

वृषसानसंग्रहः

*The Vṛṣasārasaṅgraha, Volume 1*

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

THE ŚIVADHARMA PROJECT

*Studies on the History of Śaivism*  
X??

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*Studies on the History of Śaivism*  
XX??

*The Vṛṣasārasaṃgraha, Volume 1: Chapters 1–12*  
A Critical Edition and Annotated Translation

Csaba Kiss



UniorPress

Napoli 20??

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



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

Typeset in EB Garamond and Sanskrit2003 by Csaba Kiss,  
using Xe<sub>La</sub>TeX, BibTeX, *MakeIndex*, ledmac, and Python

Stampato in Italia

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

## Table of Contents

### **Preface**

Aims and problems . . . . .	
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### **Introduction**

Śivadharmā corpus . . . . .	1
Title . . . . .	1
Genre . . . . .	5
Structure . . . . .	6
Connection to other texts . . . . .	8
Dating and provenance . . . . .	10
Authors, redactors and target audience . . . . .	20
Why was the VSS included in the Śivadharmā corpus? . . . . .	20
Pāśupata and tantric influence . . . . .	21
Buddhist influence . . . . .	23
Misc . . . . .	23
Language . . . . .	24
Newar influence? . . . . .	24
Number and gender . . . . .	24
Case and syntax . . . . .	27
Cardinal and ordinal numbers . . . . .	30
Stem form nouns . . . . .	30
Vocabulary . . . . .	31
Metre . . . . .	31
Contents of chapters 1–12 . . . . .	37
Topics in chapters 13–24 . . . . .	43

### **Introduction to the Critical Edition**

Preliminary remarks . . . . .	49
Witnesses . . . . .	50

Cambridge manuscripts . . . . .	51
Kathmandu palm-leaf manuscripts . . . . .	55
Kathmandu paper manuscripts . . . . .	57
Munich manuscript . . . . .	61
Paris manuscript . . . . .	62
Oxford manuscript . . . . .	62
Kolkata manuscripts . . . . .	63
Tübingen manuscript . . . . .	63
London manuscript . . . . .	64
Naraharinath's edition . . . . .	65
Editorial policies . . . . .	67

### **A Critical Edition of Vṛṣasārasaṃgraha 1–12**

Adhyāya 1 . . . . .	71
Adhyāya 2 . . . . .	90
Adhyāya 3 . . . . .	97
Adhyāya 4 . . . . .	106
Adhyāya 5 . . . . .	126
Adhyāya 6 . . . . .	132
Adhyāya 7 . . . . .	138
Adhyāya 8 . . . . .	144
Adhyāya 9 . . . . .	154
Adhyāya 10 . . . . .	163
Adhyāya 11 . . . . .	171
Adhyāya 12 . . . . .	183

### **An Annotated Translation of Vṛṣasārasaṃgraha 1–12**

Chapter One . . . . .	1004
Invocation . . . . .	1004
Dialogue of Janamejaya and Vaiśampāyana . . . . .	1005
Knowledge of Brahman . . . . .	1007
Noose of death and time . . . . .	1008
<i>Parārdha</i> etc.: numbers . . . . .	1013
Brahmā's Egg: the Universe . . . . .	1014
Names of the cosmic rulers . . . . .	1016
Measurements . . . . .	1021
Redactors of the Purāṇa[s] . . . . .	1021
Chapter Two . . . . .	1027

Summary of the Śivāṇḍa . . . . .	1027
Chapter Three . . . . .	1037
Exposition of Dharma . . . . .	1037
Yama and Niyama rules . . . . .	1043
First Yama-rule: non-violence . . . . .	1043
Chapter Four . . . . .	1050
Second Yama-rule: truthfulness . . . . .	1050
Third Yama-rule: refraining from stealing . . . . .	1055
Fourth Yama-rule: absence of hostility . . . . .	1059
Fifth Yama-rule: self-restraint . . . . .	1065
Sixth Yama-rule: taboos . . . . .	1069
Seventh Yama-rule: five kinds of virtue . . . . .	1072
Eighth Yama-rule: avoiding mistakes . . . . .	1074
Ninth Yama-rule: charm . . . . .	1076
Tenth Yama-rule: sincerity . . . . .	1077
Chapter Five . . . . .	1079
The Niyama-rules . . . . .	1079
First Niyama-rule: purity . . . . .	1080
Chapter Six . . . . .	1086
Second Niyama-rule: sacrifice . . . . .	1086
Third Niyama-rule: penance . . . . .	1091
Chapter Seven . . . . .	1095
Fourth Niyama-rule: donation . . . . .	1095
Chapter Eight . . . . .	1103
Fifth Niyama-rule: study . . . . .	1103
Sixth Niyama-rule: sexual restraint . . . . .	1104
Seventh Niyama-rule: religious observances . . . . .	1106
Eighth Niyama-rule: eating restrictions . . . . .	1110
Ninth Niyama-rule: observing silence . . . . .	1111
Tenth Niyama-rule: bathing . . . . .	1114
Chapter Nine . . . . .	1119
System of three qualities . . . . .	1119
Chapter Seven . . . . .	1130
Description of the pilgrimage places in the body . . . . .	1130
Chapter Eleven . . . . .	1142
Regulations on the Dharma of the four social disciplines . . . . .	1142
The householder . . . . .	1143

The chaste one . . . . .	1150
The forest-dweller . . . . .	1152
The wandering mendicant . . . . .	1157
Chapter Twelve . . . . .	1161
Rules of hospitality . . . . .	1161
Story of Vipula . . . . .	1162

## **Symbols and Abbreviations**

Symbols . . . . .	1197
Abbreviations . . . . .	1197

## **References**

Primary Sources . . . . .	1199
Secondary Sources and Editions . . . . .	1200

<b>Index</b>	<b>1210</b>
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## List of Figures

1	Structure of the VSS . . . . .	6
2	Structure and topics of the VSS . . . . .	8
3	Geography of the VSS . . . . .	16
4	Map in Acharya 1992 . . . . .	17
5	<i>Kākapadas</i> . . . . .	59
6	Insertion of <i>vipula uvāca</i> in $C_{02}$ . . . . .	60



## *Acknowledgements*

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

As always, I must express my gratitude to my former supervisor, Alexis Sanderson, and to Dominic Goodall and Harunaga Isaacson, for initiating me into Sanskrit philology and the study of Śaivism.

My colleagues and friends working in Naples or visiting for shorter periods helped me on a daily basis, during our regular reading sessions and countless other ways. I am thankful to them: to Florinda De Simini, Judit Törzsök, Nirajan Kaffle, Kengo Harimoto, Csaba Dezső, Gergely Hidas, Giulia Buriola, Alessandro Battistini, Lucas den Boer, Torsten Gerloff, Kenji Takahashi, Francesco Sferra, Dorotea Operato, Daniela Cappello, Michael Bluett, Marco Franceschini, Martina Dello Buono, Chiara Livio, Margherita Trento, Nina Mirnig, Timothy Lubin, S.A.S. Sarma, R. Sathyanarayanan, Alexander von Rospatt, Martin Orwin, Luca Piscopo, Andrew Ollett, and others. I am grateful to Daniela Cappello, Marco Franceschini, and Sushmita Das for their great efforts in acquiring manuscripts in Calcutta.

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

I thank my host in Capodimonte, Michele Costagliola, for his gen-

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

## **CHECK REVISE!!!**

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



## Preface

### Aims and problems

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

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

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

<sup>2</sup> McGann 1991, 27.

ular Śivadharmā reading sessions. Thus, this edition is a result of the interpretative efforts of a group of scholars, and this may sometimes, though hopefully rarely, have caused contradictions. All remaining shortcomings are my responsibility, of course.

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

What is the purpose of this edition? The main objective of the ŚIVADHARMA PROJECT has been to better understand the function of individual texts within the so-called Śivadharmā corpus, as well as their relations and interconnectedness, or lack thereof, and thus to grasp the *raison d'être* of the corpus itself. My attempt is rather simplistic: to understand what the *Vṛṣasārasaṃgraha* tried to convey when it was composed, and to explore why this text got inserted in the multiple-text manuscripts that transmit the so-called Śivadharmā corpus; but even if we do not fully understand the purpose and function of the *Vṛṣasārasaṃgraha*, to make a pre-eleventh-century Sanskrit text easily accessible in the twenty-first century is, I believe, a noble aspiration. And as a bonus, the *Vṛṣasārasaṃgraha* is a colourful and fascinating text that never bores the reader: it contains philosophical and yogic teachings, fanciful narratives, clues to understand the history of Śaivism and its intermingling with Vaiṣṇavism, as well as swearing and humour. Enjoy!



## Introduction

### Śivadharmā corpus

The *Vṛṣasārasaṃgraha* (VSS), a 24-chapter-long Sanskrit Śaiva text, has always<sup>3</sup> been transmitted as part of the so-called Śivadharmā corpus, in multiple-text manuscripts that usually contain eight texts.<sup>4</sup> By now, much has been written on the corpus itself and on the individual texts included. For an introduction, an overview of secondary literature, an up-to-date bibliography, and the results of recent Śivadharmā-related research, see De Simini and Kiss 2021. Since the VSS's links to other texts of the corpus, except possibly the *Dharmaputrikā*, are relatively weak, I will refer to other Śivadharmā texts only when they are relevant for the present inquiry.

### Title

The title *Vṛṣasārasaṃgraha*<sup>5</sup> can be translated as '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, that is, a distilled version of relevant teachings. The words 'compendium' and 'collection' clearly reflect the composite nature of the VSS; see details on the structure of the text and on its possible sources on pp. 6ff. The remaining question is whether the bull in the title is only a reference to a representation of

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<sup>3</sup> For cases that seem exceptions (Ko<sub>77</sub> and K<sub>41</sub> **CHECK** if more) see the manuscript descriptions on pp. 51ff.

<sup>4</sup> Typically, the *Śivadharmasāstra* (ŚDhŚ), *Śivadharmottara* (ŚDhU), *Śivadharmasāṃgraha* (ŚDhSaṃgr), *Umāmabheśvarasaṃvāda* (UMS), *Uttarottaramahāsaṃvāda* (UUMS), VSS, *Dharmaputrikā* (DharmP), and the *Śivopaniṣad* (ŚivaUp).

<sup>5</sup> Read *Vṛṣasārasaṃgraha* for *Vṛttasārasaṃgraha* in Petech 1984, 84.

Dharma or if it also hints at Śiva's bull, his vehicle or mount, sometimes called Nandi or Nandin in other works.<sup>6</sup>

Dharma is frequently referred to as a bull, often depicted as losing a leg in every Kalpa. This portrayal appears in Dharma literature from at least the time of the *Mahābhārata*; see, e.g., MBh 3.188.10–12,<sup>7</sup> and *Manu* 1.81a (*catuṣpāt sakalo dharmah*) and 8.16a (*vṛṣo hi bhagavān dharmā*).<sup>8</sup> In addition, in Śaiva contexts, the bull of Dharma does feature as Śiva's vehicle. See, e.g., the argument in Bakker 2014, 68ff, especially p. 69, where, after analysing seals containing images of bulls, Bakker remarks:

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

To put the same argument more bluntly:

Making the bull Śiva's vehicle implies that Śiva has become the supreme lord of the Dharma, or that the Dharma has been accommodated in [Ś]aivism.<sup>9</sup>

The possibility that the bull in the title *Vṛṣasārasaṃgraha* refers not only to Dharma as a bull, but also to Śiva's *vāhana* has been mentioned in De Si-

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<sup>6</sup> 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 et al. 2005, 100–108 and 171–172.

<sup>7</sup> *kr̥te catuṣpāt sakalo nirvyājopādhivarjitah |*  
*vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣv abhavat purā ||*  
*adharmapādavidbhas tu tribhir aṃśaiḥ pratiṣṭhitaḥ |*  
*tretāyāṃ dvāpare 'rdhena vyāmiśro dharmā ucyate ||*  
*tribhir aṃśair adharmas tu lokān ākramya tiṣṭhati |*  
*caturthāṃśena dharmas tu manuṣyān upatiṣṭhati ||*

<sup>8</sup> See, e.g., Couture 2006. Gutiérrez (2018) sums the trope up thus (in the section 'In animal terms'): 'The emphasis on the whole body, with all four legs, assures the maintenance of stability in dharma's structure, which in turn structured Brahmanical society.'

<sup>9</sup> Bakker et al. 2014, 65 n. 210. Bhattacharya (1977, 1552) suggests that 'In the Purāṇas the bull (Vṛṣabha or Vṛṣa) of Śiva is identified with Dharma, "virtue personified". This is a new development to sanctify the animal vehicle of the god. This new situation took place with the religious rite when an offering of a bull to a Brahmin deemed to be of a high religious merit.'

mini and Mirnig 2017, 238 n. 13, and briefly discussed in Kiss 2021, 185–186, with the conclusion that

while the bull as a synonym of Dharma is mentioned in the text repeatedly, somewhat surprisingly, and perhaps significantly, there is no clear reference to Śiva’s mount in the *Vṛṣasārasaṃgraha*. [... Nevertheless, it] is not inconceivable that the redactors of the *Vṛṣasārasaṃgraha* had the same association in mind, namely that the bull in question is both Dharma and Śiva’s mount.<sup>10</sup>

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

To laud the bull (*vṛṣa*) would be surprising if the intended meaning were the bull that is Śiva’s mount, but not if the word is intended in its figurative meaning, namely *dharmah*, or *sukṛtam* ‘the virtuous actions [prescribed by the Veda].’ For this meaning of *vṛṣaḥ* see, for example, Amarasimha, *Nāmaliṅgānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmah puṇyam vṛṣaḥ śreyah sukṛtam ca samam smṛtam*); *Manu* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Pataṅgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho ’pi jitasmaro ’pi yaḥ śaṅkaro ’bhūd bhuvi ko ’py apūrvah*, 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 Śivadharm corpus (see, e.g., Sanderson 2014, p. 2), i.e., ‘Summary of the Essentials of the [Śiva]dharma’.

In the last sentence here, Sanderson implies that the VSS is organically part of the teachings that we may collectively call the Śivadharm, and he thus

<sup>10</sup> Note that *Śivadharmottara* 12.87 also mentions the ‘Dharma bull’: *īśvarāyatanaśyādhah śrīmān dharmavṛṣaḥ sthitah | yatra vīravṛṣas tatra kṣityām gomātaraḥ sthitā ||*.

supplies ‘Śiva’ when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva’s bull or to the bull embodying the Śivadharmā. Instead, the bull in the VSS is repeatedly associated with the Dharma which is the four *āśramas* (see, e.g., VSS 3.1–5 and 4.74). My conclusion here is that while the word *vṛṣa* in the title may indeed refer to Śiva’s bull, this reference is always only implied and never explicitly stated, whereas the bull as the personification of Dharma as the four *āśramas* appears explicitly and repeatedly. Thus the title lacks any explicit hint to Śaivism,<sup>11</sup> which aligns well with the text’s blurred and multi-layered affiliation to Dharmaśāstra, Vaiṣṇavism, and Śaivism.<sup>12</sup>

Finally, as a fanciful experiment, and if one accepts that the VSS originated in Nepal,<sup>13</sup> one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavī king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is ‘described in an inscription of his eighth-century descendant Jayadeva as having inclined towards Buddhism;<sup>14</sup> 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 found in the Changu Narayana Pillar Inscription (east shaft),<sup>15</sup> noting that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6’ [CE].<sup>16</sup> 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 VSS, and any connection between this king and the text is impossible to prove at the moment. However, it is equally impossible to dismiss it entirely. If such a connection exists, it might explain the slightly unusual nature of the title (‘... the essence of the bull’).

<sup>11</sup> In contrast, see an explicit equation of the bull of Dharma with Śiva’s mount in the UUMS (C<sub>94</sub> fol. 184r ll. 3–4; see Kiss 2021, 185–186): *īśvara uvāca | na jānanti ca loke ’smin mānavā mūḍhacetasaḥ | catuṣpādo bhaved dharmasḥ śuklo ’yaṃ mama vāhanaḥ ||*; ‘Īśvara spoke: In this world, foolish people do not know that the four-legged Dharma is this bright mount of mine.’

<sup>12</sup> See p. 6.

<sup>13</sup> See pp. 10ff.

<sup>14</sup> See Vajracārya 1973, 148, l. 9: *sugataśāsanapakṣapātī*.

<sup>15</sup> See, e.g., Gnoli 1956, 1, Riccardi 1989 and <https://siddham.network/inscription/in02001/>

<sup>16</sup> Sanderson 2009, 75.

## Genre

Some texts of the Śivadharmā corpus have been recognised as Purāṇas or Upapurāṇas at certain points in their textual history (see, e.g., Hazra 1952 and 1956). Could the VSS be considered a Purāṇa? There are at least two reasons to support this idea. One is the section spanning VSS 1.62–75, which provides a list of so-called *vedavyāśas*, transmitters of Purāṇas, from Brahmā to Vyāsa Dvaipāyana, Romaharṣa, and his son. Why would a text include such a list in its first chapter if not to suggest that it is describing its own origins?

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson's translation (see Rocher 1986, 26), the following: (1) primary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) genealogies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).<sup>17</sup> Arguably, all of these elements are present in the VSS, with most appearing in chapter one, and again in chapters twenty-one and twenty-four, along with narratives of the deeds of gods (e.g. in chapter twenty-three), and more. It is possible that certain sections of the VSS were originally intended to form a separate *purāṇa*. The part in question could be the outermost layer of the text (see pp. 6ff).

Could the VSS alternatively be classified as a Dharmaśāstra? The VSS does contain features characteristic of Dharmaśāstric texts, such as descriptions of rules of conduct (chapters 3–8) and discussions of the *varṇas* and *āśramas* (chapters 11 and 19). However, other elements—such as narratives (chapter 12), yogic teachings (chapter 16), lists of *tīrthas* (chapter 10), and the frequent use of poetic metres (e.g. *upajāti* and *śārdūlavikrīḍita*)—are less obviously Dharmaśāstric.

F. 251v of paper MS K<sub>41</sub> includes a scribal addition that provides a richer and more nuanced definition of the genre of the VSS, paraphrasing *Mahābhārata* 1.56.21:<sup>18</sup>

<sup>17</sup> See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇam ||*.

<sup>18</sup> *Mahābhārata* 1.56.21 reads: *arthaśāstram idaṃ puṇyaṃ dharmaśāstram idaṃ param | mokṣaśāstram idaṃ proktaṃ vyāsenāmitabuddhinā ||*. The parallel between the scribal verses in K<sub>41</sub> and the MBh has already been noted in De Simini 2016b, 253 n. 51.

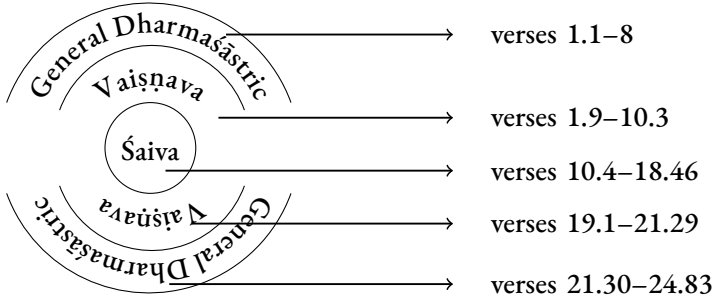


Figure 1: The structure of the VSS (reproduced from Kiss 2021, 188)

*pādam ādyaṃ*<sup>19</sup> *idaṃ śāstram yo 'dhīyāta jitendriyaḥ |*  
*tenādhītaṃ sarvadharmam iti nāsty atra saṃśayaḥ ||*  
*arthaśāstram idaṃ puṇyaṃ dharmmaśāstram idaṃ paraṃ |*  
*mokṣaśāstram idaṃ proktaṃ śivenāmitatejasā ||*

Should someone read [only as much as] the first *pāda* [of] this *śāstra* with his senses subdued, [it would count as if] they had read all the Dharmi[c teachings]. There is no doubt about this. This virtuous Arthaśāstra, this excellent Dharmaśāstra, this *śāstra* on Liberation was taught by Śiva, whose splendour is immeasurable.

According to this definition, the VSS is both an Arthaśāstra and a Dharmaśāstra, and also a yogic text offering instructions on *mokṣa*. One could cautiously characterise the VSS as a heterogeneous text containing Dharmaśāstric, Purāṇic, yogic, and narrative elements, similar to its starting point and model, the *Mahābhārata*.

## Structure

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

<sup>19</sup> Understand *pādamātram*?

Each layer is characterised by a dialogue between two interlocutors. The layer that I label general Dharmaśāstric is a dialogue between king Janamejaya and Vaiśampāyana; the Vaiṣṇava layer is presented as a dialogue between Vigatarāga, who is Viṣṇu in disguise, and Anarthayajña, the ascetic; the Śaiva layer is a dialogue between Śiva and Devī, as related by Nandikeśvara. The transitions between the layers are smooth, that is to say, Nandikeśvara's narrative is mentioned, introduced, and told by Anarthayajña, whose dialogue with Vigatarāga is in turn narrated to Janamejaya by Vaiśampāyana.

Another way to represent the overall structure of the VSS visually is shown by Figure 2 on p. 8. The VSS is represented as a lotus whose petals represent chapters. White petals indicate chapters within the general Dharmaśāstric layer; light grey colour indicates the Vaiṣṇava layer; dark grey colour indicates Śaiva chapters. The divisions are not clear-cut: the first few verses of chapter one belong to the general layer, and transitions also occur within chapters. Additionally, the layers are not hermetically sealed, and there is some 'leaking' between the chapters. Śaiva chapters may contain Vaiṣṇava material, and vice versa. The labels beside the petals represent keywords indicating the main topics of each chapter. Big check marks indicate the presence of Anarthayajña the ascetic in the given chapter, while smaller check marks indicate references in the given chapters to Anarthayajña's ascetic practice repeatedly called *anartha-yajña*, i.e. 'non-material / internalised sacrifice/worship.' Anarthayajña in both senses seems to be one of the main foci of the VSS.

The main theme of the Dharmaśāstric layer is Janamejaya's desire to hear the condensed and ultimate Dharmic teachings of the *Mahābhārata* from Vaiśampāyana. A brief overview of the Vaiṣṇava chapters would be the following. Anarthayajña, a Vaiṣṇava ascetic, who propagates a system of internalised *āśramas* / a system beyond the traditional *āśramas*, and who was born into an obscure or fluid *varṇa* (*brāhmaṇa* / *kṣatriya*), is being tested by Viṣṇu; he passes the test and follows Viṣṇu to Viṣṇuloka. The Śaiva layer is a collection of chapters addressing internalised pilgrimage places, relating a tale on donating a wife to a Brahmin, embryology, karma, the *jīva*, yoga, and more.

Another general observation is that roughly one-fourth of the text elaborates on rules of religious conduct (*yama-niyama*). Also, chapter two seems slightly out of place, being a clearly Śaiva chapter inserted into the Vaiṣṇava layer and in the corresponding dialogue of the Vaiṣṇava interlocutors. It is

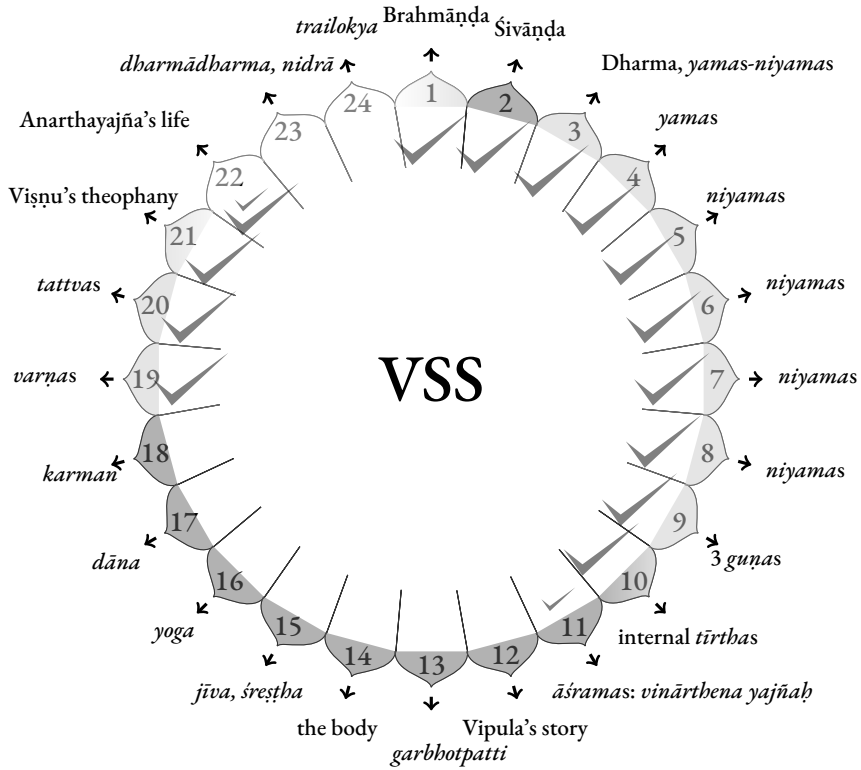


Figure 2: The structure and topics of the VSS

not inconceivable that the Śaiva layer, which contains a teaching on non-material sacrifice (*vinārthena tu yo yajñah*, VSS 11.5a) is the oldest part of the VSS. The Vaiṣṇava layer may have been developed later, with the legend of Anarthayajña constructed around that concept and phrase.

### Connection to other texts

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

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



at whose snake-sacrifice Vaiśampāyana recited the whole *Mahābhārata* for the first time. This important moment is where the frame story of the *Vṛṣasārasaṃgraha* takes off: Janamejaya has listened to the entire *Mahābhārata*, but having had the desire to hear the ultimate teaching on Dharma, he is bound to remain unsatisfied. Asked by Janamejaya for a higher teaching on Dharma which can lead to liberation, Vaiśampāyana relates a dialogue between Vigatārāga (in fact Viṣṇu in disguise) and Anarthayajña, an ascetic.<sup>20</sup>

Thus the frame story in the VSS suggests that the text is to be ideally read as a summary or higher synthesis of the Dharmic teachings found in the MBh.<sup>21</sup> The VSS's connection to the MBh is also evident from quotations from and paraphrases of MBh passages; e.g., VSS 1.4ab = MBh 13.112.9ab, VSS 1.29d = MBh 12.220.41d, VSS 3.15cdef ≈ MBh Suppl. 1.36.10, VSS 3.16cd ≈ MBh 12.8.17ab, VSS 3.29–32 ≈ MBh 13.117.37–38 VSS 3.34ab = MBh 13.116.14ab, VSS 4.5ab ≈ MBh 1.77.16, VSS 4.10 = MBh 1.69.22, VSS 6.20–22 ≈ MBh 6.39.14–16 (=BhG 17.14–16), VSS 8.21 ≈ MBh 12.214.9, etc., although as always, it is not certain if these borrowings come directly from the MBh or through the vehicle of some Purāṇas or the *Mānavadharmasāstra*.<sup>22</sup> The story of the mongoose referenced in VSS 4.48 appears as MBh 14.92–93. The 25-*tattva* system in chapter 20 echoes and is partly based on MBh 12.247.1–10 (Mokṣadharmasāstra).<sup>23</sup>

Moreover, a significant number of passages in the VSS derive from Purāṇas and from *Manu*. Examples for Purāṇic parallels include VSS 1.28 ≈ KūrmP 1.11.32, VSS 1.33 ≈ BrahmanḍaP 3.2.101, VSS 3.11cd ≈ LiṅP 1.70.295ab ≈ KūrmP 1.8.22cd ≈ LiṅP 1.5.37, VSS 4.9cd ≈ VarP 193.36cd, VSS 4.11 ≈ VarP 193.37, and so on so forth. *Manu* is quoted widely in the VSS: see, e.g., VSS 3.34–37, 4.77–81, 5.8–9, 5.13ab, 5.14ab, 5.19ab, 11.53ab.

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

Śivadharmasāstra texts:

Embryology

<sup>20</sup> Kiss 2021, 187

<sup>21</sup> Although towards the very end of the text, we are told that this teaching is also the fine essence of the Purāṇas, Vedas, and Upaniṣads (*purāṇavedopaniṣatsusāram*).

<sup>22</sup> E.g., VSS 4.78 ≈ MBh 5.40.3 ≈ *Manu* 11.56.

<sup>23</sup> See the relevant article Bakker and Bisschop 1999.

yoga *Dharmaputrikā* see below Dhyāna in the VSS and the DharmP  
Compare, borrowings  
Buddhacarita  
Bṛhatkālottara,  
Skanda

### Dating and provenance

There are several reasons to believe that Nepal, specifically the Kathmandu valley, is the most likely location for the composition or final redaction of the VSS. The most probable period for this composition is the first half of the poorly documented ‘transitional period’<sup>24</sup> in the history of Nepal. This is a ‘relatively obscure period [...] [b]etween the Licchavis, who last appear in epigraphical record in 737 [CE], and the Malla kings, who ruled from 1200–1768.’<sup>25</sup>

To support these assumptions, we can consider the following: the location of the manuscript evidence; place names and individuals mentioned; and a possible influence of any local language on the style and grammar of the text.

All MSS known to us that transmit the VSS hail from Nepal. This in itself is not strong evidence but it stands in stark contrast with the MSS situation of the ŚDhŚ and the ŚDhU.<sup>26</sup>

The geographical locations mentioned in the VSS include the *tīrthas* mentioned in chapter ten: Himavat (the Himālayas), Kurukṣetra, Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Agnitīrtha, Somatīrtha, Sūryatīrtha, Puṣkara, Mānasa, Naimiṣa, Bindusāra (= Bindusaras), Setubandha, Suradraha or Surahrada, Ghaṇṭikeśvara, and Vāgīśa. These may hint at the area where the VSS was composed by giving more significance to locations nearby and by being more specific when mentioning local sacred places. Some names on the list above are easy to indentify and at the same time probably too often included in lists such as this one to be indicative enough: Himavat, Kurukṣetra,<sup>27</sup> Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Puṣkara (modern Pushkar),

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<sup>24</sup> Petech 1984, 31

<sup>25</sup> Sanderson 2009, 77

<sup>26</sup> See, e.g., De Simini and Mirnig 2017, 589.

<sup>27</sup> Generally thought to be the area around Thaneswar / Thanesar (Dey 1899, 45),

and Naimiṣa.<sup>28</sup> All these are locations in modern North India, or in the case of Himavat, for our purposes and more precisely, in North India and Nepal. Agnitīrtha, Somatīrtha and Sūryatīrtha could also be locations in North India, although they are more obscure than the ones above. For Agnitīrtha, see, e.g., *Padmapurāṇa* 3.45.27ab: *agnitīrtham iti khyātaṃ ya-munādakṣiṇe taṭe*; and *Padmapurāṇa* 6.139.1ab: *sābhramatyuttare kūle agnitīrtham iti śrutam*; therefore Agnitīrtha may be placed at the southern banks of the Yamunā or at the northern banks of the Sābhramatī river (modern Sabarati) in the area of Ahmedabad. Somatīrtha is also sometimes placed on the banks of the Sabarmati, see, e.g., *Padmapurāṇa* 6.161.1ab: *somatīrthaṃ tato gacched guptaṃ sābhramatītaṭe*. Sūryatīrtha is sometimes placed in Kurukṣetra.<sup>29</sup> Going further in the list, Mānasa is generally thought to be '[a] lake on the peak of the Himālayas',<sup>30</sup> modern Manasarovar.<sup>31</sup> Bindusāra, which most probably stands for Bindusaras, can be a sacred place north of Mount Kailāsa,<sup>32</sup> two miles south of Gaṅgotri,<sup>33</sup> or alternatively Sitpur in Gujarat, north-west of Ahmedabad.<sup>34</sup>

In contrast with these, Setubandha is the traditional name for the ridge of rocks between South India and Śrī Laṅkā, and Ghaṇṭikeśvara could be a sacred place in Orissa.<sup>35</sup> Vāgīśa seems difficult to locate, but it is most probably a sacred place east of Kathmandu. The name comes up in *Nepālamā-bātmya* 3.21–25 as a location south of and not far from the Hanumadīśvara-liṅga, which is in the southern outskirts of Bhaktapur in Nepal, at the confluence of two rivers (according to Acharya 1992, 37–38 and 298):

*kiṃciddūre saṅgamasya yajñabhūmiṃ manoharām |*  
*vidhāya munibhir sārddhaṃ vājapeyam athākarot ||*  
*yajñaṃ samāpya vālmīkir navaṇāḍimayaṃ girim |*  
*āruroha dvijaśreṣṭho munibhir munisattamaḥ ||*

160km northwest of Delhi.

<sup>28</sup> Bisschop 2006, 217: 'Naimiṣa has been identified with the region around modern Nimsar on the Gomati river in Uttar Pradesh (SP vol. I, p. 67, n. 23). This identification is doubted by Mirashi (1968).'

<sup>29</sup> See Mani 1975, s.v. 'sūryatīrtha.'

<sup>30</sup> Mani 1975, s.v. 'mānasa IV.'

<sup>31</sup> Dey 1899, 57.

<sup>32</sup> Mani 1975, s.v. 'bindusaras.'

<sup>33</sup> Dey 1899, 11.

<sup>34</sup> Dey 1899, *ibid.*.

<sup>35</sup> Sanderson 2009, 113 n. 241.

*kaṭake tasya śailasya nānānirjharasobbite |*  
*liṅgaṃ samsthāpayām āsa vālmikīśvarasaṃjñitam ||*  
*sthāpayitvā mahāliṅgaṃ vālmikir munisattamaḥ |*  
*svāśrame tamasātīre yayau munigaṇair vṛtaḥ ||*  
*vālmikīśvaram ālokya vāgvibhūtiḥ prajāyate |*  
*ato vāgīśvaram liṅga pravadanti manīṣiṇaḥ ||*

Not far from the confluence, [Vālmiki] prepared a nice sacrificial ground together with the sages, and performed the Vājapeya sacrifice. After having completed the sacrifice, Vālmiki, the best of the twice-born, the truest of sages, climbed the mountain on which fresh grass was growing(?)<sup>36</sup> together with the sages. In a valley of the mountain which was embellished with various waterfalls, he installed a *liṅga* called Vālmikīśvara. Having installed that great *liṅga*, Vālmiki, the truest of sages, surrounded by groups of sages, returned to his own *āśrama* on the banks of the river Tamasā. If one sees the Vālmikīśvara [*liṅga*], one will have the power of speech (*vāg-vibhūti*). That is why the wise call it the Vāgīśvara-liṅga.

I have reproduced a map from the beginning of Acharya 1992 as Figure 4 on p. 17 below. On this map, Vāgīśvara is placed north-east of Bhaktapur.

The only toponym left from the list with which we started this section is Suradrāha.<sup>37</sup> This sacred place is mentioned as the most important one in VSS 18.15, in a chapter that lists personal names, placenames, rivers, deities, etc., that are considered the best (*śreṣṭha*) of all others in the same category:

*devatānām hariḥ śreṣṭhaḥ śreṣṭhā gaṅgā nadīṣu ca |*  
*anāśanas tapaḥśreṣṭhas tīrthaśreṣṭhaḥ suradrāhaḥ || 18.15*

The best god is Hari.<sup>38</sup> The best river is the Ganges. The best austerity is fasting. The best pilgrimage-place is Suradrāha.

This suggests that the location of Suradrāha could potentially give us a hint on the geographic centre of the community in which the VSS was commissioned or composed. Unfortunately, up to this moment, I have not

<sup>36</sup> *navanāḍīmayam*. Emend to *navanadīmayam* ('having nine rivers')?

<sup>37</sup> Always spelt *surabrada* in Naraharinath's edition.

<sup>38</sup> This is so, somewhat confusingly, still in the layer that I call Śaiva.

been able to obtain any useful information on Suradrāha. Nevertheless, I suppose that it should be a sacred place in the Kathmandu valley. The word *drāha* is attested in Monier-Williams' Sanskrit-English Dictionary as a variant of *brada* ('pond'). In classical Newar the corresponding form is *daha* (Malla 2000, 218). Suradaha may stand for Sūradaha, that is Sūryadaha, which is a 'pond situated in Devakuru' according to Mehta and Chandra (1972, 850).<sup>39</sup> In fact, Sūryahrada, that is, Sūradaha, is one of the so-called *yamaka*-lakes in Devakuru in the North in Jaina cosmography (see Kirfel 1920, 235–236).

All the above is based on VSS chapter ten. All locations have been entered in the map which is Figure 3 on p. 16. The impression one gets is clearly a north-Indian or Nepalese focus.

Chapter twelve also contains toponyms that could refine or contradict what we have seen so far. The narrative of this chapter starts in Kusumanagara at the confluence of the Gaṅgā and the Gaṇḍakī rivers, which is Pāṭali-putra (12.4 and 12). As the story develops, Vipula, our hero, departs from Kusumanagara to travel to a far-away land, which is identified by a fellow traveller as the city of Naravīrapura in the Deccan (12.60). It is difficult to find a Naravīrapura that would fit the context. I suspect that what could have been meant is Karavīrapura, possibly modern Kolhapur in Maharashtra.<sup>40</sup> Since this placename, and the Sahya mountains (12.93),<sup>41</sup> come up in the framework of a dreamlike, fanciful part of the narrative, playing the role of 'the far-away, magical land,' a Nepalese origin of the VSS is still

<sup>39</sup> The references given are the Jaina *Jambūdvīpaprajñāpti* and *Sthānāṅgasūtra*.

<sup>40</sup> The city we are looking for is clearly in the South, therefore Karavīrapura as 'the Pīṭha of the North' in Kashmir is not a good candidate (see, e.g., Sanderson 2007, 261). Rather, as Dey (1899, 35) puts it, it is '[a] town situated on the north of the Western Ghāts near Jooner [Junnar?], on the bank of the Venā [Venna], a branch of the Krishnā, where Krishna met Parasurāma and killed its king named Srigāla (*Harivansa*).' See *Harivaṃśa* App. I. 18.352–355:

*pūrvajais tava govinda pūrvam puram idam kṛtam |*  
*karavīrapuram nāma rāṣṭram caiva niveṣitam ||*  
*pure 'smīn nṛpatih kṛṣṇa vāsudevo mahāyāśāḥ |*  
*srgāla iti vikhyāto nityam paramakopanaḥ ||*

See also *Padmapurāṇa* 6.106.3:

*āsīt sahyādriviṣaye karavīrapure purā |*  
*brāhmaṇo dharmavit kaścīd dharmadatto 'tiviśrutaḥ ||*

<sup>41</sup> 'The northern part of the Western Ghāts north of the river Kāveri' (Dey 1899, 78).

tenable.<sup>42</sup>

Perhaps the most telling of all toponyms found in the VSS is Mṛgendraśikhara, where Anarthayajña's *āśrama* is situated, 'on the southern slopes of the Himalayas.'<sup>43</sup> This name comes up several times in the *Nepālamābhātmya* and thus features on the map in Acharya 1992 (Figure 4). Mṛgendraśikhara is a mountain situated north of Kathmandu. Today the area is called Śivapurī. *Nepālamābhātmya* 7.32ff tells a story about king Sūryaketu, a Viṣṇu-worshipper, who is attacked by king Haṃsadhvaja, the ruler of Mithilā. Sūryaketu is advised by Nārada to go and hide at Mṛgendraśikhara (*Nepālamābhātmya* 7.48):

*nārada uvacā |  
mṛgendraśikharam gatvā nivāsaṃ kuru pārthiva |  
yatrotpannā mahāramyā vāgvatī saritām varā |  
tasmin sthāne suguptaṃ ca nivāsaṃ kuru bhūpate ||*

Nārada spoke: Go to Mṛgendraśikhara, O king, and stay there. O king, set up your hiding place there where the beautiful Vāgvatī, the best of rivers, rises.

Nārada goes on to describe legends connected to Mṛgendraśikhara. After Viṣṇu assumed his (half-man, half-)lion-form and killed Hiraṇyakaśipu, he retreated to the Himālayas. The part of the mountain where Viṣṇu stayed is called Mṛgendraśikhara exactly because he stayed there in lion-form. Seeking to meet Viṣṇu, the grateful Prahlāda follows the god. He cannot find him, instead he starts performing penance. Śiva appears and he is pleased with Prahlāda's penance. The Vāgvatī river rises from his laugh (*Nepāla-*

<sup>42</sup> On the area of the Sahya mountain as 'the southernmost limit of the authors' map' in the 'the Skandapurāṇa's literary imagining of a Pāśupata landscape,' see Cecil 2020, 161ff.

<sup>43</sup> See VSS 22.4–5:  
*vaiśampāyana uvāca |  
śṛṇu rājann avahito yogendrasya mahātmanaḥ |  
āśramaṃ varṇajātināṃ vakṣyāmy eva narādhipa ||  
himavaddakṣiṇe pārśve mṛgendraśikhare nṛpa |  
mahendrapathagānāmanadūtīre narādhipa ||*

'Vaiśampāyana spoke: Listen, O King, attentively. I shall tell you about the *āśrama*, the *varṇa*, and the *jāti* of the great and noble yogin, O king. In the southern region of the Himālaya, on the Mṛgendra peak, O king, on the banks of the river Mahendrapathaga, O King[, was his *āśrama*]'.

*māhātmya* 7.50–58). These are related in a similar fashion in the *Vāgmatīmāhātmyaprasaṃsā*.<sup>44</sup>

The VSS specifies that Anarthayajña's *āśrama* was on the banks of the Mahendrapathagā.<sup>45</sup> A candidate for this, based on the fact that its name seems a synonym and on its location, could be Indramārgā mentioned in *Vāgmatīmāhātmyaprasaṃsā* 2.9, a river flowing from the sacred place called Indramārga in the valley of Mṛgendrasikhara. The verse states that bathing at the confluence of the Indramārgā and the Vāgmatī transports one to Indraloka. Indramārgā is identified as modern Dhobi Khola.<sup>46</sup>

The location with which the ascetic Anarthayajña is connected strongly suggests the Kathmandu valley as the geographical focus of the VSS because he is a key figure and main interlocutor in the VSS, possibly the reason behind the composition of the text.<sup>47</sup>

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

Devaśarma asks his disciple, Vipula, to protect his wife, Ruci, primarily from Indra's amorous advances, while he is away from home. Vipula decides that the only way he can protect Ruci is from within, i.e., by entering her body by yogic powers. Vipula succeeds in protecting Ruci's reputation and departs to practise extreme austerities. Later he encounters several people (in fact, as we learn later, Day and Night, and the six seasons) who mention 'Vipula's path leading to the other world' (*vipulasya pare loka yā gatis*, MBh 13.42.27cd)

<sup>44</sup> The story goes on: in *Nepālamāhātmya* chapter 8, we find Sūryaketu still dwelling at Mṛgendrasikhara. Now the demon Mehendradamana wants to marry his daughter... See details on the identification and on legends in the *Nepālamāhātmya* and the *Vāgmatīmāhātmyaprasaṃsā* connected to Mṛgendrasikhara in Gögge 2007, 114ff, and in Adriaensen and Bisschop 2009.

<sup>45</sup> See fn. 43.

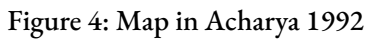
<sup>46</sup> See Adriaensen and Bisschop 2009, 147, 151. On Acharya's map, the river is labelled 'Rudramatī (Dhobi Khola)'. See Figure 4.

<sup>47</sup> On Anarthayajña's central role in the VSS, see more in Kiss 2021.



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





as something horrible. He wonders what sins he may have committed that could yield such unfortunate consequences. He realizes that by not telling Devaśarman that he actually entered Ruci's body, he lied and thus may have committed a horrible sin. When Devaśarman learns about this, he praises Vipula for his services instead, and all three, Devaśarman, his wife, and Vipula, go to heaven.<sup>48</sup>

Thus, ironically, while the Vipula of the MBh is famous for protecting somebody else's wife, a rather different Vipula in VSS chapter twelve donates his own wife to a Brahmin as soon as the latter expresses interest in her. It is more than possible that the two characters have no connection at all.<sup>49</sup>

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

Going further, as mentioned above, any discernible influence of a local, vernacular language on the style or grammar of a Sanskrit work could also be useful to locate the text in question geographically. The language of the VSS displays numerous oddities that could be explained by the interference of some other language, most likely early classical Newar. On this, see a separate section below on pp. 24ff.

In addition, the quotes from *Manu* in the VSS usually contain variants that can be found in the apparatus in Olivelle's critical edition of *Manu* (2005) as belonging overwhelmingly to what Olivelle calls the 'Northern Transmission'.<sup>50</sup> This again confirms a North-Indian or Nepalese origin for the VSS.

The obvious *terminus ante quem* for the composition or redaction of the VSS is the date of the earliest MSS that transmits it. The earliest dated

<sup>48</sup> See a summary of Vipula's story in the MBh also in Sukthankar 1944, 317–318.

<sup>49</sup> Nevertheless, see the word *vipule* used in VSS 12.155b potentially referring to the famous story in the *Mahābhārata*.

<sup>50</sup> See, e.g., *pāpakṛt* in VSS 3.34d (≈ *Manu* 5.52) attested in Olivelle's Devanāgarī MSS Pu<sup>5</sup>, Pu<sup>7</sup>, Pu<sup>9</sup>; *nānyatra manur abravīt* in VSS 3.35d (≈ *Manu* 5.41) attested in Śāradā MSS sOx<sup>1</sup>, sPu<sup>6</sup> and Devanāgarī MS Tr<sup>2</sup>; *kūṭa* in VSS 4.79 (≈ *Manu* 11.57) in a MS from Kathmandu (Bkt<sup>5</sup>), in Devanāgarī/Old Nāgarī MSS (Lo<sup>4</sup>, nPu<sup>1</sup>, Pu<sup>2</sup>, Pu<sup>4</sup>, Pu<sup>10</sup>), as well as in two South-Indian MSS (GMD<sup>1</sup>, TMD<sup>3</sup>).

MS containing the VSS is Ko<sub>77</sub>, dated to Nepal Saṃvat 156, i.e., 1035-36 CE.<sup>51</sup> In a multiple-text MS<sup>52</sup> that is potentially earlier than Ko<sub>77</sub>, the VSS is written in a hand that appears later than that used for some of the other texts in that MS.<sup>53</sup> The final colophon of the VSS (and the DharmP) in this MS (f. 50r) is followed by the date [Nepāla] ‘*saṃvat* 192,’ i.e., 1071-1072 CE.

These two MSS make it impossible to date the VSS later than the first half of the 11th century CE, and parts of the text may be considerably older. Archaic features that may indicate that the VSS, or parts of it, were composed much earlier than the early 11th century include the following. Chapter ten,<sup>54</sup> while it teaches the yogic tubes (*nāḍī*) Suṣumnā and Iḍā, is silent on Piṅgalā, which is a situation similar to that in the 6-7-century *Niśvāsa naya*<sup>55</sup> (see details in the notes to the translation). Similarly, 11.23a (*nivṛtyādi caturvedaś*) mentions four Śaiva *kalās*, instead of the expected and somewhat later, and in character tantric, five, namely *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. In the same chapter, the order in which the *āśramas* are taught (*grhastha*, *brahmacārīn*, *vānaprastha*, *parivrājaka*) is reminiscent of *Āpastambadharmasūtra* 2.9.21.1, and is relatively rare, as opposed to the traditional order (*brahmacārīn*, *grhastha*, *vānaprastha*, *parivrājaka*) found, e.g., in Manu. (See Kiss 2021, 195–196.) Another feature that might point towards a date considerably earlier than the 11th century is the system of *tattvas* in chapter 20: the *mahābhūtas* of classical Sāṅkhya are called *dhātus* here, the *tanmātras* of classical Sāṅkhya

<sup>51</sup> See Shastri 1928, 721 and De Simini and Mirnig 2017, 591. The date is clearly visible as ‘*saṃvat* 156’ in the last line of the penultimate folio side of Ko<sub>77</sub>/8.

<sup>52</sup> See more detail on this MS, which is now to be found in Munich, in Harimoto 2022.

<sup>53</sup> Harimoto 2022, 597–598: ‘This Śivadharmas ms consists of two major parts, easily distinguishable by different hands: one that appears to be produced in 9th-c. Nepal [...], and another seemingly from a century or so later [...] The next set of folios making up this Śivadharmas ms consists of three titles: the *Uttaromāmaheśvarasaṃvāda*\* (24 folios), the *Vṛṣasārasaṃgraha* (50 folios), and the *Dharmaputrikā* (11 folios). We do not know the original order of these three works because each section starts with folio 1. Moreover, even though these three titles appear to be written by the same hand (probably somewhat later than the first part), there is no certainty that these folios were produced to complement the first part.’

<sup>54</sup> Also verse 11.21.

<sup>55</sup> Goodall et al. 2015, 33–35.

are called *guṇas*,<sup>56</sup> the *buddhi* of classical Sāṅkhya is called *matī*, and the highest *tattva* is singular unlike the multiple *puruṣas* of classical Sāṅkhya. These may well be archaisms included in the VSS consciously, but they could also indicate that the time of composition of the VSS is much closer to pre-classical Sāṅkhya than what the MS evidence suggests.<sup>57</sup>

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

## Authors, redactors and target audience

### Why was the VSS included in the Śivadharm corpus?

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

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

Indeed, one of the most striking feature of the VSS is its structure in which

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<sup>56</sup> In contrast with, e.g. ŚDhU 10.40–46 and UUMS chapter 5, DharmP 1.42–43, or the ŚivaUp.

<sup>57</sup> There are also numerous borrowings in VSS 20 from the Śāntiparvan of the MBh. See more details at the analysis of VSS chapter 20 in volume two.

Vaiṣṇava material surrounds Śaiva teachings (see pp. 6 ff. above). Even the title is not unambiguously Śaiva, as we have seen (see pp. 1ff. above). Can we still say that this text is Śaiva? Does it aim at a sort of balance of Vaiṣṇava and Śaiva teachings? Does this duality reflect the religiopolitical reality of the era?

Radicalism in chapters 2, 11, 19

MORE...

### Pāśupata and tantric influence

One of the major questions concerning the Śivadharmā corpus is whether it was aware of or influenced by Tantrism. This question is perhaps more important in the case of earlier Śivadharmā texts, such as the *Śivadharmāśāstra* and the *Śivadharmottara*, than for the VSS, which was likely composed later. Tantric influence in the 7-10th-century, or more likely 9-10th-century, VSS would not be surprising; what is more revealing is whether this influence is early (5-8th century) or late (9-10th century), which may help determine the text's date.

The description of Śiva's Universe (*śivāṇḍa*) in chapter two contains clear references to the five Brahma-mantras (usually regarded as Vedic in origin, but possibly entering the Pāśupata and later Śaiva tantric traditions from other sources),<sup>58</sup> or five faces of Sadāśiva: Īśāna, Tatpuruṣa, Aghora, Sadyojāta, and Vāmadeva (2.26–33). Their traditional division into *kalās* also appears (2.31–32). Other glimpses into the Pāśupata realm can be seen in chapter eight. In verse 8.2, the Pāśupata tradition is explicitly named alongside the 'Śaiva' school. Additionally, the religious observances given in verses 8.13–18, particularly the Dog and Cow Observances (8.15–16) evoke Pāśupata practices.<sup>59</sup> Verses 8.35–43 describe various modes of ritual bathing. The first, Fire Bath, is explicitly referred to as a 'Pāśupata observance' (*vrataṃ pāśupataṃ*), and is praised as the most important (*pāśupataṃ śreṣṭhaṃ*) in verse 8.39. (Note that chapter eight, despite these influences, is part of a layer of the text that otherwise could be labelled as Vaiṣṇava.)<sup>60</sup>

<sup>58</sup> See TAK III, s.v. *pañca brahmāṇi* and TAK IV, s.v. *brahmamantra*.

<sup>59</sup> See details in the notes to the translation of these passages.

<sup>60</sup> Pāśupatas are also mentioned among other religious groups in chapter twenty-two.

As for any possible Mantramārgic or Saiddhāntika influence, Sadāśiva, Paraśiva, and Śiva as Paramātmā are mentioned in 16.34 as corresponding to breaths.<sup>61</sup> Sadāśiva appears in a visualisation in VSS 6.16, and is said to be the original teacher of the internalisation of the *āśramas*, bestowing this knowledge on Maheśvara (11.4, 25). The term *dhyāna* generally means visualization, similarly to its tantric usage, in verses 4.72–73 (Śaiva), 6.7–18 (mostly Śaiva, but said to be taught by Hari), 10.23 (a visualisation of the deity in the centre of a lotus), 10.25–26 (an obscure visualisation possibly echoing *Niśvāsa uttara* 5.16), and in chapter 16, the main yogic teaching, and in chapter 22.<sup>62</sup> An obscure reference to a 36-*tattva* system appears in 4.73, possibly indicating familiarity with a full-fledged tantric ontological system, in stark contrast with the highly detailed account and propagation of a 25-*tattva*-system in chapter 20.<sup>63</sup> Similarly, the terms *sakala-vikala* in 9.5 may betray some knowledge of Śaiva tantric theology. Mantras resembling those of the tantric Mantramārga, apart from *om*, are largely absent in the VSS, however chapter twenty-two presents an obscurely, perhaps unbreakably, encoded ten-syllable mantra.

Finally, the Pañcarātra tradition is mentioned several times (10.33, 16.36–

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See volume two.

<sup>61</sup> VSS 16.34: *sadāśivas tu niśvāsa ūrdhvaśvāsaḥ paraḥ śivaḥ | tayor madhye tu vijñeyaḥ paramātmā śivo vyayaḥ ||*; ‘Sighing/exhaling is Sadāśiva, a deep breath is supreme Śiva. In between the two, there is Śiva the supreme and imperishable Self.’ The word *niśvāsa* evokes the title of the earliest surviving Śaiva tantra, the *Niśvāsatattvasaṃhitā*. In *Niśvāsa uttara* 5.50–51, the explanation of *niśvāsa* in the title is given as follows: *anadbītya tha niśvāsaṃ niśvasanti punaḥ punaḥ | adbhītvā caiva niśvāsan na punar nniśvasanti te || niśvāsa eva vikhyātas sarvatantrasamuccayaḥ | yaṃ jñātvā mucyate jantuḥ saṃsārabhavadbandhanāt ||*; ‘Now (*tha*) those who do not study the *Niśvāsa* will go on sighing and sighing. And those who do study the *Niśvāsa*, they will not sigh again. [For this reason] it is known as the *Niśvāsa*, the compendium of all Tantras, on knowing which a creature will be released from the bondage of being in *saṃsāra*’ (tr. Goodall et al. 2015, 400). Kafle (2020, 33) adds: ‘On the basis of this passage we may render the title of the work as ‘compendium (*saṃhitā*) of the essence (*tattva*) of sighing (*niśvāsa*).’ One wonders if the connection between breaths and (Sadā)śiva in the VSS may relate to Saiddhāntika ideas about the connotations of the word *niśvāsa*.

<sup>62</sup> In other cases, *dhyāna* does not so clearly involve visualisation; see 2.37, 5.18, 9.32, 11.15, 27, 41, and 12.11.

<sup>63</sup> VSS 20.1ab: *pañcaviṃśati yat tattvaṃ jñātum icchāmi tattvataḥ | kathayaśva mamādya tvaṃ chidyate yena saṃśayaḥ ||* ‘I wish to learn about the twenty-five Tattvas truly.’ (Note the use of singular alongside numerals, and see p. 25.)

37), but its presence, similar to some MBh passages,<sup>64</sup> tells us little about the text's date.

In summary, the Pāśupatas are clearly known and highly regarded in the VSS, and while tantric influence is subtle, the cumulative evidence suggests that Tantra was present in the vicinity of the text's conception.

### Buddhist influence

The presence of Buddhist influence in the *Vṛṣasārasaṃgraha* is also subtle but noticeable. The four *brahmavibhāras*—*maitrī*, *karuṇā*, *muditā*, and *upekṣā*—are mentioned in 4.71 as 'the four *āyatana*s,' possibly indicating only a superficial familiarity with the concept.<sup>65</sup> They are also referenced in 11.34 and 11.56 in the context of the internalization of the *vānaprastha*'s and *parivrājaka*'s modes of life. Additionally, a rule given in 11.46 concerning begging might echo a Buddhist precept. Viṣṇu, one of the interlocutors in chapters 1–9 and 19–21, assumes the name Vigatārāga ("passionless") when disguised as a Brahmin, a name that may carry faint Buddhist connotations. A possible influence from the *Buddhacarita* is seen in 4.55–57 and 70, while the teachings on *mauna* in 4.69 seem similar to Buddhist teachings. In summary, VSS chapter 4, and to some extent chapter 11, display faint signs of Buddhist influence. This may contribute to the text's broader program of offering a foundational Dharma text for devotees of all religions present at the time and place of its composition.

### Misc

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

<sup>64</sup> Compare, e.g., MBh 12.337.1 (*sāṃkhyam yogam pañcarātram vedāranyakam eva ca | jñānāny etāni brahmarṣe lokeṣu pracaranti ha ||*) with VSS 16.36 (*śāstrapañcasu yat proktaṃ śṛṇu saṃkṣepa nirṇayam | sāṃkhye yoge pañcarātre śaive vede ca nirmitam ||*).

<sup>65</sup> Could this passage have been influenced by the following passage in the *Dharmasamuccaya*? *mokṣasyāyatanāni ṣaṭ | apramādas tathā śraddhā vīryārambhas tathā dhṛtiḥ | jñānābhyāsaḥ saṃtāśleṣo mokṣasyāyatanāni ṣaṭ ||1.3|| nava śāntisamprāptibetavaḥ | dānaṃ śīlaṃ damaḥ kṣāntir maitrī bhūteṣv abhiṣatā | karuṇāmuditopekṣā śāntisamprāptibetavaḥ ||1.4||*.

## Language

### *Newar influence?*

The oddities of the language of the VSS go beyond the idiosyncrasies of epic Sanskrit. This dialect exhibits some similarities to Śaiva Aīśa Sanskrit,<sup>66</sup> and it often applies peculiar metrical licences and uses a special vocabulary, morphology, and syntax. The analysis of this language, ideally, would help us define the identity of the author(s) or redactor(s) of the text, and confirm our views on its place of composition. To feed a working hypothesis, I will mention parallelisms between the language of the VSS and early classical Newar—since the VSS was most probably produced in the Kathmandu valley<sup>67</sup>—whenever possible. Of course, the assumable date of the composition of the VSS, which is without much doubt pre-early-11th century, does not allow any direct comparison with contemporary Newar language texts.<sup>68</sup> Therefore I have to project a much later Newar grammar onto an earlier and less well-known state of the language, which is not without risks.

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

### *Number and gender*

One of the most evident deviation from Pāṇinian grammar in the text of the VSS is a general disregard of grammatical concord as to number and gender.<sup>69</sup> See, e.g., a plural verb (*metri causa?*) with a singular subject in

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<sup>66</sup> On Aīśa, see, e.g., Goodall 1998, lxv ff., Törzsök 1999, xxvi ff., Kiss 2015, 77–87, Gerstmayr 2017, and Hatley 2018, 28ff.

<sup>67</sup> See pp. 10 ff.

<sup>68</sup> The earliest dated Newar document is the Ukū Bāhāḥ land grant palmleaf manuscript from 1114 CE. See, e.g., Malla 1990.

<sup>69</sup> Compare Kölver's introductory remarks in his investigation of 'Newarized Sanskrit' (1999, 202) in the *Svayambhūpurāṇa* thus (ibid. 192):

'Number is often ignored

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

as is gender

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



VSS 1.25ab:

*rātryāgame pralīyante jagat sarvaṃ carācaram*

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

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

*pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ*

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

This confusion, or often metrically forced disregard of standard Sanskrit grammar, when dealing with number and gender, becomes almost predictable when the noun phrase involves numerals.<sup>70</sup> See, e.g., verse 1.2cd:

*parva cāśya śataṃ pūrṇaṃ śrutvā bhāratasaṃhitām*

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

Here one would expect either a plural genitive (*parvāṇāṃ śataṃ*), a compound (*śataparvāṇi*), or a plural accusative (*parvāṇi śataṃ*). Similarly, *gatiś ca pañca vijñeyāḥ* in 3.5a stands for *gatayaś ca pañca vijñeyāḥ* ('and the paths are to be known as five'), partly metri causa; and an interrogative quantifier (*kati*, 'how many?') can trigger the same: *gatis tasya kati smṛtāḥ* (3.1d; 'how many are its path[s]?'). It is not without interest that classical Newar rarely applies any plural marker in noun phrases with numerals.<sup>71</sup>

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and case

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

<sup>70</sup> I am thankful to Judit Törzsök, who first pointed out to me the regular nature of the phenomenon itself as seen in the VSS, and who later drew my attention to the similar Newar grammatical rule (personal communication, Nov 29, 2023), which led me to an investigation of a possible link between the Sanskrit of the VSS and classical Newar.

<sup>71</sup> See, e.g., Jørgensen 1941, 18: 'The plural ending is wanting where plurality is expressed in other ways; thus always after numerals, and mostly after nouns denoting "many, all"'. Incidentally, singular after numerals is also the norm in Modern Nepali, and in other, even more distant languages such as Hungarian.

Moreover in Newar, ‘nouns denoting inanimate objects are indifferent as to number.’<sup>72</sup> A further clear example is verse 3.6cd:

*tasya patnī mahābhāgā trayodaśa sumadhyamāḥ*

He has thirteen beautiful wives with nice waists.

Here, with no variants in any of the MSS consulted, only the very end of the noun phrase (*sumadhyamāḥ*) has the required plural ending. This again is what we often see in Newar.<sup>73</sup> A good example of total number-blindness is 5.17cd:

*kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ*

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

Note that there would have been little problem in composing the same line in standard Sanskrit, e.g., beginning with *kīrtitaṃ ca...* Instead, this line gives away something about the author’s indifference towards grammatical concord.<sup>74</sup> Also, the participle *kīrtitāni* might function here as a finite verb in the plural: ‘they teach [the practice of purity].’ In this case there is some sense of number but coupled with a totally blurred boundary between active finite verbs and passive participles.

A special case is when the text appears to quote from an external source but chooses to change the plural to the singular. E.g., VSS 4.77 is a citation of *Manu* 11.55, a verse that also features in the MBh and in the YājñS.<sup>75</sup> In all its versions, *pāda* c of this stanza contains a plural when labelling a list of the five ‘grievous sins,’ except for the one in the VSS, which prefers

<sup>72</sup> Jørgensen 1941, 5 and 17.

<sup>73</sup> ‘Any case [...] and/or plural markers [...], as well as postpositions [...], are added to the last constituent of the N[oun] P[hrase].’ (Otter 2020, 11–12.) E.g.: in the Newar phrase *thwo khuṃ-na khañ-ā rājā-pani* (‘these kings seen by the thief’), the only indication that multiple kings are involved is the plural marker *-pani* at the end (ibid.).

<sup>74</sup> Compare Kölver’s remark on the phrase *āgataḥ sarve nāgāḥ* in a verse in the *Sva-yambhūpurāṇa* (on p. 459 in Shastri 1894): ‘this is a remarkable lack of sensitivity as to the category of number’ (Kölver 1999, 195).

<sup>75</sup> *Manu* 11.55 (in Olivelle’s edition): *brahmahatyā surāpānaṃ steyaṃ gurvaṅganāgamāḥ | mahānti pātakāny ābhuḥ saṃsargaś cāpi taiḥ saha ||*; MBh Suppl. 12.30: *brahmahatyāṃ surāpānaṃ steyaṃ gurvaṅganāgamam | mahānti pātakāny ābhuḥ saṃyogam caiva taiḥ saha ||*; YājñS 3.228: *brahmahā madyapah stenas tathaiva gurutalpagah | ete mahāpātakino yaś ca taiḥ saha saṃvaset ||*.

a singular.<sup>76</sup> There seems to be some heavy gravitation towards the singular in the VSS's language. In general, gender confusion, and to a certain degree, number confusion, are not unusual in epic Sanskrit and in Aīśa,<sup>77</sup> but it is its extent in the VSS that suggests a very strong external influence, supposedly of classical Newar.

### Case and syntax

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

*bhūmipradātā dvija hīnadīnaḥ  
samṛddhasasyo jalasaṃnikṛṣṭaḥ |  
sa yāti lokam amarādhipasya  
vimānayānena manohareṇa ||*

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

The translation of this verse, surprising as it may seem, is, judging from the context, rather secure. *Pādas* ab probably stand for a sentence that would be the following in slightly more standard Sanskrit: *yo dvijāya hīnadīnāya sasyasamṛddha-jalasaṃnikṛṣṭa-bhūmi-pradātā*. This is expressed by a phrase in which a word that should be in the dative or genitive (*dvija*) is in the vocative, or rather in stem form, and everything else is in the nominative: endings seem but decorations. This is difficult to explain by classical Newar influence since Newar does have a dative case marker, with animate nouns added to the genitive marker. Similarly difficult is to explain why then *pādas* cd are written in perfect standard Sanskrit.<sup>78</sup>

There are dozens, or hundreds, of syntactical oddities in the VSS, even

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<sup>76</sup> VSS 4.77: *brahmabatyā surāpānaṃ steyo gurvaṅganāgamam | mahāpātakam ity ābus tatsamyogī ca pañcamah ||*.

<sup>77</sup> See, e.g., Oberlies 2003, 121, 292–304, and Kiss 2015, 81 and 85, and the Index therein.

<sup>78</sup> See a similarly puzzling situation in the *Brahmayāmala*, which is briefly described in Kiss 2015, 74 as follows: ‘One of the most intriguing questions concerning the Bra[hma]Yā[mala] is not why its language deviates from Pāṇini so often but rather why sometimes it falls back to perfectly standard Pāṇinian language for fairly long passages.’

if not all this baffling.<sup>79</sup> Somewhat similarly to what Kölver describes in his analysis of the language of the *Svayambhūpurāṇa*, a Nepalese composition (Kölver 1999), there often (but not always!) seems to be a lack of understanding of the passive, together with the application of the ergative, one of the basic syntactical tools of classical Newar. To demonstrate this, a good example is 12.113cd:

*indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān*

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

Again, this is the translation that seems to fit the context. Here the skeleton of *pāda* c is a well-constructed passive: *indreṇa phalaṃ dattaṃ*, but then, instead of adding a dative or genitive (e.g., *indreṇa me phalaṃ dattaṃ*), the author chooses a finite verb (*asmi*). In *pāda* d, after seemingly treating *phalaṃ* as a masculine noun, and leaving *datta* in stem form metri causa, and using *me* for *mayā*,<sup>80</sup> this time he ends the phrase with a noun in the nominative (*bhavān*) instead of the dative or genitive. Why not try to write *dattaṃ tad eva te mayā*,<sup>81</sup> or *dattaṃ tava tad eva ca*? Constructions with *datta/kathita* plus an expected dative are especially prone to confusion. See, e.g., VSS 1.62cd–63ab and 10.2d:

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

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

*bravīmi vaḥ purāṇvṛttaṃ nandinā kathito 'smy aham*

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

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

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

<sup>79</sup> Most of them are addressed in the footnotes to the translation.

<sup>80</sup> This often happens in epic Sanskrit, see Oberlies 2003, 4.1.3, pp. 102–103.

<sup>81</sup> Although this solution carries the metric fault of being iambic.

*eṣa garbhasamutpattiḥ kathito 'smi varānane*

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

*āgneyadbhātum somaṃ ca kathito 'smi varānane*

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

*kathito 'smi samāsenā kim anyac chrotum icchasi*

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

These are also similar to what Jørgensen analyses in a Sanskrit passage in the Newar *Vicitrakarṇikāvadānoddhṛta*, namely that the phrase *na jñāto 'ham* must in that context mean 'I did not know.'<sup>82</sup>

Sometimes the agent of an active construction with a transitive verb simply imitates an ergative structure: *viṣṇunā... papraccha* (1.8), *dhanyās te yair idaṃ vetti* (4.75ab), *sa[!] hovāca pathikena* (12.60a).<sup>83</sup>

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

*caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava*

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

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

*brahmāṇḍānāṃ prasaṅkhyātum mayā śakyaṃ kathaṃ dvija*

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

*evam satyavidhānasya kīrtitaṃ tava suvrata*

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

<sup>82</sup> Jørgensen 1931, 77 and 328. Compare *tat phalaṃ sa niveditaḥ* ('he gave that fruit') in VSS 12:67d.

<sup>83</sup> This happens also in Aīśa. See, e.g., *Siddhayogeśvarīmata* 18.23: *pūjayet ... mantriṇā* (Törzsök 1999, 42).

This phenomenon is difficult to explain by any Newar influence since classical Newar would usually also require an extra word (such as *kham* ‘thing, topic, word, story’) in such a sentence. It might belong to a class of phenomena in Buddhist Hybrid Sanskrit that Edgerton labels ‘genitive with miscellaneous verbs.’<sup>84</sup>

These kinds of deviations from standard Sanskrit make it necessary that the translation be somewhat intuitive, driven by the context, rather than forced by an adherence to standard Sanskrit syntax.<sup>85</sup>

### *Cardinal and ordinal numbers*

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

*caturviṃśati yat tattvaṃ prakṛtiṃ viddhi niścayaṃ  
dvāviṃśati ahaṃkāras tattvaṃ uktaṃ maṇiśibhiḥ*

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

This phenomenon is known to a certain degree from epic Sanskrit,<sup>86</sup> and is even more characteristic of classical Newar.<sup>87</sup>

### *Stem form nouns*

Stem form nouns, or *prātipadikas*, are extremely common in the language of the VSS. They are not alien to the Aśa Sanskrit of Śaiva Tantras,<sup>88</sup> but the extent to which they prevail in the VSS is striking and it reminds one of the zero suffix of the nominative and accusative, or rather of the ‘casus indefinitus’ or ‘absolutive case,’ of classical Newar.<sup>89</sup> Often stem forms are

<sup>84</sup> Edgerton 1953, vol. 1, §7.65, p. 47.

<sup>85</sup> Kölver’s ‘dative for direct object’ (Kölver 1999, 195, 4.2.1(b)), i.e. constructions such as *tasmai prapūjitaṃ* meaning ‘X worshipped him,’ cannot be found in the VSS. Although the VSS is obviously earlier than anything Jørgensen describes, it may be of some interest that according to him (1941, §27b), this is a late phenomenon in Classical Newar.

<sup>86</sup> See Oberlies 2003, §5.2.2, pp. 127–128.

<sup>87</sup> See Jørgensen 1941, 42 and Otter 2020, 57.

<sup>88</sup> See, e.g., Kiss 2015, 75–77 and Goodall et al. 2015, 126 and 441.

<sup>89</sup> Jørgensen 1941, 18 and 21, and Otter 2020, 16.

required to restore the metre, and they would thus be difficult to emend, and often they blend in sandhi with the following word. See some clearcut examples below with the expected, but usually unmetrical, form in parentheses:

- 1.63a: *vāyunā pāda saṃkṣīpya (pādaṃ)*
- 1.63c: *tenāpi pāda saṃkṣīpya (pādaṃ)*
- 2.25c: *bhogam akṣaya tatraiva (akṣayaṃ)*
- 2.26d: *īśānānāṃ smṛtālayaḥ (smṛta ālayaḥ)*
- 4.19f: *prasahyasteya pañcamam (°steyam)*
- 4.72a: *caturdhyānādhunā (°dhyānam adhunā)*
- 4.77a: *pramādashāna pañcaiva (°sthānam or °sthānāni)*
- 6.5c: *vedādhyayana kartavyam (vedādhyayanam)*
- 6.14a: *dvitīyam tattva puruṣam (tattvam)*

### Vocabulary

Special items of the vocabulary of the VSS include the following: *karhacit* for *karhacit* (in some MSS in 4.3b, and 4.47b): see Edgerton 1953, vol. 2, s.v. *karhacid*; *hṛdi* as nominative 10.27cd, 20.17a, 22.24ab: see *diśi* in Aiśa, Kiss 2015, 83; *tīrya* for *tīryaṇc/tīryak* (3.5c, 4.6a, 4.30a, 8.4c, 12.150, 18.12, 18.15, etc.); *me* instead of *mayā* (8.30d, 11.4b, 12.24b, 12.55a, 12.113d, etc.): see Oberlies 2003, 4.1.3 [pp. 102–103]; *ābhūta[sam]plavana* for *ābhūta[sam]plavana* (2.13a, 12.151b); *puna* for *punar* (1.3a): see Middle Indic *puna* mentioned in Edgerton 1953, vol. 2, s.v. *punā*; *nirdeha* for *videha* (1.12d); *koṭya* for *koṭi* (thematization, 1.52c); *ālayana* for *ālaya* (possibly 2.3a); *īṣyatā* for *īṣyā* (2.6d); *vaṇi* for *vaṇij* (thematization, 9.16a); *sara* for *saras* (thematization, 10.27a); *sakhāyā* for *sahāyā* (12.36c); *śreṣṭhi* for *śreṣṭhin* (thematization, 12.63a, 12.80a); *śasi* for *śasīn* (thematization, 12.110d).

### Metre

As regards metrical licences, perhaps the most striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’<sup>90</sup>

<sup>90</sup> I.e. ‘stop with liquid.’ The term ‘muta’ stands for a ‘plosive’ sound or ‘stop’. For a recent contribution on this phenomenon, see, Sen 2006 (discussing it as it appears in

namely that some consonant clusters that would normally turn the previous light (*laghu*) syllable heavy (*guru*) may in some cases do not do so.<sup>91</sup> Syllables beginning with *pr*, *br*, *kr*, and also *hr*, especially (in theory exclusively) at the beginning of words, are well-known candidates for this licence.<sup>92</sup> In the VSS, *tr*, *dr*, *bhr*, *vr*, *śr*, and also *śy*,<sup>93</sup> *śv*, *sv*, and *dv*, can also trigger this phenomenon.<sup>94</sup> All these syllables involve conjunct consonants with a semivowel in second position. Since the sound in first position is not always a plosive (‘muta’), the term ‘muta cum liquida’ is actually less than perfect in our case. I propose the terms ‘*krama* licence’ or ‘*kramasamyoga*.’ To give reasons for this, and for context, it is perhaps not useless to briefly show what a well-known author on prosody, Kedārabhaṭṭa (11th or 12th century),<sup>95</sup> who is frequently quoted by Mallinātha, has to say on this phenomenon in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukaviḥṛdayanandinī* commentary):<sup>96</sup>

*padādāv*<sup>97</sup> *iba varṇasya samyogaḥ kramasamjñikah |*  
*puraḥsthitena tena syāl laghutā ’pi kvacid guroḥ || 1.10 ||*

In this [field, i.e. in *chandaḥśāstra*], conjunct consonants (*samyoga*) in a word-initial syllable (*padādau varṇasya*) is called a ‘sequence’ conjunct (*krama[samyoga]*). [A syllable that counts as] heavy because one such [consonant cluster] stands in front [of it, i.e. after it] can sometimes be treated as light.

[Comm.:] *vibhaktiyantaṃ padaṃ tasya padasyādaṃ vartamāno yo varṇas tasya samyogaḥ | sa iba śāstre kramasamjñō jñeyah | tena krameṇa purovartinā prāk-padānte vartamānasya prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣ[ya]nurodhena | nanu ka eṣaḥ kramo nāma samyoga ucyate | pūrvacāryānām piṅgalanā-gaprabhṛtīnām kālīdāsādīnām ca kavīnām samayaḥ parigrhītaḥ | samyogaḥ kramasamyogaḥ || 10 || tatra gra-samyogena yathā | idam asyodāharaṇam |*

Latin).

<sup>91</sup> On its appearance in Śaiva Tantras, see, e.g., Goodall 2004, lxxxi and Goodall et al. 2015, 441. The latter concerns the syllable *spa* in *sparśan* in *Niśvāsa naya* 2.55cd: *sparśatanmātra sparśan tu gr̥hṇate tvacam āśṛtaḥ*.

<sup>92</sup> See, e.g., Apte 1890, Appendix A p. 1. Note that even here, the phenomenon extends beyond plosive sounds: *h* is rather a fricative.

<sup>93</sup> See, e.g., the cadence of 5.15b: *śukasīyenaḥ* for *UU-U*.

<sup>94</sup> See Oberlies 2003, xxxvii for an even wider range of conjuncts triggering the same in the MBh.

<sup>95</sup> Ollett 2013, 333.

<sup>96</sup> Patel 2020.

<sup>97</sup> Some editions read *pādā*.



A ‘word’ is [a unit of speech that] ends in an inflection. A ‘conjunct’ is in a ‘syllable’ which is at the beginning of such a word. ‘In this’ field of science, it is to be known under the term ‘sequence’ (*krama*). By that sequence which stands in front, [a syllable] at the end of the previous word, even if it acquired heaviness [by position], may acquire lightness. ‘Sometimes’ [means:] as required. If you have doubts about this combination of consonants called ‘sequence’ (*krama*), [I reply:] the old teachers such as Piṅgalaṇāga and poets such as Kālidāsa accepted [this] rule. The conjunct (*saṃyoga*) is the sequence[-type] (*krama*) [i.e. word-initial] conjunct (*saṃyoga*) [in this case]. Among [the possibilities,] for example with the conjunct *gr*. Here is an example of that:

*taruṇaṃ sarṣapaśākaṃ navaudanaṃ picchalāni ca dadbhīni |*  
*alpavyayena sundari grāmyajano miṣṭam aśnāti || 1.11 ||*

Tender mustard seed, fresh porridge, and creamy curds: men in the village eat these kinds of savoury dishes, O pretty girl, because they do not have much money.<sup>98</sup>

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

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

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

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

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

*padādāv iti kim | anyatra mā bhūt |*

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

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

1.1c: *harīndra(bra)hmādibhir āsamagraṃ (upajāti)*

4.67c: *prajñābodha(śru)tiṃ smṛtiṃ ca labhate mānaṃ ca nityaṃ*

<sup>98</sup> I.e.: ‘you are pretty, don’t waste your time with poor village men.’

labbed (śārdūlavikrīḍita)

4.89a: iti yama(pra)vibhāgaḥ kīrtito 'yaṃ dvijendra (mālinī)

5.5cd: parastrīpara(dra)vyeṣu śaucaṃ kāyikam ucyate (pathyā)

5.9cd: vānaprasthasya(tri)guṇaṃ yatīnāṃ tu caturguṇaṃ (na-vipulā)

5.15ab: haṃsasārasacakrābhvakukkuṭān śuka(śye)nakān (pathyā)

6.13ab: brahmalokaṃ tu (pra)thamaṃ tattvapraṛticintayā (na-vipulā)

8.33a: tasmān mauna(vra)taṃ sadaiva sudṛḍhaṃ kurvīta yo niścitaṃ (śārdūlavikrīḍita)

10.31b: īśānenābbhijūṣṭaṃ hr̥di (bra)da vimalaṃ nādaśītāmbupūṛṇaṃ (sragdharā)

11.9ab: manaḥśuddhis tu (pra)thamaṃ dravyaśuddhir ataḥ param (na-vipulā)

These indeed follow the rule of having the special conjunct with the semi-vowel at the beginning of a word in the sense that the word can be a member of a compound.<sup>99</sup> As noted above, since conjuncts such as *śr* and *hr* show up in this phenomenon, the phrase 'muta cum liquida' is slightly misleading, and therefore I use the phrase '*krama* licence' instead. To understand how unique the VSS's indulgence in this *krama* licence is, the epics and the Purāṇas should perhaps be examined from this perspective.

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

3:42d: etatpūṇyapha(la)m abhīṣakajanaḥ prāpnoti niḥsaṃśayaḥ (śārdūlavikrīḍita)

4.5a: na narmayu(kta)m anṛtaṃ hinasti (upajāti)<sup>100</sup>

4.39c: aśeṣaya(jña)tapadānapuṇyaṃ (upajāti)

4.59c: vijñānadha(rma)kulakīrtināśa (upajāti)

4.59d: bhavanti vi(pra)damayā vibhīnāḥ (upajāti)

<sup>99</sup> There are some problematic verses that I ignore here. They are unlikely to change the overall picture.

<sup>100</sup> Versions of this line in the MBh and the MatsP read °yuktaṃ vacanaṃ, avoiding the metrical problem (see the apparatus at verse 4.5 in my edition below).

- 5.20a: *śaucāśaucavidhijña mānava ya(dī) kālakṣaye niścayaḥ* (śārdūlavikrīḍita)  
 6.18b: *jijñāsyantām dvijen(dra) bhavadahanakaraḥ prārthanākalpavṛkṣaḥ* (sragdharā)  
 7.13b: *saubhā(gya)m atulaṃ labheta sa nara rūpaṃ tathā śobhanam* (śārdūlavikrīḍita)  
 8.44d: *na bhavati punaja(nma) kalpakotyāyute 'pi* (mālinī)  
 11.42b: *saṃsāroddhara(ṇa)m anityahara(ṇa)m ajñānanirmūlanam* (śārdūlavikrīḍita)  
 11.42c: *prajñāvṛddhika(rā)m amoghakaraṇaṃ kleśārṇavottāraṇaṃ* (śārdūlavikrīḍita)  
 11.42d: *janmavyādhīha(rā)m akarmadahanam sevet sa dharmottamam* (śārdūlavikrīḍita)  
 12.150c: *nityaṃ rogādhivā(sa)m aniyatavapuṣaṃ trāhi māṃ kālāpāśāt* (sragdharā)

When the syllable that is turned into heavy is followed by *-m* (see 3.42d, 4.5a, 7.13b, 11.42bcd, and 12.150c among the examples above), the phenomenon can be treated as the one described in Edgerton 1953, vol. 1, §2.68–69, p. 19–20:

2.68. As in M Indic generally, anusvāra is often used instead of any final nasal. This seems to be more than a merely orthographic matter. For it occurs before vowels, in what must have been close juncture [...]

2.69. Most texts make use of this practice in verses for metrical convenience. It is absolutely standard practice in all verses to use final *m* before a following initial vowel if meter requires a short final syllable, but *ṃ* if a long is required. No editor has seen this clearly; all editions are confused and inconsistent in this respect. So are the mss. to some extent; but they follow the rule in an overwhelming majority of instances, and there can be no question of its original validity; the exceptions are mere corruptions of tradition.

Upon re-examination, none of the witnesses of the VSS that were collated, or only consulted for this purpose (C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>MP<sub>57</sub>Ko<sub>77</sub>Ko<sub>76</sub>), seems to use an *anusvāra* in the above cases. There is only one exception: M writes *anityaharaṇaṃ*, *°vṛddbhakaṇaṃ* and *°vyādhīharaṇaṃ* in 11.42 before vowels (but not *saṃsāroddharaṇaṃ*!). The same MS has neither *ṃ*

or *m* in 12.150c (°*vāsa aniyata*°). One could argue that this lack of awareness of *m* before a vowel indicating *gurutva* in almost all cases in all MSS are ‘mere corruptions of tradition,’ and then typesetting such *-m* + vowel combinations as *-m* + vowel would be commendable. On the other hand there is little evidence that in the transmission of the VSS *anusvāras* were used in this way. This is why I hesitate to apply ‘Edgerton’s rule’ in this edition. Another argument against applying it is all the cases in which the syllable turned into heavy ends in a vowel (4.39c, 4.59cd, 5.20a, 6.18b, and 8.44d among the examples above). There can be no orthographocal indication of *gurutva* there; there may have not been any need of it in the other cases either. In general, all the metrical laxity discussed above may originate from the authors’ or redactors’ insensitivity to the difference between light/short and heavy/long syllables, or short and long vowels, possibly from the underlying Newar language.

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

## Contents of chapters 1–12

The following are brief descriptions of the topics covered in chapters 1–12 of the VSS, which have been edited and translated in this volume. These are accompanied by brief discussions and some analytical remarks.<sup>101</sup> See more details in the footnotes to the translation.

### *Adhyāya 1*

After a *maṅgala*-verse that addresses a deity whose identity is obscure (verse 1.1; is it Śiva or the impersonal Brahman?), we enter the first layer of the text, which comprises a dialogue between Janamejaya and Vaiśampāyana, and which could be labelled Dharmaśāstric. Janamejaya seeks to hear the essence—the ultimate Dharmic teaching—of the *Mahābhārata*. In response, Vaiśampāyana begins relating a dialogue in which Viṣṇu, disguised as a Brahmin, tests an ascetic named Anarthayajña, renowned for performing non-material, i.e., internalised, sacrifice (*anarthayajña*, the subject of *adhyāya* eleven), and a devotee of Viṣṇu (as revealed in *adhyāya* twenty-one). This marks the beginning of the layer one could label Vaiṣṇava (see pp. 6ff).

The first topic they discuss is *brahmavidyā* (1.9–10), an ambiguous definition of the impersonal Brahman and/or the syllable *om*. The next topics include *kāla* ('death, time'), the origin of the body, karma (1.11–17), and the divisions of time (from *truṭi* and *nīmeṣa* up to *kalpas*, 1.18–30), which lead to a teaching on numbers, ranging from one up to two hundred quadrillion (*para*, 1.31–35). Verses 1.36–39 introduce a list of the rulers of the eight regions of Brahmā's Egg (*brahmāṇḍa*, that is, the universe, 1.40–48). In addition, Viṣṇu is presented as the ruler of the centre of the Brahmāṇḍa (1.49), reaffirming the general Vaiṣṇava character of this layer. Verses 1.50–57 give the numbers of subordinates to each ruler mentioned above. Verses 1.58–61 teach the measurements of the Brahmāṇḍa. Finally, verses 1.62–75 list the redactors and transmitters of the Purāṇas, from Brahmā to Vyāsa Dvaipāyana, Romaharṣa, and Romaharṣa's son Amitabuddhi.

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<sup>101</sup> See a Sanskrit summary of the contents of the VSS, based on Naraharinath's edition, in Acharya 2014, 61–72.

*Adhyāya 2*

Seemingly a reaction, counterpart, or addendum to the previous chapter which discussed Brahmā's Egg, this chapter introduces Śiva's Egg (*śivāṇḍa*), potentially an innovation of the VSS. Śiva's Egg is portrayed as an esoteric, mysterious, and thus superior, part of the universe, accessible only through Śaiva yogic practices (*śivayoga*, 2.34). A description of an idealistic and egalitarian society is given ('There is no master or servant there, nobody to be punished and no punisher,' etc., 2.5ff). The text goes on deconstructing the 'Hindu' religious universe and the Dharmic ritual life of the devotee, eliminating the Kalpas and *karma* (2.11–12), all mythological creatures (2.14–15), and ritual (2.16).

Following this, the text describes the details of the Śivāṇḍa—its height and width, its lovely flowers, fruits, golden trees, gem trees, coral gem thickets and ruby plants (2.17–25). The chapter then introduces a scheme that divides the Śivāṇḍa into five regions, each connected to one of Śiva's five faces, and subdivided into the thirty-eight *kalās* of the five Brahmamantras.

This chapter can be perceived as an innovative attempt to reinforce the Śaiva character of the text, counterbalancing the previous chapter. It also seems to reflect tantric, or pre-tantric, Pāśupata, ideas and it also emphasises the text's yogic character by implementing another esoteric, meditative layer of the universe above, or outside the Brahmāṇḍa (*śivāṇḍābhyantareṇaiva*, 1.39a). One could theorise that this chapter is a tantric, or Pāśupata, insertion in a non-tantric text, but the fact that the Śivāṇḍa was already mentioned in chapter one suggests that the two chapters were likely composed at the same time.

Overall, the concept of the Śivāṇḍa appears to be a bold attempt to transcend the fundamentals of *varṇāśramadharma* in a radical manner by relativising basic social and moral distinctions, perhaps distantly echoing Pāśupata teachings, and suggesting that Śaivism, or perhaps tantric Śaivism, is superior to generic Dharmaśāstric tenets. This radicalism, perhaps the main motive behind the composition of the VSS, is perceivable again in chapter eleven, which discusses the internalisation of the *āśrama*-system, and in chapter 19, where it is suggested that the *varṇas* originate from a social contract.

*Adhyāya 3*

This chapter starts with general questions about Dharma including the etymology of the word *dharmā*, Dharma's embodiments—especially as a bull—and about the family of personified Dharma (3.1–13). Dharma is declared to be the embodiment of Śruti and Smṛti (3.14–15). Smṛti is described as concerning the *varṇāśrama*-system, as well as rules of conduct, i.e., the *yama* and *niyama* rules, which are the focus of 3.16–8.44. Each *yama-niyama* rule is five-fold. The *yamas* are: *ahiṃsā*, *satya*, *asteya*, *ānṛśaṃsya*, *dama*, *ghṛṇā*, *dhanya*, *apramāda*, *mādhurya*, and *ārjava*. This list is more similar to ones found in the *Mahābhārata* than to yogic lists such as the one in the YS,<sup>102</sup> but the closest parallel is found in the *Viṣṇudharmottara*.<sup>103</sup> The rest of this chapter elaborates on the first *yama*, non-violence (*ahiṃsā*), focusing particularly on the five kinds of violence (3.18–23). After a general praise of non-violence (3.24–32), the text discusses restrictions on meat consumption, quoting *Manu* in 3.34–37.

*Adhyāya 4*

Verses 4.1–17 discuss the second *yama*, truthfulness (*satya*). After defining truth (*satya*, 4.1), rules for speaking the truth are presented, illustrated with references to mythological stories.

Verses 4.18–30 cover the third *yama*, refraining from stealing (*asteya*). The fourth *yama*, absence of hostility (*ānṛśaṃsya*), is introduced in verses 4.31–49. It consists of being kind to Śiva, to fathers and mothers, cows, and guests, with particular emphasis on the praise of cows and rules of hospitality. The story of the mongoose in the MBh (MBh 14.92–93) is mentioned in the context of the latter.

Verses 4.50–59 elaborate on the fifth *yama*, self-restraint (*dama*), possibly drawing on the *Buddhacarita*, with more mythological stories referenced. The sixth *yama*, concerning taboos (*ghṛṇā*) is addressed in verses 4.60–67. These taboos concern restrictions on sexual partners, taking away

<sup>102</sup> See, e.g., *Mahābhārata* 12.8.17ab: *ahiṃsā satyavacanam ānṛśaṃsyaṃ damo ghṛṇā*. On *yamas* and *niyamas* in the ŚDhŚ and related texts, see also Bisschop et al. 2021:11–17.

<sup>103</sup> VDU 3.233.203: *ānṛśaṃsyaṃ kṣamā satyam ahiṃsā ca damaḥ sprbhā | dhyānam prasādo mādhuryaṃ cārjavaṃ ca yamā daśa ||*. The *Viṣṇudharmottara* is probably earlier than 1000 CE (see Rocher 1986, 252).

others' wealth and lives, hurting others, and commensality.

The seventh *yama* is *dhanya*, which I translate as 'virtue' (4.68–76). Five areas of practising virtue are mentioned here: maintaining silence in four situations; conquering the fourfold enemy desire, anger, greed, and delusion; the 'four sanctuaries' (*caturāyatana*), which are in fact the Buddhist *brahmavihāras*; four types of meditations (on *ātman*, *vidyā*, Śiva, and the Subtle One); and Dharma as a four-legged bull. The basic pattern for this *yama* is that each of its five subcategories has a fourfold structure.

The eighth *yama* provides instructions how to avoid mistakes and committing sins (*apramāda*, 4.77–82), with verses 4.77–81 following *Manu*. The ninth *yama* is charm (*mādhurya*), which involves being kind both mentally and through bodily actions (4.83–85). The tenth and final *yama* is sincerity (*ārjava*, 4.86–89), completing the section on the ten *yamas*.

### *Adhyāya 5*

This chapter begins the section on the *niyama* rules, which are *śauca*, *ijyā*, *tapas*, *dāna*, *svādhyāya*, *upasthanigraha*, *vrata*, *upavāsa*, *mauna*, and *snāna*. This list also appears in the *Līṅgapurāṇa* (1.8.29cd–30ab) and the *Viṣṇudharmottara* (3.233.202). The discussion on the first *niyama*, purity (*śauca*, 5.4–20) seems incomplete. As usual, we are supposed to be given a list of the five sub-types, but there seem to be only four here. The third and fourth types (*mātrā*- and *bhāva-śauca*) are rather vague, and no details are given about them. While the first two—bodily purity and purity of food—are discussed to some extent, partly drawing on *Manu* in verses 5.5–9 and 5.10–16, the rest of the discussion is quite general. It seems likely that the author of this section borrowed a list of four or five items from an external source but felt unable to elaborate on some of them.

### *Adhyāya 6*

The second *niyama*, sacrifice (*ijyā*), is discussed in verses 6.1–18. It includes five types again: material sacrifice, sacrifice through work and recitation, knowledge, and meditation. Corresponding or similar teachings on the 'five *mahāyajñas*' can be found, in texts such as the *Bhagavadgītā* (4.28), *Manu* (3.69–71), and *Śivadharmottara* (1.10). The third *niyama*, penance (*tapas*) is the focus of verses 6.19–28, with verses 6.21–22 echoing the *Mahābhārata*.



### *Adhyāya 7*

This chapter addresses the fourth *niyama*, donation (*dāna*). The five sub-categories here are donation of food, clothes, gold, land, and cows (7.1–25). The chapter concludes with praise for the practice of donation (7.26–28). This chapter is relatively well-written, composed in simple and generally straightforward language, in contrast to some passages in the previous chapters that contain radically non-standard Sanskrit. One cannot help feeling that the author or redactor of this and some of the following chapters is different from those of chapters one and two, for example.

### *Adhyāya 8*

In a similarly more or less straightforward chapter, six additional *niyama* rules are taught. The fifth *niyama*, study (*svādhyāya*) is covered first (8.1–6). The five pillars of the intellectual milieu in which this teaching was likely composed are Śaivism, Sāṃkhya philosophy, the Purāṇas, Smārta texts (i.e. Dharmaśāstra), and the *Mahābhārata* (8.1). Śaivism is defined through the dichotomy of the Śaiva and Pāśupata traditions. Sāṃkhya-tattvas are said to be taught in groups of five, suggesting a 25-tattva system. The *Mahābhārata* is identified as *itihāsa*. Verses 8.7–12 list the five types of sexual offences that constitute the sixth *niyama* rule (*upasthani-graha*).

Verses 8.13–18 address the seventh *niyama* rule, religious observances (*vrata*). Four of these observances are in principle imitations of animal behaviour: cats, herons, dogs, and cows. The fifth is somewhat obscure but could be an imitation of Bhīṣma's dying scene in the *Mahābhārata*. All of these observances are radical and may be based on Pāśupata practices.

Verses 8.19–24 teach dietary restrictions as the eighth *niyama* rule (*upavāsa*), with verse 8.21 drawing on the *Mahābhārata*. Verses 8.25–33 describe the ninth *niyama* rule, *mauna*, outlining when to remain silent and what to avoid saying, including abusive speech and insults.

Ritual bathing (*snāna*) concludes the chapter in verses 8.34–44. This tenth *niyama* rule, and consists of five types: fire-bath, water-bath, Vedic bath, Wind bath, and divine or heavenly bath.

This chapter also concludes the entire *yama-niyama* section, which has taught twenty rules in total, each theoretically consisting of five sub-categories.

*Adhyāya 9*

This chapter turns to a discussion of the three Guṇas, *sattva*, *rajas*, and *tamas*. The treatment of the topic seems less philosophical and more moralising and classificatory. It categorizes gods, people, animals, plants, activities, and foods into Sāttvika, Rājasa, and Tāmasa, as well as into superior, mediocre, and low variants of Sāttvika, Rājasa, etc. Mixed categories such as Tāmasa-Rājasa are also mentioned. The chapter concludes by introducing the yogic or moral concept of a state of being beyond the Guṇas (9.39–43), again most probably inspired by the MBh.

*Adhyāya 10*

At the very beginning of this chapter, our interlocutors, Vigatarāga and Anarthayajña, hand over the narration to Nandikeśvara, who immediately begins recounting a dialogue between Śiva and Devī. This marks a shift to a new layer of the text, which can be labelled Śaiva. The topic discussed is internalised pilgrimage places (*tīrtha*). The significance of this chapter lies in the possibility that the topographical names mentioned, and their hierarchy, may provide clues about the text's place of composition. Another clue of a different nature is that while the yogic tubes Suṣumnā and Idā are mentioned in verses 10.17 and 20–21, no clear mention of Piṅgalā, the third tube traditionally associated with them, is seen anywhere in the text. For more details on both topics, see pp. 10ff.

*Adhyāya 11*

This chapter is crucial for understanding what the VSS may have aspired to and why the main interlocutor of the Vaiṣṇava chapters is named Anarthayajña. The primary focus here is 'non-material' sacrifice, or *anarthayajña*, which essentially represents internalized sacrifice or worship, or rather the internalisation of all aspects of the religious life of a 'Hindu' devotee, in each of the four social disciplines (*āśrama*). Given the omnipresence of the name and concept of Anarthayajña/*anarthayajña*, this chapter could be central to the development of the entire text. See pp. 7ff and Kiss 2021 for more details.

### *Adhyāya 12*

Although non-violence is mentioned alongside hospitality as a topic to be discussed in this chapter, it is clear that hospitality is the primary focus of this long chapter. What we have after verse 12.3 is a charming, fairy-tale-like narrative about the adventures of Vipula the merchant. Vipula is forced to donate his wife to a visiting Brahmin to honor his promise to his guest, which leads him to leave his home and wander the world. At this point a series of miraculous events unfolds, triggered by the fact that a magical fruit with the power of bestowing youthfulness is gifted to him by a monkey, and he, instead of eating the fruit, gives it away, and the king of Naravīrapura (Karavīrapura?) orders him to obtain more such fruits. A quest for more fruit leads Vipula to the Gandharva king, god Sūrya, Soma, Indra, Viṣṇu, and ultimately to Brahmā's palace.

The story ends abruptly, giving the impression that it was part of a longer narrative. Although the story's starting point is the necessity to satisfy a guest's wishes (*ātithya* or rules of guest reception), another key focus appears to be the rewards of donation (*dāna*): Vipula donates his wife to the Brahmin; a monkey gives him a magical fruit; he gives the magical fruit to the foreman of the guild; the foreman gives the fruit to the king; it turns out that the fruit was originally given to the monkey by the Gandharva king; he was given the fruit by Indra; and so forth.

One of the lessons suggested by the story's conclusion, where Vipula is honored by Brahmā and other gods, is that donors eventually receive great rewards. The narrative also features a recurring theme of testing people while in disguise: Viṣṇu tests Anarthayajña disguised as Vigatārāga (see 1.7–8), and Vipula seems to be tested by a Brahmin who may in fact be Dharma himself (12.37).

### Topics in chapters 13–24

Here follow some preliminary summaries of the chapters in the second half of the text, to be edited and translated in volume two.

### *Adhyāya 13*

After possibly referring back to chapters ten, eleven, and twelve, Devī now asks Mahādeva what purpose the easy method (*sukhopāya*) serves when

people and divine beings remain indifferent. Mahādeva's reply contains references to the three *guṇas* and this prompts another question from Devī about them. The reply that follows touches upon the three Sāṃkhya categories *prākṛta*-, *vaikṛta*-, and *dakṣiṇābandha*, and transmigration (13.1–14). This triggers another question about the formation of the embryo (*garbhotpatti*). The rest of this chapter deals with this topic, as well as the pain of being reborn (13.15–68).

#### *Adhyāya 14*

A continuation of the previous one, this chapter deals with the question of differences in bodily appearance in mankind: why are some people short or fat, others tall or thin? Mahādeva explains that food consumed and actions taken during pregnancy are the main causes (14.1–5). Devī's next question concerns bodily defects of the child such as blindness, lameness, being born hump-backed or as a dwarf. It is again the pregnant woman to blame (14.6–29). Then the reasons why a child is born a male, female or gender-neutral (*apumś*) are given: it depends on the proportion in which the male semen and the female blood (14.30–32) mingle. The production of semen is discussed (14.33–38), as well as the possibility of remembering past lives (14.39–40), and the signs of pregnancy and the signs of a boy or a girl having been conceived (14.40–46). The production of bodily hair is then discussed (14.47–52), alongside the topic of *somadhātu* and *agnidhātu* (14.47–56).

#### *Adhyāya 15*

The first section of this chapter deals with the characteristics of the soul (*jīvalakṣaṇa*, 15.1–15). Then, driven by Devī's request, Mahādeva provides a list of what constitutes the best within various categories: which is the best of the four *āśramas*, the four *varṇas*, sacrifices, recitations, deities, rivers, and so on so forth (15.16–29).

#### *Adhyāya 16*

This chapter discusses yogic practices. The introduction (16.1–13) contains some verses that are parallel with various texts: a citation in Kauṇḍinya's commentary on the *Pāśupatasūtra*, the *Mahābhārata*, the *Bhaviṣyapurāṇa*, and the *Agnipurāṇa*. The next section (16.14–18) is more specific

about yogic techniques (*yogavidhi*): eight sitting postures are listed (*padmaka*, *svastika*, *niṣkala*, *añjali*, *ardhacandra*, *daṇḍa*, *paryāṅka*, *bhadra*), and a *śaḍaṅga*-type yogic system is explicitly introduced (*pratyāhāra*, *dhyāna*, *prāṇāyāma*, *dhāraṇā*, *tarka*, *samādhi*). With verse 18 commences a series of verses that have close parallels in the *Dharmaputrikā* (16.18–29). The signs of successful practice are enumerated (16.30–32). Verses 16.33–35 gives hints on liberation without yogic practice. Next (16.33–47), a new topic is introduced, namely the five important branches of knowledge (*śāstra*): Sāṃkhya, Yoga, the Pāñcarātra, the Śaiva revelation, and Vedic knowledge (echoing and altering *Mahābhārata* 12.336.1). Devī expresses her satisfaction with what she has heard (16.48–50), and asks Maheśvara to continue and teach her about donations (*dāna*).

#### *Adhyāya 17*

The topics in the first part of this chapter are the following: donation of food, clothes, land, cows, gold (17.1–25). This is followed by miscellaneous verses connected to donations and the corresponding rewards that are manifest in a next life (17.26–33). Next come some verses alluding to Purāṇic stories about donation (17.34–36), and the topic of donating one's own flesh and blood, son and wife (17.37–52), again citing legends from the *Mahābhārata* and the Purāṇas. The chapter ends by a brief discussion of the levels of donation (17.53–57) and the rewards.

#### *Adhyāya 18*

The main topic in this chapter is the marks that indicate that a man has been to heaven or hell before he was reborn in his present life. E.g., if somebody regularly gave food to the poor, he will depart to Īśaloka and in his next life will be rich. Alternatively, if one kills a Brahmin, one goes to hell, will spend millions of years as an animal and then will be reborn as a diseased and poor man. Several examples of this sort are given.

#### *Adhyāya 19*

Verses 19.1–19 deal with the importance and sacredness of the cow. Then the origin of the social classes (*varṇa*) are discussed, stating that originally

there was only one *varṇa*,<sup>104</sup> and it was only later that the four classes developed driven by the need to distribute tasks (19.20–36). Next, the types of penance, worship, and sacred places connected with the individual *varṇas* are listed.

#### *Adhyāya 20*

This chapter deals with a *Mahābhārata*-type 25-*tattva* ontological system, as opposed to a Classical Sāṃkhya-type teaching: no *tanmātras* are mentioned, instead the term *guṇa* is used, and instead of *mahābhūtas*, *dhātus* are presented. Also, *buddhi* is called *matī*, and the 25th *tattva* is at the same time Śiva, Brahmā, and the Puruṣa. Verses 20.23–32 deal with the *prāṇas*. 20.83–89 discusses the state of *unmanastva*.

#### *Adhyāya 21*

In this chapter Viṣṇu reveals his real form to Anarthayajña, who has not been aware that the Brahmin Vigatarāga, whom he has been teaching is in fact Viṣṇu in disguise. Anarthayajña praises Viṣṇu, who, satisfied, takes him by the hand and takes him to Viṣṇuloka. By this we are taken back to the outermost layer of the text, the dialogue between Janamejaya and Vaiśampāyana. The topic here is the *æons* (*kalpa*).

#### *Adhyāya 22*

Here Janamejaya enquires about Anarthayajña. In reply, Vaiśampāyana gives details about Anarthayajña's dwelling place,<sup>105</sup> and religious practice called *anarthayajña*, described in more detail in chapter eleven. Yogic practices that echo chapter sixteen are described. A cryptic ten-syllable mantra is presented in an encoded form, followed by verses on religious conduct (*ācāra*), women, and various categories of professionals of religious practice (*vīpra*, *muni*, *bhikṣu*, *nirgranthi*, *parivrājaka*, *ṛṣi*).

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<sup>104</sup> *ekavarṇo dvijaś cāsīt sarvakalpāgrāma agrataḥ* (19:21). 'Before the very beginning of all æons, there was one single class of Brahmins.'

<sup>105</sup> See pp. 14ff.

*Adhyāya 23*

Janamejaya asks Vaiśampāyana about the reason why gods and demons fight. This leads to a discussion of *dharmā* and *adharma*, and good and bad conduct. This is followed by verses on how sleep arises.

*Adhyāya 24*

Janamejaya wishes to hear about the divisions of the world and heavens: hells (*naraka*), the netherworld (*pātāla*), the seven islands (*dvīpa*), Śivaloka, etc. The text ends with praise of the *sāstra* itself and with the enumeration of the rewards that one receives if one reads, recites, or listens to this text.





## *Introduction to the Critical Edition*

### Preliminary remarks

It is perhaps worth clarifying why the versions of the VSS and other texts of the Śivadharmā corpus as printed in Naraharinath 1998 are not satisfactory,<sup>106</sup> and why there is a need to produce high-quality critical editions of them. One could simply refer the reader to the apparatus in this new edition: the readings given in Naraharinath's *editio princeps* rarely prove useful or are accepted against the manuscript evidence. One could also point out further problems in Naraharinath's edition, such as countless typos, misreadings, and readings and omissions that may come from his low-quality sources,<sup>107</sup> and a lack of any critical apparatus or any documentation of the witness(es) used.<sup>108</sup> In addition to this, although it does not affect this volume, a great chunk of the text, VSS 17.38–18.16, is missing in Naraharinath.

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

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

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<sup>106</sup> As West (1973, 61) puts it, following a long tradition of philologists: 'Is your edition really necessary? That is the first question.'

<sup>107</sup> Just to quote a few from the first few verses: *sahasrādhyāyār uttamam* for *sahasrādhyāyam uttamam* (1.2b), *nāradasaṃhitām* for *bhāratasaṃhitām* (1.2d), *śaṅkha* for *śaṅkuḥ* (1.34b), omissions in 1.34cd–35, etc.

<sup>108</sup> He must have worked from paper manuscripts, see p. 58.

sufficient ...<sup>109</sup>

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

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

## Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.<sup>110</sup> In the manuscript descriptions

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<sup>109</sup> Hanneder 2009, 5.

<sup>110</sup> As I remarked elsewhere (Kiss 2021, 185, n. 9): 'Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19), it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.'

below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b, Bisschop 2018, Bisschop et al. 2021, Bisschop et al. forthcoming, and the catalogues I mention at some of the individual manuscript.<sup>111</sup>

In recently published and forthcoming critical editions of and articles on the Śivadharma corpus,<sup>112</sup> 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.<sup>113</sup> Since in the case of the VSS all the manuscripts I utilised are written in some variant of the Nepālākṣara script,<sup>114</sup> in this publication I omit the first letter, making the letter for the current location non-superscript. This helps keeping the apparatus readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

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

### *Cambridge manuscripts*

(N)C<sub>94</sub> 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.<sup>115</sup> According to this catalogue, the date of creation of this manuscript is the 12th century, and its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara.

<sup>111</sup> 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.

<sup>112</sup> Bisschop 2018, Bisschop et al. 2021, and Bisschop et al. forthcoming.

<sup>113</sup> For details of this system and for the underlying reasons, see Bisschop 2018, 50–51.

<sup>114</sup> I have not used NGMCP B 219/3 NAK 4/2537 (paper, Maithilī script), and L<sub>16</sub> (paper, Devanāgarī script, see below).

<sup>115</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*, 5) *Uttarottaramahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193v. The recto side, online image no. 381, is an empty folio side. The text ends on f. 239r (online image no. 473). The text of the VSS is transmitted fully, without any folios or major sections of the text missing. The leaves transmitting the VSS are well-preserved. Some folio sides are faded and most folios are somewhat damaged on the right side, sometimes at other parts, and it seems from the images that some opaque-looking tape has been applied to protect these damaged sections. In my critical edition the broken off, completely lost, *akṣaras* are represented by ---, the illegible *akṣaras* under the tape by – ('illegible'). The quality of the readings of this manuscript is one of the best among the available witnesses, comparable only to K<sub>82</sub> and P<sub>57</sub>, making it one of the most important sources for the VSS.

(N)C<sub>45</sub> 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.<sup>116</sup> According to this catalogue, its dimensions are 4.4 × 61.7 cm. The manuscript is dated to (Nepāla) 'samvat 259 śrāvaṇa śukla dvādaśīyā di < trayodaśīyām,' which converts to July 10/11 Monday/Tuesday, 1139 CE.<sup>117</sup> The

<sup>116</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

<sup>117</sup> F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśī[pya]di 8 trayodaśīyām* (retrieved 8 Dec 2021). The element *dvādaśīpya*di could be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśīyām di* (*di* for a misplaced *diva/divā*?), and the symbol that does look like a figure '8' of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Alternatively, one could understand *yā* as a Newar genitive marker, *dvādaśī-yā di* meaning 'the day of the twelfth.' Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe's intention was to delete *dvādaśī* and correct it to *trayodaśīyām*, and then the date becomes 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pya*di) is in fact *ghaṭī*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (Skt. *ghaṭī/ghaṭikā*, Newar *ghaṭī*) the scribe finished copying the text. It is still not clear if we should take *dvādaśī* or *trayodaśīyām* 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.

script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Śivopaniṣad*, 5) *Umāmaheśvarasaṃvāda*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K<sub>82</sub> remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).<sup>118</sup> This is more difficult to see in the case of the VSS, but indeed, they seem closely related.

(N)C<sub>02</sub> 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.<sup>119</sup> According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The VSS starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,<sup>120</sup> which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottaramahāsaṃvāda*, which takes up twenty-three folios in C<sub>94</sub>, and twenty folios in C<sub>45</sub>. Thus this MS did most probably transmit all

<sup>118</sup> Personal communication, 1 Dec 2021.

<sup>119</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

<sup>120</sup> Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā grhasthās ca [prāsā]dasthās ca ye nṛpāḥ*.

eight texts of the Śivadharmā corpus.<sup>121</sup>

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.<sup>122</sup>

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). On folio 270v, the continuous text is interrupted 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). On folio 296v (image no. 234), the text breaks off again at *vātaśūlair upadrutā* | *śukro* (at verse 14.22b),<sup>123</sup> the next folio being 306r (starting with *car-matās ca dvijasundarīṣu*, verse 18.27b; nine folios, including chapters 15 to 17, are missing entirely).

Again, there are two missing folios after *bandhus sarvva*° in verse 18.47c on f. 306v. The text resumes on f. 309r (image 237) with °*ṇeṣu ca sarvveṣu vidvān sreṣṭha sa ucyaṭe* (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 *vṛṣasārasaṅgraha samāpta iti*. This folio also contains the beginning of the *Dharmaputrikā*, but this multiple-text manuscript contains no more folios.

<sup>121</sup> Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

<sup>122</sup> Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasaṅgraha*.’ A hardly readable note in pencil to the same effect is visible at the top of the first folio side (f. 267r, ‘mode.....supply beg of Vṛṣasāra-saṅgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the last line of the younger folio. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins. See some more detail on this folio on p. 60 below.

<sup>123</sup> Of course, my verse numbering in chapters 13–24 may change slightly during the editing process.

In the apparatus, the siglum C<sub>Σ</sub> signifies all three Cambridge MSS described above.

*Kathmandu palm-leaf manuscripts*

(N)K<sub>82</sub> 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.<sup>124</sup> According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5 cm. It is dated to Nepāla Samvat 189 (1068–69 CE).<sup>125</sup> The script is Nepālākṣara and 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) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Uttarottaramahāsaṃvāda*.

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 accurate, or at least useful, readings and has proved to be essential for the reconstruction of the VSS.<sup>126</sup>

(N)K<sub>10</sub> 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.<sup>127</sup> According to this catalogue, the dimensions of the manuscript are 55 x 5.5 cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmabheśvarasaṃvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasaṃgraha*.

Some folios feature drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images,

<sup>124</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00098499](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499)

<sup>125</sup> 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.

<sup>126</sup> See a similar evaluation in Bisschop 2018, 56.

<sup>127</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00085264](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264)

faded and slightly disordered. The folio numbers are rarely visible. The VSS starts on exp. 44 (upper leaf, no folio number is visible here). The text continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards, so to say) up to 1.60 (*viṃśakoṭiṣu gulmeṣu ūrdhva°*). Verses 1.60d–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains a single leaf of the *Umāmabeśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmabeśvarasaṃvāda*. 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 vanaspatīnām 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)K<sub>7</sub> 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.<sup>128</sup> According to this catalogue, the dimensions of the manuscript are 58 × 6 cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabeśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottaramahāsaṃvāda*, 8) *Dharma-putrikā*. Ff. 209v–264v contain the VSS.

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

<sup>128</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00062373](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373)



(N)K<sub>3</sub> 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.<sup>129</sup> According to this catalogue, the dimensions of the manuscript are 58.5 x 5.5 cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*.

The VSS begins on f. 227 (image no. 177) and appears to conclude after starting chapter 23 on f. 264 (image no. 218). However, the last image (no. 253) still contains a fragment of VSS chapter 13. The microfilm images are somewhat blurred, making it difficult to confidently decipher the text, and the readings do not seem promising.

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

NGMPP A 11/3, NAK 5–738<sup>130</sup>—the microfilm images of the folios containing the VSS are often blurred to an extent that makes them difficult to use.

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

### *Kathmandu paper manuscripts*

(N)K<sub>41</sub> NGMCP A 1341/6, NAK 4–93. Paper, 82 folios, probably from the 17th century (see the description of K<sub>107</sub> below). This MS contains two texts: the *Śivadharmasamgraha* (ff. 91r–135v) and the *Vṛṣasārasamgraha* (ff. 204r–243v). This MS was collated only for chapters one and eight in this volume, but consulted often at problematic passages. As already seen from the folio numbers, this multiple-text manuscript must

<sup>129</sup> [http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A\\_3-3\\_Śivadharmasamgraha](http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasamgraha)

<sup>130</sup> [http://catalogue.ngmcp.uni-hamburg.de/wiki/A\\_11-3\\_Śivadharmottara](http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara)

have contained more than two texts originally, most probably of the Śivadharmā corpus. The script of this MS seems extremely similar to that of K<sub>107</sub>, a MS dated to 1688 CE (see below). Thus it seems probable that this MS is also from the 17th century.

K<sub>41</sub> is a good example to see how relatively late witnesses, paper MSS, can be important. Its readings are relatively independent of most palm-leaf MSS, and seem to shed some light on what source(s) Naraharinath may have used because there are a great number of instances where E and K<sub>41</sub> (and K<sub>107</sub>, see below) read together against most other witnesses. E.g., C<sub>94</sub>, C<sub>45</sub>, C<sub>02</sub>, K<sub>82</sub>, K<sub>10</sub>, K<sub>7</sub>, K<sub>3</sub>, and M read *bhāratasaṃhitām*, or a slightly corrupt form of the same, in 1.2cd, while the two paper MSS K<sub>41</sub>, and K<sub>107</sub>, and Naraharinath's E read (a clearly wrong) *nāradasaṃhitām*. Similarly, in 1.17cd most witnesses read *vettum arhasi*, while K<sub>41</sub>, K<sub>107</sub>, and E (and M!) read *vaktum arhasi*. In 1.44b, K<sub>41</sub> and E read *mṛddbe*<sup>131</sup> instead of *śṛṇu* and *śṛṅge* in all other witnesses. In some instances, the paper MSS K<sub>41</sub> and K<sub>107</sub> give readings that might be old or 'original.' E.g., 20.40d is missing in a great number of MSS (C<sub>94</sub>, C<sub>45</sub>, K<sub>82</sub>, K<sub>10</sub>), K<sub>7</sub> gives (improvises?) a less than perfect *tān nibodha dvijottamaḥ*,<sup>132</sup> while K<sub>41</sub>, K<sub>107</sub>, and E give a similarly imperfect *viññeyā ca manīṣibhiḥ*.<sup>133</sup> Sometimes these two paper MSS either alter the text, or again, preserve older readings. E.g., in 16.34 K<sub>41</sub>, K<sub>107</sub>, and E give *bhagavān uvāca* against all other witnesses' *mabheśvara uvāca*. After 12.30d (*vīpulaḥ punar abravīt*), K<sub>41</sub>, K<sub>107</sub>, and again E, insert a somewhat unnecessary *vīpula uvāca*. These and many other examples could prove that Naraharinath used manuscripts that were close to K<sub>41</sub> and K<sub>107</sub>, and some of the oddities in his edition originate in fact in actual readings rather than misreadings or 20th-century alterations.<sup>134</sup>

Another fascinating phenomenon in K<sub>41</sub> is traces of editorial activity. There is a rather peculiar *kākapada*, or editorial sign to mark omission, that could help us catch a perhaps 17-19th century editor red-handed while he is inspecting, correcting, and sometimes altering the text, and also

<sup>131</sup> K<sub>107</sub> reads a similar *gṛdbbe*.

<sup>132</sup> One would expect the vocative *dvijottama*.

<sup>133</sup> The correct sandhi would be *viññeyāś ca*.

<sup>134</sup> Compare this with Bisschop et al. 2021, 58–59, especially the following piece of information: 'According to the information kindly provided by Diwakar Acharya (personal communication), it may have been based on a Devanāgarī manuscript from the time of Raṇa Bahādur Shah (1775–1806).'

Figure 5: *Kākapadas*

while he is consulting older palm-leaf MSS. The sign can be spotted, e.g., in  $K_{41}$  on top of a *ku*, indicating that the syllable *ru*, given in the top margin, should be inserted there; doubled in the same MS to indicate a larger omission; in MS NGMPP C 57/5, another paper Śivadharma corpus multiple-text MS, to indicate a alternative reading; and in the much older palm-leaf MS,  $K_{82}$ , to indicate a missing passage, which is in fact to be found in at least two paper MSS ( $K_{41}$  and  $K_{107}$ ) and in Naraharinath's edition (see Figure 5).

Consulting Einicke 2009, a rich catalogue of editorial marks, one gets the impression that this type of *kākapada*, which has a dot in it, is not frequently seen. Two instances of such a *kākapada* occur in two NGMPP *Viṣṇudharmaśāstra* MSS from 1661 and 1713 CE,<sup>135</sup> one in the above mentioned Śivadharma MS NGMPP C 57/5 from 1826 CE,<sup>136</sup> and in a *Kālacakratantra* MS written in old Bengali script from 1446 CE, which has (most probably much later) corrections in Nepālākṣara script.<sup>137</sup>

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

<sup>135</sup> MSS G 18/2 and B 218/2, Einicke 2009, 161–162 and 236.

<sup>136</sup> Einicke 2009, 164 and 328.

<sup>137</sup> Einicke 2009, 65–66 and 328. On p. 66, Einicke remarks: 'Besonderheiten: Korrekturen einzelner Zeichen in späterer Newārī-Schrift am Rand'.

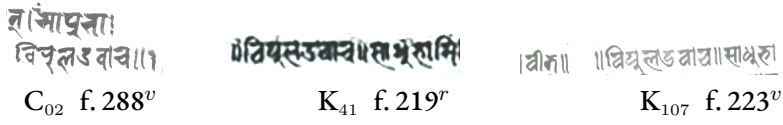


Figure 6: Insertion of *vipula uvāca* in C<sub>02</sub>


nath. To spot this, our anonymous editor had to carefully compare the old palm-leaf MS with the 17th-century paper MS.<sup>138</sup>

These observations also shed some light on the origin of the first folio of C<sub>02</sub>, which is in a hand that looks later than that in the rest of that MS.<sup>139</sup> Most old palm-leaf MSS start with *karmahetuḥ śarīrasya* etc. at VSS 1.14ab, while the two paper MSS K<sub>41</sub> and K<sub>107</sub>, and Naraharinath read *anarthayajña uvāca || karmahetuḥ śarīrasya*. The only palm-leaf MS that reads with the paper MSS is C<sub>02</sub>, on its only folio that is written in a later hand. This at least tells us that the supplied first folio in C<sub>02</sub> comes from a source that is closer to the paper MSS than to the old palm-leaf MSS, and it could also be another piece of evidence for editorial activity by someone who carefully examined these sources, and in addition, introduced fresh contamination. For this kind of easy-to-spot contamination, a good example is the insertion of the somewhat unnecessary *vipula uvāca* in palm-leaf NS C<sub>02</sub> after 12.30, inspired by paper MS K<sub>41</sub>, and/or K<sub>107</sub> (see Figure 6). Note the tiny *kākapada* with the dot on the palm-leaf on the left and the insertion in a different hand in the margin below. It seems probable that our anonymous editor went through some paper MSS and noted differences in the palm-leaf MS C<sub>02</sub> (and in K<sub>82</sub>, see Figure 5).

(N)K<sub>107</sub> NGMCP C107/7, NAK 9/537. Paper. Size: 37.1 × 10.8 cm. 174 folios. This MS is dated to NS 809 (1688–89 CE),<sup>140</sup> Folios 1–88 are missing. These must have contained the *Śivadharmaśāstra* and the *Śivadharmottara*.<sup>141</sup> The MS thus contains only six texts: 1) *Śivadharmaśam-*

<sup>138</sup> More on this in volume two.

<sup>139</sup> See p. 54.

<sup>140</sup>  (f. 262v). De Simini reads NS 803 (2016b, 253 n. 51). I prefer reading NS 809.

<sup>141</sup> Cf. De Simini 2016b, 252 n. 48. See also an unfinished table of contents on f. 262r,

*graha* ff. 89r–133v, 2) *Umāmabeśvarasaṃvāda* ff. 134r–163v, 3) *Śivopaniṣad* ff. 164r–181r, 4) *Uttarottaramahāsaṃvāda* ff. 182r–206v, 5) *Vṛṣasārasaṃgraha* ff. 207r–251v, 6) *Dharmaputrikā* ff. 252r–262v.

The script of this 17th-century MS seems extremely similar to that of K<sub>41</sub>, therefore the latter can also be dated to the 17th century. USE IT?  
**CHECK**

### *Munich manuscript*

**M** This MS is preserved at the Ludwig Maximilian University in Munich, Germany.<sup>142</sup> It has no access number. I have collated the readings of this MS only for VSS chapters one and five as a test. I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmabeśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Uttarottaramahāsaṃvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṃgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is dated (f. 50r line 5): || *iti vṛṣasārasaṅgrāhe caturviṃśatimo dhyāyaḥ samāptaḥ | samvat 192 māghakṛṣṇadivāpāñcamyām || postakalikhitam iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS the precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

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

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

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which confirms that at least the *Śivadharmasāstra* was part of this bundle: || *asyānukramah || prathama śivadharmo nāma*.

<sup>142</sup> Harimoto 2022, 596. See more detail in that paper.

the other witnesses, e.g., at 5.1b.

*Paris manuscript*

(N)**P**<sub>57</sub> 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 1.58d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newar alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is relatively well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.<sup>143</sup>

*Oxford manuscript*

(N)**O**<sub>15</sub> 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) *Umāmahēśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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<sup>143</sup> This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

*Kolkata manuscripts*

**(N)Ko<sub>77</sub>** MS G4077 in the collection of the Asiatic Society, Kolkata.<sup>144</sup> This is a palm-leaf MS, transmitting the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it ‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251). In spite of this, after collating this MS for 1.1–12 and 8.1–8, I abandoned it because its readings did not provide valuable insights.<sup>145</sup>

**(N)Ko<sub>76</sub>** MS G 4076 in the collection of The Asiatic Society, Kolkata.<sup>146</sup> Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08 cm), the text is complete, and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of MS G 3852, a Śivadharm corpus MS in the same collection lacking the VSS; see note 110 on page 50.

*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

<sup>144</sup> I am grateful to Daniella Cappello and Marco Francheschini for managing to obtain digital copies of most of the folios of this MS.

<sup>145</sup> See, e.g., 8.1–8, as transmitted in this MS: *pañcasvādhyāyanam ihāmutra sukhārthinā | saivasāṅkhyā purāṇaṁ ca smārtabhāratasaṁhitā ||8.1|| saivatatvaṁ vicintata saivāpāsapatadvaye | atra vistarata prokta tatvasārasamucaye ||8.2|| saṁkhyā-tatvaṁ tu saṁkhyeṣu bodhavya tatvacintakaiḥ | pañcatattvavibhāgena kīrtitāni maharṣibhiḥ ||8.3|| purāṇeṣu mahikoṣa vistareṇa prakīrtita | āyoyaś ca tīryaṇ ca yatnataḥ samaveśayet ||8.4|| smārta varṇasamācāra dharmānyāyāpravarttakam | śiṣṭācāro vikalpena grāhya tatva asabitaḥ ||8.5|| itihāsam adbhīyānaḥ sarvajñaḥ sa naro bhavet | dharmārthakāmamokṣeṣu saṁśayaḥ tena chidyate ||8.6|| pañcoprasthavinigraha sṛṇuyā-vamḥito dvija | striyo vā garhitaḥ svargaḥ svayaṁmuktis ca kīrtyate | svapnopaghātaṁ vipreṇḍra divāsvapnaṁ ca pañcamah ||8.7|| agamyastri divārsyase dharmapatnī ca vā bhavet | viruddhastri na bhaveta varṇṇavarṇṇabhraṣṭādhikāma ca ||8.8||*

<sup>146</sup> I am grateful to Sushmita Das for attempting to get a copy of this MS in March 2020, and to Daniella Cappello and Marco Francheschini, who managed to do so.

folios that transmit the VSS, and they are from the second half of the text. Nothing appears to have been preserved from chapters 1–12.

*London manuscript*

(N)L<sub>16</sub> This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabheśvara-saṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. This MS is described in Wujastyk 1985.

While collating MS L<sub>16</sub> for VSS chapter 22, I realised that it was most likely a direct or close copy of K<sub>82</sub>. A few examples to prove this will suffice.

K<sub>82</sub> (f. 40r) reads:



[*spha*]tikāṃ-ram [= *kāmbaram*] *eva ca* | *daśayogāsanāsīno*

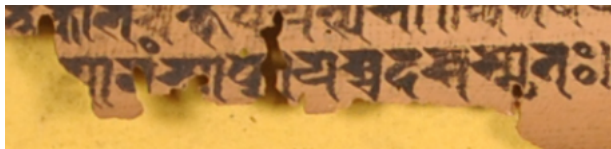
L<sub>16</sub> (f. 381v) gives:



*sphaṭikāṃsatam eva ca* || *devayogāsanāsīto*

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

Here K<sub>82</sub> (f. 39v) reads:

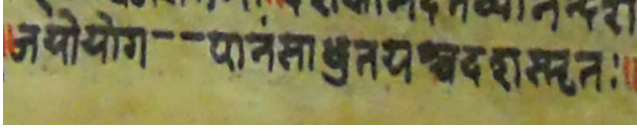


[*japo yogas tapo*] *dhyānaṃ svādhyāyaś ca daśa smṛtaḥ*

with *dhyā* and *svā* damaged;

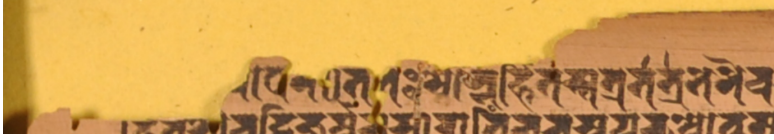
L<sub>16</sub> (f. 381r) cannot read the bit that is completely lost, and it misreads the damaged *dhyānaṃ* as *dhānaṃ*, *svādhyā* as *sādhū*:





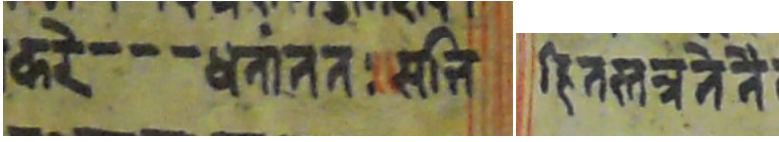
In the next example, the text is supposed to read *kare grhya tapodhanam | tataḥ so 'ntar'bitas tatra tenaiva*.

K<sub>82</sub> (f. 39r) gives:



[*kare*] --- *dba\na tataḥ so 'ntar'bitas tatra tenaiva*

L<sub>16</sub> (f. 380r) gives:



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

trying to make sense of the fragments. The examples above suggest that L<sub>16</sub> was copied directly from K<sub>82</sub> when the damage had already been done to K<sub>82</sub>. 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 Śivadharmā corpus (Naraharinath 1998).<sup>147</sup> My impression of the text of the VSS in Naraharinath's edition (pp. 580–678) is that its quality is considerably inferior to those of the other texts of the corpus. It may or may not be Naraharinath's fault; others

<sup>147</sup> See, e.g., De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, and Bisschop et al. 2021, 55.

must have been involved in the process of transcription, and the number and nature of the innumerable mistakes all over the text may also suggest a general problem with the typesetting process. In addition to this, it is now gradually becoming clearer and clearer that Naraharinath must have used late paper MSS, and some of the oddities in his text and some of the alterations that are difficult to explain come in fact therefrom. See the description of K<sub>41</sub> and K<sub>107</sub> above. In spite of all the noise in Naraharinath's edition, it was useful to have his text as a starting point, and it is sometimes useful to consider his readings. Therefore I have recorded the readings found in his publication for all twelve chapters given in my critical edition.

### Editorial policies

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

SDh MSS from Nepal

stemma...

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*A Critical Edition of Vṛṣasārasaṃgraha 1–12*

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# वृषसारसंग्रहः

[ प्रथमो ऽध्यायः ]

[ स्तुतिः ]

अनादिमध्यान्तमनन्तपारं  
सुसूक्ष्ममव्यक्तजगत्सुसारम् ।  
हरीन्द्रब्रह्मादिभिरासमग्रं  
प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥ १ ॥

[ जनमेजयवैशम्पायनसंवादः ]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।

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

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Witnesses used for this chapter : C<sub>94</sub> ff. 193v–195v, C<sub>45</sub> ff. 201v–203v, C<sub>02</sub> ff. 267r–270r, K<sub>82</sub> ff. 1v–3v, K<sub>10</sub> exp. 44, 43 lower and then upper leaf (1.62cd–2.22 are missing), K<sub>7</sub> ff. 209v–211v, K<sub>3</sub> ff. 227v–229v (collated only up to 1.15ab), M ff. 1r–3v, K<sub>77</sub> ff. 1v–4r (collated only up to 1.16), K<sub>41</sub> ff. 204r–206r, K<sub>107</sub> ff. 206r–209r (collated only up to 1.15), E pp. 580–585 ; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

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①a °न्तमनन्त° ] Σ, °न्तमन्त° C<sub>45</sub><sup>ac</sup> • °पारं ] C<sub>Σ</sub> K<sub>7</sub> MK<sub>41</sub> K<sub>107</sub> E, °पारगं K<sub>82</sub> K<sub>10</sub> K<sub>3</sub> K<sub>77</sub> ①b सुसूक्ष्म° ] Σ, शुसुक्ष्म° C<sub>02</sub> • °व्यक्त° ] Σ, °व्य° K<sub>77</sub> • °जगत्सुसारम् ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub> MK<sub>77</sub> K<sub>41</sub> K<sub>107</sub> E, °जगत्सुसारं C<sub>02</sub>, °जगत्सुसारं K<sub>10</sub>, °जगत्सुसारम् K<sub>3</sub> ①c हरी° ] Σ, हरी° K<sub>77</sub> • °भिरासमग्रं ] Σ, °भिर्यत्समग्रं M (unmetr.), °भिरासमग्रं K<sub>107</sub> ①d वृष° ] Σ, °वृषो C<sub>94</sub><sup>ac</sup> ②a °स्रिकं ] Σ, °स्रकं K<sub>41</sub> • °ग्रन्थं ] Σ, °ग्रंथ K<sub>77</sub> ②b सहस्राध्यायमु° ] Σ, सहश्रध्यायमु° C<sub>02</sub>, सहस्राध्यायरु° E

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥ २ ॥

अतुप्तः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजयेन यत्पूर्वं तच्छृणु त्वमतन्द्रितम् ॥ ३ ॥

जनमेजय उवाच ।

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।

अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ ४ ॥

द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।

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

(2c) पर्व चास्य ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M<sup>pc</sup>, पर्वञ्चास्य C<sub>45</sub>, पर्वमस्य C<sub>02</sub>K<sub>3</sub>M<sup>ac</sup>K<sub>41</sub>K<sub>107</sub>E, पूर्व चास्य K<sub>77</sub> • शतं पूर्णं ] Σ, त C<sub>02</sub>, शतं पूर्णं K<sub>77</sub> (2d) श्रुत्वा ] Σ, श्रद्धा C<sub>45</sub> • भारतसंहिताम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>MK<sub>77</sub>, भारसंहिता C<sub>02</sub>, भारतसंहितं K<sub>3</sub>, नारदसंहिताम् K<sub>41</sub>K<sub>107</sub>E (3a) अतुप्तः पुनः पप्रच्छ ] em., अतुप्तः पुनः प्रच्छ C<sub>94</sub>, अतुप्तः पुनः पप्रच्छ C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, अतुप्तः पुनः प्रच्छे C<sub>02</sub>, अतुप्तः पुनः पप्रच्छ K<sub>3</sub>, अतुप्तः पुनः पप्रच्छ M, पप्रच्छ पुनरतुप्तो K<sub>77</sub>, अतुप्ताः पुनः पप्रच्छ K<sub>41</sub>, अतुप्तः पुनः पप्रच्छ K<sub>107</sub>, अतुप्ता पुनः पप्रच्छ E (3b) वैशम्पायनं ] Σ, वेसम्पायनं C<sub>02</sub> (3c) जनमेजयेन यत्पूर्वं ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>K<sub>3</sub>K<sub>41</sub>K<sub>107</sub>E, जनमेजये यत्पूर्वं C<sub>94</sub>, जन्मेजयेन यत्पूर्वं C<sub>02</sub>, जनमेजयेन यत्पूर्वं K<sub>82</sub>, जनमेजयेन यत्पूर्वं K<sub>10</sub>, जन्मेजयेन यत्पूर्वं M, जन्मेजयेन यत्पूर्वं K<sub>77</sub> (3d) तच्छृणु त्वमतन्द्रितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>MK<sub>41</sub>K<sub>107</sub>E, तच्छृणु त्वमतन्द्रितम् C<sub>02</sub>, तच्छृणु त्वमतन्द्रितम् K<sub>10</sub>, तच्छृणु त्वमतन्द्रितम् K<sub>77</sub> • तन्द्रितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>K<sub>3</sub>MK<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E, तन्द्रितः C<sub>02</sub>K<sub>82</sub>, तन्द्रितः K<sub>10</sub> (4) जनमेजय ] Σ, जन्मेजय C<sub>02</sub> (4a) भगवन्सं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E, भचावं सं C<sub>02</sub>, भगवं सं K<sub>3</sub>, भगवं सं M • धर्मज्ञं ] Σ, धर्मज्ञं K<sub>82</sub>, धर्मज्ञः K<sub>3</sub> (4b) विशारदं ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>K<sub>41</sub>, विशारदः C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>77</sub>K<sub>107</sub>E, विशारदम् M (4c) अस्ति धर्मं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>K<sub>107</sub>E, अस्ति धर्मः C<sub>45</sub>, अस्ति धर्मं C<sub>02</sub>M K<sub>77</sub>, अधर्मं K<sub>3</sub> • परं गुह्यं ] C<sub>94</sub>K<sub>10</sub>K<sub>3</sub>MK<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E, परो गुह्यं C<sub>45</sub>, परं गुह्यं C<sub>02</sub>K<sub>82</sub>, परगुह्यं K<sub>7</sub> (4d) तारणम् ] Σ, तारणा K<sub>77</sub> (5a) द्वैपायनं ] Σ, द्वैपायनं C<sub>02</sub>, वैसांपायनं K<sub>77</sub> • मुखोद्गीर्णं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>K<sub>107</sub>, मुखोद्गीर्णं C<sub>02</sub>K<sub>77</sub>, मुखोद्गीर्णं K<sub>3</sub>, मुखं गीर्णं M<sup>ac</sup>, मुखोद्गीर्णं M<sup>pc</sup>, मुखोद्गीर्णं E (5b) धर्मं वा यद्विजोत्तमं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>K<sub>107</sub>E, धर्मं यत्तद्विजोत्तमं C<sub>45</sub>, धर्मवत्यद्विजोत्तमं C<sub>02</sub>K<sub>77</sub>, धर्मं वा यद्विजोत्तमं K<sub>3</sub>, धर्मवाक्यं द्विजोत्तमं M • उत्तमं ] Σ, उत्तमः C<sub>02</sub>, उत्तमः M



कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥ ५ ॥

वैशम्पायन उवाच ।

शृणु राजन्नवहितो धर्माख्यानमनुत्तमम् ।

व्यासानुग्रहसम्प्राप्तं गुह्यधर्मं शृणोतु मे ॥ ६ ॥

अनर्थयज्ञकर्तारं तपोव्रतपरायणम् ।

शीलशौचसमाचारं सर्वभूतदयापरम् ॥ ७ ॥

जिज्ञासनार्थं प्रश्नैकं विष्णुना प्रभविष्णुना ।

द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥ ८ ॥

[ ब्रह्मविद्या ]

[ विगतराग उवाच । ]

ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।

- (5c) हि मे तृप्तिं ] C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>K<sub>107</sub>E, हि मे तृप्ति K<sub>3</sub>K<sub>77</sub><sup>o</sup>, प्रसादेन M (5d) यत्नात्तपोधन ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>K<sub>107</sub>E, यत्नात्तपोधन C<sub>94</sub>, यत्ना तपोधनः C<sub>02</sub>, यत्ना तपोधन K<sub>3</sub>, यत्नन्तपोधन M, यत्नात्तपोधन K<sub>77</sub><sup>o</sup> (6) वैशम्पायन उवाच ] Σ, om. M<sup>ac</sup>, वै ॥ वैशम्पायन K<sub>107</sub> (6a) राजन्न ] Σ, राजनं K<sub>3</sub>, राजनं M • ०हितो ] Σ, ०हितं K<sub>41</sub> (6b) ०ख्यानमनुत्तमम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME, ०ख्यानमुत्तमम् C<sub>45</sub>, ०ख्यानमुत्तमम् C<sub>02</sub>, ०धर्मव्याख्यानमुत्तमं K<sub>3</sub> (hypermetr.), ०ख---मनुत्तमं K<sub>77</sub><sup>o</sup>, ०ख्यानमनुत्तमः K<sub>41</sub>, ०ख्यानमुत्तमः K<sub>107</sub> (6c) ०प्राप्तं ] Σ, ०प्राप्त C<sub>02</sub> (6d) ०धर्म ] Σ, ०र्म C<sub>02</sub>, ०धर्म K<sub>77</sub><sup>o</sup> • शृणोतु ] Σ, शृणोत C<sub>02</sub> • मे ] Σ, मै C<sub>45</sub> (7a) ०कर्तारं ] Σ, ०कर्त्तन्तं K<sub>10</sub> (7b) ०व्रतं ] Σ, ०व्रतं M • ०यणम् ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>MK<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E, ०यन C<sub>02</sub>, ०यणः K<sub>82</sub>, ०यनं K<sub>7</sub>, ०यणं K<sub>3</sub> (7c) ०चारं ] Σ, ०चार K<sub>77</sub><sup>o</sup> (7d) ०परम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>MK<sub>41</sub>K<sub>107</sub>E, ०न्वितम् C<sub>02</sub>K<sub>3</sub>K<sub>77</sub><sup>o</sup>, ०परं K<sub>10</sub> (8a) ०र्थ प्रश्नैकं ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, ०र्थ प्रश्नैकं C<sub>94</sub>K<sub>3</sub>, ०र्थप्रश्नैकम् C<sub>02</sub>K<sub>41</sub>K<sub>107</sub>E, ०र्थप्रश्नैकं M, ०थप्रश्नैक K<sub>77</sub><sup>o</sup> (8b) प्रभं ] Σ, प्रभुं C<sub>02</sub>, प्राभं K<sub>7</sub> (8c) ०धरो ] Σ, ०धरो C<sub>94</sub>, ०धरा K<sub>10</sub> (8d) ०न्वितः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>77</sub><sup>o</sup>K<sub>41</sub>K<sub>107</sub>E, ०न्वितं C<sub>02</sub>K<sub>3</sub>M (9a) कथं ] Σ, कथ K<sub>77</sub><sup>o</sup> • ज्ञेया ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>MK<sub>77</sub><sup>o</sup>K<sub>41</sub>K<sub>107</sub>, ज्ञेयं C<sub>45</sub>C<sub>02</sub>, ज्ञेय K<sub>3</sub>, भूयो E (9b) ०वर्णं ] Σ, ०वर्णां E • ०वर्जिता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>3</sub>MK<sub>41</sub>K<sub>107</sub>E, ०वर्जितं C<sub>02</sub>, ०वर्जिताः K<sub>7</sub>, ---ता K<sub>77</sub><sup>o</sup>

स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥ ९ ॥

अनर्थयज्ञ उवाच ।

अनुचार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।

निर्मलं सर्वगं सूक्ष्ममक्षरं किमतः परम् ॥ १० ॥

[ कालपाशः ]

विगतराग उवाच ।

देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।

यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ ११ ॥

कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।

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

9c व्यञ्जनं ] Σ, व्यञ्जनं E 9cd ०मुक्तमक्ष० ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>107</sub>E, ०मुक्त अक्ष० C<sub>45</sub>K<sub>77</sub>, ०मुक्तं अख० K<sub>3</sub>, ०मुक्तं अक्ष० M, ०म्मुक्तमक्ष० K<sub>41</sub> 9d किमु तत्परम् ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>K<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E, किमतः परम् C<sub>45</sub>C<sub>02</sub>, किमतत्परं K<sub>10</sub>K<sub>3</sub>M 10a अनुचार्य० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>MK<sub>41</sub>K<sub>107</sub>E, अनुचार्य० C<sub>02</sub>K<sub>7</sub>K<sub>3</sub>, अन्त्रचाय० K<sub>77</sub> 10ab ०सन्दिग्धमविच्छिन्नमनाकुलम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>K<sub>3</sub>MK<sub>41</sub>K<sub>107</sub>E, ०विच्छिन्नसन्दिग्धमनाकुलं C<sub>02</sub>, ०सन्दिग्धमनच्छिन्नमनाकुलम् K<sub>10</sub>, ०सन्दिग्धमविच्छिन्नमनाकुलं K<sub>77</sub> 10c ०गं ] Σ, ०ग K<sub>77</sub> 10c ०क्षरं किमतः परम् ] C<sub>45</sub>M, ०क्षरं किमु तत्परम् C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, ०क्षरं किमतत्परं C<sub>02</sub>K<sub>3</sub>K<sub>107</sub>, ०क्षर किमतः परं K<sub>77</sub>, ०क्षराङ्कमतत्परं K<sub>41</sub> 11 ०राग उवाच ] Σ, ०रागोवाच K<sub>3</sub> 11a देहे क्ष० ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>, देहात्क्ष० C<sub>45</sub>, देहक्ष० K<sub>82</sub>K<sub>10</sub>K<sub>3</sub>M K<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E • याते ] Σ, यान्ते K<sub>3</sub> 11b ०जलाग्निशिवादिभिः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>MK<sub>41</sub>K<sub>107</sub>E, ०जलाग्निशिवादिभिः C<sub>02</sub>, ०जलाग्निं शि॒दिभिः K<sub>3</sub>, ०जालादिशिवादिभिः K<sub>77</sub> 11c ०दूतैः ] Σ, ०दूते C<sub>02</sub>K<sub>3</sub> • कथं ] Σ, कथ K<sub>77</sub> • नीतो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>, नीत्वा C<sub>02</sub>, नीतः M, नीते K<sub>77</sub>, नीता K<sub>41</sub>K<sub>107</sub>E 11d निरालम्बो ] Σ, निरोल्या K<sub>41</sub>, निरोरैन्वो K<sub>107</sub> • निरञ्जनः ] Σ, निरञ्जन C<sub>02</sub>, निरञ्ज॒त् K<sub>77</sub> 12a ०पाशैः ] Σ, ०पाशे C<sub>02</sub>, ०पाशैः K<sub>3</sub> • बद्धो ] Σ, बद्धो C<sub>45</sub>, बद्ध K<sub>3</sub> 12b निर्देहश्च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M<sup>p</sup>K<sub>41</sub>K<sub>107</sub>E, निर्देहः स C<sub>02</sub>, निर्देहस्य K<sub>3</sub>, निर्देहन्म M<sup>ac</sup>, निदेहश्च K<sub>77</sub> • व्रजेत् ] Σ, भवेत् K<sub>10</sub>

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

अनर्थयज्ञ उवाच ।  
अतिसंशयकष्टं ते पृष्ठो ऽहं द्विजसत्तम ।  
दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १३ ॥

कर्महेतु शरीरस्य उत्पत्ति निधनं च यत् ।  
सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥ १४ ॥

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

(12c) स्वर्गं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>K<sub>107</sub>E, स्वर्ग C<sub>02</sub>K<sub>3</sub>M, स्वागं K<sub>77</sub>° • स ]  
Σ, सं K<sub>10</sub>M • याति ] K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>MK<sub>77</sub>K<sub>41</sub>K<sub>107</sub>, यान्ति C<sub>Σ</sub>E (12d) निर्देहो  
] Σ, निर्देहो K<sub>77</sub>° (12e) एतन्मे संशयं ] C<sub>Σ</sub>K<sub>7</sub>MK<sub>41</sub>K<sub>107</sub>E, एतन्मे संशये K<sub>82</sub>,  
एतन्मे संशयो K<sub>10</sub>K<sub>3</sub>, एवं विस्मयसंसय K<sub>77</sub>° (12f) ऽतुमिच्छामि ] Σ, ऽतुमि C<sub>45</sub>  
(13) अनर्थयज्ञ उवाच ] Σ, om. K<sub>82</sub><sup>ac</sup> (13a) अतिसंशयकष्टं ते ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>  
M<sup>pc</sup>K<sub>107</sub>, अतिशंसयकष्टन्ते C<sub>94</sub>, अतिशंसयकष्टमे C<sub>02</sub>M<sup>ac</sup>E, अतिसंशयकष्टो मो K<sub>3</sub>,  
अतिसंसयकष्टञ्च K<sub>77</sub>°, अतिसंसयकष्टन्ते पा K<sub>41</sub> (13b) द्विजसत्तम ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>  
K<sub>7</sub>MK<sub>41</sub>K<sub>107</sub>E, च द्विजोत्तमः C<sub>02</sub>K<sub>77</sub>°, द्विजसत्तमः K<sub>3</sub> (13c) ऽज्ञेयं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>  
K<sub>7</sub>, ऽज्ञेय C<sub>02</sub>K<sub>10</sub>K<sub>3</sub>MK<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E • मनुष्यैस्तु ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>MK<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E,  
मनुष्यैश्च C<sub>45</sub>, मनुष्यैस्तु C<sub>02</sub>, मनुष्यैस्तु K<sub>3</sub> (14a) कर्म ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>M  
K<sub>77</sub>°, अनर्थयज्ञ उवाच ॥ कर्म C<sub>02</sub>K<sub>41</sub>K<sub>107</sub>E • ऽहेतु ] Σ, ऽहेतुः C<sub>45</sub>, ऽहेतु C<sub>02</sub> •  
शरीरस्य ] Σ, शरीरस्य C<sub>02</sub>, स---स्य K<sub>77</sub>° (14b) उत्पत्ति निः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>  
K<sub>7</sub>K<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E, उत्पत्तिनिः C<sub>02</sub>K<sub>3</sub>, उत्पत्तिनिः M • च यत् ] Σ, च यः K<sub>10</sub>, यत् K<sub>3</sub>  
(14c) सुकृतं ] Σ, सुकृतकृतम् C<sub>02</sub>, सुकृत K<sub>3</sub> • चैव ] Σ, वापि K<sub>3</sub>K<sub>77</sub>° (14d) पाशः  
] Σ, पाशाः K<sub>77</sub>° • ऽहृतम् ] Σ, ऽहृतः C<sub>02</sub> (15a) तेनैव ] Σ, तेनैव C<sub>02</sub>K<sub>3</sub> • सह  
संयाति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>107</sub>E, सह सा यान्ति C<sub>02</sub>K<sub>3</sub>, सह सा याति M, सह संयान्ति  
K<sub>77</sub>°, सह स याति K<sub>41</sub> (15b) नरकं स्वर्गः ] Σ, नरकदुर्गः K<sub>77</sub>° • वा ] C<sub>Σ</sub>K<sub>10</sub>K<sub>7</sub>M  
K<sub>41</sub>K<sub>107</sub>E, च K<sub>82</sub>K<sub>3</sub>K<sub>77</sub>° (15c) सुखः ] Σ, सुखं M • दुःखं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>M,  
दुःख C<sub>02</sub>K<sub>10</sub>K<sub>77</sub>K<sub>41</sub>K<sub>107</sub>E (15d) भोक्तव्यं ] Σ, भोक्तव्य K<sub>77</sub>° • ऽसम्भवम् ] C<sub>94</sub>  
C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M, ऽसम्भवः C<sub>02</sub>K<sub>41</sub>K<sub>107</sub>E, ऽसंभावात् K<sub>77</sub>

हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।  
यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥ १६ ॥

न त्वया विदितं किञ्चिज्ज्ञास्यसि कथं द्विज ।  
कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥ १७ ॥

कलाकलितकालं च कालतत्त्वकलां शृणु ।  
त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥ १८ ॥

कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।  
त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥ १९ ॥

मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।  
अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥ २० ॥

**16a** हेतुनानेन ]  $\Sigma$ , हेतुना तेन  $K_{77}^{\circ}$ , हेतुनाने  $K_{107}^{ac}$  • **०न्द्र** ]  $\Sigma$ , **०न्द्रः**  $K_{10}$  **16b** देहः ]  $C_{94}C_{45}K_{82}K_7E$ , देहे  $C_{02}$ , देह  $K_{10}MK_{77}K_{41}$ , देहं  $K_{107}$  • नृणाम् ]  $\Sigma$ , नृणा  $C_{45}C_{02}$

**16c** यं कालपाशमित्याहुः ]  $em.$ , यं कालपाशमित्याहु  $C_{94}C_{45}K_{82}$ , कालपासेति सत्वाह  $C_{02}$ , यं कालपाशमित्याहु  $K_{10}K_7K_{41}E$ , कालपाषेति ऽपस्त्वेह  $M$ , यां कालपासमित्याहु  $K_{77}^{\circ}$

**16d** ०व्रत ]  $C_{94}K_{82}K_{10}K_7MK_{41}E$ , ०व्रतः  $C_{45}C_{02}K_{77}^{\circ}$  **17a** विदितं ]  $\Sigma$ , विदित  $C_{02}$  **17ab** किञ्चिज्ज्ञास्यसि ]  $C_{45}M$ , किञ्चिद्वि  $C_{94}K_{82}K_{10}K_7K_{41}E$ , किद्वि  $C_{94}^{ac}$ , किञ्चि जि  $C_{02}$  **17b** कथं द्विज ]  $\Sigma$ ,  $\sim \sim \sim \sim \sim \sim \sim \sim$  म त्वया विदितं किञ्चिद्विज्ञास्यसि (cancelled) कथं द्विज  $C_{02}$  **17c** कालपाशं च ]  $\Sigma$ , कालपाषेति  $M$  **17d** वेत्तुमर्हसि ]  $C_{\Sigma}K_{82}K_{10}$ , वेत्तुमर्हसि  $K_7$ , वक्तुमर्हसि  $MK_{41}E$  **18a** कलां ]  $\Sigma$ , काला  $C_{02}K_{82}^{ac}$  • ०कलितं ]  $\Sigma$ , ०कन्मितं  $K_{41}$  • ०कालं च ]  $\Sigma$ , ०कालश्च  $ME$  **18b** ०कलां ]  $C_{94}C_{02}K_{10}K_{41}E$ , ०कला  $C_{45}K_7$ , ०विधिं  $K_{82}$ , ०कलाः  $M$  **18c** त्रुटिद्वयं ]  $C_{94}C_{02}K_7E$ , त्रुटिद्वय  $C_{45}K_{10}$ , त्रुटिद्वयं  $K_{82}M$ , त्रुटिद्वयं  $K_{41}$  • ०मेषस्तु ]  $\Sigma$ , ०मेवस्तु  $C_{94}$ , ०मेषद्वि  $K_{82}$  **18d** निमेषद्वि ]  $\Sigma$ , निमेषाद्वि  $M$  **19a** ०गुणिता काष्ठा ]  $\Sigma$ , ०गुणितं काष्ठा  $M$ , ०गुणितं काष्ठी  $K_{41}$  **19b** काष्ठा वै त्रिंशतिः ]  $C_{94}K_{82}K_{10}K_7K_{41}E$ , वै त्रिंशता  $C_{45}$ , काष्ठा वै त्रिंशति  $C_{02}$ , काष्ठान्वै त्रिंशति  $M$  **19c** मुहूर्तश्च ]  $\Sigma$ , मुहूर्त  $C_{45}$ , मुहूर्तश्च  $E$  **19d** मानुषेन ]  $\Sigma$ , मानुषश्च  $C_{02}$  • ०त्तम ]  $C_{\Sigma}K_{82}K_7^{pc}K_{41}E$ , ०त्तमः  $K_{10}M$ , ०त्तमः  $K_7^{ac}$  **20a** मुहूर्तं ]  $\Sigma$ , मुहूर्ता  $M$ , मुहूर्त  $E$  **20b** ०धाः ]  $\Sigma$ , ०धा  $K_{41}$  **20c** ०रात्रं ]  $\Sigma$ , ०रात्र  $M$  **20d** ०नीषिणः ]  $\Sigma$ , ०नीषिन  $M$

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

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

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

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

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

21 K<sub>10</sub> omits verses 21ef–24ab

(21a) समा ]  $\Sigma$ , मास C<sub>02</sub>, समा समाया K<sub>41</sub> • ०मासाश्च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>,  
 ०मासश्च C<sub>02</sub>E, मासाहुः M (21b) कालः ]  $\Sigma$ , कला० K<sub>7</sub> (21c) शतं ]  $\Sigma$ , शत०  
 K<sub>41</sub>E (21d) मानुषः ]  $\Sigma$ , माणुष्य० C<sub>45</sub>C<sub>02</sub> (unmetr.) (21e) षष्टिं चैव ] C $\Sigma$   
 K<sub>7</sub>M, षष्टिं वर्ष० K<sub>82</sub>K<sub>41</sub>, षष्टिश्रेव E (21f) ०युगः ]  $\Sigma$ , ०युग ME (22a) द्विगुणः  
 कलिसंख्यातो ] C $\Sigma$ K<sub>82</sub>K<sub>7</sub>, कलिसंख्यास्तु द्विगुणो M, द्विगुर्णः कलिसंख्यातो K<sub>41</sub>, द्विगुणा  
 कलिसंख्यातो E (22b) द्वापरो युग संज्ञितः ]  $\Sigma$ , द्वापरः युगः संज्ञिकम् M, द्वापरे युग  
 संज्ञितः E (22c) त्रेता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>41</sub>E, त्रेता C<sub>02</sub>M, त्रेता K<sub>7</sub> • त्रिगुणा ]  $\Sigma$ ,  
 तृगुणो M • ज्ञेया ]  $\Sigma$ , ज्ञेयः M (22d) ०युगः ]  $\Sigma$ , ०युग E (23b) ह्ये० ]  $\Sigma$ , हे०  
 K<sub>7</sub> • ०सप्ततिः ]  $\Sigma$ , ०सप्तति M (23c) चैकस्य ]  $\Sigma$ , om. K<sub>82</sub><sup>ac</sup>M<sup>ac</sup> (23d) ०क्तं ]  
 $\Sigma$ , ०क्त M (24a) कल्पो ] C<sub>45</sub>, कल्प C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>MK<sub>41</sub>E • मन्वन्त० ]  $\Sigma$ , न्वन्त०  
 M<sup>ac</sup>, मन्वन्त० M<sup>pc</sup> (24b) ०दश ]  $\Sigma$ , ०दशं C<sub>45</sub> • संख्यया ]  $\Sigma$ , शंख्यया M (24d)  
 ०आहः ]  $\Sigma$ , ०आह C<sub>94</sub> • परिकल्पितम् ] C<sub>94</sub>K<sub>7</sub>, करिकल्पितम् C<sub>45</sub>, परिकल्पितः C<sub>02</sub>  
 K<sub>10</sub>MK<sub>41</sub>E, परिकीर्तिताः K<sub>82</sub> (24f) ०दर्शिभिः ]  $\Sigma$ , ०दर्शिभि M (25a) ०गमे ]  
 $\Sigma$ , ०गम K<sub>41</sub> • प्रलीयन्ते ]  $\Sigma$ , प्रलीयते C<sub>45</sub> (25b) सर्वं च० ]  $\Sigma$ , सर्वश्च० M (25c)  
 अहागमे ] C $\Sigma$ K<sub>82</sub>K<sub>7</sub>, अहाग-<sup>1</sup> K<sub>10</sub>, अहरागमे M (unmetr.), अहागम K<sub>41</sub>, अहागमे E  
 (25d) ०पद्यन्ते ]  $\Sigma$ , ०पद्यति M

परार्धपरकल्पानि अतीतानि द्विजोत्तम ।

अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥ २६ ॥

यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।

कालचक्रं भ्रमित्वैव विश्रमं न च विद्महे ॥ २७ ॥

कालः सृजति भूतानि कालः संहरते पुनः ।

कालस्य वशगाः सर्वे न कालवशकृत्कचित् ॥ २८ ॥

चतुर्दश परार्धानि देवराजा द्विजोत्तम ।

कालेन समतीतानि कालो हि दुरतिक्रमः ॥ २९ ॥

एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।

अनादिनिधनो धाता स महात्मा नमस्कुरु ॥ ३० ॥

[ परार्धादि ]

विगतराग उवाच ।

28ab ≈ UMS 12.34cd : कालः पचति भूतानि कालः संहरते प्रजाः 28 ≈ KūrmP  
1.11.32 : कालः सृजति भूतानि कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद्वशे ॥  
29d = MBh 12.220.41d = GarP 1.108.7d

(26a) ०र्ध० ] Σ, ०र्ध K<sub>10</sub>, ०ध० K<sub>41</sub> (26cd) ०वाहुर्भृ० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>K<sub>41</sub>E,  
०वाहु भृ० C<sub>02</sub>K<sub>10</sub>M (26d) ०महर्षयः ] C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>41</sub>E, ०महयः K<sub>82</sub><sup>ac</sup>, ०महर्षयः  
K<sub>7</sub>, ०महर्षिभिः M (27a) ०आर्क० ] Σ, ०आर्का० M<sup>ac</sup> • ०तारेन्दु ] Σ, ०तारैन्दु  
M (27b) भ्रमतो ] Σ, भुमनो K<sub>41</sub> • दृश्यते त्विह ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>E, दृश्यन्दिह  
C<sub>45</sub>, दृश्यते त्विहः C<sub>02</sub>, दृश्यते त्विहः M (27c) भ्रमित्वैव ] corr., भ्रमत्वैव C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>  
E, भ्रमत्वैव C<sub>45</sub>K<sub>10</sub>M, भ्रमत्वैह C<sub>02</sub>, भ्रमत्यैव K<sub>41</sub> (27d) ०श्रमं ] C<sub>Σ</sub>K<sub>82</sub><sup>pc</sup>K<sub>7</sub>K<sub>41</sub>  
E, ०श्रमो K<sub>82</sub><sup>ac</sup>, ०श्रामन् K<sub>10</sub>, ०श्रामो M • विद्महे ] Σ, विग्रहे C<sub>45</sub>, विद्यते M (28b)  
कालः ] Σ, काल E (28c) कालस्य ] Σ, कालःस्य M<sup>ac</sup> • वशगाः ] Σ, वशगा E  
(28d) कालवशकृ० ] Σ, कालो वशकृ० M (29b) देवराजा ] Σ, देवराज ME • ०त्तम  
] Σ, ०त्तमः M (30a) कालो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, काल C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>MK<sub>41</sub>E (30b) ब्रह्मा  
विष्णुः परः ] C<sub>45</sub>, ब्रह्माविष्णुपरः C<sub>94</sub>K<sub>7</sub>MK<sub>41</sub>, ब्रह्मा विष्णु परः C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ब्रह्माविष्णुपर  
E (unmetr.)

श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।  
 परार्धं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥ ३१ ॥  
 अनर्थयज्ञ उवाच ।  
 एकं दशं शतं चैव सहस्रमयुतं तथा ।  
 प्रयुतं नियुतं कोटिर्बुदं वृन्दमेव च ॥ ३२ ॥  
 खर्वं चैव निखर्वं च शङ्कु पद्मं तथैव च ।  
 समुद्रो मध्यमन्तं च परार्धं च परं तथा ॥ ३३ ॥  
 सर्वे दशगुणा ज्ञेयाः परार्धं यावदेव हि ।  
 परार्धद्विगुणेनैव परसंख्या विधीयते ॥ ३४ ॥  
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।

33ab = BrahmāṇḍaP 3.2.101

33ab After these two pādas, K<sub>41</sub> inserts this : वृन्दञ्चैव महावृन्द द्विपरो नन्तनेव च 33cd  
 E omits 34cd-35 and then inserts this : वृन्दञ्चैव महावृन्द द्विपरानन्तमेव च

(31a) श्रुतं वै ] Σ, श्रुतो वः M • ०चक्रं तु ] Σ, ०चक्रस्य C<sub>02</sub>, ०चक्रचु M (31b)  
 विनिःसृतम् ] corr., विनिसृतम् C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>MK<sub>41</sub>E (unmetr.) (31c) परार्धं च ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>E, १परार्द्धं च C<sub>94</sub>, परार्धञ्च M<sup>ac</sup>, परार्धञ्चे M<sup>pc</sup> • परं चैव ] Σ,  
 परार्धञ्चैव MK<sub>41</sub> (31d) वः ] Σ, नः M<sup>pc</sup>, यः E • ०दीपितम् ] Σ, ०दीयतां M (32)  
 अनर्थयज्ञ उवाच ] Σ, om. K<sub>82</sub> (32b) सहस्रं ] Σ, साहस्रं M • ०युतं ] Σ, ०तन्  
 K<sub>10</sub> (32c) प्र० ] Σ, प० K<sub>41</sub> (32cd) कोटिम० ] Σ, कोटिर० K<sub>7</sub> (32d) ०बुदं  
 ] Σ, ०बुदं K<sub>7</sub> (33a) निखर्वं च ] Σ, निखर्वं तु K<sub>10</sub>, निसर्वञ्च M (33b) शङ्कु ] Σ,  
 शंख E • पद्मं ] Σ, पद्म M (33c) समुद्रो ] Σ, समुद्र० M • मध्यमन्तं च ] C<sub>Σ</sub>K<sub>82</sub>M  
 K<sub>41</sub>, मध्यमान्तं च K<sub>82</sub><sup>pc</sup>, मध्यमन्तञ्च K<sub>10</sub>, मध्यमन्तश्च K<sub>7</sub> (33d) परार्धं च परं तथा ]  
 Σ, परार्द्धपरद्वेगुणाम् M (34a) सर्वे ] Σ, सर्व K<sub>41</sub> (34b) परार्धं ] K<sub>7</sub>, परार्धं C<sub>94</sub>,  
 परार्ध C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>MK<sub>41</sub> • यावदेव ] Σ, दशद्वेव K<sub>41</sub> (34c) परार्धं ] Σ, परार्ध  
 K<sub>7</sub> (34d) ०संख्या ] Σ, ०सख्या M (35ab) परात्परतरं नास्ति इति मे निश्चिता मतिः  
 ] C<sub>Σ</sub>K<sub>10</sub>K<sub>7</sub><sup>pc</sup>K<sub>41</sub>E, परात्परतरं नास्ति इति मे निश्चिता मति K<sub>82</sub>K<sub>7</sub><sup>ac</sup>, परात्परतरञ्चास्ति इति मे  
 निश्चिता मति M

पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥ ३५ ॥

[ ब्रह्माण्डम् ]

विगतराग उवाच ।

ब्रह्माण्डं कति विज्ञेयं प्रमाणं ज्ञापितं क्वचित् ।

कति चाङ्गुलिमूर्ध्वेषु सूर्यस्तपति वै महीम् ॥ ३६ ॥

अनर्थयज्ञ उवाच ।

ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।

देवास्तेऽपि न जानन्ति मानुषाणां च का कथा ॥ ३७ ॥

पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।

ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥ ३८ ॥

शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।

दश नाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ ३९ ॥

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

(35c) °वेद° ] C<sub>94</sub>E, °वेदे C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>, °वेदा K<sub>82</sub>, °वेदैः M (35d)  
 °ख्याता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, °ख्यातं C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>MK<sub>41</sub>E • °त्तम ] Σ, °तम M (36a)  
 ब्रह्माण्डं ] Σ, ब्रह्माण्ड C<sub>02</sub> (36b) प्रमाणं ज्ञापितं क्वचित् ] conj., प्रमाणं चापितं क्वचित्  
 C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>41</sub>E, प्रमाञ्चापितत् क्वचित् K<sub>7</sub>, प्रमाणञ्चापितां कति M (36c) °र्ध्वेषु ] em.,  
 °र्ध्वेषु C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>MK<sub>41</sub>E (36d) सूर्यस्त° ] Σ, र्यो M<sup>ac</sup>, शूर्यो M<sup>pc</sup> • महीम् ] C<sub>45</sub>  
 C<sub>02</sub>K<sub>82</sub>MK<sub>41</sub>, महीम् ] C<sub>94</sub>, मही K<sub>10</sub>K<sub>7</sub>E (37a) ब्रह्मा° ] Σ, ब्रह्म° M • प्रसंख्यातुं  
 ] Σ, प्रसंसा तु K<sub>10</sub>, च संख्यातुं E (37b) शक्यं क° ] K<sub>82</sub>K<sub>10</sub>K<sub>41</sub>E, शक्या क° C<sub>Σ</sub>K<sub>7</sub>,  
 सख्याङ्क° M, ह्यक्यं क° K<sub>41</sub> (37c) देवास्ते ] Σ, देवतापि M (37d) मानुषाणां च ]  
 Σ, मानुषान्श्च M<sup>ac</sup>, मानुषानाश्च M<sup>pc</sup> (38c) यत्पुराख्यातो ] C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, यत्पुराख्यातं  
 M, यत्पुरायात्पुराख्यातो K<sub>41</sub>, यत्पुराख्यातो E (39a) शिवाण्डा° ] Σ, शिवाण्ड°  
 M<sup>ac</sup>, शिवाण्डे° M<sup>pc</sup> (39b) सर्वेषामिव भूभृताम् ] conj., सर्वेषामिव भूरिताः C<sub>94</sub>C<sub>45</sub>  
 K<sub>7</sub>, सर्वेषामेव भूरिताः C<sub>02</sub>, सर्वेषामिव भूरिता K<sub>82</sub>, सर्वेषामेव भूरिणाम् K<sub>10</sub>, सर्षपा इव  
 भाविता M, सर्वेषामेव भूरिनाः K<sub>41</sub>, सर्वेषामेव भूरिमां E (39c) दिशा° ] Σ, शिवा° K<sub>10</sub>  
 (39d) ब्रह्माण्डे ] Σ, ब्रह्माण्डा M • कीर्तितं शृणु ] Σ, य च कीर्तितम् C<sub>45</sub>, कीर्तिता शृणु M



[ भूभृतां नामानि ]

[पूर्वतः]

सहासहः सहः सद्यो विसहः संहतो ऽसभा ।  
प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ ४० ॥

[आग्नेये]

प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।  
दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ।  
आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ॥ ४१ ॥

[याम्ये]

यमो ऽथ यमुना यामः संयमो यमुनो ऽयमः ।  
संयनो यमनोयानो यनियुग्मा यनोनयः ॥ ४२ ॥

[नैर्ऋते]

(40a) सहासहः ]  $K_7$ , साहासह  $C_{\Sigma}K_{82}K_{10}MK_{41}E$  • सहः सद्यो ]  $C_{94}C_{02}K_{82}K_{10}K_7$ , सहः सज्ञा  $C_{45}$ , सहो सद्यः  $M$ , सहः सज्ञो  $K_{41}E$  (40b) विसहः ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ , विसह  $C_{02}M$ , विसहः  $K_{41}$  • ऽसभा ]  $C_{94}C_{02}K_{82}K_{10}K_7$ , सभाः  $C_{45}$ , सहा  $M$ , सता  $K_{41}E$  (40c) प्रसहो ]  $\Sigma$ , प्रसहेः  $E$  • प्रसहः ]  $\Sigma$ , प्रसवः  $C_{02}$ , सप्रहः  $E$  • सानुः ]  $C_{\Sigma}K_{82}K_{10}K_{41}$ , सानु  $K_7ME$  (40d) पूर्वतो ]  $\Sigma$ , पर्वतो  $E$  (41a) भासनो ]  $C_{94}C_{45}K_{82}K_{10}K_7M$ , भास- $C_{02}$ , भांसतो  $K_{41}$ , भासतो  $E$  • भानुः ]  $\Sigma$ , भानु  $C_{45}M$  (41b) द्युतिमो ]  $C_{\Sigma}K_{82}K_{10}M$ , द्युतिनो  $K_7K_{41}E$  (41c) दीप्ततेजाश्च तेजाश्च ]  $C_{94}C_{02}K_{82}K_{10}K_7K_{41}$ , दीप्ततेजाश्च तेजश्च  $C_{45}$ , दीप्ततेजस् तेजश्च  $M$  (unmetr.), दीप्ततेजश्च तेजाश्च  $E$  (41d) तेजा तेजवहो ]  $\Sigma$ , तेजतेजयह  $M$  (41e) आग्नेये ]  $C_{\Sigma}K_{82}K_{10}E$ , आग्नेय  $K_7K_{41}$ , आग्नेर्ये  $M$  • त्वेतदा० ]  $\Sigma$ , त्वेचमा  $M$  (41f) शृण्वथ ]  $\Sigma$ , शृणुथ  $M$  • द्विज ]  $\Sigma$ , द्विजः  $K_{10}$  (42a) यमो ]  $\Sigma$ , यमा  $K_{41}$  (42b) संयमो ]  $\Sigma$ , संयम  $M$ , संयमा  $K_{41}$  • यमुनो ]  $C_{94}C_{45}K_{10}K_{41}$ , यमनो  $C_{02}K_7$ , यमुना  $K_{82}$ , यमतो  $M$ , यमुना०  $E$  • यमः ]  $\Sigma$ , यन  $M$ , यामः  $K_{41}$  (unmetr.) (42c) संयनो यमनोयानो ]  $K_{82}$ , संयमो यमनोयानो  $C_{94}C_{02}E$ , संयमो यमनोयानो  $C_{45}K_{10}$ , संयमा यमनो यामो  $K_7$ , यमियुग्मा यनो यानः  $M$ , संयमा यमनो यानो  $K_{41}$  (42d) यनियुग्मा यनोनयः ]  $K_{10}$ , यनियुग्मा नयो यनः  $C_{94}C_{02}K_{82}$ , यनियुग्मा नयो नयः  $C_{45}K_{41}$ , यनियुग्मा नयो यमः  $K_7$ , दशमा याम्यमाश्रुता  $M$ , यनियुग्मा नयोनय  $E$

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

[वारुणे]

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

[वायव्ये]

नृगर्भोऽसुरगर्भश्च देवगर्भो महीधरः ।  
वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ ४५ ॥  
ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।  
नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ ४६ ॥

(43a) नगना नन्दो ]  $C_{94}C_{02}K_{82}K_{10}K_7$ , नगजा नन्दो  $C_{45}$ , नगनागेन्द्र  $M$ , नगनो नदो  $K_{41}E$  (43b) नगरो नगनन्दनः ]  $K_{10}M^{ac}K_{41}$ , नगरोरगनन्दनः  $C_{94}K_7$ , नगरो नगनन्दनः  $C_{45}$ , नगरो-2. नन्दनः  $C_{02}$ , नगरोगरनन्दनः  $K_{82}$ , नगरो नननन्दनः  $M^{pc}$ , नगरोजननन्दनः  $E$  (43c) नगर्भो ]  $\Sigma$ , नृगभो  $K_{10}$ , नगर्भ  $M$  • गहनो गुह्यो ]  $\Sigma$ , गुहनो गुह्य  $M$ , गहनो गुह्ये  $E$  (43d) गूढजो ]  $\Sigma$ , गुडजो  $M$  • तत्परः ]  $\Sigma$ , तत्परम्  $M$  (44a) वारुणेन ]  $\Sigma$ , वारुणे च  $E$  (44b) शृणु ]  $K_{10}M$ , शृङ्गे  $C_{94}C_{45}K_{82}K_7$ , शृङ्गे  $C_{02}$ , मृद्धे (पाप्म) (cancelled)  $K_{41}$ , मृद्धे  $E$  (44c) बभ्रः सेतुर्भ० ] corr., बभ्रं सेतुर्भ०  $C_{94}C_{45}$ , बभ्रं सेतु भ०  $C_{02}$ , बभ्रः सेतु भ०  $K_{82}$ , बभ्रं सेतुर्भ०  $K_{10}$ , बभ्र सेतुर्भ०  $K_7$ , बभ्रू सेतु भ०  $M$ , बभ्रून्सेतुर्भ०  $K_{41}$ , बभ्रून्सेतुर्भ०  $E$  (44d) प्रभवोद्भव० ]  $\Sigma$ , प्रभवोभव०  $M$  • ०भाजनः ]  $\Sigma$ , ०भाजन  $E$  (44e) भरणो ]  $C_{45}K_7$ , भरण  $C_{94}K_{82}$ , भरणां  $C_{02}K_{41}E$ , भरणा  $K_{10}$ , भरणः  $M$  (44f) दशैते ]  $\Sigma$ , दशैते  $K_7$ , दशैता  $M$  • ०लयाः ]  $\Sigma$ , ०लया  $ME$  (45a) नृगर्भो ]  $\Sigma$ , नृगभा  $M$  • ०गर्भश्च ]  $C_{94}C_{45}K_{10}K_7K_{41}$ , ०गर्भाश्च  $C_{02}K_{82}ME$  (45b) देवगर्भो ]  $\Sigma$ , देवगर्भ  $M$  (45c) ०गर्भश्च ]  $C_{\Sigma}K_{10}K_7E$ , ०गर्भाश्च  $K_{82}$ , ०गर्भोश्च  $M$ , ०शभश्च  $K_{41}$  (45d) वृषाङ्को ]  $\Sigma$ , वृषाङ्गो  $M$  • वृषभ० ]  $\Sigma$ , वृष०  $C_{02}$  (46a) ज्ञातव्यश्च तथा सम्यग् ]  $C_{\Sigma}K_{82}K_{10}K_7$ , वृषज्जवृषनन्दश्च  $M$ , ज्ञानवाञ्छ तथा सम्य  $K_{41}$ , ज्ञानवाञ्छ तथा सत्य०  $E$  (46b) वृषजो वृषनन्दनः ]  $\Sigma$ , वृषनन्दनः  $K_{82}$ , दशनायक वायवे  $M$  (46cd) नायका दश वायव्ये कीर्तिता ये मया द्विज ]  $C_{94}C_{45}K_{82}K_{41}E$ , नायका दश वायव्ये कीर्तिता ये मया द्विजः  $C_{02}K_{10}$ , नायका दश वायव्ये कीर्तिता य मया द्विज  $K_7$ , कीर्तितो यं मया द्विप्र यथा तथ्येन सुव्रतः  $M$

[उत्तरे]

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

[ईशाने]

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

[मध्यमे]

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

[परिवाराः]

सर्वेषां दशमीशानां परिवारशतं शतम् ।  
शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥ ५० ॥

(47a) सुलभः ] Σ, सुरभः K<sub>41</sub>E • सुमनः ] C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>E, सुमनाः K<sub>7</sub>, सुमनो M, सुमन K<sub>41</sub> • सौम्यः ] Σ, सोम्य M (47c) सतः सत्य ] corr., सत सत्य C<sub>Σ</sub>K<sub>7</sub> K<sub>41</sub>, सत्यसत्य K<sub>82</sub>, सुत सत्य K<sub>10</sub>, सुतः सत्य M, सत सत्या० E • लयः ] Σ, लयं K<sub>7</sub> (47cd) शम्भुर्द० ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>41</sub>E, शम्भु द० C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, शम्भुर्द० M (47d) •नायकमु० ] Σ, •नायक उ० E (48a) वज्र ] Σ, व्रजः M (48b) •वर्षणः ] C<sub>Σ</sub> K<sub>82</sub>K<sub>10</sub>M, •वर्षणम् K<sub>7</sub>, •दर्पणः K<sub>41</sub>, •दर्यं च E (48c) इलनो वलिनो ब्रह्मा ] Σ, इलिनो वलिनो ब्रह्मः M (48d) दशे० ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>K<sub>41</sub>E, दशै० C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>, दिशै० M • नायकाः ] Σ, नायका M (49a) अपरो विमलो मोहो ] Σ, अपरः विमला मोहा M (49b) निर्मलो म० ] em., निमलो म० C<sub>94</sub>, निर्मलोन्म० C<sub>45</sub>K<sub>7</sub>K<sub>41</sub>, निर्मलोत्म० C<sub>02</sub>E, निमलोर्म० K<sub>82</sub>K<sub>10</sub>, निर्मलोन्म० M (49c) अक्षयश्चाव्ययो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>, अक्षयाश्चाव्ययो C<sub>02</sub>, अक्षयश्चाव्ययं M, अक्षयश्चाव्ययो E (49cd) विष्णुर्व० ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>K<sub>41</sub>E, विष्णु व० C<sub>02</sub>K<sub>82</sub>M, विष्णुर्व K<sub>10</sub> (49d) मध्यमे दश ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>K<sub>41</sub>, मध्यमो दश C<sub>02</sub>K<sub>82</sub>, वरवर्षणः K<sub>10</sub>, मध्यमो दशः M, मध्यमे दशः E (50a) सर्वेषां ] Σ, सर्वेषा K<sub>7</sub> • दशमीशानां ] Σ, दशरीशानां E (50b) परिवार० ] Σ, परि० C<sub>45</sub>, परिवारं K<sub>82</sub> (50d) सहस्रैः ] Σ, सहस्रै M • •वारितम् ] C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>, •वारिता C<sub>02</sub>, •वारितः M, •वारिताः E

सहस्रेषु च एकैकमयुतैः परिवारितम् ।

अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥ ५१ ॥

एकैकस्य परीवारो नियुतः पृथगेव च ।

कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ ५२ ॥

दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।

वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ ५३ ॥

खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।

दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ ५४ ॥

शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।

(51ab) एकैकम० ]  $C_{94}C_{45}K_{10}K_7K_{41}E$ , एकैकं म०  $C_{02}K_{82}M$  (51b) परिवारितम् ]  $\Sigma$ , परिवारितः  $M$ , परिवारितमाः  $E$  (51c) अयुतं ]  $E$ , अयुतैः  $C_{\Sigma}K_{82}K_7MK_{41}$ , अयुतैः  $K_{10}$  • प्रयुतैर्वृन्दैः ]  $\Sigma$ , प्रयुतैः वृन्दैः  $K_7$ , प्रयुतैर्भृत्य  $M$  (51d) प्रयुतं नियुतैर्वृतम् ]  $corr.$ , प्रयुतैर्नियुतैर्वृतः  $C_{94}C_{45}K_{82}K_7$ , प्रयुतैर्नियुतैर्वृतः  $C_{02}$ , प्रयुतैः नियुतैः वृतः  $K_{10}$ , प्रयुतः नियुतैः वृतः  $M$ , प्रयुतैः नियुतैर्वृतः  $K_{41}$ , प्रयुतं नियुतैर्वृतः  $E$  (52a) परीवारो ]  $\Sigma$ , परिवार  $M$  (unmetr.), परिवारो  $E$  (unmetr.) (52b) नियुतः ]  $\Sigma$ , नियुत  $C_{02}$  • च ]  $\Sigma$ , चः  $K_7^{ac}$  (52c) कोटिभिर्दशकोट्येन ]  $C_{94}C_{02}K_{41}E$ , कोटिभिः दशकोट्येन  $C_{45}$ , कोटिभिर्दशकोट्येन  $K_{82}K_7$ , कोटिभिर्दशकोट्येनः  $K_{10}$ , कोटिभिः परिवाराणि कोटिभिः दशकोटिकम्  $M$  (52d) एकैकः परिवारितः ]  $C_{45}K_{82}E$ , एकैकः परिवारितः ]  $C_{94}$ , एकैकपरिवारितः  $C_{02}K_{10}K_7$ , एकैकपरिवाराणां  $M$ , एकैकः परिवारितं  $K_{41}$  (53a) दशकोटिषु एकैकं ]  $C_{45}C_{02}K_{10}K_{41}E$ , दशकोटीषु एकैकं  $C_{94}K_{82}K_7$ , दशकोट्येषु एकैकं  $M$  (53b) वृन्दवृन्दभृतैर्वृतम् ]  $C_{\Sigma}K_{10}$ , वृन्दवृन्दवृतैर्वृतं  $K_{82}$ , वृन्दवृन्दभृतैर्वृतं  $K_7$ , वृन्दवृन्देषु एकैकं  $M$ , वृन्दवृन्दवृतैर्वृतं  $K_{41}$ , वृन्दवृन्दं वृतैर्वृतः  $E$  (53c) वृन्दवर्गेषु ]  $\Sigma$ , वृन्दवर्गभिः तैः वृतम्  $M$  (53d) खर्वभिः परिवारितम् ]  $C_{\Sigma}K_{82}K_{10}$ , खर्वभिः परिवारितम्  $K_7$ , खर्वभिः परिवाराणि  $M$ , खर्वभिः परिवारितं  $K_{41}$ , खर्वभिः परिवारितः  $E$  (54a) खर्ववर्गेषु एकैकं ]  $\Sigma$ , खर्ववर्गैव एककम्  $M$  (54b) दशखर्वगणैर्वृतम् ]  $C_{94}C_{02}K_{82}K_{10}K_{41}$ , दशखर्वगणैर्वृतम्  $C_{45}$ , दशखर्वगणैर्वृतं  $K_7$ , दशखर्वेषु एकैकं दशखर्वगणैर्वृतम्  $M$ , दशखर्वगणैर्वृतः  $E$  (54c) •खर्वेषु ]  $\Sigma$ , •गर्वेषु  $K_7$  (54d) परिवारितम् ]  $\Sigma$ , परिवारितं  $K_{41}$ , परिवारितः  $E$  (55a) पृथगेकैकं ]  $em.$ , पृथगेनैव  $C_{94}C_{02}K_{82}K_{10}K_7MK_{41}E$ , पृथगेनैव  $C_{45}$  (55b) •वारितम् ]  $K_{82}^{pc}M$ , •वारितः  $C_{\Sigma}K_{10}K_7K_{41}E$ , •तं  $K_{82}^{ac}$

पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ ५५ ॥

समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।

मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ ५६ ॥

अनन्तेषु च एकैकं परार्धपरिवारितम् ।

परार्धेषु च एकैकं परेण परिवारितम् ।

एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ ५७ ॥

[ प्रमाणम् ]

प्रमाणं शृणु मे विप्र संक्षेपाद्ब्रुवतो मम ।

चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥ ५८ ॥

कोटिकोटिसहस्रं तु योजनानां समन्ततः ।

अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥ ५९ ॥

सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।

(55d) समुद्रैः ]  $\Sigma$ , समुद्रैः  $C_{94}$ , दसुद्रैः  $C_{45}$  • ०वारितम् ]  $\Sigma$ , ०वारितः E (56a) तथै० ]  $\Sigma$ , तथे०  $C_{02}$  (56b) मध्यसंख्यैस्तु तैर्वृतम् ]  $C_{\Sigma}K_{82}MK_{41}$ , मध्यसंख्यैस्तु तैर्वृतम्  $K_{10}$ , मध्यसंख्यैस्तु तैर्वृतं  $K_{77}$ , मध्ये शङ्खायुतैर्वृतः E (56c) मध्यसंख्येषु ]  $\Sigma$ , मध्यसांख्यो च M, मध्ये शंखेषु E (56cd) एकैकमनन्तैः ]  $\Sigma$ , एकैकं मनन्तैः  $K_{77}$ , एकैकं अनन्तैः M (56d) ०वारितम् ]  $\Sigma$ , ०वारितः E (57b) परार्धपरिवारितम् ]  $C_{94}C_{45}K_{82}K_{10}K_{77}K_{41}$ , परार्ध-३-रितम्  $C_{02}$ , परार्धे परिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M, परार्धैः परिवारितः E (57d) ०वारितम् ]  $\Sigma$ , ०वारिवारितं  $K_{10}$ , ०वारितः E (57e) कथितो ]  $\Sigma$ , कथितो  $K_{10}$ , कथिता E (57f) शक्यं ]  $\Sigma$ , शक्य  $C_{02}$ , संख्यां शक्यं  $K_{41}$  • सांख्यमु० ]  $C_{94}C_{02}K_{10}M$ , सांख्यमु०  $C_{45}$ , स्यख्यमु०  $K_{82}$ , संख्यमु  $K_{77}$ , संख्यामु०  $K_{41}E$  (58a) प्रमाणं ]  $C_{02}K_{82}K_{77}MK_{41}E$ , प्रणामं  $C_{94}C_{45}$ , प्रमाण  $K_{10}$  (58b) संक्षेपाद्ब्रुवतो ]  $C_{94}C_{02}K_{82}K_{10}K_{41}E$ , संक्षेपाद्ब्रुवतो  $C_{45}$ , संख्येपाद्ब्रुवतो  $K_{77}$ , संक्षेप ब्रुवतो M (59a) कोटिकोटि० ]  $\Sigma$ , कोटीकोटि० M (59b) योज० ]  $\Sigma$ , याज०  $K_{41}$  (59c) च परीमाणं ]  $\Sigma$ , च परिमाणं  $C_{45}$  (unmetr.), परिमाणञ्च M (59d) ब्रह्मणा ]  $\Sigma$ , -३-  $C_{02}$  • ०कीर्तितम् ]  $C_{94}C_{45}K_{10}K_{77}K_{41}E$ , ०कीर्तिताः  $C_{02}$ , ०कीर्तितः  $K_{82}M$  (60a) ०स्त्राणि ]  $\Sigma$ , ०स्त्राणि  $K_{41}$

विंशकोटिष्वङ्गुलीषु ऊर्ध्वतस्तपते रविः ॥ ६० ॥

प्रमाणं नाम संख्या च कीर्तितानि समासतः ।

ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥ ६१ ॥

[ पुराणम् ]

पुराणाशीसहस्राणि शतानि द्विजसत्तम ।

ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥ ६२ ॥

वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।

तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥ ६३ ॥

बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।

पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥ ६४ ॥

60cd The folio in K<sub>10</sub> ends with ऊर्ध्व०, and the folios that may have contained verses 1.60d–2.22 are missing.

(60c) विंशकोटिष्वङ्गुलीषु ] conj., विंशकोटिषु गुल्मेषु C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>E, विंशकोटि विना गुल्मे M (60d) ऊर्ध्वतस्त० ] C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>E, ऊर्ध्व-2 K<sub>10</sub>, ऊर्ध्वतो त० M, उद्धतस्त० K<sub>41</sub> • रविः ] Σ, रवि E (61a) प्रमाणं नाम संख्या च ] Σ, प्रमाणं नाम संख्या च C<sub>45</sub>, प्रमाणेनाणञ्चम संख्याऽत च K<sub>41</sub> (61b) कीर्तितानि ] Σ, कीर्त्तियानानि K<sub>41</sub> (61c) ब्रह्माण्डं चा० ] K<sub>82</sub>, ब्रह्माण्डश्च C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>MK<sub>41</sub>, ब्रह्माण्डाश्च० C<sub>02</sub>, ब्रह्माण्डाश्च E • ०मेयाणां ] C<sub>94</sub>K<sub>82</sub>MK<sub>41</sub>E, ०मेयाणा C<sub>45</sub>C<sub>02</sub>K<sub>7</sub> (61d) ०कीर्तितम् ] Σ, ०कीर्तिताः C<sub>02</sub>, ०कीर्त्तितः M (62b) ०सत्तम ] Σ, -2 मः C<sub>02</sub> (62c) पूर्णं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>41</sub>E, पूर्वे C<sub>45</sub>, पूर्ण K<sub>7</sub>, पूर्व M (62d) मातरिश्वा ] Σ, मातरिश्च M • ०तथम् ] Σ, ०तथा C<sub>02</sub>M (63a) संक्षिप्य ] Σ, संक्षिप्यः M (63b) प्राप्तं चोशनसं ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, प्राप्तं चौसनसं C<sub>94</sub>K<sub>41</sub>, प्राप्तऽऔसनसं C<sub>02</sub>, प्राप्ताश्चोशनसम M (unmetr.), प्राप्ताश्चोशनसं E (63c) संक्षिप्य ] Σ, संक्षिप्यः M (63d) प्राप्तवांश्च बृहस्पतिः ] Σ, प्राप्तपञ्च बृहस्पति M (64b) सूर्यं ] C<sub>02</sub>E, सूर्यसु C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>K<sub>41</sub>, सूर्य C<sub>45</sub>M • त्रिंशत्स० ] Σ, त्रिंशत्स० C<sub>02</sub>M (64c) ०विंशत्सहस्राणि ] corr., ०विंशहस्राणि C<sub>94</sub>, ०विंशसहस्राणि C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>MK<sub>41</sub>, ०विंशत्सहस्राणि E (64d) मृत्युं प्राह ] Σ, मृत्यु प्राहः M

एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।  
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ ६५ ॥  
 अष्टादशसहस्राणि तेन सारस्वताय तु ।  
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ ६६ ॥  
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।  
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ ६७ ॥  
 चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।  
 त्रय्यारुणि सहस्राणि त्रयोदश अभाषत ॥ ६८ ॥  
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।  
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥ ६९ ॥  
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।  
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ ७० ॥

(65a) °विंशत्° ] E, °विंश° C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>MK<sub>41</sub> (65b) कीर्तितम् ] E, कीर्तितः C<sub>94</sub>  
 C<sub>45</sub>K<sub>82</sub>K<sub>7</sub><sup>pc</sup>M, कीर्तिताः C<sub>02</sub>, कीर्तित K<sub>7</sub><sup>ac</sup>, कीर्तितः K<sub>41</sub> (65c) इन्द्रे° ] Σ, इन्द्रे°  
 K<sub>41</sub> (65c) वसिष्ठाय ] Σ, विशिष्ठाय C<sub>45</sub>, वहिष्ठाय K<sub>7</sub> (65d) विंशत्श्लो° ] corr.,  
 विंशत्श्लो° C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>K<sub>41</sub>E, विंशत्श्लो° C<sub>45</sub>, त्रिंशत्श्लो° M (66a) अष्टादशसहस्राणि ]  
 Σ, आष्टादशसहस्राणि K<sub>7</sub>, वसिष्ठेदशसहस्रं M (66c) सारस्वतस्त्रि° ] em., सारस्वता  
 त्रि° C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>K<sub>41</sub>E, सारस्वतास्त्रि° C<sub>45</sub>, सारस्वत तृ° M • °धामाय ] Σ, om.  
 K<sub>82</sub><sup>ac</sup> (66d) सहस्रदश ] Σ, सहस्रादश M (67b) भर° ] Σ, भार° C<sub>02</sub>, सन°  
 M (67d) अभाषत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>41</sub>, अभाषत C<sub>02</sub>, अभाषतः K<sub>7</sub>E, मभासतः M  
 (68b) अन्तरी° ] Σ, अन्तरि° M (68c) त्रय्यारुणि ] corr., त्रय्यारुणि C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>  
 MK<sub>41</sub>, त्रय्यारुणि C<sub>02</sub>E, त्रय्यारूपिनि K<sub>7</sub> (68d) अभाषत ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>K<sub>41</sub>, अभाषतः  
 C<sub>45</sub>, स्वभावत K<sub>82</sub>, मभासतः M, ह्यभाषत E (69a) त्रय्यारुणि° ] corr., त्रय्यारुणि°  
 C<sub>Σ</sub>K<sub>7</sub>K<sub>41</sub>, त्रय्यारुणि° K<sub>82</sub>E, त्रय्यारुणि° M • विप्रेन्द्रो ] Σ, विप्रेन्द्र C<sub>02</sub>M (69b)  
 धनंजय° ] Σ, धन° K<sub>82</sub><sup>ac</sup> • °भाषत ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>K<sub>41</sub>, °भाषतः C<sub>45</sub>ME (70b)  
 °मुनिः ] Σ, °मुनि M (70c) कृतंजयाद्वि° ] C<sub>94</sub>K<sub>82</sub>K<sub>41</sub>E, कृतंजया द्वि° C<sub>45</sub>C<sub>02</sub>  
 K<sub>7</sub>, धनञ्जय द्वि° M • °श्रेष्ठ ] Σ, °श्रेष्ठो E (70d) ऋणंजय° ] Σ, ऋणंजाय° C<sub>45</sub> •  
 °महात्मने ] Σ, °मभाशतः M

ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।  
 गौतमाच्च भरद्वाजस्तस्माद्धर्यद्वताय तु ॥ ७१ ॥  
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।  
 सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥ ७२ ॥  
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।  
 शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥ ७३ ॥  
 द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।  
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ ७४ ॥  
 रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।  
 दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।  
 मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ ७५ ॥

75ab ≈ BrahmāṇḍaP 3.4.67ab : मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये

(71a) प्राप्तो ] Σ, प्राप्तः M, प्राप्तौ E (71b) महर्षिणे ] Σ, महर्षिणः M (71c) गौतमाच्च  
 ] C<sub>Σ</sub>K<sub>82</sub>E, गौतमाश्च K<sub>7</sub>K<sub>41</sub>, गौतमेन M (71cd) भरद्वाजस्तस्माद्धर्यद्वताय ] C<sub>94</sub>C<sub>02</sub>  
 K<sub>82</sub>K<sub>7</sub>, भरद्वाजस्तस्माद्धर्यद्वताय C<sub>45</sub>, भरद्वाज तस्मा हर्षद्वताय M, भरद्वाजस्तस्माद्धर्यद्वनाय  
 K<sub>41</sub>, भरद्वाजस्तस्माद्म्याहमाय E (72a) राजश्रवास्ततः ] em., राजश्रव तं C<sub>Σ</sub>K<sub>82</sub>K<sub>41</sub>E,  
 राजश्रवे तं K<sub>7</sub>, राजर्षव तं M (72ab) प्राप्तः सोमं ] Σ, प्राप्त सामं K<sub>41</sub> (72c)  
 शुष्मात्तं ] Σ, शुष्मा तं K<sub>82</sub> (72cd) प्राप्तस्तृणबिन्दुस्तु ] Σ, प्राप्त तृणबिन्दुस्तु C<sub>02</sub>,  
 प्राप्तस्तृणबिन्दुस्तु K<sub>41</sub> (72d) भो ] Σ, om. C<sub>45</sub> (73b) वृक्षः ] Σ, वृक्ष M • भाषत  
 ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>K<sub>41</sub>, भाषतः C<sub>02</sub>ME (73c) शक्तिः पराशरं ] Σ, शपरासर M<sup>ac</sup>,  
 शक्ति परासर M<sup>pc</sup> (73d) जतुं ] Σ, तुं C<sub>45</sub>, जंतुं M (74a) द्वैपायनं तु ] em.,  
 द्वैपायनस्तु C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>MK<sub>41</sub>, द्वैपायनाय E (unmetr.) (74b) जतुकर्णो महर्षिणम् ] C<sub>94</sub>  
 C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, जतुकर्णो महर्षिणः C<sub>02</sub>, जकर्णो महर्षिणं K<sub>82</sub><sup>ac</sup>, जंतुकर्णमहर्षिणा M, जतुकर्णो  
 महर्षिण K<sub>41</sub>, जतुकर्णमहर्षिणा E (74d) मुनिः ] Σ, मुनि ME (75a) हर्षेण ]  
 M, हर्षाय C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>K<sub>41</sub>, हर्षणाय E (75b) बुद्धये ] Σ, बुद्धयः M (75d)  
 पुराणं सम्प्रकाशितम् ] Σ, पुराण सम्प्रकाशितां C<sub>02</sub> (75e) मानुषाणां ] Σ, मनुषाणां C<sub>45</sub>,  
 मानुषाना M • हितार्थाय ] Σ, हित्यथाय M, हितार्थाय K<sub>41</sub> (75f) भूयः ] Σ, भूय ME



॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥

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

E

## [ द्वितीयोऽध्यायः ]

विगतराग उवाच ।

श्रुतं मया जनाग्रेण ब्रह्माण्डस्य तु निर्णयम् ।

प्रमाणं वर्णरूपं च संख्या तस्य समासतः ॥ १ ॥

शिवाण्डेति त्वया प्रोक्तो ब्रह्माण्डालयकीर्तितः ।

कीदृशं लक्षणं ज्ञेयं प्रमाणं तस्य वा कति ॥ २ ॥

कस्य वा लयनं ज्ञेयं प्रमाणं वात्र वासिनः ।

का वा तत्र प्रजा ज्ञेया को वा तत्र प्रजापतिः ॥ ३ ॥

[ शिवाण्डसंख्या ]

अनर्थयज्ञ उवाच ।

शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।

दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥ ४ ॥

अगम्यगमनं गुह्यं गुह्यादपि समुद्धितम् ।

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

Witnesses used for this chapter : C<sub>94</sub> ff. 195v–197r, C<sub>45</sub> ff. 203v–204v, C<sub>02</sub> ff. 270r–270v (it breaks off at 2.21 and resumes at 3.30b), K<sub>82</sub> ff. 3v–4v, K<sub>10</sub> exp. 43 and 42 (sic !; it broke off at 1.60d and resumes at 2.23), K<sub>7</sub> ff. 211v–213r, E pp. 585–588; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

1a जनाग्रेण ] Σ, जना.2. C<sub>94</sub> 2b ब्रह्माण्डा० ] Σ, ब्रह्माण्ड E 2c ज्ञेयं ] Σ, ज्ञेया C<sub>02</sub> 2d कति ] Σ, कति: C<sub>02</sub> 3a लयनं ज्ञेयं ] Σ, लयनं C<sub>45</sub>, लक्षणं ज्ञेयं E 3b वासिनः ] Σ, वासिरानः C<sub>45</sub> 3c का ] em., को C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>, किं E • प्रजा ज्ञेया ] Σ, प्रजा.1. या C<sub>94</sub> 4b न त्वं ] Σ, तत्त्वं E • ंहसि ] Σ, ंहसि K<sub>7</sub> 4c दैवतै० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, देवतै० C<sub>02</sub>K<sub>7</sub>E • शक्तिर् ] C<sub>94</sub>, शक्ति C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E 5a अगम्यगमनं ] Σ, अगम्यगगहनं C<sub>02</sub>, अगम्यगगमनं K<sub>7</sub> 5b गुह्या० ] K<sub>7</sub>E, गुहा० C<sub>Σ</sub>K<sub>82</sub> • समुद्धितं ] Σ, सम्रद्धितं K<sub>7</sub>, समृद्धिदम् E

न प्रभुर्नेतरस्तत्र न दण्ड्यो न च दण्डकः ॥ ५ ॥  
 न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।  
 नानृजुर्न च दम्भित्वं न तृष्णा न च ईर्ष्यता ॥ ६ ॥  
 न क्रोधो न च लोभो ऽस्ति न मानो ऽस्ति न सूयकः ।  
 ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥ ७ ॥  
 न व्याधिर्न जरा तत्र न शोको ऽस्ति न विक्लवः ।  
 नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥ ८ ॥  
 नोत्कृष्टो मानवस्तस्मिन्स्त्रियश्चैव शिवालये ।  
 न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥ ९ ॥  
 गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।  
 याचमानो न तत्रास्ति दाता चैव न विद्यते ॥ १० ॥  
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।  
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥ ११ ॥  
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।

(5c) प्रभुर्ने० ]  $\Sigma$ , प्रने०  $C_{02}$  (5d) दण्ड्यो ]  $C_{02}K_{82}K_7$ , दण्डो  $C_{94}C_{45}$ , दण्ड्या E  
 • दण्डकः ]  $\Sigma$ , ण्डकः  $C_{45}^{ac}$ , पण्डकः  $C_{45}^{pc}$  (6a) सत्यो ]  $\Sigma$ , सत्यौ E • तत्र ]  $\Sigma$ , तत्रा  
 E (6b) नो ]  $\Sigma$ , न०  $C_{94}$  (6c) नानृजुर्न ] em., नात्रजुर्न  $C_{94}E$ , नात्रजुर्न  $C_{45}K_7$ ,  
 (नात्रजु न)  $C_{02}$ , नात्रजुन्न  $K_{82}$  (6d) न तृष्णा न च ]  $\Sigma$ , न च तृष्णा न  $K_{82}$  • ईर्ष्यता ]  
 $\Sigma$ , ईर्ष्यताः  $C_{02}$ , ईर्ष्यता E (7a) क्रोधो ]  $\Sigma$ , क्रोधौ  $C_{02}$  (7b) सूयकः ]  $\Sigma$ , सूचकः  
 $C_{45}$ , स्तेयकः E (unmetr.) (7d) शठो ]  $\Sigma$ , षठो  $C_{02}$ , शठे E • मत्सरः ]  $\Sigma$ , मत्सराः  
 E (8a) व्याधिर्न ]  $\Sigma$ , व्याधि न  $C_{02}K_7$  • जरा तत्र ]  $C_{45}K_7$ , जरास्तत्र  $C_{94}C_{02}K_{82}E$   
 (8b) विक्लवः ]  $\Sigma$ , विक्लव E (9a) मानव० ]  $\Sigma$ , मा० व०  $C_{94}$  (9c) प्रशंसास्ति  
 ]  $\Sigma$ , प्रशंसाश्च E (10c) तत्रास्ति ]  $\Sigma$ , तत्रा  $K_{82}^{ac}$  (11a) ब्रज त० ]  $\Sigma$ , ब्रजस्त०  $K_7$   
 (11c) कर्म ना० ] em., कर्म न  $C_{\Sigma}K_{82}K_7$ , कर्मणा E (11d) कलिः ]  $\Sigma$ , कलि  $K_7^{ac}$   
 E (12a) च न त्रेता ]  $\Sigma$ , च न त्रेता  $C_{94}$ , च त्रेता न  $C_{45}$  (12b) कृतं चा० ]  $C_{02}K_{82}$ ,  
 कृतश्चा०  $C_{94}C_{45}K_7E$

मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥ १२ ॥  
 आहूतसम्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।  
 न जन्ममरणं तत्र आपदं नाप्नुयात्कचित् ॥ १३ ॥  
 न चाशापाशबद्धोऽस्ति रागमोहं न विद्यते ।  
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥ १४ ॥  
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।  
 ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥ १५ ॥  
 न जपो नाह्निकस्तत्र नाग्निहोत्री न यज्ञकृत् ।  
 न व्रतं न तपश्चैव न तिर्यङ्गरकं तथा ॥ १६ ॥  
 तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।  
 अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥ १७ ॥  
 हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।  
 देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥ १८ ॥

16d cf. VSS 19.49cd: विसृष्टे त्विन्द्रियग्रामे तिर्यङ्गरकसाधनम् 17b cf. MBh Suppl. 14.4.2743: ऐश्वर्यगुणसंपन्नाः क्रीडन्ति च यथासुखम्, and BrahmāṇḍaP 1.26.1: महादेवस्य महात्म्यं प्रभुत्वं च महात्मनः । श्रोतुमिच्छामहे सम्यगैश्वर्यगुणविस्तरम् ॥

(12c) मन्वन्तरं न तत्रास्ति ] Σ, मन्वन्त्रास्ति C<sub>02</sub>, मन्वन्तरनन्त तत्रास्ति K<sub>7</sub> (12d) कल्पश्चैव ] Σ, कल्पं चैव K<sub>82</sub> (13a) आहूतं ] Σ, आभूतं E (13b) ब्रह्मरात्रिदिनं ] Σ, ब्रह्मरात्रिदिवस् E (13c) जन्ममरणं तत्र ] C<sub>02</sub>K<sub>82</sub>E, जन्ममरणं तत्र C<sub>94</sub>C<sub>45</sub>, जन्ममरणञ्चत K<sub>7</sub> (13d) आपदं ] Σ, अपदं E (14a) चाशापाशं ] C<sub>45</sub>K<sub>7</sub><sup>pc</sup>, च सायाशं C<sub>94</sub>C<sub>02</sub> K<sub>82</sub>K<sub>7</sub><sup>ac</sup>E • •वृद्धो ] Σ, •वृद्धो C<sub>02</sub>, •वृद्धो E (14b) •मोहं ] Σ, •मोहो C<sub>94</sub> (14c) देवा ] Σ, देवो C<sub>45</sub> (15b) गन्धर्वा ] Σ, गन्धर्वो E (16a) जपो ] Σ, जयो C<sub>94</sub> • नाह्निकस्तं ] Σ, नाह्निक तं C<sub>45</sub> (16d) न तिर्यङ्गरकं ] em., नातिर्यङ्गरकस् C<sub>94</sub>C<sub>02</sub> K<sub>82</sub>, नातिर्यङ्गरकन् C<sub>45</sub>, नातिर्यङ्गरकस् K<sub>7</sub>, न तीर्थङ्गरकन् E (18a) हरेच्छाप्रभवाः ] K<sub>7</sub>, हरेच्छाप्रभवाः C<sub>Σ</sub>K<sub>82</sub>, हरेच्छाप्रभवा E (18c) वर्ज्यानि ] Σ, वज्जानि E

परार्धद्विगुणोत्सेधो विस्तारश्च तथाविधः ।  
 अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥ १९ ॥  
 अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।  
 प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥ २० ॥  
 स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।  
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥ २१ ॥  
 तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।  
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥ २२ ॥  
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।  
 परार्धद्वयविक्षेपं योजनानां द्विजोत्तम ॥ २३ ॥  
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।  
 अधोर्ध्वो न च संख्यास्ति न तिर्यञ्चैति कश्चन ॥ २४ ॥  
 शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।  
 भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥ २५ ॥

21c After कामरू०, C<sub>02</sub> has two folios missing (ff. 271–272) and resumes only at 3.30b

(19a) ०गुणोत्सेधो ] conj., ०गुणोच्छेधा C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, ०गुणोच्छेधा C<sub>02</sub>, ०गुणाच्छेधा E (19b) विस्तारश्च ] K<sub>7</sub>, विस्तारं च C<sub>Σ</sub>K<sub>82</sub>E • ०विधः ] K<sub>7</sub>, ०विधा C<sub>Σ</sub>K<sub>82</sub>E (19c) अनेकाकार० ] Σ, अनेकार० C<sub>94</sub> (20a) अन्ये ] Σ, बहु० E (20c) षण्डाश्च ] Σ, घण्टाश्च E (20d) ०रुहाणि ] C<sub>02</sub>, ०रुहानि C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, ०सहानि E (21a) स्वादु० ] Σ, स्वाधु० C<sub>94</sub> • ०मूल० ] Σ, ०मूला K<sub>82</sub> • ०फलाः ] conj., ०फला C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>E (21b) स्कन्ध० ] conj., स्कन्द० C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>E (22c) ०बलाः ] Σ, ०वराः E (23c) ०द्वय० ] Σ, ०द्व० K<sub>82</sub><sup>ac</sup> • विक्षेपं ] em., विक्षेपा C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, विज्ञेया E (23d) ०त्तम ] Σ, ०त्तमः K<sub>82</sub> (24b) बलशक्तिश्च भो द्विज ] Σ, om. K<sub>82</sub><sup>ac</sup>, तव शक्तिश्च भो द्विज E (24c) अधोर्ध्वो न च संख्यास्ति ] Σ, om. K<sub>82</sub><sup>ac</sup> (24d) न तिर्यञ्चैति कश्चन ] K<sub>82</sub><sup>pc</sup>K<sub>7</sub>, न तिर्यञ्चैति कश्चन C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E, न तिर्यं चेति कश्चन K<sub>82</sub><sup>ac</sup> (25c) भोगमक्षय त० ] em., भोगमक्षयस्त० C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (unmetr.), भोगमयास्तु त० E (25d) ०मृत्युर्न ] Σ, ०मृत्यु न K<sub>10</sub>

शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।  
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥ २६ ॥

बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।  
 परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥ २७ ॥

भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।  
 परार्धपरकोटीनामघोरालयमाश्रिताः ॥ २८ ॥

कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।  
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥ २९ ॥

कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।  
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥ ३० ॥

ईशानस्य कलाः पञ्च वक्रस्यापि चतुष्कलाः ।  
 अघोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥ ३१ ॥

सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।

31 cf. Ātmārthapūjāpaddhati 276cd–277ab : ईशानस्य कलाः पञ्च पुरुषस्य चतुष्कलाः ॥  
 अघोरास्य कलाश्चाष्टौ वामदेवेन त्रयोदश । 32 cf. Ātmārthapūjāpaddhati 277cd : अष्टौ  
 सद्यकला ज्ञेया मकुटादिक्रमान् न्यसेत्

(26b) प्रभाः ] Σ, प्रभा E (26d) °शानानां ] Σ, °शानाना K<sub>10</sub>, °गानानां K<sub>7</sub> •  
 स्मृतालयः ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>, स्मृतालय C<sub>45</sub>, स्मृतालयं K<sub>82</sub>, स्मृतालया E (27a) °भाः ]  
 Σ, °भा E (27b) ज्ञेयास्त° ] Σ, ज्ञेया त° K<sub>82</sub>E • °आलये ] Σ, °आलयं E (27d)  
 दिश° ] Σ, दिशि° K<sub>10</sub> (28a) °प्रभाः ] Σ, °प्रभा E (28b) दक्षिणां ] Σ, दक्षिण° E  
 • दिशम् ] Σ, दिशिम् C<sub>45</sub>E (28d) °घोरा° ] Σ, °घोरा° E • °श्रिताः ] Σ, °श्रिता  
 E (29b) पश्चिमां ] Σ, पश्चिमा C<sub>45</sub> • दिश° ] Σ, दिशि° K<sub>7</sub> • °श्रिताः ] Σ, °श्रिता E  
 (29d) सद्यमिष्टा° ] Σ, सद्यमिष्टा° K<sub>82</sub> • स्मृतः ] Σ, स्मृताः C<sub>45</sub> (30b) उत्तरां ] Σ,  
 उत्तरा C<sub>45</sub> • दिशम् ] Σ, दिशिम् C<sub>94</sub> (30d) °लयः ] Σ, °लय K<sub>7</sub> (31a) कलाः ]  
 Σ, कला E (31b) चतुष्कलाः ] Σ, चतुष्कले E (31d) वामदेवा° ] Σ, वामदेव° K<sub>10</sub>  
 (32a) ज्ञेयाः ] Σ, ज्ञेया E (32b) संसारा° ] Σ, संसा° C<sub>45</sub><sup>ac</sup>

अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥ ३२ ॥

संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।  
पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥ ३३ ॥

शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।  
शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥ ३४ ॥

अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।  
कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।  
तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥ ३५ ॥

गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।  
तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥ ३६ ॥

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

स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।  
स्वदारपुत्रसर्वस्वं शिरो ऽर्थिभ्यश्च यो ददेत् ।

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

- (32c) °त्रिंशत्क० ] corr., °त्रिंशक० C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • ह्येताः ] Σ, ज्ञेयाः E  
(32d) °सत्तम ] Σ, °सत्तमः K<sub>10</sub>E (33a) संख्या वर्णा ] C<sub>45</sub>K<sub>7</sub>, संख्या वर्णो C<sub>94</sub>  
K<sub>10</sub>, संख्या वर्णा K<sub>82</sub>, संख्या वर्णा E (33b) एकैकस्य ] Σ, एकैकस्य C<sub>45</sub>K<sub>82</sub> (33d)  
बोधव्यास्त० ] em., बोधव्या त० C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (34a) °कृष्ट्या ] Σ, कृष्टा K<sub>82</sub>  
K<sub>7</sub> (34b) योगं सदाभ्यसेत् ] Σ, योग समभ्यसेत् K<sub>10</sub> (34c) °योगं ] Σ, °योग E  
(35c) °तप ] E, °तपः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (unmetr.) (35e) शक्येत ] Σ, शक्येत  
C<sub>45</sub>, शक्येते E (35f) देवैः ] Σ, देवैः K<sub>7</sub> • °धन ] Σ, °धनम् C<sub>45</sub> (36c) गन्तुं ]  
Σ, गन्तु K<sub>10</sub>K<sub>7</sub> • शक्येत ] Σ, शक्यन्ते E (37a) °द्वीप० ] Σ, °द्वीप० K<sub>7</sub> • °समुद्राणि  
] Σ, °समुद्राय K<sub>10</sub> (37e) गन्तुं ] Σ, गन्तु K<sub>10</sub>, गन्तु K<sub>7</sub> • शक्येत ] Σ, शक्यन्ते E  
(38a) स्वदेहान्मांस० ] Σ, स्वदेहान्मांस० K<sub>7</sub>, स्वदेहान्मांस० E (38c) °स्वं ] Σ, °स्व  
K<sub>10</sub>

द्वितीयो ऽध्यायः

न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥ ३८ ॥

यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।

ब्रह्माण्डान्तस्य भोगास्तु भुङ्क्ते कालवशानुगः ॥ ३९ ॥

कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।

अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।

त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥ ४० ॥

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥

38e न तत्र गन्तुं ] Σ, न तत्र गन्तुं न C<sub>45</sub> 38f ऽदुष्करैः ] Σ, ऽदुष्कृतः K<sub>10</sub>  
39a ऽदानं ] Σ, ऽदानं K<sub>82</sub>, ऽदानै K<sub>10</sub> 39b ऽपारगः ] Σ, ऽपारगाः C<sub>94</sub>K<sub>10</sub>  
39c ब्रह्माण्डान्तस्य भोगास्तु ] Σ, ब्रह्माण्डान्तस्य भोगास्तु K<sub>10</sub>, ब्रह्माण्डान्तस्य भोगास्तु  
E 39d भुङ्क्ते ] Σ, भुङ्क्ते K<sub>7</sub>, भुक्त्वा E • ऽगः ] Σ, ऽगाः K<sub>82</sub> 40b धर्मो ] Σ,  
धर्मे K<sub>7</sub> 40e ऽकलनात्कालं ] Σ, ऽकलना कालं K<sub>10</sub> Colophon: नामाध्यायो  
द्वितीयः ] Σ, नामाध्याय द्वितीयः K<sub>10</sub>, नाम द्वितीयो ऽध्यायः E



## [ तृतीयो ऽध्यायः ]

[ धर्मप्रवचनम् ]

विगतराग उवाच ।

किमर्थं धर्ममित्याहुः कतिमूर्तिश्च कीर्त्यते ।

कतिपादवृषो ज्ञेयो गतिस्तस्य कति स्मृताः ॥ १ ॥

कौतूहलं ममोत्पन्नं संशयं छिन्धि तत्त्वतः ।

कस्य पुत्रो मुनिश्रेष्ठ प्रजास्तस्य कति स्मृताः ॥ २ ॥

अनर्थयज्ञ उवाच ।

धृतिरित्येष धातुर्वै पर्यायः परिकीर्तितः ।

आधारणान्महत्त्वाच्च धर्म इत्यभिधीयते ॥ ३ ॥

श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः ।

3cd cf. LiñP 1.10.12cd–13ab : धारणार्थं महान्द्वेष 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 धृतिरित्यर्थाद्वातोर्धर्मः प्रकीर्तितः । आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते ॥ cf. MatsP 145.27 : धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते ।

Witnesses used for this chapter : P<sub>57</sub> exp. 215r–215v (breaks off after 3.14d and resumes at 4.8a), C<sub>94</sub> ff. 197r–198v, C<sub>45</sub> ff. 204v–206r, C<sub>02</sub> ff. 273r–273v (broke off at 2.21 and resumes at 3.30b), K<sub>82</sub> ff. 4v–6r, K<sub>10</sub> exp. 42, 47 (upper), 48 (lower), K<sub>7</sub> ff. 213r–214v, E pp. 588–591 ; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

(1a) आहुः ] Σ, आहु E (1d) स्मृताः ] Σ, स्मृता C<sub>45</sub>, स्मृतः E (2a) कौतूहलं ] Σ, कौतूहल E • ममोत्पन्नं ] Σ, समोत्पन्नं K<sub>7</sub> (2b) संशयं ] Σ, संशयं C<sub>94</sub> (3c) आधारणान्म० ] P<sub>57</sub>C<sub>94</sub>K<sub>10</sub>, आधारणात्प० C<sub>45</sub>, आधारणात्म० K<sub>82</sub>K<sub>7</sub>, आधारणे म० E (3d) इत्यभिधीयते ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, इत्यभिधीयते P<sub>57</sub>, इत्यविधीयते C<sub>45</sub>K<sub>10</sub> (4ab) ऽस्मृतिद्वयोर्मूर्तिश्च० ] C<sub>94</sub>, ऽस्मृतिद्वयोर्मूर्तिश्च० P<sub>57</sub>C<sub>45</sub>K<sub>10</sub>, ऽस्मृतिद्वयोर्मूर्तिश्च० K<sub>82</sub>K<sub>7</sub>, ऽस्मृतिद्वयोर्मूर्तिश्च E (4b) ऽवृषः ] Σ, ऽवृष K<sub>7</sub>

चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥ ४ ॥

गतिश्च पञ्च विज्ञेयाः शृणु धर्मस्य भो द्विज ।

देवमानुषतिर्यं च नरकस्थावरादयः ॥ ५ ॥

ब्रह्मणो हृदयं भित्त्वा जातो धर्मः सनातनः ।

तस्य पत्नी महाभागा त्रयोदश सुमध्यमाः ॥ ६ ॥

दक्षकन्या विशालाक्षी श्रद्धाद्या सुमनोहराः ।

तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ।

एष धर्मनिसर्गोऽयं किं भूयः श्रोतुमिच्छसि ॥ ७ ॥

विगतराग उवाच ।

धर्मपत्नी विशेषेण पुत्रस्तेभ्यः पृथक्पृथक् ।

श्रोतुमिच्छामि तत्त्वेन कथयस्व तपोधन ॥ ८ ॥

अनर्थयज्ञ उवाच ।

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

5ab C<sub>45</sub> reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5–7ab.

(4c) चतुरा० ] Σ, चातुरा० C<sub>94</sub>K<sub>7</sub> (5a) विज्ञेयाः ] em., विज्ञेयः P<sub>57</sub>C<sub>94</sub>K<sub>82</sub>K<sub>10</sub> K<sub>7</sub>E, om. C<sub>45</sub> (5c) मानुष० ] Σ, मानुषि० P<sub>57</sub> (6a) ब्रह्मणो ] Σ, om. C<sub>45</sub>, ब्राह्मणो E • भित्त्वा ] Σ, वित्त्वा K<sub>10</sub> (6b) धर्मः ] Σ, धर्म K<sub>10</sub> (6d) मध्यमाः ] Σ, om. C<sub>45</sub> (7a) आक्षी ] Σ, om. C<sub>45</sub>, आक्षि E (7b) आद्या ] आद्या P<sub>57</sub>K<sub>10</sub>K<sub>7</sub>E, आढ्या C<sub>94</sub>, om. C<sub>45</sub>, आढ्याः K<sub>82</sub> • हराः ] K<sub>10</sub>E, हरा P<sub>57</sub>C<sub>94</sub> K<sub>7</sub>, om. C<sub>45</sub>, माः K<sub>82</sub> (7cd) तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ] P<sub>57</sub>C<sub>94</sub> K<sub>10</sub>, गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eyeskip to 3.5a) C<sub>45</sub>, तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K<sub>82</sub>K<sub>7</sub>, तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E (8) विगतराग उवाच ] C<sub>45</sub>K<sub>82</sub> K<sub>7</sub>E, विगतराग उ P<sub>57</sub>C<sub>94</sub>K<sub>10</sub>, om. K<sub>82</sub><sup>ac</sup>

श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया लज्जा ।  
 बुद्धिः शान्तिर्वपुः कीर्तिः सिद्धिः प्रसूतिसम्भवाः ॥ ९ ॥  
 श्रद्धा कामः सुतो जातो दर्पो लक्ष्मीसुतः स्मृतः ।  
 धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥ १० ॥  
 पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।  
 क्रियायास्त्वभवत्पुत्रो दण्डः समय एव च ॥ ११ ॥  
 लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।  
 लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥ १२ ॥  
 क्षेमः शान्तिसुतो विन्द्याद्वयसायो वपोः सुतः ।

10 See a passage similar to VSS 3.10–13, e.g., in KūrmP 1.8.20 ff. : श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः । धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते ॥ पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा । क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ॥ बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत । लज्जाया विनयः पुत्रो वपुषो व्यवसायकः ॥ क्षेमः शान्तिसुतश्चापि सुखं सिद्धिरजायत । यशः कीर्तिसुतस्तद्वदित्येते धर्मसूनवः ॥ कामस्य हर्षः पुत्रो ऽभूद्देवानन्दो व्यजायत । इत्येष वै सुखोदर्कः सर्गो धर्मस्य कीर्तितः ॥ 11cd ≈ LiñP 1.70.295ab : क्रियायामभवत्पुत्रो दण्डः समय एव च ; ≈ KūrmP 1.8.22cd : क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ; cf. LiñP 1,5.37 : धर्मस्य वै क्रियायां तु दण्डः समय एव च

9a लक्ष्मीर्धृतिस्तुष्टिः ] C<sub>94</sub>, लक्ष्मी धृतिस्तुष्टिः P<sub>57</sub>K<sub>7</sub>, लक्ष्मीर्धृतिस्तुष्टिः C<sub>45</sub>, लक्ष्मीर्धृतिर्धृतिस्तुष्टिः K<sub>82</sub><sup>ac</sup>, लक्ष्मीर्धृतिस्तुष्टिः K<sub>82</sub><sup>pc</sup>, लक्ष्मीं धृति तुष्टिः K<sub>10</sub>, लक्ष्मी धृतिस्तुष्टि E  
 9b पुष्टिर्मे० ] Σ, पुष्टि मे० E • लज्जा ] Σ, लज्जा K<sub>82</sub> 9c बुद्धिः ] Σ, बुद्धि C<sub>94</sub>  
 9d सिद्धिः प्रसूतिसम्भवाः ] conj., सिद्धिश्चाभूतिसम्भवाः P<sub>57</sub>, सिद्धिश्चाभूतिसम्भवा C<sub>94</sub> K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, सिद्धिश्चातिसम्भवा C<sub>45</sub>, सिद्धिश्च भूतिसम्भवा E 10a कामः ] K<sub>82</sub>, काम० P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, धर्म० E 11a लाभः ] Σ, लाभ० K<sub>82</sub>E • जातो ] Σ, om. P<sub>57</sub> 11b पुत्रः ] em., पुत्र P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • श्रुत० ] Σ, श्रुति० P<sub>57</sub>, श्रुत० C<sub>45</sub> 11c त्वभवत्पुत्रो ] em., त्वभयः पुत्रो P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, त्वभयः पुत्रौ E 11d दण्डः ] corr., दण्डे C<sub>94</sub>K<sub>82</sub><sup>ac</sup>दण्ड० P<sub>57</sub>K<sub>82</sub><sup>pc</sup>K<sub>10</sub>K<sub>7</sub>E, दण्डो C<sub>45</sub> • च ] Σ, तु E 12a लज्जाया विनयः ] Σ, लज्जायाः विनय० E 12b सुतः स्मृतः ] Σ, सुतः ≈ C<sub>94</sub>, सुतःस्तथा C<sub>45</sub> 12c सुधियः ] E, सुधिय P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> • पुत्र ] Σ, पुत्रः E 12d अप्रमादः ] Σ, अप्रमादा० K<sub>82</sub> 13b वपोः ] Σ, वपो K<sub>82</sub>

यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।  
स्वायम्भुवेऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥ १३ ॥

विगतराग उवाच ।  
मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।  
कौतूहलमतीवं मे कर्तय ज्ञानसंशयम् ॥ १४ ॥

अनर्थयज्ञ उवाच ।  
श्रुतिस्मृतिद्वयोर्मूर्तिर्धर्मस्य परिकीर्तिता ।  
दाराग्निहोत्रसम्बन्ध इज्या श्रौतस्य लक्षणम् ।  
स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ १५ ॥

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

14c In P<sub>57</sub>, 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.

(13d) सिद्धे ] P<sub>57</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, सिद्धि C<sub>94</sub>K<sub>7</sub>E • व्यजायत ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, व्यजायते K<sub>10</sub>E, व्यजायतः K<sub>7</sub> (13e) स्वायम्भुवे ] P<sub>57</sub>C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, स्वायम्भुवो C<sub>45</sub>, स्वयम्भुवे K<sub>10</sub>E • ऽन्तरे त्वासन् ] conj., ऽन्तरे त्वासि P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, ऽन्तरे त्वासीत् K<sub>10</sub>, ऽन्तरे त्वासं K<sub>7</sub>, ऽन्तरेवासि E (14a) धर्मं ] Σ, धर्म K<sub>7</sub>, धर्मः E (14c) कौतूहलं ] Σ, कोतूहलं C<sub>45</sub> • ऽतीवं मे ] Σ, ऽतीव मे C<sub>45</sub> (14d) कर्तय ] em., कीर्तय C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • ऽसंशयम् ] Σ, ऽसंशयः C<sub>45</sub>K<sub>10</sub> (15a) श्रुतिं ] Σ, श्रुतिः C<sub>45</sub>E (15ab) ऽद्वयोर्मूर्तिर्धम् ] C<sub>94</sub>, ऽद्वयो मूर्ति धम् C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, ऽद्वयी मूर्ति धम् K<sub>7</sub>, ऽद्वयोर्मूर्ति धम् E (15b) ऽकीर्तिता ] Σ, ऽकीर्तितः K<sub>10</sub>, कीर्तिताः K<sub>7</sub> (15cd) ऽबन्ध इम् ] em., ऽबद्ध इम् C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, ऽबन्ध इम् K<sub>10</sub>E (15d) श्रौतस्य ] em., श्रोतस्य C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>, श्रौत्रस्य K<sub>82</sub>, श्रोत्रस्य K<sub>10</sub>, श्रुतस्य E (15e) स्मार्तो ] em., स्मार्त C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E

[ यमनियमभेदः ]

यमश्च नियमश्चैव द्वयोर्भेदमतः शृणु ।  
अहिंसा सत्यमस्तेयमानृशंस्यं दमो घृणा ।  
धन्याप्रमादो माधुर्यमार्जवं च यमा दश ॥ १६ ॥  
एकैकस्य पुनः पञ्चभेदमाहुर्मनीषिणः ।  
अहिंसादि प्रवक्ष्यामि शृणुष्वावहितो द्विज ॥ १७ ॥

[ यमेष्वहिंसा (१) ]

[पञ्चविधा हिंसा]

त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।  
हिंसां पञ्चविधामाहुर्मुनयस्तत्त्वदर्शिनः ॥ १८ ॥  
काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।  
तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥ १९ ॥  
बद्धा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।

16cd  $\approx$  MBh 12.8.17ab : अहिंसा सत्यवचनमानृशंस्यं दमो घृणा 16  $\approx$  VDhU 3.233.203 :  
आनृशंस्यं क्षमा सत्यमहिंसा च दमः स्पृहा । ध्यानं प्रसादो माधुर्यं चार्जवं च यमा दश ॥

(16a) नियमः ]  $\Sigma$ , नियमैः  $K_{82}$  (16d) °मानृशंस्यं ] em., °मनृशंस्यो  $C_{94}C_{45}$   
 $K_{82}K_{10}E$ , °मानृशंस्यो  $K_7$  (16e) धन्याः ] E, धन्यः  $C_{94}C_{45}K_{10}K_7$ , धन्यं  $K_{82}$  •  
माधुर्यं ] E, माधुर्यं  $C_{94}C_{45}K_{82}K_{10}K_7$  (16f) आर्जवं च ]  $\Sigma$ , आर्जवश्च E (17b)  
°माहुर्मं ]  $\Sigma$ , °माहु मं  $K_7$  (17d) शृणुष्वाः ]  $\Sigma$ , शृणुष्वं  $K_{82}K_{10}$  (18a) बन्धो ]  
 $\Sigma$ , बद्धो  $K_{10}$ , बन्ध E (18c) हिंसां ]  $C_{94}K_{82}K_7$ , हिंसा  $C_{45}K_{10}E$  • °विधामाहुः ]  
 $C_{45}K_{82}K_7$ , °विधमाहुः  $C_{94}$ , °विधान्याहुः  $K_{10}$ , °विध प्राहुः E (19a) काष्ठलोष्टः ]  
 $\Sigma$ , काष्ठलोष्टः  $K_{10}$  (19b) निर्दयाः ]  $\Sigma$ , निर्दया E (19c) °भिन्नाङ्गो ]  $\Sigma$ , °भिन्नाङ्गा  
E (19d) °वध्यमवाः ]  $\Sigma$ , °वध्यमवाः  $C_{94}$  (20a) भुजोरश्च ]  $\Sigma$ , भुजौरश्च  $K_{82}E$   
(20b) शिरोरुक्कण्ठः ] em., शिरोरुक्कण्ठः  $C_{94}C_{45}K_{82}K_{10}K_7$ , शिरोरुः कण्ठः E

अनाहता भ्रियन्त्येवं वधो बन्धनजः स्मृतः ॥ २० ॥

शत्रुचौरभयैघोरैः सिंहव्याघ्रगजोरगैः ।

त्रासनाद्वधमाप्नोति अन्यैर्वापि सुदुःसहैः ॥ २१ ॥

यस्य यस्य हरेद्विक्तं तस्य तस्य वधः स्मृतः ।

वृत्तिजीवाभिभूतानां तद्वारा निहतः स्मृतः ॥ २२ ॥

विषवह्निशरशस्त्रैर्मायायोगबलेन वा ।

हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥ २३ ॥

[अहिंसाप्रशंसा]

अहिंसा परमं धर्मं यस्त्यजेत्स दुरात्मवान् ।

क्लेशायासविनिर्मुक्तं सर्वधर्मफलप्रदम् ॥ २४ ॥

नातः परतरो मूर्खो नातः परतरं तमः ।

नातः परतरं दुःखं नातः परतरोऽयशः ॥ २५ ॥

नातः परतरं पापं नातः परतरं विषम् ।

नातः परतराविद्या नातः परं तपोधन ॥ २६ ॥

यो हिनस्ति न भूतानि उद्भिज्जादि चतुर्विधम् ।

(20c) अनाहता भ्रियन्त्येवं ]  $\Sigma$ , अनाहत भ्रियन्त्येष  $K_{10}$  (20d)  $\circ$ नजः स्मृतः ] conj.,  $\circ$ नजाः स्मृताः  $C_{94}C_{45}K_{82}K_{10}$ ,  $\circ$ नजाः स्मृता  $K_7$ ,  $\circ$ नज स्मृतः E (21a)  $\circ$ चौरभयैघोरैः ]  $\Sigma$ ,  $\circ$ चौरभयै घोरै  $K_{10}$  (21d) अन्यैर्वापि ]  $\Sigma$ , अन्ये चापि  $K_7$  (22a) हरेद्वि० ]  $\Sigma$ , हरे वि०  $K_{10}$  (22b) वधः ]  $\Sigma$ , वध E (22c)  $\circ$ भिभूतानां ]  $\Sigma$ ,  $\circ$ विभूतानां  $K_{10}$  (22d) तद्वारा नि० ] conj., तद्वारान्नि०  $C_{94}C_{45}K_{82}K_{10}K_7$ , तद्वारान्नि० E (23ab)  $\circ$ शस्त्रैर्माया० ]  $\Sigma$ ,  $\circ$ शस्त्रै मा०  $K_7$ ,  $\circ$ शस्त्रैर्मया० E (23c) हिंसकान्याहु वि० ]  $C_{45}K_{10}K_7$ , हिंसकान्याहुर्वि०  $C_{94}K_{82}$  (unmetr.), हिंसकेत्याहु वि० E (24a) परमं धर्मं ]  $\Sigma$ , परमं धर्म  $K_{10}$ , परमो धर्म  $K_7$  (24b) त्यजेत्स दुरात्मवान् ]  $C_{45}K_7E$ , त्यजेच्छ दुरात्म =  $C_{94}$ , त्यजेत्सुदुरात्मवान्  $K_{82}$ , त्यजेत्स दुरात्मनम्  $K_{10}$  (25b)  $\circ$ तरं ]  $\Sigma$ ,  $\circ$ तन्  $C_{45}^aE$  (26d) परं तपोधन ]  $\Sigma$ , पर तपोधमाः E (27a) यो हिनस्ति न ]  $\Sigma$ , यो न हि नस्ति  $K_{10}$ , यो हि नास्ति न E (27b) उद्भिज्जादि ] em., उद्भिज्जादि  $C_{94}C_{45}K_{10}K_7E$ , उद्भिज्जानि  $K_{82}$  •  $\circ$ विधम् ]  $\Sigma$ ,  $\circ$ विधि  $K_7$

स भवेत्पुरुषः श्रेष्ठः सर्वभूतदयान्वितः ॥ २७ ॥

सर्वभूतदयां नित्यं यः करोति स पण्डितः ।

स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥ २८ ॥

अहिंसा परमं तीर्थमहिंसा परमं तपः ।

अहिंसा परमं दानमहिंसा परमं सुखम् ॥ २९ ॥

अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।

अहिंसा परमं ज्ञानमहिंसा परमा क्रिया ॥ ३० ॥

अहिंसा परमं शौचमहिंसा परमो दमः ।

अहिंसा परमो लाभः अहिंसा परमं यशः ॥ ३१ ॥

अहिंसा परमो धर्मः अहिंसा परमा गतिः ।

अहिंसा परमं ब्रह्म अहिंसा परमः शिवः ॥ ३२ ॥

[मांसाहारः]

मांसाशनान्निवर्तेत मनसापि न काङ्क्षयेत् ।

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

29d C<sub>02</sub> resumes here in exp. 189, f. 273r (sic!) with रमं सुखम् 31cd After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (or in paper MS K<sub>41</sub>)

(27c) पुरुषः ] Σ, पुरुष० E (28a) ंदयां नित्यं ] C<sub>94</sub>K<sub>82</sub>E, ंदया नित्यं C<sub>45</sub>K<sub>10</sub>,  
 ंदया नित्य K<sub>7</sub> (28c) यज्वा ] Σ, यज्वा K<sub>10</sub> (29a) परमं ती० ] Σ, परन्ती० C<sub>45</sub>  
 (30a) यज्ञः ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>E, यज्ञर् C<sub>94</sub>, यज्ञ K<sub>82</sub>K<sub>7</sub> (30c) परमं ] Σ, परमो E  
 (30d) परमा ] Σ, परमां K<sub>10</sub> (31ab) (अहिंसा... दमः) ] Σ, om. E (31c) लाभः  
 ] K<sub>7</sub>, लाभ C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E, लाभो C<sub>02</sub> (31d) परमं ] Σ, परमा K<sub>82</sub> (32a)  
 धर्मः ] K<sub>82</sub>K<sub>7</sub>, धर्म C<sub>94</sub>C<sub>45</sub>E, धर्मो C<sub>02</sub>, ध० K<sub>10</sub> (32b) अहिंसा परमा गतिः  
 ] Σ, -३ K<sub>10</sub>, अहिंसा परमो गतिः E (32c) अहिंसा परमं ब्रह्म ] Σ, अहिंसा परमं  
 ब्रह्म K<sub>10</sub>, अहिंसा परमं ब्रह्म K<sub>7</sub> (33a) मांसाशनान्नि० ] C<sub>94</sub>C<sub>45</sub>E, मान्साशन नि० C<sub>02</sub>,  
 मांसाशनान्नि० K<sub>82</sub>, मन्सासनान्नि० K<sub>10</sub>, मांसाशनान्नि० K<sub>7</sub>

स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥ ३३ ॥

स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।

अनभ्यर्च्य पितृन्देवान्न ततोऽन्योऽस्ति पापकृत् ॥ ३४ ॥

मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।

अत्रैव पशवो हिंस्या नान्यत्र मनुरब्रवीत् ॥ ३५ ॥

क्रीत्वा स्वयं वाप्युत्पाद्य परोपहतमेव वा ।

देवान्पितृंश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥ ३६ ॥

वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।

मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥ ३७ ॥

मृगाः पर्णतृणाहारादजमेषगवादिभिः ।

सुखिनो बलवन्तश्च विचरन्ति महीतले ॥ ३८ ॥

34ab = MBh 13.116.14ab and 13.116.34ab ≈ UUMS 2.48cd : स्वमांसं परमांसेन यो देहे वृद्धिमिच्छति 34 ≈ Manu 5.52 (Olivelle's edition) : स्वमांसं परमांसेन यो वर्धयितुमिच्छति । अनभ्यर्च्य पितृन्देवान्न ततोऽन्योऽस्त्युपपन्नकृत् ॥ 35 ≈ Manu 5.41 (Olivelle's edition) : मधुपर्के च यज्ञे च पितृदैवतकर्मणि । अत्रैव पशवो हिंस्या नान्यत्रेत्यब्रवीन्मनुः ॥ 36 = Manu 5.32 (in Olivelle's critical edition ; other editions read परोपकृतं in pāda b)

33d मांसं ] C<sub>2</sub>K<sub>82</sub>, मांस K<sub>10</sub>E, मांस K<sub>7</sub> 34a मांसेन ] Σ, मांसेन K<sub>7</sub>  
34b वर्धयितुं ] Σ, वर्द्धयति K<sub>10</sub> 34c पितृन् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, पितृन् C<sub>02</sub>E,  
पितृन् K<sub>10</sub> 34d ततोऽन्यो ] Σ, तदन्यो E 35b दैवतं ] Σ, देवतं C<sub>02</sub>K<sub>10</sub>  
35c अत्रैव पशवो हिंस्या ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>E, अत्रैव पशवो हिंसा C<sub>45</sub>, अत्रैव पशवो हिंस्यान्  
K<sub>82</sub>, -ः K<sub>10</sub> 35d नान्यत्र मनुरब्रवीत् ] Σ, -ः तत्र मनुरब्रवीत् K<sub>10</sub> 36a क्रीत्वा  
] Σ, कृत्वा E • अप्युत्पाद्य ] Σ, अप्युत्पाद्या E 36b हतं ] Σ, हितं E • वा ] Σ,  
च E 36c पितृंश्चार्चयित्वा ] Σ, पितृश्चार्चयित्वा K<sub>10</sub>, पितृश्चार्पयित्वा E 36d मांसं  
] Σ, मांस K<sub>7</sub> 37b शीलं ] Σ, शलं C<sub>02</sub> • व्रतैः ] Σ, व्रतः C<sub>45</sub> 37c  
वृत्तानां ] Σ, वृत्ताना K<sub>10</sub>, वृत्तीनां E 37d न ] Σ, त C<sub>45</sub> 38a पर्णं ]  
Σ, पण्णं K<sub>82</sub>, पर्णा E 38ab हारादं ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub><sup>pe</sup>K<sub>7</sub>E, हारा अं C<sub>45</sub>K<sub>82</sub>,  
हृदं K<sub>10</sub><sup>ac</sup>



वानराः फलमाहारा राक्षसा रुधिरप्रियाः ।  
निहता राक्षसाः सर्वे वानरैः फलभोजिभिः ॥ ३९ ॥

तस्मान्मांसं न हीहेत बलकामेन भो द्विज ।  
बलेन च गुणाकर्षात्परतो भयभीरुणा ॥ ४० ॥

अर्हिसकसमो नास्ति दानयज्ञसमीहया ।  
इह लोके यशः कीर्तिः परत्र च परा गतिः ॥ ४१ ॥

त्रैलोक्यं मणिरत्नपूर्णमखिलं दत्त्वोत्तमे ब्राह्मणे  
कोटीयज्ञसहस्रपद्ममयुतं दत्त्वा महीं दक्षिणाम् ।  
तीर्थानां च सहस्रकोटिनियुतं स्नात्वा सकृन्मानव  
एतत्पुण्यफलमर्हिसकजनः प्राप्नोति निःसंशयः ॥ ४२ ॥

॥ इति वृषसारसंग्रहे अर्हिसाप्रशंसा नामाध्यायस्तृतीयः ॥

42a \$Dh\$ 11.91 : त्रैलोक्यमपि यो दद्यादखिलं रत्नपूरितम् । चरेत्तपांसि सर्वाणि न तत्तुल्यमर्हि-  
सया ॥

(39ab) °हारा रा° ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, °हाराद्रा° C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>E (39d) °भोजिभिः ]  
Σ, °भोगिभिः E (40a) मांसं ] Σ, मांसं K<sub>7</sub> (40b) हीहेत ] Σ, हीयेत K<sub>82</sub>  
K<sub>10</sub> (40c) गुणाकर्षा° ] conj. Törzsök, गुणाकाशा° C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, गुणा कुर्या°  
E (41b) °यज्ञसमीहया ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, °धर्मसमीहया C<sub>02</sub>, °यज्ञसमीहयाः K<sub>7</sub>,  
°धर्मसमीहय E (41c) यशः ] Σ, यशं C<sub>02</sub> (41d) परा गतिः ] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>,  
{परा गतिः} C<sub>94</sub>, पराङ्गतिम् C<sub>45</sub>K<sub>10</sub>, परां गतिः E (42a) त्रैलोक्यं ] Σ, त्रैलोक्य K<sub>10</sub>  
• अखिलं दत्त्वोत्तमे ब्राह्मणे ] Σ, अखिलं °= °= °= °= °= °= °= C<sub>94</sub>, अखिलं दत्त्वोत्तमे ब्राह्मणे K<sub>82</sub>  
(42b) कोटीयज्ञसहस्रपद्मम् ] Σ, °= °= °= °= °= °= °= C<sub>94</sub> • महीं ] Σ, मही C<sub>02</sub> (42c)  
°कोटि° ] Σ, °कोटी° E (unmetr.) • स्नात्वा ] Σ, स्ना S C<sub>45</sub> (42d) °फलमर्हिस°  
] Σ, °फलं त्वर्हिस° K<sub>7</sub> • निःसंशयः ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, °= °= °= °= °= °= C<sub>94</sub>, निःसंशय° C<sub>45</sub>,  
निःसंशय E (Colophon) नामाध्यायस्तृतीयः ] Σ, नामाध्यायस्तृतीय K<sub>7</sub>, नामस्तृतीयो  
ऽध्यायः E

## [ चतुर्थोऽध्यायः ]

[ यमेषु सत्यम् (२) ]

अनर्थयज्ञ उवाच ।

सद्भावः सत्यमित्याहुर्दृष्टप्रत्ययमेव वा ।

यथाभूतार्थकथनं तत्सत्यकथनं स्मृतम् ॥ १ ॥

आक्रोशताडनादीनि यः सहेतुः सहम् ।

क्षमते यो जितात्मा तु स च सत्यमुदाहृतम् ॥ २ ॥

वधार्थमुद्यतः शस्त्रं यदि पृच्छेत कर्हिचित् ।

न तत्र सत्यं वक्तव्यमनृतं सत्यमुच्यते ॥ ३ ॥

वधार्हः पुरुषः कश्चिद्व्रजेत्पथि भयातुरः ।

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

Witnesses used for this chapter : C<sub>94</sub> ff. 198v–201v, C<sub>45</sub> ff. 206r–208v, C<sub>02</sub> ff. 273v–277r, K<sub>82</sub> ff. 6r–9r, K<sub>10</sub> exp. 48–50 (lower–upper), K<sub>7</sub> ff. 214v–217r, E pp. 591–597 ; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

(1a) सद्भावः ] Σ, सद्भाव० K<sub>10</sub>E (1ab) सत्यमित्याहुर्दृष्टं ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E, सत्य॥मित्याहुर्दृष्टं C<sub>94</sub>, सत्यमित्याहुर्दृष्टं C<sub>02</sub>, सत्यामित्याहुर्दृष्टं K<sub>10</sub> (1b) ०प्रत्यय० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, ०प्रत्य० C<sub>02</sub>, ०प्रत्येय० K<sub>7</sub>, प्रत्यक्ष० E (1c) यथाभूतार्थकथनं ] Σ, यथाभूतार्थ C<sub>02</sub><sup>ac</sup>, यथाभूतार्थनं क C<sub>02</sub><sup>pc</sup> (1d) तत्सत्यकथनं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, तत्सत्यकथकं C<sub>45</sub>, कथनं स्मृतं C<sub>02</sub><sup>ac</sup>, सत्यक ज॥कथनं स्मृतं C<sub>02</sub><sup>pc</sup> (2a) ०ताडना० ] Σ, ०नाडना० C<sub>45</sub> (2b) सुदुःसहम् ] Σ, सुदुःसहं C<sub>02</sub> (2d) सत्यमुदाहृतम् ] Σ, सत्य॥मुदाहृतम् C<sub>94</sub> (3a) ०द्यतः ] Σ, ०द्यत K<sub>82</sub> • शस्त्रं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, सत्य C<sub>45</sub>E, शस्त्र C<sub>02</sub> (3b) कर्हिचित् ] C<sub>Σ</sub>E, कर्हिचित् K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (3c) सत्यं ] Σ, सत्य C<sub>45</sub>E (4b) ०तुरः ] Σ, ०तुर C<sub>45</sub>

पृच्छतो ऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥ ४ ॥

न नर्मयुक्तमनृतं हिनस्ति

न स्त्रीषु राजन्न विवाहकाले ।

प्राणात्यये सर्वधनापहारे

पञ्चानृतं सत्यमुदाहरन्ति ॥ ५ ॥

देवमानुषतिर्येषु सत्यं धर्मः परो यतः ।

सत्यं श्रेष्ठं वरिष्ठं च सत्यं धर्मः सनातनः ॥ ६ ॥

सत्यं सागरमव्यक्तं सत्यमक्षयभोगदम् ।

सत्यं पोतः परत्रार्थं सत्यं पन्थानं विस्तरम् ॥ ७ ॥

सत्यमिष्टगतिः प्रोक्तं सत्यं यज्ञमनुत्तमम् ।

सत्यं तीर्थं परं तीर्थं सत्यं दानमनन्तकम् ॥ ८ ॥

सत्यं शीलं तपो ज्ञानं सत्यं शौचं दमः शमः ।

5 ≈ MBh 1.77.16 : न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥ ; MBh 12.159.28 : न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । न गुर्वर्थं नात्मनो जीवितार्थं पञ्चानृतान्याहुरपातकानि ॥ ; MatsP 31.16 : न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । Abhidharmakośabhāṣya 24114–24117 (introduced by मोहजो मृषावादो यथाह) : न नर्मयुक्तमनृतं हि नास्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥ etc.

(4c) पृच्छतो ] Σ, पृच्छते E (4d) तद्वापि ] Σ, तदपि K<sub>10</sub> (5a) हिनस्ति ] C<sub>94</sub>  
C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, हि नास्ति C<sub>02</sub>K<sub>82</sub>E (5b) राजन्न ] Σ, राज न C<sub>02</sub>, राज्यं न K<sub>82</sub> (5c)  
न्त्यये ] Σ, न्त्यजे K<sub>10</sub> • ऽपहारे ] Σ, ऽप्रहारे C<sub>02</sub>K<sub>10</sub> (6b) ऽमानुषं ] Σ, ऽमानुष्यं  
K<sub>7</sub> • सत्यं धर्मः परो यतः ] C<sub>45</sub>C<sub>02</sub>, सत्यं धर्मः पयतः C<sub>94</sub>, सत्यं धर्म परो यतः K<sub>82</sub>K<sub>7</sub>,  
सत्यधर्म परो यतः K<sub>10</sub>, सत्यधर्मपरायणः E (6c) श्रेष्ठं ] Σ, श्रेष्ठ K<sub>10</sub>E • वरिष्ठं च ] Σ,  
वरिष्ठम्वरिष्ठम्बच्च C<sub>45</sub><sup>ac</sup> (6d) सत्यं ] Σ, सत्यं C<sub>45</sub>K<sub>10</sub> • धर्मः ] Σ, धर्म C<sub>02</sub>E (7a)  
सत्यं ] Σ, सत्य C<sub>02</sub> (7b) सत्यमक्षयभोगदम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, सत्यमक्षयभोगदम् C<sub>45</sub>  
C<sub>02</sub>, सत्यमक्षयते नरं E (7c) पोतः ] Σ, पोत K<sub>82</sub>, प्रोक्तः E (7d) पन्थानं विस्तरम्  
] Σ, यज्ञानविस्तरम् E (8a) ऽष्टगतिः ] Σ, ऽष्टागतिः K<sub>10</sub> (8c) तीर्थं ] C<sub>2</sub>K<sub>82</sub>,  
तीर्थ K<sub>10</sub>K<sub>7</sub>, तीर्थान् E (9a) सत्यं ] Σ, सत्य C<sub>45</sub> (9b) शमः ] Σ, शमम् K<sub>10</sub>

सत्यं सोपानमूर्ध्वस्य सत्यं कीर्तिर्यशः सुखम् ॥ ९ ॥

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।

अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ॥ १० ॥

सत्येन तपते सूर्यः सत्येन पृथिवी स्थिता ।

सत्येन वायवो वान्ति सत्ये तोयं च शीतलम् ॥ ११ ॥

तिष्ठन्ति सागराः सत्ये समयेन प्रियव्रतः ।

सत्ये तिष्ठति गोविन्दो बलिबन्धनकारणात् ॥ १२ ॥

अग्निर्दहति सत्येन सत्येन शशिनश्चरः ।

9c ≈ VarP 193.36cd: सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव 10 = MBh 1.69.22 = MBh Suppl. 13.20.330 = MarkP 8.42 = VDhU 3.265.7 ≈ MBh 12.156.26 (pāda d reads सत्यमेवातिरिच्यते) ≈ VDh 55.6 (pāda d reads सत्यमेतद्विशिष्यते); cf. ŚDhŚ 11.107: अश्वमेधायुतं पूर्णं सत्यञ्च तुलितं पुरा । अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥ 11 ≈ VarP 193.37: सूर्यस्तपति सत्येन वातः सत्येन वाति च । अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता ॥ ≈ VDhU 3.265.4cd–5ab: सत्येन वायुरभ्येति सत्येनाभासते रविः ॥ सत्येन चाग्निर्दहति स्वर्गं सत्येन गच्छति । 13c ≈ VarP 193.37cd: अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता 13d cf. VarP 155.30cd: सत्येन सूर्यस्तपति सोमः सत्येन राजते; cf. LakṣmīNārS 1.345.50ab: सत्येन सूर्यस्तपति चन्द्रः सत्येन वर्धते । cf. MBh Suppl. 13.587: मुचुकुन्देन मान्धात्रा हरिश्चन्द्रेण चाभिभो । सत्यं वदत मासत्यं सत्यं धर्मः सनातनः । हरिश्चन्द्रश्चरति वै दिवि सत्येन चन्द्रवत् ॥

(9c) सत्यं ] Σ, संत्यं C<sub>45</sub>, सत्य K<sub>7</sub> (9d) सुखम् ] Σ, सुखः E (10a) सहस्रं च ] Σ, सहस्रस्य C<sub>02</sub> (10b) तुलया ] Σ, तुल्यया C<sub>02</sub> (10c) सहस्राद्धि ] Σ, सहस्रा हि C<sub>02</sub> (10d) एव ] Σ, एवं C<sub>02</sub>E (11ab) सूर्यः सत्येन पृथिवी स्थिता ] K<sub>82</sub>K<sub>7</sub>, सूर्यः सत्येन पृथिवी स्थिता: C<sub>94</sub>, सूर्यः सत्येन पृथिवी स्थिता C<sub>45</sub>, सूर्य सत्येन पृथिवी स्थिता: C<sub>02</sub>, सूर्य सत्ये ३. वी स्थिता K<sub>10</sub>, सूर्यः सत्येन पृथिवी स्थिता: E (11c) वायवो ] Σ, वात्यवो K<sub>10</sub> (11d) सत्ये ] Σ, सत्यात् E (12a) सागराः ] Σ, सागरा C<sub>02</sub> (12b) समयेन ] Σ, सत्येन च E (13ab) सत्येन सत्येन ] Σ, सत्येन K<sub>82</sub>K<sub>7</sub> (13b) शशिनश्चरः ] conj., सशिभाचरः C<sub>94</sub>, शशिचरः C<sub>45</sub>, स शिरा वरः C<sub>02</sub>, शशिराचरः K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, शशिभाष्करः E

सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥ १३ ॥

लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।  
वेदास्तिष्ठन्ति सत्येषु धर्मः सत्ये प्रतिष्ठति ॥ १४ ॥

सत्यं गौः क्षरते क्षीरं सत्यं क्षीरे घृतं स्थितम् ।  
सत्ये जीवः स्थितो देहे सत्यं जीवः सनातनः ॥ १५ ॥

सत्यमेकेन सम्प्राप्तो धर्मसाधननिश्चयः ।  
रामराघववीर्येण सत्यमेकं सुरक्षितम् ॥ १६ ॥

एवं सत्यविधानस्य कीर्तितं तव सुव्रत ।  
सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥ १७ ॥

[ यमेष्वस्तेयम् (३) ]

विगतराग उवाच ।  
न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।  
उपरिष्ठादतो भूयः कथयस्व तपोधन ॥ १८ ॥

(13c) विन्ध्यास्तिष्ठन्ति ]  $C_{94}K_{82}K_7$ , विन्ध्यस्तिष्ठन्ति  $C_{45}K_{10}$ , विन्ध्या तिष्ठन्ति  $C_{02}$ , तिष्ठते विन्ध्यो E (14a) °लोकः ] E, °लोक  $C_{\Sigma}K_{82}K_{10}K_7$  • स्थितः ]  $\Sigma$ , स्थिः  $K_7$  • सत्ये ]  $\Sigma$ , सत्यं E (14b) मेरुः ]  $\Sigma$ , मेरु  $C_{02}E$  (14c) वेदास्ति° ]  $\Sigma$ , देवास्ति°  $C_{45}$ , वेदा ति° E (14d) सत्ये ]  $\Sigma$ , धर्मे  $C_{02}$  • प्रतिष्ठति ]  $\Sigma$ , प्रतिष्ठिति  $K_7^{ac}$ , प्रतिष्ठितः  $K_7^{pc}$  (15a) गौः ]  $\Sigma$ , गौ  $C_{02}K_{10}$  (15ab) क्षीरं सत्यं ]  $\Sigma$ , क्षीर्यं  $C_{45}^{ac}$ , क्सी=नित्यं  $C_{45}^{pc}$  (15b) क्षीरे घृतं स्थितम् ]  $C_{94}C_{45}K_{82}K_7$ , क्षीरं घृतं स्थितम्  $C_{02}$ , क्षीरे घृत स्थितम्  $K_{10}$ , क्षीरं स्थितं घृतम् E (15c) सत्ये जीवः ]  $\Sigma$ , सत्ये जीव  $K_7$ , सत्यं जीव E (15d) जीवः ]  $\Sigma$ , जीव  $C_{02}$  (16a) सत्यमेकेन ]  $\Sigma$ , सत्यमेकैः  $C_{45}$ , सत्यमेकेन  $K_{10}$  (16b) धर्म° ] E, धर्मः  $C_{\Sigma}K_{82}K_{10}K_7$  • °निश्चयः ]  $\Sigma$ , °निश्चः  $C_{94}$  (16d) सत्यमेकं ]  $\Sigma$ , सत्यमेकं  $K_{10}$  • सुरक्षितम् ]  $\Sigma$ , सुरक्षितम्  $C_{45}$ , सुरक्षितः  $K_{82}$  (17a) एवं सत्य° ]  $C_{45}$ , एतत्सत्य°  $C_{94}C_{02}K_{82}K_{10}K_7E$  (17b) सुव्रत ]  $C_{94}K_{82}K_7$ , सुव्रते  $C_{45}K_{10}$ , सुव्रतः  $C_{02}$ , सुव्रतं E (18a) तृप्तिं ]  $\Sigma$ , तृप्ति  $C_{02}$  • विजानामि ]  $\Sigma$ , विनामि  $K_{10}$  (18b) श्रुत्वा धर्मं तवाप्यहम् ]  $\Sigma$ , श्रु धर्मन्तवाप्यहम्  $C_{94}$ , धर्मं श्रुत्वा तथाप्यहम् E (18d) °धन ]  $C_{02}K_{82}K_{10}E$ , °धून्  $C_{94}$ , °धनः  $C_{45}K_7$

अनर्थयज्ञ उवाच ।

स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।

अदत्तादानमादौ तु उत्कोचं च ततः परम् ।

प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥ १९ ॥

धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।

वार्यमाणोऽपि दुर्बुद्धिरदत्तादानमुच्यते ॥ २० ॥

उत्कोचं शृणु विप्रेन्द्र धर्मसंकरकारकम् ।

मूल्यं कार्यविनाशार्थमुत्कोचः परिगृह्यते ।

तेन चासौ विजानीयाद्रव्यलोभबलात्कृतम् ॥ २१ ॥

प्रस्थव्याज-उपायेन कुटुम्बं त्रातुमिच्छति ।

तं च स्तेनं विजानीयात्परद्रव्यापहारकम् ॥ २२ ॥

तुलाव्याज-उपायेन परस्वार्थं हरेद्यदि ।

चौरलक्षणकाश्चान्ये कूटकापटिका नराः ॥ २३ ॥

23cd cf. UMS 8.3cd : कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः

(19b) °कीर्तितम् ] Σ, °कीर्त्तिताम् C<sub>45</sub> (19d) उत्कोचं च ततः ] Σ, त्कोच ततः C<sub>45</sub>,  
 उत्कोचं चानृतः E (19e) तुलाव्याजः ] C<sub>45</sub>K<sub>7</sub>E, तुलाव्याज C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub> (19f)  
 °सह्य° ] Σ, °सह्ये K<sub>10</sub> • °स्तेय ] Σ, °स्तेन C<sub>94</sub>K<sub>7</sub> • पञ्चमम् ] Σ, पञ्चमः C<sub>02</sub>E (20a)  
 धृष्टदुष्ट° ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, धृष्टदुष्ट° C<sub>45</sub>, धृतदुष्ट° C<sub>02</sub>, दृष्टदुष्ट° K<sub>10</sub> (20b) °कर्षणम् ]  
 Σ, °कर्षण K<sub>82</sub> (20c) वार्यमाणोऽपि ] Σ, वार्यमानो वि° C<sub>45</sub> (21a) उत्कोचं ]  
 Σ, उत्कोच C<sub>94</sub> • विप्रेन्द्र ] Σ, विद्रेन्द्र K<sub>10</sub> (21b) °संकर° ] C<sub>02</sub>K<sub>82</sub>, °शङ्कर° C<sub>94</sub>  
 C<sub>45</sub>K<sub>10</sub>, °सकर° K<sub>7</sub>, °संहार° E • °कारकम् ] Σ, °कारकः K<sub>82</sub> (21c) मूल्यं ]  
 conj., मूल C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • °विनाशार्थ° ] Σ, °विनाशार्थ° K<sub>82</sub><sup>ac</sup> (21d) °त्कोचः ]  
 Σ, °त्कोचं K<sub>10</sub>, °त्कोच E (21ef) विजानीयाद्° ] Σ, विजानीया द्र° C<sub>02</sub> (22c)  
 तं च स्तेनं ] C<sub>94</sub>, तच्च स्तेन C<sub>45</sub>, सोऽपि तेन C<sub>02</sub>E, तं च स्तेयं K<sub>82</sub>, तच्च तेय K<sub>10</sub>, तच्च  
 तेन K<sub>7</sub> (22d) °हारकम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub><sup>pc</sup>K<sub>7</sub>E, °हारकः C<sub>02</sub>, °हारका K<sub>82</sub><sup>ac</sup>°हारकाः K<sub>10</sub>  
 (23a) परस्वार्थ ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, परस्वार्थ C<sub>45</sub>K<sub>10</sub>, परस्वार्थ E • हरेद्यदि ] Σ, हरेद्यदि  
 C<sub>45</sub> (23d) कूटकापटिका ] K<sub>10</sub>, कुटका यटिका C<sub>94</sub>, कूटकायटिका C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>,  
 कूटकार्यटिका K<sub>82</sub><sup>pc</sup>E

दुर्बलार्जवबालेषु च्छद्मना वा बलेन वा ।  
अपहृत्य धनं मूढः स चौरश्चोर उच्यते ॥ २४ ॥

नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।  
नास्ति स्तेनसमाकीर्तिर्नास्ति स्तेनसमो ऽनयः ॥ २५ ॥

नास्ति स्तेयसमाविद्या नास्ति स्तेनसमः खलः ।  
नास्ति स्तेनसम अज्ञो नास्ति स्तेनसमो ऽलसः ॥ २६ ॥

नास्ति स्तेनसमो द्वेष्यो नास्ति स्तेनसमो ऽप्रियः ।  
नास्ति स्तेयसमं दुःखं नास्ति स्तेयसमो ऽयशः ॥ २७ ॥

प्रच्छन्नो हियते ऽर्थमन्यपुरुषः प्रत्यक्षमन्यो हरेत्  
निक्षेपाद्धनहारिणो ऽन्यमधमो व्याजेन चान्यो हरेत् ।

25 This verse is missing in E.

(24a) °र्जव° ] Σ, °जव° K<sub>10</sub> (24b) च्छद्मना ] E, च्छन्मना C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>, च्छत्माना K<sub>7</sub> (24cd) मूढः स ] Σ, मूढास्स K<sub>10</sub> (24d) चौरश्चोर ] K<sub>7</sub>, चोरश्चोर C<sub>94</sub>C<sub>02</sub>K<sub>10</sub> E, चौर चोर C<sub>45</sub>, चौरश्चौर K<sub>82</sub> (25a) स्तेय° ] K<sub>82</sub>K<sub>7</sub>, तेन C<sub>94</sub>, स्तेन° C<sub>45</sub>C<sub>02</sub>K<sub>10</sub> (25b) °समः ] Σ, °समं C<sub>02</sub> (25c) स्तेन° ] Σ, तेन C<sub>02</sub>, स्तेय° K<sub>7</sub> • °समा° ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>, °समो C<sub>94</sub>K<sub>82</sub>K<sub>7</sub> (25d) स्तेन° ] Σ, स्तेय° K<sub>82</sub>K<sub>7</sub> (26a) स्तेय° ] K<sub>82</sub>K<sub>7</sub>E, स्तेन° C<sub>Σ</sub>K<sub>10</sub> • °समा ] C<sub>02</sub>K<sub>10</sub>, °समो C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E (26b) स्तेन° ] C<sub>Σ</sub>K<sub>10</sub>, स्तेय° K<sub>82</sub>K<sub>7</sub>, तेन E (26c) स्तेन° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, स्तेय° C<sub>02</sub>K<sub>82</sub>E • °सम ] Σ, °समं K<sub>10</sub> • अज्ञो ] C<sub>45</sub>, अज्ञः C<sub>94</sub>, अज्ञ C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, अज्ञः E (26d) स्तेन° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>, स्तेय° C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, तेन E (27a) स्तेन° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>, स्तेय° C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, तेन E (27b) स्तेन° ] K<sub>10</sub>, स्तेय° C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>E (27c) स्तेय° ] C<sub>02</sub>, स्तेन° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, स्तेन्य° K<sub>7</sub>, तेन E (27d) स्तेय° ] C<sub>02</sub>K<sub>7</sub>, स्तेन° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, तेन E (28a) प्रच्छन्नो ] Σ, प्रस्थन्नो C<sub>45</sub> • ऽर्थमन्यपुरुषः ] C<sub>45</sub>K<sub>7</sub>, वित्तम् C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>, चित्त C<sub>02</sub>, च वित्तमथवा K<sub>82</sub>E • प्रत्यक्षमन्यो ] Σ, प्रत्यक्षमनो C<sub>45</sub>, प्रत्यक्षमन्ये E (28b) निक्षेपाद्धन° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, निक्षेपा धन° C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>, निक्षेपात्रय° E • °हारिणो ] Σ, °हारिण्यो C<sub>45</sub>, °हारिणा K<sub>10</sub> • ऽन्यमधमो ] Σ, ऽन्यमधनो C<sub>02</sub>, ऽन्यविधयो E • चान्यो ] Σ, चान्या E • हरेत् ] Σ, हरे K<sub>82</sub>

अन्ये लेख्यविकल्पनाहृतधना + अन्यो हताद्वै हता+  
अन्यः क्रीतधनोऽपरो धयहृत एते जघन्याः स्मृताः ॥ २८ ॥

स्तेनतुल्य न मूढमस्ति पुरुषो धर्मार्थहीनोऽधमः  
यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।  
प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मैरितः  
कालेन भ्रियते स याति निरयमाक्रन्दमानो भृशम् ॥ २९ ॥  
नीत्वा दुर्गतिकोटिकल्प निरयात्तिर्यत्वमायान्ति ते  
तिर्यत्वे च तथैवमेकशतिकं प्रभ्रम्य वर्षाबुदम् ।

29 The lower folio side in exposure 49 in K<sub>10</sub> 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.

(28c) अन्ये लेख्य० ] corr., अन्या लेख्य० C<sub>45</sub>C<sub>02</sub>, अन्यो लेख्य० C<sub>94</sub>, अन्यो लेख्य० K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, अन्योल्लेख्य E • ०धना अन्यो ] Σ, ०धन्यो C<sub>45</sub> • हताद्वै ] Σ, हतद्वै K<sub>82</sub>, हताद्वै K<sub>10</sub> (28d) अन्यः क्रीतधनो ] Σ, अन्य क्रीतधनो K<sub>7</sub>, अनाश्रीतधनं E • अपरो धयहृत ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>, परो धयहृत C<sub>45</sub>, परो धनहृत K<sub>82</sub>, परोधग्रहृत K<sub>7</sub>, मदा ह्यपहृतं E • जघन्याः ] Σ, जघन्यः E (29a) स्तेनतुल्य ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub> (unmetr.), स्तेयस्तुल्य C<sub>02</sub>, स्तेयतुल्य K<sub>82</sub> (unmetr.), तेन तुल्य K<sub>10</sub> (unmetr.), स्तेनस्तुल्य E (29b) यावज्जीवति ] Σ, यावत्तज्जीवति E • ०पतेः ] C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, ०पतिः C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>E • संत्रस्यमानो रटन् ] Σ, संत्रास्यमानो शठः E (29c) प्राप्तः० ] Σ, प्राप्त० K<sub>82</sub> • ०सह्य० ] Σ, २ K<sub>10</sub>, ०सद्य० E • ०विषमं ] em., ०विषमः C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>E, ३ K<sub>10</sub> • कर्मैरितः ] Σ, कर्मैरितः C<sub>94</sub>, २. रितः K<sub>10</sub> (29d) निरयमाक्रन्दमानो ] C<sub>Σ</sub>K<sub>82</sub>, निरयमाक्रन्दमानो K<sub>10</sub>, निरयं स क्रन्दमानो K<sub>7</sub>, नियममाक्रन्दमानो E (30a) निरयात्तिर्यत्व० ] C<sub>45</sub>K<sub>82</sub>, निरयान्तिर्यत्व० C<sub>94</sub>, निरया तिर्यत्व० C<sub>02</sub>, निरयात्तिर्यत्व० K<sub>10</sub>, निरयान्तिर्यक्ष्ण० K<sub>7</sub>, निरयान्तिर्यत्त्व० E (30b) तिर्यत्वे ] Σ, तिर्यत्वे K<sub>10</sub>, तिर्यत्त्वं E • तथैवमेकशतिकं ] C<sub>45</sub>, तथैकमेकशतिकं C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, तथैकमेकशतिक C<sub>02</sub>, तथैकमेकशतिकं K<sub>10</sub>, तथैकमेकशतिकं E • ०भ्रम्य० ] Σ, ०भ्राम्य K<sub>82</sub>, १. म्य K<sub>10</sub> • वर्षाबुदम् ] K<sub>7</sub><sup>pc</sup>, वर्षाम्बुदम् C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub><sup>ac</sup>, वर्षाम्बुदः C<sub>02</sub>E



मानुष्यं तदवाप्नुवन्ति विपुले दारिद्र्यरोगाकुलं  
तस्माद्गुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥ ३० ॥

[ यमेष्वानृशंस्यम् (४) ]

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

अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।  
सूर्यः सोमश्च दीक्षश्च दूषकः स नृशंसकः ॥ ३२ ॥

पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।  
पितृदैवत+मादिश्चमानृशंस तमन्वितः+ ॥ ३३ ॥

पृथ्व्या गुरुतरि माता को न वन्देत् मातरम् ।  
यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥ ३४ ॥

32 cf. ŚDhŚ 12.17: मूर्तयो याः शिवस्याष्टौ तासु निन्दां विवर्जयेत् । गुरोश्च शिवभक्तानां नृपसा-  
धुतपस्विनां ॥

(30c) मानुष्यं ] Σ, मानुष्य C<sub>45</sub> (unmetr.), मानुष्य K<sub>10</sub> (tops of akṣaras lost) •  
विपुले ] Σ, विपुल K<sub>10</sub> (tops of akṣaras lost), विपुलं E • दारिद्र्यं ] Σ, ऽरिऽ K<sub>10</sub>,  
दारिघ्रं E (30d) तस्माद्गुं ] Σ, तस्मा दुं C<sub>02</sub>, तस्मा दुं K<sub>10</sub> • चाश्रयेत् ] Σ,  
चाश्रत् K<sub>82</sub> (31a) शिवं ] Σ, शिवं K<sub>7</sub> (31c) गवां वा ] Σ, अवाम्वा C<sub>45</sub>,  
ऽऽम्वा K<sub>10</sub> • अतिथेर्द्वे ] Σ, अतिथिद्वे C<sub>02</sub>, अतिथे द्वे K<sub>82</sub> (31d) नृशंसाः ]  
C<sub>94</sub> C<sub>02</sub> K<sub>82</sub> K<sub>10</sub>, नृशंसा C<sub>45</sub> K<sub>7</sub> E (32a) मूर्तिः ] Σ, मूर्तिं E (32b) न्वितः ]  
Σ, न्विताः C<sub>02</sub> K<sub>10</sub> (32c) सूर्यः ] C<sub>Σ</sub> K<sub>82</sub>, सूर्यं K<sub>10</sub> K<sub>7</sub>, सूर्यं E • दीक्षं ]  
Σ, दीऽ K<sub>10</sub>, दीक्षुं E (33b) ंकरः पिता ] Σ, ंकरपिताः C<sub>02</sub>, ंकरः पिता K<sub>10</sub>  
(33c) ंदैवतं ] Σ, ंदैवतं C<sub>45</sub>, ऽवतं K<sub>10</sub> (33cd) ंदिश्चमानृशंस तमन्वितः ]  
C<sub>94</sub> C<sub>45</sub>, ंदित्यमनृशंस तमन्वितः C<sub>02</sub> K<sub>10</sub>, ंदिश्च अनृशंस तमन्वितः K<sub>82</sub>, ंदिश्चमनृशंस  
तमन्वितः K<sub>7</sub>, ंदित्यम्मानृशंस ततो ऽन्वितः E (34a) पृथ्व्या ] C<sub>94</sub> C<sub>45</sub> K<sub>7</sub>, पृथ्व्या C<sub>02</sub>  
K<sub>82</sub>, पृथ्वी K<sub>10</sub>, पृथ्व्यां E (34b) वन्देत् ] Σ, वन्देन वन्देत् C<sub>45</sub>, वन्द्येत् C<sub>02</sub> (34d)  
सर्वं ] em., सर्वं C<sub>Σ</sub> K<sub>82</sub> K<sub>10</sub> K<sub>7</sub> E

गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।  
सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥ ३५ ॥

जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।  
घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥ ३६ ॥

पञ्चामृतं पञ्चपवित्रपूतं  
ये पञ्चगव्यं पुरुषाः पिबन्ति ।  
ते वाजिमेधस्य फलं लभन्ति  
तदक्षयं स्वर्गमवाप्नुवन्ति ॥ ३७ ॥

गोभिर्न तुल्यं धनमस्ति किञ्चिद्  
दुहन्ति वाहन्ति बहिश्चरन्ति ।  
तृणानि भुक्त्वा अमृतं स्रवन्ति  
विप्रेषु दत्ताः कुलमुद्धरन्ति ॥ ३८ ॥

35a ≈ ViṣṇuS 23.57c : गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिता) • cf. also MBh Suppl. 13.15.33 : गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिताः and AgniP 291.1cd : गावः पवित्रा माङ्गल्या गोषु लोकाः प्रतिष्ठिताः 35c = VDhU 3.291.25c 36 cf. ŚDhU 12.92ff 38a = ŚDhU 12.102d, 103d, 104d ; cf. MBh 13.51.26cd : गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युत 38 cf. ŚDhU 12.92 : तृणानि खादन्ति वसन्त्यरण्ये पिबन्ति तोयान्यपरिग्रहाणि । दुहन्ति वाहन्ति पुनन्ति पापं गवां रसैर्जीवति जीवलोकः ॥

(35a) पवित्रं ] Σ, पवित्र K<sub>10</sub> • मङ्गल्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, माङ्गल्यं C<sub>02</sub>K<sub>7</sub>E, मङ्गल्यं K<sub>10</sub> • देवताः ] C<sub>Σ</sub>K<sub>7</sub>, दैवताः K<sub>82</sub>, देवताः K<sub>10</sub>, देवता E (35d) ऽस्मादेव ] Σ, ऽस्मादुव C<sub>45</sub>, ऽस्माद्गावं E (36a) जातमात्रस्य लोकस्य ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, सतसातस्य C<sub>45</sub><sup>ac</sup>, सतसातस्य नोकस्य C<sub>45</sub><sup>pc</sup>, जातमात्रस्य लोकस्य K<sub>10</sub> (36d) शकृत्कर्षणं ] Σ, शकृत्कर्षणं C<sub>45</sub>, शकृत्कर्षणं K<sub>10</sub> (37a) ऽपवित्रपूतम् ] C<sub>02</sub>K<sub>82</sub>E, ऽपवित्रपूतन C<sub>94</sub> (unmetr.), ऽपवित्रं C<sub>45</sub> (unmetr.), ऽपवित्रपूत K<sub>10</sub>, ऽपवित्रपूतनं K<sub>7</sub> (unmetr.) (37b) ऽगव्यं ] Σ, ऽगव्या C<sub>02</sub>, ऽगव्या K<sub>10</sub> • पुरुषाः ] Σ, पुरुषा C<sub>02</sub>, पुरुषः E • पिबन्ति ] Σ, विवन्ति C<sub>02</sub> (37c) लभन्ति ] Σ, भवन्ति C<sub>02</sub> (37d) स्वर्गं ] Σ, स्व C<sub>45</sub> (38a) गोभिर्न तु ] K<sub>7</sub>, न गोभिस्तु C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub> (unmetr.), न गावतु E (38d) दत्ताः ] Σ, दत्ता C<sub>02</sub>, दत्ता E

गवाहिकं यश्च करोति नित्यं  
 शुश्रूषणं यः कुरुते गवां तु ।  
 अशेषयज्ञतपदानपुण्यं  
 लभत्यसौ तामनृशंसकर्ता ॥ ३९ ॥  
 अतिथिं यो ऽनुगच्छेत अतिथिं यो ऽनुमन्यते ।  
 अतिथिं यो ऽनुपूज्येत अतिथिं यः प्रशंसते ॥ ४० ॥  
 अतिथिं यो न पीड्येत अतिथिं यो न दुष्यति ।  
 अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।  
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥ ४१ ॥  
 आसनेनार्घपात्रेण पादशौचजलेन च ।  
 अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥ ४२ ॥  
 पुत्रदारात्मनो वापि यो ऽतिथिमनुपूजयेत् ।  
 श्रद्धया चाविकल्पेन अक्लीबमानसेन च ॥ ४३ ॥

(39a) गवाहिकं ] Σ, गवाहिकं C<sub>94</sub> • यश्च करोति ] Σ, यः प्रकरोति E (39b) गवां  
 तु ] C<sub>45</sub>K<sub>7</sub>, गवान्तु C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, गवानाम् E (39c) ंतप० ] Σ, ०तप० K<sub>10</sub>,  
 ०जप० E (39d) लभत्यसौ तामनृशंसकर्ता ] em., लभत्यसौ तमनृशंसकर्ता C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>  
 K<sub>7</sub>, लभत्यसौ भमनृशंसकर्ता C<sub>94</sub>, लभत्यसौ तमनृतं स कर्ता C<sub>02</sub>, भवत्यसौ धर्ममशेषकर्ता  
 E (40d) प्रशंसते ] Σ, प्रशंस्यते C<sub>02</sub> (41a) न पीड्येत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E, न गच्छेत  
 (eyeskip to 4.40c) C<sub>02</sub>, १न पी१ २ ३ K<sub>10</sub>, निपीड्येत K<sub>7</sub> (41b) अतिथिं ] Σ, अति  
 C<sub>02</sub>, २ ३ ४ K<sub>10</sub> • न दुष्यति ] Σ, नुदुष्यति C<sub>45</sub>, २ दुष्यति K<sub>10</sub> (41c) अतिथि० ]  
 C<sub>94</sub>K<sub>82</sub>, अतिथिं C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>E, अतिथिं K<sub>10</sub> • ०प्रिय० ] Σ, प्रियः C<sub>02</sub> • यः ] Σ, यर्  
 C<sub>94</sub>, य K<sub>82</sub> (41e) अतिथेः ] C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>, अतिथि० C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>, अतिथिं E (41ef)  
 ०संतोषस्तस्य ] Σ, ०संता यस्य C<sub>45</sub> (41f) पुण्य० ] Σ, पू० K<sub>7</sub> (42a) ०आर्घ्य०  
 ] Σ, ०आर्घ्य० E • ०पात्रेण ] conj., ०पाद्येन C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (42c) अन्नव० ] Σ,  
 अन्नव० C<sub>02</sub>, १अन्न० K<sub>10</sub> (42d) निवेदयेत् ] Σ, प्रदापयेत् E (43a) ०दारात्मनो  
 ] Σ, ०दारात्मनो C<sub>94</sub>, ०दारात्मको E (43b) ०पूजयेत् ] C<sub>94</sub>K<sub>82</sub>E, ०पूज्यते C<sub>45</sub>C<sub>02</sub>  
 K<sub>10</sub>, ०पूजते K<sub>7</sub> (43c) श्रद्धया ] Σ, श्रद्धया C<sub>02</sub> • चाविकल्पेन ] Σ, चापि कल्पेन C<sub>94</sub>

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

44ab = UUMS 10.7ab = UMS 6.11ab ≈ MBh 13.62.18ab : न पृच्छेद्भोत्रचरणं स्वाध्यायं देशमेव वा 44cd cf. VSS 12.37cd : द्विजरूपधरो धर्मः स्वयमेव इहागतः 47cd = VāyuP 2.17.8 = BrahmanḍaP 2.15.8 ≈ ŚDhU 4.44ab : तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः

(44a) °चरणं ] Σ, °प्रवरं E (44b) देशजन्मनी ] Σ, देशजन्मना C<sub>94</sub> (44c) चिन्तयेन्म० ] Σ, चित्तयेत्म० C<sub>45</sub>, चिन्तयेत्म० K<sub>7</sub> (44d) °गतः ] Σ, °गताः C<sub>02</sub>, गतम् K<sub>10</sub> (45b) °सूय० ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, °सूर्य० C<sub>45</sub>C<sub>02</sub>, °सूर्य० K<sub>10</sub> (45d) °तपः० ] Σ, °तप० K<sub>7</sub> (unmetr.) (46b) नृशंसमतमुत्सृजेत् ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, नृशंसमत उत्सृजेत् C<sub>45</sub>, नृशंसकमममुत्सृजेत् C<sub>02</sub>, नृससमतमुत्सृजेत् K<sub>10</sub>, न संशय समश्रुते E (47a) न गतिम० ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, न तिथिम० C<sub>02</sub>E, न गति ना० K<sub>82</sub> (47b) कर्हचित् ] Σ, कर्हिचित् C<sub>94</sub>E (47c) °यान्त० ] Σ, °यान्ति० C<sub>02</sub> (48a) सक्तु० ] em., शक्तु० C<sub>94</sub>C<sub>45</sub>, शक्तु० C<sub>02</sub>, शक्तु० K<sub>82</sub>K<sub>7</sub>, शक्थु० K<sub>10</sub>, शक्ति० E • चैकेन ] Σ, चेकेन K<sub>7</sub> (48b) आसीन्महाद्भुतः ] corr., आसीन्महाद्भुतः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, आसी महद्भुतः C<sub>02</sub>, आसीत्महाद्भुतः K<sub>7</sub>, आसीन्महाद्भुतम् E (48c) °दानेन ] Σ, °प्रादानेन C<sub>02</sub> (48d) स्व० ] Σ, (स० K<sub>7</sub>, स० E • °गतम् ] Σ, °गतः C<sub>02</sub> (49b) °त्तम ] Σ, °त्तमम् C<sub>02</sub>, °त्तमः E (49d) कीर्तिता ] Σ, कीर्तितम् C<sub>02</sub>, कीर्तिताः E

[ यमेषु दमः (५) ]

दम एव मनुष्याणां धर्मसारसमुच्चयः ।

दमो धर्मो दमः स्वर्गो दमः कीर्तिर्दमः सुखम् ॥ ५० ॥

दमो यज्ञो दमस्तीर्थं दमः पुण्यं दमस्तपः ।

दमहीनमधर्मश्च दमः कामकुलप्रदः ॥ ५१ ॥

निर्दमः करि मीनश्च पतङ्गभ्रमरमृगाः ।

त्वग्जिह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥ ५२ ॥

दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।

दमं यो जयते ऽसम्यग्निर्दमो निधनं व्रजेत् ॥ ५३ ॥

मृगे श्रोत्रवशान्मृत्युः पतङ्गाश्चक्षुषोर्मृताः ।

घ्राणया भ्रमरो नष्टो नष्टो मीनश्च जिह्वया ॥ ५४ ॥

स्पर्शनं च करी नष्टो बन्धनावासदुःसहः ।

किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥ ५५ ॥

50b cf., e.g., MBh Suppl. 14.4.2477 : श्रोतुमिच्छामि कात्स्न्येन धर्मसारसमुच्चयम् 54 cf. BuddhCar 11.35 : गीतैर्हि यन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिरत्याय-समामिषार्थी तस्मादनर्थं विषयाः फलन्ति ॥

(50b) धर्मसार० ] em., धर्मः सार० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, धर्मभार० E (50c) स्वर्गो ] Σ, स्वर्ग C<sub>02</sub> (50d) कीर्तिर्द० ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E, कीर्ति द० C<sub>02</sub>K<sub>82</sub>K<sub>7</sub> (51a) दमस्ती० ] Σ, दम ती० C<sub>45</sub> (51d) दमः ] Σ, दम C<sub>02</sub>, दमं E • काम० ] Σ, कामं K<sub>7</sub> (52a) •दमः ] Σ, •दम C<sub>02</sub> (52b) •भ्रमर० ] Σ, •भ्रमर(रा)० K<sub>7</sub> (52c) घ्राणा ] Σ, घ्राणं C<sub>45</sub>, घ्राण C<sub>02</sub> (52d) •न्द्रियाः ] Σ, •न्द्रियः E (53b) सर्वे ] Σ, सर्व० C<sub>45</sub> •हराः ] Σ, •हरा E (53d) व्रजेत् ] Σ, व्रजे-1 C<sub>94</sub> (54a) मृगे ] Σ, मृगो K<sub>10</sub>E •श्रोत्र० ] Σ, श्रोत्र० C<sub>02</sub>, श्रोत० K<sub>7</sub> •वशा० ] Σ, •वचशा० C<sub>45</sub> (54b) पतङ्गाश्च० ] Σ, पतङ्गा च० E •क्षुषोर्मृताः ] Σ, •सो मृताः C<sub>02</sub>, •षो मृताः K<sub>7</sub> (54c) घ्राणया ] Σ, घ्रातया C<sub>45</sub> (54cd) नष्टो नष्टो ] Σ, नष्टो C<sub>45</sub> (55b) •सदुःसहः ] Σ, •सदुःसह C<sub>45</sub>, •सुदुःसहः K<sub>10</sub> (55c) पुनः ] Σ, पुन C<sub>94</sub><sup>ac</sup> (55d) तेभ्यः ] Σ, तेभ्य E

पुरुरवो ऽतिलोभेन अतिकामेन दण्डकः ।  
 सागराश्चातिदर्पेण अतिमानेन रावणः ॥ ५६ ॥  
 अतिक्रोधेन सौदास अतिपानेन यादवाः ।  
 अतितृष्णाच्च मान्धाता नहुषो द्विजवज्ञया ॥ ५७ ॥  
 अतिदानाद्वलिर्नष्ट अतिशौर्येण अर्जुनः ।  
 अतिद्यूतान्नलो राजा नृगो गोहरणेन तु ॥ ५८ ॥  
 दमेन हीनः पुरुषो द्विजेन्द्र  
 स्वर्गं च मोक्षं च सुखं च नास्ति ।  
 विज्ञानधर्मकुलकीर्तिनाश  
 भवन्ति विप्र दमया विहीनाः ॥ ५९ ॥  
 [ यमेषु घृणा (६) ]

निर्घृणो न परत्रास्ति निर्घृणो न इहास्ति वै ।

56d cf. MahāSubhS 563cd : विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत् 58a cf. MahāSubhS 563ab : अतिदानाद्वलिर्बद्धो नष्टो मानात्सुयोधनः

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

(56a) पुरुरवो ] Σ, पुरुरवे C<sub>02</sub>, पुरुरवा० E (56ab) तिलोभेन अतिकामेन ] Σ,  
 तिकामेन अतिलोभेन E (56b) दण्डकः ] Σ, पुण्डकः E (56c) सागरा० ] em.,  
 सगर० C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, सागर० C<sub>02</sub> (57b) अतिपानेन ] Σ, अतिपापेन E (57c)  
 अतितृष्णाच्च मान्धाता ] conj., अतितृष्णा च मान्धातो C<sub>94</sub>, अतितृष्णा च मान्धातो C<sub>45</sub>C<sub>02</sub>  
 K<sub>82</sub>K<sub>7</sub>, अतितृष्णा च मन्धातो K<sub>10</sub>, अतितृष्णा च मानाच्च च E (57d) नहुषो ] Σ, नघुषो  
 K<sub>10</sub> (58a) ०र्नष्ट ] Σ, ०र्नष्टो C<sub>45</sub>, नष्टो C<sub>02</sub> (58c) अतिद्यूतान्नलो ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>  
 K<sub>7</sub>, अतिद्यूतान्नरो C<sub>45</sub>K<sub>82</sub>, अतिख्यातान्नलो E (58d) नृगो गो० ] E, नृगङ्गो० C<sub>94</sub>C<sub>02</sub>  
 K<sub>10</sub>K<sub>7</sub>, नृगं गो० C<sub>45</sub>K<sub>82</sub> (59a) हीनः पुरुषो द्विजेन्द्र ] Σ, हीन पुरुषो द्विजेन्द्र K<sub>10</sub>, हीनं  
 पुरुषं द्विजेन्द्रः E (59c) ०नाश ] C<sub>45</sub>, ०नाशो E ०नाम C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>, ०नश्च K<sub>10</sub>, ०नागा  
 K<sub>7</sub> (59d) विप्र ] Σ, विप्रा K<sub>82</sub>K<sub>7</sub> • दमया ] Σ, दया C<sub>45</sub> (60a) निर्घृणो ] C<sub>94</sub>  
 C<sub>45</sub>K<sub>10</sub>, निर्घृणो C<sub>02</sub>K<sub>7</sub>, निर्घृण K<sub>82</sub><sup>ac</sup>, निर्घृणे K<sub>82</sub><sup>pc</sup>, निर्घृणे E (60b) निर्घृणो ] C<sub>94</sub>  
 C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, निर्घृणो C<sub>02</sub>K<sub>7</sub>, निर्घृणे K<sub>82</sub><sup>pc</sup>E

निर्घृणे न च धर्मो ऽस्ति निर्घृणे न तपो ऽस्ति वै ॥ ६० ॥

परस्त्रीषु परार्थेषु परजीवापकर्षणे ।

परनिन्दापरान्नेषु घृणां पञ्चसु कारयेत् ॥ ६१ ॥

परस्त्री शृणु विप्रेन्द्र घृणीकार्या सदा बुधैः ।

राज्ञी विप्री परिव्राजा स्वयोनिपरयोनिषु ॥ ६२ ॥

परार्थे शृणु भूयो ऽन्य अन्यायार्थमुपार्जनम् ।

आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥ ६३ ॥

जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।

वनजावनजा जीवा विलगाश्चरणाचराः ॥ ६४ ॥

परनिन्दा च का विप्र शृणु वक्ष्ये समासतः ।

देवानां ब्राह्मणानां च गुरुमातातिथिद्विषः ॥ ६५ ॥

परान्नेषु घृणा कार्या अभोज्येषु च भोजनम् ।

63b cf. BhG 16.12 : आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थ-  
संचयान् ॥

65cd These two pādas are illegible in K<sub>10</sub>

(60c) निर्घृणे ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E, निर्घृणे C<sub>02</sub>K<sub>82</sub>K<sub>7</sub> (60d) निर्घृणे ] Σ, निर्घृणे C<sub>02</sub>K<sub>7</sub>  
(61b) जीवापकर्षणे ] Σ, जीवापकर्षणे C<sub>45</sub>, जीवोपकर्षणे E (61c) परनिन्दा ] Σ,  
परनिन्द = C<sub>94</sub> • परान्नेषु ] Σ, परान्नेषु K<sub>10</sub> (61d) घृणां ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, घृणा  
C<sub>02</sub>K<sub>10</sub>E (62a) घृणी ] Σ, घृणा C<sub>45</sub> (62c) ब्राजा ] C<sub>Σ</sub>K<sub>7</sub>, ब्राजी K<sub>82</sub>K<sub>10</sub>,  
ब्राज्या E (62d) परं ] Σ, पशुं K<sub>10</sub> (63b) अन्याया ] Σ, अन्यया K<sub>10</sub> •  
र्जनम् ] Σ, र्जवम् K<sub>10</sub> (63c) तुला ] Σ, तुलं K<sub>10</sub> (63d) र्थ ] C<sub>94</sub>C<sub>45</sub>  
K<sub>82</sub>E, र्थ C<sub>02</sub>, र्थ K<sub>10</sub>, र्थ K<sub>7</sub> (64a) विप्र ] Σ, विप्र C<sub>94</sub>, विप्रे C<sub>02</sub> (64b)  
घृणी ] Σ, घृणा E (64c) वनजावनजा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E, वनजाव = जा C<sub>45</sub><sup>ac</sup>, वनजा  
वनिजा C<sub>45</sub><sup>pc</sup>, वनज विनजा K<sub>7</sub> (64d) विलगाश्चरणाचराः ] corr., विलगाचरणाचराः  
C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>, विलगोचरगोचरः C<sub>02</sub>E, विलगोचरगोचराः K<sub>82</sub>, विलगाचरणाचराः K<sub>10</sub>  
(65b) वक्ष्ये ] Σ, वक्ष्या E (66b) अभोज्येषु ] Σ, अभोज्ये C<sub>45</sub>

सूतके मृतके शौण्डे वर्णभ्रष्टकुले नटे ॥ ६६ ॥

एते पञ्चघृणासु सक्तपुरुषाः स्वर्गार्थमोक्षार्थिनो  
लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृतम् ।  
प्रज्ञाबोधश्रुतिं स्मृतिं च लभते मानं च नित्यं लभेद्  
दाक्षिण्यं सभवेत्स आयुष परं प्राप्नोति निःसंशयः ॥ ६७ ॥

[ यमेषु पञ्चविधो धन्यः (७) ]

चतुर्मौनं चतुःशत्रुश्चतुरायतनं तथा ।  
चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥ ६८ ॥  
चतुर्मौनस्य वक्ष्यामि शृणुष्ववाहितो भव ।  
पारुष्यपिशुनामिथ्या सम्भिन्नानि च वर्जयेत् ॥ ६९ ॥  
कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः ।

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

66 This verse is mostly illegible in K<sub>10</sub>

(66c) शौण्डे ] K<sub>82</sub>, सौण्ड्ये C<sub>94</sub> C<sub>02</sub> K<sub>7</sub>, शौण्ड्ये C<sub>45</sub>, शौण्डे K<sub>10</sub>, सौण्डो E (67a) ०पुरुषाः ] K<sub>7</sub>, ०पुरुषः C<sub>Σ</sub> K<sub>82</sub> K<sub>10</sub> E • ०र्थिनो ] em., ०र्थिनः K<sub>7</sub><sup>pc</sup>, ०र्थिनां C<sub>Σ</sub> K<sub>82</sub> K<sub>10</sub> E, ०र्थिना K<sub>7</sub><sup>ac</sup> (67b) ऽनिन्दनमाप्नुवन्ति ] Σ, ऽनिन्दनवाप्नुवन्ति C<sub>02</sub>, नन्दनवायुवन्ति E (67c) ०श्रुतिं ] K<sub>7</sub>, ०श्रुतिं C<sub>Σ</sub> K<sub>82</sub> K<sub>10</sub> E • नित्यं ] Σ, नित्य C<sub>45</sub> (67d) स आयुष ] em., समायुष C<sub>Σ</sub> K<sub>7</sub>, समायुषः K<sub>82</sub> (unmetr.), समायुष K<sub>10</sub>, स मानुष E • निःसंशयः ] Σ, निःसंशयः K<sub>82</sub> (68a) चतुर्मौनं च० ] corr., चतुर्मौनश्च० C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub> E, चतुर्मौनश्च० C<sub>02</sub>, चतुर्मौनश्च० K<sub>10</sub> (68ab) ०तुःशत्रुश्च० ] Σ, ०तुःशत्रु च० C<sub>02</sub>, ०तुःशत्रु च० E (68b) ०तुरायतनं ] Σ, ०तुरायतनं C<sub>94</sub>, ०तुरायतनम् K<sub>10</sub> (68c) ०पादं ] Σ, ०पादः K<sub>82</sub>, ०० K<sub>10</sub> (68d) पञ्चधन्य० ] Σ, धन्यपञ्च० E (69a) ०मौनस्य ] Σ, ०मौनस्य C<sub>45</sub> (69c) पारुष्य० ] Σ, पारुष्यं K<sub>82</sub> • ०पिशुना० ] Σ, ०पिण्डाना० E



चतुःशत्रुर्निहन्तव्यः सो ऽरिहा वीतकल्मषः ॥ ७० ॥

चतुरायतनं विप्र कथयिष्यामि तच्छृणु ।

करुणा मुदितोपेक्षा मैत्री चायतनं स्मृतम् ॥ ७१ ॥

चतुर्ध्यानाधुना वक्ष्ये संसारार्णवतारणम् ।

आत्मविद्याभवः सूक्ष्मं ध्यानमुक्तं चतुर्विधम् ॥ ७२ ॥

आत्मतत्त्वः स्मृतो धर्मो विद्या पञ्चसु पञ्चधा ।

षड्विंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥ ७३ ॥

चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।

गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥ ७४ ॥

धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।

पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥ ७५ ॥

आयुः कीर्तिर्यशः सौख्यं धन्यादेव प्रवर्धते ।

शान्तिः पुष्टिः स्मृतिर्मेधा जायते धन्यमानवे ॥ ७६ ॥

74cd = MBh 12.234.13ab ≈ MBh 14.4513ab etc. 74 cf. 3.4 above : श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः । चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥

(70c) चतुःशत्रुर्नि० ] C<sub>94</sub>C<sub>45</sub>E, चतुशत्रु नि० C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (70d) सो ऽरिहा ] Σ, स्रोरिहा C<sub>45</sub>, सर्वथा E (71c) मुदितो० ] Σ, मुदितौ० E (71d) चायतनं ] Σ, चायतन C<sub>94</sub>, चायतन C<sub>45</sub> (72c) भवः ] C<sub>45</sub>C<sub>02</sub><sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, भव C<sub>94</sub>C<sub>02</sub><sup>ac</sup>, भवं E (72cd) सूक्ष्मं ध्या० ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, सूक्ष्माध्या० C<sub>45</sub>, सूक्ष्मध्या० C<sub>02</sub>, सूक्ष्मध्यान० K<sub>10</sub> (72d) नमुक्तं चतुर्विधम् ] C<sub>02</sub>K<sub>10</sub>, नमुक्तश्चतुर्विधम् C<sub>94</sub>, नमुक्तश्चतुर्विधः C<sub>45</sub>K<sub>82</sub>, नमुक्तं चतुर्विधि K<sub>7</sub>, नयज्ञश्च E (73a) स्मृतो ] Σ, स्मृता C<sub>02</sub>E • धर्मो ] Σ, धन्या E (73cd) आहुः सू० ] Σ, आहुः C<sub>94</sub> (74ab) धर्मश्च० ] Σ, धर्म च० C<sub>02</sub>K<sub>10</sub> (74b) अश्रितः ] Σ, अश्रिताः K<sub>7</sub> (74d) भैक्षुकः ] Σ, भक्षकः E (75a) यैरिदं ] Σ, यैरिदं C<sub>45</sub>C<sub>02</sub> • वेत्ति ] Σ, वेत्ति C<sub>02</sub> (75d) प्रवर्धनम् ] Σ, प्रवर्धनः E (76b) धन्यादेव ] Σ, धर्मादेव E mssALL, स्मृति मेधा C<sub>02</sub>K<sub>82</sub> (76d) मानवे ] em., मानवः C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E

[ यमेष्वप्रमादः (८) ]

प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।  
 ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।  
 महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥ ७७ ॥  
 अनृतं च समुत्कर्षे राजगामी च पैशुनः ।  
 गुरोश्चालीकनिर्वन्धः समानि ब्रह्महत्याया ॥ ७८ ॥  
 ब्रह्मोज्झं वेदनिन्दा च कूटसाक्षी सुहृद्वधः ।  
 गर्हितानाद्ययोर्जग्धिः सुरापानसमानि षट् ॥ ७९ ॥  
 रेतोत्सेकः स्वयोन्यासु कुमारीष्वन्त्यजासु च ।

77c-f ≈ MBh Suppl. 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 ॥ cf. also YājñS 3.228 : ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः । एते महापातकिनो यश्च तैः सह संवसेत् ॥ 78 ≈ MBh 5.40.3 and Manu 11.56 : अनृतं च समुत्कर्षे राजगामि च पैशुनम् । गुरोश्चालीकनिर्वन्धः समानि ब्रह्महत्याया ॥ ≈ ViṣṇuS 37.1-4 ≈ AgniP 168.25 79 ≈ Manu 11.57 : ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्वधः । गर्हितानाद्ययोर्जग्धिः सुरापानसमानि षट् ॥ cf. YājñS 3.229 : गुरूणामध्यधिकेपो वेदनिन्दा सुहृद्वधः । ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥

(77a) ०स्थान ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ०स्थानं C<sub>45</sub>K<sub>7</sub>E (unmetr.) • पञ्चैव ] Σ, पञ्चैव E  
 (77b) कीर्तयिष्यामि ] Σ, कीर्तयिष्यामि K<sub>10</sub> (78a) समुत्कर्षे ] em., समुत्कर्ष C<sub>94</sub>K<sub>82</sub>,  
 समुत्कर्ष C<sub>45</sub>, समुत्कर्ष C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>E (78b) राज० ] Σ, राजी० E (78c) ०निर्वन्धः  
 ] em., ०निर्वन्धः C<sub>45</sub>K<sub>7</sub>, निर्वन्धस् C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, निर्वन्धस् E (78d) ब्रह्महत्याया ]  
 Σ, ब्र० = ०या C<sub>94</sub> (79a) ब्रह्मोज्झं ] em., ब्रह्मो ऋग्० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, ब्रह्म ऋग्० E  
 (79b) सुहृद्वधः ] Σ, सकृद्वधः E (79c) ०नाद्ययोर्जग्धिः ] em., ०न्नश्च यो जग्धिस्  
 C<sub>94</sub>, ०न्नश्च यो जग्धि C<sub>45</sub>, ०न्नश्च योद्विप्रः C<sub>02</sub>, ०न्नं च यो जग्धिः K<sub>82</sub>, ०न्नं च यो जग्धिः  
 K<sub>10</sub>, ०न्नश्च यो जवे K<sub>7</sub>, ०न्नश्च यो विप्रः E (80a) स्वयोन्यासु ] Σ, सुतोन्त्यासु C<sub>45</sub>

सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमः स्मृतः ॥ ८० ॥

निक्षेपस्यापहरणं नराश्वरजतस्य च ।

भूमिवज्रमणीनां च रुक्मस्तेयसमः स्मृतः ॥ ८१ ॥

चत्वार एते सम्भूय यत्पापं कुरुते नरः ।

महापातक पञ्चैतत् तेन सर्वं प्रकाशितम् ।

पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥ ८२ ॥

[ यमेषु माधुर्यम् (९) ]

कायवाङ्मनमाधुर्यश्चक्षुर्बुद्धिश्च पञ्चमः ।

सौम्यदृष्टिप्रदानं च क्रूरबुद्धिं च वर्जयेत् ॥ ८३ ॥

प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।

यथाशक्तिप्रदानं च स्वाश्रमाभ्यागतो गुरुः ॥ ८४ ॥

इन्धनोदकदानं च जातवेदमथापि वा ।

80 ≈ Manu 11.59: रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च । सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥ 81 = Manu 11.58

(80c) सख्युः ] em., सख्यु C<sub>2</sub>K<sub>82</sub>E, ॐ K<sub>10</sub>, सख्यु K<sub>7</sub> • पुत्रस्य च स्त्रीषु ] Σ, ॐ ॐ ॐ ॐ ॐ K<sub>10</sub>, पुत्रीषु चास्त्रीषु E (80d) ॐसमः ] Σ, ॐ K<sub>10</sub>, ॐसम E (81a) निक्षेप० ] Σ, निक्षेप० C<sub>45</sub>, निक्षेप० K<sub>10</sub> (81b) नराश्वरजतस्य ] Σ, नराणां स्वजनस्य C<sub>45</sub>, नराश्वरजतस्य K<sub>10</sub> (81d) रुक्मस्तेय० ] em., रूग्मस्तेय० C<sub>94</sub>, रुग्मस्तेय० C<sub>45</sub> C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, ॐ ॐ ॐ ॐ K<sub>10</sub>, हतस्तेय० E • ॐसमः ] Σ, सः C<sub>45</sub><sup>ac</sup>, ॐसम E (82a) एते ] Σ, एते K<sub>10</sub>, एव E • सम्भूय ] Σ, संभूयो C<sub>02</sub>, संभूयो K<sub>10</sub> (82c) ॐपञ्चैतत् ] corr., ॐपञ्चैतन् C<sub>2</sub>E, ॐपञ्चैते K<sub>82</sub>, ॐपञ्चैतम् K<sub>10</sub>, ॐपञ्चैतन् K<sub>7</sub> (82e) ॐमादम् ] Σ, ॐमाद E (82f) वर्जनीयं ] Σ, वर्जनीयो C<sub>02</sub> (83ab) मनमाधुर्यश्च० ] em., ॐमनसा धूर्यश्च० C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, ॐमनमाधूर्यश्च० C<sub>45</sub>, ॐमनधूर्यश्च० K<sub>10</sub>, ॐमनसा भूयश्च० E (83b) ॐक्षुर्बुद्धि० ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E, ॐक्षु बुद्धि० C<sub>02</sub>K<sub>82</sub>, ॐ ॐ ॐ K<sub>10</sub> (83c) ॐदानं च ] Σ, ॐ K<sub>10</sub>, ॐदानश्च E (83d) ॐबुद्धिं च ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, बुद्धिश्च C<sub>45</sub>, ॐदृष्टिं च C<sub>02</sub>E, ॐ ॐ ॐ K<sub>10</sub> (84a) प्रसन्न० ] Σ, प्रसन्न० K<sub>10</sub>, प्रसन्न० K<sub>7</sub> (84c) यथा० ] Σ, यस्य E • ॐदानं ] Σ, ॐदातश्च E (84d) स्वाश्रमा० ] Σ, स्वासमा० C<sub>02</sub> • ॐगतो ] Σ, ॐसतो K<sub>7</sub> (85b) इन्धनो० ] Σ, इत्वनो० K<sub>7</sub> • जात० ] Σ, जा० C<sub>45</sub>

सुलभानि न दत्तानि इन्धनाभ्युदकानि च ।  
क्षुते जीवेति वा नोक्तं तस्य किं परतः फलम् ॥ ८५ ॥

[ यमेष्वाज्वम् (१०) ]

पञ्चार्जवाः प्रशंसन्ति मुनयस्तत्त्वदर्शिनः ।  
कर्मवृत्त्याभिवृद्धिं च पारितोषिकमेव च ।  
स्त्रीधनोत्कोचवित्तं च आर्जवो नाभिनन्दति ॥ ८६ ॥

आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।  
आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥ ८७ ॥

आर्जवस्येन्द्रियग्रामः सुप्रसन्नोऽपि तिष्ठति ।  
आर्जवस्य सदा देवाः काये तस्य चरन्ति ते ॥ ८८ ॥

इति यमप्रविभागः कीर्तितोऽयं द्विजेन्द्र  
इह परत सुखार्थं कारयेत्तं मनुष्यः ।  
दुरितमलपहारी शङ्करस्याज्ञयास्ते

- (85c) सुलभानि न ]  $\Sigma$ , सुरभानि च E (85d) °दकानि ]  $\Sigma$ , °त/कानि K<sub>10</sub> (85e) क्षुते ] conj., क्षुतं C<sub>2</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, शतं E (86a) पञ्चार्जवाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, पञ्चार्जवः C<sub>02</sub>, °= °= °= K<sub>10</sub>, पञ्चार्जवा E • प्रशंसन्ति ] C<sub>2</sub>K<sub>7</sub>, प्रशसन्ति K<sub>82</sub>E, °प्रससन्ति K<sub>10</sub> (86c) कर्म° ]  $\Sigma$ , °र्म° C<sub>94</sub>, °कम्मा/° K<sub>10</sub> • °वृत्त्याभिवृद्धिं च ]  $\Sigma$ , °वृत्तिभिवृद्धिश्च K<sub>10</sub>, °वृत्त्याभिवृद्धिश्च E (86d) पारितोषिक° ] em., पारतोषिक° C<sub>2</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (86e) स्त्रीधनोत्कोच° ]  $\Sigma$ , स्त्रीधनज्ञो च E • °वित्तं च ]  $\Sigma$ , °वित्तिश्च K<sub>10</sub> (86f) आर्जवो ना° ]  $\Sigma$ , आर्जवश्च C<sub>02</sub>, आर्जवेना° E (87ab) आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ] C<sub>2</sub>K<sub>10</sub>K<sub>7</sub>, om. K<sub>82</sub><sup>ac</sup>, आर्जवो न वृथा यज्ञ आर्जवो न वृथा तप K<sub>82</sub><sup>pc</sup>, आर्जवो न वृथा यज्ञश्चार्जवो न वृथा तपः E (87cd) (आर्जवो... वृथाग्नयः) ]  $\Sigma$ , om. E (88ab) (आर्जवो... तिष्ठति) ]  $\Sigma$ , om. E (88a) °ग्रामः ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E, °ग्रामात् C<sub>02</sub>K<sub>10</sub>, °ग्रामाः K<sub>82</sub> (88d) तस्य चरन्ति ]  $\Sigma$ , त°= °= न्ति C<sub>94</sub>, तस्य रमन्ति E (89a) यमप्रविभागः ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, यमविभागः C<sub>02</sub>, यमप्रविभागः K<sub>82</sub>, नियमपरिभागः E • द्विजेन्द्र ]  $\Sigma$ , नरेन्द्र E (89b) °येत्तं मनुष्यः ] corr., °येत्तन्मनुष्यः C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, °येत्तं मनुष्यः C<sub>45</sub>, °येत्तन्मनुष्यः C<sub>02</sub> (89c) दुरित° ]  $\Sigma$ , इरित° E • °पहारी ]  $\Sigma$ , °पलपहारी C<sub>02</sub> • °ज्ञयास्ते ]  $\Sigma$ , °ज्ञयाते K<sub>82</sub>

वृषसारसंग्रहे

भवति पृथिविभर्ता लोकछत्रप्रवर्ता ॥ ८९ ॥

॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥

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89d °वर्ता ] conj., °वृत्ता C<sub>Σ</sub>K<sub>10</sub>K<sub>7</sub>, °वृत्ता: K<sub>82</sub>E Colophon: नामाध्यायश्चतुर्थः  
] Σ, नामश्चतुर्थोऽध्यायः E

## [ पञ्चमो ऽध्यायः ]

[ नियमाः ]

विगतराग उवाच ।

कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्  
अमृतवचनतुल्यं श्रोतुकामो गतो ऽस्मि ।

प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्  
अपर वदमतज्ज्ञं नास्ति धर्मेषु तृप्तिः ॥ १ ॥

अनर्थयज्ञ उवाच ।

श्रवणसुखमतो ऽन्यत्कीर्तयिष्ये द्विजेन्द्र  
नियमकलविशेषः पञ्च पञ्च प्रकारः ।

हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र  
कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥ २ ॥

Witnesses used for this chapter : C<sub>94</sub> ff. 201v–202r, C<sub>45</sub> ff. 208v–209r, C<sub>02</sub> ff. 277r–278r, K<sub>82</sub> ff. 9r–9v, K<sub>10</sub> exp. 50 (upper) and 51 (lower), K<sub>7</sub> ff. 217r–218r, M ff. 9r–10r, E pp. 597–599; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

① विगतराग उवाच ] Σ, विगत(राग उवाच C<sub>94</sub> ①a कथय नि० ] Σ, कथयति E • ०तत्त्वं ] Σ, तं C<sub>45</sub> • साम्प्रतं त्वं विशेषाद् ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, त्वां वशेषात् C<sub>45</sub>, सांप्रत त्वं विसेषात् C<sub>02</sub>K<sub>10</sub>, साम्प्रतं त्वं विशेषा M ①b ०वचनतुल्यं श्रो० ] M, वदनतुल्यं श्रो० C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, वदनतुल्यां श्रो० C<sub>45</sub>, वदनतुल्यं श्रो० तुल्यं स्त्रो० K<sub>82</sub><sup>ac</sup> • ०कामो ] Σ, ०कामा ME ①c ०दहन० ] Σ, ०वदन० E • ०दग्धं ] Σ, ०दग्ध M • ०निषिक्तम् ] Σ, ०विमुक्तम् C<sub>45</sub>, ०निषिक्तः M ①d अपर० ] Σ, अपरं K<sub>82</sub> (unmetr.), अर० M<sup>ac</sup> • मतज्ज्ञं नास्ति ] conj., मतज्ञा नास्ति C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>M, तज्ञा नास्ति C<sub>94</sub><sup>ac</sup>, मतज्ञान्नास्ति C<sub>02</sub>, मे० ० ० ० ० K<sub>10</sub>, ०न तज्ज्ञान्नास्ति E • धर्मेषु तृप्तिः ] Σ, मे धर्मतृप्तिः M ② अनर्थ० ] Σ, अर्थ० M ②a ०सुख० ] Σ, ०सुख० K<sub>82</sub><sup>ac</sup> • ०मतो ऽन्यत् ] C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>, ०मतो ऽन्य K<sub>10</sub>, ०मतो न्यः M, ०मनो ऽन्यत् E • कीर्त० ] Σ, कीर्ति० K<sub>82</sub>K<sub>10</sub> ②b ०विशेषः ] Σ, विशे० C<sub>94</sub>, ०विशेष C<sub>45</sub> • प्रकारः ] Σ, पकारः K<sub>7</sub> ②d ०विनाशं ] Σ, ०विनाश० C<sub>02</sub>E

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।  
व्रतोपवासमौनं च स्नानं च नियमा दश ॥ ३ ॥

[ नियमेषु शौचम् (१) ]

तत्र शौचादिनिर्देशं वक्ष्यामीह द्विजोत्तम ।  
शारीरशौचमाहारो मात्रा भावश्च पञ्चमः ॥ ४ ॥

[ शरीरशौचम् ]

ताडयेन्न च बन्धेत न च प्राणैर्वियोजयेत् ।  
परस्त्रीपरद्रव्येषु शौचं कायिकमुच्यते ॥ ५ ॥

श्रोत्रशौचं द्विजश्रेष्ठ गुदोपस्थमुखादयः ।  
मुखस्याचमनं शौचमाहारवचनेषु च ॥ ६ ॥

मूत्रविष्टासमुत्सर्गे देवताराधनेषु च ।  
मृत्तोयैस्तु गुदोपस्थं शौचयीत विचक्षणः ॥ ७ ॥

3 = LiñP 1.8.29cd-30ab = VDhU 3.233.202

(3a) इज्या ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E, ईज्या C<sub>02</sub>K<sub>10</sub>M • दानं ] Σ, दान० K<sub>10</sub> (3c) ०पवास०  
] Σ, ०प्रवाष० M (4a) ०निर्देशं ] Σ, ०नियमं K<sub>82</sub>, ०ईशं K<sub>10</sub> (4c) शारीर० ]  
Σ, शरीर० K<sub>10</sub> • ०शौचमाहारो ] Σ, ०शौच-हारो C<sub>94</sub>, ०स्रोतमाहार M (4d) मात्रा  
भावश्च ] Σ, मात्रा भावं च C<sub>94</sub>, ०सात्राभावश्च K<sub>10</sub> (5a) ताडयेन्न ] Σ, ताडये न K<sub>7</sub>M  
• बन्धेत ] Σ, बन्धेन M (5c) ०द्रव्येषु ] Σ, ०द्रवेषु M (5d) शौचं ] Σ, शौच K<sub>7</sub>  
• कायिकमुच्यते ] Σ, कायिकमुमुच्येते K<sub>7</sub> (6a) श्रोत्र० ] M, श्रोत० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E  
(6b) गुदोपस्थ० ] Σ, गुदोपस्थ० K<sub>7</sub>, गुदापस्थ० E (6c) मुखस्या० ] Σ, मुखस्था०  
C<sub>45</sub> (6cd) शौचमा० ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, शौचमा० C<sub>45</sub>K<sub>10</sub>, शौच आ० M (6d)  
०वचनेषु ] Σ, ०वषनेषु M (7a) ०विष्टा० ] Σ, ०विष्ट० K<sub>10</sub>M (7c) मृत्तोयैस्तु ] C<sub>02</sub>  
K<sub>82</sub>K<sub>10</sub>E, ०मृत्-०-० C<sub>94</sub>, मृत्तोयैस्तु C<sub>45</sub>M, मृत्तोयेस्तु K<sub>7</sub> • ०पस्थं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>  
K<sub>7</sub>, ०पस्थ C<sub>02</sub>E, ०पस्थः M (7d) शौचयीत ] Σ, शौचये च M

एकोपस्थे गुदे पञ्च तथैकत्र करे दश ।  
 उभयोः सप्त दातव्या मृदः शुद्धिं समीहता ॥ ८ ॥  
 एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।  
 वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ ९ ॥  
 [आहारशौचम्]  
 आहारशौचं वक्ष्यामि शृणुष्वावहितो भव ।  
 भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।  
 वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥ १० ॥  
 स्निग्धस्वादुरसैः षड्विंशतिहारषड्रसैर्बुधः ।

8 ≈ Manu 5.136: एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश । उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता ॥ 9ab ≈ Manu 5.137: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । त्रिगुणं स्याद्वनस्थानां यतीनां तु चतुर्गुणम् ॥ 10 ≈ Śaṅkara's commentary ad BhG 6.16: उक्तं हि । अर्धं सव्यञ्जनान्नस्य तृतीयमुदकस्य च । वायोः संचरणार्थं तु चतुर्थमवशेषयेत् ॥; cf. AṣṭāṅgHr 8.46cd-47ab: अन्नेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ॥ आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।; cf. SannyāsUp 59: आहारस्य च भागौ द्वौ तृतीयमुदकस्य च । वायोः संचरणार्थाय चतुर्थमवशेषयेत् ॥

(8a) ०पस्थे ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E, ०पस्थं C<sub>02</sub>K<sub>10</sub>M • गुदे ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E, गुदो C<sub>02</sub>K<sub>10</sub>, गुद M (8b) तथैकत्र ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, तथैकत्र C<sub>45</sub>, तथैकत्रे M, तथैकश्च E • दश ] Σ, दश: C<sub>02</sub> (8c) उभयोः ] Σ, उभय M • दातव्या ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, दातव्यो C<sub>02</sub>E, दातव्य M (8d) मृदः ] C<sub>Σ</sub>K<sub>7</sub>E, मृतः K<sub>82</sub>M, मृदा K<sub>10</sub> • शुद्धिं समीहता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, शुद्धिसमीहया C<sub>02</sub>, शुद्धिं समीहता K<sub>10</sub>, शुद्धिः समीहता K<sub>7</sub>, शुद्धिं समीहता M, शुद्धिं समाहिता E (9a) एतच्छौचं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>M, चेतच्छौच C<sub>02</sub>E, एतः = K<sub>10</sub> (9b) ०गुणं ] Σ, ०गुण C<sub>02</sub> (9c) वानप्रस्थस्य ] Σ, वानप्रस्थे तु M • त्रि० ] Σ, द्वि० C<sub>02</sub> (10a) ०शौचं ] Σ, ०शौच M (10b) शृणुष्वावहितो ] Σ, शृणुष्वावः = C<sub>94</sub>, शृणुष्ववहितो K<sub>10</sub> (10d) ०कं जलं ] Σ, ०कोदकं M • पिबेत् ] Σ, पिबे C<sub>45</sub> (10e) ०चारदानार्थं ] Σ, ०चरदानार्थं M, ०चारणार्थाय E (11a) ०स्वादुरसैः ] C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>, ०स्वाःरसैः K<sub>10</sub>, ०स्वादुरसं M, ०स्वादुरसैः E (11b) ०हारषड्रसैर्बुधं ] C<sub>45</sub>E, ०हारसद्रवैर्बुधं C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, ०हारसद्रवै बुधं C<sub>02</sub>, ०हारषड्रसै बुधं K<sub>10</sub>, ०हारे सद्रवद्बुधं M



धातुवैषम्यनाशो ऽस्ति न च रोगाः सुदारुणाः ॥ ११ ॥

अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।

अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥ १२ ॥

लशुनं च पलाण्डुं च गृञ्जनं कवकानि च ।

गौरं च सूकरं मांसं वर्जयेच्च विधानतः ॥ १३ ॥

छत्ताकं विड्वराहं च गोमांसं च न भक्षयेत् ।

चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥ १४ ॥

हंससारसचक्राहकुक्कुटान्शुकश्येनकान् ।

काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥ १५ ॥

अमेध्यांश्चापवित्रांश्च सर्वानेव विवर्जयेत् ।

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

(11c) ०वैषम्यनाशो ऽस्ति ]  $C_{94}C_{02}K_{82}K_{10}K_7$ , ०वैषम्यनाशास्ति  $C_{45}$ , ०वैषम्य नस्यास्ति M, ०वैषम्य नश्यन्ति E (11d) रोगाः ]  $\Sigma$ , रोग M • सुदारुणाः ]  $\Sigma$ , स्वदारुणाः M, सुदारुणः E (12a) अभक्ष्यं ]  $C_{\Sigma}K_{82}K_7$ , ०अभक्षं  $K_{10}$ , अभक्षं ME • च न भक्षेत ]  $\Sigma$ , न च भक्षेतः M (12b) न च ]  $\Sigma$ , च न  $K_7E$  (12c) गम्येत ]  $\Sigma$ , गम्येतः M (12d) अवाच्यं ]  $\Sigma$ , अवाचं  $C_{02}$  (13a) पलाण्डुं ] E, पलाण्डुं  $C_{\Sigma}K_{10}K_7M$ , पलाण्डुं  $K_{82}$  (13b) कवकानि ]  $\Sigma$ , च कचानि E (13c) गौरं च ] em., गोरस्व  $C_{94}K_{10}$ , गोरश्च  $C_{45}C_{02}K_{82}K_7M$ , गौरश्च E • मांसं ]  $\Sigma$ , मांसः M, मांसं E (13d) विधानतः ]  $\Sigma$ , विधानत् M (14a) छत्ताकं ]  $\Sigma$ , छत्ताक  $C_{02}$  • विड्व० ]  $\Sigma$ , विड्व०  $K_{82}K_7$  (14b) गोमांसं ]  $\Sigma$ , गोमाञ्  $C_{45}^{ac}$  (14c) चटकं ]  $\Sigma$ , चटकाम्  $C_{02}K_{10}$  (14d) ०पादांश्च ]  $\Sigma$ , जालपादञ्च M (15a) ०चक्राह० ]  $\Sigma$ , ०चक्राह्वा० M (15b) ०कुक्कुटान्शु० ]  $C_{\Sigma}K_7E$ , ०कुक्कुटां शु०  $K_{82}$ , ०कुक्कुटां शु०  $K_{10}$ , ०कुक्कुटां शु० M • ०श्येनकान् ]  $C_{94}C_{02}K_7E$ , ०शोनकान्  $C_{45}$ , ०श्येनका  $K_{82}$ , ०श्येनकां  $K_{10}$ , ०श्येनकम् M (15c) काकोलूकं बलाकं च ]  $C_{45}K_7$ , काकोलूकस्व० ०च  $C_{94}$ , काकोलूकबलाकं च  $C_{02}K_{82}ME$ , काकोलूकं बलाकं च  $K_{10}$  (15d) मत्स्यादींश्चापि वर्जयेत् ]  $\Sigma$ , मत्स्यादीनि च वर्जये M (16a) अमेध्यांश्चापवित्रांश्च ]  $C_{\Sigma}K_{82}K_7$ , अमेध्याश्चापवित्रांश्च  $K_{10}$ , अमेध्याश्च पवित्राश्च M, अमेध्यश्चापवित्रांश्च E (16b) सर्वानेव विवर्जयेत् ]  $\Sigma$ , सर्वान्येतानि वर्जयेत् M

शाकमूलफलानां च अभक्ष्यं परिवर्जयेत् ॥ १६ ॥

मानवेषु पुराणेषु शैवभारतसंहिते ।

कीर्तितानि विशेषेण शौचाचारमशेषतः ।

त्वया जिज्ञासितो ऽस्म्यद्य संक्षिप्तः कथितो मया ॥ १७ ॥

सत्यवादी शुचिर्नित्यं ध्यानयोगरतः शुचिः ।

अहिंसकः शुचिर्दान्तो दयाभूतक्षमा शुचिः ॥ १८ ॥

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।

यो ऽर्थे हि शुचिः स शुचिर्न मृद्वारिशुचिः शुचिः ।

कायवाङ्मनसां शौचं स शुचिः सर्ववस्तुषु ॥ १९ ॥

शौचाशौचविधिज्ञमानव यदि कालक्षये निश्चयः

19ab ≈ Manu 5.106: सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् । यो ऽर्थे शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः ॥

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

(17c) विशेषेण ] Σ, मशेषेण M (17e) जिज्ञासितो ] Σ, जिज्ञासनो K<sub>7</sub>, जिज्ञासतो E  
 (17f) ऽक्षिप्तः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, ऽक्षिप्य C<sub>45</sub>, ऽक्षिप्त K<sub>10</sub>M • कथितो ] Σ, कथितं E  
 (18a) ऽवादी ] Σ, ऽवादि M • ऽरतः शुचिर् ] C<sub>94</sub>C<sub>45</sub>E, ऽरतः शुचि C<sub>02</sub>K<sub>7</sub>, रतः शुचिर्न K<sub>82</sub>K<sub>10</sub>, ऽरत शुचि M (18c) अहिंसकः ] Σ, अहिंसक C<sub>45</sub>M • शुचिर्दान्तो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, शुचि दान्तो C<sub>02</sub>K<sub>7</sub>M, शुचिर्दान्तौ E (18d) ऽभूतः ] Σ, ऽभुतः M • शुचिः ] Σ, शुचि M (19b) ऽशौचं परं स्मृतम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, ऽशौचं परं स्मृतम् C<sub>45</sub>C<sub>02</sub>, ऽशौच परं स्मृतः M, ऽशौचयनं स्मृतः E (19cd) यो ऽर्थे हि शुचिः स शुचिर्न ] C<sub>Σ</sub>K<sub>7</sub> (unmetr.), यो ऽर्थे हि शुचिः स शुचिर्न K<sub>82</sub>K<sub>10</sub>, यो र्थे शुचिर्हि स शुचिर्न M, यो ऽर्थे हि सुशुचिर्विप्रं न E (19d) ऽशुचिः शुचिः ] C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>, शुचि शुचिः K<sub>10</sub>, ऽशुचि शुचि M, ऽशुचिः शुचि E (19e) वाङ्मनसां शौचं ] Σ, वाङ्मनसा शुद्धि M (19f) शुचिः ] Σ, शुचि C<sub>02</sub>M • वस्तुषु ] Σ, वस्तुषुः K<sub>7</sub>, वस्तुषु M (20a) शौचाशौचः ] Σ, शौचाशुच C<sub>45</sub> • यदि ] Σ, यदिः M • कालक्षये निश्चयः ] K<sub>82</sub><sup>ac</sup>K<sub>7</sub>, कालक्षयैर्निश्चयः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub><sup>pc</sup>, कालक्षयेर्निश्चयः C<sub>02</sub>K<sub>10</sub>, कालक्षयानिश्चयः M, कालक्षयेतिश्च यः E

सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृतम् ।  
 प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितं  
 जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥ २० ॥  
 ॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥

20b ≈ 4.67b above : लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृतम्

(20b) कीर्तिर्यशो० ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, कीर्तियशो० C<sub>94</sub>C<sub>02</sub>(unmetr.), कीर्तिर्यषा० M  
 • ०लङ्कृतम् ] M, ०लङ्कृतः C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, ०लङ्कृतः C<sub>45</sub> (20c) सद्धर्म० ] Σ,  
 य धर्म० M • ०परितम् ] Σ, ०ओदितः E (20d) परत्रमीहित० ] Σ, परत्रमीहित० M,  
 पवित्रमीहित० E • ०गतिं ] em., ०गतिः C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME • निःसंशयम् ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>,  
 निःसंशयः C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>ME (Colophon) ०विधिर्नामा० ] C<sub>94</sub>, ०विधिनामा० C<sub>45</sub>C<sub>02</sub>  
 K<sub>82</sub>K<sub>7</sub>M, ०विधिर्नामा० K<sub>10</sub>, ०विधिर्नाम E • ०ध्यायः पञ्चमः ] Σ, ०ध्यायः पञ्चमः श्लोक २५  
 M, पञ्चमो ऽध्यायः E

## [ षष्ठोऽध्यायः ]

[ नियमेष्विज्या (२) ]

अथ पञ्चविधामिज्यां प्रवक्ष्यामि द्विजोत्तम ।  
धर्ममोक्षप्रसिद्ध्यर्थं शृणुष्वावहितो द्विज ॥ १ ॥

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

[ अर्थयज्ञः ]

अग्न्युपासनकर्मादि अग्निहोत्रक्रतुक्रिया ।  
अष्टका पार्वणी श्राद्धं द्रव्ययज्ञः स उच्यते ॥ ३ ॥

[ क्रियायज्ञः ]

आरामोद्यानवापीषु देवतायतनेषु च ।  
स्वहस्तकृतसंस्कारः क्रियायज्ञः स उच्यते ॥ ४ ॥

[ जपयज्ञः ]

जपयज्ञं ततो वक्ष्ये स्वर्गमोक्षफलप्रदम् ।  
वेदाध्ययन कर्तव्यं शिवसंहितमेव च ।

Witnesses used for this chapter : C<sub>94</sub> ff. 202r–203r, C<sub>45</sub> ff. 209r–209v, C<sub>02</sub> ff. 278r–279r, K<sub>82</sub> ff. 9v–10v, K<sub>10</sub> exp. 51 (lower–upper) – 52 (lower), K<sub>7</sub> ff. 218r–218v, E pp. 599–601 ; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

- 1a °मिज्यां ] C<sub>45</sub>, °मीज्यां C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 1b °त्तम ] Σ, °त्तमः K<sub>10</sub>K<sub>7</sub>  
1c °मोक्षप्रसिद्ध्यर्थं ] C<sub>Σ</sub>K<sub>7</sub>, °मोक्षप्रसिद्ध्यर्थं K<sub>82</sub>K<sub>10</sub>, °मोक्षेशसिद्ध्यर्थं E 1d द्विज ]  
Σ, भव E 2a अर्थयज्ञः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>, अनर्थयज्ञः C<sub>45</sub>, अर्थयज्ञ K<sub>10</sub>K<sub>7</sub>, अर्थयज्ञ° E  
2c ज्ञानं ] Σ, ज्ञान C<sub>02</sub>K<sub>7</sub> 3b अग्नि° ] Σ, अग्नि C<sub>94</sub>, ° K<sub>10</sub> • °क्रिया ]  
Σ, °क्रियाः C<sub>45</sub>C<sub>02</sub> 3c पार्वणी ] Σ, पर्वणी C<sub>45</sub>, पर्वणी K<sub>10</sub> 3d °यज्ञः ]  
Σ, °यज्ञ C<sub>02</sub>, ° K<sub>10</sub> 4b °यतनेषु ] C<sub>45</sub>C<sub>02</sub>E, °लयनेषु C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, °यत° K<sub>10</sub> 4c °हस्त° ] Σ, ° K<sub>10</sub>, °हस्तैः E 5a °यज्ञं ततो ] Σ, °यज्ञं तपो  
C<sub>45</sub> °यज्ञस्ततो C<sub>02</sub> 5c वेदा° ] Σ, अदा° K<sub>10</sub>

इतिहासपुराणं च जपयज्ञः स उच्यते ॥ ५ ॥

[ज्ञानयज्ञः]

इदं कर्म अकर्मेदमूहापोहविशारदः ।

शास्त्रचक्षुः समालोक्य ज्ञानयज्ञः स उच्यते ॥ ६ ॥

[ध्यानयज्ञः]

ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ।

ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।

सूर्यः सोमो ऽग्नि स्फटिकः सूक्ष्मं तत्त्वं च पञ्चमम् ॥ ७ ॥

सूर्यमण्डलमादौ तु तत्त्वं प्रकृतिरुच्यते ।

तस्य मध्ये शशि ध्यायेत्तत्त्वं पुरुष उच्यते ॥ ८ ॥

चन्द्रमण्डलमध्ये तु ज्वालामग्निं विचिन्तयेत् ।

प्रभुतत्त्वः स विज्ञेयो जन्ममृत्युविनाशनः ॥ ९ ॥

अग्निमण्डलमध्ये तु ध्यायेत्स्फटिकं निर्मलम् ।

विद्यातत्त्वः स विज्ञेयः कारणमजमव्ययम् ॥ १० ॥

विद्यामण्डलमध्ये तु ध्यायेत्तत्त्वमनुत्तमम् ।

(5e) ०पुराणं च ]  $\Sigma$ , ०पुराणश्च E (5f) ०यज्ञः ]  $\Sigma$ , ०यज्ञ C<sub>02</sub> (6a) कर्म ]  $\Sigma$ , क्रमम् E (6c) ०चक्षुः ]  $\Sigma$ , ०चक्षु C<sub>02</sub> (6d) ०यज्ञः ]  $\Sigma$ , ०यज्ञ C<sub>02</sub>, ०यज्ञस्य K<sub>10</sub> (7a) ०यज्ञं ]  $\Sigma$ , ०यज्ञ C<sub>02</sub>K<sub>10</sub> (7c) ध्यानं ]  $\Sigma$ , ध्यान K<sub>82</sub>K<sub>7</sub> (7e) सोमो ] C<sub>94</sub> C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, सोमा० C<sub>45</sub>K<sub>10</sub>E (7f) सूक्ष्मं तत्त्वं च पञ्चमम् ] C<sub>45</sub>, सूक्ष्मं तत्त्वं च पञ्चमम् C<sub>94</sub>, सूक्ष्मतत्त्वं च पञ्चमः C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, सूक्ष्मं तत्त्वञ्च पञ्चमः K<sub>7</sub>, सूक्ष्मां तत्त्वश्च पञ्चमम् E (8c) शशि ]  $\Sigma$ , शशि K<sub>10</sub>, शशिन् K<sub>7</sub> (8cd) ध्यायेत्त० ]  $\Sigma$ , ध्याये त० C<sub>02</sub> (9b) ज्वालामग्निं ]  $\Sigma$ , जालामग्नि K<sub>7</sub> (9c) ०तत्त्वः ] C<sub>Σ</sub>K<sub>7</sub>, ०तत्त्व K<sub>82</sub>, ०तत्त्वं K<sub>10</sub>E (9d) ०नाशनः ]  $\Sigma$ , ०नाशनम् C<sub>02</sub>E (10b) ध्यायेत्स्फटिकं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, ध्यायेत्स्फटि C<sub>94</sub><sup>ac</sup>, ध्याये स्फटिक C<sub>02</sub>E • ०मलम् ]  $\Sigma$ , ०मलः K<sub>82</sub>, ०मलः K<sub>7</sub> (10c) तत्त्वः स ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, तत्त्वन० C<sub>94</sub>, तत्त्व स C<sub>02</sub>, तत्त्वं स E (10d) ०जमव्ययम् ]  $\Sigma$ , ०मव्ययं C<sub>02</sub> (11ab) ध्यायेत्त० ]  $\Sigma$ , ध्याये त० C<sub>02</sub>

अकीर्तितमनौपम्यं शिवमक्षयमव्ययम् ।  
 पञ्चमं ध्यानयज्ञस्य तत्त्वमुक्तं समासतः ॥ ११ ॥

विगतराग उवाच ।  
 एकैकस्य तु तत्त्वस्य फलं कीर्तय कीदृशम् ।  
 कानि लोकाः प्रपद्यन्ते कालं वास्य तपोधन ॥ १२ ॥

अनर्थयज्ञ उवाच ।  
 ब्रह्मलोकं तु प्रथमं तत्त्वप्रकृतिचिन्तया ।  
 कल्पकोटिसहस्राणि शिववन्मोदते सुखी ॥ १३ ॥

द्वितीयं तत्त्व पुरुषं ध्यायमानो मृतो यदि ।  
 विष्णुलोकमितो याति कल्पकोट्ययुतं सुखी ॥ १४ ॥

प्रभुतत्त्वं तृतीयं तु ध्यायमानो मरिष्यति ।  
 शिवलोके वसेन्नित्यं कल्पकोट्ययुतं शतम् ॥ १५ ॥

विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।  
 अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥ १६ ॥

पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।  
 न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥ १७ ॥

11cd DharmP 4.14ab : अकीर्तितमनौपम्यं पञ्चमं शिवमण्डलम्

(11e) °यज्ञस्य ] Σ, °यज्ञश्च C<sub>02</sub>E (11f) समासतः ] Σ, सनातनः E (12a) तु ] conj., त्रि० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, हि E (12c) लोकाः ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, लोका C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>E • प्रपद्यन्ते ] Σ, प्र० ० ० C<sub>94</sub> (12d) °धन ] Σ, °धनः C<sub>45</sub>K<sub>7</sub> (13ab) प्रथमं तत्त्व० ] Σ, om. K<sub>82</sub><sup>ac</sup>, प्रथमं तत्त्वं E • प्रकृतिचिन्तया ] Σ, च कृतिचिन्तय E (13d) सुखी ] Σ, सुखम् E (14c) याति ] Σ, यान्ति E (15a) °तत्त्वं ] Σ, °तत्त्व C<sub>02</sub> • तृतीयं ] Σ, तृतीयस् E (15b) ध्यायमानो मरिष्यति ] Σ, ध्याय० ० ० ० रिष्यति C<sub>94</sub>, ध्यायामानो मरिष्यति E (15c) शिवलोके ] Σ, शिवलोक C<sub>45</sub>, रुद्रलोके E • वसेन्नि० ] Σ, वसे नि० C<sub>02</sub> (15d) °युतं ] Σ, °युत K<sub>10</sub> (16a) °तत्त्वामृतं ] Σ, °तत्त्वमृतम् C<sub>02</sub>, °तत्त्वामृतं E (16c) अक्षयं ] Σ, अक्षय० E

पञ्चध्यानाभियुक्तो भवति च न पुनर्जन्मसंस्कारबन्धः  
जिज्ञास्यन्तां द्विजेन्द्र भवदहनकरः प्रार्थनाकल्पवृक्षः ।  
जन्मेनैकेन मुक्तिर्भवति किमु न वा मानवाः साधयन्तु  
प्रत्यक्षान्नानुमानं सकलमलहरं स्वात्मसंवेदनीयम् ॥ १८ ॥

[ नियमेषु तपः (३) ]

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

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

अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।

20 ≈ MBh 6.39.16 (BhG 17.16): मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धि-  
रित्येतत्तपो मानसमुच्यते ॥

(18a) °युक्तो ] Σ, °यु= C<sub>94</sub> (tops of akṣaras lost), °युक्तौ E • च ] Σ, om. C<sub>45</sub>  
E • पुनर्जन्म° ] Σ, पुन(ज)न्म° C<sub>94</sub> (tops of akṣaras lost), पुनजन्म° C<sub>02</sub> (18b)  
जिज्ञास्यन्तां ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>E, जिज्ञास्यतां C<sub>45</sub>K<sub>82</sub> (unmetr.), जिज्ञास्यन्ता C<sub>02</sub> (18c)  
जन्मेनैकेन ] C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E, जन्मेनैकेन C<sub>94</sub>C<sub>02</sub>K<sub>82</sub> (unmetr.) • मुक्तिर्भ° ] Σ, मुक्ति भ°  
C<sub>02</sub> • न वा ] Σ, भवा K<sub>82</sub> • मानवाः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, मानमानवाः C<sub>45</sub>, मानवा  
C<sub>02</sub>, मानव E (18d) प्रत्यक्षा° ] Σ, प्रत्यक्ष° K<sub>82</sub> • °वेदनीयम् ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>,  
°वेदनीयः C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>, °वेदनीय E (19a) °तप ] Σ, °तपम् E (19c) कायिकं च  
तृतीयं तु ] Σ, मानसं तप आदौ तु K<sub>10</sub> (eyeskip) (19d) मनोवाक्कर्म ] C<sub>94</sub>K<sub>7</sub>E, मनोक्र्म  
C<sub>45</sub>, मनोवाक्कर्म° C<sub>02</sub>, मनोवाक्काय° K<sub>82</sub>K<sub>10</sub> • °परम् ] C<sub>02</sub>, °परः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>  
E (19e) कायिकं ] Σ, कायिक K<sub>82</sub> (20a) °सौम्यं ] K<sub>7</sub>, °सौम्य° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>  
E, °सौम्य° C<sub>02</sub> (tops of akṣaras lost) • प्रसादश्च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, प्रसादं च C<sub>45</sub>E,  
प्रदानश्च K<sub>10</sub> (20c) मौनं ] Σ, मौन= E • °शुद्धिश्च ] Σ, °शुद्धिं च C<sub>02</sub>E (20d)  
पञ्चैतत् ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>, पञ्चैते C<sub>45</sub>K<sub>82</sub>, पञ्चैतत् C<sub>02</sub>, पञ्चैतन् E

स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥ २१ ॥

आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।

शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥ २२ ॥

इष्टं कल्याणभावं च धन्यं पथ्यं हितं वदेत् ।

मनोमिश्रक पञ्चैतत्तप उक्तं महर्षिभिः ॥ २३ ॥

स्वस्ति मङ्गलमाशीर्भिरतिथिगुरुपूजनम् ।

कायमिश्रक पञ्चैतत्तप उक्तं महात्मभिः ॥ २४ ॥

मण्डूकयोगी हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।

अभ्रावकाशो वर्षासु तपःसाधनमुच्यते ॥ २५ ॥

स्वमांसोद्धृत्य दानं च हस्तपादशिरस्तथा ।

21cd  $\approx$  MBh 6.39.15cd (BhG 17.15): अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 22 cf. MBh 6.39.14 (BhG 17.14): देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ 24ab cf. ŚDhŚ 11.79: नमस्काराभिवादेषु स्वस्तिमङ्गलवाचकैः । शिवं भवतु सर्वत्र प्रब्रूयात्सर्वकर्मसु ॥ 25ab  $\approx$  MBh Suppl. 15.801: मण्डूकशायी हेमन्ते ग्रीष्मे पञ्चतपा भवेत्  $\approx$  UMS 6.26ab: मण्डूकयोगो हेमन्ते ग्रीष्मे पञ्चतपास्तथा; cf. ŚDhSaṅgr 9.32ab: अभ्रावकाशं शीतोष्णो पञ्चाग्निर्जलशायिता

(21c) °भ्यसनं चैव ]  $\Sigma$ , °भ्यसनं  $\approx$   $C_{94}$ , °भ्यसः/नं चैव  $K_{10}$  (22a) आर्जवं च अहिंसा च ]  $\Sigma$ , आर्जवत्वमहिंसाश्च E (22b) °चर्यं ]  $\Sigma$ , °चर्य  $C_{02}$ E (22c) शौचं ]  $\Sigma$ , शौच E (23a) इष्टं ]  $\Sigma$ , इष्ट  $C_{02}K_{10}$  • °भावं ]  $\Sigma$ , °भावश्च E (23b) पथ्यं ]  $\Sigma$ , सत्यं E (23c) मनो° ]  $\Sigma$ , मन° E • पञ्चैतत् ]  $\Sigma$ , पञ्चेतत्  $K_7$ , पञ्चैतान् E (23d) तप उक्तं महर्षिभिः ]  $\Sigma$ , तपमुक्तं महर्षिभिः E (24a) °शीर्भि° ]  $C_{94}$ E, °शीर्भि°  $C_{45}C_{02}K_{82}K_{10}$   $K_7$  (24b) °तिथि° ]  $\Sigma$ , °तिथि E (24c) °मिश्रक ]  $\Sigma$ , °मिश्रक  $C_{94}$ , °मित्यश्रक  $C_{45}$  • पञ्चैतत् ]  $\Sigma$ , पञ्चैतन् E (24d) तप उक्तं ]  $\Sigma$ , तपमुक्तं E (25b) ग्रीष्मे ]  $\Sigma$ , गृष्मे E (25c) °वकाशो ] em., °वकाशे  $C_{\Sigma}K_{82}K_{10}K_7$ E (25d) तप° ]  $\Sigma$ , तप  $C_{02}$  • साधनमु° ]  $C_{94}K_{82}K_7$ E, साधन उ°  $C_{45}C_{02}K_{10}$  (26a) दानं ]  $\Sigma$ , दान°  $K_{10}$  (tops of akṣaras lost), दानश्च E



पुष्पमुत्पाद्य दानं च सर्वे ते तपसाधनाः ॥ २६ ॥

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

येनेदं तप तप्यते सुमनसा संसारदुःखच्छिदम्  
आशापाश विमुच्य निर्मलमतिस्त्यक्त्वा जघन्यं फलम् ।  
स्वर्गाकाङ्क्षानृपत्वभोगविषयं सर्वान्तिकं तत्फलं  
जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥ २८ ॥

॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥

(26c) दानं ]  $\Sigma$ , दानश् E (26d) तपः ] E, तपः  $C_{\Sigma}K_{82}K_{10}K_7$  (unmetr.) (27a) कृच्छ्रातिकृच्छ्रं ]  $C_{94}C_{45}K_{82}E$ , कृच्छ्रादिकृच्छ्र  $C_{02}$ , कृच्छ्रातिकृच्छ्र  $K_{10}$ , कृच्छ्रातिकृच्छ्र  $K_7$  (27b) याचितम् ]  $\Sigma$ , याचितः E (27c) चान्द्रायणं पराकं ]  $C_{94}C_{02}K_{10}K_7$ , चान्द्रायणं पराकं  $C_{45}$ , चान्द्रायणं पराकं  $K_{82}$ , चान्द्रायणवराकश् E (27d) तपः सांतपनादयः ]  $\Sigma$ , तपसान्तपनादयः  $C_{02}E$  (28a) तप तः ] E, तपस्तः  $C_{\Sigma}K_{82}K_{10}K_7$  (unmetr.) • •मनसा ] em., •मनसः  $C_{\Sigma}K_{82}K_{10}K_7E$  (28b) निर्मलमतिः ]  $\Sigma$ , निर्मलमतिः  $C_{45}$  • जघन्यं ]  $\Sigma$ , जगत्त्यं E (28c) काङ्क्षः ]  $\Sigma$ , काङ्क्षः E • सर्वान्तिकं ]  $\Sigma$ , सर्वान्तिकं  $C_{45}$  (28d) भवने ]  $\Sigma$ , भवने  $K_7$  • साध्यं वहेत् ]  $C_{02}K_{82}K_{10}K_7$ , साध्यम्  $\Sigma$   $C_{94}$ , साध्यं वहेत्  $C_{45}$ , साध्यं वदेत् E

## [ सप्तमो ऽध्यायः ]

[ नियमेषु दानम् (४) ]

दानानि च तथेत्याहुः पञ्चधा मुनिभिः पुरा ।  
अन्नं वस्त्रं हिरण्यं च भूमि गोदान पञ्चमम् ॥ १ ॥

[अन्नदानम्]

अन्नात्तेजः स्मृतिः प्राणः अन्नात्पुष्टिर्वपुः सुखम् ।  
अन्नाच्छ्रीः कान्ति वीर्यं च अन्नात्सत्त्वं च जायते ॥ २ ॥

अन्नाज्जीवन्ति भूतानि अन्नं तुष्टिकरं सदा ।  
आन्नात्कामो मदो दर्पः अन्नाच्छौर्यं च जायते ॥ ३ ॥

अन्नं क्षुधातृषाव्याधीन्सद्य एव विनाशयेत् ।  
अन्नदानाच्च सौभाग्यं ख्यातिः कीर्तिश्च जायते ॥ ४ ॥

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Witnesses used for this chapter : C<sub>94</sub> ff. 203r–204r, C<sub>45</sub> ff. 209v–210v, C<sub>02</sub> ff. 279r–280v, K<sub>82</sub> ff. 10v–11v, K<sub>10</sub> exp. 52 (lower–upper) – 53 (lower), K<sub>7</sub> ff. 218v–219v, E pp. 601–603; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

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①a तथेत्याहुः ] Σ, तथैत्याहुः C<sub>45</sub>K<sub>82</sub> ①c वस्त्रं ] Σ, वस्त्र C<sub>02</sub>K<sub>10</sub> ②a अन्नात्तेजः स्मृतिः प्राणः ] C<sub>Σ</sub>K<sub>82</sub><sup>pc</sup>K<sub>10</sub>, अन्नात्तेजः स्मृतिः प्राण K<sub>82</sub><sup>ac</sup>, अन्नात्तेजः स्मृति प्राणः K<sub>7</sub>, अन्नाद्भवन्ति भूतानि E ②c अन्नाच्छ्रीः ] Σ, अन्नाच्छ्री K<sub>10</sub>E • कान्ति वीर्यं च ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, कान्तिवीर्यश्च C<sub>94</sub>K<sub>7</sub> (unmetr.), कान्तिवीर्यश्च E ②d अन्नात्सत्त्वं च ] Σ, अन्नात्सत्त्वश्च C<sub>02</sub>, अन्नात्सत्त्वश्च E • जायते ] Σ, जाय= C<sub>94</sub> ③a अन्नाजी० ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>E, अन्ना जी० C<sub>45</sub>C<sub>02</sub>K<sub>7</sub> ③b अन्नं ] Σ, अन्नां C<sub>02</sub>, अन्ना K<sub>10</sub> • ँकरं ] Σ, ँकरः C<sub>02</sub>E ③c दर्पः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, दर्प C<sub>45</sub>K<sub>7</sub>, दर्पो E ③d अन्नाच्छौर्यं च ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>, अन्नात्सौर्यश्च C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, अन्नाच्छौर्यश्च E ④a अन्नं क्षु० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, अन्ना क्षु० C<sub>02</sub>K<sub>82</sub><sup>ac</sup>, अन्नाक्षु० K<sub>10</sub>E ④ab ँव्याधीन्स० ] C<sub>45</sub>K<sub>7</sub>, ँव्याधान्स० C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>, ँवाधान्स० K<sub>82</sub>, ँव्याधा स० E ④b विनाशयेत् ] Σ, विशयेत् C<sub>45</sub>

अन्नदः प्राणदश्चैव प्राणदश्चापि सर्वदः ।  
तस्मादन्नसमं दानं न भूतं न भविष्यति ॥ ५ ॥

[वस्त्रदानम्]

वस्त्राभावान्मनुष्यस्य श्रियादपि परित्यजेत् ।  
वस्त्रहीनो न पूज्येत भार्यापुत्रसखादिभिः ॥ ६ ॥

विद्यावान्सुकुलीनो ऽपि ज्ञानवान्गुणवानपि ।  
वस्त्रहीनः पराधीनः परिभूतः पदे पदे ॥ ७ ॥

अपमानमवज्ञां च वस्त्रहीनो ह्यवाप्नुयात् ।  
जुगुप्सति महात्मापि सभास्त्रीजनसंसदि ॥ ८ ॥

तस्माद्वस्त्रप्रदानानि प्रशंसन्ति मनीषिणः ।  
न जीर्णं स्फुटितं दद्याद्वस्त्रं कुत्सितमेव वा ॥ ९ ॥

नवं पुराणरहितं मृदु सूक्ष्मं सुशोभनम् ।  
सुसंस्कृत्य प्रदातव्यं श्रद्धाभक्तिसमन्वितम् ॥ १० ॥

श्रद्धासत्त्वविशेषेण देशकालविधेन च ।

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

(5a) अन्नदः ] Σ, अन्नद E (5b) प्राणदश्चापि ] Σ, प्राणश्चापि K<sub>10</sub> • सर्वदः ] Σ, सर्वदाः C<sub>02</sub> (5d) भूतं ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, - तन् C<sub>94</sub>, भूते C<sub>45</sub>, भूतो E (6a) °भावान्म° ] Σ, °भावान्म° K<sub>82</sub>K<sub>7</sub> (6b) श्रियादपि ] Σ, प्रियादपि C<sub>45</sub>, श्रिया वापि K<sub>7</sub> (8a) °वज्ञां ] Σ, °वज्ञं E (8b) °हीनो ] Σ, °ही C<sub>45</sub> (9c) जीर्णं स्फुटितं ] Σ, जीर्णस्फुटितं K<sub>10</sub>E (9d) कुत्सितमेव वा ] Σ, कुत्सितमेव च C<sub>02</sub>, कुत्सितमेव वा K<sub>7</sub> (10b) सूक्ष्मं ] Σ, सूक्ष्म C<sub>02</sub>, शुक्लं E (10c) °दातव्यं ] Σ, °दातव्य C<sub>02</sub> (10d) °समन्वितम् ] Σ, °तं K<sub>82</sub><sup>ac</sup> (11a) °सत्त्व° ] Σ, °स च° E

पात्रद्रव्यविशेषेण फलमाहुः पृथक्पृथक् ॥ ११ ॥

यादृशं दीयते वस्त्रं तादृशं प्राप्यते फलम् ।

जीर्णवस्त्रप्रदानेन जीर्णवस्त्रमवाप्नुयात् ।

शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् ॥ १२ ॥

दद्याद्वस्त्रं सुशोभनं द्विजवरे काले शुभे सादरं

सौभाग्यमतुलं लभेत स नरो रूपं तथा शोभनम् ।

तस्मिन्याति सुवस्त्रकोटिं शतशः प्राप्नोति निःसंशयं

तस्मात्त्वं कुरु वस्त्रदानमसकृत्पारत्रिकोत्कर्षणम् ॥ १३ ॥

[सुवर्णदानम्]

सुवर्णदानं विप्रेन्द्रं संक्षिप्य कथयाम्यहम् ।

पवित्रं मङ्गलं पुण्यं सर्वपातकनाशनम् ॥ १४ ॥

धारयेत्सततं विप्रं सुवर्णकटकाङ्गुलिम् ।

मुच्यते सर्वपापेभ्यो राहुणा चन्द्रमा यथा ॥ १५ ॥

दत्त्वा सुवर्णं विप्रेभ्यो देवेभ्यश्च द्विजर्षभ ।

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

(12ef) शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् ] Σ, om. K<sub>10</sub> (13a) द्विजवरे काले शुभे ] Σ, द्विजयिने एकाशुभं E (13b) सौभाग्यम० ] Σ, सौभाग्यत्वम० C<sub>02</sub><sup>ac</sup> • नरो ] Σ, दरो C<sub>45</sub> (13c) तस्मिन्याति ] Σ, तस्मान्याति K<sub>82</sub> • सुवस्त्र० ] Σ, स वस्त्र० E • संशयम् ] C<sub>94</sub>C<sub>45</sub>K<sub>77</sub>, संशयः C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E (13d) दानमसकृत्पा० ] Σ, दानसत्पा० K<sub>10</sub> (14a) दानं ] Σ, दान K<sub>10</sub>E (14d) पातक० ] Σ, पापक० C<sub>94</sub> (15b) कटकाङ्गुलिम् ] Σ, कङ्कुलिम् C<sub>94</sub>, कटकाङ्गुलिम् K<sub>10</sub> (16a) सुवर्णं ] Σ, सुवर्ण K<sub>10</sub> (16b) र्षभं ] Σ, र्षभः C<sub>02</sub>K<sub>10</sub>

तुटिमात्रे ऽपि यो दद्यात्सर्वपापैः प्रमुच्यते ॥ १६ ॥

रक्तिमाषककर्षं वा पलार्धं पलमेव वा ।  
एवमेव फलंवृद्धिर्ज्ञेया दानविशेषतः ॥ १७ ॥

[भूमिदानम्]

सर्वाधारं महीदानं प्रशंसन्ति मनीषिणः ।  
अन्नवस्त्रहिरण्यादि सर्वं वै भूमिसम्भवम् ॥ १८ ॥

भूमिदानेन विप्रेन्द्र सर्वदानफलं लभेत् ।  
भूमिदानसमं विप्र यद्यस्ति वद तत्त्वतः ॥ १९ ॥

मातृकुक्षिविमुक्तस्तु धरणीशरणो भवेत् ।  
चराचराणां सर्वेषां भूमिः साधारणा स्मृता ॥ २० ॥

एकहस्तं द्विहस्तं वा पञ्चाशच्छतमेव वा ।  
सहस्रायुतलक्षं वा भूमिदानं प्रशस्यते ॥ २१ ॥

एकहस्तां च यो भूमिं दद्याद्विजवराय तु ।  
वर्षकोटिशतं दिव्यं स्वर्गलोके महीयते ॥ २२ ॥

एवं बहुषु हस्तेषु गुणागुणि फलं स्मृतम् ।

(16c) तुटि० ] Σ, तुटि० E • ०मात्रे ] Σ, ०मात्रो K<sub>82</sub>E (16d) सर्वपापैः प्रमुच्यते ] Σ, सर्वपापैः स मुच्यते C<sub>94</sub>, सर्वपापै प्रमुच्यते E (17a) रक्तिमाषक० ] K<sub>7</sub><sup>ac</sup>, रन्तिमाषक० C<sub>94</sub>, रत्तिमाषक० C<sub>45</sub>K<sub>82</sub>K<sub>7</sub><sup>pc</sup>, रन्तिमान्सक० C<sub>02</sub>, रत्तिमान्सक० K<sub>10</sub>, रत्तिमाषक० E (17b) ०र्ध ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E, ०र्ध C<sub>02</sub>K<sub>82</sub>K<sub>10</sub> (17cd) ०वृद्धिर्ज्ञेया ] C<sub>94</sub>E, ०वृद्धि ज्ञेया C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ०वृद्धि ज्ञेया K<sub>7</sub> (18a) ०धारं ] C<sub>45</sub>, ०धार० C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (18ab) ०दानं प्रशंसन्ति ] Σ, दा०(नम्प)० सन्ति C<sub>94</sub> (18d) सर्वं वै ] Σ, सर्वं वै C<sub>94</sub> (tops of akṣaras lost) (19b) ०फलं लभेत् ] Σ, ०ललं भवेत् K<sub>10</sub><sup>ac</sup>, ०लं भवेत् K<sub>7</sub> (20a) ०मुक्तस्तु ] Σ, ०मुक्तिस्तु E (20b) ०शरणो ] Σ, ०शरण K<sub>7</sub>, ०शरणां E (21a) एकहस्तं ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, एकहस्त० C<sub>94</sub>C<sub>02</sub>E (21d) भूमिदानं प्रशस्यते ] Σ, भूमिदान प्रशस्यते C<sub>45</sub>, पञ्चाशच्छतमेव वा । सहायुतलक्षम्वा भूमिदं प्रशस्यते K<sub>10</sub> (eyeskip) (22a) ०हस्तां च ] Σ, ०हस्तच्च C<sub>45</sub>K<sub>10</sub> (22b) दद्याद्वि० ] Σ, दद्या द्वि० E (23b) गुणागुणि० ] Σ, गुणागुणि० E

श्रद्धाधिकं फलं दानं कथितं ते द्विजोत्तम ॥ २३ ॥

जामदग्न्येन रामेण भूर्मि दत्त्वा द्विजाय वै ।

आयुरक्षयमाप्तं तु इहैव च द्विजोत्तम ॥ २४ ॥

[गोदानम्]

हेमशृङ्गां रौप्यक्षुरां चैलघण्टां द्विजोत्तम ।

विप्राय वेदविदुषे दत्त्वानन्तफलं स्मृतम् ॥ २५ ॥

[दानप्रशंसा]

दानाभ्यासरतः प्रवर्तनभवां शक्यानुरूपं सदा

अन्नं वस्त्रहिरण्यरौप्यमुदकं गावस्तिलान्मेदिनीम् ।

दद्यात्पादुकच्छत्तपीठकलशं पात्राद्यमन्यच्च वा

श्रद्धादानमभिन्नरागवदनं कृत्वा मनो निर्मलम् ॥ २६ ॥

दानादेव यशः श्रियः सुखकराः ख्यातिमतुल्यां लभेद्

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

25ab Omitted in K<sub>10</sub>

(23c) ०धिकं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ०धिक० C<sub>94</sub>K<sub>7</sub>E (23d) ०त्तम ] Σ, ०त्तम: K<sub>7</sub>  
(24a) जामदग्न्येन ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, जामदग्न्ये० C<sub>94</sub>, जामदग्नेन C<sub>02</sub>K<sub>10</sub>E • रामेण ] C<sub>45</sub>  
K<sub>7</sub>E, ०ण C<sub>94</sub>, रामेन C<sub>02</sub>K<sub>82</sub>K<sub>10</sub> (24b) दत्त्वा द्वि० ] Σ, दद्याद्वि० C<sub>45</sub> (24d)  
च ] Σ, हि E (25a) ०शृङ्गां ] Σ, ०शृङ्गं K<sub>82</sub>, om. K<sub>10</sub> • रौप्य० ] Σ, रोप्यं K<sub>7</sub> •  
०क्षुरां ] Σ, ०क्षुरां C<sub>02</sub>E (25d) दत्त्वानन्त० ] Σ, दत्त्वान्त० E (26a) ०रूपं ] Σ,  
०रूप K<sub>10</sub> (26b) ०रौप्य० ] Σ, ०रोप्य० C<sub>45</sub>, ०रौप्य० K<sub>7</sub> • गावस्तिलान्मे० ] em.,  
गावस्तिलाम्मे० C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>, गावस्तिला मे० C<sub>45</sub>K<sub>82</sub>, गावस्तिला मे० K<sub>10</sub>, गावस्तिलं मे०  
E (26c) दद्यात्पा० ] Σ, दद्या पा० K<sub>10</sub> • पात्राद्यमन्यच्च वा ] Σ, पत्राद्यमन्यच्च वा C<sub>45</sub>,  
पात्रेषु लब्धेषु वै E (26d) श्रद्धादान० ] Σ, दत्त्वादान० E (27a) यशः ] C<sub>45</sub>K<sub>7</sub>E, यश  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub> • सुखकराः ] Σ, सुखकर K<sub>7</sub><sup>pc</sup> • ख्यातिमतुल्यां ] em., ख्यातिश्च तुल्यां  
C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • लभेद् ] Σ, भवेत् K<sub>7</sub>E

दानादेव निगर्हणं रिपुगणे आनन्ददं सौख्यदम् ।  
 दानादूर्जयता प्रसादमतुलं सौभाग्य दानाल्लभेद्  
 दानादेव अनन्तभोग नियतं स्वर्गं च तस्माद्भवेत् ॥ २७ ॥

दानादेव च शक्रलोकसकलं दानाज्जनानन्दनं  
 दानादेव महीं समस्त बुभुजे सम्राड्भीमण्डले ।  
 दानादेव सुरूपयोनिसुभगश्चन्द्राननो वीक्ष्यते  
 दानादेव अनेकसम्भवसुखं प्राप्नोति निःसंशयम् ॥ २८ ॥

॥ इति वृषसारसंग्रहे दानप्रशंसाध्यायः सप्तमः ॥

(27b) निगर्हणं ]  $C_{94}^{pc}C_{02}K_{82}E$ , निर्हणं  $C_{94}^{ac}$ , निर्वर्हणं  $C_{45}K_7$ , निगर्हन  $K_{10}$  • ०गणे  
 आनन्ददं सौख्यदम् ]  $\Sigma$ , ०गणै आनन्ददं सौख्यदम्  $C_{02}$ , ०गणैश्चानन्दसौख्यप्रदम् E (27c)  
 दानादूर्जयता ]  $\Sigma$ , दानादूर्जयतां  $K_{82}$ , दानाद्गुं E • प्रसादं ]  $\Sigma$ , प्रासादं  $K_{82}$  • सौभाग्य  
 ]  $\Sigma$ , सौगाग्य  $C_{45}$ , सौभाग्यं E (unmetr.) • दानाल्लभेद् ]  $C_{45}E$ , दानं लभेत्  $C_{94}C_{02}K_{82}$   
 $K_{10}K_7$  (27d) दानादेव ]  $\Sigma$ , दानादोव  $C_{02}$  • ०नियतं ]  $\Sigma$ , ०नियत  $C_{02}$  (28a)  
 शक्रलोकसकलं ]  $\Sigma$ , शत्रुलोकसकलं  $K_{82}$ , शक्रलोकमतुलं E • दानाज्जं ]  $\Sigma$ , दाना जं  $C_{94}$ ,  
 दानार्जं  $C_{45}$  (28b) दानादेव ]  $\Sigma$ , दानेदेव  $C_{45}$  • महीं समस्त ] conj., महीसमासु  $C_{45}$   
 $C_{02}$ , महीं समासु  $C_{94}K_{82}K_7$ , मही समस्त  $K_{10}$ , महीयसां स E • सम्राड्भो ]  $\Sigma$ , संग्राड्भो  
 $C_{45}$  (28c) सुरूपं ]  $\Sigma$ , स्वरूपं  $K_{10}$  • ०योनिः ]  $K_{10}E$ , ०योनिस्सुं  $C_{94}$  ०योनिः  
 सुं  $C_{45}C_{02}K_{82}K_7$  • ०भगश्च ]  $C_{94}C_{02}K_{10}K_7$ , ०भग चं  $C_{45}K_{82}E$  • ०न्द्राननो ]  $C_{94}$   
 $C_{45}K_{82}E$ , ०न्द्रानने  $C_{02}K_{10}$ , ०न्द्राननौ  $K_7$  • वीक्ष्यते ]  $C_{45}C_{02}$ , वीक्षते  $C_{94}K_{82}K_{10}K_7$ ,  
 विक्षते E (28d) निःसंशयम् ]  $C_{94}C_{45}K_7$ , निःसंशयः  $C_{02}$ , निःसंशयः  $K_{82}E$ , निःसंशयः  
 $K_{10}$  (Colophon) ०प्रशंसाध्यायः सप्तमः ]  $\Sigma$ , ०प्रशंसाध्यायः समाप्तः  $C_{45}$ , ०प्रशंसा  
 सप्तमोऽध्यायः E

## [ अष्टमो ऽध्यायः ]

[ नियमेषु स्वाध्यायः (५) ]

पञ्चस्वाध्यायनं कार्यमिहामुत्र सुखार्थिना ।

शैवं सांख्यं पुराणं च स्मार्तं भारतसंहिताम् ॥ १ ॥

शैवे तत्त्वं विचिन्तेत शैवपाशुपतद्वये ।

अत्र विस्तरतः प्रोक्तं तत्त्वसारसमुच्चयम् ॥ २ ॥

संख्यातत्त्वं तु सांख्येषु बोद्धव्यं तत्त्वचिन्तकैः ।

पञ्चतत्त्वविभागेन कीर्तितानि महर्षिभिः ॥ ३ ॥

पुराणेषु महीकोषो विस्तरेण प्रकीर्तितः ।

अधोर्ध्वमध्यतिर्यं च यत्नतः सम्प्रवेशयेत् ॥ ४ ॥

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Witnesses used for this chapter : C<sub>94</sub> ff. 204r–205v, C<sub>45</sub> ff. 210v–211v, C<sub>02</sub> ff. 280v–282r, K<sub>82</sub> ff. 11v–13r, K<sub>10</sub> exp. 53 (lower) – 54 (lower), K<sub>7</sub> ff. 219v–221r, P<sub>57</sub> exp. 426–428, K<sub>41</sub> ff. 213r–214v, E pp. 603–606 ; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

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①a ०स्वाध्यायनं ] Σ, ०स्वाध्ययनं K<sub>7</sub> ①b ०मुत्र ] Σ, ०मूत्र K<sub>41</sub>E • ०र्थिना ] Σ, ०र्थिनां K<sub>10</sub> ①c शैवं ] Σ, शैलं C<sub>02</sub> • सांख्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>E, शांख्य C<sub>02</sub>, सांख्यं K<sub>82</sub>K<sub>10</sub> ①d स्मार्तं ] Σ, स्मार्त C<sub>02</sub>K<sub>10</sub> • भारतसंहिताम् ] Σ, भारतसंहिताः K<sub>82</sub>, भारतसंहितां K<sub>7</sub> ②a शैवे ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, शैवै C<sub>45</sub>P<sub>57</sub>, शैवं K<sub>41</sub>E • तत्त्वं ] Σ, ०तत्त्व P<sub>57</sub> ②b शैवः ] P<sub>57</sub>, शैवः C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, शैवाः C<sub>02</sub>K<sub>41</sub>E, शैवा K<sub>82</sub> • ०द्वये ] Σ, ०ये C<sub>45</sub> ②d ०सारसमुच्चयम् ] Σ, ०सारं समुच्चयम् K<sub>82</sub>, ०सारं समुच्चयं K<sub>10</sub> ③a संख्यातत्त्वं तु ] K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>, संख्यातत्त्वं C<sub>94</sub>, संख्यातत्त्वं C<sub>45</sub>, शाङ्खातत्त्वं तु C<sub>02</sub>, संख्यतत्त्वं K<sub>10</sub>, संख्यातत्त्वं तु E • सांख्येषु ] Σ, संख्येषु K<sub>10</sub> ③c ०तत्त्वः ] Σ, ०तत्त्वाः C<sub>45</sub>, om. K<sub>10</sub> ④c अधोर्ध्वः ] Σ, अधोर्ध्वं K<sub>10</sub> • ०मध्यः ] Σ, ०मध्यः C<sub>02</sub> ④d यत्नतः ] Σ, यत्नतः K<sub>10</sub> • सम्प्रवेशयेत् ] Σ, सम्प्रबोधयेत् E



स्मार्तं वर्णाश्रमाचारं धर्मन्यायप्रवर्तनम् ।  
शिष्टाचारो ऽविकल्पेन ग्राह्यस्तत्र अशङ्कितः ॥ ५ ॥

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

[ नियमेष्वुपस्थनिग्रहः (६) ]

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

[स्त्रियः]

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

[गर्हितोत्सर्गः]

अजमेषगवादीनां वडवामहिषीषु च ।  
गर्हितोत्सर्गमित्येतद्यत्नेन परिवर्जयेत् ॥ ९ ॥

[स्वयंमुक्तिः]

(5a) स्मार्तं वर्णां ] C<sub>94</sub>, तस्मार्तम्बवर्णां C<sub>45</sub>, स्मार्तवर्णां C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>E, स्मार्तं वर्णां P<sub>57</sub> (5b) धर्मं ] Σ, धर्मं C<sub>02</sub> • ०वर्तनम् ] Σ, ०व॒र्तनं P<sub>57</sub>, ०वर्तन E (5c) शिष्टां ] Σ, शिष्टं K<sub>41</sub> • ०चारो ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>, ०चारं C<sub>02</sub>E, ०चारा K<sub>82</sub>, ०चारो P<sub>57</sub> (5d) ग्राह्यस्तत्र अशङ्कितः ] Σ, ग्राह्यस्त॒त्र॒ अ॒शङ्कितः C<sub>94</sub> (6b) ०ज्ञः ] Σ, ०ज्ञ C<sub>02</sub> (7b) ०ग्रहम् ] Σ, ०ग्रहः K<sub>82</sub> (7c) गर्हितोत्सर्गः ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>, गर्हितस्सर्गः C<sub>02</sub>, गर्हितो विप्र K<sub>82</sub>, गर्हितो स्वर्गः K<sub>41</sub>E (7d) स्वयं ] Σ, स्वयं C<sub>45</sub> • कीर्त्यते ] Σ, की॒र्त्यते C<sub>02</sub> (7e) ०घातं ] Σ, ०घात C<sub>02</sub>E (8a) स्त्री दिवा पर्वे ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>41</sub>, ०दिवा पर्वे C<sub>94</sub>, ०००पर्वे P<sub>57</sub>, स्त्री दिवापूर्वे E (8b) ०पत्न्यपि ] Σ, ०पत्नी पि C<sub>02</sub> (8c) विरुद्धस्त्रीं न ] K<sub>41</sub>, विरुद्धस्त्री न C<sub>Σ</sub>K<sub>10</sub>K<sub>7</sub>, विरुद्धस्त्री नि० K<sub>82</sub>P<sub>57</sub>, द्विरुद्धास्त्रीन E (8d) ०धिकासु च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>P<sub>57</sub>K<sub>41</sub>, ०धिकासु त C<sub>02</sub>, ०दिकाषु च K<sub>10</sub>, ०विकाषु च K<sub>7</sub>, ०पिकासु च E (9a) ०मेषं ] Σ, ०मेयं C<sub>45</sub>

अयोनिः कषणा वापि अपानकषणापि वा ।  
स्वयं मुक्तिरियं ज्ञेया तस्मात्तां परिवर्जयेत् ॥ १० ॥

[स्वप्नघातम्]

स्वप्नघातं द्विजश्रेष्ठ अनिष्टं पण्डितैः सदा ।  
स्वप्ने स्त्रीषु रमन्ते च रेतः प्रक्षरते ततः ॥ ११ ॥

[दिवास्वप्नम्]

दिवाशयं न कर्तव्यं नित्यं धर्मपरेण तु ।  
स्वर्गमार्गार्गला ह्येताः स्त्रियो नाम प्रकीर्तिताः ॥ १२ ॥

[नियमेषु व्रतपञ्चकम् (७) ]

मार्जारकवकश्चानगोमहीव्रतपञ्चकम् ।

[मार्जारकव्रतम्]

स्वविष्टमूत्रं भूमीषु छादयेद्विजसत्तम ।  
सूर्यसोमानुमोदन्ति मार्जारव्रतिकेषु च ॥ १३ ॥

[वकव्रतम्]

12cd cf. PadmaP 1.13.395cd : परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च

(10a) अयोनिः ] conj., अन्योन्यं C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>E • ०कषणा ] C<sub>94</sub>K<sub>82</sub>,  
०कषणा C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>E (10b) ०कषणापि ] C<sub>Σ</sub>K<sub>82</sub>, ०कषणापि K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>  
K<sub>41</sub>E (10c) स्वयंमुक्तिः ] Σ, स्वयमुक्तिः C<sub>45</sub> • ज्ञेया ] Σ, ज्ञेयां K<sub>10</sub> (10d) तस्मात्तां  
] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>, तस्मात्तां C<sub>02</sub>, तस्मात्तां K<sub>10</sub>, तस्मात्स्त्री E (11a) स्वप्नघातः ]  
Σ, स्वप्नघातः P<sub>57</sub><sup>ac</sup> (11b) पण्डितैः ] Σ, पण्डितैः C<sub>02</sub>, पण्डितैः K<sub>7</sub> (11c) रमन्ते ]  
Σ, रमन्ते K<sub>41</sub> (11d) प्रक्षरते ] Σ, प्रस्वलतस् E • ततः ] Σ, तत C<sub>02</sub> (12a)  
दिवाशयं न ] C<sub>Σ</sub>P<sub>57</sub>K<sub>41</sub>E, दिवाशयेन K<sub>82</sub>, दिवासयानं K<sub>10</sub>, दिवाशयं K<sub>7</sub> (12b) नित्यं  
] Σ, नित्य K<sub>10</sub> • ०परेण तु ] Σ, ०परेण तु C<sub>94</sub>, ०परेण च C<sub>02</sub> (12c) ह्येताः ] K<sub>7</sub>,  
ह्येता C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>K<sub>41</sub>E (12d) स्त्रियो ] Σ, स्त्रियो E • ०कीर्तिताः ] Σ, ०कीर्तिता  
K<sub>7</sub> (13ab) मार्जारकवकश्चानगोमहीव्रतः ] C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>, मार्जारकवकश्चानगोमहीव्रतः  
K<sub>10</sub>, मार्जारकवकश्चानगोमहीवेकः K<sub>41</sub>, मार्जारकश्च श्वानाश्च गोमहीवक E (13c) ०विष्टः  
] Σ, ०विष्टः E • ०मूत्रं ] Σ, ०मूत्रः C<sub>45</sub>K<sub>10</sub> (13e) ०मोदन्ति ] Σ, ०षादन्ति E

बकवच्चेन्द्रियग्रामं सुनियम्य तपोधन ।  
साधयेच्च मनस्तुष्टिं मोक्षसाधनतत्परः ॥ १४ ॥

[श्वानव्रतम्]

मूत्रविष्टे न भूमीषु कुरुते धुनदं सदा ।  
तुष्यते भगवान्शर्वः श्वानव्रतचरो यदि ॥ १५ ॥

[गोव्रतम्]

मूत्रवर्चो न रुध्येत सदा गोव्रतिको नरः ।  
भीमस्तुष्टिकरश्चैव पुराणेषु निगद्यते ॥ १६ ॥

[महीव्रतम्]

कुहालैर्दारयन्तो ऽपि कीलकोटिशतैश्चितः ।  
क्षमते पृथिवी देवी एवमेव महीव्रतः ॥ १७ ॥

व्रतपञ्चकमित्येतद्यश्चरेत जितेन्द्रियः ।  
स चोत्तममिदं लोकं प्राप्नोति न च संशयः ॥ १८ ॥

[ नियमेष्वुपवासः (८) ]

शेषान्नमन्तरान्नं च नक्तायाचितमेव च ।

(14a) तपोधन ]  $C_{\Sigma}K_{82}K_{10}P_{57}$ , तपोधनः  $K_7$ , तपोधनम्  $K_{41}E$  (14c) साधयेच्च ]  $\Sigma$ , साधये च  $C_{45}$  • मनस्तुष्टिं ]  $\Sigma$ , मनस्तुष्टिं  $C_{45}C_{02}$  (14d) •साधनं ]  $\Sigma$ , •सानं  $K_7$  (15a) मूत्रविष्टे न ]  $\Sigma$ , मूत्रविष्टे च  $E$  (15b) धुनदं ]  $\Sigma$ , श्वानदः  $K_{82}$ , छादनं  $E$  (15c) शर्वः ]  $C_{94}K_{82}K_7P_{57}K_{41}E$ , सर्वः  $C_{45}K_{10}$ , सव्वः  $C_{02}$  (16a) •वर्चो ]  $C_{94}C_{02}K_{10}K_7P_{57}K_{41}$ , •वच्चो  $C_{45}K_{82}$ , •वर्चा  $E$  (16b) गोव्रतिको ]  $\Sigma$ , •व्रतिको  $C_{94}$  (16c) भीमस्तु ]  $C_{02}K_{10}E$ , भीमतुं  $C_{94}C_{45}K_{82}K_7P_{57}$ , भिमस्तुं  $K_{41}$  (17a) कुहालैर्दारयन्तो ]  $K_{82}P_{57}E$ , कुहालैर्दारयन्तो  $C_{94}$ , कुहारैर्दारयन्तो  $C_{45}$ , कुदारैर्दारयन्तो  $C_{02}$ , कुहालैर्दारयामास  $K_{10}$ , कुहालैर्दारयन्तो  $K_7$ , कुहालैर्दारयन्तो  $K_{41}$  (17b) कीलकोटिशतैश्चितः ]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ , कीलकोटिशतैरपि  $C_{02}K_{41}E$  (17d) •व्रतः ]  $\Sigma$ , •व्रत  $K_7$  (18b) जितेन्द्रियः ]  $\Sigma$ , द्विजेन्द्रियः  $K_{10}$  (19a) शेषान्नमन्तरान्नं च ]  $C_{94}C_{45}K_{10}K_7P_{57}^{pc}$ , शेषाणामन्तराणाञ्च  $C_{02}E$ , शेषान्नमन्तरान्नं च  $K_{82}$ , शेषान्नमन्तरान्नं च  $P_{57}^{ac}$ , शेषाणामन्तराणाञ्च  $K_{41}$  (19b) नक्तायाचितं ]  $\Sigma$ , नक्तायाचितं  $K_7$  • च ]  $\Sigma$ , वा  $E$

उपवासं च पञ्चैतत्कथयिष्यामि तच्छृणु ॥ १९ ॥

[शेषान्नम्]

वैश्वदेवातिथिशेषं पितृशेषं च यद्भवेत् ।

भृत्यपुत्रकलत्रेभ्यः शेषाशी विघसाशनः ॥ २० ॥

[अन्तरान्नम्]

अन्तरा प्रातराशी च सायमाशी तथैव च ।

सदोपवासी भवति यो न भुङ्क्ते कदाचन ॥ २१ ॥

[नक्तान्नम्]

न दिवा भोजनं कार्यं रात्रौ नैव च भोजयेत् ।

नक्तवेले च भोक्तव्यं नक्तधर्मं समीहता ॥ २२ ॥

[अयाचितान्नम्]

अनारभ्य य आहारं कुर्यान्नित्यमयाचितम् ।

परैर्दत्तं तु यो भुङ्क्ते तमयाचितमुच्यते ॥ २३ ॥

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

19cd पञ्चैतत्क० ] Σ, पञ्चैते क० C<sub>02</sub> 20a ०शेषं ] Σ, ०शेषां C<sub>45</sub> 20d विघसाशनः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>, विघसासनम् C<sub>45</sub>, विघसाषिनः C<sub>02</sub>, विघशासनः K<sub>7</sub>, विघसाशः(नः) P<sub>57</sub><sup>pc</sup>, घसाशन P<sub>57</sub><sup>ac</sup>, विघसासनः K<sub>41</sub>, विषसासनः E 21a अन्तरा प्रातराशी ] em., अन्तरा प्रान्तराशी C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>, अन्तरा ऽक्रन्तः/राशी K<sub>10</sub>, अन्तरा प्राऽत्तः/राशी P<sub>57</sub>, अन्तमा प्रान्तराशी च K<sub>41</sub>, अन्तसम्प्रान्तराशी E 21b सायमाशी ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>, सायमाशीन् C<sub>94</sub>, नायमाशी K<sub>41</sub>, नियमाशी E 21c ०वासी भवति ] Σ, ०वासी च भवति C<sub>02</sub> 21d कदाचन ] Σ, कदाचनः C<sub>02</sub> 22a भोजनं ] Σ, नोजनं K<sub>7</sub> 22b च ] Σ, तु C<sub>45</sub>, om. K<sub>82</sub> • भोजयेत् ] Σ, कारयेत् K<sub>10</sub> 22c ०वेले च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub> K<sub>41</sub>, ०वेला च C<sub>45</sub>, ०वेले च K<sub>7</sub>, ०वेले व E 22d ०धर्मं समीहता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>, ०धर्मसमीहता C<sub>02</sub>K<sub>10</sub>, ०धर्मसमीहता K<sub>41</sub>, ०धर्मः समीहितः E 23a अनारभ्य य ] conj., अनारम्भस्य C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>E 23b कुर्यान्नि० ] Σ, कुर्यां नि० K<sub>7</sub> 23c परैर्दत्तं तु ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>P<sub>57</sub>K<sub>41</sub>, परै दत्तञ्च C<sub>02</sub>, परै दत्तन्तु K<sub>10</sub>, परैर्दन्तन्तु K<sub>7</sub>E 23d तमयाचि० ] C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, नमयाचि० P<sub>57</sub><sup>ac</sup>K<sub>41</sub>, तमयाचि० P<sub>57</sub><sup>pc</sup>

[उपवासः]

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

[ नियमेषु मौनव्रतम् (९) ]

मिथ्यापिशुनपारुष्यतीक्ष्णवागप्रलापनम् ।  
मौनपञ्चकमित्येतद्वारयेन्नियतव्रतः ॥ २५ ॥

[मिथ्यावचनम्]

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

[पिशुनः]

परश्रीं नाभिनन्दन्ति परस्यैश्वर्यमेव च ।  
अनिष्टदर्शनाकाङ्क्षी पिशुनः समुदाहृतः ॥ २७ ॥

[पारुष्यम्]

(24a) भक्ष्यं ]  $\Sigma$ , भक्ष्य  $K_{82}$  (24c) काङ्क्षेन्नो ]  $\Sigma$ , काङ्क्षे नो  $C_{02}$  • उपयुञ्जीत ]  $C_{02}$   
 $K_{82}K_{10}K_{41}$ , ० = ०  $C_{94}$ , ०युञ्जीत  $C_{45}$ , ०भुञ्जीत  $K_7$ , ०भुञ्जीत  $P_{57}E$  (24d) ०वासः  
स ]  $C_{\Sigma}K_{82}P_{57}E$ , ०वास स  $K_{10}$ , ०वासस्य  $K_7$ , ०वासः स  $K_{41}$  (25a) ०पारुष्यं ]  
 $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ , ०संभिन्ना  $C_{02}$ , संभिन्ना  $K_{41}$ , ०याभिन्ना  $E$  (25b) ०तीक्ष्णवागं  
] conj., ०स्पृष्टवागं  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ , पृष्टवाकं  $C_{02}K_{41}$ , पृष्टेवाकं  $E$  (25c)  
मौनपञ्चकं ]  $C_{94}C_{45}K_{10}$ , मौनं पञ्चकं  $C_{02}K_{82}K_7K_{41}E$ , मौनम्पञ्चं  $P_{57}$  • ०त्येतं ]  
 $\Sigma$ , ०त्ये  $P_{57}^{ac}$  (25d) ०रयेन्न ]  $\Sigma$ , ०रयन्नि  $E$  (26a) ०दृष्टं च ]  $\Sigma$ , दृष्टञ्च  $C_{02}$   
(26b) धर्माच्चापि ]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ , धर्मश्चापि  $C_{02}K_{41}$ , धर्मं चापि  $E$  • बहिष्कृतम्  
]  $C_{94}C_{45}K_{82}K_7P_{57}$ , बहिष्कृतः  $C_{02}E$ , नहिष्कृतं  $K_{10}$ , बहिष्कृतं  $K_{41}$  (26c) अनर्थां  
]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ , अनर्थं  $C_{02}K_{41}E$  (26cd) ०वाक्यं यत्तन्मिं ]  $C_{94}C_{45}K_{82}$   
 $P_{57}K_{41}$ , वक्तारं तं मिं  $C_{02}$ , वाक्यं यत्तन्मिं  $K_{10}$ , वाक्यं यत्तन्मिं  $K_7E$  (26d) स्मृतम् ]  
 $\Sigma$ , स्मृतः  $C_{45}$  (27a) परश्रीं नां ]  $C_{94}C_{45}K_{82}K_7P_{57}$ , परस्त्री नां  $C_{02}K_{41}^{pc}E$ , परस्त्रीन्नां  
 $K_{10}$ , परस्त्री श्री नां  $K_{41}^{ac}$  • ०भिनन्दन्ति ]  $\Sigma$ , ०भिनन्ति  $C_{45}$ , ०भिनन्दन्ति  $C_{02}$  (27b)  
परस्यैश्वर्यं ]  $\Sigma$ , परस्यैश्वर्यं  $C_{45}$  (27c) ०दर्शनां ]  $C_{94}C_{45}K_{82}K_7P_{57}E$ , ०दर्शनां  
 $C_{02}$ , ०दर्शनां  $K_{10}$ , ०दर्शनां  $K_{41}$  (27d) पिशुनः ]  $\Sigma$ , पिशुन  $C_{02}$

मृतमाता पिता चैव हानिस्थानं कथं भवेत् ।  
भुङ्क्ष्व कामममृष्टानां पारुष्यं समुदाहृतम् ॥ २८ ॥

[तीक्ष्णवाक्]

हृदि न स्फुटसे मूढ शिरो वा न विदार्यसे ।  
एवमादीन्यनेकानि तीक्ष्णवादी स उच्यते ॥ २९ ॥

[असत्प्रलापः]

द्यूतभोजनयुद्धं च मद्यस्त्रीकथमेव च ।  
असत्प्रलापः पञ्चैतत्कीर्तितं मे द्विजोत्तम ॥ ३० ॥

मौनमेव सदा कार्यं वाक्यसौभाग्यमिच्छता ।  
अपारुष्यमसम्भिन्नं वाक्यं सत्यमुदीरयेत् ॥ ३१ ॥

यस्तु मौनस्य नो कर्ता दूषितः स कुलाधमः ।  
जन्मे जन्मे च दुर्गन्धो मूकश्चैवोपजायते ॥ ३२ ॥

तस्मान्मौनव्रतं सदैव सुदृढं कुर्वीत यो निश्चितं  
वाचा तस्य अलङ्घ्यता च भवति सर्वा सभां नन्दति ।

(28a) मृत० ] Σ, मृता P<sub>57</sub><sup>pc</sup> (28b) ०स्थानं ] Σ, ०स्थान C<sub>45</sub>C<sub>02</sub> (28c) भुङ्क्ष्व  
] K<sub>7</sub>P<sub>57</sub>, भुत्त्व C<sub>94</sub>, भुत्त्वा C<sub>45</sub>C<sub>02</sub>, भुंक्ष्व K<sub>82</sub>, भुक्ष K<sub>10</sub>, भुक्त K<sub>41</sub>, भुक्ता E •  
कामममृष्टानां ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E, कामममृष्टानां C<sub>45</sub>, कामसुसमृष्टानां C<sub>02</sub>, कामसुसमृष्टाना  
K<sub>10</sub>, पारुष्यमृष्टाना K<sub>41</sub> (29a) स्फुटसे ] Σ, स्फुटय K<sub>10</sub> (30a) ०युद्धं ] Σ, ०युद्धश् E  
(30b) ०कथ० ] K<sub>10</sub>K<sub>7</sub>, ०कष० C<sub>5</sub>K<sub>82</sub>P<sub>57</sub>, ०कर्ष० K<sub>41</sub>E (30cd) पञ्चैतत्की० ]  
Σ, पञ्चैते की० K<sub>10</sub>, पञ्चैतत्की० K<sub>7</sub> (30d) मे ] Σ, ते E (31a) कार्यं ] Σ, कार्या  
K<sub>10</sub> (31b) वाक्य० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E, वाक्यं C<sub>02</sub>K<sub>10</sub>K<sub>41</sub> • ०सौभाग्य० ] Σ,  
०सौभार्य० C<sub>45</sub> (31c) ०भिन्नं ] Σ, ०भिन्न C<sub>02</sub>, ०दिग्धं E (32b) दूषितः ] Σ, दूषित  
C<sub>02</sub>, भूषितः E (32c) जन्मे जन्मे ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>41</sub>E, जन्म जन्म C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub> •  
दुर्गन्धो ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>, दुर्गन्धो C<sub>45</sub>, दुर्गन्धा C<sub>02</sub>, दुर्गन्धो K<sub>82</sub>, दृगन्धो E (33a)  
तस्मान्मौ० ] C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>E, ०त्मौ० C<sub>94</sub>, तस्मान्मौ० C<sub>45</sub>K<sub>82</sub> • सदैव ] C<sub>94</sub>  
C<sub>45</sub>K<sub>82</sub>P<sub>57</sub>E, सदैव C<sub>02</sub>K<sub>7</sub>K<sub>41</sub>, सुदैव K<sub>10</sub> • कुर्वीत यो निश्चितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>  
E, कुर्वन्ति येन्निश्चितम् C<sub>02</sub>K<sub>82</sub>, कुर्वन्ति योन्निश्चित K<sub>10</sub> (33b) अलङ्घ्यता च ] C<sub>94</sub>C<sub>45</sub>  
K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>, अलङ्घ्यताच्च C<sub>02</sub>K<sub>7</sub>K<sub>41</sub>E • सर्वा सभां ] C<sub>94</sub>K<sub>82</sub>P<sub>57</sub>K<sub>41</sub>E, सर्वा सभा C<sub>45</sub>  
K<sub>7</sub>, सर्वः सभान् C<sub>02</sub>, सर्वा सुभा K<sub>10</sub>

वक्राच्चोत्पलगन्धमस्य सततं वायन्ति गन्धोत्कटाः  
शास्त्रानेकसहस्रशो गिरि नरः प्रोच्चार्यते निर्मलम् ॥ ३३ ॥

[ नियमेषु स्नानम् (१०) ]

स्नानं पञ्चविधं चैव प्रवक्ष्यामि यथातथम् ।  
आग्नेयं वारुणं ब्राह्म्यं वायव्यं दिव्यमेव च ॥ ३४ ॥

[आग्नेयं स्नानम्]

आग्नेयं भस्मना स्नानं तोयाच्छतगुणं फलम् ।  
भस्मपूतं पवित्रं च भस्म पापप्रणाशनम् ॥ ३५ ॥

तस्माद्भस्म प्रयुञ्जीत देहिनां तु मलापहम् ।  
सर्वशान्तिकरं भस्म भस्म रक्षकमुत्तमम् ॥ ३६ ॥

भस्मना त्र्यायुषं कृत्वा ब्रह्मचर्यव्रते स्थितम् ।  
भस्मना ऋषयः सर्वे पवित्रीकृतमात्मनः ॥ ३७ ॥

भस्मना विबुधा मुक्ता वीरभद्रभयादिताः ।

(33c) वक्राच्चोत्पलगन्धमस्य ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>P<sub>57</sub><sup>ac</sup>K<sub>41</sub>, वक्रं चोत्पलगस्य C<sub>02</sub>, वक्रं चोत्पलग-  
न्धमस्य K<sub>82</sub>, वक्रं चोत्पल(ग)न्धमस्य K<sub>10</sub>, वक्राच्चोत्पलगन्धमस्य P<sub>57</sub><sup>pc</sup>, वक्राच्चोत्पलगन्धमस्य  
E (33d) °सहस्रशो ] Σ, °सहस्राशो C<sub>45</sub> • °मलम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>, °मलः  
C<sub>45</sub>C<sub>02</sub>K<sub>41</sub>E (34a) पञ्चविधं ] Σ, पञ्चवि C<sub>45</sub> (34b) यथातथम् ] Σ, °तथम्  
C<sub>94</sub> (34c) आग्नेयं ] Σ, आग्नेये K<sub>10</sub> • वारुणं ] Σ, ब्राह्मणं K<sub>41</sub>E • ब्राह्म्यं ] Σ, ब्रह्म्यं  
K<sub>7</sub> (35a) स्नानं ] Σ, स्नाना K<sub>82</sub><sup>ac</sup> (35b) °गुणं ] Σ, °गुण° K<sub>7</sub> (36a) तस्माद्भस्म  
प्रयुञ्जीत ] Σ, °तत K<sub>10</sub> (36b) मला° ] Σ, पला° K<sub>41</sub> (36c) सर्व° ]  
Σ, °एना° K<sub>41</sub> (37a) त्र्यायुषं कृत्वा ] Σ, त्र्यायु° ° C<sub>94</sub>, त्र्यायुष्यं कृत्वा P<sub>57</sub> (37b)  
°व्रते ] Σ, °व्रत° K<sub>41</sub>E (37c) ऋषयः सर्वे ] Σ, ऋषिभिर्सर्वेः E (38a) मुक्ता ] Σ,  
मुक्ताः E (38b) °दिताः ] Σ, °र्त्तिताः C<sub>45</sub>

भस्मानुशंसं दृष्ट्वैव ब्रह्मनानुमतिः कृता ॥ ३८ ॥

चतुराश्रमतोऽधिक्यं व्रतं पाशुपतं कृतम् ।

तस्मात्पाशुपतं श्रेष्ठं भस्मधारणहेतुतः ॥ ३९ ॥

[वारुणं स्नानम्]

वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।

नदीतोयतडागेषु प्रस्रवेषु हृदेषु च ॥ ४० ॥

[ब्राह्म्यं स्नानम्]

ब्रह्मस्नानं च विप्रेन्द्र आपोहिष्ठं विदुर्बुधाः ।

त्रिसंध्यमेव कर्तव्यं ब्रह्मस्नानं तदुच्यते ॥ ४१ ॥

[वायव्यं स्नानम्]

गोषु संचारमार्गेषु यत्र गोधूलिसम्भवः ।

तत्र गत्वावसीदेत स्नानमुक्तं मनीषिभिः ॥ ४२ ॥

[दिव्यं स्नानम्]

वर्षतोयाम्बुधाराभिः प्लावयित्वा स्वकां तनुम् ।

(38c) भस्मानुशंसं दृष्ट्वैव ] corr. TÖRZSÖK, भस्मानुसंसं दृष्ट्वैव C<sub>94</sub>, भस्मानुशंसां दृष्ट्वैव C<sub>45</sub>, भस्मानुसंसदृष्ट्वैव C<sub>02</sub>K<sub>10</sub>, भस्मानुसंसन्दृष्ट्वैव K<sub>82</sub>, भस्मानुशंसंदृष्ट्वैव K<sub>7</sub>, भस्मानुशंसं दृष्ट्वैव P<sub>57</sub>, भस्मानुशंसं (दृष्ट्वैव K<sub>41</sub>, भस्मना शं प्रदृश्यैवं E (38d) ब्रह्मणानुमतिः ] em., ब्रह्मणानुमता C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>, ब्रह्मणानुमतो K<sub>41</sub>E • कृता ] em., कृतः C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>E, कृतिः C<sub>02</sub>, कृताः K<sub>82</sub> (39a) चतुराश्रमतो ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>P<sub>57</sub>E, चातुराश्रमतो C<sub>94</sub>K<sub>7</sub>K<sub>41</sub>, चतुराश्रतो K<sub>82</sub><sup>ac</sup>, चातुराश्रमतो K<sub>82</sub><sup>pc</sup> (39ab) ऽधिक्यं व्रतं पाशुपतं कृतम् ] Σ, (धिक्यव्रतपाशुपतं) = = K<sub>10</sub> (tops of akṣaras lost) (39c) तस्मात्पाशुपतं श्रेष्ठं ] Σ, om.K<sub>10</sub> (39d) °हेतुतः ] em. TÖRZSÖK, °हेतवः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>K<sub>41</sub>E, °हेतुना C<sub>02</sub>, °हेतुनुतः K<sub>10</sub> (40a) वारुणं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E, वा = C<sub>94</sub>, वारुणा K<sub>7</sub><sup>ac</sup>, वारुण K<sub>7</sub><sup>pc</sup>, वरुण K<sub>41</sub> • सलिलं ] C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>, सलिलं K<sub>7</sub>K<sub>41</sub>E (40b) विविधं नरैः ] C<sub>Σ</sub>K<sub>82</sub>K<sub>41</sub>, विविन्नरैः K<sub>10</sub>, विधिवन्नरैः K<sub>7</sub>P<sub>57</sub>E (40c) °तडागेषु ] Σ, °तडागेवा K<sub>10</sub> (40d) प्रस्रवेषु ] Σ, प्रयेवेषु K<sub>10</sub>, प्रभवेषु K<sub>7</sub> (41a) विप्रेन्द्र ] Σ, विपेन्द्र K<sub>7</sub>P<sub>57</sub> (41b) विदुर्बुं ] Σ, विदुर्बुं K<sub>7</sub> (42d) °क्तं ] Σ, °क्त K<sub>10</sub> (43b) तनुम् ] Σ, तनं K<sub>7</sub>



स्नानं दिव्यं वदत्येव जगदादिमहेश्वरः ॥ ४३ ॥

इति नियमविभागः पञ्चभेदेन विप्र

निगदित तव पृष्ठः सर्वलोकानुकम्प्य ।

सकलमलपहारी धर्मपञ्चाशदेतन्

न भवति पुनर्जन्म कल्पकोट्यायुते ऽपि ॥ ४४ ॥

॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ॥

(43c) दिव्यं ]  $\Sigma$ , दिव्य  $K_{10}K_{41}$  (43d) जगदादि० ]  $\Sigma$ , गजदादि०  $C_{45}$  (44a) ०भागः  
 ]  $\Sigma$ , ०भागं  $K_7$  (44b) निगदित तव ] E, निगदितस्तव  $C_{\Sigma}K_{82}K_{10}K_7P_{57}K_{41}$  (unmetr.)  
 • ०कम्प्य ]  $C_{94}$ , ०कम्प  $C_{45}C_{02}K_{82}K_7P_{57}$ , ०कम्पः  $K_{10}$ , ०कम्प्यः  $K_{41}E$  (44c)  
 ०पहारी ]  $C_{45}C_{02}K_{10}$ , ०पहारि  $C_{94}K_7$ (unmetr.), ०प्रहारि  $K_{82}P_{57}K_{41}$ , ०पहारे E •  
 ०पञ्चाशदेतन् ]  $C_{94}C_{45}K_{82}K_{10}^{pc}K_7P_{57}$ , ०पञ्चाशमेतन्  $C_{02}K_{41}E$ , ०पञ्चादेतन्  $K_{10}^{ac}$  (44d)  
 पुनर्जन्म ]  $C_{02}K_{10}$ , पुनर्जन्म  $C_{94}K_{82}K_7P_{57}K_{41}E$ , पुनर्जन्म  $C_{45}$  (Colophon: इति  
 वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ]  $P_{57}$ , इति वृषसारसंग्रहे नियमप्रशंसा नामाध्याय  
 अष्टमः  $C_{94}K_{82}K_{41}$ , om. $C_{45}$ , इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः  $C_{02}K_{10}$ ,  
 इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः  $K_7$ , इति वृषसारसंग्रहे नियमप्रशंसा नाम अष्टमो  
 ऽध्यायः E

# [ नवमो ऽध्यायः ]

[ त्रैगुण्यम् ]

[अनर्थयज्ञ उवाच ।]

त्रिकालगुणभेदेन भिन्नं सर्वचराचरम् ।

तस्मात्त्रिगुणबन्धेन वेष्टितं निखिलं जगत् ॥ १ ॥

विगतराग उवाच ।

त्रैकाल्यमिति किं ज्ञेयं त्रैधातुकशरीरिणः ।

किञ्चिद्विस्तरमेवेह कथयस्व तपोधन ॥ २ ॥

अनर्थयज्ञ उवाच ।

त्रैकाल्यं त्रिगुणं ज्ञेयं व्यापी प्रकृतिसम्भवः ।

अन्योन्यमुपजीवन्ति अन्योन्यमनुवर्तिनः ॥ ३ ॥

सत्त्वं रजस्तमश्चैव रजः सत्त्वं तमस्तथा ।

3cd ≈ BrahmāṇḍaP 1.4.9–10 : एत एव त्रयो लोका एत एव त्रयो गुणाः । एत एव त्रयो वेदा  
एत एव त्रयो ऽग्नयः ॥ परस्परांश्वया ह्येते परस्परमनुव्रताः । परस्परेण वर्तन्ते प्रेरयन्ति परस्परम् ॥  
≈ VāyuP 1.5.16–17ab ≈ LiṅP 1.70.78–79

Witnesses used for this chapter : C<sub>94</sub> ff. 205v–207r, C<sub>45</sub> ff. 211v–212v, C<sub>02</sub> ff. 282r–283v,  
K<sub>82</sub> ff. 13r–14v, K<sub>10</sub> exp. 54 (lower) – 55 (lower), K<sub>7</sub> ff. 221r–222v, E pp. 606–609 ;  
C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

1a त्रिकाल० ] Σ, त्रिष्काल० C<sub>02</sub> • भेदेन ] Σ, भेदेन K<sub>10</sub><sup>ac</sup> 1b भिन्नं ] Σ, भिन्न  
K<sub>10</sub> 1c तस्मात्त्रि० ] Σ, तस्मा त्रि० C<sub>02</sub>K<sub>7</sub> 2a काल्यम् ] Σ, कालम् C<sub>94</sub>  
K<sub>7</sub> 2ab किं ज्ञेयं त्रै० ] C<sub>94</sub>K<sub>7</sub>, विज्ञेयं त्रै० C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E, किं ज्ञेयम् त्रै० C<sub>02</sub> 2b  
धातुक० ] Σ, धायुक्त० E 2c किञ्चि० ] Σ, सात्त्विको भगव् विष्णु राजसः कमलोद्भवः ।  
तामसो भगवानीशः सकलं विकिञ्चि० C<sub>45</sub><sup>ac</sup> (eyeskip to 9.5) • वेह ] Σ, तद्धि E 2d  
कथयस्व ] Σ, क००० C<sub>94</sub> 3a काल्यं ] Σ, काल्य C<sub>02</sub> • गुणं ] Σ, गुण C<sub>02</sub>  
4a सत्त्वं ] Σ, सत्व K<sub>10</sub> • रजस्त० ] Σ, रजत० E 4b रजः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>,  
रज० C<sub>02</sub>K<sub>10</sub>E • सत्त्वं तमस्तथा ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, सत्त्वं तमन्तथा C<sub>45</sub>, सत्वस्तमस्तथा C<sub>02</sub>  
K<sub>10</sub>, सत्त्वतमस्तथा E

तमः सत्त्वं रजश्चैव अन्योन्यमिथुनाः स्मृताः ॥ ४ ॥

सात्त्विको भगवान्विष्णू राजसः कमलोद्भवः ।

तामसो भगवानीशः सकलं विकलेश्वरः ॥ ५ ॥

सत्त्वं कुन्देन्दुवर्णाभं पद्मरागनिभं रजः ।

तमश्चाञ्जनशैलाभं कीर्तितानि मनीषिभिः ॥ ६ ॥

सत्त्वं जलं रजो ऽङ्गारं तमो धूमसमाकुलम् ।

एतद्गुणमयैर्बद्धाः पच्यन्ते सर्वदेहिनः ॥ ७ ॥

विगतराग उवाच ।

केन केन प्रकारेण गुणपाशेन बध्यते ।

चिह्नमेषां पृथक्त्वेन कथयस्व तपोधन ॥ ८ ॥

अनर्थयज्ञ उवाच ।

अनेकाकारभावेन बध्यन्ते गुणबन्धनैः ।

मोहिता नाभिजानन्ति जानन्ति शिवयोगिनः ॥ ९ ॥

ऊर्ध्वगो नित्यसत्त्वस्थो मध्यगो रजसावृतः ।

4d ≈ BrahmāṇḍaP 1.4.11ab : अन्योन्यं मिथुनं ह्येते अन्योन्यमुपजीविनः ≈ VāyuP 1.5.17cd  
≈ LiṅP 1.70.80ab 5 cf. BrahmāṇḍaP 1.4.6cd : सत्त्वं विष्णू रजो ब्रह्मा तमो रुद्रः प्रजा-  
पतिः

(4c) तमः सत्त्वं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, तमसत्त्व° C<sub>02</sub>, तमः सत्त्व° K<sub>10</sub>E • रजश्चैव ] Σ,  
रजःश्चैव C<sub>45</sub> (4d) स्मृताः ] Σ, om. C<sub>02</sub> (5a) ंष्णू ] corr., ंष्णू C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>  
E (5b) राजसः कमलोद्भवः ] Σ, राज] ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ C<sub>94</sub> (5cd) तामसो भगवानीशः  
सकलं ] Σ, ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ सकलम् C<sub>94</sub> (6a) सत्त्वं ] Σ, सत्त्व C<sub>02</sub>K<sub>7</sub> • ०वर्णाभं  
] Σ, ०वर्णाभ C<sub>02</sub>, ०वर्णाभं K<sub>82</sub> (6c) ०भं ] Σ, ०भा E (7a) जलं ] Σ, रजं  
C<sub>02</sub>, ज्वाल K<sub>10</sub> • रजो ऽङ्गारं ] Σ, रङ्गोङ्गारन् C<sub>02</sub>, रजोङ्गारन् E (7d) ०देहिनः ] Σ,  
०देहिना C<sub>45</sub> (8b) गुणं ] Σ, om. C<sub>94</sub> (8c) ०षां पृथक्त्वेन ] Σ, ०षा पृथक्केन K<sub>7</sub>  
(9c) ०भिजानन्ति ] Σ, ०भिजानान्ति C<sub>02</sub> (9d) जानन्ति ] Σ, om. C<sub>45</sub><sup>ac</sup> (10a)  
ऊर्ध्वगो नित्य ] conj., ऊर्ध्वाङ्गो नित्य° C<sub>Σ</sub>K<sub>82</sub><sup>pc</sup>E, ऊर्ध्वाङ्गा नत्य° K<sub>82</sub><sup>ac</sup>, ऊर्ध्वगो सित्य°  
K<sub>10</sub><sup>ac</sup>, ऊर्ध्वगो सत्य° K<sub>10</sub><sup>pc</sup>, उर्ध्वाङ्गो नित्य° K<sub>7</sub> • ०सत्त्व° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, ०सत्य° C<sub>02</sub>  
E, ०नित्य° K<sub>10</sub> (10b) मध्यगो ] Σ, मध्यमो E • ०वृतः ] Σ, ०वृतम् E

नवमो ऽध्यायः

अधोगतिस्तमोऽवस्था भवन्ति पुरुषाधमाः ॥ १० ॥

स्वर्गे ऽपि हि त्रयो वैते भावनीयास्तपोधन ।  
मानुषेषु च तिर्येषु गुणभेदास्त्रयस्त्रयः ॥ ११ ॥

[सात्त्विकोत्तमाः]

ब्रह्मा विष्णुश्च रुद्रश्च धर्म इन्द्रः प्रजापतिः ।  
सोमो ऽग्निर्वरुणः सूर्यो दश सत्त्वोत्तमाः स्मृताः ॥ १२ ॥

[सात्त्विकमध्यमाः]

रुद्रादित्या वसुसाध्या विश्वेशमरुतो ध्रुवः ।  
ऋषयः पितरश्चैव दशैते सत्त्वमध्यमाः ॥ १३ ॥

[सात्त्विकाधमाः]

तारा ग्रहाः सुरा यक्षा गन्धर्वाः किंनरोरगाः ।  
रक्षोभूतपिशाचाश्च दशैते सात्त्विकाधमाः ॥ १४ ॥

[राजसोत्तमाः]

ऋत्विक्पुरोहिताचार्ययज्वानो ऽतिथि विज्ञानी ।  
राजा मन्त्री व्रती वेदी दशैते राजसोत्तमाः ॥ १५ ॥

[राजसमध्यमाः]

- 
- (10c) ंगतिस्तमो० ]  $\Sigma$ , ंगतिस्तमो०  $C_{45}C_{02}$  (11c) मानुषेषु ]  $\Sigma$ , मनुष्येषु  $C_{45}$ , मानुष्येषु  $K_7$  • तिर्येषु ]  $\Sigma$ , तीर्येषु  $E$  (11d) ंस्त्रयः ]  $\Sigma$ , ंस्त्रयः  $C_{45}^{ac}$  (12b) धर्म इन्द्रः ]  $\Sigma$ , इर्म इन्द्र  $C_{45}$ , धर्मरिन्द्र०  $E$  (12c) अग्निर्वरुणः ]  $C_{94}K_{82}K_7$ , अग्नि वरुण  $C_{45}C_{02}K_{10}E$  (12d) दश ]  $\Sigma$ , दशः  $E$  • सत्त्वोत्तमाः ]  $\Sigma$ , सत्त्वोत्तमाः  $C_{45}$ , सत्त्वोत्तमाः  $K_7$  (13ab) ंदित्या वसुसाध्या ]  $C_{45}K_{82}K_{10}K_7$ , ंदित्या वसुसा  $\asymp C_{94}$ , ंदित्य वसुसाध्या  $C_{02}$ , ंदित्य वसुसाध्याः वि०  $E$  (13b) विश्वेश० ]  $\Sigma$ ,  $\asymp$ श्वेश  $C_{94}$ , विश्वेशि०  $C_{02}$  (13d) दशैते ]  $\Sigma$ , दशैतेते  $C_{45}^{ac}$  (14a) ग्रहाः सुरा ]  $\Sigma$ , ग्रहास्वराः  $C_{02}$ , ग्रहाऽसुरा  $E$  (14b) गन्धर्वाः ]  $C_{94}K_{10}K_7E$ , गन्धर्वा  $C_{45}K_{82}$ , गन्धर्वाः गन्धर्वा  $C_{02}$  (14c) ंपिशाचाश्च ]  $\Sigma$ , ंपिशाचाश्च  $K_7$  (14d) दशैते ]  $\Sigma$ , दशैते  $C_{45}$  • सात्त्विका० ]  $\Sigma$ , सत्त्विका०  $C_{45}$  (15b) ंविज्ञानी ]  $\Sigma$ , ंविज्ञाको  $E$  (15c) राजा ]  $em.$ , राज०  $C_{\Sigma}K_{82}K_{10}K_7E$  • मन्त्री व्रती ]  $\Sigma$ , मन्त्रि व्रतो  $E$  (15d) राजसो० ]  $\Sigma$ , रामसो  $C_{45}$

सूतो ऽम्बष्ठवणिश्चोऽग्रः शिल्पिकारुकमागधाः ।  
वेणवैदेहकामात्या दशैते रजमध्यमाः ॥ १६ ॥

[राजसाधमाः]

चर्मकृत्कुम्भकृत्कोली लोहकृत्तपुनीलिकाः ।  
नटमुष्टिकचण्डाला दशैते रजसाधमाः ॥ १७ ॥

[तामसोत्तमाः]

गोगजगवया अश्वमृगचामरकिंनराः ।  
सिंहव्याघ्रवराहाश्च दशैते तामसोत्तमाः ॥ १८ ॥

[तामसमध्यमाः]

अजमेषमहिष्याश्च मूषिकानकुलादयः ।  
उष्ट्रङ्कुशशगण्डा दशैते तममध्यमाः ॥ १९ ॥

[तामसाधमाः]

ऋक्षगोधामृगशृङ्गिबकवानरगर्दभाः ।  
सूकरश्चानगोमायुर्दशैते तामसाधमाः ॥ २० ॥

[तमसात्त्विकाः]

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

(16a) सूतो ऽम्बष्ठ० ] corr., सूतो ऽष्ट० C<sub>94</sub>, सूतम्बष्ठ० C<sub>45</sub>, सूतोन्वष्ठ० C<sub>02</sub>, सूतोत्वष्टा० K<sub>82</sub>, सूतोत्वष्ट० K<sub>10</sub>K<sub>7</sub>, सूतो ऽम्बष्ठ० E • ०वणिश्चो० ] Σ, ०वणिश्चो० E (16b) शिल्पि० ] K<sub>10</sub>, शिल्पि० C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>E • मागधाः ] Σ, मागधा C<sub>02</sub> (16c) वेणवैदेहकामात्या ] C<sub>94</sub> C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, वैणवेदेहकामात्या C<sub>45</sub>, वेणवैदेहकामात्या K<sub>7</sub>, वेणवैदेचकौ मात्या E (17a) ०कृत्कोली ] Σ, ०ककोली K<sub>82</sub>, ०कृत्काली E (17b) ०नीलिकाः ] Σ, ०तीलिका E (17c) ०मुष्टिक० ] Σ, ०मौष्टिक० C<sub>02</sub> • ०चण्डाला ] Σ, ०चाण्डालः E (17d) दशैते ] Σ, दशैते C<sub>45</sub> (18a) ०गवया ] Σ, ०गवय K<sub>10</sub>, ०गवयो E (18b) ०चामर० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, ०वानर० C<sub>02</sub>E, ०वानर० K<sub>10</sub> (18c) ०वराहा० ] Σ, ०वराह० K<sub>10</sub>E (18d) तामसोत्तमाः ] Σ, तामसोत्तमः C<sub>45</sub>, तमसोत्तमाः E (19a) ०महिष्याश्च ] Σ, ०महिष्या च K<sub>10</sub> (19c) उष्ट्र० ] Σ, उष्ट्र० C<sub>02</sub>, दंष्ट्रि० E • ०शशगण्डा ] Σ, ०शगण्डाश्च E (19d) तममध्यमाः ] Σ, तममध्यमाः C<sub>94</sub> (20b) ०गर्दभाः ] Σ, ०गर्दभः E (20c) सूकर० ] Σ, सुखर० C<sub>45</sub> (20cd) ०गोमायुर्द० ] Σ, ०गोमायु द० K<sub>82</sub>K<sub>10</sub> (20d) ०शैते ] Σ, ०शेते C<sub>45</sub>

क्रौञ्चहंसशुकश्येनभासबारुण्डसारसाः ।

चक्राहशुकमायूरा दशैते तमसात्त्विकाः ॥ २१ ॥

[तमराजसाः]

बलाकाः कुक्कुटाः काकाश्चिल्ललावकतित्तिराः ।

गृध्रकङ्कबकश्येन दशैते तमराजसाः ॥ २२ ॥

[तामसाधमादि]

कोकिलोलूककञ्जल्यकपोताः पञ्च एव च ।

शारिकाश्च कुलिङ्गाश्च दशैते तमसाधमाः ॥ २३ ॥

मकरगोहनक्राश्च ऋक्षाश्च तमसात्त्विकाः ।

कच्छपशिशुकुम्भीरमण्डूकास्तमराजसाः ।

शङ्खशुक्तिकशम्बूकाः कवय्यस्तमतामसाः ॥ २४ ॥

- (21a) क्रौञ्च० ] E, क्रौञ्च० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (21b) ०सारसाः ] Σ, ०सारसा K<sub>7</sub> (21c) ०हशुकमायूरा ] Σ, ०(ह)००००यूरा C<sub>94</sub>, ०हशुकमायूरा E (21d) दशैते ] Σ, दशेते C<sub>45</sub> • तमसात्त्विकाः ] C<sub>02</sub>K<sub>7</sub>E, तमसात्त्विकाः C<sub>94</sub>K<sub>10</sub> (unmetr.), नमः सात्त्विकाः C<sub>45</sub> (unmetr.), तमःसात्त्विकाः K<sub>82</sub> (unmetr.) (22a) बलाकाः ] corr., बलाका C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, बलाक० C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>E (22ab) कुक्कुटाः काकाश्चि० ] corr., कुक्कुटकाकाश्चि० C<sub>94</sub>C<sub>45</sub> (unmetr.), कुक्कुटा काकाश्चि० C<sub>02</sub>K<sub>7</sub>, कुक्कुटकाकाश्चि० K<sub>82</sub>K<sub>10</sub>, कुक्कुटो काका चि० E (22b) ०तित्तिराः ] Σ, ०तित्तिराः K<sub>7</sub>, ०तित्तिरिः E (22c) गृध्र० ] Σ, गृध्र० K<sub>7</sub> (23a) कोकिलो० ] Σ, कौकिलो० C<sub>45</sub> • ०कञ्जल्य० ] em., ०किञ्जल्य० C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>, ०किञ्जल्य० C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E (23b) च ] Σ, चः K<sub>7</sub> (23c) शारिकाश्च ] corr., शारिका च C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, शारिका च E • कुलिङ्गाश्च ] corr., कुलिङ्गा च C<sub>94</sub>K<sub>10</sub>E, कुलिङ्गा च C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>, कुलिङ्गां च K<sub>82</sub> (24a) ०गोहनक्राश्च ] Σ, ०गोहनक्रा च C<sub>02</sub>, ०गोहनक्राश्च K<sub>10</sub> (24b) ऋक्षाश्च ] conj., ऋषा च C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • तमसात्त्विकाः ] E, तम(स्सा)०००० C<sub>94</sub>, तमःसात्त्विकाः C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub> (unmetr.), तमसात्त्विकाः K<sub>7</sub> (24c) ०शिशु० ] em., ०शिशु० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • ०कुम्भीर० ] Σ, ०कम्भीरा C<sub>02</sub>E (24d) ०मण्डूका० ] Σ, ०मण्डूक० K<sub>10</sub>, ०मण्डुका० E (24e) शम्बूकाः ] corr., ०शम्बूका C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>E, ०(श)म्बूकाः K<sub>7</sub> (24f) ०कवय्य० ] conj., ०कवय्या० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, ०कवन० K<sub>10</sub><sup>ac</sup> • ०मतामसाः ] C<sub>45</sub>E, ०मस्तामसाः C<sub>94</sub>C<sub>02</sub>K<sub>7</sub> (unmetr.), ०मःतामसाः K<sub>82</sub>K<sub>10</sub> (unmetr.)

चन्दनागरुपद्मं च प्लक्षोदुम्बरपिप्पलाः ।  
वटदारुशमीबिल्वा दशैते तमसात्त्विकाः ॥ २५ ॥

जाम्बीरलकुचाम्रातदाडिमाकोलवेतसाः ।  
निम्बनीपो ध्रुवावश्च दशैते तमराजसाः ॥ २६ ॥

वृक्षवल्लीलतावेणुत्वक्सारतृणभूरुहाः ।  
मीरजाश्च शिलाशस्या दशैते तमसात्त्विकाः ॥ २७ ॥

भ्रमरालि पतङ्गाश्च क्रिमिकीटजलौकसः ।  
यूकोदंशमशानां च विष्टाजास्तमसात्त्विकाः ॥ २८ ॥

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

(25a) ०गरु० ]  $\Sigma$ , ०गरु० E (25c) ०बिल्वा ]  $C_{94}C_{45}K_{82}E$ , ०बिल्व  $C_{02}K_{10}K_7$   
(25d) दशैते ]  $\Sigma$ , दशै  $C_{02}$  • तमसात्त्विकाः ] E, तमस्सात्त्विकाः  $C_{94}$  (unmetr.),  
तमःसात्त्विकाः  $C_{45}C_{02}K_{82}K_{10}K_7$  (unmetr.) (26a) जाम्बीर० ]  $\Sigma$ , जम्बीर०  $C_{02}$   
(26b) ०दाडिमा० ]  $\Sigma$ , ०द्राडिमा०  $C_{02}$ , ०द्राडिहा०  $K_{82}$  (26c) ०नीपो ]  
 $\Sigma$ , ०नीपौ  $K_7$  • ध्रुवावश्च ]  $\Sigma$ , ध्रुवावश्च  $C_{94}^{pc}$ , ध्रुवावश्च E (26d) दशैते ]  $\Sigma$ ,  
 $\simeq \simeq \simeq C_{94}$  (27a) वृक्षवल्ली० ]  $\Sigma$ , वृक्षवल्ली०  $K_{10}$  (27b) ०त्वक्सारतृण० ]  $C_{94}$   
 $C_{45}K_{82}K_{10}$ , ०त्वक्सारस्तृण०  $C_{02}E$ , ०त्वक्सारतृण०  $K_7$  (unmetr.) (27c) मीरजाश्च  
] corr., मीरजा च  $C_{94}C_{02}K_{82}K_{10}K_7E$ , मीनजा च  $C_{45}$  (27d) तमसात्त्विकाः ]  
 $K_7E$ , तमस्सात्त्विकाः  $C_{94}$ , तमःसात्त्विकाः  $C_{45}C_{02}K_{82}$  (unmetr.), तमःसाधिकाः  $K_{10}$   
(unmetr.) (28a) ०आलि ] em.,  $C_{\Sigma}K_{82}K_{10}K_7E$  • पतङ्गाश्च ]  $\Sigma$ , पतङ्गानां E  
(28b) क्रिमिकीटजलौकसः ]  $C_{\Sigma}K_{82}$ , क्रिमिकीटजलौकसः  $K_{10}$ , क्रिमिकीटजलौकसाः  
 $K_7$ , क्रिमिकीटजलौकसां E (28c) यूकोदंशमशानां च ]  $C_{94}$ , यूकोदंशमशानाञ्च  $C_{45}$   
 $K_{82}$ , यूकोदंशमसकानाञ्च  $C_{02}$  (unmetr.), यूकोदंशमसानान्तु  $K_{10}$ , यूकोदंशमसानान्तु  $K_7$ ,  
यूकोदंशमशानाश्च E (28d) विष्टाजास्तमसात्त्विकाः ] corr., विष्टाजास्तमस्सात्त्विकाः  $C_{94}$   
(unmetr.), विष्टाजास्तमःसात्त्विकाः  $C_{45}C_{02}K_{82}$  (unmetr.), विष्टाजास्तमःसाधिकाः  $K_{10}$   
(unmetr.),  $\simeq \simeq \simeq$  विष्टाजास्तमसाधिकाः  $K_7$  (unmetr.), विष्टाजा तमसात्त्विकाः E (29b) ज्ञानं  
]  $C_{94}C_{02}K_{10}E$ , ज्ञान  $C_{45}K_7$ , ज्ञानं  $K_{82}$  • मौनं ]  $\Sigma$ , मौन  $K_{82}$  • क्षमा ]  $\Sigma$ , क्षमाः  $C_{45}$   
 $K_{10}$  (29c) शीलं च ]  $\Sigma$ , नीलञ्च  $K_{10}$ , शिलं च E • नाभिमानं ]  $\Sigma$ , नाभिमानां E

कामतृष्णारतिद्यूतमानो युद्धं मदः स्पृहा ।  
 निर्घृणाः कलिकर्तारो राजसेषूत्तमा जनाः ॥ ३० ॥  
 हिंसासूयाघृणामूढनिद्रातन्द्रीभयालसाः ।  
 क्रोधो मत्सरमायी च तामसेषूत्तमा जनाः ॥ ३१ ॥  
 लघुप्रीतिप्रकाशी च ध्यानयोगे सदोत्सुकः ।  
 प्रज्ञाबुद्धिविरागी च सात्त्विकं गुणलक्षणम् ॥ ३२ ॥  
 बालको निपुणो रागी मानो दर्पश्च लोभकः ।  
 स्पृहा ईर्ष्या प्रलापी च राजसं गुणलक्षणम् ॥ ३३ ॥  
 उद्वेग आलसो मोहः क्रूरस्तस्करनिर्दयः ।  
 क्रोधः पिशुन निद्रा च तामसं गुणलक्षणम् ॥ ३४ ॥

[आहारस्त्रैगुण्ये]

विगतराग उवाच ।  
 केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् ।  
 त्रैगुण्यस्य पृथक्त्वेन कथयस्व तपोधन ॥ ३५ ॥

(30a) °मानो ] Σ, °मनो C<sub>02</sub> (30b) युद्धं ] Σ, युद्ध° E • स्पृहा ] Σ, स्मृत  
 K<sub>10</sub> (30c) निर्घृणाः ] C<sub>Σ</sub>, निर्घृणा K<sub>82</sub>E, निर्घृणाः K<sub>10</sub>K<sub>7</sub> (30d) राजसेषूत्तमा ]  
 Σ, राजसेसूतमा C<sub>02</sub>, राजसे ह्युत्तमो E (31a) °सूया° ] Σ, °स/यू° K<sub>10</sub> • °मूढ° ]  
 Σ, °मूढा° C<sub>45</sub>K<sub>10</sub> (31b) °तन्द्री° ] Σ, °तन्त्री° E (31c) क्रोधो ] Σ, क्रोध°  
 E (31d) तामसेषूत्तमा ] Σ, तामसेसूतमा C<sub>02</sub>, तामसे ह्युत्तमो E (32b) °योगे ] Σ,  
 °योगे C<sub>94</sub> (32c) °विरागी च ] Σ, °विरागी K<sub>82</sub>, °विराङ्गी च K<sub>7</sub> (33a) बालको ]  
 Σ, चालको K<sub>7</sub> • निपुणो ] E, निपुनो C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>, निपुणे K<sub>7</sub> (33c) ईर्ष्या ] Σ, ईर्ष्या  
 C<sub>45</sub>E • प्रलापी ] Σ, च लापी C<sub>02</sub> (33d) राजसं ] Σ, तामसं E (34a) आलसो  
 ] Σ, अलसो C<sub>45</sub> (34b) क्रूरस्त° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, क्रूरत° C<sub>02</sub>K<sub>7</sub>E, क्रूरस्त° K<sub>10</sub> •  
 °निर्दयः ] Σ, °निर्दयाः K<sub>7</sub> (34c) क्रोधः ] Σ, क्रोध° C<sub>45</sub> • पिशुन ] E, पिशुनो C<sub>Σ</sub>K<sub>82</sub>  
 K<sub>10</sub>K<sub>7</sub> • च ] Σ, om. K<sub>10</sub> (34d) गुण° ] Σ, गु° C<sub>45</sub><sup>ac</sup> (35ab) केन चिह्नेन विज्ञेय  
 आहारः सर्वदेहिनाम् ] Σ, ~~~~~देहिनाम् C<sub>94</sub>, केन चिह्नेन विज्ञेय आहार  
 सर्वदेहिनाम् K<sub>10</sub> (35c) पृथक्त्वेन ] Σ, पृथक्केण K<sub>7</sub> (35d) °धन ] Σ, °धनः K<sub>7</sub>



अनर्थयज्ञ उवाच ।

आयुः कीर्तिः सुखं प्रीतिर्बलारोग्यविवर्धनम् ।

हृद्यस्वादुरसं स्निग्ध आहारः सात्त्विकप्रियः ॥ ३६ ॥

अत्युष्णामालुलवणं रूक्षं तीक्ष्णं विदाहि च ।

राजसश्रेष्ठ-आहारो दुःखशोकामयप्रदः ॥ ३७ ॥

अभक्ष्यामेध्यपूती च पूति पर्युषितं च यत् ।

आमयारसविस्वाद आहारस्तामसप्रियः ॥ ३८ ॥

[गुणातीतम्]

विगतराग उवाच ।

गुणातीतं कथं ज्ञेयं संसारपरपारगम् ।

गुणपाशनिबद्धानां मोक्षं कथय तत्त्वतः ॥ ३९ ॥

अनर्थयज्ञ उवाच ।

[illegible]

आत्मवत्सर्वभूतानि सम्यक्पश्येत भो द्विज ।  
 गुणातीतः स विज्ञेयः संसारपरपारगः ॥ ४० ॥  
 ईर्षाद्वेषसमो यस्तु सुखदुःखसमाश्च ये ।  
 स्तुतिनिन्दासमा ये च गुणातीतः स उच्यते ॥ ४१ ॥  
 तुल्यप्रियाप्रियो यश्च अरिमित्रसमस्तथा ।  
 मानापमानयोस्तुल्यो गुणातीतः स उच्यते ॥ ४२ ॥  
 एष ते कथितो विप्र गुणसद्भावनिर्णयः ।  
 गुणयुक्तस्तु संसारी गुणातीतः पराङ्गतिः ॥ ४३ ॥

॥ इति वृषसारसंग्रहे त्रैगुण्यविशेषणीयो नामाध्यायो नवमः ॥

40ab ≈ PadmaP 1.19.337ab: आत्मवत्सर्वभूतानि यः पश्यति स पश्यति 40 cf. BhG 6.32: आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 41ab cf. VSS 11.51ab: न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत and BhG 14.25: मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ and also BhG 12.13: अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ 42 cf. BhG 14.24cd-25: तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

40a °भूतानि ] Σ, °भूतां K<sub>82</sub> 40b सम्यक्प° ] Σ, सम्यत्प° K<sub>82</sub> 40c °तीतः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>107</sub>, °तीत C<sub>02</sub>K<sub>7</sub>, °तीतं E 41a ईर्षा° ] Σ, ईर्ष्या° K<sub>7</sub>E 41b °समाश्च ये ] Σ, °समाश्रये K<sub>10</sub> 41d °तीतः ] Σ, °तीत K<sub>10</sub> 42a तुल्य° ] E, तुल्यः C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> 42b °सम° ] Σ, °समा° C<sub>02</sub> 43a ते ] Σ, तो K<sub>10</sub> 43b °सद्भाव° ] Σ, °मद्भाव° E 43d गुणातीतः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>, गुणातीत C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E • पराङ्गतिः ] E, पराङ्गतिम् C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> Colophon: °विशेषणीयो ] corr., °विशेषनीयो C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • नामाध्यायो नवमः ] Σ, नाम नवमो ऽध्यायः E

# [ दशमो ऽध्यायः ]

[ कायतीर्थोपवर्णनम् ]

विगतराग उवाच ।

कतमं सर्वतीर्थानां श्रेष्ठमाहुर्मनीषिनः ।

कथयस्व मुनिश्रेष्ठ यद्यस्ति भुवि कामदम् ॥ १ ॥

अनर्थयज्ञ उवाच ।

अतिगुह्यमिदं प्रश्नं पृष्ठः स्नेहाद्विजोत्तम ।

ब्रवीमि वः पुरावृत्तं नन्दिना कथितो ऽस्म्यहम् ॥ २ ॥

नन्दिकेश्वर उवाच ।

कैलासशिखरे रम्ये सिद्धचारणसेविते ।

तत्रासीनं शिवं साक्षाद्देवी वचनमब्रवीत् ॥ ३ ॥

देव्युवाच ।

भगवन्देवदेवेश सर्वभूतजगत्पते ।

प्रष्टुमिच्छाम्यहं त्वेकं धर्मगुह्यं सनातनम् ॥ ४ ॥

अतितीर्थं परं गुह्यं संसाराद्येन मुच्यते ।

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

Witnesses used for this chapter : C<sub>94</sub> ff. 207r–208v, C<sub>45</sub> ff. 212v–214r, C<sub>02</sub> ff. 283v–285v,

K<sub>82</sub> ff. 14v–15v, K<sub>10</sub> exp. 55 (lower) – 56 (lower), K<sub>7</sub> ff. 222v–223v, E pp. 610–613 ;

C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

- (1a) कतमं सर्वं ] Σ, कतमसर्वं K<sub>10</sub>, कथमन्सर्वं K<sub>7</sub> (1ab) तीर्थानां श्रेष्ठं ] Σ,  
तीर्थाः ऽष्टं C<sub>94</sub> (1b) मनीषिनः ] Σ, मनीषिभिः E (1d) भुवि ] Σ, भूरि E • दम्  
] Σ, दः K<sub>82</sub> (2b) स्नेहाद्विं ] Σ, स्नेहा द्विं C<sub>02</sub> (2d) ऽस्म्यहम् ] Σ, स्मृहम् C<sub>02</sub>  
(3) नन्दिं ] Σ, नन्दीं C<sub>45</sub> (3a) कैलासं ] Σ, कैलाशे E (4a) द्देवेश ] Σ, देश  
C<sub>45</sub> (4b) ऽपते ] Σ, ऽपतिम् K<sub>82</sub><sup>ac</sup> (4c) धर्मं ] Σ, धर्मं K<sub>82</sub> (5a) तीर्थं ] Σ,  
तीर्थं K<sub>10</sub>E (5ab) गुह्यं संसाराद्येन मुच्यते ] Σ, गाराद्येन संसाराद्येन मुच्यते K<sub>10</sub>

मनुष्याणां हितार्थाय ब्रूहि तत्त्वं महेश्वर ॥ ५ ॥

महेश्वर उवाच ।

को मां पृच्छति तं प्रश्नं मुक्त्वा त्वामेव सुन्दरि ।

शृणु वक्ष्यामि तं प्रश्नं देवैरपि सुदुर्लभम् ॥ ६ ॥

कुरुक्षेत्रं प्रयागं च वाराणसीमतः परम् ।

गङ्गाग्निं सोमतीर्थं च सूर्यपुष्करमानसम् ॥ ७ ॥

नैमिषं बिन्दुसारं च सेतुबन्धं सुरद्रहम् ।

घण्टिकेश्वरवागीशं ज्ञात्वा निश्चयपापहा ॥ ८ ॥

उमोवाच ।

एवमादि महादेव पूर्ववत्कथितास्म्यहम् ।

स्वर्गभोगप्रदं तीर्थमेतेषां सुरनायक ॥ ९ ॥

कथं मुच्येत संसाराज्ज्ञानमात्रेण ईश्वर ।

कौतूहलं महज्जातं छिन्धि संशयकारकम् ॥ १० ॥

रुद्र उवाच ।

किं न जानामि तत्तीर्थं सुलभं दुर्लभं च यत् ।

- 
- (5d) ०श्वर ]  $\Sigma$ , ०श्वरः  $C_{02}$  (6a) तं प्रश्नं ]  $K_{82}K_{10}$ , तत्प्रश्न  $C_{94}C_{45}$ , तत्प्रश्नं  $C_{02}E$ , तं प्रश्न  $K_7$  (6b) मुक्त्वा ]  $\Sigma$ , मुक्ता  $E$  (6c) तं प्रश्नं ]  $K_7$ , तत्प्रश्नं  $C_{\Sigma}K_{82}K_{10}E$  (7c) गङ्गाग्निं ]  $C_{94}C_{45}$ , गङ्गाग्नि  $C_{02}K_{82}K_{10}K_7$ , गङ्गाऽग्निं  $E$  (8a) नैमिषं ]  $\Sigma$ , नैमिस  $K_7$  (8b) ०बन्धं ]  $\Sigma$ , ०बन्धं  $E$  • ०द्रहम् ]  $\Sigma$ , ०ह्रदं  $E$  (8c) ०वागीशं ]  $\Sigma$ , १ (गीश)  $K_{10}$  (8d) निश्चयपापहा ]  $\Sigma$ , निश्चयः  $\Sigma \Sigma C_{94}$  (9b) कथितां ]  $C_{94}C_{02}K_{82}K_7$ , कथितो  $C_{45}K_{10}E$  (9cd) तीर्थमे० ]  $\Sigma$ , तीर्थमे०  $C_{02}$  (9d) सुरनायक ]  $C_{94}^{pc}$   $K_{82}K_7$ , सुरनाक  $C_{94}^{ac}$ , सुरनायकम्  $C_{45}C_{02}K_{10}E$  (10a) कथं ]  $\Sigma$ , कथ  $C_{45}$  (10b) ज्ञानं ]  $\Sigma$ , ज्ञातं  $C_{45}$  • ईश्वर ]  $\Sigma$ , चेश्वर  $K_{82}$  (10c) कौतूहलं महज्जातं ]  $C_{\Sigma}E$ , कौतूहलम्(हो)ज्जातं  $K_{82}$ , कौहलम्हज्जातं  $K_{10}^{ac}$ , कौतूहलम्हज्जातं  $K_{10}^{pc}$ , कौतूहलं महज्जातं  $K_7$  (10d) ०कारकम् ]  $E$ , ०कारक  $C_{\Sigma}K_{10}K_7$ , ०कारकः  $K_{82}$  (11a) जानामि ]  $C_{\Sigma}K_{10}$ , जानामि  $K_{82}^{ac}$ , जानासि  $K_{82}^{pc}$ , जानासि  $K_7E$  (11b) दुर्लभं च ]  $C_{94}K_{82}K_{10}E$ , दुर्लभञ्च  $C_{45}K_7$ , दुर्लभञ्च  $C_{02}$



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

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

[गङ्गा]

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

[सोमतीर्थम्]

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

[सूर्यतीर्थम्]

सूर्यतीर्थं सुषुम्ना च नीरवारवसंयुता ।  
श्रुतिमात्राद्विमुच्येत पापराशिर्महानपि ॥ २१ ॥

[अग्नितीर्थम्]

अग्नितीर्थार्जुना नाडी ब्रह्मघोषमनोरमा ।

- (17a) सुषुम्ना ]  $\Sigma$ , सुषुम्णा E • भगवती गङ्गा ]  $\Sigma$ , भगवती गङ् =  $C_{94}$ , भवती गङ्गा E (17c) एताः स्रोतोवहा ] em., एता श्रोतवहा  $C_{94}K_7E$ , एते श्रोतावहा  $C_{45}C_{02}$ , एता श्रोत्रवहा  $K_{82}K_{10}$  (18a) दक्षिणा ]  $\Sigma$ , दक्षिणं  $C_{94}$ , दक्षिणं  $C_{02}$  • वारुणी ]  $K_{82}K_7E$ , वारुणी  $C_{94}C_{02}K_{82}K_{10}$ , वारुणा  $C_{45}$  (18b) नासा ]  $\Sigma$ , ना  $C_{45}K_{10}$  (18c) वारुणा-असिमध्येन ] E, वारुणा असिमध्येन  $C_{94}C_{45}K_{82}K_7$ , वारुणान्नासमध्येन  $C_{02}$ , वारुण असिमध्येन  $K_{10}$  (19b) तस्याः ]  $\Sigma$ , तस्मा  $C_{02}$ , तस्या  $K_{10}$  (19d) तेन ]  $\Sigma$ , ते  $C_{02}$  (20a) तीर्थमिडा ]  $\Sigma$ , तीर्थं इडा  $C_{45}$  (20b) किङ्किणी० ]  $\Sigma$ , चिञ्चिनी०  $C_{02}$  • रविव० ]  $\Sigma$ , रवि०  $C_{45}$ , राव० E • चिह्निता ]  $\Sigma$ , चिह्निका  $C_{02}$ , चिह्निता  $K_{10}$  (20c) तं तु ] corr., तन्तु  $C_{94}$ , तन्तु  $C_{45}C_{02}K_{82}K_7E$ , तत्तु  $K_{10}$  • न संदेहः ]  $\Sigma$ , वरारोहेः  $C_{02}$  (21a) तीर्थं ]  $\Sigma$ , तीर्थं  $K_{10}$  • सुषुम्ना ]  $\Sigma$ , सुषुम्णा E (21b) नीरवा० ] E, वीरवा०  $C_{94}C_{02}$ , चीरवा०  $C_{45}K_{82}K_{10}K_7$  • युता ]  $C_{94}K_{82}K_7E$ , युतम्  $C_{45}C_{02}$ , युतां  $K_{10}$  (21c) मात्रा० ]  $\Sigma$ , माता०  $C_{02}$  (22a) र्जुना ]  $\Sigma$ , र्जुना  $C_{02}$ , र्जुनं E (22b) रमा ]  $\Sigma$ , रमाः  $K_7E$

तत्तदक्षरमाकर्ण्य अमृतत्वाय कल्पते ॥ २२ ॥

[पुष्करम्]

पुष्करं हृदि मध्यस्थमष्टपत्रं सकर्णिकम् ।

चिन्तयेत्सूक्ष्म तन्मध्ये जन्ममृत्युविनाशनम् ॥ २३ ॥

[मानसम्]

मानससरमध्यस्थं स हंसः कमलोपरि ।

सलीलो लीलयाचारी परतः परपारगः ॥ २४ ॥

[नैमिषम्]

नैमिषं शृणु देवेशि निमिषा प्रत्ययो भवेत् ।

सम्यग्छायां निरीक्षेत आत्मानो वा परस्य वा ॥ २५ ॥

आयतमङ्गुलीमात्रं निमिषाक्षिः स पश्यति ।

दृष्ट्वा प्रत्ययमेवं हि नैमिषज्ञः स उच्यते ॥ २६ ॥

[बिन्दुसरः]

तीर्थं बिन्दुसरं नाम शृणु वक्ष्यामि सुन्दरि ।

देहमध्ये हृदि ज्ञेयं हृदिमध्ये तु पङ्कजम् ॥ २७ ॥

27 cf. NiśvK 5.55 : एतेषां नादमध्ये तु शिवं तत्र व्यवस्थितः । हृदयं देहमध्ये तु तत्र पद्मं व्यवस्थितम् ॥

- (22c) ऽकर्ण्य ]  $\Sigma$ , ऽर्ण्य  $C_{45}$  (22d) कल्पते ]  $C_{45}K_7E$ , क $\asymp$   $\perp$   $C_{94}$ , कल्प्यते  $C_{02}K_{82}K_{10}$  (23b) ऽपत्रं ]  $C_{45}K_{82}K_7E$ ,  $\asymp$   $C_{94}$ , ऽपत्र  $C_{02}K_{10}$  • ऽकर्णिकम् ]  $\Sigma$ ,  $\asymp$   $C_{94}$ , ऽकर्णिकम् E (23c) सूक्ष्म ]  $\Sigma$ , (सूक्ष्म)  $C_{94}$ , सूक्ष्मं E (24a) मानसं ]  $C_{45}K_{82}$ , (मानस)  $C_{94}$ , मानसं  $C_{02}K_{10}K_7E$  (24b) स हंसः ] conj., सहंसं  $C_{94}C_{02}K_{82}K_{10}K_7E$ , सहसं  $C_{45}$  (24c) सलीलो ]  $\Sigma$ , सलीला E (24d) परतः ]  $\Sigma$ , परत  $K_{10}$  (25b) निमिषा प्रत्ययो भवेत् ]  $\Sigma$ , निमि प्रत्ययो भवेत्  $C_{45}$ , नि $\perp$  (षो) प्रत्ययो भवेत्  $K_{10}$  (25d) आत्मानो ]  $\Sigma$ ,  $\asymp$ न्मनो  $C_{94}$ , स्वात्मानो E • परस्य वा ]  $\Sigma$ , परस्य च E (26a) आयतमङ्गुलीं ] conj., आयतप्यङ्गुलीं  $C_{\Sigma}K_{82}K_{10}$ , आयातप्यङ्गुलीं  $K_7E$  • ऽमात्रं ]  $\Sigma$ , ऽमात्र  $K_7$ , ऽमध्ये E (26b) ऽक्षिः ] em., ऽक्षि  $C_{\Sigma}K_{82}K_{10}K_7E$  (26d) नैमिषज्ञः ]  $\Sigma$ , नैमिसंज्ञः  $C_{45}$ , नैमिषज्ञ  $C_{02}$  (27a) तीर्थं बिन्दुं ]  $\Sigma$ , तीर्थमिन्दुं E (27c) हृदि ज्ञेयं ]  $\Sigma$ , om.  $C_{45}$

कर्णिका पद्ममध्ये तु बिन्दुः कर्णिकमध्यतः ।  
बिन्दुमध्ये स्थितो नादः स नादः केन भिद्यते ॥ २८ ॥

उकारं च मकारं च भित्त्वा नादो विनिर्गतः ।  
तं विदित्वा विशालाक्षि सोऽमृतत्वं लभेत च ॥ २९ ॥

[सेतुबन्धम्]

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

[सुरद्रहः]

सप्तद्वीपान्तमध्ये शृणु शशिवदने सर्वदुःखान्तलाभम्  
ईशानेनाभिजुष्टं हृदि हृद विमलं नादशीताम्बुपूर्णम् ।  
तत्रैकं जातपद्मं प्रकृतिदलयुतं केशरं शक्तिभिन्नं

28 cf. NiśvK 5.56: कर्णिका पद्ममध्ये तु अकारं तस्य मध्यतः । तस्य मध्ये विनिष्क्रान्तं नादं परमदुर्लभम् ॥ 29ab = NiśvK 5.57ab

28a ०मध्ये ] Σ, ०ध्ये C<sub>94</sub>, ०पध्ये K<sub>82</sub> 28c बिन्दुमध्ये ] Σ, बिन्दुः C<sub>94</sub>  
28d भिद्यते ] Σ, विद्यते C<sub>94</sub>, विद्यते C<sub>02</sub> 29a उकारं च मकारं ] Σ, उकारश्च  
मकारश्च E 29d सोऽमृतत्वं ] Σ, सोम्यतत्वं C<sub>02</sub>, सोमतत्वं E • च ] Σ, वा E 30a  
ते ] Σ, om. C<sub>94</sub>, हं C<sub>02</sub> • ०बन्धं ] Σ, ०बन्धं C<sub>45</sub> • ०तोयं ] Σ, ०तोयं K<sub>10</sub> 30b  
०कण्ठोरं ] conj., ०कण्ठोरं C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • स्वरं ] Σ, सुरं C<sub>02</sub>E 30c ०मीना  
] Σ, ०माना E • दशं ] Σ, C<sub>94</sub> • विसर्गा ] C<sub>Σ</sub>, विसर्गाः K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 30d  
०स्वारे ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E, ०सारे C<sub>02</sub>, ०स्वारो K<sub>82</sub>, ०स्वारेण K<sub>10</sub> (unmetr.) • गभीरे ]  
C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>, गम्भीरे C<sub>02</sub>K<sub>10</sub>E, गंभीरे K<sub>82</sub> • ०रसनं ] Σ, ०रमणं E • ०बन्धं ] Σ, ०बन्ध  
C<sub>45</sub> • व्रजस्व ] Σ, रमस्व E 31a ०द्वीपां ] Σ, ०दीपां K<sub>7</sub> 31b ईशानेनाभिजुष्टं  
] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, ईशानेनाभिदुष्टं C<sub>94</sub>K<sub>10</sub>, ईशानेभिदुष्टं C<sub>45</sub>, ईशानेभि-<sub>1</sub> दुष्टं C<sub>45</sub><sup>pc</sup> • विमलं  
नादशीतां ] Σ, विमलान्नादशीतां K<sub>10</sub>, विमलं नामशितां E 31c केशरं ] C<sub>45</sub>E,  
केशरं C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub> (unmetr.), केशरं K<sub>10</sub> (unmetr.)



पञ्चव्योमप्रशस्तं गतिपरमपदं प्राप्तुकामेन सेव्यम् ॥ ३१ ॥

[घण्टिकेश्वरम्]

+नाड्यैकासङ्गतानि+ निपतितममृतं घण्टिकापारकेण  
तृप्यन्ते तेन नित्यं हृदि कमलपुटं स्थाणुभूतान्तरात्मा ।  
यं पश्यन्तीशभक्ताः कलिकलुषहरं व्यापिनं निष्प्रपञ्चं  
देवेशं घण्टिकेशामरभवमभवं तीर्थमाकाशबिन्दुम् ॥ ३२ ॥

[वागीश्वरतीर्थम्]

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

यस्तं वेत्ति स वेत्ति वेदनिखिलं संसारदुःखच्छिदं  
जन्मव्याधिवियोगतापमरणं क्लेशार्णवं दुःसहम् ।

(31d) व्योमम् ]  $\Sigma$ , व्योमम्  $K_{82}$  • शस्तं गम् ]  $\Sigma$ , शस्वङ्गम्  $C_{02}$  • परमम् ]  $\Sigma$ , परमम्  $K_{82}$  (unmetr.) • सेव्यम् ]  $\Sigma$ , सर्वम् E (32a) निपतितममृतं ]  $\Sigma$ , निपतितममृतम्  $K_{82}$  (unmetr.), नि-<sup>2</sup> तममृतं  $K_{10}$  • पारकेण ]  $C_{94}C_{45}K_{82}K_7$ , व्याङ्क्रेण  $C_{02}E$ , पारकेन  $K_{10}$  (32b) पुटं ]  $\Sigma$ , पुट  $C_{45}$  • स्थाणुम् ] conj., स्थानुम्  $C_{\Sigma}K_{82}K_7$ , स्थानम्  $K_{10}$ , स्थानम् E (32c) यं पश्यन्तीशभक्ताः ]  $K_{82}$ , यं पश्यन्तीशभक्ता  $C_{94}K_{10}$ , यं पश्यन्तीशभक्ताः  $C_{45}$ , यं पश्यन्तीशभक्ता  $C_{02}$ , यत्पश्यन्तीशभक्ता  $K_7$ , यं पश्यन्तीशभक्ता E • प्रपञ्चम् ]  $C_{94}K_{82}K_{10}K_7$ , प्रपञ्च  $C_{45}C_{02}E$  (32d) देवेशं ]  $C_{45}K_{10}E$ , देवेशं  $C_{94}C_{02}K_{82}$ , देवेश  $K_7$  • घण्टिकेशामरम् ]  $C_{02}$ , घण्टिकेशामरम्  $C_{94}C_{45}K_{10}K_7$ , घण्टिकेशामरम्  $K_{82}$ , घण्टिकेशामरम् E • भवं तीर्थम् ] em., भवन्तीर्थम्  $C_{45}C_{02}K_{82}K_{10}K_7E$ , भवन्तीर्थम्  $C_{94}$  • बिन्दुम् ]  $\Sigma$ , बिन्दु  $C_{02}$  (33a) शैवम् ]  $\Sigma$ , शर्वम् E (33b) मीनौघाः ]  $K_{82}K_{10}E$ , मीनौघाः  $C_{\Sigma}K_7$  • पञ्चरात्रं ]  $\Sigma$ , पञ्चशत्रं E • गतिः ] corr., गति  $C_{\Sigma}K_{82}K_{10}K_7E$  • स्मार्तवेगा तरङ्गा ]  $\Sigma$ , स्मार्तवेगा तरङ्गा  $K_{10}$ , स्मार्तवेगास्तरङ्गा E (33c) वहा भारताम् ]  $\Sigma$ , महाभारताम्  $K_{10}$  (33d) शद्व्योमम् ]  $\Sigma$ , शद्व्योमम्  $K_{82}$ , सद्व्योमम् E (34a) यस्तं ]  $\Sigma$ , यस्तम्  $C_{94}C_{45}$  • स वेत्ति ]  $\Sigma$ , न वेत्ति  $K_7$  (34b) मरणं ]  $\Sigma$ , मरण  $K_7$  • ण्वं ]  $\Sigma$ , ण्वं  $K_{82}$ , ण्वं E

दशमो ऽध्यायः

गर्भावासमतीव सह्यविषयं दुस्तीर्यदुःखालयं  
प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि ॥ ३४ ॥

॥ इति वृषसारसंग्रहे कायतीर्थोपवर्णनो नामाध्यायो दशमः ॥

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34c गर्भावासम् ]  $\Sigma$ , गर्भोवासम् E • विषयं ]  $C_{94}C_{45}K_{10}$ , विषमं  $C_{02}K_{82}K_7$   
E • लयम् ]  $\Sigma$ , लयः  $K_{82}$  • दुस्तीर्यं ]  $\Sigma$ , दुस्तीर्यः  $K_7$  34d प्राप्तं तेन न  
संशयः शिवपदं दुष्प्राप्य देवैरपि ]  $C_{94}C_{45}^{pc}K_{82}K_7$ , प्राप्तं तेन न संशयः शिवदं दुष्प्राप्य देवैरपि  
 $C_{45}^{ac}$ , प्राप्तं तेन न संशयं शिवपदं दुष्प्राप्य देवैरपि  $C_{02}E$ , प्राप्यः शिवः  $\Sigma \Sigma \Sigma$  देवैरपि  
 $K_{10}$  Colophon: कायतीर्थोपवर्णनो ]  $\Sigma$ , कायतीर्थोपवर्णनो  $C_{94}$  • नामाध्यायो दशमः  
]  $\Sigma$ , नाम दशमो ऽध्यायः E

## [ एकादशमो ऽध्यायः ]

[ चतुराश्रमधर्मविधानः ]

देव्युवाच ।

सर्वयज्ञः परश्रेष्ठ अस्ति अन्यः सुरोत्तम ।

अल्पक्लेशमनायास अर्थप्रायं विनेश्वर ॥ १ ॥

सर्वयज्ञफलावाप्ति दैवतैश्चापि पूजितम् ।

कथयस्व सुरश्रेष्ठ मानुषाणां हिताय वै ॥ २ ॥

महेश्वर उवाच ।

न तुल्यं तव पश्यामि दया भूतेषु भामिनि ।

किमन्यत्कथयिष्यामि दया यत्र न विद्यते ॥ ३ ॥

सदाशिवमुखात्पूर्वं श्रुतं मे वरसुन्दरि ।

शृणु देवि प्रवक्ष्यामि धर्मसारमनुत्तमम् ॥ ४ ॥

[ गृहस्थः(?) ]

Witnesses used for this chapter : C<sub>94</sub> ff. 208v–210r, C<sub>45</sub> ff. 214r–215v, C<sub>02</sub> ff. 285v–287v, K<sub>82</sub> ff. 15v–17v, K<sub>10</sub> ff. 221v–223v (exp. 56 lower – 58 lower), K<sub>7</sub> ff. 223v–225v ; E pp. 613–617 ; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

(1b) अन्यः ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, अन्य C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>, चान्या E • उत्तम ] Σ, उत्तमः K<sub>7</sub> (1c) •नायास ] Σ, •नायासः K<sub>82</sub>, •नायासः K<sub>10</sub> (1d) •र्थप्रायं ] K<sub>82</sub><sup>pc</sup>K<sub>7</sub>, •र्थप्राय C<sub>Σ</sub>, •र्थप्रायः K<sub>82</sub><sup>ac</sup>, •र्थप्रायः K<sub>10</sub>, •थाम्नाय E • विनेश्वर ] Σ, विनेश्वर K<sub>10</sub>, सुरेश्वर E (2a) दैवतैः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E, देवतैः C<sub>02</sub>K<sub>7</sub>, देवतैः K<sub>10</sub> (2cd) •श्रेष्ठ मानुषाणां हिताय वै ] Σ, •श्रेष्ठ<sup>10</sup> K<sub>10</sub> (3) महेः ] Σ, मेहेः K<sub>7</sub> (3a) तुल्यं तव ] Σ, तुल्यं C<sub>94</sub> (3b) भामिनि ] Σ, भामि C<sub>02</sub> (3c) किमन्यः ] Σ, किम्यन्यः K<sub>10</sub> (4c) देवि प्रवक्ष्यामि ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ते देवि वक्ष्यामि C<sub>94</sub>K<sub>7</sub>E (4d) •सारमनुत्तमम् ] Σ, •सारसमुच्चयम् C<sub>02</sub>

विनार्थेन तु यो यज्ञः स यज्ञः सार्वकामिकः ।

अक्षयश्चाव्ययश्चैव सर्वपातकनाशनः ॥ ५ ॥

बहुविघ्नकरो ह्यर्थो बह्वायासकरस्तथा ।

ब्रह्महत्या इवेन्द्रस्य प्रविभागफला स्मृता ॥ ६ ॥

पञ्चशोध्येन शोध्येत अर्थयज्ञो वरानने ।

शोधिते तु फलं शुद्धमशुद्धे निष्फलं भवेत् ॥ ७ ॥

देव्युवाच ।

पञ्चशोध्ये सुरश्रेष्ठ संशयोऽत्र भवेन्मम ।

कथयस्व विभागेन श्रोतुमिच्छामि तत्त्वतः ॥ ८ ॥

रुद्र उवाच ।

मनःशुद्धिस्तु प्रथमं द्रव्यशुद्धिरतः परम् ।

मन्त्रशुद्धिस्तृतीया तु कर्मशुद्धिरतः परम् ।

पञ्चमी सत्त्वशुद्धिस्तु क्रतुशुद्धिश्च पञ्चधा ॥ ९ ॥

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

(5b) यज्ञः ] Σ, यज्ञ E • सार्वकामिकः ] C<sub>45</sub>E, सर्वकालिकः C<sub>94</sub>K<sub>7</sub>, सर्वकामिक C<sub>02</sub>, सार्वकालिकः K<sub>82</sub>, सार्वकामिकाः K<sub>10</sub> (5c) अक्षयश्चाव्ययश्च ] C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E, अक्षयं चाव्ययं C<sub>94</sub>C<sub>02</sub>K<sub>82</sub> (5d) °नाशनः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, °नाशनम् C<sub>45</sub>E, °नाशन C<sub>02</sub> (6a) °करो ] Σ, °करा C<sub>02</sub>E • ह्यर्थो ] Σ, ह्यर्थो E (6b) करस्तथा ] Σ, करतस्था E (6d) प्रविभागः ] C<sub>45</sub>, प्रविभागः C<sub>94</sub>C<sub>02</sub>(?)K<sub>82</sub>K<sub>7</sub>E, प्रतिभागः K<sub>10</sub> • °फला स्मृता ] C<sub>02</sub>, °फलः स्मृतः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, °फलः स्मृतः C<sub>94</sub>, °प्रदः स्मृतः E (7b) °यज्ञो ] Σ, °यज्ञ C<sub>02</sub> (7cd) शुद्धमशुद्धे ] Σ, शुद्धमशुद्धे K<sub>82</sub>, शुद्धमशुद्धं E (8) देव्युवाच ] Σ, om. K<sub>10</sub> (8a) °शोध्ये ] C<sub>Σ</sub>K<sub>82</sub>, °शोध्य K<sub>10</sub>K<sub>7</sub>, °शोध्यः E • °श्रेष्ठ ] Σ, °स्त्रेष्ठ C<sub>02</sub> (8b) ऽत्र भवेः ] Σ, ऽत्रा भवेः E (9b) °शुद्धिरतः ] Σ, °शुद्धिगतः K<sub>10</sub> (9c) मन्त्रशुद्धिस्तृतीया ] Σ, मन्त्रशुद्धिस्तृतीया K<sub>7</sub> (9d) कर्मशुद्धिः ] Σ, कर्मसिद्धिः K<sub>7</sub> (9e) पञ्चमी ] Σ, पञ्चमं E • °शुद्धिस्तु ] Σ, °शुद्धिश्च K<sub>82</sub>E (9f) °शुद्धिश्च पञ्चधा ] Σ, °शुद्धिस्तु पञ्चधा C<sub>02</sub>, °शुद्धिरतः परम् K<sub>82</sub>

मनःशुद्धिर्नाम अविपरीतभावनया ।  
 द्रव्यशुद्धिर्नाम अनन्यायोपार्जितद्रव्येन ॥ १० ॥  
 मन्त्रशुद्धिर्नाम स्वरव्यञ्जनयुक्ततया ।  
 क्रियाशुद्धिर्नाम यथाक्रमाविपरीततया ।  
 सत्त्वशुद्धिर्नाम रजस्तम-अप्रधानतया ॥ ११ ॥  
 विधिमेवं यदा शुध्येद्यदि यज्ञं करोति हि ।  
 तस्य यज्ञफलावाप्तिर्जन्ममृत्युश्च नो भवेत् ॥ १२ ॥  
 विनार्थेन तु यो यज्ञं करोति वरसुन्दरि ।  
 न तस्य तत्फलावाप्तिः सर्वयज्ञेष्वशेषतः ॥ १३ ॥  
 यज्ञवाट कुरुक्षेत्रं सत्त्वावासकृतालयः ।  
 प्रत्याहार महावेदि कुशप्रस्तर संयमः ॥ १४ ॥

(10ab) °शुद्धिर्ना° ] Σ, °शुद्धि ना° C<sub>02</sub> • °भावनया ] Σ, °भावनवा K<sub>82</sub>, °भावनतया K<sub>10</sub> (10cd) °शुद्धिर्ना° ] Σ, °शुद्धि ना° C<sub>02</sub>K<sub>7</sub> • अनन्यायो° ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, अन-<sub>1</sub> यो° C<sub>94</sub>, अन्यायो° C<sub>02</sub>, स्वल्पोन्यायो° E • °द्रव्येन ] Σ, °व्येन K<sub>10</sub> (11ab) मन्त्रशुद्धिर्ना° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E, मन्त्रशुद्धि ना° C<sub>02</sub>K<sub>7</sub>, मन्त्रस्तुद्धिना° K<sub>82</sub> • °युक्ततया ] Σ, °युक्तया C<sub>45</sub> (11cd) °शुद्धिर्ना° ] Σ, °शुद्धि ना° C<sub>02</sub>K<sub>10</sub> • °क्रमा° ] Σ, °क्रम° C<sub>02</sub> • °रीततया ] Σ, °रीतया C<sub>45</sub>, -<sub>2</sub> तया K<sub>7</sub> (11ef) °शुद्धिर्ना° ] Σ, °शुद्धि ना° C<sub>94</sub> C<sub>02</sub> • °धानतया ] Σ, °धानत K<sub>7</sub> (12a) °धिमेवं यदा ] C<sub>45</sub>E, °धिमेव यदा C<sub>94</sub>C<sub>02</sub> K<sub>82</sub>, °धिमेव य K<sub>10</sub>, °धिमेवं यथा K<sub>7</sub> (12ab) शुध्येद्यदि ] conj., सूयेद्यदि C<sub>94</sub>K<sub>82</sub>, पूर्य यदि C<sub>45</sub>, सूर्येद्यदि C<sub>02</sub>, सूयेद्यदि K<sub>10</sub>, पूयेद्यदि K<sub>7</sub>, शूय यदि E (12b) यज्ञं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E, यज्ञ C<sub>02</sub>K<sub>7</sub>, संज्ञ K<sub>10</sub> • हि ] Σ, om. K<sub>10</sub> (12cd) °वाप्तिर्ज° ] C<sub>94</sub>C<sub>45</sub>E, °वाप्ति ज C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>, °वापि ज° K<sub>82</sub> (13b) °सुन्दरि ] Σ, °सुन्दरी E (13d) °यज्ञेष्वशेषतः ] Σ, °यज्ञेषु शेषतः E (14a) °वाट कुरु° ] Σ, °वाटङ्कुरु° C<sub>45</sub>, °वाटकृत° E • °क्षेत्रं ] Σ, °क्षेत्र K<sub>7</sub> (14b) सत्त्वा° ] Σ, सत्त्वासत्त्वा° C<sub>45</sub> • °लयः ] Σ, °लयम् C<sub>02</sub> (14c) °वेदि ] Σ, °देवि E

विधि नियमविस्तारो ध्यानवह्निः प्रदीपितः ।  
योगेन्धनसमिज्ज्वालतपोधूमसमाकुलः ॥ १५ ॥

पात्रन्यास शिवज्ञानं स्थालीपाक शिवात्मकः ।  
आज्याहुतिमविच्छिन्नं लम्बकस्रुवपातितः ॥ १६ ॥

धारणाध्वर्युवत्कृत्वा प्राणायामश्च ऋत्विजः ।  
तर्कयुक्तः सविस्तारः समाधिर्वयतापनः ॥ १७ ॥

ब्रह्मविद्यामयो यूपः पशुबन्धो मनोन्मनः ।  
श्रद्धा पत्नी विशालाक्षि संकल्प पद शाश्वतम् ॥ १८ ॥

पञ्चेन्द्रियजयोत्पन्नः पुरोडाशोऽमृताशनः ।  
ब्रह्मनादो महामन्त्रः प्रायश्चित्तानिलो जयः ॥ १९ ॥

सोमपान परिज्ञानमुपाकर्म चतुर्यमः ।  
इतिहास जलस्नानं पुराणकृतमम्बरः ॥ २० ॥

(15a) विधि नि० ] Σ, विधिर्नि० E • ०विस्तारो ] Σ, ०विस्तारौ C<sub>45</sub> (15b) ध्यानवह्निः  
प्रदीपितः ] K<sub>7</sub>, ध्यानवह्निप्रदीपितः C<sub>94</sub>K<sub>82</sub>, ध्यानं वह्निप्रदीपितः C<sub>45</sub>, ध्यानमग्निप्रदीपितः C<sub>02</sub>,  
ध्यान अग्निप्रदीपनः K<sub>10</sub>, ध्यानवृद्धिप्रदीपिनः E (15cd) ०न्धनसमिज्ज्वालतपोधूम० ] K<sub>10</sub>K<sub>7</sub>,  
०न्धनसमिज्ज्वालतपोधूप० C<sub>94</sub>, ०न्धसत्वमिज्ज्वालतपोधूम० C<sub>45</sub>, ०न्धनसमिज्ज्वालतपोधूम०  
C<sub>02</sub>, ०न्धनशमिज्ज्वालतपोधूप० K<sub>82</sub>, ०न्धनसमिज्ज्वाला तपोधूम० E (16a) पात्र० ]  
Σ, पात्रा० K<sub>7</sub> (16c) ०च्छिन्नं ] Σ, ०च्छिन्न K<sub>7</sub> (16d) लम्बक० ] Σ, लम्बक०  
C<sub>02</sub>, त्र्यम्बक० E • ०पातितः ] Σ, ०पातितम् E (17a) ०ध्वर्युव० ] K<sub>10</sub>, ०ध्वर्यव० C<sub>Σ</sub>,  
०ध्वर्यव० K<sub>82</sub>, ध्व० K<sub>7</sub>, धर्मव० E (17c) ०युक्तः ] Σ, ०युक्त C<sub>02</sub>, ०युक्तिः K<sub>82</sub>  
• ०विस्तारः ] Σ, ०विस्तारो C<sub>02</sub> (18b) ०न्मनः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>E, ०न्मनः C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>  
(18c) पत्नी ] Σ, पत्नी C<sub>94</sub> • विशालाक्षि ] Σ, विशालाक्षी K<sub>7</sub>E (18d) पद शाश्वतम्  
] Σ, पद० श्वतम् C<sub>94</sub> (19b) ०डाशो ] C<sub>Σ</sub>K<sub>10</sub>K<sub>7</sub>, ०भा K<sub>82</sub><sup>ac</sup>, ०भासे K<sub>82</sub><sup>pc</sup>, ०भागे E  
• मृता० ] Σ, मृगा० C<sub>02</sub> (19d) ०त्तानिलो ] Σ, ०त्तानिलो C<sub>02</sub>K<sub>10</sub> • जयः ] Σ, जलाः  
E (20a) परि० ] Σ, पर० C<sub>02</sub> (20c) ०स्नानं ] Σ, ०स्नान C<sub>45</sub> (20d) पुराण० ]  
Σ, पुराणं E • ०कृतमम्बरः ] Σ, ०कृतम्बरम् C<sub>45</sub> (unmetr.)

इडासुषुम्नासंवेद्ये स्नानमाचमनं सकृत् ।  
संतोषातिथिमादृत्य दयाभूतद्विजार्चितः ॥ २१ ॥

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

निवृत्त्यादि चतुर्वेदश्चतुःप्रकरणासनः ।  
दक्षिणामभयं भूते दत्त्वा यज्ञं यजेत्सदा ॥ २३ ॥

विनार्थं यज्ञसम्प्राप्तिः कथिता ते वरानने ।  
आसहस्रस्य यज्ञानां फलं प्राप्नोति नित्यशः ॥ २४ ॥

आश्रमः प्रथमस्तुभ्यं कथितो ऽस्ति वरानने ।  
सदाशिवेन सद्धर्मं दैवतैरपि पूजितम् ॥ २५ ॥

[ ब्रह्मचारी ]

ब्रह्मचर्यं निबोधेदं शृणुष्यावहिता शुभे ।

23c cf. VSS 22.14ab : दक्षिणामभय भूतेभ्यः पशुबन्धः स्वयंकृतः

(21a) ०सुषुम्ना० ] Σ, ०सुषुम्ना० C<sub>02</sub> • ०वेद्ये ] C<sub>94</sub>E, ०वेद्य C<sub>45</sub>K<sub>10</sub>, ०वेद्ये: C<sub>02</sub>,  
०वैद्य K<sub>82</sub>, ०भेदो K<sub>7</sub> (21b) सकृत् ] Σ, विदुः C<sub>02</sub> (21c) ०तोषातिथिमादृत्य ]  
Σ, ०तोषातिथिमादृत्य K<sub>10</sub> (21d) ०द्विजा० ] Σ, ०दया० C<sub>45</sub> (22b) ०हविर्ग० ]  
Σ, ०हविर्ग० C<sub>45</sub>, ०हविर्ग K<sub>82</sub> (22c) ०सूत्रं त्रयस् ] C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E, ०सूत्रत्रयस्तयस्  
C<sub>94</sub>, ०सूत्रं त्रय C<sub>02</sub>, ०सूत्रत्रय K<sub>82</sub> (22d) मुण्डितं ] Σ, मुण्डित० C<sub>45</sub>K<sub>7</sub>(unmetr.)  
(23a) निवृत्त्या० ] em., निवृत्त्या० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, निवृत्त्या० E (23b) ०प्रकरणासनः ]  
Σ, प्रकरणासनः C<sub>02</sub>, प्रकरणासनः E (23c) ०भयं भूते ] Σ, ०भक्षयम्भूतै C<sub>45</sub> (23d)  
यज्ञं यजेत् ] Σ, यज्ञं ददत् E (24a) विनार्थं ] Σ, विनार्थ C<sub>02</sub> (24b) कथिता ते ]  
Σ, कथितो स्मि C<sub>02</sub>, कथितस्ते E • वरानने ] Σ, वरानने C<sub>02</sub> (24d) प्राप्नोति ]  
Σ, प्राप्नोति C<sub>94</sub> • नित्यशः ] Σ, मानवः K<sub>10</sub> (25a) आश्रमः ] Σ, आश्रम C<sub>45</sub>C<sub>02</sub>  
• ०स्तुभ्यं ] Σ, ०स्त्येष C<sub>02</sub>, ०स्त्यैव E (25b) ऽस्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, स्मि C<sub>02</sub>K<sub>10</sub>E  
(25c) ०धर्मं ] Σ, ०धर्मो C<sub>45</sub>, ०धर्मो E (25d) दैव० ] Σ, देव० K<sub>10</sub>E • पूजितम् ]  
Σ, पूजितम् C<sub>45</sub> (26a) ०चर्यं ] Σ, ०चर्य K<sub>82</sub> (26b) ०वहिता शुभे ] Σ, ०वहितो  
भव C<sub>02</sub>, ०वहितो शुभे K<sub>10</sub>

द्वितीयमाश्रमं देवि सर्वपापविनाशनम् ॥ २६ ॥

व्रतं ब्रह्मपरं ध्यानं सावित्री प्रकृतिर्लयम् ।

ब्रह्मसूत्राक्षरं सूक्ष्मं त्रिगुणालय मेखलम् ॥ २७ ॥

दम दण्ड दया पात्रं भिक्षा संसारमोचनम् ।

त्र्यायुषं द्यक्षरातीतं ज्ञानभस्म-अलङ्कृतम् ॥ २८ ॥

स्नानव्रतं सदासत्यं शीलशौचसमन्वितम् ।

अग्निहोत्र त्रयस्तत्त्वं जप ब्रह्मबिलस्वरः ॥ २९ ॥

द्वितीय आश्रमो देवि यथाह भगवान्निशवः ।

ममापि कथितं तुभ्यं जन्ममृत्युविनाशनम् ॥ ३० ॥

[ वानप्रस्थः ]

वानप्रस्थविधिं वक्ष्ये शृणुष्वायतलोचने ।

यथाश्रुतं यथातथ्यमृषिदैवतपूजितम् ॥ ३१ ॥

वैराग्यवनमाश्रित्य नियमाश्रममाहरेत् ।

26cd cf. MBh 12.184.10A : गार्हस्थ्यं खलु द्वितीयमाश्रमं वदन्ति 27ab cf. VSS 16.8cd

- (26d) °विनाशनम् ] Σ, °प्रनाशनम् K<sub>10</sub> (27a) °परं ध्यानं ] Σ, °परिज्ञानं E (27b) °कृतिर्लयम् ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, °कृतालयम् C<sub>45</sub>, °कृतीलयम् C<sub>02</sub>, °कृतिलः K<sub>10</sub> (27d) °लय ] Σ, °ल. 1. C<sub>94</sub> • मेखलम् ] Σ, यत्फलम् E (28a) दण्ड दया ] Σ, दण्डादया K<sub>82</sub>, दण्डादयो E • पात्रं ] Σ, पात्र K<sub>10</sub> (28c) °युषं ] Σ, °युष K<sub>82</sub> (28d) भस्म ] Σ, भष्मम् E (29a) °व्रतं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, °व्रत C<sub>45</sub>K<sub>7</sub>E (29c) °होत्र त्रयस्तत्त्वं ] K<sub>82</sub>K<sub>7</sub>E, °होत्रत्रयस्तत्त्वं C<sub>94</sub>, °होत्रत्रयस्तत्त्वं C<sub>45</sub>, °होत्रत्रयं तत्त्वा C<sub>02</sub>, °होत्रं त्रयस्तत्त्वं K<sub>10</sub> (29d) °बिलस्वरः ] corr., °बिलश्वरः C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>, °बिलेश्वर K<sub>7</sub>E (30a) द्वितीय आश्रमो ] Σ, द्वितीयमाश्रमो C<sub>02</sub>, द्वितीयमाश्रमं E (30b) यथाह ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, यथाहं C<sub>02</sub>K<sub>10</sub>, यदाह E (30c) ममापि कथितं तु० ] Σ, ममापि कथितस्तु० K<sub>7</sub>, मयापि कथितो तु० E (30d) °मृत्यु० ] Σ, °मृ. 1. C<sub>94</sub> • °नाशनं ] Σ, °नाशनः K<sub>7</sub> (31a) °विधिं ] Σ, °विधि C<sub>45</sub> (31d) °दैवत० ] Σ, °देवत० C<sub>02</sub> (32a) वैराग्य० ] Σ, वैराग्या E (32b) नियमा० ] Σ, मा० K<sub>82</sub><sup>ac</sup> • °श्रममा० ] Σ, °श्रमनो हरेत् C<sub>94</sub>



शीलशैलदृढद्वारे प्राकारे विजितेन्द्रियः ॥ ३२ ॥

अधिभूतः स्मृतो माता अध्यात्मश्च पिता तथा ।  
अधिदैविकमाचार्यो व्यवसायाश्च भ्रातरः ॥ ३३ ॥

श्रुतिः स्मृतिः स्मृता भार्या प्रज्ञा पुत्रः क्षमानुजः ।  
मैत्री बन्धुर्जटा चापं करुणा सुपवित्रकम् ।  
मुदिता मौन चत्वारः सर्वकार्यमुपेक्षका ॥ ३४ ॥

यमवल्कलसंवीतस्तपःकृष्णाजिनाधरः ।  
उत्तरासङ्गमासीनो योगपट्टद्वरतः ॥ ३५ ॥

वेदघोषेण घोषेण प्राणायामो ऽग्निहावनम् ।  
जितप्राण मृगाकूलो धृति यज्ञः क्रिया जपः ॥ ३६ ॥

अर्थसंग्रह शास्त्रेषु सखा दमदयादयः ।  
शिवयज्ञं प्रयुञ्जीत साधनाष्टकपूजनम् ॥ ३७ ॥

पञ्चब्रह्मजलैः पूतः सत्यतीर्थशिवहृदे ।

33ab cf. VSS 22.10ab : अध्यात्मनगरस्फीतः अधिभूतजनाकुलः 37d cf. DharmP 2.1 :  
अष्टभिः साधनैरभिश्चितं कायञ्च यत्नतः । शोधयित्वा ततो योगी योगाभ्यासं समाचरेत् ॥

(32c) ०दृढ० ] Σ, ०दृष० E (32d) ०कारे ] Σ, ०कार० C<sub>02</sub> (33a) स्मृतो ]  
Σ, २ C<sub>45</sub>, स्मृतौ E (33c) अधिदैविक० ] em. GOODALL, १अ १ १भौ १ क० C<sub>94</sub>,  
अधिभौतिक० C<sub>45</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub> E, अधिभौतिक० K<sub>10</sub> (33d) व्यवसायाश्च ] Σ, व्यवसायश्च  
E (34a) स्मृता ] Σ, स्मृतो C<sub>45</sub> (34c) बन्धुर्ज० ] Σ, बन्धु ज० C<sub>02</sub> K<sub>10</sub> (34e)  
मौन चत्वारः ] Σ, मौनश्चत्वारः C<sub>45</sub>, मौन चत्वार C<sub>02</sub> (34f) ०कार्यमु० ] Σ, ०कार्यामु०  
K<sub>82</sub> • ०पेक्षका ] Σ, ०पेक्षया E (35a) ०संवीत० ] Σ, ०सांवीत० E (35b) ०कृष्णा०  
] Σ, ०कृष्णां C<sub>02</sub> • ०जिनाधरः ] K<sub>7</sub>, ०जिनधरः C<sub>Σ</sub> K<sub>82</sub> K<sub>10</sub> (unmetr.), ०जिनं पुरः E  
(35d) ०दृढ० ] Σ, ०दृष्ट० K<sub>10</sub> • ०व्रतः ] Σ, २ C<sub>94</sub> (36a) वेद० ] Σ, १ द० C<sub>94</sub>  
• ०ण घोषेण ] Σ, ०ण घोषीण C<sub>02</sub> (36b) ०हावनम् ] Σ, ०हावनम् C<sub>45</sub>, ०हावन C<sub>02</sub>  
(36d) ०जपः ] Σ, ०जिणः C<sub>02</sub> (37b) सखा ] Σ, सखो K<sub>10</sub> • दमद० ] Σ, दम०  
C<sub>94</sub>, दयद० C<sub>02</sub> (37c) ०यज्ञं ] Σ, ०यज्ञ C<sub>02</sub> K<sub>7</sub> (37d) ०पूजनम् ] Σ, ०पूजिकं  
C<sub>02</sub> (38a) ०ब्रह्मजलैः पूतः ] Σ, ब्र ५ K<sub>10</sub> (38b) ०तीर्थ० ] Σ, ०तीर्थ E

स्नानमाचमनं कृत्वा संध्यात्रयमुपासयेत् ॥ ३८ ॥

अक्षमाला पुराणार्थं जप शान्तं दिवानिशम् ।

ज्ञानसलिलसम्पूर्णमितिहासकमण्डलुः ॥ ३९ ॥

पञ्चकर्मक्रियोत्क्रान्ति जप पञ्चविधः सुखम् ।

साधनं शिवसंकल्पो योगसिद्धिफलप्रदः ॥ ४० ॥

संतोषफलमाहारः कामक्रोधपराजितः ।

आशापाशजयाभ्यासो ध्यानयोगरतिप्रियः ।

अतिथिभ्योऽभयं दत्त्वा वानप्रस्थश्चरेद्व्रतम् ॥ ४१ ॥

वानप्रस्थमयं धर्मं गदित यत्पूर्वमवधारितं

संसारोद्धरणमनित्यहरणमज्ञाननिर्मूलनम् ।

प्रज्ञावृद्धिकरममोघकरणं क्लेशार्णवोत्तारणं

38d cf. VSS 11.59cd : शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत्

(38c) °चमनं ] Σ, °चनं C<sub>45</sub> (38d) °सयेत् ] em., °श्रयेत् C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (39a)  
 अक्षमाला ] Σ, °अक्षल ला C<sub>94</sub> • पुराणार्थं ] Σ, पुराणाञ्च K<sub>10</sub>, पुराणार्था K<sub>7</sub> (39b)  
 °शान्तं ] Σ, °शान्ति C<sub>94</sub>K<sub>82</sub> (39c) °सलिलं ] Σ, °सलीलं E (39d) °कमण्डलुः  
 ] Σ, °कमण्डलु E (40ab) °त्क्रान्ति ज० ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>, °क्रान्तिज० C<sub>02</sub>, °त्क्रान्तिर्ज०  
 K<sub>82</sub>, °त्क्रान्तिज० K<sub>7</sub>, °क्रान्ति ज० E (40d) °दः ] Σ, °दम् E (41c) °भ्यासो ] Σ,  
 °भ्यास E (41d) °रति० ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, °रति० C<sub>94</sub>, °रति० C<sub>45</sub>, °रति० E (41e)  
 अतिथिभ्योऽभयं ] Σ, आर्तिभ्यश्चाभयं E • दत्त्वा ] Σ, दारा C<sub>02</sub> (41f) °प्रस्थश्च०  
 ] Σ, °प्रस्थ च० C<sub>02</sub>K<sub>10</sub> (42a) गदित यत्पूर्वमवधारितम् ] conj., गदितं पूर्वधारितम्  
 C<sub>94</sub>C<sub>45</sub>, यत्पूर्वमवधारितं C<sub>02</sub>E, गदितं यत्पूर्वधारितं K<sub>82</sub><sup>ac</sup>, गदितं यत्पूर्वमवधारितं K<sub>82</sub><sup>pc</sup>,  
 गदित पूर्वधारितं K<sub>10</sub>, गदितं यत्पूर्वमेधारितं K<sub>7</sub> (42b) °हरणमनित्यहरणमज्ञा० ] C<sub>94</sub>  
 C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, °हरणमनित्यहरणमज्ञा० C<sub>02</sub>E, °हरणम् अनित्यहरणमज्ञा० K<sub>82</sub><sup>pc</sup> (42c)  
 (प्रज्ञा०... °त्तारणम्) ] Σ, om. K<sub>10</sub> • °करममोघ० ] C<sub>Σ</sub>K<sub>82</sub> (unmetr.), om. K<sub>10</sub>,  
 °कममोघ० K<sub>7</sub>, °करं प्रबोध० E • क्लेशार्णवो ] C<sub>Σ</sub>K<sub>7</sub>, क्लेशार्णवो K<sub>82</sub>, om. K<sub>10</sub>,  
 शोकार्णवो E

जन्मव्याधिहरमकर्मदहनं सेवेत्स धर्मोत्तमम् ॥ ४२ ॥

[ परिव्राजकः ]

परिव्राजकधर्मो ऽयं कीर्तयिष्यामि तच्छृणु ।

सुखदुःखं समं कृत्वा लोभमोहविवर्जितः ॥ ४३ ॥

वर्जयेन्मधु मांसानि परदारांश्च वर्जयेत् ।

वर्जयेच्चिरवासं च परवासं च वर्जयेत् ॥ ४४ ॥

वर्जयेत्सृष्टभोज्यानि भिक्षामेकां च वर्जयेत् ।

वर्जयेत्संग्रहं नित्यमभिमानं च वर्जयेत् ॥ ४५ ॥

सुसूक्ष्मं मनसा ध्यात्वा दृशौ पादं विनिक्षिपेत् ।

न कुप्येत अनालाभे लाभे वापि न हर्षयेत् ॥ ४६ ॥

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

42d E (and paper MS K<sub>41</sub>) add here a Śārdūlavikrīḍita line : श्रद्धापूर्वकमेव यः सनियमं  
साक्षाच्च जीवन्निश्वः (शुद्धापूर्वकमेव यः सनियतं साक्षाच्च जीवने शिवः K<sub>41</sub>) 45ab Omitted  
in C<sub>45</sub>

(42d) सेवेत्स ] Σ, सेवे स C<sub>02</sub>, सेवेत् K<sub>10</sub> (43b) कीर्तयिष्यामि ] Σ, कीर्तयि-<sub>1</sub> मि  
C<sub>94</sub> (43c) दुःखं ] C<sub>45</sub>, दुःख C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (43d) लोभमोहः ]  
C<sub>45</sub>, लाभालोभः C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, लाभलोभः C<sub>02</sub>, लाभालाभः E • वर्जितः ] Σ,  
वर्जिताः K<sub>10</sub> (44a) वर्जयेन् ] C<sub>94</sub>K<sub>10</sub>, वर्जयेत् C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E (44c) वासं  
] Σ, वासश्च E (44d) वासं ] Σ, वासश्च E (45a) वर्जयेत्सृष्टः ] C<sub>02</sub>(?)K<sub>82</sub>  
K<sub>7</sub>, वर्जयेत्सृष्टः C<sub>94</sub>, वर्जयेत्सृष्टः K<sub>10</sub>, वर्जयेत्सृष्टः E • भोज्यानि ] Σ, भोज्यानि(?) K<sub>7</sub>  
(45b) क्षामेकां ] C<sub>94</sub>K<sub>10</sub>, क्षामेकं C<sub>02</sub>K<sub>82</sub>, क्षामेकञ्च K<sub>7</sub>, क्षामेकश्च E (46b)  
दृशौ ] conj., शुचौ C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • पादं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, पादं C<sub>94</sub>, पाद K<sub>10</sub>E •  
विनिक्षिपेत् ] Σ, <sub>1</sub> निक्षिपेत् C<sub>94</sub>, विनिक्षिपेत् K<sub>7</sub> (46c) कुप्येत ] Σ, कुपेत C<sub>02</sub> • अनालाभे  
] K<sub>82</sub>, मनोलाभे C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, मनोलाभो C<sub>02</sub>, मनालाभे E

अर्थतृष्णास्वनुद्विग्नो रोषे वापि सुदारुणे ।  
 स्तुतिनिन्दा समं कृत्वा प्रियं वाप्रियमेव वा ॥ ४७ ॥  
 नियमास्तु परीधानं संयमावृतमेखलः ।  
 निरालम्बं मनः कृत्वा बुद्धिं कृत्वा निरञ्जनाम् ॥ ४८ ॥  
 आत्मानं पृथिवीं कृत्वा खं च कृत्वा मनोन्मनम् ।  
 त्रिदण्डं त्रिगुणं कृत्वा पात्रं कृत्वाक्षरोऽव्ययः ॥ ४९ ॥  
 न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत् ।  
 निर्द्वन्द्वो नित्यसत्यस्थो निर्ममो निरहंकृतः ॥ ५० ॥  
 दिवसस्याष्टमे भागे भिक्षां सप्तगृहं चरेत् ।  
 न चासीत न तिष्ठेत न च देहीति वा वदेत् ॥ ५१ ॥  
 यथालाभेन वर्तेत अष्टौ पिण्डान्दिने दिने ।  
 वस्त्रभोजनशय्यासु न प्रसज्येत विस्तरम् ॥ ५२ ॥

50cd cf. BhG 2.45cd: निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् 51b cf. GautDhS 23.18: तस्याजिनमूर्ध्वबालं परिधाय लोहितपत्रः सप्त गृहान्भक्षं चरेत्

(47a) अर्थ० ] C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>, अर्था० C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>, अथ E • अनुद्विग्नो ] Σ, अनुद्विग्नो C<sub>02</sub>  
 (48a) ०धानं ] Σ, ०धाना C<sub>02</sub>, ०धानं K<sub>7</sub> (48b) ०वृत० ] Σ, ०मृत० K<sub>10</sub>, ०नृत० E  
 • ०मेखलः ] Σ, ०मेखलाः C<sub>02</sub>, ०मेखला K<sub>10</sub> (48c) ०वं मनः कृत्वा ] K<sub>7</sub>, ०बमसत्कृत्वा  
 C<sub>94</sub>K<sub>82</sub>, ०बमसंकृत्वा C<sub>45</sub>, ०बमनंकृत्वा C<sub>02</sub>, ०ब मनस्कृत्वा K<sub>10</sub>, ०बमनङ्कृत्वा E (48d)  
 बुद्धिं ] Σ, बुद्धि C<sub>45</sub>E • निरञ्जनाम् ] em., निरञ्जनम् C<sub>Σ</sub>K<sub>10</sub>K<sub>7</sub>E, निरञ्जनः K<sub>82</sub> (49ab)  
 कृत्वा खं च ] Σ, कृत्वा १. च C<sub>94</sub> (49b) मनोन्मनम् ] Σ, मनोन्मनः K<sub>7</sub>, मनोन्मनैः E  
 (49d) ०क्षरो ] Σ, ०करो K<sub>10</sub> • व्ययः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, व्ययं C<sub>02</sub>, व्यय K<sub>7</sub>, द्वयम्  
 E (50a) ०धर्मं च ] Σ, ०धर्मं वा K<sub>82</sub> (50b) ईर्ष्या० ] K<sub>82</sub>K<sub>7</sub>E, ईर्ष्या० C<sub>Σ</sub>K<sub>10</sub> •  
 ०द्वेषं ] Σ, ०द्वेष C<sub>02</sub> (50c) निर्द्वन्द्वो ] Σ, निर्वन्द्वो C<sub>02</sub> • ०सत्य० ] Σ, ०संत्य० C<sub>02</sub>  
 (50d) निर्ममो ] K<sub>7</sub>E, निर्मासो C<sub>Σ</sub>K<sub>82</sub>, निर्मसो K<sub>10</sub> • ०कृतः ] Σ, ०कृतं K<sub>82</sub>, ०कृतिः  
 E (51a) दिवसस्या० ] Σ, दिवसत्या० C<sub>45</sub> (51b) भिक्षां ] Σ, भिक्षा K<sub>10</sub> (52a)  
 यथालाभेन ] Σ, यथाला २. C<sub>94</sub> (52b) अष्टौ ] Σ, अष्ट E (52c) ०शय्यासु ] Σ,  
 ०शय्याञ्च K<sub>10</sub>, ०शय्यासु E (52d) ०सज्येत ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ०युज्ये C<sub>45</sub>, ०सहेत  
 K<sub>7</sub>, ०सह्येत E • विस्तरम् ] Σ, विस्तरः E

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।  
 इन्द्रियाणि वशंकृत्वा कामं हत्वा यतव्रतः ॥ ५३ ॥  
 अतीतं च भविष्यं च न भिक्षुश्चिन्तयेत्सदा ।  
 क्रोधमानमददर्पान्परिव्राड्ब्रजयेत्सदा ॥ ५४ ॥  
 विरागं तु धनुः कृत्वा प्राणायामगुणैर्युतम् ।  
 धारणाशरतीक्ष्णेन मृगं हत्वा मनेन्द्रियम् ॥ ५५ ॥  
 मैत्रीखड्गसुतीक्ष्णेन संसारारिं निकृन्तयेत् ।  
 करुणावर्तचक्रेण क्रोधमत्तगजं जयेत् ।  
 मुदितावर्मबद्धाङ्गस्तूणं पूर्णमुपेक्षया ॥ ५६ ॥  
 अनक्षरं परं ब्रह्म चिन्तयेत्सततं द्विज ।  
 ब्रह्मणो हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।

53ab = MBh 12.237.15ab = Manu 6.45ab = NāradaParivrUp 3.61cd

(53c) वशंकृ० ] Σ, वसंकृ० C<sub>02</sub> (53d) हत्वा यतव्रतः ] Σ, कृत्वा यतः व्रतः K<sub>10</sub>  
 (54b) भिक्षुश्चि० ] Σ, भिक्षुश्चि० K<sub>82</sub>, भिक्षु चि० E • सदा ] Σ, om. C<sub>45</sub> (54cd)  
 ०दर्पान्प० ] Σ, ०दर्पात्प० C<sub>45</sub> (55a) धनुः ] Σ, धनुष E (55b) प्राणायामगु०  
 ] Σ, प्राणायामङ्गु० C<sub>94</sub> • युतम् ] Σ, युतः K<sub>82</sub>, वृतं E (55c) ०तीक्ष्णेन ] K<sub>10</sub>  
 E, ०तीक्ष्णेन C<sub>Σ</sub>K<sub>7</sub>, ०तीक्ष्णेन K<sub>82</sub> (56a) सुतीक्ष्णेन ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>E, सुतीक्ष्णेन C<sub>45</sub>  
 C<sub>02</sub>K<sub>82</sub><sup>pc</sup> ण K<sub>82</sub><sup>ac</sup> (56b) ०सारारिं ] Σ, ०सारारि C<sub>02</sub>K<sub>7</sub> (56f) तूणं पूर्णमु० ]  
 em. GOODALL, तूणापूर्णमु० C<sub>94</sub>, तूणापूर्णमु० C<sub>45</sub>, तूणपूर्णमु० C<sub>02</sub>, तूणापूर्णामु०  
 K<sub>82</sub>, तूणापूर्णमु० K<sub>10</sub>K<sub>7</sub>, तूणीपूर्णमु० E (57a) अनक्षरं ] C<sub>45</sub>, अनाक्षरं C<sub>94</sub>K<sub>82</sub>,  
 अनाक्षरं C<sub>02</sub>K<sub>7</sub>E, अनक्षरं K<sub>10</sub> • परं ] Σ, पर C<sub>45</sub>K<sub>7</sub> (57c) हृदयं ] Σ, ॥ दयं  
 C<sub>94</sub>, हृदये K<sub>7</sub> (57cd) विष्णुर्वि० ] C<sub>94</sub>K<sub>82</sub>E, विष्णुर्वि० C<sub>45</sub>, विष्णु वि० C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>  
 (57d) शिवः ] E, शिवं C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>

शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत् ॥ ५७ ॥

संसारार्णवतारणं शुभगतिः स ब्रह्म संध्याक्षरं  
ध्यायेन्नित्यमतन्द्रितो ह्यनुपमं व्यक्तात्मवेद्यं शिवम् ।  
रूपैर्वर्णगुणादिभिश्च विहितं दुर्लक्ष्यलक्ष्योत्तमं  
यत्नोद्धृत्य समाश्रयेत्सुरगुरुं सर्वार्तिहर्ता हरम् ॥ ५८ ॥

॥ इति वृषसारसंग्रहे चतुराश्रमधर्मविधानो नामाध्याय  
एकादशमः ॥

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

(57f) ०सयेत् ]  $C_{94}C_{02}K_{10}$ , ०शयेत्  $C_{45}K_{82}$ , ०श्रयेत्  $K_7E$  (58a) ०गतिः ]  $C_{02}E$ , ०गति  $C_{94}C_{45}K_{82}K_{10}$  (unmetr.), ०गति  $K_7$  • ०क्षरं ]  $\Sigma$ , ०क्षर  $C_{45}$  (58b) ०तन्द्रितो ]  $C_{94}K_{82}K_7E$ , ०तन्द्रितो  $C_{45}$ , ०तन्द्रिय  $C_{02}$ , ०तन्द्रियं  $K_{10}$  • ०वेद्यं ]  $\Sigma$ , ०वेद्य  $K_{10}$  (unmetr.) (58c) रूपैर्वे० ]  $C_{94}K_{82}K_7E$ , रूपैर्वे०  $C_{45}C_{02}K_{10}$  • विहितं ]  $\Sigma$ , रहितं  $K_{82}^{pc}(?)E$  • दुर्लक्ष्यलक्ष्योत्तमम् ]  $C_{94}K_{10}$ , दुर्लक्ष्यलक्ष्योत्तमम्  $C_{45}C_{02}K_7E$ , दुर्लक्ष्यलक्ष्योत्तमम्  $K_{82}$  (58d) यत्नोद्धृत्य ]  $\Sigma$ , यत्नोद्धृत्य  $E$  • समाश्रये० ]  $\Sigma$ , मणाश्रये०  $K_{10}$  • सर्वार्तिहर्ता हरम् ]  $C_{\Sigma}K_{10}$ , सर्वार्तिहर्ता हरं  $K_{82}$ , सर्वार्तिहर्ता हरं  $K_7$ , सर्वार्तिहर्ता शङ्करम्  $E$  (Colophon: नामाध्याय एकादशमः ]  $\Sigma$ , नामाध्याय एकादश  $K_7$ , नाम एकादशो ऽध्यायः  $E$

## [ द्वादशमो ऽध्यायः ]

[ आतिथ्यधर्मः ]

देव्युवाच ।

अहिंसा परमो धर्मः सततं परिकीर्त्यते ।

आतिथ्यकानां धर्मं च कथयस्व यदुत्तमम् ॥ १ ॥

महेश्वर उवाच ।

अहिंसातिथ्यकानां च शृणु धर्मं यदुत्तमम् ।

त्रैलोक्यमखिलं देवि रत्नपूर्णं सुलोचने ॥ २ ॥

चतुर्वेदविदे दानं न तत्तुल्यमहिंसकः ।

शृणु धर्ममतिथ्यानां कीर्तयिष्यामि सुन्दरि ॥ ३ ॥

[ विपुलोपाख्यानम् ]

आसीद्वृत्तं पुराख्यानं नगरे कुसुमाह्वये ।

कपिलस्य सुतो विद्वान्विपुलो नाम विश्रुतः ॥ ४ ॥

धर्मनित्यो जितक्रोधः सत्यवादी जितेन्द्रियः ।

5b = MBh 12.218.13b

Witnesses used for this chapter : C<sub>94</sub> ff. 210r–215r, C<sub>45</sub> ff. 215v–219v, C<sub>02</sub> ff. 287v–283v (f. 291 is missing), K<sub>82</sub> ff. 17v–22r, K<sub>10</sub> exp. 58 (lower) – 62 (lower), K<sub>7</sub> ff. 225v–230r, E pp. 617–628; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

(1ab) धर्मः स० ] Σ, धर्मोऽस्स० C<sub>02</sub> (1c) आतिथ्य० ] Σ, अतिथ्य० C<sub>45</sub>K<sub>10</sub> • धर्मं च ] Σ, धर्मश्च C<sub>02</sub>, धर्मानां K<sub>10</sub> (2) महेश्वर ] Σ, भगवान् K<sub>82</sub> (2b) शृणु ] Σ, शृणु C<sub>94</sub> • धर्मं ] Σ, धर्म C<sub>02</sub>E • उत्तमम् ] Σ, उत्तमां E (2d) • पूर्णं ] Σ, पूर्णं C<sub>02</sub>, • पूर्णा E • लोचने ] Σ, लोचनं C<sub>45</sub> (3a) दानं ] Σ, दानं C<sub>45</sub> (4a) आसीद्वृत्तं ] C<sub>94</sub>K<sub>82</sub>E, आसीद्वृत्तं C<sub>45</sub>, आसीद्वृत्तम् C<sub>02</sub>, आसीद्वृत्तं K<sub>10</sub>, आसीद्वृत्तं K<sub>7</sub> • उपाख्यानं ] Σ, उपाख्यातं E (4b) नगरं कुसुमाह्वये ] Σ, नगरं कुसुमाह्वयम् C<sub>02</sub>K<sub>10</sub>

## द्वादशमोऽध्यायः

ब्रह्मण्यश्च कृतज्ञश्च मद्भक्तः कृतनिश्चयः ॥ ५ ॥

धनाढ्योऽतिथिपूज्यश्च दाता दान्तो दयालुकः ।

न्यायार्जितधनो नित्यमन्यायपरिवर्जितः ॥ ६ ॥

भार्या च रूपिणी तस्य चन्द्रबिम्बशुभानना ।

पीनोत्तुङ्गस्तनी कान्ता सकलानन्दकारिणी ।

पतिव्रता पतिरता पतिशुश्रूषणे रता ॥ ७ ॥

अथ केनापि कालेन सूर्यरागमभूततः ।

ग्रस्तभागत्रयस्त्वासीत्कृष्णमाधवमासिके ॥ ८ ॥

स्नातुकामावतीर्यन्ते सर्वे पौरनृपादयः ।

देवाश्च पितरश्चैव तर्प्यन्ते विधिवत्तथा ॥ ९ ॥

केचिज्जुहति तत्रार्घिं केचिद्विप्रांश्च तर्पयेत् ।

केचिदानोपतिष्ठन्ति केचित्स्तुवन्ति देवताम् ॥ १० ॥

ध्यानयोगरताः केचित्केचित्पञ्चतपे रताः ।

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

(5c) ब्रह्मण्य० ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E, ब्राह्मण्य० C<sub>94</sub>C<sub>02</sub>K<sub>7</sub> • ०ज्ञश्च ] Σ, ०ज्ञ C<sub>45</sub>, ०ज्ञश्च K<sub>10</sub> (5d) ०भक्तः ] Σ, ०भक्त० E (6a) ०पूज्यश्च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, ०पूज्य C<sub>45</sub>K<sub>82</sub>, ०पूजश्च K<sub>10</sub> (6b) दान्तो ] C<sub>45</sub>K<sub>7</sub>E, दान्त C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>, दान्तो(?) C<sub>45</sub><sup>pc</sup>, दान्त K<sub>10</sub> (6c) न्याया० ] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, न्यायो० C<sub>94</sub>C<sub>45</sub>K<sub>10</sub> (6cd) नित्यम० ] Σ, नित्यम० K<sub>10</sub> (6d) ०वर्जितः ] Σ, ०वर्जयेत् K<sub>10</sub> (7b) ०बिम्ब० ] Σ, ०बिम्बा K<sub>82</sub> • ०शुभानना ] Σ, ०निभानना K<sub>10</sub> (7d) सकला० ] Σ, -३. C<sub>94</sub> (7e) पतिव्रता ] Σ, पतिव्रता C<sub>45</sub> • पतिरता ] Σ, पतिरता C<sub>45</sub>K<sub>10</sub> (7f) पतिशुश्रूषणे ] Σ, पतिशुश्रूषणे K<sub>10</sub> (8b) ०भूततः ] Σ, ०भूततः C<sub>02</sub> (9a) ०वतीर्यन्ते ] Σ, च तीर्थन्ते E (9c) देवाश्च ] Σ, देवश्च C<sub>02</sub> (9d) तर्प्यन्ते ] Σ, तर्प्यन्ते C<sub>45</sub>K<sub>10</sub> (10a) ०चिज्जुहति ] Σ, ०चिज्जुति C<sub>45</sub>, ०चिज्जुहति C<sub>02</sub> (10b) विप्रांश्च ] Σ, विप्राश्च C<sub>45</sub> (10c) दानो० ] Σ, ध्यानो० E (10d) केचित्स्तुवन्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>, केचिद्वन्ति C<sub>02</sub>, केचि स्तुवन्ति K<sub>82</sub>K<sub>10</sub>, केचित्स्तुवन्ति E • देवताम् ] Σ, देवता C<sub>45</sub>K<sub>7</sub> (11a) ०रताः ] Σ, ०रता K<sub>10</sub>



एवं प्रवर्तमानेषु राजनादिषु सर्वशः ॥ ११ ॥

विपुलो ऽपि हि तत्रैव गङ्गागण्डकिसंगमे ।

भार्यया सह तत्रैव स्नात्वा क्षोमविभूषणः ॥ १२ ॥

देवतागुरुविप्राणामन्येषां तर्पणे रतः ।

तत्रावसरसम्प्राप्तो ब्राह्मणो ऽतिथिरागतः ॥ १३ ॥

भार्या तस्यातिरूपेण मोहिता ब्रह्मणस्तदा ।

ब्राह्मणो ऽपि तथैवेह रूपेणाप्रतिमो भवेत् ॥ १४ ॥

अन्योन्यदृष्टिसंसक्तौ जातौ तौ तु परस्परम् ।

विपुलेनाञ्जलिं कृत्वा ब्राह्मण संशितव्रत ॥ १५ ॥

आज्ञापय द्विजश्रेष्ठ अद्य मे ऽनुग्रहं कुरु ।

भार्याभृत्यपशुग्राम रत्नानि विविधानि च ॥ १६ ॥

विपुलेनैवमुक्तस्तु गृहीतो ब्राह्मणो ऽब्रवीत् ।

15d = MBh 12.213.18d and 12.347.1d

- (11d) राजना० ]  $\Sigma$ , राजाना० E (12a) ऽपि हि ]  $C_{94}C_{02}K_{82}^{pc}K_{10}K_7$ , पि  $C_{45}$ , हि न  $K_{82}^{ac}$ , पि च E (12c) भार्यया ]  $C_{94}^{pc}C_{45}K_{82}K_{10}K_7$ , भार्याया  $C_{94}^{ac}C_{02}E$  (12d) भूषणः ]  $\Sigma$ , भूषणैः  $C_{02}$ , भूषितः  $K_{82}$  (13ab) देवतागुरुविप्राणामन्येषां तर्पणे रतः ]  $C_{45}K_{82}^{pc}K_{10}K_7$ , देवतागुरुविप्राणामन्येषां तर्पणे रतः  $C_{94}$ , देवतागुरुविप्राणामन्येषां तर्पणे रतः  $C_{02}$ , om.  $K_{82}^{ac}$ , देवतागुरुविप्राणामन्येषां तर्पणा रतः E (14b) मोहिता ]  $\Sigma$ , मोहितो  $C_{45}$  • ब्रह्मणस्तदा ]  $C_{94}C_{45}K_7$ , ब्राह्मणास्तथा  $C_{02}$ , ब्राह्मणस्तदा  $K_{82}K_{10}$ , ब्राह्मणस्य च E (14c) ब्राह्मणो ]  $\Sigma$ , ब्रह्मणो  $C_{45}$  • तथैवेह ]  $C_{45}K_{82}K_{10}E$ , तथैवेह  $C_{94}$ , तथैवेह  $C_{02}K_7$  (14d) रूपेणा० ]  $C_{94}K_{82}K_{10}K_7$ , रूपेणा०  $C_{45}$ , रूपेण  $C_{02}$ , रूपिणा० E (15a) संसक्तौ ] E, संशक्तौ  $C_{94}K_{82}K_7$ , शक्तौ  $C_{45}$ , संसक्तौ  $C_{02}K_{10}$  (15b) जातौ तौ ]  $\Sigma$ , जातो तौ  $C_{02}$ , जातौ तौ  $K_7$  (15d) ब्राह्मण ]  $C_{45}C_{02}$ , ब्राह्मणः  $C_{94}K_{82}K_{10}K_7E$  • शित० ] em., श्रित०  $C_{\Sigma}K_{82}K_{10}K_7E$  • व्रत ] conj., व्र०  $C_{94}$ , व्रतः  $C_{45}C_{02}K_{82}K_{10}K_7E$  (16b) ग्रहं ]  $\Sigma$ , ग्रह  $C_{45}$  (16c) भृत्य० ]  $\Sigma$ , भृत्या०  $C_{02}$  (17b) ब्राह्मणो ऽब्रवीत् ]  $\Sigma$ , ब्राह्मणस्तथा  $C_{02}$

यदि सत्यं प्रदातासि सुप्रसन्नं मनस्तव ॥ १७ ॥

विपुल उवाच ।

सुप्रसन्नं मनो मे ऽद्य सुप्रसन्नं तपःफलम् ।

शीघ्रमाज्ञापय विप्र यच्चाभिलषितं तव ।

अदेयं नास्ति विप्रस्य स्वशिरःप्रभृति द्विज ॥ १८ ॥

ब्राह्मण उवाच ।

यद्येवं वदसे भद्र भार्या मे देहि रूपिणीम् ।

स्वस्ति भवतु भद्रं वः कल्याणं भव शाश्वतम् ॥ १९ ॥

विपुल उवाच ।

प्रतीच्छ भार्या सुश्रोणीं रूपयौवनशालिनीम् ।

अकुत्सितां विशालाक्षीं पूर्णचन्द्रनिभाननाम् ॥ २० ॥

भार्योवाच ।

परित्याज्या कथं नाथ अपापां त्यजसे कथम् ।

अतीव हि प्रियां भार्या निर्दोषां च कथं त्यजेः ॥ २१ ॥

सखा भार्या मनुष्याणामिह लोके परत्र च ।

- 17c यदि सत्यं प्रदातासि ]  $\Sigma$ , om.  $C_{02}$  17d सुप्रसन्नं मनस्तव ]  $C_{94}C_{45}K_{82}K_7$ , om.  $C_{02}$ , सुप्रसन्नमनस्तव  $K_{10}E$  18a सुप्रसन्नं मनो ]  $\Sigma$ , सुप्रसन्नमनो  $C_{02}K_{10}$  18b सुप्रसन्नं तपः० ]  $\Sigma$ , सुप्रसन्नतपः०  $K_{10}$  18c शीघ्र० ]  $\Sigma$ , श्रीघ्र०  $K_{10}$  18e अदेयं ]  $\Sigma$ , अदेय  $K_{10}$  18f स्वशिरः० ]  $\Sigma$ , शरीर०  $K_{82}$  • भृति ]  $\Sigma$ , भृतिर्  $E$  19 ब्राह्मण ]  $\Sigma$ , ब्राह्मणा  $C_{94}^{ac}$ , ब्रह्म  $K_{10}$  19b भार्या ]  $\Sigma$ , भार्या  $K_{10}K_7$  19c स्वस्ति ]  $\Sigma$ , स्वस्ति  $K_{10}$ , स्वस्तिर्  $E$  19d कल्याणं ]  $\Sigma$ , कल्याण  $C_{02}$  • भव ]  $\Sigma$ , तव  $E$  20 विपुल ]  $\Sigma$ , विप्र  $E$  20a भार्या ]  $\Sigma$ , भार्या  $K_{10}$  • श्रोणीं ]  $C_{94}C_{45}K_{82}K_7E$ , श्रोणि  $C_{02}K_{82}K_{10}$  20b शालिनीम् ]  $\Sigma$ , शालिनी  $K_{10}$ , शीलिनी  $K_7$  20c अकुत्सितां विशालाक्षीं ]  $\Sigma$ , अकुत्सिता विशालाक्षि  $C_{02}$ , अकुत्सिता विशालाक्षी  $K_{10}$  20d निभाननाम् ]  $\Sigma$ , निभानना  $K_{10}$  21a त्याज्या ]  $C_{94}K_{82}K_7E$ , त्याज्य  $C_{45}K_{10}$ , त्याज्य  $C_{02}$  21c प्रियां ]  $\Sigma$ , प्रियं  $C_{02}K_{10}$  21d निर्दोषां ]  $\Sigma$ , निर्दोष  $C_{02}$  • त्यजेः ]  $C_{94}K_{82}K_7$ , त्यजेत्  $C_{45}C_{02}$ , त्यजेत्  $K_{10}E$  • च ] conj., स  $C_{\Sigma}K_{82}K_{10}K_7E$  22ab मनुष्याणामिह ]  $\Sigma$ , मनुष्याणामिह  $C_{02}$

दानं वा सुमहदत्त्वा यज्ञो वा सुबहुः कृतः ॥ २२ ॥

अपुत्रो नाप्नुयात्स्वर्गं तपोभिर्वा सुदुष्करैः ।

श्रुतो मे पितृभिः प्रोक्तो ब्राह्मणैश्च ममान्तिके ॥ २३ ॥

अपुत्रो नाप्नुयात्स्वर्गं श्रुतं मे बहुशः पुरा ।

मन्दपालो द्विजश्रेष्ठो गतः स्वर्गं तपोबलात् ॥ २४ ॥

दानानि च बहून्दत्त्वा यज्ञांश्च विविधांस्तथा ।

वेदांश्च जपयज्ञांश्च कृत्वा स द्विजसत्तमः ॥ २५ ॥

प्राप्तद्वारो ऽपि यस्यापि देवदूतैर्निवारितः ।

अपुत्रो नाप्नुयात्स्वर्गं यदि यज्ञशतैरपि ॥ २६ ॥

इत्युक्तस्तु च्युतः स्वर्गान्मन्दपालो महानृषिः ।

पुत्रानुत्पादयामास शारङ्गांश्चतुरो द्विजः ॥ २७ ॥

तेन पुण्यप्रभावेण स्वर्गं प्राप्तो ह्यवारितः ।

- (22d) °बहुः ] em., °बहु C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub> (unmetr.), °बहु K<sub>10</sub>, °बहून् E • कृतः ] Σ, कृतम् C<sub>02</sub> (23ab) स्वर्गं तपोभिर्वा ] Σ, स्वर्गान् -३- र्वा C<sub>94</sub> (23d) °न्तिके ] Σ, °न्तिकैः C<sub>45</sub> (24a) स्वर्गं ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, स्वर्गं C<sub>45</sub>C<sub>02</sub>K<sub>10</sub> (24c) °पालो ] K<sub>7</sub>E, °पाल C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub> (25a) बहून्द° ] Σ, बहू द° K<sub>7</sub> (25b) यज्ञांश्च विविधांस्तथा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, यत्वा यज्ञांश्च विविधां तथा C<sub>45</sub>, यज्ञांश्च विविधांस्तथा K<sub>7</sub>, स्यज्ञांश्च विविधांस्तथा E (25c) वेदांश्च जपयज्ञांश्च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, वेदांश्च जपयज्ञांश्च C<sub>45</sub>, वेदांश्च जपयज्ञांश्च K<sub>10</sub>, वेदांश्च जपयज्ञांश्च E (25d) स द्वि° ] conj., तद्वि° C<sub>Σ</sub>K<sub>82</sub>E, तद्वि° K<sub>10</sub>, सद्वि° K<sub>7</sub> • °सत्तमः ] Σ, °सत्तम K<sub>82</sub> (26a) °द्वारो ] Σ, °द्वारे K<sub>10</sub> (26ab) यस्यापि दे° ] Σ, यस्यापि दे° K<sub>10</sub>, यस्यापि दे° E (26b) °दूतैर्नि° ] Σ, °दूतैर्नि° K<sub>10</sub>, °दूतैर्नि° K<sub>7</sub> (26c) °यात्स्वर्गं ] Σ, °यात्स्वर्गं C<sub>02</sub> (26d) °शतैरपि ] Σ, करोति यः C<sub>02</sub> (27a) °क्तस्तु च्युतः ] Σ, °क्तस्तु च्युतः C<sub>02</sub> (27c) पुत्रानु° ] Σ, पुत्रमु° C<sub>02</sub> (27d) शारङ्गांश्च ] K<sub>82</sub>K<sub>7</sub>, शारङ्गांश्च C<sub>94</sub>, शारङ्गंश्च C<sub>45</sub>, शारङ्गंश्च C<sub>02</sub>K<sub>10</sub>, शारङ्गाच्च E • द्विजः ] Σ, द्विज C<sub>02</sub> (28b) स्वर्गं ] Σ, स्वर्गं C<sub>02</sub> • °वारितः ] Σ, °वरितः K<sub>10</sub>

कुलत्राणात्कलत्रास्मि भरणाद्भार्य एव च ॥ २८ ॥

दारसंग्रह पुत्रार्थे क्रियते शास्त्रदर्शनात् ।  
यानि सन्ति गृहे द्रव्यं ग्रामघोषगृहाणि च ॥ २९ ॥

दातुमर्हसि विप्राय न मां दातुमिहार्हसि ।  
भार्याया वचनं श्रुत्वा विपुलः पुनरब्रवीत् ॥ ३० ॥

साधु भामिनि जानामि साधु साधु पतिव्रते ।  
जितोऽस्म्यनेन वाक्येन अनेनास्मि हि तोषितः ॥ ३१ ॥

अद्य ग्रहणकाले च द्विज आगत्य याचते ।  
ददामीति प्रतिज्ञाय अदत्त्वा नरकं व्रजे ॥ ३२ ॥

नरकं यदि गच्छामि कुलेन सह सुन्दरि ।  
कल्पकोटिसहस्रेऽपि नरकस्थो यशस्विनि ।  
मुक्तिमेव न पश्यामि जन्मकोटिशतैरपि ॥ ३३ ॥

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

नोक्तं मयानृतं पूर्वं नित्यं सत्यव्रते स्थितः ।

(28c) कुल० ] C<sub>45</sub>, कल० C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • ०त्राणात्क० ] K<sub>10</sub>, ०त्राणां क० C<sub>Σ</sub> K<sub>82</sub>E, ०त्राणा क० K<sub>7</sub> • ०स्मि ] Σ, ०स्मि K<sub>10</sub> (28d) ०आद्भार्य एव ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, ०आद्भार्यमेव C<sub>45</sub>, ०आ भार्य एव C<sub>02</sub>K<sub>10</sub> (29a) ०ग्रह ] C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>E, ०ग्रहः C<sub>94</sub>C<sub>45</sub> K<sub>82</sub> • पुत्रा० ] Σ, पात्रा० E (29b) क्रियते ] Σ, क्रियाते C<sub>45</sub> (30c) वचनं ] Σ, वचन K<sub>7</sub> (30d) ०ब्रवीत् ] Σ, ०ब्रवीत् । विपुल उवाच । C<sub>02</sub>E (31a) जानामि ] C<sub>45</sub> C<sub>02</sub>K<sub>82</sub>E, जानासि C<sub>94</sub>K<sub>10</sub>K<sub>7</sub> (31b) पति० ] Σ, प्रति० K<sub>10</sub> (31d) तोषितः ] Σ, तोषिनः K<sub>7</sub> (32d) व्रजे ] C<sub>94</sub>K<sub>82</sub><sup>pe</sup>K<sub>7</sub>, व्रजेत् C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>E, व्रजेत् K<sub>82</sub><sup>ac</sup> (33a) यदि ] Σ, यदि K<sub>7</sub> (33c) ०सहस्रेऽपि ] Σ, ०सहस्राणि C<sub>02</sub>E (33d) ०स्थो य० ] K<sub>7</sub> E, ०स्थाद्य० C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, स्था य० C<sub>45</sub> (33e) मुक्तिमेव ] Σ, मुक्तिमेवन् E (34a) अदानाच्चा० ] Σ, अदाना चा० C<sub>02</sub> (34d) ०लोके ] Σ, om. K<sub>82</sub><sup>ac</sup>, ०लोकं E (35a) नोक्तं ] Σ, नोक्ता K<sub>7</sub><sup>ac</sup> (35b) ०व्रते ] Σ, ०व्रत० E

सत्यधर्ममतिक्रम्य नान्यधर्म समाचरे ॥ ३५ ॥  
 भार्या धर्मसखेत्येवं त्वया पूर्वमुदाहृतम् ।  
 यदि धर्मसखायासि सो ऽद्य काल इहागतः ॥ ३६ ॥  
 द्विजरूपधरो धर्मः स्वयमेव इहागतः ।  
 जिज्ञासार्थमहं भद्रे न विघ्नं कर्तुमर्हसि ॥ ३७ ॥  
 माताव्यक्तः पिता ब्रह्मा बुद्धिर्भार्या दमः सखा ।  
 पुत्रो धर्मः क्रियाचार्य इत्येते मम बान्धवाः ॥ ३८ ॥  
 कालश्रेष्ठो ग्रहः सूर्यो गङ्गा श्रेष्ठा नदीषु च ।  
 चन्द्रक्षये दिनं श्रेष्ठं नरश्रेष्ठो द्विजोत्तमः ॥ ३९ ॥  
 शुश्रूषणार्थं विप्रस्य मया दत्तासि सुन्दरि ।  
 सर्वस्वं ब्राह्मणे दत्त्वा वनमेवाश्रयाम्यहम् ॥ ४० ॥  
 शङ्कर उवाच ।  
 तूष्णीम्भूता ततो भार्या अश्रुपूर्णाकुलेक्षणा ।  
 करे गृह्य विशालाक्षी ब्राह्मणाय निवेदिता ॥ ४१ ॥

39b ≈ 15.18b : श्रेष्ठा गङ्गा नदीषु च

(35d) °चरे ] Σ, °चरेत् K<sub>10</sub>E (36a) धर्म° ] Σ, धर्म K<sub>82</sub> (36b) त्वया ] em.,  
 त्वयि C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (36c) °सखाया° ] Σ, °सखा° C<sub>45</sub> (37a) °धरो ] Σ, °परो  
 C<sub>45</sub> (37c) °र्थमहं ] Σ, °र्थम्महं K<sub>10</sub>, °र्थमह K<sub>7</sub> (38a) °व्यक्तः ] Σ, °व्यक्त  
 C<sub>02</sub>, °व्यक्तः/Σ K<sub>7</sub> (38b) बुद्धिर्भा° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>, बुद्धि भा° C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E • दमः ]  
 Σ, दम K<sub>10</sub> (unmetr.) • सखा ] Σ, समा C<sub>94</sub> (39a) °श्रेष्ठो ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub><sup>pc</sup>, °श्रेष्ठ°  
 C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>, °श्रेष्ठा K<sub>7</sub><sup>ac</sup>, °श्रेष्ठः E (39b) श्रेष्ठा ] Σ, श्रेष्ठो K<sub>82</sub>, श्रेष्ठ K<sub>10</sub> (39c)  
 दिनं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, दिन° C<sub>02</sub>K<sub>10</sub>E (39d) °त्तमः ] Σ, °त्तम C<sub>02</sub> (40a) °र्थ  
 ] Σ, °र्थ C<sub>45</sub> (41) शङ्कर ] Σ, महेश्वर E (41a) तूष्णीम्भूता ] C<sub>94</sub>, तूष्णीम्भूता  
 C<sub>45</sub>, तूष्णीम्भूत C<sub>02</sub>, तूष्णीम्भूता K<sub>82</sub>K<sub>10</sub>, तूष्णीम्भूती K<sub>7</sub>, तूष्णीम्भूतां E • भार्या ] Σ, भार्या  
 E (41b) °क्षणा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, °क्षणः C<sub>02</sub>, °क्षणाः K<sub>10</sub>, °क्षणाम् E (41c)  
 °क्षी ] Σ, °क्षी E (41d) ब्राह्मणाय निवेदिता ] Σ, ब्राह्मय दिवेदिता C<sub>45</sub>

यानि सन्ति गृहे द्रव्यं हिरण्यं पशवस्तथा ।  
ददामि ते द्विजश्रेष्ठ ग्रामघोषगृहादिकम् ॥ ४२ ॥  
मुक्तावैडूर्यवासांसि दिव्याण्याभरणानि च ।  
सर्वान्गृहाण विप्रेन्द्र श्रद्धया दत्तसत्कृतान् ॥ ४३ ॥  
प्रीयतां भगवान्धर्मः प्रीयतां च महेश्वरः ।  
प्रीयन्तां पितरः सर्वे यद्यस्ति सुकृतं फलम् ॥ ४४ ॥  
रुद्र उवाच ।  
विपुलस्य वचः श्रुत्वा ब्राह्मणेन तपस्विना ।  
आशीः सुविपुलं दत्त्वा विपुलाय महात्मने ॥ ४५ ॥  
वसेत्तत्र गृहे रम्ये भार्यामादाय तस्य च ।  
विपुलस्तु नमस्कृत्वा कृत्वा चापि प्रदक्षिणम् ॥ ४६ ॥  
ब्राह्मणमभिवाद्यैवं गतः शीघ्रं वनान्तरम् ।  
वने मूलफलाहारो विचरेत महीतले ॥ ४७ ॥  
एकाकी विजने शून्ये चिन्तया च परिप्लुतः ।

(42b) हिरण्यं ]  $\Sigma$ , हिरण्यं  $K_{82}E$  (42c) ददामि ]  $\Sigma$ , ददानि  $C_{45}$  • ते द्विजं  
]  $\Sigma$ , जं  $C_{94}$ , त द्विजं  $K_7$  (43a) वैडूर्यं ]  $C_{94}C_{45}K_{10}K_7$ , वैभार्यं  $C_{02}$ ,  
वैर्यं  $K_{82}^{ac}$ , वैदूर्यं  $K_{82}^{pc}E$  • वासांसि ]  $\Sigma$ , वासांसि  $K_7$  (43c) सर्वान्गृहाण ]  $C_{94}$   
 $C_{45}K_{82}E$ , सर्वान्तान्गृहाण  $C_{02}$ , सर्वान्गृहान्  $K_{10}$ , सर्वा गृहाण  $K_7$  (43d) सत्कृतान् ]  
em., सत्कृताम्  $C_{\Sigma}K_{82}K_7E$ , सत्कृतम्  $K_{10}$  (44b) प्रीयं ]  $\Sigma$ , प्रीनं  $K_7^{ac}$  (44c)  
प्रीयन्तां ]  $C_{94}$ , प्रीयतां  $C_{45}C_{02}K_{82}K_7E$ , प्रीयता  $K_{10}$  • पितरः ]  $\Sigma$ , पितर  $K_{82}$  (44d)  
अस्ति ]  $\Sigma$ , असि  $C_{94}$  (45) रुद्र ]  $\Sigma$ , महेश्वर  $E$  (45a) वचः श्रुत्वा ]  $\Sigma$ , वचःश्रुत्वा  
 $C_{94}$  (45b) तपस्विना ]  $\Sigma$ , तपस्विनाम्  $K_{10}$  (46a) वसेत्तत्र गृहे ]  $C_{45}K_{82}$ , वस तत्र  
गृहे  $C_{94}C_{02}K_{10}$ , वसत्तत्र गृहे  $K_7$ , वसते च गृहं  $E$  (46c) विपुलस्तु ]  $\Sigma$ , विपुलस्य  
 $K_{10}$  (46d) कृत्वा चापि ]  $\Sigma$ , कृत्वा च विं  $K_7$ , कृत्वा च विं  $E$  (47a) ब्राह्मणं ]  $\Sigma$ ,  
ब्राह्मणां  $K_{10}$  • द्यैवं ] em., द्येवं  $C_{94}C_{02}K_{82}K_{10}E$ , द्येवं  $C_{45}$ , द्यवं  $K_7$  (47b)  
शीघ्रं ]  $\Sigma$ , श्रीघ्रं  $K_{10}$  (47c) फलाहारो ]  $\Sigma$ , फाहारो  $K_7^{ac}$  (48a) एकाकी ]  $\Sigma$ ,  
एकाकी  $C_{94}$  (48b) परिं ]  $\Sigma$ , पलिं  $K_7$

क गच्छामि क भोक्ष्यामि कुत्र वा किं करोम्यहम् ॥ ४८ ॥

न पथं विषयं वेद्मि ग्रामं वा नगराणि वा ।  
खेटखर्वटदेशं वा जानामीह न कंचन ॥ ४९ ॥

अमुं सुशैलं पश्यामि विपुलोदरकन्दरम् ।  
तमारुह्य निरीक्ष्यामि ग्रामं नगरपत्तनम् ॥ ५० ॥

एवमुक्त्वा तु विपुलः शनैः पर्वतमारुहत् ।  
वृक्षच्छायां समालोक्य निषसाद श्रमान्वितः ॥ ५१ ॥

एतस्मिन्नेव काले तु वृक्षशाखावतार्य च ।  
अपूर्वं च सुरूपं च सुगन्धत्वं च शोभनम् ॥ ५२ ॥

फलं गृह्य विचित्रं च हृदयानन्दनं शुभम् ।  
विपुलस्याग्रतः कृत्वा पुनर्वृक्षं समारुहत् ॥ ५३ ॥

विपुलश्चित्रवदृष्ट्वा विस्मयं परमं गतः ।  
अहो वा स्वप्नभूतो ऽस्मि अहो वा तपसः फलम् ॥ ५४ ॥

न पश्यामि न जिघ्रामि न च स्वादं च वेद्म्यहम् ।

(48c) क गच्छामि ]  $\Sigma$ , क्ष गच्छामि  $K_7$  • क भोक्ष्यामि ]  $C_{94}$ , क भोज्यामि  $C_{45}K_{82}$   
 $K_{10}$ , क भोक्ष्यामि  $C_{02}$ , क भोक्ष्यामि  $K_7$ , किं भोक्ष्यामि E (unmetr.) (49a) विषयं वेद्मि  
]  $C_{94}K_{82}K_{10}E$ , विषयं वेद्मि  $C_{45}C_{02}$ , विषयं वेद्मि  $K_7$  (49b) वा ]  $\Sigma$ , च  $C_{45}K_{82}$   
(49c) खेट० ]  $\Sigma$ , क्षेत्र०  $C_{02}$  • खर्वट० ] E, कर्पट०  $C_{\Sigma}K_{82}K_{10}K_7$  (49d) कंचन  
] em., कश्चन  $C_{\Sigma}K_{82}K_{10}K_7E$  (50a) सुशैलं ]  $\Sigma$ , सुशैलं  $K_7$  (50b) विपुलो० ]  
 $\Sigma$ , विलो०  $K_{10}$  (50c) निरीक्ष्यामि ]  $\Sigma$ , निरीक्ष्यामि  $K_7$  (51a) एवमु० ]  $\Sigma$ , एकं उ०  
 $C_{45}$  (51b) रुरुहत् ] E, रुरुहत्  $C_{\Sigma}K_{82}K_{10}K_7$  (51c) च्छायां ]  $\Sigma$ , च्छाया  $K_7$   
(52a) एतस्मिन्नेव ]  $\Sigma$ , एतस्मिन्नेव  $C_{02}$ , एतस्मिन्नेव  $K_7$  • काले तु ]  $C_{94}C_{45}K_{82}K_{10}$ ,  
कालेन  $C_{02}E$ , कालेन  $K_7$  (52b) वृक्ष० ]  $\Sigma$ , वृक्षा०  $K_{82}K_7^{ac}$  (52c) सुरूपं ]  $\Sigma$ ,  
स्वरूपं  $C_{45}K_{82}$  (53d) पुनर्वृक्षं समारुहत् ]  $\Sigma$ , पुन वृक्ष समारुहम्  $C_{02}$ , पुनर्वृक्ष समारुहं  
 $K_{10}$  (54a) चत्रवदृष्ट्वा ]  $\Sigma$ , चत्रव दृष्ट्वा  $C_{02}$  (54cd) भूतो ऽस्मि अहो ]  $\Sigma$ , संभूतो  
(स्म्य)हो  $K_{82}$  (55a) जिघ्रामि ]  $\Sigma$ , च ग्रामि  $C_{45}$

वार्त्तापि न च मे श्रोता प्रतिजानामि कंचन ॥ ५५ ॥

एवमुक्त्वा ह्यनेकानि फलं गृह्य मनोरमम् ।

सुनिरीक्ष्य पुनर्जिघ्रन् पुनर्जिघ्रन्निरीक्ष्य च ॥ ५६ ॥

फलं चात्र निरूप्यन्तो देशं वाप्यवलोकयन् ।

पाथेयरहितश्चास्मि देवदत्तं फलं मम ॥ ५७ ॥

तत्फलं प्रतिगृह्यैव नगरं प्रविशाम्यहम् ।

प्रार्थयित्वा तु यत्किञ्चिज्जीवनार्थं चराम्यहम् ॥ ५८ ॥

ततः शैलमतिक्रम्य नगरं प्रविवेश ह ।

पथि कश्चिज्जनः पृष्ठः किंनाम नगरं त्विदम् ॥ ५९ ॥

स होवाच पथीकेन किमपूर्वमिहागतः ।

दक्षिणापथदेशोऽयं नरवीरपुरं त्वदः ॥ ६० ॥

राजा सिंहजटो नाम राज्ञी तस्य च केकयी ।

अतिवृद्धो जराग्रस्तः केकयी च तथैव च ॥ ६१ ॥

- 55c श्रोता ] Σ, श्रोत्रा C<sub>94</sub> 55d कंचन ] em., कश्चन C<sub>3</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 56a  
 •मुक्त्वा ] Σ, •मुक्ता C<sub>02</sub> 56b गृह्य ] Σ, गृह K<sub>7</sub> 56c •निरीक्ष्य ] Σ, •निरीक्ष K<sub>7</sub>  
 56cd पुनर्जिघ्रन्पुनर्जिघ्रन् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E, मुन जिघ्रं पुन जिघ्रं C<sub>02</sub>, पुनर्जिघ्र पुनर्जिघ्रं  
 K<sub>10</sub>, पुनर्जिघ्र पुनर्जिघ्र K<sub>7</sub> 56d निरीक्ष्य ] Σ, निरीक्ष K<sub>7</sub> 57a चात्र ] Σ, चा  
 C<sub>94</sub><sup>ac</sup>, चात्र C<sub>94</sub><sup>pc</sup> • निरूप्यन्तो ] E, निरूप्यान्ति C<sub>94</sub>, निरूप्यां चा C<sub>45</sub>, निरूप्यन्ति C<sub>02</sub>  
 K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> 57b •लोकयन् ] Σ, •लोकयत् C<sub>45</sub> 57c पाथेयं ] Σ, पथेयं K<sub>10</sub>  
 • •रहितश्चां ] Σ, •रहिते चां C<sub>02</sub> 57d •दत्तं ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, •दत्तं C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>E  
 • फलं ] Σ, om. K<sub>7</sub> 58a •गृह्यैव ] C<sub>45</sub>K<sub>10</sub>E, •गृह्येव C<sub>94</sub>K<sub>7</sub>, गृहे च C<sub>02</sub>, •गृह्यैवं  
 K<sub>82</sub> 58c तु ] Σ, च E 58cd यत्किञ्चिजीं ] Σ, यत्किञ्चि जीं C<sub>02</sub> 59d  
 नगरं त्विदम् ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, नगर त्विदम् C<sub>45</sub>C<sub>02</sub>, नगरं त्विह K<sub>10</sub> 60a स हो ] Σ,  
 अहो C<sub>45</sub>K<sub>10</sub> • पथीकेन ] Σ, पथीको न K<sub>7</sub> 60b •गतः ] Σ, •तवः K<sub>10</sub> 60c  
 •पथं ] Σ, •पथे C<sub>45</sub> 60d •पुरं त्वदः ] C<sub>45</sub>, •पुरं त्वयः C<sub>94</sub>, •पुरं त्वयं C<sub>02</sub>K<sub>82</sub>  
 K<sub>10</sub>, पुरन्दरः K<sub>7</sub>, •पुरं स्वयम् E 61a राजा ] Σ, राजा हि K<sub>7</sub>, राज E • •जटो ] Σ,  
 •यतो E 61b केकयी ] Σ, कैकयी C<sub>94</sub> 61d केकयी ] Σ, कैकयी C<sub>94</sub> • तथैव  
 च ] Σ, तथैव र K<sub>7</sub>



दाता सर्वकलाज्ञश्च युद्धे वीर्यबलान्वितः ।  
 ब्रह्मण्यो वत्सलो लोके सर्वशास्त्रविशारदः ॥ ६२ ॥  
 विपुल उवाच ।  
 अत्र श्रेष्ठिमुपास्यामि नाम वा तस्य किं वद ।  
 कतमो देश तद्वासः कथयस्व न संशयः ॥ ६३ ॥  
 विपुलेनैवमुक्तस्तु पथिकोवाच तं पुनः ।  
 मम भीमबलो नाम श्रेष्ठिकस्य गृहागतः ॥ ६४ ॥  
 श्रेष्ठिकः पुण्डको नाम ख्यातः श्रेष्ठिक उच्यते ।  
 कौतुकं तव यद्यस्ति तदागच्छ मया सह ॥ ६५ ॥  
 एवमस्त्विति तेनोक्तो विपुलेन महात्मना ।  
 तेनैव सह निर्यातः श्रेष्ठिकस्य गृहं प्रति ॥ ६६ ॥  
 श्रेष्ठिकः स्वगृहासीनो दृष्टः स विपुलेन तु ।  
 तस्यान्तिकमुपागम्य तत्फलं स निवेदितः ॥ ६७ ॥  
 अहो फलमिदं श्रेष्ठमहो फलमिहानितम् ।

(62a) दाता ] Σ, ॥ ता C<sub>94</sub> • ०कला० ] E, ०कल० C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (62b) युद्धे ] Σ, युद्धो K<sub>10</sub> (63a) ०पास्यामि ] Σ, ०पस्यामि C<sub>02</sub> (63b) नाम ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>, नाम C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E • वद ] Σ, वदः C<sub>45</sub> (63c) देश तं ] C<sub>02</sub>K<sub>10</sub>, देशस्तं C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E (unmetr.) (63d) कथयस्व ] Σ, कथयस्य C<sub>45</sub> (64a) विपुलेनैव० ] Σ, विपुलेनेव० K<sub>7</sub> (64c) मम भीमबलो नाम ] Σ, मम भी॥ बलो नाम C<sub>94</sub>, om. E (64d) श्रेष्ठिकस्य गृहागतः ] Σ, श्रेष्ठिकस्य गृहागतः ॥ पथिको ऽहमिदानीञ्च । को भवान् तस्य विषये किं वा ज्ञातुं चिकीर्षसि ॥ E (66a) ०स्त्विति ] Σ, ०स्त्विति C<sub>45</sub>C<sub>02</sub> • तेनोक्तो ] Σ, तोनोक्तो K<sub>7</sub>, तेनोक्तौ E (66b) ०त्मना ] Σ, ०त्मनाः K<sub>7</sub> (66c) तेनैव ] Σ, तेनेव K<sub>7</sub> (66d) प्रति ] Σ, प्रतिः C<sub>02</sub>E (67a) श्रेष्ठिकः ] Σ, श्रेष्ठितः C<sub>94</sub>, श्रेष्ठिक K<sub>82</sub> (67b) दृष्टः स ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E, ॥ दृ॥ -२- C<sub>94</sub>, दृष्ट स C<sub>02</sub>, दृष्टस्य K<sub>10</sub> (67c) ०गम्य ] Σ, ०गत्य K<sub>7</sub> (67d) स निवेदितः ] Σ, सन्निवेदितः K<sub>82</sub>, संनिवेदितः K<sub>7</sub> (68ab) श्रेष्ठमहो ] Σ, श्रेष्ठ अहो C<sub>02</sub>

अहो रूपमहो गन्धमहो फलं सुशोभनम् ॥ ६८ ॥

तत्फलं न महीजातं न मेरौ न च मन्दरे ।  
देवलोकिक सुव्यक्तं न मर्त्यमुपजायते ॥ ६९ ॥

अहो ऽस्मि स फलं भोक्ता राजार्हं च न संशयः ।  
दौकयित्वा फलं दिव्यं राजानं तोषयाम्यहम् ॥ ७० ॥

ततस्त्वरित गत्वैव फलं गृह्य मनोहरम् ।  
आदरेणोपसृत्यैव राजानं स फलं ददौ ॥ ७१ ॥

राजा च स फलं दृष्ट्वा विस्मयं परमं गतः ।  
कुतः श्रेष्ठि त्वया नीतं फलं पूर्वं मनोहरम् ॥ ७२ ॥

स्वादुमूलं फलं कन्दं दृष्टं पूर्वं न तादृशम् ।  
रूपगन्धगुणोपेतं हृदयानन्दकारकम् ॥ ७३ ॥

- (68cd) गन्धमहो फलं ] corr., गन्धमहो फल  $C_{94}C_{45}^{pc}C_{02}K_{82}E$ , गन्धमहो गन्धमहो फल  $C_{45}^{ac}$ , गन्ध अहो फल  $K_{10}$ , गन्धो फलं अहो  $K_7$  (69a) तत्फ० ]  $\Sigma$ , यत्फ०  $E$  (69b) मेरौ ]  $C_{94}C_{45}K_{82}K_7^{pc}E$ , मेरो  $C_{02}K_{10}K_7^{ac}$  • मन्दरे ] conj., कन्दरे  $C_{\Sigma}K_{82}K_{10}K_7E$  (69c) देवलोकिक ]  $\Sigma$ , देवलोकिक  $K_{10}^{ac}$  (69d) मर्त्यमुपजायते ]  $C_{02}K_{82}K_{10}K_7$ , मर्त्यमुपजायते  $C_{94}$ , मर्त्यमुपजायते  $C_{45}$ , मर्त्यामुपजायते  $E$  (70a) अहो ]  $\Sigma$ ,  $\neg$  हो  $C_{94}$ , अहो  $E$  • स फलं ]  $\Sigma$ , सफलम्  $C_{94}$ , तत्फलं  $E$  • भोक्ता ]  $\Sigma$ , भोक्ते  $K_7$  (70b) राजार्हं च ]  $C_{02}K_{10}$ , राजार्हश्च  $C_{94}C_{45}K_7E$ , राजार्हश्च  $K_{82}$  (70c) दौकयित्वा ]  $\Sigma$ , दौकयित्वा  $K_{10}$  (71a) त्वरित ]  $K_{82}K_7E$ , त्वरितं  $C_{\Sigma}K_{10}$  (unmetr.) (71b) गृह्य ]  $\Sigma$ , गृह  $C_{45}$  • ०हरम् ]  $\Sigma$ , ०रमम्  $K_{10}E$  (71c) ०सृत्यैव ]  $C_{94}C_{45}E$ , ०सृत्यैव  $C_{02}K_{10}K_7$ , ०संगत्य  $K_{82}$  (71d) स फलं ]  $\Sigma$ , तत्फलं  $E$  (72a) स फलं ]  $\Sigma$ , तत्फलं  $E$  (72b) विस्मयं ]  $\Sigma$ , विस्मय  $K_{10}$  (72c) श्रेष्ठि ]  $\Sigma$ , श्रेष्ठ  $E$  (72d) फलं पूर्वं मनोहरम् ] corr., फलं  $\neg$  हरम्  $C_{94}$ , फलं  $\neg$  म्यर्वमनोहरम्  $C_{45}$ , फलं पूर्वं मनोहरम्  $C_{02}K_{82}K_{10}K_7$ , फलं सर्वमनोहरम्  $E$  (73a) ०मूलं फलं ]  $K_7$ , ०मूलफलं  $C_{\Sigma}K_{82}K_{10}E$  (73ab) कन्दं दृष्टं पू० ] em., ०कन्दं दृष्ट्वा पू०  $C_{94}K_{82}K_{10}$ , ०स्कन्द दृष्ट्वा पू०  $C_{45}$ , ०स्कन्द दृष्ट पू०  $C_{02}$ , कन्द दृष्ट्वा पू०  $K_7$ , ०स्कन्द दृष्टा पू०  $E$  (73b) तादृशम् ]  $\Sigma$ , तादृशं  $C_{02}$ , यादृशम्  $E$  (73d) ०कारकम् ]  $\Sigma$ , ०कारकः  $K_{82}$

सद्य एवोपयुञ्जामि त्वया दत्तमिदं फलम् ।  
 कीदृशं स्वाद विज्ञानमिच्छामि कुरु माचिरम् ॥ ७४ ॥

ततः स भक्षयामास फलं चामृतसंनिभम् ।  
 अमृतोपमसुस्वादं सर्वं च बुभुजे नृपः ॥ ७५ ॥

सद्यः षोडशवर्षस्य यौवनं समपद्यत ।  
 न वलीपलितं सद्यो न जरा न च दुर्बलः ॥ ७६ ॥

केशदन्तनखस्निग्धो दृढदन्तो दृढेन्द्रियः ।  
 तेजश्चक्षुर्बलप्राणान्सद्यः सर्वानवाप्तवान् ॥ ७७ ॥

मन्त्री पुरोहितो ऽमात्यः सर्वे भृत्यजनास्तथा ।  
 पौरस्त्री बालवृद्धाश्च सर्वे ते विस्मयं गताः ॥ ७८ ॥

राजा सिंहजटो नाम तुष्टिमेव परां गतः ।  
 प्रहर्षमतुलं चैव प्राप्तवान्स नरेश्वरः ॥ ७९ ॥

उवाच राजा तं श्रेष्ठिं स्वार्थतत्परनिर्दयः ।  
 कुरु भीमबलस्त्वेवं फलमानय अद्य वै ॥ ८० ॥

(74a) सद्य एवोपयुञ्जामि ]  $\Sigma$ , सत्य एव प्रभुञ्जामि E (74c) स्वाद विज्ञानम् ]  $\Sigma$ , स्वादु विज्ञातुम् E (75a) ततः ]  $\Sigma$ , तत C<sub>45</sub> (75cd) स्वादं सर्वं च ]  $\Sigma$ , स्वा<sup>4</sup> C<sub>94</sub>  
 (76a) सद्यः ] corr., C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (76b) ऽपद्यत ] C<sub>94</sub>C<sub>45</sub>, ऽपद्यते C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>  
 E, ऽद्यत K<sub>7</sub> (76c) वली० ]  $\Sigma$ , वलि० E (77b) ऽदन्तो ]  $\Sigma$ , ऽदेहो E • दृढेन्द्रियः  
 ]  $\Sigma$ , दृढेन्द्रिः K<sub>10</sub> (77c) ऽचक्षुर्बलप्राणा० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, ऽचक्षुवलप्राणा० C<sub>02</sub>,  
 ऽचक्षुर्बलं प्राणा० K<sub>7</sub>, ऽचक्षुवलप्राणा० E (77d) ऽन्सद्यः ] corr., ऽन्सद्य C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>  
 E • सर्वान० ]  $\Sigma$ , सर्वान्न० C<sub>02</sub> • ऽप्तवान् ]  $\Sigma$ , ऽमुयात् K<sub>82</sub> (78a) पुरोहितो ऽमात्यः ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>, पुरोहितो मात्य C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, पुरोहितामात्य E (78b) सर्वे भृत्यजनास्तथा ]  
 $\Sigma$ , जनास्तथास्तथा C<sub>45</sub> (78c) ऽस्त्री ]  $\Sigma$ , ऽस्त्रि E (78d) सर्वे ]  $\Sigma$ , <sup>2</sup> C<sub>94</sub> • गताः  
 ]  $\Sigma$ , गतः C<sub>02</sub> (79b) परां ]  $\Sigma$ , परं K<sub>10</sub> (80a) राजा तं ]  $\Sigma$ , राजनं K<sub>10</sub> • श्रेष्ठिं ]  
 $\Sigma$ , श्रेष्ठे E (80b) ऽदयः ]  $\Sigma$ , ऽदय E (80c) कुरु ]  $\Sigma$ , शृणु E • भीमबलस्त्वेवं ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>, भीमवस्त्वेवं C<sub>94</sub>E, भीमबलस्त्वेव K<sub>10</sub>, भीमबलस्त्वेवं K<sub>7</sub>

पुनर्मे यौवनप्राप्तिस्त्वत्प्रसादान्नरोत्तम ।

केकयीं दुर्बलां वृद्धां पुनः प्रापय यौवनम् ॥ ८१ ॥

स राज्ञा एवमुक्तस्तु श्रेष्ठी भीमबलस्तथा ।

प्रत्युवाच ह राजानं प्राञ्जलिः प्रणतः स्थितः ॥ ८२ ॥

न वनेन वने राजन्न वाणिज्यकृषेण वा ।

केनापि कुलपुत्रेण तव दर्शनकांक्षया ॥ ८३ ॥

दत्तोऽस्मि तेन राजेन्द्र मया दत्तोऽसि भूपते ।

न ते शक्नोम्यहं राजन्वक्तुं वैदेशिनं नरम् ॥ ८४ ॥

श्रुत्वा भीमबलवाक्यं प्रत्युवाच ततः पुनः ।

अमात्यकुलपुत्रस्त्वं ब्रूहि मद्वचनं पुनः ॥ ८५ ॥

यदि नास्ति किं मे दत्तं मया वा मार्गितो भवान् ।

यत्र ह्येको बहवोऽत्र जायन्ते नात्र संशयः ॥ ८६ ॥

आगमोपायमार्गं च तेनैव स तु गम्यताम् ।

(81b) उत्तम ] Σ, उत्तमः E (81c) केकयीं दुर्बलां ] K<sub>82</sub>, कैकयीन्दुर्बलान् C<sub>94</sub>, केकयीं C<sub>45</sub>, केकयी दुर्बला C<sub>02</sub>K<sub>10</sub>E, कैकयी दुर्बलां K<sub>7</sub> (81cd) वृद्धां पुनः ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, वृद्धा C<sub>94</sub>, वृद्धा पुनः C<sub>02</sub>E (81d) प्रापय ] Σ, प्राप C<sub>02</sub> (82b) श्रेष्ठी ] C<sub>02</sub>E, श्रेष्ठि C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, श्रिष्ठि K<sub>10</sub> • ऽबलस्तथा ] Σ, ऽबलस्तदा K<sub>10</sub>K<sub>7</sub> (82c) ऽवाच ह ] Σ, ऽवाचाह E • राजानं ] Σ, राजान K<sub>82</sub> (83a) न वनेन ] Σ, न फलेदं E (83ab) राजन्न ] Σ, राजान्न C<sub>45</sub>K<sub>10</sub> (83c) कुलं ] Σ, कुं K<sub>7</sub> (84a) ऽस्मि तेन ] Σ, स्मिन्तेन K<sub>10</sub>, ऽस्मि तव E (84b) दत्तोऽसि ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, दत्तासि C<sub>02</sub>, दत्तो स्मि K<sub>82</sub>, प्राप्तोषि E (84c) ते ] Σ, च E (84cd) राजन्वक्तुं ] Σ, रा.२. कुम् C<sub>94</sub>, राजान्वक्तुम् C<sub>02</sub> (84d) वैदेशिनं नरम् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, वैदेशिनन्नरम् C<sub>94</sub>, वैदेशिनं नरः K<sub>10</sub>, च देहि तन्नरः E (85a) ऽबलं ] C<sub>94</sub>C<sub>45</sub>, ऽबलं C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (85c) अमात्यं ] Σ, अमत्यं K<sub>10</sub> • ऽपुत्रस्त्वं ] Σ, ऽपुत्रं त्वं K<sub>7</sub> (86a) किं मे दत्तं ] K<sub>7</sub>, किमे दत्तं C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>, किमेतत्तं E (86b) मार्गितो ] Σ, प्रार्थितो E • भवान् ] Σ, भगवन् K<sub>7</sub> (86c) यत्र ह्येको बहवोऽत्र ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, यत्रैको बहवोऽत्रैव C<sub>45</sub>, यतश्चैक बहून्तत्र C<sub>02</sub>, यत्रश्चैको बहून्तत्र E (86d) जायन्ते ] Σ, जायते C<sub>02</sub> (87b) तेनैव ] Σ, तेनैव C<sub>02</sub>

अवश्यं तेन गन्तव्यं तेन मार्गेण मार्गय ॥ ८७ ॥

अदत्त्वा फलमन्यच्च शिरश्छेद्यामि दुर्मते ।  
छेद्यश्चण्डविचण्डाभ्यां रक्ष भीमबलाधमः ॥ ८८ ॥

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

मा रुष कुलपुत्रं त्वं मया वध्यो भविष्यसि ।  
सद्यो ऽस्ति फलमन्यद्वा देहि राजानमद्य वै ॥ ९० ॥

यत्र प्राप्तं फलं दिव्यं तत्र वादेशय त्वरम् ।  
तत्फलेन विना भद्रं दुर्लभं तव जीवितम् ॥ ९१ ॥

विपुल उवाच ।  
जीविताशामहं प्राप्तो वैदेशी भवनं तव ।  
कृतकर्ता कथं वध्यः प्राप्नुयामहमद्य वै ॥ ९२ ॥

फलं वा न पुनस्त्वन्यद्दातुं शक्यं न केनचित् ।

87d C<sub>02</sub> breaks off here missing one folio (f. 291); it resumes at 12.113d in f. 292.

(87c) अवश्यं तेन ] Σ, अवस्य<sup>1</sup> न C<sub>94</sub> • गन्तव्यं ] Σ, बुद्धव्यं C<sub>45</sub> (87d) मार्गय  
] Σ, मार्गयः E (88a) अदत्त्वा ] Σ, अदत्ता K<sub>10</sub>, अदत्त्वाफत्वा K<sub>7</sub><sup>ac</sup> (88c) छेद्यश्च<sup>0</sup>  
] K<sub>82</sub>, छेद्ये च<sup>0</sup> C<sub>94</sub>K<sub>10</sub>, छेदे च<sup>0</sup> C<sub>45</sub>K<sub>7</sub>, छेद्य च<sup>0</sup> E (88d) ऽधमः ] Σ, ऽधम  
C<sub>45</sub> (89a) ऽबलः ] Σ, ऽबल K<sub>82</sub> (89b) शशिप्रभम् ] Σ, शशी प्रदम् E (89c)  
अलङ्घ्य ] Σ, ऽलङ्घ्य K<sub>10</sub>, उवाच E • राज्ञः ] Σ, राजा K<sub>10</sub> (89d) कुलपुत्रं व्रज त्वरम्  
] K<sub>10</sub>E, कुलपुत्रं व्रजत्वरम् C<sub>94</sub>C<sub>45</sub>, कुलपुत्रं व्रजन्परं K<sub>82</sub>, कुलपुत्रं व्रजन्परं K<sub>7</sub> (90a)  
ऽपुत्रं त्वं ] Σ, ऽपुत्रस्त्वं E (90b) वध्यो ] Σ, वध्यौ K<sub>10</sub> • भविष्यसि ] Σ, भविष्यति  
K<sub>10</sub> (90c) सद्यो ऽस्ति ] Σ, ऽ सद्योस्ति C<sub>94</sub>, यद्यस्ति E (91a) प्राप्तं ] Σ, प्राप्त<sup>0</sup>  
C<sub>45</sub>, प्राप्ति E (91b) ऽदेशय ] Σ, ऽदेशयत् K<sub>10</sub>, ऽदेशयन् E • त्वरम् ] conj., तव C<sub>94</sub>  
C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (92b) वैदेशी ] em., वैदेशि C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (92d) प्राप्नुयाम<sup>0</sup> ]  
Σ, प्राप्नुयाम<sup>0</sup> K<sub>82</sub>, प्राप्तो ऽयम<sup>0</sup> E • ऽहमद्य वै ] Σ, ऽहपद्य वै K<sub>10</sub>, ऽहमद्य वै K<sub>7</sub> (93a)  
वा न ] Σ, वा C<sub>45</sub> (93ab) ऽन्यद्दातुं ] Σ, ऽन्य दातुं K<sub>7</sub> (93b) शक्यं न केनचित् ]  
Σ, शक्य<sup>2</sup> नचित् C<sub>94</sub>, शक्यं न तेनचिद् K<sub>7</sub>

सह्यपर्वतशैलाग्रे आसीनः श्रान्तमानसः ॥ ९३ ॥

वानरस्तत्फलं गृह्य मम दत्त्वा पुनर्गतः ।

मया दत्तमिदं तुभ्यं त्वयापि च नराधिपे ॥ ९४ ॥

तत्र गच्छाव भो श्रेष्ठि दृश्यते यदि वानरः ।

त्वया मया च गत्वैव याचावः प्लवगाधिपम् ॥ ९५ ॥

श्रेष्ठिना च तथेत्याह गच्छामः सहिता वयम् ।

यत्र प्राप्तं फलं तुभ्यं मोक्षयामो न संशयः ॥ ९६ ॥

रुद्र उवाच ।

तमारुह्य गिरिं सह्यं मार्गमाणः समन्ततः ।

विपुलेन ततो दृष्टो वानरः प्लवगाधिपः ॥ ९७ ॥

अयं स वानरश्रेष्ठो वृक्षच्छायां समाश्रितः ।

मम पुण्यबलेनैव दृश्यतेऽद्यापि वानरः ॥ ९८ ॥

वानर कुरु मित्रार्थं सद्यो मृत्युर्भवेन्मम ।

पूर्वदत्तं फलमन्यद्देहि वानर जीवय ॥ ९९ ॥

वानर उवाच ।

93d आसीनः ] Σ, आशीतः C<sub>45</sub> • श्रान्तः ] Σ, श्रोतः C<sub>45</sub>, सान्तः K<sub>10</sub> 94b  
मम ] Σ, मह्यं E 94c तुभ्यं ] Σ, तुभ्य K<sub>10</sub> 94d अधिपे ] Σ, अधिप K<sub>10</sub> 95d  
च गत्वैव ] Σ, तगत्वैव K<sub>7</sub> • याचावः प्लवगाधिपम् ] C<sub>45</sub>, यो वासः प्लवगाधिपः C<sub>94</sub>K<sub>82</sub>  
K<sub>10</sub>K<sub>7</sub>E 96a तथेत्याह ] C<sub>94</sub>K<sub>10</sub>E, तथैत्याह C<sub>45</sub>K<sub>82</sub>K<sub>7</sub> 96b गच्छामः ] Σ,  
ग. 1. मस् C<sub>94</sub>, गच्छाम K<sub>7</sub> 96c प्राप्तं ] Σ, प्राप्त E 96d तुभ्यं ] Σ, तुभ्य K<sub>10</sub>  
97a गिरिं ] Σ, गिरि C<sub>45</sub> 97b मानः ] Σ, मानाः E 97d वानरः ] Σ,  
वानर C<sub>45</sub> • प्लवगाः ] Σ, प्लगाः C<sub>94</sub> 98a वानरश्रेष्ठो ] Σ, वानरः श्रेष्ठे K<sub>7</sub>, वानरः  
श्रेष्ठो E 98b वृक्षच्छायां ] K<sub>7</sub>, वृक्षच्छायाः C<sub>94</sub>, वृक्षच्छायाः C<sub>45</sub>K<sub>10</sub>E, वृक्षछायां K<sub>82</sub>  
99a वानर ] Σ, वानरं K<sub>10</sub> • र्थः ] Σ, र्थ C<sub>45</sub>K<sub>10</sub> 99b मृत्युर्भवेन् ] Σ, मृत्यु भवेन्  
K<sub>82</sub>K<sub>10</sub> 99c दत्तं ] C<sub>94</sub>K<sub>7</sub>E, दत्तः C<sub>45</sub>K<sub>82</sub>K<sub>10</sub> • फलमन्यः ] Σ, फलमन्यः  
K<sub>82</sub> 99d देहि वानर जीवय ] C<sub>94</sub>, देहि वानर जीवयः C<sub>45</sub>, देहि वानर जीवयः K<sub>82</sub>  
K<sub>10</sub>, देहि वान जीवय K<sub>7</sub>, देहि वा न च जीवये E

गन्धर्वेण तु मे दत्तं फलं दत्तं तु ते मया ।  
पुनरन्यत्कथं दास्ये तत्र गच्छ यदीच्छसि ॥ १०० ॥

विपुल उवाच ।  
अदत्त्वा तत्फलं तुभ्यं जीवितुं संशयो भवेत् ।  
अथवा तत्र गच्छामो यत्र चित्ररथः स्वयम् ॥ १०१ ॥

वानरः पुनरेवाह एवं कुर्वामहे वयम् ।  
ततश्चित्ररथावासमुपगम्येदमब्रवीत् ॥ १०२ ॥

गन्धर्वराज कार्यार्थी त्वामहं पुनरागतः ।  
पूर्वदत्तफलं त्वन्यद्देहि मां यदि शक्यते ॥ १०३ ॥

गन्धर्वराज उवाच ।  
सूर्यलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।  
मया दत्तं फलं तुभ्यमत्यन्तसुहृदो ऽसि मे ॥ १०४ ॥

कुतो ऽन्यत्फलमादास्ये मम नास्ति प्लवङ्गम ।  
सूर्यलोकं गमिष्यामस्तत्र याचस्व भास्करम् ॥ १०५ ॥

गन्धर्वेनैवमुक्तस्तु तथेत्याह प्लवङ्गमः ।

- 100a तु मे दत्तं ]  $\Sigma$ , तु मे दत्तं  $K_{10}$ , मम दत्तं E 101a अदत्त्वा ]  $\Sigma$ , अदत्ता  $K_7$   
101b जीवितुं ]  $\Sigma$ , जीवितु  $K_{82}$ , जीवितं  $K_{10}$  • भवेत् ]  $\Sigma$ , भवेत्  $K_{82}$  101c  
अथवा तत्र ]  $\Sigma$ , अत्र  $C_{94}$  101d चित्ररथः ]  $\Sigma$ , चिरथः  $C_{45}^{ac}$ , चित्ररथ  $K_{82}$   
102b एवं ]  $\Sigma$ , एव  $C_{45}$  102c ततश्चि० ]  $C_{94}C_{45}K_{82}$ , तत्रश्चि०  $K_{10}$ , तत्र चि०  $K_7$   
E 102d अब्रवीत् ]  $C_{94}C_{45}K_7E$ , वीत्  $K_{82}^{ac}$ , वीत्  $K_{82}^{pc}$ , अब्रवी  $K_{10}$  103b  
त्वामहं पु० ] conj., त्वन्यद्वयम्  $C_{94}K_7$ , त्वात् ह्यहम्  $C_{45}$ , त्वत् ह्ययं पु०  $K_{82}$ , त्वत् ह्यहं  
पु०  $K_{10}E$  104 गन्धर्वराज उवाच ]  $C_{45}$ , गन्धर्वराजोवाच  $C_{94}K_{10}E$ , गन्धर्वराजौवाच  
 $K_{82}$ , गन्धराज उवाच  $K_7$  104a गतश्चास्मि ]  $\Sigma$ , गतश्चा०  $C_{94}$ , गतश्चास्मि  $K_{10}$   
104b तेन दत्तं ]  $\Sigma$ , तत्तम्  $C_{94}$  104c दत्तं ] corr., दत्तं  $C_{94}C_{45}K_{82}K_{10}K_7E$   
104d सुहृदो ]  $\Sigma$ , सुहृदो  $C_{45}$  105a ऽन्यत्फलमादास्ये ]  $\Sigma$ , ऽन्यत्फल दास्यामि  
E 105b मम नास्ति प्लवङ्गम ]  $\Sigma$ , मम नास्ति प्लवङ्गमः  $K_{82}$ , मत्तो ऽस्ति प्लवङ्गमः E  
105cd गमिष्यामस्तत्र ]  $\Sigma$ , गमिष्यामस्तत  $K_7$ , गमिष्यामि तत्र E 106b तथेत्याह  
]  $\Sigma$ , तथेत्याह  $C_{45}$

सूर्यलोकं ततः प्राप्ता गन्धर्वादयः सर्वशः ॥ १०६ ॥

गन्धर्व उवाच ।

कार्यार्थेन पुनः प्राप्तस्त्वत्सकाशं खगेश्वर ।

पूर्वदत्तफलं त्वन्यद्देहि जीवमनाशय ॥ १०७ ॥

सूर्य उवाच ।

सोमलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।

स फलं दत्तमेवासि सुहृदत्वान्मया तव ॥ १०८ ॥

अन्यदातुं न शक्नोमि गच्छ सोमपुराद्य वै ।

तं प्रार्थयाविकल्पेन अत्रिपुत्रं ग्रहेश्वरम् ॥ १०९ ॥

रुद्र उवाच ।

गताः सूर्याग्रतः कृत्वा सोमलोकं तथैव हि ।

उवाच सूर्यः सोमाय कारणापेक्षया शशिम् ॥ ११० ॥

सोम उवाच ।

किमर्थमागतो भूयः कर्तव्यं तत्र भास्कर ।

- 106c प्राप्ता ] Σ, प्राप्ता: K<sub>7</sub> 106d ंदय सर्वशः ] conj., ंदयस्सर्वशः C<sub>94</sub> (unmetr.), ंदयः सर्वशः C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E (unmetr.), दय सर्वश K<sub>10</sub> 107 गन्धर्व उवाच ] Σ, गन्धर्व उवाच 1 C<sub>94</sub>, गन्धर्वराजोवाच E 107ab प्राप्तस्त्व० ] Σ, प्राप्त त्व० K<sub>82</sub> 107b ंकाशं ] Σ, ंकाशां K<sub>10</sub> • ंश्वर ] Σ, ंश्वरः K<sub>10</sub>K<sub>7</sub> 107c फलं त्वन्य० ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, फलं त्व० C<sub>45</sub>, फलंस्त्वन्य० K<sub>10</sub>E 107d ंनाशय ] Σ, अनामयः K<sub>10</sub>, ंनाशयः E 108ab ंस्मि तेन ] Σ, ंस्मिन्तेन K<sub>10</sub> 108b दत्तं ] Σ, दत्त० K<sub>10</sub> 108c ंवासि ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>, ंवाभिः K<sub>82</sub>, ंएवाति K<sub>10</sub>, ंवाभिः E 108d सुहृदत्वान्मया ] Σ, सुहृदत्वात्मया K<sub>82</sub>, स च दत्वा मया E 109a अन्यदातुं ] K<sub>82</sub>K<sub>7</sub> E, अन्य दातुं C<sub>94</sub>C<sub>45</sub>, अन्य दातु K<sub>10</sub> 109b ंपुराद्य ] Σ, ंपराद्य E 109c तं ] Σ, त K<sub>10</sub> • ंविकल्पेन ] Σ, ंविकल् 2 C<sub>94</sub> 109d ंपुत्रं ] Σ, ंपुत्र० C<sub>94</sub> K<sub>10</sub> 110 रुद्र ] Σ, महेश्वर E 110a गताः ] C<sub>45</sub>, गत C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>, गतः K<sub>7</sub>E 110b हि ] Σ, om. K<sub>10</sub> 110c सूर्यः ] Σ, सूर्य K<sub>10</sub> 110d कारणा० ] Σ, करुणा० C<sub>45</sub> • ंपेक्षया ] Σ, ंपेक्षणा K<sub>10</sub> • शशिम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, शशि K<sub>10</sub>E, शशिः K<sub>7</sub> 111a ंगतो ] Σ, ंगता K<sub>10</sub> 111b तत्र ] Σ, तव E • ंकर ] Σ, ंकरः E



फलं दातुं पुनस्त्वन्यन्मुक्त्वा त्वन्यत्करोम्यहम् ॥ १११ ॥

सूर्य उवाच ।

यदि शक्यं फलं देहि अन्यन्न प्रार्थयाम्यहम् ।

न दत्तासि फलमन्यन्मया वध्यो भविष्यसि ॥ ११२ ॥

सोम उवाच ।

आगमं तस्य वक्ष्यामि शृणुष्वावहितो भव ।

इन्द्रेणास्मि फलं दत्तं स फलं दत्त मे भवान् ॥ ११३ ॥

गतैवेन्द्रसदस्त्वन्यत्प्रार्थयामः सहैव तु ।

एवं कुर्म इति प्राह गत्वेन्द्रसदनं प्रति ॥ ११४ ॥

सोमेनेन्द्रमुवाचेदं फलकामा इहागताः ।

पूर्वदत्तफलमन्यद्देहि शक्र ममाद्य वै ॥ ११५ ॥

इन्द्र उवाच ।

यदर्थमिह सम्प्राप्तः स च नास्ति निशाकर ।

113d C<sub>02</sub> resumes here with दत्त मे भवान्

(111cd) पुनस्त्वन्यन्मुक्त्वा त्वन्यत्क० ] corr., पुनस्त्वन्य मुक्त्वा त्वन्यङ्क० C<sub>94</sub>, पुनस्त्वन्यन्मुक्त्वास्त्वन्यं क० C<sub>45</sub>, पुनः त्वन्य मुक्त्वा त्वन्यत्क० K<sub>82</sub>, पुनस्त्वन्य मुक्त्वा त्वन्यत्क० K<sub>10</sub>, पुनस्त्वन्यत्मुक्त्वा त्वन्यङ्क० K<sub>7</sub>E (112a) शक्यं फलं देहि ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, काफलन्देहि C<sub>45</sub><sup>ac</sup>, काफलन्देहि C<sub>45</sub><sup>pc</sup>, शक्य फलं देहि K<sub>10</sub> (112b) अन्यन्न ] Σ, अन्यत्वं K<sub>7</sub>, अन्यान्न E (112cd) फलमन्यन्म० ] Σ, फलमन्यन्म० K<sub>82</sub>, फलं मन्ये म० E (112d) वध्यो ] K<sub>7</sub>, वध्यो C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, वध्यो E • भविष्यसि ] Σ, भविष्यति C<sub>45</sub> (113a) वक्ष्यामि ] Σ, वक्ष्यामि K<sub>82</sub> (113d) दत्त मे ] Σ, वत्त मे K<sub>82</sub> (114a) गत्वैवेन्द्र० ] C<sub>94</sub>, गत्वैवेन्द्र० C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, ऽऽऽऽऽ C<sub>02</sub>, गत्वावेन्द्र० K<sub>82</sub>, गन्धर्वेन्द्र० E (114b) ०र्थयामः ] Σ, ०र्थयामा K<sub>82</sub> • सहैव तु ] Σ, सदैव तु C<sub>02</sub>, सहैव तुः K<sub>7</sub> (114c) कुर्म ] Σ, कर्म K<sub>10</sub>, सोम E (115a) सोमेनेन्द्र० ] C<sub>Σ</sub>K<sub>82</sub>E, सोम इन्द्र० K<sub>7</sub>, सोमेवेन्द्र० K<sub>10</sub> • ०चेदं ] Σ, ०चेन्द्रं C<sub>02</sub> (115c) पूर्व० ] Σ, पूर्व K<sub>10</sub> (115cd) ०न्यद्देहि ] Σ, ०न्य देहि C<sub>02</sub> (115d) शक्र ] Σ, शक्र E • वै ] Σ, वैः C<sub>45</sub> (116b) ०कर ] Σ, ०करः C<sub>45</sub>E

विष्णुहस्तान्मया प्राप्तमेकमेव फलं शुभम् ॥ ११६ ॥

सर्व एव हि गच्छामो विष्णुलोकं ग्रहेश्वर ।

सर्व एवोपजग्मुस्ते फलार्थं मधुसूदनम् ॥ ११७ ॥

एवमुक्त्वा गताः सर्वे देवराजपुरस्कृताः ।

मुहूर्तेनैव सम्प्राप्ता विष्णुलोकं यशस्विनि ॥ ११८ ॥

उपसृत्य तत इन्द्रः प्रणिपत्य जनार्दनम् ।

सर्वेषामुपरोधेन प्रार्थयामि यशोधर ॥ ११९ ॥

विष्णुरुवाच ।

पूर्वदत्तफलस्यार्थं तच्च सर्वमिहागताः ।

न शक्नोमि फलं दातुं किं वा त्वन्यत्करोम्यहम् ॥ १२० ॥

इन्द्र उवाच ।

ब्रह्माण्डमपि भेत्तुं त्वं शक्नोषि गरुडध्वज ।

अशक्यं तव नास्तीति जानामि पुरुषोत्तम ॥ १२१ ॥

117cd This folio side in K<sub>10</sub> (verses 12.117–138) is faded and most of it is difficult to read, thus its readings reported are less reliable than usual

- 116c विष्णुहस्तान्मया ] Σ, विष्णुहस्ता मया K<sub>10</sub> 116d फलं ] Σ, फल C<sub>45</sub>  
 117b लोकं ] Σ, लोक C<sub>02</sub> • श्वर ] Σ, श्वरं C<sub>45</sub>, श्वर K<sub>10</sub> 117c सर्व  
 एवोपजग्मुस्ते ] Σ, सर्व एवोपजग्मुस्ते C<sub>94</sub> (unmetr.), ~~~~~ K<sub>10</sub> 117d  
 फलार्थं मधुसूदनम् ] Σ, फलार्थं मधुसूदनम् K<sub>7</sub> 118a एवमुक्त्वा  
 गताः सर्वे ] C<sub>Σ</sub> K<sub>82</sub>, ~~~~~ K<sub>10</sub>, एवमुक्त्वा गता सर्वे K<sub>7</sub>, एवमुक्ता गताः सर्वे E  
 118d विष्णुलोकं ] Σ, विष्णुलोक C<sub>02</sub>, ~~~~~ K<sub>10</sub> 119d धर ] Σ, धरम् E  
 120 विष्णुरुवाच ] C<sub>94</sub> C<sub>45</sub> C<sub>02</sub> K<sub>82</sub> K<sub>10</sub> K<sub>7</sub>, विष्णुरुच C<sub>94</sub><sup>ac</sup>, om. K<sub>82</sub><sup>ac</sup>, विष्णु उवाच E  
 120a दत्तं ] Σ, दत्तं E • र्थे ] Σ, र्थि E 120c शक्नोमि ] Σ, शक्नोति C<sub>45</sub>  
 • फलं दातुं ] Σ, फलं दातुं C<sub>02</sub> 120d त्वन्यत्करोम्यहम् ] K<sub>7</sub>, त्वन्यं करोम्यहम् C<sub>Σ</sub>  
 K<sub>82</sub> E, ~~~~~ म्यहम् K<sub>10</sub> 121a ब्रह्माण्डं ] Σ, ब्रह्माण्डं K<sub>7</sub> • भेत्तुं त्वं ] Σ,  
 भेत्तु त्वं C<sub>45</sub>, भर्तुं त्वं E 121b शक्नोषि ] Σ, शक्नोति C<sub>45</sub> 121c अशक्यं ] Σ,  
 अशक्यं C<sub>45</sub> 121d उत्तम ] Σ, उत्तमम् E

एवमुक्तः पुनर्विष्णुः प्रत्युवाच पुरन्दरम् ।  
 फलमेकं परित्यज्य सर्वं शक्नोमि कौशिक ॥ १२२ ॥  
 उपायो ऽत्र प्रवक्ष्यामि आगमं शृणु गोपते ।  
 ब्रह्मणा च मम दत्तं तत्फलैकं पुरन्दर ॥ १२३ ॥  
 मया दत्तं फलं त्वेकं किमन्यद्वातुमिच्छसि ।  
 प्रार्थयामो ऽत्र गत्वैकं परमेष्ठिप्रजापतिम् ॥ १२४ ॥  
 तवोपरोधादेवेन्द्र प्रार्थयामि पितामहम् ।  
 एवमुक्त्वा गताः सर्वे पुरस्कृत्य जनार्दनम् ॥ १२५ ॥  
 इन्द्रः सूर्यः शशी चैव गन्धर्वो वानरस्तथा ।  
 विपुलः श्रेष्ठिकश्चैव राजदूतद्वयं तथा ॥ १२६ ॥  
 ब्रह्मलोकं मुहूर्तेन प्राप्तवान्सुरसुन्दरि ।  
 दृष्ट्वा ब्रह्मसदो रम्यं सर्वकामपरिच्छदम् ॥ १२७ ॥  
 अनेकानि विचित्राणि रत्नानि विविधानि च ।

(122a) एवमुक्तः पुनर्विष्णुः ] C<sub>45</sub>, एवमुक्त्वा पुनर्विष्णुः C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, ऽ ऽ ऽ पुनर्विष्णुः K<sub>10</sub> (122b) पुरन्दरम् ] Σ, पुरदरं K<sub>7</sub> (unmetr.) (122d) सर्वं शक्नोमि ] Σ, सर्वं शक्नोसि C<sub>02</sub>, ऽ ऽ शक्नोमि K<sub>10</sub> (123c) मम ] Σ, ममा० E (123d) तत्फलैकं ] Σ, तत्फलकं K<sub>82</sub><sup>ac</sup>, तत्फलकं K<sub>82</sub><sup>pc</sup> • पुरन्दर ] Σ, पुरन्दरं K<sub>7</sub> (124a) दत्तं ] C<sub>02</sub>K<sub>10</sub>, दत्त० C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E • त्वेकं ] Σ, त्वैकं K<sub>7</sub> (124b) ऽच्छसि ] Σ, ऽच्छति C<sub>94</sub> (124c) प्रार्थयामो ऽत्र गत्वैकं ] Σ, प्रार्थया च गत्वैव E (124d) ऽष्टिप्रजा० ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, ऽष्टि प्रजा० C<sub>45</sub>E, ऽष्टिप्रजा० C<sub>02</sub> (125a) तवो० ] Σ, ततो० E • ऽरोधादेवे० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, ऽरोधा देवे० C<sub>02</sub>K<sub>10</sub>, ऽरोधादेवे० E (125b) ऽमहम् ] Σ, ऽमह K<sub>10</sub> (125c) गताः ] Σ, गता C<sub>02</sub>E (125d) पुरस्कृत्य ] Σ, पुनस्कृत्य K<sub>7</sub> • जनार्दनम् ] Σ, जनार्दन C<sub>02</sub> (126a) इन्द्रः ] Σ, इन्द्र C<sub>02</sub> • सूर्यः शशी चैव ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, सूर्य शशी चैव C<sub>02</sub>K<sub>10</sub>, सोमश्च सूर्यश्च E (126c) विपुलः ] Σ, विपुल K<sub>82</sub>K<sub>10</sub> (126d) ऽद्वयं तथा ] E, ऽद्वयस्तथा C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (127a) ऽलोकं ] Σ, ऽलोक K<sub>10</sub> (127c) ऽसदो ] Σ, ऽसदं E • रम्यं ] Σ, रम्यां K<sub>10</sub>

मन्दारतल शोभानि वैडूर्यमणिकुट्टिमान् ॥ १२८ ॥  
 प्रवालमणिस्तम्भानि वज्रकाञ्चनवेदिकाम् ।  
 प्रवालस्फाटिको जाल इन्द्रनीलगवाक्षकः ॥ १२९ ॥  
 पश्यते विपुलस्तत्र नानावृक्ष मनोरमाः ।  
 पुष्पानामितवृक्षायाः फलानामितका भवेत् ॥ १३० ॥  
 सर्वरत्नमया वृक्षाः सर्वरत्नमयं जलम् ।  
 वृक्षगुल्मलतावल्ली कन्दमूलफलानि च ॥ १३१ ॥  
 सर्वे रत्नमया दृष्टा विपुलो विपुलेक्षणः ।  
 अनेकभौमं प्रासादं मुक्तादामविभूषितम् ॥ १३२ ॥  
 अप्सरोगणकोटीभिः सर्वाभरणभूषितम् ।  
 विमानकोटिकोटीनां सर्वकामसमन्वितम् ॥ १३३ ॥

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

(128c) °तल ] Σ, °तरु° E (128d) वैडूर्य° ] Σ, वैदूर्य° E • °कुट्टिमान् ] corr.,  
 °कुट्टिमां C<sub>94</sub>, °कुट्टिमां C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, °कुट्टिमम् E (129b) वज्रकाञ्चनवेदिकाम् ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, वज्रकाञ्चनवेदिका C<sub>02</sub>K<sub>7</sub>E, °का K<sub>10</sub> (129c) प्रवालस्फाटिको  
 जाल ] C<sub>Σ</sub>K<sub>7</sub>, प्रवालस्फणिको जाल K<sub>82</sub>, प्रवालस्फाटिको जाल K<sub>10</sub>, प्रवालस्फाटिको  
 जाला E (129d) °क्षकः ] Σ, °क्षकं K<sub>82</sub>K<sub>10</sub> (130a) पश्यते ] Σ, दृश्यन्ते  
 E • विपुल° ] Σ, विपुला° E (130c) पुष्पा° ] Σ, पुष्प° K<sub>7</sub>E • °ग्राः ] em.,  
 °ग्रा C<sub>Σ</sub>K<sub>82</sub>K<sub>7</sub>, °ग्रा K<sub>10</sub>, °ग्रा E (130d) फलानामितका ] Σ, फलानामितकां E  
 (131a) सर्व° ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E, सर्वे C<sub>94</sub>C<sub>02</sub>K<sub>7</sub> • वृक्षाः ] Σ, वृक्षा C<sub>02</sub> • °मया ]  
 Σ, °मयो K<sub>10</sub> (131b) सर्व° ] Σ, सर्वे E (131c) °गुल्म° ] Σ, om. K<sub>82</sub> •  
 °वल्ली ] Σ, °वली C<sub>02</sub> (132a) सर्वे ] Σ, सर्वे C<sub>94</sub>, सर्व° C<sub>02</sub> • दृष्टा ] Σ, दृष्टा  
 C<sub>45</sub>, दृ K<sub>7</sub> (132b) °क्षणः ] Σ, °क्षण C<sub>02</sub> (132c) °भौमं ] Σ, °भौम° K<sub>7</sub>  
 (133ab) अप्सरोगणकोटीभिः सर्वाभरणभूषितम् ] Σ, °°°°°°°°°°°°°°°° K<sub>10</sub>  
 (133cd) विमानकोटिकोटीनां सर्वकामसमन्वितम् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, विमानकोटिकोटीशं  
 सर्वकामसमन्वितम् C<sub>94</sub>, °°°°°°°°°°°°°°°° K<sub>10</sub>, om. E

ब्रह्मलोकसभा रम्या सूर्यकोटिसमप्रभा ।  
तत्र ब्रह्मा सुखासीनो नानारत्नोपशोभिते ॥ १३४ ॥

चतुर्मूर्तिश्चतुर्वक्त्रश्चतुर्बाहुश्चतुर्भुजः ।  
चतुर्वेदधरो देवश्चतुराश्रमनायकः ॥ १३५ ॥

चतुर्वेदावृतस्तत्र मूर्तिमन्तमुपासते ।  
गायत्री वेदमाता च सावित्री च सुरूपिणी ॥ १३६ ॥

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

श्रुतिः स्मृतिश्च नीतिश्च धर्मशास्त्रं समूर्तिमत ।  
इतिहासः पुराणं च सांख्ययोगः पतञ्जलम् ॥ १३८ ॥

आयुर्वेदो धनुर्वेदो वेदो गान्धर्वमेव च ।

- (134b) °कोटि° ] Σ, °कोटि° K<sub>7</sub> (134d) °शोभिते ] Σ, °शोभिता K<sub>10</sub> (135a) °मूर्तिश्च° ] Σ, °मूर्ति च° C<sub>02</sub>, °मूर्तिश्च° K<sub>10</sub> (135ab) °वक्त्रश्चतुर्बाहुश्चतुर्भुजः ] Σ, °वक्त्रश्चतुर्बाहुश्चतुर्भुजः C<sub>02</sub>, °वक्त्र° °°°°°°°° K<sub>10</sub> (135c) चतुर्वेद° ] Σ, चतुर्वेद° K<sub>7</sub> (135cd) देवश्च° ] Σ, देव च° C<sub>02</sub> (136ab) °वेदा वृतस्तत्र मूर्तिमन्तमुपासते ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E, °वेदवृतस्तत्र मूर्तिमन्तमुपासते C<sub>02</sub>, °वेदावृतस्तत्र मूर्तिमन्तमुपासते K<sub>82</sub>, वे° °°°°°°°°°°°°°° K<sub>10</sub> (136c) गायत्री वेदमाता च ] Σ, °°°°°°°°°° K<sub>10</sub> (137a) व्याहृतिः ] C<sub>94</sub>K<sub>7</sub>E, व्याहृतिः C<sub>45</sub>, व्याकृतिः C<sub>02</sub>, व्याहृति K<sub>82</sub>, °°°° K<sub>10</sub> • प्रणवश्चैव ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E, प्रणवः ॥ व C<sub>94</sub>, प्रकृतिश्चैव C<sub>02</sub>, °°°°°° K<sub>10</sub> (137b) मूर्तिमान्समुपासते ] Σ, °°°°°°°°°° K<sub>10</sub> (137c) वौषट्कारो वषट्कारो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>E, om. C<sub>45</sub>, °°°°°°°°°° K<sub>10</sub>, वौषट्कारो च सत्कारो K<sub>7</sub> (137d) °कारः ] Σ, °कार C<sub>02</sub> (138b) °शास्त्रं समूर्तिमत ] Σ, °शास्त्रसमूर्तिमान् C<sub>02</sub>E (138c) इतिहासः पुराणं च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, पुराणश्च C<sub>45</sub>E, °°°°°°°°°° K<sub>10</sub> (138d) सांख्ययोगः ] Σ, सांख्ययोग C<sub>02</sub>, °°°°°° K<sub>10</sub> • पतञ्जलम् ] Σ, °°°°°° K<sub>10</sub>, पतञ्जलि E (139a) आयुर्वेदो धनुर्वेदो ] Σ, °वेद धनुर्वेद C<sub>02</sub>, °°°°°°°°°° K<sub>10</sub> (139b) वेदो गान्धर्वमेव ] C<sub>94</sub>K<sub>82</sub>, वेदो गान्धर्वमेव C<sub>45</sub>, वेद गान्धर्वमेव C<sub>02</sub>, °°°°°°°°°° K<sub>10</sub>, वेदो गान्धर्वमेव K<sub>7</sub>, वेदो गान्धर्वमेव E



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

यावत्कल्पसहस्राणि परार्धानि तपोधन ।  
यत्र यत्र प्रयासित्वं तत्र तत्रोपभुज्यताम् ॥ १४६ ॥

महेश्वर उवाच ।  
इति श्रुत्वा वचस्तस्य विपुलो विपुलेक्षणः ।  
वेपमानो भयत्रस्त अश्रुपूर्णाकुलेक्षणः ॥ १४७ ॥

प्रणम्य शिरसा भूमौ प्रणिपत्य पुनः पुनः ।  
उवाच मधुरं वाक्यं ब्रह्मलोकपितामहम् ॥ १४८ ॥

विपुल उवाच ।  
भगवन्सर्वलोकेश सर्वलोकपितामह ।  
स्वप्नभूतमिवाश्चर्यं पश्यामि त्रिदशेश्वर ।  
स्मृतिभ्रंशश्च मे जातो बुद्धिर्जातान्धचेतना ॥ १४९ ॥

145a °कोटीनां ] Σ, °कोटीनि C<sub>02</sub>, °कोटीना K<sub>10</sub> 145b तवार्थायोप° ] C<sub>94</sub>K<sub>82</sub>  
K<sub>7</sub>E, तवायोपि° C<sub>45</sub>, त्वार्थं याव° C<sub>02</sub>, तवार्थायोप्र° K<sub>10</sub> • °कल्पिता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>,  
°कल्पितं C<sub>02</sub>, °कल्पि° K<sub>10</sub>K<sub>7</sub>, °कल्पितान् E 145c सहस्राणां ] Σ, सहस्राणा C<sub>45</sub>  
145d अप्सरा ] Σ, अप्सरो C<sub>02</sub> • °रूपिणी ] Σ, °रूपिणि E 145e तवार्थीयो°  
] C<sub>94</sub>, तवार्थायो° C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, तवार्थीयो° C<sub>02</sub>, तवार्थयो° E 145f °सर्पन्ति ]  
Σ, °षप्यन्ति K<sub>7</sub> • °भूषिताः ] Σ, °भूषितः K<sub>82</sub> 146a परार्धानि ] Σ, पराणि C<sub>45</sub> •  
°धन ] Σ, °धनाः E 146d °पभुज्यताम् ] Σ, °प्रभुज्यताम् K<sub>10</sub> 147b विपुलो  
] Σ, om. C<sub>45</sub>, विपुले C<sub>02</sub> 147c भयत्रस्त ] E, भयस्तत्र C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>, भयस्त्र  
K<sub>7</sub> 147d अश्रु° ] Σ, अश्रु° K<sub>7</sub> • °पूर्णा° ] Σ, °पूर्ण° K<sub>10</sub> 148a शिरसा  
] Σ, शिर K<sub>10</sub><sup>ac</sup> 148c मधुरं ] Σ, मधुर° C<sub>45</sub> 148d °लोक° ] Σ, लोके E  
149c स्वप्नभूतमिवा° ] Σ, स्वप्नमितमिवा° C<sub>02</sub> 149f बुद्धिर्जातान्धचेतना ] C<sub>Σ</sub>,  
बुद्धिर्जातान्धचेतना K<sub>82</sub><sup>ac</sup>, बुद्धिर्जातान्धचेतना K<sub>82</sub><sup>pc</sup>, बुद्धि जातान्धचेतना K<sub>10</sub>, बुद्धि जातात्वचेतना K<sub>7</sub>,  
बुद्धिर्जातो ऽन्धचेतनः । मूढो ऽहं त्वां कथं स्तौमि ज्ञानातीतं परात्परम् ॥ E

तुभ्यं त्रैलोक्यबन्धो भव मम शरणं त्राहि संसारघोराद्  
भीतोऽहं गर्भवासाज्जरमरणभयात्त्राहि मां मोहबन्धात्

।  
नित्यं रोगाधिवासमनियतवपुषं त्राहि मां कालपाशात्  
तिर्यं चान्योन्यभक्षं बहुयुगशतशस्त्राहि मोहान्धकारात्  
॥ १५० ॥

श्रुत्वैवोवाच ब्रह्मा विपुलमति पुनर्मानयित्वा यथावद्  
आहूतसम्मलवान्ते भविष्यसि तव मे जन्मलोभो न भूयः

।  
गर्भावासं न च त्वन्न च पुनमरणं क्लेशमायासपूर्णं  
छित्त्वा मोहान्धशत्रुं व्रजसि च परमं ब्रह्मभूयत्वमेषि ॥  
१५१ ॥

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

(150a) तुभ्यं ]  $\Sigma$ , तुभ्यस्  $K_{10}$ , नमस्  $E$  • त्रैलोक्यं ]  $\Sigma$ , त्रेलोक्यं  $C_{45}$  • बन्धो ]  $\Sigma$ , वन्तो  $K_{82}$  • घोराद् ] corr., घोरम्  $C_{94}C_{02}K_{10}E$ , घोरात्  $C_{45}$ , घोरः  $K_{82}$ , घोरात्  $K_7$  (150b) साज्जरं ]  $\Sigma$ , सा जरं  $C_{02}$ , साज्जनुं  $E$  • मरणं ]  $\Sigma$ , णं  $K_{10}^{ac}$  • भयात् ]  $E$ , भयं  $C_{\Sigma}K_{82}K_{10}K_7$  (150c) नित्यं ]  $\Sigma$ , नित्यं  $C_{45}$  (unmetr.) • रोगां ]  $\Sigma$ , रागां  $E$  • वासमनियतं ]  $\Sigma$ , वासमनियतं  $C_{45}$ , वासमनियतं  $K_{82}$  • वपुषं त्राहि मां ]  $\Sigma$ , वपुष त्राहि मां  $C_{45}$  • कालपाशात् ]  $\Sigma$ , कापाशात्  $K_{82}^{ac}$ , कालपाशान्  $K_{10}$  (150d) तिर्यं चान्योन्यभक्षं ]  $\Sigma$ , तिर्यं चान्योन्यभक्षं  $K_{10}$ , तिर्यश्चान्योन्यभक्षं  $E$  • शतशस्त्राहि ]  $\Sigma$ , सतस त्राहि  $C_{02}$  (151a) श्रुत्वैवोवाच ]  $\Sigma$ , श्रुत्वैव वाच  $E$  • मति ]  $C_{02}E$ , मतिः  $C_{94}C_{45}K_{82}K_{10}K_7$  (unmetr.) • मानयित्वा ]  $\Sigma$ , माणयित्वा  $K_7$ , मानयंवा  $E$  • यथावद् ] corr., यथावत्  $C_{\Sigma}K_{82}^{pc}K_{10}K_7E$ , वत्  $K_{82}^{ac}$  (151b) आहूत ]  $\Sigma$ , आभूत  $E$  • सम्मलवान्ते ]  $C_{02}$ , सम्मलवन्ते  $C_{94}C_{45}K_{82}K_{10}E$ , संलवन्ते  $K_7$  • भविष्यसि ]  $\Sigma$ , भविष्य  $C_{02}$ , अविपलि  $E$  • मे जन्मलोभो न ]  $C_{\Sigma}K_{82}$ , मे जन्मलोभो न  $K_{10}K_7$ , यजन्मलोभानु  $E$  • भूयः ]  $\Sigma$ , भूय  $K_7$  (151c) वासं न च त्वन्न ]  $C_{94}K_{82}K_{10}K_7$ , वासन्न  $C_{45}$ , वासानु च त्वन्न  $C_{02}$ , वासानुबन्धं न  $E$  • पुनमरणं ]  $C_{02}E$ , पुनर्मरणं  $C_{94}K_{82}K_{10}K_7$  (unmetr.), पुनर्मण  $C_{45}$  • पूर्णम् ]  $\Sigma$ , पूर्णं  $C_{02}$  (151d) शत्रुं ]  $\Sigma$ , शत्रु  $C_{45}C_{02}$  • परमं ]  $\Sigma$ , परम  $K_{10}$



महेश्वर उवाच ।

ब्रह्मणा एवमुक्तस्तु विष्णुना प्रभविष्णुना ।

एवं भवतु भद्रं वो यथोवाच पितामहः ॥ १५२ ॥

इन्द्रेण रविणा चैव सोमेन च पुनः पुनः ।

साध्यादित्यैर्मरुद्रैर्विश्वेभिर्वसवैस्तथा ॥ १५३ ॥

अहो तपःफलं दिव्यं विपुलस्य महात्मनः ।

स्वशरीरो दिवं प्राप्तः श्रद्धयातिथिपूजया ॥ १५४ ॥

एवमादीन्यनेकानि विपुले परिकीर्तितम् ।

ब्रह्माणं पुनरेवाह विष्णुर्विश्वजगत्प्रभुः ॥ १५५ ॥

॥ इति वृषसारसंग्रहे विपुलोपाख्यानो नामाध्यायो द्वादशमः ॥

(152b) विष्णुना ] Σ, om. C<sub>45</sub>, विष्णुनात् C<sub>02</sub> (152d) महः ] C<sub>94</sub>K<sub>7</sub>E, मह C<sub>45</sub>  
C<sub>02</sub>K<sub>82</sub>K<sub>10</sub> (153a) रविणा ] Σ, रविना C<sub>02</sub>, शशिना E (153b) सोमेन ] Σ, सूर्येण  
E • पुनः पुनः ] Σ, पुन पुनः C<sub>45</sub> (unmetr.), पुन च पुनः पुनः C<sub>02</sub> (153c) दित्यैर्म  
] Σ, दित्यै म C<sub>02</sub> (153cd) मरुद्रैर्विश्वेभिर् ] E, मरुद्रैर्विश्वेभिर् C<sub>94</sub>K<sub>82</sub>, मरुद्रै  
विश्वाश्च C<sub>45</sub>, मरुद्रै विश्वेभिर् C<sub>02</sub>, मरुद्रै विश्वे = K<sub>10</sub>, मरुद्रैर्विश्वेभिर् K<sub>7</sub> (154c) स्वशरीरो  
] em., स्वशरीरं C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, शशरीरो C<sub>45</sub>, स्वशरीर C<sub>02</sub>, सशरीरं E • प्राप्तः ] C<sub>45</sub>  
C<sub>02</sub>, प्राप्तं C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (154d) पूजया ] Σ, पूजनात् E (155b) नेकानि ]  
Σ, नेनेकानि K<sub>10</sub> (155c) ब्रह्माणं ] Σ, ब्राह्मणः C<sub>45</sub>, ब्रह्माणं C<sub>02</sub> (155d) विष्णुर्वि  
] Σ, विष्णु वि C<sub>02</sub> • जगत्प्रभुः ] Σ, जगत्प्रभु C<sub>02</sub> (Colophon) वृषसारः ] Σ,  
वृषः K<sub>10</sub> • ख्यानो नामाध्यायो द्वादशमः ] Σ, ख्यान नामाध्यायो द्वादश K<sub>7</sub>, ख्यानो  
नाम द्वादशोऽध्यायः E



*An Annotated Translation of Vṛṣasārasaṃgraha 1–12*

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# Śivadharmasāstra

[ prathamo 'dhyāyaḥ ]  
[Chapter One]

[ *stutiḥ* —  
Invocation ]

*anādimadhyāntam anantapāraṃ*  
*susūkṣmam avyakta jagatsusāraṃ |*  
*harīndrabrahmādibhir āsamagraṃ*  
*praṇamya vakṣye vṛśasārasaṃgraham || 1 ||*

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

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1.1 This verse echoes VSS 20.3:

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

This could suggest that *pāda* c above might be parallel with *na vedyaṃ surair api*. Perhaps understand *asamagraṃ* [*vedyaṃ*] ('incompletely [known]').

*Pāda* a is also reminiscent of, among other famous passages, BhG 11.19:  
*anādimadhyāntam anantavīryam anantabāhum śaśisūryanetram |*  
*paśyāmi tvāṃ dīptabutaśavaktram svatejasā viśvam idaṃ tapantam ||*

See also BhG 10.20cd:

*aḥam ādīś ca madhyam ca bhūtānām anta eva ca ||*

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

Compare also, e.g., KūrmP 1.11.237:

*rūpaṃ tavāśeṣakalāvibhinam agocaram nirmalam ekarūpam |*  
*anādimadhyāntam anantam ādyaṃ namāmi satyaṃ tamasah parastāt ||*

In general, to say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi ... antam*), but to have no 'middle part' (*madhya*) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably a fixed expression usually referring to a deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, one could argue that it is Śiva, his name missing in *pāda* c, but the phrasing of the verse is vague enough to keep the question somewhat open: the impersonal Brahman might be another option, even more so if we look at verses 1.9–10, whose topic is *brahmavidyā*.

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

[*janamejayavaśāmpāyanasamvādaḥ* —  
 Dialogue of Janamejaya and Vaiśampāyana ]  
*śatasāhasrikam grantham sahasrādhyāyam uttamam |*  
*parva cāśya śataṃ pūrṇam śrutvā bhāratasaṃhitām || 2 ||*

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

*atrīptaḥ puna papraccha vaiśampāyanam eva hi |*

Strictly speaking, *pāda* c is unmetrical, but it is better to simply acknowledge here the phenomenon of ‘muta cum liquida’, or rather, *krama* licence, namely that syllables followed by consonant clusters such as *ra*, *bra*, *bra*, *kra*, *śra*, *śya*, *śva*, *sva*, *dva* can be treated as short (*laghu*). (See Introduction pp. 31 ff.) Thus *harīndrabrahmā*<sup>o</sup> can be treated as a regular beginning of an *upajāti* (U - U - -), the syllable *bra* not turning the previous syllable long (*guru*).

The reading *āsamaḡram* in *pāda* c is suspect (see a preliminary comment on this above), although the initial *ā-* might convey some sort of completeness, meaning ‘all round’ (see e.g. Kale 1992, 226). The fact that we could perceive the ending of *pādas* a and b (*pāram*–*sāram*), as well as *pādas* c and d, as (in the latter case, oddly) rhyming pairs (*graṃ-graḡham*) suggests that accepting the reading *āsamaḡram* could be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samaḡram*), but this seems more of a guess than the correct reading. For some time I was considering emending *āsamaḡram*. The most tempting of all the possible options (*arcyam/arhyam/arghyam/īdṡyam/ādhyam/āptam 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 the witnesses could support this conjecture. *āptam* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛṣasārasaḡgraha* that was first received by Hari...’ etc. Another candidate was *ādhyam agraṃ*: ‘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 Śivadharmasāstra reading group.

*Pāda* d seems hypermetrical, but it can be interpreted as a *vaṃśastha* line, a change from *triṣṭubh* to *jaḡatī* (as suggested by Dominic Goodall).

1.2 The dialogue of Janamejaya and Vaiśampāyana makes up the outermost layer of the VSS (see Introduction p. 6), mostly containing general *dharmasāstric* material.

That the MBh should contain a hundred thousand verses is hinted at, e.g., in line 19 of the Khoh Charter 2 of Śarvanātha, year 214 (Siddham Database IN00088; *uktaṇ ca mahābhārata śatasāhasryaṃ* [understand *°ryāṃ*] *saṃhitāyāṃ*...). The hundred *parvans* of the *Mahābhārata* are listed in MBh 1.2.33–70. Note the use of the singular (*parva*) in connection with numerals (*śataṃ*), one of the hallmarks of this text (see p. 25).

*janamejaya* *yat pūrvaṃ tac chṛṇu tvam atandritam* || 3 ||

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

*janamejaya uvāca* |

*bhagavan sarvadharmajña sarvaśāstraviśārada* |

*asti dharmam param guhyaṃ saṃsārārṇavatāraṇam* || 4 ||

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

*dvaipāyanamukhodgīrṇam dharmam vā yad dvijottama* |

*kathayasva hi me trptim kuru yatnāt tapodbhava* || 5 ||

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

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

*vedāntam viditam deva sāmkyam vai pañcaviṃśakam* |  
*na ca trptim gamiṣyāmo hy ṛte śaivād anugrahāt* ||

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

It is tempting to emend *pāda* c to contain a stem form proper noun (*janamejaya*) in order to maintain the metre, and note how the manuscripts struggle with this *pāda*. Stem form nouns, *prātipadikas*, abound in the VSS: see Introduction p. 30. On the other hand, the contracted/synopated form *janmejaya* occurs, e.g., in BhāgP 12.06.16, BrahmaVP 4.14.41 and 46, and NepMā 1.2. (It is even lexicalised in Monier-Williams' *Sanskrit-English Dict.*) The hypermetrical form *janamejayena*, and the construction finite verb + instrumental (*papraccha... janamejayena*), could be original; compare 1.8 and 4.75 below. Alternatively, 1.3cd could be taken as a separate, and elliptical, sentence standing for *janamejayena yac chrutam pūrvaṃ tac chṛṇu*.

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



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

*vaiśampāyana uvāca |*  
*śṛṇu rājann avahito dharmākhyānam anuttamam |*  
*vyāsānugrahasamprāptaṃ guhyadharmaṃ śṛṇotu me || 6 ||*

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

*anarthayajñakartāraṃ tapovrataparāyaṇam |*  
*śīlaśaucasamācāraṃ sarvabhūta-dayāparam || 7 ||*  
*jijñāsanārthaṃ praśnaikam viṣṇunā prabhaviṣṇunā |*  
*dvijarūpadharo bhūtvā papraccha vinayānvitaḥ || 8 ||*

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

[ *brahmavidyā* —  
Knowledge of Brahman ]

[ *vigatarāga uvāca |* ]

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C<sub>45</sub>'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā* functions probably in a weak sense ('that is'). That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, and thus no real options are involved here, becomes clear in 1.6cd. The reading of M in *pāda* b (*dharmavākyaṃ*) is tempting but could be a later correction. In general, M's readings here are unique but probably secondary: *hi me trptim* in *pāda* c seems more attractive than M's *prasādena* because it echoes *atrptaḥ* in 1.3a

1.7 On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept ('nonmaterial sacrifice'), see Kiss 2021 and Introduction p. 7.

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

*brahmavidyā katham jñeyā rūpavarṇavivarjitā |*  
*svaravyañjananirmuktam akṣaram kimu tat param || 9 ||*

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

*anarthayajña uvāca |*  
*anuccāryam asandigdham avicchinnam anākulam |*  
*nirmalaṃ sarvagaṃ sūkṣmam akṣaram kim ataḥ param || 10 ||*

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

[ *kālapāśaḥ* —  
Noose of death and time ]

*vigatarāga uvāca |*  
*dehī debe kṣayaṃ yāte bhūjalāgniśivādibhiḥ |*  
*yamadūtaiḥ katham nīto nirālambo nirañjanaḥ || 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 || 12 ||*

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1.9 The translation of this verse, and the reconstruction and interpretation of *pāda* d, which is echoed in 1.10d, is slightly tentative. I doubt if *kimu* could have the standard (Vedic) meaning 'how much more/less' here. Rather *u* is probably just an expletive. In general it seems that this verse references the syllable *om*.

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

1.11 The word °*śivā*° in *pāda* b is slightly suspect, and could be the result of metathesis, from °*viṣā*° ('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.

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

*anarthayajña uvāca |*  
*atisaṃśayakaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |*  
*durvijñeyaṃ manuṣyais tu devadānavapannagaiḥ || 13 ||*

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

*karmabetu śarīrasya utpatti nidhanaṃ ca yat |*  
*sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtaṃ || 14 ||*

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

*tenaiva saha saṃyāti narakam svargam eva vā |*  
*sukhaduḥkhaṃ śarīreṇa bhoktavyaṃ karmasambhavam || 15 ||*

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

*hetunānena viprendra dehaḥ sambhavate nṛṇām |*  
*yaṃ kālapāśam ity ābuh śṛṇu vakṣyāmi suvrata || 16 ||*

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

1.13 Note *te* used for *tvayā* in *pāda* a. Alternatively, taking *te* as genitive, the line could be translated as: 'I am being asked about a great problem of yours that originates in doubts...'

1.14 The MSS give *karmabetu* in *pāda* a overwhelmingly, which could work as a neuter *bahuvrīhi* compound picking up both a stem-form *utpatti* and *nidhanaṃ*. *karmabetuḥ* (C<sub>45</sub>) is grammatically more correct, picking up the feminine *utpatti*, but a neuter stem-form *utpatti* is unsurprising in this text.

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 (*kālapāśa*),  
I shall teach you, O you of great observances.

*na tvayā viditaṃ kiñcij jijnāsyasi katham dvija |*  
*kālapāśaṃ ca viprendra sakalaṃ vettum arbasi || 17 ||*

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

*kalākalitakālaṃ ca kālatattvakalāṃ śṛṇu |*  
*truṭīdvayaṃ nimeṣas tu nimeṣadviguṇā kalā || 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 (*truṭī*) are one twinkling (*nimeṣa*). One digit (*kalā*, cca. 1.6 second) is twice a twinkling.

*kalādviguṇitā kāṣṭhā kāṣṭhā vai triṃsatīḥ kalā |*  
*triṃśatkalā muhūrtaś ca mānuṣena dvijottama || 19 ||*

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

*muhūrtatriṃśakenaiva ahorātraṃ vidur budhāḥ |*  
*ahorātraṃ punas triṃśan māsam āhur manīṣiṇaḥ || 20 ||*

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

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1.17 The variant *jijnāsyasi* seems to be the lectio difficilior as opposed to *vijnāsyasi*, but the latter could also work fine here. Note how M (agreeing with two paper MSS, K<sub>41</sub> and K<sub>107</sub>, as well as E) gives a reading (*vaktum arbasi*) 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).

1.19 Understand *mānuṣena* as *mānuṣasaṃkhyayā* (1.21d).

*samā dvādaśa māsāś ca kālatattvavido janāḥ |*  
*śataṃ varṣasahasrāṇi trīṇi mānuṣasaṃkhyayā |*  
*ṣaṣṭiṃ caiva sahasrāṇi kālāḥ kaliyugaḥ smṛtaḥ || 21 ||*

One year is twelve months [according to] people who know the entity of time. The time span of three hundred and sixty thousand years by human counting is said to be the Kali age (*kaliyuga*).

*dviguṇaḥ kalisaṃkhyāto dvāparo yuga saṃjñitaḥ |*  
*tretā tu triguṇā jñeyā catuḥ kṛtayugaḥ smṛtaḥ || 22 ||*

The Dvāpara age is known to be twice as long as the Kali age. The Tretā age is thrice [as long], the Kṛta age four [times as long as the Kali age].

*eṣā caturyugāsaṃkhyā kṛtvā vai hy ekasaptatiḥ |*  
*manvantarasya caikasya jñānam uktaṃ samāsataḥ || 23 ||*

This is the figure related to the four ages (*yuga*). Multiplying it by seventy-one, the knowledge about one time-span of a Manu (*manvantara*) has been briefly taught.

*kalpo manvantarāṇāṃ tu caturdaśa tu saṃkhyayā |*  
*daśa kalpasahasrāṇi brahmābhaḥ parikalpitam |*  
*rātrir etāvati proktā munibhis tattvadarśibhiḥ || 24 ||*

One æon (*kalpa*) is fourteen *manvantaras* in total. Brahmā's day (*brahmāhar*) is made up of ten thousand æons (*kalpa*). [Brahmā's]

1.21 Note how a verb (e.g. *iti vadanti*, *iti prābur*) is missing in *pādas* ab.

1.22 Note the stem form noun *yuga* in *pāda* b metri causa, or rather the compound *dvāparo-yuga-saṃjñitaḥ* (the end of *dvāparo* lengthened to avoid the metrical fault of two *laghus*), and also M's unique but confused readings.

1.23 Note the lengthened vowel in *°yugā* (metri causa).

The 'figure' mentioned in this verse is the sum of the duration of the four *yugas*, which makes up one *mahāyuga*: Kaliyuga = 360,000 years, Dvāparayuga = 720,000 years, Tretāyuga = 1,080,000 years, Kṛtayuga = 1,440,000 years; altogether 3,600,000 years. 71 *mahāyugas* make up a *manvantara* (= 255,600,000 years; cf. *Manu* 1.79). One *kalpa* is 14 *manvantaras* (= 3,578,400,000 years). Ten thousand *kalpas* are one day of Brahmā, and his night is of the same length, which would make one full day of Brahmā 71,568,000,000,000 human years. See next verses and, e.g., González-Reimann 2016. See VSS 21.34ff on *kalpa* etc.

night is of the same duration according to the wise who know the truth.

*rātryāgame pralīyante jagat sarvaṃ carācaram |*  
*ahāgame tathaiveha utpadyante carācaram || 25 ||*

When [Brahmā's] night falls, the whole moving and unmoving universe dissolves. And when [his] daylight arrives, similarly, the moving and unmoving [universe] is born here.

*parārdhaparakalpāni atītāni dvijottama |*  
*anāgataṃ tathaivāhur bhr̥gurādimaharṣayaḥ || 26 ||*

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

*yathārkagrahatārendu bhramato dṛśyate tv iha |*  
*kālacakraṃ bhramitvaiva viśramaṃ na ca vidmahe || 27 ||*

Just as the sun, the planets, the stars and the moon are perceived in this world as circling around, we, wandering around riding the wheel of time (*kālacakra*), can never have a rest.

*kālāḥ sṛjati bhūtāni kālāḥ saṃharate punaḥ |*  
*kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 28 ||*

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

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1.24 The accepted reading *kalpo* in *pāda* a is probably not original. M has a separator sign (|o|) at the end of *pāda* b, as if a section ended here.

1.25 The plural form *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 (- - U - U - U -). Note a general lack of a sense of grammatical number (see p. 24).

1.26 On the definition of the numbers *para* and *parārdha*, see verses 1.31–35. Note the peculiar compound *bhr̥gu-r-ādi-maharṣayaḥ*, for *bhr̥gvādimaharṣayaḥ*.

1.27 *bhramato* in *pāda* b seems to stand for the neuter participle *bhramat*. Alternatively, *bhramato* might mean ‘erroneously’ (*bhrama-tas*, abl.), but this would make the verse difficult to interpret. I have corrected *bhramatvaiva* to the standard form *bhramitvaiva*, although the former might conceal a finite verb (*bhramāmaḥ?*).

*caturdaśa parārdhāni devarājā dvijottama |*  
*kālena samatītāni kālo hi duratikramaḥ || 29 ||*

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

*eṣa kālo mahāyogī brahmā viṣṇuḥ paraḥ śivaḥ |*  
*anādinidhano dhātā sa mahātmā namaskuru || 30 ||*

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

[*parārdhādi* —  
*Parārdha* etc.: numbers]

*vigatarāga uvāca |*  
*śrutaṃ vai kālacakraṃ tu mukhapadmaviniḥṣṭam |*  
*parārdhaṃ ca paraṃ caiva śrotuṃ vaḥ pratidīpitam || 31 ||*

Vigatarāga spoke: I have now heard about the ‘wheel of time’ (*kāla-*  
*cakra*) from [your] lotus mouth. [I wish] to hear about [the terms]  
*parārdha* and *para* [mentioned above], as elaborated by you.

*anarthayajña uvāca |*  
*ekaṃ daśaṃ śataṃ caiva sahasraṃ ayutaṃ tathā |*  
*prayutaṃ niyutaṃ koṭim arbudaṃ vṛndam eva ca || 32 ||*

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

1.31 I have corrected the unmetrical *vinisṛtam* in *pāda* b to *vinīḥṣṭam*. The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinisṛitam*. Read *tvānmukhapadma*° (‘your lotus mouth’) over the *pāda*-boundary? See, e.g., SivP 2.3.27.6ab: *taj jñātvā nikhilaṃ devī śrutvā tvānmukhapamkajāt*.

*Pāda* d is suspect and my translation tentative. M’s reading in *pāda* d (*śrotuṃ naḥ pratidīyatām*) might make sense (‘give it back/repeat it for us to hear’), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotuṃ vaḥ pratidīpitam*, the reading of the majority of the witnesses, which is in fact not easy to interpret. One would expect a phrase meaning ‘please tell me about these.’ Finally, I have decided to take *vaḥ* as instrumental (‘by you’). Still, a verb is missing.

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

*kharvaṃ caiva nikharvaṃ ca śaṅku padmaṃ tathaiva ca |*  
*samudro madhyam antaṃ ca parārdhaṃ ca paraṃ tathā || 33 ||*

ten billion (*kharva*), a hundred billion (*nikharva*), one trillion (*śaṅku*,  $10^{12}$ ), ten trillion (*padma*), a hundred trillion (*samudra*), one quadrillion (*madhya*,  $10^{15}$ ), ten quadrillion (*[an]anta*), a hundred quadrillion (*parārdha*), and two hundred quadrillion (*para*).

*sarve daśaguṇā jñeyāḥ parārdhaṃ yāvad eva hi |*  
*parārdhadviguṇenaiva parasamkhyā vidhīyate || 34 ||*

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 niścita matib |*  
*purāṇavedapaṭhitā mayākhyātā dvijottama || 35 ||*

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

[ *brahmāṇḍam* —  
Brahmā's Egg: the Universe ]

*vigatarāga uvāca |*  
*brahmāṇḍaṃ kati vijñeyaṃ pramāṇaṃ jñāpitaṃ kvacit |*  
*kati cāṅguli-m-ūrdhveṣu sūryas tapati vai mahīm || 36 ||*

Vigatarāga spoke: What is the extent of Brahmā's Egg (*brahmāṇḍa*) [i.e. the universe]? Is it disclosed anywhere? From how many finger's breadths high does the sun heat the earth?

1.32 See a similar teaching of numbers in BrahmāṇḍaP 3.2.91ff.

1.33 Note that K<sub>41</sub> inserts a line here. See apparatus. For *anta* meaning *ananta*, see 1.57. M's reading in *pāda* d may be a result of an eyeskip to 1.34c.

1.35 Note that E inserts the line here that K<sub>41</sub> inserted above. See apparatus.

1.36 The use of the singular next to numerals is one of the hallmarks of the VSS (see p. 25). This means that *pāda* a may well refer to multiple *brahmāṇḍas*. Nevertheless, in the



*anarthayajña uvāca |  
brahmāṇḍānām prasaṅkhyātum mayā śakyam katham dvija |  
devās te 'pi na jānanti mānuṣāṇām ca kā kathā || 37 ||*

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

*paryāyeṇa tu vakṣyāmi yathāśakyam dvijottama |  
brahmaṇā yat purākhyāto mātariśvā yathā tathā || 38 ||*

I shall teach [you], as far as I can, in due order and truthfully, that, O great Brahmin, which Mātariśvan was taught by Brahmā in the past.

*śivāṇḍābhyantareṇaiva sarveśām iva bhūbhṛtām |  
daśa nāma diśāṣṭānām brahmāṇḍe kīrtitaṁ śṛṇu || 39 ||*

The ten names of all the [cosmic] rulers in each of the eight directions in Brahmā's Egg, [which is] inside Śiva's Egg (*śivāṇḍa*), are being taught now, listen.

light of VSS 2.2d (*pramāṇam tasya vā kati*), I suspect that the first question here could be rendered in slightly more standard Sanskrit as *brahmāṇḍasya pramāṇam kati yojanāni vijñeyam. cāpitaṁ kvacit in pāda b* in the witnesses is enigmatic. One may conjecture *prāpitaṁ* (perhaps: 'is it available somewhere?'), The intended form may have been *jñātaṁ kenacit* ('is it known by anyone?'), or *jñāpitaṁ* ('is it disclosed somewhere?'). I have chosen the latter, to which 1.37 below could be a reply. Of course, *cāpitaṁ* could be analysed as *cāpi taṁ* (possibly for *cāpi tat*), but that would help little, unless we imagine that the question is 'and where is it?' (*cāpi tat kva*).

My emendation of *cāṅguli-mūrdheṣu* to *cāṅguli-m-ūrdhveṣu* (with a hiatus-filler) is based on *ūrdhvatas* in 1.60d, which is part of the reply to the question posed in this line. In turn, *aṅguli* here triggered a conjecture in 1.60c.

1.37 One would expect *brahmāṇḍāni* in *pāda a* instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasaṅkhyātum*..., or rather, *brahmāṇḍasya viśeṣān prasaṅkhyātum*. The structure noun in genitive + verb meaning 'to tell' occurs also, e.g., in 4.69a.

1.38 The claim that Brahmā taught Mātariśvan is confirmed in 1.62cd, and also, e.g., in *Brahmāṇḍapurāṇa* 3.4.58cd (see the apparatus).

1.39 My conjecture in *pāda b* (*bhūbhṛtām*) is based on the fact that the readings transmitted in the MSS seem unintelligible, and, more importantly, that these names are said, in the subsequent verses, to belong to *nāyakas* ('chiefs, lords'), a possible synonym of *bhūbhṛt* ('a king'). Also, it is a minute intervention.

In *pāda c*, understand *diśāṣṭānām* as *diśām aṣṭānām* or *diśaṣṭakānām*: again, the use of the singular in the proximity of numbers is normal in the VSS (*daśa nāma*).

[ *bhūbhṛtām nāmāni* —  
Names of the cosmic rulers ]

[ *pūrvataḥ* —  
East ]

*sahāsahaḥ sahaḥ sahyo visahaḥ saṃhato 'asbhā |*  
*prasaho 'prasahaḥ sānuḥ pūrvato daśa nāyakāḥ || 40 ||*

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

[ *āgneye* —  
South-East ]

*prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |*  
*dīptatejās ca tejās ca tejā tejavaho daśa |*  
*āgneye tv etad ākhyātām yāmye śṛṇv atha bho dvija || 41 ||*

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

[ *yāmye* —  
South ]

*yamo 'tha yamunā yāmaḥ saṃyamo yamuno 'yamaḥ |*  
*saṃyano yamanoyāno yaniyugmā yanoyanaḥ || 42 ||*

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

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1.40 Note that many of the names here and in the following verses are, in the absence of any close parallel passage, rather insecure. In order to avoid the repetition of the name Saha, I take the first name here as feminine; Asabhā seems also to be a feminine ruler's name. Later on there seem to come more feminine names (Tejā, Yamunā, Naganā, etc.), therefore it might be correct to interpret some of the names as names of queens. What is clear here is that the list evokes the name Sahasrākṣa, one of the appellations of Indra, the guardian of the eastern direction.

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

1.42 I have chosen the variant *saṃyano* in *pāda* c only to avoid the repetition of the name *saṃyama*, and the variant *yanoyanaḥ* in *pāda* d because I suspect that most of the

[ *nairṛte* —  
South-West ]

*nagajo naganā nando nagaro naga nandanah |*  
*nagarbho gahano guhyo gūḍhajo daśa tatparah || 43 ||*

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

[ *vārune* —  
West ]

*vāruṇena pravakṣyāmi śṛṇu vipra nibodha me |*  
*babhraḥ setur bhavadbhadraḥ prabhavadbhavabhājanaḥ |*  
*bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 44 ||*

I shall teach you [the names] in Varuṇa's region [in the west]. Listen, O Brahmin, learn from me. [1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharāṇa, [9] Bhuvana, and [10] Bharṭṛ: these ten dwell in Varuṇa's region [in the west].

[ *vāyavye* —  
North-West ]

*nṛgarbho 'suragarbhaś ca devagarbho mahīdharah |*  
*vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajah || 45 ||*

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

names here should begin with *ya*, except for *ayamaḥ* in *pāda* b, which is little more than a guess in order to avoid the repetition of *yamaḥ*. All the name forms in this verse are to be taken as tentative. The only guiding light is the presence of *ya*, reinforcing a connection with Yama.

1.43 *naga* in *pāda* b is a stem form noun metri causa. *tatparah* in *pāda* d is be another example of a singular form next to a number (see 1.39c above). Note that the reconstruction of these names is tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nirṛti*, *narakas*, and *nāgas*.

1.44 Varuṇa upholds (*bibharti/bharati*) the sky and the earth. This could be the reason why these names include *bharaṇa* and *bharṭṛ*.

1.45 The connection between *vṛṣa* and the north-west or Vāyu is not evident to me. In a tantric context, a western position is more standard for *vṛṣa*, see e.g. Goodall et al. 2005, 40.

*jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanah |*  
*nāyakā daśa vāyavye kīrtitā ye mayā dvija || 46 ||*

[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 || 47 ||*

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

[ *īśāne* —  
 North-East ]

*indu bindu bhuvo vajra varado vara varṣaṇaḥ |*  
*ilano valino brahmā daśeśāneṣu nāyakāḥ || 48 ||*

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

[ *madhyame* —  
 Center ]

*aparo vimalo mohob nirmalo mana mohanaḥ |*  
*akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 49 ||*

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

1.47 I prefer the form *sumanaḥ* to the more standard *sumanāḥ* (K<sub>7</sub>) in *pāda* a because it suits the slightly irregular language of the VSS (see pp. 24) and because the solitary reading of K<sub>7</sub> may well only be an attempt to standardise. It is also not inconceivable that *sumanaḥ* stands compounded with *saumyaḥ*. Note how *daśa nāyakam* (neuter singular for masculine plural) could again be an example for the use of the singular next to a number in *pāda* d. It seems that here it is the northern region that is associated with Śiva, rather than the north-east, the *īśāna* direction, which is occupied by Brahmā in the next verse. (In a tantric context, Brahmā is sometimes associated with the north-east, see, e.g., Goodall et al. 2005, 39.) I have left *satya* in stem form.

1.48 I consider *indu*, *bindu* and *vajra* stem form nouns. The north-east seems to be occupied by Brahmā, and by rulers whose names should somehow evoke Brahmā's name.

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

[*parivārāḥ* —  
Subordinates ]

*sarveṣāṃ daśa-m-iśānāṃ parivāraśataṃ śataṃ |*  
*śatānāṃ pṛthag ekaikaṃ sahasraiḥ parivāritam || 50 ||*

Each of the ten rulers has a retinue of a hundred subordinates. Each one of [these] hundred is surrounded by a thousand subordinates.

*sahasreṣu ca ekaikaṃ ayutaiḥ parivāritam |*  
*ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtam || 51 ||*

Each one of the thousand is surrounded by ten thousand [subordinates], the ten thousand is surrounded by a multitude of a hundred thousand, the hundred thousand by a million,

*ekaikasya parivāro niyutaḥ pṛthag eva ca |*  
*koṭibhir daśakoṭyena ekaikaḥ parivāritaḥ || 52 ||*

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

1.49 Note that the last three lists above have been associated with Śiva, Brahmā and Viṣṇu, respectively, and here, in a layer of the text that can be labelled Vaiṣṇava (see pp. 6), it is Viṣṇu that seems to occupy a central position. *mana mohanaḥ* (or *nirmalanmana*) 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.

1.50 I take *daśa-m-iśānāṃ* as a split compound (*daśeśānāṃ*). It is conceivable that each of the above ninety rulers has ten subordinates, therefore each group of ten rulers has a hundred subordinates altogether, but the original idea may have been that each one of the above ninety rulers has a hundred subordinates. Alternatively, this verse may only refer to the central group of ten rulers mentioned in 1.49, and each one of them has a hundred subordinates.

1.51 We are forced to follow E's reading in *pāda* c in order to make sense of this passage. My correction in *pāda* d is motivated by the same. Note that *vṛnda* is not a number in this line. Elsewhere in this chapter *vṛnda* is the word that signifies 'a billion.'

1.52 It seems that *pādas* ab repeat what has been stated in 1.51cd. °*koṭyena* stands for °*koṭyā* (thematization). Note how the scribe of M gets confused at 1.52c due to an eyeskip and fully regains control only at 1.54b.

*daśakoṭīṣu ekaikaṃ vṛndavṛndabhṛtair vṛtam |*  
*vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam || 53 ||*

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

*kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtam |*  
*daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam || 54 ||*

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

*śaṅkubhiḥ pṛthag ekaikaṃ padmena parivāritam |*  
*padmavargeṣu ekaikaṃ samudraiḥ parivāritam || 55 ||*

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

*samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |*  
*madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritam || 56 ||*

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

*ananteṣu ca ekaikaṃ parārdhaparivāritam |*  
*parārdheṣu ca ekaikaṃ pareṇa parivāritam |*  
*eṣa vai kathito vipra śakyaṃ sāmkyam udīritam || 57 ||*

Each of those ten quadrillion is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. The enumeration [of the rulers of the Brahmāṇḍa] has been taught as much as it is possible.

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1.55 Note that in *pāda* a *śaṅkubhiḥ* stands for *śaṅkūṣu* (instrumental for locative).

[ *pramāṇam* —  
Measurements ]

*pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |*  
*candrodaye pūrṇamāsyāṃ vapur aṇḍasya tādṛśam || 58 ||*

Listen to me and learn about the measurements [of Brahmā's Egg],  
O Brahmin, I shall teach [you] in a concise manner. The body of  
the Egg is like that of [the moon] at moonrise on the day of the full  
moon.

*koṭikoṭisahasraṃ tu yojanānāṃ samantataḥ |*  
*aṇḍānāṃ ca parimāṇam brahmaṇā parikīrtitam || 59 ||*

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

*saptakoṭisahasrāṇi saptakoṭīśatāni ca |*  
*viṃśakoṭīṣu aṅgulīṣu ūrdhvas tapate raviḥ || 60 ||*

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

*pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |*  
*brahmāṇḍam cāprameyāṇāṃ lakṣaṇam parikīrtitam || 61 ||*

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

[ *purāṇam* —  
Redactors of the Purāṇa[s] ]

*purāṇāśīśahasrāṇi śatāni dvijasattama |*  
*brahmaṇā kathitam pūrṇam mātariśvā yathātatham || 62 ||*

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1.59 I suspect that the plural form *aṇḍānāṃ* is accidental and what is meant is a singular.

1.60 This verse is the reply to the question in 1.36cd, which contains the word *aṅguli*: this hints at the possibility that the unintelligible *gulmeṣu* transmitted in most of the witnesses might be corrupted from *aṅgulīṣu*; hence my conjecture, resulting in a *ra-vipulā*.

1.61 Note the mixture of different grammatical genders and numbers in this verse. Understand *pramāṇeṣu saṃkhyāḥ kīrtitāḥ samāsataḥ* and *brahmāṇḍānām aprameyāṇāṃ*, or *brahmāṇḍasyāprameyasya*, which is even metrical.

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

1.62 *Pāda* a should probably be analysed and interpreted as *purāṇam brahmaṇā kathitam*, or rather, *purāṇānām aśītisahasrāṇi śatāni ślokāni brahmaṇā kathitāni*. Alternatively, *pāda* a may have originally read *purāṇāni sabasrāṇi*, 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 is confirmed in 1.65d: *viṃśatślokaśasrikam*.

In *pāda* d, either understand *mātariśvā* (nom.) as *mātariśvānam* (acc.) or emend *kathitam* to *kathitaḥ* in the sense ‘Mātariśvan was taught,’ echoing 1.38cd: *brahmaṇā yat purākhyāto mātariśvā yathā tathā*.

On the idea that initially there was only one Purāṇa, see, e.g., Rocher 1986, 41ff. Compare the list in the VSS to a list of twenty-eight *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 aṣṭāviṃśati sattama |*  
*caturdhā yaiḥ kṛto vedo dvāpareṣu punaḥ punaḥ ||*  
*dvāpare prathame vyastāḥ svayaṃ vedāḥ [1] svayambhuvā |*  
*dvitīye dvāpare caiva vedavyāsah [2] prajāpati ||*  
*trītiye [3] cośanā vyāsas caturthe ca [4] brhaspatiḥ |*  
*[5] savitā pañcame vyāsah [6] mrtyuḥ ṣaṣṭhe smṛtaḥ prabhuḥ ||*  
*saptame ca [7] tathaivendro [8] vasiṣṭhaś cāṣṭame smṛtaḥ |*  
*[9] sārasvataś ca navame [10] tridhāmā daśame smṛtaḥ ||*  
*ekādaśe tu [11] trivṛṣā [12] bhāradvājas tataḥ param |*  
*trayodaśe [13] cāntarikṣo [14] varṇī cāpi caturdaśe ||*  
*[15] trayyāruṇaḥ pañcadaśe ṣoḍaśe tu [16] dhanamjayah |*  
*[17] kratumjayah saptadaśe [18] ṛṇajyo ṣṭādaśe smṛtaḥ ||*  
*tato vyāso [19] bharadvājo bharadvājāt tu [20] gautamah |*  
*gautamād uttamo vyāso [21] haryātmā yo ’bhidhīyate ||*  
*atha haryātmano [22] venaḥ smṛto vājaśravās tu yaḥ |*  
*somaḥ śuṣmāyaṇas tasmāt [23] ṛṇabindur iti smṛtaḥ ||*  
*[24] ṛkṣo ’bhūd bhārgavas tasmād vālmikīr yo ’bhidhīyate |*  
*tasmād asmatpitā [25] śaktir vyāsas tasmād [26] abam mune ||*  
*[27] jātukarṇo ’bhavan mattaḥ kṛṣṇadvāpāyanaś [28] tataḥ |*  
*aṣṭāviṃśatir ity ete vedavyāsāḥ purātanaḥ ||*

Another relevant passage is BrahmāṇḍaP 3.4.58cd–67 (≈ VāyuP 2.41.58–67). Note how Ṛṇabindu is, perhaps by mistake, different from Somaśuṣma/Śuṣmāyaṇa here, but, more importantly, note Amitabuddhi of VSS 1.75b appearing at the end of this list:

*[1] brahmā dadau śāstram idam purāṇam [2] mātariśvane ||*  
*tasmāc [3] cośanasā prāptaṃ tasmāc cāpi [4] brhaspatiḥ |*  
*brhaspatis tu provāca [5] savitre tadanantaram ||*  
*savitā [6] mrtyave prāha mrtyuś [7] cendrāya vai punaḥ |*  
*indraś cāpi [8] vasiṣṭāya so ’pi [9] sārasvatāya ca ||*



*vāyunā pāda saṃkṣīpya prāptam cośanasam purā |*  
*tenāpi pāda saṃkṣīpya prāptavāṃś ca bṛhaspatiḥ || 63 ||*

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

*bṛhaspatī tu provāca sūryam triṃśatsahasrikam |*  
*pañcaviṃśatsahasrāṇi mṛtyum prāha divākaraḥ || 64 ||*

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

*ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |*  
*indrenāha vasiṣṭhāya viṃśatślokaśahasrikam || 65 ||*

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 || 66 ||*

*sārasvatas [10] tridhāmne 'tha tridhāmā ca [11] śaradvate |*  
*śaradvāṃś tu [12] triviṣṭāya so [13] 'ntarikṣāya dattavān ||*  
*[14] carṣiṇe cāntarikṣo vai so 'pi [15] trayyāruṇāya ca |*  
*trayyāruṇād [16] dhanañjayah sa vai prādāt [17] kṛtañjaye ||*  
*kṛtañjayāt [18] tṛṇañjayo [19] bharadvājāya so 'py atha |*  
*[20] gautamāya bharadvājah so 'pi [21] niryyantare punaḥ ||*  
*niryyantaras tu provāca tathā [22] vājaśravāya vai |*  
*sa dadau [23] somaśuśmāya sa cādāt [24] tṛṇabindave ||*  
*tṛṇabindus tu [25] dakṣāya dakṣah provāca [26] śaktaye |*  
*śakteḥ [27] parāśaras cāpi garbhasthaḥ śrutavān idam ||*  
*parāśarāj [28] jātukarṇyas tasmād [29] dvaipāyanah prabhuḥ |*  
*dvaipāyanāt punaś cāpi [30] mayā prāptam dvijottama ||*  
*mayā caitat punaḥ proktaṃ [31] putrāyāmitabuddhaye |*  
*ity eva vākyam brahmādīguruṇām samudāhṛtam ||*

The list of *vedavyāsa*s in LiñP 1.7.15–18 includes these twenty-five names:  
 Kratu, Satya, Bhārgava, Aṅgiras, Savitr, Mṛtyu, Śatakratu, Vasiṣṭha, Sārasvata, Tridhā-  
 man, Trivṛta, Śatatejas, Tarakṣu, Āruṇi, Kṛtañjaya, Rtañjaya, Bharadvāja, Gautama, Vā-  
 caśravas, Tṛṇabindu, Rūkṣa, Śakti, Jātukarṇya, Kṛṣṇa Dvaipāyana.

1.63 Note the stem form noun *pāda* twice in this verse and the slightly odd gram-  
 matical structure in *pāda* b, (*purāṇam*) *prāptam uśanasam* ('the Purāṇa reached Uśanas'),  
 as opposed to the solution in *pāda* d with *prāptavān*.

1.64 *Pāda* a is a *ma-viṣulā*, or simply a *pathyā* if *pra* in *provāca* does not turn the  
 previous syllable long (*krama* licence).

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

*śoḍaśānām sahasrāṇi bharadvājya vai tataḥ |*  
*daśa pañcasahasrāṇi trivṛṣāya abhāṣata || 67 ||*

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

*caturdaśasahasrāṇi antarīkṣāya vai tataḥ |*  
*trayyāruṇīm sahasrāṇi trayodaśa abhāṣata || 68 ||*

[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 || 69 ||*

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

*kṛtamjayāya samprāpto dhanamjayamahāmuniḥ |*  
*kṛtamjayād dvijaśreṣṭha ṛṇamjayamahātmane || 70 ||*

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

*ṛṇāñjayāt punaḥ prāpto gautamāya maharṣiṇe |*  
*gautamāc ca bharadvājas tasmād dharyadvatāya tu || 71 ||*

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

1.70 Note the odd structure in *pādas* ab: *dhanamjayaḥ kṛtamjayāya samprāptaḥ*, for a more standard *dhanamjayena (purāṇam) samprāpitaṃ kṛtamjayam* ('the Purāṇa was transmitted to Kṛtamjaya').

1.71 The structure of *pādas* ab is as odd as that of 1.70ab. What was intended is probably *ṛṇāñjayena prāpitaṃ gautamāya*. Many of the syntactic oddities in this and other chapters might betray an influence of classical Newar. See pp. 24. The name Haryadvata in *pāda* d seem to be a variant on the attested forms Haryadvata and Haryātman (the latter is in the list of *vedavyāsas* in ViṣṇuP 3.3.16–17, see note to 1.62 above).

*rājaśravās tataḥ prāptaḥ somaśuṣmāya vai tataḥ |  
somaśuṣmāt tataḥ prāptas tṛṇabindus tu bho dvija || 72 ||*

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

*tṛṇabindus tu vṛkṣāya vṛkṣaḥ śaktim abbhāṣata |  
śaktiḥ parāśaraṁ prāha jatukarṇāya vai tataḥ || 73 ||*

Tṛṇabindu taught it to [24] Vṛkṣa, Vṛkṣa to [25] Śakti [the father of Parāśara]. Śakti taught it to [26] Parāśara, then [Parāśara] to [27] Jatukarṇa.

*dvaipāyanam tu provāca jatukarṇo maharṣiṇam |  
romaharṣāya samprāpto dvaipāyanamahāmuniḥ || 74 ||*

Jatukarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to [29] Romaharṣa.

*romaharṣeṇa provāca putrāyāmitabuddhaye |  
daśa dve ca sahasrāṇi purāṇaṁ samprakāśitam |  
mānuṣāṇāṁ hitārthāya kiṁ bhūyaḥ śrotum icchasi || 75 ||*

Romaharṣa taught the Purāṇa[s] of 12,000 [verses], now fully revealed, to his son, [30] Amitabuddhi, for the benefit of humankind. What else do you wish to know?

*|| iti vṛṣasārasaṁgrabe brahmāṇḍasaṁkhyā nāmādhyāyaḥ prathamah ||*

1.72 The syntax is again slightly odd here. The intention may have been *prāpitam rājaśravasā somaśuṣmāya... tatas tṛṇabindunā prāptam*.

1.73 In other list of *vedavyāsas*, Tṛṇabindu hands the Purāṇas down to Ṛkṣa, Rūkṣa or Dakṣa (see note to 1.62 above). *vṛkṣa* in *pāda* a is probably a corrupted form. The name Jatukarṇa may be a corrupted form of Jātū- or Jātukarṇa.

1.74 *Pādas* ab are a *pathyā* if *pra* in *provāca* does not turn the previous syllable long (*krama* licence). The syntax of *pādas* cd echoes that of 1.70ab above.

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

In *Brahmāṇḍapurāṇa* 3.4.67ab (*mayā caitat punaḥ proktaṁ putrāyāmitabuddhaye*, see note to 1.62 above) Amitabuddhi is clearly the name (or epithet) of Romaharṣa's son. This suggests that the reading *romaharṣāya* in some of the MSS in *pāda* a is a mistake for *romaharṣas ca*, or similar. MS M is either transmitting an otherwise syntactically problematic reading (*romaharṣeṇa*) that is more original than that in most other witnesses, or M's scribe is trying to correct the text. Supposing the former, in this case I accepted M's

Here ends the first chapter in the *Vṛṣasārasaṃgraha* called Description of Brahmā's Egg.

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reading. Note that the extent of the transmitted text (12,000 *ślokas*) has not changed since Trayyāruṇi (1.69).

Manuscripts C<sub>02</sub> and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchasīti* ||O|| (C<sub>02</sub>) and *icchasi iti* ||o|| (M). Note also that M gives the number of *ślokas* in this chapter, 77, which is close to 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.

[ dvitīyo 'dhyāyaḥ ]  
[Chapter Two]

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

Vigatarāga spoke: I have heard the description of Brahmā's Egg (*brahmāṇḍa*) from [you,] the best of men, its extent, colour, form, and the numbers associated with it, in a concise manner.

*śivāṇḍeti tvayā prokto brahmāṇḍālayakīrtitaḥ |*  
*kīdrśam lakṣaṇam jñeyam pramāṇam tasya vā kati || 2 ||*

You mentioned Śiva's Egg (*śivāṇḍa*) as taught to be the receptacle of Brahmā's Egg (*brahmāṇḍa*). What are its characteristics and how much is its extent?

*kasya vā layanam jñeyam pramāṇam vātra vāsinah |*  
*kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ || 3 ||*

And whose dwelling place is it? And [what] is the extent of the inhabitants thereof? What kind of subjects live there? And who is the ruler (*prajāpati*) there?

[ *śivāṇḍasaṃkhyā* —  
Summary of the Śivāṇḍa ]

*anarthayajña uvāca |*  
*śivāṇḍalakṣaṇam vipra na tvam praṣṭum ibārbasi |*  
*daivatair api kā śaktir jñātum draṣṭum ca tattvataḥ || 4 ||*

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2.1 It is unlikely that *janāgreṇa* picks up *mayā* ('by me, the best of men'). Instead, I suppose that this instrumental could be understood as 'through the best of man,' or rather, simply taken as an ablative ('from the best of men').

2.2 The location where the Śivāṇḍa was mentioned is verse 1.39a above.

2.3 *vā layanam* in *pāda* a may stand for *vā-ālayanam*, in the sense of *vā-ālayam*. The questions in this verse are most probably answered in verses 2.26–33, and if my interpretation is correct there, *pramāṇam vātra vāsinah* (understand *vāsinām*) and *pāda* c should refer to the number of inhabitants in the five regions of Īśāna, Tatpuruṣa, etc., deities who are referred to here in *pādas* a and possibly d.

Anarthayajña spoke: Please don't ask me about the characteristics of Śiva's Egg (*śivāṇḍa*), O Brahmin. How could even the gods have the power to really know and see Śiva's Egg?

*agamyagamanam guhyam guhyād api samuddhitam |*  
*na prabbur netaras tatra na daṇḍyo na ca daṇḍakaḥ || 5 ||*

The path leading to it is not to be trodden, it is more secret than any secret, and it is lofty. There is no master or servant there, nobody to be punished and no punisher.

*na satyo nānṛtas tatra suśīlo no duḥśīlavān |*  
*nānṛjur na ca dambhitvaṃ na tṛṣṇā na ca īrṣyatā || 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 || 7 ||*

There is no anger or greed there, no arrogance or discontent (*[a]sūyaka*), no envy or hatred, no cheaters and no jealousy.

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

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

*notkṛṣṭo mānavas tasmin striyaś caiva śivālaye |*  
*na nindā na praśamsāsti matsarī piśuno na ca || 9 ||*

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2.5 *samuddhitam* in *pāda* b is suspect. Emending it to *samuddhṛtam* would not be fully satisfactory, and the readings transmitted in the witnesses are problematic. M, a MS not collated for this chapter, gives a confusing reading: *sa[mur]dbh[ni]dam*. I doubt if E's *samṛddhidam* ('yielding success') is the correct reading. Perhaps *samudāhṛtam* ('declared, talked about as'), or *samāvṛtam* ('guarded') was meant. It is not inconceivable that *agamyagabanaṃ* in C<sub>02</sub> (and MK<sub>41</sub>; 'it is inaccessible because of its depth') is original and is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhād* could be the right reading, and in what sense, in *pāda* b.

2.6 Strictly speaking *duḥśīlavān* in *pāda* b is unmetrical; understand or pronounce *duśīlavān*. *īrṣyatā* (for *īrṣyā*, see 2.7a) is a form rarely attested.

2.7 *na sūyakaḥ* in *pāda* b stands for *na asūyaka* metri causa.

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 || 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 || 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 || 12 ||*

There is no Dvāpara age or Tretā or Kṛta. There are no Manu-eras (*manvantara*) there and no æons (*kalpa*).

*ābhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |*  
*na janmamaraṇam tatra āpadaṃ nāpnuyāt kvacit || 13 ||*

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

*na cāśāpāśābaddho 'sti rāgamohaṃ na vidyate |*  
*na devā nāsurās tatra na yakṣoragarākṣasāḥ || 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.

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2.11 Note the term *anartī* in *pāda* a: it might have something to do with non-material sacrifice (*anarthayajña*), the topic of chapter 11, and with our interlocutor Anarthayajña. My emendation in *pāda* c from *na priyas* ('no lover/husband') to *nāpriyas* ('no enemy') might not be necessary but it seems more meaningful than the transmitted readings.

2.12 On *manvantaras* and *kalpas*, see 1.22–23 above.

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

*na bhūtā na piśācās ca gandharvā ṛṣayas tathā |*  
*tārāgrahaṃ na tatrāsti nāgakiṃnaragāruḍam || 15 ||*

There are neither Ghosts nor Piśācas, no Gandharvas and no Ṛṣis.  
 There are no planets there, no Nāgas, Kiṃnaras or Garuḍa-like creatures.

*na japo nāhnikas tatra nāgnihotrī na yajñakṛt |*  
*na vrataṃ na tapaś caiva na tiryaiṇnarakaṃ tathā || 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 varṣaśatenāpi śakyam vaktum na kenacit || 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 || 18 ||*

All are born by Hara’s wish. I shall teach [them] to you one by one, gods and people, and trees, bushes, creepers, etc.

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2.16 The phrase of *tiryaiṇnaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpās tiryaiṇnarakagāmināḥ*. Here Ganguli 1883–1896 translates *tiryaiṇ* separately as ‘in a crooked way,’ but I suspect that in the VSS *tiryaiṇnaraka* has more to do with *tiraggatī*, being reduced to animal existence, being reborn as an animal or entering a hell in animal form. Cf. MBh Suppl. 13.15.2615–16:

*nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ |*  
*tiryaiṇnarakagantāro hy adhamās te narādhamāḥ ||*

and UMS 6.1:

*avamanyanti ye viprān sarvaloke namaskṛtān |*  
*narakaṃ yānti te sarve tiryagyonim vrajanti ca ||*

I suspect that *nātiryā*<sup>o</sup> in the witnesses is only a scribal mistake for *na tiryā*<sup>o</sup>.

2.17 My translation of *aiśvaryaguṇa*<sup>o</sup> is tentative. It could be taken as a *dvandva* compound (e.g. ‘supremacy and qualities’). The expression *sarva*<sup>o</sup> 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* *āniman*, *laghiman* etc. De Simini (2016a, 386), e.g., translates *sarvaiśvaryaguṇopetaḥ* in ŚDhU 2.127 as ‘endowed with all the qualities of lordship.’

2.18 Treat *pāda* a as if the object of *bravīmi*. Note the gender confusion in this verse. In *pāda* c, *varjyāni* is suspect. I take it as if it stood for *vargāḥ/vargāni*, and not in the sense of ‘excluding,’ because gods and people are in fact, albeit vaguely, mentioned below.



*parārdhadvigūṇotsedho vistāraś ca tathāvidhaḥ |*  
*anekākārapuṣpāṇi phalāni ca manoharam || 19 ||*

The height [of the Śivāṇḍa] is two *parārdhas*, and [its] width is the same. There are lovely flowers of varied shape [there] and also lovely fruits.

*anye kāñcanavṛkṣāṇi maṇivṛkṣāṇy athāpare |*  
*pravālamaniṣaṇḍās ca padmarāgaruhāṇi ca || 20 ||*

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

*svādumūlaphalāḥ skandhalatāviṭapapādapāḥ |*  
*kāmarūpās ca te sarve kāmādāḥ kāmabhāṣiṇaḥ || 21 ||*

There are tasty roots and fruits and trees with creepers on their twigs. All are shape-shifters and they fulfill desires and they whisper seductively.

*tatra vipra prajāḥ sarve anantaguṇasāgarāḥ |*  
*tulyarūpabalāḥ sarve sūryāyutasamaprabhāḥ || 22 ||*

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

*parārdhadvayavistāraṃ parārdhadvayam āyatam |*  
*parārdhadvayavikṣepaṃ yojanānāṃ dvijottama || 23 ||*

[Śiva's Egg] is two *parārdhas* long and two *parārdhas* wide, and two *parārdhas* is its [vertical] extension, [measured] in *yojanas*, O great Brahmin.

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2.19 I understand *pāda* a as *parārdhadvigūṇa utsedho*, i.e. as an example of double *sandhi*. On the other hand, *sedho* is only my conjecture, and may refer to something else than the Śivāṇḍa. Note the number confusion in *pāda* d, and also that two *parārdhas* is one *para*, the highest possible number according to verses 1.34–35 above. The number may refer to any unit of length, but 2.23 below suggests that it is *yojanas*.

2.20 Note that both *anye* and *apare* here pick up neuter nouns (gender confusion).

2.21 My conjectures in *pādas* ab result in a compound spanning the *cāsura*, which may have been the reason why the line got corrupted.

*aiśvaryatvaṃ na saṃkhyāsti balasaktiś ca bho dvija |*  
*adhordhvo na ca saṃkhyāsti na tiryāñ caiti kaścana || 24 ||*

[Īśāna's] powers cannot be expressed by numbers, neither can [His] powerfulness, O twice-born. [In fact, the distances in Śiva's Egg] downwards and upwards cannot be expressed by numbers. Nobody can traverse through it.

*śivāṇḍasya ca vistāram āyāmaṃ ca na vedmy aham |*  
*bbhogam akṣaya tatraiva janmamṛtyur na vidyate || 25 ||*

[In reality,] I do not know the length and width of Śiva's Egg. Enjoyment is undecaying there, and there is no birth or death there.

*śivāṇḍamadhyam āśritya gokṣīrasadrśaprabhāḥ |*  
*parārdhaparakoṭīnām īśānānām smṛtālayaḥ || 26 ||*

In the centre of Śiva's Egg, [creatures] shine like cow's milk. [It is] said to be the region (*ālaya*) of those belonging to Īśāna, one and a half *para* crore in number.

*bālasūryaprabhāḥ sarve jñeyās tatpuruṣālaye |*  
*parārdhaparakoṭīnām pūrvasyām diśam āśritāḥ || 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.

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2.24 *Pādas* ab are an echo of 2.17b. *kaścana* in *pāda* d forces us to accept the reading in K<sub>82</sub><sup>pc</sup> K<sub>7</sub> (*caiti*), as opposed to *ceti* in the remaining witnesses. Alternatively translate as '[The distances in Śiva's Egg] downwards and upwards and horizontally cannot be expressed by numbers, some people say.'

2.25 *Pāda* c is transmitted in an unmetrical form and with a gender problem in the witnesses (*bbhogam akṣayas*, including paper MS K<sub>41</sub>, not collated here), hence my emendation using a stem form noun, a phenomenon frequently seen in this text. But note that *bbhoga* is normally masculine; there might be a hiatus-filler in-between: *bbhoga-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 creatures living in the given region. They may tell us about the extent of the given region, although the numbers are much higher than what one would expect after verse 2.23.

2.27 The genitive of *parārdhaparakoṭīnām* is baffling here and in the coming verses,

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

Everybody is like collyrium in the southern direction, in the region of Aghora, one and a half *para* crore in number.

*kundenduhimaśailābhāḥ paścimām diśam āśritāḥ |  
parārdhaparakoṭīnām sadya-m-iṣṭālayaḥ smṛtaḥ || 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 |  
parārdhaparakoṭīnām vāmadevālayaḥ smṛtaḥ || 30 ||*

In the northern direction, they are like saffron in water. Vāmadeva's region is [home] to one and a half *para* crore [people].

*īśānasya kalāḥ pañca vaktrasyāpi catuṣkalāḥ |  
aghorasya kalā aṣṭau vāmadevās trayodaśa || 31 ||*

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

*sadyaś cāṣṭau kalā jñeyāḥ saṃsārārṇavatārakāḥ |  
aṣṭatrimśat kalā hy etāḥ kīrtitā dvijasattama || 32 ||*

but I suspect that again the expression gives the number of subjects living in the given region. *pūrvasyām* is meant to mean *pūrvām* (cf. *dakṣiṇām*, *paścimām*, and *uttarām* in the next verses); note how K<sub>10</sub> tries to save the construction by reading *diśi-m*.

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

2.28 Note the Aīśa form *diśim* in C<sub>45</sub> (see, e.g., Kiss 2015, 83, §26), and that Aghora is indeed usually south-facing.

2.29 Note the Aīśa form *diśim* in K<sub>7</sub> in *pāda* b. In *pāda* d, we may presuppose the presence of a *sandhi*-bridge: *sadya-m-iṣṭālayaḥ*. Sadyojāta is traditionally associated with the western direction.

2.30 Note the Aīśa form *diśim* in C<sub>94</sub> in *pāda* b. Vāmadeva is traditionally associated with the western direction.

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

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

*saṃkhyā varṇā diśaś caiva ekaikasya pṛthak pṛthak |*  
*pūrvoktena vidhānena bodhavyās tattvacintakaiḥ || 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 || 34 ||*

If one has the intention to go to the Śiva's Egg, one should practise Śiva-yoga regularly. Without Śiva-yoga, O Brahmin, it is impossible to go there.

*aśvamedhādīyajñānām koṭyāyutaśatāni ca |*  
*kṛcchrāditapa sarvāṇi kṛtvā kalpaśatāni ca |*  
*tatra gantum na śakyeta devair api tapodhana || 35 ||*

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

*gaṅgādisarvatīrtheṣu snātvā taptvā ca vai punaḥ |*  
*tatra gantum na śakyeta ṛṣibhir vā mahātmabhiḥ || 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.

2.32 Note *sadyaś* in *pāda* a for *sadyasaś* or *sadyojātasya*.

2.34 °*ākṛṣṭyā* ('because of being drawn to' or 'with the intention of') in *pāda* a might be corrupt. Perhaps understand °*ākṛṣṭaḥ* ('he who is attracted to').

2.35 Understand *kṛcchrāditapa sarvāṇi* as *kṛcchrāditapāṃsi sarvāṇi*. It can be considered an instance of the use of a stem form noun. On the specific penance called *kṛcchra*, which involves having to sleep in a sitting position, see, e.g., Kane 1941–1962, 120.

*saptadvīpasamudrāṇi ratnapūrṇāṇi bho dvija |  
dattvā vā vedaviduṣe śraddhābhaktisamanvitaḥ |  
tatra gantum na śakyeta vinā dhyānena niścayaḥ || 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 māmśam uddhṛtya dattvārthibhyaś ca niścayāt |  
svadāraputrasarvasvaṃ śīro 'rthibhyaś ca yo dadet |  
na tatra gantum śakyeta anyair vāpi suduṣkaraiḥ || 38 ||*

He who carves out flesh from his own body and gives it without hesitation to those who are in need of it, or he who gives away his wife, his son and his possessions or his own head to those in need, or he who [performs] other difficult deeds, will not be able to go there [by merely doing these].

*yajñātīrthatapodānavedādhyayanapāragah |  
brahmāṇḍāntasya bhogāṃs tu bhuñkte kālavaśānugah || 39 ||*

He who has completed the sacrifices, the pilgrimages, the austerities, the donations, the study of the Vedas, will experience [only] those enjoyments that Brahmā's Egg offers, still being subject to time and death.

*kālena samapreṣyeṇa dharmo yāti parikṣayam |  
alātacakravat sarvaṃ kālo yāti paribhraman |  
traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ || 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].

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2.38 For examples of legends that involve donating one's own flesh, see VSS 17.37–40 (Uśīnara, Alarka). See also 6.26. Examples of people donating family members include VSS chapter 12 (Vipula giving away his wife), and 17.41 (Sudāsa's story).

2.40 Notice the *krama* licence in *pāda* a: *samapre*<sup>o</sup> renders as short-short-long. I take *samapreṣyena* as if it read *sampreṣito*, picking up *dharmo*; otherwise it is difficult to make

|| *iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyaḃyo dvitīyaḥ* ||

Here ends the second chapter in the *Vṛṣasārasaṃgraha* called Description of Śiva's Egg.

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sense of it. As Kenji Takahashi pointed out to me, Fitzgerald 2012 is a good starting point to understand the implication of *alātacakra*, 'a single, rapidly twirled torch creat[ing] the illusion of an apparently real, continuous circle' (ibid., p. 777). The function of *sarvaṃ* in *pāda* a becomes clear only if we understand *paribhraman* in a causative sense (for *paribhramayan*). One cannot help noticing that this verse would be in a more fitting context after verse 1.30, at the end of a section on *kāla*. On the other hand, it leads us to the next topic, Dharma, smoothly.

[ tṛtīyo 'dhyāyaḥ ]  
[ Chapter Three ]

[ *dharmappravacanam* —  
Exposition of Dharma ]

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

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

*kautūhalaṃ mamotpannaṃ saṃśayaṃ chindhi tattvataḥ* |  
*kasya putro munīśreṣṭha prajāś tasya kati smṛtāḥ* || 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?

*anarthayaājña uvāca* |  
*dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ* |  
*ādhāraṇān mahattvāc ca dharmā ity abhidhīyate* || 3 ||

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3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma ('Why do they call the bull Dharma?') or Dharma itself/himself ('Why is Dharma called Dharma?'), see the end of the previous chapter, where *dharmā* was mentioned (2.40b), and to which the present verse is a reaction, i.e. the focus is not so much the bull but Dharma. Compare also MBh 12.110.10–11:

*prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam* |  
*yat syād abhimsāsaṃyuktaṃ sa dharmā iti niścayaḥ* ||  
*dhāraṇād dharmā ity āhur dharmena vidhṛtāḥ prajāḥ* |  
*yat syād dhāraṇasaṃyuktaṃ sa dharmā iti niścayaḥ* ||

Note the similarities of the above passage from the MBh with this present VSS 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 etymological explanation involves the word [ā]dhāraṇa in both cases. These have led me to think that in *pādas* ab of the verse in the VSS it is Dharma that is the focus of the inquiry, as in the MBh, and not the bull.

Understand *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural at the end of the phrase signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahābhāgāḥ*). On this, see p. 24 in the Introduction. On Dharma as a bull, see Introduction, pp. 1.

Anarthayajña spoke: Well, *dhṛti* (‘firmness’), [of] the [same] verbal root [as *dharma*], is said to be [its] synonym. It is called *dharma* because it supports (*āDHĀRaṇa*) and because it is great (*MAhattva*).

*śrutismṛtidvayor mūrtiś catuṣpādavṛṣaḥ sthitaḥ |*  
*caturāśrama yo dharmāḥ kīrtitāni manīṣibhiḥ || 4 ||*

The four-legged Bull is the embodiment of both Śruti and Smṛti. It is Dharma as made up of the four disciplines (*āśrama*).

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

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

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

The insertion ‘[of] the [same]’ in my translation solves the problem of a noun (*dhṛti*) seemingly being considered a verbal root (*dhātu*) here. For similar passages with nominal stems apparently being treated as *dhātus*, see, e.g., Vāyup 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvyaḥ*; Vāyup 3.19cd (= BrahmāṇḍaP 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñaiḥ pālāne smṛtaḥ*; LiṅP 2.9.19: *bhaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*.

3.4 A similar image of the legs of the Bull of Dharma being the four *āśramas* (and not three, as it may seem, at least according to Olivelle 1993, 55 and Ganguli 1883–1896, Śāntiparvan CCLXX) is hinted at MBh 12.262.19–21:

*dharmam ekaṃ catuṣpādam āśritās te naraṣabbhāḥ |*  
*taṃ santo vidbivat prāpya gacchanti paramām gatim ||*  
*gr̥hebhya eva niṣkramya vanam anye samāśritāḥ |*  
*gr̥ham evābhisaṃśritya tato 'nye brahmacāriṇaḥ ||*  
*dharmam etaṃ catuṣpādam āśramaṃ brāhmaṇā viduḥ |*  
*ānantaṃ 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, *dharma* has lost one foot during each of the other *yugas* and righteousness (*dharma*) likewise has diminished by one quarter due to theft, falsehood, and deceit.’

Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmāḥ kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramaḥ kīrtito manīṣibhiḥ*. Judit Törzsök suggested that *caturāśrama* and *dharmāḥ* may be interpreted as a split compound here.

3.5 Note the use of the singular next to a number in *pāda* a, as in 3.1d, and that



*brahmaṇo hṛdayaṃ bhittvā jāto dharmah sanātanaḥ |*  
*tasya patnī mahābhāgā trayodaśa sumadhyamāḥ || 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 dharmanisargo 'yaṃ kiṃ bhūyaḥ śrotum icchasi || 7 ||*

They are Dakṣa's daughters, [called] Śraddhā and so on. They have huge eyes and they are beautiful. Numerous sons and grandsons were born to him. This is the nature of Dharma. What more do you wish to hear?

*vigatarāga uvāca |*  
*dharmapatnī viśeṣeṇa putras tebhyaḥ pṛthak pṛthak |*  
*śrotum icchāmi tattvena kathayasva tapodbhava || 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.

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*vijñeyāḥ* is an emendation from *vijñeyah* following the logic of 3.1d. *tīrya* seems to be an acceptable nominal stem in this text for *tīryaṇc*. See, e.g., 4.6a: *devamānuṣatīryeṣu*. °*ādayaḥ* in *pāda* d seems superfluous, the verse having already listed five items.

3.6 Note the use of the singular in *pādas* cd. I have left *sumadhyamāḥ* as the manuscripts transmit it: it signals the presence of the plural. One might consider correcting *mahābhāgā* to *mahābhāgās*, but cf. p. 24 on grammatical number. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

3.7 *śraddhādhyāḥ* 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]. (Note that in fact the wives' names start with Śraddhā in 3.9.) Again, the plural forms °*ādyāḥ* could have been applied. I have chosen *sumanoharāḥ* in *pāda* b because the pattern singular-singular-(singular)-plural, i.e. having the required plural ending only at the end of the noun phrase, seems to be natural in the language of the VSS. Note the use of a singular verb instead of the required the plural in *pādas* cd, *babhūva ha* perhaps being a phonetic and metrically 'adjusted' equivalent, so to say, of *babhūvuh*.

3.8 I could have emended *tebhyaḥ* to the correct feminine form *tābhyaḥ*, suspecting that it is only the result of some early confusion brought about by *putras*, but *tebhyaḥ* might be original, and it might even mean '[hear] about them.' Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnīr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

*anarthayajña uvāca |*

*śraddhā lakṣmīr dhṛtis tuṣṭiḥ puṣṭir medhā kriyā lajjā |*

*buddhiḥ śāntir vapuḥ kīrtiḥ siddhiḥ prasūtisambhavāḥ || 9 ||*

Anarthayajña 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 || 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.

3.9 Note how *lajjā* in *pāda* b makes the line unmetrical.

For Dharma's thirteen wives and their sons, see, e.g., LiñP 1.5.34–37 (note the similarity between the first line and VSS 3.6cd–7ab above):

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

*prasūtisambhavāḥ* in *pāda* d is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, traditionally the name of Dakṣa's wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C<sub>94</sub>) to cause confusion. Another option would be to accept Ābhūti as the name of Dakṣa's wife.

For Prasūti being Dakṣa's wife in other sources, see, e.g., LiñP 1.5.20–21 (but also note the presence of the name Sambhūti):

*prasūtiḥ suṣuve dakṣāc caturviṃśatikanyakāḥ |*  
*śraddhām lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhām kriyāṃ tathā ||*  
*buddhiḥ lajjāṃ vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ |*  
*khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ prītiṃ kṣamām tathā ||*

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl., cf. 3.11a).

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

To Puṣṭi was born a son [called] Lābha ('Profit'). Medhā's son is Śruta ('Sacred Knowledge'). Kriyā's sons are Daṇḍa ('Punishment') and Samaya ('Law').

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

Lajjā's son is Vinaya ('Discipline'), Buddhi's son is Bodha ('Intel-  
 ligence'). Lajjā has two [more] sons: Sudhiya[/Sudhī] ('Wise') and  
 Apramāda ('Cautiousness').

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

Kṣema ('Peace') is to be known as Śānti's son, Vyavasāya ('Resolu-  
 tion') is Vapus' son. Yaśas ('Fame') is Kīrti's son, Sukha ('Joy') was  
 born to Siddhi. [This is how] the sons of Dharma in the [*manvan-  
 tara*] era of Svāyambhuva [Manu] were known.

Alternatively, take *śraddhā* and *suto* as elements of a split compound, and understand *śraddhāsuto jātaḥ kāmāḥ*.

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda* c, following the relevant line in the KūrmP cited in the apparatus to this verse (*kriyāyās cābhavat putro daṇḍaḥ samaya eva ca*) and also LiñP 1.5.37 quoted also in the apparatus, allotting only two sons to Kriyā. Thus I don't think that Kriyā is supposed to have a son called Abhaya ('Freedom from danger'; BhāgP 4.1.50ab claims that Dayā had a son called Abhaya: *śraddhāsūta śubhaṃ maitrī prasādam abhayaṃ dayā*). Nevertheless, in a number of sources Kriyā actually has three sons, see, e.g., ViṣṇuP 1.7.26ab, where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutaṃ kriyā daṇḍam nayaṃ vinayaṃ eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in *pāda* c? Compare VāyuP 1.10.34cd (*kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca*) with BrahmanḍaP 1.9.60ab (*kriyāyās tanayau proktau damaś ca śama eva ca*).

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

3.13 Note that *sukhaṃ* in *pāda* d is probably meant to be masculine (*sukhaḥ*), but e.g. in the KūrmP passage quoted above it is also neuter. For the emendation in *pāda* e, see MatsP 9.2cd:

*vigatarāga uvāca |  
mūrtidvayaṃ kathaṃ dharmāṃ kathayasva tapodbhava |  
kautūhalaṃ atīvaṃ me kartaya jñānasamśayaṃ || 14 ||*

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

*anarthayajña uvāca |  
śrutismṛtidvayor mūrtir dharmasya parikīrtitā |  
dārāgnibhotrasambandha iṣyā śrautasya lakṣaṇam |  
smārto varṇāśramācāro yamais ca niyamair yutaḥ || 15 ||*

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

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*yāmā nāma purā devā āsan svāyambhuvāntare,  
and BhāgP 6.4.1:  
devāsuraṇṇām sargo nāgānām mṛgapakṣiṇām |  
sāmāsikas tvayā prokto yas tu svāyambhuve 'ntare ||*

3.14 Note *dharmā* as a neuter noun and the form *atīvaṃ* for *atīva* metri causa. My emendation from *kīrtaya* ('declare') to *kartaya* ('cut') was influenced by the combination of *chindhi* and *saṃśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2ab: *kautūhalaṃ mamotpannaṃ saṃśayaṃ chindhi tattvataḥ*; 10.10cd: *kautūhalaṃ mahaj jātaṃ chindhi saṃśayakārakam*; 15.2ab: *etat kautūhalaṃ chindhi saṃśayaṃ paramēśvara*. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13f above.

3.15 The reading °*dvayī* in *K*<sub>7</sub> in *pāda* a is attractive, but it could well be only an attempt to improve upon the text. The emendation in *pāda* c is based on parallel passages in *Manu* and the *MatsP* (see the apparatus).

As for Dharma being based on *śruti* and *smṛti*, see, e.g., *Manu* 2.10:

*śrutiḥ tu vedo vijñeyo dharmasāstraṃ tu vai smṛtiḥ |  
te sarvārtheṣv anīmāṃsyē tābhyāṃ dharmo hi nīrababhau ||*

In Olivelle's translation (2005, 94): "Scripture" should be recognized as "Veda," and "tradition" as "Law Treatise." These two should never be called into question in any matter, for it is from them that the Law shines forth.'

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

[*yamaniyamabhedah* —  
Yama and Niyama rules ]

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

Now hear the classification of both the *yama* and *niyama* rules. Non-violence, truthfulness, refraining from stealing, absence of hostility, self-restraint, taboos, virtue, avoiding mistakes, charm, sincerity: these are the ten *yamas*.

*ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ |*  
*ahiṃsādi pravakṣyāmi śṛṇuṣvāvahito dvija || 17 ||*

The wise say that there are five subclasses to each. I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O twice-born.

[*yameṣv ahiṃsā* (1) —  
First Yama-rule: non-violence ]  
[*pañcavidhā hiṃsā* —  
Five types of violence ]

*trāsanam tāḍanam bandho māraṇam vṛttināśanam |*  
*hiṃsām pañcavidhām āhur munayas tattvadarśiṇaḥ || 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.

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3.16 *Pāda* a should be understood as *yamaniyamayoś*, but the author of this line may have tried to avoid the metrical fault of having two short syllables in second and third position. Note how all witnesses read *mādhūrya* in *pāda* e instead of *mādhurya*. The former may have been acceptable originally in this text. *Pāda* e is a *ma-vipulā*.

As noted above, this is the beginning of a long section in our text that describes the *yama-niyama* rules, reaching up to the end of chapter eight. The title given in the colophon of the next chapter, chapter four, namely *yamavibhāga*, would fit this locus better than the beginning of that chapter, which commences with a discussion on the second of the *yamas*, *satya*.

3.17 In *pāda* a, *pañca* and *bheda* may be typeset as two separate words since the use of the singular after numbers is one of the hallmarks of the text (see p. 24).

*kāṣṭhaloṣṭakaśādyais tu tāḍayantīha nirdayāḥ |*  
*tatprahāravibhinnāṅgo mṛtavadhyam avāpnuyāt || 19 ||*

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

*baddhvā pāḍau bhujoraś ca śīrorukkaṇṭhapāśitāḥ |*  
*anāhatā mriyanty evaṃ vadho bandhanajāḥ smṛtaḥ || 20 ||*

[Others] tie up [people] at their feet, arms and chest. [These,] hung by their hair and neck, die in this way without being wounded. This is the capital punishment for tying up [other people].

*śatrucaurabhayair ghoraiḥ śiṃhavyāghragajoragaiḥ |*  
*trāsānād vadham āpnoti anyair vāpi suduḥsahaiḥ || 21 ||*

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

*yasya yasya hared vittaṃ tasya tasya vadhah smṛtaḥ |*  
*vṛttijīvābhībūtānāṃ taddvārā nihataḥ smṛtaḥ || 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.

3.19 Note the use of the singular (*°āṅgo... avāpnuyāt*) in *pāḍas* cd referring back to the plural agents of the previous sentence. Most probably, *°vadhyaṃ* is to be understood as *°vadhām* and the form *vadhyaṃ* serves only to avoid two *laghu* syllables in *pāḍa* d. (See the word *vadha* in the next three verses.)

3.20 Understand *bhujoraś ca* in *pāḍa* 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 *pāḍa* 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 *pāḍa* d, without which this *pāḍa* is difficult to interpret.

3.22 Perhaps understand *vadhah* in *pāḍa* b as *vadhyaḥ* metri causa. My translation of the second line of this verse reflects a conjecture (*taddvārā*) understood as connected to both *pāḍa* c and *niyataḥ* in *pāḍa* d. The plural genitive in *pāḍa* c and the instrumental *taddvārā* are perhaps to be taken as plural instrumentals: *°bhībūtāis tair*.

*viṣavahnīśaraśastrair māyāyogabalena vā |*  
*himsakāny āhu viprendra munayas tattvadarśinaḥ || 23 ||*

[Those who kill other people] with poison, fire, arrows, swords, or  
by the force of magic or yoga, are called murderers by the sages who  
see the truth, O great Brahmin.

[ *ahimsāpraśamsā* —  
Praise of non-violence ]

*ahimsā paramaṁ dharmam yas tyajet sa durātmavān |*  
*kleśāyāsavinirmuktaṁ sarvadharmaphalapradam || 24 ||*

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

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

There is no bigger fool than one [that abandons it]. There is no  
bigger mental darkness [than the abandonment of non-violence].  
There is no greater suffering or greater infamy.

*nātaḥ parataram pāpam nātaḥ parataram viṣam |*  
*nātaḥ paratarāvidyā nātaḥ param tapodhana || 26 ||*

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

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3.23 *Pāda* a is a *sa-vipulā*. Note how elliptical this verse is and that *himsakāni* is neuter although it refers to people, perhaps implying *bhūtāni*. Alternatively, take *y* in *himsakāny* as a rather unusual sandhi-bridge (*himsakān-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 *°vinirmuktaṁ* and *°pradam* are neuter accordingly.

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

3.26 *Pāda* d is slightly suspect. The vocative *tapodhana* usually refers to Anarthaya-jña 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'). Perhaps *nātaḥ param tapo'ntakam* ('There is no greater destroyer of penance')?

*yo binasti na bhūtāni udbhijjādi caturvidham |  
sa bhavet puruṣaḥ śreṣṭhaḥ sarvabhūtadayānviataḥ || 27 ||*

He who does not harm [any of] the four types of living beings, beginning with plants, is the best person, because he has compassion for all creatures.

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

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

*ahiṃsā paramaṃ tīrthaṃ ahiṃsā paramaṃ tapaḥ |  
ahiṃsā paramaṃ dānam ahiṃsā paramaṃ sukham || 29 ||*

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 yajñāḥ ahiṃsā paramaṃ vratam |  
ahiṃsā paramaṃ jñānam ahiṃsā paramā kriyā || 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 || 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 dharmāḥ ahiṃsā paramā gatiḥ |  
ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivaḥ || 32 ||*

Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is supreme Śiva.

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3.32 śiva in *pāda* d may or may not refer to the deity Śiva. The last sentence may simply mean: 'Non-violence is the supreme good.'



[ *māṃsāhāraḥ* —  
Meat-consumption ]

*māṃsāsānān nivarteta manasāpi na kāṅkṣayet |*  
*sa mahat phalam āpnoti yas tu māṃsaṃ vivarjayet || 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 pitṛṇ devān na tato 'nyo 'sti pāpakṛt || 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 pitṛdaivatakarmani |*  
*atraiva paśavo hiṃsyā nānyatra manur abravīt || 35 ||*

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

*krītvā svayaṃ vāpy utpādya paropakṛtam eva vā |*  
*devān pitṛṃś cārcayitvā khādan māṃsaṃ na doṣabhāk || 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.

*vedayajñatapastīrthadānaśīlakriyāvrataih |*  
*māṃsāhāranivṛttānāṃ ṣoḍaśāṃsaṃ na pūryate || 37 ||*

[People who perform] Vedic sacrifices and austerities, and [visit] sacred places, donate, [those who are of] good conduct, [perform] rituals and [keep] religious vows, [but eat meat] will not [be able to]

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3.34 See UUMS chapter two for a similar section on meat-consumption. The present verse is a variant on Manu 5.52 (see apparatus).

3.35 This verse is a variant of Manu 5.41.

3.36 This verse is Manu 5.32.

enjoy even the sixteenth part of [such rewards that those] people [receive] who have given up meat.

*mṛgāḥ parṇatṛṇāhārād ajameṣagavādibhiḥ |  
sukhino balavantaś ca vicaranti mahītale || 38 ||*

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

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

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

*tasmān māmśam na hībeta balakāmena bho dvija |  
balena ca guṇākaraṣāt parato bhayabhīrunā || 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 dānaya jñāsamīhayā |  
iha loke yaśaḥ kīrtiḥ paratra ca parā gatiḥ || 41 ||*

By wishing to make donations and perform sacrifices no one will become comparable to someone who refrains from violence. [Such a person will have] fame and glory in this world and the supreme path in the other.

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3.37 As for *pāda* d, see a similarly phrased comparison in Manu 2.86:

*ye pākayajñās catvāro vidhīyajñasamanvitāḥ |  
sarve te japayajñasya kalām nārbhanti ṣoḍaśīm ||*

In Olivelle's translation (2005, 99): 'The four types of cooked oblations along with the sacrifices consisting of prescribed rites—all these are not worth a sixteenth part of the sacrifice consisting of soft recitation.'

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

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.

3.41 Note the variant °*dharmā*° in both C<sub>02</sub> and E in *pāda* b. *Pādas* ab are reminiscent of ŚDhŚ 11.92:

*ahiṃsaikā paro dharmāḥ śaktānām parikīrtitam |  
aśaktānām ayaṃ dharmo dānaya jñādīpūrvakaḥ ||*

On the above verse see also Bisschop et al. 2021, 15–16.

*trailokyam maṇiratnapūrṇam akhilaṃ dattvottame brāhmaṇe  
koṭīyajñasahasrapadmam ayutaṃ dattvā mahīm dakṣiṇām |  
tīrthānām ca sahasrakoṭīniyutaṃ snātvā sakṛn mānava  
etatpūṇyaphalam ahiṃsakajānaḥ prāpnoti niḥsaṃśayaḥ || 42 ||*

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

*|| iti vṛṣasārasaṃgrāhe ahiṃsāpraśamsā nāmādhyāyas tṛtīyaḥ ||*

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

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3.42 Metre: *śārdūlavikrīḍita*. Note that the second syllable of *phalam* in *pāda* d is treated as long: this happens often at word-boundaries in this text (see p. 31); and note how K<sub>7</sub> aims to restore the metre by inserting *tv* after its *phalam*. On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.31–35.

*koṭīyajña* in *pāda* d may refer to a special kind of sacrifice, mostly known as *koṭīhoma* in the Purāṇas and in inscriptions (see, e.g., Fleming 2010, and 2013). It involves a hundred fire-pits and a hundred times one thousand Brahmins (hence the name ‘the ten-million sacrifice’). See, e.g., BhavP *uttaraparvan* 4.142.54–58:

*śātānāno daśamukho dvimukhaikamukhas tathā |  
caturvidho mahārāja koṭīhomo vidhīyate ||  
kāryasya gurutām jñātvā naiva kuryād aparvaṇi |  
yathā saṃkṣepataḥ kāryaḥ koṭīhomas tathā śṛṇu ||  
kṛtvā kuṇḍaśataṃ divyaṃ yathoktaṃ hastasaṃmitam |  
ekaikasmimś tataḥ kuṇḍe śataṃ viprān niyojayet ||  
sadyaḥ pakṣe tu viprāṇām sahasraṃ parikīrtitam |  
ekasthānapraṇīte ’gnau sarvataḥ paribhāvite ||  
homaṃ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam |  
yathā kuṇḍababutve ’pi rājasūye mahākṛtau ||*

Note ŚDhŚ 10.91 (see apparatus), a statement on *ahiṃsā* which is similar to the present verse.

[ caturtho 'dhyāyaḥ ]  
[ Chapter Four ]

[ *yameṣu satyam* (2) —  
Second Yama-rule: truthfulness ]

*anarthayajña uvāca |*  
*sadbhāvaḥ satyam ity āhur dṛṣṭapratyayaṃ eva vā |*  
*yathābhūtārthakathanam tat satyakathanam smṛtam || 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 saheta suduḥsaham |*  
*kṣamate yo jitātmā tu sa ca satyam udāhṛtam || 2 ||*

He who endures severe abuse and beating etc. and resists [giving away secrets], his self being conquered, is said to be [an example of] truth[fulness].

*vadhārtham udyataḥ śāstram yadi prccheta karhicit |*  
*na tatra satyam vaktavyam anṛtam satyam ucyate || 3 ||*

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4.1 Compare ŚDhŚ 11.105:

*svānubhūtaṃ svadrṣṭam ca yaḥ prṣṭārtham na gūhati |*  
*yathābhūtārthakathanam ity etat satyalakṣaṇam ||*

Translation in Bisschop et al. 2021, p. 124: ‘If one does not conceal a matter one is asked about, whether it was experienced by oneself or witnessed with one’s own eyes, but gives an account of things as they happened, this is the definition of ‘truth.’’ This verse makes it tempting to emend *satyakathanam* to *satyalakṣaṇam* in VSS 4.1d, but I rather take the VSS verse to introduce two views on truth: one philosophical, and one ordinary that relates to the moral aspect of truthfulness. Also consider the commentator’s remark on the same verse in the ŚDhŚ (11.105; Bisschop et al. 2021, p. 124 n. 181 and p. 143): *yathābhūtārthakathane prāṇivadhaprāptāḥ asatyasya sādbutvāt para pīḍāvinirmuktam eva satyam ity āha*. Translation ibid.: ‘... he states that [speech is] truth only as long as it is devoid of harm of others, for untruth is good when giving an account of something as it really happened will result in the slaughter of a living creature.’

4.2 *suduḥsaham* (singular) in *pāda* b picks up °*ādīni* (plural) in *pāda* a. The -*m* in *satyam* may be a sandhi-bridge and the phrase may refer to a masculine subject (‘a truthful person’) thus: *sa ca satya-m-udāhṛtaḥ*. Compare with ŚDhŚ 11.82 (see apparatus), which is a definition of forbearance (*kṣānti*).

If one is being interrogated at any time with a sword lifted to strike him down, in this case the truth is not to be spoken, and a lie can be called truth.

*vadhārbaḥ puruṣaḥ kaścīd vrajet pathi bhayāturaḥ |*  
*prcchato 'pi na vaktavyaṁ satyaṁ tad vāpi ucyate || 4 ||*

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

*na narmayuktam anṛtaṁ binasti*  
*na strīṣu rājan na vivāhakāle |*  
*prāṇātyaye sarvadhanāpahāre*  
*pañcānṛtaṁ satyaṁ udāharanti || 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.

*devamānuṣatīryeṣu satyaṁ dharmāḥ paro yataḥ |*  
*satyaṁ śreṣṭhaṁ variṣṭhaṁ ca satyaṁ dharmāḥ sanātanaḥ || 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 || 7 ||*

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

4.4 'being killed' is not the most obvious translation for *vadhārbaḥ* in *pāda* a, but the context suggests that it is not a person who 'deserves death' that may have been intended.

4.5 This *upajāti* verse appears in countless sources, beginning with the MBh (see the apparatus). All versions contain a vocative addressing a king, which is out of context in the VSS, the addressee being 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 *yuktam* to count as long (see p. 34). The reading with *anṛtaṁ*, as opposed to *vacanam*, in *pāda* a, can be found in the apparatus of the MBh critical edition.

Truth is an unmanifest ocean. Truth yields imperishable pleasures.  
Truth is a ship bound for the other world. Truth is the wide path.

*satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |*  
*satyaṃ tīrthaṃ paraṃ tīrthaṃ satyaṃ dānam anantakam || 8 ||*

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

*satyaṃ śīlaṃ tapo jñānam satyaṃ śaucaṃ damaḥ śamaḥ |*  
*satyaṃ sopānam ūrdhvasya satyaṃ kīrtir yaśaḥ sukham || 9 ||*

Truth is virtue, austerity, knowledge. Truth is purity, self-control,  
and  
tranquillity. Truth is the ladder [that leads] upwards. Truth is fame  
and glory and happiness.

*aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |*  
*aśvamedhasahasrād dhi satyam eva viśiṣyate || 10 ||*

[When] a thousand Aśvamedha sacrifices and truth are measured  
on a pair of scales, truth indeed surpasses a thousand Aśvamedha  
sacrifices.

*satyena tapate sūryaḥ satyena pṛthivī sthitā |*  
*satyena vāyavo vānti satye toyaṃ ca śītaḥ || 11 ||*

The Sun shines because of truth. The Earth stays in place by truth.  
The winds blow because of truth. Water has a cooling effect through  
truth.

*tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |*  
*satye tiṣṭhati govindo balibandhanakāraṇāt || 12 ||*

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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*.

4.9 Considering a similar line in the VarP (193.36cd, see the apparatus), one wonders if the slightly odd *ūrdhvasya* in *pāda* c is not a corrupt form of *svargasya* somehow.

4.11 In general, see sections similar to VSS 4.11–17 on *satya* in MBh 12.192.63–72, RKS 91.68–70, VDh 55.1ff, VDhU 3.265.1ff, etc. Here in VSS 4.11d, and several times below, *satye* is probably to be taken as standing for *satyena*.

The oceans exist by the truthful encounter with Priyavrata. Govinda abides in truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that this was achieved by a trick].

*agnir dahati satyena satyena śaśinaś carah |*  
*satyena vindhyās tiṣṭhanti vardhamāno na vardhate || 13 ||*

Fire burns according to truth. The Moon's course is [governed] by truth. It is because of truth that the Vindhya mountain stands in place and that although it was growing, it is not growing [anymore].

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., BhāṅP 5.1.30–31: *yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiṣa pratapaty ardhenāvachchādayati, tadā hi [priyavrataḥ] bhagavadupāsānopacitātipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotir-mayena rajanīm api dinam karisyāmīti saptakṛtvā taranīm anuparyakrāmad dvitīya iva pataṅgaḥ | ye vā u ha tadrathacaraṇanemikṛtaparikhātās 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 |*  
*śakrapriyārthaṃ surakāryasiddhaye hitāya vipraṣabbhagodvijānām ||*

4.13 *Pāda* a might as well be a reference to a story mentioned in Manu 8.116:  
*vatsasya hy abhiśastasya purā bhrātrā yavīyasā |*  
*nāgnir dadāha romāpi satyena jagataḥ spaśaḥ ||*

Olivelle's translation (2005, 311): 'Long ago when Vatsa was accused by his younger brother, Fire, the world's spy, did not burn a single hair of his because he told the truth.' Olivelle's note on this verse (ibid. 311) reads: 'Vatsa was accused by his brother of being the son of a Śūdra woman and thus not a pure Brahmin. Vatsa went through fire to prove his pedigree. See *Pañcaviṃśa Brāhmaṇa* 14.6.6.'

Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācarah* (K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>) in *pāda* b could be acceptable here, perhaps standing metri causa for the compound *śaśicarah*. Nevertheless, I have chosen to conjecture *śaśinaś carah*, now preferring it to my previous conjecture, *śaśinā carah*. Other possibilities, suggested by Judit Törzsök and other colleagues, include *śaśibhāskarah*, *śaśigocarah*, *śiśiro 'carah*, and *śiśirāmbhasaḥ*. Similar passages quoted in the apparatus suggest that the Moon waxes, or shines, by truth (*satyena vardhate/rājate*). Compare also a passage in the MBh (quoted in the apparatus) that compares Hariścandra, renowned for his truthfulness, to the Moon, using the verb *carati*. These passages seem to support a reading close to my conjecture.

While it is not clear if *pādas* ab refer to specific legends or not, *pādas* cd hint at the story of Agastya and the Vindhya mountain (as pointed out to me by Judit Törzsök):

*lokālokaḥ sthitaḥ satye meruḥ satye pratiṣṭhitaḥ |  
vedās tiṣṭhanti satyeṣu dharmāḥ satye pratiṣṭhatai || 14 ||*

The [mythical] Lokāloka mountains are located in truth. Mount

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 Vidhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him but Agastya never returned. See MBh 3.102.1–14 (see the word *samaya* in verse 13 in this passage, and compare it to VSS 4.12b):

*yudhiṣṭhira uvāca |  
kimarthaṃ sabasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ |  
etat icchāmy ahaṃ śrotuṃ vistareṇa mahāmune ||  
lomaśa uvāca |  
adriṛājāṃ mahāśailaṃ meruṃ kanakaparovatam |  
udayāstamaye bhānuḥ pradakṣiṇam avartata ||  
taṃ tu drṣtvā tathā vindhyaḥ śailaḥ sūryam athābravīt |  
yathā hi merur bhavatā nityaśaḥ parigamyate |  
pradakṣiṇam ca kṛyate mām evaṃ kuru bhāskara ||  
evaṃ uktas tataḥ sūryaḥ śailendraṃ pratyabhāṣata |  
nāham ātmecchayā śaila karomy enaṃ pradakṣiṇam |  
eṣa mārگاḥ pradīṣṭo me yenedaṃ nirmitaṃ jagat ||  
evaṃ uktas tataḥ krodhāt pravṛddhaḥ sabasācalaḥ |  
sūryācandramasor mārگاṃ roddhum icchan paramtapa || 5 ||  
tato devāḥ sahitāḥ sarva eva; sendrāḥ samāgamyā mahādrirājam |  
nivārayāṃ āsur upāyatas taṃ; na ca sma teṣāṃ vacanaṃ cakāra ||  
athābhijagmur munim āśramasthaṃ; tapasvinaṃ dharmabhṛtām varīṣṭhaṃ |  
agastyam atyadbhutatavīryadīptaṃ; taṃ cārthaṃ ūcuḥ sahitāḥ surās te ||  
devā ūcuḥ |  
sūryācandramasor mārگاṃ nakṣatrāṇāṃ gatim tathā |  
śailarājo vṛṇoty eṣa vindhyaḥ krodhavaśānugaḥ ||  
taṃ nivārayitum śakto nānyaḥ kaś cid dvijottama |  
ṛte tvām hi mahābhāga tasmād enaṃ nivāraya ||  
lomaśa uvāca |  
tac chrutvā vacanaṃ vipraḥ surāṇāṃ śailam abhyagāt |  
so 'bhigamyābravīt vindhyaṃ sadāraḥ samupasthitaḥ || 10 ||  
mārگاṃ icchāmy ahaṃ dattaṃ bhavatā parvatottama |  
dakṣiṇāṃ abhigantāsmi diśaṃ kāryeṇa kena cit ||  
yāvadāgamaṇaṃ mahyaṃ tāvat tvam pratipālaya |  
nivṛtte mayi śailendra tato vardhasva kāmataḥ ||  
evaṃ sa samayaṃ kṛtvā vindhyenāmitrakarśana |  
adyāpi dakṣiṇād deśād vārunir na nivartate ||  
etat te sarvam ākhyātaṃ yathā vindhyo na vardhate |  
agastyasya prabhāvena yaṃ mām tvam pariṇṛcchasi || 14 ||*



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 dehe satyaṃ jīvaḥ sanātanaḥ || 15 ||*

The milk a cow yields is truth. Ghee in milk is present as truth. The soul dwells in the body by truth. The eternal soul is truth.

*satyaṃ ekena samprāpto dharmasādhanaṇiścayaḥ |*  
*rāmarāghavavīryeṇa satyaṃ ekaṃ surakṣitam || 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.

*evaṃ satyavidhānasya kīrtitaṃ tava suvrata |*  
*sarvalokahitārthāya kim anyac chrotum icchasi || 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 asteyaṃ* (3) —

Third Yama-rule: refraining from stealing ]

*vigatarāga uvāca |*  
*na hi tṛptiṃ vijānāmi śrutvā dharmam tavāpy aham |*  
*upariṣṭād ato bhūyaḥ kathayasva tapodbhava || 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 utkocaṃ ca tataḥ param |*  
*prasthavyājas tulāvyājāḥ prasahyasteya pañcamam || 19 ||*

4.15 *satye* (for *satyena*?) in *pāda* c may also 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 ('I can't have enough of learning about Dharma from you').

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 paradravypakarṣaṇam |*  
*vāryamāṇo 'pi durbuddhir adattādānam ucyate || 20 ||*

When somebody's wealth is taken away by an impudent and wicked person, it is called theft, even if that fool is prevented [from committing the crime].

*utkocaṃ śṛṇu viprendra dharmasaṃkarakāraṇam |*  
*mūlyam kāryavināśārtham utkocaḥ parigrhyate |*  
*tena cāsau vijānīyād dravyalobhabalāt kṛtam || 21 ||*

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

*prasthavyāja-upāyena kuṭumbaṃ trātum icchati |*  
*taṃ ca stenaṃ vijānīyāt paradravypahāraṇam || 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.

4.19 'Theft' (*adattādāna*): literally 'taking what has not been given.' Note the stem form °*steya* in *pāda* f.

4.20 My impression is that *prabhāva* in *pāda* a stands for *bhāva*, *duṣṭabhāva* ('vicious') being a common expression. The implications of *vāryamāṇo* in *pāda* c are unclear to me, therefore my translation is tentative. One could consider emending to *vāryamāṇāpi*, possibly suggesting that 'it is a wicked thought (*durbuddhi*) even if suppressed (*vāryamāṇa*).'

4.21 Note that *mūlyam* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣarā* (ad *Yājñavalkya-smṛti* 2.176cd): *paṇyasya kṛtadravyasya yaṃ mūlyam dattam, bhṛtir vetanaṃ kṛtakarmaṇe dattam... utkocena kāryapratibandhanirāsārtham adbhikṛtebhyo 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.

*tulāvyāja-upāyena parasvārthaṃ hared yadi |*  
*cauralakṣaṇakāś cānye kūṭakāpaṭikā narāḥ || 23 ||*

If somebody takes away somebody else's belongings by the method of cheating with scales, that person is another kind of a deceitful swindler (*kūṭa-kāpaṭika*) having the characteristics of thieves.

*durbalārjavabāleṣu cchadmanā vā balena vā |*  
*apahr̥tya dhanam mūdhaḥ sa cauraś cora ucyate || 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 steyasamaṃ pāpam nāsty adharmaś ca tatsamaḥ |*  
*nāsti stenasamākīrtir nāsti stenasamo 'nayaḥ || 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 || 26 ||*

There is no greater ignorance than stealing. There are no bigger rouses than thieves. There is nobody as ignorant as a thief. There is no lazy person that is comparable to a thief.

*nāsti stenasamo dveṣyo nāsti stenasamo 'priyaḥ |*  
*nāsti steyasamaṃ duḥkhaṃ nāsti steyasamo 'yaśaḥ || 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.

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4.23 I take *anye* in *pāda* c rather liberally, and as connected to *pādas* ab, because I suspect that this verse introduces one single category, albeit using clumsy syntax.

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

4.26 Note the peculiar sandhi in *pāda* c (°*sama ajño*), which still leaves the *pāda* a *sa-vipulā*.

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 K<sub>7</sub> ends up writing *stenya* in 4.27e.

*pracchanno briyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret  
nikṣepād dhanahāriṇo 'nya-m-adhamo vyājena cānyo haret |  
anye lekhyavikalpanābhṛtadhanā †anyo bhṛtād vai bhṛtā†  
anyaḥ krītadhamo 'paro dhayabhṛta ete jaghanyāḥ smṛtāḥ || 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 dharmārthahīno 'dhamah  
yāvaj jīvati śāṅkayā narapateḥ saṃtrasyamāno raṭan |  
prāptaḥśāsana tīvrasyaviṣamaṃ prāpnoti karmeritaḥ  
kālena mriyate sa yāti nirayam ākrandaṃ māno bhr̥ṣam || 29 ||*

There is no bigger idiot than a thief, who is a wicked person without Dharma and financial gain (*artha*). As long as he lives, he trembles in fear of the king, wailing. Having received his punishment, he gets into severe and [in]tolerable difficulties, propelled by [his] karma. When his time comes, he dies and goes to hell, weeping vehemently.

4.28 Metre *śārdūlavikrīḍita*. It appears that *briyate* in *pāda* a is to be taken as an active verb (*harate*). Note also how C<sub>45</sub> and K<sub>7</sub> read the same here against the other witnesses. Take °*bāriṇo* in *pāda* b as singular and *m* in '°*nya-m-adhamo* as a sandhi-bridge. Alternatively, read as plural: °*bāriṇo '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). *dhayabhṛta* 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 *dhayabhṛta* 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 solution could be to emend to *stenam̐tulya*..., 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.

*nītvā durgatikotīkalpa nirayāt tiryatvam āyānti te  
tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |  
mānuṣyaṃ tad avāpnuvanti vipule dāridryarogākulaṃ  
tasmād durgatibetu karma sakalam tyaktvā śivaṃ cāśrayet || 30 ||*

Having spent ten million æons of suffering, they emerge from hell to the state of animal existence. Similarly, they roam about in animal existence for a hundred and one times ten million years. Then they reach the status of human existence on earth which is full of poverty and disease. Then abandoning all one's karmas, the causes of suffering, one seeks refuge in Śiva.

[*yameṣv ānṛsaṃsyam* (4) —

Fourth Yama-rule: absence of hostility ]

*aṣṭamūrtiśivadveṣṭā pitur mātus ca yo dviṣet |  
gavāṃ vā atither dveṣṭā nṛsaṃsāḥ pañca eva te || 31 ||*

The one who is hostile towards the eight-formed Śiva, he who hurts his mother or father, he who is hostile towards cows or guests: these are the five types of hostile people.

*aṣṭamūrtiḥ śivaḥ sāksāt pañcavyomasamanvitaḥ |  
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛsaṃsakaḥ || 32 ||*

Understand *prāptaḥśāsana tīvrasahyaviṣamaṃ* in *pāda* c as *prāptaśāsanas tīvram asahyaṃ ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasahya*° as *duḥsahya*°. The actual reading of C<sub>94</sub>, *prāptaś*, lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptaḥ*, may suggest a doubling of the *ś* of *śāsana* metri causa. More likely is that a licence of having a nominative ending inside of a compound is applied here, as may have been the case above in *pāda* a.

4.30 Note the stem form °*kalpa* for °*kalpaṃ* metri causa in *pāda* a. In *pāda* c, *tathaivam*, or *tathaikam*, and *ekaśatikam* are suspect. I understand *vipule* as *vipulāyāṃ*, *vipulā* appearing in *Amarakośa* 2.1.7 as a synonym of *dhātṛi*, 'earth.' It is difficult to interpret it otherwise. This is still problematic because both human and animal existence takes place on earth, thus, if *tiryatva* (i.e. *tiryaktva*) indeed means 'animal existence,' there is no contrast between *pādas* b and c as regards location. As for *tiryaktva*, see, e.g., *Manu* 12.40:

*devatvaṃ sāttvikā yānti manuṣyatvaṃ ca rājasāḥ | tiryaktvaṃ tāmasā nityam ity eṣā trividhā gatiḥ ||*

It is not unlikely that the original form of *dāridryarogākulaṃ* was *dāridryarogākule*, picking up *vipule*. Note the switch from plural to singular in *pāda* d (*āśrayet*).

4.31 Note *pitur* and *mātur* used as accusative forms in *pāda* b, or rather, understand *pitur mātus ca yo dveṣṭā*, i.e. *dviṣet* is metri causa for *dveṣṭā*.

Śiva, when manifest (*sākṣāt*), has eight form, possessing the five elements (*vyoman*), and the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a hostile person.

*pitākāśasamo jñeyo janmotpattikaraḥ pitā |*  
*pitṛdaivata†m ādiś cam ānṛśaṃsa tamanvitaḥ† || 33 ||*

The father is to be considered similar to the [element] sky, he is the cause of one's birth. One should not be hostile to a father, god...[?].

*prthvyā gurutarī mātā ko na vandeta mātaram |*  
*yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet || 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.

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4.32 Törzsök has suggested emending *sa nṛśaṃsakaḥ* in *pāda* d to *tannṛśakaḥ*. I don't think that it is inevitably necessary. I think that *pādas* a-c form a list that is meant to be in the genitive, understanding ... *ity eteṣāṃ dūśakaḥ sa nṛśaṃsakaḥ* or similar. This is clumsy but in a way that is more than possible within the style of this text.

I have not been able find any other attestation of *vyoman* meaning the five elements. Perhaps it is meant to mean *vyomādi* ('the atmosphere/sky and the other four elements').

For Śiva of eight forms, see, e.g., *Śakuntalā* 1.1:

[1] *yā sṛṣṭiḥ sraṣṭur ādyā vabati* [2] *vidhibhutaṃ yā havir* [3] *yā ca hotrī*  
[4, 5] *ye dve kālāṃ vidhattaḥ* [6] *śruti-viśaya-guṇā yā sthitā vyāpya viśvam |*  
[7] *yām ābuh sarva-bija-prakṛtir iti yayā prāṇināḥ prāṇavantaḥ* [8]  
*pratyakṣābbhiḥ prapannas tanubhir avatu vas tābbhir aṣṭābbhir īśaḥ ||*

Here the eight *mūrtis*, or rather, *tanus*, are: [1] *jala*, [2] *agni*, [3] *hotrī* ('the form that sacrifices'), [4 + 5] *sūrya* + *candra*, [6] *ākāśa*, [7] *bhūmi*, [8] *vāyu*.

For a similar interpretation of *aṣṭamūrti*, see, e.g., *Īśānaśivagurudevapaddhati* 2.29.34 (*mantrapāda*; note *yajamāna* for our *dīkṣa*):

*kṣmā-vabni-yajamānārka-jala-vāyv-indu-puṣkaraiḥ |*  
*aṣṭābbhir mūrtibhiḥ śambhor dvitīyāvaranaṃ smṛtaṃ ||*

(For *puṣkara* as 'sky, atmosphere', see, e.g., *Amarakośa* 1.2.167: *dyodivau dve striyām abbraṃ vyoma puṣkaram ambaram*.)

A closely related *Aṣṭamūrti*-hymn appears in *Niśvāsa mukha* 1.30–41 (I owe thanks to Nirajan Kafle for drawing my attention to this); see Kafle 2020, 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 *mātṛ* 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')?

*gāvaḥ pavitraṃ maṅgalyaṃ devatānāṃ ca devatāḥ |  
sarvadevamayā gāvas tasmād eva na hiṃsayet || 35 ||*

Cows are an auspicious blessing, they are the gods of the gods. Cows contain in themselves all the gods. That is exactly why one should not hurt them.

*jātamātrasya lokasya gāvas trātā na saṃśayaḥ |  
ghṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛtkarṣaṇam eva ca || 36 ||*

Cows are the protectors of the world as if the world were their new-born [calf], there is no doubt about it. Collecting [the five products of the cow, the *pañcagavya*,] ghee, milk, curd, and [the cow's] urine and dung [is auspicious].

*pañcāmṛtaṃ pañcapavitrāpūtaṃ  
ye pañcagavyaṃ puruṣāḥ pibanti |  
te vājimedhasya phalaṃ labhanti  
tad akṣayaṃ svargam avāpnūvanti || 37 ||*

People who drink the five products of the cow, the five nectars, purified by the five Pavitras, will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

*gobhir na tulyaṃ dhanam asti kiṃcid  
duhyanti vāhyanti bahiś caranti |  
trṇāni bhuktvā amṛtaṃ sravanti  
vipreṣu dattāḥ kulam uddharanti || 38 ||*

There is no wealth comparable to a cow. They yield milk, they carry things, they roam under the sky. Feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *saṃsāra* or the suffering experienced in hell].

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4.36 Note the number confusion in the phrase *gāvas trātā*, for *gāvas trātāras*. Alternatively, this line might try to echo *Harivaṃśa* 45.30ab: *trātavyāḥ prathamam gāvas trātās trāyanti tā dvijān* ('First the cows should be protected. When protected, they protect the Brahmins'). *Pāda* c is a *sa-viplulā*. The use of *karsana* in *pāda* d, most probably in the sense of 'collecting,' is slightly odd.

4.37 The five *pavitras* can be the five *brahmamantras*, see, e.g., TAK III s.v. *pavitra* 1.

4.38 Note that *duhyanti* and *vāhyanti* are supposed to be understood as passive, as in the similar verse in ŚDhU 12.92 (see apparatus).

*gavābñikam yaś ca karoti nityam  
śuśrūṣaṇam yaḥ kurute gavām tu |  
aśeṣayajñatapadānapuṇyam  
labhaty asau tām anṛsaṃsakartā || 39 ||*

He who feeds the cows daily, he who serves the cows, he who is kind to her [i.e. to the cow], will obtain the merits of all sacrifices, austerities and donation.

*atithim yo 'nugaccheta atithim yo 'numanyate |  
atithim yo 'nupūjyeta atithim yaḥ praśaṃsate || 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 pīḍyeta atithim yo na duṣyati |  
atithipriyakartā yaḥ atitheḥ paricārakaḥ |  
atitheḥ kṛtaṣaṃtoṣas tasya puṇyam anantakam || 41 ||*

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

*āsanenārghapātreṇa pādaśaucajālena ca |  
annavastrapradānair vā sarvaṃ vāpi nivedayet || 42 ||*

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

4.39 Strictly speaking, *pāda c* is unmetrical. The second syllable of *yajña* counts as long (see Introduction p. 34). Although the accusative with °*kartā* in *pāda d* is still not optimal, my emendation of *tam* to *tām* at least restores the metre and improves upon the meaning of the sentence. Alternatively, as suggested by Törzsök, *tam* could be understood as *tad*, picking up *puṇyam* in *pāda c*, but in this way any reference to cows here is only implied.

4.40 Note the peculiar active verb forms *anugaccheta* and *anupūjyeta*. On this formation, see a remark about *Niśvāsa mūla* 2.8 in Goodall et al. 2015, 247: ‘We have assumed that *pūjyeta* is intended to mean *pūjayet* and is perhaps a contraction of *pūjayeta*.’

4.41 On the form *pīḍyeta*, see previous note.

4.42 My conjecture in *pāda a* (°*pātreṇa* for °*pādyena*) is inspired by the fact that in the MSS *pāda b* seems to awkwardly repeat what °*pādyena* in *pāda a* signifies.



*putradārātmano vāpi yo 'tithim anupūjayet |*  
*śraddhayā cāvikalpena aklībamānasena ca || 43 ||*

He who worships the guest by [offering him] his own son or wife  
with willingness, without hesitation, and with a brave heart,

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

and does not ask [the guest about his] lineage, Vedic affiliation (*carāṇa*),  
studies, country or birth, and imagines mentally, with devotion, that  
it is Dharma himself who has come to visit,

*aśvamedhasahasrāṇi rājasūyaśatāni ca |*  
*punḍarīkasahasraṃ ca sarvatīrthatapaḥphalam || 45 ||*

[will obtain all the fruits of] thousands of Aśvamedha sacrifices and  
hundreds of Rājasūya sacrifices, a thousand Puṇḍarīka sacrifices and  
the fruit of [visiting] all the pilgrimage places and [performing] all  
the austerities;

*atithir yasya tuṣyeta nṛśaṃsamatam utsrjet |*  
*sa tasya sakalaṃ puṇyaṃ prāpnuyān nātra saṃśayaḥ || 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.

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4.43 I analyse *pāda* a as if it read *putradārair ātmano* (*putradārair* being a common expression). Another solution would be to emend to °*ātmanā*, and thus to include the possibility of sacrificing one's own life for the guest.

For the requirement that one should in certain circumstances part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38, and the narrative in VSS chapter 12 which tells about a Brahmin giving away his own wife to a guest. Note that in fact VSS 4.44cd below echoes verse 37cd in the above mentioned chapter 12 (see the apparatus).

4.46 The demonstrative pronoun *tasya* in *pāda* c may refer to the guest: 'he will obtain all his [i.e. the guest's] merits,' hinting at some sort of karmic exchange. Nevertheless, I think rather that *tasya* points to the merits one can obtain by the rituals listed in the previous verse. This is suggested by passages such as the following:

MBh Suppl. 13.14.379–380:

*abany abani yo dadyāt kapilāṃ dvādaśiḥ samāḥi |*

†na gatim atithijñasya† gatim āpnoti karbacit |  
tasmād atithim āyāntam abhigacchet kṛtāñjalih || 47 ||

One will never reach a path that is the path of one who knows his guest.[?] Therefore one should go up to the arriving guest with respectfully joined palms.

saktuprasthena caikena yajña āsīn mahādbhutaḥ |  
atithiprāptadānena svaśarīraṃ divaṃ gatam || 48 ||

By one *prastha*[, a small unit of weight] of coarsely ground grains given to a guest, an extremely wonderful sacrifice was performed, and his body [i.e. the protagonist in his mortal form] reached heaven.

nakulena purādhītaṃ vistareṇa dvijottama |  
viditaṃ ca tvayā pūrvam prasthavārttā ca kīrtitā || 49 ||

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māsi māsi ca satreṇa yo yajeta sadā naraḥ ||  
gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapuṣkare |  
na taddharmaphalaṃ tulyam atithir yasya tuṣyati ||

BrahmaVP 3.44–46:

atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ |  
atithir yasya saṃtuṣṭas tasya tuṣṭo hariḥ svayam ||  
snānena sarvatīrtheṣu sarvadānena yat phalam |  
sarvavratopavāseṇa sarvayajñeṣu dīkṣayā ||  
sarvaiḥ tapobhir vividhair nityair naimittikādibhiḥ |  
tad evātithisevāyāḥ kalām nārbhanti ṣoḍaśim ||

4.47 Something has gone wrong with *pādas* ab and I am unable to reconstruct the meaning. The translation tries to reflect what is actually transmitted. The line may have begun with something like *nāgatātithyavajña*<sup>o</sup> (‘he who despises a guest that has arrived will not...’). I have accepted *karbacit* for standard *karbicit* in *pāda* b because it is attested in Buddhist texts, see Edgerton 1953, s.v. *karbacid*, and because the readings support it overwhelmingly, unlike in 4.3b above.

4.48 This verse is a reference to the story related by a mongoose in MBh 14.92–93: A Brahmin who practises the vow of gleaning (*uñcha*) and his family receive a guest. They feed the guest with the last morsels of the little food they have. In the end, the guest reveals that he is in fact Dharma (14.93.80cd) and as a reward the family departs to heaven. The noble act of the poor Brahmin and his family is depicted as yielding greater rewards than Yudhiṣṭhira’s grandiose horse-sacrifice. (See an analysis of this story in Takahashi 2021.)

We would be forced to accept the reading of E in *pāda* d (*śaśarīro*) if the expression were in the masculine (*divaṃ gataḥ*). This would make sense and it would also echo expressions occurring, e.g., in the MBh: 3.164.33cd: *paśya puṇyakṛtāṃ lokān śaśarīro divaṃ vraja*; 14.5.10cd: *saṃjīvyā kālāṃ iṣṭaṃ ca śaśarīro divaṃ gataḥ*. It is tempting to emend accordingly, but instead I have retained *svaśarīraṃ divaṃ gatam*, and I interpret it in a general way.

[This] old [story] of the mongoose is to be read in detail [in the *Mahābhārata*], O great Brahmin, and you must know it already.  
The story of the *prastha* is well-known.

[*yameṣu damaḥ* (5) —

Fifth Yama-rule: self-restraint ]

*dama eva manuṣyāṇām dharmasārasamuccayaḥ |*  
*damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 50 ||*

Self-restraint is in itself the distilled essence of Dharma for man.  
Self-restraint is Dharma, self-restraint is heaven, self-restraint is fame,  
self-restraint is happiness.

*damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |*  
*damahīna-m-adharmaś ca damaḥ kāmakulapradaḥ || 51 ||*

Self-restraint is sacrifice, self-restraint is a pilgrimage-place, self-restraint  
is merit, self-restraint is religious austerity. If one has no self-restraint,  
one is a sinner (*adharma*), [while] self-restraint yields a multitude  
of desired objects.

*nirdamaḥ kari mīnaś ca pataṅgabhrāmaramṛgāḥ |*  
*tvag jihvā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 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 || 53 ||*

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4.49 CHECK..... NOTE on tr

4.51 I suspect that the final *m* in *dhamahīnam* in *pāda* c is a hiatus-filler. Understand *dhamahīno 'dharmaś ca. kāmakulapradaḥ* in *pāda* d is slightly suspect. It may have originally read *sarvakāmapradaḥ* ('fulfilling all desires') or *kulakāmapradaḥ* ('fulfilling the desires of the family'). ŚDhŚ 4.28b reads *sarvakāmasukhapradam*, which opens up further possibilities.

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

Each of these sense faculties are hard to conquer and all are known to be fatal [if unconquered]. If one masters self-restraint in a less than proper way, one remains unrestrained and will die.

*mṛge śrotravaśān mṛtyuḥ pataṅgāś ca kṣuṣor mṛtāḥ |*  
*ghbrāṇayā bhramaro naṣṭo naṣṭo mīnaś ca jihvayā || 54 ||*

In the case of the deer, death comes about because of hearing [when, e.g., hunters use buck grunts]. Moths die because of their eyes [as they are attracted to the light of a lamp]. Bees perish because of their smelling [as they are attracted to smells], fish because of their tongues [when attracted by the bait].

*sparsena ca karī naṣṭo bandhanāvāsaduḥsahāḥ |*  
*kiṃ punaḥ pañcabhuktānām mṛtyus tebhyaḥ kiṃ adbhutam || 55 ||*

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

*purūravo 'tilobbhena atikāmena daṇḍakāḥ |*  
*sāgarās cātidarpeṇa atimānena rāvaṇaḥ || 56 ||*

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

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4.53 The only way to make sense of *pādas* cd is to supply and *avagraha* before *samyag*. Otherwise some text may have dropped out here.

4.54 My comments in square brackets in the translation are tentative. See a verse from the *Buddhacarita* (11.35) in the apparatus that may have been the inspiration for this verse in the VSS. In Johnston's translation (1936, II. 157): 'For deer are lured to their destruction by songs, moths fly into the fire for its brightness, the fish greedy for the bait swallows the hook; therefore the objects of sense breed calamity.'

4.55 *Mātāṅgalīlā* 11.1 may shed some light on elephants dying in captivity:

*vānyas tatra sukhoṣitā vidbhivaśād grāmāvatīrṇā gajā baddhās tikṣṇakāṭū-gravāgbhir atiśugbbhimohabandhādibhiḥ | udvignāś ca manāḥsarirajanitair duḥkhair ativākṣamāḥ prāṇān dhārāyituṃ ciraṃ naravaśaṃ prāptāḥ svayūthād atba ||*

In Edgerton's translation (1931, 92):

'Forest elephants who dwell there happily and by the power of fate have been brought to town in bonds, afflicted by harsh, bitter, cruel words, by excessive grief, fear, bewilderment, bondage, etc., and by sufferings of mind and body, are quite unable for long to sustain life, when from their own herds they have come into the control of men.'

4.56 We may treat *purūravo* in *pāda* a as a stem form noun or thematised stem, or

*atikrodhena saudāsa atipānena yādavāḥ |*  
*atitrṣṇac ca māndhātā nahuṣo dvijavajñayā || 57 ||*

Saudāsa by excessive anger, the Yādavas by excessive drinking, Māndhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,

imagine that the original reading was *purūravāḥ* with double sandhi: *purūravās ati*° → *purūravā ati*° → *purūravāti*°.

*Pāda* a may refer to the following passage in the MBh (1.70.16–18, 20ab):

*purūravās tato vidvān ilāyāṃ samapadyata |*  
*sā vai tasyābbhavan mātā pitā ceti bi naḥ śrutam ||*  
*trayodaśa samudrasya dvīpān aśnan purūravā |*  
*amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyaśā ||*  
*vīpraib sa vīgrahaṃ cakre vīryonmattaḥ purūravā |*  
*jahāra ca sa viprāṇāṃ ratnāny utkrośatām ap ||*  
 [...]

*tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata |*

‘The wise Purūravas was born to Ilā. We heard that Ilā was both his mother and his father. The great Purūravas ruled over thirteen islands of the ocean and, though human, he was always surrounded by superhuman beings. Intoxicated with his power, Purūravas quarrelled with some Brahmins and robbed them of their wealth even though they were protesting. [...] Therefore, cursed by the great Ṛṣis, he perished.’

See also *Buddhacarita* 11.15 (Aiḍa = Purūravas):

*aiḍaś ca rājā tridivam vigāhya nītvāpi devīm vaśam urvaśīm tām |*  
*lobhād ṛṣibhyaḥ kanakam jībīṣur jagāma nāśam viṣayeṣv atṛptaḥ ||*

In Johnston’s translation (1936, II. 152):

‘Although the royal son of Iḍā penetrated the triple heaven and brought the goddess Urvaśi into his power, he was still unsatisfied with the objects of sense and came to destruction in his greedy desire to seize gold from the ṛṣis.’

For Daṇḍa(ka)’s story, see *Rāmāyaṇa* 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl, in a forest and rapes her. As a consequence, her father, Śukra/Bhārgava, destroys Daṇḍa’s kingdom, which thus becomes the desolate Daṇḍaka-forest.

For two versions of the destruction of Sagara’s sons (note emendation in *pāda* c), who were chasing the sacrificial horse of their father’s Aśvamedha sacrifice, and by doing so disturbed Kapila’s meditation, and who in turn burnt them to ashes, see MBh 3.105.9 ff. and *BrahmāṇḍaP* 2.52–53.

As for Rāvaṇa’s haughtiness, especially the fact that he chose to be invincible by all creatures except humans, and its consequences, one should recall the story of the *Rāmāyaṇa* and Rāvaṇa’s destruction brought about by Rāma therein.

4.57 Saudāsa (note the sandhi between the two *pādas*), also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha’s son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See MBh 1.166.1ff.

As for the end of the Yādavas, see the short *Mausalaparvan* of the MBh (canto 16): cursed by the sages Viśvāmītra, Kaṇva and Nārada, and seeing menacing omens, the Yā-

*atidānād balir naṣṭa atisauryeṇa arjunaḥ |  
atidyūtān nalo rājā nṛgo goharaṇena tu || 58 ||*

[Mahā]bali perished by excessive donations, Arjuna by excessive heroism, King Nala by excessive gambling, Nṛga by taking a cow.

davas take to drinking in Prabhāsa and destroy each other.

Most probably, *atitṛṣṇā* in the MSS stands for *atitṛṣṇāt* (intending *atitṛṣṇayā*), and the forms *māndhātō/mandhātō* in C<sub>45</sub> stand for *māndhātā* (nominative of *māndhātṛ*). I have corrected these in spite of the fact that the authors' knowledge about Māndhātṛ's story may come from Divyāv 17, where it sometimes appears to be an a-stem noun (*māndhātā*). *dvijavajñayā* in *pāda* d stands for *dvijāvajñayā* metri causa.

Māndhātṛ was born from his father's body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, *Buddhacarita* 11.13 suggests that Māndhātṛ himself was still unsatisfied with wordly objects even after he had obtained half of Indra's throne:

*devena vṛṣṭe 'pi hiraṇyavarṣe dvīpān samagrāṃś' caturo 'pi jītvā |  
śakrasya cārdhāsanam apy avāpya māndhātūr āsīd viṣayeṣv atrptiḥ ||*

In Johnston's translation (1936, II. 151):

'Though the heavens rained gold for him and though he conquered the whole of the four continents and won half the seat of Śakra, yet Māndhātṛ's longing for the objects of sense remained unappeased.'

In fact, as Monika Zin points out (Zin 2021, 149), Māndhātṛ/Māndhātā's rise and fall is a very popular theme in the 'Narrative Art of the Amaravati School': 'Statistics show that in the Amaravati School the most frequently represented narrative is the story of King Māndhātā, which appears 47 times.'

Nahuṣa was elevated to the position of Indra for a period of time and he also wanted to take Śacī, Indra's wife. Indra instructed Śacī to tell Nahuṣa to harness some Ṛsis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛṣis, was insulted even further by Nahuṣa, therefore he cursed Nahuṣa, who then fell from the vehicle. See MBh 12.329.35ff and a verse in the *Buddhacarita* (11.14) that follows the one about Māndhātṛ:

*bhuktvāpi rājyaṃ divi devatānāṃ śatakratau vṛtrabhayāt pranaṣṭe |  
darpān maharṣīn api vāhayitvā kāmēṣv atrpto nahuṣaḥ papāta ||*

In Johnston's translation (1936, II. 151):

'Although he enjoyed sovereignty over the gods in heaven, when Śatakratu hid himself for fear of Vṛtra, and though out of wanton pride he made the great ṛṣis carry him, yet Nahuṣa fell, being still unsatisfied with the passions.'

4.58 *Pāda* a is most probably a reference to Mahābali's promises made to Vāmana that caused his own fall. The ultimate cause of Arjuna's death while the Pāṇḍavas were on the way to the underworld was summarised by Yudhiṣṭhira thus (MBh 17.2.21ab):

*ekābhnā nirdabeyaṃ vai śatrūn ity arjuno 'bravīt |  
na ca tat kṛtavān eṣa śūramānī tato 'patat ||*

'Arjuna claimed that he could destroy the enemy in one single day. He failed to do so. He was a boaster, that is why he fell.'

King Nala was an expert in the game of dice but once he lost his kingdom to Puṣkara.

*damena bīnaḥ puruṣo dvijendra*  
*svargaṃ ca mokṣaṃ ca sukhaṃ ca nāsti |*  
*vijñānadharmakulakīrtināśa*  
*bhavanti vipra damayā vibhīnāḥ || 59 ||*

[For] a person who is without self-restraint, O great Brahmin, there is no heaven, liberation or happiness. O Brahmin, people without self-restraint are the destruction of knowledge, Dharma, family and fame.

[*yameṣu ghrṇā* (6) —  
 Sixth Yama-rule: taboos ]  
*nirghrṇo na paratrāsti nirghrṇo na ihāsti vai |*  
*nirghrṇe na ca dharmo 'sti nirghrṇe na tapo 'sti vai || 60 ||*

A person without taboos does not exist either in this or the other world. If one has no taboos, one cannot have Dharma or religious austerity.

*parastrīṣu parārtheṣu parajīvāpakarṣaṇe |*  
*paranindāparāṇṇeṣu ghrṇām pañcasu kārayet || 61 ||*

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

See, e.g., MBh 3.56.1ff.

As for Nrga, see MBh 14.93.74:

*gopradānasahasrāni dvijebhyo 'dān nrgo nṛpaḥ |*  
*ekāṃ dattvā sa pārakṛyāṃ narakaṃ samavāptavān ||*

'King Nrga had donated thousands of cows to the twice-born. By giving away one single cow that belonged to someone else, he fell into hell.'

4.59 *Pāda* b: *svarga* and *mokṣa* are usually masculine in standard Sanskrit. The majority of the witnesses suggest that *pāda* c ends in a stem form noun (*'nāśa*), although a singular masculine nominative (as in E) may work. This *pāda* is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*'dharMA*<sup>2</sup>; see p. 34). Note how *viprā* in *pāda* d is probably an attempt in some MSS to restore the metre. This *pāda* is also unmetrical, or rather the licence of a word-final short syllable being counted as potentially long is applied again (*viPRA*).

4.60 The implications of *pādas* ab are not crystal clear to me. Perhaps: such a person has no right for existence in society and has no place in heaven.

*parastrī śṛṇu viprendra ghr̥ṇīkāryā sadā budhatḥ |*  
*rājñī viprī parivrajā svayoniparayoniṣu || 62 ||*

Listen, O great Brahmin. The wise should always treat women who are not dependent on oneself as taboo, [be she] a queen, a Brahmin's wife, a wandering religious mendicant, a relative or of another caste.

*parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |*  
*ādhaprasthatulāvyājaiḥ parārthan yō 'pakarṣati || 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 weights of one *ādha*[ka] or a *prastha* and with scales.

*jīvāpakarṣaṇe vipra ghr̥ṇīkurvīta paṇḍitaḥ |*  
*vanajāvanajā jīvā vilagās' caraṇācarāḥ || 64 ||*

O Brahmin, the wise should regard taking away lives as taboo, [be they] wild or domesticated living beings, serpents, plants and animals.

*paranindā ca kā vipra śṛṇu vakṣye samāsataḥ |*  
*devānāṃ brāhmaṇānāṃ ca gurumātātithidviṣaḥ || 65 ||*

And what is the hurting of others? Listen, O Brahmin, I shall tell you briefly. He who is hostile to the gods, Brahmins, the guru, a mother, and guests [hurts others].

*parānneṣu ghr̥ṇā kāryā abhojyeṣu ca bhojanam |*  
*sūtake mṛtake śauṇḍe varṇabhraṣṭakule naṭe || 66 ||*

4.62 The translation of *parayoni* in *pāda* d is tentative.

4.63 Although *'nya* in *pāda* a could be interpreted several ways (e.g. *anye* for *anyas-min*, or taken to be the first element of a compound: *anya-anyāyārtha-*), I think that *bhūyo 'nyat* is a fixed expression meaning 'something/anything more.' See, e.g., BhG 7.2cd: *yaj jñātvā neha bhūyo 'nyaj jñātvayam avasiṣyate*. Understand *pāda* b as a compound (*anyāya-artha-upārjanam*). See cheating with scales mentioned in 4.23.

4.64 In *pāda* d, I take *caraṇācarāḥ* as standing for *carācarāḥ* (*cara-acarāḥ*) metri causa. Alternatively, one may understand it as *caraṇacarāḥ* (metri causa), meaning 'those who move on their feet,' perhaps as opposed to snakes (*bilaga* or *bilamga*). Neither solution is fully satisfactory. Note that this *pāda* also involves a small correction.

4.65 Note *mātā* as a stem form in *pāda* d.



As regards other people's food, eating together with people whose food is not to be accepted (*abhojyeṣu*) is taboo, [e.g.] after birth or death [in a family], in case of vendors of alcohol, or a family having lost their caste, and in the case of a [member of the] Naṭa [caste of dancers].

*ete pañcaghrṇāsu saktapuruṣāḥ svargārthamokṣārthino*  
*loke 'nindanam āpnuvanti satataṁ kīrtir yaśo'lamkṛtam |*  
*prajñābodhaśrutim smṛtim ca labhate mānaṁ ca nityaṁ labhed*  
*dākṣiṇyaṁ sabhavet sa āyusa param prāpnoti niḥsaṁśayaḥ || 67 ||*

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

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4.66 One should probably understand *śauṇḍe* in *pāda c* as *śauṇḍike*, 'a distiller,' or, alternatively, it may be corrupted from *śaṇḍbe*, 'a eunuch'; see both in *Vāsiṣṭhadharmaśāstra* 14.1–3:

*athāto bhojyābhojyaṁ ca varṇayiṣyāmaḥ | cikitsaka-mṛgayu-puṁścali-dāṇḍika-*  
*stenābhiśastar-śaṇḍha-patitānām annam abhojyam | kadarya-dīkṣita-baddhātura-*  
*soma-vikrayī-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakaṛntānām || etc.*

It is translated by Olivelle (1999, 285) as: 'Next we will describe food that is fit and food that is unfit to be eaten [...] The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker...'

In support of reading *śaṇḍbe*, one might consult Manu 3.239:

*cāṇḍālaś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca |*  
*rajasvalā ca śaṇḍhaś ca nekṣerann aśnato dvijān ||*

Translated by Olivelle (1999, 120) as:

'A Cāṇḍāla, a pig, a cock, a dog, a menstruating woman, or a eunuch must not look at the Brahmins while they are eating.'

4.67 Understand *kīrtir-yaśo°* as *kīrtiyaśo°* ('r' being an intrusive consonant here metri causa), as in 5.20b below. Alternatively, emend to *kīrtim yaśo'lamkṛtām*. In *pāda c*, note the *krāma* licence that allows °*bodhaśrutim°* to scan as - U U -, the consonant cluster *śr* not turning the previous syllable long. *Pāda d* has several problems. I take *sabhavet* as standing for *sambhavet* metri causa, and I had to emend *samāyusa* to *sa āyusa* to make sense of it. Understand *āyusa* as *āyuh* (metri causa), otherwise accept E's *sa mānuṣa*. Also consider correcting *niḥsaṁśayaḥ* to *niḥsaṁśayam*.

[*yameṣu pañcavidho dhanyaḥ* (7) —  
Seventh Yama-rule: five kinds of virtue ]

*caturmaunaṃ catuḥśatruś caturāyātanaṃ tathā |*  
*caturdhyānaṃ catuṣpādaṃ pañcadhanyavidhocyate || 68 ||*

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

*caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |*  
*pāruṣyapiśunāmithyā sambhinnāni ca varjayet || 69 ||*

I shall tell you about the four cases of observing silence. Listen, be attentive. One should avoid violent and slanderous [words], lies, and idle [talk].

*kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |*  
*catuḥśatrur nibhantavyaḥ so 'rihā vītakalmaṣaḥ || 70 ||*

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

*caturāyātanaṃ vipra kathayiṣyāmi tac chrṇu |*  
*karuṇā muditopekṣā maitrī cāyātanaṃ smṛtam || 71 ||*

4.68 Understand *pāda* d as *pañcavidho dhanya ucyate*.

4.69 Note the genitive with a verb meaning 'to tell' in *pāda* a, similarly to 1.37a and **CHECK** (See p. 29). Compare the four types of *mauna* taught here with the five types of *maunavrata*, as the ninth Niyama-rule, in VSS 8.25–33 below. Similar lists on *mauna* are often found in Buddhist texts: see references, e.g., in Edgerton 1953 s.v. *paśūnika* and *sambhinnapralāpa*. See also the relevant Divyāv 186.21, as well as DharmP 1.31cd–32ab quoted in the apparatus.

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated or avoided include *Buddhacarita* 11.17:

*cīrāmbarā mūlaphalāmbubhākṣā jaṭā vahanto 'pi bhujamgadīrghbāḥ |*  
*yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṃjñān mṛgayeta śatrūn ||*  
In Johnston's translation (1936, II. 152):

'Who would seek after the enemies known as the passions, by whom even sages were undone, despite their bark-dresses, their diet of roots and water, their coils of hair long as snakes, and their lack of worldly interests.'

See also BhG 3.37–43 on *kāma* as an enemy. As for *arihā* in *pāda* d, the notion that a saint is a 'destroyer of the enemies' [that are evil states of mind] (*arihanta/arahanta*) in Jainism, but less so in Buddhism, is discussed in Gombrich 2013, 57–58.

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

*caturdhyānādbhunā vaksye saṃsārārṇavatāraṇam |*  
*ātmaavidyābhavaḥ sūkṣmaṃ dhyānam uktaṃ caturvidham || 72 ||*

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

*ātmataṭṭvaḥ smṛto dharmo vidyā pañcasu pañcadbhā |*  
*ṣaṭtriṃśākṣaram ity ābuh sūkṣmatattvam alakṣaṇam || 73 ||*

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

*catuṣpādaḥ smṛto dharmas caturāśramam āśritaḥ |*  
*grhastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 74 ||*

The four-legged [bull] is said to be Dharma [as] it rests on the four disciplines (*āśrama*), [those of] the householder, the chaste one, the forest-dweller and the mendicant.

*dhanyās te yair idam vetti nikhilena dvijottama |*  
*pāvanam sarvapāpānām puṇyānām ca pravardhanam || 75 ||*

4.71 This verse teaches the four Buddhist *brahmavihāras* under the label *catur-āyatana*. Therefore the word *āyatana* seems to be a synonym of *vihāra* here, and its use a way of appropriating it, turning the list into a Brahmanical one, unless the two terms are simply mixed up.

4.72 Note the stem form *dhyāna* in °*dhyānādbhunā* (for °*dhyānam adbhunā*) in *pāda a*.

4.73 This verse is difficult to interpret. *Pādas a* to *d* should define *ātman*, *vidyā*, *bhava* (i.e. Śiva), and *sūkṣma*, objects of meditation, respectively. In *pāda a*, *dharmo* is suspect: it may be the result of an eyeskip to *pāda a* of the next verse. *Pāda b* might refer to *tattvas* in an ontological system of 25 *tattvas*. *Pāda c* seems a reference to a tantric 36-*tattva* ontological system, in striking contrast with the 25-*tattva* system described in VSS chapter 20. Compare the rather similar *dhyānayañña* section in VSS 6.7ff, in which five types of meditations are taught. See analysis on pp. Intro **CHECK**.

Virtuous are those who know these thoroughly, O great Brahmin.  
[They will experience] the purification of all sins and the growth of merits.

*āyuh kīrtir yaśaḥ saukhyaṃ dhanyād eva pravardhate |*  
*śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 76 ||*

One's life-span, fame and glory, and happiness grow only through virtue (*dhanya*). In a virtuous person piece, prosperity, tradition (*smṛti*) and intelligence will arise.

[*yameṣv apramādaḥ* (8) —

Eighth Yama-rule: avoiding mistakes ]

*pramādashāna pañcaiva kīrtayiṣyāmi tac chṛṇu |*  
*brahmahatyā surāpānaṃ steyo gurvāṅganāgamam |*  
*mahāpātakaṃ ity ābhus tatsaṃyogī ca pañcamah || 77 ||*

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

*anṛtaṃ ca samutkarṣe rājagāmī ca paiśunaḥ |*  
*guroḥ cālīkanirbandhaḥ samāni brahmahatyayā || 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.

4.75 Note the ergative syntax with the plural instrumental (*yair*) and a singular active verb.

4.76 Emending °*mānavaḥ* to °*mānave* might err by overcorrection, and °*mānavaḥ* may have originally been felt like a genitive ('for a person...').

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

See the apparatus to the Sanskrit text for very similar verses in the MBh, Manu and the YājñS, and note how *pāda* f slightly deviates from Manu 11.55, which is translated in Olivelle 2005, 217–218 as: 'Killing a Brahmin, drinking liquor, stealing, and having sex with an elder's wife—they call these "grievous sins causing loss of caste"; and so is establishing any links with such individuals.'

4.78 This verse being a quotation of Manu 11.56, my translation is based on Olivelle

*brahmojjhaṃ vedanindā ca kūṭasākṣī subṛdvaḍhaḥ |*  
*garbitānādayor jagdhiḥ surāpānasamāni śaṭ || 79 ||*

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

*retotsekaḥ svayonyāsu kumārīṣv antyajāsu ca |*  
*sakhyuḥ putrasya ca strīṣu gurutaḥpasamaḥ smṛtaḥ || 80 ||*

Sexual intercourse with a female relative, with an unmarried girl, with women of the lowest castes, with the wife of a friend or of one's own son are said to be equal to violating the guru's bed.

*nikṣepasyāpaharaṇaṃ narāśvarajatasya ca |*  
*bhūmivajramaṇināṃ ca rukmasteyasamaḥ smṛtaḥ || 81 ||*

Stealing deposits, people, horses, silver, land, diamonds, or gems are said to be equal to stealing gold.

*catvāra ete sambhūya yat pāpaṃ kurute naraḥ |*  
*mahāpātaka pañcāitat tena sarvaṃ prakāśitam |*  
*pañcapramādam etāni varjanīyaṃ dvijottama || 82 ||*

Since a man commits sin if [any of these] four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvaṅganāgama*], occurs, therefore all the five grievous sins have been explained. These five kinds of mistakes are to be avoided, O great Brahmin.

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2005, 218. On lies and slander (or 'malignant speech,' *piśuna*), see also VSS 4.69 and 8.25–28.

4.79 This verse continues quoting Manu. *Pāda* a in the witnesses may actually be no more than the result of misreading of the syllable *jjha* in Manu 11.57. Note the variant *brahmojjhaṃ vedanindā ca* in both the 'Northern' and 'Southern' transmissions in Olivelle's critical edition of Manu (Olivelle 2005, 847).

4.80 The text, and my emendation in *pāda* c, still follow Manu (11.59).

4.81 This is Manu 11.58. I have emended *rugma*° to *rukma*° in *pāda* d, although *rugma*° is attested in a great number of Southern MSS and one Śāradā MS in Olivelle 2005, 847.

4.82 Perhaps understand *pāda* c as *etan mahāpātakapañcakam*. Note the confusion of number and gender: understand *pañca pramādāḥ etā varjanīyāḥ*.

[*yameṣu mādhuryam* (9) —  
Ninth Yama-rule: charm ]

*kāyavānmanamādhuryaś cakṣur buddhiś ca pañcamah |*  
*saumyadr̥ṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 83 ||*

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

*prasannamanasā dhyāyet priyavākyam udīrayet |*  
*yathāśaktipradānaṃ ca svāśramābhyāgato guruḥ || 84 ||*

One should meditate with a tranquil mind and should speak [to other people using] gentle words. [When] respectable people arrive at one's own hermitage, [one should] present them with as many gifts as one can,

*indhanodakadānaṃ ca jātavedam athāpi vā |*  
*sulabhāni na dattāni indhanāgnyudakāni ca |*  
*kṣute jiveti vā noktaṃ tasya kiṃ parataḥ phalam || 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 when [somebody] sneezes, what reward could there be for such a person in the afterlife?

4.83 My emendation from °*manasā dbūryaś* to °*mana-mādhuryaś* is based on the fact that following the list of *yamas* in 3.16, we need some reference to *mādhurya* here and that it is easy to see how this corruption came about: °*mano-mādhurya*° would be unmetrical, hence the form °*mana-mādhurya*; °*mana-mā*° is easily corrupted to °*manasā*° (not to mention the fact that *manasā* comes up in the next verse). In addition, we need five items in this line because of *pañcamah*. As always, I correct *mādhūrya* to *mādhurya*, although it seems that the former is acceptable in this text. I did not correct *mādhuryaś* to *mādhuryam* because of the corresponding *pañcamah*.

4.84 *Pādas* cd of the previous verse, and *pādas* ab of the present one cover four categories of the above: *cakṣurmādhurya*, *buddhimādhurya*, *dr̥ṣṭimādhurya* and *vāg-mādhurya*. This suggests that what follows is on *kāyamādhurya*. Emending *pāda* d to *svāśramābhyāgate gurau* would make the line smoother.

4.85 Understand *jātavedam* in *pāda* b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound °*dānaṃ: jātavedodānaṃ*. For *pāda* e, see an Āryāgīti verse in the MahāSubhS (2558):

[yameṣv ārjavam (10) —  
Tenth Yama-rule: sincerity ]

*pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |*  
*karmavṛttyābhivṛddhiṃ ca pāritoṣikam eva ca |*  
*strīdhanotkocavittaṃ ca ārjavo nābhinandati || 86 ||*

The sages who see the truth praise five types of sincerity. A sincere person does not rejoice in prosperity arising from the operation of karma or by a reward, in riches from women, from property, and bribery.

*ārjavo na vṛthā yajña ārjavo na vṛthā tapaḥ |*  
*ārjavo na vṛthā dānam ārjavo na vṛthāgnayah || 87 ||*

If one is not sincere, sacrifice is in vain. If one is not sincere, austerity is in vain. If one is not sincere, donation is in vain. If one is not sincere, [sacrificial] fires are in vain.

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

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

*iti yamappravibhāgaḥ kīrtito 'yaṃ dvijendra*  
*iha parata sukhārtham kārayet taṃ manuṣyaḥ |*  
*duritamalapahārī śaṅkarasyājñayāste*  
*bhavati pṛthivibhartā hy ekachatrapravartā || 89 ||*

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*amṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīva |*  
*choṭikayā saha jṛmbhāsamaye syātām cirāyurānandau ||*

‘When eating or drinking, one should say: “May it turn into nectar!”; and after sneezing: “Live for a hundred years!” By snapping the thumb and forefinger when yawning, there will be long life and happiness.’

4.86 °ārjavāḥ should be in the accusative, therefore it is to be taken as feminine (rather than neuter) or as an irregular form for °ārjavāni. I have emended pāritoṣikam to pāritoṣikam. My translation of the categories listed here is tentative, the only guiding light being that, if the first line is right, there should be five of them. In addition, I have tried to find categories that seem to be, more or less, in conflict with ‘sincerity’ or ‘straightness.’

Thus has been taught this section on the Yama-rules, O great Brahmin. Humans should follow them to reach happiness here and in the other world. One will remove the filth of sins, and shall by Śaṅkara's command become a ruler of the world [that he subjugates] under one royal umbrella.

|| *iti vṛṣasārasaṃgrāhe yamavibhāgo nāmādhyaś caturthaḥ* ||

Here ends the fourth chapter in the *Vṛṣasārasaṃgraha* called Section on the Yama-rules.

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4.89 In *pāda* a °*pra*° does not make the previous syllable long: this is the phenomenon of 'muta cum liquida,' or *krama* licence, one of the hallmarks of the VSS, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In *pāda* b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra*, presupposing the presence of the *krama* licence. °*malāpabhārī* in the MSS stands either for °*malāpabhārī* or °*malāprabhārī* metri causa. I could have chosen to emend it to °*malāprabhārī* again applying the *krama* licence, but I decided not to because *apahārīn*, *apahāra*, *apahāraka* are used in the text very frequently. See also 8.44c, which contains a very similar expression: *sakalamalāpabhāre dharmapañcāśad etat*.



[ pañcama 'dhyāyaḥ ]  
[ Chapter Five ]

[ *niyamāḥ* —  
The Niyama-rules ]

*vigatarāga uvāca |*  
*kathaya niyamatatattvaṃ sāmpratam tvam viśeṣād*  
*amṛtavacanatulyaṃ śrotukāmo gato 'smi |*  
*prakṛtidahanadagdhaṃ jñānatoyair niṣiktam*  
*apara vada-m-atajjñam nāsti dharmeṣu tṛptiḥ || 1 ||*

Vigatarāga spoke: Now teach me the true nature of the Niyama-rules in detail. I have become desirous to hear [your] teaching that is comparable to ambrosia. Tell [me] more (*apara vada*), [to me who had been] burnt by the fire of materiality (*prakṛti*), [but is now] sprinkled with the water of knowledge, and is ignorant of [the topic]. One can't have enough of the [teaching on] Dharmas (*nāsti dharmeṣu tṛptiḥ*).

*anarthayajña uvāca |*  
*śravaṇasukham ato 'nyat kīrtayiṣye dvijendra*  
*niyamakalaviśeṣaḥ pañca pañca prakāraḥ |*  
*bariharamunibhīṣṭam dharmasāraṃ dvijendra*  
*kalikaluṣavināśaṃ prāyamokṣaprasiddham || 2 ||*

Anarthayajña spoke: I shall teach you something else that is nice to hear, O best of the twice-born. The [ten] individual Niyamas are fivefold [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the

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5.1 Most witnesses read *amṛtavadana*<sup>o</sup> in *pāda* b. This is slightly odd in the sense of 'speech,' the meaning required here, therefore I follow M here. One wonders if it is not *amṛtasvādāna* or *°svādāna* ('tasting nectar') what was meant originally. I translate the phrase in question as if it read *amṛtatulyavacanaṃ*. The first half of *pāda* d is difficult to interpret safely. *apara vada* ('tell me more') might be original, with *apara* in stem form. The phrase *matajjñā* is now emended to *-m-atajjñam*, containing a hiatus break and making the line metrical. Otherwise it could be emended to *matajjña* (with the last syllable taken as long) and translated as a vocative ('O knower of the doctrine'). Note M's reading for the end of the line (*me dharmatṛptiḥ*).

Kali age, known as almost liberation.

*śaucam iḥyā tapo dānaṃ svādhyāyopasthanigrahaḥ |  
vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa || 3 ||*

Purification, sacrifice, penance, donation, Vedic study, the restraint of sexual desire, religious observances, fasting, observing silence, and bathing: these are the ten Niyamas.

[ *niyameṣu śaucam* (1) —  
First Niyama-rule: purity ]  
*tatra śaucādinirdeśaṃ vakṣyāmīha dvijottama |  
śārīraśaucam āhāro mātṛā bhāvaś ca pañcamah || 4 ||*

From among these, now I shall tell you the particulars of purification [first], and [then] the others. [1] Bodily purity, [2] [purity of] food, [3] [purity of] the household[?] (*mātṛā*), [4] [purity of] character[?] (*bhāva*), and the fifth, [5]...?

[ *śārīraśaucam* —  
Purity of the Body ]  
*tāḍayen na ca bandheta na ca prāṇair viyojayet |  
parastrīparadravyeṣu śaucam kāyikam ucyate || 5 ||*

He should not beat, tie or kill [any living being]. [This and] purity concerning others' wives and property is called bodily purity.

5.2 My suspicion is that °*kala*° in *pāda* b stands for *kalā* metri causa. Similarly, °*munibhiṣṭam* is metri causa, for °*munyabhiṣṭam* ('dear to the sages'). In *pāda* d, *prāya*° is suspect. Compare with 6.1c: *dharmamokṣaprasiddhyartham*.

5.3 See this verse in *Līṅgapurāṇa* 1.8.29cd–30ab and *Viṣṇudharmottara* 3.233.202.

5.4 The following passages deal with *śārīraśauca* (5.5–9) and *āhāraśauca* (5.10–16), therefore *pāda* c is probably correct, and M's reading (*śārīrasrotam āhāra*) seems wrong. Even if we could interpret *pāda* d with any certainty, there is one element missing in this list of allegedly five items. Something must have dropped out here. Oddly enough, the chapter stops after teaching the second type of purity, *āhāraśauca*, so we are left without a clue. MBh Suppl. 14.4.3229–3230 is not very helpful either:

*manaḥśaucam karmaśaucam kulaśaucam ca bhārata |  
śārīraśaucam vākśaucam śaucam pañcavidham smṛtam ||*

5.5 Note the application of the *krama* licence in *pāda* c: the first syllable of *dravyeṣu* does not make the previous syllable heavy.

*śrotraśaucam dvijaśreṣṭha gudopasthamukhādayaḥ |  
mukhasyācamanaṃ śaucam ābhāravacaneṣu ca || 6 ||*

The cleanliness of the ears, O great Brahmin, and of the anus, the loins, the mouth etc. [also contributes to bodily purity]. The purity of the mouth [comes from] sipping water before eating and speaking.

*mūtraviṣṭāsamutsarge devatārādhaneṣu ca |  
mṛttoyais tu gudopastham śaucayīta vicakṣaṇaḥ || 7 ||*

After the emission of urine and faeces, and before the worship of gods, the wise one should clean his anus and his loins with clay and water.

*ekopasthe gude pañca tathaikatra kare daśa |  
ubhayor sapta dātavyā mṛdaḥ śuddhiṃ samīhatā || 8 ||*

One [portion of clay] for the loins, five for the anus, ten for one hand, [then] seven [portions] of clay are to be applied for both [hands] by him who wishes cleanliness.

*etac chaucam gr̥hasthānāṃ dviguṇam brahmacārīṇāṃ |  
vānaprasthasya triguṇam yatīnāṃ tu caturguṇam || 9 ||*

This is the purification for the householder (*gr̥hastha*). It is twice as much for the chaste one (*brahmacārī*), three times as much for the forest-dweller (*vānaprastha*), and four times as much for the ascetic (*yatī*).

[ *ābhāraśaucam* —  
Purity of the food ]

5.7 Note the peculiar verb form *śaucayīta* (for a more standard *śocayeta*). M's *śaucaye[c] ca* may be close to an original reading.

5.8 In essence, this verse is Manu 5.136. Olivelle's notes on this verse read: 'on one hand: within the context the meaning is clear: "one hand" refers to the left hand, with which the person applied the earth and water to the penis and anus. All purifications below the navel are carried out using the left hand. Variant reading: "on the left hand."' (Olivelle 2005, 287.)

5.9 This verse corresponds to Manu 5.137. Note the *kr̥ma* licence in *pāda* c: *tr* does not turn the previous syllable heavy and the *pāda* becomes a *na-vipulā*.

*āhāraśaucaṃ vakṣyāmi śṛṇuṣvāvahito bhava |  
bhāgadvayaṃ tu bhuñjīta bhāgam ekaṃ jalaṃ pibet |  
vāyusaṃcārādānārthaṃ caturthaṃ avaśeṣayet || 10 ||*

I shall teach you the rules of purity concerning food. Listen, pay great attention. One should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to give passage to the air, one should save the remaining quarter.

*snigdhasvādurasaiḥ ṣaḍbhir āhāraṣaḍrasair budhaḥ |  
dhātuvaiṣamyānāśo 'sti na ca rogāḥ sudāruṇāḥ || 11 ||*

[By] the wise one[’s applying] the six soft and sweet juices, [which are] the six flavours in food, the disturbances of the constituents (*dhātu*) will disappear and the terrible illnesses will not arise.

5.10 Śaṅkara quotes a similar verse in his commentary ad BhG 6.16 (see apparatus). It translates as: ‘Half is for saucy food, the third part for water, but in order to be able to move the air, one should leave the fourth part [empty].’ This verse and one in the SannyāsUp (see apparatus) have *saṃcaraṇārthaṃ tu* and *saṃcaraṇārthāya*, respectively, where our verse in the VSS has *saṃcārādānārthaṃ*. It would be tempting to emend but the VSS version more or less works fine, therefore there is no need to alter the text.

5.11 The readings may suggest that *pāda* b contains *sadrava* or maybe *sudrava*, but it is difficult to make sense of the sentence. We are lacking a verb; *āhāra* might be wrong for *āharet* (see M). The Āyurvedic implications of this clumsy verse are not crystal clear to me. What is clear is that traditionally there are six basic flavours or ‘juices’ in food. See, e.g. BhelaS 1.28.1:

*yad bhakṣayati bhuñkte vā vidhivac cāpi mānavaḥ |  
anyac ca kiñcit pibati tat sarvaṃ ṣaḍrasānvitam ||*

‘All that a human eats or enjoys according to the rules, and furthermore all that he or she drinks, is endowed with the six flavours.’

To repair *pādas* ab, one should perhaps imagine that the intended meaning was that the six flavours/juices should be present in a harmonious proportion in a wise man’s food. Cf. BhelaS 3.1.1:

*śarīraṃ dhārayantība ṣaḍrasāḥ samam āhṛtāḥ |  
ato 'nyathā vikārāṃs tu janayanti śarīriṇām ||*

‘The six flavours will support the body in this world when brought to a balanced state. Otherwise they will produce defects to people.’ On *dhātuvaiṣamya*, the balanced state of the bodily constituents *pitta*, *kapha* and *vāyu*, see, e.g., Caraka 1.9.4:

*vikāro dhātuvaiṣamyam sāmyam prakṛtir ucyate |  
sukhasamjñakam ārogyam vikāro duḥkham eva ca ||*

‘The imbalance of the *dhātus* means defects. Balance is said to be natural. Health is happiness, defects are suffering.’ See also VSS 9.2 below.

*abhakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |*  
*agamyāṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 12 ||*

He should not eat what is forbidden and he should not drink what is forbidden. He should not go where he is not allowed to and he should not say what is improper.

*laśunaṃ ca palāṇḍuṃ ca gr̥ñjanaṃ kavakāni ca |*  
*gaurāṃ ca sūkaraṃ māṃsaṃ varjayet ca vidhānataḥ || 13 ||*

He should avoid garlic, onion, gr̥ñjana onion, mushrooms, buffalo meat, and pork, following the rules.

*chattrākaṃ viḍvarāhaṃ ca gomāṃsaṃ ca na bhakṣayet |*  
*caṭakaṃ ca kapotaṃ ca jālapādāṃś ca varjayet || 14 ||*

He should not eat chattrāka mushrooms, village hog, and cow flesh. He should also avoid sparrows, pigeons, and water-birds.

*haṃsasārasacakrābhakukkuṭān śukaśyenakān |*  
*kākolūkāṃ balākaṃ ca matsyādīṃś cāpi varjayet || 15 ||*

He should also avoid [eating] geese, cranes, cakravāka birds, cocks, parrots, and hawks, crows, owls, herons, fish etc.

*amedhyāṃś cāpavitrāṃś ca sarvān eva vivarjayet |*  
*śākamūlaphalānāṃ ca abhakṣyaṃ parivarjayet || 16 ||*

He should avoid everything that is ritually impure or polluted. He should also completely avoid those vegetables, roots and fruits, that are prohibited.

*mānaveṣu purāṇeṣu śaivabhāratasaṃhite |*  
*kīrtitāni viśeṣeṇa śaucācāraṃ aśeṣataḥ |*  
*tvayā jijñāsito 'smy adya saṃkṣiptaḥ kathito mayā || 17 ||*

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5.12 Understand the causative *pāyayet* as simplex.

5.15 Note that in *pāda* b the first syllable of *śyenakān* does not turn the previous syllable, *śu*, heavy (*krama* licence).

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the *Bhāratasaṃhitā* (i.e. the *Mahābhārata*), the practice of purity is expounded in great detail and completely. Now that you have asked me [about it], I taught it [to you] in a condensed form.

*satyavādī śucir nityaṃ dhyānayogarataḥ śuciḥ |*  
*abhiṃsakaḥ śucir dānto dayābhūtakṣamā śuciḥ || 18 ||*

He who speaks the truth is pure. He who engages in yogic meditation is pure. He who avoids violence and is restrained is pure. Compassion towards living beings and patience is purity.

*sarveṣāṃ eva śaucānāṃ arthaśaucaṃ paraṃ smṛtam |*  
*yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |*  
*kāyavāṇmanasāṃ śaucaṃ sa śuciḥ sarvavastuḥ || 19 ||*

Of all the [ways of] purification, material purification is taught to be the highest. For he who is pure with regards to material things is truly pure, and not the one who [only] uses clay and water [i.e. the one who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, he is pure in all respects.

*śaucāśaucavidhijñamānava yadi kālakṣaye niścayaḥ*  
*saubhāgyatvam avāpnvanti satataṃ kīrtir yaśo'laṅkṛtam |*  
*prāptaṃ tena ibaiva puṇyasakalaṃ saddharmaśāstreritam*  
*jīvānte ca paratra-m-īhitagatiṃ prāpnoti niḥsaṃśayam || 20 ||*

If a person who knows the rules of purity and impurity is determined to destroy aging, he will surely gain attractiveness, eternally

5.17 In *pāda* b, since °*sambite* is not a correct locative of °*samhitā*, instead of emending to *śaive bhāratasaṃbite*, we may take the compound as a *samābhāradvandvasamāsa* in the neuter locative. Note the gender and number confusion between *kīrtitāni* and °*ācāram* in *pādas* cd. This and the next verse sound as if the author had been aware of the fact that he left the remaining three categories of purity (see 5.4) unexplained.

5.18 My impression is that *dayābhūtakṣamā* in *pāda* d may stand for *bhūta-dayā kṣamā* (*bhūta-dayā* occurring in 1.7 and 3.27–28), and I translate accordingly.

5.19 *Pādas* a-d are quoting Manu 5.106 (in most witnesses, unmetrically); it is translated by Olivelle (2005, 144) as: ‘Purifying oneself with respect to wealth, tradition tells us, is the highest of all purifications; for the truly pure man is the one who is pure with respect to wealth, not the one who becomes pure by using earth and water.’

embellished with glory and fame. He has obtained here in this world all the merits that the books on true Dharma teach, and at the end of his life he will undoubtedly reach the desired path in the other world.

|| *iti vṛṣasārasaṃgrāhe śaucācāraavidhir nāmādhyāyaḥ pañcamah* ||

Here ends the fifth chapter in the *Vṛṣasārasaṃgrāha* called Method of Purification.

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5.20 Note the stem form noun °*mānava* metri causa and the second syllable of *yadi* as a long syllable at the cæsura in *pāda* a (see M's reading). In place of the plural *āpnuvanti* one would expect a verb in the singular, and *kīrtir* is metri causa for a compounded stem form (*kīrti*°) in *pāda* b. Note also the sandhi-bridge -*m*- in *paratra-m-ibita*° in *pāda* d. Compare with 4.67b above.

[ śaṣṭho 'dhyāyaḥ ]  
[ Chapter Six ]

[ *niyameṣv ijjā* (2) —  
Second Niyama-rule: sacrifice ]

*atha pañcavidhām ijjām pravakṣyāmi dvijottama |*  
*dharmamokṣaprasiddhyartham śṛṇuṣvāvahito dvija || 1 ||*

[Anarthayajña continued:] Now I shall teach you the five types of sacrifice (*ijjā*), O best of the twice-born, for success in Dharma and liberation. Listen carefully, O Brahmin.

*arthayajñāḥ kriyāyajño japayajñas tathaiva ca |*  
*jñānam dhyānam ca pañcāitat pravakṣyāmi prṥthak prṥthak || 2 ||*

Material sacrifice, sacrifice through work, sacrifice through recitation, knowledge and meditation: I shall teach you these five one by one.

[ *arthayajñāḥ* —  
Material sacrifice ]

*agnyupāśanakarmādi agnihotrakratukriyā |*  
*aṣṭakā pārvaṇī śrāddham dravyayajñāḥ sa ucyate || 3 ||*

Material sacrifice includes the following: the domestic ritual fire worship etc., the public performance of the ritual of Agnihotra, [and the so-called *pākayajñas* such as] the Aṣṭakā oblation, the Pārvaṇī oblation, and the ancestral ritual (*śrāddha*).

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6.2 Note the singular *etat* after a number (see Introduction p. 24).

Compare this list of five to the somewhat similar BhG 4.28:

*dravyayajñās tapoyajñā yogayajñās tathāpare |*  
*svādhyāyajñānayajñāś ca yatayaḥ samśītavratāḥ ||*

ŚDhU chapter 3 can be also relevant since it uses the terms *japayajña*, *jñānayajña*, and *dhyānayajña*. See also ŚDhU 1.10 (C<sub>94</sub> f. 42v l. 4):

*karmayajñās tapoyajñāḥ svādhyāyo dhyānam eva ca |*  
*jñānayajñāś ca pañcaite mahāyajñāḥ prakīrtitāḥ ||*

Note how this definition of the five *mahāyajñas* in the ŚDhU is different from the one, e.g., in Manu 3.69–71 (*brahma*°, *pitr*°, *daiva*°, *bhauta*°, and *nṛyajña*).

6.3 By somewhat overtranslating the items in this list, I want to emphasise that the text introduces three categories of sacrificial rituals well-known from the time of the



[ *kriyāyajñah* —

Sacrifice through work ]

*ārāmodyānavāpīṣu devatāyataneṣu ca |*  
*svabhastakṛtasamskārah kriyāyajña sa ucyate || 4 ||*

Sacrifice through work means constructing (*saṃskāra*) a grove, a park, a pond, or a temple with one's own hands.

[ *japayajñah* —

Sacrifice through recitation ]

*japayajñaṃ tato vakṣye svargamokṣaphalapradaṃ |*  
*vedādhyayana kartavyaṃ śivasamhitam eva ca |*  
*itihāsapurāṇaṃ ca japayajñah sa ucyate || 5 ||*

Next I shall teach you the sacrifice through recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, Śaiva collections, Itihāsa and Purāṇas: this is called sacrifice through recitation.

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Gṛhyasūtras and Śrautasūtras: those of the domestic or *aupāsana* fire (*grhyakarman*), the Śrauta rituals such as the Agnihotra, and the Smārta *pākayajñas*, such as the *aṣṭakā*, the *pārvaṇī* and the *śrāddha*. For a mention of the *pākayajñas* in a manner similar to our *pādas* cd here, see, e.g., a verse in the *Dikṣottara* quoted in Goodall et al. 2015, 275:

*aṣṭakāḥ pārvaṇī śrāddhaṃ śrāvany āgrāyaṇī tathā |*  
*caitrī cāsvayujī caiva pākayajñāḥ prakīrtitāḥ || 178 ||*

For an earlier list of *pākayajñas*, see GautDhS 1.8.19: *aṣṭakā pārvaṇaḥ śrāddhaṃ śrāvanyāgrahāyaṇīcaitryāśvayujīti sapta pākayajñasamsthāḥ*.

6.5 Note the stem form *vedādhyayana* in *pāda* c metri causa. There are several possible interpretations for *pādas* d and e. *śivasamhitam* could mean 'Śaiva texts and the [Bhārata]samhitā,' i.e. the *Mahābhārata*; see 5.17b above: *śaivabhāratasamhite*. Alternatively, it may mean 'the collection of Śaiva teachings.' As for *itihāsapurāṇaṃ*, it is most probably a dvandva compound, most probably denoting the *Mahābhārata* (but perhaps not the *Rāmāyaṇa*, contrary to claims such as that, e.g., in Olivelle 2018, 34, n. 6), and the Purāṇas. In case *samhitam* in *pāda* d means the *Mahābhārata*, *itihāsapurāṇaṃ* could in general mean 'histories and legends.' In the light of 8.1–6, where *itihāsa* clearly means the *Mahābhārata*, and Purāṇas are mentioned separately, this is unlikely. In my translation, I have left these terms untranslated. For the debate on what *itihāsa* is, see, e.g., Adluri and Bagchee 2011 and Bailey 2018.

Both *śivasamhitam* and *itihāsapurāṇaṃ* should be interpreted as being part of the compound in *pāda* c: *śivasamhitādhyayanam* and *itihāsapurāṇādhyayanam*.

See *japayajña* mentioned, e.g., in BhG 10.25c (*yajñānām japayajño 'smi*) and Manu 2.86 (*vidhiyajñāj japayajño viśiṣṭo daśabhir guṇaiḥ*).

[*jñānayajñah* —

Sacrifice through knowledge ]

*idaṃ karma akarmedam ūhāpohaviśāradaḥ |*  
*śāstracakṣuḥ samālokya jñānayajñah sa ucyate || 6 ||*

[He who can decide if] ‘this is [proper] action; the other is improper action’ because he is knowledgeable about reasoning pro and contra, and conducts investigations with his eyes on the Śāstras, is called [a person performing] sacrifice through knowledge.

[*dhyānayajñah* —

Sacrifice through meditation ]

*dhyānayajñam samāsenā kathayisyāmi te śṛṇu |*  
*dhyānam pañcavidhaṃ caiva kīrtitaṃ hariṇā purā |*  
*sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṃ tattvaṃ ca pañcamam || 7 ||*

I shall teach you concisely about sacrifice through meditation. Listen to me. Meditation was taught by Hari in the past as of five kinds. [Meditation on] the Sun, the Moon, Fire, Crystal and the subtle *tattva* as fifth.

*sūryamaṇḍalam ādau tu tattvaṃ prakṛtir ucyate |*  
*tasya madhye śaśiṃ dhyāyet tattvaṃ puruṣa ucyate || 8 ||*

First it is the Sun [that should be meditated upon], which is said to be *prakṛti-tattva*. He should visualize the Moon in its centre: that *tattva* is said to be *puruṣa*.

*candramaṇḍalamadhye tu jvālām agniṃ vicintayet |*  
*prabhutattvaḥ sa vijñeyo janmamṛtyuvinaśanaḥ || 9 ||*

6.6 For the expression *śāstracakṣuḥ*, see, e.g., BrahmaP 24.21:

*tena yajñān yathāproktān mānavāḥ śāstracakṣuṣaḥ |*  
*kurvate 'harabaś caiva devān āpyāyanti te ||*

In G. P. Bhatt's translation (1955, 126): ‘Day by day men with the sacred scriptures as their guides perform sacrifices in the manner they have been laid down and thereby nourish the gods.’

6.7 For an analysis of this fivefold method of meditation, and this ancient-looking *tattva*-system, see Intro [CHECK](#), and compare with VSS 4.72–73, and the similar teaching in VSS 22.19–28 and DharmP 4.5–14. *Pāda* e is unmetrical, or possibly an exceptional expansion of the *krama* licence, the syllable *spha*° not turning the previous syllable long, and thus making the *pāda* a *na-vipulā*.

6.8 Note the thematised form *śaśiṃ* for *śaśinaṃ*.

In the centre of the Moon's disk, he should visualise a flame, a fire.  
That is said to be *prabhu-tattva*, the destroyer of [the circle of] birth and death.

*agnimaṇḍalamadhye tu dhyāyet sphaṭika nirmalam |*  
*vidyātattvaḥ sa vijñeyaḥ kāraṇam ajam avyayam || 10 ||*

In the centre of the ring of Fire, he should visualize a spotless crystal.  
That is said to be *vidyā-tattva*, the never-born, imperishable cause.

*vidyāmaṇḍalamadhye tu dhyāyet tattvam anuttamam |*  
*akīrtitam anaupamyam śivam akṣayam avyayam |*  
*pañcamam dhyānayañāsya tattvam uktaṁ samāsataḥ || 11 ||*

In the centre of the disk of *vidyā*, he should visualize the highest *tattva*, never-heard, unparalleled, undecaying and imperishable Śiva.  
The fifth *tattva* of the sacrifice through meditation has been taught in short.

*vigatarāga uvāca |*  
*ekaikasya tu tattvasya phalaṁ kīrtaya kīdrśam |*  
*kāni lokāḥ prapadyante kālāṁ vāsyā tapodbhava || 12 ||*

Vigatarāga spoke: Teach me, what are the fruits of [reaching] each *tattva*? Which worlds can be attained and how much time [can one spend there], O great ascetic?

*anarthayajña uvāca |*  
*brahmalokaṁ tu prathamam tattvapraṛticintayā |*  
*kalpakotīśahasrāṇi śivavaṁ modate sukḥī || 13 ||*

Anarthayajña spoke: Through meditation on the first *tattva*, *praṛti*, [one can reach] Brahmaloaka. He will rejoice [there] happily like Śiva

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6.10 Note the stem form *sphaṭika* in *pāda* b metri causa.

6.12 The reading *tritattvasya* in *pāda* a in the MSS is a problem because we have just finished a section mentioning five *tattvas*. (This was probably noticed by E, hence printing *bi* for *tri*.) My conjecture (*tu*) is based on the assumption that *tri* is often written as *tr* in Nepalese MSS (e.g. in M at this point) and that *tr* may then easily get corrupted to *tu*.

for millions of æons.

*dvitīyaṃ tattva puruṣaṃ dhyāyamāno mṛto yadi |  
viṣṇulokaṃ ito yāti kalpakotyaṃyutaṃ sukhī || 14 ||*

If one dies while meditating on the second *tattva*, *puruṣa*, one will depart from this world and go to Viṣṇuloka, [and will dwell there] happily for billions of æons.

*prabbutattvaṃ tṛtīyaṃ tu dhyāyamāno mariṣyati |  
śivaloke vasen nityaṃ kalpakotyaṃyutaṃ śatam || 15 ||*

Should one die while meditating on the third, the *prabhu-tattva*, one can live in Śivaloka continuously for a hundred billion æons.

*vidyātattvāmṛtaṃ dhyāyet sadāśivam anāmayam |  
akṣayaṃ lokam āpnoti kalpānāntaparam tathā || 16 ||*

If one visualizes the nectar of *vidyā-tattva*, [i.e.] *Sadāśiva*, one can reach [His] diseaseless, imperishable world [and can live there] well beyond endless æons.

*pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani saṁsthitam |  
na kālasaṃkhyā tatrāsti śivena saha modate || 17 ||*

6.13 Understand *pāda*s ab as *brahmalokaṃ prathamataṭṭvacintayā prakṛtitattvacintayā*. One might take *prathamam* adverbially ('firstly': *prathamam brahmalokaṃ prakṛtitattvacintayā*), but in the next verses, the ordinal numbers (*dvitīyaṃ*, *tṛtīyaṃ*, *pañcamam*) always refer to the *tattvas*. *Pāda* a is a *na-vipulā* if the muta cum liquid licence is applied and the syllable *pra*<sup>o</sup> does not turn the previous syllable long.

6.14 Note the stem form *tattva* in *pāda* a metri causa (*na-vipulā*).

6.15 E changes *śivaloka* to *rudraloka*, probably for more contrast with *sadāśiva* in 6.16 and *śivatattva* in 6.17, but this is not Naraharinath's intervention since K<sub>41</sub>, a paper MS close to his sources, also reads *rudraloka* (on K<sub>41</sub>, see p. 57).

6.16 In *pāda* a, *amṛta* is suspect. It may qualify the world of *Sadāśiva* ('immortal') and then *vidyātattva* is in stem form. Alternatively, since this verse is the only one in this list of worlds (6.13–17) without an ordinal number, *amṛtaṃ* may mean 'four' or possibly 'fourth,' as suggested by Monier-Williams and Apte in their dictionaries. This meaning would fit in nicely. In addition, dying has been mentioned above, thus *amṛtaṃ* might be a corrupted form of a participle from the verbal root *mṛ* (*mṛyan* or *maran*?): e.g., *vidyātattvaṃ mṛyan dhyāyet*... ('should he meditation upon Vidyātattva while dying...').

The fifth one, the subtle *śiva-tattva* dwells in the Self. There is no counting of time there and he will be rejoicing [there] together with Śiva.

*pañcadhyānābhīyukto bhavati ca na punarjanmasaṃskārabandhaḥ  
jijñāsyantām dvijendra bhavadahanakaraḥ prārthanākālpavṛkṣaḥ |  
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhyantu  
pratyakṣān nānumānaṃ sakalamalaharam svātmasaṃvedanīyam  
|| 18 ||*

[If] he practises the five meditations, there will be no rebirth and no more fetters of transmigration. O excellent Brahmin, [the five meditation] should be learnt. [They] burn away existence, a wishing tree of desires. Liberation will come within one single birth. Why should people not master [these meditations that] destroy all impurities perceptibly, not only by inference, [since they] are to be experienced by one's own Self.

[ *niyameṣu tapaḥ* (3) —

Third Niyama-rule: penance ]

*mānasaṃ tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |  
kāyikaṃ ca trtīyaṃ tu manovākkarma tatparam |  
kāyikaṃ vācikaṃ caiva tapo miśraḥ pañcamam || 19 ||*

The first type of penance is mental penance, the second is verbal penance, the third is the bodily one, the next one is the one which is [characterised by] both mental and verbal action. The fifth type of penance is a mixture of the bodily and the verbal ones.

*manahsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |  
maunaṃ bhāvaviśuddhiś ca pañcāitat tapa mānasaṃ || 20 ||*

6.17 Pāda c is a *ma-vipulā*.

6.18 Note how a plural passive imperative form (*jijñāsyantām*) stands for the singular (*jijñāsyatām*) metri causa, or rather, since probably the five types of meditation are meant, the singulars in *pāda* b are somewhat out of context. Note also that the last syllable of *dvijendra* (at the *cāsura*) counts here as long; this phenomenon of a word-ending syllable becoming long by position is common in the VSS (see p. 34 ff). The non-standard *janmena* in *pāda* d seems superior to *janmanā* for it preserves the metre.

6.19 The reading *manovākkāya*<sup>o</sup> (K<sub>82</sub>K<sub>10</sub>) in *pāda* d is probably secondary, influenced by such common expressions as, e.g., *manovākkāyakarmabhiḥ* in YājñS 1.27d. Note the stem form *miśraḥ* in *pāda* f metri causa.

Gentleness of the mind, calmness, self-control, observing silence, and the purification of one's state of mind: mental penance comprises these five.

*anudvegakarā vāṇī priyaṃ satyaṃ hitaṃ ca yat |*  
*svādhyāyābhyasanam caiva vācikaṃ tapa ucyate || 21 ||*

Verbal penance is taught as speech that causes no anxiety, which is kind, true and useful, and it includes also the practice of recitation.

*ārjayaṃ ca abhimsā ca brahmacaryaṃ surārcanam |*  
*śaucaṃ pañcamam ity etat kāyikaṃ tapa ucyate || 22 ||*

Bodily penance is taught as follows: honesty, harmlessness, chastity, the worship of gods, and purity as the fifth.

*iṣṭaṃ kalyāṇabhāvaṃ ca dhanyaṃ pathyaṃ hitaṃ vadet |*  
*manomiśraṃ pañcāitat tapa uktaṃ maharṣibhiḥ || 23 ||*

[Penance] which is a mixture of the mental [and the verbal] is taught by the great sages to be these five: he should speak [about things that are] agreeable, of a noble character, virtuous, salutary, and useful.

*svasti maṅgalaṃ āśīrbhir atithigurupūjanam |*  
*kāyamiśraṃ pañcāitat tapa uktaṃ mahātmabhiḥ || 24 ||*

[Penance] in which bodily [and verbal actions] mix is taught by the great-souled ones to be these five: benediction, greetings, blessings, and the worship of the guest and the guru.

*maṇḍūkayogī hemante grīṣme pañcatapās tathā |*  
*abhrāvakāśo varṣāsu tapaḥsādhanaṃ ucyate || 25 ||*

6.20 Again, we can see the use of the singular (*etat*) next to numbers; note also the stem form *tapa* in *pāda* d metri causa. This verse is a paraphrase of MBh 3.39.16 (BhG 17.16; see text in the apparatus).

6.21 This verse is a variant of MBh 6.39.15 (BhG 17.15; see it in the apparatus).

6.22 This verse seems to be a paraphrase of MBh 6.39.14 (BhG 17.14; see it in the apparatus).

6.23 Note the use of the singular (*etat*) next to a number, and the stem form noun in *pāda* c.

6.24 See ŚDhŚ 11.73–79 (and Bisschop et al. 2021, 91–93 and 120–121) for a somewhat similar discussion on ‘kind speech.’

[Being] a [so-called] frog-yogin in the winter, or one with the five fires in the summer, or having the clouds [i.e. the open sky] for shelter in the rainy season: these are called accomplishments of penance.

*svamāmsoddhṛtya dānaṃ ca hastapādaśiras tathā |*  
*puṣpaṃ utpādy dānaṃ ca sarve te tapasāḍhanāḥ || 26 ||*

Carving out his own flesh as a donation, or [offering his own] hand, feet and head, or drawing [his own] blood (*puṣpa*) as a donation: all these are accomplishments of penance,

*kr̥cchrātikṛcchraṃ naktaṃ ca taptakṛcchraṃ ayācitam |*  
*cāndrāyaṇaṃ parākaṃ ca tapaḥ sām̐tapanādayaḥ || 27 ||*

[as also] the ‘painful penance’ and the ‘extremely painful one’, [eating only] at night, the ‘hot and painful’ and [the one in which only food obtained] without solicitation [can be eaten], the *cāndrāyaṇa*

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6.25 *Pādas* a and c are *ma-vipulās*. *Manu* 6.23 mentions three kinds of penance that correspond to three seasons:

*gr̥iṣme pañcatapās tu syād varṣāsv abhrāvakāśikāḥ |*  
*ārdravāsās tu hemante kramaśo vardhayaṃs tapaḥ ||*

Translated in Olivelle 2005, 149 as: ‘[He should] surround himself with the five fires in the summer; live in the open air during the rainy season; and wear wet clothes in the winter—gradually intensifying his ascetic toil.’ This and ŚDhSaṃgr 9.32ab (quoted in the apparatus) may suggest that being a ‘frog-yogin’ could be the same as wearing wet clothes or standing in water for a long time. A footnote to MBh 12.309.9 in the Kumbakonam edition of the MBh (Krishnacharya and Vyasacharya 1906–1914) suggests otherwise: *maṇḍūkavat pāṇipādaṃ saṅkocya nyubjaḥ sete iti maṇḍūkaśāyī*. (‘The word ‘frog-sleeper’ means somebody who sleeps like a frog, with his hands and feet withdrawn and with his back humped.’)

6.26 Note the stem form *svamāmsa* in *pāda* a for the accusative. The translation of *pāda* c is tentative, but *puṣpa* as ‘blood’ does occur in tantric texts (see, e.g., SYM 16.49). VSS 17.37–38 teaches blood donation:

*devī uvāca |*  
*svamāmsarudhiraṃ dānaṃ dānaṃ putrakalatrayoḥ |*  
*kīṃ praśasyaṃ mahādeva tattvaṃ vaktum ihārhasi ||*  
*maheśvara uvāca |*  
*svamāmsarudhiraṃ dānaṃ praśamsanti manīṣiṇaḥ |*  
*śrūyatām pūrvavṛttāni saṃkṣīpya kathayāmy aham ||*

‘Devī spoke: Are one’s own flesh and blood and one’s son and wife praised as donation, O Mahādeva? Tell me the truth please. Maheśvara spoke: The wise praise one’s own flesh and blood as donation. Let’s hear the old legends, I shall tell you briefly.’

and *parāka* penances, the *sāmtapana*, etc.

*yenedaṃ tapa tapyate sumanasā saṃsāraduḥkhaḥchidam  
āśāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |  
svargākāṅkṣyanṛpatavbhogaviṣayaṃ sarvāntikaṃ tatphalaṃ  
jantuḥ śāśvatajanmamṛtyubhavane tanniṣṭhasādhyaṃ vabhet || 28 ||*

He who performs with a well-disposed mind this penance that puts an end to the suffering caused by transmigration (*saṃsāra*), abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven and being a king and having enjoyments for the senses, that man will experience the ultimate (*sarvāntika*) reward that in this home of eternal births and deaths accomplishes their cessation.

*|| iti vṛṣasārasaṃgrabe ṣaṣṭho 'dhyāyaph ||*

Here ends the sixth chapter in the *Vṛṣasārasaṃgraha*.

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6.27 *Pāda* a is a *ma-vipulās*. For short descriptions and the loci classici of these penances, see, e.g., Kane 1941–1962, v. 4, 130–152. For *nakta/naktānna*, see VSS 8.22 below and, e.g., ŚDhŚ chapter 10 (Bisschop et al. forthcoming), and for *ayācīta*, VSS 8.23 below.

6.28 Note my emendation in *pāda* a (*sumanasā* from *sumanasaph*) and that in order to restore the metre, I accepted E's stem form *tapa*. Note the stem form °*pāśa* in *pāda* b metri causa.



[ saptamo 'dhyāyaḥ ]  
[ Chapter Seven ]

[ *niyameṣu dānam* (4) —  
Fourth Niyama-rule: donation ]

*dānāni ca tathety ābuh pañcadhā munibhiḥ purā |*  
*annaṃ vastraṃ hiraṇyaṃ ca bhūmi godāna pañcamam || 1 ||*

In the past the wise declared that, again, there were five kinds of donation. Donation of food, clothes, gold, land, and the fifth, donation of cows.

[ *annadānam* —  
Donation of food ]

*annāt tejaḥ smṛtiḥ prāṇaḥ annāt puṣtir vapuḥ sukham |*  
*annāc chrīḥ kānti vīryaṃ ca annāt sattvaṃ ca jāyate || 2 ||*

From food [come] energy, memory, the vital breath, growth, body, happiness. From food arise grace and beauty, heroism, strength.

*annāj jīvanti bhūtāni annaṃ tuṣṭikaraṃ sadā |*  
*ānnāt kāmo mado darpaḥ annāc chauryaṃ ca jāyate || 3 ||*

Living beings live on food. Food always satisfies. From food arise desire, rapture, pride, and valour.

*annaṃ kṣudhātṛṣāvyādhīn sadya eva vināśayet |*  
*annadānāc ca saubhāgyaṃ khyātiḥ kīrtiś ca jāyate || 4 ||*

Food drives away hunger and thirst and disease instantly. From donations of food arise beauty, fame, and glory.

*annadaḥ prāṇadaś caiva prāṇadaś cāpi sarvadaḥ |*  
*tasmād annasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati || 5 ||*

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7.1 *tathety* in *pāda* a is suspicious and my translation of it ('again') is tentative and is supposed to refer back to the fact that all *yamas* so far have been divided into five types. Note how *annaṃ*, *vastraṃ*, *hiraṇyaṃ* and *bhūmi* (the latter treated as neuter, or given in stem form) are all meant to go with °*dāna* (again, in stem form, metri causa).

7.2 Note the stem form noun *kānti* metri causa in *pāda* c.

He who donates food donates life. He who donates life donates everything. Therefore nothing is equal to the donation of food, nothing was, nothing will be.

[ *vastradānam* —

Donation of clothes ]

*vastrābhāvān manuṣyasya śrīyād api parityajet |*  
*vastrahīno na pūjyeta bhāryāputrasakhādibhiḥ || 6 ||*

In the absence of [proper] clothes, a man will also lose his fortunes. A person without clothes may not be respected by his wife, son, friends, etc.

*vidyāvān sukulīno 'pi jñānavān guṇavān api |*  
*vastrahīnaḥ parādbhīnaḥ paribhūtaḥ pade pade || 7 ||*

Be it a learned person from a good family or an intelligent and virtuous person, without clothes everybody is subdued and humiliated on every occasion

*apamānam avajñāṃ ca vastrahīno hy avāpnuyāt |*  
*jugupsati mahātmāpi sabhāstrījanasaṃsadi || 8 ||*

because a man without clothes receives contempt and disrespect. Even if he is a great soul, he will wish to avoid the court, women, and the assembly.

*tasmād vastrapradānāni praśaṃsanti manīṣiṇaḥ |*  
*na jirṇaṃ sphuṭitaṃ dadyād vastraṃ kutsitam eva vā || 9 ||*

Therefore the wise praise donations of clothes. One should not give away old, torn or dirty clothes.

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7.5 See some similar verses from the ŚDhU, the MBh, and the NāradaP in the apparatus.

7.6 *Pāda* b is difficult to interpret securely. I translate it as if reading *śrīs tam api parityajet* or *śrīyāpi parityajyate*. Consider also BrahmaP 220.139:

*vastrābhāve kriyā nāsti yajñā vedās tapāṃsi ca |*  
*tasmād vāsāṃsi deyaṇi śrāddhakāle viśeṣataḥ ||*

‘If one has no clothes, there is no ritual, no worship, no Vedas or penance. Therefore clothes should be donated, especially at the time of a Śrāddha ritual.’

*navam purāṇarabitaṃ mṛdu sūkṣmaṃ suśobhanam |*  
*susamskṛtya pradātavyaṃ śraddhābhaktisamanvitam || 10 ||*

[Clothes] should be donated [only if they are] new, not worn, soft, delicate and beautiful, nicely ornamented, and in good faith and with devotion.

*śraddhāsattvaviśeṣeṇa deśakālavidhena ca |*  
*pātradravyaviśeṣeṇa phalam āhuḥ prṛthak prṛthak || 11 ||*

They say that the reward [of donation/generosity] is in every case dependent on the particular [donor's] willingness and character, the choice of place and time, and on the particular recipient and material.

*yādṛśaṃ dīyate vastraṃ tādṛśaṃ prāpyate phalam |*  
*jīrṇavastrapradānena jīrṇavastraṃ avāpnuyāt |*  
*śobhanam dīyate vastraṃ śobhanam vastraṃ āpnuyāt || 12 ||*

The reward received will be similar to the clothes donated. By donating old clothes, one would receive old clothes [as a reward]. By donating beautiful clothes, one would receive beautiful clothes [as a reward].

*dadyād vastra suśobhanam dvijavare kāle śubhe sādaram*  
*saubhāgyam atulaṃ labheta sa naro rūpaṃ tathā śobhanam |*  
*tasmin yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃśayaṃ*  
*tasmāt tvaṃ kuru vastradānam asakṛt pāratrikotkarṣaṇam || 13 ||*

Should one bestow very beautiful clothes on a Brahmin at an auspicious time, respectfully, he [i.e. the donor] will receive unequalled attractiveness and a beautiful appearance. When he departs, he will be given hundreds of millions of items of nice clothes, no doubt about that. Therefore do donate clothes often. It is the way up to the other world.

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7.11 It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b.

7.13 Note the stem form *vastra* in *pāda* a metri causa. 'on a Brahmin' (in *pāda* a): literally, 'on a person who is first among the twice-born' (*dvijavare*). The final syllable of *saubhāgyam* in *pāda* b counts as long by licence; see, e.g., 5.20 and 6.18b. This time the cæsure is not involved. Understand *tasmin yāti* in *pāda* c as *tasmin yāte* (metri causa); °*koṭi* is treated as neuter or as a stem form (also metri causa).

[ *suvarṇadānam* —  
Donation of gold ]

*suvarṇadānaṃ viprendra saṃkṣīpya kathayāmy aham |  
pavitraṃ maṅgalaṃ puṇyaṃ sarvapātakanāśanam || 14 ||*

O great Brahmin, now I shall teach you about the donation of gold in a concise manner. It is a pure, auspicious and meritorious [act] and it washes off all sins.

*dhārayet satataṃ vipra suvarṇakāṭakāṅgulim |  
mucyate sarvapāpebhyo rāhuṇā candramā yathā || 15 ||*

Should one always wear a golden bracelet or ring, O Brahmin, he will be freed of all sins, just as the moon is freed from [the demon] Rāhu [after an eclipse].

*dattvā suvarṇaṃ viprebhyo devebhyas ca dvijaṛṣabha |  
tuṭimātre 'pi yo dadyāt sarvapāpaiḥ pramucyate || 16 ||*

If a person donates gold to Brahmins or gods, O excellent Brahmin, even if it is only in a minute quantity, he will be freed of all sins.

*raktimāśakakarṣaṃ vā palārdhaṃ palam eva vā |  
evam eva phalaṃvṛddhir jñeyā dānaviśeṣataḥ || 17 ||*

[The amount can be just] one *rakti*, a *māśaka*, a *karṣa*, half a *pala* or a *pala*: this is exactly how the increase in the [size of the corresponding] reward will be, in proportion to the properties [i.e. amount] of the donation.

[ *bhūmidānam* —  
Donation of land ]

*sarvādhāraṃ mahīdānaṃ praśaṃsanti manīṣiṇaḥ |  
annavastrahiranyādi sarvaṃ vai bhūmisambhavam || 18 ||*

7.15 I suspect that *āṅguli* is used in *pāda* b in the sense of *āṅgulīya* ('finger-ring').

7.16 *Pāda* a is a *ma-vipulā*. The form *tuṭi* as a widespread variant of *truṭi*, see, e.g., (Old) SkandaP 27.14:

*kāñcanaṃ tuṭimātraṃ vā yo dadyād babu vā mama |  
tasya haimavate śṛṅge dadāni gr̥ham uttamam ||*

7.17 I suspect that *phalaṃ vṛddhir*, or *phalaṃvṛddhir*, stands for *phalavṛddhir* (*phalasya vṛddhiḥ*) metri causa, meaning 'the increase of the reward.' *rakti*, *māśaka*, *karṣa*, and *pala* are units of weight.

The wise praise the donation of land as the basis of everything [else].  
Food, clothes, gold etc., all these originate in land.

*bhūmidānena viprendra sarvadānaphalaṃ labhet |*  
*bhūmidānasamaṃ vipra yady asti vada tattvataḥ || 19 ||*

O Brahmin, one can obtain all the rewards of donation by donating land. If there is anything that equals the donation of land, O Brahmin, you should definitely tell me.

*mātrkukṣivimuktas tu dharaṇīśaraṇo bhavet |*  
*carācarāṇāṃ sarveṣāṃ bhūmiḥ sādabhāraṇā smṛtā || 20 ||*

[Humans] have the earth as their abode as soon as they get out of the mother's womb. Land is said to be common to all that are mobile and immobile.

*ekabastam dvibastam vā pañcāśac chatam eva vā |*  
*sahasrāyutalakṣam vā bhūmidānam praśasyate || 21 ||*

Be it [only a land of] one forearm, two forearms, fifty or a hundred, a thousand, ten thousand, a hundred thousand, donation of land is held in great esteem.

*ekabastām ca yo bhūmiṃ dadyād dvijavarāya tu |*  
*varṣakoṭīśatam divyaṃ svargaloke mahīyate || 22 ||*

He who donates [as much as] a piece of land of one forearm to a Brahmin will enjoy a billion divine years in heaven.

*evam babuṣu hasteṣu guṇāguṇi phalaṃ smṛtam |*  
*śraddhādhikam phalaṃ dānam kathitam te dvijottama || 23 ||*

Thus in case of [donating] many forearms [of land], the reward is said to be proportional to the properties [of the land]. O Brahmin,

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7.20 I take *sādabhāraṇā* as one word, but it is possible that the intention of the author was *sā dbāraṇā* in two words, in fact meaning *sādabhāraṇ* (*sā ādbhāraṇ*, 'it is the basis').

I have taught you about the rewards of donation that is made in good faith.

*jāmadagnyena rāmeṇa bhūmiṃ dattvā dvijāya vai |  
āyur akṣayam āptam tu ihaiva ca dvijottama || 24 ||*

[Paraśu]rāma, the son of Jamadagni, having donated land to the Brahmin [Kaśyapa], obtained eternal life in this very world, O excellent Brahmin.

[*godānam* —  
Donation of cows ]

*bemaśṛṅgāṃ raupyakṣurāṃ cailaghaṇṭāṃ dvijottama |  
viprāya vedaviduṣe dattvānantaphalaṃ smṛtam || 25 ||*

[A cow] with golden horns, silver hooves, garment and bell, O Brahmin, when given to a Veda-knowing Brahmin, [produces] rewards

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7.23 I think that *guṇāguṇī*, or perhaps *guṇaguṇī* (which would be unmetrical, containing two *laghus* in both the second and third syllables of the *pāda*), should refer to the idea that, e.g., the donation of a piece of land of  $2 \times 2$  *bastas* would result in twice, or four times, *koṭīśata* years in heaven, *guṇa* generally meaning ‘times.’ I take *guṇā*° as referring to the size of the land donated, and °*guṇī*[*n*] as ‘amounting to that many times,’ but this is only a guess, and it would need to be supported by some similar passage, other than 7.17 above.

I suspect that *pāda* c is an awkward attempt at saying *śraddhādhikadāna(sya) phalaṃ*.

7.24 See a summary of the corresponding episodes in the MBh in Mani 1975, 570–571, s.v. Paraśurāma:

‘To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Ṛtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions from Kaśyapa the gold platform was cut into pieces and the gold pieces were offered to brahmins.

When Kaśyapa got all the lands from Paraśurāma he said thus:—“Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there.” Paraśurāma walked south and requested the ocean to give him some land to live.’

Note that without applying the *krama* licence (*ca dvī*°), *pāda* d would be iambic and thus metrically problematic.

that are said to be endless.

[ *dānaprasaṃsā* —  
Praise of donation ]

*dānābhyāsarataḥ pravartanābhavāṃ śakyānurūpaṃ sadā  
annam vastrahiranyaraupyam udakaṃ gāvas tilān medinīm |  
dadyāt pādukachattrapīṭhakalaśaṃ pātrādyam anyac ca vā  
śraddhādānam abhinnaṛāgavadanaṃ kṛtvā mano nirmalam || 26 ||*

Always rejoicing in the practice of giving, ..., as far as one's capacities go, one should give food, clothes, gold and silver, water, cows, sesame seeds, land, sandals, parasols, seats, jars, cups, or anything else. By giving in good faith (*śraddhādānaṃ kṛtvā*), with words of unconditioned affection, one's mind [becomes] spotless.

*dānād eva yaśaḥ śrīyaḥ sukhakarāḥ khyātīm atulyāṃ labhed  
dānād eva nigarhaṇaṃ ripugaṇe ānandadaṃ saukhyadam |  
dānād ūrjayatā prasādam atulaṃ saubhāgya dānāl labhed  
dānād eva anantabhoga niyataṃ svargaṃ ca tasmād bhavet || 27 ||*

Glory and fortune that makes us happy come about only by donations, and one can gain unequalled fame. Only from donations will reproach [exercised by] the enemy [turn into] pleasure and happiness. Vigour and unequalled graciousness come from donation. One can reach attractiveness through donations. Endless enjoyments surely come only from donations, and heaven is [reached] also because of it.

7.25 *kṣura* in *pāda* a is a known variant of the better-attested *khura*. *Pāda* a is unmetrical. *Pāda* c is a *na-vipulā*.

7.26 I am unable to interpret *pravartanābhavāṃ* in *pāda* a and I suspect that *śakyānurūpaṃ* in the same *pāda* stands for *śaktyānurūpaṃ* metri causa. *abhinnaṛāgavadanaṃ* in *pāda* d is suspect. Perhaps °*vadanam* was meant ('unconditioned affection and adoration').

7.27 I suspect that *khyātiś ca tulyaṃ* in the MSS stands for *khyātīm atulyāṃ* ('and unequalled fame') and that it is not a clumsy attempt to restore the metre, but rather a later correction gone wrong. I have emended the phrase believing that the second (last) syllable of *khyātīm* may be treated as *guru*. See the same licence applied in non-*anuṣṭubh* verses above, e.g., in 5.20a, 6.18b, 7.13b (just before *atula*). I doubt if E's reading in *pāda* c,

*dānād eva ca śakralokasakalaṃ dānāj janānandanam  
dānād eva mahīm samasta bubhuje samrāḍ mahīmaṇḍale |  
dānād eva surūpayonisubhagaś candrānāno vīkṣyate  
dānād eva anekasambhavasukhaṃ prāpnoti niḥsaṃśayam || 28 ||*

Śakra [conquered] the whole world by donations only. Donations make people happy. Samrāj enjoyed all the land in the world only because of donations. Skanda appears as handsome and fortunate, and has a good family only because of donations. One can reach happiness that lasts countless births only through donations, there is no doubt about that.

*|| iti vṛṣasārasaṃgrabe dānapraśaṃsādhyaḥ saptamaḥ ||*

Here ends the seventh chapter in the *Vṛṣasārasaṃgraha* called Praise of Donations.

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*durjayatā* ('invincibility') were better than *ūrjayatā* transmitted in all the MSS consulted. While *ūrjayatā* is still problematic, it is not inconceivable that it stands for *ūrjatā* meaning most probably 'being powerful, strength, vigour.' Also, note here the stem form noun *saubhāgya* metri causa. Note *svargaṃ* as a neuter noun, and the stem form *°bhoga* metri causa in *pāda* d. The lack of sandhi between *eva* and *ananta°* helps restore the metre.

7.28 *°lokasakalaṃ* in *pāda* a is suspect and E's silent emendation (*°lokaṃ atulaṃ*) is not without reason. This line may contain two general statements, the first perhaps saying that by donation even Indra's world can be acquired or reached. Nevertheless I suspect that there is a hidden reference to a myth, perhaps that of Dadhīca, who gave his bones to Indra to help him defeat Vṛtra. See VSS 17.47:

*dadhīciḥ svatanuṃ dattvā vibudhānām varānane |  
bhuktvā lokān kramāt sarvān śivaloke pratiṣṭhitam ||*

'Dadhīci gave the gods his own body, O Varānānā. Enjoying all the worlds in due order, he is now living in Śivaloka.'

One could translate *pāda* b as a general statement ('A universal monarch...'), but again I suspect here a reference to a specific person (the son of Citraratha by Ūrṇā?) and a specific legend. The perfect form *bubhuje*, and the next *pāda*, at least point to this direction. My translation of *pāda* d is also tentative. I take *surūpayonisubhaga* as *surūpa-suyoni-subhaga*. Unfortunately, the reference to any specific legend escapes me. Perhaps the reference is to Brahmā's boon to Tārakāsura, which ultimately was the cause of Skanda's birth.



[ aṣṭamo 'dhyāyaḥ ]  
[ Chapter Eight ]

[ *niyameṣu svādhyāyaḥ* (5) —  
Fifth Niyama-rule: study ]

*pañcasvādhyāyanam kāryam ihāmutra sukhārthinā |*  
*śaivam sāmkyam purāṇam ca smārtaṁ bhāratasaṁhitām || 1 ||*

Five kinds of study are to be pursued by those who wish to be happy in this life and in the other. [One should study] Śaiva [teachings], Sāmkyha [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṁhitā* [i.e. the *Mahābhārata*].

*śaive tattvaṁ vicinteta śaivapāśupatadvaye |*  
*atra vistarataḥ proktaṁ tattvasārasamuccayam || 2 ||*

As far as the Śaiva tradition is concerned, he should reflect on the truth in both Śaiva and Pāśupata [teachings]. In those teachings the whole essence of truth is taught extensively.

*samkhyātattvaṁ tu sāmkyeṣu boddhavyaṁ tattvacintakaiḥ |*  
*pañcatattvavibhāgena kīrtitāni maharṣibhiḥ || 3 ||*

Those who reflect on the truth (*tattva*) can grasp the truth of enumeration [of ontological principles/reality levels] (*samkhyātattva*) from Sāmkyha [texts]. The great sages taught [those twenty-five] *tattvas* [of Sāmkyha] as being in groups of five.

*purāṇeṣu mahikoṣo vistareṇa prakīrtitaḥ |*  
*adhordhvamadhyatiryam ca yatnataḥ sampraveśayet || 4 ||*

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8.1 The form *svādhyāyana*, for the more standard *svādhyayana*, does occur in several, typically Buddhist, texts. See, e.g., the *Mahāpratisarā-mahāvīdyārājñī* (Hidas 2011, 153): *mahāyānodgrahaṇalikhanavācanapaṭhanasvādhyāyanaśravaṇadhāraṇā-bhiyuktānām paripālikeyam mahādhāraṇī*. Supply an active verb such as *adhiyāt* for *pādas* cd.

8.2 The reading *śaivam* in *pāda* a (K<sub>41</sub> E) could be smoother than the better attested one (*śaive*). *śaivapāśupatadvaye* in *pāda* b is weakly attested but I think that only this reading yields the appropriate meaning. One could also emend to *śaivatattvaṁ* in *pāda* a; compare 8.3a.

8.3 In *pāda* d, *kīrtitāni* picks up an implied *tattvāni*.

In the Purāṇas it is the layers of the world that are described extensively. One can definitely enter [the realms] below, above, in the middle, and horizontally.

*smārtaṃ varṇāśramācāraṃ dharmanyāyappravartanam |*  
*śiṣṭācāro 'vikalpena grāhyas tatra aśaṅkitaḥ || 5 ||*

The Smārta [tradition] deals with the conduct of the social classes (*varṇa*) and disciplines (*āśrama*), and with the procedures of Dharma and lawsuits (*nyāya*). Good conduct is to be gathered from it without hesitation, with certainty.

*itihāsam adbhīyānaḥ sarvajñaḥ sa naro bhavet |*  
*dharmārthakāmamokṣeṣu saṁśayas tena chidyate || 6 ||*

A man who studies the Itihāsa [i.e. the *Mahābhārata*] will become omniscient. [All his] doubts about religious duty (*dharma*), financial gain (*artha*), carnal desires (*kāma*) and liberation (*mokṣa*) will be eliminated.

[ *niyameṣv upasthanigrabaḥ* (6) —  
Sixth Niyama-rule: sexual restraint ]

*śṛṇuṣvāvahito vipra pañcopasthavinigraham |*  
*striyo vā garhitotsargaḥ svayaṁmuktis ca kīrtyate |*  
*svapnopaghātaṃ viprendra divāsvapnaṃ ca pañcamabḥ || 7 ||*

Listen with great attention, O Brahmin, to the five [spheres of] sexual restraint. Women, forbidden ejaculation, and masturbation are

8.4 Note that *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. I understand the causative form *sampraveśayet* as non-causative. E's silent emendation to *samprabodhayet* is understandable since to 'enter' these realms the study of the Purāṇas makes little sense, at least when taken literally. Kengo Harimoto has suggested emending to *sampradeśayet*.

8.5 Compare *pādas* ab with 3.15cd: *smārto varṇāśramācāro yamais ca niyamair yutaḥ*. The term *smārta* seems to be used here in the sense of Dharmaśāstra. The *avagraha* in 'vikalpena' is not to be found in the witnesses and has been supplied. The form *aśaṅkitaḥ* is less than perfect here, and may have been intended as an ablative (*aśaṅkā-taḥ*), as suggested by Judit Törzsök, or adverbially (*aśaṅkitam*), or even more probably as a loosely added subject (for *aśaṅkitena*).

8.6 As it is clear from 8.1d, what is primarily meant by *itihāsa* is the *Mahābhārata*. Compare VSS 6.5.

mentioned [in this context, as well as] offence while sleeping, O Brahmin, and fantasising, as fifth.

[ *striyaḥ* —  
Women ]

*agamyā strī divā parve dharmapatny api vā bhavet |*  
*viruddhastrīm na seveta varṇabhraṣṭādhikāsu ca || 8 ||*

A woman is not to be approached sexually in the daytime and on the four nights of the changes of the Moon (*parvan*), even if she is one's lawful wife. One should not have sex with a woman who is taboo or with one that has lost her class (*varṇa*) or is [of a] superior [*varṇa* than oneself].

[ *garbitotsargaḥ* —  
Forbidden ejaculation ]

*ajameṣagavādīnām vaḍavāmahiṣīṣu ca |*  
*garbitotsargam ity etad yatnena parivarjayet || 9 ||*

Intercourse with goats, sheep, cows, mares, and buffalo-cows is called forbidden ejaculation, which is to be avoided at all cost.

[ *svayamṃukṭiḥ* —  
Masturbation ]

8.8 Understand *parve* as *parvani* (thematization of the stem in *-an*).

Compare Manu 11.175 (Olivelle's edition and translation, 2005):

*maithunaṃ tu samāsevya puṃsi yoṣiti vā dvijaḥ |*  
*goyāne 'psu divā caiva savāsāḥ snānam ācaret ||*

'If a twice-born has sexual intercourse with a man or a woman in an ox-cart, on water, or during the day, he should bathe with his clothes on.'

Compare also Manu 3.45 (Olivelle's edition and translation):

*ṛtukālābhigāmī syāt svadāranirataḥ sadā |*  
*parvavarjaṃ vrajēc cainām tadvrato ratikāmyayā ||*

'Finding his gratification always in his wife, he should have sex with her during her season. Devoted solely to her, he may go to her also when he wants sexual pleasure, except on the days of the moon's change.'

The nominative °*strī* in *pāda* c in most witnesses may be the result of an eyeskip to *strī* in *pāda* a. Note how the paper MS is the only one transmitting a fully correct form.

8.9 Understand °*ādīnām* in *pāda* a as standing for a locative, and °*sargam* as neuter nominative (instead of °*sargaḥ*) or, alternatively, understand *pāda* c with a hiatus bridge: *garbitotsarga-m-ity etad*.

*ayonikaṣaṇā vāpi apānakaṣaṇāpi vā |*  
*svayaṃmuktir iyaṃ jñeyā tasmāt tām parivarjayet || 10 ||*

Rubbing himself against something else than a female sexual organ or rubbing his anus are called masturbation (*svayaṃmukti*), therefore these are to be avoided.

[ *svapnaghātam* —

Offence while sleeping ]

*svapnaghātam dvijaśreṣṭha aniṣṭam paṇḍitaiḥ sadā |*  
*svapne strīṣu ramante ca retaḥ prakṣarate tataḥ || 11 ||*

Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] one enjoys women while dreaming, his semen will issue.

[ *divāsvapnam* —

Daydreaming ]

*divāśayaṃ na kartavyaṃ nityaṃ dharmapareṇa tu |*  
*svagamārgārgalā hy etāḥ striyo nāma prakīrtitāḥ || 12 ||*

Sleeping by day should always be avoided by those who are intent on Dharma. These women are called ‘the bolts [that block the gate to] the path to heaven.’

[ *niyameṣu vratapañcakam* (7) —

Seventh Niyama-rule: religious observances ]

*mārjārakabakaśvānagomahīvratapañcakam |*

8.10 The conjecture in *pāda* a (*ayoni*° from *anyonya*°) involves minimal intervention and makes the sentence much more meaningful than the transmitted version. (Consider also *ayonya*°.) Compare Manu 11.174 (Olivelle’s edition and translation):

*amānuṣīṣu puruṣa udakyāyām ayoniṣu |*  
*retaḥ siktṛvā jale caiva kṛcchraṃ sāmtapanam caret ||*

‘If someone ejaculates his semen in non-human females, in a man, in a menstruating woman, in any place other than the vagina, or on water, he should perform the Sāntapana penance...’

The variant *strī* for *tām* in *pāda* d in E may be an example of silent interventions made by Naraharināth in his edition.

8.12 It is not crystal clear why ‘sleeping by day’ or ‘daydreaming/fantatising’ should count as one of the offences against sexual restraint. A line may have dropped out here. *Pādas* cd are clumsy and out of context. They would fit verse 8.8 better.

[ *mārjārakavratam* —  
Cat observance ]

*svaviṣṭhamūtram bhūmīṣu chādayed dvijasattama |*  
*sūryasomānumodanti mārjāravratikeṣu ca || 13 ||*

[Hear about] the five religious observances [called] the cat, the heron,  
the dog, the cow, and the earth. He buries his own urine and faeces  
in the ground, O truest Brahmin. [Practitioners] rejoice [seeing] the  
sun and the moon when performing the cat observance.

[ *bakavratam* —  
Heron observance ]

*bakavac cendriyagrāmaṃ sunīyamya tapodbhava |*  
*sādhayec ca manastuṣṭiṃ mokṣasādhanaṭatparaḥ || 14 ||*

O great ascetic, one should suppress all one's senses like a heron,  
and should cultivate the peace of the mind, focusing on achieving  
liberation.

[ *śvānavratam* —  
Dog observance ]

*mūtraviṣṭhe na bhūmīṣu kurute dhunadaṃ sadā |*  
*tuṣyate bhagavān śarvaḥ śvānavratacaro yadi || 15 ||*

8.13 Note °*viṣṭha*° for *viṣṭhā* metri causa in *pāda* c (*ma-vipulā*). Alternatively, read *svaviṣṭhāmūtra bhūmīṣu* (*pathyā* with stem form noun). Note the stem form *sūryasoma* for *sūryasomau* (*sūryasomānu*) in *pāda* e. It is not entirely clear why cats would rejoice seeing the Sun and the Moon. Perhaps this remark refers to the fact that cats can be active both in the daytime and at night.

8.14 Cranes are compared to ascetics here probably because of the similarity of their posture when relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic, and a cat, depicted on the famous relief in Mahabalipuram). More specifically, herons apply 'meditation,' so to say, when fishing, as Olivelle (2005, 298) points out commenting on Manu 7.106a (*bakavac cintayed arthān*), quoting Bhāruci's explanation ad loc.: 'Just as naturally in order to catch a mass of fish who are safe in their water-fort the 'heron' finds an effective means to take them by employing meditation, after dedicating himself to the task, so the king should not be despondent realizing that if one employs abundant thought on one's affairs even aims very difficult to achieve are attained.' (*yathā abdurgāśrayaṃ matsyabalaṃ svabhāvatā tadgrahaṇārthaṃ bakāḥ paryupāsanaṃ tadgrahaṇopāyaṃ dhyānayogād āśādayati, evaṃ arthacintābhiyogātīśayena suduṣprāpā apy arthā āśādyanta iti matvā na nirvedaṃ gacchet* |)

[In this case the practitioner] does not [bury] his urine and faeces in the ground, and he barks constantly. Lord Śarva [i.e. Śiva] is satisfied when one practises the dog observance.

[govratam —  
Cow observance]

*mūtravarco na rudhyeta sadā govratiko narah |*  
*bhīmas tuṣṭikaraś caiva purāṇeṣu nigadyate || 16 ||*

A man practising the Cow Observance should never hold back his urine and faeces. This is a terrifying [observance] that gives satisfaction, [as] stated in the Purāṇas.

[mahīvratam —

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8.15 *dhunadaṃ* ('barking?') in *pāda* b may not be the intended form; perhaps understand *dhunanam* (related to *dhvanana*), or emend to *dhvananam*. A possible explanation for Śiva being satisfied with an ascetic practising this observance is that Śiva's Bhairava form often has a dog as his mount. See, e.g., Bakker 2014, 232–233 on a 5-6th-century image of Bhairava and a dog carved in rock at Muṇdeśvarī Hill not far from Vārāṇasī.

The so-called dog observance has ancient roots. Its practitioner, the *kukkuravatika* appears in *Majjhimanikāya* 2.1.7, in the *Kukkuravatiyasutta*, alongside with a practitioner of the *govrata* (*govatika*), an observance that comes up in the next verse in the VSS: *evaṃ me sutam. ekaṃ samayaṃ bhagavā kolīyesu viharati haliddavasanaṃ nāma kolīyānaṃ nigamo. atha kho puṇṇo ca kolīyaputto govatiko, acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu...* See Acharya 2013, 127–128. Acharya summarises the *Kukkuravatiyasutta* thus: 'The *Kukkuravatiyasutta* from the *Majjhimanikāya* (II.1.7) presents a *govatika* together with a *kukkuravatika*. They are observing their vows, and have adopted the behaviour of a bull and a dog respectively. The Buddha tells them that as they are cultivating bullness and dogness, the state of mind of these animals, they will go to hell or become reborn as animal. They are alarmed at this and take refuge in the Buddha.'

8.16 I prefer reading *bhīma* and *tuṣṭi*<sup>2</sup> as two separate words, the first one either in stem form (C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>) or as *bhīmas* (C<sub>02</sub>K<sub>10</sub>E) or *bhīmaṃ* (*em.*), to reading these two words as a compound because of the following *caiva*. I suspect that both *bhīma* and *tuṣṭikara* refer to the *vrata*, rather than its practitioner, but I have not emended *bhīmas tuṣṭikaraś* to *bhīmaṃ tuṣṭikaraṃ* because *vrata* appears as a masculine noun, e.g., in 8.17d below.

Acharya (2013, 116–118) gives a number of significant clues about the origins of this observance. After exploring its links to Pāśupatas, he quotes *Jaiminīyabrāhmaṇa* 2.113, which contains the phrase *yatra yatraṇaṃ viṣṭhā vindet tat tad vitiṣṭheta*, in Acharya's translation: 'Wherever he feels the urge to evacuate faeces, right there he should evacuate.' This is an instruction in a Vedic text that is close to what the VSS teaches above. Incidentally, the *Jaiminīyabrāhmaṇa* adds: *tena haitenottaravayasy e[va] yajeta* (translated by Acharya as: 'One should perform this [sacrifice] in the final years of one's life').

Earth observance ]

*kuddālair dārayanto 'pi kīlakoṭīśatais citāḥ |*  
*kṣamate pṛthivī devī evam eva mahāvratāḥ || 17 ||*

Splitting [the earth] with spades and laid out on hundreds of pointed wedges: Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

*vratapañcakam ity etad yaś caretā jitendriyaḥ |*  
*sa cottamam idaṃ lokam prāpnoti na ca saṃśayaḥ || 18 ||*

8.17 While *dārayanto* as an active participle in the masculine nominative is acceptable as an irregular form, the precise interpretation of *pādas* a and b is still problematic, therefore my translation of this verse is tentative and the description seems too condensed to be intelligible. Kengo Harimoto suggested that C<sub>02</sub> and E might be transmitting the correct reading, and then the reference would be to soil piled up by millions of insects (*kīṭakoṭi*°), instead of points of wedges (*kīlakoṭi*°). Nevertheless, now I think that the reference point could be Bhīṣma's dying scene in the MBh, where the great warrior is lying on a bed of hundreds of arrows: *sa śete śaratalpastho medinīm asprśaṃs tadā*: 'Then he lay there on his bed of arrows, without touching the ground' (MBh 6.115.8ab). The word *cita* is used in the same context in MBh 12.47.4ab: *vikīrṇāṃśur ivādityo bhīṣmaḥ śaraśatais citāḥ*: 'Bhīṣma, laid on a hundred arrows, was like the Sun with its scattered rays of light.' If this interpretation of VSS 8.17 is correct, the observance described here may require one to dig the ground, install wedges, and lie on them, in the manner of fakirs. The reference to the Earth in *pāda* c may have been inspired by lines such as MBh 6.115.11cd: *ravāsa pṛthivī caiva bhīṣme śāntanave hate*: 'The Earth cried out when Bhīṣma, the son of Śāntanu, was killed.'

In BhavP 4.121, called 'The Description of eighty-five observances' (*vratapañcāśīti-varṇana*), we find this on *mahāvratā*:

*dadyāt trīṃśatpalād ūrdhvaṃ mahīm kṛtvā tu kāmcanīm |*  
*kulācalādriśabitām tilavastrasamanvitām || 152 ||*  
*tiladroṇopari gatām brāhmaṇāya kuṭumbine |*  
*dinaṃ payovratas tiṣṭhed rudraloke mahīyate || 153 ||*  
*etan mahāvratam proktaṃ saptakalpānuvartakam |*

A tentative translation of this passage would go as follows: 'One should donate a golden [model of] Earth that weighs more than thirty *palas* (appr. one kilogram), showing the chief mountain-ranges, together with [donations of] sesamum seeds and clothes, the sesamum seeds [weighing] more than a *droṇa* (appr. ten kilograms), to a householder Brāhmin. One should keep the milk-observance [i.e. subsisting on nothing but milk] for one day, and one will have fun in Rudraloka. This is called the Earth Observance whose range is seven æons.' (I take the values for weights from Olivelle 2005, 997.) MatsP 101.52 gives similar instructions, as do the descriptions of the *dharāvratā* and the *śubhadvādaśī* observances in Kane 1941–1962, v. 5, 321 and 429. The VSS's *mahāvratā* seems different, and more in line with the somewhat transgressive and wild, perhaps Pāśupata-oriented, nature of the four preceding observances.

He who practises these five religious observances with his senses subdued will, without doubt, reach this superior world [i.e. heaven?].

[ *niyameṣv upavāsaḥ* (8) —

Eighth Niyama-rule: eating restrictions ]

*śeṣānnam antarānnaṃ ca naktāyācitam eva ca |*  
*upavāsaṃ ca pañcāitat kathayiṣyāmi tac chr̥ṇu || 19 ||*

Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only] at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

[ *śeṣānnam* —

Eating leftovers ]

*vaiśvadevātithiśeṣaṃ piṭṛśeṣaṃ ca yad bhavet |*  
*bhṛtyaputrakalatrebhyaḥ śeṣāśī vighasāśanaḥ || 20 ||*

[He who eats] the leftovers belonging to all the gods, to guests, and to the ancestors, he who eats the leftovers (*śeṣāśīn*) of servants, sons and wives, is [called in general] the one who consumes the remains of food (*vighasāśana*).

[ *antarānnaṃ* —

[Not] eating in-between breakfast and dinner ]

*antarā prāntarāśī ca sāyamāśī tathaiva ca |*  
*sadapavāśī bhavati yo na bhunkte kadācana || 21 ||*

If he fasts between having breakfast and dinner, he will be regarded as one who is always fasting.

8.18 Note the neuter *idaṃ* picking up the normally masculine *lokaṃ* in *pāda* c, and that the same *idaṃ* would make more sense if the interlocutor were a deity, e.g., Śiva, referring to his abode, and not Anarthayajña, the ascetic. Perhaps emend to *paraṃ*, as suggested by Florinda De Simini.

8.19 Note how this category of *niyama*-rules was called *upavāsa* ('fasting') in 5.3c above but how in fact *upavāsa* is just the fifth subcategory withing this group of eating restrictions.

8.20 *Pāda* a is a *sa-vīpulā*.

8.21 My translation here follows the parallel verse in the MBh and is based on the one in Ganguli 1883–1896. The syntax of the version here in the VSS is less smooth than that in the MBh, and the VSS's reading *prāntarāśī* definitely required an emendation.



[ *naktānnam* —

Eating [only] at night ]

*na divā bhojanam kāryam rātrau naiva ca bhojayet |*  
*naktavele ca bhoktavyam naktadharmaṁ samīhatā || 22 ||*

One should eat neither in the daytime nor in the evening, one should eat [only] at midnight (*naktavelā*) if he wishes to follow the practice of [eating only at] night (*naktadharma*).

[ *ayācitānnam* —

Eating food obtained without solicitation ]

*anārabhya ya āhāraṁ kuryān nityam ayācitam |*  
*parair dattaṁ tu yo bhuñkte tam ayācitam ucyate || 23 ||*

He who consumes food without ever initiating [the donation], without asking for it, and eats [only] that which has been given by others is called [one who eats] unsolicited [food].

[ *upavāsaḥ* —

Fasting ]

*bhakṣyam bhojyam ca lehyam ca coṣyam peyam ca pañcamam |*  
*na kāṅkṣen nopayuñjīta upavāsaḥ sa ucyate || 24 ||*

Chewable and unchewable food, food to be sipped or sucked or drunk, as the fifth [category]: if one does not long for and does not consume [any of the above], that is called fasting (*upavāsa*).

[ *niyameṣu maunavratam* (9) —

Ninth Niyama-rule: observing silence ]

*mithyāpiśunapāruṣyatikṣṇavāg apralāpanam |*  
*maunapañcakam ity etad dhārayen niyatavrataḥ || 25 ||*

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8.22 Note °*vele* for °*velāyām* in *pāda* c. On *naktabhojana*, see ŚDhŚ 10.

8.23 *anārambhasya* ('of someone who has not yet started/initiated') in *pāda* a seems suspect, hence my conjecture (*anārabhya ya*) that involves minimal intervention and yields better sense. I take *ayācitam* in *pāda* b adverbially. Note the accusative with the passive in *pāda* d (*tam... ucyate*).

8.24 For a detailed discussion of the categories *bhakṣya*, *bhojya*, *lehya* and *coṣya*, see Kafle 2020, 245, n. 534. See also ŚDhU 8.13:

*bhakṣyam bhojyam ca peyam ca lehyam coṣyam ca picchilam |*  
*iti bhedāḥ śaḍannasya madhurādyās ca śaḍguṇāḥ ||*

One who is steady in his religious observances should observe silence with regards these five: deceitful speech, malignant speech, insult, abusive speech, and babble.

[ *mithyāvacanam* —  
Deceitful speech ]

*asambhūtam adr̥ṣṭam ca dharmāc cāpi bahiṣkṛtam |*  
*anarthāpriyavākyaṃ yat tan mithyāvacanam smṛtam || 26 ||*

Fictitious [speech], [speech about] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called deceitful speech.

[ *piśunaḥ* —  
Malignancy ]

*paraśrīm nābbhinandanti parasyaiśvaryaṃ eva ca |*  
*aniṣṭadarsanākāṅkṣī piśunaḥ samudābhṛtaḥ || 27 ||*

One who does not rejoice in others' fortune or in others' power, one who would like to see something disadvantageous [for others] is called somebody utters malignant speech.

[ *pāruṣyam* —  
Insult ]

*mṛtamātā pitā caiva bānisthānam katham bhavet |*  
*bhuṅkṣva kāmam amṛṣṭānām pāruṣyam samudābhṛtam || 28 ||*

‘[May your] mother and father be dead! How come you fail? Enjoy the love of unclean women!’ [These are] called insult.

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8.25 *pāruṣya* seems to be the correct reading in *pāda* a, as opposed to C<sub>02</sub>'s *sambhinnā*, because in the following a short section on the category of *pāruṣya* is coming up (in 8.28). As far as the readings *spr̥ṣṭavāg* and *pr̥ṣṭavāg* are concerned, I suppose *pr̥ṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is, in a way, questions that are given as relevant examples. Another possibility, as suggested by Kengo Harimoto, could be *mṛṣāvāg* ('lying'), although this does not fully fit the corresponding examples. All in all, I conjectured *tīkṣṇavāg* here, relying on 8.29. As it will become clear below, *apralāpa* stands for *asatpralāpa*. Compare the five types of *maunavrata* taught here with the four types of *mauna*, as part of the seventh Yama-rule, in VSS 4.68–69 above.

8.28 My translation of *pāda* b, or rather of the whole verse, is tentative. I am not at all certain that I understand correctly what these abusive phrases imply. Should we read *bā niṣṭhā na katham bhavet* ('Oh how could [you] avoid death?') in *pāda* b?

[ *tikṣṇavāk* —  
Verbal abuse ]

*hṛdi na sphuṭase mūḍha śiro vā na vidāryase |*  
*evamādīny anekāni tikṣṇavādī sa ucyate || 29 ||*

‘[Why] don’t you burst in your heart, stupid? [Why] don’t you break your head?’ [If one utters] these or similar [curses], he is said to be using verbal abuse.

[ *asatpralāpaḥ* —  
Babble ]

*dyūtabhojanayuddhaṃ ca madyastrikatham eva ca |*  
*asatpralāpaḥ pañcāitat kīrtitaṃ me dvijottama || 30 ||*

Stories about gambling, food, fights, drinking, and women are five [examples of] babble. [Thus] have I taught [reasons for observing silence], O excellent Brahmin.

*maunam eva sadā kāryaṃ vākyaśaubhāgyam icchatā |*  
*apāruṣyaṃ asambhinnaṃ vākyaṃ satyam udīrayet || 31 ||*

Those who long for eloquent speech should always observe silence. One should speak true words without insult and idle talk.

*yaś tu maunasya no kartā dūṣitaḥ sa kulādhamah |*  
*janme janme ca durgandho mūkaś caivopajāyate || 32 ||*

He who does not observe silence is defiled and is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.

8.30 I take °*katham* in *pāda* b as an alternative nominative form of °*kathā* metri causa and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yudhakathā*, *madyakathā*, *strikathā*. There are various definitions of *asatpralāpa*, of which the most useful for understanding this verse is perhaps Siṃhabhūpāla’s (*Rasārṇavasudbhākara* 3.382–383): *asambaddhakathālāpo ’satpralāpa itīritah* (‘Relating something incoherent is called *asatpralāpa*.’) This is illustrated with an incoherent and illogical verse from the play *Virabhadravijīmbhāṇa*. It is possible that what the author of this section in the VSS had in mind was boasting about these categories or boastful speech while engaging in activities in connection with them.

understand *me* in *pāda* d as *mayā*. The latter usage appears in the epics, see Oberlies 2003, 102–103 (4.1.3).

8.32 The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aśīa phenomenon. See, e.g., NīśvNaya 1.86a and BraYā 45.8b, 45.2a, 55.9a. Thematisation of stems in *-an* occurs also in the epics, see Oberlies 2003, 88 (3.10).

*tasmān maunavrataṃ sadaiva sudṛḍhaṃ kurvīta yo niścitaṃ  
vācā tasya alaṅghyatā ca bhavati sarvāṃ sabhāṃ nandati |  
vaktrāc cotpalagandhaṃ asya satataṃ vāyanti gandhotkaṭāḥ  
śāstrāṇekasahasraśo giri naraḥ proccāryate nirmalam || 33 ||*

Therefore the speech of a person who observes silence always [at the proper time], firmly, with resolution, will become inviolable and [it will cause] everybody in the assembly to rejoice, and the fragrance of lotuses [and other kinds of] rich fragrances will constantly blow from his mouth. Thousands of faultless *śāstras* will be declared in the words of this person.

[ *niyameṣu snānam* (10) —  
Tenth Niyama-rule: bathing ]

*snānaṃ pañcavidhaṃ caiva pravakṣyāmi yathātatham |  
āgneyaṃ vāruṇaṃ brāhmaṇyaṃ vāyavyaṃ divyaṃ eva ca || 34 ||*

And now I shall teach you the five kinds of bathing as they really are: the fire bath, water bath, Vedic bath, wind bath, and divine bath.

[ *āgneyaṃ snānam* —  
Fire bath ]

*āgneyaṃ bhasmanā snānaṃ toyāc chataguṇaṃ phalam |  
bhasmapūtaṃ pavitraṃ ca bhasma pāpaprāṇāśanam || 35 ||*

Fire bath is [performed] with ashes. [Its] fruits are a hundred times bigger than [those of a] water [bath]. [For anything] cleaned with ashes is pure. Ashes destroy sin.

8.33 Note the *krama* licence in °*vrataṃ*: the last syllable of *mauna*° counts as light. In *pāda* b, understand *nandati* in a causative sense, or accept the reading *sarvā sabhā*. To make sense of *pāda* d, we are forced to take *śāstra* as a stem form noun and *naraḥ* as a (regular) genitive from *nṛ*. (I thank Judit Törzsök for this interpretation.)

8.34 For a similar set of five types of baths, see, e.g., *Parāśarasmr̥ti* 12.9–11:

*snānāni pañca puṇyāni kirtitāni manīṣibhiḥ |  
āgneyaṃ vāruṇaṃ brāhmaṇyaṃ vāyavyaṃ divyaṃ eva ca || 9 ||  
āgneyaṃ bhasmanā snānaṃ avagāhya tu vāruṇaṃ |  
āpo hi śṭheti ca brāhmaṇyaṃ vāyavyaṃ gorajaḥ smṛtaṃ || 10 ||  
yat tu sātapaṇṣeṇa tat snānaṃ divyaṃ ucyate |  
tatra snātva tu gaṅgāyāṃ snāto bhavati mānavaḥ || 11 ||*

Similar passages are to be found, e.g., at PadmaP 1.47.4ff, RKS 177.6ff, and in a citation attributed to Bhṛgu in Maskari's commentary ad *Gautamadharmasūtra* 2.14.

*tasmād bhasma prayuñjīta dehinām tu malāpaham |*  
*sarvaśāntikaram bhasma bhasma rakṣakam uttamam || 36 ||*

Therefore one should use ash for it purifies humans of their defilement. Ashes yield appeasement for everyone. Ash is the ultimate protector.

*bhasmanā tryāyusaṃ kṛtvā brahmacaryavrate sthitam |*  
*bhasmanā ṛṣayaḥ sarve pavitrīkṛtam ātmanaḥ || 37 ||*

Drawing [the sectarian marks on their foreheads while reciting] the Tryāyusa [mantra], observing chastity, all the sages purified themselves with ashes.

8.37 Note *tryāyusa* in the sense of the three *pundra*-lines on the forehead and compare with 11.28c. Understand *sthitam* in *pāda* b as *sthitāḥ* if we are to connect this line to the next. Understand *pavitrīkṛtam* as *pavitrīkṛtvantaḥ*. The reference here may be to a story in which Kaśyapa and other Ṛṣis are burnt to ashes, to be later reanimated by Vīrabhadra, in the Śokara forest. See PadmaP 5.107.1–14ff:

*śucismitovāca |*  
*kaśyapaṃ jamadagniṃ ca devānāṃ ca purā katham |*  
*rarakṣa bhasma tad brahman samācakṣva mune mama || 1 ||*  
*dadhīca uvāca |*  
*kaśyapādīyutā devāḥ pūrvam abhyāgaman girim |*  
*śokaram nāma vikhyātaṃ girimadhye suśobhanam || 2 ||*  
[...]  
*stuvantaḥ keśavaṃ tatra gatāḥ sma giriśeṣvaram |*  
*dr̥ṣtvā tatra mahājvālāṃ praviṣṭāś ca vayaṃ ca tām || 5 ||*  
*mām ekaṃ tu tiraskṛtya hy adahad devatā munīn |*  
*mām dadāha tataḥ paścād bhasmībhūtā vayaṃ śubhe || 6 ||*  
*asmān etādr̥śān dr̥ṣtvā vīrabhadraḥ pratāpavān |*  
*kenāpi kāraṇenāsau gataṃ parvatam ca tam || 7 ||*  
*bhasmoddhūlitasarvāṅgo mastakasthaśivaḥ śuciḥ |*  
*ekākī niḥspṛhaḥ śānto bhāśābdam athāśṛṇot || 8 ||*  
*atha cintāparaś cāśīn mṛiyamāṇaśavadhvaniḥ |*  
*śavānām iva gandhaś ca dr̥ṣyate tannirīkṣaṇe || 9 ||*  
*iti nīscitya manasā jagāmañnim atiprabham |*  
*sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān atha || 10 ||*  
*tr̥ṇāgnir iva śānto 'bhūd āsādyā salilam yathā |*  
*tato 'parām mahājvālāṃ vīrabhadras tu dr̥ṣṭavān || 11 ||*  
*khaṃ gacchantīm mahākālo jvālāṃ nipatitām api |*  
*manasā cintayac cāpi vīrabhadraḥ pratāpavān || 12 ||*  
*sarveṣāṃ nāśinī jvālā prāṇināṃ śatakoṭīśaḥ |*  
*tat sarvaṃ rakṣaṇārthaṃ hi pipāsus cāpy ahaṃ tu imām || 13 ||*

*bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ |*  
*bhasmānuśaṃsaṃ dr̥ṣṭvaiva brahmanānumatiḥ kṛtā || 38 ||*

The gods, afflicted by their fear of Vīrabhadra, were set free with the help of ashes. Seeing the glory of ashes, Brahmā consented [to the use of this otherwise impure substance].

*caturāśramato 'dbikyaṃ vrataṃ pāśupataṃ kṛtam |*  
*tasmāt pāśupataṃ śreṣṭhaṃ bhasmadhāraṇabetutaḥ || 39 ||*

[Thus] the Pāśupata observance was created, which ranks above [the system of] the four disciplines (*āśrama*). Therefore the Pāśupata [observance] is the best because it involves carrying ashes [on one's body].

[ *vāruṇaṃ snānam* —  
 Water bath ]

*vāruṇaṃ salilaṃ snānaṃ kartavyaṃ vividhaṃ naraiḥ |*  
*naḍitoyatadāgeṣu prasraveṣu bradeṣu ca || 40 ||*

A water bath (*vāruṇa*) is to be performed with water in different ways by [different] people, in the water of rivers, in water tanks, streams, and ponds.

[ *brāhmyaṃ snānam* —  
 Vedic bath ]

*brahmasnānaṃ ca viprendra āpohiṣṭhaṃ vidur budhāḥ |*  
*trisaṃdhyam eva kartavyaṃ brahmasnānaṃ tad ucyate || 41 ||*

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*prāśnāmi mabatīm jvālāṃ salilaṃ tṛṣito yathā |*  
*etasmīn antare vīraṃ vāg āha cāśarīriṇī || 14 ||*

8.38 The verse may refer to the destruction of Dakṣa's sacrifice, after which the gods were relieved. See [Old] SkandaP 180.1–4ab (in which our *pāda* b is echoed):

*sanatkumāra uvāca |*  
*brahmādyā devatā vyāsa dakṣayajñavadbe purā |*  
*śaṅkaraṃ śaraṇaṃ jagmur vīrabhadrabhayārditāḥ || 1 ||*  
*gaṇendreṇābhiyuktās tu bhasmakūṭāni bhejire |*  
*yadā bhasma praviṣṭās te tejaḥ śaṅkaram uttamam || 2 ||*  
*abhavan te tadā raudrāḥ paśavo dīkṣitā iva |*  
*bhasmābhasitagātrāṇām śaṅkaravratācāriṇām || 3 ||*  
*svam yogaṃ pradadau teṣāṃ tadā deva umāpatiḥ |*

8.39 One could simply accept the reading of C<sub>02</sub> (*betunā*) in *pāda* d, but all other rejected readings hint at an original *betutaḥ* (as remarked by Judit Törzsök).

8.40 The reading *vividhaṃ* in *pāda* b seems to be the *lectio difficilior* as opposed to the rejected *vidhivat*.

The wise know the Vedic bath as [the one performed with the Vedic mantra beginning with] *āpo hi śthā*, O excellent Brahmin. It is to be performed at the three junctures of the day [dawn, noon, and evening]. It is called the Vedic bath.

[ *vāyavyaṃ snānam* —  
Wind bath ]

*goṣu saṃcāramārgēṣu yatra godhūlisambhavaḥ |*  
*tatra gatvāvasīdeta snānam uktaṃ manīṣibhiḥ || 42 ||*

He should go where dust rises among the cows on the roads where they roam, and he should sit down there. This is [also] called a bath, [namely the *vāyavya* or wind-bath].

[ *divyaṃ snānam* —  
Heavenly bath ]

*varṣatoyāmbudhārābhiḥ plāvayitvā svakāṃ tanum |*  
*snānam divyaṃ vadaty eva jagadādimabheśvaraḥ || 43 ||*

One should immerse one's own body in the water-showers of rain. The first and foremost Lord (*mabheśvara*) of the universe declares it as the heavenly bath.

*iti niyamavibhāgaḥ pañcabhedena vipra*  
*nigadita tava prṣṭaḥ sarvalokānukampya |*  
*sakalamalapahārī dharmapañcāśad etan*  
*na bhavati punajanma kalpakotyaṃyute 'pi || 44 ||*

Thus has the section on the Niyama-rules, which you asked about, been taught, in divisions of five [sub-categories to each], O Brahmin, to favour the whole world. These fifty Dharmic [teachings]

8.41 The Ṛgvedic mantra starting with *āpo hi śthā* (RV 10.9.1–3) is traditionally associated with *mārjana* ('cleaning, wiping'). According to Kane (1941–1962, v. 4, 120), a Brahmin 'should bathe thrice in the day, should perform *mārjana* (splashing or sprinkling water on the head and other limbs by means of *kuśas* dipped in water after repeating sacred mantras) with the three verses 'apo hi sthā' [sic] (Rg. X.9.1–3) [...]' This suggests a method of bathing that is more of a ritual than an actual bath.

8.42 See similar teachings on *vāyavyasnāna*, e.g., in KūrmP 2.1814ab: *gavāṃ hi rajasā proktaṃ vāyavyaṃ snānam uttamam*, and in *Parāśarasmr̥ti* 12.10d: *vāyavyaṃ gorajāḥ smṛtam* (see note to 8.34 above). This version of bathing seems to be a way of taking a shower in the holy dust raising from under the hooves of cows.

wipe off all defilement. There will be no rebirth [for one who follows these rules], not even in millions of æons.

|| *iti vṛṣasārasaṃgrāhe niyamapraśaṃsā nāmādhyaṅgo 'ṣṭamah* ||

Here ends the eighth chapter in the *Vṛṣasārasaṃgraha* called Praise of the Niyama-rules.

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8.44 This verse marks not only the end of a long section on the Niyama rules, but also the end of a major part of the text that discusses the ten Yama and ten Niyama rules, spanning 3.16–8.44. There are two stem form nouns in *pāda* b: I suspect that E is right assuming that in order to restore the metre, we must have *nigadita*, as opposed to *nigaditas*, the reading transmitted in all the witnesses; also understand *sarvalokānukampya* in *pāda* b as *sarvalokān anukampya*.

Understand *sakalamalapahārī* in *pāda* c as *sakala-mala-apahārī*, which would be unmetrical, and compare it with *duritamalapahārī* in 4.89c. Take *etan/etad* as either picking up °*pahārī* or rather a plural corresponding to °*pañcāśad*. The latter phenomenon, namely the use of the singular after numbers, is one of the hallmarks of the text.

By ‘fifty Dharmas,’ the text refers to the ten main Niyama-rules, each having five subcategories ( $10 \times 5 = 50$ ).

The licence of an word-ultimate short syllable treated as long (°*janma* in *pāda* d) is also frequently seen in this text (see pp. 34). Note also *puna* for *punar* metri causa.



[ navamo 'dhyāyaḥ ]  
[ Chapter Nine]

[ *traiguṇyam* —  
System of three qualities ]

[ *anarthayajña uvāca* | ]  
*trikālaguṇabhedena bhinnam sarvacarācaram* |  
*tasmāt triguṇabandhena veṣṭitam nikhilam jagat* || 1 ||

All that move or do not move are divided by the three subdivisions (*guṇa*) of time. Therefore the whole world is bound by the ties of the three qualities (*guṇa*).

*vigatarāga uvāca* |  
*traikālyam iti kiṃ jñeyam traidhātukaśarīriṇaḥ* |  
*kiṃcid vistaram eveha kathayasva tapodhana* || 2 ||

Vigatarāga spoke: What does the term ‘the three times’ mean for an embodied creature that is made up of the three constituents (*dhātuka*)? Teach me about this in a somewhat more extended manner, O great ascetic.

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9.1 It is only M, a MS not collated for this chapter, that inserts, post correctionem, *anarthayajña uvāca* at the beginning of this chapter. It is not really needed: Anarthayajña’s teaching continues without interruption here. Another possibility is that this verse was originally the continuation of the end of chapter two (2:40ef: *traikālyakalanāt kālāstena kālaḥ prakīrtitaḥ*). At least it seems to directly connect there topic-wise. My translation of *guṇa* in *pāda* a is tentative.

9.2 I have included the element *trai*<sup>o</sup> in the lemma from *pāda* b only because C<sub>02</sub> has a slightly unusual ligature there (*mtrai*).

As for the interpretation of *traidhātuka* in *pāda* b, an intelligent guess would be a reference to the three so-called ‘humours’ of the body, namely *pitta*, *vāyu*/*anila*/*vāta*, and *śleṣman*. They are discussed later in VSS chapter 23 in the context of types of sleep. MBh 12.330.21–22ab clearly states that the three *dhātus*, *pitta*, *śleṣma*, and *vāyu* keep the body alive:

*trayo hi dhātavaḥ khyātāḥ karmajā iti ca smṛtāḥ* |  
*pittaṃ śleṣmā ca vāyus ca eṣa saṃghāta ucyate* ||  
*etais ca dhāryate jantur etaiḥ kṣīṇais ca kṣīyate* |  
See also UUMS (C<sub>94</sub> f. 179r line 4):  
*tridhātukam śarīram vai manuṣasya ca dehinaḥ* |  
*śleṣmā pittaṃ ca vāyus ca śarīram tena vyāpitam* ||

*anarthayañña uvāca |  
traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |  
anyonyam upajīvanti anyonyam anuvartinaḥ || 3 ||*

Anarthayañña spoke: The three times are the three qualities (*guṇa*). They are [all-]pervading and are born from Prakṛti. They support each other, they follow each other.

*sattvaṃ rajas tamaś caiva rajaḥ sattvaṃ tamaś tathā |  
tamaḥ sattvaṃ rajas caiva anyonyamithunāḥ smṛtāḥ || 4 ||*

Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are mutually each other's pairs.

*sāttviko bhagavān viṣṇu rājasah kamalodbhavaḥ |  
tāmaso bhagavān īśah sakalamvikaleśvaraḥ || 5 ||*

Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa. Lord Īśa is Tāmasa, [both in his] complete (*sakala*) [form] and [as] formless (*vikala*) Īśvara.

The present verse in the VSS contains the only occurrence of the term *traidhātuka* in the text. In 5.11cd, *dhātu* is probably used in the same Ayurvedic sense that I am proposing here (*dhātuvaiśamyānāśo 'sti na ca rogāḥ sudāruṇāḥ*). Elsewhere *dhātu* means 'verbal root' (3.3), 'metal' (16.6: *yathā vai sarvadhātūnām doṣā dahyanti dhāmyatām | tathā pāpāḥ pradahyante dbruvam prāṇasya nigrhāt ||*), and 'gross element' (for Sāṃkhya-style *mahābhūtas* in chapter 20). To slightly complicate things, chapter thirteen claims that the human body is made up of two *dhātus*, *somadhātu* and *agnidhātu*. Semen contains *somadhātu*, menstrual blood *agnidhātu*, and the new-born baby is thus made up of both. See e.g. 13.21–22:

*śukraśoṇitasamyogād garbhotpattis tataḥ smṛtā ||  
agnisomātmakam devi śarīram dvayadhātutaḥ |  
somadhātu smṛtam śukram agnidhātu rajaḥ smṛtam |  
agnisomāśrayam devi śarīram iti samjñitam ||*

9.3 Understand *pāda* b as referring to the neuter *traikālyam* or rather *triguṇam* (gender confusion).

9.4 I have failed to fully understand what this verse tries to convey. Perhaps it simply states Sattva, Rajas, and Tamas form various pairs. See the pairs in 9.21–22 and 9.24–28.

9.5 My altering the reading *viṣṇu* to *viṣṇu* in *pāda* a against all witnesses may be regarded as an overcorrection and the stem form could be original, but compare BrahmanḍaP 1.4.6cd (in the apparatus). My translation of *pādas* cd is tentative. I suspect that *pāda* d is one single compound, the *anusvāra* is only inserted to avoid the metric fault of two *laghu* syllables at the second and third position. I understand *vikala* as a synonym of *niṣkala*. For the tantric connotations of the pair *sakala-niṣkala* see, e.g., TAK III s.v. *niṣkala*.

*sattvaṃ kundenduvarṇābhaṃ padmarāganibhaṃ rajaḥ |*  
*tamaś cāñjanaśailābhaṃ kīrtitāni manīṣibhiḥ || 6 ||*

Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby. Tamas is of the colour of lamp-black and collirium. [This is how the colours of the qualities] are taught by the wise.

*sattvaṃ jalaṃ rajo 'ṅgāraṃ tamo dhūmasamākulam |*  
*etadguṇamayair baddhāḥ pacyante sarvadehināḥ || 7 ||*

Sattva is water, Rajas is charcoal, Tamas is filled with smoke. All living creature are being cooked by [i.e. on the fire produced from] these qualities (*guṇa*).

*vigatarāga uvāca |*  
*kena kena prakāreṇa guṇapāśena badhyate |*  
*cihnam eṣāṃ prthaktvena kathayasva tapodhana || 8 ||*

Vigatarāga spoke: By what sort of nooses of the qualities (*guṇa*) is [a person] bound? Teach me the signs connected to them one by one, O great ascetic.

*anarthayajña uvāca |*  
*anekākārabhāvena badhyante guṇabandhanaiḥ |*  
*mobitā nābhijānanti jānanti śivayogināḥ || 9 ||*

Anarthayajña spoke: [Living beings] are bound in many ways and by many conditions by the fetters of the qualities (*guṇa*). Those who are deluded do not know. The Śivayogins do know.

*ūrdhvaṃgo nityasattvastho madhyago rajasāvṛtaḥ |*  
*adhogatis tamo'vasthā bhavanti puruṣādhamaḥ || 10 ||*

He who is always established in Sattva goes upwards. He who is covered with Rajas goes in the middle. Those lowest of men in the state of Tamas go downward.

*svarge 'pi hi trayo vaite bhāvanīyās tapodhana |*  
*mānuṣeṣu ca tiryeṣu guṇabhedās trayas trayāḥ || 11 ||*

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9.10 Understand *adhogatis* in *pāda* c as a *bahuvrihi* in the plural (*adhogatayas*).

These three kinds of [guṇas] are to be acknowledged even in heaven,  
O great ascetic, and among humans, and also among animals.

[ sātṭvikottamāḥ —

Superior Sattva-type ]

*brahmā viṣṇuś ca rudraś ca dharma indraḥ prajāpatiḥ |*  
*somo 'gnir varuṇaḥ sūryo daśa sattvottamāḥ smṛtāḥ || 12 ||*

The ten superior Sattva [beings] are: Brahmā, Viṣṇu, Rudra, Dharma,  
Indra, Prajāpati, Soma, Agni, Varuṇa, and Sūrya.

[ sātṭvikamadhyamāḥ —

Middle Sattva-type ]

*rudrādityā vasusādhyā viśveśamaruto dhruvaḥ |*  
*ṛṣayaḥ pitaraś caiva daśaite sattvamadhyamāḥ || 13 ||*

The ten middle-ranking Sattva [beings] are: Rudras, Ādityas, Vasus,  
Sādhyas, Viśveśa, the Maruts, Dhruva, the sages, and the ancestors.

[ sātṭvikādhamāḥ —

Low Sattva-type ]

*tārā grahāḥ surā yakṣā gandharvāḥ kiṃnaroragāḥ |*  
*rakṣobhūtapiśācāś ca daśaite sātṭvikādhamāḥ || 14 ||*

The ten low-ranking Sattva [beings] are the stars, the planets, the  
Suras, the Yakṣas, the Gandharvas, the Kiṃnaras, the Serpents, the  
Rakṣases, the Ghosts, and the Piśācas.

[ rājasottamāḥ —

Superior Rajas-type ]

*ṛtvik purohitācāryayajvāno 'tithi vijñanāḥ |*  
*rājā mantrī vratī vedī daśaite rājasottamāḥ || 15 ||*

The ten superior Rājasa [categories] are Ṛtvij priests, domestic Puro-  
hita chaplains, teachers, sacrificers, guests, the wise, kings, minis-  
ters, people engaged in religious observances, and [Brahmins] who  
know the Vedas.

9.12 Note that Brahmā was labelled as Rajas-type in 9.5b above.

9.13 *Pāda* a is a *sa-viṣṭulā*. Note that there seems to be only nine names/categories listed here unless we try to interpret *viśveśa* as *viśvedevāḥ* and *īśaḥ*.

9.15 I take *'tithi* as a stem form noun and *vijñanāḥ* as *vijñānāḥ*, both *metri causa*. *rā-jamantrī* as 'minister' makes sense, but by emending *rājā*° to *rājā* in *pāda* c I aim to arrive at a list of ten categories instead of nine.

[ *rājasamadhyamāḥ* —  
Middle Rajas-type ]

*sūto ’mbaṣṭhavaṇiś cograḥ śilpikārūkamāgadhbāḥ |*  
*veṇavaidehakāmātyā daśaite rajamadhyamāḥ || 16 ||*

The ten middle-ranking Rājasa [categories] are [the following castes and professions]: Sūta [coachman/bard], Ambaṣṭha [doctor], Vaṇij [merchant caste], Ugra [combatant?], Śilpin and Kārūka [both artisans], Māgadha [bard], Veṇa [musician], Vaidehaka [guard], and Āmātya [counsellor].

[ *rājasādhāmāḥ* —  
Low Rajas-type ]

*carmakṛt kumbhakṛt kolī lobakṛt trapunīlikāḥ |*  
*naṭamuṣṭikacaṇḍālā daśaite rajasādhāmāḥ || 17 ||*

The ten low-ranking Rājasa [professions] are: leathersmith, potter, Kolī, blacksmith, tinsmith, dyer, dancer, goldsmith, Caṇḍāla.

[ *tāmasottamāḥ* —  
Superior Tamas-type ]

*gogajagavayā aśvamṛgacāmarakiṃnarāḥ |*  
*siṃhavyāghravarābhāś ca daśaite tāmasottamāḥ || 18 ||*

These are the ten superior Tāmasa [creatures]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kiṃnara, lions, tigers, and wild boar.

[ *tāmasamadhyamāḥ* —  
Middle Tamas-type ]

*ajameṣamahiṣyāś ca mūṣikānakulādayaḥ |*  
*uṣṭraraṇikuśaśagaṇḍā daśaite tamamadhyamāḥ || 19 ||*

9.16 Since all the witnesses consulted treat *vaṇi* as an acceptable stem in *pāda* a, I have refrained from correcting it to *vaṇij/vaṇik*. The English equivalents that I give in square brackets are in some cases not more than traditionally accepted guesses.

9.17 Problems with this verse include the following. There are only nine professions/castes listed here instead of the expected ten. *kolī* is difficult to interpret; later texts of the Jātiviveka genre such as Gopinātha’s *Jātiviveka* (see O’Hanlon et al. 2015) mention *kolī* as a regional name for the caste Niṣāda (sometimes: a falconer). I take *trapu* tentatively as *trapukṛt* although I cannot see any attestation of that form. And taking *nīlikā* as a (female) dyer is again tentative.

9.18 Note that Kiṃnara have already appeared in another category in 9.14 above.

The ten middle-ranking Tāmasa [animals] are: goats, sheep, buffaloes, mice, mongooses etc., camels, Rañku deer, hares, and rhinoceroses.

[ *tāmasādhamaḥ* —

Low Tamas-type ]

*ṛkṣagodbhāmṛgaśṛṅgibakavānaragardabbāḥ |*  
*sūkaśvānagomāyur daśaite tāmasādhamaḥ || 20 ||*

The ten low-ranking Tāmasa [beings] are: bears, alligators, deer, horned animals, cranes, apes, donkeys, boar, dogs, and frogs.

[ *tamasāttvikāḥ* —

The Tamas-Sattva category ]

*krauñcahaṃsaśukaśyenaabbāsabāruṇḍasārasāḥ |*  
*cakrāhvāsukamāyūrā daśaite tamasāttvikāḥ || 21 ||*

The ten Tāmasa-Sāttvika [beings] are: curlews, geese, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[ *tamarājasāḥ* —

The Tamas-Rajas category ]

*bālākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |*  
*gṛdhrakaṇkabakaśyena daśaite tamarājasāḥ || 22 ||*

The ten Tāmasa-Rājasa [beings] are: Balāka-cranes, wild cocks, crows, Bengal kites, painted quails, partridges, vultures, herons, Bakas, and hawks.

9.19 °*mahiṣyās* seems to be an equivalent of °*mahiṣās* metri causa. Again, we expect ten items in this list but we find only nine. *Pāda* c is a *sa-vipulā*.

9.20 *Pāda* a is a *sa-vipulā*. Translating *śṛṅgi*, *śṛṅgin*, or perhaps *śṛṅgī* as ‘horned animals’ is not much more than a guess. Other possibilities such as ‘elephants’ or simply ‘bulls’ are less attractive because we have had them above in other categories, although repetitions do occur across, and sometimes within, these lists: see, e.g., *mṛga* mentioned both in 9.18 and 20, *śyena* in both 9.21 and 22, and *śuka* repeated in 9.21.

9.21 Although all the manuscripts consulted read *kroñca*° in *pāda* a, I have decided to accept E’s standard spelling in this case. In *pāda* b, I left °*bāruṇḍa*° thus, although what is really meant is probably *bhāruṇḍa*, *bhāruṇḍa* or *bhurunḍa*. Note the repetition of *śuka* in this stanza.

9.22 It would be easy to correct the stem form °*śyena* in *pāda* c to *śyena* (plural) but I suspect that the form could be original, possibly because it was confused with an instrumental.

[ *tāmasādhāmādi* —  
Low Tamas-type etc. ]

*kokilolūkakañjalyakapotāḥ pañca eva ca |*  
*śārikās ca kuṇṭṭhās ca daśaite tamasādhāmāḥ || 23 ||*

The ten lowest Tāmasa [beings also include]: cuckoos, owls, Kañjala-birds, doves, and the five[?], Śārika birds and sparrows.

*makaragohanakrās ca ṛkṣās ca tamasāttvikāḥ |*  
*kacchapaśiśukumbhīramaṇḍūkās tamarājasāḥ |*  
*śaṅkhaśuktikaśambūkāḥ kavayyas tamatāmasāḥ || 24 ||*

Makara crocodiles, cow-killing alligators, and bears are of Tamas-Sattva. Tortoises, porpoises, crocodiles of the Ganges, and frogs are of Tamas-Rajas. Conch-shells, pearl-oysters, shells, and Kawayī fish are Tamas-Tāmasa.

*candanāgarupadmaṃ ca plakṣodumbarapippalāḥ |*  
*vaṭadāruśamībilvā daśaite tamasāttvikāḥ || 25 ||*

9.23 My impression is that the reading °*kiñjalka*° (usually: ‘the filament of a lotus’) in *pāda* a is either a mistake for, or rather an altered form metri causa, maybe a regional form, of *kañjala* (a kind of bird). C<sub>94</sub>C<sub>02</sub>K<sub>82</sub> (*kiñjalya*) may be slightly closer to the required form (*kañjalaka/kañjalka*?). My emendation is a compromise. Note that there are only six items in this list and that *pāda* b is difficult to make sense of in this context. Something must have gone wrong here.

9.24 Note the two *laghus* in *pāda* a. The reading that yields ‘and bears’ (*ṛkṣās ca*) is my conjecture for a problematic *ṛṣā ca*. It is far from satisfactory since bears have already appeared in verse 9.20 above. My emendation of the word *śuśu* to *śisu* (‘porpoise,’ for *śiśuka* or *śiśumāra*, lit. ‘child-killer’) in *pāda* c is based on the fact that, most probably, we need an aquatic animal here, rather than a hare (*śaśa*). The readings *kabandhyās* and *kabanas* in *pāda* f make no sense. I conjecture *kavayyas* (the plural of *kavayī*), which is a type of fish. See them mentioned in MahāSubhS 388:

*ajājījambāle rajasi maricānām ca luṭhitāḥ*  
*kaṭutvād uṣṇatvāj janitarasanaṣṭhavyatikarāḥ |*  
*anīrvāṇotthena prabalataratailāktatanavo*  
*mayā sadyo bhr̥ṣṭāḥ katipayakavayyaḥ kavalitāḥ ||*

See a translation of this verse in the MahāSubhS (ed. Sternbach, vol. 1, p. 67): ‘I rolled them in a cumin swamp / and in a heap of pepper dust / till they were spiced and hot enough / to twist your tongue and mouth. / When they were basted well with oil, / I didn’t wait to wash or sit; / I gobbled that mess of *koji* fish / as soon as they were fried. (D. H. H. Ingalls’s translation).’

Sandalwood, aloe wood, lotus, waved-leaf fig-tree, Ficus Glomerata, holy fig-tree, Banyan, Devadāru tree, Śamī tree, wood-apple tree: these ten are Tamas-Sattva.

*jāmbīralakucāmrātadādimākolavetasāḥ |*  
*nimbanīpo †dhravāvaś ca† daśaite tamarājasāḥ || 26 ||*

The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, rattan trees, Neemb trees, Kadamba trees and ...

*vṛkṣavallīlatāveṇutvaksārātṛṇabhūrubāḥ |*  
*mīrajās ca śīlāsasyā daśaite tamasāttvikāḥ || 27 ||*

Trees, creepers, winding plants, cane, bamboo, grass, plants, seaweed, rocks, and grains are the ten Tamas-Sattva ones.

*bhramarāli pataṅgās ca krimikīṭajalaukasāḥ |*  
*yūkoddaṃśamaśānāṃ ca viṣṭhājās tamasāttvikāḥ || 28 ||*

Bees, black bees, and butterflies, worms, insects, aquatic animals, lice, bugs, mosquitoes, creatures in faeces are Tamas-Sattva ones.

*dayā satyaṃ damaḥ saucaṃ jñānaṃ maunaṃ tapaḥ kṣamā |*  
*śīlaṃ ca nābhīmānaṃ ca sāttvikāś cottamā janāḥ || 29 ||*

[These ten words describe] people who are the best within the Sāttvika [type]: compassion, truthfulness, self-control, purity, knowledge, observing silence, penance, patience, integrity, lack of self-conceit.

*kāmatṛṣṇāratidyūtamāno yuddhaṃ madaḥ sprhā |*  
*nirghṛṇāḥ kalikartāro rājaseṣūttamā janāḥ || 30 ||*

9.25 In *pāda* d, *tamas°* or *tamaḥ°* are unmetrical and might be the result of scribal correction. The original may have been the metrical *tama°*, here transmitted only in E. Cf. 9.27d.

9.26 There seems to be only nine items here instead of the expected ten. I have not been able to interpret the last one, *dhravāvaś*.

9.28 The reading *ādi* in *pāda* a could be misplaced, in order to avoid the metrical fault of two *laghu* syllables in the second and third syllables (understand *bhramara-pataṅgādayaś ca*), but since in this way we have only nine items here, I emended *bhramarādi°* to *bhramarāli°* to include another category, *ali*, that seems fitting.



[These ten words describe] people who are the best among the Rājasa [ones]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

*bimsāsūyāghṛṇāmūḍhanidrātandrībhayālasāḥ |*  
*krodho matsaramāyī ca tāmaseṣūttamā janāḥ || 31 ||*

[These words describe] people who are the best among the Tāmasa [type]: violence, envy, incompassionate, stupid, sleepy, lazy, cowardly, idle, anger, greedy, cheating.

*laghuprītiprakāśī ca dhyānayoge sadotsukāḥ |*  
*prajñābuddhivirāgī ca sāttvikāṃ guṇalakṣaṇam || 32 ||*

The Sāttvika can be characterised as follows: light, joyful, bright, always eager for yoga meditation, wise, intelligent, and dispassionate.

*bālako nipuṇo rāgī māno darpaś ca lobhakaḥ |*  
*spṛhā īrṣā pralāpī ca rājasam guṇalakṣaṇam || 33 ||*

The Rājasa can be characterised as follows: childish, skilful, passionate, proud, arrogant, greedy, desirous, jealous, and chattering.

*udvega ālaso mohāḥ krūras taskaranirdayaḥ |*  
*krodhaḥ piśuna nidrā ca tāmasam guṇalakṣaṇam || 34 ||*

The Tāmasa can be characterised as follows: anxious, lazy, deluded, cruel, a thief, pitiless, angry, wicked, and sleepy.

[ āhāras traiguṇye —

Food and the three qualities ]

*vigatarāga uvāca |*  
*kena cihṇena vijñeya āhāraḥ sarvadehinām |*  
*traiguṇyasya pṛthaktvena kathayasva tapodbhava || 35 ||*

Vigatarāga spoke: By what signs can the food of each [category of] humans be characterised? Teach [them] to me one by one with regards to the three qualities (*guṇa*), O great ascetic.

9.34 In *pāda* a, *piśuno*, the reading of all MSS consulted, could be the right choice instead of E's *piśuna*: in this way the *pāda* could be a (slightly wrong) *ra-vīpulā*, *dr* in *nidrā* not making the previous syllable long, a licence often occurring in this text (*krama* licence).

*anarthayajña uvāca |*  
*āyuh kīrtiḥ sukhaṃ prītir balārogyavivardhanam |*  
*hṛdyasvādurasam snigdha āhāraḥ sāttvikapriyaḥ || 36 ||*

Anarthayajña spoke: The Sāttvikas prefer food that yields [long] life, fame, happiness, joy, which increases strength and health, which is savoury and which tastes nice, and which is soft.

*atyuṣṇam āmlalavaṇam rūkṣam tīkṣṇam vidāhi ca |*  
*rājasaśreṣṭha-āhāro duḥkhaśokāmayapradah || 37 ||*

The best food for the Rājasas is rather warm, acidic, salty, hard, hot, and pungent. It gives you pain, a burning sensation, and indigestion.

*abhakṣyāmedhyapūti ca pūti paryuṣitaṃ ca yat |*  
*āmayārasavisvāda āhāras tāmasapriyaḥ || 38 ||*

Tāmasas prefer food that is prohibited, impure, and foul-smelling, stinky, and stale. It causes indigestion, is sapless, and tasteless.

[ *guṇātītam* —  
 Beyond the qualities ]

*vigatarāga uvāca |*  
*guṇātītaṃ kathaṃ jñeyam saṃsāraparapāragam |*  
*guṇapāśanibaddhānām mokṣam kathaya tattvataḥ || 39 ||*

Vigatarāga spoke: How can one recognize [the state of getting] beyond the *guṇas*, which leads one to the other shore of [the ocean] of mundane existence? Tell me truly about the liberation of those who are bound by the noose of the *guṇas*.

*anarthayajña uvāca |*  
*ātmavat sarvabhūtāni samyak paśyeta bho dvija |*  
*guṇātītaḥ sa vijñeyaḥ saṃsāraparapāragah || 40 ||*

9.37 Note the lack of sandhi within what was meant to be a compound in *pāda* c (understand *rājasaśreṣṭhāhāro*), and the total lack of gender agreement between the adjectives in *pādas* ab, and *āhāro* and *pradah*.

9.38 Understand °*pūti* in *pāda* a as standing for °*pūti* metri causa (which is oddly repeated in *pāda* b), and note that °*āmedhya*° in the same *pāda* is an emendation (correcting K<sub>7</sub>'s reading). I have conjectured *āmayārasa*° for *āyāmarasa*° in *pāda* c because the transmitted readings make little sense and because *āmaya* appeared in 9.37d above.

Anarthayajña spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the qualities (*guṇa*), as one who has reached the other shore of [the ocean of] mundane existence.

*īrṣādveśasamo yas tu sukhaduḥkhasamāś ca ye |*  
*stutinindāsamā ye ca guṇātītaḥ sa ucyate || 41 ||*

He who is indifferent to envy and hate, he who treats happiness and sorrow as equal, he who treats praise and reproach as equal, is called ‘one who is beyond the qualities (*guṇa*).’

*tulyapriyāpriyo yaś ca arimitrasamas tathā |*  
*mānāpamānayos tulyo guṇātītaḥ sa ucyate || 42 ||*

He who treats pleasant and unpleasant things, enemy and friend, respect and contempt equally, is called ‘one who is beyond the qualities (*guṇa*).’

*eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |*  
*guṇayuktas tu saṁsārī guṇātītaḥ parāṅgatiḥ || 43 ||*

O Brahmin, thus has the exposition of the essence of the qualities (*guṇa*) been taught to you. Those who are connected with the qualities (*guṇa*) are mundane (*saṁsārīn*), those beyond the qualities (*guṇa*) are on the supreme path.

*|| iti vṛṣasārasaṁgrāhe traiguṇyaviśeṣaṇīyo nāmādhyāyo navamaḥ ||*

Here ends the ninth chapter in the *Vṛṣasārasaṁgrāha* called Particulars of the Three Guṇas.

9.40 Note verses from the BhG (6.32, 12.13, 14.24–25) quoted in the apparatus to the critical edition, of which VSS 9.40–42 seem to be echoes of.

9.43 I have accepted E’s *parāṅgatiḥ* in *pāda* d, as opposed to the even more problematic *parāṅgatim* of the MSS, both probably standing for the bahuvrīhi compound *para-gatiḥ* metri causa. Alternatively, accept *parāṁ gatim* and supply *yāti* or *gacchati*.

[ daśamo 'dhyāyaḥ ]  
[ Chapter Seven ]

[ *kāyatīrthopavarṇanam* —

Description of the pilgrimage places in the body ]

*vigatarāga uvāca* |  
*katamaṃ sarvatīrthānāṃ śreṣṭhaṃ ābur manīṣinaḥ* |  
*kathayasva muniśreṣṭha yady asti bhuvī kāmadaṃ* || 1 ||

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

*anarthayajña uvāca* |  
*atigubhyam idam praśnaṃ prṣṭaḥ snehād dvijottama* |  
*bravīmi vaḥ purāṇvṛttaṃ nandinā kathito 'smy aham* || 2 ||

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

*nandikeśvara uvāca* |  
*kailāsaśikhare ramye siddhacāraṇasevite* |  
*tatrāsīnaṃ śivaṃ sākṣād devī vacanaṃ abravīt* || 3 ||

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

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

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10.2 On the syntax of *pāda* d, see pp. 28 ff.

10.3 Note the change of speaker here: Nandikeśvara is also the main interlocutor of the ŚDhŚ and the ŚDhSaṃgr. This verse marks the beginning of the layer that can be labelled Śaiva (see pp. 6 ff). On Nandi/Nandin/Nandikeśvara not being Śiva's bull, see Bhattacharya 1977 and pp. 1 ff. above.

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

*atitīrtham paraṃ guhyaṃ saṃsārād yena mucyate |  
manuṣyāṇāṃ hitārthāya brūhi tattvaṃ maheśvara || 5 ||*

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

*maheśvara uvāca |  
ko māṃ prcchati taṃ praśnaṃ muktvā tvāṃ eva sundarī |  
śṛṇu vakṣyāmi taṃ praśnaṃ devair api sudurlabham || 6 ||*

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

*kurukṣetraṃ prayāgaṃ ca vārāṇasīm ataḥ param |  
gaṅgāgniṃ somatīrtham ca sūryapuṣkaramānasam || 7 ||*

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

*naiṃiṣaṃ bindusāraṃ ca setubandhaṃ suradrahaṃ |  
ghaṇṭikeśvaravāgīśaṃ jñātvā niścayaḥ pāpāḥ || 8 ||*

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

*umovāca |  
evamādi mahādeva pūrvavat kathitāsmi aham |  
svargabhogaḥ pradaṃ tīrtham eteṣāṃ suranāyaka || 9 ||*

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10.4 It is not unlikely that in *pāda* d, *sanātanaṃ* was intended to refer to *dharmā*<sup>o</sup> ('eternal Dharma'), or that *dharmaguhyā* should be corrected to *dharmam guhyaṃ* ('... ask you about the secret and eternal Dharma').

10.8 Note *bindusāraṃ* for *bindusaras/°saraṃ/°sarasam* metri causa. Although some of these toponyms are difficult to identify and some may refer to southern locations (e.g. Setubandha), in general they suggest a North Indian focus. See details on the pilgrimage places in this chapter on pp. 10 ff.

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

*kathaṃ mucyeta saṃsārāj jñānamātreṇa īśvara |*  
*kautūbalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam || 10 ||*

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

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

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

[ *kurukṣetram* —  
 Kurukṣetra ]

*kurukṣetram puruṣa vijñeyaḥ śarīraṃ kṣetra ucyate |*  
*śarīrasthaṃ kurukṣetram sarvatīrthaphalapradam || 12 ||*

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

10.9 I take *pūrvavat* in *pāda* b as if used in the sense of *pūrvam* ('previously'), and *eteṣāṃ* in *pāda* d as *eteṣu*. It would also be possible to take *eteṣāṃ* in 10.9d and *jñānamātreṇa* in 10.10b as connected ('by the mere knowledge of them'; actually, one should understand *svargabhogapradānāṃ tīrthānāṃ eteṣāṃ*), but the former solution, namely taking *eteṣāṃ* as *eteṣu*, seems to work also in 10.14, where again a genitive (*teṣāṃ*) may stand for a locative (*teṣu*). On the syntax of *pāda* b, see p. 28.

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

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

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

10.12 In *pāda* b, one could apply K<sub>82</sub>'s reading that has the standard neuter nominative form *kṣetram* as opposed to the form transmitted in all other witnesses (*kṣetra*) but the latter might be original, influenced by the stem form *puruṣa* in *pāda* a.

*sarvayajñaphalāvāptiḥ sarvadānaphalāni ca |*  
*sarvavratatapaś cīrṇaṁ tatphalaṁ sakalaṁ bhavet || 13 ||*

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

*evam eva phalaṁ teṣāṁ tīrthapañcadaśeṣu ca |*  
*anaghānaṁ mahāpuṇyaṁ mahātīrthaṁ mahāsukhaṁ || 14 ||*

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

*devy uvāca |*  
*atīva romaharṣo me jāto 'sti tridaśeśvara |*  
*sulabhaṁ sukaraṁ sūkṣmaṁ śrutvā tuṣṭiś ca me gatā || 15 ||*

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

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

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

[ *prayāgo vārāṇasī ca* —  
Prayāga and Vārāṇasī ]

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

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

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

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

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

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

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

[ *gaṅgā* —  
 Gaṅgā ]

*ākāśagaṅgā vikhyātā tasyaḥ sravati cāmṛtam |*  
*ahorātram avicchinnam gaṅgā sā tena ucyate || 19 ||*

10.17 There seems to be only two yogic tubes mentioned here (and in 10.20–21, and 11.21): Suṣumnā and Idā, instead of the more usual triad of Idā, Piṅgalā, and Suṣumnā. This is strikingly similar to what we see in the archaic yoga of the NīśvNaya, see Goodall et al. 2015, 33–34. According to Barois 2020, 23 and 46 the case is similar in the DharmP. This is slightly doubtful because a third tube, called Turyā, is mentioned immediately after Idā and Suṣumnā in DharmP 4.57:

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

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

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

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

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

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

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



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

[ *somatīrtham* —  
Somatīrtha ]

*somatīrtham idā nādī kiṅkiṇīravacihnitā |*  
*taṃ tu śrutvā na saṃdehaḥ sarvāpāpakṣayo bhavet || 20 ||*

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

[ *sūryatīrtham* —  
Sūryatīrtha ]

*sūryatīrtham suṣumnā ca nīravāravasaṃyutā |*  
*śrutimātrād vimucyeta pāparāśir mahān api || 21 ||*

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

[ *agnitīrtham* —  
Agnitīrtha ]

*agnitīrthārjunā nādī brahmaghoṣamanoramā |*  
*tat tad akṣaram ākarṇya amṛtatvāya kalpate || 22 ||*

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

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

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

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

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

I am not aware of any yogic teachings that involve a *nādī* called *arjunā*. Maybe *aruṇā* or *varuṇā* was meant? A *vāruṇī nādī* does occur in some texts, such as the *Yogasāikhopaniṣad* (5.26, Sastri 1920, 444), the *Haṭharatnāvalī* (4.34–35, Mallinson and Singleton 2017, 5.1.10), and the *Śivasamhitā* (2.15, ibid. 5.2.4). On the other hand, 'red' (*aruṇa*) would be an appropriate label for Agnitīrtha, not to mention that fact that it is a synonym of *piṅgala*, the name of the *nādī* that is conspicuously missing in this chapter and in 11.21.

[ *puṣkaram* —  
Puṣkara ]

*puṣkaram hṛdi madhyastham aṣṭapattraṃ sakarṇikam |*  
*cintayet sūkṣma tanmadhye janmamṛtyuvinaśanam || 23 ||*

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

[ *mānasam* —  
Mānasa ]

*mānasasaramadhyastham sa haṃsaḥ kamalopari |*  
*salilo līlayācārī parataḥ parapāragah || 24 ||*

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

[ *naimiṣam* —  
Naimiṣa ]

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

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

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

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

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

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

*tattvadhyānaṃ prathamakaṃ chāyādhyānaṃ dvitīyakam |*  
*ghoṣadhyānaṃ tṛtīyaṃ tu lakṣadhyānaṃ caturthakam ||*

Later on in the same text (5.12 and 16), this meditation on 'the shadow of

*āyatam aṅgulīmātram nimiṣākṣiḥ sa paśyati |  
drṣṭvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate || 26 ||*

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

[ *bindusaraḥ* —  
Bindusaras ]

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

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

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

There is a pericarp in the centre of the lotus, and the subtle sonic  
matter (*bindu*) in the centre of the pericarp. In the centre of the  
subtle sonic matter (*bindu*), there is the subtle sound (*nāda*). How  
is that subtle sound (*nāda*) divided?

*ukāraṃ ca makāraṃ ca bhittvā nādo vinirgataḥ |  
taṃ viditvā viśālākṣi so 'mṛtatvaṃ labheta ca || 29 ||*

the soul/*puruṣa*' is mentioned again. NīśvUttara 5.16 states that '[f]ocussing on[?] one's awareness on [one's] "shadow" (*chāyācittam*), one will see the soul (*pumān* = *pumāmsam*?) in the sky (*viyatstham*). Practising in this way, one attains success and becomes Śiva.' (Translation from Goodall et al. 2015, 391.) The Sanskrit reads:

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

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

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

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

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

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

[ *setubandham* —  
Setubandha ]

*vakṣye te setubandham duritamalaharam nādatoyappravāham  
jihvākāṇṭhorakūlā svaragaṇapulināvartaghoṣā taraṅgā |  
kumbhīrāghoṣamīnā daśagaṇamakārā bhīmanakrā visargā  
sānusuṅvāre gabhīre madasukharasanam setubandham vrajasva || 30 ||*

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

[ *suradrahā* —  
Suradraha ]

*saptadvīpāntamadhye śṛṇu śaśivadane sarvaduḥkhāntalābham  
īśānenābhijūṣṭam hr̥di hr̥da vimalam nādaśītāmbupūrṇam |  
tatraikam jātāpadmam prakṛtidalayutam keśaram śaktibhinnaṃ  
pañcavyomaprasāstam gatiparamapadam prāptukāmena sevyam || 31 ||*

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

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

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

[ *ghaṇṭikeśvaram* —  
Ghaṇṭikeśvara ]

†*nāḍyaikāsaṅgatāni*† *nīpatitam amṛtaṁ ghaṇṭikāpārakeṇa*  
*tr̥pyante tena nityaṁ hr̥di kamalapuṭaṁ sthāṇubhūtāntarātmā* |  
*yaṁ paśyantiśabbaktāḥ kalikaluṣaḥaram vyāpinam niṣprapañcam*  
*deveśaṁ ghaṇṭikeśāmarabhavam abhavaṁ tīrtham ākāśabindum* || 32 ||

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

[ *vāgīśvaratīrtham* —

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

10.32 The interpretation of this verse is not without problems. The cruxed expression in *pāda* a is difficult to repair; it may involve *nāḍī* or *nāḍyā*, *ekā*, and *saṅgata*. These suggest that it may hint at a point of confluence where the bodily tubes (*nāḍī*) join. Possibly understand *nāḍya ekasaṅgatāḥ*. In *pāda* b, *sthāṇu* is my conjecture for *sthānu*, and I understand *ātmā* as standing for the plural nominative. I take *ghaṇṭikeśa* in *pāda* d as a stem form noun in sandhi with *amara*, notwithstanding the (unmetrical) reading *ghaṇṭikeśamara*° in C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>.

Vāgīśvaratīrtha ]

*mīmāṃsāratnakūlā kramapadapulinā śaivaśāstrārthatoyā  
mīnaughā pañcarātraṃ śrutikuṭilagatiḥ smārtavegā taraṅgā |  
yogāvartātīśobhā upaniṣadivahā bhāratāvartaphenā  
pañcāśadvyomarūpī rasabhavananadī tīrtha vāgīśvarīyam || 33 ||*

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

*yaś tam vetti sa vetti vedanikhilam saṃsāraduḥkhacchidam  
janmavyādhiviyogatāpamaraṇam kleśārṇavam duḥsaham |  
garbhāvāsam atīva sahyaviṣayam dustīryaduḥkhālayam  
prāptam tena na saṃśayaḥ śivapadam duḥsprāpya devair api || 34 ||*

One will know all the Vedas by knowing Him who puts an end to the suffering of transmigration, to birth, disease, separation, suffering, death, the floods of unbearable pain, to dwelling in the womb, to extremely insufferable sensations, and to places of suffering that

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The external pilgrimage place related to Ghaṇṭikeśvara the redactors of the VSS may have had in mind here may or may not be ‘Virajā, modern Jaipur in the Cuttack District of Orissa’ presided over by Ghaṇṭīśa, Mahāghaṇṭeśvara or Mahāghaṇṭa Bhairava (Sanderson 2009, 113, n. 241). See Introduction pp. 10 ff.

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

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

are difficult to escape from. Such a person will, without doubt, reach Śiva's world that is difficult to enter even for the gods.

|| *iti vṛṣasārasaṃgrāhe kāyatīrthopavarṇāno nāmādhyaḥ dasamaḥ* ||

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

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

[ ekādaśamo 'dhyāyaḥ ]  
[ Chapter Eleven ]

[ *caturāśramadharmavidhānaḥ* —

Regulations on the Dharma of the four social disciplines ]

*devy uvāca* |

*sarvayajñāḥ paraśreṣṭha asti anyaḥ surottama* |

*alpakleśa-m-anāyāsa arthaprāyaṃ vineśvara* || 1 ||

The Goddess spoke: O Paraśreṣṭha, O Surottama! Is there another [form of] sacrifice that is for all (*sarvayajña*), which is free of pain, easy, and which does not require an abundance of materials, O Īśvara?

*sarvayajñaphalāvāpti daivataiś cāpi pūjitam* |

*kathayasva suraśreṣṭha mānuṣāṇāṃ hitāya vai* || 2 ||

For the benefit of mankind, teach me, O Suraśreṣṭha, how one obtains the fruits of [this] universal sacrifice (*sarvayajña*), which is praised even by the gods.

*mabheśvara uvāca* |

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11.1 I understand *pāda* c as containing a sandhi bridge thus: *alpakleśa-m-anāyāsa*. The sandhi between *pādas* c and d is irregular, understand °*anāyāsaḥ artha*°, or rather °*anāyāso 'rtha*°.

11.2 ŚDhŚ 1.7–11ab express a similar sentiment, using the word *āyāsa*, similarly to VSS 11.1c above, but giving a somewhat clearer reason for asking for a new form of devotion, namely that twice-born members of society with limited financial resources struggle to perform expensive Vedic rituals (*na śakyante yataḥ kartum alpavittair dvijātibhiḥ*):

*sanatkumāra uvāca* |

*bhagavan sarvadharmajña śivadharmaparāyaṇaḥ* |

*śrotukāmāḥ paraṃ dharmam imaṃ sarve samāgatāḥ* ||

*agniṣtomādayo yajñā bahuvittakriyānvitāḥ* |

*nātyantaphalabbhūyiṣṭhā bahvāyāsasamanvitāḥ* ||

*na śakyante yataḥ kartum alpavittair dvijātibhiḥ* |

*sukhopāyam ato brūhi sarvakāmārthasādhakam* |

*hitāya sarvasatvānāṃ śivadharmam sanātanam* ||

*nandikeśvara uvāca* |

*śrūyatām abhidhāsyāmi sukhopāyamabatphalam* |

*paramasarvadharmāṇāṃ śivadharmam śivātmakam* ||

*śivena kathitaṃ pūrvam pārvatyāḥ ṣaṇmukhasya ca* |



*na tulyaṃ tava paśyāmi dayā bhūteṣu bhāmini |*  
*kim anyat kathayiṣyāmi dayā yatra na vidyate || 3 ||*

Maheśvara spoke: I cannot see anything comparable to your compassion towards living beings, O Bhāminī. What else could I teach [you] with respect to which [your] compassion is not evident?

*sadāśivamukhāt pūrvaṃ śrutaṃ me varasundari |*  
*śṛṇu devi pravakṣyāmi dharmasāram anuttamam || 4 ||*

I heard [the following] previously from Sadāśiva's mouth, O Varasundarī. Listen, O Goddess, I shall teach you the ultimate essence of Dharma.

[*gr̥hastha*ḥ(?) —  
 The householder ]

*vinārthena tu yo yajñāḥ sa yajñāḥ sārvaśāntikāḥ |*  
*akṣayaś cāvyayaś caiva sarvapātakanāśanaḥ || 5 ||*

Sacrifice which [is performed] without materials satisfies all desires. It is undecaying and imperishable, and it removes all sins.

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11.3 I understand *dayā* in *pāda* b as if it were instrumental: *tava dayayā bhūteṣu na tulyaṃ paśyāmi*. Alternatively, as suggested by Csaba Dezső, *pādas* ab could be interpreted as two sentences: 'I cannot see anything comparable to you. [You have great] compassion towards living beings, O Bhāminī.'

11.4 Note *me* for *mayā* in *pāda* b (Oberlies 2003, 102–103 [4.1.3]), and the evident distinction here between Maheśvara, the interlocutor, and Sadāśiva, who, in this context seems to be superior, being the ultimate source here of the following teaching. This might hint at a familiarity with the Tantric sequence of *tattvas*, on which see, e.g., Goodall et al. 2015, 45.

11.5 I put a question mark after the subchapter heading here because in this chapter the category of the *gr̥hastha* never gets mentioned. This category is simply labelled *āśramaḥ prathamah* in 11.25a. Nevertheless, it is most probably the *gr̥hastha* that is implied, and it is mentioned elsewhere (see 4.74c, 5.9a, and 15.17a, which reads *āśramāṇāṃ gr̥hī śreṣṭho*). The teaching on sacrifice without materials (*vinārthena yajñāḥ* or *anarthaya-jñāḥ*), which is fundamentally internalised sacrifice, is a central teaching of the VSS: in addition to the present chapter, the expression appears as the main interlocutor's name (Anarthayajña) in chapters 1–9 and 19–21, and his life is discussed in chapter 22. Thus the name Anarthayajña or the concept of *anarthayajña* appears in each major layer of the text. On this see pp. 6 ff, and Kiss 2021. That *anarthayajña* is basically internalised worship is also hinted at in 10.12cd above in 13.2:

*svaśarīre sthito yajñāḥ svaśarīre sthitaṃ tapaḥ |*  
*svaśarīre sthitaṃ tirthaṃ śruto vistarato mayā ||*

*bahuvighnakaro hy artho bahvāyāsakaras tathā |  
brahmahatyā ivendrasya pravibhāgaphalā smṛtā || 6 ||*

Material things (*artha*) present many kinds of obstacle and [their acquisition causes] much trouble, similarly to Indra's murder of the Brahmin [Viśvarūpa], which yielded results [i.e. sins] that were distributed [among trees, lands etc.].

*pañcaśodhyena śodhyeta arthayajño varānane |  
śodhite tu phalaṃ śuddham aśuddhe niṣphalaṃ bhavet || 7 ||*

Material sacrifice can be purified with the five purifications, O Varānanā. When it is purified, the fruits are also pure. If it is not purified, it is fruitless.

*devy uvāca |  
pañcaśodhye suraśreṣṭha saṃśayo 'tra bhaven mama |  
kathayasva vibhāgena śrotum icchāmi tattvataḥ || 8 ||*

The Goddess spoke: I am not sure about the five purifications, O Suraśreṣṭha. Please teach [them to] me one by one, I want to hear [them] as [they] really [are].

*rudra uvāca |  
manaśśuddhis tu prathamam dravyaśuddhir ataḥ param |  
mantraśuddhis tṛtīyā tu karmaśuddhir ataḥ param |  
pañcamī sattvaśuddhis tu kratuśuddhiś ca pañcadhā || 9 ||*

Rudra spoke: First [there is] the purification of the mind, then [comes] the purification of the substances. The third is the purification of

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11.6 The context of *pādas* cd is this: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa's heads were struck off by Indra and Indra's sins were distributed among the earth, water, trees, and women. See, e.g., BhāṣP 6.9.6:

*brahmahatyām aṅjalīnā jagrāha yad apīśvaraḥ |  
saṃvatsarānte tad agham bhūtānām sa viśuddhaye |  
bhūmyambudrumayoṣidbhyaś caturdhā vyabhajad dharīḥ ||*

‘Even though [Indra was] the Lord, he took on himself, with folded hands, the sin of killing a Brāhmaṇa. At the end of the year, Hari [= Indra] distributed that sin in four parts to the earth, water, trees and women for the self-purification of living beings.’

mantras, then the purification of the ritual. The fifth is the purification of Sattva. The purification of the sacrifice is [thus] fivefold.

*manahśuddhir nāma aviparītabhāvanayā |*  
*dravyaśuddhir nāma ananyāyopārjitadravyena || 10 ||*

The purification of the mind is [achieved] by mentally creating what is not against [the rules]. The purification of the substances is [achieved] by [using] substances that were not obtained by unlawful means.

*mantraśuddhir nāma svaravyaṅjanayuktatayā |*  
*kriyāśuddhir nāma yathākramāviparītatayā |*  
*sattvaśuddhir nāma rajastama-apradhānatayā || 11 ||*

Purification of the mantras is [achieved] by properly connecting vowels to consonants. Purification of the ritual is [achieved] by not altering the proper sequence [of the elements of ritual]. The purification of Sattva is [achieved] by the non-prevalence of Rajas and Tamas.

*vidhim evaṃ yadā śudhyed yadi yajñam karoti hi |*  
*tasya yajñaphalāvāptir janmamṛtyuś ca no bhavet || 12 ||*

When he has purified the ritual (*vidhi*) thus and performs the sacrifice, he will obtain the fruits of the sacrifice, and will not undergo births and deaths [any more].

*vinārthena tu yo yajñam karoti varasundari |*  
*na tasya tatphalāvāptiḥ sarvayajñeṣv aśeṣataḥ || 13 ||*

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11.9 *Pāda* a is unmetrical unless the *krama* licence is applied for the first syllable of *prathamam*, turning the line into a *na-vipulā*.

Sets of five types of purification are a commonplace in Tantric Śaivism, but they are usually somewhat different from what we see here. They usually include *ātmaśuddhi*, *sthānaśuddhi*, *dravyaśuddhi*, *mantraśuddhi* and *liṅgaśuddhi*. See Goodall's article on this in TAK III s.v. *dravyaśuddhi*.

11.10 The passage 11.10-11 is in fact prose.

11.12 An alternative to my conjecture in *pāda* a (*yadā śudhyed* for *yadā śūyed*, *sūryed*, *pūrya*, and *pūyed*) has been suggested by Dominic Goodall, namely that one could apply the reading of C<sub>45</sub> thus: *yadāpūrya* ('when having completed').

But he who performs sacrifice without materials, O Varasundarī, will not [only] obtain its fruits, [but] of all sacrifices, without exception.

*yajñavāṭa kurukṣetraṃ sattvāvāsakṛtālayaḥ |*  
*pratyābhāra mahāvedi kuśaprastara saṃyamah || 14 ||*

The sacrificial ground is [the internal] Kurukṣetra. The abode made is [now:] dwelling in Truth (*sattva*). The great altar is the withdrawal of the senses (*pratyābhāra*). The seat made of *kuśa* grass is constraint (*saṃyama*) [in internalised sacrifice].

*vidhi niyamavistāro dhyānavahniḥ pradīpitaḥ |*  
*yogendhanasamījvālatapodbhūmasamākulaḥ || 15 ||*

Vedic injunction (*vidhi*) is the large group of Niyama-rules. [Instead of the Vedic ritual fire, it is now] the fire of meditation (*dhyāna*)

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11.13 I tentatively interpret *sarvayajñeṣu* in *pāda* d as a locative for genitive, and in a sense that does not reflect the meaning in which I took *sarvayajñah* in 11.1a above. Compare the conclusion of this section, 11.24cd: *āsahasrasya yajñānām phalaṃ prāpnoti nityaśaḥ*.

11.14 It would be easy to correct *yajñavāṭa* in *pāda* a to *yajñavāṭaḥ*, and to normalise all the similarly positioned stem form nouns in the following verses because there are no metrical constraints that would prevent us from doing so, but it seems to me that there is a pattern here and that these stem forms are being emphasised, highlighted, or being items in a list (see 11.14c and d, 15a, 16a and b, 17a, 18d, etc.). Nevertheless, some of the expression in the upcoming verses should be interpreted as bahuvrīhis qualifying the sacrificer or yogin. In fact, we could read *yajñavāṭakurukṣetraḥ* and *pratyābhāramahāvediḥ* as bahuvrīhis here.

Kurukṣetra was defined as an internalised pilgrimage place in 10.12, which fits well the presently introduced teaching of internalised sacrifice. Both are summarised, together with bodily penance, in 13.2 (see note to 11.5). The term *sattvāvāsa* has elsewhere, but probably not here, a distinctively Buddhist flavour, denoting the seven or nine ‘abodes of beings,’ see, e.g., Edgerton 1953, vol. 2, s.v. *sattvāvāsa*, and Sferra 2022, 1155. Note that if *pāda* c followed the pattern of *pāda* a, namely that ‘X in Vedic ritual is now Y in this internalised sacrifice,’ we would need to read *mahāvedi pratyābhāra*, but that would be unmetrical.

*saṃyama* is mentioned only a few times in the VSS (e.g., in a similar context, in 22.12), and is never explained, in contrast with the *niyama*-rules mentioned in the next verse, which are expounded in detail in 5.1–8.44. *saṃyama* may perhaps be used here in the sense in which it appears in the YS: the yogic application, or appearance, of *dhāraṇā*, *dhyāna*, and *samādhi* at the same time (see *Yogasūtra* 3.1–4).

[that] is lighted, which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.

*pātranyāsa śivajñānaṃ sthālīpāka śivātmakaḥ |*  
*ājyābutim avicchinnam lambakasruvapātitaḥ || 16 ||*

The placing down of the chalice is knowledge of Śiva. [The oblation of] boiled rice is [now the process of] be[com]ing Śiva. The continuous oblation of clarified butter (*ājyābuti*) is poured with the ritual ladle (*sruva*) of the uvula (*lambaka*).

*dhāraṇādhvaryuvat kṛtvā prāṇāyāmaś ca ṛtvijaḥ |*  
*tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ || 17 ||*

Transforming concentration (*dhāraṇā*) into an Adhvaryu [priest, the phases of] breath control will be the [other Vedic] priests[, the Hotṛ, the Brahman, and the Udgātṛ]. Samādhi which involves reflection (*tarka*) and which is extensive is the [Vedic ritual of] burning the oblation (*vaya[s]-tāpana*).

*brahmavidyāmayo yūpaḥ paśubandho manonmanaḥ |*  
*śraddhā patnī viśālākṣi saṃkalpa pada śāśvatam || 18 ||*

The sacrificial post is made up of the knowledge about the Brahman. The tying of the sacrificial animal is [the mental state called]

11.15 I have chosen the reading in *pāda* b that is the easiest to interpret. Alternatively, the intended expression may have been *dhyānena vahnīḥ pradīpitaḥ*. Instead of taking °*samijjvāla*° as a tatpuruṣa compound in *pāda* c (°*samidh-jvāla*°), consider emending it to °*samujjvāla*°, which would stand metri causa for °*samujjvāla*°.

11.16 The interpretation of *pāda* b is tentative. Ignoring the problems concerning grammatical gender and case, we may presume that the intended meaning in *pādas* cd could be expressed thus: *ājyābutir avicchinnā lambikāsruvena pātitaḥ*. I suspect that *lambaka* simply stands for *lambikā* (‘uvula’), which fits the internalised nature of this ritual. See also *ghaṇṭikā* possibly as ‘uvula’ in 10.32d.

11.17 Understand *pādas* a as *dhāraṇām advaryuvat kṛtvā* (*dhāraṇā* in the MSS being in stem form). Note how taking 11.14c and 15b together with the present verse, all six auxiliaries of the *śaḍaṅgayoga* of VSS chapter 16 have now been mentioned in this chapter. See 16.18:

*pratyābāras tathā dhyānaṃ prāṇāyāmaś ca dhāraṇā |*  
*tarkaś caiva samādhīś ca śaḍaṅgo yoga ucyaṭe ||*

My interpretation of *vayatāpana* in *pāda* d as ‘burning of oblation’ (*vaya* possibly standing for *vayas* metri causa) is tentative.

Manonmanas. [The householder's] wife is Faith, O Viśālākṣī. [His] ritual intention (*saṃkalpa*) is [reaching] the eternal abode.

*pañcendriyajayotpannaḥ puroḍāśo 'mṛtāśanaḥ |*  
*brahmanādo mahāmantraḥ prāyaścittānilo jayaḥ || 19 ||*

Rice oblation is the consumption of the nectar of immortality that arises from the victory over the five senses. The great [Vedic] mantra is [now] Brahmā's sound. Expiation is victory over the breath.

*somapāna parijñānam upākarma caturyamah |*  
*itihāsa jalasnānam purāṇakṛta-m-ambaraḥ || 20 ||*

The consumption of Soma is [substituted now with] complete knowledge. The commencement [of the Vedic ritual] is the four Yama-rules. The ritual water-bath is [the study of] the Itihāsa. His garment is made of [his study of] the Purāṇas.

*iḍāsuṣumnāsaṃvedye snānam ācamanam sakṛt |*  
*saṃtoṣātithim ādr̥tya dayābhūtadvijārcitaḥ || 21 ||*

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11.18 The final section of VSS chapter 20, a chapter on the *tattvas* of Sāṃkhya, discusses the mental state of *unmanas*:

*unmanastvaṃ gate vipra nibodha daśalakṣaṇam |*  
*na śabdaṃ śṛṇute śrotraṃ śaṅkhabherīśvanād api ||* etc.

Verse 11.49 below mentions *manonmanas* in a similar context. In *pāda* d, understand *saṃkalpaḥ padaṃ śāśvatam* (both *saṃkalpa* and *pada* are stem form nouns in the verse, the latter metri causa).

11.19 The term *brahmanāda* in *pāda* c may refer to the same concept as *brahmabīlasvara* does in 11.29d. It may be the same as the (haṭha)yogic concept of *mahānāda* ('great sound' or 'unstruck sound'), on which see Mallinson 2007, 225, nn. 359 and 361. My translation tentatively presupposes that *mantra* in *mahāmantra* refers to Vedic mantras, now contrasted with a yogic experience. (See *mahāmantra* referring to Vedic/Śrauta mantras in SkandaP 13.132cd: *śrutigītair mahāmantrair mūrtimadbhir upasthitaḥ*.)

Understand *pāda* d as *prāyaścitto 'nilajayaḥ*. It would be possible to correct °*cittānilo* to °*citto 'nilo*, but since *'nilajayaḥ* would be unmetrical and since stem form nouns abound in this chapter, I believe that *prāyaścittānilo* could be original.

11.20 *caturyamah* in *pāda* b is baffling. The VSS teaches ten Yama-rules in 3.16–4.89. Dominic Goodall has suggested that *caturyamah* could stand for *ca tu yamāḥ* metri causa. Another possibility would be to interpret *catur* as *caturtha* ('fourth') and then the phrase may refer to the fourth Yama-rule, absence of hostility (*ānṛśaṃsya*, 4.31–49). Note the stem form *itihāsa* in *pāda* c, and see notes to verses 6.5 and 8.6 to clarify what *itihāsa* most probably means in the VSS (the *Mahābhārata*). There is a hiatus-filler (-m-) in *pāda* c in °*kṛta-m-ambaraḥ*, which is a metrical solution for °*kṛto 'mbaraḥ*.

Ritual bathing and sipping water once are [to be performed] at the confluence of the Iḍā and the Suṣumnā. Having honoured Contentment as a guest, he salutes the Brahmin that is [now] Compassion.

*brahmakūrca guṇātīta havirgandha nirañjanaḥ |*  
*brahmasūtram trayas tattvaṃ bodhanā muṇḍitaṃ śiraḥ || 22 ||*

The Brahmakūrca [observance] is the [state of mind called] ‘beyond the Qualities’ (*guṇātīta*), the scent of the sacrifice is the ‘spotless’ (*nirañjana*) [state of mind]. [His] sacred thread is the three truths (*tattva*). The shaven head [of the *snātaka*] is [now] enlightenment.

*nivṛtyādi caturvedaś catuḥprakaraṇāsanaḥ |*  
*dakṣiṇām abhayaṃ bhūte dattvā yajñam yajet sadā || 23 ||*

11.21 For the teaching on the internalised pilgrimage places Gaṅgā, i.e. Suṣumnā, and Yamunā, i.e. Iḍā, and their internalised confluence, Prayāga, see 10.17. Note that Iḍā and Suṣumnā are then reinterpreted as Somatīrtha and Sūryatīrtha, respectively, in 10.20–21. *saṃtoṣa*° is either meant to be compounded with °*atithim* in *pāda* c or is in stem form for *saṃtoṣam atithim*; for the latter possibility cf., e.g., 11.17a above. Similarly, °*dvija*° may be in stem form in *pāda* d, for °*dvijo* °*rcitaḥ*, or simply correct it to the same.

11.22 Note the stem form nouns in *pādas* ab.

On the *brahmakūrca* observance, see, e.g., Kane 1941–1962, vol. 4, 146, where the references given include *Mitākṣarā* ad YājñS 3.314: *yadā punaḥ pūrvedyur upoṣyā-paredyuh samantrakam saṃyujya samantrakam eva pañcagavyam pīyate tadā brahmakūrca ity ākhyāyate*; ‘And when one fasts one day, and on the next day mixes the five products of the cow together while reciting mantras, and drinks [the mixture] while reciting mantras again, that is called *brahmakūrca*.’

On the *guṇātīta* state of mind, see 9.39–43. See the term *nirañjana* mentioned as a quality of the soul (*jīva*) in 1.11 and 15.4, of the *puruṣa* in 20.3, as a state of mind in 11.48, and as one of ten meditative states in 22.30.

It is difficult to know what the three *tattvas* mentioned in *pāda* c are. (Understand *trayas tattvaṃ* as *tattvatrayaṃ*, *trīṇi tattvāni*, *tritattvāni*, or *tritattvaṃ*.) VSS chapter 4 teaches four *tattvas* as objects of meditation: *ātman*, *vidyā*, *bhava*, and *sūkṣma* (see, e.g., 4.72). VSS chapter 6 discusses five *tattvas*: *sūrya*, *soma*, *agni*, *sphaṭika*, and *sūkṣma* (see, e.g., 6.7). VSS chapter 20 enumerates the 25 *tattvas* of Sāṃkhya. One possibility would be to interpret the set of three *tattvas* as the three *padārthas* of the Śaivāsiddhānta, *pati*, *paśu*, and *pāśa*; see, e.g., TAK III, s.v. *patipāśupāśa*. Dominic Goodall has tentatively suggested reading here in VSS 11.22c, with K<sub>82</sub>, *brahmasūtratrayaṃ tattvaṃ* (‘the three strands of the sacred thread is truth’). The problem is firstly that we have *trayas tattvaṃ* repeated in 11.29c below, and secondly that what we need here is three entities compared to the three strands of the sacred thread. What is clear here is that even the investiture of the sacred thread (*upanayana*) is supposed to be internalised in this teaching of non-material sacrifice.

The four Vedas are [now] *nivṛtti* etc. His seat is the four *prakaraṇas*. He should always perform a[n internalised] sacrifice after donating the priestly fee of providing being[s] with freedom from danger.

*vinārthaṃ yajñasamprāptiḥ kathitā te varānane |*  
*āsahasrasya yajñānām phalaṃ prāpnoti nityaśaḥ || 24 ||*

The attainment of sacrifice without materials has been taught to you, O Varānanā. [The sacrificer] will in any case obtain the fruits of up to a thousand [ordinary Vedic] sacrifices.

*āśramaḥ prathamā tubhyaṃ kathito 'sti varānane |*  
*sadāśivena saddharmaṃ daivatāir api pūjitam || 25 ||*

The first discipline (*āśrama*) has been taught to you, O Varānanā, through Sadāśiva; [this is] the true Dharma, revered also by the gods.

[ *brahmacārī* —  
The chaste one ]

*brahmacaryaṃ nibodhedaṃ śṛṇuṣvāvahitā śubhe |*  
*dvitīyaṃ āśramaṃ devi sarvapāpavināśanam || 26 ||*

11.23 My assumption is that *pāda* a here hints at those four, later five, categories, called *kalās*, that are well-known from Tantric Śaivism: *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. For this, I had to emend the reading found in all witnesses consulted, *nivṛtyā*°. I consider *nivṛti* for *nivṛtti* a common and plausible error. As Dominic Goodall has suggested, here the four *kalās*, originally possibly the four Śaktis of the Lord, may be reinterpreted as yogic states. The fact that the VSS is aware of only four *kalās* here may hint at a relatively early date of composition of this section (see Introduction pp. 18 ff). On the history and interpretation of these *kalās*, see TAK II s.v. *kalā* 6.

*catuḥprakaraṇāśanaḥ* may be taken as *catuḥprakaraṇāṇy āsanam*, or, as I take it in my translation, a bahuvrīhi compound qualifying the practitioner. As to what the four *prakaraṇas* ('chapters?') refer to here, I am without a clue. Perhaps the phrase was meaningful in a context whereof this section was taken out. It may stand for yogic *karaṇas*, postures, which are mentioned, but then not clearly described, in 16.1:

*adbhunā śrotum icchāmi yogasadbhāvanirṇayam |*  
*karaṇam ca yathānyāyaṃ kathayasva sureśvara ||*

11.25 *sadāśivena* in *pāda* c could also be interpreted as the agent of *pūjitam* in *pāda* d ('it is revered by Sadāśiva'), but Sadāśiva was mentioned as the original teacher of this ritual in 11.4 above, which makes it probable that he is being referred to in a similar manner here. Cf. also 11.30 below.



[Now] learn about this, about the practice of chastity (*brahmacarya*).  
Listen with attentively, O Śubhā. [It is] the second discipline (*āśrama*),  
O Devī, the destroyer of all sins.

*vrataṃ brahmaparaṃ dhyānaṃ sāvitrī prakṛti-r-layaṃ |*  
*brahmasūtrākṣaraṃ sūkṣmaṃ triguṇālaya mekhalam || 27 ||*

Religious observance is [now] meditation focussed on the Brahman.  
The Sāvitrī [hymn] is absorption in Prakṛti. The Brahmanical cord  
(*brahmasūtra*) is the subtle syllable. His girdle is now the abode of  
the three Qualities (*guṇa*).

*dama daṇḍa dayā pātraṃ bhikṣā saṃsāramocanam |*  
*tryāyusaṃ dvyakṣarātītaṃ jñānabhasma-alanīkṛtam || 28 ||*

His staff is self-restraint, his bowl compassion. Alms are liberation  
from transmigration (*saṃsāra*). The Tryāyusa is the one beyond the  
two syllables. [The three lines are] prepared with the ashes of knowl-  
edge.

*snānavrataṃ sadāsatyam śīlaśaucasamanvitam |*

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11.26 *idaṃ* in *nibodhedaṃ* in *pāda* a sounds clumsy with *brahmacaryaṃ* (lit. ‘listen to this practice of chastity’) but in fact the MBh and the Purāṇas contain countless similar, albeit smoother, expressions, e.g., MBh 5.145.15ab (*duryodhana nibodhedaṃ kulārthe yad bravāmi te*), BrahmaP 133.10ab (*bharadvāja nibodhedaṃ vākyaṃ mama samāsa-taḥ*), etc. See some remarks on the disciplines, or life-stages (*āśrama*), and especially on their order, in the VSS in Kiss 2021.

11.27 One could emend *prakṛtir layam* in *pāda* b to the expected *prakṛtau layaḥ* (see, e.g., AgniP 379.1d: *vairāgyāt prakṛtau layam*). Nevertheless, I retained the reading of C<sub>9.4</sub>K<sub>8.2</sub>K<sub>7</sub>E because it may have been the way in which the compound *prakṛtilaya* was originally made metrical. In other words, I suspect the *-r-* to be only a link between the two elements of this compound. I also retained the neuter ending. Compare 16.8d, where the same expression is transmitted in all the witnesses consulted so far as *prakṛtālayam*.

Note the stem form nouns in *pādas* cd (°*sūtra* and °*ālaya*). The ‘subtle syllable’ may be *om* (cf. 1.9–10), traditionally analysed as made up of three sounds, here corresponding to the three strands of the sacred thread. In *pāda* d, *triguṇālaya* might rather mean ‘absorption in the three Qualities’ (*triguṇeṣu layaḥ*) although in my translation I translate it as *triguṇa-ālayaḥ*.

11.28 The Tryāyusa is a Vedic mantra, see, e.g., *Rgveda-khila* 5.3.6: *tryāyusaṃ jamadagneḥ kaśyapasya tryāyusaṃ | agastyasya tryāyusaṃ yad devānāṃ tryāyusaṃ tan no astu tryāyusaṃ* |; ‘The threefold vitality of [the sage] Jamadagni, that of [the sage] Kaśyapa, that which is that of the gods—may it be ours!’ (translation based on Bisschop et al. 2021, 28). ‘In the Vedic domestic ritual codes, this is the mantra to be recited over

*agnihotra trayas tattvaṃ japa brahmabilasvaraḥ || 29 ||*

The bath-vow is life-long truthfulness, accompanied by the purity and moral conduct. The Agnihotra sacrifice is the three *tattvas*. Recitation is the sound at the aperture of Brahmā.

*dvitīya āśramaḥ devī yathāha bhagavān śivaḥ |  
mamāpi kathitaṃ tubhyaṃ janmamṛtyuvinaśanam || 30 ||*

The second discipline (*āśrama*) has [now] been taught also to you as Lord Śiva taught it, O Devī, to me. It is the destruction of birth and death.

[ *vānaprasthaḥ* —  
The forest-dweller ]

*vānaprasthavidhiṃ vakṣye śṛṇuṣvāyatalocane |  
yathāśrutam yathātathyaṃ ṛṣidaivatapūjitaṃ || 31 ||*

Listen, O Long-eyed goddess, I shall teach you the forest-dweller's way of life, which is revered by the sages and the gods, as I heard it, as it [really] is.

*vairāgyavanam āśritya niyamāśramam āharet |  
śīlaśailadṛḍhadvāre prākāre vijitendriyaḥ || 32 ||*

Having taken to the forest of indifference, he should take residence in the ashram of Niyama-rules, within walls that have the stone-strong gate of moral conduct, with his sense faculties conquered.

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the razor or over the student who is about to be shaven before bathing at the end of his studies' (ibid.). In ŚivaUp 5.20ab, this mantra is prescribed to accompany the application of the three lines on the forehead. Thus here in VSS 11:28cd, *tryāyusa* and the mention of ashes make it clear that the next element of the ritual life of the *brahmacārī* to be internalised is the application of the *tripuṇḍra*. As for the *dvyakṣarātīta*, which should be a mantra, it perhaps means a three-syllable mantra, possibly *a-u-m* or *śivāya*.

11.29 On the problem of understanding what the three *tattvas* are in this text, and on the phrase *trayas tattvaṃ*, see notes on verse 11.22 above. Perhaps *brahmabilasvara* in *pāda* d refers to the same concept as *brahmanāda* does in 11.19c.

11.30 One may consider correcting *mamā°* to *mayā°* ('it has been taught by me'), but *mama*, linked to the first hemistich, may be original, and *api*, then slightly unusually placed in the sense of 'too/also' (as, e.g., in *Raghuvamśa* 5.44 and 9.8c), starting a new clause.

11.32 *āharet* ('should take away, get, use') in *pāda* b is suspect; *āvaset* ('should settle') or *āśrayet* ('should take refuge') would make more sense in this context.

*adhibhūtaḥ smṛto mātā adhyātmaś ca pitā tathā |*  
*adhidaivikam ācāryo vyavasāyāś ca bhrātaraḥ || 33 ||*

One's mother is the material realm, one's father the Self, one's guru the divine. Resolutions are one's brothers.

*śrutiḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |*  
*maitrī bandhur jaṭā cāpaṁ karuṇā supavitrakam |*  
*muditā mauna catvāraḥ sarvakāryam upekṣakā || 34 ||*

Śruti and Smṛti are his wives, Wisdom his son, Patience his little brother. Benevolence is his kinsman, his twisted hair [and] his bow. Compassion his sacred thread. Sympathy is the four ways of observing silence. All his religious duties are equanimity.

11.33 Note the *krama* licence applied in *pāda* d: the syllable *brā* does not make the previous syllable long.

I have accepted Dominic Goodall's suggestion to emend *adhibhautika* in *pāda* c to *adhidaivika*. In this way, we arrive at the well-known triad of *adhibhūta*, *adhyātma*, and *adhidaivika* (or more often: *ādhibhūta*, *ādhyātmika*, and *ādhipaivaika*; see, e.g. YBh ad YS 1.31 and 3.22, and SāṃkhyK 1.1 in most commentators' interpretation). *adhibhautika* in *pāda* c may be the result of an eyeskip to *pāda* a, and the final *-m* of *adhidaivika* could be interpreted as a hiatus-filler. The triad in question usually qualify three types of suffering or bad omen: pertaining to the material world, one's own self or body, and to the world of gods, respectively. Here in the VSS, they seem to refer to realms of knowledge, or as *Bhagavadgītā* 8.1–4, a possible source for the present verse, define them, *adhibhūta* is mundane existence (*kṣaro bhāvaḥ*), *adhyātma* is one's true nature (*svabhāvaḥ*), and *adhidaivata* the *puruṣa*.

11.34 *bhāryā* in *pāda* a is probably meant to be in the dual (*bhārye*) but the use of the singular could be original. Note how notions expressed by feminine nouns in *pāda* b are associated with male relatives (*prajñā* is a son, *kṣamā* a brother).

In *pāda* c, *jaṭā cāpaṁ* is problematic. One would expect here an abstract notion corresponding to a real-life element of the forest-dweller life, as in the above verses. Also, a bow is not naturally associated with the life of a forest hermit. *jaṭā* and *cāpa* are either still identified with *maitrī* (that is how I translate the *pāda*) or there is a need to emend, e.g., to *jaṭācāraḥ* ('good conduct is his twisted hair'). I prefer the former solution because in this way the four Buddhist *brahmavibhāras*, *maitrī-karuṇā-muditā-upekṣā*, appear in one uninterrupted sequence. One could even emend to *jaṭā cāyam* or *jaṭā cāpi*. The *brahmavibhāras* may seem to be out of context in a Brahmanical text but the source for them may have been YS 1.33: *maitrīkaruṇāmuditopekṣāṇāṁ sukhadukḥkhaṇyāpūṇyaviśayāṇāṁ bhāvanātāś cittaprasādanam*. See them mentioned also in verse 4.72 above, and in 11.56 below.

Note *mauna* in *pāda* e in stem form, and *upekṣakā* for *upekṣā*, both metri causa. For the four *maunās*, see 4.69.

*yamavalkalasaṃvītaḥ tapaḥkṛṣṇājīnādharah |*  
*uttarāsaṅgam āsīno yogapattadr̥ḍhavrataḥ || 35 ||*

He is clothed in the Yama-rules instead of a garment made of bark, and he wears penance instead of the skin of a black antelope. He is seated on the highest level of non-attachment, and a firm observance is his yoga-belt.

*vedaghoṣeṇa ghoṣeṇa prāṇāyāmo 'gnihāvanam |*  
*jītaprāṇa mṛgākūlo dhṛti yajñah kriyā japaḥ || 36 ||*

Fire sacrifice accompanied by the sound of murmuring the Vedas is breath-control accompanied by [its] hissing. The herd of deer [in the forest where the forest-dweller normally lives] is [now his] conquered breaths. [Now] sacrifice is resolution, ritual is mantra-recitation.

*arthasaṃgraha śāstreṣu sakhā damadayādayaḥ |*  
*śivayajñaṃ prayuñjīta sādhanāṣṭakapūjanam || 37 ||*

His treasures are in the *śāstras*, his companions are self-control, compassion, etc. He should perform sacrifice to Śiva as worship of the eight [yogic] practices (*sādhana*).

*pañcabrahmajalaih pūtaḥ satyatīrthaśivahrade |*  
*snānam ācamanam kṛtvā saṃdhyātrayam upāsayet || 38 ||*

11.35 I think that K<sub>7</sub>'s *jīnādharah* in *pāda* b may be the original reading, and it lengthens the final *a* of *jīna*<sup>o</sup> metri causa, and the remaining sources try to restore the standard form of *ajīna* and thus ruin the metre. Cf., e.g., MBh 1.123.18:

*sa kṛṣṇam maladigdhāṅgam kṛṣṇājīnadharām vane |*  
*naiṣādiṃ śvā samālakṣya bhaṣaṃ tasthau tadantike ||*

The accusative *uttarāsaṅgam* in *pāda* c is acceptable, but one may understand the final *-m* as a hiatus-filler after a locative (<sup>o</sup>*saṅga āsīno*), or in the middle of a compound (<sup>o</sup>*saṅgāsīno*).

11.36 *hāvana* in *pāda* b stands for *havana* metri causa. I suspect that <sup>o</sup>*mṛgākūlo* in *pāda* c stands for an unmetrical *mṛgakūlo*. Incidentally, even by inverting the order of the two elements in this *pāda*, there would remain the metrical error of two *laghus*: *mṛgakūlo jītaprāṇo*. Also, note <sup>o</sup>*prāṇa* and *dhṛti* in *pādas* cd as nouns in stem form.

11.37 See the word *saṃgraha* (here in stem form) used probably in a similar sense in 11.45 below. See a reference to eight *sādhana*s in DharmP 2.1 (quoted in the apparatus to the present verse in the critical edition). These may or may not point to the same set of practices.

Purified by the water of the five Brahma[-mantras], bathing and sipping water in the auspicious (*śiva*) lake at the pilgrimage place of truthfulness, he should honour the three junctures of the day.

*akṣamālā purāṇārthaṃ japa śāntaṃ divāniśam |*  
*jñānasalilasampūrṇa-m-itihāsakamaṇḍaluh || 39 ||*

The rosary is [now] the meaning of the Purāṇas. Recitation is [now his] peace of mind day and night. His jar of epics is filled with the water of knowledge.

*pañcakarmakriyotkrānti japa pañcavidhaḥ sukham |*  
*sādhanaṃ śivasamkalpa yogasiddhiphalapradah || 40 ||*

The actions of the five [medical] procedures are yogic suicide. Recitation is the five kinds of pleasure. The *Śivasamkalpa* [hymn] is [yogic] practice (*sādhana*), which yields fruits of yoga accomplishments.

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11.38 The reading of the witnesses in *pāda* d, *upāśrayet*, might be acceptable, but I consider my emendation, *upāsayet*, better, especially because that is the verb used in 11.58d below, in a similar context.

11.39 *Pāda* b may allow for various interpretations. The one I have chosen seems to be the simplest. It involves a stem form noun, *japa*, and *śāntaṃ* in the sense of *śāntiḥ*. Understand the middle of *pādas* cd as containing a hiatus-filler to bridge the vowels in a standard °*pūrṇa itihāsa*°.

11.40 My translation of this verse is tentative. Note that *utkrānti* (usually in similar contexts: ‘yogic suicide’) is a *yogāṅga* in chapter 16. See also 17.31, which mentions suicide by entering fire. I take *japa* tentatively as a stem form noun, and *pañcavidhaḥ* as if it read *pañcavidhaṃ*. BodhisattvaBh 1.3.4 teaches five kinds of *sukha*: *betusukhaṃ veditasukhaṃ duḥkhaḥprātipakṣikaṃ sukhaṃ veditopacchedasukhaṃ avyabādhyaṇ ca pañcamam sukham*. This would not be the first occasion in this chapter to see Buddhist categories introduced, see 11.34 above.

I think that E’s silent correction of °*pradah* to °*pradam*, making *pāda* d qualifying *sādhanaṃ* in *pāda* c, is reasonable, but since this form is not attested in any of the witnesses consulted, I hesitate to follow it. Nevertheless, I understand the sentence thus: that which is normally the *śivasamkalpa* is now, in this internalised version of the forest-dweller’s life, (yogic) practice that yields *siddhis*. I suppose that the reference is to *Vājasaneyisaṃhitā* 34.1–6, usually called *Śivasamkalpa*:

*yaj jāgrato dūram udaiti daivam*  
*tad u suptasya tathaivaiti |*  
*dūramgamaṃ jyotiṣāṃ jyotir ekam*  
*tan me manaḥ śivasamkalpam astu || etc.*

See this hymn referred to in Manu 11.251 in a context of expiation:

*saṃtoṣaphalam ābāraḥ kāmakrodhaparājitaḥ |*  
*āśāpāśajayābhyāso dhyānayogaratipriyaḥ |*  
*atitibhīḥ 'bhayaṃ dattvā vānaprasthaś cāred vratam || 41 ||*

His food is the fruit of contentment. He conquers lust and anger.  
 His practice is the victory over the trap of hope. He loves the joy  
 of yoga meditation. The forest-dweller should observe his vow by  
 providing guests with fearlessness.

*vānaprastham ayaṃ dharmam gadita yat pūrvam avadhāritam*  
*saṃsāroddharaṇam anityaharaṇam ajñānanirmūlanam |*  
*prajñāvṛddhikaram amoghakaraṇam kleśārṇavottāraṇam*  
*janmavyādhīharam akarmadahanaṃ seveta dharmottamam || 42 ||*

One should follow the Dharma of the forest-dweller, the supreme  
 Dharma, which has been taught and which, if first understood, will  
 deliver one from transmigration, will remove transient existence,  
 uproot ignorance, increase wisdom, will be fruitful, will deliver one  
 from the flood of affliction, will remove rebirth and disease, and will  
 burn one's bad karma.

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*sakṛj japtvāsyavāmīyaṃ śivasamkalpam eva ca |*  
*apahrītya suvarṇam tu kṣaṇād bhavati nirmalaḥ ||*

In Olivelle's translation: 'A man who has stolen gold, on the other hand, becomes instantly stainless by reciting softly[?] rather: once] the Asyavāmīya hymn and the Śivasamkalpa formulas.' Other texts that reference the *Śivasamkalpa* include NiśvGuhya 2.77, AgniP 259.74, and LiñP 1.64.76. See more on the *Śivasamkalpa* in Scheftelowitz 1906 and 1921.

11.41 Cf. 11.23 above on giving *abhaya* to guests.

11.42 In some MSS, *pāda* a gives a first impression of being an *anuṣṭubh* line with metrical problems. But, as Dominic Goodall remarked, the variants suggest that it may belong to the upcoming Śārdūlavikrīḍita verse. This is all the more so because that verse would otherwise contain only three *pādas*. My reconstruction of the now *pāda* a is still highly problematic; *gadita* is in stem form, and the final syllable of *pūrvam* scans as heavy. While these are acceptable in the language of the VSS (see pp. 24 ff), some elements remain questionable, namely the first syllable of *dharmam* as a short syllable, and the second syllable of *avadhāritam* as long. The *pāda* may have gone through some heavy corruption, possibly involving an eyeskip to 11.43a. It is also unclear if the first half of the *pāda* is to be interpreted as *vānaprastham ayaṃ*, *vānaprastho 'yaṃ* [sevet], *vānaprastham idaṃ*, or *vānaprasthamayaṃ*. I translate the first of these options, taking both *ayaṃ* and *dharmam* as neuter nominative. Word-final short syllables treated as heavy also appear in *pādas* bcd: °haraṇam (twice), °karam, and °haram.

[*parivrājakaḥ* —

The wandering mendicant ]

*parivrājakadharmo 'yaṃ kīrtayiṣyāmi tac chrṇu |*  
*sukhaduḥkhaṃ samaṃ kṛtvā lobhamohavivarjitaḥ || 43 ||*

Here follows the wandering religious mendicant's Dharma. Listen, I shall teach it to you. Making joy and pain equal, he gets rid of greed and folly.

*varjayaṃ madhu māṃsāni paradārāṃś ca varjayet |*  
*varjayet ciravāsaṃ ca paravāsaṃ ca varjayet || 44 ||*

He should avoid honey and meat, as well as others' wives. He should avoid staying [at one place] for long and also staying at others' places.

*varjayet sṛṣṭabhojyāni bhikṣāṃ ekāṃ ca varjayet |*  
*varjayet saṃgrahaṃ nityaṃ abhimānaṃ ca varjayet || 45 ||*

He should avoid food that has been thrown away and he should avoid getting alms [always] from the same household. He should always refrain from accumulating wealth and from self-conceit.

*susūkṣmaṃ manasā dhyātvā dṛṣau pādaṃ vinikṣipet |*  
*na kupyeta anālābhe lābhe vāpi na harṣayet || 46 ||*

Meditating on the extremely subtle one, he should cast his eyes on his feet [when begging]. He should not get angry when he does not receive anything, and when he does, he should not rejoice.

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11.45 See the term *arthasaṃgraha* in 11.37c, probably in the same meaning as *saṃgraha* here in *pāda* c.

11.46 On meditation on the subtle one (*susūkṣma*), see Intro **CHECK**.

*Pāda* b is suspect as it is transmitted in the MSS (in most sources it is *śucau pādaṃ vinikṣipet*: 'he should place his foot in the pure?'). My conjecture (*dṛṣau*) results in something close to the early Buddhist rule given in the Pāli *Pātimokkha* on begging that says that the monk should not make eye-contact with the donor. See *Pātimokkha* Sekhiyā 7–8 and 28:

*okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā |*  
*okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā | [...]*  
*pattasaññi piṇḍapātaṃ paṭiggabessāmīti sikkhā karaṇīyā |*

In Bhikkhu Nāṇatusita's translation (Nāṇatusita 2014, 294 and 303): ‘I shall go with the eyes cast down inside an inhabited area,’ thus the training is to be done. “I shall

*artbatṛṣṇāsv anudvigno roṣe vāpi sudāruṇe |*  
*stutinindā samaṃ kṛtvā priyaṃ vāpriyaṃ eva vā || 47 ||*

He should not be agitated with regards to thirst for material things,  
 or to violent anger. He should take praise and reproach equal, as  
 well as pleasant and unpleasant things.

*niyamās tu parīdhānaṃ saṃyamāvṛtamekhalāḥ |*  
*nirālambaṃ manaḥ kṛtvā buddhiṃ kṛtvā nirañjanām || 48 ||*

His garment is the Niyama-rules, and he is girded by the girdle of  
 constraint (*saṃyama*). He should make his mind supportless, his  
 intellect spotless,

*ātmānaṃ pṛthivīm kṛtvā khaṃ ca kṛtvā manonmanam |*  
*tridaṇḍaṃ triguṇaṃ kṛtvā pātraṃ kṛtvākṣaro 'vyayaḥ || 49 ||*

the ground his self, the sky the mind-nonmind [state of mind] (*manon-*  
*mana*), the three staffs [of the *parivṛājaka*] the three qualities (*guṇa*),  
 and the bowl the imperishable syllable.

*nyased dharmam adharmam ca īrṣyādvēṣaṃ parityajet |*  
*nirdvandvo nityasatyastho nirmamo nirahaṃkṛtaḥ || 50 ||*

He should throw away Dharma and Adharma, and should give up  
 envy and hatred. He should be indifferent to opposites, always dwell  
 in truthfulness, being unselfish, humble.

*divasasyāṣṭame bhāge bhikṣāṃ saptaḡṛhaṃ caret |*  
*na cāsīta na tiṣṭheta na ca dehīti vā vadet || 51 ||*

sit with the eyes cast down inside an inhabited area,” thus the training is to be done. [...] “I  
 shall accept alms-food paying attention to the bowl,” thus the training is to be done.’ The  
 last of these sentences opens up another possibility for emending the text of the VSS: *pā-*  
*daṃ* might perhaps be considered as a corruption from *pātraṃ* (‘on his bowl’). I am not  
 aware of similar Dharmaśāstric teachings on avoiding eye-contact. The closest could be  
 BaudhDhS 1.5.11 on observing silence while begging (*vāgyatas tiṣṭhet*). Not even Manu  
 5.50–60, a longer section on begging, prohibits eye-contact. If there are indeed no Brah-  
 manical rules on this topic, the verse above in the VSS could be another piece of evidence  
 for Buddhist influence.

11.47 In *pāda* c, understand *stutinindā* as a dual (or singular) accusative.

11.48 On *saṃyama*, see notes on 11.14 above.

11.49 °*kṣaram avyayam* in *pāda* d would be hypermetrical, that is probably why the  
 nominative appears here.



He should go on his alms round visiting seven houses at the eighth part of the day. He should not sit down, he should not stay, and he should not say ‘Give me!’

*yathālābhena varteta aṣṭau piṇḍān dine dine |  
vastrabhojanaśayyāsu na prasajyeta vistaram || 52 ||*

He should live on what is available, on eight bites a day. He should not stick to items of clothes, food, or a bed, for long.

*nābbhinandeta maraṇaṃ nābbhinandeta jīvitam |  
indriyāṇi vaśaṃkrtvā kāmaṃ hatvā yatavrataḥ || 53 ||*

He should nor rejoice in death, he should not rejoice in life. Having conquered his senses, and having killed his desire, firm in his observances,

*atītaṃ ca bhaviṣyaṃ ca na bhikṣuś cintayet sadā |  
krodhamānamadadarpān parivrāḍ varjayet sadā || 54 ||*

the mendicant (*bhikṣu*) should never think about the past or the future. The wandering mendicant (*parivrāj*) should always avoid anger, self-conceit, intoxication, and pride.

*virāgaṃ tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |  
dhāraṇāśaratikṣṇena mṛgaṃ hatvā manendriyam || 55 ||*

Making indifference a bow which is strung with the strings of breath-control, he should kill the beast that is the mind and the sense-faculties with the sharp-pointed arrow of concentration.

*maitrīkḥadgasutikṣṇena saṃsārārīm nikṛntayet |  
karuṇāvartacakreṇa krodhamattagajam jayet |  
muditāvarmabaddhāṅgas tūṇaṃ pūrṇaṃ upekṣayā || 56 ||*

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11.51 According to *Manu* 6.56, the wandering ascetic should go around begging after people have finished their meal. MBh Suppl. 1.52.36 (= LakṣmīNārS 1.238.18ab = VāsiṣṭhaDhS 11.36ab) suggests that the ‘eighth part of the day’ is around sunset: *dīvasasyāṣṭame bhāge mandibhūte divākare*.

11.54 Pāda c is a *sa-vīpulā*.

11.55 Understand pāda c as *dhāraṇātikṣṇaśareṇa*.

He should stab the enemy that is transmigration with the extremely sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion. His body should be clad in the armour of sympathy, his quiver full of equanimity.

*anakṣaram param brahma cintayet satatam divja |*  
*brahmaṇo hṛdayam viṣṇur viṣṇoś ca hṛdayam śivah |*  
*śivasya hṛdayam saṃdhyā tasmāt saṃdhyām upāsayet || 57 ||*

He should constantly recall the unutterable syllable which is the supreme Brahman, O Brahmin. Brahmā's heart is Viṣṇu. Viṣṇu's heart is Śiva. Śiva's heart is the junctures of the divisions of the day. Therefore he should worship the junctures.

*saṃsārārṇavatāraṇam śubhagatiḥ sa brahma saṃdhyākṣaram*  
*dhyāyen nityam atandrito hy anupamam vyaktātmaivedyam śivam |*  
*rūpair varṇaguṇādibhiś ca vibitam durlakṣyalakṣyottamam*  
*yatnoddhṛtya samāśrayet suragurum sarvārtihartā haram || 58 ||*

[Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctures, the [sacred] syllable. One should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifest soul. He should take refuge in Hara, who is devoid of form, colour, qualities etc., who is the supreme aim which is difficult to discern, honouring the divine guru with effort, who removes all pain.

*|| iti vṛṣasārasaṃgrabe caturāśramadharmavidhāno nāmādhyāya ekādaśamah ||*

Here ends the eleventh chapter in the *Vṛṣasārasaṃgraha* called Regulations concerning the four life-stages.

11.56 Understand *pāda* a as *maitrīśutīkṣṇakhaḍgena*, which is even metrical. Note the four Buddhist *brahmanvibhāras*, *maitrī*, *karuṇā*, *muditā*, and *upekṣā*, mentioned in this verse. They appear also in verses 4.71 and 11.56 above.

11.58 Note *vibita* in *pāda* c probably in the sense of 'devoid of.' I take *yatnoddhṛtya* in *pāda* d as *yatnenoddhṛtya*, *yatna* being in stem form, and °*hartā* as nominative for accusative.

[ dvādaśamo 'dhyāyaḥ ]  
[ Chapter Twelve ]

[ ātithyadharmah —  
Rules of hospitality ]

*devy uvāca* |

*ahiṃsā paramo dharmah satataṃ parikīrtyate* |

*ātithyakānāṃ dharmam ca kathayasva yad uttamam* || 1 ||

The Goddess spoke: Non-violence is always praised as the highest Dharma. Teach me also the ultimate Dharma of hospitality.

*maheśvara uvāca* |

*ahiṃsātithyakānāṃ ca śṛṇu dharmam yad uttamam* |

*trailokyam akhilaṃ devi ratnapūrṇam sulocane* || 2 ||

Maheśvara spoke: Hear the ultimate Dharma of non-violence and that of hospitality. O beautiful-eyed goddess, [if] all the three worlds, full of wealth,

*caturvedavide dānam na tattulyam ahiṃsakah* |

*śṛṇu dharmam atithyānāṃ kīrtayiṣyāmi sundari* || 3 ||

[were handed over as] a gift to [a Brahmin who] knows the four Vedas, [that gift] cannot be compared to somebody who avoids causing harm. Hear the Dharma of the hospitable ones. I shall teach it [to you], O beautiful one.

[ vipulopākhyānam —

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12.1 One could read *ahiṃsāparamo dharmah* in *pāda* a. This would translate as 'A Dharma beyond non-violence is always being praised.' It is not crystal clear why *ahiṃsā* is mentioned at all at the beginning of this chapter. I suspect that by *ātithyakānāṃ dharmam*, one should simply understand *ātithyadharmam*.

12.2 Understand *ahiṃsātithyakānāṃ* as *ahiṃsakānāṃ ātithyakānāṃ ca* or *ahiṃsāyā ātithyakānāṃ ca*.

12.3 Note that this verse seems to be all that Maheśvara teaches in this chapter on *ahiṃsā*, and that *tattulyam ahiṃsakah* may either contain a sandhi bridge (*tattulya-m-ahiṃsakah*) or be interpreted as *dānam na tat tulyam ahiṃsakena* ('that gift is not comparable to a non-violent person'). *atithyānāṃ* in *pāda* c stands for *ātithyānāṃ*, *ātithyasya*, or *ātithyakānāṃ* metri causa.

Story of Vipula ]

*āsīd vṛttaṃ purākhyānaṃ nagare kusumābhvaye |*  
*kapilasya suto vidvān vipulo nāma viśrutaḥ || 4 ||*

This is an old story of what happened once in a city called Kusuma.  
There was a famous and wise man called Vipula, Kapila's son.

*dharmanityo jitakrodhaḥ satyavādī jitendriyaḥ |*  
*brahmaṇyaś ca kṛtajñaś ca madbhaktaḥ kṛtaniścayaḥ || 5 ||*

He always followed Dharma, he conquered anger, he spoke only the  
truth, and he conquered his senses. He was pious and knowledge-  
able, and he was my determined devotee.

*dhanādhyo 'tithipūjyaś ca dātā dānto dayāluḥ |*  
*nīyāyāritadhano nityam anyāyaparivarjitaḥ || 6 ||*

He was rich and he worshipped his guests. He was generous, re-  
strained, and kind. His wealth always came through just means. He  
always stayed away from illegal transactions.

*bhāryā ca rūpiṇī tasya candrabimbaśubhānanā |*  
*pīnottuṅgastanī kāntā sakalānandakārīṇī |*  
*pativratā patiratā patiśuśrūṣaṇe ratā || 7 ||*

He had a pretty wife whose face was as beautiful as the disk of the  
moon. Her breasts were round and elevated, she was lovely, a source  
of all pleasures. She was faithful, devoted to her husband and his  
needs.

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12.4 Kusumapura is Pāṭaliputra, or modern Patna in Bihar. This is confirmed in verse 12.12, where the confluence of the Gaṇḍakī and the Gaṅgā is mentioned as a local spot. The *dramatis personae* in the following story are the following: Vipula—a merchant, Kapila's son; Vipula's wife; a Brahmin guest (Dharma in disguise?); a monkey; Bhīmabala—a traveller; Puṇḍaka—the foreman of the guild; King Siṃhajaya; Queen Kekayī; Caṇḍa and Vicaṇḍa—two envoys of the king; Citraratha—the king of the Gandharvas; Sūrya, Soma, Indra, Viṣṇu, and Brahmā.

12.5 *Pāda* d implies that Vipula is a Śaiva devotee, but there is little indication in this story of Vipula's affiliation, except for 12.44, where Maheśvara is mentioned. The story as we have it here ends with a praise of Brahmā.

12.6 While one would normally translate *atithipūjya* (in *pāda* a) as 'to be worshipped by guests,' in the light of the story I suspect that the intended meaning is that he worshipped his guests.

*atha kenāpi kālena sūryarāga-m-abbūt tataḥ |*  
*grastabhāgatrayas tv āsīt kṛṣṇamādhavamāsike || 8 ||*

Now, once there was an eclipse of the sun. Three quarters [of the sun] were eclipsed, and it was in the dark half of the month of Mād-hava [April-May].

*snātukāmāvatīryante sarve pauranṛpādayaḥ |*  
*devās ca pitaraś caiva tarpyante vidbivat tathā || 9 ||*

Eager to take a ritual bath, the king and all the citizens went down [to the riverbank]. Then they worshipped the gods and the deceased ancestors according to the rules.

*keciḥ juhvati tatrāgniṃ kecid viprāṃś ca tarpayet |*  
*kecid dānapatiṣṭhanti kecid stuvanti devatām || 10 ||*

Some sacrificed in the fire, some fed the Brahmins, some were of service with donations, others praised the deity.

*dhyānayogaratāḥ kecit kecit pañcatape ratāḥ |*  
*evaṃ pravartamāneṣu rājanādiṣu sarvaśaḥ || 11 ||*

Some people practised yoga meditation, others were engrossed in five-fire penance. While the ritual waving of lamps etc. were being performed all around the place,

*vipulo 'pi hi tatraiva gaṅgāgaṇḍakisaṃgame |*  
*bhāryayā saha tatraiva snātvā kṣomavibhūṣaṇaḥ || 12 ||*

Vipula also, performing a bath there at the confluence of the Gaṅgā and the Gaṇḍakī, attired in linen clothes, together with his wife,

12.8 In *pāda* b, understand *sūryarāgam* as *sūryoparāgaḥ* ('eclipse of the sun'). I take °*rāga-m-abbūt* an example of irregular sandhi for °*rāgo 'bbūt*.

12.9 Understand *pāda* a as *snātukāmā avatīryante*. It is an instance of double sandhi or of a stem form noun in sandhi with the following verb.

12.10 Understand *agniṃ* in *pāda* a as locative, and *tarpayet* in *pāda* b as plural. Note *dāna* in *pāda* c in stem form (for the instrumental).

12.11 *rājanādiṣu* in *pāda* d is suspect. The intended meaning may be 'the royals and other people,' but I prefer now the option to take it as a shortened form of *nīrājanādiṣu*, and that is how I translate it. Cf., e.g., SivP 7.30.81cd: *nīrājanādikaṃ kṛtvā pūjāśeṣaṃ samāpayet*.

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

*devatāguruviprāṇām anyeṣāṃ tarpaṇe rataḥ |*  
*tatrāvasarasamprāpto brāhmaṇo 'tithir āgataḥ || 13 ||*

was engrossed in satiating the deities, the gurus, the Brahmins and others. Then, jumping on the possibility, a Brahmin came up [to them] as a guest.

*bhāryā tasyātirūpeṇa mohitā brahmaṇas tadā |*  
*brāhmaṇo 'pi tathaiveha rūpeṇāpratimo bhavet || 14 ||*

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

*anyonyadr̥ṣṭisaṃsaktau jātau tau tu parasparam |*  
*vipulenañjalim kṛtvā brāhmaṇa saṃśītavrata || 15 ||*

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

*ājñāpaya dvijaśreṣṭha adya me 'nugrahaṃ kuru |*  
*bhāryābhṛtyapaśugrāma ratnāni vividhāni ca || 16 ||*

I am at your service, be gracious to me now, O great Brahmin. [My] wife, servants, cattle, village, and all kinds of jewels [are all at your service].'

*vipulenaivam uktas tu grhīto brāhmaṇo 'bravīt |*  
*yadi satyaṃ pradātāsi suprasannaṃ manas tava || 17 ||*

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12.14 *Pāda* d is suspect and the translation of *pādas* cd is tentative. The expression *rūpeṇāpratimo/°pratimā bhuvi* ('his/her beauty is unparalleled in the world') is common in the MBh and in the Purāṇas. Is that what was meant here? May a dual have been intended? An alternative reading, albeit requiring substantial emendations, could be: *brāhmaṇo 'pi tathaivāha rūpeṇāpratimā bhuvi*; 'The Brahmin [felt the same] and said [to himself,] her figure is unparalleled in the world.' Nevertheless, I retained the reading found in the MSS, and I interpret *pāda* d as an indication that this Brahmin was extraordinary, in fact a manifestation of Dharma.

12.15 While the apparatus here appears to indicate that in *pāda* a I am following E, in fact the majority of the remaining witnesses suggest the same reading.

12.16 *°grāma* in *pāda* c is in stem form, although it would be unproblematic to correct it to the neuter singular (to form a *samābhārasamāsa*).

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

*vīpula uvāca |*  
*suprasannaṃ mano me 'dya suprasannaṃ tapaḥphalam |*  
*śīghraṃ ājñāpaya vipra yac cābhilaṣitaṃ tava |*  
*adeyaṃ nāsti viprasya svaśiraḥprabhṛti dvija || 18 ||*

Vipula spoke: 'My heart is generous today, generosity is the fruit of austerity. Just command me quickly, O Brahmin. What is your desire? There is nothing that should not be donated to a Brahmin, including one's own head, O Brahmin.'

*brāhmaṇa uvāca |*  
*yady evaṃ vadase bhadra bhāryāṃ me dehi rūpiṇīm |*  
*svasti bhavatu bhadraṃ vaḥ kalyāṇaṃ bhava śāśvataṃ || 19 ||*

The Brahmin spoke: 'If you talk like this, dear Sir, give me your beautiful wife. May there be happiness, may you be fortunate, and may you prosper eternally!'

*vīpula uvāca |*  
*praticcha bhāryāṃ suśroṇīm rūpayauvanaśālinīm |*  
*akutsitāṃ viśālākṣīm pūrṇacandranibhānanām || 20 ||*

Vipula spoke: 'Accept my nice-buttocked, young and beautiful wife, who is blameless, large-eyed, and whose face resembles the full-moon.'

*bhāryovāca |*  
*parityājyā kathaṃ nātha apāpāṃ tyajase kathaṃ |*  
*atīva hi priyāṃ bhāryāṃ nirdoṣāṃ ca kathaṃ tyajeḥ || 21 ||*

12.17 Note that C<sub>02</sub>'s omission of *pādas* cd here could be due to an eyeskip from *suprasannaṃ* in 12.17d to *suprasannaṃ* in 12.18a, although this would have also led to an omission of the next *vīpula uvāca*.

12.18 *Pāda* c is either a *sa-vīpulā* or by applying the *krama* licence, by which °*pra* does not make *vī°* a long syllable, a *na-vīpulā*.

12.19 *Pāda* c has the metrical fault of two *laghus* in the second and third position.

In *pāda* d, *bhava* is less than satisfactory. One would normally expect *bha-vate/bhavatām/bhavatu* in this context. Alternatively, it is possible that *kalyāṇo bhava* ('be happy') was meant, or E's reading (*tava*) could be accepted as a conjecture.

The wife spoke: ‘How can you abandon me, my lord? How can you dismiss a woman who is sinless? How can you abandon a wife who is extremely kind and faultless?

*sakhā bhāryā manuṣyāṇām iha loke paratra ca |*  
*dānaṃ vā sumahad dattvā yajño vā subahuḥ kṛtaḥ || 22 ||*

A wife is a man’s friend in this world and in the other world. [Even if] a man gives enormous donations or performs numerous sacrifices,

*aputro nāpnuyāt svargaṃ tapobhir vā suduṣkaraiḥ |*  
*śruto me pitṛbhiḥ prokto brāhmaṇaiś ca mamāntike || 23 ||*

or performs hard penance, he cannot reach heaven without having a son. I have heard this as taught by my father and my uncles, and by Brahmins in my presence.

*aputro nāpnuyāt svargaṃ śrutaṃ me babuśaḥ purā |*  
*mandapālo dvijaśreṣṭho gataḥ svargaṃ tapobalāt || 24 ||*

A sonless man cannot reach heaven. I have heard this so many times! Mandapāla, the great Brahmin, went to heaven as a reward of his austerities,

*dānāni ca babūn dattvā yajñāṃś ca vividhāṃs tathā |*  
*vedāṃś ca japayajñāṃś ca kṛtvā sa dvijasattamaḥ || 25 ||*

having made numerous donations, having performed various sacrifices, Vedic sacrifices and sacrifices of recitation, that great Brahmin.

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12.21 All witnesses consulted read *sa* instead of my conjectured *ca* in *pāda* d. *sa* might work if we read *tyajet* (C<sub>45</sub>C<sub>02</sub>) instead of *tyajeh* (C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>), but even this version sounds a bit out of context (‘how can he abandon...’).

12.23 Note *me* as instrumental in *pāda* c (Oberlies 2003, 102–103 [4.1.3]). I translate *pitṛbhiḥ* in the same *pāda* as ‘father and uncles,’ and not as ‘ancestors’ because the former fits the context better.

12.24 Note *me* as instrumental again in *pāda* b. See details of Mandapāla’s story, here summarised, in MBh 1.220.5ff.

12.25 Note *dānāni babūn* for *dānāni babūni* in *pāda* a. Understand *pāda* c as *vedayajñāṇ japayajñāṃś ca kṛtvā*. (See *vedayajña* mentioned in VSS 3.37a above.) On *japayajña*, see VSS 6.1–2 and 5 above, as well as, e.g., BhG 10.25c (*yajñānām japayajño smi*) and Manu 2.86 (*vidhiyajñāj japayajño viśiṣṭo daśabhir guṇaiḥ*).



*prāptadvāro 'pi yasyāpi devadūtair nivāritaḥ |*  
*aputro nāpnuyāt svargaṃ yadi yajñaśatair api || 26 ||*

But even he, even when he reached the gate [of heaven], was stopped  
 by the celestial messengers. [They said:] “The sonless cannot enter  
 heaven, not even by hundreds of sacrifices.”

*ity uktas tu cyutaḥ svargān mandapālo mahān ṛṣiḥ |*  
*putrān utpādayām āsa śāraṅgāms' caturō dvijaḥ || 27 ||*

Mandapāla, the great sage, having been thus informed fell from heaven.  
 The Brahmin begot four sons with a Śāraṅga-bird.

*tena puṇyaprabhāveṇa svargaṃ prāpto hy avāritaḥ |*  
*kulatrāṇāt kalatrāsmi bharaṇād bhārya eva ca || 28 ||*

By the virtue of this, he reached heaven unobstructed. I am a wife  
 (*kalatra*) because I protect the family (*kulatrāṇāt*), and I am a wife  
 to be supported (*bhāryā*) because I bear [sons] (*bharaṇa*).

*dārasaṃgraha putrārthe kriyate śāstradarśanāt |*  
*yāni santi gr̥he dravyaṃ grāmaghoṣagr̥hāṇi ca || 29 ||*

Taking a wife is for the sake of having sons according to the Śāstras.  
 Please give that Brahmin all the wealth you find at home, the village,  
 the stations of herdsmen, and the houses,

*dātum arhasi viprāya na mām dātum ihārhasi |*  
*bhāryāyā vacanaṃ śrutvā vipulaḥ punar abravīt || 30 ||*

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

12.26 *Pādas* ab are not perfectly smooth syntactically, *yasyāpi* is difficult to fit in. Perhaps understand *prāptadvāre 'pi yasmin sa devatūtair nivāritaḥ*. Alternatively, *yasya* might reference *svargaḥ*.

12.28 Note that *pāda* c is the result of emendations (the majority of the MSS read *kalatrāṇām kalatrāsmi*), and that *bhārya* in *pāda* d is to be understood as *bhāryā* metri causa. I added 'to be supported' in the translation to convey the general meaning of the word *bhārya*, which seemed to fit the context well.

12.29 Note the stem form °*saṃgraha* metri causa in *pāda* a. Note the number discrepancy between *yāni santi* and *dravyaṃ* in *pāda* c, which is repeated in 12:42a.

12.30 I have not included C<sub>02</sub><sup>pc</sup>'s *vipula uvāca* (echoed in E) because after *punar abravīt* it seems secondary and unnecessary. Note that the correction in C<sub>02</sub> is in a second hand and it is also to be found in paper NSS K<sub>41</sub> and K<sub>107</sub> (see p. 60).

*sādhū bhāmini jānāmi sādhu sādhu pativrate |  
jito 'smy anena vākyena anenāsmi hi toṣitaḥ || 31 ||*

‘Alright, my beautiful wife, I know! Good, good, my faithful wife!  
I am beaten by this speech and I am satisfied with it.

*adya grahaṇakāle ca dvija āgatya yācate |  
dadāmiṭi pratijñāya adattvā narakam vraje || 32 ||*

Today the Brahmin came up to me at the time of eclipse, and he  
asked me. I promised him that I would give [you away]. If I don’t  
give [you to him], I will go to hell.

*narakam yadi gacchāmi kulena saha sundari |  
kalpakoṭisahasre 'pi narakastho yaśasvini |  
muktim eva na paśyāmi janmakotīśatair api || 33 ||*

If I go to hell along with my family, I will be in hell, O brilliant  
woman, for millions of æons, and will not see release for millions of  
births.

*adānāc cāśubham devi paśyāmi varavarṇini |  
dānena tu śubham paśye svargaloke yad akṣayam || 34 ||*

I can see something bad [coming], my Princess, from not giving, O  
woman with a nice complexion, but from giving I can see something  
good in heaven that is eternal.

*noktam mayānṛtam pūrvam nityam satyavrate sthitaḥ |  
satyadharmam atikramya nānyadharmam samācare || 35 ||*

I have never ever lied, I always observe the vow of truthfulness. If  
I transgressed the Dharma of truthfulness, [by this] I would stop  
following all other Dharmas [too].

*bhāryā dharmasakhety evam tvayā pūrvam udāhṛtam |  
yadi dharmasakhāyāsi so 'dya kāla ihāgataḥ || 36 ||*

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12.33 The reading *narakastho* in *pāda* b (K<sub>7</sub>E) might not be the original one but  
it is definitely the simplest solution. *narakasthād* may be original, possibly meaning  
*narakasthānād*.

You mentioned earlier that the wife is one's Dharmic friend. If you are indeed Dharma's friend, it was actually the perfect time for him to come up to us today.

*dvijarūpadharo dharmah svayam eva ihāgataḥ |  
jijñāsārtham ahaṁ bhadre na vighnaṁ kartum arhasi || 37 ||*

[For] Dharma himself visited us, disguised as a Brahmin. I am being tested. My dear, please don't cause me trouble.

*mātāvvyaktaḥ pitā brahmā buddhir bhāryā damaḥ sakhā |  
putro dharmah kriyācārya ity ete mama bāndhavāḥ || 38 ||*

The unmanifest (*avyakta*) is my mother, Brahmā is my father, intelligence my wife, self-control my friend. Dharma is my son, ritual is my teacher. These are my relatives.

*kālaśreṣṭho grabhaḥ sūryo gaṅgā śreṣṭhā nadīṣu ca |  
candraḥsaye dinam śreṣṭham naraśreṣṭho dvijottamaḥ || 39 ||*

The best time is the time of the eclipse of the Sun. The best one among the rivers is the Gaṅgā. The best day is at new moon, the best man is the Brahmin.

*śuśrūṣaṇārtham viprasya mayā dattāsi sundari |  
sarvasvaṁ brāhmaṇe dattvā vanam evāśrayāmy aham || 40 ||*

I have given you to the Brahmin to serve him, O beautiful woman. After I have given all my riches to the Brahmin, I shall resort to the forest.'

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12.36 I have emended *tvayi* in *pāda* d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity. Note the form *sakhāyā* for a feminine *sakhī* or *sahāyā*. I sense a touch of humour or sarcasm in Vipula's spin on his wife's claim in 12.22a that 'a wife is a man's friend': now he suggests that his wife, his 'Dharmic friend,' is actually friends with Dharma.

12.37 *jijñāsārtham ahaṁ* in *pāda* c is slightly clumsy. Understand *maj-jijñāsārtham* ('in order to test me').

12.39 I understand *grabhaḥ sūryo* in *pāda* a as *sūryagrabhaḥ* (or *sūryagrabhaṇam*): the eclipse of the Sun, which appears to be an auspicious day. See, e.g., *Āgamakalpalatā* 3.128: *sūryagrabhaṇakālasya samānā nāsti bhūtale |*

*atra yad yat kṛtaṁ karma anantaphaladaṁ bhavet ||*

This short list of 'best of' items anticipates VSS 15.16–29, a longer list of what is best in every possible category, not entirely differently in manner from BhG 10.21–38.

12.40 *Pāda* d may give a hint at the connection between this chapter and the end of the previous one: this story is partly a propagation of the life of the *vānaprastha*.

*śaṅkara uvāca |*  
*tūṣṇīmhbhūtā tato bhāryā aśrupūrṇākulekṣaṇā |*  
*kare grhya viśālākṣī brāhmaṇāya niveditā || 41 ||*

Śaṅkara spoke: The wife remained silent, her bewildered eyes filled with tears. [Vipula] took her by the hand and the long-eyed woman was presented to the Brahmin.

*yāni santi grhe dravyaṃ hiraṇyaṃ paśavas tathā |*  
*dadāmi te dvijaśreṣṭha grāmaghoṣagrāhādikam || 42 ||*

‘I am ready to give you all the wealth I have at home, all the gold and cattle, O great Brahmin, the village, the stations of herdsmen, and the houses, and everything else,

*muktāvaidūryavāsāmsi divyāṇy ābharaṇāni ca |*  
*sarvān grhāṇa viprendra śraddhaya dattasatkṛtān || 43 ||*

pearls, gems, clothes, and exquisite jewellery. Accept all these, O best of Brahmins. It’s given in good faith and with respect.

*prīyatām bhagavān dharmāḥ prīyatām ca maheśvaraḥ |*  
*prīyantām pitarāḥ sarve yady asti sukṛtāṃ phalam || 44 ||*

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

*rudra uvāca |*  
*vipulasya vacaḥ śrutvā brāhmaṇena tapasvinā |*  
*āśīḥ suvipulaṃ dattvā vipulāya mahātmane || 45 ||*

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

12.41 Note that the variant *maheśvara uvāca* in E may seem as an odd alteration by Naraharinath, but in fact paper MSS K<sub>41</sub> and K<sub>107</sub> (neither collated for this chapter) also read the same. See pp. 57 ff.

12.44 Note ŚDhŚ 10.11cd, in a similar context of donations: *bhojayitvā tato brūyāt prīyatām bhagavān śivaḥ*. Understand *sukṛtāṃ phalam* as *sukṛtaphalam* (metri causa).

12.45 Note that the variant *maheśvara uvāca* in E again is to be found in the paper MS K<sub>41</sub>, but this time not in K<sub>107</sub> (compare note to 12.41). One may wonder why the

*vaset tatra gṛhe ramye bhāryām ādāya tasya ca |*  
*vīpulas tu namaskṛtvā kṛtvā cāpi pradakṣiṇam || 46 ||*

and then went off to live in a nice house, taking Vipula's wife with him. As for Vipula, he saluted and circulambulated him.

*brāhmaṇam abhivādyaivaṃ gataḥ śīghraṃ vanāntaram |*  
*vane mūlaphalābhāro vicareta mahītale || 47 ||*

Thus saying good-bye to the Brahmin, he departed quickly into the forest. In the forest, he lived off roots and fruits, and roamed the world.

*ekākī vijane śūnye cintayā ca pariplutaḥ |*  
*kva gacchāmi kva bhokṣyāmi kutra vā kiṃ karomy aham || 48 ||*

But being alone in an abandoned and deserted place, he got overwhelmed with worry. 'Where should I go? Where could I find food? From whom? What shall I do?

*na pathaṃ viśayaṃ vedmi grāmaṃ vā nagarāṇi vā |*  
*khetakharvaṭadeśaṃ vā jñānāmīha na kañcana || 49 ||*

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

*amuṃ suśailaṃ paśyāmi vipulodarakandaram |*  
*tam āruhya nirikṣyāmi grāmaṃ nagarapattanam || 50 ||*

I can see a nice mountain yonder with large cavities and caves. I'll climb it and try to figure out if there is a village, town, or city [nearby].'

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Brahmin is labelled as ascetic (*tapasvin*) in *pāda* b.

There are several ways to explain the form *āśīḥ* in *pāda* c. The easiest is to treat it as a singular accusative neuter. Alternatively, it could be a plural accusative feminine of *āśī* and then *suvipulaṃ* is either to be understood adverbially or as *suvipulā*[h]. Another way to treat *āśīḥ* would be to take it as a nominative standing for the accusative.

12.47 Note the metrical problem in *pāda* a (two *laghus*).

12.49 In *pāda* c, I accepted E's reading (*°kharvaṭa°*, 'a mountain village') against all witnesses consulted. The MSS transmit a reading that is difficult to make sense of (*°kharpaṭa*, 'ragged garment'). In *pāda* d, the reading of all the witnesses, *kañcana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens in 12.55d.

12.50 *Pāda* a is a *ma-vipulā*.

*evam uktvā tu vipulaḥ śanaiḥ parvatam āruhat |  
vṛkṣacchāyāṃ samālokyā niśasāda śramānvitaḥ || 51 ||*

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

*etasminn eva kāle tu vṛkṣasākhāvatārya ca |  
apūrvam ca surūpaṃ ca sugandhatvaṃ ca śobhanam || 52 ||*

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

*phalaṃ gr̥hya vicitraṃ ca bṛdayānandanam śubham |  
vipulasyāgrataḥ kṛtvā punar vṛkṣaṃ samāruhat || 53 ||*

lovely, delightful and pleasant-looking fruit, it put it in front of Vipula, and then climbed back onto the tree.

*vipulaś citravad dṛṣṭvā vismayam paramaṃ gataḥ |  
aho vā svapnabbūto 'smi aho vā tapasaḥ phalam || 54 ||*

Vipula, looking [at it] as if seeing a miracle, was perplexed. Wow, am I sleeping? Or is this the fruit of my penance?

*na paśyāmi na jighrāmi na ca svādaṃ ca vedmy aham |  
vārttāpi na ca me śrotā pratijānāmi kaṃcana || 55 ||*

I have never seen, smelt, or tasted anything like this. I have not even heard of anything like this. I shall let somebody know about it.

12.51 I have accepted the reading of E in *pāda* d (*āruhat*) because I think that *āruhet* is an early scribal mistake that is easy to make, and because °*āruhat* comes up again in 12.53d. Additionally, K<sub>41</sub> (paper MS, not collated here) seems to read *āruhat* too (f. 220r).

12.52 Note the stem form noun °*śākhā* in *pāda* b. Understand °*śākhāyā avatārya* or *śākhayāvatārya*. Understand *sugandhatvaṃ* in *pāda* d as *sugandhi*.

From this point on, the story might be interpreted as a dream. See especially 12.149ab: *svapnabbūtam ivāścāryaṃ paśyāmi...*

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

12.54 See notes on 12.52 above on how most of the story could be interpreted as a dream.

12.55 Note the use of the (non-historical) present tense in *pādas* ab clearly pointing

*evam uktvā hy anekāni phalaṃ gr̥hya manoramam |  
sunirīkṣya punar jighran punar jighran nirīkṣya ca || 56 ||*

Having repeated this several times, taking that nice fruit, he kept observing it smelling it again and again.

*phalaṃ cātra nirūpyanto deśaṃ vāpy avalokayan |  
pāthēyarahitaś cāsmi devadattaṃ phalaṃ mama || 57 ||*

‘While gazing at this fruit, and observing the countryside, I have run out of provisions. This fruit is godsent.

*tat phalaṃ pratigr̥hyaiva nagaraṃ praviśāmy aham |  
prārthayitvā tu yat kiṃcij jīvanārthaṃ carāmy aham || 58 ||*

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

*tataḥ śailam atikramya nagaraṃ praviveśa ha |  
pathi kaścij janaḥ pr̥ṣṭhaḥ kiṃnāma nagaraṃ tv idam || 59 ||*

Then crossing that mountain, he entered the city. He asked a man on the road: ‘What is the name of this city?’

*sa hovāca pathikena kim apūrvam ihāgataḥ |  
dakṣiṇāpathadeśo ’yaṃ naravīrapuraṃ tv adaḥ || 60 ||*

The traveller replied: ‘Have you never been here before? This is the Deccan region, and this is the city of Naravīra.

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to past events. I suspect that *śrotā* in *pāda* c is meant to be feminine participle *śrutā*, but the metre required the first vowel to be lengthened. Understand *me* as *mayā* (Oberlies 2003, 102–103 [4.1.3]). In *pāda* d, the reading of all the witnesses, *kaścana*, seems to be an early scribal mistake for *kañcana*. Note that the same happens in 12.49d.

12.56 Since one of the main points, and a source of conflict, in the story is that there was only one single fruit, we have to interpret *anekāni* in *pāda* a as a shortened form of *anekavāram* (‘repeatedly’). Most sources consulted read *jighra* or *jighram* in both *pāda* c and d, i.e. most of them do not suggest the participle *jighran*, which seems to be the correct reading. I have altered this part of the text silently.

12.57 Understand *nirūpyanto* in *pāda* a as a thematised present participle in the nominative (*nirūpayan*). This is also suggested by the standard *avalokayan* in *pāda* b.

12.60 I understand *pathikena* as standing for *pathikena* metri causa (see 12.64b) and

*rājā siṃhajaṭo nāma rājñī tasya ca kekayī |  
ativrddho jarāgrastaḥ kekayī ca tathaiva ca || 61 ||*

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

*dātā sarvakalājñas ca yuddhe vīryabalānviṭaḥ |  
brahmaṇyo vatsalo loke sarvaśāstraviśāradaḥ || 62 ||*

He is generous, an expert in all the arts, and he possesses the virtue of heroism in battle. He is pious and devoted to his subjects, and he is well-versed in the Śāstras.’

*vipula uvāca |  
atra śreṣṭhim upāśyāmi nāma vā tasya kiṃ vada |  
katamo deśa tadvāsaḥ kathayasva na saṃśayaḥ || 63 ||*

Vipula spoke: ‘As a matter of fact, I am seeking audience with the foreman of the guild (śreṣṭhi[n]). What is his name? Tell me. In which

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not as two words, *pathī kena*. This means that we are forced to accept an instrumental as the agent of the finite verb *uvāca* (ergative structure, see p. 28). I suspect that K<sub>7</sub>’s reading (*pathiko na*) is an attempt to correct the syntax, but in this way *na ... apūrvam* becomes problematic.

*ayam* as the end of this verse may have been the original reading and C<sub>45</sub> may have corrected it to *adaḥ*. Another possibility is that an original *adaḥ* is preserved in C<sub>45</sub>, and it got corrupted to *ayaḥ* (C<sub>94</sub>), and then to *ayam* (C<sub>02</sub>K<sub>82</sub>). In any case, in this case I have chosen the not-so-well attested reading *adaḥ* simply because it works better. Another possibility would be to echo 12.59d and correct to *idam*.

Since I am not aware of any attestation of Naravīrapura as a city, I suspect that this name is either a mistake for or a pun on Karavīrapura, possibly modern Kolhapur in Maharashtra. See p. 13, and compare 12.93, in which the Sahya mountain is mentioned, with PadmaP 6.106.3:

*āsīt sahyādriviṣaye karavīrapure purā |  
brāhmaṇo dharmavit kaścid dharmadatto ’tiviśrutaḥ ||*

‘Once upon a time, in the region of Mount Sahya, in Karavīrapura, there was a certain very famous Brahmin called Dharmadatta, who was an expert on Dharma.’

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

12.62 Oddly, I had to accept E’s reading in *pāda* a (°*kalā*° as opposed to °*kala*°) because it is the only one that makes sense. (Paper MS K<sub>41</sub> also reads °*kala*°.) A faint possibility would be correcting the text to *sarvakālajñas* (‘knowing all the times, past, present, and future’), but that sounds out of context, being usually the epithet of gods and Bud-dhas.



district is his dwelling? Tell me without any hesitation.’

*vipulenaivam uktas tu pathikovāca taṃ punaḥ |  
mama bhīmabalo nāma śreṣṭhikasya grhāgataḥ || 64 ||*

Having been addressed by Vipula thus, the traveller replied: ‘My name is Bhīmabala and I have come to visit the house of the foreman of the guild.

*śreṣṭhikaḥ puṇḍako nāma khyātaḥ śreṣṭhika ucyate |  
kautukaṃ tava yady asti tad āgaccha mayā saha || 65 ||*

The foreman of the guild is called Puṇḍaka and he is said to be a famous foreman. If you are eager [to see him], come with me.’

*evam astv iti tenokto vipulena mahātmanā |  
tenaiva saha niryātaḥ śreṣṭhikasya grhaṃ prati || 66 ||*

‘Alright,’ replied to him great-souled Vipula, and they set off to visit the foreman’s house together.

*śreṣṭhikaḥ svagr̥hāsīno dṛṣṭaḥ sa vipulena tu |  
tasyāntikam upāgamya tat phalaṃ sa niveditaḥ || 67 ||*

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

*aho phalam idaṃ śreṣṭham aho phalam ibānitam |  
aho rūpaṃ aho gandha-m-aho phalaṃ suśobhanam || 68 ||*

[Puṇḍaka exclaimed:] ‘Wow, what an excellent fruit! Hey, what a fruit we have here! Wow, what a form, what a smell, wow what a splendid fruit!’

12.63 Note the thematised stem *śreṣṭhi* from *śreṣṭhin* in *pāda* a. I have chosen a variant containing a stem form in *pāda* c (*deśa*) for metrical reasons. One may even read *kata-moddeśa* in a similar sense, or as containing *uddeśa* (for *uddiśa*) as an imperative: ‘Where is his house, give me directions.’

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

12.67 Understand the construction in *pāda* d as *tasmai tena tat phalaṃ niveditam*, or read (partly with K<sub>82</sub>K<sub>7</sub>) *tat phalaṃ saṃniveditam*.

12.68 Note *ibānitam* for *ihānītam* in *pāda* b for metrical reasons. I consider the *-m-* between *gandha* and *aho* in *pādas* cd a hiatus-filler.

*tat phalaṃ na mahijātaṃ na merau na ca mandare |*  
*devalokika suvyaktaṃ na martya-m-upajāyate || 69 ||*

This fruit did not grow on earth, not even on Mount Meru or Mount Mandara. It is clearly from the world of gods, it does not grow in the world of humans.

*aho 'smi sa phalaṃ bhoktā rājārhaṃ ca na saṃśayaḥ |*  
*ḍhaukayitvā phalaṃ divyaṃ rājānaṃ toṣayāmy aham || 70 ||*

Alas! Is it me who will enjoy this fruit? No doubt, [only] a king is worthy of it. Offering this divine fruit to the king, I shall please him.'

*tatas tvarita gatvaiva phalaṃ grhya manoharam |*  
*ādareṇopasṛtyaiva rājānaṃ sa phalaṃ dadau || 71 ||*

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

*rājā ca sa phalaṃ drṣtvā vismayaṃ paramaṃ gataḥ |*  
*kutaḥ śreṣṭhi tvayā nītaṃ phalaṃ pūrvaṃ manoharam || 72 ||*

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

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12.69 *kandare* ('in a cave') in *pāda* b must be an early mistake in the MSS for *mandare* ('on Mount Mandara'), a location that appears frequently in the epics and the Purāṇas next to Mount Meru. This is why I conjecture *mandare* here. See, e.g., MBh 3.187.10:

*catuḥsamudraparyantāṃ merumandarabhūṣaṇām |*  
*śeṣo bhūtvāham evaitāṃ dhārayāmi vasuṃdharām ||*

Understand *devalokika* in *pāda* c as being in stem form (*metri causa*) for a more standard *devalaukikaṃ*. Understand *martya-m-upajāyate* in *pāda* d as *martya upajāyate* (i.e. *martye...*) with *-m-* as a sandhi bridge.

12.70 *Pāda* a is slightly suspect. It is possible that originally it contained a negation: *aho 'smi na phalaṃ bhoktā* ('Ah! I will not eat this fruit'). I have chosen to translate this *pāda* as a question, interpreting *sa* as giving emphasis to the grammatical subject. Nevertheless, the slightly odd reoccurrence of the phrase *sa phalaṃ* in 12.71 and 72 might suggest that sometimes we could interpret it, somewhat surprisingly, as *tat phalaṃ*.

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

12.72 On the possibility that *saphala* is a form in this text simply signifying *phala*, see notes on 12.70 and 113. *pūrva[m]* in *pāda* d is suspect and E is probably trying to silently emend it. One possibility is that the *pāda* originally contained a stem form noun: *phalāpūrvaṃ manoharam* ('an unparalleled and charming fruit'). Alternatively, *pūrva* is an eyeskip to 12.73b.

*svādumūlaṃ phalaṃ kandaṃ dr̥ṣṭaṃ pūrvam na tādṛśam |*  
*rūpagandhaguṇopetaṃ hṛdayānandakāraṇam || 73 ||*

I have never seen such a palatable root or fruit or bulb, one with such beauty, fragrance, and qualities, one that so gladdens the heart.

*sadya evopayun̄jāmi tvayā dattam idaṃ phalam |*  
*kidr̥śam svāda vijñānam icchāmi kuru māciram || 74 ||*

I shall eat this fruit that you have given me at once. What does it taste like? I want to know. Let's not hesitate.'

*tataḥ sa bhakṣayām āsa phalaṃ cāmṛtasam̄nibham |*  
*amṛtopamasusvādaṃ sarvaṃ ca bubhuje nṛpaḥ || 75 ||*

Then he ate the fruit that looked like ambrosia. The king devoured all of it, and its taste was [indeed] like that of ambrosia.

*sadyaḥ ṣoḍaśavarṣasya yauvanaṃ samapadyata |*  
*na valīpalitaṃ sadyo na jarā na ca durbalaḥ || 76 ||*

In an instant, he obtained the youthfulness of a sixteen-year-old boy. In a moment, there were no wrinkles or grey hair, no illness, no weakness.

*keśadantanakhasnigdhō dṛḍhadanto dṛḍhendriyaḥ |*  
*tejaścakṣurbalaprāṇān sadyaḥ sarvān avāptavān || 77 ||*

His hair, teeth, and nails, all became smooth and shiny, his teeth and senses strong, he regained his vital powers, his vision, strength, and his life energies in a moment.

*mantrī purohito 'mātyaḥ sarve bhṛtyajanās tathā |*  
*paurastṛī bālavr̥ddhās ca sarve te vismayaṃ gatāḥ || 78 ||*

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12.74 I take *svāda* in *pāda* c as a stem form noun that stands for the accusative *metri causa*. I translate *kuru māciram* in *pāda* d rather freely, but since the king has already been given the fruit, the second person imperative is slightly odd here.

12.76 I have corrected *sadya* in *pāda* a to *sadyaḥ* because there is no metrical reason to retain this thematised stem form here (cf. *sadyo* in *pāda* c).

12.77 I have corrected *sadya* to *sadyaḥ* in *pāda* d, similarly to what I did in 12.76a.

The minister, the domestic chaplain, the counsellor, all the servants, the townswomen, and all the children, and all the elderly people, everybody was amazed.

*rājā siṃhajaṭo nāma tuṣṭim eva parāṃ gataḥ |  
prabharṣam atulaṃ caiva prāptavān sa nareśvaraḥ || 79 ||*

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

*uvāca rājā taṃ śreṣṭhiṃ svārthatatparanirdayaḥ |  
kuru bhīmabalas tv evaṃ phalam ānaya adya vai || 80 ||*

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

*punar me yauvanaprāptis tvatprasādān narottama |  
kekayīṃ durbalāṃ vṛddhāṃ punaḥ prāpaya yauvanam || 81 ||*

I have regained my youthfulness by your kindness, O excellent man. Help Kekayī, who is weak and old, also regain her youthfulness.’

*sa rājñā evaṃ uktas tu śreṣṭhī bhīmabalas tathā |  
pratyuvāca ha rājānaṃ prāñjalīḥ praṇataḥ sthitaḥ || 82 ||*

This is how the king addressed the foreman. This time Bhīmabala replied to the king, joining his hands reverentially, and remaining standing with his head bowed down:

*na vanena vane rājan na vāñjyākṛṣṇa vā |  
kenāpi kulaputreṇa tava darśanakāṃkṣayā || 83 ||*

12.78 Note the singular *paurastrī* in *pāda* c clearly for a plural.

12.80 Note the thematised *śreṣṭhiṃ* in *pāda* a (for *śreṣṭhinam*). The syntax of *pāda* c is confusing. I translate it as if it carried a causative meaning (e.g. *kāraya bhīmabalaṃ tv evaṃ*: ‘make Bhīmabala act like this’). On the other hand, an instrumental (*bhīmabalena*) would be better (‘act like this, together with Bhīmabala’).

12.82 I accepted the reading *śreṣṭhī* (C<sub>02</sub>) in *pāda* b although it may be a correction of *śreṣṭhi* (C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub>), an original *prātipadika* of the thematised form of *śreṣṭhin* (see 12.63a). All in all, the latter reading is more likely to be the result of a bit of confusion about the two nominatives *śreṣṭhī* and *bhīmabalas*, referring to two different persons. That it is Bhīmabala that replies to the king, and not Puṇḍaka the foreman, becomes clear in 12.85a (*śrutvā bhīmabalavākyaṃ*).

‘Your majesty, one cannot obtain [such a fruit by wandering] from forest to forest. It cannot be obtained through merchants or by cultivating the land. Some noble man, seeking your audience,

*datto ’smi tena rājendra mayā datto ’si bhūpate |*  
*na te śaknomy ahaṃ rājan vaktuṃ vaideśinaṃ naram || 84 ||*

gave it to me, and, O supreme king, I gave it to you, your majesty.  
Your majesty, I cannot tell you who this foreigner is.’

*śrutvā bhīmabalavākyaṃ pratyuvāca tataḥ punaḥ |*  
*amātyakulaputras tvam brūhi madvacanaṃ punaḥ || 85 ||*

Having heard Bhīmabala’s reply, [the king] said: ‘You are the son of a noble family of ministers. Repeat my words [to Vipula]:

*yadi nāsti kiṃ me dattaṃ mayā vā mārgito bhavān |*  
*yatra hy eko bahavo ’tra jāyante nātra saṃśayaḥ || 86 ||*

If there are no more [fruits], why did you give me any? This is what I request from you, sir. Where there is one, there will be many, that is for sure.

*āgamopāyamārgaṃ ca tenaiva sa tu gamyatām |*  
*avaśyaṃ tena gantavyaṃ tena mārgeṇa mārgaya || 87 ||*

[There is a] path by which it arrived. He [Vipula] should go [back] by the same route. By all means, that’s the way to go. Track it down by that route.

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12.83 *Pāda* a could be construed as *na vane na vane rājan* (‘Your majesty, there is no [such fruit] in any forest’), but a similar expression, *vanena vanaṃ*, occurs, e.g., in MBh 1.144.1 meaning ‘from forest to forest’ (*te vanena vanaṃ vīrā ghnanto mrgagaṇān babūn | apakramya yayū rājaṃ tvaramāṇā mahārathāḥ ||*), and this made me choose the other option, *na vanena vane rājan*. E’s variant, *na phaledaṃ vane rājan*, is likely an attempt to ‘correct’ the text. The reading of paper MS K<sub>41</sub>, *na vane tava ne rājan*, does not give a meaningful alternative.

12.84 Note the form *vaideśin* for the better-attested *videśin* or *vaideśika* in *pāda* d.

12.85 *Pāda* a, as transmitted in C<sub>94</sub>C<sub>45</sub>, is a rare *sa-vipulā*. Some MSS (C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>) read °*balam* to avoid this.

12.86 *Pāda* c is a rare *sa-vipulā* (cf. 12.85a above), as transmitted in C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>. It seems that C<sub>45</sub> and C<sub>02</sub> try to ‘correct’ it in different ways.

*adattvā phalam anyac ca śiraś chedyāmi durmate |*  
*chedyaś caṇḍavicāṇḍābhyāṃ rakṣa bhīmabalādhamaḥ || 88 ||*

If you are unable to provide another [fruit], I'll have your head cut off, you fool. [Vipula] will be slain by Caṇḍa and Vicaṇḍa. Beware, Bhīmabala, he is a vile person!

*tato bhīmabalaḥ kruddhaḥ khaḍgaṃ grhya śaśiprabham |*  
*alaṅghya vacanaṃ rājñāḥ kulaputra vraja tvaram || 89 ||*

Then Bhīmabala got angry and drew his sword that looked like the [crescent] moon. [He spoke to Vipula:] 'Obeying the king's orders, O son of a noble family, go hastily!

*mā ruṣa kulaputra tvaṃ mayā vadhya bhaviṣyasi |*  
*sadyo 'sti phalam anyad vā dehi rājānam adya vai || 90 ||*

O son of a noble family, don't take it as an offence, but I have a licence to kill you, unless you have more of this fruit in no time. Give another one to the king before the end of the day!

*yatra prāptaṃ phalaṃ divyaṃ tatra vādesaya tvaram |*  
*tatphalena vinā bhadra durlabhaṃ tava jīvitam || 91 ||*

Reveal to me quickly where you found that exquisite fruit. Without that fruit, my friend, your life is in danger.'

*vīpula uvāca |*  
*jīvitāśāṃ ahaṃ prāpto vaideśī bhavanaṃ tava |*  
*kṛtakartā kathaṃ vadhyaḥ prāpnuyām ahaṃ adya vai || 92 ||*

12.88 Understand *chedyāmi* in *pāda* b as *chedayāmi*. It is difficult to see how the readings *chedye* and *chede* in *pāda* c appeared in C<sub>94</sub>K<sub>10</sub> and C<sub>45</sub>K<sub>7</sub>, respectively. The only MS transmitting *chedyaś* is K<sub>82</sub>, but I suppose that this phrase should refer to Vipula being potentially slain by Caṇḍa and Vicaṇḍa, the two royal envoys mentioned in verse 12.126 (*rājadūtadvayam*), sent along with Bhīmabala to make sure he obeys the king's command. Compare with ŚDhU 7.101, where Yama's attendants are called Caṇḍa and Mahācaṇḍa.

12.91 I have conjectured *tvaram* for *tava* in *pāda* b because *tava* is both unmetrical and meaningless in this context. *tava* might have been the result of an eyeskip to *pāda* d, or rather to *pāda* b of 12.92.

Vipula spoke: 'As a foreigner, when I reached your house, I also regained my hope of life. How could one who does his duty be slain? I would fetch [another fruit] right now,

*phalaṃ vā na punas tv anyad dātum śakyam na kenacit |*  
*sahyaparvataśailāgre āsīnaḥ śrāntamānasaḥ || 93 ||*

but there is no other fruit. Nobody can provide any. Up on the rocky peak of Mount Sahya, I sat down, disheartened.

*vānaras tat phalaṃ grhya mama dattvā punar gataḥ |*  
*mayā dattam idaṃ tubhyaṃ tvayāpi ca narādhipe || 94 ||*

It was a monkey that took that fruit, gave it to me, and then disappeared. I gave it to you, you gave it to the king.

*tatra gacchāva bho śreṣṭhi dṛśyate yadi vānaraḥ |*  
*tvayā mayā ca gatvaiva yācāvaḥ plavagādhipam || 95 ||*

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

*śreṣṭhinā ca tathety āha gacchāmaḥ sahitā vayam |*  
*yatra prāptam phalaṃ tubhyaṃ mokṣayāmo na saṃśayaḥ || 96 ||*

The foreman said: 'Alright, let us all go together to the place where you found that fruit. We shall be saved, no doubt.'

*rudra uvāca |*  
*tam āruhya girim sahyaṃ mārgamāṇaḥ samantataḥ |*  
*vīpulena tato dṛṣṭo vānaraḥ plavagādhipaḥ || 97 ||*

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12.92 I emended *vaidesībhavanam* in *pāda* b to *vaideśī bhavanam* to arrive at a much smoother interpretation.

12.95 I have accepted C<sub>45</sub>'s reading in *pāda* d against all other witnesses. The dual seems to nicely follow *gacchāva* in *pāda* a, and the verb  $\sqrt{yāc}$  also appears in 12.105d (*yācasva*). Nevertheless, C<sub>45</sub> may only be trying to correct the problematic reading found in all the other witnesses: *yo vāsaḥ plavagādhipaḥ* could be just an awkward way of saying *yatra plavagādhipasya vāsaḥ* or *yatra vasati plavagādhipaḥ*.

12.96 Puṇḍaka, the foreman, switches to the plural in his reply, possibly referring to Vipula, Bhīmabala, and himself, and also perhaps to the two envoys of the king, Caṇḍa and Vicaṇḍa (see 12.126cd). Note also *tubhyaṃ* in *pāda* c as instrumental (Oberlies 2003, 104 [4.2.2]).

Rudra spoke: Having climbed that mountain, Mount Sahya, and having searched the place all over, Vipula then caught glimpse of that monkey, the monkey king.

*ayaṃ sa vānaraśreṣṭho vrkṣacchāyām samāśritaḥ |*  
*mama puṇyabalenaiva dṛśyate 'dyāpi vānaraḥ || 98 ||*

‘It’s that extraordinary monkey there lurking in the shade of that tree. This monkey has showed up today again merely by the force of my meritorious acts.

*vānara kuru mitrārthaṃ sadyo mṛtyur bhaven mama |*  
*pūrvadattaṃ phalaṃ anyad dehi vānara jīvaya || 99 ||*

Hey, monkey, do me a friendly favour or I will perish very quickly. Give me another one of that fruit that you gave me, O monkey, and keep me alive.’

*vānara uvāca |*  
*gandharveṇa tu me dattaṃ phalaṃ dattaṃ tu te mayā |*  
*punar anyat kathaṃ dāsyē tatra gaccha yadīcchasi || 100 ||*

The monkey spoke: ‘It was a Gandharva that had given me the fruit that I gave you. How could I give you another one? Go there [where Gandharvas live] if you wish.

*vīpula uvāca |*  
*adattvā tat phalaṃ tubhyaṃ jīvitum saṃśayo bhavet |*  
*athavā tatra gacchāmo yatra citrarathaḥ svayam || 101 ||*

Vipula spoke: ‘If you cannot give me another fruit, [my] staying alive is doubtful. Another alternative is that we go where Citraratha himself dwells.’

*vānaraḥ punar evāha evaṃ kurvāmahe vayam |*  
*tataś citrarathāvāsam upagamyedam abravīt || 102 ||*

12.97 Note the slightly clumsy syntax here: from the nominatives of *pādas* ab, we switch to an instrumental in *pāda* c.

12.99 Note the two *laghu* syllables in *pāda* a in second and third position.

12.101 Note *tubhyaṃ* in *pāda* a again in the sense of *twayā* (Oberlies 2003, 104 [4.2.2]). Citraratha is the king of the Gandharvas.



The monkey replied: ‘Let’s do it.’ Then, upon reaching Citraratha’s dwelling place, and having gone up to him, he said this:

*gandharvarāja kāryārthī tvām ahaṃ punar āgataḥ |*  
*pūrvadattaphalaṃ tv anyad dehi mām yadi śakyate || 103 ||*

‘O king of the Gandharvas, I have come back to you with a request. Give me another fruit like the one that you gave me, if you can.’

*gandharvarāja uvāca |*  
*sūryalokagataś cāsmi tena dattaṃ phalottamaṃ |*  
*mayā dattaṃ phalaṃ tubhyam atyantasuḥṛdo ’si me || 104 ||*

The king of the Gandharvas spoke: ‘I went to the world of Sūrya, and it was he who gave me that extraordinary fruit. I gave that fruit to you [because] you are my very best friend.

*kuto ’nyat phalam ādāsye mama nāsti plavaṅgamaḥ |*  
*sūryalokaṃ gamiṣyāmas tatra yācasva bhāskaram || 105 ||*

Where could I find another fruit, I don’t have any, O monkey. Let us go to the world of Sūrya, and ask the Sun there.’

*gandharvenaivam uktas tu tathety āha plavaṅgamaḥ |*  
*sūryalokaṃ tataḥ prāptā gandharvādaya sarvaśaḥ || 106 ||*

Having been addressed thus by the Gandharva, the monkey consented. They reached the world of Sūrya all together, the Gandharva and the others.

*gandharva uvāca |*  
*kāryārthena punaḥ prāptas tvatsakāśaṃ khageśvaraḥ |*  
*pūrvadattaphalaṃ tv anyad dehi jīvaṃ anāśaya || 107 ||*

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12.103 Variants for *pāda* b are problematic. I conjectured *tvām ahaṃ* because *ahaṃ* (in C<sub>45</sub>K<sub>10</sub>) seems to work better with *punar* than *ayaṃ* (after all, it is the monkey who returns to the Citraratha, and not Vipula), and because it is difficult to accept the ablative *tvat* as meaning ‘to you.’ The original may have read the enclitic form *tvā*. Considering *tvatsakāśaṃ* in 12.107b opens up other possibilities, such as conjecturing *tvadvāśaṃ*.

12.104 Understand *suḥṛdo* in *pāda* d as a singular nominative of the rare *suḥṛda*.

12.106 I have emended the correct but unmetrical °*ādayaḥ* in *pāda* d to a stem form in order to restore the metre.

The Gandharva spoke: ‘I have come back to you with a request, O Sky-goer lord. Give me another fruit like the one that you gave me, and spare a life.’

*sūrya uvāca |*  
*somalokagataś cāsmi tena dattaṃ phalottamam |*  
*sa phalaṃ dattam evāsi suhrdatvān mayā tava || 108 ||*

Sūrya spoke: ‘I went to Soma’s world, and it was he who gave me the magical fruit. That is how you were given that fruit, by me, out of my friendship to you.

*anyad dātum na śaknomi gaccha somapurādya vai |*  
*taṃ prārthayāvikalpena atriputraṃ graheśvaram || 109 ||*

I cannot give you another one. Go now to Soma’s city. Ask him, [the Moon], the son of Atri, the lord of planets, without hesitation.

*rudra uvāca |*  
*gatāḥ sūryāgrataḥ kṛtvā somalokaṃ tathaiva hi |*  
*uvāca sūryaḥ somāya kāraṇāpekṣayā śaśim || 110 ||*

Rudra spoke: Led by Sūrya, they went to the world of Soma. Sūrya spoke to Soma, hoping for action on the Moon’s part.

*soma uvāca |*  
*kimartham āgato bhūyaḥ kartavyaṃ tatra bhāskara |*  
*phalaṃ dātum punas tv anyan muktṛvā tv anyat karomy aham || 111 ||*

12.108 Note the odd syntax of *pādas* cd. *sa phalaṃ* may have been influenced by 12.71d and 72a. Here in 12.108 *tat phalaṃ* would work better but see *sa phalaṃ* in a similarly odd position in 12.113d. I translate *sa* again as standing for emphasis (‘it was like that that you...’; cf. 12.70a). *dattam evāsi* is also problematic although similar structures do appear in this text, e.g., in 12.113c (see more on pp. 28 ff). The original may have read *tat phalaṃ datta evāsi*; or take *dattam evāsi* as *datta-m-evāsi*, with a hiatus breaker *-m-*.

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

12.110 Understand *sūryāgrataḥ* in *pāda* a as *sūryam agrataḥ* (stem form noun). Note the thematised form *śaśim* for *śaśinam* in *pāda* d. *somāya ... śaśim* could be just a clumsy way of saying *somaṃ ... śaśinam*, or *somāya ... śaśine*, but I interpret *pāda* d separately. It is not inconceivable that C<sub>45</sub> is right reading *karuṇāpekṣayā* (‘hoping for compassion’) instead of *kāraṇāpekṣayā*.

Soma spoke: For what purpose have you returned? O Sun, there will be a solution for it. Except for giving another fruit, I shall do anything.

*sūrya uvāca |*  
*yadi śakyaṃ phalaṃ dehi anyan na prārthayāmy aham |*  
*na dattāsi phalaṃ anyan mayā vadhyo bhaviṣyasi || 112 ||*

Sūrya spoke: 'If you can, give me a fruit, I am not asking for anything else. If you do not give me another fruit, I shall kill you.'

*soma uvāca |*  
*āgamaṃ tasya vakṣyāmi śṛṇuṣvāvahito bhava |*  
*indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān || 113 ||*

Soma spoke: 'I shall tell you the way by which it arrived. Listen, be attentive. It was Indra who gave me the fruit and I gave that fruit to you.

*gatvaivendrasadas tv anyat prārthayāmaḥ sabaiva tu |*  
*evaṃ kurma iti prāha gtvendrasadanam prati || 114 ||*

If we go to Indra's palace, we can ask for another one together. Let's do it!' he said and left for Indra's residence.

*somenendram uvācedaṃ phalakāmā ihāgatāḥ |*  
*pūrvadattaphalam anyad dehi śakra mamādya vai || 115 ||*

Soma said this to Indra: 'We have come here seeking a fruit.' Give me now another fruit like the one that you gave me before, O Śakra.

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12.112 Understand *pāda* c either as *na dattaṃ tvayā phalaṃ anyat* or *na dātāsi phalaṃ anyat*. This *pāda* is a *sa-vipulā*, or if we apply a licence mostly seen in the non-*anuṣṭubh* verses in this text, namely that a word-final syllable can count as *guru*, it is a standard *anuṣṭubh* (*pathyā*).

Sūrya threatening Soma in a harsh manner is somewhat surprising (*pāda* d).

12.113 Note *sa phalaṃ*, potentially for *tat phalaṃ*, or for emphasis, again, as in 12.108c. The syntax of *pāda* c is rather confused and *datta* in *pāda* d is a stem form participle metri causa. and *bhavān* as a dative (see pp. 28). Note also *me* for *mayā* (Oberlies 2003, 102–103 [4.1.3]).

12.115 While *somenendram* in *pāda* a is grammatically wrong and we have a correct, or corrected, reading in *K*<sub>7</sub> (*soma indra°*), I have left phrase thus, since ergative structures are not alien to the VSS. See pp. 28 ff, and, e.g., verse 1.3 above.

*Pāda* c is either a *sa-vipulā* or a *pathyā* if the final syllable of *°phalam* counts as *guru*. Cf. 12.112 above.

*indra uvāca |*

*yadartham iha samprāptaḥ sa ca nāsti niśākara |*

*viṣṇubhastān mayā prāptam ekam eva phalaṃ śubham || 116 ||*

Indra spoke: ‘The reason for which you came here does not exist, O Night-maker! I received only a single one of that nice fruit, out of Viṣṇu’s hands.

*sarva eva hi gacchāmo viṣṇulokaṃ graheśvara |*

*sarva evopajagmus te phalārthaṃ madhusūdanam || 117 ||*

Let us all go to Viṣṇu’s world, O lord of the planets.’ They all went to Madhusūdana for the fruit.

*evam uktvā gatāḥ sarve devarājapuraskṛtāḥ |*

*muhūrtenaiva samprāptā viṣṇulokaṃ yaśasvini || 118 ||*

After he spoke thus, they all left, led by the king of the gods. They reached the world of Viṣṇu in a moment, O Yaśasvini.

*upasṛty tata indraḥ praṇipaty janārdanam |*

*sarveṣāṃ uparodbhena prārthayāmi yaśodhara || 119 ||*

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

*viṣṇur uvāca |*

*pūrvadattaphalasyārthe tac ca sarva-m-ihāgatāḥ |*

*na śaknomi phalaṃ dātum kiṃ vā tv anyat karomy aham || 120 ||*

Viṣṇu spoke: ‘You all have come here for the fruit that I donated previously. I cannot give you [another] fruit. Otherwise, what else can I do for you?’

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12.118 Note how there is a minor confusion here with the order of events. 12.117 informs us that Indra spoke and then they all left. Then 12.118ab restates that after Indra spoke they left.

12.119 *Pāda* a is a *sa-vipulā*.

12.120 The function of *tac ca* in *pāda* b is unclear. Perhaps understand *atra* (‘here’) or, less likely, *tvaṃ ca* (‘you and [everybody else]’). Understand *sarvam ihāgatāḥ* as *sarva-m-ihāgatāḥ*, with a hiatus-filler *-m-* for *sarva* (i.e. *sarve*) *ihāgatāḥ*. The non-standard neuter form *anyam* transmitted in most witnesses consulted might be original but I have not found any clear occurrences of it in this text elsewhere. That is why I have chosen K<sub>7</sub>’s reading, the standard *anyat*.

*indra uvāca |*  
*brahmāṇḍam api bhattum tvaṃ śaknoṣi garuḍadbhvaḥ |*  
*aśakyam tava nāstīti jñāmi puruṣottama || 121 ||*

Indra spoke: 'You are even capable of splitting Brahmā's Egg, O you of the banner with Garuḍa on it. I know that there is nothing that you cannot do, O Puruṣottama.'

*evam uktaḥ punar viṣṇuḥ pratyuvāca purandaram |*  
*phalam ekaṃ parityajya sarvaṃ śaknomyi kauśika || 122 ||*

Having been addressed thus, Viṣṇu replied to Purandara [Indra]: 'O Kauśika, I can do everything with the only exception of the fruit.'

*upāyo 'tra pravakṣyāmi āgamam śṛṇu gopate |*  
*brahmaṇā ca mama dattaṃ tat phalaikaṃ purandara || 123 ||*

I shall tell you the means of obtaining it. Listen to where it came from, O Chief (*gopati*). It was Brahmā who gave me that one single piece of fruit, O Purandara.

*mayā dattaṃ phalaṃ tv ekaṃ kim anyad dātum icchasi |*  
*prārthayāmo 'tra gatvaikaṃ parameṣṭhiprajāpatiṃ || 124 ||*

I have given you that single piece of fruit, why do you want me to give you another one? Let us now go to the highest creator Prajāpati [Brahmā], and ask him for one.

*tavoparodhād devendra prārthayāmi pitāmaham |*  
*evam uktvā gatāḥ sarve puraskṛtya janārdanam || 125 ||*

I shall ask Grandfather Brahmā, O king of the gods, to solve your problem.' After he said this, they all left together, led by Janārdana:

*indrah sūryaḥ śaśi caiva gandharva vānaras tathā |*  
*vīpulaḥ śreṣṭhikaś caiva rājadūtadvayaṃ tathā || 126 ||*

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12.123 Note that *pāda* c is a *sa-vīpulā*, and that *phala* is in stem form in *pāda* d (understand *phalam ekaṃ*; see 12.124a).

12.124 In *pāda* b, by *dātum icchasi*, Viṣṇu probably means to say *prāptum icchasi*, or *tava dāsyāmiticchasi*. For the expression *parameṣṭhiprajāpati*, see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajāpateḥ*.

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

*brahmalokaṃ muhūrtena prāptavān surasundarī |  
dṛṣṭvā brahmasado ramyaṃ sarvakāmaparicchadam || 127 ||*

They reached Brahmā's world in a moment, O Surasundarī. Seeing Brahmā's beautiful palace filled with all desirable things,

*anekāni vicitrāṇi ratnāni vividbhāni ca |  
mandāratala śobhāni vaiḍūryamaṇikutṭimān || 128 ||*

the innumerable wonders and different kinds of gems, the beautiful coral-tree roofs, the floors inlaid with cat's-eye gems,

*pravālamaṇistambhāni vajrakāñcanavedikām |  
pravālasphāṭiko jāla indranīlagavākṣakaḥ || 129 ||*

the coral-gem pillars, and the diamond and golden altar, the coral-gem and crystalline lattice-window[s] and sapphire window[s],

*paśyate vipulas tatra nānāvṛkṣa manoramāḥ |  
puṣpānāmitavṛkṣāgrāḥ phalānāmitakā bhavet || 130 ||*

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

*sarvaratnamayā vṛkṣāḥ sarvaratnamayaṃ jalam |  
vṛkṣagulmalatāvallī kandamūlaphalāni ca || 131 ||*

The trees and the water seemed to be made of all kinds of gems. The trees, bushes, creepers, winding plants, and bulbous roots, and fruits...

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12.126 Reading this list of characters, the careful reader may ask the question: what happened to Bhīmabala?

12.128 I take *mandāratala* as a stem form compound (for *mandāratalāni*). Note that all witnesses read °*kuṭṭimām* or °*kuṭṭimām* for the masculine plural accusative.

12.129 *Pāda* a is unmetrical. Understand the nominatives in *pādas* cd as (plural) accusatives.

12.130 Note °*vṛkṣa* in *pāda* b as a stem form noun for °*vṛkṣā* or °*vṛkṣān* (*manoramāḥ/-ān*). One could simply correct the *pāda* to *nānāvṛkṣān manoramān*, but then the next line should also be altered. *bhavet* in *pāda* d is out of context.

*sarve ratnamayā dr̥ṣṭā vipulo vipulekṣaṇaḥ |*  
*anekabhaumaṃ prāsādaṃ muktādāma vibhūṣitam || 132 ||*

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

*apsarogaṇakoṭibhiḥ sarvābharaṇabhūṣitam |*  
*vimāṇakoṭikoṭīnāṃ sarvakāmasamanvitam || 133 ||*

embellished with millions of groups of Apsarases wearing all kinds  
of ornaments, and millions and millions of floating aerial vehicles,  
and possessing everything wished for.

*brahmalokasabhā ramyā sūryakoṭisamaprabhā |*  
*tatra brahmā sukhāsīno nānāratnopaśobbhite || 134 ||*

The assembly hall in Brahmā's world was charming and it shone  
like millions of suns. Brahmā was sitting there comfortably, [on a  
throne] decorated with various jewels,

*caturmūrtiś caturvaktraś caturbāhuś caturbhujah |*  
*caturvedadharo devaś caturāśramanāyakaḥ || 135 ||*

with his four embodiments, four heads, four arms, and four hands.  
The god who is the governor of the four disciplines (*āśrama*) was  
holding the four Vedas.

*caturvedāvṛtas tatra mūrtimanta-m-upāsate |*  
*gāyatrī vedamātā ca sāvitrī ca surūpiṇī || 136 ||*

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12.132 Note the odd syntax of *pādas* ab. *Pāda* b should be understood as a phrase in the instrumental case. C<sub>45</sub> tries to correct the syntax by reading *dr̥ṣṭvā*. *Pāda* c is a *ma-vipulā*.

12.133 I understand *pādas* ab as if it read *apsarogaṇakoṭibhiḥ sarvābharaṇabhūṣitair bhūṣitam*. Perhaps understand *vimāṇakoṭikoṭīnāṃ* as *vimāṇakoṭīnāṃ koṭibhiḥ* and °*samanvitam* as °*samanvitānām*. This is what, e.g., ŚDhŚ 10.41 suggests (see the apparatus).

12.134 *Pādas* c may have intended to read *tatra brahmā sukhāsane*, or at least *āsane* is implied in *pāda* d.

He was [at the same time] surrounded by the four Vedas: they were worshipping [Him] in their embodied forms. Gāyatrī, the mother of the Vedas, and beautiful Sāvitrī,

*vyāhṛtiḥ praṇavaś caiva mūrtimān samupāsate |*  
*vauṣaṭkāro vaṣaṭkāro namaskāraḥ sa mūrtimān || 137 ||*

as well as the Vyāhṛti[s] [Bhur, Bhuvah, Svar], and Praṇava [Om], were serving [Him] in their embodied forms, as well as [the mantras] Vauṣaṭ, Vaṣaṭ, and Namaḥ in their embodied forms,

*śrutiḥ smṛtiś ca nītiś ca dharmasāstraṃ samūrtimat |*  
*itihāsaḥ purāṇaṃ ca sāmṛkhyayogaḥ patañjalam || 138 ||*

and Śruti and Smṛti and Nīti and Dharmaśāstra in their embodied forms, as well as Itihāsa, the Purāṇas, and Pātañjala Sāmṛkhyayoga,

*āyurvedo dhanurvedo vedo gāndharva-m-eva ca |*  
*arthavedo 'nyavedās ca mūrtimān samupāsate || 139 ||*

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

*tato brahmā samutthāya abhigamya janārdanam |*  
*gāṃ ca arghaṃ ca dattvaivam āsyatām iti cābravīt || 140 ||*

12.136 The context dictates that *pāda* b is to be understood in the plural (*mūrtimanta upāsate*), with a hiatus-filler *-m-* (cf. DevīP 12.12.53cd: *saptakoṭimahāmantrā mūrtimanta upāsate*). For Gāyatrī being ‘the mother of the Vedas,’ see, e.g. MBh Suppl. 14.4.494: *yo jāpet pāvaṇiṃ devīṃ gāyatrīṃ vedamātaram*.

12.137 Note the singular *mūrtimān* in *pāda* b governing each singular subject in 12.136cd and 137a.

12.138 Understand *samūrtimat* simply as *mūrtimat*.

See notes to verses 6.5 and 8.6 on how Itihāsa is primarily the *Mahābhārata*.

It is difficult to say if *sāmṛkhyayoga* in *pāda* d signifies one or two things. I could have chosen to separate them, interpreting *sāmṛkhyā* as a stem form noun, because in other parts of the text, *sāmṛkhyā* and *yoga* are usually treated as two different traditions. See 8.1–3, 16.36–37 (here clearly separate), and 23.5c (again, clearly separate). In any case, one should probably understand *patañjalam* as *pātañjalaḥ* metri causa, with gender confusion. Another, less likely, possibility is that *sāmṛkhyayoga* and *pātañjalayoga* are somehow contrasted here.

12.139 Note C<sub>45</sub> and C<sub>02</sub>’s attempt to include the Atharvaveda in this list. I find it more likely that by *arthaveda* Kautīlya’s Arthaśāstra is being referred to here.



Then Brahmā rose and went up to Janārdana [Viṣṇu]. He gifted him a cow and gave him guest-water, and he said, ‘Please take a seat.

*maṇiratnamaye divye āsane garuḍadhvajah |*  
*devarājo raviḥ somo gandharvaḥ plavagesvaraḥ || 141 ||*

The one of the banner with Garuḍa on it [should please sit] on [this] divine throne made of gems and jewels. The king of the gods [Indra], the Sun, the Moon, the Gandharva, the monkey king,

*vipulaś ca mahāsattva āsyatām ratna-āsane |*  
*sādhū bho vipula śreṣṭha sādhū bho vipulaṁ tapaḥ || 142 ||*

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

*sādhū bho vipulaprajña sādhū bho vipulaśriya |*  
*toṣitāḥ sma vyaṁ sarve brahmaviṣṇumāheśvaraḥ || 143 ||*

Well done, you of enormous wisdom (*vipulaprajña*)! Well done, you of enormous fortune! We, Brahmā, Viṣṇu, and Maheśvara, are all pleased,

*ādityā vasavo rudrāḥ sādhyāśvinau marut tathā |*  
*bhukṣva bhogān yathotsāhaṁ mama loka yathāsukham || 144 ||*

[as well as] the Ādityas, the Vasus, the Rudras, the Sādhyas, the Aśvins, and the Marut[s]. Dive into the enjoyments in my world as deeply as you want, as you please.

*iyam vimānakoṭīnām tavārthāyopakalpita |*  
*sahasrāṇām sahasrāṇi apsarā kāmārūpiṇī |*  
*tavārthīyopasarpanti sarvālaṁkārabhūṣitāḥ || 145 ||*

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12.142 Note how Bhimabala and Puṇḍaka are not mentioned here. They have either not made it to Brahmā’s palace, or are kept standing. Note Brahmā’s puns on Vipula’s name in *pāda* d and in the next verse.

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

12.144 *Pāda* b is iambic. MSS C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub> read *bhogām* for the plural accusative *bhogān* (silently corrected).

This one amongst the millions of ærial vehicles has been built for you. There are thousands and thousands of sexy Apsarases, adorned with all kinds of ornaments, making advances to you.

*yāvat kalpasahasrāṇi parārdhāni tapodhana |*  
*yatra yatra prayāsitaṃ tatra tatropabhuḥjyātām || 146 ||*

[This state of affairs will go on] for a thousand hundred quadrillion æons, O great ascetic. Where there is effort, there one can enjoy [the results].’

*maheśvara uvāca |*  
*iti śrutvā vacas tasya vipulo vipulekṣaṇaḥ |*  
*vepamāno bhayatrasta aśrupūrnākulekṣaṇaḥ || 147 ||*

Maheśvara spoke: Listening to His speech, Vipula, with his eyes wild open (*vipulekṣaṇa*), shaking, trembling with fear, his bewildered eyes filled with tears,

*praṇamya śirasā bhūmau praṇipatya punaḥ punaḥ |*  
*uvāca madhuraṃ vākyaṃ brahmalokapitāmahaṃ || 148 ||*

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

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12.145 *iyaṃ* (f.) in *pāda* a stands for either *ayaṃ* (m.) or *idaṃ* (n.), agreeing with the gender of *vimāna*. Alternatively, the sentence aims, rather clumsily, to convey the meaning ‘all these millions of ærial vehicles... Note that here, as often in this text, nouns and adjectives stand in the singular after numbers such as a thousand (see pp. 25 ff). Understand *tavārthīyopasarpanti* in *pāda* e as *tavārthīyā upasarpanti* (double sandhi). *tavārthāyo*° may work as well (C<sub>45</sub> and K<sub>82</sub>) but I consider *tavārthīyo*° the lectio difficilior, thus potentially the original reading.

12.147 We are forced to accept E’s reading of *bhayatrasta* in *pāda* c because it is far superior to the readings of all other witnesses. In fact, paper MS K<sub>41</sub>, a source close to E’s sources (not collated for this chapter) reads *bhayaṃtrasta*, which is close enough. The rejected reading (*bhayaṣ tatra*) may have been the result of a simple metathesis (*tra-sta* to *sta-tra*).

12.148 The compound *brahmalokapitāmahaḥ* may sound tautological as an epithet of Brahmā but it does occur in the MBh (12.336.30b) and in other texts (PadmaS 3.193d, JRY 3.14.198b). Otherwise, the word *brahma* may stand for the accusative here (*brahmānam*), or may be corrupted from *sarva*° (see next verse).

*vīpula uvāca |  
bhagavan sarvalokeśa sarvalokapitāmaha |  
svapnabhūtam ivāścāryaṃ paśyāmi tridaśeśvara |  
smṛtibhramśaś ca me jāto buddhir jātāndhacetanā || 149 ||*

Vipula spoke: ‘Venerable Sir, Lord of all the worlds, Grandfather of all people, I can see a dream-like wonder, O Lord of the thirty[-three] gods. My memory abandons me, my mind’s intelligence is darkened.

*tubhyaṃ trailokyabandho bhava mama śaraṇaṃ trāhi saṃsāraghorād  
bhūto ’haṃ garbhavāsāj jaramaraṇabhayāt trāhi mām mohabandhāt  
|  
nityaṃ rogādhivāsam aniyatavapuṣaṃ trāhi mām kālapāśāt  
tīryaṃ cānyonyabhakṣaṃ babuyugaśataśas trāhi mohāndhakārāt || 150 ||*

You keep the three worlds under control. Be my refuge. Protect [me] from terrible transmigration. I am afraid of being in a womb, and of the terror of old age and death. Protect me from the fetter of illusions. Dwelling in illness is eternal. Protect me, whose body is not controlled, from the noose of time. Being in animal form means eating each other for many hundreds of *yugas*. Protect [me] from the darkness of illusions.’

*śrutvaivovāca brahmā vipulamati punar mānayatīvā yathāvad  
āhūtasamplavānte bhaviṣyasi tava me janmalobho na bhūyaḥ |  
garbhāvāsaṃ na ca tvan na ca punamaraṇaṃ kleśaṃ āyāsapūrṇaṃ  
chittvā mohāndhaśatruṃ vrajasi ca paramaṃ brahmabhūyatvam eṣi  
|| 151 ||*

Hearing [this] Brahmā spoke to [Vipula] of huge intellect (*vīpulamati*), honouring [him] duly. ‘You will live until the universal

12.149 Note that E adds a line here, see the apparatus. Its translation is the following: ‘I am a fool, how could I praise you? You are beyond knowledge, beyond the ultimate.’ I have not been able to locate this line in any of the available sources, not even in paper manuscripts.

12.150 We have to understand *tubhyaṃ*, as often in this text, as an instrumental. Note that in *pāda* c of this Sragdharā verse, the final syllable of *rogādhivāsam* scans as long. This is a phenomenon seen many times in this text (see p. 34).

floods of destruction. You will not have any longing for being re-born any more. There will be no dwelling in a womb for you, no rebirth, no anguish full of weariness. Killing the enemy that is the darkness of illusions, you will reach the ultimate, the absorption into the Brahman.’

*maheśvara uvāca |  
brahmaṇā evam uktas tu viṣṇunā prabhaviṣṇunā |  
evam bhavatu bhadraṃ vo yathovāca pitāmahaḥ || 152 ||*

Maheśvara spoke: When [Vipula] was addressed thus by Brahmā, Lord Viṣṇu [said:] ‘Let it be like that, bless your soul, just as the Grandfather said.’

*indreṇa raviṇā caiva somena ca punaḥ punaḥ |  
sādhyādityair marudrudrair viśvebhīr vasavaḥ tathā || 153 ||*

[Then] Indra, Ravi and Soma, the Sādhyas, the Ādityas, the Maruts, the Rudras, the Viśve[śas], and the Vasus [cried out:]

*aho tapaḥphalaṃ divyaṃ vipulasya mahātmanah |  
svaśarīro divaṃ prāptaḥ śraddhayātithipūjayā || 154 ||*

‘Wow, what a divine reward for great-souled Vipula’s penance! He has reached heaven in his own [mortal] body by virtue of his worshipping a guest in good faith.’

*evam ādīny anekāni vipule parikīrtitam |  
brahmāṇaṃ punar evāha viṣṇur viśvajagatprabhuḥ || 155 ||*

12.151 The stem form noun °*mati* of the bahuvrīhi compound in *pāda* a may stand for *matih* (see the unmetrical reading in C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>), and then it should refer to Brahmā himself (‘Brahmā, the one with a huge intellect...’). I have chosen to take *mati* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mā-nayitvā* (and *śrutvā*) requires an object. Note *ābhūtasamplava* instead of the more common *ābhūtasamplava* (both unmetrical here; see also 2.13). *me* in *pāda* b is difficult to interpret (perhaps ‘you will live with me?’). I take *tvān na* in *pāda* c as the ablative *tvad* used as a genitive, plus *na*. Note the *krama* licence in operation in *pādas* a and b: *bra* in *brahmā*, and possibly *ṣya* in *bhaviṣyasi* do not turn the previous syllable heavy, although the latter is unusual because the syllables taking part in this licence should be at word-final position (see pp. 31).

12.153 Note that I had to accept E’s reading in *pāda* d, and note *vasavaḥ* probably for *vasubhiḥ*.

This and many other things are related in the Vipula [section]. Viṣṇu, the lord of the whole universe, turned back to Brahmā.

|| *iti vṛṣasārasaṃgrāhe vipulopākhyāno nāmādhyaḃyo dvādaśamaḥ* ||

Here ends the twelfth chapter in the *Vṛṣasārasaṃgrāha* called The Story of Vipula.

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12.155 The reference here to a ‘Vipula section’ is probably to MBh 13.39.1ff, although this story is not to be found there. See p. 15. Alternatively, *vipule* is just another pun on our hero’s name, possibly standing for *vipulena* in the sense of ‘extensively.’

The story ends abruptly here in the VSS. The next chapter starts with a short summary by Devī of the previous chapters:

*devy uvāca |*  
*abhiṃsātithyakānāṃ ca śruto dbarmaḥ suvistarāḥ |*  
*kiṃ na kurvanti manuḃjāḥ sukhopāyaṃ mahat phalam || 13.1 ||*  
*svaśarīrasthito yajñāḥ svaśarīre sthitaṃ tapaḥ |*  
*svaśarīre sthitaṃ tirthaṃ śruto vistarato mayā || 13.2 ||*



## *Symbols and Abbreviations*

### Symbols

≈

cf.

=

### Abbreviations

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

f.

ff.

**MGMCP**

**MGMPP**

**MS(S)** = manuscript(s)

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

**ŚDhŚ** = *Śivadharmaśāstra*

**ŚDhU** = *Śivadharmottara*

**VSS** = asdfadfasdfadsa

TO BE SUPPLIED

– Balogh 2018? ON THE SAME TOPIC

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



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*Uttarottara*: see CHECK

*Umāmabeśvarasaṃvāda*: see CHECK

*Ṛgveda-khila*: see Scheftelowitz 1906

*Kūrmapurāṇa*: see Mukhopādhyāya 1890

*Nepālamāhātmya*: see Acharya 1992

*Padmapurāṇa*: see CHECK

*Buddhacarita*: see CHECK

*Bodhisattvabhūmi*: see CHECK

*Brahmāṇḍapurāṇa*: see CHECK

*Bhagavadgītā*: see Sukthankar and al. 1927–1966 CHECK

*Manu*: see Dave 1972

*Mahābhārata*: see Sukthankar and al. 1927–1966

*Mahāsubhāṣitasamgraha*: see Sternbach 1974–2007

*Mātāṅgalīlā*: see Śāstri 1910

YS: see CHECK

*Raghuvamśa*: see

*Rasārṇavasudhākara*: see Venkatacharya 1979

*Vāgmatīmāhātmyapraśaṃsā*:

*Vājasaneyisaṃhitā*: see Weber 1972

*Viṣṇudharmottara*:

*Viṣṇudharma*: see Grünendahl 1983

*Viṣṇupurāṇa*: see Pathak 1997–1999

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CHANGE repeated authornames with —————

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## *Index to Introduction and Translation*

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

- Abhidhānaratnamālā*, 3  
*Āgamakalpalatā*, 1169  
*Agnipurāṇa*, 44, 1151, 1156  
*Amarakośa*, 1059, 1060  
*Āpastambadharmasūtra*, 19  
*Arthaśāstra*, 1010  
*Arthaśāstra*, 1199  
*āśrama*, 4
- Baudhāyanadharmasūtra*,  
1158  
*Bhagavadgītā*, 9, 40, 1004,  
1070, 1072, 1082,  
1086, 1087, 1092,  
1129, 1153, 1166,  
1169, 1199  
*Bhāgavatapurāṇa*, 1006, 1041,  
1042, 1053, 1144  
*Bhaviṣyapurāṇa*, 44, 1049,  
1109  
*Bhelasamhitā*, 1082  
*Bodhisattvabhūmi*, 1155, 1199  
*Brahmāṇḍapurāṇa*, 9, 1014,  
1015, 1022, 1025,  
1038, 1041, 1067,  
1120  
*Brahmāṇḍapurāṇa*, 1199  
*Brahmapurāṇa*, 1088, 1096,  
1151  
*Brahmavaivartapurāṇa*, 1006,  
1064  
*Brahmayāmala*, 27, 1113  
*Buddhacarita*, 23, 39, 1066–  
1068, 1072  
*Buddhacarita*, 1199  
bull, 2  
*Carakasamhitā*, 1082  
*Devīpurāṇa*, 1190  
*Dharmaputrikā*, 1, 10, 19,  
20, 45, 52, 53, 55–  
57, 61, 62, 64, 1072,  
1088, 1134, 1154  
*Dharmasamuccaya*, 23  
*Dīkṣottara*, 1087  
*Divyāvadāna*, 1068, 1072  
*gaṇa*, 2  
*Gautamadharmasūtra*, 1087,  
1114

<i>Gautamadharmasūtra</i> , 56	1119, 1134, 1136, 1148, 1151, 1154,
<i>Harivaṃśa</i> , 13, 1061	1159, 1164, 1166,
<i>Haṭharatnāvalī</i> , 1135	1176, 1179, 1187,
<i>Haṭhayogapradīpikā</i> , 1134	1190, 1192, 1195, 1199
<i>Īśānaśivagurudevapaddhati</i> , 1060	<i>Mahāsubhāṣitasamgraha</i> , 1076, 1125, 1199
<i>Jātiviveka</i> , 1123	Manu, 9
<i>Jayadrathayāyāmala</i> , 1192	<i>Mānavadharmasāstra</i> , 2, 3, 9, 18, 19, 26, 39, 40, 1010, 1011, 1038, 1042, 1047, 1048, 1053, 1058, 1059, 1071, 1074, 1075, 1081, 1084, 1086, 1087, 1093, 1105– 1107, 1155, 1158, 1159, 1166, 1199
<i>kākapada</i> , 59	<i>Mātāṅgalīlā</i> , 1199
<i>krama</i> licence, 33	<i>Matsyapurāṇa</i> , 34, 1041, 1042, 1109
<i>krama</i> licence, 1023, 1025, 1035, 1071, 1078, 1080, 1081, 1083, 1088, 1100, 1114, 1127, 1139, 1145, 1153, 1165, 1194	<i>Mitākṣarā</i> , 1056, 1149
<i>Kūrmapurāṇa</i> , 9, 1004, 1041, 1117	Monier-Williams, Monier, 1006
<i>Kūrmapurāṇa</i> , 1199	<i>Nāmaliṅgānuśāsana</i> , 3
<i>Lakṣmīnārāyaṇasaṃhitā</i> , 1159	<i>Nāradaṣaṭkārīkā</i> , 1138
<i>Liṅgapurāṇa</i> , 9, 40, 1023, 1038, 1040, 1041, 1080, 1156	<i>Niśvāsa mukha</i> , 1060
<i>Mahābhārata</i> , 2, 5–9, 15, 18, 20, 23, 26, 32, 34, 37, 39–42, 44–46, 1004–1006, 1030, 1037, 1038, 1051– 1054, 1063, 1064, 1067–1069, 1074, 1080, 1087, 1092, 1093, 1096, 1100, 1104, 1109, 1110,	<i>Niśvāsa naya</i> , 1113, 1134 <i>Niśvāsa mūla</i> , 1062 <i>Niśvāsa naya</i> , 19, 32 <i>Niśvāsatattvasaṃhitā</i> , 22, 1137 <i>Niśvāsa uttara</i> , 22, 1136, 1137

- Padmapurāṇa*, 11, 13, 1114,  
1115, 1174  
*Padmapurāṇa*, 1199  
*Padmasaṃhitā*, 1192  
*Parāśarasmr̥ti*, 1114, 1117  
*Pāśupatasūtra*, 44  
*Pātimokkha*, 1157
- Raghuvaṃśa*, 1152, 1199  
*Rāmāyaṇa*, 1067, 1087  
*Rasārṇavasudhākara*, 1113,  
1199  
*Revākaṇḍa*, 1052, 1114  
*Ṛgveda*, 1117  
*Ṛgveda-khila*, 1199
- Sāṃkhyakārikā*, 1153  
Sanderson, Alexis, 3  
*Sannyāsopaniṣad*, 1082  
*Siddhayogeśvarīmata*, 29, 1093  
*Śivadharmasaṃgraha*, 1, 52,  
53, 55–57, 61, 62,  
64, 1093, 1130  
*Śivadharmasāstra*, 1, 10, 20,  
21, 39, 52, 53, 55–  
57, 60–62, 64, 1029,  
1048–1050, 1065,  
1092, 1094, 1111,  
1130, 1142, 1170,  
1189, 1197  
*Śivadharmottara*, 1, 3, 9, 10,  
20, 21, 40, 52, 53,  
55–57, 60–62, 64,  
1030, 1061, 1086,  
1096, 1111, 1180,  
1197  
*Śivapurāṇa*, 5, 1013, 1030,  
1163
- Śivasamhitā*, 1135  
*Śivasamkalpa*, 1156  
*Śivopaniṣad*, 1, 20, 52, 53,  
55–57, 61, 62, 64,  
1152  
*Skandapurāṇa*, 1030, 1098,  
1116, 1148  
stem form (*prātipadika*), 28,  
30, 1006, 1011, 1017–  
1019, 1023, 1032,  
1034, 1040, 1044,  
1052, 1056, 1059,  
1066, 1069, 1070,  
1073, 1074, 1079,  
1085, 1087, 1089–  
1095, 1097, 1102,  
1107, 1108, 1114,  
1118, 1120, 1122,  
1124, 1132, 1133,  
1135, 1136, 1139–  
1141, 1146–1149,  
1151, 1153–1156,  
1160, 1163, 1164,  
1167, 1172, 1175–  
1177, 1183–1185,  
1187, 1188, 1190,  
1194  
stem form (*prātipadika*), 1178  
*Sukaviḥṛdayanandinī*, 32  
*Svayambhūpurāṇa*, 24, 26,  
28
- Tāntrikābbhidhānakośa*, 21,  
1060, 1061, 1120,  
1137, 1140, 1145,  
1149, 1150
- Umāmabeśvarasaṃvāda*, 1,

52, 53, 55–57, 61, 62, 64, 1030	1082, 1088, 1091, 1093, 1094, 1102, 1104, 1108–1110, 1112, 1113, 1119, 1120, 1129, 1134, 1138–1140, 1142, 1143, 1146–1153, 1156, 1158, 1166, 1169, 1185, 1195
<i>Umāmaheśvarasaṃvāda</i> , 1199	
<i>Uttarottara</i> , 1199	
<i>Uttarottaramahāsaṃvāda</i> , 1, 4, 20, 52, 53, 55– 57, 61, 62, 64, 1047, 1119	
<i>Vāgmatīmābhātmyaprasaṃsā</i> , 15	<i>Vṛttaratnākara</i> , 32
<i>Vāgmatīmābhātmyaprasaṃsā</i> , 1199	<i>Yājñavalkyasmṛti</i> , 26, 1056, 1074, 1091, 1149
<i>Vājasaneyisaṃhitā</i> , 1155, 1199	<i>Yogabhāṣya</i> , 1153
<i>Vāmanapurāṇa</i> , 1053	<i>Yogaśikhopaniṣad</i> , 1135
<i>Varāhapurāṇa</i> , 9, 1052	<i>Yogasūtra</i> , 39, 1146, 1153, 1199
<i>Vāsiṣṭhadharmasāstra</i> , 1071	
<i>Vāsiṣṭhadharmasūtra</i> , 1159	
<i>Vāyupurāṇa</i> , 1022, 1038, 1041	
<i>Viṣṇudharma</i> , 1052	
<i>Viṣṇudharma</i> , 1199	
<i>Viṣṇudharmottara</i> , 39, 40, 1052, 1080	
<i>Viṣṇudharmottara</i> , 1199	
<i>Viṣṇupurāṇa</i> , 1022, 1024, 1041	
<i>Viṣṇupurāṇa</i> , 1199	
<i>vṛṣa</i> , 2–4	
<i>vṛṣabha</i> , 2	
<i>Vṛṣasārasaṃgraha</i> , 1–10, 12– 16, 18–30, 32–38, 42, 49–57, 59–65, 1004–1007, 1011, 1014, 1015, 1018, 1022, 1030, 1035, 1037, 1039–1042, 1050–1052, 1054, 1063, 1066, 1072, 1073, 1075, 1078,	