

Vṛṣasārasaṃgraha

(translation)

November 1, 2021

Chapter One

1.1 Having bowed to [Him] whose boundaries are limitless, who has no beginning, no middle part and no end, [to Him] who is very subtle and who is the unmanifest and fine essence of the world, [to Him] who is respected as the foremost by Hari, Indra, Brahmā and the other [gods], I shall recite [the work called] ‘A Compendium on the Essence of the Bull [of Dharma]’.¹

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

1.3 Janamejaya remained unsatisfied and what he asked Vaiśampāyana³ in the past, listen to that unweariedly.⁴

¹*Pāda* a is reminiscent of, among other famous passages, Bhagavadgītā 11.19: *anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryānetram / paśyāmi tvāṃ dīptahutāśavaktraṃ svatejasā viśvam idaṃ tapantam* // This faint reference to the Bhagavadgītā seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the Mahābhārata (see following verses). See also e.g. Kūrmapurāṇa 1.11.237: *rūpaṃ tavośeśakalāvihīnam [tavā? CHECK] agocaraṃ nirmalam ekarūpaṃ / anādimadhyāntam anantām [anantam? CHECK] ādyaṃ namāmi satyaṃ tamasah parastāt* // To say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi* ‘...’ *antam*), but to have no ‘middle part’ (*madhya*) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably not much more than a fixed expression meaning ‘endless and/or eternal’. As to which god this stanza is referring to, it may be Śiva, his name not being listed among those who treat him as chief god, but the phrasing of the verse is vague enough to keep the question somewhat open: the impersonal Brahman might be another option, even more so if we look at 1.9–10, two verses nearby verses discussing *brahmavidyā*.

In *pāda* b *jagat-susāraṇ* is most probably not to be interpreted as *jagatsu sāraṇ*.

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

The reading *āsamaṅgraṃ* in *pāda* c is difficult to interpret. The most tempting of all the possible corrections I have considered (*arcyam/arhyam/arghyam/īdyaṃ agraṃ*) seemed to be *āptam agraṃ*, meaning ‘appointed/received/respected [by Hari, Indra, Brahmā etc.] as the foremost one’. The fact that the *akṣaras āsam* and *āptam* look similar in most of the scripts used in our manuscripts supports this conjecture.

Note how we could perceive the end of *pādas* a and b, as well as *pādas* c and d as rhymes.

Is *pāda* d hypermetrical? It is actually a *vaṃśastha* (*triṣṭubh* - *jagatī* change). See Apte App. A p. 4.

²The dialouge of Janamejaya and Vaiśampāyana make up the outermost layer of the VSS (except for the introductory stanzas 1.1-3), which mostly contains general *dharmaśāstric* material.

The hundred *parvans* of the Mahābhārata are listed in MBh 1.2.33–70.

³For a similar unsatisfaction or dissatisfaction with previous teachings, see Nīśvāsa mūla 1.9:

jsktꣳvedāntaṃ viditaṃ deva sāmkyam vai pañcaviṃśakam | na ca tṛptiṃ gamiṣyāmo hy
rte śaivād anugrahāt || i/sktꣳ

and Śivadharmasāstra... CHECK.

⁴Vaiśampāyana, a ṛṣi, the disciple of Vyāsa, recited the Mahābhārata at the snake sacrifice of Janamejaya. CHECK SOURCE

Note how we are forced to emend *pāda* c to contain a stem form proper noun (*janamejaya*) to maintain the metre, and note how the manuscripts struggle with this *pāda*.

1.4 Janamejaya spoke: O venerable sir, O knower of the entire Dharma, O you who are well-versed in all the sciences (*śāstra*)! Is there a supreme and secret Dharma which liberates [us] from the ocean of mundane existence (*saṃsāra*)?⁵

1.5 Teach me the Dharma that emerged from [Vyāsa] Dvaipāyana's mouth, O best of Brahmins.⁶ Help me find satisfaction at all cost, O great ascetic!

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

1.7 –1.8 Viṣṇu, the great Lord, assuming the form of a Brahmin, wanted to test the one who performed nonmaterial sacrifices, the one who focused on his austerities and observances, the one whose conduct was virtuous and pure, and who was intent on compassion towards all living beings, and therefore he humbly asked him a question.⁷

1.8

1.9 [Vigatārāga spoke:] How is the knowledge of Brahman to be understood if [this knowledge] is devoid of [definitions of the] form and colour [of Brahman]? [And] the syllable that is devoid of vowels and consonants: is that [its] highest [form]?⁸

1.10 Anarthayajña spoke: That syllable is not to be pronounced, is unquestionable, non-dividable, consistent, spotless, all-pervading and subtle: what could be higher than that?⁹

1.11 Vigatārāga spoke: When the body disintegrates in the ground, in water, in fire or [is torn apart] by jackals and other [animals],¹⁰ how is the supportless and spotless soul led [to the netherworld] by Yama's messengers?

1.12 How is it bound by the nooses of death/time? And if it is bodiless, how can it move?¹¹ And how does the [soul of a] virtuous [person] (*bahudharmakṛt*) reach heaven if it has no body? Teach me about this doubtful matter (*saṃśaya*) that I am raising (*me*). I want to know the truth about it.

1.13 Anarthayajña spoke: You are asking me about an extremely doubtful and problematic matter, O great Brahmin. It is difficult to understand by

⁵Note *dharma* as a neuter noun in *pāda* c and in the next verse.

⁶The majority of the MSS consulted include a *vā* in *pāda* b, distinguishing between the 'secret Dharma' mentioned in 1.4c and the one taught by Vyāsa. This may or may not be the better reading. I decided to follow MS C₄₅ because I suspected that the two Dharmas hinted at are the same.

⁷Note the odd syntax here: *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. The agent of the active verb is in the instrumental case.

⁸The translation of this verse, and the reconstruction and interpretation of *pāda* d, which is echoed in 1.10d, is slightly tentative.

⁹I interpret *pāda* d, which is an echo of 1.9d, tentitvely as a compound, slightly differently from the way I did above.

¹⁰The word *śivā* in *pāda* b is slightly suspect, and could be the result of metathesis, from *viśā* ('by poison'). Nevertheless, jackals seems appropriate in this context, for they are commonly associated with human corpses, death and the cremation ground. (see e.g. Ohnuma 2019) (Reiko Ohnuma 2019 = Ohnuma, R. The Heretical, Heterodox Howl: Jackals in Pāli Buddhist Literature. Religions 2019, 10, 221.)

¹¹The word *kāla* has, as usual, a double meaning in this verse: a *kālapāśa* is both Yama's noose, and also the limitation caused by time, as becomes clear at the discussion on the different time units in verses 1.11–31.

humans, and [even] by gods (*deva*), demons (*dānava*) and serpents (*paṇnaga*).

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

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

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

1.17 [If] you don't know anything, how could you start your investigation, O Brahmin?¹² O Brahmin king, you should know the noose of time in its entirety.

1.18 Learn about time which is divided into digits (*kalā*), [i.e. about] the division[s] (*kalā*) of the entity [called] Time (*kālatattva*). Two atomic units of time (*truṭi*) is one twinkling (*nimeṣa*). One digit (*kalā*) is twice a twinkling.¹³

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

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

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

1.22 by human standards is said to be the Kali era. The Dvāpara era is known to be twice as long as the Kali era.¹⁴

1.23 The Tretā era is thrice [as long], the Kṛta era four [times as long as the Kali]. This is [how to add up] the number[s] related to the Four Yugas [= a *mahāyuga*]. Taking [this length of four *yugas*] seventy-one [times],¹⁵

1.24 the knowledge about one time-span of Manu is being taught briefly [i.e. 71 four-fold *mahāyugas* make up a *manvantara*].¹⁶ One Kalpa is fourteen *manvantaras* in total.

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

1.26 When [Brahmā's] night falls, the whole moving and unmoving universe dissolves. And when [his] daylight comes, the moving and unmoving [universe] is born.¹⁷

1.27 A *para* times *parārdha* [number of, i.e. two hundred quadrillion times a hundred quadrillion] *kalpas* have passed [so far], O great Brahmin. Bhṛgu and

¹²The variant *jijñāsyasi* seems to be the lectio difficilior as opposed to *viñāsyasi*, but the latter could also work fine here.

¹³1.18d 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: *trimśatkāṣṭhāḥ kalāḥ*.

¹⁴Note the stem form noun *yuga*.

¹⁵The element *°yugā°* seems to stand for *°yuga°* metri causa. If *°yugā* and *saṃkhyā* are to be separated, *eṣā* becomes problematic to interpret.

¹⁶See 21.34ff.

¹⁷The 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 (- - . . . -).

the other sages say that the future is the same [time span].¹⁸

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

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

1.30 Fourteen *parārdhas* is [the number of] the kings of the gods [i.e. Indras?], O Brahmin, who passed by over time, for time is difficult to overcome.¹⁹

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

1.32 Vigatarāga spoke: I have just heard [the term] ‘wheel of time’ (*kālacakra*) uttered from [your] lotus mouth, as well as *parārdha* and *para*. You have made these things appear as exciting, as things to hear.²⁰

1.33 Anarthayaḥṇa spoke: One, ten, a hundred, a thousand, and ten thousand (*ayuta*), a hundred thousand (*prayuta*), a million (*niyuta*), ten millions (*koṭi*), a hundred millions (*arbuda*), and a billion (*vr̥nda*, 10↑9),

1.34 ten billion (*kharva*), a hundred billion (*nikharva*), one trillion (*śaṅku*, 10↑12), and ten trillion (*padma*), a hundred trillion (*samudra*), one quadrillion (*madhya* 10↑15), ten quadrillion (*[an]anta*), a hundred quadrillion (*parārdha*), and two hundred quadrillion (*para*).²¹

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

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

1.37 Vigatarāga spoke: How many eggs of Brahmā are there? And are its measurements available anywhere?²² From how many finger’s breadths high does the sun heat the earth?²³

1.38 Anarthayaḥṇa spoke: How could I enumerate all the eggs of Brahmā, O Brahmin?²⁴ Even the gods don’t know [all the details], not to mention mortals.

1.39 I shall teach [these details to you] one by one, as far as I can, O great Brahmin, in the manner in which Brahmā taught Mātariśvan in the past, truthfully.²⁵

¹⁸Note the peculiar compound *bhṛgu-r-ādi-maharṣayaḥ*.

¹⁹Note that *samatītāni* (neuter) most probably picks up *devarājāḥ* (masculine) in this verse, or rather *devarājā* stands for *devarājānām* and *samatītāni* picks up **parārdhāni*.

²⁰The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinisṛitam*.

Pāda d is suspicious and my translation is tentative.

²¹For *anta* meaning *ananta*, see 1.58cd-59ab.

²²The word *prāpitam* is a conjecture for *cāpitam*, which I find unintelligible. Another possibility could be *jñāpitam*.

²³The purport of *pādas* c and d is slightly obscure to me.

²⁴One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasamkhyātum*...

²⁵Note that in *pāda* d *mātariśvan* stands for the accusative *mātariśvānam* or the dative *mātariśvane* or the genitive *mātariśvanah*. The claim that Brahmā taught Mātariśvan is

1.40 The ten names [of cosmic rulers/worlds] associated with each of the eight directions in Brahmā's Egg, inside Śiva's Egg, [...], are being taught now, listen.²⁶

1.41 [1] Saha, [2] Asaha, [3] Sahas, [4] Sahya, [5] Visaha, [6] Saṃhata, [7] Asabhā,²⁷ [8] Prasaha, [9] Aprasaha, [10] Sānu: [these are] the ten Leaders in the East.

1.42 [1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti, [7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaho: [these are] the ten

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

1.44 [7] Saṃyana, [8] Yamanoyāna, [9] Yanyugmā, [10] Yanoyana.²⁸

1.45 [1] Naga, [2] Naganā, [3] Nanda, [4] Nagara, [5] Naga, [6] Nandana, [7] Nagarbha, [8] Gahana, [9] Guhyo, [10] Gūḍhaja: [these are] the ten associated with [the South-West].²⁹ I shall teach you the [names] in Varuṇa's direction [in the west]. Listen, O Brahmin, learn from me.

1.46 [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 direction [in the west].

1.47 [1] Nṛgarbha, [2] Asuragarbha, [3] Devagarbha, [4] Mahīdhara, [5] Vṛṣabha, [6] Vṛṣagarbha, [7] Vṛṣāṅka, [8] Vṛṣabhadhvaja,

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

1.49 [1] Sulabha, [2] Sumana, [3] Saumya, [4] Supraja, [5] Sutanu, [6] Śīva, [7] Sata, [8] Satya, [9] Laya, [10] Śambhu: [these are] the ten leaders in the north.

1.50 [1] Indu, [2] Bindu, [3] Bhuva, [4] Vajra, [5] Varada, [6] Vara, [7] Varṣaṇa, [8] Ilana, [9] Valina, [10] Brahmā: [these are] the ten leaders in the Isāna direction [in the north-east].

1.51 [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

confirmed in 1.64cd, again using the nominative for the accusative, dative or genitive, and also e.g. in Brahmāṇḍapurāṇa 3.4.58cd.

²⁶The cruxed *pāda* may have read *sarveṣāṃ eva pūjitaḥ* originally ('They are worshipped by all').

In *pāda c*, understand *diśāṣṭānām* as *diśām aṣṭānām* or *diśaṣṭakānām*

²⁷I chose to supply an *avagraha* before *sabhā* only because all the sources consulted read *saṃhato* as the previous word, making the *sandhi o-s* suspicious. Note that many of the names here and in the following verses are, in the absence of any parallel passage, rather insecure. What is clear here is that the names evoke the name Sahasrākṣa, one of the appellations of Indra, the quadrian of the eastern direction.

²⁸I have chosen the variant *saṃyana* in *pāda c* only to avoid the repetition of the name *saṃyama*, and the variant *yanoyanaḥ* because I suspect that most of the names here should begin with *ya*. All the name forms in this verse are to be taken as tentative. The only guiding light is the presence of *ya*, reinforcing their connection with Yama.

²⁹Note that the reconstruction of these names are tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nāgas*.

centre.

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

1.53 Each one in these [groups of] a thousand [deities] is surrounded by ten thousand [deities]. The ten thousand by a multitude of a hundred thousand. The hundred thousand is surrounded by a million,³⁰

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

1.55 Each one of the hundred million (*daśakoṭi* = *arbuda*) is surrounded by a billion (*ṇṛnda*) *bṛta*???. Each of those billion (*ṇṛnda*) is surrounded by ten billion (*kharva*) [deities].

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

1.57 Each of those one trillion (*śaṅku*) is surrounded by ten trillion (*padma*).³¹ Each of those ten trillion (*padma*) is surrounded by a hundred trillion (*samudra*).

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

1.59 Each of those ten quadrillion (*ananta*) is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion (*parārdha*) is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. [All] the possible numbers have been taught.³²

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

1.61 The whole circumference of the Eggs has been declared by Brahmā to be *koṭi* times a thousand *koṭi* yojanas.³³

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

1.63 In brief the numbers pertaining to the measurements have been taught.³⁴ The characteristics of the unmeasurable Brahmāṇḍa[s] have been taught.

1.64 O true Brahmin, the Purāṇa[s of] 8,000,000 [verses]³⁵ were taught by

³⁰We are forced to follow E^N's readings here to make sense of this passage. Note that *ṇṛnda* is not a number here. Elsewhere in this chapter it is the word that signifies 'a billion'.

³¹Note *śaṅkubhiḥ prthag...*: it stands for *śaṅkūṣu prthag...* (instrumental for locative).

³²The translation of *pādas* c and d is tentative.

³³aṇḍānām plural...: a new egg in every mahākālpā? CHECK

³⁴Note the mixture of different grammatical genders and numbers here. Understand *pramāṇeṣu saṃkhyāḥ kīrtitāḥ samāsataḥ*.

³⁵*Pāda* a should probably be analysed and interpreted as *purāṇam* (*purāṇānām aśītisahasrāṇi śatāni ślokāni*) *brahmaṇā kathitam*.

Compare this list to Viṣṇupurāṇa 3.3.11–19:

dvāpare prathamē vyastāḥ svayaṃ vedāḥ svayambhuvā | dvitīye dvāpare caiva vedavyāsaḥ prajāpatiḥ || tṛtīye cośanā vyāsaś caturthe ca bṛhaspatiḥ | savitā pañcame vyāsaḥ śaṣṭhe

- [1] Brahmā to [2] Mātariśvan [= Vāyu] in their entirety, in their true form.
- 1.65** Vāyu abridged the verses and then gave [the Purāṇas] to [3] Uśanas. He [Uśanas] also abridged the verses, and [4] Bṛhaspati received them.
- 1.66** Bṛhaspati taught 30,000 [verses] to [5] Sūrya [the Sun]. Divākara [= the Sun] taught 25,000 [verses] to [6] Mṛtyu [Death].
- 1.67** Death taught 21,000 [verses] to [7] Indra. Indra taught 20,000 verses to [8] Vasiṣṭha.
- 1.68** And he[, Vasiṣṭha taught] 18,000 [verses] to [9] Sārasvata. Sārasvata [taught] 17,000 [verses] to [10] Tridhāman.
- 1.69** [Tridhāman] taught 16,000 verses to [11] Bharadvāja. [Bharadvāja] taught 15,000 verses to [12] Trivṛṣa.
- 1.70** [Trivṛṣa] then [taught] 14,000 verses to [13] Antarikṣa. [Antarikṣa] taught 13,000 [verses] to [14] Trayyāruṇi.
- 1.71** Trayyāruṇi, the great Brahmin, having abridged them again, taught 12,000 [verses] to [15] Dhanamjaya.
- 1.72** Dhanamjaya, the great sage, handed [them] over to [16] Kṛtaṃjaya. [This recension was transmitted] from Kṛtaṃjaya, O great Brahmin, to [17] noble Ṛṇamjaya.
- 1.73** Then from Ṛṇamjaya it was given to [18] Gautama, the great sage, from Gautama to [19] Bharadvāja, from him to [20] Dharmadvata.³⁶
- 1.74** Then [21] Rājaśravas received it, then [22] Somaśuṣma. Then from Somaśuṣma [23] Tṛṇabindu received it, O Brahmin.
- 1.75** Tṛṇabindu taught it to [24] Vṛkṣa, Vṛkṣa to [25] Śakti [the father of Parāśara]. Śakti taught it to [26] Parāśara, then [Parāśara] to [27] Jātukarṇa.³⁷
- 1.76** Jātukarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to Romaharṣa.

mṛtyuḥ smṛtaḥ prabhūḥ || saptame ca tathaivendro vasiṣṭhaś cāṣṭame smṛtaḥ | sārasvataś ca navame tridhāmā daśame smṛtaḥ || ekādaśe tu triśikho bharadvājas tataḥ paraḥ | tray-odaśe cāntarikṣo varṇī cāpi caturdaśe || trayyāruṇaḥ pañcadaśe ṣoḍaśe tu dhanañjayaḥ | kratuñjayaḥ saptadaśe tadūrdhvaṃ ca jayaḥ smṛtaḥ || tato vyāso bharadvājo bharadvājāc ca gautamaḥ | gautamād uttaro vyāso haryātmā yo 'bhidhīyate || atha haryātmanonte ca smṛto vājaśravāmuniḥ | somaśuṣkāyanaś tasmāt tṛṇabindur iti smṛtaḥ || rkṣobhūdbhārgavas tasmād vālmīkir yo 'bhidhīyate | tasmād asmatpitā śaktir vyāsaś tasmād ahaṃ mune || jātukarṇo 'bha- van mattaḥ kṛṣṇadvaiṇāyanaś tataḥ | aṣṭaviṃśatir ity ete vedavyāsāḥ purāṇanāḥ ||

Another relevant passage is Brahmāṇḍapurāṇa 3.4.58cd–67:

brahmā dadau śāstram idaṃ purāṇaṃ mātariśvane || tasmāc cośanasā prāptaṃ tasmāc cāpi bṛhaspatiḥ | bṛhaspatir tu provāca savitre tadanantaram || savitā mṛtyave prāha mṛtyuś cendrāya vai punaḥ | indraś cāpi vasiṣṭāya so 'pi sārasvatāya cai || sārasvatas tridhāmne 'tha tridhāmā ca śaradvate | śaradvāms tu trivṛṣāya so 'ntarikṣāya dattavān || carṣiṇe cāntarikṣo vai so 'pi trayyāruṇāya ca | trayyāruṇād dhanañjayaḥ sa vai prādāt kṛtañjaye || kṛtañjayaṭ tṛṇañjayaḥ bharadvājāya so 'py atha | gautamāya bharadvājāḥ so 'pi niryyantare punaḥ || niryyantaras tu provāca tathā vājaśravāya vai | sa dadau somaśuṣmāya sa cādāt tṛṇabindave || tṛṇabindus tu dakṣāya dakṣaḥ provāca śaktaye | śakteḥ parāśaraś cāpi garbhasthaḥ śrutavānidam || parāśarāj jātukarṇyaś tasmād dvaipāyanaḥ prabhūḥ | dvaipāyanāt punaś cāpi mayā prāptaṃ dvijottama || mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye | ity eva vākyam brahmādiguruṇāṃ samudāhṛtam ||

³⁶The name *harmyadvata* is probably a variant or a corrupted form of *harmyātman*, who appears in lists of *vedavyāsas* in the Purāṇas (see note to 1.64).

³⁷Perhaps keep jatu°.

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

Chapter Two

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2.15 There are no Ghosts nor Piśācas, no Gandharvas and no Ṛṣis. There are no asterisms and planets there, no Nāgas, Kimpnaras or Garuḍa-like creatures.

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

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

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

creepers.

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

2.20 There are also golden trees and also gem trees, coral gem thickets and ruby plants.

2.21 There are trees with twigs on which creepers with tasty roots reach for the tasty fruits. [REVISE] All of them can change their shapes on their own accord [just bending etc.?] and they fulfill man's desires and they whisper in a lovely way[?] [any language? maybe not].³⁸

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

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

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

2.25 I do not know the length and width of the Śivāṇḍa. Enjoyment is undecaying there, and there is no birth or death there.³⁹

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

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

2.28 All of them are like collyrium in the southern direction, in the House of Aghora, [on] one and a half Para krore [yojanas?].⁴⁰

2.29 In the western direction, in Sadyojāta's beloved House, [on] one and a half krore [yojanas?] they are like jasmine, the moon, like snowy rocks.⁴¹

2.30 In the northern direction, in Vāmadeva's House of one and a half krore [yojanas?] they are like saffron and water.⁴²

2.31 Īśāna has five parts (kalā), [his Tatpuruṣa] face has four. Aghora has eight, and there are thirteen Vāmadeva[-kalā]s.⁴³

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

³⁸After kāmārūḥ, MS C₀₂ has some folios missing and resumes only at 3.XX. CHECK Florinda's pics!

³⁹Pāda c is unmetrical, or rather, a ra-vipulā with licence (tatraiva as SHORT-LONG). Note also the gender problem (ṣiḥbhogam akṣayasī/iḥ), or rather take ṣiḥ-m-i/iḥ as a sandhi-bridge (ṣiḥbhoga-m-akṣayasī/iḥ, for ṣiḥbhogo 'kṣayasī/iḥ).

⁴⁰Note the Aiśa form ṣiḥdiśimī/iḥ in jms₂C₁sub₂45i/sub₂i/ms₂.

⁴¹Note the Aiśa form ṣiḥdiśimī/iḥ in jms₂K₁sub₂07i/sub₂i/ms₂ in pāda b. In pāda d, we may suppose the presence of a sandhi-bridge: ṣiḥsadya-m-iṣṭālayaḥ/iḥ.

⁴²Note the Aiśa form ṣiḥdiśimī/iḥ in jms₂C₁sub₂95i/sub₂i/ms₂ in pāda b.

⁴³Note how ṣiḥvaktrasyaī/iḥ should refer to Śiva's Tatpuruṣa-face, given that the text lists Śiva's five faces: Īśāna, Tatpuruṣa, Aghora, Vāmadeva, Sadyojāta.

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

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

2.35 [Even] by [performing] millions of sacrifices such as the Aśvamedha, or all the difficult austerities, for a hundred Kalpas, it is impossible to get there even for the gods, O great ascetic.⁴⁴

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

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

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

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

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

⁴⁴Understand *kṛcchrāditapa sarvāṇi* as *kṛcchrāditapāṃsi sarvāṇi*.

Chapter Three

3.1 Vigatarāga spoke: Why do they call [Dharma] Dharma? And how many embodiments (*mūrti*) is he known to have?⁴⁵ He is known as a bull: how many legs does it/he have? How many are his paths?⁴⁶

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

3.3 Anarthayañña spoke: Well, the root [sic!] *dhṛti* (‘resolution’) is said to be a synonym [of *dharma*]. It is called Dharma because it supports (*āDHĀRaṇa*) and because it is great (*MAhattva*).⁴⁷

3.4 The four-legged Bull is the embodiment of both Śruti and Smṛti. The four *āśramas* are taught by the wise to be [the four legs of] Dharma. [or rather: ... which is Dharma as made up of the four *āśramas*... kīrtitaḥ!]⁴⁸

3.5 And the paths of Dharma are five. Listen, O Brahmin: [existence as] gods, men, animals, [existence in] hell and [as] immovable things [such as plants and rocks] etc.⁴⁹

3.6 Eternal Dharma was born after splitting Brahmā’s heart. He has beautiful wives, thirteen in number, with nice waists.⁵⁰

⁴⁵For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma or Dharma itself/himself, see MBh 12.110.10–11:

prabhāvārthāya bhūtānāṃ dharmapravacanāṃ kṛtam | yat syād ahimsāsaṃyuktāṃ sa dharma iti niścayaḥ || dhāraṇād dharma ity āhur dharmeṇa vidhṛtāḥ prajāḥ | yat syād dhāraṇasaṃyuktāṃ sa dharma iti niścayaḥ ||

Note the similarities with this chapter: the phrase *dharma ity āhur*, the fact that the present chapter from verse 18 on is actually a chapter on *ahimsā*, and that the etimological explanation involves the word [*ā*] *dhāraṇa* in both cases. These lead me to think that in *pādas* ab of this verse in the VSS, it is Dharma that is the focus of the inquiry and not the bull.

⁴⁶Understand *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahābhāgāḥ*).

⁴⁷On a non-verbal stem being a *dhātu*, see e.g. Vāyupurāṇa 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvyaṭe*; Vāyupurāṇa 3.19cd (= Brahmāṇḍapurāṇa 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñaiḥ pālāne smṛtāḥ*; Liṅgapurāṇa 2.9.19: *bhaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*; etc.

⁴⁸A similar image of the legs of the Bull of Dharma being the four *āśramas* is hinted at MBh 12.262.19–21:

dharmam ekaṃ catuṣpādam āśritās te naraṣābhāḥ | taṃ santo vidhivat prāpya gacchanti paramāṃ gatim || grhebhya eva niṣkramaṇā vanam anye samāśritāḥ | grham evābhisaṃśṛitya tato 'nye brahmacāriṇaḥ || dharmam etaṃ catuṣpādam āśramaṃ brāhmaṇā viduḥ | ānantyaṃ brahmaṇaḥ sthānaṃ brāhmaṇā nāma niścayaḥ ||

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

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

⁴⁹Understand *gatis* as *gatayaś* and note that *viññeyāḥ* is an emendation from *viññeyāḥ* 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.

⁵⁰Note the use of the singular in *pādas* c and d. I have left *sumadhyamāḥ* as the manuscripts

3.7 They are Dakṣa’s daughters, [called] Śraddhā and so on. They have huge eyes and they are beautiful.⁵¹ and they are charming. Numerous sons and grandsons were born to him. This is the emergence of Dharma. What more do you wish to hear?⁵²

3.8 Vigatārāga spoke:⁵³ I would like to hear about Dharma’s wives according to the truth[?] and about each one of the sons born to them. Teach me, O great ascetic.

3.9 Anarthayañña spoke:⁵⁴ [Dharma’s wives are:] [1] Śraddhā (‘Faith’), [2] Lakṣmī (‘Prosperity’), [3] Dhṛti (‘Resolution’), [4] Tuṣṭi (‘Satisfaction’), [5] Puṣṭi (‘Growth’), [6] Medhā (‘Wisdom’), [7] Kriyā (‘Ritual’), [8] Lajjā (‘Modesty’), [9] Buddhi (‘Intelligence’), [10] Śānti (‘Tranquillity’), [11] Vapus (‘Beauty’), [12] Kīrti (‘Fame’), [13] Siddhi (‘Success’), [all] born to Prasūti [Dakṣa’s wife].⁵⁵

3.10 Śraddhā’s son is Kāma (‘Desire’), Darpa (‘Pride’) is said to be Lakṣmī’s son.⁵⁶ Dhṛti’s son is Niyama (‘Rule’), Saṃtoṣa (‘Satisfaction’) is Tuṣṭi’s son.

3.11 To Puṣṭi was born a son [called] Lābha (‘Profit’). Medhā’s son is Śruta (‘Sacred Knowledge’). Kriyā’s sons are Abhaya (‘Freedom from danger’), Daṇḍa (‘Punishment’) and Samaya (‘Law’).⁵⁷

transmit it: it signals the presence of the plural. And consider correcting *mahābhāgā* to *mahābhāgās*. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

⁵¹ *śraddhādyāḥ* in *pāda* b is an attractive lectio difficilior (‘they were rich in faith/devotion’), but I have finally decided to accept the easier and better-attested *śraddhādyā[h]*.

⁵² Again, I have chosen/applied the plural forms *ādyāḥ* and *sumanoharāḥ* in *pāda* b to hint at the fact that the presence of the plural is to be preferred here; thus only *viśālākṣī* is problematic. As *patnī* in the previous verse, it should be treated as a plural. Note the use of the singular for the plural also in *pādas* cd, especially *babhūva ha* for *babhūvuh*.

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

⁵³ Consider emending *tebhyah* to the correct feminine form *tābhyah*. Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnūr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

⁵⁴ For Dharma’s thirteen wives and their sons, see Liṅgapurāṇa 1.5.34–37 (note the similarity between the first line and VSS 3.6cd–7ab above):

dharmasya patnyāḥ 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 ||

⁵⁵ *prasūtisambhavāḥ* is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, that of Dakṣa’s wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C₉₄) to cause confusion. Another option would be to accept *Ābhūti* as the name of Dakṣa’s wife.

For Prasūti being Dakṣa’s wife in other sources, see e.g. Liṅgapurāṇa 1.5.20–21 (but also note the presence of the name Sambhūti...): *prasūtiḥ suṣuve dakṣāc caturviṃśatikanyakāḥ | śraddhāṃ lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhāṃ kriyāṃ tathā || buddhiḥ lajjāṃ vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātāpāḥ | khyātiṃ śāntiś ca saṃbhūtiṃ smṛtiṃ prītiṃ kṣamāṃ tathā ||*

⁵⁶ Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl.).

⁵⁷ It is tempting to emend *abhayaḥ* to *ubhayaḥ*, thus matching the relevant line in the Kūrmapurāṇa cited above: *kriyāyāś cābhavat putro daṇḍaḥ samaya eva ca* and allotting

3.12 Lajjā's son is Vinaya ('Discipline'), Buddhi's son is Bodha ('Intelligence'). Lajjā has two [more] sons: Sudhiya[/Sudhī] ('Wise') and Apramāda ('Cautiousness'). [or one more son only: the wise Apramāda?]⁵⁸

3.13 Kṣema ('Peace') is to be known as Śānti's son, Vyavasāya ('Resolution') is Vapus' son. Yaśas ('Fame') is Kīrti's son, Sukha ('Joy') was born to Siddhi. [This is how] the sons of Dharma in the era of Svāyambhuva [Manu] were known.⁵⁹

3.14 Vigatarāga spoke: How does Dharma have two embodiments? Tell me, O great ascetic. I am extremely intrigued. Cut my doubts concerning [this] knowledge.⁶⁰

3.15 Anarthayajña spoke: Dharma's embodiment is said to consist of Śruti and Smṛti.⁶¹ The characteristics of the Śrauta [tradition] are an association with a wife [i.e. marriage] and with the fire ritual, and sacrifice. The Smārta [tradition] [focuses on] the conduct (*ācāra*) of the classes (*varṇa*) and life-stages (*āśrama*) which is connected to rules and regulations (*yama-niyama*).⁶²

3.16⁶³ Now hear the classification of both the *yama* and *niyama* rules.⁶⁴ Non-violence, truthfulness, not stealing, kindness, self-restraint, the rule of taboos,

3.17 virtue, carefulness, charm, honesty: these are the ten *yamas*.⁶⁵ The

only two sons to Kriyā, but in a number of sources Kriyā actually has three sons, see e.g. Viṣṇupurāṇa 1.7.29(ab? CHECK in book), where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutaṃ kriyā daṇḍaṃ nayaṃ vinayaṃ eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in pāda c? Compare Vāyupurāṇa 1.10.34cd *kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca* with Brahmapurāṇa 1.9.60ab: *kriyāyās tanayau proktau damaś ca sama eva ca*

⁵⁸In a very similar passages in Kūrmapurāṇa 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.

⁵⁹Note that *sukhaṃ* in pāda d is probably meant to be masculine (*sukhaḥ*), but e.g. in the Kūrmapurāṇa passage quoted above it is also neuter. For the emendation in pāda e, see Matsyapurāṇa 9.2cd: *yāmā nāma purā devā āsan svāyambhuvāntare* and Bhāgavatapurāṇa 6.4.1: *devāsuraṇṇām sargo nāgānām mṛgapakṣiṇām | sāmāsikas tvayā prokto yas tu svāyambhuve 'ntare ||*.

⁶⁰Note *dharma* as a neuter noun and the form *atīvaṃ* for *atīva* metri causa. My emendation from *kīrtaya* ('declare') to *kartaya* ('cut') was influenced by the combination of *chindhi* and *saṃśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2b: *saṃśayaṃ chindhi tattvataḥ*; 10.XXcd: *kautūhalaṃ mahaj jātaṃ chindhi saṃśayakārakam*; 15.2ab: *etat kautūhalaṃ chindhi saṃśayaṃ parameśvara*. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13b above (De Simini's convincing observation).

⁶¹The reading *'dvayī* in K₇ in pāda a is attractive, but as Judit Törzsök has pointed out to me, it is probable that the slightly less convincing but widespread variant *'dvayor* is original.

⁶²To 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.

⁶³Pāda a should be understood as *yamanīyamayoś caiva*, but the author of this line may have tried to avoid the metrical fault of having two short syllables in the second and third positions.

⁶⁴Note that this is the beginning of a long section in our text that describes the *yama-niyama* rules, reaching up to the end of chapter eight. The title given in the colophon of the next chapter, chapter four, namely *yamavibhāga*, would fit this locus better than the beginning of that chapter, which commences with a discussion on the second of the *yamas*, *satya*.

⁶⁵Note how all witnesses read *mādhūrya* instead of *mādhurya*. The former may have been

wise say that there are five subclasses to each.

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

3.19 Cruel people beat [other people] with sticks, clods of earth [understand: they stone them], whips and other [objects] in the everyday world. Their bodies broken by the same blows, they receive the capital punishment.⁶⁶

3.20 [Others,] tie up [people] at their feet and their arms and chests. [These,] bound by [with?] their hair and [on their?] necks,⁶⁷ die without being wounded. This is the capital punishment for tying up [other people].

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

3.22 He who robs somebody's money is to be punished by the same person.⁶⁸ He is [to be] hit by those whose livelihood got damaged by him as many times [as the victims are].

3.23 [Those who kill other people] with poison, fire, arrows, swords, or by the force of magic or yoga are called murderers by the sages who see the truth, O great Brahmin[, and to be killed by the same methods].⁶⁹

3.24 Non-violence is the highest Dharma. He who abandons it is a wicked person. It is free of pain and trouble, it yields the fruits of all [other] Dharmic teachings [in itself].⁷⁰

3.25 There isn't a bigger fool than he [who abandons it is]. There is no bigger mental darkness [than the abandonment of non-violence]. There is no greater suffering or greater infamy.⁷¹

3.26 There is no greater sin or a more effective poison. There is no greater ignorance, there is nothing worse, O great ascetic.⁷²

acceptable originally in this text.

⁶⁶Note the use of the singular in *pādas* cd referring back to the agents of the previous sentence. Most probably, *°vadhyam* is to be understood as *°vadham* and the form *vadhyam* serves only to avoid two *laghu* syllables in *pāda* d.

⁶⁷Understand *bhujoraś ca* in *pāda* a as *bhuje urasi ca*, in this case with an instance of double sandhi: *bhuje urasi ca – bhuja urasi ca – bhujorasi ca*. Alternatively, understand it as a compound: *bhujorasi*.

⁶⁸Understand *vadhaḥ* in *pāda* b as *vadhyah* metri causa.

⁶⁹*Pāda* a is unmetrical. Note how elliptical this verse is and that *himsakāni* is neuter although it refers to people, perhaps implying *bhūtāni*. Alternatively, take *°ny* in *himsakāny* as rather unusual sandhi-bridge (*himsakā-ny-āhu*). Note also that *āhu* stands for *āhur* metri causa.

⁷⁰Note *dharma* as a neuter noun in *pāda* a and that *°vinirmuktaṃ* and *°pradam* are neuter accordingly.

⁷¹Note that *paratara* is masculine in *pāda* d, picking up a neuter *°yaśaḥ*. This phenomenon is probably the result of *°yaśaḥ* resembling a masculine noun ending in *-aḥ* and also of the metrical problem with the grammatically correct *nātaḥ parataram ayaśaḥ*.

⁷²*Pāda* d (*nātaḥ paraṃ tapodhana*) is slightly suspicious. The text may have read *nātaḥ paratamo °dhanah* ('There is no bigger loss of wealth') or possibly something starting with *nātaḥ paraṃ tapo ...* ('There is no greater austerity...').

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

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

3.29 Non-violence is the supreme sacred place. Non-violence is the highest austerity. Non-violence is the highest donation. Non-violence is the highest joy.

3.30 Non-violence is the supreme sacrifice. Non-violence is the supreme religious observance. Non-violence is supreme knowledge. Non-violence is the supreme ritual.

3.31 Non-violence is the highest purity. Non-violence is the highest self-restraint. Non-violence is the highest profit. Non-violence is the greatest fame.

3.32 Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is supreme Śiva.

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

3.34 He who wishes to nourish his own flesh with the flesh of other [beings],⁷³ outside of worshipping the ancestors and the gods, is the biggest sinner of all.

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

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

3.37 [People who know] the Vedas and [perform] sacrifices and austerities and [visit] sacred places, donate, [are of] good conduct, [perform] rituals and [keep] religious vows [but eat meat] will not [be able to] enjoy even a tiny portion of [such rewards that] [those] people [receive] who have given up meat.⁷⁴

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

3.39 Monkeys eat fruits, Rākṣasas prefer blood.⁷⁵ The fruit-eating monkeys defeated all the Rākṣasas [as the Rāmāyaṇa tells us].

3.40 Therefore one should not crave meat in the hope of gaining strength, O Brahmin, in order to be able to draw a bow with force, or out of fear of the danger coming from the enemy.⁷⁶

3.41 One cannot be equal to someone who refrains from violence by [merely]

⁷³See Uttarottara chapter two for a similar section on meat-consumption.

⁷⁴See a similarly phrased comparison in Manu 2.86:

ye pākayajñās catvāro vidhiyajñāsamānvitāḥ | sarve te japayajñasya kalām nārhanti śodaśīm ||

⁷⁵Understand *phalam āhārā* as *phalāhārā* (-m- is a sandhi-bridge).

⁷⁶*guṇākāśāt* in pāda c is difficult to interpret and *guṇākarsāt* is a conjecture by Judit Törzsök which fits the context well, although the polysemy of *guṇa* may allow for other solutions.

Verses 3.40–42 may be echoing Brahmapurāṇa 216.64–66:

māṃsān miṣṭataraṃ nāsti bhakṣyabhojyādikeṣu ca | tasmān māṃsaṃ na bhuñjīta nāsti miṣṭaiḥ sukhodayaḥ || gosahasraṃ tu yo dadyād yas tu māṃsaṃ na bhakṣayet | samāv etau purā prāha brahmā vedavidāṃ varaḥ || sarvatīrtheṣu yat puṇyaṃ sarvayajñeṣu yat phalam | amāṃsabhakṣaṇe viprās tac ca tac ca ca tatsamam ||

wishing to make donations and perform sacrifices.⁷⁷ [He will have] fame and glory in this world and the supreme path in the other.

3.42 A person who refrains from violence will gain, no doubt about it, the [same] meritorious rewards that others would get by donating the three worlds filled with jewels and gems in their entirety to an excellent Brahmin, by performing a thousand [times] ten trillion (*padma*) [times] ten thousand (*ayuta*) *koṭiyajña* (= koṭihoma?) sacrifices, by donating the earth [to a priest] as sacrificial fee, and by bathing [at] a thousand times ten million times a million (*niyuta*) sacred places at once,⁷⁸

⁷⁷Pādas ab probably stand for *ahiṃsako nāsti samo dānayaajñasamīhaiḥ puruṣaiḥ* CHECK and are reminiscent of Śivadharmaśāstra 11.92:

ahiṃsaikā paro dharmāḥ śaktānāṃ parikīrtitam | aśaktānām ayaṃ dharmo dānayaajñādīpūrvakāḥ ||

Note the variant ‘*dharmā*’ in both C₀₂ and E^N in *pāda* b.

⁷⁸On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.32–35.

koṭiyajña in *pāda* d may refer to a special kind of sacrifice, mostly known as *koṭihoma* in the Purāṇas and in inscriptions (see e.g. Fleming 2010 and 2013) It probably involves a hundred fire-pits and a hundred times one thousand brāhmaṇas (hence the name ‘the ten-million sacrifice’). See e.g. Bhaviṣyapurāṇa uttaraparvan 4.142.54–58:

śatānāno daśamukho dvimukhaikamukhas tathā | caturvidho mahārāja koṭihomo vidhīyate || kāryasya gurutāṃ jñātvā naiva kuryād aparvaṇi | yathā saṃkṣepataḥ kāryaḥ koṭihomas tathā śṛṇu || kṛtvā kuṇḍaśataṃ divyaṃ yathoktaṃ hastasaṃmitam | ekaikasmīṃs tataḥ kuṇḍe śataṃ viprān niyojayet || sadyaḥ pakṣe tu viprāṇāṃ sahasraṃ parikīrtitam | ekasthānapraṇīte ’gnau sarvataḥ paribhāvite || homaṃ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam | yathā kuṇḍabahutve ’pi rājasūye mahākṛatau ||

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

Chapter Four

4.1 Anarthayajña spoke: The state of being real (*sad-bhāva*) is called Truth (*sat-ya*). Alternatively, it is also a notion that originates in perception. [Also, it is] relating things that correspond to reality. This is how Truth is discussed. REVISE⁷⁹

4.2 He who endures severe abuse and beating etc. but keeps quiet, his self being conquered, is said to be [an example of] truth.⁸⁰

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

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

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

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

4.7 Truth is an unmanifest ocean. Truth yields imperishable pleasures. Truth is the ship that carries you to the other world. Truth is the wide path.⁸¹

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

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

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

4.11 The Sun shines because of Truth. The Earth stays in place by Truth. The winds blow because of Truth. Water is cooling through Truth.⁸²

4.12 The oceans dwell in Truth because of their encounter[?] with Priyavrata [Manu's son].⁸³ Govinda abides in Truth because He [as Vāmana] stopped

⁷⁹Should we read *satyalakṣaṇam* in pāda d, following the rather similar Śivadharmāśāstra 11.105cd?

⁸⁰*suduḥsaham* (singular) in pāda b picks up *ādīni* (plural) in pāda a. The -m in *satyam* may be a sandhi-bridge and the phrase may refer to a masculine subject thus: *sa ca satya-m-udāhṛtaḥ*.

⁸¹Pāda 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*.

⁸²Here and several times below, *satye* is probably to be taken as standing for *satyena*.

⁸³Pāda b, *samayena priyavrataḥ*, probably stand for *samayena priyavratasya* although it is unclear to me what exactly *samaya* refers to here.

For Priyavrata's story, in which he wanted to turn nights into days by circling around Mount Meru in a chariot, and by this produced the seven oceans, see e.g. Bhāgavatapurāṇa 5.1.30–31: *yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiḥ pratapaty ardhēnāvachchādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātipuruṣaprabhāvas tad anabhinandan samajavēna rathēna jyotirmayēna*

[Mahā]Bali [in spite of the fact that this was achieved by a trick].⁸⁴

4.13 Fire burns with Truth. The Moon rises by Truth.⁸⁵ It is because of Truth that the Vindhya mountain stands in place and that although it is growing it is not growing [anymore].⁸⁶

4.14 The [mythical] Lokāloka mountains are located in Truth. Mount Meru stands by Truth. The Vedas abide in Truth. Dharma is rooted in Truth.

4.15 The milk a cow yields is Truth. Ghee in milk is there as Truth. The soul dwells in the body in Truth. The eternal soul is Truth.

4.16 If Truth alone (ekena) is obtained, Dharma is surely accomplished.⁸⁷ By the heroism of Rāma Rāghava, Truthfulness was well-guarded, more than anything else.

4.17 This is how [I] taught the rules of Truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

*rajanīm api dinam kariṣyāmīti saptakṛtvā tarāṇīm anuparyakrāmad dvitīya iva patāṅgaḥ |
ye vā u ha tadrathacaraṇanemikṛtaparikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta
bhuvō dvīpāḥ |*

⁸⁴

Pādas cd: for a somewhat similar reference to the story of Mahābali, see e.g. Vāmanapurāṇa 65.66: *evaṃ purā cakradhareṇa viṣṇunā baddho balir vāmanarūpadhārīṇā | śakrapriyārthaṃ surakāryasiddhaye hitāya vipraṣabhagodvijānām ||*

⁸⁵Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācaraḥ* could also be possible here in pāda b (see K₈₂K₁₀K₇), perhaps standing for *śaśinaś caraṇam* or *śaśiś carati*. My emendation (*śaśinācaraḥ*) could stand for *śaśinā/śaśinaś cāraḥ* metri causa.

⁸⁶

Pādas cd refer to the story of Agastya and the Vindhya mountain: Vindhya became jealous of the Sun's revolving around Mount Meru and when the Sun refused to him the same favour, he decided to grow higher and obstruct the Sun's movement. As a solution to this situation, Agastya asked Vindhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him to do but Agastya never returned. See Mahābhārata 3.102.1–14 (see in the word *samaya* in verse 13 and compare it to VSS 4.12b):

*yudhiṣṭhira uvāca | kimarthaṃ sahasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ | etad
icchāmy ahaṃ śrotuṃ vistareṇa mahāmune || lomaśa uvāca | adrirājaṃ mahāśailaṃ
meruṃ kanakaparovatam | udayāstamaye bhānuḥ pradakṣiṇam avartata || taṃ tu dṛṣṭvā
tathā vindhyaḥ śailaḥ sūryam athābravīt | yathā hi merur bhavatā nityaśaḥ parigamy-
ate || pradakṣiṇaṃ ca kriyate mām evaṃ kuru bhāskara | evaṃ uktas tataḥ sūryaḥ
śailendraṃ pratyabhāṣata || nāham ātmecchayā śaila karomy enaṃ pradakṣiṇam | eṣa
mārgaḥ pradīṣṭo me yenedaṃ nirmītaṃ jagat || evaṃ uktas tataḥ krodhāt pravṛddhaḥ sa-
hasācalaḥ | sūryācandramasor mārgaṃ roddhum icchan paraṃtapa || tato devāḥ sahitāḥ
sarva eva; sendrāḥ samāgamya mahādrirājaṃ | nivārayām āsur upāyatas taṃ; na ca sma
teṣāṃ vacanaṃ cakāra || athābhijagmur munim āśramasthaṃ; tapasvinaṃ dharmabhṛtāṃ
variṣṭhaṃ | agastyam atyadbhutavīryadīptaṃ; taṃ cārthaṃ ūcuḥ sahitāḥ surās te || devā
ūcuḥ | sūryācandramasor mārgaṃ 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 surāṇām
śailam abhyagāt | so 'bhigamyābravīt vindhyaṃ sadāraḥ samupasthitaḥ || mārgam icchāmy
ahaṃ dattaṃ bhavatā parvatottama | dakṣiṇām abhigantāsmi diśaṃ kāryeṇa kena cit ||
yāvādāgamaṇaṃ mahyaṃ tāvat tvaṃ pratipālāya | nivṛtte mayi śailendra tato vardhasva
kāmataḥ || evaṃ sa samayaṃ kṛtvā vindhyenāmītrakarśana | adyāpi dakṣiṇād deśād vāruṇir
na nivartate || etat te sarvaṃ ākhyātaṃ yathā vindhyo na vardhate | agastyasya prabhāvena
yan māṃ tvaṃ paripṛcchasi ||*

⁸⁷Another way to translate *ekena* in pāda a would turn the sentence into this: 'If Truth is obtained by somebody, he will be one for whom Dharma is surely accomplished.'

4.18 Vigatarāga spoke: I can't have enough of learning about [this teaching of] your[s on] Dharma.⁸⁸ Teach me further than this, O great ascetic.

4.19 Anarthayajña spoke: Now listen to [my teaching about] stealing, O great Brahmin, which is taught to be of five kinds. Firstly, [listen to] theft [lit. 'taking what has not been given'], then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

4.20 Theft is when somebody else's wealth is taken away through a bold/impudent crime. [A person who commits such a crime] is foolish even if he remains unnoticed [or: kept back from the crime?].

4.21 O great Brahmin, listen to bribery, which defiles Dharma. A sum of money taken in order to annul a punishment [or something that is to be done, in order to become exempt from a duty] is a bribe. Therefore this [also] should be considered as such [i.e. as stealing because] it is committed out of greed.⁸⁹

4.22 [Even if] somebody wants to protect families by the method of cheating with weights, that person should be considered a thief, because he takes away other people's wealth.

4.23 [The case is similar] if somebody takes away somebody else's belongings by the method of cheating with scales.⁹⁰ Other people, deceitful swindlers (*kūṭa-kāpaṭika*) [can also] have the characteristics of thieves.

4.24 [If] someone, by deceit or by force, snatches away the wealth of weak and honest people or children [and women and simpletons?], that morally corrupt thief is [rightly] called a thief.

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

4.26 There is no such ignorance as stealing. There are no bigger rouses than thieves. There is nobody as ignorant as a thief. There is not a lazy person who is comparable to a thief.

4.27 There is nobody as detestable as a thief. There is nobody as much of an enemy as a thief. There is no such suffering as stealing. There is nobody more disgraced than a thief.⁹¹

4.28 Some [thieves] take away [other people's] wealth in disguise, some in broad daylight.⁹² Other wicked people take money from deposits, and some people steal through fraud. Some gather wealth by forging documents, others steal from stolen money??? Some people's wealth is from a purchased [child?? (*krīta*)]. These are considered the vilest.

⁸⁸It is not inconceivable that *tava* is meant to carry the sense of an ablative, as Kenji Takahashi has suggested to me: 'I can't have enough of learning about Dharma from you.'

⁸⁹Note *asau* in pāda c as an accusative form.

⁹⁰A line may have dropped out after pāda b, perhaps because a line similar to 4.22cd caused an eyeskip. Alternatively, this line may simply be elliptical.

⁹¹Note how *stena* and *steya* are used interchangeably (or chaotically) in the above passages in the MSS to denote both 'thief' and 'theft/stealing'. The scribe of K₇ ends up writing *stenya* in 4.27e.

⁹²It appears that *hriyate* in pāda a is to be taken as an active verb (*harate*). Note also how C₄₅ and K₇ read the same here.

⁹³Take *'harino* in pāda b as singular and *m* in *'nya-m-adhamo* as a sandhi-bridge.

4.29⁹⁴ There are no bigger idiots than thieves, who are wicked people without Dharma and Artha. As long as he lives, he trembles in fear of the king, wailing. Having received his punishment, he gets into severe and [in]tolerable difficulties, propelled by [his] karma.⁹⁵ When his time comes, he dies and goes to hell, weeping vehemently.

4.30 Having spent ten million aeons of suffering, they emerge from hell to the state of animal existence.⁹⁶ Similarly [CHECK eka], after roaming about in animal existence for a hundred and one times ten million years, then they reach the status of human existence on earth which is full of poverty and disease.⁹⁷ Then abandoning all one's karmas, the causes of suffering, one seeks refuge in Śiva.⁹⁸

4.31 The one who is hostile towards the eight-formed Śiva, he who hurts his mother or father, he who is hostile towards cows or guests: these are the five types of cruel people.⁹⁹

4.32 Śiva in his manifest form (*sākṣāt*) is of eight forms, with the five elements (vyoman! NOTE), and the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a cruel person.¹⁰⁰

⁹⁴Understand *stenastulya na mūdham asti* (the reading of E^N!) as a 'metri causa' version of *stenatulyo na mūdho 'sti*, and see a similar case of a nominative ending inside of compound in pāda c below. One major concern remains here: the accepted reading here is that of E^N, an edition that rarely emerges as the sole transmitter of the best reading. A solution could be to emend to *stenamūṭulya...*, meaning 'There is no bigger foolishness than theft', but then the second part of pāda a is difficult to connect.

⁹⁵Understand *prāptaḥśāsana tīvrasahyaviṣamaṃ* in pāda c as *prāptaśāsanas tīvram asahyaṃ ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasahya*° as *duḥsahya*° (suggested by Törzsök).

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

⁹⁶Note °*kalpa* for °*kalpaṃ* metri causa.

⁹⁷I understand *vipule* as *vipulāyāṃ*, *vipulā* appearing in Amarakośa 2.1.7 as a synonym of *dhātṛi*, 'earth'.

⁹⁸Note the switch from plural to singular in pāda d.

⁹⁹Note *pitur* and *mātur* used as accusative forms in pāda b, or alternatively understand: 'who are hateful towards their fathers and mothers'.

¹⁰⁰See Śakuntalā 1.1:

yā sṛṣṭiḥ sraṣṭur ādyā [1] vahati vidhihutaṃ yā havir [2] yā ca hotrī [3] ye dve kālāṃ vidhattaḥ [4,5] śruti-viṣaya-guṇā yā [6] sthitā vyāpya viśvam | yām āhuḥ sarva-bīja-prakṛtir [7] iti yayā prāṇinaḥ prāṇavantaḥ [8] pratyakṣābhīḥ prapannas tanubhir avatu vas tābhīḥ aṣṭābhīḥ iśaḥ ||

The eight *tanus* here are: [1] jala [2] agni [3] yajamāna [4,5] sūrya + candra [6] ākāśa [7] bhūmi [8] vāyu

For a similar interpretation of *aṣṭamūrti*, see e.g. Īśānaśivagurudevapaddhati 2.29.34 (mantrapāda; note *yajamāna* for our *dikṣa*): *kṣmā-vahni-yajamānārka-jala-vāyu-indu-puṣkaraiḥ | aṣṭābhīḥ mūrtibhiḥ śambhor dvitīyāvaraṇaṃ smṛtam ||* (For *puṣkara* as 'sky, atmosphere', see e.g. Amarakośa 1.2.167: *dyodivau dve striyām abhiraṃ vyoma puṣkaram ambaram*.) A closely related Aṣṭamūrti-hymn appears in Niśv mukha 1.30-41 (I owe thanks to Nirajan Kafle for drawing my attention to this); see Kafle 2018: 62, 63, 116, 119. Kafle notes that this hymn is closely parallel to some passages in the Prayogamañjarī (1.19-26), the

4.33 The father is to be considered similar to the sky, he is the cause of one's birth.

4.34 The mother is more venerable than the earth. Who would not praise a mother? By that [praise], sacrifices, donations, austerities and [the study of] the Vedas, all will be completed.

4.35 Cows are a sacred [auspicious/purifying Judit] blessing, they are the gods of the gods. Cows contain in themselves all the gods. That's exactly why one should not hurt them.

4.36 Cows are the protectors of the world as if the world were their new-born [calf], there is no doubt about it. The collection of [the five products of the cow, the *pañcagavya*,] ghee, milk, curd, and [the cow's] urine and dung [is auspicious].

4.37 People who drink the five products of the cow, the five nectars, the five holy and pure [substances] [or: clarified with a strainer??], will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

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

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

4.40 He who looks after a guest, he who respects a guest, he who worships a guest, he who praises a guest,¹⁰¹

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

4.42 He should offer [the guest] a seat, water-offering, feet-washing water [or: °pātreṇa?], water for washing his feet[?],¹⁰² or gifts of food and clothes, or all [of these].

4.43 He who worships the guest by [offering him] his own son, wife or himself¹⁰³ with willingness and with a brave and non-hesitating mind,

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

4.45 [will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarīka sacrifices and the fruit

Tantrasamuccaya (1.16–23), and the Īśānaśivagurudevapaddhati (kriyāpāda 26.56–63). See also TAK I s.v. *aṣṭamūrti*.

¹⁰¹Not the peculiar verb forms *anugaccheta* and *anupūjyeta* in this verse.

¹⁰²Pāda b seems to awkwardly repeat what *arghapādyena* in pāda a signifies. Some emendation may be required here, perhaps taking into account bathing (*snāna*) or an unguent (*abhyāṅga*).

¹⁰³For the requirement that one could part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38 and the narrative in VSS chapter 12; these influenced my decision to emend °*ātmano* to °*ātmanā* in pāda a.

of [visiting] all the pilgrimage places and [performing] all the austerities;

4.46 he whose guest is satisfied [and] he who can abandon the sentiment of cruelty,¹⁰⁴ will obtain all the merits of [the above], there is no doubt about it.

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

4.48 By one *prastha* of coarsely ground grains¹⁰⁵ given to a guest, an extremely great sacrifice was performed [so to say], and his [the Brahmin's and his family members'] bodies (*saśarīraṃ*) reached heaven.¹⁰⁶

4.49 The mongoose related [this story in the Mahābhārata] in the past in detail, O great Brahmin, and you've known it already. The story of the *prastha* is well-known.

4.50 Self-restraint of humans is in itself the collected essence of Dharma. Self-restraint is Dharma, Self-restraint is heaven, Self-restraint is fame, Self-restraint is happiness.

4.51 Self-restraint is sacrifice, Self-restraint is a pilgrimage-place, Self-restraint is merit, Self-restraint is religious austerity. If one has no Self-restraint, there is no Dharma, [while] Self-restraint yields a multitude of desired objects.

4.52 The elephant, the fish, the moth, the bee and the deer are without Self-restraint.¹⁰⁷ The senses are the skin, the tongue, the nose, the eye and the ear.

4.53 Each of these sense faculties are hard to conquer and all are known to be fatal [if unconquered]. If one masters Self-restraint, the [one with a?] lack of Self-restraint will die.????

¹⁰⁴The demonstrative pronoun *tasya* in pāda c may refer to the guest: 'he will obtain all his [i.e. the guest's] merits', hinting at some sort of karmic exchange. Nevertheless, I think that *tasya* points at the merits one can obtain by rituals listed in the previous verse. This is suggested by passages such as the following:

Mahābhārata Supp. 13.14.379 ff.: *ṣktṛahany ahani yo dadyāt kapilāṃ dvādaśiḥ samāhi | māsi māsi ca satreṇa yo yajeta sadā naraḥ || gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhāpuṣkare | na taddharmaphalaṃ tulyam | bṛatithir yasya tuṣyati | bṛ || i/ṣktṛ*

Brahmavaivartapurāṇa 3.44–46: *ṣktṛatithiḥ pūjito yena pūjitāḥ sarvadevatāḥ | bṛatithir yasya santuṣṭas | bṛ tasya tuṣṭo hariḥ svayam || snānena sarvatīrtheṣu sarvadānena yat phalam | sarvavratopavāseṇa sarvayajñeṣu dikṣayā || sarvais tapobhir vividhair nityair naimittikādbhiḥ | tad evātithisevāyāḥ kalāṃ nārhanṭi ṣoḍaśīm || i/ṣktṛ*

¹⁰⁵This verse is a reference to the story related by a mongoose in MBh 14.92–93: A Brahmin who practises the vow of gleaning (*uñcha*) and his family receive a guest. They feed the guest with the last morsels of the little food they have. In the end, the guest reveals that he is in fact Dharma (14.93.80cd) and as a reward the family departs to heaven. The noble act of the poor Brahmin and his family is depicted as yielding greater rewards than Yudhiṣṭhira's grandiose horse-sacrifice. (See some remarks on this story in Takahashi 2021.)

¹⁰⁶

We would be forced to accept the reading of E^N in pāda d if the expression were in the masculine (*saśarīro divaṃ gataḥ*). This would make sense and it would also echo expressions occurring e.g. in the Mahābhārata: 3.164.33cd: *ṣktṛpaśya puṇyakṛtām lokān saśarīro divaṃ vrajati/ṣktṛ*; 14.5.10cd: *ṣktṛsaṃjīvyā kalam iṣṭam ca saśarīro divaṃ gataḥ/ṣktṛ*. It is tempting to emend the pāda accordingly, but I have retained *saśarīraṃ divaṃ gatam* and I interpret it as referring to the Brahmin's whole family (*sva*).

¹⁰⁷Note *kari* for *karī* metri causa, and the end of pāda b (**mṛgāḥ*), which should be treated metrically as if it read **mṛigāḥ*.

4.54 In the case of the deer, death comes about because of hearing [when hunters use buck grunts]. Moths die because[?] of their eyes [as they are attracted to the light of a lamp]. Bees perish because of their smelling, fish because of their tongues.

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

4.56¹⁰⁸ Purūravas [perished] by excessive greed, Daṇḍaka by excessive desire, Sagara's sons by excessive pride, Rāvaṇa by excessive haughtiness,¹⁰⁹

4.57 Saudāsa by excessive anger, the Yādavas by excessive drinking,¹¹⁰ Mādhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,¹¹¹

¹⁰⁸Purūravas (double sandhi originally? purūravās ati° – purūravā ati° – purūravāti°). Pāda a may refer to the following passage in the Mahābhārata (1.70.16–18, 20ab): *ṣktṭpurūravās tato vidvān ilāyāṃ samapadyata | sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam || trayodaśa samudrasya dvīpān aśnan purūravāḥ | amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyāśāḥ || vipraiḥ sa vigrahaṃ cakre vīryonmattaḥ purūravāḥ | jahāra ca sa viprāṇāṃ ratnāny utkrośatām api || ... tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata | i/ṣktṭ*

(“The wise Purūravas was born to Ilā. We heard that Ilā was both his mother and his father. The great Purūravas ruled over thirteen islands of the ocean and, though human, he was always surrounded by superhuman beings. Intoxicated with his power, Purūravas quarrelled with some Brahmins and robbed them of their wealth even though they were protesting. [...] Therefore, cursed be the great Ṛṣis, he perished.”)

See also Buddhacarita 11.15 (Aiḍa = Purūravas):

ṣktṭ aiḍaś ca rājā tridivaṃ vigāhya nītvāpi devīm vaśam urvaśīm tām | lobhād ṛṣibhyaḥ kanakam jihṛṣur jagāma nāśam viṣayeṣv atṛptaḥ || i/ṣktṭ

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.

¹⁰⁹

For two versions of the destruction of Sagara's sons, who were chasing the sacrificial horse of their father's Aśvamedha sacrifice, and by doing so disturbed Kapila's meditation, and who in turn burnt them to ashes, see Mahābhārata 3.105.9 ff. and Brahmāṇḍapurāṇa 2.52–53.

As for Rāvaṇa's haughtiness, especially the fact that he chose to be invincible by all creatures except humans, and its consequences, one should recall the story of the Rāmāyaṇa and Rāvaṇa's destruction brought about by Rāma therein.

¹¹⁰Saudāsa, also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha's son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See Mahābhārata 1.166.1 ff.

As for the end of the Yādavas, see the short Mausalaparvan of the Mahābhārata (canto 16): cursed by the sages Viśvāmitra, Kaṇva and Nārada, and seeing menacing omens, the Yādavas take to drinking in Prabhāsa and destroy each other.

¹¹¹

Most probably, *atitṛṣṇā* in the MSS stand for *atitṛṣṇāt* (intending *atitṛṣṇayā*). The form *māndhātō* in C₄₅ stands for *māndhātā* (nominative of *māndhātṛ*). I have corrected it in spite of the fact that the authors' knowledge about his story may come from Divyāvadāna 17, where it sometimes appears to be an a-stem noun (*māndātā*). *dvijavajñayā* in *pāda* d stands for *dvijāvajñayā* metri causa.

Mādhātṛ 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 Mādhātṛ himself was still unsatisfied with wordly objects even after he had obtained half of Indra's throne:

ṣktṭ devena vṛṣṭe 'pi hiraṇyavarṣe dvīpān samagrāṃś caturo 'pi jītvā | śakrasya cārdhāsanam apy avāpya māndhātur āśīd viṣayeṣv atṛptiḥ || i/ṣktṭ

In fact, as Monika Zin points out (2012: 149) Mādhātṛ/Māndhātā's rise and fall is a very

4.58 [Mahā]bali perished by excessive donations, Arjuna by excessive heroism,¹¹² King Nala by excessive gambling, Nṛga by taking a cow.¹¹³

4.59 [For] a person who is without Self-restraint, O great Brahmin, there is no heaven, liberation or happiness.¹¹⁴¹¹⁵ O Brahmin, people without Self-restraint are the destruction of knowledge, Dharma, family and fame.¹¹⁶

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

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

4.62 Listen, O great Brahmin, the wise should always treat women who

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 Māndhātara, which appears 47 times." See *ibid.* p. 151: "The story [e.g. *ṣṭḍDivyāvadānaḥ/ṣṭḍ XVII*, see more sources in fn. 17 of this article] relates that Māndhātara was a miraculously born *ṣṭḍcakravartinḥ/ṣṭḍ* with Seven Jewels who could cause rain to fall so that his subjects could prosper; not usual rain, but rain of coins, of grain or of cloth. By virtue of his moral strength alone, Māndhātara conquered the world - without any weapons. He conquered all the countries on earth, then Uttarakuru, Pūrvavideha and Aparagodānīya, after which he set out to conquer the heavens. When he was traversing from one abode of the gods to the next (Nāgas, Sadāmattas, Mālādhara, etc.) groups of gods pledged obeisance to him and immediately marched in front of his troops. Māndhātara reached the splendid city of the Trayastriṃśa gods atop Sumeru, where Indra, in the meeting-hall, bequeathed to him half of his own seat and half of his heavenly realm. Māndhātara then ruled together with Indra for an unimaginable period of time during which 36 Indras changed. One day, shortly after he won a battle against the Asuras, a sinful thought came to his mind: why should he rule alongside Indra? It was he, after all, who won the war, not Indra - he was better and should, therefore, rule alone. At that very moment Māndhātara fell from heaven, down to his former realm, became sick and died. Shortly before his death, he preached a sermon to his subjects in which *ṣṭḍgāthāḥ/ṣṭḍ* from the *ṣṭḍDhammapadaḥ/ṣṭḍ* (186–187) appear..."

Nahūṣa 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 Nahūṣa to harness some Ṛṣis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛṣis, was insulted even further by Nahūṣa, therefore he cursed Nahūṣa, who then fell from the vehicle. See Mahābhārata 12.329.35 ff. and the verse in the Buddhacarita (11.14) that follows the one about Māndhātara:

*ṣṭḍ bhuktvāpi rājyaṃ divi devatānāṃ śatakratau vṛtrabhayāt pranaṣṭe | darpān maharṣiṇ
api vāhayitvā kāmēṣv atṛpto nahūṣaḥ papāta || ṣṭḍ*

¹¹²Pāda a is most probably a reference to Mahābali's promises made to Vāmana that caused his fall. Arjuna: the exile? Flo Kirātārjunīya?? he killed Bhīṣma? Flo

¹¹³

King Nala was an expert in the game of dice and lost his kingdom to Puṣkara in a game. See e.g. Mahābhārata 3.56.1 ff.

As for Nṛga, see Mahābhārata 14.93.74: *ṣṭḍ gopradānasahasrāṇi dvijebhyo 'dān nṛgo nṛpaḥ | ekāṃ dattvā sa pārayāṃ narakāṃ samavāptavān || ṣṭḍ* ("King Nṛga had made gifts of thousands of cows for the twice-born. By giving away one single cow that belonged to someone else, he fell into hell.")

¹¹⁴Note how flexible the gender of most nouns is in pāda b: *svarga*, *mokṣa* and *dama* are usually masculine in standard Sanskrit.

¹¹⁵The majority of the witnesses suggest that pāda c ends in a stem form noun (°*nāśa*). This pāda is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (°*dharMA*).

¹¹⁶Note how *viprā* in pāda d is probably an attempt in some MSS to restore the metre. This pāda is also unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*viPRA*).

are not dependent on oneself as taboo, [be she] a queen, a Brahmin's wife, a wandering religious mendicant, a relative or of another family.

4.63 Listen further to something else with regards to others' wealth. [It may include] gaining wealth through unlawful means, when somebody takes away other people's wealth by cheating with [small] weights of an *āḍha/ka* or a *prastha* and with scales.

4.64 O Brahmin, the wise should regard the taking away [of others'] lives as taboo. Wild and domesticated animals, [serpents] that live in holes and those that walk on their feet [are examples of life forms not to destroy].¹¹⁷

4.65 And what is the hurting of others? Listen, O Brahmin, I'll tell you briefly. He who is hostile to the gods, Brahmins, gurus, mothers and guests [hurts others].¹¹⁸

4.66 As regards other people's food, eating together with people whose food is not to be accepted (*abhojyeṣu*) is taboo, [e.g.] after birth or death [in the family], in case there are vendors of alcohol, in the case of a family having lost their caste, and in the case of a Naṭa [dancer caste?].¹¹⁹

4.67 Those people who cling to [the prohibition of] the five kinds of taboo [and thus] seek heaven, wealth and liberation, will reach eternal faultlessness in this world, embellished with fame and glory.¹²⁰ [A person like that] will obtain wisdom, intelligence, [knowledge of] the Śruti and Smṛti traditions, and honour forever. He will be kindness itself[?] and he will obtain an extra long life, no doubt.¹²¹

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

4.69 I shall tell you about the four cases of observing silence. Listen, be attentive. One should avoid [1] violent [words], [2] slanderous [words], [3] lies, and [4] idle [talk].¹²²

4.70 The fourfold enemy, desire, anger, greed and delusion, is to be de-

¹¹⁷In pāda d, understand *caraṇācara* as *caraṇacara* (metri causa).

¹¹⁸Note *mātā* as a stem form.

¹¹⁹One should probably understand *śauṇḍe* in pāda c as *śauṇḍike* (alternatively, it may be corrupted from *śaṇḍhe*); see both in Vāsiṣṭhadharmaśāstra 14.1–3:

ṣktṛathāto bhojyābhojyaṃ ca varṇayiṣyāmaḥ | cikitsaka-mṛgayu-puṃścali-ḍaṇḍika-
stenābhiśastar-ṣaṇḍha-patitānām annam abhojyam | kadarya-dikṣita-baddhātura-
somavikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakraṇtānām || i/ṣktṛ etc.

In Olivelle's translation (DhSūtras 1999: 285): "Next we will describe food that is fit and food that is unfit to be eaten [...] The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker..."

In support of reading *śaṇḍhe*, see Manu 3.239:

ṣktṛcāṇḍālāś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca | rajasvalā ca ṣaṇḍhaś ca nekṣerann
aśnato dvijān || i/ṣktṛ

¹²⁰Understand *kīrtir yaśo*° as *kīrti yaśo*° ('r' being an intrusive consonant here metri causa).

¹²¹Understand *āyusa* as *āyusaṃ* (metri causa).

¹²²Is *sambhinna* a Buddhist term? See also Dharmaputrikā 1.31.

stroyed. He who destroys [these] enemies will become sinless.¹²³

4.71 I shall teach you the four sanctuaries/planes. Listen, O Brahmin. Compassion, sympathy in joy, indifference, and benevolence are the four sanctuaries/planes.¹²⁴

4.72 I shall now teach you the four meditations, which will liberate you from mundane existence (*saṃsāra*).¹²⁵ Meditation is taught to be fourfold: of the Self, *vidyā*, *bhava* [= Śiva?] and the subtle one.¹²⁶

4.73 The *tattva* of the Self is the *ātman*. *Vidyā* in the five in a fivefold way[?]. They call the thirty-sixth the imperishable one, [and] the subtle *tattva* has no attributes.¹²⁷

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

4.75 Virtuous are those who know these thoroughly, O great Brahmin.¹²⁸ [They will experience] the purification of all sins and the growth of merits.

4.76 One's life-span, fame and glory and happiness grow only through virtue (*dhanya*). [In] a virtuous person piece, prosperity, memory/tradition? and intelligence will arise.

4.77 There are five areas of negligence. I shall teach them to you, listen.¹²⁹ 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].¹³⁰

4.78 A lie concerning one's superiority, a slander that reaches the king's ear, and false accusations against an elder are equal to killing a Brahmin.¹³¹

4.79 Defaming a Brahmin or the R̥gveda, being a false witness, murdering

¹²³Possible direct sources for the idea that *kāma* is an enemy to be defeated include Bud-dhacarita 11.17:

ṣkṭcīrāmbārā mūlaphalāmbubhaksā jaṭā vahanto 'pi bhujaṃgadīrghāḥ | yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṃjñān mṛgayeta śātrūn || i/skṭ
and Bhagavaditā 3.43:

ṣkṭi evaṃ buddheḥ paraṃ buddhvā saṃstabhyātmānam ātmanā | jahi śātrūṃ mahābāho kāmārūpaṃ durāsadam || i/skṭi

¹²⁴Is *āyatana* just a synonym of *vihāra* here or could this use of the term *āyatana* for the four Buddhist *brahmavihāras* have been influenced by the following passage in the Dharmasamuccaya (date?)?

ṣkṭi mokṣasyāyatanāni ṣaṭ | apramādas tathā śraddhā vīryārambhas tathā dhṛtiḥ | jñānābhyāsaḥ saṃtāśleṣo mokṣasyāyatanāni ṣaṭ || 1.3 || nava śāntisamprāptihetavaḥ | i/bṛi dānaṃ śīlaṃ damaḥ kṣāntir maitrī bhūteṣv ahiṃsatā | karuṇāmuditopekṣā śāntisamprāptihetavaḥ || 1.4 || i/skṭi

¹²⁵Note the stem form *dhyāna* in **dhyānādhunā* (for **dhyānam adhunā*) in pāda a.

¹²⁶For contrast, see VSS 6.8:

ṣkṭi dhyānaṃ pañcavidhaṃ caiva kīrtitaṃ hariṇā purā | sūryaḥ somo 'gni sphaṭikaḥ sūksmaṃ tattvaṃ ca pañcamam || i/skṭi

¹²⁷If pāda c is indeed a reference to a 36-tattva philosophical system, it is in striking contrast with the 25-tattva system described in VSS chapter 20.

¹²⁸Note the plural instrumental (*yair*) with a singular active verb (*vetti*).

¹²⁹Note 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.

¹³⁰Note how *pāda* f deviates from Manu.

¹³¹The translation of this verse is based on Olivelle's (Olivelle Crit Ed. p. 218).

a friend, eating unfit or forbidden food are six [deeds that are] equal to drinking alcohol.

4.80 Sexual intercourse with a female relative, with an unmarried girl, with women of the lowest castes, with the wife of a friend or of one's own son are said to be equal to violating the guru's bed.

4.81 Stealing/taking away deposits, people, horses, silver, land, diamonds, or gems are said to be equal to stealing gold.

4.82 If a man takes parts in these four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvaṅganāgama*], that is the fifth Grievous Sin. By this all [of them] have been explained. These five kinds of negligence are to be avoided, O great Brahmin.¹³²

4.83 [Charm has five types:] bodily, verbal and mental charm, [charm of] the eyes and [of one's] thoughts *pañcamah*.¹³³ Giving [others] a friendly glance [is commendable] and one should avoid cruel thoughts.

4.84 One should meditate with a tranquil mind and should speak [to other people using] gentle words. [When] respectable people arrive at one's own hermitage, [one should] present them with as many gifts as one can,

4.85 with gifts of fire-wood, water and fire.¹³⁴ [If] fire-wood, fire and water are easily available [but] are not given [as gift] or [if the phrase] 'Live [for a hundred years]!' is not uttered [by him] when [somebody else] sneezes, what reward could there be for him in the afterlife?¹³⁵

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

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

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

4.89 Thus has been taught this section on the *yama*-rules, O great Brahmin.¹³⁶ Humans should follow them to reach happiness here and in the other

¹³²Note syntax.

¹³³My emendation from **manasā dhūryaś* to **mana-mādhuryaś* is based on the fact that following the list of *yamas* in 3.16cd–17ab, we need some reference to *mādhurya* here and that it is easy to see how this corruption came about: **mano-mādhurya* would be unmetrical, thus the form **mana-mādhurya*; **mana-mā* is easily corrupted to **manasā* (not to mention the fact that *manasā* comes up in the next verse); in addition we need five items in this line because of *pañcamah*. As always, I correct *mādhūrya* to *mādhurya*, although it seems that the former is acceptable in this text. I did not correct *mādhuryaś* to *mādhuryam* because of the corresponding *pañcamah*.

¹³⁴Understand *jātavedam* in pāda b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound **dānam: jātavedodānam*.

¹³⁵For pāda e, see Mahāsubhāṣitasamgraha 2558: *ṣktṛamṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīvaḥ/ṣktṛ* ('When eating or drinking, one should say: "Let it turn into nectar!"; and after sneezing: "Live for a hundred years!"'.)

¹³⁶In pāda a **pra* does not make the previous syllable long: this is the phenomenon of 'muta cum liquida', one of the hallmarks of the *Vṛṣasārasamgraha*, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long.

world.¹³⁷ He'll live by Śaṅkara's command with his filth of sins destroyed.¹³⁸
He'll become a ruler of the world [that he subjugates] under one royal umbrella.

¹³⁷In pāda b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra* ('muta cum liquida').

¹³⁸**malapahārī* in the MSS stands either for **malāpahārī* or **malaprahārī* metri causa. I could have chosen to emend it to **malaprahārī* ('muta cum liquida' again), but I decided not to because *apahārin*, *apahāra* *apahāraka* are used in the text very frequently. See also 8.XX, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

Chapter Five

5.1 Vigatarāga spoke: [Please] now teach me the true nature of the Niyama-rules in detail. It is comparable to a speech of ambrosia. I have become curious to hear [it]. [It was?] burnt by the fire of Prakṛti, sprinkled with the water of knowledge[?]. There is no satisfaction [yet] in the Dharmas [for me]. ...[perhaph *apara-vadam ataj-jñā... or apara[m] vada me tajjñā? mata-jñā?*].

5.2 Anarthayañña spoke: I shall teach you something else that is nice to hear, O great Brahmin:¹³⁹ the particular part[s, for kalā; or for kalpa?] of Niyama are of five types [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the Kali age, generally[?] known as liberation.

5.3 Purification, sacrifice, penance, donation, Vedic study and the restraint of sexual desire, religious observances, fasting, taciturnity, and bathing: these are the ten Niyamas.

5.4 From among these, now I shall tell you the particulars of purification [first], and [then] the others. [1] Bodily purity, [2] [purity of] food, [3] [purity of] property[?], [4] [purity of] conduct[?], and the fifth, [5]...?

5.5 He should not beat or tie or kill [any living being]. When this concerns others' wives and property, it is called bodily purity.

5.6 The cleanliness of the ears, O great Brahmin, and of the anus, the loins, the mouth etc. [is also bodily purity]. The purity of the mouth [comes from] sipping water when eating, speaking,

5.7 [after] the emission of urine and faeces, and [before] the worship of gods. The wise one should clean his anus and his loins with clay and water.¹⁴⁰

5.8 One [portion of clay] for the loins, five for the anus, and ten for one [the left] hand. [Then] seven is to be applied for both [hands] by him who wishes cleanliness with clay.

5.9 This is the purification for the householder (*gṛhastha*), twice as much for the chaste one (*brahmacārīn*), three times as much for the forest-dweller (*vānaprastha*), four times as much for the ascetic (*yatī*).

5.10 I shall teach you the rules of purity with food. Listen, pay great attention. He should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to be able to practise breath-control, he should save the remaining quarter.¹⁴¹

5.11 [By] the wise one[']s applying] the six soft and sweet juices, [which are] the six juices in food, the disturbances of the *dhātus* and the terrible illnesses will disappear.

¹³⁹In *pāda* a, *anyat* is a bit strange, but it could be echoing *apara* above in 5.1d.

¹⁴⁰Note [or emend?] the form *śaucayīta*.

¹⁴¹For similar instructions, see a verse cited in Śaṅkara's commentary ad BhG 6.16: *uktaṃ hi | ardhaṃ savyañjanānnasya tṛtīyam udakasya ca | vāyoḥ saṃcaraṇārthaṃ tu caturtham avaśeṣayet ||* ("Half is for food with sauce, the third part for water, but in order to be able to move the air, he should leave the fourth part [empty].") See also e.g. Aṣṭāṅgahṛdaya 8.46cd-47ab: *annena kuṣṇer dvāv aṃśau pānenaikaṃ prapūrayet || āśrayaṃ pavanādīnāṃ caturtham avaśeṣayet |* and Sannyāsopaniṣad 59: *āhārasya ca bhāgaṃ dvau tṛtīyam udakasya ca | vāyoḥ saṃcaraṇārthāya caturtham avaśeṣayet ||*

5.12 He should not eat foods that are forbidden and he should not drink drinks that are forbidden. He should not go where he is not allowed to and he should not say what is improper.

5.13 He should avoid garlic, onion, *grñjana* onion, mushrooms, buffalo meat? and pork, following the rules.

5.14 He should not eat *chattrāka* mushrooms, village hog, and cow flesh. He should also avoid sparrows, pigeons, and water-birds.

5.15 He should also avoid [eating] swans, cranes, *cakravāka* birds, dogs, parrots and hawks, crows, owls, *balāka* cranes, fish etc.

5.16 He should avoid everything that is ritually impure or polluted. He should also completely avoid those vegetables, roots and fruits that are prohibited.

5.17¹⁴² In the books of Manu, in the Purāṇas, in Śaiva texts, and in the Bhāratasaṃhitā (= the Mahābhārata), the practice of purity is definitely expanded in full.

5.18 Now you have asked me [? about it], and I taught it [to you] in a condensed form. He who speaks the truth is pure. He who engages in yogic meditation is pure.

5.19 He who avoids violence and is restrained is pure. He whose patience has become compassion is pure[???]. Of all the [ways of] purification, material purification is taught to be the highest.

5.20 For he who is pure with regards to material things is truly pure, and not he who [only] uses clay and water [i.e. who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, that is purity of all things.

5.21 If a person knows the rules of purity and impurity, he will surely (nīscayaṃ?) gain happiness at the end of time, eternally embellished with glory and fame. He has reached here in this world all the merits that the books on true Dharma teach, i and at the end of his life he will undoubtedly reach the desired path in the other world.¹⁴³

¹⁴²Understand 'śaivabhāratasaṃhite as śaive bhāratasaṃhitāyāṃ.

¹⁴³Note the stem form adjective 'jñā and noun 'mānava metri causa, the second syllable of *yadi* as a long syllable at the caesure, the plural *āpnuvanti* where one would expect a verb in the singular, *kīrtir* metri causa for a compounded stem form (*kīrti*), and the sandhi-bridge -m- in *paratra-m-īhita*.

Chapter Six

6.1 [Anarthayaṇṇa spoke:]¹⁴⁴ Now I shall teach you the five types of sacrifice, O excellent Brahmin, for [your] success in Dharma and liberation. Listen carefully, O Brahmin!

6.2 Material sacrifice, sacrifice through work, sacrifice through recitation, knowledge and meditation: I shall teach you these five one by one.¹⁴⁵

6.3 Material sacrifice includes the following: the worship of fire etc., the performance of the ritual of Agnihotra, oblations on the eight day after full moon, oblations offered at new and full moons, and the rituals for the ancestors.¹⁴⁶

6.4 The sacrifice through work is the construction of a grove, a park, a pond or a temple with one's own hands.

6.5 Next I shall teach you the sacrifice with recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, the Śivasamhitā [= Śivasamkalpa? or rather śaivam bhāratasamhitam ca?],¹⁴⁷

6.6 the epics and the Purāṇas: this is called sacrifice with recitation. He who is knowledgeable about inference CHECK and reasoning, [and knows that] “this is [proper] action; the other is improper action”,

6.7 and views [things through?] the eyes of science is called [a person performing] sacrifice through knowledge. I shall teach you concisely about sacrifice through meditation. Listen to me.

6.8 Meditation was taught by Hari in the past as of five kinds. [Meditation of] the Sun, the Moon, Fire, Crystal and the subtle Tattva as fifth.

6.9 First it is the Sun [that should be meditated upon], which is said to be Prakṛti Tattva. He should visualize the Moon in its centre: that is said to be Puruṣa [Tattva].¹⁴⁸

6.10 In the centre of the Moon disk, he should visualise a flame, a fire. That is said to be Prabhu Tattva, the destroyer of birth and death.

6.11 In the centre of the ring of fire, he should visualize a spottless crystal. That is said to be Vidyā Tattva, the never-born, imperishable Cause.

6.12 In the centre of the disk of Vidyā, he should visualize the highest Tattva, never-heard, unparalleled one, undecaying and imperishable Śiva. The fifth Tattva of the sacrifice through meditation has been taught in short.

6.13 Vigatarāga spoke:¹⁴⁹ 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?

6.14 Anarthayaṇṇa spoke: The first [world to reach] is Brahmaloka, through the meditation on the first Tattva, Prakṛti. He will rejoice [there] happily like Śiva for millions of aeons.¹⁵⁰

¹⁴⁴Maybe ījyām is to be accepted. No, see 5.3a.

¹⁴⁵Note pañcāitat for pañcāitāni or pañcete.

¹⁴⁶See Dharmasūtras, Niśv book, Kiraṇa, Svachanda, Tantrāloka etc.

¹⁴⁷Note vedādhyayana (stem form) and °samhitam for samhitām metri causa.

¹⁴⁸Note śaśim for śaśinaṃ.

¹⁴⁹tri in the MSS is a problem.

¹⁵⁰Odd syntax plus gender.

6.15 If one dies while meditating on the second Tattva, Puruṣa, one goes to Viṣṇuloka from this world, [and will live there] happily for billions of aeons.

6.16 Should one die while meditating on the third Tattva, Prabhu, one can live in Śivaloka continuously for a hundred billion aeons.

6.17 If he visualizes Vidyā Tattva, [i.e.] Sadāśiva [or sadā śivam?] he can reach [His] immortal, diseaseless, imperishable world [and can live there] well beyond endless aeons[?].

6.18 The fifth one, the subtle Śivatattva dwells in the Self. There is no counting of time there and he will be rejoicing [there] together with Śiva.

6.19 [If] he practises the five meditations, there is no rebirth and no more fetters of transmigration. O excellent Brahmin, [the Lord] should be sought, a wishing tree of desires, [as] he burns away existence.¹⁵¹ Liberation comes within one single birth! People, why should you not strive [for it]!¹⁵² [This is known] as the destroyer of all impurity. [It's ascertainable] by direct perception. It is not inference. It is to be experienced by your own self.

6.20 The first [type of penance] is mental penance, the second is verbal penance, the third is the bodily one, the next one[??] is the one which is both mental and verbal action. The fifth type of penance is a mixture of the bodily and the verbal.

6.21¹⁵³ Gentleness of the mind, calmness, self-control, taciturnity and the purification of one's state of mind: mental penance comprises these five.¹⁵⁴

6.22 Verbal penance is taught as speech that causes no anxiety, which is kind, true and useful, and [it include] also the practice of recitation.

6.23 Bodily penance is taught as the following: honesty, harmlessness, chastity, the worship of gods, and purity as the fifth.

6.24 [Penance] which is a mixture of the mental [and the verbal] is taught by the great Ṛṣis to be these five: He should speak [about things that are] agreeable, virtuous [bhāva?], auspicious, salutary and useful.

6.25 [Penance] in which bodily [and verbal things] are mixed is taught by the great Ṛṣis to be these five: the worship of the guest and the guru by asking about their well-being, celebrating them and blessing them.[??]

6.26 [Being] a [so-called] frog-yogin in the winter, or one with the five fires, or one who has the clouds [i.e. the open sky] for shelter in the rainy season: this kind of penance is called *sādhana*.¹⁵⁵

6.27 Carving out his own flesh as a donation, or [offering his own] hand, feet and head, ... puṣpa as blood? All these kinds of penance is *sādhana*,

6.28 [such as also] the Painful penance and the Extremely Painful one, [eating only] at night, the Hot and Painful and [the one in which only food obtained]

¹⁵¹Note how a plural imperative ātmanepada form (jijñāsyantām) stands for the singular (jijñāsyatām) metri causa. Note also that the last syllable of dvijendra counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS.

¹⁵²Note the form janmena.

¹⁵³Note that miśraka in pāda b stands for miśrakam metri causa.

¹⁵⁴ete would be better for etāni? phps no, see 6.24c.

¹⁵⁵CHECK abhrāvākāśa in MBh, Manu and Śivadharmasaṃgraha.

without solicitation [can be eaten], the Cāndrāyaṇa and Parāka penances, the Sāṃtapana etc.

6.29 A person who performs with a well-disposed mind this penance that puts an end to the suffering caused by mundane existence, abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven, being a king and having enjoyments for the senses, can bring that ultimate [? *sarvāntika*] reward which stems from it [i.e. from *tapas*] to [this] home of eternal births and deaths.¹⁵⁶

¹⁵⁶Note the stem form **pāśa* in *pāda* b metri causa.

Chapter Seven

7.1 In the past the wise declared that there were five kinds of donation ...
CHECK Donation of food, clothes, gold, land and the fifth, donation of cows.¹⁵⁷

7.2 From food [comes] energy, memory, the vital breath, growth, body, happiness. From food arise grace and beauty, heroism, strength.

7.3 Living beings live on food. Food always satisfies. From food arise desire, rapture, pride and valour.

7.4 Food drives away hunger and thirst and disease instantly. From donations of food arise happiness, fame and glory.

7.5 He who donates food donates life. He who donates life donates everything. Therefore nothing is equal to the donation of food, nothing was, nothing will be.

7.6 ... ? A person without clothes may not be respected by his wife, son, friends etc.

7.7 Be it a learned person from a good family or an intelligent and virtuous one, a person without clothes is subdued and humiliated on every occasion

7.8 because a person without clothes receives contempt and disrespect. Even a great soul will try to avoid [him] at the court, among women, in an assembly.¹⁵⁸

7.9 Therefore the wise praise donations of clothes. One should not give away old, torn or dirty clothes.

7.10 [Clothes] should be donated [only if they are] new, not worn, soft, delicate and beautiful, well-washed, and [if] accompanied by willingness and devotion.

7.11 They say that the reward [of donation/generosity] is in every case dependent on the particular [donor's] willingness and character, the choice of place and time, and on the particular recipient and material.¹⁵⁹

7.12 The reward received will be similar to the clothes donated. By donating old clothes, one would receive old clothes [as a reward]. By donating beautiful clothes, one would receive beautiful clothes [as a reward].

7.13 Should one bestow very beautiful clothes on a Brahmin [lit. on a person who is first among the twice-born] in an auspicious time, respectfully. he [i.e. the donor] will receive unequalled happiness and a beautiful appearance. When he departs, he will be given hundreds of millions of items of nice clothes, no doubt about that. Therefore do donate clothes often. It is the way up to the other world.

7.14 O great Brahmin, now I shall teach you about the donation of gold in a concise manner. It is pure, auspicious and meritorious [act] and it washes off all sins.

¹⁵⁷ *tathety* is suspicious. 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).

¹⁵⁸ The intention originally may have been this: "Even if he is a great soul, he will be avoided..."

¹⁵⁹ It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b.

7.15 Should one hand over [to someone] a golden bracelet or ring, O Brahmin,¹⁶⁰ he will be freed of all sins, just as the moon is freed from [the demon] Rāhu.

7.16 If a person donates gold to Brahmins or gods, O excellent Brahmin, even if it is only in a minute quantity, he will be freed of all sins.¹⁶¹

7.17 [The amount can be just] one *rakti*, a *māṣaka*, a *karṣa*, half a *pala* or a *pala*: this is exactly how the increase in the [size of the corresponding] reward will be, in proportion to the kind [i.e. amount] of the donation.¹⁶²

7.18 The wise praise the donation of land as the basis of everything [else]. Food, clothes, gold etc.: all of these originate in the land.

7.19 O Brahmin, one can obtain all the rewards of donation by donating land. If there is anything that equals the donation of land, O Brahmin, you should really tell me.

7.20 [Humans] have the earth as their abode as soon as they get out of their mother's womb. Land is taught as common to all that is mobile and immobile.¹⁶³

7.21 Be it [only a land of] one forearm, two forearms, fifty or a hundred, a thousand, ten thousand, a hundred thousand, donations of land are held in great esteem.

7.22 Should he donate a piece of land of [only] one forearm to an excellent Brahmin, he will enjoy a billion divine years in heaven.

7.23 Thus in case of many forearms [of land], the reward is said to be [proportional to the dimensions of the land, i.e.] ... O Brahmin, I have taught you about the rewards of donation that is made willingly.¹⁶⁴

7.24 [Paraśu]rāma, the son of Jamadagni, having donated land to the Brahmin [Kaśyapa],¹⁶⁵ obtained eternal life in this very world, O excellent Brahmin.

7.25 [A cow] with golden horns, silver hooves, garment and bell, O Brahmin, when given to a Veda-knowing Brahmin, [produces] rewards that are said to be

¹⁶⁰I suspect that *aṅguli* is used here in the sense of *aṅgulīya* ('finger-ring').

¹⁶¹The form *tuṭi* as a widespread variant of *tuṭi*, see e.g. CHECK.

¹⁶²I suspect that *phalaṃ vṛddhir* stands for *phalavṛddhir* (*phalasya vṛddhiḥ*) metri causa, meaning 'the increase of the reward'.

¹⁶³I take *sādhāraṇā* as one word, but it is possible that the intention of the author was *sā dhāraṇā* in two words, in fact meaning *sādhāraṇ* (*sā ādhāraḥ*, 'it is the basis').

¹⁶⁴I think that *guṇāguṇī*, or perhaps *guṇaguṇī* (which would be unmetrical), should refer to the idea that e.g. the donation of a piece of land of 2 x 2 *hastas* would result in 4 x *koṭīśata* years in heaven, *guṇa* generally meaning 'times'. But this is only a guess, and it needs to be supported by some similar passage. I suspect that *pāda* c is an awkward attempt at saying *śraddhādhikadāna(sya) phalaṃ*.

¹⁶⁵See entry 'Paraśurāma' in Purāṇic Enc.:

To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Ṛtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions from Kaśyapa the gold platform was cut into pieces and the gold pieces were offered to brahmins. When Kaśyapa got all the lands from Paraśurāma he said thus:—"Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there." Paraśurāma walked south and requested the ocean to give him some land to live.

endless.

7.26 Always rejoicing in the practice of giving as far as his capacities go ... ? one should give food, clothes, gold and silver, water, cows, sesamum [oil?], land, sandals, parasols, seats, jars, cups or anything else. Making the [deed of] giving willingly (*śraddhādāna*) something done with an uninterrupted facial expression of affection, one's mind becomes spotless.¹⁶⁶

7.27 Glory and fortune that makes us happy come about only by donations, and one can gain unequalled fame.¹⁶⁷ The reproach of the enemy will give pleasure and happiness only because of donations[?]. Being invincible comes from donation and also unequalled graciousness. One can reach happiness through donations.¹⁶⁸ Endless enjoyments surely come only from donations, and heaven is [reached] also because of it.¹⁶⁹

7.28 The unequalled world of Śakra [i.e. Indra] [can be reached] only by donations. Donations make people happy. Samrāj enjoyed the whole earth in the world only because of donations. CHECK¹⁷⁰ Skanda (*candrānana*) is seen as a handsome and fortunate one with a [good] family[? CHECK] only because of donations. One can reach happiness that lasts countless births only through donations, there is no doubt about that.

¹⁶⁶For *śakyānurūpaṃ* in *pāda* a understand *śakyatānurūpaṃ*.

¹⁶⁷I suspect that *khyātiś ca tulyaṃ* in the MSS stands for *khyātim atulyāṃ* ('and unequalled fame') metri causa. I have corrected those parts of this phrase that could be corrected without violating the metre.

¹⁶⁸REVISE! ūrja?

¹⁶⁹Note *svargaṃ* as a neuter in *pāda* d.

¹⁷⁰Revise.

Chapter Eight

8.1 Five kinds of study are to be pursued by those who wish to be happy in this life and in the other: [one has to study the] Śaiva [teachings], Sāṃkhya [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṃhitā* [i.e. the *Mahābhārata*].¹⁷¹

8.2 He should reflect on the Śaiva truth in both Śaiva and Pāśupata [teachings].¹⁷² In those teachings the whole essence of truth is taught extensively.

8.3 Those who reflect on the truth (*tattva*) can grasp the truth (*tattva*) of enumeration (*saṃkhyā*) [of ontological principles/reality levels] from Sāṃkhya [texts]. The great sages taught [those twenty-five] *tattvas* [of Sāṃkhya] as being in groups of five.¹⁷³

8.4 In the Purāṇas it is the sheaths of the world that are described extensively. One can definitely enter [the realm] of the lower [world, i.e. hell], the upper [world, i.e. heaven], and middle [world, i.e. the human world], and the horizontal [world, i.e. of animals by studying the Purāṇas].¹⁷⁴

8.5 The Smārta [tradition] deals with the conduct of the classes (*varṇa*) and the conduct in the life-stages (*āśrama*), and with the activities of Dharma and legal proceedings.¹⁷⁵ Good conduct is to be gathered from that [source] without hesitation, with trust.

8.6 A man who studies the epics (*itihāsa*) will become omniscient. [All his] doubts about Dharma, Artha, Kāma and Mokṣa will be eliminated.

8.7 Listen with great attention, O Brahmin, to the five types of sexual restraint [concerning the following:] women, forbidden ejaculation, and masturbation are mentioned [in this context, as well as] offence while sleeping, O Brahmin, and daydreaming as the fifth.

8.8 A woman is not to be approached sexually in daytime and on the four days of the changes of the Moon (*parvan*), even if she is one's lawful wife.¹⁷⁶ One should not have sex with a woman who is taboo or with one of those who have lost their class (*varṇa*) or are [of a] superior [*jāti* than oneself].

8.9 Intercourse with goats, sheep, cows, mares, buffaloes¹⁷⁷ is called forbidden ejaculation, which is to be avoided at all cost.¹⁷⁸

¹⁷¹Note the accusative ending of **saṃhitām* after a list consisting of words probably in the nominative. One may correct it to **saṃhitā*.

¹⁷²Note that *śaivatattvaṃ* in pāda a is the result of a conjecture and that the reading *śaivapāśupatadvaye* in pāda b is based on one single manuscript (P). In spite of this uncertainty, I think that this form of the current half-verse is the only one that yields an appropriate meaning.

¹⁷³In pāda d, *kīrtitāni* pick up an implied *tattvāni*.

¹⁷⁴Note that *tīrya* seems to be an acceptable nominal stem in this text for *tīryaṇc*. I understand the causative form *saṃpraveśayet* as non-causative, and interpret **madhya* as the 'human world' tentatively.

¹⁷⁵Compare pāda a with 3.15c.

¹⁷⁶Understand *parve* as *parvanī* (thematization of the stem in *-an*).

¹⁷⁷Understand **ādīnām* in pāda a as standing for the locative case.

¹⁷⁸Understand **sargam* as neuter nominative (instead of **sargah*) or alternatively understand pāda c with a hiatus bridge: *garhitotsarga-m-ity etad*.

8.10 Rubbing himself against something else than a female sexual organ or rubbing his anus,¹⁷⁹ are called masturbation, therefore these are to be avoided.¹⁸⁰

8.11 Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] one enjoys women while sleeping, his semen gets spilt.

8.12 Daydreaming [about women] should always be avoided by those who are intent on Dharma. Women are called ‘the bolts [that block the gate to] the path to heaven’.

8.13 [Hear about] the five religious observances [called] the cat, the crane, the dog, the cow, and the earth. *ṣep/ḷ* He buries his own urine and faeces in the ground, O truest Brahmin.¹⁸¹ He rejoices [seeing] the sun and the moon when performing the cat observance.¹⁸²

8.14 O great ascetic, one should suppress all of his senses like a crane, and should cultivate the peace of the mind, focusing on achieving liberation.¹⁸³

8.15 He does not bury his urine and faeces in the ground, and he barks constantly. Lord Śarva [i.e. Śiva] is satisfied when one practises the dog observance.¹⁸⁴

8.16 A person practising the Cow Vow should never hold back his urine and faeces. He is terrifying and he gives satisfaction, [as] stated in the Purāṇas.¹⁸⁵

8.17 CHECK Digging [the earth] with spades and collecting [? the soil] with wedges:¹⁸⁶ Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

8.18 He who practises these five religious observances with his senses subdued will, without doubt, reach this superior world (i.e. Śiva’s heaven).¹⁸⁷

8.19 Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only] at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

8.20 [He who eats] the leftovers belonging to all the gods, to guests, and to the ancestors, he who eats the leftovers (śeṣāśin) of servants, sons and wives is

¹⁷⁹The conjecture that changes *anyonya*° to *ayonya*° in pāda a involves minimal intervention and makes the sentence much more meaningful than the version transmitted. Also consider *ayoni*°.

¹⁸⁰The variant *strī* for *tām* in pāda d in the E^N may be an example of Naraharināth, the editor’s conscious interventions.

¹⁸¹Note *viṣṭha*° for *viṣṭhā* metri causa in pāda c (*ma-vipulā*). Alternatively, read *svaviṣṭhāmūtra bhūmīṣu*.

¹⁸²Note the stem form *sūryasoma* for *sūryasomau* in pāda e. It is not entirely clear why cats would rejoice seeing the Sun and the Moon. Perhaps this remark refers to the fact that cats can be active both in the daytime and at night.

¹⁸³Cranes are compared to ascetics here probably because of the similarity of their tendency of relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic depicted on the famous relief in Mahabalipuram).

¹⁸⁴CITE source on dog being Bhairava’s vāhana...

¹⁸⁵I prefer reading *bhīma tuṣṭi*° as two separate words, the first one in stem form, to reading it as a compound because of the following *caiva*, and to the reading *bhīmas tuṣṭi*° because the corresponding witnesses are the ones that usually give inferior readings.

¹⁸⁶While *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.

¹⁸⁷Note the neuter *idaṃ* picking up the normally masculine *lokaṃ* in pāda c.

the one who consumes the remains of food (*vighasāśana*).

8.21 He will be regarded as one that is always fasting if he never eats between breakfast and dinner.¹⁸⁸

8.22 One should not eat in the daytime or in the evening, and should eat [only] at midnight if he wishes to follow the order of [eating only at] night.¹⁸⁹

8.23 He should eat only the unsolicited food of someone who has not yet started eating [this food].¹⁹⁰ He who eats [only] that which has been given by others [without asking them for it] is called [one who eats] unsolicited [food].

8.24 Chewable and unchewable food (*bhakṣyaṃ bhojyaṃ ca*), food to be sipped or sucked or drunk, as the fifth [category]:¹⁹¹ if one does not long for and does not consume [any of the above], that is called fasting (*upavāsa*).

8.25 One should keep these five types of taciturnity, always dwelling in religious observances:¹⁹² [in situations where silence is best instead of] deceitful speech, envious speech, abuse, harsh speech, bragging.

8.26 Fictitious [speech], [speech on] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called lying.

8.27 One who does not rejoice in others' fortune or in others' power, one who would like to see something disadvantageous [for others] is called envious [and he should rather remain silent].

8.28 [May your] mother and father be dead! [This is] how a ruined state will befall [you]! Enjoy the love of unclean [women]! [These are] called abuse.¹⁹³

8.29 Won't you burst in your heart, stupid? Will your head not split into two?¹⁹⁴ [If one utters] these or similar [curses], he is said to be one of harsh speech.

8.30 Relating fancy stories about gambling, enjoyments, fights, drinking and women¹⁹⁵ are the five types of bragging, as I teach them, O excellent Brahmin.¹⁹⁶

¹⁸⁸My translation here follows the parallel verse in the MBh and is based on that of Kisari Mohan Ganguli. The syntax of the version here in the VSS is less smooth than that in the MBh, and the VSS's reading *prāntarāśī* definitely required an emendation.

¹⁸⁹Note **vele* for **velāyāṃ* in pāda c.

¹⁹⁰The translation of *anārambhasya* ('of someone who has not yet started eating') is tentative.

¹⁹¹For a detailed discussion of the categories *bhakṣya*, *bhojya*, *lehya* and *coṣya*, see Kafle 2020:245, n. 534. See also Śivadharmottara 8.13:

bhakṣyaṃ bhojyaṃ ca peyaṃ ca lehyaṃ coṣyaṃ ca picchilam | jbr̥ iti bhedāḥ śaḍannasya madhurādyāś ca śaḍguṇāḥ ||

¹⁹²*pāruṣya* seems to be the good reading in pāda a because in the following a short section on this category is coming up. As far as the readings *spṛṣṭavāg* and *prṣṭavāg* are concerned, I suppose *prṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is questions that are given as relevant examples. Nevertheless I conjectured *tikṣṇavāg* here, relying on the same verse, 8.29.

¹⁹³My translation of pāda b, or rather of the whole verse, is tentative.

¹⁹⁴Understand *śīro* as standing for the locative (*śīrasi*).

¹⁹⁵I take **katham* in pāda b as an alternative nominative form of **kathā* metri causa and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yuddhakathā*, *madyakathā*, *strīkathā*.

¹⁹⁶Understand *me* in pāda d as *mayā*.

8.31 Taciturnity should always be practised by those who prefer the beauty of speech. One should always speak without abuse and without idle talk.

8.32 He who does not practise taciturnity is defiled and he is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.¹⁹⁷

8.33 Therefore the speech of a person who always keeps the observance of taciturnity firmly, with resolution, will be impossible to ignore and he will make the community rejoice. The fragrance of lotuses and [other kinds of] strong fragrances will blow from his mouth. Thousands of faultless *śāstras* will be declared in the words of this person.¹⁹⁸

8.34 I shall teach you the five kinds of bathing as they really are: Fire bath, water bath, Vedic bath, wind bath and divine bath.

8.35 Fire bath is [performed] with ashes. Its fruits are a hundred times bigger than [those of] a water [bath]. [Things] purified with ashes are holy. Ashes destroy sin.

8.36 Therefore one should use ashes for it purifies humans of their defilement. Ashes produce peace for everyone. Ashes are the ultimate protectors.

8.37¹⁹⁹ Drawing [the sectarian marks on their foreheads while reciting] the Tryāyuṣa [mantra], remaining in chastity, all the Ṛṣis purified themselves with ashes.²⁰⁰

8.38 The gods, afflicted by their fear of Vīrabhadra, were set free with the help of ashes.²⁰¹ Seeing the glory of ashes, Brahmā consented [to the use of this

¹⁹⁷The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aīśa phenomenon. See XXXXX

¹⁹⁸To make sense of pāda d, we are forced to take *śāstra* as a stem form noun and *naraḥ* as a (regular) genitive from *nṛ*. (I thank Judit Törzsök for this interpretation.) Another way of understanding the beginning of this sentence would be to separate *śāstrāneka*° as *śāstrān eka*°, treating the word *śāstra* as masculine.

¹⁹⁹Note *tryāyuṣa* in the sense of the three *puṇḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* as *sthitāḥ* or rather *sthitāḥ* if we are to connect this line to the next (8.37cd).

²⁰⁰Grammatical notes on *kṛtam* and *ātmanah*

²⁰¹It is not clear which story concerning Vīrabhadra is referred to here. Is it the destruction of Dakṣa's sacrifice, after which the gods were relieved? Or, which is a less likely possibility, another in which Kaśyapa and other Ṛṣis were burnt to ashes then reanimated by Vīrabhadra in the Śokara forest? For the latter, less well-known story, see Padmapurāṇa 5.107.1–14ff:

śucismitovāca jbr̥ḥ kaśyapaṃ jamadagniṃ ca devānāṃ ca purā katham | jbr̥ḥ rarakṣa bhasma tad brahman samācakṣva mune mama || 1 jbr̥ḥ dadhīca uvāca jbr̥ḥ kaśyapādiyutā devāḥ pūrvam abhyāgaman girim | jbr̥ḥ śokaraṃ nāma vikhyātaṃ girimadhye suśobhanam || 2 jbr̥ḥ nānāvihamaṃgasamkīrṇaṃ nānāmunigaṇāśrayam | jbr̥ḥ vāsudevāśrayaṃ ramyaṃ apsarogaṇasevitam || 3 jbr̥ḥ vicitravṛkṣasaṃvūtaṃ sarvartukusumojjvalam | jbr̥ḥ tathāvidhaṃ praviśyaite giriṃ vayam athāpare || 4 jbr̥ḥ stuvamtaḥ keśavaṃ tatra gatāḥ sma giriśeṣvaram | jbr̥ḥ dr̥ṣṭvā tatra mahājvalāṃ pravīṣṭāśca vayaṃ ca tām || 5 jbr̥ḥ māmekaṃ tu tiraskṛtya hy adahad devatā munīn | jbr̥ḥ māṃ dadāha tataḥ paścād bhasmībhūtā vayaṃ śubhe || 6 jbr̥ḥ asmān etādr̥śān dr̥ṣṭvā vīrabhadraḥ pratāpavān | jbr̥ḥ kenāpikāraṇenāsau gataṃ parvataṃ ca tam || 7 jbr̥ḥ bhasmoddhūlitasarvāṃgo mastakasthaśīvaḥ śuciḥ | jbr̥ḥ ekākī niḥspr̥haḥ sānto hāhāśabdāṃ athāśṛṇot || 8 jbr̥ḥ atha cīmtāparaś cāsīn mriyamāṇa śavadhvaniḥ | jbr̥ḥ śavānām iva gaṃdhaś ca dr̥śyate tannirīkṣaṇe || 9 jbr̥ḥ iti niścitya manasā jagāmagṇim atiprabham | jbr̥ḥ sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān atha || 10 jbr̥ḥ tṛṇāgnir iva śāṃto 'bhūd āśādyā salīlaṃ yathā | jbr̥ḥ tato 'parāṃ mahājvalāṃ vīrabhadras tu dr̥ṣṭavān || 11 jbr̥ḥ khaṃ gaccham̐tīm mahākālo jvalāṃ nipatitām api | jbr̥ḥ manasā cīmtayac cāpi

otherwise impure substance].

8.39 [Thus] the Pāsupata observance was created, which is above [the system of] the four *āśramas*. Therefor the Pāsupata [observance] is the best because it involves carrying ashes [on one's body].²⁰²

8.40 A water bath (*vāruṇa*) is to be performed with water by people in various ways²⁰³ in the water of rivers, water tanks, streams and ponds.

8.41 The wise know the Vedic bath as [the one performed with the Vedic mantra beginning] *āpo hi śthā* [RV 10.9.1–3], O excellent Brahmin.²⁰⁴ It is to be performed at the three junctures of the day (dawn, noon, evening). It is called the Vedic bath.

8.42 He should go where, on the paths where cows roam, dust is rising, and he should sit down there. This is called [a kind of] bath, [namely the *vāyavya* or wind-bath].²⁰⁵

8.43 One should immerse his own body in the water-showers of rain water. The one and only great Lord (*maheśvara*) of the universe calls it heavenly bath.

vīrabhadraḥ pratāpavān || 12 jbr̥ sarveṣāṃ nāśinī jvālā prāṇināṃ śatakoṭīśaḥ | jbr̥ tat sarvaṃ rakṣaṇārthaṃ hi pipāsuś cāpy ahaṃ tv imāṃ || 13 jbr̥ prāśnāmi mahatīm jvālāṃ salilāṃ tṛṣṭito yathā | jbr̥ etasminn aṃtare vīraṃ vāg āha cāśarīriṇī || 14

“Sūcismitā said: jbr̥1. O brāhmaṇa, O sage, tell me how formerly the sacred ash protected Kaśyapa, Jamadagni of the gods? Dadhīca said: jbr̥2–6. Formerly gods accompanied by Kaśyapa and others went to a well-known mountain named Śokara. In the middle of the mountain was a very beautiful (forest) which was full of many birds, which was resorted to by various hosts of sages, which was the resort of Vāsudeva, which was charming, which was resorted to by beves of celestial nymphs, which was crowded with strange trees, which was bright with flowers of all seasons. We and others entered the best mountain (forest) like that and praising Viṣṇu went there to lord Śiva. We saw a great flame there and we entered it. Excepting me that deity (i.e. that flame) burnt (other) sages. After that it (also) burnt me. O auspicious one, we were reduced to ash. jbr̥7–14. Seeing us like this, that brave Vīrabhadra went to that mountain for some reason. With his entire body smeared with sacred ash, he remaining at the top, auspicious and pure, all alone, desireless and tranquil, heard the sound of wailing. Then he was full of thought: ‘The sound of the bodies of dead men and the smell as it were of dead bodies, are being perceived.’ Deciding like this in his mind, he went to the fire of great brilliance. Then that fire also started to burn Vīrabhadra. But it went out as the fire of (i.e. burning) grass (i.e. hay) would go out on receiving (i.e. being sprinkled over with) water. Then Vīrabhadra saw a great, mighty flame, which went (up) to the sky even (like) flame falling (i.e. dropped by) Śiva (obscure!). The brave Vīrabhadra thought in his mind: ‘(This) flame is the destroyer of hundreds of crores of beings. So for the protection of all I desire to drink it. As a thirsty man drinks water, I shall consume this great flame.’ In the meanwhile a divine voice said to (Vīrabhadra) the hero [...] (translation by N.A. Deshpande, in: Padma-purāṇa, Delhi: MLBD, 1951)”

²⁰²One could simply accept the reading of C₀₂ (*hetunā*) in pāda d, but all other rejected readings hint at an original *hetutaḥ* (as pointed out by Judit Törzsök).

²⁰³The reading *vvidhaṃ* in pāda b seems to be the lectio difficilior as opposed to the rejected *vidhivat*.

²⁰⁴The R̥gvedic mantra starting with *āpo hi śthā* (RV 10.9) is traditionally associated with *mārjana* (‘cleaning, wiping’). According to Kane (A History of Dharmaśāstra, vol. 4, p. 120), a Brahmin “should bathe thrice in the day, should perform *mārjana* (splashing or sprinkling water on the head and other limbs by means of *kuśas* dipped in water after repeating sacred mantras) with the three verses ‘apo hi sthā’ [sic] (R̥g. X.9.1–3) [...]” This suggests a method of bathing that is more of a ritual than an actual bath.

²⁰⁵This version of bathing seems to be rather a kind of bathing in the holy dust raising from under the hooves of cows.

8.44 Thus have I taught you the section on the Niyama-rules [see Chapters 5–8] in divisions of five [sub-categories] because you asked me to, favouring the whole world.²⁰⁶ [These Niyama-rules] wipe off all the defilement, these fifty Dharma [teachings, i.e. 10 main topics/rules \times 5 subcategories].²⁰⁷ There will not be rebirth [for one who keeps these rules], not even in millions of aeons.

²⁰⁶Understand *sarvalokānukampya* in pāda b as *sarvalokān anukampya*.

²⁰⁷Understand *sakalamalapahārī* in pāda c as *sakala-mala-apahārī*, which would be unmetrical. Understand *etan/etad* as either picking up °*pahārī* or a plural corresponding to °*pañcāśad*.

Chapter Nine

9.1 The whole universe with its moving and unmoving elements is divided by the three [divisions of] time and the [three] *guṇas* [or *guṇa* not tech term here?]. Therefore the whole world is bound by the fetters of the three *guṇas*.

9.2 Vigatārāga spoke: What does the term ‘the three divisions of time’ mean for the soul in the three worlds[?]?²⁰⁸ Talk about it in a somewhat more extended manner, O great ascetic.

9.3 Anarthayajña spoke: The three [divisions of] time are the three *guṇas*. It[?] is pervading and born from Prakṛti. They support each other, they serve each other.

9.4 Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are each other’s pairs.

9.5 Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa. Lord Īśa is Tāmasa, the limbless is all ... [?]

9.6 Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby. Tamas is of the colour of lamp-black ... śaila. [This is what] the wise teach.

9.7 Sattva is water, Rajas is charcoal, Tamas is full of smoke. All souls are constructed/suffer (*pacyante*) as bound by these *guṇas*.

9.8 Vigatārāga spoke: By what sorts of noose of *guṇas* is [the soul] bound? Teach me the signs connected to them one by one, O great ascetic.

9.9 Anarthayajña spoke: The souls are bound in many ways and by many conditions by the fetters of the *guṇas*. Those who are deluded do not recognize [them]. The Śivayogins do recognize [them].

9.10 He who is always established in Sattva goes upwards. He who is covered with Rajas goes in the middle. Those lowest of men in the state of Tamas go downward.²⁰⁹

9.11 These three kinds of *guṇas* are to be acknowledged even in heaven, O great ascetic, and among humans and also among animals.

9.12 The ten superior Sattva [beings] are: Brahmā, Viṣṇu, Rudra, Dharma, Indra, Prajāpati, Soma, Agni, Varuṇa and Sūrya.

9.13 ...

9.14 ...

9.15

9.16

9.17

9.18 These are the ten superior Tāmasa [animals]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kinnaras, lions, tigers, wild boar.

9.19 The ten middle ranking Tāmasa [beings] are: rams, sheep, buffaloes, mice, mongooses etc.,²¹⁰ camels, Raṅku deer, hares, rhinoceroses. [only 9!]

²⁰⁸I have included the element *trai** in the lemma in pādas ab only because C₀₂ has a slightly unusual ligature there (*mtrai*)

²⁰⁹Understand *adhogatis* in pāda c as a bahuvrīhi in plural (*adhogatayas*).

²¹⁰**mahīṣyāś* seems to be an equivalent of **mahīṣāś metri causa*.

9.20 The ten low-ranking Tāmasa [beings] are: bears, alligators, deer, horned animals[?], cranes, apes, donkeys, boar, dogs and frogs.

9.21 The ten Tāmasa-Sāttvika [beings] are: curlews, swans, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes,²¹¹ Cakra[vāka] birds, parrots, and peacocks.²¹²

9.22 The ten Tāmasa-Rājasa [beings] are: Balāka-cranes, cocks, crows, Bengal kites, Lāvakas, partridges, vultures, herons, Bakas and hawks.

9.23 The ten lowest Tāmasa [beings] are: cuckoos, owls, Kiñjalkas[?], doves, Śārika birds and sparrows.²¹³

9.24 Makaras crocodiles, cow-killing alligators and bears are of Tamas-Sattva.²¹⁴ Tortoises, Śuśus[?], crocodiles of the Ganges and frogs are of Tamas-Rajas.²¹⁵ Conch-shells, pearl-oysters, shells and [...] are Tamas-Tāmasa.

9.25

9.26 The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, ratan trees, Neemb trees, Kadamba trees and ...

9.27

9.28

9.29 [These words describe] the people who are the best among the Sāttvika [type]: compassion, truthfulness, self-control, purity, knowledge, taciturnity, penance, patience, integrity, lack of self-conceit.

9.30 [These words describe] the people who are the best among the Rājasa [type]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

9.31 [These words describe] people who are the best among the Tāmasa [type]: harming, envious, incompassionate, stupid, sleepy, lazy, cowardly, idle, angry, greedy, cheating.

9.32 The Sāttvika can be characterised as follows: light, joyful, bright, always eager for yoga meditation, wise, intelligent and dispassionate.

9.33 The Rājasa can be characterised as follows: childish, skilful, passionate, proud, arrogant, greedy, desirous, jealous and chattering.

9.34 The Tāmasa can be characterised as follows: anxious, lazy, deluded, cruel, a pitiless robber, angry, wicked and sleepy.²¹⁶

9.35 Vigatarāga spoke: By what signs can the food of all humans be recognized? [?] Teach me about the three *guṇas*, O great ascetic.

²¹¹Although all the manuscripts consulted read *kroñca*° in pāda a, I decided to accept E^N's standard spelling in this case. In pāda b, I left 'bāruṇḍa' thus, although what is really meant is probably *bhāraṇḍa*, *bhāruṇḍa* or *bhuruṇḍa*.

²¹²Note the repetition of *śuka* in this stanza.

²¹³This list is problematic for it has only six elements instead of the expected ten and *kiñjalka* is difficult to interpret.

²¹⁴Note that 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.

²¹⁵I have not been able to identify the probably aquatic animal behind the word *śuśu* here.

²¹⁶In pāda a, *piśuno* might be the right choice: it is a ra-vipulā if *dr* in *nidrā* does not make the previous syllable long, a licence often occurring in this text ('muta cum liquida').

9.36 Anarthayañña 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.

9.37 The best food for the Rājasas is rather warm, acidic, salty, hard, hot and pungent. It gives you pain, a burning sensation and indigestion.

9.38 Tāmasas prefer food that is prohibited, impure and foul-smelling, ... stale²¹⁷ ... and tasteless.²¹⁸

9.39 Vigatarāga spoke: How can one recognize [the state of getting] beyond the *guṇas*, which leads one to the other shore of [the ocean] of mundane existence? Tell me truly about the liberation of those who are [initially] bound by the noose of the *guṇas*.

9.40 Anarthayañña spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the *guṇas*, as one who has departed to the other shore of [the ocean of] mundane existence.

9.41 He who treats envy and hate[?], happiness and sorrow, praise and reproach as equal is called ‘one who is beyond the *guṇas*’.

9.42 He who is indifferent to pleasant and unpleasant things, to enemy or friend, to respect and contempt is called ‘one who is beyond the *guṇas*’.

9.43 O Brahmin, thus has the exposition of the essence of the *guṇas* been taught to you. Those who are connected with the *guṇas* are mundane (*saṃsārīn*), those beyond the *guṇas* are on the supreme path.

²¹⁷Understand °*pūti* in pāda a as standing for °*pūti* metri causa, and note that °āmedhya° in the same pāda is an emendation (correcting K₇’s reading).

²¹⁸Read āmayārasa in pāda c?

Chapter Seven

10.1 Vigatarāga spoke: Which pilgrimage place do the wise consider the best of all? Tell me, O best of sages, if there is one in the world that fulfills [all] desires.

10.2 Anarthayajña spoke: This question [that I have been] asked is an extremely deep secret. Out of fondness, O excellent Brahmin, I'll teach you an ancient legend that Nandi told me.

10.3 Nandikeśvara spoke: On a beautiful peak of Mount Kailāsa, which is frequented by Siddhas and celestial singers (*cāraṇa*), there was Śiva himself there, seated, and Devī spoke to him thus:

10.4 Devī spoke: O Lord, Lord of the chiefs of the gods, O ruler of all beings and all the world, I would like to ask you about one thing that concerns the eternal and secret Dharma,

10.5 the transcendental and highly secret pilgrimage place by which one can be liberated from Saṃsāra. O Maheśvara, teach me the truth for the benefit of mankind.

10.6 Maheśvara spoke: Who else would ask me that question if not you, O Sundarī? Listen, I'll expound that question which is difficult to grasp even for the gods.

10.7 [If one] gets to know Kurukṣetra, Prayāga, Vārāṇasī, Gaṅgā, Agni, Somatīrtha, Sūrya, Puṣkara, Mānasa,

10.8 Naimiṣa, Bindusaras, Setubandha, Surahrada,²¹⁹ Ghaṇṭikeśvara, and Vāgīśa, he'll certainly be able to destroy his sins.

10.9 Umā spoke: This and other [related] things, O Mahādeva, have been [just] taught to me [by you] as previously.²²⁰ Among these[?] the pilgrimage place that yields all enjoyments, O Suranāyaka.

10.10 [But] how is one liberated from mundane existence merely by knowledge, O Īśvara? Cut [this] great curiosity arising [in me] that causes doubt.

10.11 Rudra spoke: How could I not know that pilgrimage place which is both easy and difficult to reach? It is easy to reach for those who serve their guru and difficult to reach should one abandon it [i.e. the service of the guru].

10.12 *Kuru* [in *kurukṣetra*] is to be known as the soul (*puruṣa*), *kṣetra* as the body. Kurukṣetra [which] is in the body yields the fruits of all pilgrimage places.

10.13 [And there will be] the obtaining of the fruits of all sacrifices, the fruits of all [possible] donations, and all the fruits of all religious observances and penance observed.

10.14 In the same manner [one will obtain] the fruits of those fifteen pilgrimage places [from Kurukṣetra to Vāgīśa, cf. 10.7–8, by only knowing the bodily Kurukṣetra]. ... [this] great pilgrimage place is extremely auspicious and pleasant.

²¹⁹Note *bindusāraṇ* for *bindusaras*/^{*}*saraṇ*/^{*}*sarasam* metri causa.

²²⁰Is perhaps *pūrvavat* used in the sense of *pūrvam* here?

10.15 Devī spoke: I am extremely thrilled, O Tridaśeśvara. Hearing this which is easy to obtain, easy to perform and is subtle, I am filled with satisfaction.

10.16 Teach me on, teach me the remaining fourteen pleasant [pilgrimage places], Prayāga and the others, one by one, as they are, O Sureśvara.

10.17²²¹ The Suṣumnā[-tube] is the Honourable Gaṅgā, Idā[-tube] is the river Yamunā.²²²

10.18 The right nostril is [the river] Vāruṇī, the left nostril is known as [the river] Asi. Because [it is] at the confluence of Vāruṇā and Asi, [the city there] is known as Vārāṇasī.

10.19 She is called the ethereal Gaṅgā [because] the nectar of immortality issues from her day and night uninterruptedly. That's why she is called Gaṅgā (perhaps: 'ever-goer').

10.20 Somatīrtha is the tube Idā. It is characterised by the ringing of small bells. Upon hearing that [ringing], all of one's sins will be destroyed.

10.21 Somatīrtha is the [tube] Suṣumnā By merely hearing about it one is liberated, even if one has a huge heap of sins.

10.22 Agnitīrtha is the Arjuna tube[?]. It is charming because of the hum of Veda recitation. Upon hearing this or that syllable, one will become immortal.

10.23 Puṣkara is [a lotus] with eight petals and a pericarp in the centre of the heart.²²³ One should visualize the Subtle One in its centre [and] it'll destroy birth and death.

10.24 In the centre of the Mānasa lake on a lotus with [the syllables] HAM-SA,²²⁴ ...

10.25 Listen to Naimiṣa, O Deveśī. It presents proof in a moment. One can observe one's own or others' shadow properly[?].

10.26 ... When he has seen the proof thus, he is called the knower of Naimiṣa.

10.27 Listen O Sundarī, I shall teach you the pilgrimage place called Bindusaras. The heart is to be known to be located in the centre of the body. In the centre of the heart, there is a lotus.²²⁵

10.28 There is a pericarp in the centre of the lotus, and the subtle sonic matter (*bindu*) in the centre of the pericarp. In the centre of the subtle sonic matter (*bindu*), there is the subtle sound (*nāda*). How is that subtle sound (*nāda*) divided?

²²¹There seems to be only two yogic tunnel here (and in 10.20–21): Suṣumnā and Idā, instead of the usual three (Idā, Piṅgalā, Suṣumnā). This is strikingly similar to what we see in the archaic yoga of the Nīśvāsa Naya, see Goodall et al. pp. 33–34.

Note E^N's attempt to make pāda a metrical, but also note how some similar passages in other texts have the same hypermetrical reading as all our manuscripts;

²²²MBh Indices 6.3A.41–44: *idā bhagavatī gaṅgā piṅgalā yamunā nadī | tayor madhye tṛtīyā tu tat prayāgam anusmaret || idā vai vaiṣṇavī nādī brahmanādī tu piṅgalā | suṣumnā caśvarī nādī tridhā prāṇavahā smṛtā |*

See also *Haṭhayogapradīpikā* 3.110: *idā bhagavatī gaṅgā piṅgalā yamunā nadī | idāpiṅgalayor madhye bālarandā ca kuṇḍalī ||*

²²³*hṛdī* might be meant to be a nominative, as in 12.17, here compounded with *madhyastham*.

²²⁴Understand *mānasasara*° in pāda a as *mānasasaro* (metri causa).

²²⁵Note *hṛdī* as a nominative in pāda c and possibly also in pāda d (and see 10.23a).

10.29 Divided by the sound U and the sound MA, the subtle sound (*nāda*) departs. Realizing that [subtle sound], O Viśālākṣi, one can obtain immortality.

10.30 I shall teach you Setubandha, [which sports] a current whose water of subtle sound (*nāda*) cleanses you of the dirt of your sins. The banks [of this river] are the tongue, the throat and the chest, its sandy beaches are the host of gods, it roars with whirlpools and is wavy.²²⁶ It's full of the roar of Ganges crocodiles and full of fish, ten types of sea-monsters [also: makāra?], terrifying alligators and with *visarga*[?] Go to Setubandha, [the pilgrimage place that] tastes like the pleasure of intoxication in the deep ...

10.31 O Moon-faced goddess, listen to [Surahrada], the reaching of the cessation of all sorrow, located in the centre of the seven islands. It is frequented by Īśāna, it's a spotless lake in the heart full of the cool water of sound (*nāda*). There is a lotus arising, with Prakṛti as its petals, and divided by its Śakti filaments. It is praised by the five voids, it is the path to the supreme level, and it is to be served if one wishes to obtain [heaven].

10.32

10.33

10.34

²²⁶Note that **kaṇṭhora* is a conjecture based on the context: this line probably talks about sounds and the production of sounds. For this *urah/ura* ('chest') seems better than *ūru* ('thigh').

Chapter Eleven

11.1 The Goddess spoke: O Paraśreṣṭha, O Surottama! Is there another [form of] universal sacrifice, which is free of pain, which is easy, and which does not require an abundance of materials, O Īśvara?²²⁷

11.2 For the benefit of mankind, teach me, O Suraśreṣṭha, how one obtains the fruits of [this] universal sacrifice, which [process] is praised even by the gods.

11.3 Maheśvara spoke: I cannot see anything comparable to your compassion towards living beings, O Bhāminī.²²⁸ What else could I teach concerning which there is no compassion [in you towards living beings]?

11.4 I heard [this] previously from Sadāśiva's mouth, O Varasundarī. Listen, O Goddess, I shall teach you the ultimate essence of Dharma.

11.5 Immaterial sacrifice satisfies all desires. It is undecaying and imperishable, and it removes all sins.

11.6 Material things present many kinds of obstacle and [their acquisition causes] great fatigue, similarly to Indra's murder of the Brahmin [Viśvarūpa], which yielded fruits that were distributed [among trees, lands etc.].²²⁹

11.7 Material sacrifice can be purified by the five purifications, O Varānanā. If it is purified, then the fruits will also be pure. If it is not purified, there is no fruit.

11.8 The Goddess spoke: I am not sure about the five purifications, O Suraśreṣṭha. Please teach [them to] me one by one, I want to hear [them] as [they] really [are].

11.9 Rudra spoke: The first is the purification of the mind, then comes the purification of the substances. The third is the purification of the mantras. The next one is the purification of the ritual. The fifth is the purification of Sattva. The purification of the sacrifice is [thus] fivefold.

11.10 The purification of the mind is [achived] by mentally creating what is not wrong. The purification of the substances is [achieved] by [using] substances that were not obtained by unlawful means.

11.11 The purification of the mantras is [achived] by [properly] joining vowels to consonants. The purification of the ritual is [achived] by not altering the proper sequence. The purification of Sattva is [achived] by the non-prevalence of Rajas and Tamas.

11.12 When he has purified the ritual (*vidhi*) thus and performs the sacrifice, he will obtain the fruits of the sacrifice, and will not experience birth and death [again].

11.13 But he who performs immaterial sacrifice, O Varasundarī, will not obtain [only] its fruits, [but] of all sacrifices, without exception.

11.14 His sacrificial ground is Kurukṣetra, he has made his abode in the house of Truth/Sattva. His great altar is the withdrawal of the senses. His seat of kuśa grass is self-control.

²²⁷alpakleśa -m- anāyāsa (sandhi bridge)

²²⁸Understand dayā as instrumental: tava dayayā bhūteṣu na tulyaṃ paśyāmi.

²²⁹Context: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa's heads were struck off by Indra. In the Bhāgavatapurāṇa, Indra's sin are distributed among the ground, water, trees and women.

11.15 The injunction is the various . . . He lights the fire of meditation which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.²³⁰

11.16 The placing down of the chalice is knowledge about Śiva. [The oblation of] boiled rice is [when] he becomes Śiva [?!]. The continuous oblation of clarified butter is poured with the ladle of Lambaka [uvula, lambikā?].

11.17 Transforming concentration into an Adhvaryu [priest], breath control will be the [other] priests.²³¹ Samādhi which involves Tarka and which is long is the burning of the oblation[? vayas-tāpana?].

11.18 The sacrificial post is made up of the knowledge about Brahman. The tying of the sacrificial animal is [the mental state called] Manonmanas. His wife is Faith, O Viśālākṣī. His sacrificial ritual intention/declaration is the eternal abode.²³²

11.19 Rice oblation is the consumption of the nectar of immortality that arises from the victory over the five senses. The great mantra is Brahmā's sound. Expiation is the victory over breath.

11.20 The consumption of Soma is complete knowledge. The commencement [of the reading of the Veda] is the four yama-rules[?]. The ritual water-bath is [the reading of] the epics. His garment is made of [his readings of] the Purāṇas.

11.21 Ritual bathing and sipping water once are [to be performed] at the confluence of the Idā and the Suṣumnā. Having honoured Contentment as a guest, he salutes the Brahmin as Compassion.

11.22 The Brahmakūrca [penance] is the Guṇātīta [state of mind], the scent of the sacrifice is the Nirañjana [state of mind].²³³ [His] sacred thread is the three Tattvas. For a shaven head he has enlightenment/teaching.

11.23 The four Vedas are Nivṛtti etc. His seat is the four Prakaraṇas. He should always perform a sacrifice donating the priestly fee of providing being[s] with freedom from danger.

11.24 The attainment of immaterial sacrifice has been taught to you, O Varānanā. [The sacrificer] will in any case obtain the fruits of upto a thousand [ordinary] sacrifices.

11.25 The first life-stage [life option] has been taught to you, O Varānanā, the true Dharma, which is revered by Sadāśiva and also by the [other] gods.

11.26 [Now] learn about brahmacarya. Listen with attention, O Śubhā. [This is] the second life-stage, O Devī, the destroyer of all sins.

11.27 [Here] religious observance is [now] meditation on Brahman. The Sāvitrī [hymn] is absorption in Prakṛti. The Brahmanical cord is the subtle syllable. His girdle is now contained in the three guṇas.

11.28 His staff is self-restraint, his bowl compassion. Begging/alms? is liberation from saṃsāra. The tryāyuṣa [mantra] is the one beyond the two syllables[?]. It[?] is embellished with the ashes of knowledge.

²³⁰Or emend to °indhana-samujjvāla°, where °samujjvāla° is metri causa for °samujjvala°?

²³¹Understand: dhāraṇām adhvaryuvat kṛtvā (dhāraṇā is a stem form noun).

²³²Understand: padaṃ śāśvatam (pada is a stem form noun metri causa).

²³³On the guṇātīta state of mind, see 9.39–43. Understand guṇātītatvam and nirañjanatvam?

11.29 The bath-vow is speaking the truth always. It is accompanied by the purity of moral conduct. Sacrifice to Agni is the three tattvas[?]. Recitation is the sound at the aperture of Brahmā.

11.30 [This is] the second life-stage as Lord Śiva taught it, O Devī. I have also taught [it to] you[,] the destruction of birth and death.

11.31 Listen, O Long-eyed goddess, I shall teach you the forest-dweller's way of life, which is revered by the Ṛṣis and the gods, as I heard it, as it [really] is.

11.32 Having taken to the forest of indifference, he should take residence in the Āśrama of niyama-rules, within walls that have the stone-strong gate of moral conduct, with his sense faculties conquered.

11.33 The spiritual substratum of material objects [adhibhūta?] is his mother, the supreme spirit is his father. the divine realm is his teacher, determination his brothers.

11.34 His wives are Śruti and Smṛti, his son is Wisdom, his younger brother Patience. His relative is Benevolence, his twisted hair is his bow, Compassion his sacred thread.

11.35 Sympathy is the four ways of taciturnity. All his teendōk... are Endurance. He has the yama-rules for a garment made of bark, and he wears Penance for the skin of a black antelope.

11.36 He is seated on the highest level of non-attachment, and the firm observance is his yoga-belt. The sound of murmuring the Vedas is noise[?]. Fire sacrifice is breath-control.²³⁴

11.37 He is full of[?] conquered breaths for a deer[?]. [For him] sacrifice is resolution, ritual is recitation.²³⁵ His companion from among all the collected teachings[?!] of the Śāstras is self-control, compassion etc.²³⁶

11.38 He should perform sacrifice to Śiva [with/as?] the worship of the eight [yogic?] practices. He is purified by the water of the five Brahma[-mantras] in the auspicious pool on the sacred banks of truthfulness.

11.39 Having bathed and having sipped water [there], he should take refuge at [or rather upāsayet?] the three junctures of the day. His rosary is the meaning of the Purāṇas. The pacification of mantras? is? recitation day and night.

11.40 His jar of epics is filled with the water of knowledge.²³⁷ [Tentatively:] The actions of the five [medical] procedures are suicide. The five kinds of pleasure are recitation.[?]

11.41 The Śivasamkalpa [hymn] is practice (sādhana), which yields fruits of yoga accomplishments.²³⁸ His food is the fruit of Contentment. He conquered lust and anger.

²³⁴hāvana = havana metri causa

²³⁵°mṛgākūla for °mṛgākūlaḥ metri causa?

²³⁶Or: [For him] the gist of the Śāstras is friendship[?], self-control, compassion etc.

²³⁷pūrṇa-m-itiḥāsa°: -m- is a filler.

²³⁸The Śivasamkalpa is Ṛgvedakhila 4.11 ff: yenedam bhūtaṁ bhuvanaṁ bhaviṣyat parighṛtaṁ amṛtena sarvaṁ, yena yajñas tāyate saptahotā tan me manaś śivasamkalpam astu, etc. See also Manu 11.251ab: sakṛt japtvāśyavāmīyaṁ śivasamkalpam eva ca.

11.42 His practice is the victory over the trap of hope. He prefers the joy of yoga meditation. The forest-dweller should observe his vow by providing his guests with fearlessness. This is how the Dharma of the forest-dweller has been taught in the past.²³⁹

11.43 [If the yogin] follows, with faith and self-control, the supreme Dharma, which delivers him from Saṃsāra, removes transient existence, uproots ignorance,²⁴⁰ increases wisdom, which is fruitful, which delivers cross him from the flood of affliction, removes birth, disease and burns bad karma, he will really become a living Śiva.²⁴¹

11.44 Here follows the a wandering religious mendicant's Dharma. Listen, I shall teach you about it. Making joy and pain equal, he gets rid of greed and folly.

11.45 He should avoid honey and meat, as well as others' wives. He should avoid staying [in a place] for long and also staying at others' places.

11.46 He should avoid food that has been thrown away and he should avoid a single alms round[?? the same food?]. He should always refrain from accumulating wealth and from self-conceit.

11.47 Meditating on the subtle he can put his feet into the pure.[??] He should not get angry when [food] is not available, and when it is, he should not rejoice.

11.48 He should not be agitated with regards to thirst for material things or to violent anger. He should take praise and reproach equal, as well as pleasant and unpleasant things.

11.49 His garment is the Niyama-rules, and he is girded by the girdle of self-control.²⁴² He makes his mind supportless, his intellect spotless,

11.50 his self Earth, the Manonmana ether[?], his three staffs the three guṇas, his bowl the imperishable syllable.²⁴³

11.51 He should throw away [the distinction between?] Dharma and Adharma, and should avoid envy and hatred. He is indifferent to the opposites [such as cold and heat, good and bad], dwells always in truthfulness, unselfish, humble.

11.52 He should go on his alms round visiting seven houses at the eighth part of the day. He should not sit down, he should not stay, and he should not say 'Give me!'

11.53 He should live on what is available, on[?] eight bites a day. He should not stick to items of clothes, food or a bed for long.

²³⁹Gender!

²⁴⁰K₈₂ only corrects 'haraṇamanitya' to 'haraṇam anitya' (CHECK this), but its scribe probably meant an anusvāra at the end of 'haraṇam, perhaps trying to correct the metre. He tries to correct the metre also with anityaharaṇan tajñā'.

²⁴¹The fourth line of this verse could be Naraharinātha's invention.

²⁴²Check if saṃyama is a technical term here.

²⁴³tridaṇḍa = the three staves of the Parivrājaka MMW, check. Olivelle p. 173: "There are numerous scriptural passages cited by the Vaisnavas that prescribe the carrying of a triple staff—that is, three bamboos tied together—by renunciants." 'kṣaram avyayam would be unmetrical, so the nominative is used here.

11.54 He should nor rejoice in death, he should not rejoice in life. Having conquered his senses, having killed his desire, firm in his observances,

11.55 the Bhikṣu should never think about the past or the future. The wandering mendicant should always avoid anger, self-conceit, intoxication and pride.

11.56 Making indifference a bow which is strung by the strings of breath-control, he should kill the beast the sense-faculty which is the mind with the sharp-pointed arrow of concentration.

11.57 He should stab the enemy that is Saṃsāra with the extremely sharp knife of friendliness.²⁴⁴ He should defeat the rutting elephant of anger with the whirling discus of compassion.

11.58 His body is clad in the armour of sympathy, his quiver is full of indifference. He should constantly recall the unutterable syllable which is supreme Brahman, O Brahmin.

11.59 Brahmā's heart is Viṣṇu. Viṣṇu's heart is Śiva. Śiva's heart is the Junctions of the day. Therefore he should worship the Junctions.

11.60 [Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctions, the [sacred] syllable. [the yogin] should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifested soul. He should take refuge in Hara, who is devoid[!] of form, colour, qualities etc., who is the supreme aim which is difficult to aim at,²⁴⁵ ... , the divine guru, who removes all pain.

12.1 The Goddess spoke: Harmlessness is always praised as the highest Dharma. Tell me the ultimate Dharma of those who practise hospitality.

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

12.3 [were handed over as] a gift to [a Brahmin who] knows the four Vedas, [that] cannot be compared to somebody who avoids doing harm. Hear [now] the Dharma of the hospitable ones. I'll teach it [to you], O beautiful one.

12.4 This is an old story of what happened once in a city called Kusuma [i.e. Pāṭaliputra]. There was a famous and wise man called Vipula, Kapila's son.

12.5 He always followed his Dharma, he conquered anger, he spoke only the truth and he also conquered his senses. He was favourable to Brahmin. He was not ungrateful and he was my determined devotee.

12.6 He was rich and he worshipped[?] his guests. He was generous, restrained, and merciful. He wealth always came through just means. He always stayed away from illegal actions.

12.7 He had a beautiful wife whose face was as pure as the disk of the moon. Her breasts were round and elevated, she was lovely, a source of all pleasure. She was faithful, devoted to her husband and his needs.

12.8 Now, once there was an eclipse of the sun. Three quarters [of the sun] were eclipsed, and it was in the dark half of the month Mādhava.

²⁴⁴Buddhist terms.

²⁴⁵vihita here in the sense of 'devoid'.

12.9 Eager to take a ritual bath, the king and all citizens went down [to the river]. They were worshipping the gods and the deceased ancestors according to rule.

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

12.11 Some people practised yoga meditation, others were engrossed in five-fire penance. While all the royals and other people were doing this all around,

12.12 Vipula too, there at the confluence of the Gaṅgā and the Gaṇḍakī,²⁴⁶ together with his wife, performed a bath, and, attired in linen clothes,

12.13 was satiating the deities, the gurus, the Brahmins and others. Then, jumping on the possibility, a Brahmin came up [to them] as a guest.

12.14 The wife got infatuated with that Brahmin's extreme beauty. The Brahmin [felt] the same. His beauty was unparalleled.[?]²⁴⁷

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

12.16 I am at your service, be gracious to me now, O great Brahmin." [He offered him?] his wife, servants, cattle, village and all kinds of jewels,

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

12.18 Vipula spoke: "My heart is generous, generosity is the fruit of auster-ity. Just command me quickly, O Brahmin. What is your desire? There is nothing that should not be donated to a Brahmin, beginning with one's own head, O Brahmin."

12.19 The Brahmin spoke: "If you talk like this, my dear, give me your beautiful wife. Be happy, may you be fortunate, and may you prosper eternally!"

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

12.21 The wife spoke: "How can you abandon me, my lord? How can you leave me who am sinless? How can somebody leave a wife who is extremely kind and faultless?"

12.22 A wife is a man's friend in this world and in the other world. [Even if] a man gives enormous donations or performs numerous sacrifices,

12.23 or performs hard penance, he cannot get to heaven without having a son. I have heard that this was taught by the ancestors, and by Brahmins in my presence.

12.24 The sonless cannot obtain heaven. I have heard this so many times! Mandapāla, the great Brahmin went to heaven as a reward of his austerities,

12.25 and by his numerous donations and various sacrifices, and by reciting the Vedas, and performing sacrifices, that[?] great Brahmin.

12.26 But when he reached the gate [of heaven], it was blocked by the celestial messengers: "The sonless cannot get to heaven, not even by hundreds of sacrifices."

²⁴⁶Note *gaṇḍakī* metri causa for *gaṇḍakī* in pāda b.

²⁴⁷Pāda d is slightly suspect. The expression *rūpeṇāpratimo*/**pratimā bhuvi* is common in the Mahābhārata and in the Purāṇas. Is that what was meant here? May a dual have been intended?

12.27 Mandapāla, the great sage was thus informed and he fell from heaven. The clever Brahmin begot sons who were born from a Śāraṅga-bird.

12.28 By the virtue of this, he reached heaven unobstructed. I am a wife, who is for the protectors of the race, and a wife because I bear [sons].

12.29 Taking a wife is for the sake of having sons according to the Śāstras. You can give the Brahmin all the wealth at home, all the villages, the stations of herdsmen and the houses,

12.30 but please don't give me away!" Having heard his wife's speech, Vipula spoke again.

12.31 Vipula spoke: "Alright, my beautiful wife, I know! Good, good, my faithful wife! I am beaten by this speech and I am satisfied with it.

12.32 Today the Brahmin came up to me at the time of eclipse, and asked me. I promised him that I would give [you away]. If I don't give [you to him], I'll go to hell.

12.33 If I go to hell along with my family/decendants, I will not be freed from hell, O Yaśasvinī, for millions of eons,

12.34 as long as millions of births. I can see something bad, O Devī, from not giving, Varavarṇinī

12.35 and I can see eternal good in heaven from giving. I have never ever lied, observing the vow of truthfulness.

12.36 Transgressing the law of truth, I would not follow any other law. You mentioned earlier that the wife is one's Dharmic friend.

12.37 If you are indeed my Dharmic friend, then the time has come CHECK was Dharma himself coming to me in the form of a Brahmin

12.38 to test me. O my dear, please don't cause me trouble. The Unmanifest is my mother, Brahmā is my father, Intelligence is my wife, self-control is my friend.

12.39 Dharma is my son, Ritual is my guru. These are my relatives. The best planet... the Sun, the best one among the rivers is the Gaṅgā.

12.40 The best day is at waning moon, the best man is the Brahmin. I have given you to the Brahmin to serve him. Having given everything to the Brahmin, I'll resort to the forest."

12.41 Śaṅkara [i.e. Śiva] spoke: The wife remained silent, her eyes filled with tears. [Vipula] took her hand and the long-eyed one woman was presented to the Brahmin.

12.42 I am ready to give all the wealth I have at home, all the gold and the cattle, O great Brahmin, and the

...

12.108 I went to Soma's world, and he gave me the magical fruit.

12.109 I cannot give you another one. Go now to Soma's city.

...

12.136 Gāyatrī, who is the mother of the Vedas, and beautiful Sāvitrī.

...

13.17 From ritual arises sacrifice. From sacrifice arises smoke.

13.18 From the clouds food arises. From food living beings arise. From food arises rasa. From rasa arises blood.

13.19 From blood flesh arises. From flesh fat arises. From fat bones arise. From the bones marrow arises.

13.20 From marrow arises semen. And man is born from semen.

...

15.1 The goddess spoke: A certain ‘soul being’ was mentioned. What are [its] characteristics? I do not know about its location or form or colour, O Īśvara.

15.2 This is what I’m curious about. Drive away my doubts, Parameśvara. I cannot see anything else [as vitally important?]. Teach me the details of the soul.²⁴⁸

15.3 Īśvara spoke: O Goddess, who would be able to talk about the characteristics of the soul? There is nothing like the form and colour of the soul or its location.

15.4 Its pervasive, omnipresent, subtle, it exists dwelling in everything. It is supportless, it is not contained in anything, it is unparalleled and spotless.

15.5 As fire [hidden] in fire-kindling sticks[?] is not perceivable in the wood, similarly the soul cannot be seen although it is dwelling in the body, O Sundarī.²⁴⁹

15.6 Just as ghee can and cannot be seen in[?] curd[?], in the same way the soul in the body can and cannot be seen.

15.7 The goddess spoke: Is it without any direct proof? Is there no way to directly see any proof [of its existence]? How is it pervasive, O Mahādeva? How can it be omnipresent?

15.8 Maheśvara spoke: It is doubtlessly pervasive, omnipresent, it is Śiva. It can be perceived through its contact with the senses. [That is] the direct perception of the evidence of [the existence of] the soul.

15.9 As air in the sky is endowed with the qualities of sound and touch, similarly one can perceive the soul through the functioning of its qualities and in no other way.²⁵⁰

15.10 The goddess spoke: The soul was mentioned earlier as being pervasive and also omnipresent. [I suppose] you said that [only] idly. In this case, why does [the soul] die?²⁵¹

15.11 Īśvara spoke: O Goddess, nobody’s soul ever dies, O Surasundarī. As [in the case of] space inside a pot, and space outside it,

15.12 there is no perceivable difference when the pot is broken to pieces, O Viśalakṣī. [Similarly,] when the body perishes, O goddess, there is no perceivable destruction [of the soul].

15.13 It is extremely subtle, omnipresent, pervasive, it is the supreme soul, it is imperishable. It is outside and inside the living beings. It is immovable and moving.²⁵²

²⁴⁸ *Pāda c* is suspicious. It may have originally read *na cānyad eva yācāmi* (“I am not asking for anything else”).

²⁴⁹ Note *paśyeta* as a passive form.

²⁵⁰ Although it is difficult to be certain whether the majority of the MSS read °*ceṣṭena* or °*veṣṭena*, I suppose that the somewhat irregular °*ceṣṭena* is the right reading and that it stands for a more standard °*ceṣṭayā*.

²⁵¹ *pāda c* strange structure, but frequent in this text.

²⁵² Note *paramātmānam* for *paramātmā*.

15.14 It is immeasurable, imperishable, unmanifest and manifest. It appears as having the qualities of all the senses but is devoid of senses.

15.15 Thus have I briefly described to you, O Mahādevī, the soul. O Varavarṇinī, what else would you like to hear?

15.16 The goddess spoke: O Mahādeva, O Īśāna, Īśvara! Tell me what is the best in essence. I would like to hear it, O Deveśa. Tell me for the benefit of mankind.²⁵³

15.17 Īśvara spoke: The best life-stage is that of the householder. The best caste is the Brahmin. The best ritual is the *aśvamedha*. The best recitation is the *aghamarṣaṇa*.

15.18 The best god is Hari. The best river is the Ganges. The best austerity is fasting. The best pilgrimage-place is Surahrada.²⁵⁴

15.19 The best cloth is linen. The best ornament is fame. The best Śruti is the Mahābhārata. The best of vows is compassion.

15.20 The best donation is the freedom from danger. The best sense-faculty is the mind. The best perception is knowledge. The best word is the truth.²⁵⁵

15.21 The best weapon is the bow. The best relatives are the mothers. The best medicine is knowledge. The best doctor is Śiva's syllable.

15.22 The best letter is 'a'. The best Dharma is non-violence. The best domestic animal is the cow. The best person is the king.

15.23 The best month is Mārgaśīras. The best of the four aeons is the Kṛta. The best season is spring. The best path of the Sun is the northern one.²⁵⁶

15.24 The best day is the day of the new-moon. The best planet is the Sun. The best among women are Lakṣmī and Dhṛti [two of Dharma's thirteen wives]. The best Vasu is Agni.

15.25 The best Ṛṣi is Uśanas. The best brightness is the Moon['s]. The best constellation is Abhijit. The best CHECK is time.

15.26 The best Veda is the Sāmaveda. The best mountain is the Himalayas. The [best] among trees are the Aśvattha and Vāṭa. The best being is consciousness??

15.27 The [best] of all knowledge is the spiritual one (Sāmkhya?). The best speech is the truthful one. The best demon is Prahlāda. The guard? of the Yakṣas is Kubera.

15.28 The best wind is Marīci?. The best among the deer is the reddish one. The best deity to be propitiated is Nārāyaṇa. The best ancestor is Brahṁa.

15.29 O goddess, having told you this summary of the essence of everything in an extracted form, O Varānaṇā, what shall I tell you further?

²⁵³Pāda d is a clumsy paraphrase of the common *mānuṣāṇāṃ hitāya ca* or similar phrases.

²⁵⁴*anāśanas* (or *anāśanas* in most MSS) stands for *anaśanas* (found only in K₇) but the latter would cause a metrical problem, namely both the second and third syllables would be too short. This is why I retained the non-standard form *anāśanas*.

²⁵⁵Note the form *saṃgrahaṣu* in pāda c for *saṃgrahēṣu* (as in K₇) metri causa

²⁵⁶Understand *māsi* in pāda a as *māseṣu*.

Chapter Sixteen

16.1 The goddess spoke: Now I would like to hear the exposition of the essence of yoga. Furthermore teach me about the Karaṇa [exercises, practice?], according to the rules, O Sureśvara.

16.2 Īśvara spoke: Listen, o Devī, I shall teach you the supreme essence of yoga, by knowing which people will cease to experience the fetter of mundane existence.

16.3 [One can be] a Brahmin-slayer, a violator of his teacher's bed, a drunkard, a thief or can be born into a mixed caste: it [i.e. yoga] will eliminate all [of his sins].

16.4 He who engages in Prāṇāyāma for [just] half a moment or for a moment, [and] focuses on the object to be visualized (dhyeya) will have those sins destroyed ... [kṣaṇāt? cf. parallel]

16.5 Mighty [balavat] Yama, the cruel Ender, frightening-looking death will not take possession of the brave yogin.

16.6 Just as the faults of all metals are burnt out by blowing [the fire that heats] them, in the same way sins are surely burnt away by the control of the breath.

16.7 There is nothing like a thousand Aśvamedha sacrifices, a hundred Rājāsīya rituals or a hundred [rounds of] prāṇāyāma.

16.8 By sacrifice, one can reach the gods [Veda?]. The result of austerities is sovereignty [in yoga?]. By renunciation, one reaches Brahmā's place, and by indifference, Prakṛti's abode.

16.9 By knowledge, one attains kaivalya and the supreme and eternal Brahman [Sāṃkhya?]. These are taught to be the five paths according to the rules.

16.10 he will get beyond all sins and will attain immortality. If the knower of yoga practises yoga for half a moment or for a moment,

16.11 Even if he practises diligently, until he knows the Truth, he will surely abide in Brahmā's and Viṣṇu's homes, O Sundarī.

16.12 Then when his merits are exhausted, he will be born in the world of mortals, in a noble family. He will experience thousands of karmas, while he has all possible desires.

16.13 He should practise only yoga, and he will be a man who remembers his own previous births. Crossing the ocean of mundane existence, he will obtain Śivaness.

16.14 The goddess spoke: I wish to hear about the method of yoga. Teach me, O Puruṣottama, O Sureśvara, about meditation, concentration and the Powers.

16.15 Maheśvara spoke: Listen, I shall teach you the method of yoga, the destroyer of the noose of existence. [With his body] purified and his mind concentrated, the yogin should sit down assuming a sitting posture (āsana) in a place which is devoid of humans and noise, and he should think of the Supreme Soul.

16.16 [The āsanās are:] padmaka, svastika, niṣkala, añjali, ardhaçandra, daṇḍa, paryaṅka, and bhadra.

16.17 He should practise yoga by assuming [any one of] these āsanās.

16.18 Withdrawal of the senses (pratyāhāra), meditation (dhyāna), breath-control (prāṇāyāma), concentration (dhāraṇā), reflection (tarka), and samādhi: these are called the six-limbed yoga/ yoga with six ancillaries.

16.19 That [method] which draws in the senses that are clinging on to the objects again and again [see DhP] with the help of the mind is called withdrawal of the senses.

16.20 O Devī, [the yogin] should concentrate on the [five] sense-objects beginning with sound after he has made them into a ball. His passions gone, dwelling in samādhi, he should join the object of meditation with the object[?].

16.21 The Self is the meditator (dhyātṛ), the mind is meditation (dhyāna), the object of meditation (dhyeya) is Pure Supreme Śiva As regards supreme sovereignty, [that] is the only aim in it [i.e. in dhyāna].

16.22 Inhalation, breath retention, then exhalation, and the tranquillized one: prāṇāyāma is fourfold.

16.23 During inhalation, the wise one should establish the fire through his great-toe. By breath retention he should stop it [i.e. the fire] and visualize it [i.e. himself] as being burnt.

16.24 Then, while exhaling, he should imagine himself as reduced to ashes. Now his Self has a purified body, one which is as spotless as a clear crystal.

16.25 [When this is maintained for] twelve measures of time, that is called nirvāṇa/exhalation? Concentration (dhāraṇā) is twice as long as breath-control (prāṇāyāma), there is no doubt about it.

16.26 As regards yoga, it (dhāraṇā?) is said to be three times as long, in saṃkrama it is four times longer. In case of ritual suicide (utkrānti) is concerned, it is five times longer. [To reach] yogic Powers (yogasiddhi) [it takes] six times longer.

16.27 [The yogin should] always be practising yoga with the six ancillaries. Yoga is taught as having two forms: mental (mānasa) and simultaneous?? (yauḡapadya).

16.28 [The yogin] can meditate on the supreme subtle one only mentally, without performing breath-control: that type of yoga is called mental [yoga] (mānasa).

16.29 [If the yogin] controls his breath with his mind, and his mind with breath-control, and thus meditates on the supreme subtle one, that is called simultaneous [yoga] (yauḡapadya).

16.30 I shall teach you the signs of success in yoga, listen, O Sundarī. When a conch-shell, kettle-drum, mṛdaṅga-drum, flute or dundubhi-drum is beaten, he will not perceive [the sound] when he has reached such-ness [i.e. Śīvaness].

16.31 Similarly, he will not be able to tell cold from heat, joy from sadness, he will not experience thirst or hunger or pain, when he attains success in yoga, O Sundarī.

16.32 This is how I taught the technique of yoga in a nutshell, O Devī, as a reply to your question, O Sundarī. What else shall I teach you?²⁵⁷

²⁵⁷Note 'smi.

16.33 The goddess spoke: Tell me about the liberation from mundane existence without yoga, O Deveśa! O Mahādeva, [that could] free [one's] mind of doubts/hesitation.²⁵⁸

16.34 Maheśvara spoke: Sighing is Sadāśiva, a deep breath is supreme Śiva. In between the two, there is Śiva the supreme and imperishable Self.

16.35 For one [who knows this], there is neither yoga meditation and nor karaṇa. He is liberated by [the] mere knowledge [of this]. What else do you want to ask?

16.36 I shall teach you another kind of knowledge. Listen, O Devī, listen to me. Listen in short to the [its] exposition as constructed in the five śāstras, in Sāṃkhya, in yoga, in the Pañcarātra, in Śaivism and in the Vedas.²⁵⁹

16.37 The quintessential yoga which is established in Sāṃkhya, and which is for [liberation from] the terrible ocean of mundane existence, and which I am teaching you now, is certainly there for you as a certainty in essential yoga [teachings], and in the Pañcarātra, in the Vedas, and in Śaivism.

16.38 If all of [his] senses beginning with smelling, and also his mind, are dissolved, so to say, and if he suppresses all sensations (bhāva) with his mind, he will attain his aim and will find refuge in Śiva.

16.39 [When there is] motionlessness of all senses beginning with hearing, and his attention (cittaṃ), controlled by his mind, becomes focused (ekāgra), his body will slowly disappear. This is called 'success in union' by the experts.

16.40 First, he should slowly stop his mind [or subj. = manas?], subduing the sense[s] until it [the senses] dissolve[s] together with the mind [see above]. Thus [the yogin's] body is rendered unconscious/senseless. [The yogin] certainly attains this yoga in its entirety, namely meditation and samādhi. Why is it [if] somebody does not seek [this] essence extracted[?] mathitam might be better] from ten thousand million books?

16.41 He has conquered his joy in his Self, [instead] he rejoices in samādhi and he has also taken refuge in indifference (vairāgya). When the end comes, his mind will remain [in] corporal form??? That is to be known as the highest path, Śiva's abode, which puts an end to mundane suffering. And this is taught as 'completion' [niṣṭhā!] in the Vedānta (in the Upaniṣads?). Why should anyone resort to any other teaching?

16.42 On [upari, here with loc.] the pericarp of the heart-lotus, there is a sun, illuminating the intermediate space. There is a lamp lit by the shining of the most dense mass of rays of its light, which having pierced the mouth at the soft palate, goes upwards through the soft palate towards the top of the head. Those practising yoga leave for Śiva's supreme abode through the door on the top of their heads.

16.43 [Tentative:] Kṛṣṇa, the highest of the darkest ones, the extremely great one, who is essentially the splendour of light/who shines/is sharp, the one who has never been born, the supporter of the world and the non-world and

²⁵⁸Understand *nirvikalpakaraṇa manah* as *manonirvikalpakaraṇa*.

²⁵⁹Note how there is no question from Devī after *kim anyat paripṛcchasi* and how we begin a new topic instead. Note also how *saṃkṣepa* stands either for *saṃkṣipta* or *saṃkṣepena/saṃkṣepataḥ*.

of the earth, husband to Śrī, abiding in the breath, the imperishable creator, the imperishable cause,[?] he the [all-]pervading, the arranger/distributor?, ...? Viṣṇu, ..., the lord of the universe, the omniscient one.

16.44 is viewing the senses and the mind inside the body through the Buddhi which is transformed by meditation. That Puruṣa is located in the abode in the heart-lotus, he who gives us exhalation and inhalation.

16.45 He who is intensifying energy, the unborn one, who is a very dense mass, who is hidden in the garland of knots, the embodiment, who follows the embodied form, ... piercing the knot together with the bond, abandoning the objects of the senses and attachment like poison, focusing their states of mind, they can see him, the God, who is devoid of [even] a small portion of the Guṇas, and who is formless light.

16.46 He whose inner self is energy, and who is hiding in the contracted place in the abode which is the hollow of the lotus [in the heart], who resembles the Moon's light, who is always hidden in the pericarp among the spotless petals, is, while remaining in that place, the abode of the three worlds and the home of all beings, free of bondage, the one with the crescent moon, being at the Tattva above space.

16.47 These are all the Tattvas, O Devī. The five-fold classification has been taught in short. What other topic do you wish to hear, [something] related to liberation from saṃsāra?

16.48 O God, I am satisfied. Now my doubts have been removed. Now you are a gracious supreme Lord, O Īśvara! Now I have heard FROM you the power of the fruits of merit.

...

20.1 Vigatarāga spoke: I would like to learn about the twenty-five Tattvas truly. Teach me now so that my doubts could be dispelled.²⁶⁰

20.2 Anarthayañña spoke: How can you possibly ask me to reveal everything to be visible directly? [But] I made a decision that [whenever being] questioned, I am to speak. Listen, I shall teach you the supreme essence of the reality levels/principles (*tattva*).

20.3 That which has no beginning, no middle part and no end, and is not to be known even by the gods, that which is extremely subtle and extremely

²⁶⁰This chapter echoes and is partly based on MBh 12.247.1-10 (Mokṣadharmā, see parallel passages in the apparatus):

*bhīṣma uvāca | bhūtānāṃ guṇasaṃkhyānaṃ bhūyaḥ putra niśāmaya | dvaipāyanamukhād
bhraṣṭaṃ ślāghayā parayānagha || 1 dīptānalanibhaḥ prāha bhagavān dhūmravarcase | tato
'ham api vakṣyāmi bhūyaḥ putra nidarśanam || 2 bhūmeḥ sthairyam prthutvaṃ ca kāthinyam
prasavātmata | gandho gurutvaṃ śaktiś ca saṃghātaḥ sthāpanā dhṛtiḥ || 3 apāṃ śaitryam
rasaḥ kledo dravatvaṃ snehasaumyatā | jihvā viśyandīnī caiva bhaumāpyāsravaṇam tathā ||
4 agner durdharṣatā tejas tāpaḥ pākaḥ prakāśanam | śaucaṃ rāgo laghus taikṣṇyam daśamaṃ
cordhvabhāgitā || 5 vāyor aniyamaḥ sparśo vādasthānaṃ svatantratā | balaṃ śaighryam ca
mohaś ca ceṣṭā karmakṛtā bhavaḥ || 6 ākāśasya guṇaḥ śabda vyāpitvaṃ chidratāpi ca |
anāśrayam anālambam avyaktam avikāritā || 7 apratighātātā caiva bhūtātvaṃ vikṛtāni ca
| guṇāḥ pañcāśataṃ proktāḥ pañcabhūtātmabhāvitāḥ || 8 calopapattir vyaktiś ca visargaḥ
kalpanā kṣamā | sad asac cāśutā caiva manaso nava vai guṇāḥ || 9 iṣṭāniṣṭavikalpaś ca
vyavasāyaḥ samādhitā | saṃśayaḥ pratipattiś ca buddhau pañceha ye guṇāḥ || 10*

large, supportless and spotless,²⁶¹

20.4 inconceivable, immeasurable, imperishable, devoid of syllables, that which is everything and everywhere and that which is pervasive, exists covering everything.

20.5 It appears to have the qualities of all the sense faculties but is devoid of all sense faculties. It is not subject to ageing, it is immortal and unborn. It is peaceful, it is the supreme soul, it is undecaying Śiva.²⁶²

20.6 It is characterised by being unobservable, it is self-abiding, it is Brahmā, it is called Puruṣa. It is to be known as the twenty-fifth [Tattva], the Lord (*prabhu*) who destroys death and rebirth.

20.7 He is free of the stain of having parts[?], and is devoid of the fifty voids. As a waterbird is not stained by the water while swimming in it, similarly [the Puruṣa] is not stained even by hundreds of sinful acts.

20.8 The twenty-fourth Tattva is Prakṛti ...²⁶³ It is in fact to be known as Vikṛti ('Modification') by the wise.

20.9 All [the other Tattvas below Prakṛti], Buddhi, Ahaṁkāra etc. originate in Prakṛti. Earth etc. [up to Buddhi?] dissolve in Vikṛti one by one.

20.10 The Mati Tattva [= Buddhi] is the twenty-third. It possesses qualities such as Dharma [dharmic?]. Know it as the perceiver of the soul, produced by an abundance of Sattva.[?]²⁶⁴

20.11 The twenty-second Tattva is Ahaṁkāra according to the wise. [This is the Tattva that] says: CHECK Parākhya... are mine! It is produced by an abundance of Rajas.

20.12 Know the twenty-first Tattva as Hollowness (*susira*) [= *ākāśa*], O Brahmin. Hollowness is beyond Sound [but] it is characterised by the quality of Sound.²⁶⁵

20.13 The seven [diatonic musical] notes (*svara*), the three basic scales (*grāma*), and the twenty-one modal scales (*murchana*). The forty-nine hexatonic and pentatonic scales (*tāna*). The classification of Sound includes these and other [classes].

20.14 These and many other are the classes of sounds, O Brahmin. [This] has been declared by the experts on musical notes:

20.15 the sounds of flutes, tambourines, lutes, kettle-drums, conch-shells, bass-drums and gongs.

20.16 Listen, O excellent Brahmin, I shall teach you the element (*dhātu*) of space. [Space is present in the following ten bodily locations:] the anus, the sexual organs, the stomach, the neck, the two ears[?], the mouth, the two nostrils,

20.17 and the tenth, the [cavity of the] heart. The body originates in space. Next I shall teach you something else. Listen to it, O excellent Brahmin.

²⁶¹Note that the key terms (*ādi*, *madhya*, *anta*, *sūkṣma*) in this verse are to be found in VSS 1.1ab:

anādimadhyāntam anantapāraṁ susūkṣmam avyaktajagatsusāram

²⁶²I take *ajarāmarajaḥ* in *pāda* a as *ajaro* 'maro' *ajās ca*.

²⁶³Understand *caturviṁśati* as *caturviṁśam*.

²⁶⁴For my emendation of *vidhi* to *viddhi*, see *viddhi* in 20.12b below.

²⁶⁵Note that from now on in this chapter, *guṇa* is used in the sense of the *tanmātra* of Sāṃkhya philosophy and that the word *tanmātra* does not occur in the VSS.

20.18 Ten element-guṇas (*dhātuguṇa*) are to be known for each of the five elements[?] (*bhūta*). The qualities of Space are Sound, pervasion and ‘perforatedness’ [being pervaded],

20.19 its being supportless, independent and unmanifest, invariableness, not being restrainable, being an element, and ..., [?].

20.20 The birth of Wind is then from the Space *dhātu*. Together with the previous Sound *guṇa*, Wind has Touch as its *guṇa*.

20.21 I have already described Sound, listen to Touch, O excellent Brahmin. Hard, smooth, slippery, soft, sticky, sharp, fluid,

20.22 rough, rugged, pointed[?], cold, hot: these are [the] twelve [*vāyuguṇas*]. It is the body that senses both pleasant and unpleasant touches.

20.23 Prāṇa, Apāna, Samāna, Udāna and Vyāna, Nāga, Kūrma, Kṛkara, Devadatta, Dhanamjaya:

20.24 These are said to be the ten main Winds, O excellent Brahmin. Dhanamjaya is [responsible for] noise, Devadatta [for] yawning,

20.25 Kṛkara constantly causes hunger, Kūrma is [is responsible for] the opening of the eyes.²⁶⁶ Nāga constantly opens [up things] and nourishes, O Brahmin.

20.26 Prāṇa makes living beings inhale and exhale. It is called Prāṇa because it sets [beings] in motion (*prayāṇam kurute*).

20.27 Apāna takes people’s[?] food down. It gets rid of semen and urine, that is why it is called Apāna [the ‘down and out’ Wind].

20.28 The Wind called Samāna brings into equilibrium that which has been drunk, the food that has been eaten, the blood [and the three humours] Pitta, Kapha and Anila.

20.29 The Wind called Udāna causes the lower lip and the mouth to tremble, it irritates the eyes and the limbs and it disturbs the vital organs.

20.30 Vyāna bends the limbs, [it makes the body] deformed, [it causes] illness and irritaion. It is said to destroy pleasure ... is called Vyāna.

20.31 [Everything] concerning the section on the ten Winds has been taught by me, O excellent Brahmin. [Now] listen as I teach you the ten other *guṇas* of Wind.

20.32 The Wind has [these *guṇas*]: unsettledness, touch, presence in speech, independence, strength, quickness, release, movement and performing actions and existence.²⁶⁷

20.33 Fire is created by Wind. Its *guṇa* is Form.²⁶⁸ There are three *guṇas* of Fire together with Sound and Touch.²⁶⁹

20.34 Sound and Touch have been discussed before, therefore [now] hear about the Form *guṇa*. Short, tall, minute, gross and circular,

²⁶⁶Kṛkara in other texts usually performs sneezing (*kṣut*), here it seems that *kṣudha*° stands for *kṣudhā*° metri causa.

²⁶⁷While I hesitate to emend this verse to fully correspond to the very similar one in the MBh, my translation partly reflects the latter.

²⁶⁸Understand *sr̥jas* as *sṛṣṭas* and *tadrūpaṃ guṇam ucyate* as *tadguṇaṃ rūpaṃ ucyate*

²⁶⁹I understand *śabdasparsasama jyotis triguṇaṃ* as *śabdasparsēna saha jyotis triguṇaṃ*.

20.35 square, ???, triangle and hexagon. Light, dark, red, blue, yellow, brown,

20.36 dark-blue, golden, deep-brown: these are the nine colours. The nine-fold *guṇas* of the nine colours make up 81.

20.37 I am telling you the ten Fire *dhātus*, listen and be attentive. Desire, heat, sight, anger, the digestive fire as the fifth,

20.38 knowledge, yoga, penance, meditation, the fire of the universe[?] as the tenth. I shall teach you the other ten *guṇas* of Fire, O excellent Brahmin.

20.39 Fire has [the following qualities:] unconquerable, ..., splendour, heat, cooking, illuminating, purity, passion, lightness, sharpness and the tenth, tending upwards.

...

20.54 O Brahmin, I have taught you in a complete form the various *guṇas* and *dhātus* and [their] origin as I heard it before.

...

21.1 Vigatārāga spoke: Bravo, O best of the wise, bravo, O best of the ones who maintain Dharma! Bravo self-control, bravo tranquillity! Bravo sacrifice, bravo penance!

21.2 By this nectar-like speech [of yours], my amazement has risen considerably. And I am pleased with the extraordinary flavour of knowledge based on penance.

21.3 What kind of boon shall I give you? Tell me. I'll give you anything you desire. Having heard this, [Anarthayajña] then replied with appropriate words.

21.4 [Anarthayajña spoke:] Who are you, O best of benefactors? Are you a god, a Dānava-demon or a Rākṣasa? Or rather [you must be] Lord Viṣṇu, who has come to test me.

21.5 I recognize you clearly, O best of men, O highest person! Display your [true] Form, O Govinda, if penance can yield fruit.

21.6 Then lotus-eyed Hari displayed his own [true] body, holding in his hands a conch-shell, a discus and a mace, wearing yellow garments.

21.7 Seeing him, Anarthayajña was truly amazed. Thrilled by unequalled delight, his eyes filled with tears,

21.8 his voice trembling, he began speaking to Janārdana [i.e. Viṣṇu]. My birth and my austerities have now borne their fruits.

21.9 Obeisance to you who are the origin of man and other [living beings]! [?] Obeisance to you who are the universe! Obeisance to you who [transforming into a person? DG] Obeisance to you from whom Brahṁa was born!

21.10 Obeisance to you who have a thousand heads! Obeisance to you who have a thousand eyes! Obeisance to you who have a thousand liṅgas! Obeisance to you who have a thousand chests!

21.11 Obeisance to you who have a thousand embodiments! Obeisance to you who have a thousand arms! Obeisance to you who have a thousand faces! Obeisance to you who have a thousand supernatural powers!

21.12 Obeisance to you who assumed the form of a boar! Obeisance to you who [in that form] dug out and saved the Earth! Obeisance to you who create

all living beings! Obeisance to you on whom the four life-stages depend [seat of...]!

21.13 Obeisance to you who assumed the form of the Man-lion! Obeisance to you who [in that form] tore asunder the chest of Diti's son [Hiraṇyakaśipu]! Obeisance to you who destroyed the armies [conj.] of the Asuras! Obeisance to you who destroyed the Asuras' haughtiness!

21.14 Obeisance to you who tamed Diti's son [Bali?]?! Obeisance to you who destroyed Bali's sacrifice! Obeisance to you of the three steps/Trivikrama! Obeisance to you who drove away the pain of the thirty gods!

21.15 Obeisance to you who are imperishable, O endless one! Obeisance to you who drive away the pain of the world! Obeisance to you who killed [the Asuras] Madhu and Kaiṭa[bha]! Obeisance to you who are the friend of the three worlds!

21.16 Obeisance to you who are the delight of the thirty gods! Obeisance to you who possess divine vision! Obeisance to you who have gone beyond the limits of existence! Obeisance to you who are worshipped by the three worlds!

21.17 Obeisance to you who hold a mace in [one of] your right[?] hand[s]! Obeisance to you who hold an excellent discus in your hand! Obeisance to you who hold a conch-shell in your hand! Obeisance to you who hold a conch-shell[?] rather: lotus] in your hand!

21.18 Obeisance to you who recline on the ocean! Obeisance to you who have the form that crushed Hara [the Dānava?]?! Obeisance to you whose banner has the King of Birds [Garuḍa] [on it]! Obeisance to you whose eyes are the Sun and the Moon!

21.19 Obeisance to you whose vehicle is the Enemy of Serpents [i.e. Garuḍa]! Obeisance to you who display your extraordinary form! Obeisance to you whose splendour is that of a hundred thousand suns! Obeisance to you who was, [in your Kūrma-avatāra] the firm support at the churning out of the divine nectar!

21.20 Obeisance to you who are praised in the world of immortals! Obeisance to you who are the seat of the temple of the world! Obeisance to you, the only one affectionate towards the world! Obeisance to you who bestow happiness on everyone, obeisance!

21.21 O Govinda, forgive my sin. As you were asking me very actively, I, being a wicked person, told you all this out of arrogance. Have pity on me, Lord of the thirty gods [instr.?].

21.22 Vaiśampāyana spoke: Keśava, the destroyer of the heroes of the enemy, was satisfied by this hymn of praise. He, the great general, replied in a ... [nirupaspṛhā/spr̥hayā] voice.

21.23 I am satisfied by this hymn of praise of me, dear Sir. I am vehemently trembling [with joy]. I'll grant you any boon you desire even if it is something difficult to obtain in the three worlds.

21.24 [He who] praises me with this? [hymn] that you recited and which is fascinating because it contains the meaning of the Vedas, will dwell in heaven for as many aeons as the number of syllables in it.

21.25 And you should choose a boon at your pleasure, fearlessly, beginning from sovereignty over the three worlds. Shall I grant you sovereignty over the

seven-fold[?] world? Or a heap of gold? Or many girls?

21.26 Hearing the divine boons [offered] [em. to vacam?] by the imperishable one, he bowed down to his lotus-feet. Having recognized that Viṣṇu was being most generous, with a delighted heart....[to be reconstructed]

21.27 Anarthayajña spoke: I do not desire anything else as a gift, O God. Only (*eka*) the essence of bondage is certain [?]. I have been freed from this bondage by your Lordship's grace, and, O Govinda, I am delighting in Dharma.

21.28 The Lord spoke: The extent to which your mind has been enlightened is something even the great sages and the gods have never seen, [this] spotless freedom from suffering. The ocean of existence has certainly been crossed.

21.29 Well, let's go now to the White Island, which is hidden and is inaccessible even for the gods. He who dies after his mind has been purified by devotion towards me, will never again enter the dreadful ocean [of existence].

21.30 Vaiśampāyana spoke: Having spoken thus, then Hari took the great ascetic by the hand, who disappeared in that moment, and with him Keśava, too.

21.31 Thus, as a consequence of the abundance of Dharma[?? in him?], he [Anarthayajña] reached world of the Highest Person, of the one who is the origin of all living beings, and who is imperishable, the eternal and never-ending [world] of the never-decaying.

21.32 You yourself should be loyal to Keśava, to Janārdana of unmeasurable heroism, so that you can tread the path of that excellent Brahmin, that excellent person.

21.33 What else should I teach you further, O king? If you have any curiosity remaining, ask me, Sir, whatever you want regarding the future or the past, anything you wish, Sir.

21.34 Janamejaya spoke: How many kalpas have passed until now? How many are the future kalpas? How many Indras are taught to exist with regard to each aeon? Tell me one by one[???].

21.35 Vaiśampāyana spoke: 100,000 billions of Kalpas have passed so far [rājyam? / rājan?]. There are fourteen Indras in one Kalpa, O king. The same [number applies to] Manvantaras per Kalpa. The future Kalpas are again 100,000 billion.

21.36 The first Kalpa was the Varāhakaḥ. Six Manvantaras have passed, O King. Seventy-one four-fold [Mahā]yugas is the number that applies to a Manvantara.

21.37 Fourteen Manvantara-periods is one Kalpa, according to the sages. Ten thousand Kalpas is Brahmā's day. His night is [of] the same [length] according to the experts.

21.38 Six hundred-thousand Kalpas is called a [cosmic] month. Twelve of them is called a year.

21.39 Brahmā's life is said to be that year multiplied by 100,000 billions of Kalpas[?]. But even Brahmā, the Lord of the three worlds, the supreme person, is taught to be transient. Why should we grieve over the rest of the four kinds of living beings and the fate[?] of the soul? Therefore there is nothing that is untouched by the fine[?] essence of the world except for eternal Śiva.

Chapter Twenty-two

22.1 Janamejaya spoke: I have heard from [your] lotus-mouth the ultimate compendium on the essence of Dharma,²⁷⁰ in the proper way, together with the meaning of the Vedas, conveyed by sweet and polished speech.

22.2 This great essence is systematic (nyāyayukta), and it is the supreme secret knowledge. I am satisfied now having drunk the nectar of immortality that removes birth, death and disease.

22.3 I want to ask you another question, O great ascetic, which concerns the name [Anarthayajña]. I would like to hear about your [rather: his] Varṇa, Gotra and Āśrama.

22.4 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.

22.5 In the southern region of the Himālaya, on the Mṛgendra peak, O king, on the banks of the river Mahendrapathagā[?], O King,

22.6 there was his hermitage. The illustrious one lived on the beautiful banks [of the river], having reached the other shore of Truth, free from desire,

22.7 leading a moral and pure life, with all opposites [such as happiness and pain] and weakness conquered, with all arrogance, fear, anger and greediness conquered.

22.8 The Kṣatriyas born in the Soma clan became Brāhmaṇas. Because of [the] penance [they performed], [and because of their] discipline and good conduct, Viṣṇu made them Brāhmaṇas,

22.9 [them who] before that were called Ajitas, the one who has conquered lust and anger. O great King, I shall tell you about his vow, listen.

22.10 He flourished[?] in the town of the Spirit, which is[?] populated by Matter[?], in the vicinity of the divine realm[?], the ten abodes and the five [phps Sāṃkhyatattvas??].

22.11 The vow of ten sacrifices was observed and he conquered the ten desires. He followed the ten Niyama-rules. The ten winds were his priest.

22.12 With the ten-syllable mantra, he was at the level of the ten Dharmic rituals[???]. His ten sense faculties had the energy of the flames in the [sacrificial] fire lit by the ten saṃyamas.

22.13 He practised the ten yogic sitting positions and focused on the ten ways of meditation. His intellect was his altar, his mind the sacrificial post, and Soma consumption was the immortal syllable.

22.14 The priestly fee was fearlessness offered to living beings, the tying of the sacrificial animal was performed on[?] himself. He spent his time performing immaterial sacrifice [thus]. The sages, who know the truth, call him Anarthayajña.

22.15 Janamejaya spoke: Please let me hear about the ten sacrifices, O best of Brahmins, and about the ten desires and the ten kinds of meditation, the ten yogas and the ten-syllable [mantra].

22.16 Vaiśampāyana spoke: Sacrifice to/with the Brahman [?; = Vedic offering at iḥsaṃdhyāi/iḥ], to the Devas, the Ancestors, the Ghosts, the Guests,

²⁷⁰Gender problem or śruto = I heard.

recitation, yoga, penance, meditation and [Vedic?] study: these are the ten [sacrifices].²⁷¹

22.17 Wife, son, cattle, servant, wealth, grain, fame, beauty, respect, and enjoyment as the tenth, O king: the ten desires have been taught.

22.18 Mental, simultaneous and condensed [yoga], O king, and the yoga named Viśālā, and also the one known as Dvikaraṇa,

22.19 sun, moon, fire, crystal and sky. Always sitting in [one of] the ten yoga positions, the great ascetic,

22.20 when his mind is still not under control, should visualize the subtle one. This is mental yoga. When he can control his mind with breath-control, that is called simultaneous [yoga].

22.21 He should visualize the universe with all its moving and motionless [animate and inanimate] parts, from Brahmā to a tuft of grass, as gradually dissolving, and should reflect upon the subtle one:

22.22 this is called condensed [yoga]. Now listen to the Viśālā. The wise one should call to mind [everything] from Brahmā to the subtle.

22.23 He should visualize both the condensed and the Viśālā mutually [one after the other? DG]: this is the yoga method called Dvikaraṇī.

22.24 He should imagine his heart in the center of his body, and that there is a lotus in his heart.²⁷² In the center of the lotus, know that there is a pericarp, O king.²⁷³

22.25 The wise ones know that there are five dots in the center of the pericarp: the sun, the moon, the flame, the crystal and the sky.

22.26 He should visualize the disk of the moon in the centre of the sun. In the centre of that [i.e. the moon], he should visualize fire that blazes without smoke.

22.27 In the centre of the fire, he should visualize a gem which has the splendour of a jet of clear water. In its center, he should visualize the sky, subtle and imperishable Śiva.

22.28 This is how I taught you the ten yogas, O king. The ten ways of meditation are taught in short as here follows, listen.

22.29 Sound, yellow, lightning, Candramālīnī, moon, pleasing, well-done,

22.30 Saumyā, spotless and supportless. [1] Putting[?] two fingers in his ears, one can hear[!] sounds.

22.31 Having heard this and that syllable, he is fit for immortality. [2] He should continuously visualize yellow, smokeless[?] flames tirelessly.²⁷⁴

22.32 He will be freed of all his sins and will reach the level without opposites. [3] The lightning in the middle of the night marks the unborn of no diseases.²⁷⁵

22.33 After five months of continuous practice, men will develop divine sight. [4] Then he should visualize the Bindumālā [Candramālā??] which rests

²⁷¹The missing bit is broken off in K₈₂. L seems to copy K₈₂ here directly.

²⁷²hr̥di as nominative...

²⁷³gopate is slightly odd for 'king'.

²⁷⁴Stem forms? śikhām adhūmām ?

²⁷⁵OR: lakṣyateja a°: the visible energy??

in the shadow of a tree.

22.34 [5] Seeing it as genuine crystal, he is liberated from the fetters. [6] He should visualize the Pleasing one ... ? pressing it in the eye.

22.35 When he sees the white and yellow and red drop, he will not be born again. These are the six ways of meditation, the Pleasing one and the others, as I taught them to you.

22.36 Now I shall teach you another thing: the fourfold supreme atom. O supreme sovereign, listen to the characteristics of that[?] by which the whole world, made up of the four elements (*bhūta*), Earth etc., is pervaded. I shall tell you [about them] now.

22.37 The subtle atom of Earth tends upwards, O king. The pure one should observe the meditation that is direct perception firmly.

22.38 He will be freed from all his sins, as the Moon is from Rāhu. The yogin who constantly practises by this [method] is the lord of the world.

22.39 The atom of Water tends downwards, O great king. If one practises this, O king, there will be a destruction of all his sins.

22.40 The atoms? of Fire tend upwards and horizontally. He who constantly meditates upon this will reach the supreme path.²⁷⁶

22.41 The atoms of Air tend downwards and horizontally. [If] he is not perplexed when seeing this, he is Hanumān, O king.²⁷⁷

22.42 [If] he perceives these four [types of] atoms, O king, by this he has sacrificed with all sacrifices, by this penance is completed.

22.43 By this the whole Earth with its surrounding seven seas is given [as a sacrificial fee], and he will have received all consecrations at the sacred places and all the religious vows and rituals will have been completed.

22.44 If one practises the ten meditations by this method, O king, uninterruptedly, it will yield all the desired fruits.

...

24.1 I have heard about the conflicts between the gods and the demons, and learnt about the miracle that is produced by sleep by your kindness.

24.2 Now, I would like to hear about the breadth and length of the three worlds, O Brahmin. Where are the hells and the Pātāla located, O excellent Brahmin.²⁷⁸

24.3 And I want [to learn about] the seven islands and the seven oceans.²⁷⁹ And teach me about the peak of Mount Meru, O best of Brahmins, the abode of the gods.²⁸⁰

24.4 Hear about, O king, the breadth and length of the three worlds. The first [level of the universe], beneath everything, is to be known as the fire of [the end of] time (*kālāgni*), O king of the people.

²⁷⁶Note how a neuter ending in *pāda* a governs a seemingly feminine ending in *pāda* b REVERSE. See the same in 22.41ab. CHECK phenomenon and note *gatiḥ*.

²⁷⁷Note **sambhava* instead of the more correct **sambhavo* metri causa.

²⁷⁸In the light of the following verses, *kasminścid* seems to carry the function of an interrogative (*kasmin*) here, and the form *narake* in the MSS might be taken as an *Aiśa* neuter plural (for *narakāṇi*), but I have decided to except Naraharinātha's *narakaṃ*.

²⁷⁹CHECK *samicchāmi*

²⁸⁰CHECK *mūrdhaṃ* as an acc. Or *ūrdhvaṃ* is meant?

24.5 Above that, O best of kings, are the divisions of hell to be found.²⁸¹ They start with Raurava and end with Avīci, and they are called the places of torment.²⁸²

24.6 Above them are the Pātālas, which are only seven. The first is Ābhāsātāla, the next one is Svātāla,²⁸³

24.7 [then] Śītāla, Gabhastī, Śārkara and Śīlātāla. The seventh is Mahātāla, the abode of the serpent Śeṣa,²⁸⁴

24.8 [and also of] Bali the Daitya prince and Viśaṃkhaṇa[?] the Rākṣasa. These and all the other Nāgas, Dānavas and Rākṣasas [live in the seven Pātālas].

24.9 Then one should learn about the seven islands, which are surrounded by seven oceans.²⁸⁵ Ten sons of kingly heroism were born to Priyavrata [Manu's son]:²⁸⁶

24.10 Agnīdhra, Agnibāhu, Medhas, Medhātithi, Vasu,²⁸⁷ Jyotiṣmat, Dyutimat, Havya, Savana, and Patra.

24.11 The three men Agnibāhu, Medhas and Patra resorted to the path of liberation out of their fear of transmigration (saṃsāra).

24.12 Priyavrata consecrated Agnīdhra [as king of] the first island [Jambudvīpa], and named Medhātithi to be 'King of Plakṣadvīpa'.

24.13 Vasu was consecrated as king in Śālmālīdvīpa.²⁸⁸ He [Priyavrata] consecrated Jyotiṣmat as king in Kuśadvīpa,

24.14 and made Dyutimat the king of Krauñcadvīpa, O king,²⁸⁹ Havya the king of Śākadvīpa and Savana is said to have been [the king] in Puṣkara[dvīpa].

24.15 On the island of Puṣkara, there is a mountain called Mānasottara. There are ... Lokapālas there ...

24.16 There is Mahāvīta country there, and Dhātākī[n?], O king!²⁹⁰ Outside of [Puṣkaradvīpa], an ocean called Sweet-water (svādudaka) emerged.

24.17 [The extension of this ocean is] 64 lakh yojanas, O king! Within the Puṣkara island, there is an ocean called the Ocean of milk (kṣīroda).

24.18 [Its extension is] 32 [yojanas] and it is located around[?] the Śāka island.²⁹¹ Jalada, Kumāra, Sukumāra, Mañīcaka,

24.19 Kusuma, Uttaramoda, and Mahādruma are the seven sons of Havya, and the country names [in Śākadvīpa] are the same.

24.20 At the [inner] shores of the island, one should point out a half-whey, half-milk ocean. On the seashore of Krauñcadvīpa, these are the seven countries:

²⁸¹On *koṭis* as divisions of hell, see e.g. ŚDhU 7, and also Bhṛgusaṃhitā 36.40 ff.

²⁸²See Mitākṣara: *evaṃ rauravādīnarakeṣu...*

²⁸³CHECK Niśv book p. 209 and various lists in Goodall 2004:289-291, fn. 522 (Prākhyā).

²⁸⁴Monier-Williams: mahātāla; emend?

²⁸⁵See VSS 4.12 for a reference to the myth of Priyavrata dividing the earth into seven parts, thus producing the seven seas and the seven islands.

²⁸⁶Note putro for plural. Perhaps the original read putrābhūd (with double sandhi)?

²⁸⁷Agnīdhra is a variant of the form given in Monier-Williams as Āgnīdhra.

²⁸⁸Note that mahīpatiḥ was probably meant to be the agent of the action, i.e. Priyavrata.

²⁸⁹Note that nareśvara[h] might be the agent of the action, i.e. Priyavrata.

²⁹⁰dhātākī: N. of one of the 2 sons of Vītihoṭra Praiyavrata (king of a Varṣa of Puṣkaradvīpa), Pur.

²⁹¹bahirvahaḥ??

24.21 Kuśala, Manonuga, Uṣṇa, Yāvana, Andhakāraka,²⁹² Muni, and Dundubhi, and [these are also the names of] Dyutimat's sons.

24.22 An ocean of half curd, half-scum-of-melted-butter is around the Kuśa island. Hear also the seven counties that are located there by name, O Bhārata!²⁹³

24.23 Udbhimat?, Dhenumat, Svairanna (/Svairatha), Ālambana, Dhṛti, the sixth is Prabhākara, and the seventh Kapila.

24.24²⁹⁴ ... the Ocean of alcohol (madirodadhi). around[!] Śālmalīdvīpa[, where] there are said to be seven countries:

24.25 Śveta, Harita, Jīmūta, Rohita, Vaidyuta, Mānasa, and the seventh, Suprabhaḥ.

24.26 ... the Ocean of sugar-cane. Plakṣadvīpa with its seven countries is surrounded by it.

24.27 Śānta, Śīsira, Sukhada, Ānanda, Śiva, Kṣema and Dhruva: these are Medhātithi's seven sons [and the names of their countries].²⁹⁵

24.28 At its shores, there is the Salty ocean (lavaṇoda), which surrounds[!] Jambudvīpa. Its territory is one lakh yojanas and it contains the following minor islands:

24.29 Aṅgadvīpa, Yavadvīpa, Malayadvīpa, Śaṅkhadvīpa, Kamudvīpa[?] and Varāhadvīpa,

24.30 Siṃha, Barhiṇadvīpa, Padma, Cakra, Vajraratnākaradvīpa, Haṃsaka, Kumuda,

24.31 Lāṅgala, Vṛṣadvīpa, Bhadrākāra, Candradvīpa, Sindhu, Candanadvīpa, and so on so forth. There are said to be thousands of minor islands.²⁹⁶

24.32 Agnidhra consecrated [his] nine sons in nine countries. [The names of the countries/sons are:] Nābhi, Kimpuruṣa, Hari, Ilāvṛta,

24.33 the fifth, Ramyaka country and the sixth, Hiraṇmaya,

24.34 the seventh, Kurava, the eighth Bhadrāśva, and the ninth was Ketumāla. The nine countries have been taught.

24.35 South of the Himālaya, there is the country called Bhārata. Again, there emerged a ninefold division there due to Bhārata's sons:

²⁹²Note that pāda a is hypermetrical.

²⁹³Note °varṣe as neuter plural nominative/accusative.

²⁹⁴The term madirodadhi for this ocean seems unique in the VSS.

²⁹⁵Purāṇic Encyclopedia p. 499 (<https://www.sanskrit-lexicon.uni-koeln.de/scans/PEScan/2020/web/webtc/servepdf.php?page=499-b>): “MEDHĀTITHI I . Grandson of Svāyambhuva Manu. Svāyambhuva Manu had two sons named Priyavrata and Uttānapāda. Of these Priyavrata married Sarūpā and Barhiṣmatī, daughters of Viśvakarmaprajāpati. Medhā- tithi was the son born to Priyavrata of Sarūpā. Agnī- dhra, and others were the brothers of Medhātithi. Medhātithi became the King of Plakṣadvīpa after the death of Priyavrata. (8th Skandha, Devī Bhāgavata). Medhātithi got seven sons named Śāntahaya, Śīsira, Sukhodaya, Ānanda, Śiva. Kṣemaka and Dhruva. They all became Kings of Plakṣadvīpa. The countries they ruled were named after them as Śāntahayavarṣa, Śīsira- varṣa, Sukhodayavarṣa, Ānandavarṣa, Śivavarṣa, Kṣema- kavarṣa and Dhruvavarṣa. There are seven mountains showing the boundaries of these states and they are called Gomeda, Cāndra, Nārada, Dundubhi, Somaka, Sumana and Vaibhrāja. In these beautiful countries and grand mountains live a great many Devas, Gandharvas and virtuous men. (Chapter 4, Amśa 2, Viṣṇu Purāṇa).”

²⁹⁶Note the discrepancy in the numbers: °sahasrāṇi... °ādīni kīrtitam

24.36 Indradvīpa, Kaśeru, Tāmravarṇa, Gabhastimat, Nāgadvīpa, Saumya, Gāndharva, Vāruṇa, and the ninth island, called Kumāradvīpa. South of Hemakūṭa[?] there is the country called Kimpuruṣa.

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24.61 This is the extension of Bhūloka. Above it, there is Bhuvah, Svarloka, ... and above it, Maharloka,

24.62 Janaloka, Tapoloka, Satyaloka, in due order. Satya[loka] is said to be Brahmaloка and above it is located Viṣṇuloka.

24.63 Beyond that, the great city of divine visions is to be recognized as a thousand-story palace with gates [decorated] with cat's-eye gems and

24.64 coloured with different kinds of precious stones, inhabited by different troops of beings. That place is full of charming riches of all desires.²⁹⁷

24.65 There, on a divine throne which is ornamented with all kinds of precious stones, the Lord Rudra is sitting, the one who wears his matted hair marked with the Moon,

24.66 the one with three eyes, the best of the three worlds, holding a trident, the ruler of the thirty [gods], together with Devī, he the illustrious one, surrounded by the Gaṇas,

24.67 with Skanda and Nandi standing in front, in the crowd of a hundred lakhs of Gaṇas, embellished CHECK with many beautiful Rudra girls.

²⁹⁷Note samṛddhāni as a plural instrumental.

enjoys the food all the time, O king, a ruler will fight for[?] the possession (bhoga) of [the elephant's] outer teeth [i.e. the tusk], The difference between the two, see, of a similar kind[??].

24.78 There is nothing like donations for somebody who offers freedom from danger. There is nothing like sacrifices for him who has conquered his senses. There is nothing like wealth for him who has conquered his senses. There is nothing like Dharma[?] for him whose desires are tamed[?].

24.79 For there are no big differences between Dharma and a-Dharma.

24.80 As this sacred and superior true [sat-?] Dharma was in the past taught by Parameśvara, I too have taught it in the same form, as it is, the very essence of the Purāṇas, the Vedas and the Upaniṣads.

...

24.86