probably in a weak sense. 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 *atṛptaḥ* in 1.3a.

1.7 Note the odd syntax here: *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. The agent of the active verb is in the instrumental case (anacoluthic structure). On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept ('nonmaterial sacrifice'), see Kiss 2022 and Introduction **CHECK**.

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

anarthayajña uvāca |
anuccāryam asandigdham avicchinnaṃ anākulam |
nirmalaṃ sarvagaṃ sūkṣmaṃ akṣaraṃ kimu tatparam || 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* —
 The noose of death and time]

vigatarāga uvāca |
dehī dehe kṣayaṃ 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 |
svargaṃ vā sa katham yāti nirdeho bahudharmakṛt |
etan me saṃśayaṃ brūhi jñātum icchāmi tattvataḥ || 1:12 ||

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

anarthayajña uvāca |
atiśaṃśayakaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |
durvijñeyaṃ manuṣyais tu devadānavapannagaiḥ || 1:13 ||

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

karmabetuḥ śarīrasya utpattir nīdhanam ca yat |
sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtam || 1:14 ||

references the syllable *om*.

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 1.18–31.

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...'

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

*tenaiva saba saṃyāti narakaṃ svargam eva vā |
sukhaduḥkhaṃ śarīreṇa bhoktavyaṃ karmasambhavam || 1:15 ||*

[The soul] goes to hell or heaven accordingly. Happiness and suffering, both arising from karma, are to be experienced by the body.

*betunānena viprendra dehaḥ sambhavate nṛṇām |
yaṃ kālapāśam ity ābuh 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, I shall teach you, O you of great observances.

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

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

*kalākalitakālāṃ ca kālatattvakālāṃ śṛṇu |
truṭidvayaṃ nimeṣas tu nimeṣadviguṇā kalā || 1:18 ||*

Learn about time (*kāla*) which is divided into digits (*kalā*), [i.e. about] the division[s] (*kalā*) of the entity [called] time (*kālatattva*). Two atomic units of time (*truṭi*) is one twinkling (*nimeṣa*). One digit (*kalā*, cca. 1.6 second) is twice a twinkling.

*kalādvigunītā kāṣṭhā kāṣṭhā vai triṃśatiḥ kalā |
triṃśatkalā mubūrtaś ca mānuṣeṇa dvijottama || 1:19 ||*

Two digits (*kalā*) form one bit (*kāṣṭhā*, 3.2 seconds). Thirty bits (*kāṣṭhā*) is one digit (*kalā*?, 1.6 minutes). Thirty digits (*kalā*) make up one section (*mubūrta*, 48 minutes) in human terms, O great Brahmin.

*mubūrtatriṃśakenaiva ahorātram vidur budbāḥ |
ahorātram punas triṃśan māsam ābur manīṣiṇaḥ || 1:20 ||*

1.14 The MSS give *karmahetu* in *pāda* a overwhelmingly, which could work as a neuter *bahuvrihi* compound picking up both *utpattir* and *nidhanaṃ* but *karmahetuḥ* is grammatically more correct, picking up the feminine *utpatti*. I suspect that there may have been a confusion, scribes taking *karmahetuśarīrasya* as one single compound; but this would make it difficult to interpret the verse.

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

1.18 1.18d and 1.19a are problematic in the light of 1.19b, which redefines *kalā* in harmony with the traditional interpretation, see e.g. *Arthaśāstra* 2.20.33: *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).

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

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

One year is twelve months [according to] people who know the entity of time.
The time span of three hundred

ṣaṣṭiṃ caiva sahasrāṇi kālāḥ kaliyugaḥ smṛtaḥ |
dviguṇaḥ kalisaṃkhyāto dvāpara yuga saṃjñitaḥ || 1:22 ||

and sixty thousand years by human terms is said to be the Kali age (*yuga*). The
Dvāpara age is known to be twice as long as the Kali age.

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

The Tretā age is thrice [as long], the Kṛta age four [times as long as the Kali age].
This is the figure related to the four ages (*yuga*). Taking it seventy-one [times],

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

the knowledge about one time-span of a Manu (*manvantara*) has been taught
briefly. One aeon (*kalpa*) is fourteen *manvantaras* in total.

daśa kalpasahasrāṇi brahmābhaḥ parikalpitam |
rātrir etāvati proktā munibhis tattvadarśibhiḥ || 1:25 ||

Brahmā's day (*brahmābhar*) is made up of ten thousand Kalpas. [Brahmā's] night
is of the same [duration] according to the wise who know the truth.

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

When [Brahmā's] night falls, the whole moving and unmoving universe dis-
solves. And when [his] daylight comes, the moving and unmoving [universe]
is born.

parārdhaparakalpāni atītāni dvijottama |

1.21 Note how a verb (e.g. *iti vadanti*, *iti prābur*) is missing in the first half-verse.

1.22 Note the stem form noun *yuga* metri causa, and also M's unique but confused readings.

1.23 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, Dvāparayuga = 1,440,000 years; altogether 3,600,000 years. 72 *mahāyugas* make up a *manvantara* (= 259,200,000 years). One *kalpa* is 14 *manvantaras* (= 3,628,800,000 years). Ten thousand *kalpas* are one day of Brahmā, and his night is of the same length, which makes one full day of Brahmā 72,576,000,000,000 years. See next verses.

1.24 See 21.34ff.

1.25 M has a separator sign ([o]) at the end of *pāda* b, as if a section ended here.

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

anāgatam tathaivāhur bhr̥gurādimaharṣayaḥ || 1:27 ||

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

yathārkagrabatārendu bhramato dṛśyate tv iha |

kālacakraṃ bhramatvaiva viśramaṃ na ca vidmahe || 1:28 ||

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

kālaḥ sṛjati bhūtāni kālaḥ saṃharate punaḥ |

kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 1:29 ||

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

caturdaśaparārdhāni devarājā dvijottama |

kālena samatītāni kālo hi duratikramaḥ || 1:30 ||

Fourteen *parārdha* [fourteen hundred quadrillion] god kings, O Brahmin, have passed by over time, for time is difficult to overcome.

eṣa kālo mahāyogī brahmā viṣṇuḥ paraḥ śivaḥ |

anādinidhano dhātā sa mahātmā namaskuru || 1:31 ||

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

[*parārdhādi* —

The *parārdha* etc.: numbers]

vigatarāga uvāca |

śrutam vai kālacakraṃ tu mukhapadmaviniṣṛtam |

parārdham ca paraṃ caiva śrotum vaḥ pratidīpitam || 1:32 ||

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

1.27 On the definition of the numbers *para* and *parārdha*, see verses 1.32–36. Note the peculiar compound *bhr̥gu-r-ādi-maharṣayaḥ*.

1.28 *bhramato* (gen.) in *pāda* b seems to stand for the neuter participle *bhramat*. Alternatively, *bhramato* might mean ‘erroneously’ (*brama-tas*, abl.), but this makes the verse difficult to interpret.

1.30 Note that *samatītāni* (neuter) most probably picks up *devarājāḥ* (masculine) in this verse, or rather *devarājā* stands for *devarājānām* and *samatītāni* picks up *parārdhāni*. It is not clear to me what *devarāja* (‘god king’) means exactly (Indra?).

1.32 The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinisṛitam*. *Pāda* d is suspect and my translation is tentative. M’s reading in *pāda* d (*śrotum naḥ pratidīyatām*) might make sense (‘give it back/repeat it for us again’), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotum vaḥ pratidīpitam*, which is in fact not easy to interpret. One would expect a phrase meaning ‘please

anarthayajña uvāca |
ekaṃ daśaṃ śataṃ caiva sahasraṃ ayutaṃ tathā |
prayutaṃ niyutaṃ koṭiṃ arbudaṃ vṛndam eva ca || 1:33 ||

Anarthayajña spoke: One, ten, a hundred, a thousand, and ten thousand (*ayuta*), a hundred thousand (*prayuta*), a million (*niyuta*), ten million (*koṭi*), a hundred million (*arbuda*), and one billion (*vṛnda*, 10^9),

kharvaṃ caiva nikharvaṃ ca śaṅkuḥ padmaṃ tathaiva ca |
samudro madhyam antaṃ ca parārdhaṃ ca paraṃ tathā || 1:34 ||

ten billion (*kharva*), a hundred billion (*nikharva*), one trillion (*śaṅku*, 10^{12}), and 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 parārdhaṃ yāvad eva hi |
parārdhadviguṇenaiva paraśaṅkhyā vidhīyate || 1:35 ||

Each should be known as powers of ten up to *parārdha*. The number corresponding to *para* is double that of *parārdha*.

parāt parataraṃ nāsti iti me niścitaṃ matih |
purāṇavedaṇḍitaṃ mayākhyātā dvijottama || 1:36 ||

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

[*brahmāṇḍam* —
 Brahmā's Egg]

vigatarāga uvāca |
brahmāṇḍam kati vijñeyaṃ pramāṇam prāpitaṃ kvacit |
kati cāṅguli-m-ūrdhveṣu sūryas tapati vai mahīm || 1:37 ||

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

tell me about these.'

1.33 See a similar teaching of numbers in BrahmanḍaP 3.2.91ff.

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

1.36 Note that E, after omitting three lines, inserts this: *vṛndañ caiva mahāvṛnda dviparānantam eva ca*.

1.37 The use of the singular next to numerals is one of the hallmarks of the VSS (see p. **CHECK**). As an introduction to this phenomenon, *pāda* a has *brahmāṇḍam* in the singular where we would expect a plural form. The word *prāpitaṃ* is a conjecture for *cāpitaṃ*, which I find unintelligible. Another possibility could be *jñāpitaṃ*. My emendation of *cāṅguli-mūrdhveṣu* to *cāṅguli-m-ūrdhveṣu* (with a hiatus filler) is based on *ūrdhvatas* in 1.61d, which is part of the reply to the question posed in this line. In turn, *aṅguli* here triggered an conjecture in 1.61c.

*anarthayajña uvāca |
brahmāṇḍānām prasamkhyātum mayā śakyaṃ katham dvija |
devās te 'pi na jānanti mānuṣānām ca kā kathā || 1:38 ||*

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

*paryāyeṇa tu vakṣyāmi yathāśakyaṃ dvijottama |
brahmaṇ yat purākhyāto mātariśvā yathā tathā || 1:39 ||*

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.

*śivāṇḍābhyantareṇaiva sarveṣām iva bhūbhṛtām |
daśa nāma diśāṣṭānām brahmāṇḍe kīrtitaṃ śṛṇu || 1:40 ||*

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

[*bhūbhṛtām nāmāni* —
The names of the cosmic rulers]
[*pūrvataḥ* —
East]

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

[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 ākhyātam yāmye śṛṇu atha bho dvija || 1:42 ||*

1.38 One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasamkhyātum*... The structure noun in genitive + verb meaning 'telling' occurs also in **CHECK**.

1.39 The claim that Brahmā taught Mātariśvan is confirmed in 1.64cd, and also, e.g., in *Brahmāṇḍapurāṇa* 3.4.58cd (see the apparatus).

1.40 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 to belong to *nāyakas* in the subsequent verses, a possible synonym of *bhūbhṛt* ('a king'), and also that it is a minute intervention. In *pāda* c, understand *diśāṣṭānām* as *diśām aṣṭānām* or *diśaṣṭakānām*, and note that one of the hallmarks of the language of the VSS is the use of the singular in the proximity of numbers, where a plural would be expected (*daśa nāma*).

1.41 Note that many of the names here and in the following verses are, in the absence of any 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 may 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 quadrian of the eastern direction.

[1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti, [7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaho: [these are] the ten [rulers] in the direction of Agni [SE]. Now listen to [the names for] the Yama's region, O twice-born.

[*yāmye* —
South]

yamo 'tha yamunā yāmaḥ saṃyamo yamuno 'yamaḥ |
saṃyano yamanoyāno yaniyugmā yanoyanaḥ || 1:43 ||

[1] Yama, [2] Yamunā, [3] Yāma, [4] Saṃyama, [5] Yamuna, [6] Ayama, [7] Saṃyana, [8] Yamanoyāna, [9] Yaniyugmā, [10] Yanoyana.

[*nairrte* —
South-West]

nagajo naganā nando nagaro naga nandanaḥ |
nagarbho gahano guhyo gūḍhajo daśa tatparaḥ || 1:44 ||

[1] Nagaja, [2] Naganā, [3] Nanda, [4] Nagara, [5] Naga, [6] Nandana, [7] Nagarbha, [8] Gahana, [9] Guhyo, [10] Gūḍhaja: [these are] the ten associated with [the South-West].

[*vāruṇe* —
West]

vāruṇena pravakṣyāmi śṛṇu vipra nibodha me |
babhrāḥ setur bhavodbhadraḥ prabhavodbhavabhājanaḥ |
bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 1:45 ||

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] Bharana, [9] Bhuvana, and [10] Bharṭṛ: these ten dwell in Varuṇa's region [in the west].

[*vāyavye* —
North-West]

nṛgarbho 'suragarbhaś ca devagarbho mahīdharaḥ |
vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajaḥ || 1:46 ||

[1] Nṛgarbha, [2] Asuragarbha, [3] Devagarbha, [4] Mahīdhara, [5] Vṛṣabha,

1.42 Here, in the region of Agni, the names evidently evoke the image of flames.

1.43 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 names here should begin with *ya*. All the name forms in this verse are to be taken as tentative. The only guiding light is the presence of *ya*, reinforcing a connection with Yama.

1.44 *naga* in *pāda* b is a stem form noun metri causa *tatparaḥ* in *pāda* d might be another example of a singular form next to a number (see 1.40c above). Note that the reconstruction of these names are tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nirṛti*, *narakas* and *nāgas*.

1.45 Varuṇa upholds the sky and the earth. This could be the reason why these names include *bharana* and *bharṭṛ*.

[6] Vṛṣagarbha, [7] Vṛṣāṅka, [8] Vṛṣabhadhvaja,
jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanaḥ |
nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:47 ||
 and [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 || 1:48 ||
 [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 || 1:49 ||
 [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 || 1:50 ||
 [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 The connection between *vṛṣa* and the north-west or Vāyu is not evident to me.
CHECKIn a tantric context, a western position is more standard for *vṛṣa*, see e.g. Goodall, Rout,
 Sathyanarayanan *et al* 2005, 40.

1.47 Note how M deviates here again in a significant way.

1.48 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. **CHECK**), 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* could again be an example for the use of
 the singular next to a number in *pāda* d. It seems that here the northern region is associated with
 Śiva, rather than the north-east, the *īśāna* direction, which is occupied by Brahmā: see next verse.
 In a tantric context, Brahmā is sometimes associated with the north-east, see, e.g., Goodall, Rout,
 Sathyanarayanan *et al* 2005, 39. **CHECK**I have left *satya* in stem form.

1.49 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.

1.50 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 Vaṣṇava (see pp. **CHECK**), it is Viṣṇu
 that seems to occupy a central position. *mana mohanaḥ* 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-īśānāṃ parivāraśataṃ śataṃ |
śatānāṃ prthag ekaikaṃ sahasraiḥ parivāritam || 1:51 ||

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 || 1:52 ||

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 parivāritam || 1:53 ||

[that is] each one has a retinue of a million [subordinates] (*niyuta*). [Then those] are surrounded by ten million (*koṭi*) [subordinates], [they in turn] by a hundred million (*daśakoṭi*).

daśakoṭiṣu ekaikaṃ vṛndavṛndabhytair vṛtam |
vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam || 1:54 ||

Each one of the hundred million is surrounded by a billion (*vṛnda*) subordinates (*bhyta*). Each one in these groups of a billion (*vṛnda*) is surrounded by ten billion (*kharva*) [subordinates].

kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtam |
daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam || 1:55 ||

Each in these groups of ten billion (*kharva*) is surrounded by a hundred billion (*daśakharva*). Each of those hundred billion (*daśakharva*) is surrounded by a trillion (*śaṅku*) [deities].

śaṅkubhiḥ prthag ekaikaṃ padmena parivāritam |
padmavargeṣu ekaikaṃ samudraiḥ parivāritam || 1:56 ||

Each of those one trillion (*śaṅku*) is surrounded by ten trillion (*padma*). Each

1.51 I take *daśa-m-īśānāṃ* as a disjointed **CHECK** 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 1.50, and each one of them has a hundred subordinates.

1.52 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'.

1.53 It seems that *pāda*s ab repeat what has been stated in 1.52cd. *koṭyena* stands for *koṭyā* (thematization). Note how the scribe of M gets confused at 1.53c due to an eye-skip and fully regains control only at 1.55b.

of those ten trillion (*padma*) is surrounded by a hundred trillion (*samudra*).

samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |
madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritam || 1:57 ||

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

ananteṣu ca ekaikaṃ parārdhaparivāritam |
parārdheṣu ca ekaikaṃ pareṇa parivāritam |
eṣa vai kathito vipra śakyaṃ sāmkyam udīritam || 1:58 ||

Each of those ten quadrillion (*ananta*) is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion (*parārdha*) is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. 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 tādrśam || 1:59 ||

Listen to me and learn about the measurements [of the universe], 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.

koṭīkoṭīśahasraṃ tu yojanānāṃ samantataḥ |
aṇḍānāṃ ca parīmāṇaṃ brahmaṇā parikīrtitam || 1:60 ||

The whole circumference of the Eggs has been declared by Brahmā to be ten million (*koṭi*) times a thousand times ten million *yojanas*.

saptakoṭīśahasrāṇi saptakoṭīśatāni ca |
viṃśakoṭīṣv aṅgulīṣu ūrdhvatas tapate raviḥ || 1:61 ||

The Sun shines from the height of seven thousand seven hundred and twenty *koṭi* finger's breath.

pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmāṇḍam cāprameyāṇāṃ lakṣaṇaṃ parikīrtitam || 1:62 ||

The numbers pertaining to the measurements have been taught in brief. The characteristics of the unmeasurable Brahmāṇḍa[s] have been taught.

[*vyāsāḥ* —

1.56 Note that *śaṅkubhiḥ* stands for *śaṅkūṣu* (instrumental for locative).

1.61 This verse is the reply to the question in 1.37cd, which contains the word *aṅguli*: this hints at the possibility that the unintelligible *gulmeṣu* transmitted in most of the witnesses might be corrupted from *aṅguīṣu*; hence my conjecture, resulting in a *ra-vipulā*.

1.62 Note the mixture of different grammatical genders and numbers in this verse. Understand *pramāṇeṣu saṃkhyāḥ kīrtitāḥ samāsataḥ* and *brahmāṇḍānāṃ aprameyāṇāṃ...*

The redactors (of the Purāṇas)]

purāṇāśīsahasrāṇi śatāni dvījasattama |
brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham || 1:63 ||

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

vāyunā pāda saṃkṣīpya prāptaṃ cośanasam purā |
tenāpi pāda saṃkṣīpya prāptavāms' ca brhaspatiḥ || 1:64 ||

1.63 *Pāda* a should probably be analysed and interpreted as *purāṇam* (*purāṇānām aśītisahasrāṇi śatāni ślokaṇi*) *brahmaṇā kathitam*. Alternatively, *pāda* a may have originally read *purāṇāni sahasrāṇi*, and then the initial number of verses transmitted by Brahmā is a hundred thousand. That the number refers to the number of *śloka*s transmitted, and not, e.g., the number of lines, is confirmed in 1.66d: *viṃśatślokaśasrikam*.

On the idea that initially there was only one Purāṇa, see, e.g., Rocher 1986, 41ff.

In *pāda* d, either understand *mātariśvā* (nom.) as *mātariśvānam* (acc.) or emend *kathitam* to *kathitaḥ* in the sense 'Mātariśvan was taught,' echoing 1.39cd: *brahmaṇā yat purāṇāyāto mātariśvā yathā tathā*.

Compare this list to a list of twenty-eight *vedavyāsas*, from Brahmā 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 aṣṭāvīṃśati sattama | caturdhā yaiḥ kṛto dvāpareṣu punaḥ punaḥ || dvāpare prathame vyatītā svayaṃ vedāḥ [1] svayambhuvā | dvitīye dvāpare caiva vedavyāsah [2] prajāpati || trītiye [3] cośanā vyāsā caturthe ca [4] brhaspatiḥ [5] savitā pañcame vyāsah [6] mṛtyuḥ ṣaṣṭhe smṛtaḥ prabhuh || sapthame ca [7] tathaivendro [8] vasiṣṭhaḥ cāṣṭame smṛtaḥ [9] sārasvatā ca navame [10] tridhāmā daśame smṛtaḥ || ekādaśe tu [11] trivṛṣā [12] bhāradvājas tataḥ param | trayodaśe [13] cāntarikṣo [14] varṇi cāpi caturdaśe || [15] trayyāruṇaḥ pañcadaśe ṣoḍaśe tu [16] dbanaṃjayaḥ [17] kratuṃjayaḥ sapthadaśe [18] ṛṇajyo 'ṣṭadaśe smṛtaḥ || tato vyāso [19] bharadvājo bharadvājāt tu [20] gautamaḥ | gautamād uttamo vyāso [21] baryātmā yo 'bhīdhīyate || atha baryātmano [22] venaḥ smṛto vājaśravas tu yaḥ | somaḥ śuśmāyāṇas tasmāt [23] tṛṇabindur iti smṛtaḥ || [24] ṛkṣo 'bhīdhī bhārgavas tasmād vālmīkir yo 'bhīdhīyate | tasmād asmatpitā [25] śaktir vyāsas tasmād [26] abam mune || [27] jātukarṇo 'bhavan mattaḥ kṛṣṇadvaipāyanaḥ [28] tataḥ | aṣṭāvīṃśatir ity etc vedavyāsāḥ purāṇāḥ ||*

Another relevant passage is *Brahmaṇḍapurāṇa* 3.4.58cd–67 (≈ *Vāyupurāṇa* 2.41.58–67). Note how Tṛṇabindu is, perhaps by mistake, different from Somaśuśma/Suśmāyāṇa here, but, more importantly, note Amitabuddhi of VSS 1.76 appear at the end of this list: [1] *brahmā dadau śāstram idam purāṇam* [2] *mātariśvane || tasmāc* [3] *cośanasā prāptaṃ tasmāc cāpi* [4] *brhaspatiḥ | brhaspatiḥ tu provāca* [5] *savitre tadanantaram || savitā* [6] *mṛtyave prāha mṛtyuḥ* [7] *cendrīya vai punaḥ | indrāś cāpi* [8] *vasiṣṭāya so 'pi* [9] *sārasvatāya ca || sārasvatas* [10] *tridhāmne 'tha tridhāmā ca* [11] *śaradvate | śaradvāms tu* [12] *trivṛṣāya so* [13] *'ntarikṣāya dattavān ||* [14] *carṣiṇe cāntarikṣo vai so 'pi* [15] *trayyāruṇāya ca | trayyāruṇād* [16] *dbanaṃjayaḥ sa vai prādāt* [17] *kṛtañjaye || kṛtañjyāt* [18] *tṛṇañjayo* [19] *bharadvājāya so 'py atha* | [20] *gautamāya bharadvājāḥ 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 garbbasthaḥ śrutavān idam || parāśarāj* [28] *jātukarṇyas tasmād* [29] *dvaipāyanaḥ prabhuh | dvaipāyanāt punaś cāpi* [30] *mayā prāptaṃ dvijottama || mayā caicit punaḥ proktaṃ* [31] *putrāyāmitabuddhaye | ity eva vākyam brahmādigurunām samudāhṛtam ||*

The list of *vedavyāsas* in *Liṅgapurāṇa* 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, Bharadvāja, Gautama, Vācaśravas, Tṛṇabindu, Rūkṣa, Śakti, Jātūkarṇya, Kṛṣṇa Dvaipāyana.

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

*bṛhaspatis tu provāca sūryaṃ trimśatsahasrikam |
pañcaviṃśatsahasrāṇi mṛtyuṃ prāha divākaraḥ || 1:65 ||*

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

*ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |
indrenāha vasiṣṭhāya viṃśatslokasahasrikam || 1:66 ||*

Mṛtyu taught 21,000 [verses] to [7] Indra. Indra taught 20,000 verses to [8] Vasiṣṭha.

*aṣṭādaśasahasrāṇi tena sārasvatāya tu |
sārasvatas tridhāmāya sahasradaśa sapta ca || 1:67 ||*

And he[, Vasiṣṭha taught] 18,000 [verses] to [9] Sārasvata. Sārasvata [taught] 17,000 [verses] to [10] Tridhāma[n].

*ṣoḍaśānāṃ sahasrāṇi bharadvājāya vai tataḥ |
daśa pañcasahasrāṇi trivṛṣāya abhāṣata || 1:68 ||*

[He taught] 16,000 verses to [11] Bharadvāja. [Bharadvāja] taught 15,000 verses to [12] Trivṛṣa.

*caturdaśasahasrāṇi antarīkṣāya vai tataḥ |
trayyāruṇiṃ sahasrāṇi trayodaśa abhāṣata || 1:69 ||*

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

*trayyāruṇis tu viprendro dhanamjayam abhāṣata |
dvādaśāni sahasrāṇi saṃkṣīpya punar abravīt || 1:70 ||*

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

*kṛtaṃjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtaṃjayād dvijaśreṣṭha ṛṇamjayamahātmane || 1:71 ||*

Dhanamjaya, the great sage, handed [them] over to [16] Kṛtaṃjaya. [That recension was transmitted] from Kṛtaṃjaya, O best of the twice-born, to [17] noble Ṛṇamjaya.

*ṛṇāñjayāt punaḥ prāpto gautamāya maharṣiṇe |
gautamāc ca bharadvājas tasmād dharyātmanāya tu || 1:72 ||*

1.64 Note the stem form noun *pāda* twice in this verse and the slightly odd grammatical structure (*purāṇaṃ*) *prāptam* *uśanasam* ('the Purāṇa reached Uśanas'), as opposed to the solution in *pāda* d (*prāptavān*).

1.71 Note the odd structure in *pādas* ab: *dhanamjayayaḥ kṛtaṃjayāya samprāptaḥ*, for a more standard *dhanamjayena* (*purāṇaṃ*) *samprāpitam* *kṛtaṃjayam* ('the Purāṇa was transmitted to Kṛtaṃjaya').

Then from R̥ṇaṃjaya it was given to [18] Gautama, the great sage, from Gautama to [19] Bharadvāja, from him to [20] Haryātman.

*rājaśravās tataḥ prāptaḥ somaśuṣmāya vai tataḥ |
somaśuṣmāt tataḥ prāptas tṛṇabindus tu bho dvija || 1:73 ||*

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

*tṛṇabindus tu vṛkṣāya vṛkṣaḥ śaktim abhāṣata |
śaktiḥ parāśaraṃ prāha jatukarṇāya vai tataḥ || 1:74 ||*

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 || 1:75 ||*

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 samprakāśitam |
mānuṣāṇāṃ hitārthāya kiṃ bhūyaḥ śrotum icchasi || 1:76 ||*

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?

1.72 The structure of *pādas* ab is as odd as that of 1.71ab. What was intended is probably *r̥ṇaṃjayena prāpitam gautamāya*. My emendation in *pāda* d of *baryadvatāya* to *baryātmanāya* (for a standard *baryātmane*) is based on the list of *vedavyāsas* in ViṣṇuP 3.3.16–17 (see note to 1.63 above).

1.73 The syntax is again slightly odd here. The indentation may have been *prāpitam rājaśavasā somaśuṣmāya... tatas tṛṇabindunā prāptam*.

1.74 In other list of *vedavyāsas*, Tṛṇabindu hands the Purāṇas down to R̥kṣa, Rūkṣa or Dakṣa (see note to 1.63 above). *vṛkṣa* in *pāda* a is probably a corrupted form. The name Jatukarṇa may be a corrupted form of Jātū- or Jātukarṇa.

1.75 The syntax of *pādas* cd echoes that of 1.73ab above.

1.76 Romaharṣa is usually considered to be the same person as Sūta, disciple of Vyāsa Dvaipāyana.

In *Brahmāṇḍapurāṇa* 3.4.67ab (*mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye*, see note to 1.63 above) Amitabuddhi is clearly the name (or epithet) of Romaharṣa's son. This suggests that the form *romaharṣāya* in *pāda* a is a mistake for *romaharṣas ca*, or similar. MS M is either transmitting an otherwise syntactically problematic reading (*romaharṣeṇa*) that is more original than that of most other witnesses or M's scribe is trying to correct the text. Supposing the former, in this case I accepted M's reading.

Manuscripts C₀₂ and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchāsīti ||O||* (C₀₂) and *icchasi iti ||o||* (M). Note also that M gives the number of *ślokas* in this chapter, 77, which is almost exactly the number of verses this critical edition has produced. The scribe of M struggled with eyeskips 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.

|| *iti vṛ̥ṣasārasaṃgrahē brahmāṇḍasaṃkhyā nāmādhyaḃyāḥ prathamāḥ* ||
Here ends the first chapter in the *Vṛ̥ṣasārasaṃgraha* called the Description of
the Brahmāṇḍa[s].

[dvitīyo 'dhyāyaḥ]
[Chapter Two]

vigatarāga uvāca |
śrutam mayā janāgreṇa brahmāṇḍasya tu nirṇayam |
pramāṇam varṇarūpaṃ ca saṃkhyā tasya samāsataḥ || 2:1 ||

Vigatarāga spoke: I have heard the description of the 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 a Śivāṇḍa as taught to be the receptacle of the Brahmāṇḍa.
What are its characteristics and how much is its extent?

kasya vā layanam jñeyam pramāṇam vātra vāsinaḥ |
kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ || 2:3 ||

Whose dwelling place is it? And [what] is the scale of the one[s] who dwell
there? What kind of people live there? And who is the ruler (*prajāpati*) there?

[*śivāṇḍasaṃkhyā* —
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 the
Śivāṇḍa, O Brahmin. How could even the gods have the power to really know
and see [the Śivāṇḍa]?

agamyagamanam guhyam guhyād api samuddhṛtam |
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 [lit. the opposite] there, nobody
to be punished and no punisher.

2.1 It is unlikely that *janāgreṇa* picks up *mayā* ('by me, the best of men'), instead, I supposed that this instrumental stands for the ablative or should be understood as 'through the best of man.'

2.2 The location where Śivāṇḍa was mentioned is verse 1.40ab 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 vāsinaḥ* (understand *vāsinaṃ*) and *pāda* c should refer to the number of inhabitants in the five regions of Īśāna, Tatpuruṣa etc., who are referred to here in *pādas* a and possibly d.

2.5 My emendation to *samuddhṛtam* in *pāda* b is not fully satisfactory, but the readings transmitted in the witnesses are problematic. M, a MS not collated for this chapter, gives a confusing reading: *saṃmurdhniḍdam*. I doubt if E's *saṃyaddhidam* ('yielding success') is the correct reading.

na satyo nānṛtas tatra suśīlo no duḥśīlavān |
nānṛjur na ca dambhitvaṃ 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 sūyakaḥ |
īrṣyā dveṣo na tatrāsti na śaṭho na ca matsaraḥ || 2:7 ||

There is no anger or desire 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 praśaṃsāsti 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 ||

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 |
manvantaram na tatrāsti kalpaś caiva na vidyate || 2:12 ||

There is no Dvāpara age or Tretā or Kṛta. There are no *manvantaras* there and no *kalpas*.

ābhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |

Perhaps *samudāhṛtam* ('declared, talked about as') was meant. It is not inconceivable that C₀₂'s (and M's) *agamyaḡabanaṃ* ('it is inaccessible because of its depth') is original and it is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhāḡ* 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 sūyakaḥ* in *pāda* b stands for *na asūyaka* metri causa.

2.11 Note the term *anarthī* in *pāda* a: it might have something to do with non-material sacrifice (*anarthayajña*), the topic of chapter 11. *vraja* in *pāda* a is suspect.

2.12 On *manvantaras* and *kalpas*, see 1.23–24 above.

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 piśācās ca gandharvā ṛṣayas tathā |

tārāgrahaṃ na tatrāsti nāgakimnaragārūḍaṃ || 2:15 ||

There are no 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 ||

There are no recitations or daily rituals there, nobody performs the Agnihotra and there are no sacrificers. There are no religious observances and no austerities and no 'animal hell'.

tasyeśānasya devasya aiśvaryaguṇavistaram |

api varṣāśatenāpi 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 vrkṣagulmalatādayaḥ || 2:18 ||

All are born by Hara's wish. I shall teach [them to] you one by one, excluding gods and people, starting with the trees, the bushes and creepers.

2.13 *ābhūtasamplava* for the more widely attested form *ābhūtasamplava* occurs, e.g., in some MSS transmitting ŚDhŚ 10.77 and 81 (see Bisschop, Kafle, & Kiss forthcoming).

2.16 The phrase of *tiryannaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpāḥ tiryannarakagāmināḥ*. Here Ganguli 1883–1896 translates *tiryann* separately as 'in a crooked way,' but I suspect that in the VSS *tiryannaraka* 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 13.134.057 (CHECK): *nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ | tiryannarakagantāro hy adhamās te narādhamāḥ ||*, and *Umāmahēśvarasamvāda* 6.1: *avamanyanti ye viprān sarvaloke namaskṛtān | narakaṃ yānti te sarve tiryagyonim vrajanti ca ||* I suspect that *nātirya*° in the witnesses is only a scribal mistake for *na tiryā*°.

2.17 My translation of *aiśvaryaguṇa*° is tentative. It could be taken as a *dvandva* compound (e.g. 'supremacy and qualities'). The expression *sarva*° or *aṣṭaiśvaryaguṇopeta* occurs frequently, e.g. in SivP 7.2.8.28ab and SkandaP 55.30cd, and ŚDhU 2.6, 79, 125, 127, with *aiśvaryā* most probably referring to the eight *siddhis* *aṇiman*, *laghiman* etc. De Simini (2016a, 386), e.g., translates *sarvaiśvaryaguṇopetaḥ* in ŚDhU 2.127 as 'endowed with all the qualities of lordship.'

2.18 Note the gender confusion in this verse, and the way I take *pāda* a as a separate statement to avoid a further confusion of case.

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.

anye kāñcanavṛkṣāṇi maṇivṛkṣāṇy athāpare |
pravālamaniṣaṇḍāś 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 man's desires and they whisper seductively.

tatra vipra prajāḥ sarve anantagūṇasāgarāḥ |
tulyarūpabalāḥ sarve sūryāyutasamaprabhāḥ || 2:22 ||

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

parārdhadvayavistāram parārdhadvayam āyatam |
parārdhadvayavikṣepā yojanānām dvijottama || 2:23 ||

[The Śivāṇḍa] is two *parārdha* long and two *parārdha* wide, and two *parārdha yojanas* is its extension, O great Brahmin.

aiśvaryatvaṃ na saṃkhyāsti balaśaktiś 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 extension in the Śivāṇḍa] downwards and upwards cannot be expressed by numbers, neither can its horizontal extension.

śivāṇḍasya ca vistāram āyāmaṃ ca na vedmy aham |
bhogam akṣaya tatraiva janmamṛtyur na vidyate || 2:25 ||

[In reality,] I do not know the length and width of the Śivāṇḍa. Enjoyment is

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 1.35–36 above. The number may refer to any unit of length, but 2.23 below suggests that it is *yojanas*.

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 split at the caesura, which may have been the reason why the line got corrupted.

2.23 I understand *pādas* cd, tentatively, as *vikṣepam parārdhadvayam yojanānām*

2.24 This line is a reply to 2.17b.

undecaying there, and there is no birth or death there.

śivāṇḍamadhyam āśritya gokṣīrasadṛśaprabhāḥ |
parārdhaparakoṭinām īśānānām smṛtālayaḥ || 2:26 ||

In the centre of the Śivāṇḍa, [creatures] shine like cow's milk. [It is] said to be the region (*ālaya*) of the one and a half *para* crore Īśānas.

bālasūryaprabhāḥ sarve jñeyās tatpuruṣālaye |
parārdhaparakoṭinām 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 |
parārdhaparakoṭinām 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].

kundendubhimaśailābhāḥ pāścimām diśam āśritāḥ |
parārdhaparakoṭinām sadya-m-iṣṭālayaḥ smṛtaḥ || 2:29 ||

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].

kuṅkumodakasamkāśā uttarām diśam āśritāḥ |
parārdhaparakoṭinām 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 catuṣ kalāḥ |
aghorasya kalā aṣṭau vāmadevās trayodaśa || 2:31 ||

2.25 *Pāda* c is transmitted in an unmetrical form and with a gender problem in the witnesses (*bhogam akṣayas*), 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*. Īśāna 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 people 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 *parārdhaparakoṭinām* 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*, *pāścimām*, and *uttarām* in the next verses); note how K₁₀ tries to save the construction by reading *diśi*.

This verse conforms to the traditional view that Śiva's Tatpuruṣa-face is looking to the east.

2.28 Note the Aiśa form *diśim* in C₄₅, and that Aghora is indeed usually south-facing.

2.29 Note the Aiśa 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 Aiśa form *diśim* in C₉₄ in *pāda* b. Vāmadeva is traditionally associated with the western direction.

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

sadyas' cāṣṭau kalā jñeyāḥ saṃsārārṇavatārakāḥ |
aṣṭatrimṣat 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 diśas' caiva ekaikasya pṛthak pṛthak |
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 Śivāṇḍa, one should practise Śiva-yoga regularly. Without Śiva-yoga, O Brahmin, it is impossible to go there.

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

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

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

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

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

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

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 *sadyas'* in *pāda* a for *sadyasaś* or *sadyojātasya*.

2.34 *ākṛṣṭyā* in *pāda* a might be corrupt.

2.35 Understand *kṛcchrādītapa sarvāṇi* as *kṛcchrādītapāṃsi sarvāṇi*. It can be considered an instance of the use of a stem form noun.

He who destroys 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].

yajñatīrthatāpodānavedādhyayanapāragaḥ |
brahmāṇḍāntasya bhogāṃs tu bhuñkte kālavaśānugaḥ || 2:39 ||

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

kālena samapreṣyena 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 *Vṛṣasārasaṃgrāha* called the Description of the Śivāṇḍa.

2.40 Notice the muta cum liquida licence in *pāda* a: *samapre°* 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 1.31, at the end of a section on *kāla*. On the other hand, it leads us to the next topic, Dharma, smoothly.

[ṛtīyo 'dhyāyaḥ]
[Chapter Three]

[*dharmappravacanam* —
An Exposition of Dharma]

vigatarāga uvāca |

kimarthaṃ dharmam ity ābuh katimūrtiś ca kīrtyate |

katipādavr̥ṣo jñeyo gatis tasya kati smṛtāḥ || 3:1 ||

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

kautūbalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |

kasya putro munisreṣṭha 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?

anarthayaḥ uvāca |

dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |

ādhāraṇān mahattvāc ca dharmā ity abhidhīyate || 3:3 ||

Anarthayaḥ spoke: Well, *dhṛti* ('firmness') is [of the same] verbal root [as *dharmā*], and is said to be [its] synonym. It is called *dharmā* because it supports (*āDHĀRana*) and because it is great (*MAhattva*).

3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma or Dharma itself/himself, see the end of the previous chapter, where *dharmā* was mentioned (2.40b), and to which the present verse is a reaction; see also MBh 12.110.10–11: *prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam | yat syād abhimsāsamyuktaṃ sa dharmā iti niścayaḥ* || *dhāraṇād dharmā ity āhur dharmena vidhṛtāḥ prajāḥ | yat syād dhāraṇasamyuktaṃ sa dharmā iti niścayaḥ* || Note the similarities of MBh this passage with this chapter: the phrase *dharmā ity āhur*, the fact that the present chapter from verse 18 on is actually a chapter on *abhimsā*, and that the etimological explanation involves the word [*ā*]*dhāraṇa* in both cases. These lead me to think that in *pāda* ab of this verse in the VSS, it is Dharma that is the focus of the inquiry and not the bull.

Understand *pāda* d as *gatayaś tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahābhāgāḥ*). The use of the singular in a context of numbers and quantities is one of the hallmarks of the language of the VSS, see p. **CHECK**.

On Dharma as a bull, see Introduction, pp. **CHECK**.

3.3 For similar Purāṇic passages on the etimology of *dharmā*, see the apparatus to this verse.

The insertion in my translation '[of the same]' solves the problem of a noun (*dhṛti*) seemingly being considered a verbal root (*dhātu*) here. I owe thanks to Judit Törzsök for this interpretation. 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 dhātujñāḥ pālāne smṛtāḥ*; LiñP 2.9.19: *bbaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*

śrutismṛtidvayor mūrtiś catuṣpādavṛṣaḥ sthitaḥ |
caturāśrama yo dharmah 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 āśramas.

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

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

brahmaṇo hṛdayam bhittvā jāto 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.

dakṣakanyā viśālākṣī śraddhādyaḥ sumanoharāḥ |
tasya putrāś ca pautrāś ca anekāś ca babhūva ha |
eṣa dharmānisargo 'yam 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 emergence of Dharma. What more do you wish to hear?

3.4 A similar image of the legs of the Bull of Dharma being the four (and not three, at least according to Olivelle 1993, 55 and Ganguli 1883–1896, Śāntiparvan CCLXX) āśramas is hinted at MBh 12.262.19–21: *dharmam ekaṃ catuṣpādam āśritās te naraṣabbhāḥ | taṃ santo vidbivat prāpya gacchanti paramāṃ gatim || grhebhya eva niṣkramya vanam anye samāśritāḥ | grham evābhisamśṛitya tato 'nye brahmacāriṇaḥ || dharmam etaṃ catuṣpādam āśramam brāhmaṇā viduḥ | ānantiyaṃ 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 (*adharmaṇa*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit. (MDh 1.81–82).' Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmah kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramah kīrtito manīṣibhiḥ*. Judit Törzsök suggested that *caturāśrama* and *dharmah* may be interpreted as a compound here.

3.5 Note the use of the singular next to numbers 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 *tiryāñc*. See, e.g., 4.6a: *devamānuṣatiryēsu. 'ādayaḥ* in *pāda* d seems superfluous.

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. And consider correcting *mahābhāgā* to *mahābhāgās*. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

3.7 *śraddhādyaḥ* 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 *śraddhādyaḥ* [b]. Again, I have chosen/applied the plural forms *'ādyāḥ* and *sumanoharāḥ* in *pāda* b to hint at the fact that the presence of the plural is to be preferred here; thus only *viśālākṣī* is problematic. As *patnī* in the previous verse, it should be treated as a plural. Note the use of the singular for the plural also in *pādas* cd, especially *babhūva ha* for *babhūvuh* (*babhūva ha* perhaps being a phonetic and metrically

*vigatarāga uvāca |
dharmapatnī viśeṣeṇa putras tābhyah 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.

*anarthayañña uvāca |
śraddhā lakṣmīr dhṛtis tuṣṭiḥ puṣṭir medhā kriyā lajjā |
buddhiḥ śāntir vapuḥ kīrtiḥ siddhiḥ prasūtisambhavāḥ || 3:9 ||*

Anarthayañña spoke: [Dharma's wives are] [1] Śraddhā ('Faith'), [2] Lakṣmī ('Prosperity'), [3] Dhṛti ('Resolution'), [4] Tuṣṭi ('Satisfaction'), [5] Puṣṭi ('Growth'), [6] Medhā ('Wisdom'), [7] Kriyā ('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 kāmah 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 ||*

'adjusted' equivalent, so to say, of *babbhūvuh*).

3.8 I have emended *tebhyah* to the correct feminine form *tābhyah* because I suspect that it is only the result of some early confusion brought about by *putras*, although *tebhyah* might be original. Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnīr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

3.9 For Dharma's thirteen wives and their sons, see, e.g., LiñP 1.5.34–37 (note the similarity between the first line and VSS 3.6cd–7ab above): *dharmasya patnyah śraddhādyāḥ kīrtitā vai tray-odaśa | tāsu dharmaprajāṃ vakṣye yathākramam anuttamam || kāmō darpo 'bha niyamaḥ saṃtoṣo lobha eva ca | śrutas tu daṇḍaḥ samayo bodhaś caiva mahādhyutiḥ || apramādaś ca vinayo vyavasāyo dvijottamāḥ | kṣemam sukham yaśaś caiva dharmaputrāś ca tāsu vai || dharmasya vai kriyāyāṃ tu daṇḍaḥ samaya eva ca | apramādas tathā bodho buddher dharmasya tau sutaḥ ||*

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 *ābbhūti* 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 Ābbhūti 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): *prasūtīḥ suśuve dakṣāc caturviṃśatikanyakāḥ | śraddhām lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhām kriyām tathā || buddhiḥ lajjām vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ | khyātiṃ śāntiś ca saṃbhūtiṃ 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 *śraddhāsuto jātaḥ kāmah*.

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’).

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[/Sudhī] (‘Wise’) and Apramāda
 (‘Cautiousness’).

kṣemaḥ śāntisuto vindyād vyavasāyo vapoḥ sutaḥ |
yaśaḥ kīrtisuto jñeyaḥ sukhaṁ 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 |
mūrtidvayaṁ katham dharmam kathayasva tapodhana |
kautūhalaṁ atīvaṁ me kartaya jñānasamśayam || 3:14 ||

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

anarthayaājña uvāca |

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda* c, following the relevant line in the KūrmP cited above (*kriyāyās cābhavat putro daṇḍaḥ samaya eva ca*) and also LiñP 1.5.37 quoted in the apparatus to this verse, 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 śubham maitrī prasādam abhayaṁ 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 śrutaṁ kriyā daṇḍam nayaṁ vinayaṁ 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 *sukhaṁ* 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: *devāsuraṇṛṇām sargo nāgānām mṛgapakṣiṇām | sāmāsikas tvayā prokto yas tu svāyambhuve ’ntare ||*.

3.14 Note *dharmā* as a neuter noun and the form *atīvaṁ* for *atīva* metri causa. My emendation from *kīrtaya* (‘declare’) to *kartaya* (‘cut’) was influenced by the combination of *chindbi* and *saṁśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2ab: *kautūhalaṁ mamotpannam saṁśayaṁ chindbi tattvataḥ*; 10.10cd: *kautūhalaṁ mahaj jātaṁ chindbi saṁśayakāraṁ*; 15.2ab: *etat kautūhalaṁ chindbi saṁśayaṁ paramesvara*. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13b above (De Simini’s observation).

śrutismṛtidvayor mūrtir dharmasya parikīrtitā |
dārāgnihotrasambandham iḥyā śrautasya lakṣaṇam |
smārto varṇāśramācāro yamaś ca niyamair yutaḥ || 3:15 ||

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

[*yamanīyamabhedah* —
Yama and Niyama rules]

yamaś ca niyamaś caiva dvayor bhedam ataḥ śṛṇu |
ahiṃsā satyam asteyam ānṛśaṃsyam damo ghrṇā |
dhanyāpramādo mādḥuryam ārjavam ca yamā daśa || 3:16 ||

Now hear the classification of both the *yama* and *niyama* rules.
Non-violence, truthfulness, not stealing, absence of hostility, self-restraint, taboos, virtue, carefulness, charm, honesty: these are the ten *yamas*.

ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ |
ahiṃsādi pravakṣyāmi śṛṇuḥsvāvahito dviḥ || 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) —
The first yama-rule: Non-violence]

3.15 The reading °*dvayī* in K₇ in *pāda* a is attractive, but as Judit Törzsök has pointed out to me, it is more likely that the slightly less convincing but widespread variant °*dvayor* is original.

As for Dharma being based on *śruti* and *smṛti*, see, e.g. Manu 2.10: *śrutis tu vedo vijñeyo dharmaśāstraṃ tu vai smṛtiḥ | te sarvārtheṣv amimāṃsye tābhyāṃ dharmo hi nirbabbau ||*. In Olivelle’s translation (Olivelle 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.’

There may be a hiatus filler in *pādas* cd: °*sambandha-m-ijyā* for °*sambandha iḥyā*.

To state that the Smārta tradition is connected to *yamas* and *niyamas* and the *āśramas* and then to discuss these at length (principally in chapters 3–8 and 11) can be seen as a clear self-identification with the Smārta tradition.

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

3.17 In *pāda* a, *pañca* and *bhedā* may be typeset as two separate words since the use of the singular after numbers is one of the hallmarks of the text (see [CHECK](#)).

[*pañcavidhā himsā* —
Five types of violence]

trāsanam tāḍanam bandho māraṇam vṛttināśanam |
himsām 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 [understand: 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 evaṁ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

[Others,] tie up [people] at their feet and their arms and chests. [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 śimhavyāghragajoragair |
trāsanād vadham āpnoti anyair vāpi suduḥśakaiḥ || 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 vittam tasya tasya vadhaḥ smṛtaḥ |
vṛttijīvābhībūtānāṃ taddvārā nibataḥ 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.

viśavahnīśaraśastrair māyāyogabalena vā |
himsakāny āhu viprendra munayas tattvadarśinaḥ || 3:23 ||

[Those who kill other people] with poison, fire, arrows, swords, or by the

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

3.20 Understand *bhujoraś ca* in *pāda* a as *bhuje, urasi ca*, in this case with an instance of double sandhi, 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 *śīroru*° as consisting of *śīra* + *ūru* ('head and thigh'), or emend it to *śīrorah*° for *śīra* + *urah* ('head and chest'). Also note my conjecture in *pāda* d, without which this *pāda* is difficult to interpret.

3.22 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 *nibataḥ* in *pāda* d.

force of magic or yoga are called murderers by the sages who see the truth, O great Brahmin.

[*ahiṃsāpraśamsā* —
Praise of non-violence]

ahiṃsā paramaṃ dharmam yas tyajet sa durātmaṃ |
kleśāyāsavinirmuktaṃ sarvadharmaphalapradaṃ || 3:24 ||

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

nātaḥ parataro mūrkhō nātaḥ parataram taṃ |
nātaḥ parataram duḥkhaṃ nātaḥ parataro 'yaśaḥ || 3:25 ||

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

nātaḥ parataram pāpaṃ 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 sarvabhūtadayānvitaḥ || 3:27 ||

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

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

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

ahiṃsā paramaṃ tīrtham ahiṃsā paramaṃ tapaḥ |
ahiṃsā paramaṃ dānam ahiṃsā paramaṃ sukham || 3:29 ||

3.23 *Pāda* a is unmetrical. Note how elliptical this verse is and that *hiṃsakāni* is neuter although it refers to people, perhaps implying *bhūtāni*. Alternatively, take *y* in *hiṃsakāny* as a rather unusual sandhi-bridge (*hiṃsakān-y-āhu*), or simply delete this *y*. Note also that *āhu* stands for *āhur* metri causa.

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

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 lābhaḥ 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 gatih |
ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivaḥ || 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.

[*māṃsāhāraḥ* —
On meat-consumption]

māṃsāśanān nivarteta manasāpi na kāṅkṣayet |
sa mahat phalam āpnoti yas tu māṃsaṃ vīvarjayet || 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 pitṛdaivatakarmaṇi |
atraiva paśavo hiṃsyā nānyatra manur abravīt || 3:35 ||

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

kṛtvā 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.

vedayajñatapastīrthadānaśīlakriyāvrataiḥ |
māṃsāhāranivṛttānāṃ ṣoḍaśāṃsaṃ na pūryate || 3:37 ||

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

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

*mṛgāḥ paṇatṛṇābhārād ajameṣagavādibhiḥ |
sukhino balavantaś ca vicaranti mahītale || 3:38 ||*

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

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

Monkeys eat fruits, Rākṣasas prefer blood. The fruit-eating monkeys defeated all the Rākṣasas.

*tasmān māmsaṃ na hībeta balakāmena bho dvija |
balena ca guṇākaraṣāt parato bhayabhīruṇā || 3:40 ||*

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

*ahiṃsakasamo nāsti dānayaajñasamīhayā |
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. [He will have] fame and glory in this world and the supreme path in the other.

*trailokyam maṇiratnapūrṇam akhilaṃ dattvottame brāhmaṇe
koṭīyajñasahasrapadmam ayutaṃ dattvā mahīm dakṣiṇām |
tīrthānām ca sahasrakotīniyutaṃ snātvā sakṛn mānavaḥ
etatpunyaphalam ahiṃsakajanaḥ prāpnoti niḥsaṃśayaḥ || 3:42 ||*

A person who refrains from violence will gain, no doubt about it, the [same]

3.37 See a similarly phrased comparison in Manu 2.86: *ye pākayaajñās catvāro vidhiyajñasamanvitāḥ | sarve te japayaajñasya kalām nārbhanti śoḍaśim ||*.

3.39 Understand *phalam āhārā* as *phalāhārā* (-m- is a sandhi-bridge). This verse clearly refers to the story of the *Rāmāyaṇa*.

3.40 *guṇākaraṣāt* in *pāda c* is difficult to interpret and *guṇākaraṣāt* is a conjecture by Judit Törzsök which fits the context well, although the polysemy of *guṇa* may allow for other solutions. Verses 3.40–42 may be echoing BrahmanḍaP 216.64–66: *māmsān miṣṭatarāṃ nāsti bhakṣyabhojyādikeṣu ca | tasmān māmsaṃ na bhūñjīta nāsti miṣṭaiḥ sukhodayaḥ || gosahasraṃ tu yo dadyād yas tu māmsaṃ na bhakṣayet | samāu etau purā prāha brahmā vedavidāṃ varaḥ || sarvatīrtheṣu yat punyam sarvayaajñeṣu yat phalam | amāmsabbhakṣaṇe viprās tac ca tac ca ca tatsamam ||*.

3.41 *Pādas ab* are reminiscent of ŚDhŚ 11.92: *ahiṃsaikā paro dharmāḥ śaktānām parikīrtitam | śaktānām ayaṃ dharmo dānayaajñādīpūrvakāḥ ||*. On this verse see also Bisschop, Kafle, & Lubin 2021, 15–16.

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

meritorious rewards that others would get by donating the three worlds filled with jewels and gems in their entirety to an excellent Brahmin, by [performing] a thousand [times] ten trillion (*padma*) [times] ten thousand (*ayuta*) *koṭīyajña* sacrifices, by donating the earth [to a priest] as sacrificial fee, and by bathing [at] a thousand times ten million times a million (*niyuta*) sacred places at once.

|| *iti vṛṣasārasaṁgrāhe abhimsāpraśamsā nāmādhyāyas tṛtīyaḥ* ||

Here ends the third chapter in the *Vṛṣasārasaṁgrāha* called the Praise of Non-violence.

3.42 Metre: *śārdūlavikrīḍita*. On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.32–35.

koṭīyajña in *pāda* d may refer to a special kind of sacrifice, mostly known as *koṭihoma* in the Purāṇas and in inscriptions (see, e.g., Fleming 2010, and 2013) It probably involves a hundred fire-pits and a hundred times one thousand Brahmins (hence the name ‘the ten-million sacrifice’). See, e.g., BhavP *uttaraparvan* 4.142.54–58: *śātānāno daśamukho dvimukhaikamukhas tathā | caturvidho mahārāja koṭihomo vidhīyate || kāryasya gurutām jñātvā naiva kuryād aparvaṇi | yathā saṁkṣepataḥ kāryaḥ koṭihomas tathā śṛṇu || kṛtvā kuṇḍaśataṁ divyaṁ yathoktaṁ hastasaṁmitam | ekaikasmimś tataḥ kuṇḍe śataṁ viprān niyojayet || sadyaḥ pakṣe tu viprānām sahasraṁ parikīrtitam | ekasthānapraṇīte ḡnau sarvataḥ paribhāvite || homaṁ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam | yathā kuṇḍababutve pi rājasūye mahākratau ||*

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

[caturtho 'dhyāyaḥ]
[Chapter Four]

[*yameṣu satyam* (2) —
The second yama-rule: Truthfulness]

anarthayajña uvāca |
sadbhāvaḥ satyam ity ābur dṛṣṭapratyayam eva vā |
yathābbhūtārthakathanam tat satyakathanam smṛtam || 4:1 ||

Anarthayajña spoke: The state of being real (*sad-bhāva*) is called truth (*sat-ya*). Alternatively, it is also a certainty (*pratyaya*) that originates in perception (*dṛṣṭa*). Relating things in a way that corresponds to reality is called ‘speaking the truth.’

ākrośatādanādīni yaḥ sabeta suduḥsaham |
ṣamate yo jitātmā tu sa ca satyam udāhṛtam || 4:2 ||

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

vadhārtham udyataḥ śāstram yadi pṛccheta karhicit |
na tatra satyam vaktavyam anṛtam satyam ucyate || 4:3 ||

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 is can be called truth.

vadhārbaḥ puruṣaḥ kaścid vrajet pathi bhayāturaḥ |
pṛcchato 'pi na vaktavyam satyam tad vāpi ucyate || 4:4 ||

A person who is walking on the road and is afraid of being killed **CHECK** should not reply [to people who are potentially dangerous] even if they ask him. This is also called truth[fulness].

na narmayuktam anṛtam binastī
na strīṣu rājan na vivāhakāle |
prāṇātyaye sarvadhanāpabhāre
pañcānṛtam satyam 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.

4.1 Although the rather similar line in the ŚDhŚ (11.105cd: *yathābbhūtārthakathanam ity etat satyalakṣaṇam*) makes it tempting to emend *satyakathanam* to *satyalakṣaṇam* in *pāda* d, I rather take this verse to introduce two views on truth: one philosophical, and one ordinary that relates to the moral question of truthfulness.

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

4.3 Understand *udyataḥ* (nom.) in an active sense (‘holding/lifting’).

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

devamānuṣatīryeṣu satyaṁ dharmāḥ paro yataḥ |

satyaṁ śreṣṭhaṁ variṣṭhaṁ 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 the ship that carries you to the other world. Truth is the wide path.

satyaṁ iṣṭagatiḥ proktaṁ satyaṁ yajñam anuttamam |

satyaṁ tīrthaṁ paraṁ tīrthaṁ satyaṁ 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 an endless donation.

satyaṁ śīlam tapo jñānam satyaṁ śaucam damaḥ śamaḥ |

satyaṁ sopānam ūrdhvasya satyaṁ kīrtir yaśaḥ sukham || 4:9 ||

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

aśvamedhasahasraṁ ca satyaṁ ca tulayā dhṛtam |

aśvamedhasahasrād dhi satyaṁ 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 is cooling 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

addressee being Vigatarāga, 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 °*yuk-tam* to count as long. The same reading with *anṛtam* can be found in the apparatus in 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*.

4.8 The repetition of *tīrthaṁ* in *pāda* c is slightly suspect. Cf., e.g., MatsP 22.79ab: *satyaṁ tīrthaṁ dayā tīrthaṁ tīrthaṁ indriyanīgrahaḥ*.

4.9 Looking at the 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*.

4.11 Here and several times below, *satye* is probably to be taken as standing for *satyena*.

this was achieved by a trick].

agnir dahati satyena satyena śaśinā caraḥ |
satyena vindhyās tiṣṭhanti vardhamāno na vardhate || 4:13 ||

Fire burns with truth. The Moon rises by truth. It is because of truth that the Vindhya mountain stands in place and that although it was growing it is not growing [anymore].

lokālokaḥ sthitaḥ satye meruḥ satye pratiṣṭhitaḥ |
vedās tiṣṭhanti satyeṣu dharmāḥ satye pratiṣṭhati || 4:14 ||

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., BhāṣP 5.1.30–31: *yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardbenaiva pratapaty ardbenāvaccādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinam kariṣyāmīti saptakṛtvas tanaṇim 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 vāmanarūpadbhāriṇā | śakrapriyārtham surakāryasiddhaye hitāya vipraṣabbhagodvijānām ||*

4.13 Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācaraḥ* could be acceptable here in *pāda* b (see K₈₂K₁₀K₇), perhaps standing for *śaśinas' caranam* or *śaśis' carati*. My conjecture (*śaśinā caraḥ*) could stand for *śaśinā/śaśinas' cāraḥ* metri causa. Other possibilities, suggested by colleagues, include *śaśibhāskarāḥ*, *śaśigocaraḥ* and *śaśirāmbhasaḥ*.

Pādas cd refer to the story of Agastya and the Vindhya mountain: Vindhya became jealous of the Sun's revolving around Mount Meru and when the Sun refused 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 in the word *samaya* in verse 13 and compare it to VSS 4.12b): *yudhiṣṭhira uvāca | kimarthaṁ sahasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ | etad icchāmy ahaṁ śrotuṁ vistareṇa mahāmune || lomaśa uvāca | adrirājaṁ mahāśailam meruṁ kanakaparatam | udayāstamaye bhānuḥ pradakṣiṇam avartata || taṁ tu dṛṣtvā tathā vindhyaḥ śailaḥ sūryam athābravīt | yathā hi merur bhavatā nityaśaḥ parigamyate || pradakṣiṇam ca kriyate mām evaṁ kuru bhāskara | evam uktaḥ tataḥ sūryaḥ śailendraṁ pratyabhāṣata || nāham ātmecchayā śaila karomy enaṁ pradakṣiṇam | eṣa mārgaḥ pradiṣṭo me yenedaṁ nirmītaṁ jagat || evam uktaḥ tataḥ krodhāt pravṛddhaḥ sahasācalaḥ | sūryācandramasor mārgaṁ roddhum icchan paraṁtapa || tato devāḥ sabitāḥ sarva eva; sendrāḥ samāgamya mahādrinājaṁ | nivārayām āsur upāyatas taṁ; na ca sma teṣāṁ vacanaṁ cakāra || athābhijagmur munīm āśramasthaṁ; tapasvinaṁ dharmabhṛtāṁ variṣṭhaṁ | agastyam atyadbhutavīryadiptaṁ; taṁ cārthaṁ ūcuḥ sabitāḥ surās te || devā ūcuḥ | sūryācandramasor mārgaṁ nakṣatrāṇāṁ gatiṁ tathā | śailarājo vṛṇoty eṣa vindhyaḥ krodhavaśānugāḥ || taṁ nivārayitum śakto nānyaḥ kaś cid dvijottama | ṛte tvām hi mahābhāga tasmād enaṁ nivāraya || lomaśa uvāca | tac chrutvā vacanaṁ vipraḥ surāṇāṁ śailam abhyagāt | so 'bhigamyābravīt vindhyaṁ sadāraḥ samupasthitaḥ || mārgaṁ icchāmy ahaṁ dattaṁ bhavatā parvatottama | dakṣiṇām abhigantāsmi diśaṁ kāryeṇa kena cit || yāvadāgamanam mahyaṁ tāvat tvam pratipālāya | nivṛtte mayi śailendra tato vardhasva kāmataḥ || evaṁ sa samayaṁ kṛtvā vindhyenāmitrakarṣana | adyāpi dakṣiṇād deśād vārunīr na nivartate || etat te sarvaṁ ākhyātaṁ yathā vindhyo na vardhate | agastyasya prabhāvena yan mām tvam paripṛcchasi ||*

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 gṛtaṃ sthitam |
satye jīvaḥ sthito debe 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 in truth. The eternal soul is truth.

satyaṃ ekena samprāpto dharmasādhanaṇiścayaḥ |
rāmarāghavavīryeṇa satyaṃ ekaṃ surakṣitam || 4:16 ||

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.

evam 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) —

The 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.

anarthayajña uvāca |
steyaṃ śṛṇv atha viprendra pañcadhā parikīrtitam |
adattādānam ādau tu utkocam ca tataḥ param |
prasthavyājasa tulāvyājajḥ prasahyasteya pañcamam || 4:19 ||

Anarthayajña 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 |
vāryamāṇāpi durbuddhir adattādānam ucyate || 4:20 ||

When somebody's wealth is taken away by an impudent and wicked person is called theft. It is a foolish thought even if suppressed.

4.15 *satye* in *pāda* c may stand for *satyaṃ*: 'The soul dwells in the body as truth.'

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, as Kenji Takahashi has suggested to me: 'I can't have enough of learning about Dharma from you.'

4.19 'Theft' (*adattādāna*): literally 'taking what has not been given.'

4.20 My impression is that *prabhāva* in *pāda* a stands for *bhāva*, *duṣṭabhāva* ('vicious') be-

utkocaṃ śṛṇu viprendra dharmasaṃkarakāraṇam |
mūlyam kāryavināśārtham utkocaḥ parigr̥hyate |
tena cāsau vijānīyād dravyalobhabalāt kṛtam || 4:21 ||

O great Brahmin, listen to bribery, which defiles Dharma. A sum of money taken in order to exempt somebody from a duty is a bribe. Therefore this [also] should be considered as such [i.e. as stealing because] it is committed out of greed for material goods.

prasthavyāja-upāyena kuṭumbaṃ trātum icchati |
taṃ ca stenaṃ vijānīyāt paradravypahārakam || 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 ||

[The case is similar] if somebody takes away somebody else's belongings by the method of cheating with scales. Other people, deceitful swindlers (*kūṭa-kāpaṭika*) share 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 adharmaś ca tatsamaḥ |
nāsti stenasamākīrtir nāsti stenasamo 'nayaḥ || 4:25 ||

There is no sin equal to stealing. There is no crime (*adharma*) equal to it. There is no ill-fame comparable to that of being a thief. There is no bad-conduct comparable to being a thief.

nāsti steyasamāvidyā nāsti stenasamaḥ khalah |
nāsti stenasama ajño nāsti stenasamo 'lasaḥ || 4:26 ||

There is no greater ignorance than stealing. There are no bigger rogues than

ing a common expression. The implications of *vāryamāṇo* in *pāda* c are unclear to me, hence my emendation to *vāryamāṇā*. My translation is thus tentative and still not satisfactory.

4.21 Note that *mūlyam* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣara* (ad *Yājñavalkya* smṛti 2.176cd): *panyasya kṛtadravyasya yan mūlyam dattam, bhṛtir vetanam kṛtakarmaṇe dattam... utkocena kāryapratibandhanirāśārtham 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 *stenaṃ taṃ ca vijānīyād* ('he should be known as a thief'), or similar (cf. 4.22c below). M (f. 7r) reads *tena steya vijānīyād* here.

4.23 A line may have dropped out after *pāda* b, perhaps because a line similar to 4.22cd caused an eyeskip. Alternatively, this line may simply be elliptical.

4.24 It is possible that *pāda* d read differently, e.g. *sa coraś cora ucyate*, meaning 'that thief is [rightly] called a thief'.

thieves. There is nobody as ignorant as a thief. There is not a lazy person who is comparable to a thief.

nāsti stenasamo dveṣyo nāsti stenasamo 'priyaḥ |
nāsti steyasamaṁ duḥkhaṁ nāsti steyasamo '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.

pracchanno briyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret
nikṣepād dhanahāriṇo 'nya-m-adhamo vyājena cānyo haret |
anye lekhyavikalpanāhṛtadhanā †anyo hṛtād vai hṛtā†
anyaḥ krītadhamo '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?] (*krīta*). Others take away others' inheritance[?]. These are considered the vilest.

stenatulya na mūdham asti puruṣo dharmārthabīno 'dhamah
yāvaj jīvati śaṅkayā narapateḥ samtrasyamāno raṭan |
prāptaḥśāsana tīvrasyaviṣamaṁ prāpnoti karmeritaḥ
kālena mriyate sa yāti nirayam ākrandamāno bhṛśam || 4:29 ||

There isn't a bigger idiots than a thief, who is a wicked person without Dharma and Artha. As long as he lives, he trembles in fear of the king, wailing. Having received his punishment, he gets into severe and [in]tolerable difficulties, propelled by [his] karma. When his time comes, he dies and goes to hell, weeping vehemently.

4.26 Note the peculiar sandhi in *pāda c* ('*sama ajño*'), which still leaves the *pāda* unmetrical.

4.27 Note how *stena* and *steya* are used interchangeably (or chaotically) in the above passages in the MSS to denote both 'thief' and 'theft/stealing'. The scribe of K₇ ends up writing *stenya* in 4.27e.

4.28 Metre *śārdūlavikṛīḍita*. It appears that *briyate* 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 'hariṇo in *pāda b* as singular and *m* in 'nya-m-adhamo as a sandhi-bridge. Alternatively, read as plural: 'hariṇo 'nya adhamo... The second half of *pāda c* is difficult to reconstruct. The translation of *pāda d* is mostly guesswork. Tentatively, I take *krīta* as *krītaka* ('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.

4.29 For some time I was wondering if one should accept E's reading *stenastulya na mūdham asti* as a metri causa version of *stenatulyo na mūdho '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

*nītvā durgatikotīkalpa 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 aeons of suffering, they emerge from hell to the state of animal existence. Thus, 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.

[*yameṣv ānṛśamsyam* (4) —

The fourth yama-rule: Absence of hostility]

*aṣṭamūrtiśivadvēṣṭā pitur mātus ca yo dviṣet |
gavām vā atithēr dveṣṭā nṛśamsāḥ 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 cruel people.

*aṣṭamūrtiḥ śivaḥ sāḁṣāt pañcavyomasamanvitaḥ |
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛśamsakaḥ || 4:32 ||*

Śiva in his manifest form (*sāḁṣāt*) is of eight forms, with the five elements (*vyoman*), the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a hostile person.

solution could be to emend to *stenamṭulya*..., 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 *prāptaśāsanaś tīvrasyaviṣamaṃ* *ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasya*° as *duḥśasya*° (suggested by Törzsök).

The actual reading of C₉₄, *prāptaś* (lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptaḥ*) may suggest a doubling of the *ś* of *śāsana* metri causa (suggestion by Törzsök). More likely is that a licence of having a nominative ending inside of a compound is applied here, as may have been the case above in *pāda* a (also remarked by Törzsök).

4.30 Note the stem form °*kalpa* for °*kalpaṃ* metri causa. 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 *dhātṛī*, 'earth' because 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: *devatvam sātṭvikā yānti manuṣyatvam ca rājasāḥ | tiryaktvam tāmasā nityam ity eṣā trividhā gatīḥ ||* 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.

4.31 Note *pitur* and *mātur* used as accusative forms in *pāda* b, or alternatively understand: 'who are hateful towards their fathers and mothers'.

4.32 Törzsök has suggested emending *sa nṛśamsakaḥ* in *pāda* d to *tannṛśmakaḥ*. 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 eṣāṃ dūṣakaḥ sa nṛśamsakaḥ* 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 attestation of *vyoman* meaning the five elements. Perhaps it is

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 the forefathers, gods...[?].

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 śakṛt karṣaṇam 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. The collection of [the five products of the cow, the *pañcagavya*,] ghee, milk, curd, and [the cow's] urine and dung [is auspicious].

pañcāmṛtaṃ pañcapavitrāpūtaṃ
ye pañcagavyaṃ puruṣāḥ pibanti |
te vājimedhasya phalaṃ labhanti
tad akṣayaṃ svargam avāpnvanti || 4:37 ||

People who drink the five products of the cow, the five nectars, the five holy

meant to mean *vyomādi* ('the atmosphere/sky and the other four elements').

For Śiva of eight forms, see, e.g., *Śakuntalā* 1.1: *yā sṛṣṭiḥ sṛṣṭur ādyā* [1] *vahati vidbhiutaṃ yā havir* [2] *yā ca hotrī* [3] *ye dve kālāṃ vidbattaḥ* [4,5] *śruti-viśaya-guṇā yā* [6] *sthitā vyāpya viśvam* | *yām ābuh sarva-bija-prakṛtir* [7] *iti yajā prāṇinaḥ prāṇavantaḥ* [8] *pratyakṣābbhiḥ prapannas tanubhir avatu vas tābbhir aṣṭābbhir iśaḥ* ||. The eight *mūrti*s, or rather, *tanu*s, here are: [1] *jala* [2] *agni* [3] *yajamāna* [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 *dikṣa*): *kṣmā-vahni-yajamānārka-jala-vāyv-indu-puṣkaraiḥ* | *aṣṭābbhir mūrtibhiḥ sambhor dviṭīyāvaraṇaṃ smṛtaṃ* || (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 Niranjan Kafle for drawing my attention to this); see Kafle 2019, 62, 63, 116, 119. Kafle 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*.

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')?

and pure [substances] [or: clarified with a strainer??], will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

*gobhir na tulyaṃ dhanam asti kiṃcid
duhyanti vāhyanti bahiṣcaranti |
trṇāni bhuktvā amṛtaṃ sravanti
vipreṣu dattāḥ kulam uddharanti || 4:38 ||*

There is no wealth comparable to [having] a cow. They yield milk, they draw [a plough etc.]. [As] they roam under the sky, feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *saṃsāra*/the suffering experienced in hell].

*gavāhnikam yaś ca karoti nityaṃ
śusrūṣaṇaṃ yaḥ kurute gavāṃ tu |
aśeṣayajñatapadānapuṇyaṃ
labhaty asau tam anṛśamsakartā || 4:39 ||*

He who never fails to serve the cow daily [e.g. with a handful of grass], and he who tends to the cows' service, will obtain the merits of all sacrifices, austerities and donation [because] he is one who is kind to it (*tām?*) [i.e. to the cow].

*atithim yo 'nugaccheta atithim yo 'numanyate |
atithim yo 'nupūjyeta atithim yaḥ praśamsate || 4:40 ||*

He who looks after a guest, he who respects a guest, he who worships a guest, he who praises a guest,

*atithim yo na pīdyeta atithim yo na duṣyati |
atithipriyakartā yaḥ atitheḥ paricārakah |
atitheḥ krtasamtoṣas tasya puṇyam anantakam || 4:41 ||*

he who does not harm a guest, he who does not commit a fault towards a guest, he who does kind things to a guest, he who attends to the needs of a guest, he who makes a guest satisfied: his merits are endless.

*āsanenārghapādyena pādaśaucajalena ca |
annavastrapradānair vā sarvaṃ vāpi nivedayet || 4:42 ||*

He should offer [the guest] a seat, water-offering, feet-washing water [or: °pātreṇa?], water for washing his feet[?], or gifts of food and clothes, or all [of these].

*putradārātmanā vāpi yo 'tithim anupūjayet |
śraddhayā cāvikalpena aklībamānasena ca || 4:43 ||*

He who worships the guest by [offering him] his own son, wife or himself

4.40 Not the peculiar verb forms *anugaccheta* and *anupūjyeta* in this verse.

4.42 Pāda b seems to awkwardly repeat what *arghapādyena* in pāda a signifies. Some emendation may be required here, perhaps taking into account bathing (*snāna*) or an unguent (*abhyāṅga*).

with willingness and with a brave and non-hesitating mind,

*na prcched gotracaraṇaṃ svādhyāyaṃ deśajanmanī |
cintayen manasā bhaktyā dharmah svayam ihāgataḥ || 4:44 ||*

and does not ask [the guests about their] lineage, Vedic affiliation (*carana*), studies, country or birth, and imagines mentally, with devotion, that it is Dharma himself who has arrived,

*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 nṛśaṃsamataṃ utsṛjet |
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.

*†na gatim atithijñasya gatim āpnoti karbicit† |
tasmād atithim āyāntam abhigacchet kṛtāñjaliḥ || 4:47 ||*

... he who [does not] know [how to greet his] guests ... will never reach the path ... ? Therefore one should go up to the arriving guest with respectfully joined palms.

*saktuprasthena caikena yajña āsīn mahādbhutaḥ |
atithiprāptadānena svaśarīraṃ divaṃ gatam || 4:48 ||*

By one *prastha* of coarsely ground grains given to a guest, an extremely great sacrifice was performed [so to say], and his [the Brahmin's and his family members'] bodies (*svaśarīraṃ*) reached heaven.

4.43 For the requirement that one could part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38 and the narrative in VSS chapter 12; these influenced my decision to emend °ātmano to °ātmanā in pāda a.

4.46 The demonstrative pronoun *tasya* in pāda c may refer to the guest: 'he will obtain all his [i.e. the guest's] merits', hinting at some sort of karmic exchange. Nevertheless, I think that *tasya* points at the merits one can obtain by rituals listed in the previous verse. This is suggested by passages such as the following: Mahābhārata Supp. 13.14.379 ff.: <skt>ahany ahani yo dadyāt kapilāṃ dvādaśiḥ samāhiḥ| māsi māsi ca satreṇa yo yajeta sadā naraḥ|| gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapuṣkare| na taddharmaphalaṃ tulyam atithir yasya tuṣyati||</skt> Brahmapurāṇa 3.44–46: <skt>atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ| atithir yasya santuṣṭas| tasya tuṣṭo hariḥ svayam|| snānena sarvatīrtheṣu sarvadānena yat phalam| sarvavratopavāseṇa sarvayajñeṣu dikṣayā|| sarvais tapobhir vividhair nityair naimittikādibhiḥ| tad evātithisevāyāḥ kalāṃ nārhanṭi ṣoḍaśīm||</skt>

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 gleanings (*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

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've known it already. The story of the *prastha* is well-known.

[*yameṣu damaḥ* (5) —

The fifth yama-rule: Self-restraint]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |

damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||

Self-restraint of humans is in itself the collected essence of Dharma.

Self-restraint is Dharma, Self-restraint is heaven, Self-restraint is fame,

Self-restraint is happiness.

damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |

damabīna-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, there is

no Dharma, [while] Self-restraint yields a multitude of desired objects.

nirdamaḥ kari mīnaś ca pataṅgabhamaramrgāḥ |

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, the [one with a?] lack of

Self-restraint will die.???

mrge śrotravaśān mṛtyuḥ pataṅgāś cakṣuḥ mṛtāḥ |

ghrāṇayā bhramaro naṣṭo naṣṭo mīnaś ca jihvayā || 4:54 ||

In the case of the deer, death comes about because of hearing [when hunters

use buck grunts]. Moths die because[?] of their eyes [as they are attracted to

(14.93.80cd) and as a reward the family departs to heaven. The noble act of the poor Brahmin and his family is depicted as yielding greater rewards than Yudhiṣṭhira's grandiose horse-sacrifice. (See some remarks on this story in Takahashi 2021.) were in the masculine (*saśarīro divaṃ gataḥ*). This would make sense and it would also echo expressions occurring e.g. in the Mahābhārata: 3.164.33cd: <skt>paśya punyakṛtāṃ lokān saśarīro divaṃ vraja</skt>; 14.5.10cd: <skt>samjīvyā kālam iṣṭaṃ ca saśarīro divaṃ gataḥ</skt>. It is tempting to emend the pāda accordingly, but I have retained *saśarīraṃ divaṃ gatam* and I interpret it as referring to the Brahmin's whole family (*sva*).

4.52 Note *kari* for *kari* metri causa, and the end of pāda b (*°mrgāḥ*), which should be treated metrically as if it read *°mrigāḥ*.

the light of a lamp]. Bees perish because of their smelling, fish because of their tongues.

sparsēna ca karī naṣṭo bandhanāvāsaduḥsahabḥ |
kiṃ punaḥ pañcabhuktānām mṛtyus tebhyah kim adbhutam || 4:55 ||

The elephant perishes because of touch, not being able to tolerate being in fetters [?]. How much more true it is for those who enjoy all five [senses]! Why should death come as a surprise for them?

purūravo 'tilobbhena atikāmena daṇḍakah |
sāgarās cātīdarpeṇa atimānena rāvaṇah || 4:56 ||

Purūravas [perished] by excessive greed, Daṇḍaka by excessive desire, Sagara's sons by excessive pride, Rāvaṇa by excessive haughtiness,

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,

4.56 Purūravas (double sandhi originally? purūravās ati° – purūravā ati° – purūravāti°). Pāda a may refer to the following passage in the Mahābhārata (1.70.16–18, 20ab):

<skt>purūravās tato vidvān ilāyām samapadyata| sāvai tasyābhavan mātā pitā ceti hi naḥ śrutam|| trayodaśa samudrasya dvīpān aśnan purūravāḥ| amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyasaḥ|| vipraiḥ sa vighrahaṃ cakre vīryonmattaḥ purūravāḥ| jahāra ca sa viprāṇām ratnāny utkrośatām apī|| ... tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata|</skt> (“The wise Purūravas was born to Ilā. We heard that Ilā was both his mother and his father. The great Purūravas ruled over thirteen islands of the ocean and, though human, he was always surrounded by super-human beings. Intoxicated with his power, Purūravas quarrelled with some Brahmins and robbed them of their wealth even though they were protesting. [...] Therefore, cursed be the great Ṛṣis, he perished.”) See also Buddhacarita 11.15 (Aiḍa = Purūravas): <skt> aiḍaś ca rājā tridivam vigāhya nītvāpi devīm vaśam urvaśīm tām| lobhād ṛṣibhyaḥ kanakaṃ jihīṣur jagāma nāśaṃ viṣayeṣv atṛptaḥ||</skt> For Daṇḍa(ka)'s story, see Rāmāyaṇa 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl, in a forest and rapes her. As a consequence, her father, Śukra/Bhārgava, destroys Daṇḍa's kingdom, which thus becomes the desolate Daṇḍaka-forest.

Sagara's sons, who were chasing the sacrificial horse of their father's Aśvamedha sacrifice, and by doing so disturbed Kapila's meditation, and who in turn burnt them to ashes, see Mahābhārata 3.105.9 ff. and Brahmāṇḍapurāṇa 2.52–53. As for Rāvaṇa's haughtiness, especially the fact that he chose to be invincible by all creatures except humans, and its consequences, one should recall the story of the Rāmāyaṇa and Rāvaṇa's destruction brought about by Rāma therein.

4.57 Saudāsa, also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha's son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See Mahābhārata 1.166.1 ff. As for the end of the Yādavas, see the short Mausalaparvan of the Mahābhārata (canto 16): cursed by the sages Viśvāmitra, Kaṇva and Nārada, and seeing menacing omens, the Yādavas take to drinking in Prabhāsa and destroy each other.

The form *māndhātō* in C₄₅ stands for *māndhātā* (nominative of *māndhātṛ*). I have corrected it in spite of the fact that the authors' knowledge about his story may come from Divyāvadāna 17, where it sometimes appears to be an a-stem noun (*māndāta*). *dvijavajñayā* in *pāda* d stands for *dvijāvajñayā* metri causa. Māndhātṛ was born from his father's body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with

atidānād balir naṣṭa atīsauryeṇa arjunaḥ |
atidyūtān nalo rājā nṛgo gobaraṇena 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
bhavanti vipra damayā vibhīnāḥ || 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

him. Nevertheless, Buddhacarita 11.13 suggests that Māndhātṛ himself was still unsatisfied with wordly objects even after he had obtained half of Indra's throne: <skt> devena vṛṣṭe 'pi hiraṇyavarṣe dvīpān samagrāṃś caturō 'pi jītvā śakrasya cārdhāsanam apy avāpya māndhātūr āśīd viṣayeṣv atṛp-tiḥ || </skt> In fact, as Monika Zin points out (2012: 149) Māndhātṛ/Māndhātā's rise and fall is a very popular theme in the 'Narrative Art of the Amaravati School': "Statistics show that in the Amaravati School the most frequently represented narrative is the story of King Māndhātār, which appears 47 times." See ibid. p. 151: "The story [e.g. <i>Divyāvadāna</i> XVII, see more sources in fn. 17 of this article] relates that Māndhātār was a miraculously born <i>cakravartin</i> with Seven Jewels who could cause rain to fall so that his subjects could prosper; not usual rain, but rain of coins, of grain or of cloth. By virtue of his moral strength alone, Māndhātār conquered the world - without any weapons. He conquered all the countries on earth, then Uttarakuru, Pūrvavideha and Aparagodānīya, after which he set out to conquer the heavens. When he was traversing from one abode of the gods to the next (Nāgas, Sadāmattas, Mālādharas, etc.) groups of gods pledged obeisance to him and immediately marched in front of his troops. Māndhātār reached the splendid city of the Trayastriṃśa gods atop Sumeru, where Indra, in the meeting-hall, bequeathed to him half of his own seat and half of his heavenly realm. Māndhātār then ruled together with Indra for an unimaginable period of time during which 36 Indras changed. One day, shortly after he won a battle against the Asuras, a sinful thought came to his mind: why should he rule alongside Indra? It was he, after all, who won the war, not Indra - he was better and should, therefore, rule alone. At that very moment Māndhātār fell from heaven, down to his former realm, became sick and died. Shortly before his death, he preached a sermon to his subjects in which <i>gātha</i>s from the <i>Dhammapada</i> (186–187) appear..."

Nahuṣa was elevated to the position of Indra for a period of time and he also wanted to take Śacī, Indra's wife. Indra instructed Śacī to tell Nahuṣa to harness some Ṛsis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛsis, was insulted even further by Nahuṣa, therefore he cursed Nahuṣa, who then fell from the vehicle. See Mahābhārata 12.329.35 ff. and the verse in the Buddhacarita (11.14) that follows the one about Māndhātṛ: <skt> bhuktvāpi rājyaṃ divi devatānāṃ śatakratau vṛtrabhayāt pranaṣṭe| darpān maharṣiṇ api vāhayitvā kāmeṣv atṛpto nahuṣaḥ papāta || </skt>

4.58 Pāda a is most probably a reference to Mahābali's promises made to Vāmana that caused his fall. Arjuna: the exile? Flo Kirātārjunīya?? he killed Bhīṣma? Flo a game. See e.g. Mahābhārata 3.56.1 ff. As for Nṛga, see Mahābhārata 14.93.74: <skt> gopradānasahasrāṇi dvijebhyo 'dān nṛgo nṛpaḥ| ekāṃ dattvā sa pārakyaṃ narakam samavāptavān || </skt> ("King Nṛga had made gifts of thousands of cows for the twice-born. By giving away one single cow that belonged to someone else, he fell into hell.")

the destruction of knowledge, Dharma, family and fame.

[*yameṣu ghrṇā* (6) —

The sixth yama-rule: Taboos]

nirghrṇo na paratrāsti nirghrṇo na ihāsti vai |

nirghrṇe na ca dharmo 'sti nirghrṇe na tapo 'sti vai || 4:60 ||

[For] a person without taboos there is neither the other world, nor this life. In the case of a person without taboos there is no Dharma or religious austerity.

parastrīṣu parārtheṣu parajīvāpakarṣaṇe |

paranindāparānneṣu ghrṇām pañcasu kārayet || 4:61 ||

These five are taboo: women who are not depending on oneself, others' wealth, taking away others' lives, hurting others and [consuming] others' food.

parastrī śṛṇu viprendra ghrṇīkāryā sadā budhaiḥ |

rājñī vipri parivṛājā 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 family.

parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |

ādhaprasthatulāvyājaiḥ 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 away other people's wealth by cheating with [small] weights of an *ādha*[ka] or a *prastha* and with scales.

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaiḥ |

vanajāvanajā jīvā vilagāś caraṇācarāḥ || 4:64 ||

O Brahmin, the wise should regard the taking away [of others'] lives as taboo. Wild and domesticated animals, [serpents] that live in holes and those that walk on their feet [are examples of life forms not to destroy].

paranindā ca kā vipra śṛṇu vaksye samāsataḥ |

devānām brāhmaṇānām ca gurumātātīthidviṣaḥ || 4:65 ||

And what is the hurting of others? Listen, O Brahmin, I'll tell you briefly. He who is hostile to the gods, Brahmins, gurus, mothers and guests [hurts]

4.59 Note how flexible the gender of most nouns is in pāda b: *svarga*, *mokṣa* and *dama* are usually masculine in standard Sanskrit. The majority of the witnesses suggest that pāda c ends in a stem form noun (*'nāśa*). This pāda is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*'dharMA°*). Note how *viprā* in pāda d is probably an attempt in some MSS to restore the metre. This pāda is also unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*viPRA*).

4.64 In pāda d, understand *caraṇācara* as *caraṇacara* (metri causa).

others].

parānneṣu ghr̥ṇā 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 the family], in case there are vendors of alcohol, in the case of a family having lost their caste, and in the case of a Naṭa [dancer caste?].

ete pañcaghr̥ṇāsu saktapuruṣāḥ svargāarthamokṣārthinaḥ
loke 'nindanam āpnuvanti satataṃ kīrtir yaśo'laṃkṛtam |
prajñābodhaśrutim smṛtiṃ ca labhate mānam ca nityaṃ labhet
dākṣiṇyam sa bhavet sa āyuṣa paraṃ prāpnoti niḥsaṃśayaḥ || 4:67 ||

Those people who cling to [the prohibition of] the five kinds of taboo [and thus] seek heaven, wealth and liberation, will reach eternal faultlessness in this world, embellished with fame and glory. [A person like that] will obtain wisdom, intelligence, [knowledge of] the Śruti and Smṛti traditions, and honour forever. He will be kindness itself[?] and he will obtain an extra long life, no doubt.

[*yameṣu pañcavidho dhanyaḥ* (7) —

The seventh yama-rule: The five methods of virtue?]

caturmaunāś catuḥśatruś caturāyatanam tathā |
caturdhyānam catuṣpādam pañcadhanyavidhocyate || 4:68 ||

The four cases of observing silence, [victory over] the four enemies, the four sanctuaries/planes, the four meditations, and the four legged [Dharma] are called the five ways of being virtuous[?].

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |
pāruṣyapiśunnāmithyāsambhinnāni ca varjayet || 4:69 ||

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

One should avoid [1] violent [words], [2] slanderous [words], [3] lies, and [4]

4.65 Note *mātā* as a stem form.

4.66 One should probably understand *śauṇḍe* in pāda c as *śauṇḍike* (alternatively, it may be corrupted from *śaṇḍhe*); see both in Vāsiṣṭhadharmaśāstra 14.1–3: <skt>athāto bhojyābhojyam ca varṇaiṣyāmaḥ| cikitsaka-mrgayu-puṃścali-ḍaṇḍika-stenābhiśastar-ṣaṇḍha-patitānām an-nam abhojyam| kadarya-dikṣita-baddhātura-somavikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakṛtānām||</skt> etc. In Olivelle's translation (DhSūtras 1999: 285): "Next we will describe food that is fit and food that is unfit to be eaten [...] The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker..." In support of reading *śaṇḍhe*, see Manu 3.239: <skt>cāṇḍālās ca varāhaś ca kukkuṭaḥ śvā tathaiva ca| rajasvalā ca śaṇḍhaś ca nekṣerann aśnato dvijān||</skt>

4.67 Understand *kīrtir yaśo°* as *kīrtiyaśo°* ('r' being an intrusive consonant here metri causa). Understand *āyuṣa* as *āyuṣam* (metri causa).

idle [talk].

*kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |
catuḥśatruḥ nibhantavyaḥ so 'rihā vītakalmaṣaḥ || 4:70 ||*

The fourfold enemy, desire, anger, greed and delusion, is to be destroyed. He who destroys [these] enemies will become sinless.

*caturāyatanam vipra kathayiṣyāmi tac chṛṇu |
karuṇā muditopekṣā maitrī cāyatanam smṛtam || 4:71 ||*

I shall teach you the four sanctuaries/planes. Listen, O Brahmin.
Compassion, sympathy in joy, indifference, and benevolence are the four sanctuaries/planes.

*caturdhyānādhunā vaksye saṃsārārṇavatāraṇam |
ātmavidyābhavaḥ sūkṣmaṃ dhyānam uktam caturvidham || 4:72 ||*

I shall now teach you the four meditations, which will liberate you from mundane existence (*saṃsāra*). Meditation is taught to be fourfold: of the Self, *vidyā*, *bhava* [= Śiva] and the subtle one.

*ātmattvaḥ smṛto dharmo vidyā pañcasu pañcadhā |
ṣaṭtrimśāksaram ityābuh sūkṣmatattvam alakṣaṇam || 4:73 ||*

The *tattva* of the Self is the *ātman*. *Vidyā* in the five in a fivefold way[?]. They call the thirty-sixth the imperishable one, [and] the subtle *tattva* has no attributes.

*catuṣpādaḥ smṛto dharmas caturāśramam āśritaḥ |
grhastho brahmacārī ca vānaprastho 'tha bhaiṣṣukāḥ || 4:74 ||*

Dharma is said to be four-legged [as] it rests on the four *āśramas*, [those of] the householder, the chaste one, the forest-dweller and the mendicant.

4.69 Is *sambhinna* a Buddhist term? See also Dharmaputrikā 1.31.

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated include Buddhacarita 11.17: <skt>cīrāmbārā mūlaphalāmbubhākṣā jaṭā vahanto 'pi bhujamgādīrghāḥ| yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṃjñān mrgayeta śatrūn||</skt> and Bhagavaditā 3.43: <skt>evaṃ buddheḥ paraṃ buddhvā saṃstabhyātmānam ātmanā| jahi śatruṃ mahābāho kāmārūpaṃ durāsadam||</skt>

4.71 Is *āyatana* just a synonym of *vihāra* here or could this use of the term *āyatana* for the four Buddhist *brahmavihāras* have been influenced by the following passage in the Dharmaśāstra (date?)? <skt>mokṣasyāyatanāni ṣaṭ| apramādas tathā śraddhā vīryārambhas tathā dhṛtiḥ| jñānābhyaśaḥ saṃtāśleṣo mokṣasyāyatanāni ṣaṭ||1.3|| nava śāntisamprāptihetavaḥ| dānaṃ śīlaṃ damaḥ kṣāntir maitrī bhūteṣv ahiṃsatā| karuṇāmuditopekṣā śāntisamprāptihetavaḥ||1.4||</skt>

4.72 Note the stem form *dhyāna* in °*dhyānādhunā* (for °*dhyānam adhunā*) in pāda a. For contrast, see VSS 6.8: <skt>dhyānam pañcavidham caiva kīrtitam hariṇā purā| sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṃ tattvam ca pañcamam||</skt>

4.73 If pāda c is indeed a reference to a 36-tattva philosophical system, it is in striking contrast with the 25-tattva system described in VSS chapter 20.

dhanyās te yair idam vetti nikhilena dvijottama |

pāvanam sarvapāpānām punyānām 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 saukhyam 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, memory/tradition? and intelligence will arise.

[*yameṣv apramādaḥ* (8) —

The eighth yama-rule: Lack of Negligence]

pramādashāna pañcaiva kīrtayiṣyāmi tac chṛṇu |

brahmahatyā surāpānam steyo gurvāṅganāgamam |

mahāpātakam ity āhus tatsaṃyogī ca pañcamah || 4:77 ||

There are five areas of negligence. I shall teach them to you, listen. Murdering a Brahmin, drinking alcohol, stealing, having sex with the guru's wife: they call these Grievous Sins. The fifth is when one is connected with them [i.e. with these sins or with people involved in these sinful acts].

anṛtam ca samutkarṣe rājagāmī ca paiśunah |

guroḥ cālīkanirbaddhaḥ 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.

brahmo ṛgvedanindā ca kūṭasākṣī suhr̥dvadhaḥ |

garbitānādyayor jagdhiḥ surāpānasamāni ṣaṭ || 4:79 ||

Defaming a Brahmin or the Ṛgveda, being a false witness, murdering a friend, eating unfit or forbidden food are six [deeds that are] equal to drinking alcohol.

retotsekah svayonyāsu kumārīṣv antyajāsu ca |

sakhyuḥ putrasya ca strīṣu gurutalpasamah 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.

nikṣepasyāpaharaṇam narāśvarajatasya ca |

bhūmivajramaṇinām ca rukmasteyasamah smṛtaḥ || 4:81 ||

Stealing/taking away deposits, people, horses, silver, land, diamonds, or gems

4.75 Note the plural instrumental (*yair*) with a singular active verb (*vetti*).

4.77 Note the stem form noun in pāda a (*śthāna*) metri causa, and also that this stem form noun may function as a singular noun next to a number (*pañca*), a frequently seen phenomenon in this text. Note how *pāda* f deviates from Manu.

4.78 The translation of this verse is based on Olivelle's (Olivelle Crit Ed. p. 218).

are said to be equal to stealing gold.

catvāra ete sambhūya yat pāpaṃ kurute naraḥ |
mahāpātakapañcaitan tena sarvaṃ prakāśitam |
pañcapramādam etāni varjanīyaṃ dvijottama || 4:82 ||

If a man takes parts in these four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvāṅganāgama*], that is the fifth Grievous Sin. By this all [of them] have been explained. These five kinds of negligence are to be avoided, O great Brahmin.

[*yameṣu mādhuryam* (9) —
 The ninth yama-rule: Charm]

kāyavāñmanamādhuryaṃ cakṣur buddhiś ca pañcamah |
saumya-dṛṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||

[Charm has five types:] bodily, verbal and mental charm, [charm of] the eyes and [of one's] thoughts *pañcamah*. Giving [others] a friendly glance [is commendable] and one should avoid cruel thoughts.

prasannamanasā dhyāyet priyavākyaṃ udīrayet |
yathāśaktipradānaṃ ca svāśramābhyāgato guruḥ || 4:84 ||

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 |
sulabbāni na dattāni indhanāgnyudakāni ca |
kṣute jiveti vā noktaṃ tasya kiṃ parataḥ phalam || 4:85 ||

with gifts of fire-wood, water and fire. [If] fire-wood, fire and water are easily available [but] are not given [as gift] or [if the phrase] 'Live [for a hundred years]!' is not uttered [by him] when [somebody else] sneezes, what reward could there be for him in the afterlife?

[*yameṣu ārjavam* (10) —
 The tenth yama-rule: Sincerity]

pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |

4.82 Note syntax.

4.83 My emendation from °*manasā dbūryaś* to °*mana-mādhuryaś* is based on the fact that following the list of *yamas* in 3.16cd–17ab, we need some reference to *mādhurya* here and that it is easy to see how this corruption came about: °*mano-mādhurya*° would be unmetrical, thus 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*.

4.85 Understand *jātavedam* in pāda b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound °*dānaṃ: jātavedodānaṃ*. For pāda e, see Mahāsubhāṣitasamgraha 2558: <skt>amṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīva</skt> ('When eating or drinking, one should say: "Let it turn into nectar!"; and after sneezing: "Live for a hundred years!"'.)

*karmavṛttyābhivṛddhiṃ ca pāraṭoṣikam eva ca |
strīdhanotkocavittam ca ārjavo nābbhinandati || 4:86 ||*

The sages who see the truth praise five types of sincerity. [Sincerity] in action, in livelihood, in prosperity, in gratifying others [and ...?]. A sincere person does not rejoice in women, wealth, bribery and property.

*ārjavo na vṛthā yajña ārjavo na vṛthā tapaḥ |
ārjavo na vṛthā dānam ārjavo na vṛthāgnayaḥ || 4:87 ||*

Sincerity [means] no sacrifice [performed] idly. Sincerity [means] no austerity [performed] idly. Sincerity [means] no donation [given] idly. Sincerity [means] no fires [kindled] idly.

*ārjavasyendriyagrāmaḥ suprasanno 'pi tiṣṭhati |
ārjavasya sadā devāḥ kāye tasya caranti te || 4:88 ||*

The sense faculties of a sincere person are firm even when he is delighted. The gods always live inside the body of a sincere person.

*iti yamaprabhāgaḥ kīrtito 'yaṃ dvijendra
iha parata sukhārtham kārayet taṃ manuṣyaḥ |
duritamalapahārī śaṅkarasyājñāyāste
bhavati prthivibhartā 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. He'll live by Śaṅkara's command with his filth of sins destroyed. He'll become a ruler of the world [that he subjugates] under one royal umbrella.

|| iti vṛṣasārasaṃgrāhe yamavibhāgo nāmādhyāyaś caturthaḥ ||

Here ends the fourth chapter in the *Vṛṣasārasaṃgraha* called the 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', one of the hallmarks of the *Vṛṣasārasaṃgraha*, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In pāda b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra* ('muta cum liquida'). °*mala-pahārī* in the MSS stands either for °*malāpahārī* or °*malaprahārī* metri causa. I could have chosen to emend it to °*malaprahārī* ('muta cum liquida' again), but I decided not to because *apahārīn*, *apahāra* *apahāraka* are used in the text very frequently. See also 8.XX, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

Appendices

passages

from

part

two

Symbols, Abbreviations and Bibliography

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

... 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.

Primary

sources

Arthaśāstra: see Kangle 1969
Kūrmapurāṇa: see Mukhopādhyāya 1890
Brahmāṇḍapurāṇa: see **CHECK**
Bhagavadgītā: see Sukthankar & al. 1927–1966
Manu: see Dave 1972
Mahābhārata: see Sukthankar & al. 1927–1966
Viṣṇudharmottara:
Viṣṇudharma: see Grünendahl 1983
Viṣṇupurāṇa: see Pathak 1997–1999
OTHER PURANAS

Refs!

- 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.
- 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 2018: Bisschop, Peter C. *Universal Śaivism: The appeasement of all gods and powers in the Śāntyadhyaṇya of the Śivadharmasāstra*. No. 18 in Gonda Indological Studies. Leiden & Boston: Brill.
- Bisschop, Kafle, & Kiss forthcoming: Bisschop, Peter C., Kafle, Nirajan, & Kiss, Csaba. *Śivadharmasāstra 10. A Critical Edition*.
- Bisschop, Kafle, & Lubin 2021: Bisschop, Peter C., Kafle, Nirajan, & Lubin, Timothy. *A Śaiva Utopia. The Śivadharmasāstra’s Revision of Brahmanical Varṇāśramadharma. Critical Edition, Translation & Study of the Śivāśramādhyāya of the Śivadharmasāstra*. No. I in Studies in the History of Śaivism. Napoli: Università degli Studi di Napoli L’Orientale, Dipartimento Asia, Africa e Mediterraneo.
- Brunner, Oberhammer, & Padoux 2000: Brunner, Hélène, Oberhammer, Gerhard, & Padoux, André (eds.). *Tāntrikābhidhānakośa I. Dictionnaire des termes techniques de la littérature hindoue tantrique. A Dictionary of Technical Terms from Hindu Tantric Literature. Wörterbuch zur Terminologie hinduistischer Tantren. Sous la direction de Hélène Brunner, Gerhard Oberhammer et André Padoux*. No. 35 (681) in Beiträge zur Kultur- und Geistesgeschichte Asiens 35 (Philosophisch-historische Klasse Sitzungsberichte 681. Band). Vienna: Verlag der Österreichische Akademie der Wissenschaften.
- Dave 1972: Dave, Jayantakrishna Harikrishna (ed.). *Manu-Smṛiti 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.
- 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.
- 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 1953: Edgerton, Franklin. *Buddhist Hybrid Sanskrit grammar and dictionary*. William Dwight Whitney Linguistic Series. New Haven: Yale University Press.
- 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.), *Devadattīyam: 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.
- Goodall, Rout, Sathyanarayanan *et al* 2005: Goodall, Dominic, Rout, Nibedita, Sathyanarayanan, Sarma, S.A.S., Ganesan, T, & Sambandhasivacharya, S. *Pañcāvaraṇastava of Aghoraśiva: A Twelfth Century South Indian Prescription for the Visualisation of Sadāśiva and his Retinue*. Pondicherry: IFP.

- Grünendahl 1983: Grünendahl, Reinhold. *Viṣṇudharma. Viṣṇudharmāḥ. Precepts for the Worship of Viṣṇu*. Wiesbaden: Otto Harrassowitz Verlag.
- Harimoto (forthcoming): Harimoto, Kengo. ‘Notes on a manuscript of the Śivadharma corpus **CHECK**.’
- Kafle 2019: Kafle, Nirajan. ‘The *kṛṣṇāṣṭamīvrata* in the *Śivadharmaśāstra*. a comparative edition and study.’ *Indo-Iranian Journal*, vol. 62 (2019), Issue 4:340–383.
- Kale 1992: Kale, M. R. *A Higher Sanskrit Grammar for the Use of School and College Students*. Delhi: Motilal Banarsidass.
- Kangle 1969: Kangle, R.P. *The Kauṭīliya Arthaśāstra, Part I: Sanskrit text with glossary*. Bombay: University of Bombay.
- Kiss 2021: Kiss, Csaba. ‘‘...not satisfied with the Mahābhārata...’ (śrutvā bhārata-saṃhitām atṛptaḥ): the function of the Vṛṣasārasaṃgraha in the Śivadharma corpus.’ In: Florinda De Simini & Csaba Kiss (eds.), *Śivadharmāmṛta. Essays on the Śivadharma 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.
- McGann 1991: McGann, Jerome. *The Textual Condition*. Princeton: Princeton University Press.
- 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.). *Śivadharma Paśupatimatam Śivadharmamahāśāstram Paśupatināthadarśanam*. Kathmandu.
- 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 2005: Olivelle, Patrick. *Manu’s code of law: a critical edition and translation of the Mānava-Dharmaśāstra*. New York: Oxford University Press.
- Pathak 1997–1999: Pathak, M. M (ed.). *The Critical Edition of the Viṣṇupurāṇam, critically edited by M. M. Pathak*. Vadodara: Oriental Institute.

- Rocher 1986: Rocher, Ludo. *The Purāṇas*. No. 2.3 in History of Indian Literature. Wiesbaden: Otto Harrassowitz.
- 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 Aweek Sarkar*, pp. 155–224. UK: Allen Lane.
- 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.
- 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.
- Vajrācārya 1973: Vajrācārya, Dhanavajra. *Licchavikālakā abhilekha anuvāda, aitihāsika vyākhyāsahita*. No. 6 in Aitihāsika sāmāgrī mālā. Kathmandu, Nepal: Nepāla ra Eśīyālī Adhyayana Saṁsthāna, Tribhuvana Viśvavidyālaya.
- 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.

Index

- Abhidhānaratnamālā*, xii
Arthaśāstra, 1041
āśrama, xiii

Bhagavadgītā, 1041
Bhāgavatapurāṇa, 1029
Bhaviṣyapurāṇa, 1035
Brahmāṇḍapurāṇa, 1009, 1010,
1015, 1018, 1026,
1029, 1035, 1041
bull, xi

Dharmaputrikā, 2–9

gaṇa, xi
Gautamadharmasūtra, 5

vṛṣa, xiii

Kūrmapurāṇa, 1041

Liṅgapurāṇa, 1016

Mahābhārata, xi, xiii, xv, 1003,
1021, 1026, 1027, 1041
Manu, 1041
Manusmṛti, xiii
Matsyapurāṇa, xiii, 1029

Nāmaliṅgānuśāsana, xii

Sanderson, Alexis, xiii
Śivadharmasaṃgraha, 2, 3, 5–9
Śivadharmasāstra, 2, 3, 5–9,
1003, 1021, 1035, 1039
Śivadharmottara, 2, 3, 5–9,
1021, 1039

Śivapurāṇa, xiv, 1021, 1026,
1028, 1029
Śivopaniṣad, 2, 3, 5–9
Skandapurāṇa, 1021
Sukaviḥṛdayanandīnī, xxi

Umāmahēśvarasaṃvāda, 2, 3,
5–9
Uttarottaramahāsaṃvāda, 2, 3,
5–9, 1034

Vāyupurāṇa, 1015, 1026, 1029
Viṣṇupurāṇa, 1015, 1017, 1029,
1041
vṛṣa, xii, xiii
vṛṣabha, xiii
Vṛṣasārasaṃgraha, ix–xi, xiii, xiv,
xvi, 1–10, 1002, 1003,
1009, 1010, 1012,
1016, 1021, 1026,
1028, 1029
Vṛttaratnākara, xxi

Todo list

Find a hard copy of McGann's Textual Condition.	ix
Paper MSS? hidden	6