

वृषसानसंग्रहः

The Vṛṣasārasaṃgraha, a text of the Śivadharmā corpus

A Critical Edition

Volume I

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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
X??

Editor-in-Chief
Florinda De Simini

Editorial & Scientific Board

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



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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
XX??

The Vṛṣasārasaṃgraha, a text of the Śivadharmā corpus

A Critical Edition

Volume I

Csaba Kiss



UniorPress

Napoli 20??

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



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

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

Typeset in EB Garamond and Sanskrit2003 by Csaba Kiss,
using Xe_{La}TeX, Bib_{TeX}, *MakeIndex*, ledmac, and Python

Stampato in Italia

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

Table of Contents

Preface

Aims and problems	xi
-----------------------------	----

Introduction

Śivadharmā corpus	xiii
Title	xiii
Genre	xvi
Structure	xvii
Connection to other texts	xviii
Dating and provenance	xx
Authors, redactors and target audience	xxix
Why was the VSS included in the Śivadharmā corpus?	xxix
Pāśupatas in the VSS	xxix
Tantric influence?	xxix
Buddhism in the VSS	xxx
Misc	xxx
Language	xxx
Newar influence?	xxx
Number and gender	xxx
Case and syntax	xxxii
Cardinal and ordinal numbers	xxxv
Stem form nouns	xxxv
Vocabulary	xxxvi
Metre	xxxvi
Contents and analysis of chapters 1–12	xl
Adhyāya 1	xl
Adhyāya 2	xl
Adhyāya 3	xli
Adhyāya 4	xli
Adhyāya 5	xli
Adhyāya 6	xli
Adhyāya 7	xli

Adhyāya 8	xli
Adhyāya 9	xli
Adhyāya 10	xli
Adhyāya 11	xli
Adhyāya 12	xli
Topics in chapters 13–24	xli

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Introduction to the Critical Edition	1
Witnesses	2
Cambridge manuscripts	3
Kathmandu palm-leaf manuscripts	6
Kathmandu paper manuscripts	9
Munich manuscript	12
Paris manuscript	12
Oxford manuscript	13
Kolkata manuscripts	13
Tübingen manuscript	14
London manuscript	14
Naraharinath’s edition	16
Editorial policies	17
Sanskrit text	18

An Annotated Translation

Chapter 1	1001
Invocation	1001
Dialogue of Janamejaya and Vaiśampāyana	1002
Knowledge of Brahman	1004
Noose of death and time	1005
<i>Parārdha</i> etc.: numbers	1009
Brahmā’s Egg: the Universe	1010
Names of the cosmic rulers	1012
Measurements	1016
Redactors of the Purāṇa[s]	1017
Chapter 2	1022
Summary of the Śivāṇḍa	1022
Chapter 3	1031
Exposition of Dharma	1031
Yama and Niyama rules	1036
First Yama-rule: non-violence	1037
Chapter 4	1043

Second Yama-rule: truthfulness	1043
Third Yama-rule: refraining from stealing	1047
Fourth Yama-rule: absence of hostility	1051
Fifth Yama-rule: self-restraint	1057
Sixth Yama-rule: taboos	1061
Seventh Yama-rule: five kinds of virtue	1063
Eighth Yama-rule: avoiding mistakes	1065
Ninth Yama-rule: charm	1066
Tenth Yama-rule: sincerity	1067
Chapter 5	1069
The Niyama-rules	1069
First Niyama-rule: purity	1070
Chapter 6	1075
Second Niyama-rule: sacrifice	1075
Third Niyama-rule: penance	1079
 Appendices	
passages from part two	1083
 Symbols and Abbreviations	
Symbols	1085
Abbreviations	1085
 References	
Primary Sources	1087
Secondary Sources and Editions	1087

List of Figures

1	Structure of the VSS	xviii
2	Structure and topics of the VSS	xix
3	Geography of the VSS	xxv
4	Map in Acharya 1992	xxvi
5	<i>Kākapadas</i>	IO
6	Insertion of <i>vipula uvāca</i> in C_{02}	II

Acknowledgements

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

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

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

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

Colleagues I have known for countless years, such as Judit Törzsök, Dominic Goodall, Harunaga Isaacson, Csaba Dezső and Gergely Hidas, are always the first to help and support me in every possible way.

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

CHECK REVISE!!!

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

Preface

Aims and problems

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

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

To complicate matters further, we are publishing this long text in two

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

² McGann 1991, 27.

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

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

Introduction

Śivadharmā corpus

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

Title

The title *Vṛṣasārasaṃgraha*⁵ can be translated as: ‘A Compendium on the Essence of the Bull [of Dharma].’ The last two elements (*sāra-saṃgraha*) need little explanation: this work is a ‘compendium’ on, a ‘collection’ or ‘summary’ of (*saṃgraha*) the ‘essence’ (*sāra*), of its topic. The words ‘compendium’ and ‘collection’ reflect the composite nature of the *Vṛṣasāra-saṃgraha* well; see sections on the structure of the text and on its possible sources on pp. xvii and pp. xviii ff. The remaining question is whether the bull in the title is only a reference to a representation of Dharma or also a hint at Śiva’s bull, his vehicle or mount, sometimes called Nandi or Nandin in other works.⁶

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

⁴ Mainly in section ‘**CHECK**’ on p. xx

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

⁶ There is no trace of Nandi/Nandin as identified with the bull in the *Vṛṣasāra-saṃgraha*. On the possible time after which Nandi or Nandin, originally a *gaṇa* was

Vṛṣasārasaṃgraha

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

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

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

Or putting it more bluntly:

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

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

while the bull as a synonym of Dharma is mentioned in the text repeatedly, [...] there is no clear reference to Śiva’s mount in the [VSS, it is] not inconceivable that the redactors of the *Vṛṣasārasaṃgraha* had the same association in mind, namely that the bull in question is both Dharma and Śiva’s mount.⁹

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

considered a bull, see Bhattacharya 1977 and Goodall, Rout, Sathyanarayanan *et al* 2005, 100–108 and 171–172.

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

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

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

Introduction

To laud the bull (*vṛṣa*) would be surprising if the intended meaning were the bull that is Śiva’s mount, but not if the word is intended in its figurative meaning, namely *dharmah*, or *sukṛtam* ‘the virtuous actions [prescribed by the Veda].’ For this meaning of *vṛṣah* see, for example, Amarasimha, *Nāmalingānuśāsana* 1.4.25b (*sukṛtam vṛṣah*), 3.3.220 (*sukṛte vṛṣabhe vṛṣah*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmah puṇyam vṛṣah śreyah sukṛtam ca samam smṛtam*); *Manu* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Patañgasambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho ‘pi jitasmaro ‘pi yah śaṅkaro ‘bhūd bhuvi ko ‘py apūrvvah*, concerning the Śaiva ascetic Vyomaśambhu: ‘He was in the world an extraordinary new Śiva, since he too was *vṛṣaikaniṣṭhaḥ* (‘devoted solely to pious observance’; in Śiva’s case ‘riding only on the Bull’) and he too was *jitasmarah* (‘one who had defeated sensual urges’; in Śiva’s case ‘the defeater of the Love god Kāmadeva’). This is also the meaning of *vṛṣah* in the title *Vṛṣasārasaṃgraha*, one of the works of the Śivadharmā corpus (see, e.g., Sanderson 2014, p. 2), i.e., ‘Summary of the Essentials of the [Śiva]dharma’.

In the last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we may collectively call the Śivadharmā, and he thus supplies ‘Śiva’ when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva’s bull or to the bull as embodying the Śivadharmā. Instead, the bull in the VSS is repeatedly associated with the Dharma that is the four *āśramas* (see p. ??). My conclusion is that while the word *vṛṣa* in the title may well carry a reference to Śiva’s bull, it is always only implied and never explicitly taught, while the bull as the personification of Dharma as the four *āśramas* explicitly appears. Thus the title actually lacks any explicit hint to Śaivism,¹⁰ which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmasāstra, Vaiṣṇavism and Śaivism.¹¹

Finally, as a fanciful experiment, and if one accepts that the VSS originated in Nepal,¹² one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavī king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is ‘described in an inscription of his eighth-century descendant Jayadeva as having inclined towards Buddhism;¹³ a view confirmed by a local chronicle, which attributes to him the establishing of Buddhist

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

¹¹ See p. xvii.

¹² See **CHECK**

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

Vṛṣasārasaṃgraha

images,’ and that this king established ‘the Caitya of the Sīnagu-vihāra (the Svayambhūnāth Caitya).’ More importantly, Sanderson summarises the information to be found in the Changu Narayana Pillar Inscription (east shaft),¹⁴ namely that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6’ [CE] (Sanderson 2009, 75). This would place the reign of Vṛṣadeva around 400 CE. The early fifth century may look too early for the date of composition of the *Vṛṣasārasaṃgraha*, and any connection between this king and the text is impossible to prove at the moment, but it is equally impossible to reject it fully, and if there were any connection, it would serve as explanation for the slightly unusual nature of the title (‘... the essence of the bull’).

Genre

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

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson’s translation (in Rocher 1986, 26), the following: (1) primary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) genealogies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).¹⁵ Arguably all these are present in the VSS, most of them already in chapter one, and later in twenty-one and twenty-four, plus narratives of the deeds of gods (e.g. in chapter twenty-three), and much more. It is possible that some parts of the VSS were originally intended to form a *purāṇa*. The part in question could be the outermost layer of the text. This leads us to the examination of the structure of the VSS.

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

¹⁴ Gnoli 1956, 1, and <https://siddham.network/inscription/in02001/>

¹⁵ See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇam ||*

Introduction

metres (e.g. *upajāti* and *śārdūlavikrīḍita*) seem alien to Dharmaśāstra.

F. 251v of K₄₁ contains a scribal addition that gives a richer and somewhat more nuanced definition of the genre of the VSS, paraphrasing *Mahābhārata* 1.56.21:¹⁶

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

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

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

Structure

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

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

Another way to represent the overall structure of the VSS visually is shown by Figure 2 on p. xix below. The VSS is represented as a lotus whose petals represent chapters. White petals indicate chapters within the general Dharmaśāstric layer; light grey colour indicates the Vaiṣṇava layer; dark grey colour indicates Śaiva chapters. The divisions are not clear-cut:

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

¹⁷ Understand *pādamātram*?

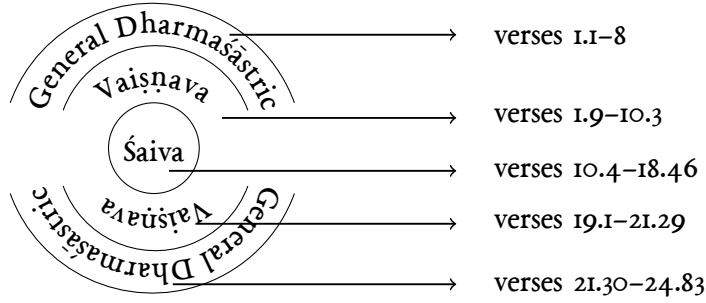


Figure 1: The structure of the VSS (reproduced from Kiss 2021, 188)

the first few verses of chapter one belong to the general layer and there are some transitions within chapters. Also, the layers are not hermetically sealed, and there is some ‘leaking’ between the chapters. Śaiva chapters do contain Vaiṣṇava material and vice versa. The labels next to the petals are keywords that indicate the main topic of the individual chapters. Big check marks indicate the presence of Anarthayajña the ascetic in the given chapter, while smaller check marks indicate references in the given chapters to Anarthayajña’s ascetic practice repeatedly called *anartha-yajña*, i.e. ‘non-material/internalised sacrifice/worship.’ Anarthayajña in both senses seems to be one of the main foci of the VSS. A brief overview of the Vaiṣṇava chapters would be the following. Anarthayajña, a Vaiṣṇava ascetic, who propagates a system of internalised *āśramas*/a system beyond the traditional *āśramas*, and who was born into an obscure or fluid *varṇa* (*brāhmaṇa*/*kṣatriya*), who is also a propagator of a Śaiva(?) version of internalised sacrifice or worship, is being tested by Viṣṇu; he passes the test and follows Viṣṇu to Viṣṇuloka.

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

Connection to other texts

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

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

Introduction

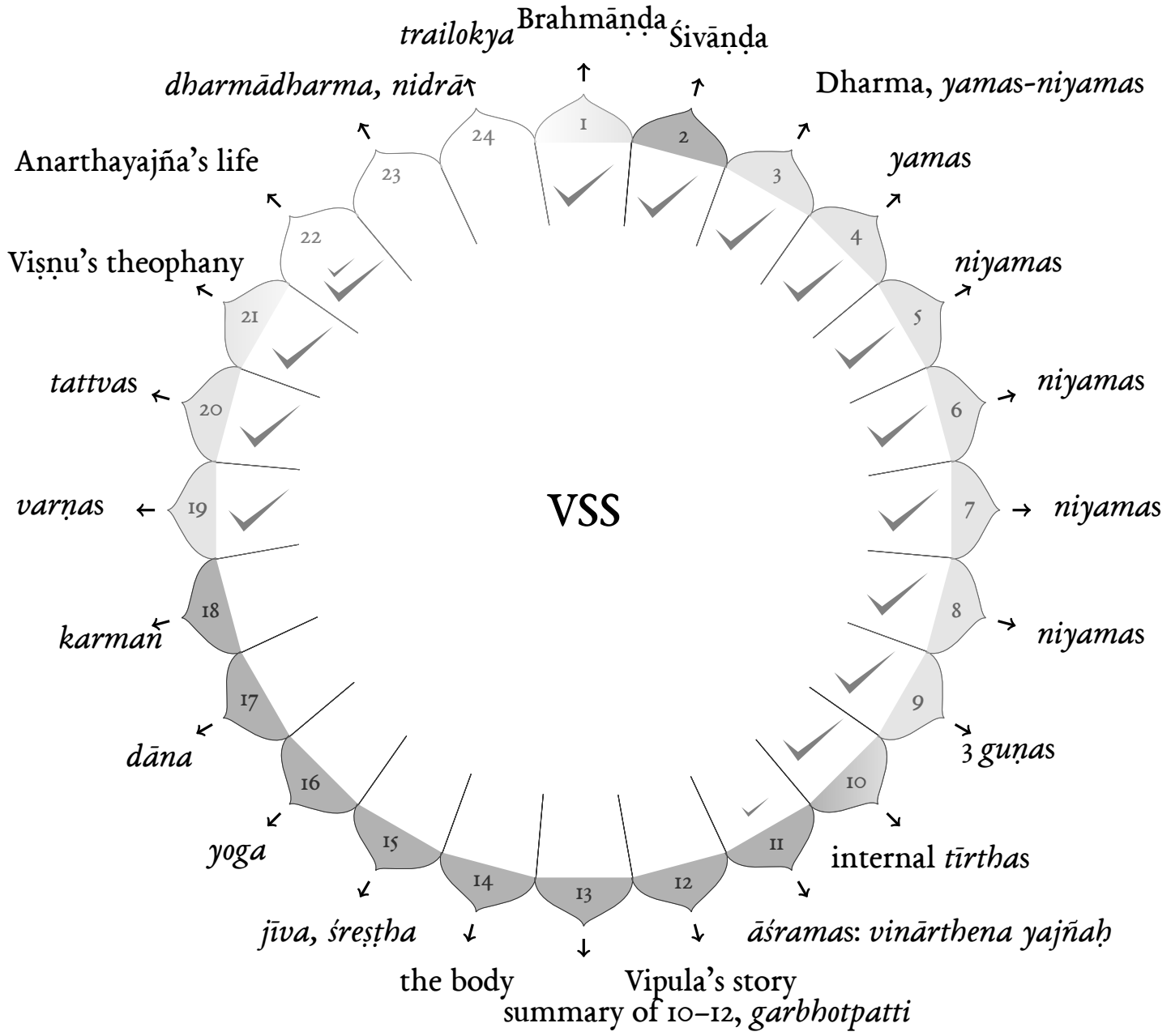


Figure 2: The structure and topics of the VSS

Vṛṣasārasaṃgraha

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

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

BhG 17.16 and 15 and 14: VSS 6.20–22

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

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

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

Śivadharmas texts:

Embryology

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

Compare, borrowings

Buddhacarita

Bṛhatkāṇṭhara,

Dating and provenance

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

¹⁸ Kiss 2021, 187

¹⁹ Petech 1984, 31

²⁰ Sanderson 2009, 77

Introduction

probable one.

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

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

The geographical locations mentioned in the VSS include the *tīrthas* mentioned in chapter ten: Himavat (the Himālayas), Kurukṣetra, Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Agnitīrtha, Somatīrtha, Sūryatīrtha, Puṣkara, Mānasa, Naimiṣa, Bindusāra (= Bindusaras), Setubandha, Suradraha or Surahrada, Ghaṇṭikeśvara, and Vāgīśa. These may hint at the area where the VSS was composed by giving more significance to locations nearby and by being more specific when mentioning local sacred places. Some names on the list above are easy to indentify and at the same time probably too often included in lists such as this one to be indicative enough: Himavat, Kurukṣetra,²² Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Puṣkara (modern Pushkar), and Naimiṣa.²³ All these are locations in modern North India, or in the case of Himavat, for our purposes and more precisely North India and Nepal. Agnitīrtha, Somatīrtha and Sūryatīrtha could also be locations in North India, although they are more obscure than the ones above. For Agnitīrtha, see, e.g., *Padmapurāṇa* 3.45.27ab: *agnitīrtham iti khyātam yamunādakṣiṇe taṭe*; and *Padmapurāṇa* 6.139.1ab: *sābhramatyuttare kūle agnitīrtham iti śrutam*; therefore Agnitīrtha may be placed at the souther banks of the Yamunā or at the northern banks of the Sābhramatī river (modern Sabarati) in the area of Ahmedabad. Somatīrtha is also sometimes placed on the banks of the Sabarmati, see, e.g., *Padmapurāṇa* 6.161.1ab: *somatīrtham tato gacched guptam sābhramatītate*. Sūryatīrtha is sometimes placed in Kurukṣetra.²⁴ Going further in the list, Mānasa is generally thought to be ‘[a] lake on the peak of the Himālayas’,²⁵ modern

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

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

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

²⁴ See Mani 1975, s.v. ‘sūryatīrtha’.

²⁵ Mani 1975, s.v. ‘mānasa IV’.

Vṛṣasārasaṃgraha

Manasarovar.²⁶ Bindusāra, which most probably stands for Bindusaras, can be a sacred place north of Mount Kailāsa,²⁷ two miles south of Gaṅgotri,²⁸ or alternatively Sitpur in Gujarat, north-west of Ahmedabad.²⁹

In contrast with these, Setubandha is the traditional name for the ridge of rocks between South India and Śrī Laṅkā, and Ghaṇṭikeśvara could be a sacred place in Orissa.³⁰ Vāgīśa seems difficult to locate, but it is most probably a sacred place east of Kathmandu. The name comes up in *Nepālamāhātmya* 3.21–25 as a location south of and not far from the Hanumadiśvara-līṅga, which is in the southern outskirts of Bhaktapur in Nepal, at the confluence of two rivers (according to Acharya 1992, 37–38 and 298):

kiṃciddūre saṅgamasya yajñabhūmiṃ manoharām |
vidhāya munibhir sārddham vājapeyam athākarot ||
yajñam samāpya vālmīkir navanāḍimayam girim |
āruroha dvijaśreṣṭho munibhir munisattamaḥ ||
katake tasya śailasya nānānirjharasobhite |
līṅgam saṃsthāpayām āsa vālmīkiśvarasaṃjñitam ||
sthāpayitvā mahālīṅgam vālmīkir munisattamaḥ |
svāśrame tamasātīre yajau munigaṇair vṛtaḥ ||
vālmīkiśvaram ālokyā vāgvibhūtiḥ prajāyate |
ato vāgīśvaram līṅga pravadanti maṇiṣiṇaḥ ||

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

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

The only toponym left from the list with which we started this section is Suradraha.³² This sacred place is mentioned as the most important one in

²⁶ Dey 1899, 57.

²⁷ Mani 1975, s.v. ‘bindusaras’.

²⁸ Dey 1899, 11.

²⁹ Dey 1899, *ibid.*

³⁰ Sanderson 2009, 113 n. 241.

³¹ *navanāḍimayam*. Emend to *navanadīmayam* (‘having nine rivers’)?

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

Introduction

VSS 18.15, in a chapter that lists personal names, placenames, rivers, deities, etc., that are considered the best (*śreṣṭha*) of all others in the same category:

devatānām hariḥ śreṣṭhaḥ śreṣṭhā gaṅgā nadīṣu ca |
anāśanas tapaśśreṣṭhas tīrthaśśreṣṭhaḥ suradrahaḥ || 18.15

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

This suggests that the location of Suradraha could potentially give us a hint on the geographic centre of the community in which the VSS was commissioned or composed. Unfortunately, at the moment I have no useful information on Suradraha. Nevertheless, I suppose that it should be a sacred place in the Kathmandu valley. The word *draha* is attested in Monier-Williams’ Sanskrit-English Dictionary as a variant of *hrada* (‘pond’). In classical Newar the corresponding form is *daha* (Malla 2000, 218). Suradaha may stand for Sūradaha, that is Sūryadaha, which is a ‘pond situated in Devakuru’ according to Mehta & Chandra 1972, 850.³³ In fact, Sūryahrada, that is, Sūradaha, is one of the so-called *yamaka*-lakes in Devakuru in the North in Jaina cosmography (see Kirfel 1920, 235–236).

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

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

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

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

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

the framework of a dreamlike, fanciful part of the narrative, playing the role of ‘the far-away, magical land,’ a Nepalese origin of the VSS is still tenable.

Perhaps the most telling of all toponyms found in the VSS is Mr̥gendraśikhara, where Anarthayajña’s *āśrama* is situated, ‘on the southern slopes of the Himalayas.’³⁶ This name comes up several times in the *Nepālamāhātmya* and thus features on the map in Acharya 1992 (Figure 4). Mr̥gendraśikhara is a mountain situated north of Kathmandu. Today the area is called Śivapurī. See details on the identification and on legends connected to Mr̥gendraśikhara in Gögge 2007, 114ff. The VSS specifies that Anarthayajña’s *āśrama* was on the banks of the Mahendrapathaga,³⁷ but I have not been able to identify this river.

The location with which the ascetic Anarthayajña is connected strongly suggests the Kathmandu valley as the geographical focus of the VSS because he is a key figure and main interlocutor in the VSS.³⁸

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

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

³⁶ See VSS 22.4–5: *vaiśampāyana uvāca | śṛṇu rājann avahito yogendrasya mahātmanah | āśramam varṇajātīnām vakṣyāmy eva narādhipa || himavaddakṣiṇe pārśve mrgendraśikhare nṛpa | mahendrapathagānāmanaditire narādhipa ||*. ‘Vaiśampāyana spoke: Listen, O King, attentively. I shall tell you about the *āśrama*, the *varṇa* and the *jāti* of the great and noble yogin, O king. In the southern region of the Himālaya, on the Mr̥gendra peak, O king, on the banks of the river Mahendrapathaga, O King[, was his *āśrama*].’

³⁷ See fn. 36.

³⁸ On Anarthayajña’s central role in the VSS, see more in Kiss 2021.

Introduction



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

Vṛṣasārasaṃgraha

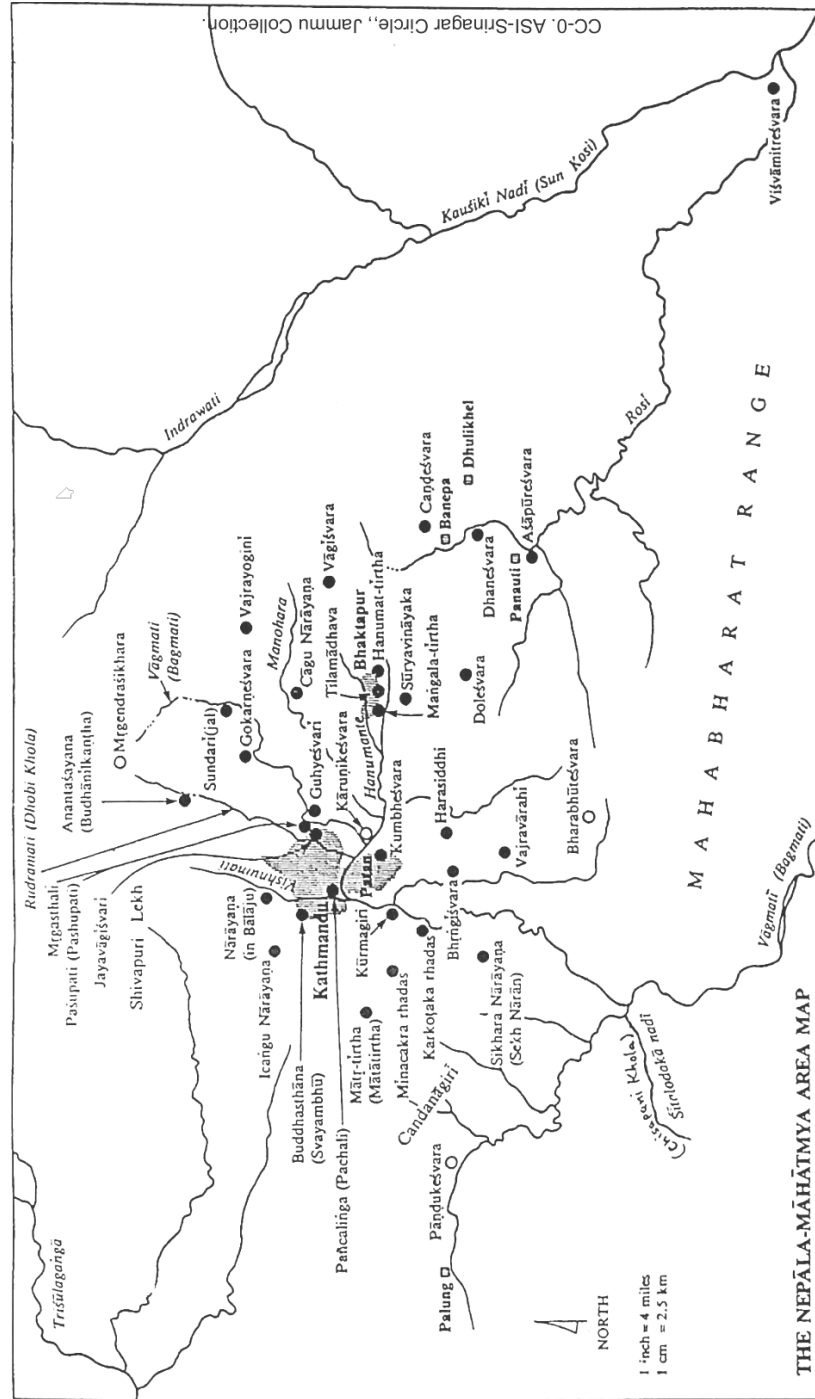


Figure 4: Map in Acharya 1992

Introduction

this, he praises Vipula for his services instead, and all three, Devaśarman, his wife, and Vipula, go to heaven.³⁹

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

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

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

In addition, the quotes from *Manu* in the VSS usually contain variants that can be found in the apparatus in Olivelle’s critical edition of *Manu* (2005) as belonging overwhelmingly to what Olivelle calls the ‘Northern Transmission.’⁴⁰ This again confirms a North-Indian or Nepalese origin for the VSS.

As for the dating of the VSS, the *terminus ante quem* for its composition/redaction the obvious date is the earliest MSS that transmits it. The earliest dated MS that contains the VSS is Ko₇₇. It is dated to Nepal Samvat 156, i.e., 1035–36 CE.⁴¹ In a multiple-text MS⁴² that is potentially earlier than Ko₇₇, the VSS is written in a hand that seems later than that used for some of the other texts within the MS.⁴³ The final colophon of the VSS (and the DharmP) in this MS (f. 50r) is followed by the date [Nepāla] ‘samvat 192,’

³⁹ See a summary of Vipula’s story in the MBh also in Sukthankar 1944, 317–318.

⁴⁰ See, e.g., *pāpakṛt* in VSS 3.34d (≈ *Manu* 5.52) attested in Devanāgarī MSS Pu⁵, Pu⁷, Pu⁹; *nānyatra manur abravīt* in VSS 3.35d (≈ *Manu* 5.41) attested in Śāradā MSS sOx¹, sPu⁶ and Devanāgarī MS Tr²; *kūṭa* in VSS 4.79 (≈ *Manu* 11.57) in a MS from Kathmandu (bKt⁵), in Devanāgarī/Old Nāgarī MSS (Lo⁴, nPu¹, Pu², Pu⁴, Pu¹⁰), as well as in two South-Indian MSS (cMd¹, tMd³).

⁴¹ See Shastri 1928, 721 and De Simini & Mirnig 2017, 591. The date is clearly visible as ‘samvat 156’ in the last line of the penultimate folio side of Ko₇₇/8.

⁴² See more detail on this MS, which is now to be found in Munich, in Harimoto 2022.

⁴³ Harimoto 2022, 597–598: ‘This Śivadharmā ms consists of two major parts, easily

Vṛṣasārasaṃgraha

i.e., 1071–1072 CE.

The above mentioned two MSS make it impossible to date the VSS later than to the first half of the 11th century CE, and parts of the text could be considerably older than that period. Archaic features that may indicate that the VSS or parts of it were composed much earlier than the early 11th century include the following. Chapter ten, while it teaches the yogic tubes (*nāḍī*) *Suṣumnā* and *Idā*, is silent on *Piṅgalā*, which is a situation similar to that in the 6–7-century *Niśvāsa naya*⁴⁴ (see details at the analysis of chapter 10 on pp. xli and in the notes to the translation). Similarly, 11.23a (*nivṛtṭyādi caturvedas*) mentions four Śaiva *kalās*, instead of the expected and somewhat later, and in character tantric, five, namely *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. In the same chapter, the order in which the *āśramas* are taught (*grhastha*, *brahmacārin*, *vānaprastha*, *parivrājaka*) is reminiscent of *Āpastambadharmasūtra* 2.9.21.1, and is relatively rare, as opposed to the traditional order (*brahmacārin*, *grhastha*, *vānaprastha*, *parivrājaka*) found, e.g., in *Manu*. (See Kiss 2021, 195–196.) Another feature that might point towards a date considerably earlier than the 11th century is the system of *tattvas* in chapter 20: the *mahābhūtas* of classical Sāṅkhya are called *dhātus* here, the *tanmātras* of classical Sāṅkhya are called *guṇas*,⁴⁵ the *buddhi* of classical Sāṅkhya is called *mati*, and the highest *tattva* is singular unlike the multiple *puruṣas* of classical Sāṅkhya. These may well be archaisms included in the VSS consciously, but they could also indicate that the time of composition of the VSS is much closer to pre-classical Sāṅkhya than what the MS evidence suggests.⁴⁶

All in all, in light of all the above, it is difficult to be more precise on the dating of the VSS than saying that its production must have happened before the end of the 10th century—or beginning of the 11th century CE if our oldest dated MS that transmits the VSS is close in time to the actual

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

⁴⁴ Goodall, Sanderson, & Isaacson 2015, 33–35.

⁴⁵ In contrast with, e.g. ŚDhU 10.40–46 and UUMS chapter 5, DharmP 1.42–43, or the ŚivaUp.

⁴⁶ There are also numerous borrowings in VSS 20 from the Śāntiparvan of the MBh. See more details at the analysis of VSS chapter 20 in volume two.

Introduction

composition or redaction of the text. This could also mean a date considerably earlier than the 10th century, and therefore a tentative dating for the VSS would be the 7th to 10th centuries CE.

Authors, redactors and target audience

Why was the VSS included in the Śivadharmā corpus?

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

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

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

MORE...

Pāśupatas in the VSS

Tantric influence?

niśvāsa as sadāśiva in ch. 16; Niśvāsa uttarasūtra 5.50–51; see also Kafle Niśvāsamukha p.11ff; ibid. p.12: “The term niśvāsa means sighing. Thus, an alternative meaning of the Niśvāsātattvasaṃhitā could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.”

4.73 36-tattva system?

5.7–11 dhyāna

Buddhism in the VSS

Misc

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

Language

Newar influence?

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aīśa Sanskrit,⁴⁷ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, would help us confirm the identity of the author(s) or redactor(s) of the text, and our views on its place of composition. In fact, to feed a working hypothesis, I will mention parallelisms between the language of the VSS and early classical Newar—since the VSS was most probably produced in the Kathmandu valley⁴⁸—whenever possible. Of course, the assumable date of the composition of the VSS, which is without much doubt early 11th century or before, does not allow much direct comparison with contemporary Newar language texts.⁴⁹ Therefore I have to project a much later Newar grammar onto an earlier and less well-known state of the language, which is not without risks.

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

Number and gender

One of the most evident deviation from Pāṇinian grammar in the text of the VSS is a general disregard of grammatical concord as to number and gender.⁵⁰ See, e.g., a plural verb (metri causa?) with a singular subject in VSS

⁴⁷ On Aīśa, see, e.g., Goodall 1998, lxv ff., Törzsök 1999, xxvi ff., Kiss 2015, 77–87, Gerstmayr 2017, Hatley 2018, 28ff.

⁴⁸ See pp. xx ff.

⁴⁹ The earliest dated Newar document is the Ukū Bāhāḥ landgrant palmleaf manuscript from 1114 CE. See, e.g., Malla 1990.

⁵⁰ Compare Kölver’s introductory remarks in his investigation of ‘Newarized Sanskrit’ (Kölver 1999, 202) in the *Svayambhūpurāṇa* thus (ibid. 192):

Introduction

1.25ab:

rātryāgame praliyante jagat sarvaṃ carācaram

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

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

pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ

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

This confusion, or often metrically forced disregard of standard Sanskrit grammar, when dealing with number and gender, becomes almost predictable when the noun phrase involves numerals.⁵¹ See, e.g., verse 1.2cd:

parva cāsya śataṃ pūrṇaṃ śrutvā bhāratasaṃhitām

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

Here one would expect either a plural genitive (*parvāṇāṃ śataṃ*), a compound (*śataparvāṇi*), or a plural accusative (*parvāṇi śataṃ*). Similarly, *gatiś ca pañca vijñeyāḥ* in 3.5a stands for *gatayaś ca pañca vijñeyāḥ* (‘and the paths are to be known as five’), partly metri causa; and an interrogative quantifier (*kati*, ‘how many?’) can trigger the same: *gatis tasya kati smṛtāḥ* (3.1d; ‘how many are its path[s]?’). It is not without interest that classical Newar rarely applies any plural marker in noun phrases with numerals.⁵² Moreover in Newar, ‘nouns denoting inanimate objects are indifferent as to number.’⁵³ A further clear example is verse 3.6cd:

‘Number is often ignored

[*catvāro ’pi maṇḍalañ ca* 429,19 (cf. 429, 21), *narāḥ pañcagatiñ ca na labhec ca* 428,12], as is gender

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

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

⁵¹ I am thankful to Judit Törzsök, who first pointed out to me the regular nature of the phenomenon itself as seen in the VSS, and who later drew my attention to the similar Newar grammatical rule (personal communication, Nov 29, 2023), which led me to an investigation of a possible link between the Sanskrit of the VSS and classical Newar.

⁵² See, e.g., Jørgensen 1941, 18: ‘The plural ending is wanting where plurality is expressed in other ways; thus always after numerals, and mostly after nouns denoting “many, all”’. Incidentally, singular after numerals is also the norm in Modern Nepali, and in other, even more distant languages such as Hungarian.

⁵³ Jørgensen 1941, 5 and 17.

Vṛṣasārasaṃgraha

tasya patnī mahābhāgā trayodaśa sumadhyamāḥ

He has thirteen beautiful wives with nice waists.

Here, with no variants in any of the MSS consulted, only the very end of the noun phrase (*sumadhyamāḥ*) has the required plural ending. This again is what we often see in Newar.⁵⁴ A good example of total number-blindness is 5.17cd:

kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ

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

Note that there would have been little problem in composing the same line in standard Sanskrit, e.g., beginning with *kīrtitaṃ ca...* Instead, this line gives away something about the author’s indifference towards grammatical concord.⁵⁵ Also, the participle *kīrtitāni* might function here as a finite verb in the plural: ‘they teach [the practice of purity].’ In this case there is some sense of number but coupled with a totally blurred boundary between finite verbs and participles.

In general, gender confusion is not unusual in epic Sanskrit and in Aīśa.⁵⁶ It is its extent in the VSS that suggests a very strong external influence, supposedly of classical Newar.

Case and syntax

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

*bhūmipradātā dvija hīnadīnaḥ
saṃrddhasasyo jalasaṃnikṛṣṭaḥ |
sa yāti lokam amarādhīpasya
vimānayanena manohareṇa ||*

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

⁵⁴ ‘Any case [...] and/or plural markers [...], as well as postpositions [...], are added to the last constituent of the N[oun] P[hrase].’ (Otter 2020, 11–12.) E.g.: in the Newar phrase *thwo khum-na khañ-ā rājā-pani* (‘these kings seen by the thief’), the only indication that multiple kings are involved is the plural marker *-pani* at the end (ibid.).

⁵⁵ Compare Kölver’s remark on the phrase *āgataḥ sarve nāgāḥ* in *Svayambhūpurāṇa* (on p. 459 in Shastri 1894): ‘this is a remarkable lack of sensitivity as to the category of number’ (Kölver 1999, 195).

⁵⁶ See, e.g., Oberlies 2003, XXXVIII–XL, and Kiss 2015, 85 and the Index therein.

Introduction

The translation of this verse, surprising as it may seem, is, based on the context, rather secure. *Pādas* ab probably stand for a sentence that would be the following in slightly more standard Sanskrit: *yo dvijāya hīnadīnāya sasyasamṛddha-jalasamnikṛṣṭa-bhūmi-pradātā*. This is expressed by a phrase in which a word that should be in the dative or genitive (*dvija*) is in the vocative, and everything else is in the nominative: endings seem but decorations. This is difficult to explain by classical Newar influence since Newar does have a dative case marker, with animate nouns added to the genitive marker. Similarly difficult is to explain why then *pādas* cd are written in perfect standard Sanskrit.⁵⁷

There are dozens, or hundreds, of syntactical oddities in the VSS, even if not all this baffling.⁵⁸ Somewhat similarly to what Kölver describes in his analysis of the language of the *Svayambhūpurāṇa*, a Nepalese composition (Kölver 1999), there often (but not always!) seems to be a lack of understanding of the passive, together with the application of the ergative, one of the basic syntactical tools of classical Newar. To demonstrate this, a good example is 12.113cd:

indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān

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

Again, this is the translation that seems to fit the context. Here the skeleton of *pāda* c is a well-constructed passive: *indreṇa phalaṃ dattaṃ*, but then, instead of adding a dative or genitive (e.g., *indreṇa me phalaṃ dattaṃ*), the author chooses a finite verb (*asmi*). In *pāda* d, after seemingly treating *phalaṃ* as a masculine noun, and leaving *datta* in stem form metri causa, and using *me* for *mayā*,⁵⁹ this time he ends the phrase with a noun in the nominative (*bhavān*) instead of the dative or genitive. Why not try to write *dattaṃ tad eva te mayā*,⁶⁰ or *dattaṃ tava tad eva ca*? Constructions with *datta/kathita* plus an expected dative are especially prone to confusion. See, e.g., VSS 1.62cd–63ab and 10.2d:

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

⁵⁷ See a similarly puzzling situation in the *Brahmayāmala*, which is briefly described in Kiss 2015, 74 as follows: ‘One of the most intriguing questions concerning the Bra[hma]Yā[mala] is not why its language deviates from Pāṇini so often but rather why sometimes it falls back to perfectly standard Pāṇinian language for fairly long passages.’

⁵⁸ Most of them are addressed in the footnotes to the translation.

⁵⁹ This often happens in epic Sanskrit, see Oberlies 2003, 4.1.3, pp. 102–103.

⁶⁰ Although this solution carries the metric fault of being iambic.

Vṛṣasārasaṃgraha

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

bravīmi vaḥ purāvṛttaṃ nandinā kathito 'smi aham

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

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

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

eṣa garbhasamutpattiḥ kathito 'smi varānane

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

āgneyadhātum somaṃ ca kathito 'smi varānane

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

kathito 'smi samāśena kim anyac chrotum icchasi

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

These are also similar to what Jørgensen analyses in a Sanskrit passage in the Newar *Vicitrakarṇikāvadānoddhṛta*, namely that the phrase *na jñāto 'ham* must in that context mean ‘I did not know.’⁶¹

Sometimes the agent an active construction with a transitive verb simply imitates an ergative structure: *viṣṇunā... papraccha* (1.8), *dhanyās te yair idaṃ veti* (4.75ab), *sa[!] hovāca pathīkena* (12.60a).⁶²

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

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava

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

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

⁶¹ Jørgensen 1931, 77 and 328. Compare *tat phalaṃ sa niveditaḥ* (‘he gave that fruit’) in VSS 12:67d.

⁶² This happens also in Aiśa. See, e.g., *Siddhayogēśvarīmata* 18.23: *pūjayet ... mantriṇā* (Törzsök 1999, 42).

Introduction

brahmāṇḍānāṃ prasamkhyātum mayā śakyaṃ katham dvija

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

evaṃ satyavidhānasya kīrtitaṃ tava suvrata

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

This phenomenon is difficult to explain by any Newar influence since classical Newar would usually also require an extra word (such as *kham* ‘thing, topic, word, story’) in such a sentence. It might belong to a class of phenomena in Buddhist Hybrid Sanskrit that Edgerton labels as ‘Genitive with miscellaneous verbs.’⁶³

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

yajec cakre ca vidhivad yoginīsiddhim icchatā 21.12cd

Cardinal and ordinal numbers

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

caturviṃśati yat tattvaṃ prakṛtiṃ viddhi niścayam
dvāviṃśati ahaṃkāras tattvaṃ uktaṃ maṇiṣibhiḥ

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

This phenomenon is known to a certain degree from epic Sanskrit,⁶⁴ and is even more characteristic of classical Newar.⁶⁵

Stem form nouns

Stem form nouns, or *prātipadikas*, are extremely common in the language of the VSS. They are not alien to the Aśa Sanskrit of Śaiva Tantras,⁶⁶ but the extent to which they prevail in the VSS is striking and it reminds one

⁶³ Edgerton 1953, vol. 1, §7.65, p. 47.

⁶⁴ See Oberlies 2003, §5.2.2, pp. 127–128.

⁶⁵ See Jørgensen 1941, 42 and Otter 2020, 57.

⁶⁶ See, e.g., Kiss 2015, 75–77 and Goodall, Sanderson, & Isaacson 2015, 126 and 441.

Vṛṣasārasaṃgraha

of the zero suffix of the nominative and accusative, or rather of the ‘casus indefinitus’ or ‘absolutive case’ of classical Newar.⁶⁷ Often stem forms are required to restore the metre, and they would thus be difficult to emend, and often they blend in sandhi with the following word. See some clear examples below with the expected, but usually unmetrical, form in parentheses:

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

Vocabulary

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

generate list from index

Modern Nepali: singular after numerals.

Kölver

No short-long

Metre

As regards metrical licences, perhaps the most striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’⁶⁸ namely that some consonant clusters that would normally turn the previous short (*laghu*) syllable long (*guru*) may in some cases do not do so.⁶⁹ Syllables beginning with *pr*, *br*, *hr*, *kr*, especially (or exclusively?) at the beginning of words, are well-known candidates for this licence.⁷⁰ In the VSS,

⁶⁷ Jørgensen 1941, 18 and 21, and Otter 2020, 16.

⁶⁸ For a recent contribution on this phenomenon, see, Sen 2006 (discussing it as it appears in Latin).

⁶⁹ On its appearance in Śaiva Tantras, see, e.g., Goodall 2004, lxxxi and Goodall, Sanderson, & Isaacson 2015, 441.

⁷⁰ See, e.g., Apte 1890, Appendix A p. 1.

Introduction

tr, *vr*, *śr*, *pr*, and also *śy*, *śv*, *sv*, *dv*,⁷¹ can also trigger this licence. All these syllables involve conjunct consonants with a semivowel in second position.

For context, it is perhaps not useless to briefly show what a well-known author on prosody, Kedārabhaṭṭa (11th or 12th century),⁷² who is frequently quoted by Mallinātha, has to say on this phenomenon in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukavihṛdayanandinī* commentary):⁷³

padādāv iha varṇasya saṃyogaḥ kramasaṃjñikah |
purahsthiteṇa tena syāl laghutā ’pi kvacid guroḥ || I.IO ||

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

[Comm.:] *vibhaktyantaṃ padaṃ tasya padasyādau vartamāno yo varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjñō jñeyah | tena krameṇa purovartinā prāk-padānte vartamānasya prāptagurubhāvyāpi laghutā syāt | kvacil lakṣānurodhena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryāṇāṃ piṅgalanā-gaprabhṛtīnāṃ kālīdāsādīnāṃ ca kavīnāṃ samayaḥ parigrhitah | saṃyogaḥ kramasaṃyogaḥ || IO || tatra gra-saṃyogena yathā | idam asyodāharaṇam |*

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

taruṇaṃ sarṣapaśākam navaudanam picchalāni ca dadhīni |
alpavyayena sundari grāmyajano miṣṭam aśnāti || I.II ||

Tender mustard seed, fresh porridge, and slimy curds: men in the village eat these kinds of savoury dishes, O pretty girl, because they do not have much money.⁷⁴

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

⁷¹ See, e.g., the cadence of 5.15b: *śukaśyenaśākān* for U U- U-

⁷² Ollett 2013, 333.

⁷³ Patel 2020.

⁷⁴ I.e.: ‘you are pretty, don’t waste your time with poor village men.’

Vṛṣasārasaṃgraha

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

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

--|U-U|-UU|-UU|--|U|--|-

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

padādāv iti kim | anyatra mā bhūt |

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

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

- 1.1c: harīndra(brahmādibhir āsamagraṃ (upajāti)
 4.67c: prajñābodha(śrutim smṛtim ca labhate mānaṃ ca nityaṃ labhed
 (śārdūlavikṛīḍita)
 4.89a: iti yama(pravibhāgaḥ kīrtito 'yaṃ dvijendra (mālinī)
 5.5cd: paraśtrīpara(dravyeṣu śaucaṃ kāyikaṃ ucyate (pathyā)
 5.9cd: vānaprasthasya (triṣuṇaṃ yatīnāṃ tu caturguṇaṃ (na-vipulā)
 5.15ab: haṃsasārasacakrahvakukkuṭān śuka(śyenakān (pathyā)
 6.13ab: brahmalokaṃ tu (prathamam tattvapraṛticintayā (na-vipulā)
 8.33a: tasmān mauna(vrataṃ sadaiva sudṛḍhaṃ kurvīta yo nīcitam (śārdūla-
 vikṛīḍita)
 10.31b: īśānenābhijūṣṭaṃ hrīdī (hrada vimalaṃ nādaśītāmbupūrṇam (srag-
 dhara)
 11.9ab: manahśuddhis tu (prathamam dravyaśuddhir atah param (na-vipulā)

These indeed follow the rule of having the special conjunct with the semi-vowel at the beginning of a word in the sense that the word can be a member of a compound.⁷⁵ To understand how unique the VSS's indulgence in the 'muta cum liquida' licence is, the epics and the Purāṇas should be examined from this perspective.

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

⁷⁵ There are some problematic verses that I ignore here. They are unlikely to change the overall picture.

Introduction

- 3.42d: *etatpunyapha(la)m ahiṃsakajanah prāpnoti niḥsaṃśayaḥ* (śārdūlavikrīḍita)
- 4.5a: *na narmayu(ka)m anṛtaṃ hinasti* (upajāti)⁷⁶
- 4.39c: *aśeṣaya(jña)tapadānapunyaṃ* (upajāti)
- 4.59c: *vijñānadha(rma)kulakīrtināśa* (upajāti)
- 4.59d: *bhavanti vi(pra)damayā vihīnāḥ* (upajāti)
- 5.20a: *śaucāśaucavidhijña mānava ya(di) kālakṣaye niścayaḥ* (śārdūlavikrīḍita)
- 6.18b: *jijñāsyantāṃ dvijen(dra) bhavadahanakarah prārthanākālpavṛkṣaḥ* (sragdharā)
- 7.13b: *saubhā(gya)m atulaṃ labheta sa nara rūpaṃ tathā śobhanam* (śārdūlavikrīḍita)
- 8.44d: *na bhavati punaja(nma) kalpakoṭyāyute 'pi* (mālinī)
- 11.42b: *saṃsāroddhara(na)m anityahara(na)m ajñānanirmūlanam* (śārdūlavikrīḍita)
- 11.42c: *prajñāvṛddhika(ra)m amoghakaraṇaṃ kleśārṇavottāraṇaṃ* (śārdūlavikrīḍita)
- 11.42d: *janmavyādhiha(ra)m akarmadahanam sevet sa dharmottamam* (śārdūlavikrīḍita)
- 12.150c: *nityaṃ rogādhivā(sa)m aniyatavapuṣaṃ trāhi māṃ kālāpāśāt* (sragdharā)

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

⁷⁶ Versions of this line in the MBh and the MatsP read °*yuktaṃ vacanaṃ* (see the apparatus at veres 4.5 in the edition).

Vṛṣasārasaṃgraha

Contents and analysis of chapters 1–12

Here follow short descriptions of the topics found in chapters 1–12 of the VSS—edited and translated in this volume—accompanied by brief discussions and analyses.⁷⁷

Adhyāya 1

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

Keywords: Brahmā, Brahman

Adhyāya 2

Perhaps a later, tantric, insertion?

2. śivāṇḍasaṃkhyā

⁷⁷ See a Sanskrit summary of the contents of the VSS, based on Naraharinath’s edition, in Acharya 2014, 61–72 **CHECK**.

Introduction

Adhyāya 3

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

Adhyāya 4

Adhyāya 5

Adhyāya 6

Adhyāya 7

Adhyāya 8

Adhyāya 9

Adhyāya 10

Adhyāya 11

Adhyāya 12

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

everybody is donating to everybody,

the final donor is Brahmā

lot of testing going on in the frame story and also

in chapter 12

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

when Viṣṇu reveals his identity

Topics in chapters 13–24

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Introduction to the Critical Edition

While it is probably unnecessary to argue in favour of producing a high-quality edition of any of the texts in the Śivadharmā corpus—given its importance for our understanding of the history of Śaivism—it is worth clarifying why the versions of the VSS and the other texts of the corpus as printed in Naraharinath 1998 are not satisfactory.⁷⁸ One could simply refer the reader to the apparatus in this new edition: the readings given in Naraharinath’s *editio princeps* rarely prove useful or are accepted against the manuscript evidence. One could also point out further problems in Naraharinath’s edition, such as countless typos, misreadings, and readings and omissions that may come from his low-quality sources,⁷⁹ and a lack of any critical apparatus or any documentation of the witness(es) used.⁸⁰ In addition to this, although it does not affect this volume, a great chunk of the text, verses 17.38–18.16, are missing in Naraharinath.

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

[T]extual criticism is often viewed as something to be learned by practice rather from reading about it. ... In fact, both translating and editing are something most Indologists have learned in a pragmatic way through examples from within the field, and some have managed to become quite good at it. ... [I]n most cases this approach is sufficient ...⁸¹

My experience is that when preparing critical editions, each text, and some-

⁷⁸ As West (1973, 61) puts it, following a long tradition of philologists: ‘Is your edition really necessary? That is the first question.’

⁷⁹ Just to quote a few from the first few verses: *sahasrādhyāyar uttamam* for *sahasrādhyāyam uttamam* (1.2b), *nāradasaṃhitām* for *bhāratasaṃhitām* (1.2d), *śaṃkha* for *śaṅkuḥ* (1.34b), omissions in 1.34cd–35, etc.

⁸⁰ He must have worked from paper manuscripts, see p. 9.

⁸¹ Hanneder 2009, 5.

Vṛṣasārasaṃgraha

times each manuscript or each chapter, *horribile dictu*, each verse, requires a slightly different approach, and these approaches keep changing during the editorial process. For example, the idea that there could be a connection between the linguistic oddities of the VSS’s language and classical Newar⁸² arose relatively late, and it did change my views on some textual problems and some of the solutions thereof, and led me to change some of my previously proposed emendations. Thus editing is always subjective in the sense that the method applied is influenced by the editor’s knowledge of the text, the genre, the milieu, etc., or in the case of this edition, the collective knowledge of all my colleagues who took part in VSS reading and brain-storming sessions throughout the years.

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

Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.⁸³ In the manuscript descriptions below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b, Bisschop 2018, Bisschop, Kafle, & Lubin 2021, Bisschop, Kafle, & Kiss forthcoming, and the catalogues I mention at some of the individual manuscript.⁸⁴

⁸² See p. xxx.

⁸³ As I remarked elsewhere (Kiss 2021, 185, n. 9): ‘Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19), it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.’

⁸⁴ I owe thanks to Florinda De Simini for sharing with me most of the manuscripts listed here, to Kengo Harimoto and Gudrun Melzer (Munich) for providing photos of

Introduction

In recently published and forthcoming critical editions of and articles on the Śivadharma corpus,⁸⁵ the sigla of the manuscripts used are made up of a letter signifying the script (e.g. ‘N’ for Nepālākṣara/Newari), a superscript letter for the current location where the manuscript is deposited (e.g. ‘C’ for Cambridge), and two (sometimes only one or even three) subscript digits echoing the last digit(s), if any, of the reference number of the manuscript in the library where it is located or, in the case of NGMPP reel numbers, the last two digits of the first part of the reel number.⁸⁶ Since in the case of the VSS all the manuscripts I utilised are written in some variant of the Nepālākṣara script,⁸⁷ in this publication I omit the first letter, making the letter for the current location non-superscript. This helps keeping the apparatus readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

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

Cambridge manuscripts

(N)C₉₄ Cambridge University Library, Add. 1694.1. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁸⁸ According to this catalogue, the date of creation of this manuscript is the 12th century, and its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Uttarottaramahāsamvāda*, 6) *Vṛṣasārasamgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193v. The recto side, online image no. 381, is an empty folio side. The text ends on f. 239r (online image no. 473). The text of the VSS is transmitted fully, without any folios or major sections of the text missing. The leaves transmitting the VSS are

the Munich MS, and to Nirajan Kafle for sharing a digital copy of the Paris MS with me.

⁸⁵ Bisschop 2018, Bisschop, Kafle, & Lubin 2021, and Bisschop, Kafle, & Kiss forthcoming.

⁸⁶ For details of this system and for the underlying reasons, see Bisschop 2018, 50–51.

⁸⁷ I have not used NGMCP B 219/3 NAK 4/2537 (paper, Maithilī script), and L₁₆ (paper, Devanāgarī script, see below).

⁸⁸ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

Vṛṣasārasaṃgraha

well-preserved. Some folio sides are faded and most folios are somewhat damaged on the right side, sometimes at other parts, and it seems from the images that some opaque-looking tape has been applied to protect these damaged sections. In my critical edition the broken off, completely lost, *akṣaras* are represented by ---, the illegible *akṣaras* under the tape by ✖ (‘illegible’). The quality of the readings of this manuscript is one of the best among the available witnesses, comparable only to K₈₂ and P₅₇, making it one of the most important sources for the VSS.

(N)C₄₅ Cambridge University Library, Add. 1645. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁸⁹ According to this catalogue, its dimensions are 4.4 × 61.7 cm. The manuscript is dated to (Nepāla) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyā di < trayodaśyām*,’ which converts to July 10/11 Monday/Tuesday, 1139 CE.⁹⁰ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Śivopaniṣad*, 5) *Umāmaheśvarasaṃvāda*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K₈₂ remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).⁹¹ This is more difficult to see in the case of the VSS, but

⁸⁹ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

⁹⁰ F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyaḍi 8 trayodaśyām* (retrieved 8 Dec 2021). The element *dvādaśīpyaḍi* could be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Alternatively, one could understand *yā* as a Newar genitive marker, *dvādaśī-yā di* meaning ‘the day of the twelfth.’ Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pyaḍi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (Skt. *ghaṭi/ghaṭikā*, Newar *ghaṭi*) the scribe finished copying the text. It is still not clear if we should take *dvādaśī* or *trayodaśyām* as the date. For help on the conversion of the date and for a detailed discussion on the colophon I am indebted to Kengo Harimoto.

⁹¹ Personal communication, 1 Dec 2021.

Introduction

indeed, they seem closely related.

(N)C₀₂ Cambridge University Library, Add. 2102. All available folios of this MS have been collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.⁹² According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The VSS starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,⁹³ which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottaramahāsaṃvāda*, which takes up twenty-three folios in C₉₄, and twenty folios in C₄₅. Thus this MS did most probably transmit all eight texts of the Śivadharm corpus.⁹⁴

This first folio of the VSS is in a hand which is different from the rest of the manuscript, but the hand changes back in the next folio.⁹⁵

⁹² <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

⁹³ Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā grhasthās ca [prāsā]dasthās ca ye nṛpāh.*

⁹⁴ Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

⁹⁵ Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasaṃgraha*.’ A hardly readable note in pencil to the same effect is visible at the top of the first folio side (f. 267r, ‘mode.....supply beg of Vṛṣasāra-saṃgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the last line of the younger folio. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins. See some more detail on this folio on p. 11

Vṛṣasārasaṅgraha

In this multiple-text manuscript, the VSS is transmitted in an incomplete form, that is to say, a number of folios are missing (most notably chapters 15–17). The first partially visible folio number is in image 184: the numeral characters 200+60 are visible (268v, according to the CUDL online catalogue). In image 186, the folio number 269 is clearly visible (f. 269v). In folio 270v, the continuous text is broken at verse 2.21c (*kāmarū*°), ff. 271 and 272 are missing, and the text resumes on f. 273r with verse 3.30b ([*ahiṃsā pa*] *ramaṃ sukham*). Folio 291 is missing (verses 12.87cd–12.113). In folio 296v (image no. 234) the text breaks off again at *vātaśūlair upadrutā | śukro* (verse 14.22b),⁹⁶ the next folio being 306r (starting with *carmatāś ca divi-jasundarīṣu*, verse 18.27b; nine folios and chapters 15–17 are completely missing).

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

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

Kathmandu palm-leaf manuscripts

(N)K₈₂ NGMPP A 1082/3, NAK 3/393. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.⁹⁷ According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5 cm. It is dated to Nepāla Samvat 189 (1068–69 CE).⁹⁸ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are

below.

⁹⁶ Of course, my verse numbering in chapters 13–24 may change slightly during the editing process.

⁹⁷ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

⁹⁸ See f. 12r line 2 of the *Dharmaṃputrikā* in this MS: *navottarāsītīyute sate bde āsāḍhaśuklasya tithau tṛtīye*, translated by De Simini 2016b, 252 n. 49 as: ‘in [the year] 189, in the 3rd lunar day of the bright [fortnight] of [the month] Āṣāḍha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

Introduction

transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasamgraha*, 7) *Dharmaputrikā*, 8) *Uttarottaramahāsamvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. iv (f. ir is a cover) and the text spans ff. iv–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the VSS.⁹⁹

(N)K₁₀ NGMPP A 10/5, NAK 1/1261. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.¹⁰⁰ According to this catalogue, the dimensions of the manuscript are 55 x 5.5 cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmaheśvarasamvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasamgraha*.

Some folios feature drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The VSS starts on exp. 44 (upper leaf, no folio number is visible here). The text continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards, so to say) up to 1.60 (*viṃśakoṭīṣu gulmeṣu ūrdhva*^o). Verses 1.60d–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains a single leaf of the *Umāmaheśvarasamvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmaheśvarasamvāda*. Exploring the presence of the VSS in this manuscript further, one should look at the expositions after no. 44. Exp. 45 contains the end of the *Śivopaniṣad*. The single leaf on exp. 46 is almost illegible but most probably contains a fragment of the *Gautamadharmasūtra*. The second line just above the string hole on the left reads ... *vīrud vanaspatīnām ca puṣpāṇi svavad ādadīte*..., which is a fragment of *Gautamadharmasūtra* 2.3.25 (12.28). The remaining parts of the VSS are to be found on exp. 47ff. The upper leaf on exp. 47 continues with VSS 3.16b–36ab, while the lower leaf contains a text that I have not been able to identify. The lower leaf in exp. 48 transmits 3.36cd–4.11ab, the upper one 4.11b–30a. The lower leaf in exp. 49 contains 4.30ab–47ab, the upper one 47d–68a, and so on so forth. Thus when reading the text from these images, after exp. 48, one has to start with the lower leaf and

⁹⁹ See a similar evaluation in Bisschop 2018, 56.

¹⁰⁰ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

Vṛṣasārasaṃgraha

continue with the upper one.

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.¹⁰¹ According to this catalogue, the dimensions of the manuscript are 58 × 6 cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottaramahāsaṃvāda*, 8) *Dharmaputrikā*. Ff. 209v–264v contain the VSS.

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

(N)K₃ NGMPP A 3/3 (= A 1081/5), NAK 5-737. I have collated this MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.¹⁰² According to this catalogue, the dimensions of the manuscript are 58.5 × 5.5 cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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

NGMPP A 11/3, NAK 5-738¹⁰³—the microfilm images of the folios containing the VSS are often blurred to an extent that makes them difficult to use.

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

¹⁰¹ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

¹⁰² http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra

¹⁰³ http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

Introduction

Kathmandu paper manuscripts

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

K₄₁ is a good example to see how relatively late witnesses, a paper MS, can be important. Its readings are relatively independent of most palm-leaf MSS, and seem to shed some light on what source(s) Naraharinath may have used because there are a great number of instances where E and K₄₁ (and K₁₀₇, see below) read together against most other witnesses. E.g., C₉₄, C₄₅, C₀₂, K₈₂, K₁₀, K₇, K₃, and M read *bhāratasaṃhitām*, or a slightly corrupt form of the same, in 1.2cd, while the two paper MSS K₄₁, and K₁₀₇, and Naraharinath’s E read (a clearly wrong) *nāradasaṃhitām*. Similarly, in 1.17cd most witnesses read *vettum arhasi*, while K₄₁, K₁₀₇, and E (and M!) read *vaktum arhasi*. In 1.44b, K₄₁ and E read *mṛddhe*¹⁰⁴ instead of *śṛṇu* and *śṛṇge* in all other witnesses. In some instances, the paper MSS K₄₁ and K₁₀₇ give readings that might be old or ‘original.’ E.g., 20.40d is missing in a great number of MSS (C₉₄, C₄₅, K₈₂, K₁₀), K₇ gives (improvises?) a less than perfect *tān nibodha dvijottamaḥ*,¹⁰⁵ while K₄₁, K₁₀₇, and E give a similarly imperfect *vijñeyā ca manīṣibhiḥ*.¹⁰⁶ Sometimes these two paper MSS either alter the text, or again, preserve older readings. E.g., in 16.34 K₄₁, K₁₀₇, and E give *bhagavān uvāca* against all other witnesses’ *maheśvara uvāca*. After 12.30d (*vipulaḥ punar abravīt*), K₄₁, K₁₀₇, and again E, insert a somewhat unnecessary *vipula uvāca*. These and many other examples could prove that Naraharinath used manuscripts that were close to K₄₁ and K₁₀₇, and some of the oddities in his edition originate in fact in actual readings rather than misreadings or 20th-century alterations.¹⁰⁷

¹⁰⁴ K₁₀₇ reads a similar *grdbhe*.

¹⁰⁵ One would expect the vocative *dvijottama*.

¹⁰⁶ The correct sandhi would be *vijñeyās ca*.

¹⁰⁷ Compare this with Bisschop, Kifle, & Lubin 2021, 58–59, especially the following piece of information: ‘According to the information kindly provided by Diwakar Acharya (personal communication), it may have been based on a Devanāgarī manuscript from the time of Raṇa Bahādur Shah (1775–1806).’

Vṛṣasārasaṃgraha

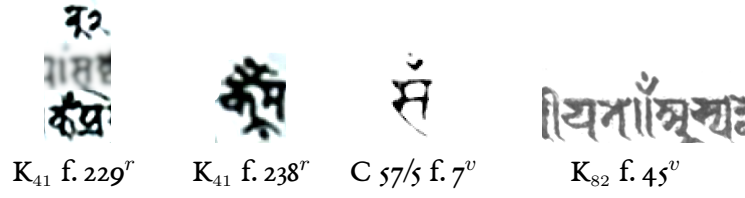


Figure 5: *Kākapadas*

Another fascinating phenomenon in K_{41} is traces of editorial activity. There is a rather peculiar *kākapada*, or editorial sign to mark omission, that could help us catch a perhaps 17–19th century editor red-handed while he is inspecting, correcting, and sometimes altering the text, and also while he is consulting older palm-leaf MSS. The sign can be spotted, e.g., in K_{41} on top of a *ku*, indicating that the syllable *ru*, given in the top margin, should be inserted there; doubled in the same MS to indicate a larger omission; in MS NGMPP C 57/5, another paper Śivadharma corpus multiple-text MS, to indicate an alternative reading; and in the much older palm-leaf MS, K_{82} , to indicate a missing passage, which is in fact to be found in at least two paper MSS (K_{41} and K_{107}) and in Naraharinath’s edition (see Figure 5).

Consulting Einicke 2009, a rich catalogue of editorial marks, one gets the impression that this type of *kākapada*, which has a dot in it, is not frequently seen. Two instances of such a *kākapada* occur in two NGMPP *Viṣṇudharmaśāstra* MSS from 1661 and 1713 CE,¹⁰⁸ one in the above mentioned Śivadharma MS NGMPP C 57/5 from 1826 CE,¹⁰⁹ and in a *Kālacakratantra* MS written in old Bengali script from 1446 CE, which has (most probably much later) corrections in Nepālākṣara script.¹¹⁰

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

¹⁰⁸ MSS G 18/2 and B 218/2, Einicke 2009, 161–162 and 236.

¹⁰⁹ Einicke 2009, 164 and 328.

¹¹⁰ Einicke 2009, 65–66 and 328. On p. 66, Einicke remarks: ‘Besonderheiten: Korrekturen einzelner Zeichen in späterer Newārī-Schrift am Rand’.

Introduction

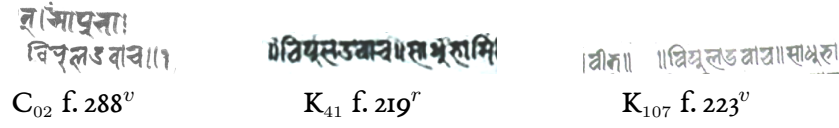


Figure 6: Insertion of *vipula uvāca* in C_{02}


To spot this, our anonymous editor had to carefully compare the old palm-leaf MS with the 17th-century paper MS.¹¹¹

These observations also shed some light on the origin of the first folio of C_{02} , which is in a hand that looks later than that in the rest of that MS.¹¹² Most old palm-leaf MSS start with *karmahetuḥ śarīrasya* etc. at VSS 1.14ab, while the two paper MSS K_{41} and K_{107} , and Naraharinath read *anarthayajña uvāca* || *karmahetuḥ śarīrasya*. The only palm-leaf MS that reads with the paper MSS is C_{02} , on its only folio that is written in a later hand. This at least tells us that the supplied first folio in C_{02} comes from a source that is closer to the paper MSS than to the old palm-leaf MSS, and it could also be another piece of evidence for editorial activity by someone who carefully examined these sources, and in addition, introduced fresh contamination. For this kind of easy-to-spot contamination, a good example is the insertion of the somewhat unnecessary *vipula uvāca* in palm-leaf NS C_{02} after 12.30, inspired by paper MS K_{41} , and/or K_{107} (see Figure 6). Note the tiny *kākapada* with the dot on the palm-leaf on the left and the insertion in a different hand in the margin below. It seems probable that our anonymous editor went through some paper MSS and noted differences in the palm-leaf MS C_{02} (and in K_{82} , see Figure 5).

(N) K_{107} NGMCP C107/7, NAK 9/537. Paper. Size: 37.1 × 10.8 cm. 174 folios. This MS is dated to NS 809 (1688–89 CE),¹¹³ Folios 1–88 are missing. These must have contained the *Śivadharmasāstra* and the *Śivadharmottara*.¹¹⁴ The MS thus contains only six texts: 1) *Śivadharmasamgraha* ff. 89r–133v, 2) *Umāmaheśvarasamvāda* ff. 134r–163v, 3) *Śivopaniṣad* ff. 164r–181r, 4) *Uttarottaramahāsamvāda* ff. 182r–206v, 5) *Vṛṣasārasamgraha* ff. 207r–251v, 6) *Dharmaputrikā* ff. 252r–262v.

¹¹¹ More on this in volume two.

¹¹² See p. 5.

¹¹³  (f. 262v). De Simini reads NS 803 (2016b, 253 n. 51). I prefer reading NS 809.

¹¹⁴ Cf. De Simini 2016b, 252 n. 48. See also an unfinished table of contents on f. 262r, which confirms that at least the *Śivadharmasāstra* was part of this bundle: || *asyānukramah* || *prathama śivadharmo nāma*.

Vṛṣasārasaṅgraha

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

Munich manuscript

M This MS is preserved at the Ludwig Maximilian University in Munich, Germany.¹¹⁵ It has no access number. I have collated the readings of this MS only for VSS chapters one and five as a test. I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmaheśvarasaṁvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṅgraha*, 6) *Uttarottaramahāsaṁvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṅgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is dated (f. 50r line 5): || *iti vṛṣasārasaṅgrāhe caturviṃśatimodhyāyah samāptah | samvat 192 māghakṛṣṇadivāpañcamyām || postakalikhitam iti* ||. The year 192 in Nepāl Samvat converts to 1071–1072 CE. The part of the MS that precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

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

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

Paris manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut d’études

¹¹⁵ Harimoto 2022, 596. See more detail in that paper.

Introduction

indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that transmits the VSS, thus we don’t have verses 1.58d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newar alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is relatively well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.¹¹⁶

Oxford manuscript

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

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

Kolkata manuscripts

(N)Ko₇₇ MS G4077 in the collection of the Asiatic Society, Kolkata.¹¹⁷ This is a palm leaf MS, transmitting the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it

¹¹⁶ This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

¹¹⁷ I am grateful to Daniella Cappello and Marco Francheschini for managing to obtain digital copies of most of the folios of this MS.

Vṛṣasārasaṃgraha

‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251). In spite of this, after collating this MS for 1.1–12 and 8.1–8, I abandoned it because its readings seemed rather useless.¹¹⁸

(N)Ko₇₆ MS G 4076 in the collection of The Asiatic Society, Kolkata.¹¹⁹ Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08 cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko₇₆ (MS G 3852), a Śivadharma corpus MS in the same collection lacking the VSS; see note 83 on page 2.

Tübingen manuscript

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

London manuscript

(N)L₁₆ This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śi-*

¹¹⁸ See, e.g., 8.1–8, as transmitted in this MS: *pañcasvādhyāyanam ihāmutra sukhārthinā | saivasāṅkhyā purāṇāṇ ca smārtabhāratasaṃhitā* ||8.1|| *saivatatvaṃ vicin-tata saivāpāsūpatadvaye | atra vistarata prokta tatvasārasamucaye* ||8.2|| *saṃkhyātatvaṃ tu saṃkhyeṣu bodhavya tatvacintakaiḥ | pañcatattvavibhāgena kīrtitāni maharṣibhiḥ* ||8.3|| *purāṇeṣu mahikoṣa vistareṇa prakīrtita | āyoyas ca tiryāṇ ca yatnataḥ samaveśayet* ||8.4|| *smārta varṇṇasamācāra dharmāṇyāyapravarttakam | śiṣṭācāro vikalpena grāhya tatva asahitaḥ* ||8.5|| *itihāsam adhīyānaḥ sarvajñaḥ sa naro bhavet | dharmārthakā-mamokṣeṣu saṃśayas tena chidyate* ||8.6|| *pañcoprasthavinigraha sṃnyāvamhito dvija | striyo vā garhitaḥ svargaḥ svayammuktis ca kīrtiyate | svapnopaghātaṃ viprendra di-vāsvapnaṃ ca pañcamah* ||8.7|| *agamyastri divārsyase dharmapatni ca vā bhavet | virud-dhastri na bhaveta varṇṇavarṇṇabhraṣṭādhikāma ca* ||8.8||

¹¹⁹ I am grateful to Sushmita Das for attempting to get a copy of this MS in March 2020, and to Daniella Cappello and Marco Francheschini, who managed to do so.

Introduction

vopaniṣad, 6) Uttarottaramahāsaṃvāda, 7) Vṛṣasārasaṃgraha, 8) Dharmaputrikā. This MS is described in Wujastyk 1985.

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

K₈₂ (f. 40r) reads:



[spha]ṭikāṃ=ram [= °kāṃbaram] eva ca | daśayogāsanāsino

L₁₆ (f. 38iv) gives:



sphaṭikāṃsatam eva ca || devayogāsanāsīto

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

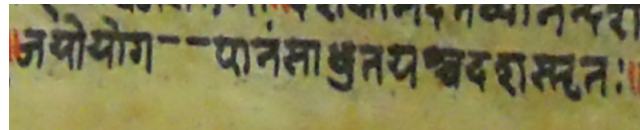
Here K₈₂ (f. 39v) reads:



[japo yogas tapo] dhyānaṃ svādhyāyaś ca daśa smṛtaḥ

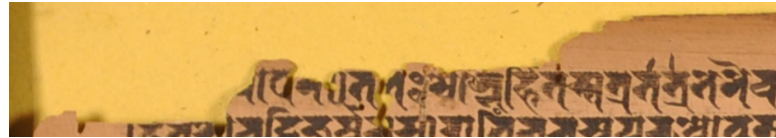
with *dhyā* and *svā* damaged;

L₁₆ (f. 38ir) cannot read the bit that is completely lost, and it misreads the damaged *dhyānaṃ* as *dhānaṃ*, *svādhyā* as *sādhū*:



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

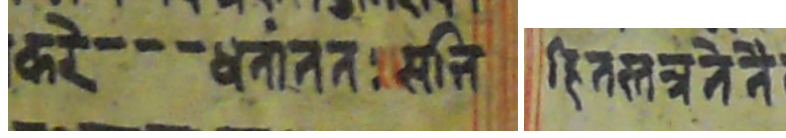
K₈₂ (f. 39r) gives:



Vṛṣasārasaṃgraha

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

L₁₆ (f. 38or) gives:



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

trying to make sense of the fragments. The examples above suggest that L₁₆ was copied directly from K₈₂ when the damage had already been done to K₈₂. For this reason, I have not collated its readings for VSS chapters I–I2.

Naraharinath's edition

(N)E Much has been said of Yogi Naraharinath's pioneering but problematic edition (the *editio princeps*) of the Śivadharma corpus (Naraharinath 1998).¹²⁰ My impression of the text of the VSS in Naraharinath's edition (pp. 580–678) is that its quality is considerably inferior to those of the other texts of the corpus. It may or may not be Naraharinath's fault; others must have been involved in the process of transcription, and the number and nature of the innumerable mistakes all over the text may also suggest a general problem with the typesetting process. In addition to this, it is now gradually becoming clearer and clearer that Naraharinath must have used late paper MSS, and some of the oddities in his text and some of the alterations that are difficult to explain come in fact therefrom. See the description of K₄₁ and K₁₀₇ above. In spite of all the noise in Naraharinath's edition, it was useful to have his text as a starting point, and it is sometimes useful to consider his readings. Therefore I have recorded the readings found in his publication for all twelve chapters given in my critical edition.

¹²⁰ See, e.g., De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, and Bisschop, Kafle, & Lubin 2021, 55.

Introduction

Editorial policies

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

SDh MSS from Nepal
stemma...

वृषसारसंग्रहः

[प्रथमो ऽध्यायः]

[स्तुतिः]

अनादिमध्यान्तमनन्तपारं
सुसूक्ष्ममव्यक्तजगत्सुसारम् ।
हरीन्द्रब्रह्मादिभिरासमग्रं
प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥ १ : १ ॥

[जनमेजयवैशम्पायनसंवादः]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।
पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥ १ : २ ॥

✧

1a cf. ŚDhU 10.6 : आदिमध्यान्तनिर्मुक्तः स्वभावविमलः प्रभुः । सर्वज्ञः परिपूर्णश्च शिवो ज्ञेयः शिवागमे ॥ 2c cf. MBh 1.2.70ab : एतत्पर्वशतं पूर्णं व्यासेनोक्तं महात्मना

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

✧

(1a) ०न्तमनन्त०] Σ, ०न्तमन्त० C₄₅^{ac} • ०पारं] C_Σ K₇ MK₄₁ K₁₀₇ E, ०पारगं K₈₂ K₁₀ K₃ K₇₇ (1b) सुसूक्ष्म०] Σ, शुसूक्ष्म० C₀₂ • ०व्यक्त०] Σ, ०व्य० K₇₇ • ०जगत्सुसारम्] C₉₄ C₄₅ K₈₂ K₇ MK₇₇ K₄₁ K₁₀₇ E, ०जगत्सुसारं C₀₂, ०जगत्सुरासुरं K₁₀, ०जगत्सुसारम् K₃ (1c) हरी०] Σ, हरीं K₇₇ • ०भिरासमग्रं] Σ, ०भिर्यत्समग्रं M (unmetr.), ०भिरासमग्रं K₁₀₇ (1d) वृष०] Σ, ०वृषो C₉₄^{ac} (2a) ०स्रिकं] Σ, ०स्रकं K₄₁ • ग्रन्थं] Σ, ग्रंथं K₇₇ (2b) सहस्राध्यायमु०] Σ, सहश्रध्यायमु० C₀₂, सहस्राध्यायरु० E (2c) पर्व चास्य] C₉₄ K₈₂ K₁₀ K₇ M^{pc}, पर्वचास्य C₄₅, पर्वमस्य C₀₂ K₃ M^{ac} K₄₁ K₁₀₇ E, पूर्व चास्य K₇₇ • शतं पूर्णं] Σ, त C₀₂, शतं पूर्णं K₇₇ (2d) श्रुत्वा] Σ, श्रद्धा C₄₅ • भारतसंहिताम्] C₉₄ C₄₅ K₈₂ K₁₀ K₇ MK₇₇, भारतसंहिता C₀₂, भारतसंहितं K₃, नारदसंहिताम् K₄₁ K₁₀₇ E

वृषसारसंग्रहे

अतृप्तः पुनः प्रच्छ वैशम्पायनमेव हि ।
जनमेजयेन यत्पूर्वं तच्छृणु त्वमतन्द्रितम् ॥ १:३ ॥

जनमेजय उवाच ।
भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।
अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ १:४ ॥

द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।
कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥ १:५ ॥

✧

4ab = MBh 13.112.9ab

✧

(3a)] em., अतृप्तः पुनः प्रच्छ C_{94} , अतृप्तः पुनः प्रच्छ $C_{45}K_{82}K_{10}K_7$, अतृप्तः पुनः प्रच्छ C_{02} , अतृप्तः पुनः प्रच्छ K_3 , अतृप्तः पुनः प्रच्छ M , प्रच्छ पुनः तृप्तो K_{77}° , अतृप्ताः पुनः प्रच्छ K_{41} , अतृप्तः पुनः प्रच्छ K_{107} , अतृप्ताः पुनः प्रच्छ E (3b) वैशम्पायनं] Σ , वेसम्पायनं C_{02} (3c)] $C_{94}^{pc}C_{45}K_7K_3K_{41}K_{107}E$, जनमेजये यत्पूर्वं C_{94}^{ac} , जनमेजयेन यत्पूर्वं C_{02} , जनमेजयेन यत्पूर्वं K_{82} , जनमेजयेन यत्पूर्वं K_{10} , जनमेजयेन यत्पूर्वं M , जनमेजयेन यत्पूर्वं K_{77}° (3d) तच्छृणु त्वमं] $C_{94}C_{45}K_{82}K_7MK_{41}K_{107}E$, तच्छृणु त्वमं C_{02} , --- K_{10} , तच्छृणु त्वमं K_3 , तच्छृणु त्वमं K_{77}° • तन्द्रितम्] $C_{94}C_{45}K_7K_3MK_{77}^\circ K_{41}K_{107}E$, तन्द्रितः $C_{02}K_{82}$, --- K_{10} (4) जनमेजय] Σ , जनमेजय C_{02} (4a) भगवन्सं] $C_{94}C_{45}K_{82}K_{10}K_7K_{77}^\circ K_{41}K_{107}E$, भवावंसं C_{02} , भगव सं K_3 , भगवं सं M • धर्मज्ञ] Σ , धर्मज्ञ K_{82} , धर्मज्ञः K_3 (4b) विशारद] $C_{94}K_{10}K_7K_3K_{41}$, विशारदः $C_{45}C_{02}K_{82}K_{77}^\circ K_{107}E$, विशारदम् M (4c) अस्ति धर्मं] $C_{94}K_{82}K_{10}K_7K_{41}K_{107}E$, अस्ति धर्मः C_{45} , अस्ति धर्मं $C_{02}MK_{77}^\circ$, अधर्म K_3 • परं गुह्यं] $C_{94}K_{10}K_3MK_{77}^\circ K_{41}K_{107}E$, परो गुह्य C_{45} , परं गुह्य $C_{02}K_{82}$, परगुह्यं K_7 (4d) तारणम्] Σ , तारणा K_{77}° (5a) द्वैपायनं] Σ , द्वैपायनं C_{02} , वैसापायनं K_{77}° • मुखोद्गीर्णं] $C_{94}C_{45}K_{82}K_{10}K_7K_{41}K_{107}$, मुखोद्गीर्णं $C_{02}K_{77}^\circ$, मुद्गीर्णं K_3 , मुखं गीर्णं M^{ac} , मुखां गीर्णं M^{pc} , मुखाद्गीर्णं E (5b) धर्मं वा यद्विं] $C_{94}K_{82}K_{10}K_7K_{41}K_{107}E$, धर्मं यत्तद्विं C_{45} , धर्मवत्यद्विं $C_{02}K_{77}^\circ$, धर्मं वा यद्विं K_3 , धर्मवाक्यं द्विं M • उत्तमं] Σ , उत्तमः C_{02} , उत्तमः M (5c) हि मे तृप्तिं] $C_{94}K_{82}K_{10}K_7K_{41}K_{107}E$, हि मे तृप्तिं $K_3K_{77}^\circ$, प्रसादेन M (5d) यत्नात्तपोधनं] $C_{45}K_{82}K_{10}K_7K_{41}K_{107}E$, यत्नात्तपोधनः C_{02} , यत्ना तपोधन K_3 , यत्नन्तपोधन M , यत्नात्तपोधनं K_{77}°

प्रथमो ऽध्यायः

वैशम्पायन उवाच ।
 शृणु राजन्नवहितो धर्माख्यानमनुत्तमम् ।
 व्यासानुग्रहसम्प्राप्तं गुह्यधर्मं शृणोतु मे ॥ १:६ ॥
 अनर्थयज्ञकर्तारं तपोव्रतपरायणम् ।
 शीलशौचसमाचारं सर्वभूतदयापरम् ॥ १:७ ॥
 जिज्ञासनार्थं प्रश्नैकं विष्णुना प्रभविष्णुना ।
 द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥ १:८ ॥

[ब्रह्मविद्या]

[विगतराग उवाच ।]
 ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।
 स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥ १:९ ॥

❖

⑥ वैशम्पायन उवाच] Σ , om. M^{ac} , वै ॥ वैशम्पायन K_{107} ⑥a राजन्न०]
 Σ , राजन्न० K_3 , राजन० M • ०हितो] Σ , ०हितं K_{41} ⑥b ०ख्यानमनुत्तमम्]
 $C_{94}K_{82}K_{10}K_7ME$, ०ख्यानमुत्तमम् C_{45} , ०ख्यानमुत्तमम् C_{02} , ०धर्मव्याख्यानमुत्तमं
 K_3 (hypermetr.), ०ख---मनुत्तमं K_{77}^o , ०ख्यानमनुत्तमः K_{41} , ०ख्यानमुत्तमः K_{107}
 ⑥c ०प्राप्तं] Σ , ०प्राप्त C_{02} ⑥d ०धर्मं] Σ , ०र्म C_{02} , ०धर्म K_{77}^o • शृणोतु] Σ ,
 शृणोत C_{02} • मे] Σ , मै C_{45} ⑦a ०कर्तारं] Σ , ०कर्त्तन्तं K_{10} ⑦b ०व्रत०] Σ ,
 ०प्रत० M • ०यणम्] $C_{94}C_{45}K_{10}MK_{77}^oK_{41}K_{107}E$, ०यन C_{02} , ०यणः K_{82} , ०यनं K_7 ,
 ०यणं K_3 ⑦c ०चारं] Σ , ०चार K_{77}^o ⑦d ०परम्] $C_{94}C_{45}K_{82}K_7MK_{41}K_{107}$
 E , ०न्वितम् $C_{02}K_3K_{77}^o$, ०परं K_{10} ⑧a ०र्थं प्रश्नैकं] $C_{45}K_{82}K_{10}K_7$, ०र्थं प्रश्नैकं C_{94}
 K_3 , ०र्थप्रश्नैकम् $C_{02}K_{41}K_{107}E$, ०र्थप्रश्नैकं M , ०थप्रश्नैक K_{77}^o ⑧b प्रभ०] Σ , प्रभु०
 C_{02} , प्राभ० K_7 ⑧c ०धरो] Σ , ०॰रो C_{94} , ०धरा K_{10} ⑧d ०न्वितः] $C_{94}C_{45}$
 $K_{82}K_{10}K_7K_{77}^oK_{41}K_{107}E$, ०न्वितं $C_{02}K_3M$ ⑨a कथं] Σ , कथ K_{77}^o • ज्ञेया] $C_{94}K_{82}$
 $K_{10}K_7MK_{77}^oK_{41}K_{107}$, ज्ञेयं $C_{45}C_{02}$, ज्ञेय K_3 , भूयो E ⑨b ०वर्ण०] Σ , ०वर्णा० E
 • ०वर्जिता] $C_{94}C_{45}K_{82}K_{10}K_3MK_{41}K_{107}E$, ०वर्जितं C_{02} , ०वर्जिताः K_7 , ---ता K_{77}^o
 ⑨c ०व्यञ्जन०] Σ , ०व्यञ्जन० E ⑨cd ०मुक्तमक्ष०] $C_{94}C_{02}K_{82}K_{10}K_7K_{107}E$,
 ०मुक्त अक्ष० $C_{45}K_{77}^o$, ०मुक्तं अख० K_3 , ०मुक्तं अक्ष० M , ०म्मुक्तमक्ष० K_{41} ⑨d
 किमु तत्परम्] $C_{94}K_{82}K_7K_{77}^oK_{41}K_{107}E$, किमतः परम् $C_{45}C_{02}$, किमतत्परं $K_{10}K_3M$

वृषसारसंग्रहे

अनर्थयज्ञ उवाच ।

अनुचार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।

निर्मलं सर्वगं सूक्ष्ममक्षरं किमतः परम् ॥ १:१० ॥

[कालपाशः]

विगतराग उवाच ।

देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।

यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ १:११ ॥

कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।

स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।

एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ १:१२ ॥

✧

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

✧

(10a) अनुचार्य०] $C_{94}C_{45}K_{82}K_{10}MK_{41}K_{107}E$, अनुचार्य० $C_{02}K_7K_3$, अन्त्रचाय० K_{77}° (10ab) ०सन्दिग्धमविच्छिन्नमनाकुलम्] $C_{94}C_{45}K_{82}K_7K_3MK_{41}K_{107}E$, ०विच्छिन्नसन्दिग्धमनाकुलम् C_{02} , ०सन्दिग्धमनच्छिन्नमनाकुलम् K_{10} , ०सन्दिग्धमविच्छिन्नमनाकुलम् K_{77}° (10c) ०गं] Σ , ०ग K_{77}° (10c) ०क्षरं किमतः परम्] $C_{45}M$, ०क्षरं किमु तत्परम् $C_{94}K_{82}K_{10}K_7E$, ०क्षरं किमतत्परं $C_{02}K_3K_{107}$, ०क्षर किमतः परं K_{77}° , ०क्षराङ्कमतत्परं K_{41} (11) ०राग उवाच] Σ , ०रागोवाच K_3 (11a) देहे क्ष०] $C_{94}C_{02}K_7$, देहात्क्ष० C_{45} , देहक्ष० $K_{82}K_{10}K_3MK_{77}^{\circ}K_{41}K_{107}E$ • याते] Σ , यान्ते K_3 (11b) ०जलाग्निशिवादिभिः] $C_{94}C_{45}K_{82}K_{10}K_7MK_{41}K_{107}E$, ०जलाग्निशिवादिभिः C_{02} , ०जलाग्निं शि०दिभिः K_3 , ०जालादिशिवादिभिः K_{77}° (11c) ०दूतैः] Σ , ०दूतैः $C_{02}K_3$ • कथं] Σ , कथ K_{77}° • नीतो] $C_{94}C_{45}K_{82}K_{10}K_7K_3$, नीत्वा C_{02} , नीतः M , नीते K_{77}° , नीता $K_{41}K_{107}E$ (11d) निरालम्बो] Σ , निरोलया K_{41} , निरोरैन्वो K_{107} • निरञ्जनः] Σ , निरञ्जन C_{02} , निरञ्ज० K_{77}° (12a) ०पाशैः] Σ , ०पाशे C_{02} , ०पाशैः K_3 • बद्धो] Σ , बद्धो C_{45} , बद्ध K_3 (12b) निर्देहश्च] $C_{94}C_{45}K_{82}K_{10}K_7M^{pc}$, निर्देहः स C_{02} , निर्देहस्य K_3 , निर्देहन्म M^{ac} , निदेहश्च K_{77}° • व्रजेत्] Σ , भवेत् K_{10} (12c) स्वर्गं] $C_{94}C_{45}K_{82}K_{10}K_7K_{41}K_{107}E$, स्वर्ग $C_{02}K_3M$, स्वागं K_{77}° • स] Σ , सं $K_{10}M$ • याति] $K_{82}K_{10}K_7K_3MK_{77}^{\circ}K_{41}K_{107}$, यान्ति $C_{\Sigma}E$ (12d) निर्देहो] Σ , निदेहो K_{77}° (12e) एतन्मे संशयं] $C_{\Sigma}K_7MK_{41}K_{107}E$, एतन्मे संशये K_{82} , एतन्मे संशयो $K_{10}K_3$, एवं विस्मयसंसय K_{77}° (12f) ०तुमिच्छामि] Σ , ०तुमि C_{45}

प्रथमो ऽध्यायः

अनर्थयज्ञ उवाच ।
 अतिसंशयकष्टं ते पृष्ठो ऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १:१३ ॥
 कर्महेतु शरीरस्य उत्पत्ति निधनं च यत् ।
 सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥ १:१४ ॥
 तेनैव सह संयाति नरकं स्वर्गमेव वा ।
 सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥ १:१५ ॥
 हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।
 यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥ १:१६ ॥

❖

⑬ अनर्थयज्ञ उवाच] Σ , om. K_{82}^{ac} ⑬a] $C_{45}K_{82}K_{10}K_7M^{pc}K_{107}$, अतिसंश-
 यकष्टन्ते C_{94} , अतिसंशयकष्टम्मे $C_{02}M^{ac}E$, अतिसंशयकष्टो मो K_3 , अतिसंशयकष्टञ्च
 K_{77}^o , अतिसंशयकष्टन्ते पा K_{41} ⑬b द्विजसत्तम] $C_{94}C_{45}K_{82}K_{10}K_7MK_{41}K_{107}$
 E , च द्विजोत्तमः $C_{02}K_{77}^o$, द्विजसत्तमः K_3 ⑬c ऽज्ञेयं] $C_{94}C_{45}K_{82}K_7$, ऽज्ञेय
 $C_{02}K_{10}K_3MK_{77}^oK_{41}K_{107}E$ • मनुष्यैस्तु] $C_{94}K_{82}K_{10}K_7MK_{77}^oK_{41}K_{107}E$, मनुष्यैश्च C_{45} ,
 मणुक्षैस्तु C_{02} , मनुष्यैस्तु K_3 ⑭a कर्म०] $C_{94}C_{45}K_{82}K_{10}K_7K_3MK_{77}^o$, अनर्थयज्ञ
 उवाच ॥ कर्म० $C_{02}K_{41}K_{107}E$ • ०हेतु] Σ , ०हेतुः C_{45} , ०हेतु C_{02} • शरीरस्य] Σ ,
 शरीरस्यं C_{02} , स---स्य K_{77}^o ⑭b उत्पत्ति नि०] $C_{94}C_{45}K_{82}K_{10}K_7K_{77}^oK_{41}K_{107}$
 E , उत्पत्तिनि० $C_{02}K_3$, उत्पत्तिर्नि० M • च यत्] Σ , च यः K_{10} , यत् K_3 ⑭c
 सुकृतं] Σ , सुकृतकृतन् C_{02} , सुकृत K_3 • चैव] Σ , वापि $K_3K_{77}^o$ ⑭d पाश०] Σ ,
 पासा० K_{77}^o • ०हृतम्] Σ , ०हृतः C_{02} ⑮a तेनैव] Σ , तेनेव $C_{02}K_3$ • सह संयाति]
 $C_{94}C_{45}K_{82}K_{10}K_7K_{107}E$, सह सा यान्ति $C_{02}K_3$, सह सा याति M , सह संयान्ति K_{77}^o ,
 सहं स याति K_{41} ⑮b नरकं स्वर्ग०] Σ , नरकदुर्ग० K_{77}^o • वा] $C_{94}K_{10}K_7M$
 $K_{41}K_{107}E$, च $K_{82}K_3K_{77}^o$ ⑮c सुख०] Σ , सुखं M • ०दुःखं] $C_{94}C_{45}K_{82}K_7M$,
 ०दुःख $C_{02}K_{10}K_{77}^oK_{41}K_{107}E$ ⑮d भोक्तव्यं] Σ , भोक्तव्य K_{77}^o • ०सम्भवम्] C_{94}
 $C_{45}K_{82}K_{10}K_7M$, ०सम्भवः $C_{02}K_{41}K_{107}E$, ०संभावात् K_{77}^o ⑯a हेतुनानेन] Σ ,
 हेतुना तेन K_{77}^o , हेतुनाने K_{107}^{ac} • ०न्द्र] Σ , ०न्द्रः K_{10} ⑯b देहः] $C_{94}C_{45}K_{82}K_7$
 E , देहे C_{02} , देह $K_{10}MK_{77}^oK_{41}$, देहं K_{107} • नृणाम्] Σ , नृणा $C_{45}C_{02}$ ⑯c] em.,
 यं कालपाशमित्याहुः $C_{94}C_{45}K_{82}$, कालपासेति सत्वाह C_{02} , यं कालपाशमित्याहुः K_{10}
 $K_7K_{41}E$, कालपाषेति पस्त्वेह M , यां कालपासमित्याहुः K_{77}^o ⑯d ०व्रत] C_{94}
 $K_{82}K_{10}K_7MK_{41}E$, ०व्रतः $C_{45}C_{02}K_{77}^o$

वृषसारसंग्रहे

न त्वया विदितं किञ्चिज्ज्ञास्यसि कथं द्विज ।
 कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥ १:१७ ॥
 कलाकलितकालं च कालतत्त्वकलां शृणु ।
 त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥ १:१८ ॥
 कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।
 त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥ १:१९ ॥
 मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।
 अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥ १:२० ॥
 समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।
 शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ।
 षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ॥ १:२१ ॥

21 K₁₀ omits verses 21ef–24ab

✧

(17a) विदितं] Σ , विदित C₀₂ (17ab) किञ्चिज्ज्ञास्यसि] C₄₅M, किञ्चिद्वि० C₉₄K₈₂K₁₀
 K₇K₄₁E, किद्वि० C₉₄, किञ्चि जि० C₀₂ (17b) कथं द्विज] Σ , ~~~~~~म
 त्वया विदितं किञ्चिद्विज्ञास्यसि (cancelled) कथं द्विज C₀₂ (17c) कालपाशं च] Σ ,
 कालपाशेति M (17d) वेत्तुमर्हसि] C₂K₈₂K₁₀, वेत्तुमर्हसि K₇, वेत्तुमर्हसि MK₄₁
 E (18a) कला०] Σ , काला० C₀₂K₈₂ • ०कलित०] Σ , ०कन्मित० K₄₁ • ०कालं
 च] Σ , ०कालश्च ME (18b) ०कलां] C₉₄C₀₂K₁₀K₄₁E, ०कला C₄₅K₇, ०विधि
 K₈₂, ०कलाः M (18c) त्रुटिद्वयं] C₉₄C₀₂K₇E, त्रुटिद्वय C₄₅K₁₀, त्रुटिद्वयं K₈₂M,
 त्रुविद्वयं K₄₁ • ०मेषस्तु] Σ , ०मेवस्तु C₉₄, ०मेषद्वि० K₈₂ (18d) निमेषद्वि०] Σ ,
 निमेषाद्वि० M (19a) ०गुणिता काष्ठा] Σ , ०गुणितं काष्ठा M, ०गुणितं काष्ठी K₄₁
 (19b) काष्ठा वै त्रिंशतिः] C₉₄K₈₂K₁₀K₇K₄₁E, वै त्रिंशता C₄₅, काष्ठा वै त्रिंशति C₀₂,
 काष्ठान्वै त्रिंशति M (19c) मुहूर्तश्च] Σ , मुहूर्त C₄₅, मुहूर्तश्च E (19d) मानुषेन]
 Σ , मानुषश्च C₀₂ • ०त्तम] C₂K₈₂K₇C₄₁E, ०तमः K₁₀M, ०त्तमः K₇ (20a)
 मुहूर्त०] Σ , मुहूर्ता M, मुहूर्त E (20b) ०धाः] Σ , ०धा K₄₁ (20c) ०रात्रं]
 Σ , ०रात्र M (20d) ०नीषिणः] Σ , ०नीषिन M (21a) समा] Σ , मास C₀₂,
 समा समाया K₄₁ • ०मासाश्च] C₉₄C₄₅K₈₂K₁₀K₇K₄₁, ०मासश्च C₀₂E, मासाहुः M
 (21b) काल०] Σ , कला० K₇ (21c) शतं] Σ , शत० K₄₁E (21d) मानुष०]
 Σ , माणुष्य० C₄₅C₀₂ (unmetr.) (21e) षष्टिं चैव] C₂K₇M, षष्टिं वर्ष० K₈₂K₄₁,
 षष्टिश्चैव E (21f) ०युगः] Σ , ०युग ME

प्रथमो ऽध्यायः

द्विगुणः कलिसंख्यातो द्वापरो युग संज्ञितः ।
 त्रेता तु त्रिगुणा ज्ञेया चतुः कृतयुगः स्मृतः ॥ १:२२ ॥
 एषा चतुर्युगासंख्या कृत्वा वै ह्येकसप्ततिः ।
 मन्वन्तरस्य चैकस्य ज्ञानमुक्तं समासतः ॥ १:२३ ॥
 कल्पो मन्वन्तराणां तु चतुर्दश तु संख्यया ।
 दश कल्पसहस्राणि ब्रह्माहः परिकल्पितम् ।
 रात्रिरेतावती प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥ १:२४ ॥
 रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।
 अहागमे तथैवेह उत्पद्यन्ते चराचरम् ॥ १:२५ ॥
 परार्धपरकल्पानि अतीतानि द्विजोत्तम ।
 अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥ १:२६ ॥

✧

(22a)] $C_{\Sigma}K_{82}K_7$, कलिसंख्यास्तु द्विगुणो M , द्विगुर्णः कलिसंख्यातो K_{41} , द्विगुणा
 कलिसंख्यातो E (22b)] Σ , द्वापरः युगः संज्ञिकम् M , द्वापरे युग संज्ञितः E
 (22c) त्रेता] $C_{94}C_{45}K_{82}K_{41}E$, त्रेता $C_{02}M$, त्रेता K_7 • त्रिगुणा] Σ , तृगुणो M •
 ज्ञेया] Σ , ज्ञेयः M (22d) •युगः] Σ , •युग E (23b) ह्ये०] Σ , हे० K_7 •
 •सप्ततिः] Σ , •सप्तति M (23c) चैकस्य] Σ , om. $K_{82}M^{ac}$ (23d) •क्तं] Σ ,
 •क्त M (24a) कल्पो] C_{45} , कल्प $C_{94}C_{02}K_{82}K_7MK_{41}E$ • मन्वन्त०] Σ , न्वन्त०
 M^{ac} , मन्वन्त० M^{pc} (24b) •दश] Σ , •दश C_{45} • संख्यया] Σ , संक्षया M (24d)
 •आहः] Σ , •आह C_{94} • परिकल्पितम्] $C_{94}K_7$, करिकल्पितम् C_{45} , परिकल्पितः
 $C_{02}K_{10}MK_{41}E$, परिकीर्तिताः K_{82} (24f) •दर्शिभिः] Σ , •दर्शिभि M (25a)
 •गमे] Σ , •गम K_{41} • प्रलीयन्ते] Σ , प्रलीयते C_{45} (25b) सर्वं च०] Σ , सर्वश्च०
 M (25c) अहागमे] $C_{\Sigma}K_{82}K_7$, अहाग--- K_{10} , अहरागमे M (unmetr.), अहागम
 K_{41} , अहागमे E (25d) •पद्यन्ते] Σ , •पद्यन्ति M (26a) •र्ध०] Σ , •र्ध K_{10} ,
 •ध० K_{41} (26cd) •वाहुर्भृ०] $C_{94}C_{45}K_{82}K_7K_{41}E$, •वाहु भृ० $C_{02}K_{10}M$ (26d)
 •महर्षयः] $C_{\Sigma}K_{82}K_{10}K_{41}E$, •महयः K_{82} , •महर्षयः K_7 , •महर्षिभिः M

वृषसारसंग्रहे

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

[परार्धादि]

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

✧

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

✧

(27a) ०आर्क०] Σ , ०आर्का० M^{ac} • ०तारेन्दु] Σ , ०तारैन्दु M (27b) भ्रमतो]
 Σ , भुमनो K_{41} • दृश्यते त्विह] $C_{94}K_{82}K_{10}K_7K_{41}E$, दृश्यन्दिह C_{45} , दृश्यते त्विहः
 C_{02} , दृश्यते त्विहः M (27c) भ्रमित्वैव] $corr.$, भ्रमत्वैव $C_{94}K_{82}K_7E$, भ्रमत्वैव
 $C_{45}K_{10}M$, भ्रमत्वैह C_{02} , भ्रमत्यैव K_{41} (27d) ०श्रमं] $C_{\Sigma}K_{82}K_7K_{41}E$, ०श्रमो K_{82}^{ac} ,
 ०श्रामन् K_{10} , ०श्रामो M • विद्महे] Σ , विग्रहे C_{45} , विद्यते M (28b) कालः] Σ ,
 काल E (28c) कालस्य] Σ , कालःस्य M^{ac} • वशगाः] Σ , वशगा E (28d)
 कालवशकृ०] Σ , कालो वशकृ० M (29b) देवराजा] Σ , देवराज ME • ०त्तम] Σ ,
 ०त्तमः M (30a) कालो] $C_{94}C_{45}K_{82}$, काल $C_{02}K_{10}K_7MK_{41}E$ (30b) ब्रह्मा विष्णुः
 परः] C_{45} , ब्रह्मविष्णुपरः $C_{94}K_7MK_{41}$, ब्रह्मा विष्णु परः $C_{02}K_{82}K_{10}$, ब्रह्मविष्णुपर E
 (unmetr.) (31a) श्रुतं वै] Σ , श्रुतो वः M • ०चक्रं तु] Σ , ०चक्रस्य C_{02} , ०चक्रत्तु
 M (31b) विनिःसृतम्] $corr.$, विनिसृतम् $C_{\Sigma}K_{82}K_{10}K_7MK_{41}E$ (unmetr.) (31c)
 परार्धं च] $C_{45}C_{02}K_{82}K_{10}K_7K_{41}E$, परार्द्धं च C_{94} , परार्धञ्च M^{ac} , परार्धञ्चे M^{pc} • परं
 चैव] Σ , पराञ्चैव MK_{41} (31d) वः] Σ , नः M^{pc} , यः E • ०दीपितम्] Σ , ०दीयतां
 M

प्रथमो ऽध्यायः

अनर्थयज्ञ उवाच ।
 एकं दशं शतं चैव सहस्रमयुतं तथा ।
 प्रयुतं नियुतं कोटिर्बुदं वृन्दमेव च ॥ १:३२ ॥
 खर्वं चैव निखर्वं च शङ्कु पद्मं तथैव च ।
 समुद्रो मध्यमन्तं च परार्धं च परं तथा ॥ १:३३ ॥
 सर्वे दशगुणा ज्ञेयाः परार्धं यावदेव हि ।
 परार्धद्विगुणेनैव परसंख्या विधीयते ॥ १:३४ ॥
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।
 पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥ १:३५ ॥

❖

33ab = BrahmaṇḍaP 3.2.101

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

❖

(32) अनर्थयज्ञ उवाच] Σ, om. K₈₂^{ac} (32b) सहस्रं] Σ, साहस्रं M • ०युतं]
 Σ, ०तन् K₁₀ (32c) प्र०] Σ, प० K₄₁ (32cd) कोटिम०] Σ, कोटिर० K₇ (32d)
 ०र्बुदं] Σ, ०बुदं K₇ (33a) निखर्वं च] Σ, निखर्वं तु K₁₀, निसर्वश्च M (33b) शङ्कु]
 Σ, शंख E • पद्मं] Σ, पद्म M (33c) समुद्रो] Σ, समुद्रं M • मध्यमन्तं च]
 C_ΣK₈₂^{ac}MK₄₁, मध्यमान्तं च K₈₂^{pc}, मध्यमन्तश्च K₁₀, मध्यमन्तश्च K₇ (33d)]
 Σ, परार्द्धपरद्वेगुणाम् M (34a) सर्वे] Σ, सर्व K₄₁ (34b) परार्धं] K₇, परार्ध
 C₉₄, परार्ध C₄₅C₀₂K₈₂K₁₀MK₄₁ • यावदेव] Σ, दशदव K₄₁ (34c) परार्धं] Σ,
 परार्ध K₇ (34d) ०संख्या] Σ, ०संख्या M (35ab)] C_ΣK₁₀K₇^{pc}K₄₁E, परात्परतरं
 नास्ति इति मे निश्चिता मति K₈₂K₇^{ac}, परात्परतरन्नास्ति इति मे निश्चिता मति M (35c)
 ०वेदं] C₉₄E, ०वेदे C₄₅C₀₂K₁₀K₇K₄₁, ०वेदा K₈₂, ०वेदैः M (35d) ०ख्याता]
 C₉₄C₄₅K₈₂, ०ख्यातं C₀₂K₁₀K₇MK₄₁E • ०त्तम] Σ, ०तम M

वृषसारसंग्रहे

[ब्रह्माण्डम्]

विगतराग उवाच ।

ब्रह्माण्डं कति विज्ञेयं प्रमाणं ज्ञापितं क्वचित् ।

कति चाङ्गुलिमूर्ध्वेषु सूर्यस्तपति वै महीम् ॥ १:३६ ॥

अनर्थयज्ञ उवाच ।

ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।

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

पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।

ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥ १:३८ ॥

शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।

दश नाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ १:३९ ॥

✧

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

✧

(36a) ब्रह्माण्डं] Σ , ब्रह्माण्ड C_{02} (36b)] conj., प्रमाणं चापितं क्वचित् $C_{\Sigma}K_{82}$
 $K_{10}K_{41}E$, प्रमाञ्चापितत् क्वचित् K_7 , प्रमाणञ्चापितां कति M (36c) ०र्ध्वेषु] em.,
 ०र्ध्वेषु $C_{\Sigma}K_{82}K_{10}K_7MK_{41}E$ (36d) सूर्यस्त०] Σ , र्यो M^{ac} , शूर्यो M^{pc} • महीम्]
 $C_{45}C_{02}K_{82}MK_{41}$, महीम्] C_{94} , मही $K_{10}K_7E$ (37a) ब्रह्मा०] Σ , ब्रह्मा० M • प्रसं-
 ख्यातुं] Σ , प्रसंसा तु K_{10} , च संख्यातुं E (37b) शक्यं क०] $K_{82}K_{10}K_{41}^{pc}E$, शक्या
 क० $C_{\Sigma}K_7$, सक्याङ्क० M , ह्यक्यं क० K_{41}^{ac} (37c) देवास्ते] Σ , देवतापि M (37d)
 मानुषाणां च] Σ , मानुषान्त्र M^{ac} , मानुषानाञ्च M^{pc} (38c) यत्पुराख्यातो] $C_{\Sigma}K_{82}$
 $K_{10}K_7$, यत्पुराख्यातं M , यत्प्रयात्परायाख्यातो K_{41} , यत्प्रमाख्यातो E (39a) शि-
 वाण्डा०] Σ , शिवाण्ड० M^{ac} , शिवाण्डे० M^{pc} (39b)] conj., सर्वेषामिव भूरिताः
 $C_{94}C_{45}K_7$, सर्वेषामेव भूरिताः C_{02} , सर्वेषामिव भूरिता K_{82} , सर्वेषामेव भूरिणाम् K_{10} ,
 सर्षपा इव भाविता M , सर्वेषामेव भूरिनाः K_{41} , सर्वेषामेव भूरिमां E (39c) दिशा०]
 Σ , शिवा० K_{10} (39d) ब्रह्माण्डे] Σ , ब्रह्माण्डा M • कीर्तितं शृणु] Σ , य च कीर्तितम्
 C_{45} , कीर्त्तिता शृणु M

प्रथमो ऽध्यायः

[भूभृतां नामानि]

[पूर्वतः]

सहासहः सहः सद्यो विसहः संहतो ऽसभा ।
प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ १:४० ॥

[आग्नेये]

प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।
दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ।
आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ॥ १:४१ ॥

[याम्ये]

यमो ऽथ यमुना यामः संयमो यमुनो ऽयमः ।
संयनो यमनोयानो यनियुग्मा यनोयनः ॥ १:४२ ॥

❖

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

वृषसारसंग्रहे

[नैर्ऋते]

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

[वारुणे]

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

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।
वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ १:४५ ॥
ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।
नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ १:४६ ॥

✧

(43a) नगना नन्दो] $C_{94}C_{02}K_{82}K_{10}K_7$, नगजा नन्दो C_{45} , नगनागेन्द्र M , नगनो नदो $K_{41}E$ (43b)] $K_{10}M^{ac}K_{41}$, नगरोगनन्दनः $C_{94}K_7$, नगरो नगनन्दनः C_{45} , नगरो नन्दनः C_{02} , नगरोगनन्दनः K_{82} , नगरो नननन्दनः M^{pc} , नगरोन्नगनन्दनः E (43c) नगर्भो] Σ , नृगभो K_{10} , नगर्भ M • गहनो गुह्यो] Σ , गुहनो गुह्य M , गहनो गुह्ये E (43d) गूढजो] Σ , गुडजो M • तत्परः] Σ , तत्परम् M (44a) वारुणेन] Σ , वारुणे च E (44b) शृणु] $K_{10}M$, शृङ्गे $C_{94}C_{45}K_{82}K_7$, शृङ्गे C_{02} , मृद्धे पाप्म (cancelled) K_{41} , मृद्धे E (44c) बभ्रः सेतुर्भो] $corr.$, बभ्रं सेतुर्भो $C_{94}C_{45}$, बभ्रं सेतु भो C_{02} , बभ्रः सेतु भो K_{82} , बभ्रं सेतुर्भो K_{10} , बभ्र सेतुर्भो K_7 , बभ्रू सेतु भो M , बभ्रूसेतुर्भो K_{41} , बभ्रून्सेतुर्भो E (44d) प्रभवोद्भवो] Σ , प्रभवोभवो M • भोजनः] Σ , भोजन E (44e) भरणो] $C_{45}K_7$, भरण $C_{94}K_{82}$, भरणां $C_{02}K_{41}E$, भरणा K_{10} , भरणः M (44f) दशैते] Σ , दशैते K_7 , दशैता M • लयाः] Σ , लया ME (45a) नृगर्भो] Σ , नृगभा M • ंगर्भश्च] $C_{94}C_{45}K_{10}K_7K_{41}$, ंगर्भाश्च $C_{02}K_{82}$ ME (45b) देवगर्भो] Σ , देवगर्भ M (45c) ंगर्भश्च] $C_{\Sigma}K_{10}K_7E$, ंगर्भाश्च K_{82} , ंगर्भोश्च M , ंशभश्च K_{41} (45d) वृषाङ्को] Σ , वृषाङ्गो M • वृषभो] Σ , वृषभो C_{02} (46a)] $C_{\Sigma}K_{82}K_{10}K_7$, वृषञ्जवृषनन्दश्च M , ज्ञानवाञ्च तथा सम्य K_{41} , ज्ञानवाञ्च तथा सत्यो E (46b)] Σ , वृषनन्दनः K_{82} , दशनायक वायवे M (46cd)] $C_{94}C_{45}K_{82}K_{41}E$, नायका दश वायव्ये कीर्तिता ये मया द्विजः $C_{02}K_{10}$, नायका दश वायव्ये कीर्तिता य मया द्विज K_7 , कीर्तितो यं मया द्विप्र यथा तथ्येन सुव्रतः M

प्रथमो ऽध्यायः

[उत्तरे]

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

[ईशाने]

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

[मध्यमे]

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

[परिवाराः]

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

✦

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

वृषसारसंग्रहे

सहस्रेषु च एकैकमयुतैः परिवारितम् ।
 अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥ १:५१ ॥
 एकैकस्य परीवारो नियुतः पृथगेव च ।
 कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ १:५२ ॥
 दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।
 वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ १:५३ ॥
 खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।
 दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ १:५४ ॥

✦

(51ab) एकैकम०] $C_{94}C_{45}K_{10}K_7K_{41}E$, एकैकं म० $C_{02}K_{82}M$ (51b) परिवारितम्] Σ , परिवारितः M , परिवारितमाः E (51c) अयुतं] E , अयुतैः $C_{\Sigma}K_{82}K_7M$ K_{41} , अयुतै K_{10} • प्रयुतैर्वृन्दैः] Σ , प्रयुतै वृन्दैः K_7 , प्रयुतैर्भृत्य M (51d)] corr., प्रयुतैर्नियुतैर्वृतः $C_{94}C_{45}K_{82}K_7$, प्रयुतेर्नियुतैर्वृतः C_{02} , प्रयुतै नियुतै वृतः K_{10} , प्रयुतः नियुतैः वृतः M , प्रयुते नियुतैर्वृतः K_{41} , प्रयुतं नियुतैर्वृतः E (52a) परीवारो] Σ , परिवार M (unmetr.), परिवारो E (unmetr.) (52b) नियुतः] Σ , नियुत C_{02} • च] Σ , चः K_7^{ac} (52c)] $C_{94}C_{02}K_{41}E$, कोटिभि दशकोट्येन C_{45} , कोटिभिर्दशकोट्येन $K_{82}K_7$, कोटिभिर्दशकोट्येनः K_{10} , कोटिभिः परिवाराणि कोटिभि दशकोटिकम् M (52d)] $C_{45}K_{82}E$, एकैकः परिवारितः C_{94} , एकैकपरिवारितः $C_{02}K_{10}K_7$, एकैकपरिवाराणां M , एकैकः परिवारितं K_{41} (53a)] $C_{45}C_{02}K_{10}K_{41}E$, दशकोटीषु एकैकं $C_{94}K_{82}K_7$, दशकोट्येषु एकैकं M (53b)] $C_{\Sigma}K_{10}$, वृन्दवृन्दवृत्तैर्वृतं K_{82} , वृन्दवृन्दभृतै वृतं K_7 , वृन्दवृन्देषु एकैकं M , वृन्दवृन्दवृत्तैर्वृतं K_{41} , वृन्दवृन्दं वृत्तैर्वृतः E (53c) वृन्दवर्गेषु] Σ , वृन्दवर्गभिः तै वृतम् M (53d)] $C_{\Sigma}K_{82}K_{10}$, खर्वभिः परिवारितम् K_7 , खर्वभिः परिवाराणि M , खर्वभिः परिवारितं K_{41} , खर्वभिः परिवारितः E (54a)] Σ , खर्ववर्गेव एकैकम् M (54b)] $C_{94}C_{02}K_{82}K_{10}K_{41}$, दशखर्वगणै वृतम् C_{45} , दशखर्वगणे वृत्तं K_7 , दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M , दशखर्वगणैर्वृतः E (54c) ऽखर्वेषु] Σ , ऽखर्वेषु K_7 (54d) परिवारितम्] Σ , परिवारितं K_{41} , परिवारितः E

प्रथमो ऽध्यायः

शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।
 पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ १:५५ ॥
 समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।
 मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ १:५६ ॥
 अनन्तेषु च एकैकं परार्धपरिवारितम् ।
 परार्धेषु च एकैकं परेण परिवारितम् ।
 एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ १:५७ ॥

[प्रमाणम्]

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

❖

(55a) पृथगेकैकं] em., पृथगेनैव $C_{94}C_{02}K_{82}K_{10}K_7MK_{41}E$, पृथगेनैव C_{45} (55b) \circ वारितम्] $K_{82}^{pc}M$, \circ वारितः $C_{\Sigma}K_{10}K_7K_{41}E$, \circ तं K_{82}^{ac} (55d) समुद्रैः] Σ , समुद्रैः C_{94} , दमुदैः C_{45} • \circ वारितम्] Σ , \circ वारितः E (56a) तथै०] Σ , तथै० C_{02} (56b)] $C_{\Sigma}K_{82}MK_{41}$, मध्यसंख्यैस्तु तैर्वृतम् K_{10} , मध्यसंख्यैस्तु तैर्वृतं K_7 , मध्ये शङ्क्यायुतैर्वृतः E (56c) मध्यसंख्येषु] Σ , मध्यसांख्यो च M , मध्ये शंखेषु E (56cd) एकैकमनन्तैः] Σ , एकैकं मनतैः K_7 , एकैकं अनन्तै M (56d) \circ वारितम्] Σ , \circ वारितः E (57b)] $C_{94}C_{45}K_{82}K_{10}K_7K_{41}$, परार्ध---रितम् C_{02} , परार्धे परिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M , परार्धैः परिवारितः E (57d) \circ वारितम्] Σ , \circ वारिवारितं K_{10} , \circ वारितः E (57e) कथितो] Σ , कथितो K_{10} , कथिता E (57f) शक्यं] Σ , शक्य C_{02} , संख्यां शक्यं K_{41} • सांख्यमु०] $C_{94}C_{02}K_{10}M$, सांख्यमु० C_{45} , स्यख्यमु० K_{82} , संख्यमु K_7 , संख्यामु० $K_{41}E$ (58a) प्रमाणं] $C_{02}K_{82}K_7MK_{41}E$, प्रमाणं $C_{94}C_{45}$, प्रमाण K_{10} (58b) संक्षेपाद्ब्रुवतो] $C_{94}C_{02}K_{82}K_{10}K_{41}E$, संक्षेपाद्ब्रुवतो C_{45} , संख्येपाद्ब्रुवतो K_7 , संक्षेप ब्रुवतो M (59a) कोटिकोटि०] Σ , कोटीकोटि० M (59b) योज०] Σ , याज० K_{41} (59c) च परीमाणं] Σ , च परिमाणं C_{45} (unmetr.), परिमाणञ्च M (59d) ब्रह्मणा] Σ , --- C_{02} • \circ कीर्तितम्] $C_{94}C_{45}K_{10}K_7K_{41}E$, \circ कीर्तिताः] C_{02} , \circ कीर्तितः $K_{82}M$

वृषसारसंग्रहे

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

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

✧

(60a) ०स्राणि] Σ , ०स्राणि K₄₁ (60c)] conj., विंशकोटिषु गुल्मेषु C_ΣK₈₂K₁₀K₇
 K₄₁E, विंशकोटि विना गुल्मे M (60d) ऊर्ध्वतस्त०] C_ΣK₈₂K₇E, ऊर्ध्व--- K₁₀,
 ऊर्ध्वतो त० M, उद्धतस्त० K₄₁ • रविः] Σ , रवि E (61a)] Σ , प्रमाणं नाम संख्या
 च C₄₅, प्रमाणेनाणञ्चम संख्यात च K₄₁ (61b) कीर्तितानि] Σ , कीर्तियानानि
 K₄₁ (61c) ब्रह्माण्डं चा०] K₈₂, ब्रह्माण्डश्च C₉₄C₄₅K₇MK₄₁, ब्रह्माण्डाश्चा० C₀₂,
 ब्रह्माण्डाश्चा E • ०मेयाणां] C₉₄K₈₂MK₄₁E, ०मेयाणा C₄₅C₀₂K₇ (61d) ०कीर्ति-
 तम्] Σ , ०कीर्तिताः C₀₂, ०कीर्तितः M (62b) ०सत्तम] Σ , ---मः C₀₂ (62c)
 पूर्ण] C₉₄C₀₂K₈₂K₄₁E, पूर्वे C₄₅, पूर्ण K₇, पूर्व M (62d) मातरिश्वा] Σ , मातरिश्च
 M • ०तथम्] Σ , ०तथा C₀₂M (63a) संक्षिप्य] Σ , संक्षिप्यः M (63b) प्राप्तं
 चोशनसं] C₄₅K₈₂K₇, प्राप्तं चौसनसं C₉₄K₄₁, प्राप्तं औसनसं C₀₂, प्राप्ताश्चोशनसम
 M (unmetr.), प्राप्ताश्चोशनसं E (63c) संक्षिप्य] Σ , संक्षिप्यः M (63d)] Σ ,
 प्राप्तधञ्च बृहस्पति M (64b) सूर्य] C₀₂E, सूर्यस् C₉₄K₈₂K₇K₄₁, सूर्य C₄₅M • त्रि-
 शत्स०] Σ , त्रिंशस० C₀₂M (64c) ०विंशत्सहस्राणि] corr., ०विंशहस्राणि C₉₄,
 ०विंशसहस्राणि C₄₅C₀₂K₈₂K₇MK₄₁, ०विंशत्सहस्राणि E (64d) मृत्युं प्राह] Σ ,
 मृत्यु प्राहः M

प्रथमो ऽध्यायः

एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ १:६५ ॥
 अष्टादशसहस्राणि तेन सारस्वताय तु ।
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ १:६६ ॥
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ १:६७ ॥
 चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।
 त्रय्यारुणि सहस्राणि त्रयोदश अभाषत ॥ १:६८ ॥
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥ १:६९ ॥
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ १:७० ॥

✧

(65a) °विंशत्°] E, °विंश° C_ΣK₈₂K₇MK₄₁ (65b) कीर्तितम्] E, कीर्तितः
 C₉₄C₄₅K₈₂K₇^{pc}M, कीर्तिताः C₀₂, कीर्तित K₇^{ac}, कीर्तितः K₄₁ (65c) इन्द्रे°] Σ,
 इन्द्रे° K₄₁ (65c) वसिष्ठाय] Σ, विशिष्ठाय C₄₅, वहिष्ठाय K₇ (65d) विंशत्श्लो°]
 corr., विंशत्श्लो° C₉₄C₀₂K₈₂K₇K₄₁E, विशत्श्लो° C₄₅, त्रिंशत्श्लो° M (66a)] Σ, आ-
 ष्टादशसहस्राणि K₇, वसिष्ठेदशसहस्रं M (66c) सारस्वतस्त्रि°] em., सारस्वता
 त्रि° C₉₄C₀₂K₈₂K₇K₄₁E, सारस्वतास्त्रि° C₄₅, सारस्वत तृ° M • °धामाय] Σ, om.
 K₈₂ (66d) सहस्रदश] Σ, सहस्रादश M (67b) भर°] Σ, भार° C₀₂, सन°
 M (67d) अभाषत] C₉₄C₄₅K₈₂K₄₁, अभाषत C₀₂, अभाषतः K₇E, मभासतः
 M (68b) अन्तरी°] Σ, अन्तरि° M (68c) त्रय्यारुणि] corr., त्र्यैयारुणि C₉₄
 C₄₅K₈₂MK₄₁, त्रैयारुणि C₀₂E, त्र्यैयारुणि K₇ (68d) अभाषत] C₉₄C₀₂K₇K₄₁,
 अभाषतः C₄₅, स्वभावत K₈₂, मभासतः M, ह्यभाषत E (69a) त्रय्यारुणि°] corr.,
 त्र्यैयारुणि° C_ΣK₇K₄₁, त्रैयारुणि° K₈₂E, त्र्यैर्यारुणि° M • विप्रेन्द्रो] Σ, विप्रेन्द्र C₀₂
 M (69b) धनंजय°] Σ, धन° K₈₂^{ac} • °भाषत] C₉₄C₀₂K₈₂K₇K₄₁, °भाषतः C₄₅
 ME (70b) °मुनिः] Σ, °मुणि M (70c) कृतंजयाद्वि°] C₉₄K₈₂K₄₁E, कृतंजया
 द्वि° C₄₅C₀₂K₇, धनञ्जय द्वि° M • °श्रेष्ठ] Σ, °श्रेष्ठो E (70d) ऋणंजय°] Σ,
 ऋणंजाय° C₄₅ • °महात्मने] Σ, °मभासतः M

वृषसारसंग्रहे

ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।
 गौतमाच्च भरद्वाजस्तस्माद्धर्यद्वताय तु ॥ १:७१ ॥
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।
 सोमशुष्मात्ततः प्राप्तस्तृणविन्दुस्तु भो द्विज ॥ १:७२ ॥
 तृणविन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।
 शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥ १:७३ ॥
 द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ १:७४ ॥
 रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।
 दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
 मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ १:७५ ॥
 ॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥

✧

75ab ≈ BrahmāṇḍaP 3.4.67ab : मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये

✧

(71a) प्राप्तो] Σ , प्राप्तः M, प्राप्तौ E (71b) महर्षिणे] Σ , महर्षिणः M (71c) गौतमाच्च] $C_{\Sigma}K_{82}E$, गौतमाश्च K_7K_{41} , गौतमेन M (71cd) भरद्वाजस्तस्माद्धर्यद्वताय] $C_{94}C_{02}K_{82}K_7$, भरद्वाजस्तस्माद्धर्यद्वताय C_{45} , भरद्वाज तस्मा हर्षद्वताय M, भरद्वाजस्तस्माद्धर्यद्वनाय K_{41} , भरद्वाजस्तस्माद्म्यादमाय E (72a) राजश्रवास्त०] em., राजश्रव त० $C_{\Sigma}K_{82}K_{41}E$, राजश्रवे त० K_7 , राजर्षव त० M (72ab) प्राप्तः सोम०] Σ , प्राप्त साम० K_{41} (72c) शुष्मात्त०] Σ , शुष्मा त० K_{82} (72cd) प्राप्तस्तृणविन्दुस्तु] Σ , प्राप्त तृणविन्दुस्तु C_{02} , प्राप्तस्तृणविन्दुस्तु K_{41} (72d) भो] Σ , om. C_{45} (73b) वृक्षः] Σ , वृक्ष M • भाषत] $C_{94}C_{45}K_{82}K_7K_{41}$, भाषतः $C_{02}ME$ (73c) शक्तिः पराशरं] Σ , शपरासर M^{ac} , शक्ति परासर M^{pc} (73d) जतु०] Σ , तु० C_{45} , जंतु० M (74a) द्वैपायनं तु] em., द्वैपायनस्तु $C_{\Sigma}K_{82}K_7M$ K_{41} , द्वैपायनाय E (unmetr.) (74b)] $C_{94}C_{45}K_{82}K_7$, जतुकर्णा महर्षिणः C_{02} , जकर्णा महर्षिणं K_{82}^{ac} , जंतुकर्णमहर्षिणा M, जतुकर्णा महर्षिण K_{41} , जतुकर्णमहर्षिणा E (74d) मुनिः] Σ , मुनि ME (75a) हर्षेण] M, हर्षाय $C_{\Sigma}K_{82}K_7K_{41}$, हर्षणाय E (75b) बुद्धये] Σ , बुद्धयः M (75d)] Σ , पुराण सम्प्रकाशितां C_{02} (75e) मानुषाणां] Σ , मनुषाणां C_{45} , मानुषाना M • हितार्थाय] Σ , हित्यथाय M, हितार्थाय K_{41} (75f) भूयः] Σ , भूय ME

प्रथमो ऽध्यायः

✦

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

५१८

[द्वितीयो ऽध्यायः]

विगतराग उवाच ।
 श्रुतं मया जनाग्रेण ब्रह्माण्डस्य तु निर्णयम् ।
 प्रमाणं वर्णरूपं च संख्या तस्य समासतः ॥ २:१ ॥
 शिवाण्डेति त्वया प्रोक्तो ब्रह्माण्डालयकीर्तितः ।
 कीदृशं लक्षणं ज्ञेयं प्रमाणं तस्य वा कति ॥ २:२ ॥
 कस्य वा लयनं ज्ञेयं प्रमाणं वात्र वासिनः ।
 का वा तत्र प्रजा ज्ञेया को वा तत्र प्रजापतिः ॥ २:३ ॥

[शिवाण्डसंख्या]

अनर्थयज्ञ उवाच ।
 शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।
 दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥ २:४ ॥
 अगम्यगमनं गुह्यं गुह्यादपि समुद्धितम् ।
 न प्रभुर्नेतरस्तत्र न दण्ड्यो न च दण्डकः ॥ २:५ ॥

✧

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

Witnesses used for this chapter : C₉₄ ff. 195v–197r, C₄₅ ff. 203v–204v, C₀₂ ff. 270r–270v (it breaks off at 2.21 and resumes at 3.30b), K₈₂ ff. 3v–4v, K₁₀ exp. 43 and 42 (sic!; it broke off at 1.60d and resumes at 2.23), K₇ ff. 211v–213r, E pp. 585–588 ; C_Σ = C₉₄ + C₄₅ + C₀₂

✧

(1a) जनाग्रेण] Σ, जना --- C₉₄ (2b) ब्रह्माण्डा०] Σ, ब्रह्माण्ड E (2c) ज्ञेयं] Σ, ज्ञेया C₀₂ (2d) कति] Σ, कति: C₀₂ (3a) लयनं ज्ञेयं] Σ, लयनं C₄₅, लक्षणं ज्ञेयं E (3b) वासिनः] Σ, वासिरानः C₄₅ (3c) का] em., को C_ΣK₈₂K₇, किं E • प्रजा ज्ञेया] Σ, प्रजा --- या C₉₄ (4b) न त्वं] Σ, तत्त्वं E • ंर्हसि] Σ, ंहसि K₇ (4c) दैवतै०] C₉₄C₄₅K₈₂, देवतै० C₀₂K₇E • शक्तिर्] C₉₄, शक्ति C₄₅C₀₂K₈₂K₇E (5a) अगम्यगमनं] Σ, अगम्यगमनं C₀₂, अगम्यगमनं K₇ (5b) गुह्या०] K₇E, गुह्या० C_ΣK₈₂ • समुद्धितं] Σ, समुद्धितं K₇, समुद्धिदम् E (5c) प्रभुर्ने०] Σ, प्रने० C₀₂ (5d) दण्ड्यो] C₀₂K₈₂K₇, दण्डो C₉₄C₄₅, दण्ड्या E • दण्डकः] Σ, ण्डकः C₄₅^{ac}, पण्डकः C₄₅^{pc}

द्वितीयो ऽध्यायः

न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।
 नानृजुर्न च दम्भित्वं न तृष्णा न च ईर्ष्यता ॥ २:६ ॥
 न क्रोधो न च लोभो ऽस्ति न मानो ऽस्ति न सूयकः ।
 ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥ २:७ ॥
 न व्याधिर्न जरा तत्र न शोको ऽस्ति न विक्लवः ।
 नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥ २:८ ॥
 नोत्कृष्टो मानवस्तस्मिन्स्त्रियश्चैव शिवालये ।
 न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥ २:९ ॥
 गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।
 याचमानो न तत्रास्ति दाता चैव न विद्यते ॥ २:१० ॥
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥ २:११ ॥
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥ २:१२ ॥
 आहूतसम्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।

✧

(6a) सत्यो] Σ , सत्यौ E • तत्र] Σ , तत्रा E (6b) नो] Σ , --- C₉₄ (6c)
 नानृजुर्न] em., नाऋजुर्न C₉₄E, नाऋजुर्न C₄₅K₇, नाऋजु न C₀₂, नाऋजुर्न K₈₂
 (6d) न तृष्णा न च] Σ , न च तृष्णा न K₈₂ • ईर्ष्यता] Σ , ईर्ष्यता: C₀₂, ईर्ष्यता
 E (7a) क्रोधो] Σ , क्रोधौ C₀₂ (7b) सूयकः] Σ , सूचकः C₄₅, स्तेयकः E
 (unmetr.) (7d) शठो] Σ , षठो C₀₂, शठे E • मत्सरः] Σ , मत्सरा: E (8a)
 व्याधिर्न] Σ , व्याधि न C₀₂K₇ • जरा तत्र] C₄₅K₇, जरास्तत्र C₉₄C₀₂K₈₂E (8b)
 विक्लवः] Σ , विक्लव E (9a) मानवो] Σ , मा---वो C₉₄ (9c) प्रशंसास्ति]
 Σ , प्रशंसाश्च E (10c) तत्रास्ति] Σ , तत्रा K₈₂^{ac} (11a) ब्रज तं] Σ , ब्रजस्तं K₇
 (11c) कर्म नां] em., कर्म न C₅K₈₂K₇, कर्मणा E (11d) कलिः] Σ , कलि K₇^{ac}
 E (12a) च न त्रेता] Σ , च न त्रेता C₉₄, च त्रेता न C₄₅ (12b) कृतं चां] C₀₂
 K₈₂, कृतश्चां C₉₄C₄₅K₇E (12c)] Σ , मन्वन्तत्रास्ति C₀₂, मन्वन्तरनन्त तत्रास्ति
 K₇ (12d) कल्पश्चैव] Σ , कल्पं चैव K₈₂ (13a) आहूतं] Σ , आभूतं E (13b)
 ब्रह्मरात्रिदिनं] Σ , ब्रह्मरात्रिदिवस् E

वृषसारसंग्रहे

न जन्ममरणं तत्र आपदं नाप्नुयात्कचित् ॥ २:१३ ॥

न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।
न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥ २:१४ ॥

न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।
ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥ २:१५ ॥

न जपो नाह्निकस्तत्र नाग्निहोत्री न यज्ञकृत् ।
न व्रतं न तपश्चैव न तिर्यङ्गरकं तथा ॥ २:१६ ॥

तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।
अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥ २:१७ ॥

हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।
देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥ २:१८ ॥

परार्धद्विगुणोत्सेधो विस्तारश्च तथाविधः ।
अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥ २:१९ ॥

अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।



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



(13c) जन्ममरणं तत्र] $C_{02}K_{82}E$, जन्मरणं तत्र $C_{94}C_{45}$, जन्ममरणन्त्रत K_7 (13d) आपदं] Σ , अपदं E (14a) चाशापाश०] $C_{45}K_7^{pc}$, च सायाश० $C_{94}C_{02}K_{82}K_7^{ac}E$ • ०बद्धो] Σ , ०द्धो C_{02} , ०वृद्धो E (14b) ०मोहं] Σ , ०मोहो C_{94} (14c) देवा] Σ , देवो C_{45} (15b) गन्धर्वा] Σ , गन्धर्वो E (16a) जपो] Σ , जयो C_{94} • नाह्निक-स्त०] Σ , नाह्निक त० C_{45} (16d) न तिर्यङ्गरकं] em., नातिर्यङ्गरकस् $C_{94}C_{02}K_{82}$, नातिर्यङ्गरकन् C_{45} , नात्रिर्यङ्गरकस् K_7 , न तीर्थङ्गरकन् E (18a) हरेच्छाप्रभवाः] K_7 , हरेच्छाप्रभवाः $C_{\Sigma}K_{82}$, हरेच्छाप्रभवा E (18c) वर्ज्यानि] Σ , वज्जानि E (19a) ०गुणोत्सेधो] conj., ०गुणोच्छेधा $C_{94}C_{45}K_{82}K_7$, ०गुणोच्छेधा C_{02} , ०गुणाच्छेधा E (19b) विस्तारश्च] K_7 , विस्तारं च $C_{\Sigma}K_{82}E$ • ०विधः] K_7 , ०विधा $C_{\Sigma}K_{82}E$ (19c) अनेकाकार०] Σ , अनेकार० C_{94} (20a) अन्ये] Σ , बहु० E

द्वितीयो ऽध्यायः

प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥ २:२० ॥

स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।

कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥ २:२१ ॥

तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।

तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥ २:२२ ॥

परार्धद्वयविस्तारं परार्धद्वयमायतम् ।

परार्धद्वयविक्षेपं योजनानां द्विजोत्तम ॥ २:२३ ॥

ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।

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

शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।

भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥ २:२५ ॥

शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।

परार्धपरकोटीनामीशानानां स्मृतालयः ॥ २:२६ ॥

बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।

परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥ २:२७ ॥

21c After कामरू०, C₀₂ has two folios missing (ff. 271–272) and resumes only at 330b

✧

(20c) षण्डाश्च] Σ , घण्टाश्च E (20d) ०रुहाणि] C₀₂, ०रुहानि C₉₄C₄₅K₈₂K₇,
०सहानि E (21a) स्वादु०] Σ , स्वाधु० C₉₄ • ०मूल०] Σ , ०मूला K₈₂ • ०फलाः]
conj., ०फला C₂K₈₂K₇E (21b) स्कन्ध०] conj., स्कन्द० C₂K₈₂K₇E (22c)
०बलाः] Σ , ०वराः E (23c) ०द्वय०] Σ , ०द्व० K₈₂^{ac} • ०विक्षेपं] em., विक्षेपा C₉₄C₄₅
K₈₂K₁₀K₇, विज्ञेया E (23d) ०त्तम] Σ , ०त्तमः K₈₂ (24b)] Σ , om. K₈₂^{ac}, तव
शक्तिश्च भो द्विज E (24c)] Σ , om. K₈₂^{ac} (24d)] K₈₂^{pc}K₇, न तिर्यञ्चेति कश्चन
C₉₄C₄₅K₁₀E, न तिर्यं चेति कश्चन K₈₂^{ac} (25c) भोगमक्षय त०] em., भोगमक्षयस्त०
C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.), भोगमयास्तु त० E (25d) ०मृत्युर्न] Σ , ०मृत्यु न
K₁₀ (26b) प्रभाः] Σ , प्रभा E (26d) ०शानानां] Σ , ०शानाना K₁₀, ०गानानां
K₇ • स्मृतालयः] C₉₄K₁₀K₇, स्मृतालय C₄₅, स्मृतालयं K₈₂, स्मृतालया E (27a)
०भाः] Σ , ०भा E (27b) ज्ञेयास्त०] Σ , ज्ञेया त० K₈₂E • ०आलये] Σ , ०आलयं
E (27d) दिश०] Σ , दिशि० K₁₀

वृषसारसंग्रहे

भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।
 परार्धपरकोटीनामघोरालयमाश्रिताः ॥ २:२८ ॥
 कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥ २:२९ ॥
 कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥ २:३० ॥
 ईशानस्य कलाः पञ्च वक्रस्यापि चतुष्कलाः ।
 अघोरस्य कला अष्टौ वामदेवास्रयोदश ॥ २:३१ ॥
 सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥ २:३२ ॥
 संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥ २:३३ ॥
 शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥ २:३४ ॥
 अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।

✧

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

द्वितीयो ऽध्यायः

कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।
तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥ २:३५ ॥

गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।
तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥ २:३६ ॥

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

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

यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
ब्रह्माण्डान्तस्य भोगास्तु भुङ्क्ते कालवशानुगः ॥ २:३९ ॥

❖

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

❖

(35c) °तप] E, °तपः C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) (35e) शक्येत] Σ, शक्येत
C₄₅, शक्येते E (35f) देवैः] Σ, देवे K₇ • °धन] Σ, °धनम् C₄₅ (36c)
गन्तुं] Σ, गन्तु K₁₀K₇ • शक्येत] Σ, शक्यन्ते E (37a) °द्वीपः] Σ, °दीपः K₇ •
°समुद्राणि] Σ, °समुद्राय K₁₀ (37e) गन्तुं] Σ, गन्तु K₁₀, गन्तु K₇ • शक्येत] Σ,
शक्यन्ते E (38a) स्वदेहान्मांसं] Σ, स्वदेहान्मांसं K₇, स्वदेहान्मांसं E (38c)
°स्वं] Σ, °स्व K₁₀ (38e) न तत्र गन्तुं] Σ, न तत्र गन्तुं न C₄₅ (38f) °दुष्करैः]
Σ, °दुष्कृतः K₁₀ (39a) °दानं] Σ, °दानं K₈₂, °दानै K₁₀ (39b) °पारगः]
Σ, °पारगाः C₉₄K₁₀ (39c)] Σ, ब्रह्माण्डान्तस्य भोगास्तु K₁₀, ब्रह्माण्डान्तस्य
भोगास्तु E (39d) भुङ्क्ते] Σ, भुङ्क्ते K₇, भुक्त्वा E • °गः] Σ, °गाः K₈₂

वृषसारसंग्रहे

कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।
अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।
त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥ २:४० ॥
॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥

✧

(40b) धर्मो] Σ , धर्मे K_7 (40e) °कलनात्काल°] Σ , °कलना काल° K_{10}
(Colophon: नामाध्यायो द्वितीयः] Σ , नामाध्याय द्वितीयः K_{10} , नाम द्वितीयोऽध्यायः
E

[तृतीयो ऽध्यायः]

[धर्मप्रवचनम्]

विगतराग उवाच ।
 किमर्थं धर्ममित्याहुः कतिमूर्तिश्च कीर्त्यते ।
 कतिपादवृषो ज्ञेयो गतिस्तस्य कति स्मृताः ॥ ३:१ ॥
 कौतूहलं ममोत्पन्नं संशयं छिन्धि तत्त्वतः ।
 कस्य पुत्रो मुनिश्रेष्ठ प्रजास्तस्य कति स्मृताः ॥ ३:२ ॥
 अनर्थयज्ञ उवाच ।
 धृतिरित्येष धातुर्वै पर्यायः परिकीर्तितः ।
 आधारणान्महत्त्वाच्च धर्म इत्यभिधीयते ॥ ३:३ ॥
 श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः ।
 चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥ ३:४ ॥

✧

3cd cf. LinP 1.10.12cd-13ab : धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते । 3 cf. BrahmanḍaP 1.32.29 : धारणार्थं धृतिश्चैव धातुः शब्दे प्रकीर्तितः । आधारणामहत्त्वे च अधर्म इति चोच्यते ॥ cf. VāyuP 1.59.28 : धारणा धृतिरित्यर्थाद्धारतोर्धर्मः प्रकीर्तितः । आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते ॥ cf. MatsP 14.5.27 : धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते । 4 cf. 4.74 below : चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः । गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥

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

✧

1a आहुः] Σ, आहु E 1d स्मृताः] Σ, स्मृता C₄₅, स्मृतः E 2a कौ-
 तूहलं] Σ, कौतूहल E • ममोत्पन्नं] Σ, समोत्पन्नं K₇ 2b संशयं] Σ, संशयं
 C₉₄ 3c आधारणान्म०] P₅₇-C₉₄-K₁₀, आधारणात्प० C₄₅, आधारणात्म० K₈₂-K₇,
 आधारेण म० E 3d इत्यभिधीयते] C₉₄-K₈₂-K₇-E, इत्यभिधीयते P₅₇, इत्यविधी-
 यते C₄₅-K₁₀ 4ab ऽस्मृतिद्वयोर्मूर्तिश्च०] C₉₄, ऽस्मृतिद्वयो मूर्तिश्च० P₅₇-C₄₅-K₁₀,
 ऽस्मृतिद्वयो मूर्ति च० K₈₂-K₇, ऽस्मृतिद्वयो मूर्तिश्च E 4b ऽवृषः] Σ, ऽवृष K₇
 4c चतुरा०] Σ, चातुरा० C₉₄-K₇

वृषसारसंग्रहे

गतिश्च पञ्च विज्ञेयाः शृणु धर्मस्य भो द्विज ।
 देवमानुषतिर्य च नरकस्थावरादयः ॥ ३:५ ॥
 ब्रह्मणो हृदयं भित्त्वा जातो धर्मः सनातनः ।
 तस्य पत्नी महाभागा त्रयोदश सुमध्यमाः ॥ ३:६ ॥
 दक्षकन्या विशालाक्षी श्रद्धाद्या सुमनोहराः ।
 तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ।
 एष धर्मनिसर्गो ऽयं किं भूयः श्रोतुमिच्छसि ॥ ३:७ ॥
 विगतराग उवाच ।
 धर्मपत्नी विशेषेण पुत्रस्तेभ्यः पृथक्पृथक् ।
 श्रोतुमिच्छामि तत्त्वेन कथयस्व तपोधन ॥ ३:८ ॥

✦

6ab cf. DevīP 4.59cd : ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh I.60.40ab :
 ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः

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

✦

(5a) विज्ञेयाः] em., विज्ञेयः P₅₇C₉₄K₈₂K₁₀K₇E, om. C₄₅ (5c) ०मानुष०] Σ,
 ०मानुषि० P₅₇ (6a) ब्रह्मणो] Σ, om. C₄₅, ब्राह्मणो E • भित्त्वा] Σ, वित्त्वा K₁₀
 (6b) धर्मः] Σ, धर्म K₁₀ (6d) ०मध्यमाः] Σ, om. C₄₅ (7a) ०आक्षी] Σ,
 om. C₄₅, ०आक्षि E (7b) ०आद्या] ०आद्या P₅₇K₁₀K₇E, ०आढ्या C₉₄, om. C₄₅,
 ०आढ्याः K₈₂ • ०हराः] K₁₀E, ०हरा P₅₇C₉₄K₇, om. C₄₅, ०हमाः K₈₂ (7cd)
] P₅₇C₉₄K₁₀, गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eyeskip to 3.5a) C₄₅, तस्य पुत्राश्च
 योत्राश्च अनेकाश्च बभूव ह K₈₂K₇, तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E (8)
 विगतराग उवाच] C₄₅K₈₂K₇E, विगतराग उ P₅₇C₉₄K₁₀, om. K₈₂^{ac}

तृतीयो ऽध्यायः

अनर्थयज्ञ उवाच ।

श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया लज्जा ।

बुद्धिः शान्तिर्वपुः कीर्तिः सिद्धिः प्रसूतिसम्भवाः ॥ ३:९ ॥

श्रद्धा कामः सुतो जातो दर्पो लक्ष्मीसुतः स्मृतः ।

धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥ ३:१० ॥

पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।

क्रियायास्त्वभवत्पुत्रो दण्डः समय एव च ॥ ३:११ ॥

लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।

लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥ ३:१२ ॥

✧

10 See a passage similar to VSS 3.10–13, e.g., in KūrmP 1.8.20 ff. : श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः । धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते ॥ पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा । क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ॥ बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत । लज्जाया विनयः पुत्रो वपुषो व्यवसायकः ॥ क्षेमः शान्तिसुतश्चापि सुखं सिद्धिरजायत । यशः कीर्तिस्तुतस्तद्वदित्येते धर्मसूनुवः ॥ कामस्य हर्षः पुत्रो ऽभूदेवानन्दो व्यजायत । इत्येष वै सुखोदकः सर्गो धर्मस्य कीर्तितः ॥ 11cd ≈ LiñP 1.70.29ab : क्रियायामभवत्पुत्रो दण्डः समय एव च ; ≈ KūrmP 1.8.22cd : क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ; cf. LiñP 1.5.37 : धर्मस्य वै क्रियायां तु दण्डः समय एव च

✧

9a लक्ष्मीर्धृतिस्तुष्टिः] C₉₄, लक्ष्मी धृतिस्तुष्टिः P₅₇K₇, लक्ष्मीर्धृतिस्तुष्टिः C₄₅, लक्ष्मीर्धृतिस्तुष्टिः K₈₂^{ac}, लक्ष्मीर्धृतिस्तुष्टिः K₈₂^{pc}, लक्ष्मीं धृति तुष्टिः K₁₀, लक्ष्मी धृतिस्तुष्टिः E 9b पुष्टिर्मे०] Σ, पुष्टि मे० E • लज्जा] Σ, लज्जा K₈₂ 9c बुद्धिः] Σ, बुद्धि C₉₄ 9d] conj., सिद्धिश्चाभूतिसम्भवाः P₅₇, सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀ K₇, सिद्धिश्चाभूतिसम्भवा C₄₅, सिद्धिश्च भूतिसम्भवा E 10a कामः] K₈₂, काम० P₅₇C₉₄C₄₅K₁₀K₇, धर्म० E 11a लाभः] Σ, लाभ० K₈₂E • जातो] Σ, om. P₅₇ 11b पुत्रः] em., पुत्र P₅₇C₉₄C₄₅K₈₂K₁₀K₇E • श्रुत०] Σ, श्रुति० P₅₇, श्रुत० C₄₅ 11c त्वभवत्पुत्रो] em., त्वभयः पुत्रो P₅₇C₉₄C₄₅K₈₂K₁₀K₇, त्वभयः पुत्रो E 11d दण्डः] corr., दण्डे C₉₄K₈₂^{ac}दण्ड० P₅₇K₈₂^{pc}K₁₀K₇E, दण्डो C₄₅ • च] Σ, तु E 12a लज्जाया विनयः] Σ, लज्जायाः विनय० E 12b सुतः स्मृतः] Σ, सुतः ≈ C₉₄, सुतःस्तथा C₄₅ 12c सुधियः] E, सुधिय P₅₇C₉₄C₄₅K₈₂K₁₀K₇ • पुत्र] Σ, पुत्रः E 12d अप्रमाद०] Σ, अप्रमादा० K₈₂

वृषसारसंग्रहे

क्षेमः शान्तिसुतो विन्धाद्यवसायो वपोः सुतः ।
यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।
स्वयम्भुवे ऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥ ३:१३ ॥

विगतराग उवाच ।
मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।
कौतूहलमतीवं मे कर्तय ज्ञानसंशयम् ॥ ३:१४ ॥

अनर्थयज्ञ उवाच ।
श्रुतिस्मृतिद्वयोर्मूर्तिधर्मस्य परिकीर्तिता ।
दाराग्निहोत्रसम्बन्ध इज्या श्रौतस्य लक्षणम् ।
स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ३:१५ ॥

✧

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

14c In P₅₇, folio 215v ends with कौतूहलमती and the next available folio side (217r) starts with त्यमिष्टगतिः प्रोक्तं in 4.8a. Thus one folio (f. 216), containing 3.14d-4.7, is missing.

✧

13b वपोः] Σ, वपो K₈₂ **13d** सिद्धे०] P₅₇C₄₅K₈₂K₁₀, सिद्धि C₉₄K₇E • व्यजायत] P₅₇C₉₄C₄₅K₈₂, व्यजायते K₁₀E, व्यजायतः K₇ **13e** स्वयम्भुवे] P₅₇C₉₄K₈₂K₇, स्वयम्भुवो C₄₅, स्वयम्भुवे K₁₀E • ऽन्तरे त्वासन्] conj., ऽन्तरे त्वासि P₅₇C₉₄C₄₅K₈₂, ऽन्तरे त्वासीत् K₁₀, ऽन्तरे त्वासं K₇, ऽन्तरेवासि E **14a** धर्मं] Σ, धर्म K₇, धर्मः E **14c** कौतूहल०] Σ, कोतूहल० C₄₅ • ०तीवं मे] Σ, ०तीव मे C₄₅ **14d** कर्तय] em., कीर्तय C₉₄C₄₅K₈₂K₁₀K₇E • ०संशयम्] Σ, ०संशयः C₄₅K₁₀ **15a** श्रुति०] Σ, श्रुतिः C₄₅E **15ab** ०द्वयोर्मूर्तिध०] C₉₄, ०द्वयो मूर्ति ध० C₄₅K₈₂K₁₀, ०द्वयी मूर्ति ध० K₇, ०द्वयोर्मूर्ति ध० E **15b** ०कीर्तिता] Σ, ०कीर्त्तितः K₁₀, कीर्त्तिताः K₇ **15cd** ०बन्ध इ०] em., ०बद्ध इ० C₉₄C₄₅K₈₂K₇, ०बन्ध इ० K₁₀E **15d** श्रौतस्य] em., श्रौतस्य C₉₄C₄₅K₇, श्रौत्रस्य K₈₂, स्रोत्रस्य K₁₀, श्रुतस्य E **15e** स्मार्तो] em., स्मार्त C₉₄C₄₅K₈₂K₁₀K₇E

तृतीयोऽध्यायः

[यमनियमभेदः]

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

[यमेष्वाहिंसा (१)]

[पञ्चविधा हिंसा]

त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।
हिंसां पञ्चविधामाहुर्मुनयस्तत्त्वदर्शिनः ॥ ३:१८ ॥
काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।
तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥ ३:१९ ॥
बद्धा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।
अनाहता म्रियन्त्येवं वधो बन्धनजः स्मृतः ॥ ३:२० ॥

✧

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

✧

(16a) नियमः] Σ , नियमैः K_{82} (16d) मानृशंस्यं] em., मनृशंस्यो $C_{94}C_{45}$
 $K_{82}K_{10}E$, मानृशंस्यः K_7 (16e) धन्याः] E, धन्यः $C_{94}C_{45}K_{10}K_7$, धन्यः K_{82} •
माधुर्यः] E, माधुर्यः $C_{94}C_{45}K_{82}K_{10}K_7$ (16f) आर्जवं च] Σ , आर्जवश्च E (17b)
माहुर्मः] Σ , माहुर्मः K_7 (17d) शृणुष्वाः] Σ , शृणुष्वः $K_{82}K_{10}$ (18a) बन्धो]
 Σ , बद्धो K_{10} , बन्ध E (18c) हिंसां] $C_{94}K_{82}K_7$, हिंसा $C_{45}K_{10}E$ • विधामाहुः]
 $C_{45}K_{82}K_7$, विधमाहुः C_{94} , विधान्याहुः K_{10} , विध प्राहुः E (19a) काष्ठलोष्टः]
 Σ , काष्ठलोष्टः K_{10} (19b) निर्दयाः] Σ , निर्दया E (19c) भिन्नाङ्गो] Σ , भिन्नाङ्गा
E (19d) वध्यमवाः] Σ , वध्यववाः C_{94} (20a) भुजोरश्च] Σ , भुजौरश्च K_{82}
E (20b) शिरोरुक्कण्ठः] em., शिरोरुक्कण्ठः $C_{94}C_{45}K_{82}K_{10}K_7$, शिरोरुः कण्ठः
E (20c)] Σ , अनाहत म्रियन्त्येष K_{10} (20d) नजः स्मृतः] conj., नजाः
स्मृताः $C_{94}C_{45}K_{82}K_{10}$, नजाः स्मृता K_7 , नज स्मृतः E

वृषसारसंग्रहे

शत्रुचौरभयैर्घोरैः सिंहव्याघ्रगजोरगैः ।
 त्रासनाद्वधमाप्नोति अन्यैर्वापि सुदुःसहैः ॥ ३:२१ ॥
 यस्य यस्य हरेद्वित्तं तस्य तस्य वधः स्मृतः ।
 वृत्तिजीवाभिभूतानां तद्वारा निहतः स्मृतः ॥ ३:२२ ॥
 विषवह्निशरशस्त्रैर्मायायोगबलेन वा ।
 हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥ ३:२३ ॥
 [अहिंसाप्रशंसा]
 अहिंसा परमं धर्मं यस्त्यजेत्स दुरात्मवान् ।
 क्लेशायासविनिर्मुक्तं सर्वधर्मफलप्रदम् ॥ ३:२४ ॥
 नातः परतरो मूर्खो नातः परतरं तमः ।
 नातः परतरं दुःखं नातः परतरो ऽयशः ॥ ३:२५ ॥
 नातः परतरं पापं नातः परतरं विषम् ।
 नातः परतराविद्या नातः परं तपोधन ॥ ३:२६ ॥
 यो हिनस्ति न भूतानि उद्भिज्जादि चतुर्विधम् ।
 स भवेत्पुरुषः श्रेष्ठः सर्वभूतदयान्वितः ॥ ३:२७ ॥

✧

(21a) °चौरभयैर्घोरैः] Σ , °चौरभयै घोरै K_{10} (21d) अन्यैर्वापि] Σ , अन्ये चापि K_7 (22a) हरेद्वि°] Σ , हरे वि° K_{10} (22b) वधः] Σ , वध E (22c) °भिभूतानां] Σ , °विभूतानां K_{10} (22d) तद्वारा नि°] conj., तद्वारान्नि° $C_{94}C_{45}K_{82}K_{10}K_7$, तद्वारान्नि° E (23ab) °शस्त्रैर्माया°] Σ , °शस्त्रै मा° K_7 , °शस्त्रैर्मया° E (23c) हिंसकान्याहु वि°] $C_{45}K_{10}K_7$, हिंसकान्याहुर्वि° $C_{94}K_{82}$ (unmetr.), हिंसकेत्याहु वि° E (24a) परमं धर्मं] Σ , परमं धर्म K_{10} , परमो धर्म K_7 (24b) त्यजेत्स दुरात्मवान्] $C_{45}K_7E$, त्यजेच्छ दुरात्म° C_{94} , त्यजेत्सुदुरात्मवान् K_{82} , त्यजेत्स दुरात्मनम् K_{10} (25b) °तरं] Σ , °तन् C_{45}^aE (26d) परं तपोधन] Σ , पर तपोद्यमाः E (27a) यो हिनस्ति न] Σ , यो न हिन्सन्ति K_{10} , यो हि नास्ति न E (27b) उद्भिज्जादि] em., उद्भिज्जादि $C_{94}C_{45}K_{10}K_7E$, उद्भिज्जानि K_{82} • °विधम्] Σ , °विधि K_7 (27c) पुरुषः] Σ , पुरुष° E

तृतीयो ऽध्यायः

सर्वभूतदयां नित्यं यः करोति स पण्डितः ।
 स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥ ३:२८ ॥
 अहिंसा परमं तीर्थमहिंसा परमं तपः ।
 अहिंसा परमं दानमहिंसा परमं सुखम् ॥ ३:२९ ॥
 अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।
 अहिंसा परमं ज्ञानमहिंसा परमा क्रिया ॥ ३:३० ॥
 अहिंसा परमं शौचमहिंसा परमो दमः ।
 अहिंसा परमो लाभः अहिंसा परमं यशः ॥ ३:३१ ॥
 अहिंसा परमो धर्मः अहिंसा परमा गतिः ।
 अहिंसा परमं ब्रह्म अहिंसा परमः शिवः ॥ ३:३२ ॥

[मांसाहारः]

मांसाशनान्निवर्तेत मनसापि न काङ्क्षयेत् ।
 स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥ ३:३३ ॥

✧

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

29d C₀₂ resumes here in exp. 189, f. 273r (sic!) with रमं सुखम् 31cd After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in C_ΣK₈₂K₁₀K₇ (or in K₄₁)

✧

(28a) ंदयां नित्यं] C₉₄K₈₂E, ंदया नित्यं C₄₅K₁₀, ंदया नित्य K₇ (28c) य-
 ज्वा] Σ, यज्या K₁₀ (29a) परमं ती०] Σ, परन्ती० C₄₅ (30a) यज्ञः] C₄₅C₀₂
 K₁₀E, यज्ञर् C₉₄, यज्ञ K₈₂K₇ (30c) परमं] Σ, परमो E (30d) परमा] Σ, परमां
 K₁₀ (31ab) (अहिंसा... दमः)] Σ, om. E (31c) लाभः] K₇, लाभ C₉₄C₄₅K₈₂
 K₁₀E, लाभो C₀₂ (31d) परमं] Σ, परमा K₈₂ (32a) धर्मः] K₈₂K₇, धर्म C₉₄
 C₄₅E, धर्मो C₀₂, ध--- K₁₀ (32b)] Σ, --- K₁₀, अहिंसा परमो गतिः E (32c)
] Σ, अहिंसा परमं ब्रह्म K₁₀, अहिंसा परमं ब्रह्म K₇ (33a) मांसाशनान्नि०] C₉₄
 C₄₅E, मान्साशन नि० C₀₂, मांसाशनान्नि० K₈₂, मन्सासनान्नि० K₁₀, मांसशानान्नि०
 K₇ (33d) मांसं] C_ΣK₈₂, मांस K₁₀E, मांस K₇

वृषसारसंग्रहे

स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।
अनभ्यर्च्य पितृन्देवान्न ततो ऽन्यो ऽस्ति पापकृत् ॥ ३:३४ ॥

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

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

वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।
मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥ ३:३७ ॥

मृगाः पर्णतृणाहारादजमेषगवादिभिः ।
सुखिनो बलवन्तश्च विचरन्ति महीतले ॥ ३:३८ ॥

वानराः फलमाहारा राक्षसा रुधिरप्रियाः ।
निहता राक्षसाः सर्वे वानरैः फलभोजिभिः ॥ ३:३९ ॥

✧

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

✧

(34a) ०मांसेन] Σ, ०मासेन K₇ (34b) वर्धयितुं] Σ, वर्द्धयति K₁₀ (34c)
पितृन्] C₉₄C₄₅K₈₂K₇, पितृन् C₀₂E, पितृन् K₁₀ (34d) ततो ऽन्यो] Σ, तदन्यो E
(35b) ०दैवतं] Σ, ०देवतं C₀₂K₁₀ (35c)] C₉₄C₀₂K₇E, अत्रैव पशवो हिंसा
C₄₅, अत्रैव पशवो हिंस्यान् K₈₂, --- K₁₀ (35d)] Σ, ---त्र मनुरब्रवीत् K₁₀
(36a) क्रीत्वा] Σ, कृत्वा E • ०प्युत्पाद्य] Σ, ०प्युत्पाद्यां E (36b) ०हतं]
Σ, ०हितं E • वा] Σ, च E (36c) पितृश्चार्चयित्वा] Σ, पितृश्चार्चयित्वा K₁₀,
पितृश्चार्पयित्वा E (36d) मांसं] Σ, मासं K₇ (37b) ०शीलं] Σ, ०शलं C₀₂ •
०व्रतैः] Σ, ०व्रतः C₄₅ (37c) ०वृत्तानां] Σ, ०वृत्ताना K₁₀, ०वृत्तीनां E (37d)
न] Σ, त C₄₅ (38a) पर्णं] Σ, पण्णं K₈₂, पर्णां E (38ab) ०हारादं] C₉₄
C₀₂K₁₀^{pc}K₇E, ०हारा अं C₄₅K₈₂, ०हादं K₁₀^{ac} (39ab) ०हारा रां] C₄₅K₈₂K₁₀,
०हाराद्रां C₉₄C₀₂K₇E (39d) ०भोजिभिः] Σ, ०भोगिभिः E

तृतीयो ऽध्यायः

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

॥ इति वृषसारसंग्रहे अहिंसाप्रशंसा नामाध्यायस्तृतीयः ॥

❖

42a ṢDhŚ II.91: त्रैलोक्यमपि यो दद्यादखिलं रत्नपूरितम् । चरेत्तपांसि सर्वाणि न तत्तुल्यमहिं-
 सया ॥

❖

(40a) मांसं] Σ , मासं K_7 (40b) हीहेत] Σ , हीयेत $K_{82}K_{10}$ (40c) गुणाक-
 र्षा०] conj. TÖRZSÖK, गुणाकाशा० $C_{\Sigma}K_{82}K_{10}K_7$, गुणा कुर्या० E (41b) ०यज्ञ-
 समीहया] $C_{94}C_{45}K_{82}K_{10}$, ०धर्मसमीहया C_{02} , ०यज्ञसमीहया: K_7 , ०धर्मसमीहय
 E (41c) यशः] Σ , यशं C_{02} (41d) परा गतिः] $C_{02}K_{82}K_7$, परा गतिः
 C_{94} , पराङ्गतिम् $C_{45}K_{10}$, परां गतिः E (42a) त्रैलोक्यं] Σ , त्रैलोक्य K_{10} • अ-
 खिलं दत्त्वोत्तमे ब्राह्मणे] Σ , अखिलं C_{94} , अखिलं दत्त्वोत्तमे ब्राह्मणे K_{82}
 (42b) कोटीयज्ञसहस्रपद्मम्] Σ , C_{94} • महीं] Σ , मही C_{02} (42c)
 ०कोटि०] Σ , ०कोटी० E (unmetr.) • स्नात्वा] Σ , स्ना $S C_{45}$ (42d) ०फलम-
 हिंस०] Σ , ०फलं त्वहिंस० K_7 • निःसंशयः] $C_{02}K_{82}K_{10}K_7$, C_{94} , निःसंशय
 C_{45} , निःसंशयं E (Colophon) नामाध्यायस्तृतीयः] Σ , नामाध्यायस्तृतीय K_7 ,
 नामस्तृतीयो ऽध्यायः E

[चतुर्थो ऽध्यायः]

[यमेषु सत्यम् (२)]

अनर्थयज्ञ उवाच ।

सद्भावः सत्यमित्याहुर्दृष्टप्रत्ययमेव वा ।

यथाभूतार्थकथनं तत्सत्यकथनं स्मृतम् ॥ ४:१ ॥

आक्रोशताडनादीनि यः सहेतु सुदुःसहम् ।

क्षमते यो जितात्मा तु स च सत्यमुदाहृतम् ॥ ४:२ ॥

वधार्थमुद्यतः शस्त्रं यदि पृच्छेत कर्हिचित् ।

न तत्र सत्यं वक्तव्यमनृतं सत्यमुच्यते ॥ ४:३ ॥

✧

1a ≈ MBh 12.288.45d: सद्भावः सत्यमुच्यते cf. also BrahmanḍaP 3.3.86ab: असद्भावो ऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते 1cd cf. ŚDhŚ II.105: स्वानुभूतं स्वदृष्टं च यः पृष्टार्थं न गूहति । यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥ 2 cf. ŚDhŚ II.82: आक्रुष्टस्ताडितो वापि यो नाक्रोशेन्न ताडयेत् । वागाद्यविकृतः स्वस्थं क्षान्तिरेषा सुनिर्मला ॥

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

✧

(1a) सद्भावः] Σ, सद्भाव० K₁₀E (1ab) सत्यमित्याहुर्दृष्टं] C₄₅K₈₂K₇E, सत्यमि-
त्याहु दृ० C₉₄, सत्यमित्याहु दृ० C₀₂, सत्यामित्याहुर्दृष्टं K₁₀ (1b) प्रत्यय०] C₉₄
C₄₅K₈₂K₁₀, प्रत्यय० C₀₂, प्रत्येय० K₇, प्रत्यक्ष० E (1c)] Σ, यथाभूतार्थ C₀₂^{ac},
यथाभूतार्थनं क्त C₀₂^{pc} (1d) तत्सत्यकथनं] C₉₄K₈₂K₁₀K₇E, तत्सत्यकथकं C₄₅,
कथनं स्मृतं C₀₂^{ac}, सत्यक जकथनं स्मृतं C₀₂^{pc} (2a) ताडना०] Σ, ताडना० C₄₅
(2b) सुदुःसहम्] Σ, सुदुःसहं C₀₂ (2d) सत्यमुदाहृतम्] Σ, सत्यमुदाहृतम्
C₉₄ (3a) उद्यतः] Σ, उद्यत K₈₂ • शस्त्रं] C₉₄K₈₂K₁₀K₇, सत्य C₄₅E, शस्त्र C₀₂
(3b) कर्हिचित्] C_ΣE, कर्हिचित् K₈₂K₁₀K₇ (3c) सत्यं] Σ, सत्य C₄₅E

चतुर्थोऽध्यायः

वधार्हः पुरुषः कश्चिद्व्रजेत्पथि भयातुरः ।
 पृच्छतोऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥ ४:४ ॥
 न नर्मयुक्तमनृतं हिनस्ति
 न स्त्रीषु राजन्न विवाहकाले ।
 प्राणात्यये सर्वधनापहारे
 पञ्चानृतं सत्यमुदाहरन्ति ॥ ४:५ ॥
 देवमानुषतिर्येषु सत्यं धर्मः परो यतः ।
 सत्यं श्रेष्ठं वरिष्ठं च सत्यं धर्मः सनातनः ॥ ४:६ ॥
 सत्यं सागरमव्यक्तं सत्यमक्षयभोगदम् ।
 सत्यं पोतः परत्रार्थं सत्यं पन्थानं विस्तरम् ॥ ४:७ ॥
 सत्यमिष्टगतिः प्रोक्तं सत्यं यज्ञमनुत्तमम् ।
 सत्यं तीर्थं परं तीर्थं सत्यं दानमनन्तकम् ॥ ४:८ ॥

❖

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

❖

(4b) ०तुरः] Σ , ०तुर C_{45} (4c) पृच्छतो] Σ , पृच्छते E (4d) तद्वापि] Σ , तदपि K_{10} (5a) हिनस्ति] $C_{94}C_{45}K_{10}K_7$, हि नास्ति $C_{02}K_{82}E$ (5b) राजन्न] Σ , राज न C_{02} , राज्यं न K_{82} (5c) ०त्यये] Σ , ०त्यजे K_{10} • ०पहारे] Σ , ०प्रहारे $C_{02}K_{10}$ (6b) ०मानुषं] Σ , ०मानुष्यं K_7 •] $C_{45}C_{02}$, सत्यं धर्मः पयतः C_{94} , सत्यं धर्म परो यतः $K_{82}K_7$, सत्यधर्म परो यतः K_{10} , सत्यधर्मपरायणः E (6c) श्रेष्ठं] Σ , श्रेष्ठ $K_{10}E$ • वरिष्ठं च] Σ , वरिष्ठम्वरिष्ठम्वच्च C_{45}^{ac} (6d) सत्यं] Σ , सत्यं $C_{45}K_{10}$ • धर्मः] Σ , धर्म $C_{02}E$ (7a) सत्यं] Σ , सत्य C_{02} (7b)] $C_{94}K_{82}K_{10}K_7$, सत्यमक्षयभोगदम् $C_{45}C_{02}$, सत्यमक्षयते नरं E (7c) पोतः] Σ , पोत K_{82} , प्रोक्तः E (7d) पन्थानं विस्तरम्] Σ , यज्ञानविस्तरम् E (8a) ०ष्टगतिः] Σ , ०ष्टगतिः K_{10} (8c) तीर्थं] $C_{\Sigma}K_{82}$, तीर्थ $K_{10}K_7$, तीर्थात् E

वृषसारसंग्रहे

सत्यं शीलं तपो ज्ञानं सत्यं शौचं दमः शमः ।
 सत्यं सोपानमूर्ध्वस्य सत्यं कीर्तिर्यशः सुखम् ॥ ४:९ ॥
 अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
 अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ॥ ४:१० ॥
 सत्येन तपते सूर्यः सत्येन पृथिवी स्थिता ।
 सत्येन वायवो वान्ति सत्ये तोयं च शीतलम् ॥ ४:११ ॥
 तिष्ठन्ति सागराः सत्ये समयेन प्रियव्रतः ।
 सत्ये तिष्ठति गोविन्दो बलिबन्धनकारणात् ॥ ४:१२ ॥

✧

9c ≈ VarP 193.36cd : सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव 10 = MBh 1.69.22 = MBh Suppl. 13.20.330 = MarkP 8.42 = VDhU 3.265.7 ≈ MBh 12.156.26 (pāda d reads सत्यमे-
 वातिरिच्यते) ≈ VDh 55.6 (pāda d reads सत्यमेतद्विशिष्यते); cf. ŚDhŚ 11.107 : अश्वमेधायुतं
 पूर्णं सत्यञ्च तुलितं पुरा । अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥ 11 ≈ VarP 193.37 : सू-
 र्यस्तपति सत्येन वातः सत्येन वाति च । अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता ॥ ≈ VDhU
 3.265.4cd-5ab : सत्येन वायुरभ्येति सत्येनाभासते रविः ॥ सत्येन चाग्निर्दहति स्वर्गं सत्येन ग-
 च्छति ।

✧

(9a) सत्यं] Σ, सत्य C₄₅ (9b) शमः] Σ, शमम् K₁₀ (9c) सत्यं] Σ, संत्यं
 C₄₅, सत्य K₇ (9d) सुखम्] Σ, सुखः E (10a) सहस्रं च] Σ, सहस्रस्य C₀₂
 (10b) तुलया] Σ, तुल्यया C₀₂ (10c) सहस्राद्धि] Σ, सहस्रा हि C₀₂ (10d)
 एव] Σ, एवं C₀₂E (11ab) सूर्यः सत्येन पृथिवी स्थिता] K₈₂K₇, सूर्यः सत्येन
 पृथि स्थिताः C₉₄, सूर्यः सत्येन पृथिवी स्थिता C₄₅, सूर्य सत्येन पृथिवी स्थिताः C₀₂,
 सूर्य सत्ये --- वी स्थिता K₁₀, सूर्यः सत्येन पृथिवी स्थिताः E (11c) वायवो]
 Σ, वायवो K₁₀ (11d) सत्ये] Σ, सत्यात् E (12a) सागराः] Σ, सागरा C₀₂
 (12b) समयेन] Σ, सत्येन च E

चतुर्थोऽध्यायः

अग्निर्दहति सत्येन सत्येन शशिनश्चरः ।
 सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥ ४:१३ ॥
 लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।
 वेदास्तिष्ठन्ति सत्येषु धर्मः सत्ये प्रतिष्ठति ॥ ४:१४ ॥
 सत्यं गौः क्षरते क्षीरं सत्यं क्षीरे घृतं स्थितम् ।
 सत्ये जीवः स्थितो देहे सत्यं जीवः सनातनः ॥ ४:१५ ॥
 सत्यमेकेन सम्प्राप्तो धर्मसाधननिश्चयः ।
 रामराघववीर्येण सत्यमेकं सुरक्षितम् ॥ ४:१६ ॥
 एवं सत्यविधानस्य कीर्तितं तव सुव्रत ।
 सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥ ४:१७ ॥

✧

13c \approx VarP 193.37cd: अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता 13d cf. VarP 155.30cd: सत्येन सूर्यस्तपति सोमः सत्येन राजते; cf. LakṣmīNārS I.345.50ab: सत्येन सूर्यस्तपति चन्द्रः सत्येन वर्धते । cf. MBh Suppl. 13.587: मुचुकुन्देन मान्धात्रा हरिश्चन्द्रेण चाभिभो । सत्यं वदत मासत्यं सत्यं धर्मः सनातनः । हरिश्चन्द्रश्चरति वै दिवि सत्येन चन्द्रवत् ॥

✧

(13ab) सत्येन सत्येन] Σ , सत्येन $K_{82}^{ac} K_7$ (13b) शशिनश्चरः] conj., शशिभाचरः C_{94} , शसिभाचरः C_{45} , स शिरा वरः C_{02} , शशिराचरः $K_{82} K_{10} K_7$, शशिभाष्करः E
 (13c) विन्ध्यास्तिष्ठन्ति] $C_{94} K_{82} K_7$, विन्ध्यस्तिष्ठन्ति $C_{45} K_{10}$, विन्ध्या तिष्ठन्ति C_{02} , तिष्ठते विन्ध्यो E (14a) लोकः] E , लोक $C_{\Sigma} K_{82} K_{10} K_7$ • स्थितः] Σ , स्थिः K_7 • सत्ये] Σ , सत्यं E (14b) मेरुः] Σ , मेरु $C_{02} E$ (14c) वेदास्ति०] Σ , देवास्ति० C_{45} , वेदा ति० E (14d) सत्ये] Σ , धर्मे C_{02} • प्रतिष्ठति] Σ , प्रतिष्ठिति K_7^{ac} , प्रतिष्ठितः K_7^{pc} (15a) गौः] Σ , गौ $C_{02} K_{10}$ (15ab) क्षीरं सत्यं] Σ , क्षीत्यं C_{45}^{ac} , क्सीरं सत्यं C_{45}^{pc} (15b) क्षीरे घृतं स्थितम्] $C_{94} C_{45} K_{82} K_7$, क्षीरं घृतं स्थितम् C_{02} , क्षीरे घृत स्थितम् K_{10} , क्षीरं स्थितं घृतम् E (15c) सत्ये जीवः] Σ , सत्ये जीव K_7 , सत्यं जीव E (15d) जीवः] Σ , जीव C_{02} (16a) सत्यमेकेन] Σ , सत्यमेकै C_{45} , सत्यमेकेन K_{10} (16b) धर्म०] E , धर्मः $C_{\Sigma} K_{82} K_{10} K_7$ • निश्चयः] Σ , निश्चयः C_{94} (16d) सत्यमेकं] Σ , सत्यमेकं K_{10} • सुरक्षितम्] Σ , सुरिक्षितम् C_{45} , सुरक्षितः K_{82} (17a) एवं सत्यं] C_{45} , एतत्सत्यं $C_{94} C_{02} K_{82} K_{10} K_7 E$ (17b) सुव्रत] $C_{94} K_{82} K_7$, सुव्रते $C_{45} K_{10}$, सुव्रतः C_{02} , सुव्रतं E

वृषसारसंग्रहे

[यमेष्वस्तेयम् (३)]

विगतराग उवाच ।
न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।
उपरिष्ठादतो भूयः कथयस्व तपोधन ॥ ४:१८ ॥

अनर्थयज्ञ उवाच ।
स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।
अदत्तादानमादौ तु उत्कोचं च ततः परम् ।
प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥ ४:१९ ॥

धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।
वार्यमाणो ऽपि दुर्बुद्धिरदत्तादानमुच्यते ॥ ४:२० ॥

उत्कोचं शृणु विप्रेन्द्र धर्मसंकरकारकम् ।
मूल्यं कार्यविनाशार्थमुत्कोचः परिगृह्यते ।
तेन चासौ विजानीयाद्रव्यलोभबलात्कृतम् ॥ ४:२१ ॥

प्रस्थव्याज-उपायेन कुटुम्बं त्रातुमिच्छति ।
तं च स्तेनं विजानीयात्परद्रव्यापहारकम् ॥ ४:२२ ॥

✧

(18a) तृप्तिं] Σ , तृप्ति C_{02} • विजानामि] Σ , विनामि K_{10} (18b)] Σ , श्रु धर्म-
न्तवाप्यहम् C_{94} , धर्मं श्रुत्वा तथाप्यहम् E (18d) ऽधन] $C_{02}K_{82}K_{10}E$, ऽधून C_{94} ,
ऽधनः $C_{45}K_7$ (19b) ऽकीर्तितम्] Σ , ऽकीर्त्तिताम् C_{45} (19d) उत्कोचं च ततः]
 Σ , त्कोच ततः C_{45} , उत्कोचं चानृतः E (19e) तुलाव्याजः] $C_{45}K_7E$, तुलाव्याज
 $C_{94}C_{02}K_{82}K_{10}$ (19f) ऽसह्यं] Σ , ऽसह्ये K_{10} • ऽस्तेय] Σ , ऽस्तेन $C_{94}K_7$ •
पञ्चमम्] Σ , पञ्चमः $C_{02}E$ (20a) धृष्टदुष्टं] $C_{94}K_{82}K_7E$, धृष्टदुष्टं C_{45} , धृतदुष्टं
 C_{02} , दृष्टदुष्टं K_{10} (20b) ऽकर्षणम्] Σ , ऽकर्षण K_{82} (20c) वार्यमाणो ऽपि]
 Σ , वार्यमानो विं C_{45} (21a) उत्कोचं] Σ , उत्कोच C_{94} • विप्रेन्द्र] Σ , विद्रेन्द्र
 K_{10} (21b) ऽसंकरं] $C_{02}K_{82}$, ऽशङ्करं $C_{94}C_{45}K_{10}$, ऽसकरं K_7 , ऽसंहारं E •
ऽकारकम्] Σ , ऽकारकः K_{82} (21c) मूल्यं] conj., मूल $C_{25}K_{82}K_{10}K_7E$ • ऽविना-
शार्थं] Σ , ऽविनार्थं K_{82}^{ac} (21d) ऽत्कोचः] Σ , ऽत्कोचं K_{10} , ऽत्कोच E (21ef)
विजानीयाद्रं] Σ , विजानीया द्रं C_{02} (22c) तं च स्तेनं] C_{94} , तच्च स्तेन C_{45} , सो
ऽपि तेन $C_{02}E$, तं च स्तेयं K_{82} , तच्च तेय K_{10} , तच्च तेन K_7 (22d) ऽहारकम्] C_{94}
 $C_{45}K_{82}^{pc}K_7E$, ऽहारकः C_{02} , ऽहारका K_{82}^{ac} ऽहारकाः K_{10}

चतुर्थो ऽध्यायः

तुलाव्याज-उपायेन परस्वार्थं हरेद्यदि ।
 चौरलक्षणकाश्चान्ये कूटकापटिका नराः ॥ ४:२३ ॥
 दुर्बलार्जवबालेषु च्छद्मना वा बलेन वा ।
 अपहृत्य धनं मूढः स चौरश्चोर उच्यते ॥ ४:२४ ॥
 नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।
 नास्ति स्तेनसमाकीर्तिर्नास्ति स्तेनसमो ऽनयः ॥ ४:२५ ॥
 नास्ति स्तेयसमाविद्या नास्ति स्तेनसमः खलः ।
 नास्ति स्तेनसम अज्ञो नास्ति स्तेनसमो ऽलसः ॥ ४:२६ ॥
 नास्ति स्तेनसमो द्वेष्यो नास्ति स्तेनसमो ऽप्रियः ।
 नास्ति स्तेयसमं दुःखं नास्ति स्तेयसमो ऽयशः ॥ ४:२७ ॥

❖

23cd cf. UMS 8.3cd : कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः

25 This verse is missing in E.

❖

(23a) परस्वार्थं] $C_{94}C_{02}K_{82}K_7$, परस्वार्थं $C_{45}K_{10}$, परस्यार्थं E • हरेद्यदि] Σ , हरेद्यति C_{45} (23d) कूटकापटिका] K_{10} , कूटका यटिका C_{94} , कूटकायटिका C_{45}
 $C_{02}K_{82}K_7$, कूटकार्यटिका $K_{82}E$ (24a) ऽर्जवम्] Σ , ऽर्जवम् K_{10} (24b) च्छद्मना] E, च्छन्मना $C_{\Sigma}K_{82}K_{10}$, च्छत्माना K_7 (24cd) मूढः स] Σ , मूढास्स K_{10}
 (24d) चौरश्चोर] K_7 , चौरश्चोर $C_{94}C_{02}K_{10}E$, चौर चोर C_{45} , चौरश्चौर K_{82} (25a) स्तेयम्] $K_{82}K_7$, तेन C_{94} , स्तेनम् $C_{45}C_{02}K_{10}$ (25b) ऽसमः] Σ , ऽसमं C_{02} (25c) स्तेनम्] Σ , तेन C_{02} , स्तेयम् K_7 • ऽसमाम्] $C_{45}C_{02}K_{10}$, ऽसमो $C_{94}K_{82}K_7$ (25d) स्तेनम्] Σ , स्तेयम् $K_{82}K_7$ (26a) स्तेयम्] $K_{82}K_7E$, स्तेनम् $C_{\Sigma}K_{10}$ • ऽसमा] $C_{02}K_{10}$, ऽसमो $C_{94}C_{45}K_{82}K_7E$ (26b) स्तेनम्] $C_{\Sigma}K_{10}$, स्तेयम् $K_{82}K_7$, तेन E (26c) स्तेनम्] $C_{94}C_{45}K_{10}K_7$, स्तेयम् $C_{02}K_{82}E$ • ऽसम] Σ , ऽसमं K_{10} • अज्ञो] C_{45} , अज्ञः C_{94} , अज्ञ $C_{02}K_{82}K_{10}K_7$, अज्ञः E (26d) स्तेनम्] $C_{94}C_{45}K_{10}$, स्तेयम् $C_{02}K_{82}K_7$, तेन E (27a) स्तेनम्] $C_{94}C_{45}K_{10}$, स्तेयम् $C_{02}K_{82}K_7$, तेन E (27b) स्तेनम्] K_{10} , स्तेयम् $C_{\Sigma}K_{82}K_7E$ (27c) स्तेयम्] C_{02} , स्तेनम् $C_{94}C_{45}K_{82}K_{10}$, स्तेन्यम् K_7 , तेन E (27d) स्तेयम्] $C_{02}K_7$, स्तेनम् $C_{94}C_{45}K_{82}K_{10}$, तेन E

वृषसारसंग्रहे

प्रच्छन्नो हियते ऽर्थमन्यपुरुषः प्रत्यक्षमन्यो हरेत्
 निक्षेपाद्धनहारिणो ऽन्यमधमो व्याजेन चान्यो हरेत् ।
 अन्ये लेख्यविकल्पनाहृतधना + अन्यो हताद्वै हता+
 अन्यः क्रीतधनो ऽपरो धयहृत एते जघन्याः स्मृताः ॥ ४:२८ ॥

स्तेनतुल्य न मूढमस्ति पुरुषो धर्मार्थहीनो ऽधमः
 यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।
 प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मैरितः
 कालेन म्रियते स याति निरयमाक्रन्दमानो भृशम् ॥ ४:२९ ॥

29 The lower folio side in exposure 49 in K₁₀ is rather blurred and seems to be partly erased, therefore all the readings in this MS for verses 4.29–46 are rather uncertain, even if not indicated explicitly.



(28a) प्रच्छन्नो] Σ , प्रस्थन्नो C₄₅ • ऽर्थमन्यपुरुषः] C₄₅K₇, वित्तम् C₉₄K₈₂^{ac}K₁₀, चित्त
 C₀₂, च वित्तमथवा K₈₂^{pc}E • प्रत्यक्षमन्यो] Σ , प्रत्यक्षमनो C₄₅, प्रत्यक्षमन्ये E (28b)
 निक्षेपाद्धनं] C₉₄C₄₅K₈₂, निक्षेपा धनं C₀₂K₁₀K₇, निक्षेपात्रयं E • ०हारिणो] Σ ,
 ०हारिण्यो C₄₅, ०हारिणा K₁₀ • ऽन्यमधमो] Σ , ऽन्यमधनो C₀₂, ऽन्यविधयो E •
 चान्यो] Σ , चान्या E • हरेत्] Σ , हरे K₈₂ (28c) अन्ये लेख्यं] corr., अन्या
 लेखं C₄₅C₀₂, अन्यो लेख्यं C₉₄, अन्यो लेख्यं K₈₂K₁₀K₇, अन्योल्लेख्य E •
 ०धना अन्यो] Σ , ०धन्यो C₄₅ • हताद्वै] Σ , हतद्वै K₈₂, हताद्वे K₁₀ (28d) अन्यः
 क्रीतधनो] Σ , अन्य क्रीतधनो K₇, अनाश्रीतधनं E • ऽपरो धयहृत] C₉₄C₀₂K₁₀,
 परो धयहृत C₄₅, परो धनहृत K₈₂, परोधप्रहृत K₇, मदा ह्यपहतं E • जघन्याः] Σ ,
 जघन्यः E (29a) स्तेनतुल्य] C₉₄C₄₅K₇ (unmetr.), स्तेयस्तुल्य C₀₂, स्तेयतुल्य
 K₈₂ (unmetr.), तेन तुल्य K₁₀ (unmetr.), स्तेनस्तुल्य E (29b) यावज्जीवति] Σ ,
 यावत्तज्जीवति E • ०पतेः] C₄₅K₁₀K₇, ०पतिः C₉₄C₀₂K₈₂E • संत्रस्यमानो रटन्]
 Σ , संत्रास्यमानो शठः E (29c) प्राप्तः०] Σ , प्राप्तं K₈₂ • ०सह्यं] Σ , --- K₁₀,
 ०सद्यं E • ०विषमं] em., ०विषमः C₉₄K₈₂K₇E, --- K₁₀ • कर्मैरितः] Σ , कर्मैरित
 C₉₄, ---रितः K₁₀ (29d) निरयमाक्रन्दमानो] C₉₄K₈₂, निरयमाक्रन्दमानो K₁₀,
 निरयं स क्रन्दमानो K₇, नियममाक्रन्दमानो E

चतुर्थोऽध्यायः

नीत्वा दुर्गतिकोटिकल्प निरयात्तिर्यत्वमायान्ति ते
तिर्यत्वे च तथैवमेकशतिकं प्रभ्रम्य वर्षाबुदम् ।
मानुष्यं तद्वाम्बुवन्ति विपुले दारिद्र्यरोगाकुलं
तस्माद्दुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥ ४:३० ॥

[यमेष्वा नृशंस्यम् (४)]

अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।
गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥ ४:३१ ॥
अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।
सूर्यः सोमश्च दीक्षश्च दूषकः स नृशंसकः ॥ ४:३२ ॥
पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।
पितृदैवतमादिश्वमानृशंस तमन्वितः ॥ ४:३३ ॥

✧

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

✧

(30a) निरयात्तिर्यत्वम्] C₄₅K₈₂, निरयान्तिर्यत्वम् C₉₄, निरया तिर्यत्वम् C₀₂, निरया-
त्तिर्यत्वम् K₁₀, निरयान्तिर्यक्षम् K₇, निरयान्तिर्यत्त्वम् E (30b) तिर्यत्वे] Σ, तिर्यत्वे
K₁₀, तिर्यत्त्वम् E • तथैवमेकशतिकं] C₄₅, तथैकमेकशतिकं C₉₄K₈₂K₇, तथैकमेकश-
तिकम् C₀₂, तथैकमेकशतिकम् K₁₀, तथैकमेकसकिकम् E • भ्रम्यम्] Σ, भ्राम्यम् K₈₂,
---म्यम् K₁₀ • वर्षाबुदम्] K₇^{bc}, वर्षाम्बुदम् C₉₄C₄₅K₈₂K₁₀K₇^{ac}, वर्षाम्बुदः C₀₂E (30c)
मानुष्यं] Σ, मानुष्यम् C₄₅ (unmetr.), मानुष्यम् K₁₀ (tops of akṣaras lost) • विपुले]
Σ, विपुलम् K₁₀ (tops of akṣaras lost), विपुलम् E • दारिद्र्यम्] Σ, दारिद्र्यम् K₁₀, दारिद्र्यम्
E (30d) तस्माद्दुः] Σ, तस्माद्दुः C₀₂, तस्माद्दुः K₁₀ • चाश्रयेत्] Σ, चाश्रयत्
K₈₂ (31a) शिवम्] Σ, शिवम् K₇ (31c) गवां वा] Σ, अवाम्वा C₄₅, अवाम्वा
K₁₀ • अतिथेर्द्वेष्टा] Σ, अतिथिद्वेष्टा C₀₂, अतिथेर्द्वेष्टा K₈₂ (31d) नृशंसाः] C₉₄
C₀₂K₈₂K₁₀, नृशंसा C₄₅K₇E (32a) मूर्तिः] Σ, मूर्तिम् E (32b) न्वितः]
Σ, न्विताः C₀₂K₁₀ (32c) सूर्यः] C_ΣK₈₂, सूर्यम् K₁₀K₇, सूर्यम् E • दीक्षम्]
Σ, दीक्षम् K₁₀, दीक्षम् E (33b) ंकरः पिता] Σ, ंकरपिताः C₀₂, ंकरः पिता
K₁₀ (33c) ंदैवतम्] Σ, ंदैवतम् C₄₅, ंवतम् K₁₀ (33cd) ंदिश्वमानृशंस
तमन्वितः] C₉₄C₄₅, ंदित्यमनृशंस तमन्वितः C₀₂K₁₀, ंदिश्व अनृशंस तमन्वितः
K₈₂, ंदिश्वमनृशंस तमन्वितः K₇, ंदित्यममानृशंस ततोऽन्वितः E

वृषसारसंग्रहे

पृथ्व्या गुरुतरी माता को न वन्देत मातरम् ।
यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥ ४:३४ ॥
गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।
सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥ ४:३५ ॥
जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।
घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥ ४:३६ ॥
पञ्चामृतं पञ्चपवित्रपूतं
ये पञ्चगव्यं पुरुषाः पिबन्ति ।
ते वाजिमेधस्य फलं लभन्ति
तदक्षयं स्वर्गमवाप्नुवन्ति ॥ ४:३७ ॥
गोभिर्न तुल्यं धनमस्ति किञ्चिद्
दुहन्ति वाहन्ति बहिश्चरन्ति ।



35a ≈ ViṣṇuS 23.57c: गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिता) • cf. also MBh Suppl. 13.15.33: गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिता: and AgniP 291.1cd: गावः पवित्रा माङ्गल्या गोषु लोकाः प्रतिष्ठिताः 35c = VDhU 3.291.25c 36 cf. ŚDhU 12.92ff 38a = ŚDhU 12.102d, 103d, 104d; cf. MBh 13.51.26cd: गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युत



(34a) पृथ्व्या] C₉₄C₄₅K₇, पृथ्व्या C₀₂K₈₂, पृथ्वी K₁₀, पृथ्व्यां E (34b) वन्देत] Σ, वन्देन वन्देत C₄₅, वन्द्येत C₀₂ (34d) सर्व] em., सर्व C_ΣK₈₂K₁₀K₇E (35a) पवित्रं] Σ, पवित्र K₁₀ • मङ्गल्यं] C₉₄C₄₅K₈₂, माङ्गल्यं C₀₂K₇E, मङ्गल्यं K₁₀ • देवताः] C_ΣK₇, दैवताः K₈₂, देवताः K₁₀, देवता E (35d) ऽस्मादेव] Σ, ऽस्मादुव C₄₅, ऽस्माद्वावं E (36a)] C₉₄C₀₂K₈₂K₇E, सतसातस्य C₄₅^{ac}, सतसातस्य नोकस्य C₄₅^{pc}, जातमात्रस्य लोकस्य K₁₀ (36d) शकृत्क०] Σ, क्षत्क० C₄₅, शकृत्क० K₁₀ (37a) ऽपवित्रपूतम्] C₀₂K₈₂E, ऽपवित्रपूतन C₉₄ (unmetr.), ऽपवित्रं C₄₅ (unmetr.), ऽपवित्रपूत K₁₀, ऽपवित्रपूतनं K₇ (unmetr.) (37b) ऽगव्यं] Σ, ऽगव्या C₀₂, ऽगव्यां K₁₀ • पुरुषाः] Σ, पुरुषा C₀₂, पुरुषः E • पिबन्ति] Σ, विवन्ति C₀₂ (37c) लभन्ति] Σ, भवन्ति C₀₂ (37d) स्वर्ग०] Σ, स्व० C₄₅ (38a) गोभिर्न तु०] K₇, न गोभिस्तु० C_ΣK₈₂K₁₀ (unmetr.), न गावतु० E

चतुर्थोऽध्यायः

तृणानि भुक्त्वा अमृतं स्रवन्ति
 विप्रेषु दत्ताः कुलमुद्धरन्ति ॥ ४:३८ ॥
 गवाहिकं यश्च करोति नित्यं
 शुश्रूषणं यः कुरुते गवां तु ।
 अशेषयज्ञतपदानपुण्यं
 लभत्यसौ तामनृशंसकर्ता ॥ ४:३९ ॥
 अतिथिं योऽनुगच्छेत अतिथिं योऽनुमन्यते ।
 अतिथिं योऽनुपूज्येत अतिथिं यः प्रशंसते ॥ ४:४० ॥
 अतिथिं यो न पीड्येत अतिथिं यो न दुष्यति ।
 अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥ ४:४१ ॥
 आसनेनार्घपात्रेण पादशौचजलेन च ।
 अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥ ४:४२ ॥
 पुत्रदारात्मनो वापि योऽतिथिमनुपूजयेत् ।

✧

38 cf. ŚDhU 12.92: तृणानि खादन्ति वसन्त्यरण्ये पिबन्ति तोयान्यपरिग्रहाणि । दुह्यन्ति वाह्यन्ति पुनन्ति पापं गवां रसैर्जीवति जीवलोकः ॥

✧

(38d) दत्ताः] Σ , दत्ता_l C₀₂, दत्ता E (39a) गवाहिकं] Σ , गवाहिकं C₉₄ •
 यश्च करोति] Σ , यः प्रकरोति E (39b) गवां तु] C₄₅K₇, गवान्तु C₉₄C₀₂K₈₂
 K₁₀, गवानाम् E (39c) ऽतप०] Σ , ऽतप_l० K₁₀, ऽजप० E (39d)] em.,
 लभत्यसौ तमनृशंसकर्ता C₄₅K₈₂K₁₀K₇, लभत्यसौ भमनृशंसकर्ता C₉₄, लभत्यसौ
 तमनृतं स कर्त्ता C₀₂, भवत्यसौ धर्ममशेषकर्ता E (40d) प्रशंसते] Σ , प्रशंस्यते C₀₂
 (41a) न पीड्येत] C₉₄C₄₅K₈₂E, न गच्छेत (eyeskip to 4.40c) C₀₂, न पी_l० K₁₀,
 निपीड्येत K₇ (41b) अतिथिं] Σ , अति C₀₂, ० K₁₀ • न दुष्यति] Σ , नुदुष्यति
 C₄₅, ० दुष्यति K₁₀ (41c) अतिथि०] C₉₄K₈₂, अतिथि C₄₅C₀₂K₇E, अतिथि_l K₁₀
 • ऽप्रिय०] Σ , प्रियः C₀₂ • यः] Σ , य_l C₉₄, य K₈₂ (41e) अतिथेः] C₄₅C₀₂
 K₇, अतिथि० C₉₄K₈₂K₁₀, अतिथि E (41ef) ऽसंतोषस्तस्य] Σ , ऽसंता यस्य C₄₅
 (41f) पुण्य०] Σ , पून० K₇ (42a) ऽआर्घ्य०] Σ , ऽआर्घ्य० E • ऽपात्रेण] conj.,
 ऽपाद्येन C₉₄K₈₂K₁₀K₇E (42c) अन्नव०] Σ , अन्नम्व० C₀₂, ऽअन्नव० K₁₀ (42d)
 निवेदयेत्] Σ , प्रदापयेत् E (43a) ऽदारात्मनो] Σ , ऽदारा_lत्मनो C₉₄, ऽदारात्मको
 E (43b) ऽपूजयेत्] C₉₄K₈₂E, ऽपूज्यते C₄₅C₀₂K₁₀, ऽपूजते K₇

वृषसारसंग्रहे

श्रद्धया चाविकल्पेन अक्लीबमानसेन च ॥ ४:४३ ॥
 न पृच्छेद्भोत्रचरणं स्वाध्यायं देशजन्मनी ।
 चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥ ४:४४ ॥
 अश्वमेधसहस्राणि राजसूयशतानि च ।
 पुण्डरीकसहस्रं च सर्वतीर्थतपःफलम् ॥ ४:४५ ॥
 अतिथिर्यस्य तुष्येत नृशंसमतमुत्सृजेत् ।
 स तस्य सकलं पुण्यं प्राप्नुयान्नात्र संशयः ॥ ४:४६ ॥
 †न गतिमतिथिज्ञस्य† गतिमाप्नोति कर्हचित् ।
 तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः ॥ ४:४७ ॥
 सक्तुप्रस्थेन चैकेन यज्ञ आसीन्महाद्भुतः ।
 अतिथिप्राप्तदानेन स्वशरीरं दिवं गतम् ॥ ४:४८ ॥

✧

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

✧

(43c) श्रद्धया] Σ, श्रद्धाया C₀₂ • चाविकल्पेन] Σ, चापि कल्पेन C₉₄ (44a)
 ०चरणं] Σ, ०प्रवरं E (44b) देशजन्मनी] Σ, देशजन्मना C₉₄ (44c) चिन्त-
 येन्म०] Σ, चित्तयेन्म० C₄₅, चिन्तयेन्म० K₇ (44d) ०गतः] Σ, ०गताः C₀₂,
 गतम् K₁₀ (45b) ०सूय०] C₉₄K₈₂K₇E, ०सूर्य० C₄₅C₀₂, ०सूर्य० K₁₀ (45d)
 ०तपः०] Σ, ०तप० K₇ (unmetr.) (46b)] C₉₄K₈₂K₇, नृशंसमत उत्सृजेत् C₄₅,
 नृशंसकमममुत्सृजेत् C₀₂, नृससमतमुत्सृजेत् K₁₀, न संशय समश्रुते E (47a) न
 गतिम०] C₉₄C₄₅K₁₀K₇, न तिथिम० C₀₂E, न गति ना० K₈₂ (47b) कर्हचित्] Σ,
 कर्हचित् C₉₄E (47c) ०यान्त०] Σ, ०यान्ति० C₀₂ (48a) सक्तु०] em., शक्तु०
 C₉₄C₄₅, शक्तु० C₀₂, शक्तु० K₈₂K₇, शक्तु० K₁₀, शक्ति० E • चैकेन] Σ, चेकेन K₇
 (48b) आसीन्महाद्भुतः] corr., आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀, आसी महद्भुतः
 C₀₂, आसीन्महाद्भुतः K₇, आसीन्महाद्भुतम् E (48c) ०दानेन] Σ, ०प्रादानेन C₀₂
 (48d) स्व०] Σ, स्व० K₇, स० E • ०गतम्] Σ, ०गतः C₀₂

चतुर्थोऽध्यायः

नकुलेन पुराधीतं विस्तरेण द्विजोत्तम ।
विदितं च त्वया पूर्वं प्रस्थवार्त्ता च कीर्तिता ॥ ४:४९ ॥

[यमेषु दमः (५)]

दम एव मनुष्याणां धर्मसारसमुच्चयः ।
दमो धर्मो दमः स्वर्गो दमः कीर्तिर्दमः सुखम् ॥ ४:५० ॥

दमो यज्ञो दमस्तीर्थं दमः पुण्यं दमस्तपः ।
दमहीनमधर्मश्च दमः कामकुलप्रदः ॥ ४:५१ ॥

निर्दमः करि मीनश्च पतङ्गभ्रमरमृगाः ।
त्वग्जिह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥ ४:५२ ॥

दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।
दमं यो जयते ऽसम्यग्निर्दमो निधनं व्रजेत् ॥ ४:५३ ॥

मृगे श्रोत्रवशान्मृत्युः पतङ्गाश्चक्षुषोर्मृताः ।
घ्राणया भ्रमरो नष्टो नष्टो मीनश्च जिह्वया ॥ ४:५४ ॥

✧

50b cf., e.g., MBh Suppl. 14.4.2477: श्रोतुमिच्छामि कात्स्न्येन धर्मसारसमुच्चयम् 54 cf. BuddhCar II.35: गीतैर्हियन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिरत्यायस-
मामिषार्थी तस्मादनर्थं विषयाः फलन्ति ॥

✧

(49b) उत्तम] Σ, उत्तमम् C₀₂, उत्तमः E (49d) कीर्तिता] Σ, कीर्तितम् C₀₂,
कीर्तिताः E (50b) धर्मसारं] em., धर्मः सारं C_ΣK₈₂K₁₀K₇, धर्मभारं E (50c)
स्वर्गो] Σ, स्वर्ग C₀₂ (50d) कीर्तिर्दं] C₉₄C₄₅K₁₀E, कीर्ति दं C₀₂K₈₂K₇ (51a)
दमस्तीं] Σ, दम तीं C₄₅ (51d) दमः] Σ, दम C₀₂, दमं E • कामं] Σ, कामं
K₇ (52a) दमः] Σ, दम C₀₂ (52b) भ्रमरं] Σ, भ्रमरा K₇ (52c)
घ्राणा] Σ, घ्राणं C₄₅, घ्राण C₀₂ (52d) इन्द्रियाः] Σ, इन्द्रियः E (53b) सर्वे]
Σ, सर्वं C₄₅ • हराः] Σ, हरा E (53d) व्रजेत्] Σ, व्रजे--- C₉₄ (54a) मृगे]
Σ, मृगो K₁₀E • श्रोत्रं] Σ, श्रोत्रं C₀₂, श्रोतं K₇ • वशां] Σ, वचशां C₄₅
(54b) पतङ्गाश्च] Σ, पतङ्गा च E • षोर्मृताः] Σ, षो मृताः C₀₂, षो मृताः
K₇ (54c) घ्राणया] Σ, घ्रातया C₄₅ (54cd) नष्टो नष्टो] Σ, नष्टो C₄₅

वृषसारसंग्रहे

स्पर्शेन च करी नष्टो बन्धनावासदुःसहः ।
किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥ ४:५५ ॥
पुरुरवो ऽतिलोभेन अतिकामेन दण्डकः ।
सागराश्चातिदर्पेण अतिमानेन रावणः ॥ ४:५६ ॥
अतिक्रोधेन सौदास अतिपानेन यादवाः ।
अतितृष्णाच्च मान्धाता नहुषो द्विजवज्ञया ॥ ४:५७ ॥
अतिदानाद्वलिर्नष्ट अतिशौर्येण अर्जुनः ।
अतिद्यूतान्नलो राजा नृगो गोहरणेन तु ॥ ४:५८ ॥
दमेन हीनः पुरुषो द्विजेन्द्र
स्वर्गं च मोक्षं च सुखं च नास्ति ।
विज्ञानधर्मकुलकीर्तिनाश
भवन्ति विप्र दमया विहीनाः ॥ ४:५९ ॥

✦

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

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

✦

(55b) ०सदुःसहः] Σ, ०सदुःसह C₄₅, ०सदुस्सहः K₁₀ (55c) पुनः] Σ, पुन C₉₄^{ac} (55d) तेभ्यः] Σ, तेभ्य E (56a) पुरुरवो] Σ, पुरुरवे C₀₂, पुरुरवा० E (56ab) तिलोभेन अतिकामेन] Σ, तिकामेन अतिलोभेन E (56b) दण्डकः] Σ, पुण्डकः E (56c) सागरा०] em., सगर० C₉₄C₄₅K₈₂K₁₀K₇E, सागर० C₀₂ (57b) अतिपानेन] Σ, अतिपापेन E (57c)] conj., अतितृष्णा च मान्दातो C₉₄, अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇, अतितृष्णा च मन्धातो K₁₀, अतितृष्णा च मानाच्च च E (57d) नहुषो] Σ, नघुषो K₁₀ (58a) ०र्नष्ट] Σ, ०र्नष्टो C₄₅, नष्टो C₀₂ (58c) अतिद्यूतान्नलो] C₉₄C₀₂K₁₀K₇, अतिद्यूतान्नरो C₄₅K₈₂, अतिख्यातान्नलो E (58d) नृगो गो०] E, नृगङ्गो० C₉₄C₀₂K₁₀K₇, नृगं गो० C₄₅K₈₂ (59a)] Σ, हीन पुरुषो द्विजेन्द्र K₁₀, हीनं पुरुषं द्विजेन्द्रः E (59c) ०नाश] C₄₅, ०नाशो E ०नाम C₉₄C₀₂K₈₂, ०नश्च K₁₀, ०नागा K₇ (59d) विप्र] Σ, विप्रा K₈₂^{pc}K₇ • दमया] Σ, दया C₄₅^{ac}

चतुर्थोऽध्यायः

[यमेषु घृणा (६)]

निर्घृणो न परत्रास्ति निर्घृणो न इहास्ति वै ।
 निर्घृणे न च धर्मो ऽस्ति निर्घृणे न तपो ऽस्ति वै ॥ ४:६० ॥
 परस्त्रीषु परार्थेषु परजीवापकर्षणे ।
 परनिन्दापरान्नेषु घृणां पञ्चसु कारयेत् ॥ ४:६१ ॥
 परस्त्री शृणु विप्रेन्द्र घृणीकार्या सदा बुधैः ।
 राज्ञी विप्री परिव्राजा स्वयोनिपरयोनिषु ॥ ४:६२ ॥
 परार्थे शृणु भूयो ऽन्य अन्यायार्थमुपार्जनम् ।
 आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥ ४:६३ ॥
 जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।
 वनजावनजा जीवा विलगाश्चरणाचराः ॥ ४:६४ ॥

❖

63b cf. BhG I6.12: आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थ-
 संचयान् ॥

❖

(60a) निर्घृणो] $C_{94}C_{45}K_{10}$, निर्घृणो $C_{02}K_7$, निर्घृण K_{82}^{ac} , निर्घृणो K_{82}^{pc} , निर्घृणे E
 (60b) निर्घृणो] $C_{94}C_{45}K_{82}^{ac}K_{10}$, निर्घृणो $C_{02}K_7$, निर्घृणे $K_{82}^{pc}E$ (60c) निर्घृणे]
 $C_{94}C_{45}K_{10}E$, निर्घृणे $C_{02}K_{82}K_7$ (60d) निर्घृणे] Σ , निर्घृणे $C_{02}K_7$ (61b) °जीवा-
 पकर्षणे] Σ , °जीवापकर्षणे C_{45} , °जीवोपकर्षणे E (61c) परनिन्दा°] Σ , परनिन्द-
 C_{94} • °परान्नेषु] Σ , °परान्नेषु K_{10} (61d) घृणां] $C_{94}C_{45}K_{82}K_7$, घृणा $C_{02}K_{10}E$
 (62a) घृणी°] Σ , घृणा C_{45} (62c) °ब्राजा] $C_{\Sigma}K_7$, °ब्राजी $K_{82}K_{10}$, °ब्राज्या
 E (62d) °पर°] Σ , °पशु° K_{10} (63b) अन्याया°] Σ , अन्यया° K_{10} • °र्ज-
 नम्] Σ , °र्जवम् K_{10} (63c) °तुला°] Σ , °तुल° K_{10} (63d) °र्थ] $C_{94}C_{45}$
 $K_{82}E$, °र्थ C_{02} , °र्थ K_{10} , °र्थ K_7 (64a) विप्र] Σ , विप्र C_{94} , विप्रे C_{02} (64b)
 घृणी°] Σ , घृणां E (64c) वनजावनजा] $C_{94}C_{02}K_{82}K_{10}E$, वनजाव°जा C_{45}^{ac} , व-
 नजा व°निजा C_{45}^{pc} , वनज विनजा K_7 (64d)] corr., विलगाचरणाचराः $C_{94}C_{45}$
 K_7 , विलगोचरगोचरः $C_{02}E$, विलगोचरगोचराः K_{82} , विलगाचरणाचराः K_{10}

वृषसारसंग्रहे

परनिन्दा च का विप्र शृणु वक्ष्ये समासतः ।
देवानां ब्राह्मणानां च गुरुमातातिथिद्विषः ॥ ४:६५ ॥

परान्नेषु घृणा कार्या अभोज्येषु च भोजनम् ।
सूतके मृतके शौण्डे वर्णभ्रष्टकुले नटे ॥ ४:६६ ॥

एते पञ्चघृणासु सक्तपुरुषाः स्वर्गार्थमोक्षार्थिनो
लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृतम् ।
प्रज्ञाबोधश्रुतिं स्मृतिं च लभते मानं च नित्यं लभेद्
दाक्षिण्यं सभवेत्स आयुष परं प्राप्नोति निःसंशयः ॥ ४:६७ ॥

[यमेषु पञ्चविधो धन्यः (७)]

चतुर्माँनं चतुःशत्रुश्चतुरायतनं तथा ।
चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥ ४:६८ ॥

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

✧

(65b) वक्ष्ये] Σ , वक्ष्या E (66b) अभोज्येषु] Σ , अभोज्ये C₄₅ (66c) शौण्डे]
K₈₂, सौण्ड्ये C₉₄C₀₂K₇, शौण्ड्ये C₄₅, शौण्डे K₁₀, सौण्डो E (67a) ०पुरुषाः]
K₇, ०पुरुषः C Σ K₈₂K₁₀E • ०र्थिनो] em., ०र्थिनः K₇^{pc}, ०र्थिनां C Σ K₈₂K₁₀E, ०र्थिना
K₇^{ac} (67b) ऽनिन्दनमाप्नुवन्ति] Σ , ऽनिन्दनवाप्नुवन्ति C₀₂, नन्दनवायुवन्ति E
(67c) ०श्रुतिं] K₇, ०श्रुति० C Σ K₈₂K₁₀E • नित्यं] Σ , नित्य C₄₅ (67d) स
आयुष] em., समायुष C Σ K₇, समायुषः K₈₂ (unmetr.), समायुष K₁₀, स मानुष E
• निःसंशयः] Σ , निसंशयः K₈₂ (68a) चतुर्माँनं च०] corr., चतुर्माँनश्च० C₉₄C₄₅
K₈₂K₇E, चतुर्माँनश्च० C₀₂, चतुर्माँनश्च० K₁₀ (68ab) ०तुःशत्रुश्च०] Σ , ०तुःशत्रु
च० C₀₂, ०तुःशत्रु च० E (68b) ०तुरायतनं] Σ , ०तुरायतनं C₉₄, ०तुरायतनम्
K₁₀ (68c) ०पादं] Σ , ०पादः K₈₂, ० K₁₀ (68d) पञ्चधन्य०] Σ , धन्यपञ्च०
E

चतुर्थोऽध्यायः

चतुर्मौनस्य वक्ष्यामि शृणुष्यावहितो भव ।
 पारुष्यपिशुनामिथ्या सम्भिन्नानि च वर्जयेत् ॥ ४:६९ ॥
 कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः ।
 चतुःशत्रुर्निहन्तव्यः सोऽरिहा वीतकल्मषः ॥ ४:७० ॥
 चतुरायतनं विप्र कथयिष्यामि तच्छृणु ।
 करुणा मुदितोपेक्षा मैत्री चायतनं स्मृतम् ॥ ४:७१ ॥
 चतुर्ध्यानाधुना वक्ष्ये संसारार्णवतारणम् ।
 आत्मविद्याभवः सूक्ष्मं ध्यानमुक्तं चतुर्विधम् ॥ ४:७२ ॥
 आत्मतत्त्वः स्मृतो धर्मो विद्या पञ्चसु पञ्चधा ।
 षड्विंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥ ४:७३ ॥
 चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।
 गृहस्थो ब्रह्मचारी च वानप्रस्थोऽथ भैक्षुकः ॥ ४:७४ ॥

✧

69cd cf. Divyāv 186.21: आर्य, किमेभिः कर्म कृतम्येनैवंविधानि दुःखानि प्रत्यनुभवन्तीति? स कथयति । एते प्राणातिपातिका अदत्तादायिकाः काममिथ्याचारिका मृषावादिकाः पैशुनिकाः पारुषिकाः संभिन्नप्रलापिका अभिध्यालवो व्यापन्नचित्ता मिथ्यादृष्टिकाः ।; cf. DharmP 1.31cd–32ab: मिथ्या पिशुनसम्भिन्नपारुष्यवचनानि च ॥ जल्पतः सम्भवन्त्येते तस्मान्मौनं प्रशस्यते । 74cd = MBh 12.234.13ab ≈ MBh 14.4513ab etc. 74 cf. 3.4 above: श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः । चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥

✧

(69a) ०मौनस्य] Σ, ०मोनस्य C₄₅ (69c) पारुष्य०] Σ, पारुष्यं K₈₂ • ०पिशुना०] Σ, ०पिण्डाना० E (70c) चतुःशत्रुर्नि०] C₉₄C₄₅E, चतुशत्रु नि० C₀₂K₈₂ K₁₀K₇ (70d) सोऽरिहा] Σ, स्रोरिहा C₄₅, सर्वथा E (71c) मुदितो०] Σ, मुदितौ० E (71d) चायतनं] Σ, चायतन C₉₄, चायतन C₄₅ (72c) ०भवः] C₄₅C₀₂K₈₂ K₁₀K₇, ०भव C₉₄C₀₂, ०भवं E (72cd) सूक्ष्मं ध्या०] C₉₄K₈₂K₇E, सूक्ष्मान्या० C₄₅, सूक्ष्मध्या० C₀₂, सूक्ष्मध्यान० K₁₀ (72d) ०नमुक्तं चतुर्विधम्] C₀₂K₁₀, ०नमुक्तश्चतुर्विधम् C₉₄, ०नमुक्तश्चतुर्विधः C₄₅K₈₂, ०नमुक्तं चतुर्विधि K₇, ०नयज्ञश्च E (73a) स्मृतो] Σ, स्मृता C₀₂E • धर्मो] Σ, धन्या E (73cd) आहुः सू०] Σ, आ० C₉₄ (74ab) धर्मश्च०] Σ, धर्म च० C₀₂K₁₀ (74b) ०श्रितः] Σ, ०श्रिताः K₇ (74d) भैक्षुकः] Σ, भक्षकः E

वृषसारसंग्रहे

धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।
पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥ ४:७५ ॥
आयुः कीर्तिर्यशः सौख्यं धन्यादेव प्रवर्धते ।
शान्तिः पुष्टिः स्मृतिर्मेधा जायते धन्यमानवे ॥ ४:७६ ॥

[यमेष्वप्रमादः (८)]

प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।
ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।
महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥ ४:७७ ॥
अनृतं च समुत्कर्षे राजगामी च पैशुनः ।
गुरोश्चालीकनिर्वन्धः समानि ब्रह्महत्यया ॥ ४:७८ ॥



77c–f ≈ MBh Suppl. 12.30 : ब्रह्महत्यां सुरापानं स्तेयं गुर्वङ्गनागमम् । महान्ति पातकान्याहुः संयोगं चैव तैः सह ॥ ≈ Manu 11.55 (in Olivelle’s edition) : ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः । महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥ cf. also YājñS 3.228 : ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः । एते महापातकिनो यश्च तैः सह संवसेत् ॥ 78 ≈ MBh 5.40.3 and Manu 11.56 : अनृतं च समुत्कर्षे राजगामि च पैशुनम् । गुरोश्चालीकनिर्वन्धः समानि ब्रह्महत्यया ॥ ≈ ViṣṇuS 37.1–4 ≈ AgniP 168.25



(75a) यैरिदं] Σ , यैरिदं $C_{45}C_{02}$ • वेत्ति] Σ , वेत्ति C_{02} (75d) प्रवर्धनम्] Σ , प्रवर्धनः E (76b) धन्यादेव] Σ , धर्मादेव E mssALL, स्मृति मेधा $C_{02}K_{82}$ (76d) मानवे] em., मानवः $C_{\Sigma}K_{82}K_{10}K_7E$ (77a) स्थान] $C_{94}C_{02}K_{82}K_{10}$, स्थानं $C_{45}K_7E$ (unmetr.) • पञ्चैव] Σ , पञ्चैवं E (77b) कीर्तयिष्यामि] Σ , कीर्तयिष्यामि K_{10} (78a) समुत्कर्षे] em., समुत्कर्ष $C_{94}K_{82}$, समुत्कर्ष C_{45} , समुत्कर्ष $C_{02}K_{10}K_7E$ (78b) राज०] Σ , राज्ञी० E (78c) निर्वन्धः] em., निर्वद्धः $C_{45}K_7$, निवद्धस् $C_{94}C_{02}K_{82}K_{10}$, निर्वद्धस् E (78d) ब्रह्महत्यया] Σ , ब्र० ० ० या C_{94}

चतुर्थोऽध्यायः

ब्रह्मोज्झं वेदनिन्दा च कूटसाक्षी सुहृद्वधः ।
 गर्हितानाद्ययोर्जग्धिः सुरापानसमानि षट् ॥ ४:७९ ॥
 रेतोत्सेकः स्वयोन्यासु कुमारीष्वन्त्यजासु च ।
 सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमः स्मृतः ॥ ४:८० ॥
 निक्षेपस्यापहरणं नराश्वरजतस्य च ।
 भूमिवज्रमणीनां च रुक्मस्तेयसमः स्मृतः ॥ ४:८१ ॥
 चत्वार एते सम्भूय यत्पापं कुरुते नरः ।
 महापातक पञ्चैतत् तेन सर्वं प्रकाशितम् ।
 पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥ ४:८२ ॥

❖

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

❖

(79a) ब्रह्मोज्झं] em., ब्रह्मो ऋग्० C_ΣK₈₂K₁₀K₇, ब्रह्म ऋग्० E (79b) सुहृद्वधः]
 Σ, सकृद्वधः E (79c) ०नाद्ययोर्जग्धिः] em., ०न्नञ्च यो जग्धिस् C₉₄, ०न्नञ्च यो
 जग्धि C₄₅, ०न्नञ्च योद्विग्नः C₀₂, ०न्नं च यो जग्धिः K₈₂, ०न्नं च यो जग्धिः K₁₀, ०न्नञ्च
 यो जवे K₇, ०न्नञ्च यो विप्रः E (80a) स्वयोन्यासु] Σ, सुतोन्त्यासु C₄₅ (80c)
 सख्युः] em., सख्य C_ΣK₈₂E, ॰ K₁₀, सख्यु K₇ • पुत्रस्य च स्त्रीषु] Σ, ॰ ॰ ॰ ॰ ॰ ॰
 K₁₀, पुत्रीषु चास्त्रीषु E (80d) ०समः] Σ, ॰ K₁₀, ०सम E (81a) निक्षेप०]
 Σ, निखेप० C₄₅, निक्षेप० K₁₀ (81b) नराश्वरजतस्य] Σ, नराणां स्वजनस्य C₄₅,
 नराश्वरजतस्य K₁₀ (81d) रुक्मस्तेय०] em., रूग्मस्तेय० C₉₄, रुग्मस्तेय० C₄₅
 C₀₂K₈₂K₇, ॰ ॰ ॰ ॰ K₁₀, हतस्तेय० E • ०समः] Σ, सः C₄₅, ०सम E (82a) एते]
 Σ, एते K₁₀, एव E • सम्भूय] Σ, संभूयो C₀₂, संभूयो K₁₀ (82c) ०पञ्चैतत्]
 corr., ०पञ्चैतन् C_ΣE, ०पञ्चैते K₈₂, ०पञ्चैतम् K₁₀, ०पञ्चैतन् K₇ (82e) ०मादम्]
 Σ, ०माद E (82f) वर्जनीयं] Σ, वर्जनीयो C₀₂

वृषसारसंग्रहे

[यमेषु माधुर्यम् (९)]

कायवाङ्मनमाधुर्यश्चक्षुर्बुद्धिश्च पञ्चमः ।
 सौम्यदृष्टिप्रदानं च क्रूरबुद्धिं च वर्जयेत् ॥ ४:८३ ॥
 प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।
 यथाशक्तिप्रदानं च स्वाश्रमाभ्यागतो गुरुः ॥ ४:८४ ॥
 इन्धनोदकदानं च जातवेदमथापि वा ।
 सुलभानि न दत्तानि इन्धनाभ्युदकानि च ।
 क्षुते जीवेति वा नोक्तं तस्य किं परतः फलम् ॥ ४:८५ ॥

[यमेष्वार्जवम् (१०)]

पञ्चार्जवाः प्रशंसन्ति मुनयस्तत्त्वदर्शिनः ।
 कर्मवृत्त्याभिवृद्धिं च पारितोषिकमेव च ।
 स्त्रीधनोत्कोचवित्तं च आर्जवो नाभिनन्दति ॥ ४:८६ ॥

✧

(83ab) मनमाधुर्यश्च०] em., ०मनसा धूर्यश्च० C₉₄C₀₂K₈₂K₇, ०मनमाधूर्यश्च० C₄₅,
 ०मन०धूर्य० K₁₀, ०मनसा भूर्यश्च० E (83b) ०क्षुर्बुद्धि०] C₉₄C₄₅K₇E, ०क्षु बुद्धि०
 C₀₂K₈₂, ००० K₁₀ (83c) ०दानं च] Σ, ०० K₁₀, ०दानश्च E (83d) ०बुद्धिं च]
 C₉₄K₈₂K₇, बुद्धिश्च C₄₅, ०दृष्टिं च C₀₂E, ००० K₁₀ (84a) प्रसन्न०] Σ, ०प्रसन्न०
 K₁₀, प्रसन्न० K₇ (84c) यथा०] Σ, यस्य E • ०दानं] Σ, ०दातश्च E (84d)
 स्वाश्रमा०] Σ, स्वासमा० C₀₂ • ०गतो] Σ, ०सतो K₇ (85b) इन्धनो०] Σ,
 इत्वनो० K₇ • जात०] Σ, जा० C₄₅ (85c) सुलभानि न] Σ, सुरभानि च E
 (85d) ०दकानि] Σ, ०दकानि K₁₀ (85e) क्षुते] conj., क्षुतं C₉₄K₈₂K₁₀K₇, शतं
 E (86a) पञ्चार्जवाः] C₉₄C₄₅K₈₂K₇, पञ्चार्जवः C₀₂, ०००० K₁₀, पञ्चार्जवा E •
 प्रशंसन्ति] C₉₄K₇, प्रशंसन्ति K₈₂E, ०प्रससन्ति K₁₀ (86c) कर्म०] Σ, ०र्म०
 C₉₄, ०कम्मा K₁₀ • ०वृत्त्याभिवृद्धिं च] Σ, ०वृत्तिभिवृद्धिश्च K₁₀, ०वृत्त्याभिवृद्धिश्च E
 (86d) पारितोषिक०] em., पारतोषिक० C₉₄K₈₂K₁₀K₇E (86e) स्त्रीधनोत्कोच०]
 Σ, स्त्रीधनङ्गो च E • ०वित्तं च] Σ, ०वित्तिश्च K₁₀ (86f) आर्जवो ना०] Σ, आर्जवश्च
 C₀₂, आर्जवेना० E

चतुर्थो ऽध्यायः

आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।
 आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥ ४:८७ ॥
 आर्जवस्येन्द्रियग्रामः सुप्रसन्नो ऽपि तिष्ठति ।
 आर्जवस्य सदा देवाः काये तस्य चरन्ति ते ॥ ४:८८ ॥
 इति यमप्रविभागः कीर्तितो ऽयं द्विजेन्द्र
 इह परत सुखार्थं कारयेत्तं मनुष्यः ।
 दुरितमलपहारी शङ्करस्याज्ञयास्ते
 भवति पृथिविभर्ता ह्येकछत्रप्रवर्ता ॥ ४:८९ ॥
 ॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥

❖

(87ab)] $C_{\Sigma}K_{10}K_7$, om. K_{82}^{ac} , आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः K_{82}^{pc} , आर्जवो न वृथा यज्ञश्चार्जवो न वृथा तपः E (87cd) (आर्जवो... वृथाग्नयः)] Σ , om. E
 (88ab) (आर्जवो... तिष्ठति)] Σ , om. E (88a) °ग्रामः] $C_{94}C_{45}K_7E$, °ग्रामात् $C_{02}K_{10}$, °ग्रामाः K_{82} (88d) तस्य चरन्ति] Σ , तॄन्ति C_{94} , तस्य रमन्ति E
 (89a) यमप्रविभागः] $C_{94}C_{45}K_{10}K_7$, यमविभागः C_{02} , यमप्रविभागः K_{82} , नियमप्रविभागः E • द्विजेन्द्र] Σ , नरेन्द्र E (89b) °येत्तं मनुष्यः] corr., °येत्तन्मनुष्यः C_{94} $K_{82}K_{10}K_7E$, °येत्त मनुष्यः C_{45} , °येत्तन्मनुष्यः C_{02} (89c) दुरितो] Σ , इरितो E • °पहारी] Σ , °पलपहारी C_{02} • °ज्ञयास्ते] Σ , °ज्ञयाते K_{82} (89d) °वर्ता] conj., °वृत्ता $C_{\Sigma}K_{10}K_7$, °वृत्ताः $K_{82}E$ (Colophon) नामाध्यायश्चतुर्थः] Σ , नामश्चतुर्थो ऽध्यायः E

[पञ्चमो ऽध्यायः]

[नियमाः]

विगतराग उवाच ।
 कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्
 अमृतवचनतुल्यं श्रोतुकामो गतो ऽस्मि ।
 प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्
 अपर वदमतज्ज्ञं नास्ति धर्मेषु तृप्तिः ॥ ५:१ ॥

अनर्थयज्ञ उवाच ।
 श्रवणसुखमतो ऽन्यत्कीर्तयिष्ये द्विजेन्द्र
 नियमकलविशेषः पञ्च पञ्च प्रकारः ।

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

✦

① विगतराग उवाच] Σ, विगतराग उवाच C₉₄ ①a कथय नि०] Σ, कथयति E • तत्त्वं] Σ, तं C₄₅ • साम्प्रतं त्वं विशेषाद्] C₉₄K₈₂K₇E, त्वां विशेषात् C₄₅, सांप्रत त्वं विशेषात् C₀₂K₁₀, साम्प्रतं त्वं विशेषा M ①b वचनतुल्यं श्रो०] M, वदनतुल्यं श्रो० C₉₄C₀₂K₈₂K₁₀K₇E, वदनतुल्यां श्रो० C₄₅, वदनतुल्यं श्रो० तुल्यं स्रो० K₈₂ • कामो] Σ, कामा ME ①c दहन०] Σ, वदन० E • दग्धं] Σ, दग्ध M • निषिक्तम्] Σ, विमुक्तम् C₄₅, निषिक्तः M ①d अपर०] Σ, अपरं K₈₂ (unmetr.), अर० M^{ac} • मतज्ज्ञं नास्ति] conj., मतज्ञा नास्ति C₉₄C₄₅K₈₂K₇M, तज्ञा नास्ति C₉₄, मतज्ञान्नास्ति C₀₂, मे० = = = K₁₀, न तज्ञान्नास्ति E • धर्मेषु तृप्तिः] Σ, मे धर्मतृप्तिः M ② अनर्थ०] Σ, अर्थ० M ②a सुख०] Σ, मुख० K₈₂ •मतो ऽन्यत्] C_ΣK₈₂K₇, मतो ऽन्य K₁₀, मतो न्यः M, मनो ऽन्यत् E • कीर्त०] Σ, कीर्ति० K₈₂K₁₀ ②b विशेषः] Σ, विशे० C₉₄, विशेष C₄₅ • प्रकारः] Σ, पकारः K₇

पञ्चमो ऽध्यायः

हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र
कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥ ५:२ ॥

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।
व्रतोपवासमौनं च स्नानं च नियमा दश ॥ ५:३ ॥

[नियमेषु शौचम् (१)]

तत्र शौचादिनिर्देशं वक्ष्यामीह द्विजोत्तम ।
शारीरशौचमाहारो मात्रा भावश्च पञ्चमः ॥ ५:४ ॥

[शरीरशौचम्]

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

श्रोत्रशौचं द्विजश्रेष्ठ गुदोपस्थमुखादयः ।
मुखस्याचमनं शौचमाहारवचनेषु च ॥ ५:६ ॥

मूत्रविष्टासमुत्सर्गे देवताराधनेषु च ।
मृत्तोयैस्तु गुदोपस्थं शौचयीत विचक्षणः ॥ ५:७ ॥

❖

3 = LinP 1.8.29cd-30ab = VDhU 3.233.202

❖

(2d) ०विनाशं] Σ , ०विनाश० $C_{02}E$ (3a) इज्या] $C_{94}C_{45}K_{82}K_7E$, ईज्या $C_{02}K_{10}$
M • दानं] Σ , दान० K_{10} (3c) ०पवास०] Σ , ०प्रवाष० M (4a) ०निर्देशं]
 Σ , ०नियमं K_{82} , ०र्देशं K_{10} (4c) शारीर०] Σ , शरीर० K_{10} • ०शौचमाहारो]
 Σ , ०शौच०हारो C_{94} , ०स्रोतमाहार M (4d) मात्रा भावश्च] Σ , मात्रा भावं च
 C_{94} , सात्राभावश्च K_{10} (5a) ताडयेन्न] Σ , ताडये न K_7M • बन्धेत] Σ , बन्धेन M
(5c) ०द्रव्येषु] Σ , ०द्रवेषु M (5d) शौचं] Σ , शौच K_7 • कायिकमुच्यते] Σ ,
कायिकमुमुच्येते K_7 (6a) श्रोत्र०] M, श्रोत० $C_{\Sigma}K_{82}K_{10}K_7E$ (6b) गुदोपस्थ०]
 Σ , गुदोपस्थ० K_7 , गुदापस्थ० E (6c) मुखस्या०] Σ , मुखस्था० C_{45} (6cd)
शौचमा०] $C_{94}C_{02}K_{82}K_7E$, शौचमा० $C_{45}K_{10}$, शौच आ० M (6d) ०वचनेषु] Σ ,
०वषनेषु M (7a) ०विष्टा०] Σ , ०विष्ट० $K_{10}M$ (7c) मृत्तोयैस्तु] $C_{02}K_{82}K_{10}E$,
मृ०यैस्तु C_{94} , मृत्तोयैस्तु $C_{45}M$, मृत्तोयेस्तु K_7 • ०पस्थं] $C_{94}C_{45}K_{82}K_{10}K_7$, ०पस्थ
 $C_{02}E$, ०पस्थः M (7d) शौचयीत] Σ , शौचये च M

वृषसारसंग्रहे

एकोपस्थे गुदे पञ्च तथैकत्र करे दश ।
 उभयोः सप्त दातव्या मृदः शुद्धिं समीहता ॥ ५:८ ॥
 एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।
 वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ ५:९ ॥
 [आहारशौचम्]
 आहारशौचं वक्ष्यामि शृणुष्वनावहितो भव ।
 भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।
 वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥ ५:१० ॥

✦

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

✦

(8a) ०पस्थे] $C_{94}C_{45}K_{82}K_7E$, ०पस्थ० $C_{02}K_{10}M$ • गुदे] $C_{94}C_{45}K_{82}K_7E$, गुदो $C_{02}K_{10}$, गुद M (8b) तथैकत्र] $C_{94}C_{02}K_{82}K_{10}K_7$, तथैकत्र C_{45} , तथैकत्रे M, तथैकश्च E • दश] Σ , दशः C_{02} (8c) उभयोः] Σ , उभय M • दातव्या] $C_{94}C_{45}K_{82}K_{10}K_7$, दातव्यो $C_{02}E$, दातव्य M (8d) मृदः] $C_{\Sigma}K_7E$, मृतः $K_{82}M$, मृदा K_{10} • शुद्धिं समीहता] $C_{94}C_{45}K_{82}$, शुद्धिसमीहया C_{02} , शुद्धि समीहता K_{10} , शुद्धिः समीहता K_7 , शुद्धि समीहता M, शुद्धिं समाहिता E (9a) एतच्छौचं] $C_{94}C_{45}K_{82}K_7M$, चेतच्छौच $C_{02}E$, एत॰ K_{10} (9b) ०गुणं] Σ , ०गुण C_{02} (9c) वानप्रस्थस्य] Σ , वानप्रस्थे तु M • त्रि०] Σ , द्वि० C_{02} (10a) ०शौचं] Σ , ०शौच M (10b) शृणुष्वनावहितो] Σ , शृणुष्वनावि॰ C_{94} , शृणुष्वनावितो K_{10} (10d) ०कं जलं] Σ , ०कोदकं M • पिबेत्] Σ , पिबे C_{45} (10e) ०चारदानार्थं] Σ , ०चरदानार्थं M, ०चारणार्थाय E

पञ्चमो ऽध्यायः

स्निग्धस्वादुरसैः षड्विराहारषड्रसैर्बुधः ।
 धातुवैषम्यनाशो ऽस्ति न च रोगाः सुदारुणाः ॥ ५:११ ॥
 अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।
 अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥ ५:१२ ॥
 लशुनं च पलाण्डुं च गृञ्जनं कवकानि च ।
 गौरं च सूकरं मांसं वर्जयेच्च विधानतः ॥ ५:१३ ॥
 छत्ताकं विड्वराहं च गोमांसं च न भक्षयेत् ।
 चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥ ५:१४ ॥
 हंससारसचक्राहकुक्कुटान्शुकश्येनकान् ।
 काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥ ५:१५ ॥

✧

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

✧

(11a) ०स्वादुरसैः] $C_{\Sigma}K_{82}K_7$, ०स्वा॒रसैः K_{10} , ०स्वादुरसं M , ०स्वादुरसैः E (11b)
 ०हारषड्रसैर्बु०] $C_{45}E$, ०हारसद्रवैर्बु० $C_{94}K_{82}K_7$, ०हारसद्रवैर्बु० C_{02} , ०हारषड्रसैर्बु०
 K_{10} , ०हारे सद्रवद्बु० M (11c) ०वैषम्यनाशो ऽस्ति] $C_{94}C_{02}K_{82}K_{10}K_7$, ०वैषम्य-
 नाशास्ति C_{45} , ०वैषम्य नस्यास्ति M , ०वैषम्य नश्यन्ति E (11d) रोगाः] Σ , रोग
 M • सुदारुणाः] Σ , स्वदारुणाः M , सुदारुणः E (12a) अभक्ष्यं] $C_{\Sigma}K_{82}K_7$, ०००
 K_{10} , अभक्षं ME • च न भक्षेत] Σ , न च भक्षेतः M (12b) न च] Σ , च न K_7
 E (12c) गम्येत] Σ , गम्येतः M (12d) अवाच्यं] Σ , अवाचं C_{02} (13a)
 पलाण्डुं] E , पलण्डुं $C_{\Sigma}K_{10}K_7M$, पलडुं K_{82} (13b) कवकानि] Σ , च कचानि E
 (13c) गौरं च] $em.$, गोरस्व $C_{94}K_{10}$, गोरश्च $C_{45}C_{02}K_{82}K_7M$, गौरश्च E • मांसं] Σ ,
 मांसः M , मांसं E (13d) विधानतः] Σ , विधानत् M (14a) छत्ताकं] Σ , छत्ताक
 C_{02} • विड्व०] Σ , विद्व० $K_{82}K_7$ (14b) गोमांसं] Σ , गोमाज् C_{45}^{ac} (14c) चटकं]
 Σ , चटकाम् $C_{02}K_{10}$ (14d) ०पादांश्च] Σ , जालपादश्च M (15a) ०चक्राह०]
 Σ , ०चक्राह्वा० M (15b) ०कुक्कुटान्शु०] $C_{\Sigma}K_7E$, ०कुक्कुटा शु० K_{82} , ०कुक्कुटां शु०
 K_{10} , ०कुक्कुटा शु० M • ०श्येनकान्] $C_{94}C_{02}K_7E$, ०शोनकान् C_{45} , ०श्येनका K_{82} ,
 ०श्येनकां K_{10} , ०श्येनकम् M (15c)] $C_{45}K_7$, काकोलूकस्व००० C_{94} , काको-
 लूकबलाकं च $C_{02}K_{82}ME$, काकोलूकं बलाकं च K_{10} (15d)] Σ , मत्स्यादीनि च
 वर्जये M

वृषसारसंग्रहे

अमेध्यांश्चापवित्रांश्च सर्वानेव विवर्जयेत् ।
 शाकमूलफलानां च अभक्ष्यं परिवर्जयेत् ॥ ५:१६ ॥

मानवेषु पुराणेषु शैवभारतसंहिते ।
 कीर्तितानि विशेषेण शौचाचारमशेषतः ।
 त्वया जिज्ञासितो ऽस्म्यद्य संक्षिप्तः कथितो मया ॥ ५:१७ ॥

सत्यवादी शुचिर्नित्यं ध्यानयोगरतः शुचिः ।
 अहिंसकः शुचिर्दान्तो दयाभूतक्षमा शुचिः ॥ ५:१८ ॥

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
 यो ऽर्थे हि शुचिः स शुचिर्न मृद्वारिशुचिः शुचिः ।
 कायवाङ्मनसां शौचं स शुचिः सर्ववस्तुषु ॥ ५:१९ ॥



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

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



(16a)] $C_{\Sigma}K_{82}K_7$, {अमेध्याश्चापवित्रांश्च} K_{10} , अमेध्याश्च पवित्राश्च M , अमेध्याश्चा-
 पवित्रांश्च E (16b)] Σ , सर्वान्येतानि वर्जयेत् M (17c) विशेषेण] Σ , मशेषेण
 M (17e) जिज्ञासितो] Σ , जिज्ञासनो K_7 , जिज्ञासतो E (17f) ऽक्षिप्तः] C_{94}
 $C_{02}K_{82}K_7E$, ऽक्षिप्य C_{45} , ऽक्षिप्त $K_{10}M$ • कथितो] Σ , कथितं E (18a) ऽवादी]
 Σ , ऽवादि M • ऽरतः शुचिर्] $C_{94}C_{45}E$, ऽरतः शुचि $C_{02}K_7$, रतः शुचिन् $K_{82}K_{10}$,
 ऽरत शुचि M (18c) अहिंसकः] Σ , अहिंसक $C_{45}M$ • शुचिर्दान्तो] $C_{94}C_{45}K_{82}$
 K_{10} , शुचि दान्तो $C_{02}K_7M$, शुचिर्दान्तौ E (18d) ऽभूतः] Σ , ऽभुतः M • शुचिः]
 Σ , शुचि M (19b) ऽशौचं परं स्मृतम्] $C_{94}K_{82}K_{10}K_7$, ऽशौचं परं स्मृतम् $C_{45}C_{02}$,
 ऽशौच परं स्मृतः M , ऽशौचयनं स्मृतः E (19cd) यो ऽर्थे हि शुचिः स शुचिर्न]
 $C_{\Sigma}K_7$ (unmetr.), यो ऽर्थे हि शुचिः स शुचि न $K_{82}K_{10}$, यो र्थे शुचि हि स शुद्धि M ,
 यो ऽर्थे हि सुशुचिर्विप्र न E (19d) ऽशुचिः शुचिः] $C_{\Sigma}K_{82}K_7$, शुचि शुचिः K_{10} ,
 ऽशुचि शुचि M , ऽशुचिः शुचि E (19e) वाङ्मनसां शौचं] Σ , वाङ्मनसा शुद्धि M
 (19f) शुचिः] Σ , शुचि $C_{02}M$ • वस्तुषु] Σ , वस्तुषुः K_7 , वस्तुशु M

पञ्चमो ऽध्यायः

शौचाशौचविधिज्ञमानव यदि कालक्षये निश्चयः
 सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृतम् ।
 प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितं
 जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥ ५:२० ॥

॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥

❖

20b \approx 4.67b above : लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृतम्

❖

(20a) शौचाशौच०] Σ , शौचाशुच C_{45} • यदि] Σ , यदि: M • कालक्षये निश्चयः] $K_{82}^{ac}K_7$, कालक्षयैर्निश्चयः $C_{94}C_{45}K_{82}^{pc}$, कालक्षयेन्निश्चयः $C_{02}K_{10}$, कालक्षयानिश्चयः M, कालक्षयेतिश्च यः E (20b) कीर्तिर्यशो०] $C_{45}K_{82}K_{10}K_7E$, कीर्तियशो० $C_{94}C_{02}(\text{unmetr.})$, कीर्तिर्यषा० M • लङ्कृतम्] M, लङ्कृतः $C_{94}C_{02}K_{82}K_{10}K_7E$, लङ्कृतः C_{45} (20c) सद्धर्म०] Σ , य धर्म० M • ऽपरितम्] Σ , ऽओदितः E (20d) परत्रमीहित०] Σ , परत्रमीहित० M, पवित्रमीहित० E • ऽगति] em. , ऽगतिः $C_{\Sigma}K_{82}K_{10}K_7ME$ • निःसंशयम्] $C_{94}K_{10}K_7$, निःसंशयः $C_{45}C_{02}K_{82}ME$ (Colophon: ऽविधिर्नामा०] C_{94} , ऽविधिनामा० $C_{45}C_{02}K_{82}K_7M$, ऽविधिनामा० K_{10} , ऽविधिर्नाम E • ऽध्ययः पञ्चमः] Σ , ऽध्यायः पञ्चमः श्लोक २५ M, पञ्चमो ऽध्यायः E

[षष्ठो ऽध्यायः]

[नियमेष्विज्या (२)]

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

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

[अर्थयज्ञः]

अभ्युपासनकर्मादि अग्निहोत्रक्रतुक्रिया ।
अष्टका पार्वणी श्राद्धं द्रव्ययज्ञः स उच्यते ॥ ६:३ ॥

[क्रियायज्ञः]

आरामोद्यानवापीषु देवतायतनेषु च ।
स्वहस्तकृतसंस्कारः क्रियायज्ञः स उच्यते ॥ ६:४ ॥

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

✦

(1a) °मिज्यां] C₄₅, °मीज्यां C₉₄C₀₂K₈₂K₁₀K₇E (1b) °त्तम] Σ, °त्तमः K₁₀K₇
(1c) °मोक्षप्रसिद्ध्यर्थं] C_ΣK₇, °मोक्षप्रसिद्ध्यर्थं K₈₂K₁₀, °मोक्षेशसिद्ध्यर्थं E (1d)
द्विज] Σ, भव E (2a) अर्थयज्ञः] C₉₄C₀₂K₈₂, अनर्थयज्ञः C₄₅, अर्थयज्ञ K₁₀K₇,
अर्थयज्ञ° E (2c) ज्ञानं] Σ, ज्ञान C₀₂K₇ (3b) अग्नि°] Σ, °अग्नि--- C₉₄, °°
K₁₀ • °क्रिया] Σ, °क्रियाः C₄₅C₀₂ (3c) पार्वणी] Σ, पर्वणी C₄₅, °पर्वणी K₁₀
(3d) °यज्ञः] Σ, °यज्ञ C₀₂, °° K₁₀ (4b) °यतनेषु] C₄₅C₀₂E, °लयनेषु C₉₄
K₈₂K₇, °यत°° K₁₀ (4c) °हस्त°] Σ, °° K₁₀, °हस्तैः E

षष्ठो ऽध्यायः

[जपयज्ञः]

जपयज्ञं ततो वक्ष्ये स्वर्गमोक्षफलप्रदम् ।
वेदाध्ययन कर्तव्यं शिवसंहितमेव च ।
इतिहासपुराणं च जपयज्ञः स उच्यते ॥ ६:५ ॥

[ज्ञानयज्ञः]

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

[ध्यानयज्ञः]

ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ।
ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।
सूर्यः सोमो ऽग्नि स्फटिकः सूक्ष्मं तत्त्वं च पञ्चमम् ॥ ६:७ ॥
सूर्यमण्डलमादौ तु तत्त्वं प्रकृतिरुच्यते ।
तस्य मध्ये शशि ध्यायेत्तत्त्वं पुरुष उच्यते ॥ ६:८ ॥
चन्द्रमण्डलमध्ये तु ज्वालामग्निं विचिन्तयेत् ।
प्रभुतत्त्वं स विज्ञेयो जन्ममृत्युविनाशनः ॥ ६:९ ॥
अग्निमण्डलमध्ये तु ध्यायेत्स्फटिकं निर्मलम् ।
विद्यातत्त्वं स विज्ञेयः कारणमजमव्ययम् ॥ ६:१० ॥

✧

(5a) ०यज्ञं ततो] Σ , ०यज्ञं तपो C_{45} ०यज्ञस्ततो C_{02} (5c) वेदा०] Σ , अदा० K_{10} (5e) ०पुराणं च] Σ , ०पुराणश्च E (5f) ०यज्ञः] Σ , ०यज्ञ C_{02} (6a) कर्म] Σ , क्रमम् E (6c) ०चक्षुः] Σ , ०चक्षु C_{02} (6d) ०यज्ञः] Σ , ०यज्ञ C_{02} , ०यज्ञस्य K_{10} (7a) ०यज्ञं] Σ , ०यज्ञ $C_{02}K_{10}$ (7c) ध्यानं] Σ , ध्यान $K_{82}K_7$ (7e) सोमो] $C_{94}C_{02}K_{82}K_7$, सोमा० $C_{45}K_{10}E$ (7f)] C_{45} , सूक्ष्मं तत्त्वं --- पञ्चमम् C_{94} , सूक्ष्मतत्त्वं च पञ्चमः $C_{02}K_{82}K_{10}$, सूक्ष्मं तत्त्वं पञ्चमः K_7 , सूक्ष्मां तत्त्वं पञ्चमम् E (8c) शशि] Σ , शशि K_{10} , शशिन् K_7 (8cd) ध्यायेत्त०] Σ , ध्याये त० C_{02} (9b) ज्वालामग्निं] Σ , ज्वालामग्नि K_7 (9c) ०तत्त्वं] $C_{\Sigma}K_7$, ०तत्त्वं K_{82} , ०तत्त्वं $K_{10}E$ (9d) ०नाशनः] Σ , ०नाशनम् $C_{02}E$ (10b) ध्यायेत्स्फटिकं] C_{94}^{pc} , ध्यायेत्स्फटिकं C_{94}^{ac} , ध्याये स्फटिक $C_{02}E$ • ०मलम्] Σ , ०मलः K_{82} , ०मलः K_7 (10c) तत्त्वं स] $C_{45}K_{82}K_{10}K_7$, तत्त्वं स --- C_{94} , तत्त्वं स C_{02} , तत्त्वं स E (10d) ०जमव्ययम्] Σ , ०मव्ययं C_{02}

वृषसारसंग्रहे

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

विगतराग उवाच ।
एकैकस्य तु तत्त्वस्य फलं कीर्तय कीदृशम् ।
कानि लोकाः प्रपद्यन्ते कालं वास्य तपोधन ॥ ६:१२ ॥

अनर्थयज्ञ उवाच ।
ब्रह्मलोकं तु प्रथमं तत्त्वप्रकृतिचिन्तया ।
कल्पकोटिसहस्राणि शिववन्मोदते सुखी ॥ ६:१३ ॥

द्वितीयं तत्त्व पुरुषं ध्यायमानो मृतो यदि ।
विष्णुलोकमितो याति कल्पकोट्ययुतं सुखी ॥ ६:१४ ॥

प्रभुतत्त्वं तृतीयं तु ध्यायमानो मरिष्यति ।
शिवलोके वसेन्नित्यं कल्पकोट्ययुतं शतम् ॥ ६:१५ ॥

विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।
अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥ ६:१६ ॥

पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।
न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥ ६ : १७ ॥

11cd DharmP 4.14ab: अकीर्तितमनौपम्यं पञ्चमं शिवमण्डलम्

(11ab) ध्यायेत्त०] Σ , ध्याये त० C_{02} (11e) ंयज्ञस्य] Σ , ंयज्ञश्च $C_{02}E$ (11f) समासतः] Σ , सनातनः E (12a) तु] conj., त्रि० $C_{\Sigma K_{82} K_{10} K_7}$, हि E (12c) लोकाः] $C_{94} K_{82} K_7$, लोका $C_{45} C_{02} K_{10} E$ • प्रपद्यन्ते] Σ , प्र॒ = = C_{94} (12d) ंधन] Σ , ंधनः $C_{45} K_7$ (13ab) प्रथमं तत्त्व०] Σ , om. K_{82}^c , प्रथमं तत्त्वं E • प्रकृतिचिन्तया] Σ , च कृतिचिन्तय E (13d) सुखी] Σ , सुखम् E (14c) याति] Σ , यान्ति E (15a) ंतत्त्वं] Σ , ंतत्व C_{02} • तृतीयं] Σ , तृतीयस् E (15b)] Σ , ध्याय॒ = = रिष्यति C_{94f} , धयायामानो मरिष्यति E (15c) शिवलोके] Σ , शिवलोक C_{45} , रुद्रलोके E • वसन्नि०] Σ , वसे नि० C_{02} (15d) ंयुतं] Σ , ंयुत K_{10} (16a) ंतत्त्वामृतं] Σ , ंतत्वमृतन् C_{02} , ंतत्त्वामतं E (16c) अक्षयं] Σ , अक्षय० E

षष्ठो ऽध्यायः

पञ्चध्यानाभियुक्तो भवति च न पुनर्जन्मसंस्कारबन्धः
जिज्ञास्यन्तां द्विजेन्द्र भवदहनकरः प्रार्थनाकल्पवृक्षः ।
जन्मेनैकेन मुक्तिर्भवति किमु न वा मानवाः साधयन्तु
प्रत्यक्षान्नानुमानं सकलमलहरं स्वात्मसंवेदनीयम् ॥ ६:१८ ॥

[नियमेषु तपः (३)]

मानसं तप आदौ तु द्वितीयं वाचिकं तपः ।
कायिकं च तृतीयं तु मनोवाक्कर्म तत्परम् ।
कायिकं वाचिकं चैव तपो मिश्रक पञ्चमम् ॥ ६:१९ ॥
मनःसौम्यं प्रसादश्च आत्मनिग्रहमेव च ।
मौनं भावविशुद्धिश्च पञ्चैतत्तप मानसम् ॥ ६:२० ॥

❖

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

❖

(18a) ०युक्तो] Σ, ०यु० C₉₄ (tops of akṣaras lost), ०युक्तौ E • च] Σ, om. C₄₅
E • पुनर्जन्म०] Σ, पुनर्जन्म० C₉₄ (tops of akṣaras lost), पुनर्जन्म० C₀₂ (18b)
जिज्ञास्यन्तां] C₉₄K₁₀K₇E, जिज्ञास्यतां C₄₅K₈₂ (unmetr.), जिज्ञास्यन्ता C₀₂ (18c)
जन्मेनैकेन] C₄₅K₁₀K₇E, जन्मेनैकेन C₉₄C₀₂K₈₂ (unmetr.) • मुक्तिरभ०] Σ, मुक्ति
भ० C₀₂ • न वा] Σ, भवा K₈₂ • मानवाः] C₉₄K₈₂K₁₀K₇, मानमानवाः C₄₅, मानवा
C₀₂, मानव E (18d) प्रत्यक्षा०] Σ, प्रत्यक्ष० K₈₂ • ०वेदनीयम्] C₄₅K₈₂K₁₀,
०वेदनीयः C₉₄C₀₂K₇, ०वेदनीय E (19a) ०तप] Σ, ०तपम् E (19c)] Σ,
मानसं तप आदौ तु K₁₀ (eyeskip) (19d) मनोवाक्कर्म] C₉₄K₇E, मनोक्कर्म C₄₅,
मनोवाक्कर्म० C₀₂, मनोवाक्काय० K₈₂K₁₀ • ०परम्] C₀₂, ०परः C₉₄C₄₅K₈₂K₁₀K₇E
(19e) कायिकं] Σ, कायिक K₈₂ (20a) ०सौम्यं] K₇, ०सौम्य० C₉₄C₄₅K₈₂K₁₀E,
०सौम्य० C₀₂ (tops of akṣaras lost) • प्रसादश्च] C₉₄C₀₂K₈₂K₇, प्रसादं च C₄₅E,
प्रदानश्च K₁₀ (20c) मौनं] Σ, मौन० E • ०शुद्धिश्च] Σ, ०शुद्धिं च C₀₂E (20d)
पञ्चैतत्] C₉₄K₁₀K₇, पञ्चैते C₄₅K₈₂, पञ्चैतत् C₀₂, पञ्चैतन् E

वृषसारसंग्रहे

अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।
 स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥ ६:२१ ॥
 आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।
 शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥ ६:२२ ॥
 इष्टं कल्याणभावं च धन्यं पथ्यं हितं वदेत् ।
 मनोमिश्रक पञ्चैतत्तप उक्तं महर्षिभिः ॥ ६:२३ ॥
 स्वस्ति मङ्गलमाशीर्भिरतिथिगुरुपूजनम् ।
 कायमिश्रक पञ्चैतत्तप उक्तं महात्मभिः ॥ ६:२४ ॥
 मण्डूकयोगी हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।
 अभ्रावकाशो वर्षासु तपःसाधनमुच्यते ॥ ६:२५ ॥
 स्वमांसोद्धृत्य दानं च हस्तपादशिरस्तथा ।
 पुष्पमुत्पाद्य दानं च सर्वे ते तपसाधनाः ॥ ६:२६ ॥

✧

21cd \approx MBh 6.39.15cd (BhG 17.15): अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 22 cf. MBh 6.39.14 (BhG 17.14): देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ 24ab cf. ŚDhŚ 11.79: नमस्काराभिवादेषु स्वस्तिमङ्गलवाचकैः । शिवं भवतु सर्वत्र प्रब्रूयात्सर्वकर्मसु ॥ 25ab \approx MBh Appendices 15.80I: मण्डूकशायी हेमन्ते ग्रीष्मे पञ्चतपा भवेत् \approx UMS 6.26ab: मण्डूकयोगो हेमन्ते ग्रीष्मे पञ्चतपास्तथा ; cf. ŚDhSaṅgr 9.32ab: अभ्रावकाशं शीतोष्णे पञ्चाभिर्जलशायिता

✧

(21c) ०भ्यसनं चैव] Σ , ०भ्यसनं \approx C_{94} , ०भ्यसनं चैव K_{10} (22a)] Σ , आर्जवत्वमहिंसाश्च E (22b) ०चर्य] Σ , ०चर्य $C_{02}E$ (22c) शौचं] Σ , शौच E (23a) इष्टं] Σ , इष्ट $C_{02}K_{10}$ • ०भावं] Σ , ०भावश्च E (23b) पथ्यं] Σ , सत्यं E (23c) मनो] Σ , मन E • पञ्चैतत्] Σ , पञ्चैतत् K_7 , पञ्चैतान् E (23d)] Σ , तपमुक्तं महर्षिभिः E (24a) ०शीर्भिः] $C_{94}E$, ०शीर्भिः $C_{45}C_{02}K_{82}K_{10}K_7$ (24b) ०तिथिः] Σ , ०तिथि E (24c) ०मिश्रक] Σ , ० \approx \approx क C_{94} , ०मित्यश्रक C_{45} • पञ्चैतत्] Σ , पञ्चैतन् E (24d) तप उक्तं] Σ , तपमुक्तं E (25b) ग्रीष्मे] Σ , गृष्मे E (25c) ०वकाशो] em., ०वकाशे $C_{\Sigma}K_{82}K_{10}K_7E$ (25d) तपः] Σ , तप C_{02} • साधनमु] $C_{94}K_{82}K_7E$, साधन उ $C_{45}C_{02}K_{10}$ (26a) दानं] Σ , दान K_{10} (tops of akṣaras lost), दानश्च E (26c) दानं] Σ , दानश्च E (26d) तपः] E, तपः $C_{\Sigma}K_{82}K_{10}K_7$ (unmetr.)

षष्ठो ऽध्यायः

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

येनेदं तप तप्यते सुमनसा संसारदुःखच्छिदम्
आशापाश विमुच्य निर्मलमतिस्त्यक्त्वा जघन्यं फलम् ।
स्वर्गाकाङ्क्षानृपत्वभोगविषयं सर्वान्तिकं तत्फलं
जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥ ६:२८ ॥
॥ इति वृषसारसंग्रहे षष्ठो ऽध्यायः ॥

❖

(27a) कृच्छ्रातिकृच्छ्रं] $C_{94}C_{45}K_{82}E$, कृच्छ्रादिकृच्छ्र C_{02} , कृच्छ्रातिकृच्छ्र K_{10} , कृ-
च्छ्रातिकृच्छ्र K_7 (27b) ंयाचितम्] Σ , ंयाचितः E (27c) चान्द्रायणं प-
राकं] $C_{94}C_{02}K_{10}K_7$, चान्द्रायणं पराकं C_{45} , चान्द्रायणं पराकं K_{82} , चान्द्रायणवराकश
 E (27d)] Σ , तपसान्तपनादयः $C_{02}E$ (28a) तप त०] E , तपस्त० $C_{\Sigma}K_{82}K_{10}$
 K_7 (unmetr.) • ंमनसा] $em.$, ंमनसः $C_{\Sigma}K_{82}K_{10}K_7E$ (28b) निर्मलमति०]
 Σ , निर्मलमति० C_{45} • जघन्यं] Σ , जगत्यं E (28c) ंकाङ्क्ष०] Σ , ंकाक्ष० E •
सर्वान्तिकं] Σ , सर्वार्त्तिकं C_{45} (28d) ंभवने] Σ , ंभवेने K_7 • ंसाध्यं वहेत्]
 $C_{02}K_{82}K_{10}K_7$, ंसाध्यम् $\mu = \mu$ C_{94} , ंसाध्य वहेत् C_{45} , ंसाध्यं वदेत् E

Introduction

Vṛ̥ṣasārasaṅgraha

An Annotated Translation

This page intentionally left blank...

[prathamo 'dhyāyaḥ]
[Chapter One]

[stutiḥ —
Invocation]

anādimadhyāntam anantapāraṃ
susūkṣmam avyaktajagatsusāraṃ |
harīndrabrahmādibhir āsamagraṃ
praṇamya vakṣye vṛṣasārasaṃgraham || 1:1 ||

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

1.1 This verse echoes VSS 20.3:

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

This could suggest that *pāda c* above might be parallel with *na vedyam surair api*. Perhaps understand *asamagraṃ* [vedyam] (‘incompletely [known]').

Pāda a is also reminiscent of, among other famous passages, BhG 11.19:
anādimadhyāntam anantavīryam anantabāhum śaśisūryanetram |
paśyāmi tvāṃ dīptahutāśavaktram svatejasā viśvam idam tapantam ||

See also BhG 10.20cd:

aham ādiś ca madhyam ca bhūtānām anta eva ca ||

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

Compare also, e.g., KūrmP 1.11.237:

rūpaṃ tavāśeṣakalāvihīnam agocaraṃ nirmalam ekarūpaṃ |
anādimadhyāntam anantam ādyaṃ namāmi satyaṃ tamasah parastāt ||

In general, to say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi ... antam*), but to have no ‘middle part’ (*madhya*) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably a fixed expression usually referring to a deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, one could argue that it is Śiva, his name missing in *pāda c*, but the phrasing of the verse is vague enough to keep the question somewhat open: the impersonal Brahman might be another option, even more so if we look at verses 1.9–10, whose topic is *brahmavidyā*.

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

Strictly speaking, *pāda c* is unmetrical, but it is better to simply acknowledge here the phenomenon of ‘muta cum liquida’, namely that syllables followed by consonant clusters such as *ra*, *bra*, *bra*, *kra*, *śra*, *śya*, *śva*, *sva*, *dva* can be treated as short (*laghu*). (See Introduction pp. xxxvi ff.) Thus *harīndrabrahmā*^o can be treated as a regular beginning

Translation of chapter 1

[*janamejayavaiśampāyanasaṃvādaḥ* —
 Dialogue of Janamejaya and Vaiśampāyana]
śatasāhasrikaṃ granthaṃ sahasrādhyāyam uttamam |
parva cāśya śataṃ pūrṇaṃ śrutvā bhāratasaṃhitām || 1:2 ||

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

atr̥ptaḥ puna papraccha vaiśampāyanam eva hi |
janamejayena yat pūrvam tac chr̥ṇu tvam atandritam || 1:3 ||

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

of an *upajāti* (⊃ - ⊃ - -), the syllable *bra* not turning the previous syllable long (*guru*).

The reading *āsamagram* in *pāda* c is suspect (see a preliminary comment on this above), although the initial *ā-* might convey some sort of completeness, meaning ‘all round’ (see e.g. Kale 1992, 226). The fact that we could perceive the ending of *pādas* a and b (*pāram-sāram*), as well as *pādas* c and d, as (in the latter case, oddly) rhyming pairs (*gram-graham*) suggests that accepting the reading *āsamagram* could be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagram*), but this seems more of a guess than the correct reading. For some time I was considering emending *āsamagram*. The most tempting of all the possible options (*arcyam/arhyam/arghyam/īḍyam/āḍhyam/āptam agram, āsamastam*) seemed to be *āptam agram*, meaning ‘appointed/received/respected [by Hari, Indra, Brahmā etc.] as the foremost one’. The fact that the *akṣaras āsam* and *āptam* look similar in most of the scripts used in the witnesses could support this conjecture. *āptam* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛṣasārasaṃgraha* that was first received by Hari...’ etc. Another candidate was *āḍhyam agram*: ‘Having bowed to [Him] who contains/is rich with Hari, Indra, Brahmā etc.’ I have not emended the text because it is difficult to know if there is any need for change and if there is, which reading to chose. There was no consensus when this verse was discussed in our extended Śivadharma reading group.

Pāda d seems hypermetrical, but it can be interpreted as a *vaṃśastha* line, a change from *triṣṭubh* to *jagatī* (as suggested by Dominic Goodall).

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

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

1.3 My emendation from the unmetrical *punaḥ* to the unusual, or rather, Middle Indic (Edgerton 1953, vol. 2, p. 347), and Newar (Jørgensen 1941, 113), *puna* is based on the assumption that in the original the metre must have overridden morphology, similarly to what may have happened in 8.4.4d (Mālinī metre): *na bhavati punajanma kalpakotyaṇyute*

Vṛṣasārasaṃgraha

janamejaya uvāca |
bhagavan sarvadharmajña sarvaśāstraviśārada |
asti dharmam param guhyam saṃsārārṇavatāraṇam || 1:4 ||

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

dvaipāyanamukhodgīrṇam dharmam vā yad dvijottama |
kathayasva hi me tṛptim kuru yatnāt tapodhana || 1:5 ||

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

^{’pi}, and in 12.151c (Sragdharā metre): *garbhāvāsam na ca tvan na ca punamaraṇam kleśam āyāsapūrṇam*.

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

vedāntam viditam deva sāmṁkhyam vai pañcaviṃśakam |
na ca tṛptim gamiṣyāmo hy ṛte śaivād anugrahāt ||

Vaiśampāyana, a Ṛṣi, disciple of Vyāsa, great-grandson to Arjuna, recited the *Mahābhārata* at the snake sacrifice of Janamejaya. This setting is an echo of the starting point of the MBh, see MBh 1.1.8ff. In fact the next few verses in the VSS make it clear that the VSS picks up where the MBh left off: Janamejaya has heard the whole *Mahābhārata* from Vaiśampāyana, but he is eager to hear more, or rather a concise version of the Dharmic teachings of the *Mahābhārata*.

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

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

Translation of chapter 1

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

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

anarthayajñakartāraṁ tapovrataparāyaṇam |
śīlaśaucamācāraṁ sarvabhūta-dayāparam || 1:7 ||
jijñāsanārthaṁ praśnaikaṁ viṣṇunā prabhaviṣṇunā |
dvi-jarūpadharo bhūtvā papraccha vinayānvitaḥ || 1:8 ||

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

[*brahmavidyā* —
 Knowledge of Brahman]

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

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

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C₄₅'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā* functions probably in a weak sense ('that is'). That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, and thus no real options are involved here, becomes clear in 1.6cd. The reading of M in *pāda* b (*dharmavākyaṁ*) is tempting but could be a later correction. In general, M's readings here are unique but probably secondary: *hi me trptim* in *pāda* c seems more attractive than M's *prasādena* because it echoes *atrptaḥ* in 1.3a.

1.7 On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept ('nonmaterial sacrifice'), see Kiss 2021 and Introduction p. xvii.

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

1.9 The translation of this verse, and the reconstruction and interpretation of *pāda* d, which is echoed in 1.10d, is slightly tentative. I doubt if *kimu* could have the standard (Vedic) meaning 'how much more/less' here. Rather *u* is probably just an expletive. In general it seems that this verse references the syllable *om*.

Vṛṣasārasaṃgraha

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

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

[*kālapāśaḥ* —
 Noose of death and time]

vigatarāga uvāca |
dehī dehe kṣayaṃ yāte bhūjalāgniśivādibhiḥ |
yamadūtaiḥ katham nīto nirālambo nirañjanah || 1:11 ||

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

kālapāśaiḥ katham baddho nirdehaś ca katham vrajet |
svargaṃ vā sa katham yāti nirdeho bahudharmakṛt |
etan me saṃśayaṃ brūhi jñātum icchāmi tattvataḥ || 1:12 ||

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

anarthayajña uvāca |
atisaṃśayakaṣṭhaṃ te pṛṣṭo ’haṃ dvijasattama |
durvijñeyaṃ manuṣyais tu devadānavapannagaiḥ || 1:13 ||

Anarthayajña spoke: You are asking me about an extremely doubtful and problematic matter, O truest of the twice-born. [This is a matter that] is

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

1.11 The word °*śivā*° in *pāda* b is slightly suspect, and could be the result of metathesis, from °*viṣā*° (‘by poison’). Nevertheless, jackals seems appropriate in this context, for they are commonly associated with human corpses, death and the cremation ground (see e.g. Ohnuma 2019). Furthermore, *pāda* b lists phenomena that cause the body to disintegrate, and not causes of death; thus the reading *śiva* is probably correct.

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

Translation of chapter 1

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

karmahetu śarīrasya utpatti nidhanam ca yat |
sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtaṃ || 1:14 ||

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

tenaiva saha saṃyāti narakam svargam eva vā |
sukhaduḥkham śarīreṇa bhoktavyam karmasambhavam || 1:15 ||

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

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

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

na tvayā viditaṃ kiñcij jijñāsyasi katham dviḥ |
kālāpāśam ca viprendra sakalam vettum arhasi || 1:17 ||

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

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

1.13 Note *te* used for *tvayā* in *pāda* a. Alternatively, taking *te* as genitive, the line could be translated as: ‘I am being asked about a great problem of yours that originates in doubts...’

1.14 The MSS give *karmahetu* in *pāda* a overwhelmingly, which could work as a neuter *bahuvrīhi* compound picking up both a stem-form *utpatti* and *nidhanam*. *karmahetuḥ* (C₄₅) is grammatically more correct, picking up the feminine *utpatti*, but a neuter stem-form *utpatti* is unsurprising in this text.

1.17 The variant *jijñāsyasi* seems to be the lectio difficilior as opposed to *vijñāsyasi*, but the latter could also work fine here. Note how M (agreeing with two paper MSS, K₄₁ and K₁₀₇, as well as E) gives a reading (*vaktum arhasi*) that is clearly out of context. This confirms that while M comes up with interesting readings, they are mostly to be ignored.

Vṛṣasārasaṃgraha

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

kalādviguṇitā kāṣṭhā kāṣṭhā vai triṃsatih kalā |
triṃsatkalā muhūrtaś ca mānuṣena dvijottama || 1:19 ||

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

muhūrtatriṃśakenaiva ahorātram vidur budhāḥ |
ahorātram punas triṃśan māsam āhur manīṣiṇaḥ || 1:20 ||

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

samā dvādaśa māsāś ca kālatattvavido janāḥ |
śataṃ varṣasahasrāṇi trīṇi mānuṣasaṃkhyayā |
ṣaṣṭiṃ caiva sahasrāṇi kālāḥ kaliyugaḥ smṛtaḥ || 1:21 ||

One year is twelve months [according to] people who know the entity of time. The time span of three hundred and sixty thousand years by human counting is said to be the Kali age (*kaliyuga*).

dviguṇaḥ kalisaṃkhyāto dvāparo yuga saṃjñitaḥ |
tretā tu triguṇā jñeyā catuḥ kṛtayugaḥ smṛtaḥ || 1:22 ||

The Dvāpara age is known to be twice as long as the Kali age. The Tretā age is thrice [as long], the Kṛta age four [times as long as the Kali age].

eṣā caturyugāsaṃkhyā kṛtvā vai hy ekasaptatiḥ |
manvantarasya caikasya jñānam uktaṃ samāsataḥ || 1:23 ||

1.18 1.18d and 1.19a are problematic in the light of 1.19b, which redefines *kalā* in harmony with the traditional interpretation, see e.g. *Arthaśāstra* 2.20.33: *triṃsatkāṣṭhāḥ kalāḥ*. On divisions of time, see also, e.g., Manu 1.64ff. I have calculated 1.6 second for one *kalā* backwards, starting from one day (see 1.20ab).

1.19 Understand *mānuṣena* as *mānuṣasaṃkhyayā* (1.21d).

1.21 Note how a verb (e.g. *iti vadanti*, *iti prāhur*) is missing in *pādas* ab.

1.22 Note the stem form noun *yuga* in *pāda* b metri causa, or rather the compound *dvāparo-yuga-saṃjñitaḥ* (the end of *dvāparo* lengthened to avoid the metrical fault of two *laghus*), and also M's unique but confused readings.

Translation of chapter 1

This is the figure related to the four ages (*yuga*). Multiplying it by seventy-one, the knowledge about one time-span of a Manu (*manvantara*) has been briefly taught.

kalpo manvantarāṇāṃ tu caturdaśa tu saṃkhyayā |
daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |
rātrir etāvatī proktā munibhis tattvadarśibhiḥ || 1:24 ||

One æon (*kalpa*) is fourteen *manvantaras* in total. Brahmā’s day (*brahmāhar*) is made up of ten thousand æons (*kalpa*). [Brahmā’s] night is of the same duration according to the wise who know the truth.

rātryāgame praliyante jagat sarvaṃ carācaram |
ahāgame tathaiveha utpadyante carācaram || 1:25 ||

When [Brahmā’s] night falls, the whole moving and unmoving universe dissolves. And when [his] daylight arrives, similarly, the moving and unmoving [universe] is born here.

parārdhaparakalpāni atītāni dvijottama |
anāgataṃ tathaivāhur bhr̥gurādīmaharṣayaḥ || 1:26 ||

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

yathārkaagrahatārendu bhramato dṛśyate tv iha |
kālacakraṃ bhramitvaiva viśramaṃ na ca vidmahe || 1:27 ||

1.23 Note the lengthened vowel in °*yugā* (metri causa).

The ‘figure’ mentioned in this verse is the sum of the duration of the four *yugas*, which makes up one *mahāyuga*: Kaliyuga = 360,000 years, Dvāparayuga = 720,000 years, Tretāyuga = 1,080,000 years, Kṛtayuga = 1,440,000 years; altogether 3,600,000 years. 71 *mahāyugas* make up a *manvantara* (= 255,600,000 years; cf. *Manu* 1.79). One *kalpa* is 14 *manvantaras* (= 3,578,400,000 years). Ten thousand *kalpas* are one day of Brahmā, and his night is of the same length, which would make one full day of Brahmā 71,568,000,000,000 human years. See next verses and, e.g., González-Reimann 2016. See VSS 21.34ff on *kalpa* etc.

1.24 The accepted reading *kalpo* in *pāda* a is probably not original. M has a separator sign (|o|) at the end of *pāda* b, as if a section ended here.

1.25 The plural form *praliyante* in *pāda* a is metri causa for *praliyate*, perhaps also influencing *utpadyante* (for *utpadyate*) in *pāda* d, which in turn is used here to avoid an iambic pattern (– – ∪ – ∪ – ∪ –). Note a general lack of a sense of grammatical number (see p. xxx).

1.26 On the definition of the numbers *para* and *parārdha*, see verses 1.31–35. Note the peculiar compound *bhr̥gu-r-ādī-maharṣayaḥ*, for *bhr̥gvādīmaharṣayaḥ*.

Vṛṣasārasaṃgraha

Just as the sun, the planets, the stars and the moon are perceived in this world as circling around, we, wandering around riding the wheel of time (*kālacakra*), can never have a rest.

kālaḥ sṛjati bhūtāni kālaḥ saṃharate punaḥ |
kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 1:28 ||

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

caturdaśa parārdhāni devarājā dvijottama |
kālena samatītāni kālo hi duratikramaḥ || 1:29 ||

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

eṣa kālo mahāyogī brahmā viṣṇuḥ paraḥ śivaḥ |
anādinidhano dhātā sa mahātmā namaskuru || 1:30 ||

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

[*parārdhādi* —
Parārdha etc.: numbers]

vigatarāga uvāca |
śrutaṃ vai kālacakraṃ tu mukhapadmaviniḥṣṛtam |
parārdham ca paraṃ caiva śrotaṃ vaḥ pratidīpitam || 1:31 ||

Vigatarāga spoke: I have now heard about the ‘wheel of time’ (*kālacakra*) from [your] lotus mouth. [I wish] to hear about [the terms] *parārdha* and *para* [mentioned above], as elaborated by you.

1.27 *bhramato* in *pāda* b seems to stand for the neuter participle *bhramat*. Alternatively, *bhramato* might mean ‘erroneously’ (*bhrama-tas*, abl.), but this would make the verse difficult to interpret. I have corrected *bhramatvaiva* to the standard form *bhramit-vaiva*, although the former might conceal a finite verb (*bhramāmaḥ?*).

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

1.31 I have corrected the unmetrical *vinisṛtam* in *pāda* b to *vinīḥṣṛtam*. The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinisritam*. Read *tvanmukhapadma*° (‘your lotus mouth’) over the *pāda*-boundary? See, e.g., SivP 2.3.27.6ab: *taj jñātvā nikhilaṃ devi śrutvā tvanmukhapamkajāt*.

Translation of chapter 1

anarthayajña uvāca |
ekaṃ daśaṃ śataṃ caiva sahasraṃ ayutaṃ tathā |
prayutaṃ niyutaṃ koṭim arbudaṃ vṛndam eva ca || 1:32 ||

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

kharvaṃ caiva nikharvaṃ ca śaṅku padmaṃ tathaiva ca |
samudro madhyam antaṃ ca parārdhaṃ ca paraṃ tathā || 1:33 ||

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

sarve daśaguṇā jñeyāḥ parārdhaṃ yāvad eva hi |
parārdhadvigūṇenaiva paraśaṅkhyā vidhīyate || 1:34 ||

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

parāt parataraṃ nāsti iti me niścitaṃ matiḥ |
purāṇavedapaṭhitā mayākhyātā dvijottama || 1:35 ||

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

[*brahmāṇḍam* —
 Brahmā’s Egg: the Universe]

vigatarāga uvāca |
brahmāṇḍam kati vijñeyaṃ pramāṇam jñāpitaṃ kvacit |
kati cāṅguli-m-ūrdhveṣu sūryas tapati vai mahīm || 1:36 ||

Pāda d is suspect and my translation tentative. *M*’s reading in *pāda d* (*śrotuṃ naḥ pratidīyatām*) might make sense (‘give it back/repeat it for us to hear’), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotuṃ vaḥ pratidīpitam*, the reading of the majority of the witnesses, which is in fact not easy to interpret. One would expect a phrase meaning ‘please tell me about these.’ Finally, I have decided to take *vaḥ* as instrumental (‘by you’). Still, a verb is missing.

1.32 See a similar teaching of numbers in *BrahmāṇḍaP* 3.2.9ff.

1.33 Note that *K*₄₁ inserts a line here. See apparatus. For *anta* meaning *ananta*, see

1.57. *M*’s reading in *pāda d* may be a result of an eyeskip to 1.34c.

1.35 Note that *E* inserts the line here that *K*₄₁ inserted above. See apparatus.

Vṛṣasārasaṃgraha

Vigatarāga spoke: What is the extent of Brahmā’s Egg (*brahmāṇḍa*) [i.e. the universe]? Is it disclosed anywhere? From how many finger’s breadths high does the sun heat the earth?

anarthayajña uvāca |
brahmāṇḍānām prasamkhyātum mayā śakyam katham dvija |
devās te ’pi na jānanti mānuṣāṇām ca kā kathā || 1:37 ||

Anarthayajña spoke: How could I enumerate [all the details of] Brahmā’s Egg, O twice-born? Even the gods do not know, not to mention humans.

paryāyeṇa tu vakṣyāmi yathāśakyam dvijottama |
brahmaṇā yat purākhyāto mātariśvā yathā tathā || 1:38 ||

I shall teach [you], as far as I can, in due order and truthfully, that, O great Brahmin, which Mātariśvan was taught by Brahmā in the past.

śivāṇḍābhyaṃtareṇaiva sarveṣām iva bhūbhṛtām |
daśa nāma diśāṣṭānām brahmāṇḍe kīrtitam śṛṇu || 1:39 ||

The ten names of all the [cosmic] rulers in each of the eight directions in Brahmā’s Egg, [which is] inside Śiva’s Egg (*śivāṇḍa*), are being taught now, listen.

1.36 The use of the singular next to numerals is one of the hallmarks of the VSS (see p. xxxi). This means that *pāda* a may well refer to multiple *brahmāṇḍas*. Nevertheless, in the light of VSS 2.2d (*pramāṇam tasya vā kati*), I suspect that the first question here could be rendered in slightly more standard Sanskrit as *brahmāṇḍasya pramāṇam kati yojanāni vijñeyam. cāpitam kvacit in pāda b* in the witnesses is enigmatic. One may conjecture *prāpitam* (perhaps: ‘is it available somewhere?’), The intended form may have been *jñātam kenacit* (‘is it known by anyone?’), or *jñāpitam* (‘is it disclosed somewhere?’). I have chosen the latter, to which 1.37 below could be a reply. Of course, *cāpitam* could be analysed as *cāpi tam* (possibly for *cāpi tat*), but that would help little, unless we imagine that the question is ‘and where is it?’ (*cāpi tat kva*).

My emendation of *cāṅguli-mūrdheṣu* to *cāṅguli-m-ūrdhveṣu* (with a hiatus-filler) is based on *ūrdhvatas* in 1.60d, which is part of the reply to the question posed in this line. In turn, *aṅguli* here triggered a conjecture in 1.60c.

1.37 One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasamkhyātum*..., or rather, *brahmāṇḍasya viśeṣān prasamkhyātum*. The structure noun in genitive + verb meaning ‘to tell’ occurs also, e.g., in 4.69a.

1.38 The claim that Brahmā taught Mātariśvan is confirmed in 1.62cd, and also, e.g., in *Brahmāṇḍapurāṇa* 3.4.58cd (see the apparatus).

1.39 My conjecture in *pāda* b (*bhūbhṛtām*) is based on the fact that the readings transmitted in the MSS seem unintelligible, and, more importantly, that these names are said, in the subsequent verses, to belong to *nāyakas* (‘chiefs, lords’), a possible synonym of *bhūbhṛt* (‘a king’). Also, it is a minute intervention.

In *pāda* c, understand *diśāṣṭānām* as *diśām aṣṭānām* or *diśaṣṭakānām*: again, the use of the singular in the proximity of numbers is normal in the VSS (*daśa nāma*).

Translation of chapter 1

[*bhūbhṛtām nāmāni* —
Names of the cosmic rulers]

[*pūrvataḥ* —
East]

sahāsahaḥ sahaḥ sahyo visahaḥ saṃhato ’sabhā |
prasaho ’prasahaḥ sānuḥ pūrvato daśa nāyakāḥ || 1:40 ||

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

[*āgneye* —
South-East]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |
dīptatejās ca tejās ca tejā tejavaho daśa |
āgneye tv etad ākhyātām yāmye śṛṇu atha bho dvija || 1:41 ||

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

[*yāmye* —
South]

yamo ’tha yamunā yāmaḥ saṃyamo yamuno ’yamaḥ |
saṃyano yamanoyāno yaniyugmā yanoyanaḥ || 1:42 ||

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

[*nairṛte* —

1.40 Note that many of the names here and in the following verses are, in the absence
of any close parallel passage, rather insecure. In order to avoid the repetition of the name
Saha, I take the first name here as feminine; Asabhā seems also to be a feminine ruler’s
name. Later on there seem to come more feminine names (Tejā, Yamunā, Naganā, etc.),
therefore it might be correct to interpret some of the names as names of queens. What
is clear here is that the list evokes the name Sahasrākṣa, one of the appellations of Indra,
the guardian of the eastern direction.

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

1.42 I have chosen the variant *saṃyano* in *pāda* c only to avoid the repetition of
the name *saṃyama*, and the variant *yanoyanaḥ* in *pāda* d because I suspect that most of
the names here should begin with *ya*, except for *ayamaḥ* in *pāda* b, which is little more
than a guess in order to avoid the repetition of *yamaḥ*. All the name forms in this verse
are to be taken as tentative. The only guiding light is the presence of *ya*, reinforcing a
connection with Yama.

Vṛṣasārasaṃgraha

South-West]

nagajo naganā nando nagaro naga nandanah |
nagarbho gahano guhyo gūḍhajo daśa tatparah || 1:43 ||

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

[*vāruṇe* —
 West]

vāruṇena pravakṣyāmi śṛṇu vipra nibodha me |
babhrah setur bhavodbhadrah prabhavodbhavabhājanaḥ |
bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 1:44 ||

I shall teach you [the names] in Varuṇa’s region [in the west]. Listen, O Brahmin, learn from me. [1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharaṇa, [9] Bhuvana, and [10] Bhartṛ: these ten dwell in Varuṇa’s region [in the west].

[*vāyavye* —
 North-West]

nṛgarbho ’suragarbhaś ca devagarbho mahīdharaḥ |
vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajaḥ || 1:45 ||

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

jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanah |
nāyakā daśa vāyavye kīrtitā ye mayā dviḥ || 1:46 ||

[9] Vṛṣaja, and [10] Vṛṣanandana: these are to be known properly as the ten leaders in Vāyu’s region [in the north-west], as I taught them, O twice-born.

1.43 *naga* in *pāda* b is a stem form noun metri causa. *tatparah* in *pāda* d is be another example of a singular form next to a number (see 1.39c above). Note that the reconstruction of these names is tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nirṛti*, *narakas*, and *nāgas*.

1.44 Varuṇa upholds (*bibharti/bharati*) the sky and the earth. This could be the reason why these names include *bharaṇa* and *bhartṛ*.

1.45 The connection between *vṛṣa* and the north-west or Vāyu is not evident to me. In a tantric context, a western position is more standard for *vṛṣa*, see e.g. Goodall, Rout, Sathyanarayanan *et al* 2005, 40.

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

Translation of chapter 1

[*uttare* —
North]

sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |
sataḥ satya layaḥ śambhur daśa nāyakam uttare || 1:47 ||

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

[*īśāne* —
North-East]

indu bindu bhuvo vajra varado vara varṣaṇaḥ |
ilano valino brahmā daśeśāneṣu nāyakāḥ || 1:48 ||

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

[*madhyame* —
Center]

aparo vimalo moho nirmalo mana mohanaḥ |
akṣayaś cāvyayo viṣṇur varado madhyame daśa || 1:49 ||

[1] Aparā, [2] Vimala, [3] Moha, [4] Nirmala, [5] Mana, [6] Mohana, [7] Akṣaya,
[8] Avyaya, [9] Viṣṇu, [10] Varada: [these are] the ten [leaders] in the centre.

[*parivārāḥ* —
Subordinates]

sarveṣāṃ daśa-m-īśānāṃ parivāraśatam śatam |
śatānāṃ pṛthag ekaikam sahasraiḥ parivāritam || 1:50 ||

1.47 I prefer the form *sumanaḥ* to the more standard *sumanāḥ* (K₇) in *pāda* a because it suits the slightly irregular language of the VSS (see pp. xxx) and because the solitary reading of K₇ may well only be an attempt to standardise. It is also not inconceivable that *sumanaḥ* stands compounded with *saumyaḥ*. Note how *daśa nāyakam* (neuter singular for masculine plural) could again be an example for the use of the singular next to a number in *pāda* d. It seems that here it is the northern region that is associated with Śiva, rather than the north-east, the *īśāna* direction, which is occupied by Brahmā in the next verse. (In a tantric context, Brahmā is sometimes associated with the north-east, see, e.g., Goodall, Rout, Sathyanarayanan *et al* 2005, 39.) I have left *satya* in stem form.

1.48 I consider *indu*, *bindu* and *vajra* stem form nouns. The north-east seems to be occupied by Brahmā, and by rulers whose names should somehow evoke Brahmā’s name.

1.49 Note that the last three lists above have been associated with Śiva, Brahmā and Viṣṇu, respectively, and here, in a layer of the text that can be labelled Vaiṣṇava (see pp. xvii), it is Viṣṇu that seems to occupy a central position. *mana mohanaḥ* (or *nirmalonmana*) in *pāda* b may sound like one single name, but we are forced to separate these two words (*mana* being in stem form metri causa) to arrive at a list of ten names.

Vṛṣasārasaṃgraha

Each of the ten rulers has a retinue of a hundred subordinates. Each one of [these] hundred is surrounded by a thousand subordinates.

sahasreṣu ca ekaikam ayutaiḥ parivāritam |
ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtam || 1:51 ||

Each one of the thousand is surrounded by ten thousand [subordinates], the ten thousand is surrounded by a multitude of a hundred thousand, the hundred thousand by a million,

ekaikasya parivāro niyutaḥ prthag eva ca |
koṭibhir daśakoṭyena ekaikaḥ parivāritaḥ || 1:52 ||

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

daśakoṭiṣu ekaikaṃ vṛndavṛndabhṛtair vṛtam |
vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam || 1:53 ||

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

kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtam |
daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam || 1:54 ||

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

śaṅkubhiḥ prthag ekaikaṃ padmena parivāritam |
padmavargeṣu ekaikaṃ samudraiḥ parivāritam || 1:55 ||

1.50 I take *daśa-m-iśānām* as a split compound (*daśeśānām*). It is conceivable that each of the above ninety rulers has ten subordinates, therefore each group of ten rulers has a hundred subordinates altogether, but the original idea may have been that each one of the above ninety rulers has a hundred subordinates. Alternatively, this verse may only refer to the central group of ten rulers mentioned in 1.49, and each one of them has a hundred subordinates.

1.51 We are forced to follow E’s reading in *pāda* c in order to make sense of this passage. My correction in *pāda* d is motivated by the same. Note that *vṛnda* is not a number in this line. Elsewhere in this chapter *vṛnda* is the word that signifies ‘a billion.’

1.52 It seems that *pādas* ab repeat what has been stated in 1.51cd. *°koṭyena* stands for *°koṭyā* (thematization). Note how the scribe of M gets confused at 1.52c due to an eyeskip and fully regains control only at 1.54b.

Translation of chapter 1

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

samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |
madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritam || 1:56 ||

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

ananteṣu ca ekaikaṃ parārdhaparivāritam |
parārdheṣu ca ekaikaṃ pareṇa parivāritam |
eṣa vai kathito vipra śakyam sāṃkhyam udīritam || 1:57 ||

Each of those ten quadrillion is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. The enumeration [of the rulers of the Brahmāṇḍa] has been taught as much as it is possible.

[*pramāṇam* —
Measurements]

pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |
candrodaye pūrṇamāsyām vapur aṇḍasya tādṛśam || 1:58 ||

Listen to me and learn about the measurements [of Brahmā's Egg], O Brahmin, I shall teach [you] in a concise manner. The body of the Egg is like that of [the moon] at moonrise on the day of the full moon.

koṭikoṭisahasraṃ tu yojanānāṃ samantataḥ |
aṇḍānāṃ ca parīmāṇam brahmaṇā parikīrtitam || 1:59 ||

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

saptakoṭisahasrāṇi saptakoṭīsatāni ca |
vimśakoṭīṣv aṅgulīṣu ūrdhvatas tapate raviḥ || 1:60 ||

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

1.55 Note that in *pāda* a *śaṅkubhiḥ* stands for *śaṅkūṣu* (instrumental for locative).

1.59 I suspect that the plural form *aṇḍānāṃ* is accidental and what is meant is a singular.

1.60 This verse is the reply to the question in 1.36cd, which contains the word *aṅguli*: this hints at the possibility that the unintelligible *gulmeṣu* transmitted in most of the witnesses might be corrupted from *aṅgulīṣu*; hence my conjecture, resulting in a *ra-vipulā*.

Vṛṣasārasaṃgraha

pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmāṇḍaṃ cāprameyāṇāṃ lakṣaṇaṃ parikīrtitam || 1:61 ||

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

[*purāṇam* —
 Redactors of the Purāṇa[s]]

purāṇāśīhasaḥrāṇi śatāni dvijasattama |
brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham || 1:62 ||

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

1.61 Note the mixture of different grammatical genders and numbers in this verse. Understand *pramāṇeṣu saṃkhyāḥ kīrtitāḥ samāsataḥ* and *brahmāṇḍānām aprameyāṇāṃ*, or *brahmāṇḍasyāprameyasya*, which is even metrical.

1.62 *Pāda* a should probably be analysed and interpreted as *purāṇam brahmaṇā kathitam*, or rather, *purāṇānām aśīhasaḥrāṇi śatāni ślokāni brahmaṇā kathitāni*. Alternatively, *pāda* a may have originally read *purāṇāni sahasrāṇi*, and then the initial number of verses transmitted by Brahmā is a hundred thousand. That the number refers to the number of *śloka*s transmitted is confirmed in 1.65d: *viṃśatślokaśahasrikam*.

In *pāda* d, either understand *mātariśvā* (nom.) as *mātariśvānam* (acc.) or emend *kathitaṃ* to *kathitaḥ* in the sense ‘Mātariśvan was taught,’ echoing 1.38cd: *brahmaṇā yat purāṇāyāto mātariśvā yathā tathā*.

On the idea that initially there was only one Purāṇa, see, e.g., Rocher 1986, 41ff. Compare the list in the VSS to a list of twenty-eight *vedavyāsa*s, from Brahmā to Vyāsa Dvaipāyana, in ViṣṇuP 3.3.10–19, taught by Parāśara, the twenty-sixth *vyāsa* of this list and our text (in the numbering that I add here I follow the translation in Dutt 1896, 178–179):

vedavyāsā vyatītā ye aṣṭāviṃśati sattama |
caturdhā yaiḥ kṛto vedo dvāpareṣu punaḥ punaḥ ||
dvāpare prathame vyastāḥ svayaṃ vedāḥ [1] svayaṃbhuvā |
dvitiye dvāpare caiva vedavyāsah [2] prajāpati ||
ṛṇṇiye [3] cośanā vyāsaś caturthe ca [4] br̥haspatiḥ |
[5] savitā pañcame vyāsah [6] mṛtyuḥ ṣaṣṭhe smṛtaḥ prabhuḥ ||
saptame ca [7] tathaivendro [8] vasiṣṭhaś cāṣṭame smṛtaḥ |
[9] sārasvataś ca navame [10] tridhāmā daśame smṛtaḥ ||
ekādaśe tu [11] trivṛṣā [12] bhāradvājas tataḥ param |
trayodaśe [13] cāntarikṣo [14] varṇi cāpi caturdaśe ||
[15] trayyāruṇaḥ pañcadaśe ṣoḍaśe tu [16] dhanamjayah |
[17] kratumjayah saptadaśe [18] ṛṇṇajyo ’ṣṭādaśe smṛtaḥ ||
tato vyāso [19] bharadvājo bharadvājāt tu [20] gautamah |
gautamād uttamo vyāso [21] haryātmā yo ’bhidhiyate ||
atha haryātmano [22] venaḥ smṛto vājaśravās tu yah |
somaḥ śuśmāyaṇas tasmāt [23] ṛṇṇabindur iti smṛtaḥ ||
[24] ṛkṣo ’bhūd bhārgavas tasmād vālmīkir yo ’bhidhiyate |

Translation of chapter 1

vāyunā pāda samkṣīpya prāptaṃ cośanasam purā |
tenāpi pāda samkṣīpya prāptavāms ca bṛhaspatiḥ || 1:63 ||

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

bṛhaspatis tu provāca sūryam triṃśatsahasrikam |
pañcaviṃśatsahasrāṇi mṛtyum prāha divākaraḥ || 1:64 ||

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

ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |
indreṇāha vasiṣṭhāya viṃśatslokaśahasrikam || 1:65 ||

tasmād asmatpitā [25] śaktir vyāsas tasmād [26] ahaṃ mune ||
[27] jātukarṇo 'bhavan mattaḥ kṛṣṇadvaipāyanas [28] tataḥ |
aṣṭaviṃśatir ity ete vedavyāsāḥ purātanāḥ ||

Another relevant passage is BrahmanḍaP 3.4.58cd–67 (≈ VāyuP 2.41.58–67). Note how Tṛṇabindu is, perhaps by mistake, different from Somaśuśma/Suśmāyaṇa here, but, more importantly, note Amitabuddhi of VSS 1.75b appearing at the end of this list:

[1] brahmā dadau śāstram idam purāṇam [2] mātariśvane ||
tasmāc [3] cośanasā prāptaṃ tasmāc cāpi [4] bṛhaspatiḥ |
bṛhaspatis tu provāca [5] savitre tadanantaram ||
savitā [6] mṛtyave prāha mṛtyuś [7] cendrāya vai punaḥ |
indraś cāpi [8] vasiṣṭhāya so 'pi [9] sārasvatāya ca ||
sārasvatas [10] tridhāmne 'tha tridhāmā ca [11] śaradvate |
śaradvāms tu [12] triviṣṭhāya so [13] 'ntarikṣāya dattavān ||
[14] carṣiṇe cāntarikṣo vai so 'pi [15] trayyāruṇāya ca |
trayyāruṇād [16] dhanañjayah sa vai prādāt [17] kṛtañjaye ||
kṛtañjayāt [18] tṛṇaṇjāyo [19] bharadvājāya so 'py aṭha |
[20] gautamāya bharadvājah so 'pi [21] niryantare punaḥ ||
niryantaras tu provāca tathā [22] vājaśravāya vai |
sa dadau [23] somaśuśmāya sa cādāt [24] tṛṇabindave ||
tṛṇabindus tu [25] dakṣāya dakṣaḥ provāca [26] śaktaye |
śakteḥ [27] parāśaras cāpi garbhasthaḥ śrutavān idam ||
parāśarāj [28] jātukarṇyas tasmād [29] dvaipāyanah prabhuh |
dvaipāyanāt punaś cāpi [30] mayā prāptaṃ dvijottama ||
mayā caitat punaḥ proktaṃ [31] putrāyāmitabuddhaye |
ity eva vākyam brahmādiguruṇām samudāhṛtam ||

The list of *vedavyāsas* in LiñP 1.7.15–18 includes these twenty-five names: Kratu, Satya, Bhārgava, Aṅgiras, Savitr, Mṛtyu, Śatakratu, Vasiṣṭha, Sārasvata, Tridhāman, Trivṛta, Śatatejas, Tarakṣu, Āruṇi, Kṛtañjaya, Rtañjāyo, Bharadvāja, Gautama, Vācaśravas, Tṛṇabindu, Rūkṣa, Śakti, Jātukarṇya, Kṛṣṇa Dvaipāyana.

1.63 Note the stem form noun *pāda* twice in this verse and the slightly odd grammatical structure in *pāda* b, (*purāṇam*) *prāptaṃ uśanasam* (‘the Purāṇa reached Uśanas’), as opposed to the solution in *pāda* d with *prāptavān*.

1.64 *Pāda* a is a *ma-vipulā*, or simply a *pathyā* if *pra* in *provāca* does not turn the previous syllable long (*muta cum liquida*).

Vṛṣasārasaṃgraha

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

*aṣṭādaśasahasrāṇi tena sārasvatāya tu |
sārasvatas tridhāmāya sahasradaśa sapta ca || 1:66 ||*

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

*ṣoḍaśānāṃ sahasrāṇi bharadvājāya vai tataḥ |
daśa pañcasahasrāṇi trivṛṣāya abhāṣata || 1:67 ||*

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

*caturdaśasahasrāṇi antarīkṣāya vai tataḥ |
trayyāruṇiṃ sahasrāṇi trayodaśa abhāṣata || 1:68 ||*

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

*trayyāruṇis tu viprendro dhanamjayam abhāṣata |
dvādaśāni sahasrāṇi saṃkṣīpya punar abravīt || 1:69 ||*

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

*kṛtaṃjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtaṃjayād dvijaśreṣṭha ṛṇamjayamahātmane || 1:70 ||*

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

*ṛṇāñjayāt punaḥ prāpto gautamāya maharṣiṇe |
gautamāc ca bharadvājas tasmād dharyadvatāya tu || 1:71 ||*

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

1.70 Note the odd structure in *pādas* ab: *dhanamjayah kṛtaṃjayāya samprāptaḥ*, for a more standard *dhanamjayena (purāṇam) samprāpitaṃ kṛtaṃjayam* (‘the Purāṇa was transmitted to Kṛtaṃjaya’).

1.71 The structure of *pādas* ab is as odd as that of 1.70ab. What was intended is probably *ṛṇāñjayena prāpitaṃ gautamāya*. Many of the syntactic oddities in this and other chapters might betray an influence of classical Newar. See pp. xxx. The name Haryadvata in *pāda* d seem to be a variant on the attested forms Haryatvata and Haryātman (the latter is in the list of *vedavyāsas* in ViṣṇuP 3.3.16–17, see note to 1.62 above).

Translation of chapter 1

rājaśravās tataḥ prāptaḥ somaśuśmāya vai tataḥ |
somaśuśmāt tataḥ prāptas tṛṇabindus tu bho dvija || 1:72 ||

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

tṛṇabindus tu vṛkṣāya vṛkṣaḥ śaktim abhāṣata |
śaktiḥ parāśaram prāha jatukarṇāya vai tataḥ || 1:73 ||

Tṛṇabindu taught it to [24] Vṛkṣa, Vṛkṣa to [25] Śakti [the father of Parāśara]. Śakti taught it to [26] Parāśara, then [Parāśara] to [27] Jatukarṇa.

dvaipāyanam tu provāca jatukarṇo maharṣiṇam |
romaharṣāya samprāpto dvaipāyanamahāmuniḥ || 1:74 ||

Jatukarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to [29] Romaharṣa.

romaharṣeṇa provāca putrāyāmitabuddhaye |
daśa dve ca sahasrāṇi purāṇaṁ samprakāśitam |
mānuṣāṇāṁ hitārthāya kiṁ bhūyaḥ śrotum icchasi || 1:75 ||

Romaharṣa taught the Purāṇa[s] of 12,000 [verses], now fully revealed, to his son, [30] Amitabuddhi, for the benefit of humankind. What else do you wish to know?

1.72 The syntax is again slightly odd here. The intention may have been *prāpitam rājaśravasā somaśuśmāya... tatas tṛṇabindunā prāptam*.

1.73 In other list of *vedavyāsas*, Tṛṇabindu hands the Purāṇas down to Rkṣa, Rūkṣa or Dakṣa (see note to 1.62 above). *vṛkṣa* in *pāda* a is probably a corrupted form. The name Jatukarṇa may be a corrupted form of Jātū- or Jātukarṇa.

1.74 *Pādas* ab are a *pathyā* if *pra* in *provāca* does not turn the previous syllable long (muta cum liquida). The syntax of *pādas* cd echoes that of 1.70ab above.

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

In *Brahmāṇḍapurāṇa* 3.4.67ab (*mayā caitat punaḥ proktaṁ putrāyāmitabuddhaye*, see note to 1.62 above) Amitabuddhi is clearly the name (or epithet) of Romaharṣa's son. This suggests that the reading *romaharṣāya* in some of the MSS in *pāda* a is a mistake for *romaharṣas ca*, or similar. MS M is either transmitting an otherwise syntactically problematic reading (*romaharṣeṇa*) that is more original than that in most other witnesses, or M's scribe is trying to correct the text. Supposing the former, in this case I accepted M's reading. Note that the extent of the transmitted text (12,000 *ślokas*) has not changed since Trayyāruṇi (1.69).

Manuscripts C₀₂ and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchasiti ||O||* (C₀₂) and *icchasi iti ||o||* (M). Note also that M gives the number of *ślokas* in this chapter, 77, which is close to the number of verses this critical edition has produced. The scribe of M struggled with eyeskips in this chapter, therefore it seems unlikely that he himself counted the number of verses he had copied and arrived at this very figure. Rather, he copied the number from his exemplar.

Vṛṣasārasaṃgraha

|| *iti vṛṣasārasaṃgrāhe brahmāṇḍasaṃkhyā nāmādhyāyah prathamah* ||

Here ends the first chapter in the *Vṛṣasārasaṃgraha* called the Description
of Śiva’s Egg.

[dvitīyo ’dhyāyah]
[Chapter Two]

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

Vigatarāga spoke: I have heard the description of Brahmā’s Egg (*brahmāṇḍa*) from [you,] the best of men, its extent, colour, form, and the numbers associated with it, in a concise manner.

śivāṇḍeti tvayā prokto brahmāṇḍālayakīrtitaḥ |
kīdrśam lakṣaṇam jñeyam pramāṇam tasya vā kati || 2:2 ||

You mentioned Śiva’s Egg (*śivāṇḍa*) as taught to be the receptacle of Brahmā’s Egg (*brahmāṇḍa*). What are its characteristics and how much is its extent?

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

And whose dwelling place is it? And [what] is the extent of the inhabitants thereof? What kind of subjects live there? And who is the ruler (*prajāpati*) there?

[śivāṇḍasaṁkhyā —
Summary of the Śivāṇḍa]

anarthayajña uvāca |
śivāṇḍalakṣaṇam vipra na tvam praṣṭum ihārhasi |
daivatair api kā śaktir jñātum draṣṭum ca tattvataḥ || 2:4 ||

Anarthayajña spoke: Please don’t ask me about the characteristics of Śiva’s Egg (*śivāṇḍa*), O Brahmin. How could even the gods have the power to really know and see Śiva’s Egg?

2.1 It is unlikely that *janāgreṇa* picks up *mayā* (‘by me, the best of men’). Instead, I suppose that this instrumental could be understood as ‘through the best of man,’ or rather, simply taken as an ablative (‘from the best of men’).

2.2 The location where the Śivāṇḍa was mentioned is verse 1.39a above.

2.3 *vā layanam* in *pāda* a may stand for *vā-ālayanam*, in the sense of *vā-ālayam*. The questions in this verse are most probably answered in verses 2.26–33, and if my interpretation is correct there, *pramāṇam vātra vāsinah* (understand *vāsinām*) and *pāda* c should refer to the number of inhabitants in the five regions of Īśāna, Tatpuruṣa, etc., deities who are referred to here in *pādas* a and possibly d.

Vṛṣasārasaṃgraha

agamyagamanam guhyam guhyād api samuddhitam |
na prabhur netaras tatra na daṇḍyo na ca daṇḍakaḥ || 2:5 ||

The path leading to it is not to be trodden, it is more secret than any secret,
 and it is lofty. There is no master or servant there, nobody to be punished
 and no punisher.

na satyo nānṛtas tatra suśilo no duḥśilavān |
nānṛjur na ca dambhitvaṃ na tṛṣṇā na ca īrṣyatā || 2:6 ||

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

na krodho na ca lobho 'sti na māno 'sti na sūyakaḥ |
īrṣyā dveṣo na tatrāsti na śaṭho na ca matsaraḥ || 2:7 ||

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

na vyādhir na jarā tatra na śoko 'sti na viklavaḥ |
nādhamaḥ puruṣas tatra nottamo na ca madhyamaḥ || 2:8 ||

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

notkrṣṭo mānavas tasmin striyaś caiva śivālaye |
na nindā na praśaṃsāsti matsarī piśuno na ca || 2:9 ||

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

garvadarpaṃ na tatrāsti krūramāyādikam tathā |
yācamāno na tatrāsti dātā caiva na vidyate || 2:10 ||

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

2.5 *samuddhitam* in *pāda* b is suspect. Emending it to *samuddhṛtam* would not be
 fully satisfactory, and the readings transmitted in the witnesses are problematic. M, a
 MS not collated for this chapter, gives a confusing reading: *sa\murdhni\dam*. I doubt if
 E's *samṛddhidam* ('yielding success') is the correct reading. Perhaps *samudāhṛtam* ('de-
 clared, talked about as'), or *samāvṛtam* ('guarded') was meant. It is not inconceivable that
agamyagahanam in C₀₂ (and MK₄₁; 'it is inaccessible because of its depth') is original and
 is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhād* could be the
 right reading, and in what sense, in *pāda* b.

2.6 Strictly speaking *duḥśilavān* in *pāda* b is unmetrical; understand or pronounce
duśilavān. *īrṣyatā* (for *īrṣyā*, see 2.7a) is a form rarely attested.

2.7 *na sūyakaḥ* in *pāda* b stands for *na asūyaka* metri causa.

Translation of chapter 2

anarthī vraja tatrasthaḥ kalpavṛkṣasamāśritaḥ |
na karma nāpriyas tatra na kaliḥ kalaho na ca || 2:11 ||

Go without material desires (*anarthin*). Being there you’ll be resting under a wishing tree. There is no karma there and no enemy. No Kali age is there and there is no fighting.

dvāparo na ca na tretā kṛtaṃ cāpi na vidyate |
manvantaraṃ na tatrāsti kalpaś caiva na vidyate || 2:12 ||

There is no Dvāpara age or Tretā or Kṛta. There are no Manu-eras (*manvantara*) there and no æons (*kalpa*).

āhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |
na janmamaraṇaṃ tatra āpadaṃ nāpnuyāt kvacit || 2:13 ||

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

na cāśāpāśabaddho ’sti rāgamohaṃ na vidyate |
na devā nāsurās tatra na yakṣoragarākṣasāḥ || 2:14 ||

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

na bhūtā na piśācāś ca gandharvā ṛṣayas tathā |
tārāgrahaṃ na tatrāsti nāgakiṃnaragārudaṃ || 2:15 ||

There are neither Ghosts nor Piśācas, no Gandharvas and no Ṛṣis. There are no planets there, no Nāgas, Kiṃnaras or Garuḍa-like creatures.

na japo nāhnikas tatra nāgnihotrī na yajñakṛt |
na vrataṃ na tapaś caiva na tiryaṇnarakam tathā || 2:16 ||

2.11 Note the term *anartī* in *pāda* a: it might have something to do with non-material sacrifice (*anarthayajña*), the topic of chapter 11, and with our interlocutor Anarthayajña. My emendation in *pāda* c from *na priyas* (‘no lover/husband’) to *nāpriyas* (‘no enemy’) might not be necessary but it seems more meaningful than the transmitted readings.

2.12 On *manvantaras* and *kalpas*, see 1.22–23 above.

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

Vṛṣasārasaṃgraha

There are no recitations or daily rituals there, nobody performs the Agni-hotra and there are no sacrificers. There are no religious observances and no austerities and no ‘animal hell’.

tasyeśānasya devasya aiśvaryaguṇavistaram |
api varṣaśatenāpi śakyaṃ vaktuṃ na kenacit || 2:17 ||

Nobody would be able to tell the extent of the qualities of the god Īśāna’s powers, not even in a hundred years.

harecchāprabhavāḥ sarve paryāyeṇa bravīmi te |
devamānuṣavarjyāni vṛkṣagulmalatādayaḥ || 2:18 ||

All are born by Hara’s wish. I shall teach [them] to you one by one, gods and people, and trees, bushes, creepers, etc.

parārdhadviguṇotsedho vistāraś ca tathāvidhaḥ |
anekākārapuṣpāni phalāni ca manoharam || 2:19 ||

The height [of the Śivāṇḍa] is two *parārdhas*, and [its] width is the same. There are lovely flowers of different forms [there] and also lovely fruits.

2.16 The phrase of *tiryaṇnaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpās tiryaṇnarakagāmināḥ*. Here Ganguli 1883–1896 translates *tiryaṇ* separately as ‘in a crooked way,’ but I suspect that in the VSS *tiryaṇnaraka* has more to do with *tiraggati*, being reduced to animal existence, being reborn as an animal or entering a hell in animal form. Cf. MBh Suppl. 13.15.2615–16:

nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ |
tiryaṇnarakagantāro hy adhamās te narādhamāḥ ||
and UMS 6.1:

avamanyanti ye viprān sarvaloke namaskṛtān |
narakaṃ yānti te sarve tiryagyonim vrajanti ca ||

I suspect that *nātirya*° in the witnesses is only a scribal mistake for *na tirya*°.

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

2.18 Treat *pāda* a as if the object of *bravīmi*. Note the gender confusion in this verse. In *pāda* c, °*varjyāni* is suspect. I take it as if it stood for *vargāḥ/vargāni*, and not in the sense of ‘excluding,’ because gods and people are in fact, albeit vaguely, mentioned below.

2.19 I understand *pāda* a as *parārdhadviguṇa utsedho*, i.e. as an example of double *sandhi*. On the other hand, °*sedho* is only my conjecture, and may refer to something else than the Śivāṇḍa. Note the number confusion in *pāda* d, and also that two *parārdhas* is one *para*, the highest possible number according to verses 1.34–35 above. The number may refer to any unit of length, but 2.23 below suggests that it is *yojanas*.

Translation of chapter 2

*anye kāñcanavṛkṣāṇi mañivṛkṣāṇy athāpare |
pravālamañiṣaṇḍās ca padmarāgaruhāṇi ca || 2:20 ||*

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

*svādumūlaphalāḥ skandhalatāviṭapapādapāḥ |
kāmarūpās ca te sarve kāmādāḥ kāmabhāṣiṇaḥ || 2:21 ||*

There are tasty roots and fruits and trees with creepers on their twigs. All are shape-shifters and they fulfill desires and they whisper seductively.

*tatra vipra prajāḥ sarve anantaḡaṣāgarāḥ |
tulyarūpabalāḥ sarve sūryāyutasamaprabhāḥ || 2:22 ||*

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

*parārdhadvayavistāraṃ parārdhadvayam āyatam |
parārdhadvayavikṣepaṃ yojanānāṃ dvijottama || 2:23 ||*

[Śiva’s Egg] is two *parārdhas* long and two *parārdhas* wide, and two *parārdhas* is its [vertical] extension, [measured] in *yojanas*, O great Brahmin.

*aiśvaryatvaṃ na saṃkhyāsti balaśaktiś ca bho dvija |
adhordhvo na ca saṃkhyāsti na tiryañ caiti kaścana || 2:24 ||*

[Īśāna’s] powers cannot be expressed by numbers, neither can [His] powerfulness, O twice-born. [In fact, the distances in Śiva’s Egg] downwards and upwards cannot be expressed by numbers. Nobody can traverse through it.

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

[In reality,] I do not know the length and width of Śiva’s Egg. Enjoyment is undecaying there, and there is no birth or death there.

2.20 Note that both *anye* and *apare* here pick up neuter nouns (gender confusion).

2.21 My conjectures in *pādas* ab result in a compound spanning the cæsura, which may have been the reason why the line got corrupted.

2.24 *Pādas* ab are an echo of 2.17b. *kaścana* in *pāda* d forces us to accept the reading in $K_{82}^{pc}K_7$ (*caiti*), as opposed to *ceti* in the remaining witnesses. Alternatively translate as ‘[The distances in Śiva’s Egg] downwards and upwards and horizontally cannot be expressed by numbers, some people say.’

2.25 *Pāda* c is transmitted in an unmetrical form and with a gender problem in the witnesses (*bhogam akṣayas*, including K_{41} , not collated here), hence my emendation using a stem form noun, a phenomenon frequently seen in this text. But note that *bhoga* is normally masculine; there might be a hiatus-filler in-between: *bhoga-m-akṣaya*.

Vṛṣasārasaṃgraha

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

In the centre of Śiva’s Egg, [creatures] shine like cow’s milk. [It is] said to be the region (*ālaya*) of those belonging to Īśāna, one and a half *para* crore in number.

bālasūryaprabhāḥ sarve jñeyās tatpuruṣālaye |
parārdhaparakoṭīnām pūrvasyām diśam āśritāḥ || 2:27 ||

They are all like the rising sun in the region of Tatpuruṣa. They are one and a half *para* crore in number, living in the east.

bhinnāñjanaprabhāḥ sarve dakṣiṇām diśam āśritāḥ |
parārdhaparakoṭīnām aghorālayam āśritāḥ || 2:28 ||

Everybody is like collyrium in the southern direction, in the region of Aghora, one and a half *para* crore in number.

kundenduhimaśailābhāḥ paścimām diśam āśritāḥ |
parārdhaparakoṭīnām sadya-m-iṣṭālayaḥ smṛtaḥ || 2:29 ||

In the western direction, they are like jasmine, the moon, like snowy rocks. Sadyojāta’s lovely region is [home] to one and a half *para* crore [people].

kuṅkumodakasamkāśā uttarām diśam āśritāḥ |
parārdhaparakoṭīnām vāmadevālayaḥ smṛtaḥ || 2:30 ||

2.26 Note the stem form *smṛta* in *pāda* d (cf. 2.29d). I understand *īśānānām* as *aiśānānām*.

Īśāna is traditionally the upward-looking face of Śiva, his region is positioned in the centre here. Note that the somewhat cryptic third *pādas* here and in the coming verses may or may not refer to the number of creatures living in the given region. They may tell us about the extent of the given region, although the numbers are much higher than what one would expect after verse 2.23.

2.27 The genitive of *parārdhaparakoṭīnām* is baffling here and in the coming verses, but I suspect that again the expression gives the number of subjects living in the given region. *pūrvasyām* is meant to mean *pūrvām* (cf. *dakṣiṇām*, *paścimām*, and *uttarām* in the next verses); note how *K*₁₀ tries to save the construction by reading *diśi-m-*.

This verse conforms to the traditional view that Śiva’s Tatpuruṣa-face is looking towards the eastern direction.

2.28 Note the *Aiśa* form *diśim* in *C*₄₅ (see, e.g., Kiss 2015, 83, §26), and that Aghora is indeed usually south-facing.

2.29 Note the *Aiśa* form *diśim* in *K*₇ in *pāda* b. In *pāda* d, we may presuppose the presence of a *sandhi*-bridge: *sadya-m-iṣṭālayaḥ*. Sadyojāta is traditionally associated with the western direction.

Translation of chapter 2

In the northern direction, they are like saffron in water. Vāmadeva’s region is [home] to one and a half *para* crore [people].

īśānasya kalāḥ pañca vaktrasyāpi catuṣkalāḥ |
aghorasya kalā aṣṭau vāmadevās trayodaśa || 2:31 ||

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

sadyaś cāṣṭau kalā jñeyāḥ saṃsārārṇavatārakāḥ |
aṣṭatrimśat kalā hy etāḥ kīrtitā dvijasattama || 2:32 ||

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

saṃkhyā varṇā diśaś caiva ekaikasya prthak prthak |
pūrvoktena vidhānena bodhavyās tattvacintakaiḥ || 2:33 ||

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

śivāṇḍagamanākṛṣṭyā śivayogaṃ sadābhyaset |
śivayogaṃ vinā vipra tatra gantum na śakyate || 2:34 ||

If one has the intention to go to the Śiva’s Egg, one should practise Śiva-yoga regularly. Without Śiva-yoga, O Brahmin, it is impossible to go there.

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

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

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

2.31 Note how *vaktrasya* should refer to Śiva’s Tatpuruṣa-face, given that the text lists Śiva’s five faces: Īśāna, Tatpuruṣa, Aghora, Vāmadeva, Sadyojāta.

2.32 Note *sadyaś* in *pāda* a for *sadyasaś* or *sadyojātasya*.

2.34 °*ākṛṣṭyā* (‘because of being drawn to’ or ‘with the intention of’) in *pāda* a might be corrupt. Perhaps understand °*ākṛṣṭaḥ* (‘he who is attracted to’).

2.35 Understand *kṛcchrāditapa sarvāṇi* as *kṛcchrāditapāṃsi sarvāṇi*. It can be considered an instance of the use of a stem form noun. On the specific penance called *kṛcchra*, which involves having to sleep in a sitting position, see, e.g., Kane 1941–1962, 120.

Vṛṣasārasaṃgraha

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

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

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

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

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

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

yajñatīrthatapodānavedādhyayanapāragah |
brahmāṇḍāntasya bhogāṃs tu bhuṅkte kālavaśānugah || 2:39 ||

He who has completed the sacrifices, the pilgrimages, the austerities, the donations, the study of the Vedas, will experience [only] those enjoyments that Brahmā’s Egg offers, still being subject to time and death.

kālena samapreṣyena dharmo yāti parikṣayam |
alātacakravat sarvaṃ kālo yāti paribhraman |
traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ || 2:40 ||

Dharma decays tossed forward by time. Time flies moving everything round and round like a circle of burning coal. Time is called *kāla* because of the waves (*kalana*) of the three divisions of time [past, present, future].

2.38 For examples of legends that involve donating one’s own flesh, see VSS 17.37–40 (Uśīnara, Alarka). See also 6.26. Examples of people donating family members include VSS chapter 12 (Vipula giving away his wife), and 17.41 (Sudāsa’s story).

2.40 Notice the muta cum liquida licence in *pāda* a: *samapre*^o renders as short-short-long. I take *samapreṣyena* as if it read *sampreṣito*, picking up *dharmo*; otherwise it is difficult to make sense of it. As Kenji Takahashi pointed out to me, Fitzgerald 2012 is a good starting point to understand the implication of *alātacakra*, ‘a single, rapidly twirled torch creat[ing] the illusion of an apparently real, continuous circle’ (ibid., p. 777). The function of *sarvaṃ* in *pāda* a becomes clear only if we understand *paribhraman* in a causative sense (for *paribhramayan*). One cannot help noticing that this verse would be in a more fitting context after verse 1.30, at the end of a section on *kāla*. On the other hand, it leads us to the next topic, Dharma, smoothly.

Translation of chapter 2

|| *iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyāyo dvitīyaḥ* ||

Here ends the second chapter in the *Vṛṣasārasaṃgraha* called the Description of the Śiva’s Egg.

[tr̥tiyo ’dhyāyaḥ]
[Chapter Three]

[*dharmappravacanam* —
Exposition of Dharma]

vigatarāga uvāca |
kimarthaṃ dharmam ity āhuḥ katimūrtiś ca kīrtyate |
katipādavr̥ṣo jñeyo gatis tasya kati smṛtāḥ || 3:1 ||

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

kautūhalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |
kasya putro muniśreṣṭha prajāś tasya kati smṛtāḥ || 3:2 ||

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

anarthayaḥ uvāca |
dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |
ādhāraṇān mahattvāc ca dharma ity abhidhīyate || 3:3 ||

Anarthayaḥ spoke: Well, *dhṛti* (‘firmness’), [of] the [same] verbal root [as *dharma*], is said to be [its] synonym. It is called *dharma* because it supports

3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma (‘Why do they call the bull Dharma?’) or Dharma itself/himself (‘Why is Dharma called Dharma?’), see the end of the previous chapter, where *dharma* was mentioned (2.40b), and to which the present verse is a reaction, i.e. the focus is not so much the bull but Dharma. Compare also MBh 12.110.10–11:

prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam |
yat syād ahiṃsāsaṃyuktaṃ sa dharma iti niścayaḥ ||
dhāraṇād dharma ity āhur dharmeṇa vidhṛtāḥ prajāḥ |
yat syād dhāraṇasaṃyuktaṃ sa dharma iti niścayaḥ ||

Note the similarities of the above passage from the MBh with this present VSS chapter: the phrase *dharma ity āhur*, the fact that the present chapter from verse 18 on is actually a chapter on *ahiṃsā*, and that the etymological explanation involves the word [ā]dhāraṇa in both cases. These have led me to think that in *pāda* a of the verse in the VSS it is Dharma that is the focus of the inquiry, as in the MBh, and not the bull.

Understand *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural at the end of the phrase signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patni... mahābhāgāḥ*). On this, see p. xxx in the Introduction. On Dharma as a bull, see Introduction, pp. xiii.

Translation of chapter 3

(*āDHĀRāṇa*) and because it is great (*MAhattva*).

śrutismṛtidvayor mūrtiś catuṣpādavṛṣaḥ sthitaḥ |
caturāśrama yo dharmāḥ kīrtitāni manīṣibhiḥ || 3:4 ||

The four-legged Bull is the embodiment of both Śruti and Smṛti. It is Dharma as made up of the four *āśramas*.

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

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

brahmaṇo hṛdayam bhittvā jāto dharmāḥ sanātanaḥ |
tasya patnī mahābhāgā trayodaśa sumadhyamāḥ || 3:6 ||

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

The insertion ‘[of] the [same]’ in my translation solves the problem of a noun (*dhṛti*) seemingly being considered a verbal root (*dhātu*) here. For similar passages with nominal stems apparently being treated as *dhātus*, see, e.g., VāyuP 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvya*; VāyuP 3.19cd (= BrahmanḍaP 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñaiḥ pālāne smṛtaḥ*; LiñP 2.9.19: *bhaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*.

3.4 A similar image of the legs of the Bull of Dharma being the four *āśramas* (and not three, as it may seem, at least according to Olivelle 1993, 55 and Ganguli 1883–1896, Śāntiparvan CCLXX) is hinted at MBh 12.262.19–21:

dharmam ekaṁ catuṣpādam āśritās te naraṣabhāḥ |
taṁ santo vidhivat prāpya gacchanti paramāṁ gatim ||
grhebhya eva niṣkramya vanam anye samāśritāḥ |
grham evābhisaṁśṛitya tato ’nye brahmacāriṇaḥ ||
dharmam etaṁ catuṣpādam āśramaṁ brāhmaṇā viduḥ |
ānantaṁ brahmaṇaḥ sthānaṁ brāhmaṇā nāma niścayaḥ ||

On the more frequently quoted interpretation of the four legs, see Olivelle 1993, 235, a translation of Manu 1.81–82: ‘Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adharmenā*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit.’

Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmāḥ kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramaḥ kīrtito manīṣibhiḥ*. Judit Törzsök suggested that *caturāśrama* and *dharmāḥ* may be interpreted as a split compound here.

3.5 Note the use of the singular next to a number in *pāda* a, as in 3.1d, and that *vijñeyāḥ* is an emendation from *vijñeyaḥ* following the logic of 3.1d. *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. See, e.g., 4.6a: *devamānuṣatiryēṣu*. °*ādayaḥ* in *pāda* d seems superfluous, the verse having already listed five items.

Vṛṣasārasaṃgraha

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

dakṣakanyā viśālākṣī śraddhādyā sumanoharāḥ |
tasya putrās ca pauṭrās ca anekās ca babhūva ha |
eṣa dharmanisargo ’yaṃ kiṃ bhūyaḥ śrotum icchasi || 3:7 ||

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

vigatarāga uvāca |
dharmapatnī viśeṣeṇa putras tebhyaḥ pṛthak pṛthak |
śrotum icchāmi tattvena kathayasva tapodhana || 3:8 ||

Vigatarāga spoke: I would like to hear about Dharma’s wives truly and about each one of the sons born to them. Teach me, O great ascetic.

anarthayajña uvāca |
śraddhā lakṣmī dhṛti tuṣṭiḥ puṣṭir medhā kriyā lajjā |
buddhiḥ śāntir vapuḥ kīrtiḥ siddhiḥ prasūtisambhavāḥ || 3:9 ||

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

3.6 Note the use of the singular in *pādas* cd. I have left *sumadhyamāḥ* as the manuscripts transmit it: it signals the presence of the plural. One might consider correcting *mahābhāgā* to *mahābhāgās*, but cf. p. xxx on grammatical number. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

3.7 *śraddhādyāḥ* in *pāda* b is an attractive lectio difficilior (‘they were rich in faith/devotion’), but I have finally decided to accept the easier and better-attested *śraddhādyāḥ*. (Note that in fact the wives’ names start with Śraddhā in 3.9.) Again, the plural forms *adyāḥ* could have been applied. I have chosen *sumanoharāḥ* in *pāda* b because the pattern singular-singular-(singular)-plural, i.e. having the required plural ending only at the end of the noun phrase, seems to be natural in the language of the VSS. Note the use of a singular verb instead of the required plural in *pādas* cd, *babhūva ha* perhaps being a phonetic and metrically ‘adjusted’ equivalent, so to say, of *babhūvuh*.

3.8 I could have emended *tebhyaḥ* to the correct feminine form *tābhyaḥ*, suspecting that it is only the result of some early confusion brought about by *putras*, but *tebhyaḥ* might be original, and it even might mean ‘[hear] about them.’ Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnīr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

3.9 Note how *lajjā* in *pāda* b makes the line unmetrical.

Translation of chapter 3

śraddhā kāmāḥ suto jāto darpo lakṣmīsutaḥ smṛtaḥ |
dhṛtyās tu niyamaḥ putraḥ saṁtoṣas tuṣṭijāḥ smṛtaḥ || 3:10 ||

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

puṣṭyā lābhāḥ suto jāto medhāputraḥ śrutas tathā |
kriyāyās tv abhavat putro daṇḍaḥ samaya eva ca || 3:11 ||

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

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

dharmasya patnyaḥ śraddhādyāḥ kīrtitā vai trayodaśa |
tāsu dharmaprajāṃ vakṣye yathākramam anuttamam ||
kāmo darpo ’tha niyamaḥ saṁtoṣo lobha eva ca |
śrutas tu daṇḍaḥ samayo bodhaś caiva mahādyutiḥ ||
apramādaś ca vinayo vyavasāyo dvijottamāḥ |
kṣemaṃ sukhaṃ yaśaś caiva dharmaputrāś ca tāsu vai ||
dharmasya vai kriyāyāṃ tu daṇḍaḥ samaya eva ca |
apramādas tathā bodho buddher dharmasya tau sutau ||

prasūtisambhavāḥ in *pāda* d is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, traditionally the name of Dakṣa’s wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C_{9.4}) to cause confusion. Another option would be to accept *Ābhūti* as the name of Dakṣa’s wife.

For Prasūti being Dakṣa’s wife in other sources, see, e.g., LiñP 1.5.20–21 (but also note the presence of the name Sambhūti):

prasūtiḥ suṣuve dakṣāc caturviṃśatikanyakāḥ |
śraddhāṃ lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhāṃ kriyāṃ tathā ||
buddhiḥ lajjāṃ vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ |
khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ prītiṃ kṣamāṃ tathā ||

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl., cf. 3.11a). Alternatively, take *śraddhā* and *suto* as elements of a split compound, and understand *śraddhāsuto jātaḥ kāmāḥ*.

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda* c, following the relevant line in the KūrmP cited in the apparatus to this verse (*kriyāyās cābhavat putro daṇḍaḥ samaya eva ca*) and also LiñP 1.5.37 quoted also in the apparatus, allotting only two sons to Kriyā. Thus I don’t think that Kriyā is supposed to have a son called Abhaya (‘Freedom from danger’; BhāḡP 4.1.50ab claims that Dayā had a son called Abhaya: *śraddhāsūta śubhaṃ maitri prasādam abhayaṃ dayā*). Nevertheless, in a number of sources Kriyā actually has three sons, see, e.g., ViṣṇuP 1.7.26ab, where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutam kriyā daṇḍam nayaṃ vinayaṃ eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in *pāda* c? Compare VāyuP 1.10.34cd (*kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca*) with BrahmanḍaP 1.9.60ab (*kriyāyās tanayau proktau damaś ca śama eva ca*).

Vṛṣasārasaṃgraha

lajjāyā vinayaḥ putro buddhyā bodhaḥ sutaḥ smṛtaḥ |
lajjāyāḥ sudhiyaḥ putra apramādaś ca tāv ubhau || 3:12 ||

Lajjā’s son is Vinaya (‘Discipline’), Buddhi’s son is Bodha (‘Intelligence’).
 Lajjā has two [more] sons: Sudhiya[*/Sudhī*] (‘Wise’) and Apramāda (‘Cautiousness’).

kṣemaḥ śāntisuto vindyād vyavasāyo vapoh sutaḥ |
yaśaḥ kīrtisuto jñeyaḥ sukhaṃ siddher vyajāyata |
svāyambhuve ’ntare tv āsan kīrtitā dharmasūnavaḥ || 3:13 ||

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

vigatarāga uvāca |
mūrtidvayaṃ kathaṃ dharmam kathayasva tapodhana |
kautūhalaṃ atīvaṃ me kartaya jñānasamśayam || 3:14 ||

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

anarthayajña uvāca |
śrutismṛtidvayor mūrtir dharmasya parikīrtitā |
dārāgnihotrasambandha ijjā śrautasya lakṣaṇam |
smārto varṇāśramācāro yamaiś ca niyamair yutaḥ || 3:15 ||

3.12 In a very similar passages in KūrmP 1.8.20 ff., Apramāda is Buddhi’s son and Lajjā has only one son, Vinaya. In the above verse (VSS 3.12), *sudhiyaḥ* (for *sudhīḥ*) may only be qualifying *apramāda*, thus Lajjā may have two sons: Vinaya and the wise Apramāda. Alternatively, *pādas* cd might be a extra line inserted accidentally.

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

3.14 Note *dharmā* as a neuter noun and the form *atīvaṃ* for *atīva* metri causa. My emendation from *kīrtaya* (‘declare’) to *kartaya* (‘cut’) was influenced by the combination of *chindhi* and *saṃśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2ab: *kautūhalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ*; 10.10cd: *kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam*; 15.2ab: *etat kautūhalaṃ chindhi saṃśayaṃ parameśvara*. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13f above.

Translation of chapter 3

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

[*yamaniyamabhedah* —

Yama and Niyama rules]

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

Now hear the classification of both the *yama* and *niyama* rules. Non-violence, truthfulness, refraining from stealing, absence of hostility, self-restraint, taboos, virtue, avoiding mistakes, charm, sincerity: these are the ten *yamas*.

ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ |
ahiṃsādi pravakṣyāmi śṛṇuṣvāvahito dvija || 3:17 ||

The wise say that there are five subclasses to each. I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O twice-born.

3.15 The reading °*dvayī* in K₇ in *pāda* a is attractive, but it could well be only an attempt to improve upon the text. The emendation in *pāda* c is based on parallel passages in Manu and the MatsP (see the apparatus).

As for Dharma being based on *śruti* and *smṛti*, see, e.g., Manu 2.10:

śrutis tu vedo vijñeyo dharmasāstraṃ tu vai smṛtiḥ |
te sarvārtheṣv amimāṃsye tābhyāṃ dharmo hi nirbabhau ||

In Olivelle’s translation (2005, 94): “Scripture” should be recognized as “Veda,” and “tradition” as “Law Treatise.” These two should never be called into question in any matter, for it is from them that the Law shines forth.’

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

3.16 *Pāda* a should be understood as *yamaniyamayoś*, but the author of this line may have tried to avoid the metrical fault of having two short syllables in second and third position. Note how all witnesses read *mādhūrya* in *pāda* e instead of *mādhurya*. The former may have been acceptable originally in this text. *Pāda* e is a *ma-vipulā*.

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

3.17 In *pāda* a, *pañca* and *bheda* may be typeset as two separate words since the use of the singular after numbers is one of the hallmarks of the text (see p. xxx).

Vṛśasārasaṃgraha

[*yameṣv ahiṃsā* (1) —
First Yama-rule: non-violence]

[*pañcavidhā hiṃsā* —
Five types of violence]

trāsanam tādānam bandho māraṇam vṛttināśanam |
hiṃsām pañcavidhām āhur munayas tattvadarśinaḥ || 3:18 ||

Frightening and beating [other people], tying [someone] up, killing, and the destruction of [other people's] livelihood: violence is said by the wise who see the truth to be of [these] five types.

kāṣṭhaloṣṭakaśādyais tu tādayantiha nirdayāḥ |
tatprahāravibhinnāṅgo mṛtavadhyam avāpnuyāt || 3:19 ||

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

baddhvā pādau bhujoraś ca śirorukkaṇṭhapāśitāḥ |
anāhatā mriyanty evaṃ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

[Others] tie up [people] at their feet, arms and chest. [These,] hung by their hair and neck, die in this way without being wounded. This is the capital punishment for tying up [other people].

śatrucaurabhayair ghoraiḥ śiṃhavyāghragajoragaiḥ |
trāsanād vadham āpnoti anyair vāpi sduḥsahaiḥ || 3:21 ||

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

yasya yasya hared vittaṃ tasya tasya vadhah smṛtaḥ |
vṛttijīvābhībhūtānām taddvārā nihataḥ smṛtaḥ || 3:22 ||

3.19 Note the use of the singular (°āṅgo... avāpnuyāt) in *pādas* cd referring back to the plural agents of the previous sentence. Most probably, °*vadhyam* is to be understood as °*vadham* and the form *vadhyam* serves only to avoid two *laghu* syllables in *pāda* d. (See the word *vadha* in the next three verses.)

3.20 Understand *bhujoraś ca* in *pāda* a as *bhuje, urasi ca*, in this case with an instance of double sandhi, and in stem form: *bhuje urasi ca* → *bhuja urasi ca* → *bhujorasi ca* → *bhujoraś ca*. Alternatively, understand it as a compound (*bhujorasi*). In *pāda* b, my emendation is only one of the possible interpretations. We might accept *śiroru*° as consisting of *śira* + *ūru* ('head and thigh'), or emend it to *śiroraḥ*° for *śira* + *uraḥ* ('head and chest'). Also note my conjecture in *pāda* d, without which this *pāda* is difficult to interpret.

Translation of chapter 3

He who robs somebody’s money is to be punished by the same person. He is [to be] struck down by those whose livelihood got damaged by him.

viṣavahniśaraśastrair māyāyogabalena vā |

hiṃsakāṇy āhu viprendra munayas tattvadarśinaḥ || 3:23 ||

[Those who kill other people] with poison, fire, arrows, swords, or by the force of magic or yoga, are called murderers by the sages who see the truth, O great Brahmin.

[*ahiṃsāpraśaṃsā* —
Praise of non-violence]

ahiṃsā paramaṃ dharmaṃ yas tyajet sa durātmavān |

kleśāyāsavinirmuktaṃ sarvadharmaphalapradam || 3:24 ||

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

nātaḥ parataro mūrkhō nātaḥ parataram tamaḥ |

nātaḥ parataram duḥkhaṃ nātaḥ parataro ’yaśaḥ || 3:25 ||

There is no bigger fool than one [that abandons it]. There is no bigger mental darkness [than the abandonment of non-violence]. There is no greater suffering or greater infamy.

nātaḥ parataram pāpaṃ nātaḥ parataram viṣam |

nātaḥ paratarāvidyā nātaḥ param tapodhana || 3:26 ||

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

3.22 Perhaps understand *vadhaḥ* in *pāda* b as *vadhyāḥ* metri causa. My translation of the second line of this verse reflects a conjecture (*taddvārā*) understood as connected to both *pāda* c and *nihataḥ* in *pāda* d. The plural genitive in *pāda* c and the instrumental *taddvārā* are perhaps to be taken as plural instrumentals: °*bhibhūtais tair*.

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

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

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

3.26 *Pāda* d is slightly suspect. The vocative *tapodhana* usually refers to Anarthayajña in these passages, and not to Vigatārāga, as here. The text may have read *nātaḥ paratamo ’dhanah* (“There is no bigger loss of wealth”) or possibly something starting with *nātaḥ param tapo* ... (“There is no greater... of austerity”). Perhaps *nātaḥ param tapo’ntakam* (“There is no greater destroyer of penance”)?

Vṛṣasārasaṃgraha

*yo hinasti na bhūtāni udbhijjādi caturvidham |
sa bhavet puruṣaḥ śreṣṭhaḥ sarvabhūtadayānviṭaḥ || 3:27 ||*

He who does not harm [any of] the four types of living beings, beginning with plants, is the best person, because he has compassion for all creatures.

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

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

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

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

*ahiṃsā paramo yajñāḥ ahiṃsā paramaṃ vratam |
ahiṃsā paramaṃ jñānam ahiṃsā paramā kriyā || 3:30 ||*

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

*ahiṃsā paramaṃ śaucam ahiṃsā paramo damaḥ |
ahiṃsā paramo lābhaḥ ahiṃsā paramaṃ yaśaḥ || 3:31 ||*

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

*ahiṃsā paramo dharmāḥ ahiṃsā paramā gatiḥ |
ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivaḥ || 3:32 ||*

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

[*māṃsāhāraḥ* —
Meat-consumption]

*māṃsāśanān nivarteta manasāpi na kāṅkṣayet |
sa mahat phalam āpnoti yas tu māṃsam vivarjayet || 3:33 ||*

3:32 śiva in *pāda* d may or may not refer to the deity Śiva. The last sentence may simply mean: ‘Non-violence is the supreme good.’

Translation of chapter 3

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

*svamāṁsaṁ paramāṁsena yo vardhayitum icchati |
anabhyarcya pitṛn devān na tato 'nyo 'sti pāpakṛt || 3:34 ||*

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

*madhuparke ca yajñe ca pitṛdaivatakarmaṇi |
atraiva paśavo hiṁsyā nānyatra manur abravīt || 3:35 ||*

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

*kṛtvā svayaṁ vāpy utpādya paropahṛtam eva vā |
devān pitṛṁś cārcayitvā khādan māṁsaṁ na doṣabhāk || 3:36 ||*

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

*vedayajñatapastīrthadānaśīlakriyāvrataih |
māṁsāhāranivṛttānāṁ ṣoḍaśāṁsaṁ na pūryate || 3:37 ||*

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

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

3.34 See UUMS chapter two for a similar section on meat-consumption. The present verse is a variant on Manu 5.52 (see apparatus).

3.35 This verse is a variant of Manu 5.41.

3.36 This verse is Manu 5.32.

3.37 As for *pāda* d, see a similarly phrased comparison in Manu 2.86:

*ye pākayajñās catvāro vidhiyajñasamanvitāḥ |
sarve te japayajñasya kalām nārhanṭi ṣoḍaśīm ||*

In Olivelle’s translation (2005, 99): ‘The four types of cooked oblations along with the sacrifices consisting of prescribed rites—all these are not worth a sixteenth part of the sacrifice consisting of soft recitation.’

Vṛṣasārasaṃgraha

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

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

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

tasmān māṃsaṃ na hīheta balakāmena bho dvija |
balena ca guṇākarṣāt parato bhayabhīruṇā || 3:40 ||

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

ahiṃsakasamo nāsti dānaya jñāsamihayā |
iha loke yaśaḥ kīrtiḥ paratra ca parā gatīḥ || 3:41 ||

By wishing to make donations and perform sacrifices no one will become comparable to someone who refrains from violence. [Such a person will have] fame and glory in this world and the supreme path in the other.

trailokyam maṇiratnapūrṇam akhilaṃ dattvottame brāhmaṇe
koṭīyajñāsahasrapadmam ayutaṃ dattvā mahīm dakṣiṇām |
tīrthānām ca sahasrakoṭīniyutaṃ snātvā sakṛn mānava
etatpunyaphalam ahiṃsakajanah prāpnoti niḥsaṃśayah || 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

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

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

3.41 Note the variant °*dharmā*° in both C₀₂ and E in *pāda* b. *Pādas* ab are reminiscent of ŚDhŚ 11.92:

ahiṃsaikā paro dharmah śaktānām parikīrtitam |
aśaktānām ayaṃ dharmo dānaya jñādīpūrvakah ||

On the above verse see also Bisschop, Kafle, & Lubin 2021, 15–16.

Translation of chapter 3

(*ayuta*) *koṭiyajña* sacrifices, by donating the earth [to a priest] as sacrificial fee, and by bathing [at] a thousand times ten million times a million (*niyuta*) sacred places at once.

|| *iti vṛṣasārasaṃgrāhe ahimsāpraśaṃsā nāmādhyāyas tṛtīyaḥ* ||

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

3.42 Metre: *śārdūlavikṛīḍita*. Note that the second syllable of *phalam* in *pāda* d is treated as long: this happens often at word-boundaries in this text (see p. xxxvi); and note how K₇ aims to restore the metre by inserting *tv* after its *phalam*. On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.31–35.

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 involves a hundred fire-pits and a hundred times one thousand Brahmins (hence the name ‘the ten-million sacrifice’). See, e.g., BhavP *uttaraparvan* 4.142.54–58:

śatānāno daśamukho dvimukhaikamukhas tathā |
caturvidho mahārāja koṭihomo vidhiyate ||
kāryasya gurutām jñātvā naiva kuryād aparvaṇi |
yathā saṃkṣepataḥ kāryaḥ koṭihomas tathā śṛṇu ||
kṛtvā kuṇḍaśataṃ divyaṃ yathoktaṃ hastasaṃmitam |
ekaikasmimś 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 mahākratau ||

Note ŚDhŚ 10.91 (see apparatus), a statement on *ahimsā* which is similar to the present verse.

[caturtho 'dhyāyaḥ]
[Chapter Four]

[yameṣu satyam (2) —
Second Yama-rule: truthfulness]

anarthayaḥ uvāca |
sadbhāvaḥ satyam ity āhur dr̥ṣṭapratyayaḥ eva vā |
yathābhūtārthakathanam tat satyakathanam smṛtam || 4:1 ||

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

ākrośatādanādīni yaḥ saheta suduḥsaham |
kṣamate yo jītātmā tu sa ca satyam udāhṛtam || 4:2 ||

He who endures severe abuse and beating etc. and resists [giving away secrets], his self being conquered, is said to be [an example of] truth[fulness].

vadhārtham udyataḥ śastraṁ yadi pr̥ccheta karhicit |
na tatra satyam vaktavyam anṛtam satyam ucyate || 4:3 ||

If one is being interrogated at any time with a sword lifted to strike him down, in this case the truth is not to be spoken, and a lie can be called truth.

4.1 Compare ŚDhŚ 11.105:

svānubhūtam svadr̥ṣṭam ca yaḥ pr̥ṣṭārtham na gūhati |
yathābhūtārthakathanam ity etat satyalakṣaṇam ||

Translation in Bisschop, Kafle, & Lubin 2021, p. 124: ‘If one does not conceal a matter one is asked about, whether it was experienced by oneself or witnessed with one’s own eyes, but gives an account of things as they happened, this is the definition of ‘truth.’’ This verse makes it tempting to emend *satyakathanam* to *satyalakṣaṇam* in VSS 4.1d, but I rather take the VSS verse to introduce two views on truth: one philosophical, and one ordinary that relates to the moral aspect of truthfulness. Also consider the commentator’s remark on the same verse in the ŚDhŚ (11.105; Bisschop, Kafle, & Lubin 2021, p. 124 n. 181 and p. 143): *yathābhūtārthakathane prāṇivadhaprāptāu asatyasya sādhutvāt para pīḍāvinirmuktam eva satyam ity āha*. Translation *ibid.*: ‘... he states that [speech is] truth only as long as it is devoid of harm of others, for untruth is good when giving an account of something as it really happened will result in the slaughter of a living creature.’

4.2 *suduḥsaham* (singular) in *pāda* b picks up °*ādīni* (plural) in *pāda* a. The *-m* in *satyam* may be a sandhi-bridge and the phrase may refer to a masculine subject (‘a truthful person’) thus: *sa ca satya-m-udāhṛtaḥ*. Compare with ŚDhŚ 11.82 (see apparatus), which is a definition of forbearance (*kṣānti*).

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

Translation of chapter 4

vadhārhaḥ puruṣaḥ kaścid vrajet pathi bhayāturaḥ |
prcchato 'pi na vaktavyaṁ satyaṁ tad vāpi ucyaṭe || 4:4 ||

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

na narmayuktam anṛtaṁ hinasti
na strīṣu rājan na vivāhakāle |
prāṇātyaye sarvadhanāpahāre
pañcānṛtaṁ satyaṁ udāharanti || 4:5 ||

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

devamānuṣatīryeṣu satyaṁ dharmāḥ paro yataḥ |
satyaṁ śreṣṭhaṁ variṣṭhaṁ ca satyaṁ dharmāḥ sanātanaḥ || 4:6 ||

Since truth is the supreme Dharma in [the world of] gods, humans and animals, truth is the best, the most preferable. Truth is the eternal Dharma.

satyaṁ sāgaram avyaktaṁ satyaṁ akṣayabhogadam |
satyaṁ potaḥ paratrārthaṁ satyaṁ panthāna vistaram || 4:7 ||

Truth is an unmanifest ocean. Truth yields imperishable pleasures. Truth is a ship bound for the other world. Truth is the wide path.

satyaṁ iṣṭagatiḥ proktaṁ satyaṁ yajñam anuttamam |
satyaṁ tīrthaṁ param tīrthaṁ satyaṁ dānam anantakam || 4:8 ||

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

4.4 ‘being killed’ is not the most obvious translation for *vadhārhaḥ* in *pāda* a, but the context suggests that it is not a person who ‘deserves death’ that may have been intended.

4.5 This *upajāti* verse appears in countless sources, beginning with the MBh (see the apparatus). All versions contain a vocative addressing a king, which is out of context in the VSS, the addressee being Vigatārāga, i.e. Viṣṇu disguised as a Brahmin. The redactors did not notice or did not care about this small inconsistency. Note the metrical licence that allows the last syllable of °*yuktam* to count as long (see p. xxxviii). The reading with *anṛtaṁ*, as opposed to *vacanaṁ*, in *pāda* a, can be found in the apparatus of the MBh critical edition.

4.7 *Pāda* d is slightly problematic because it is difficult to ascertain if some of the MSS actually read *panthāna* or *pasthāna* (or *yasthāna*). I suspect that *panthāna* is a stem form noun formed (*metri causa*) to stand for an irregular nominative of *pathin*.

Vṛṣasārasaṃgraha

satyaṃ śīlaṃ tapo jñānaṃ satyaṃ śaucaṃ damaḥ śamaḥ |
satyaṃ sopānaṃ ūrdhvasya satyaṃ kīrtir yaśaḥ sukhaṃ || 4:9 ||

Truth is virtue, austerity, knowledge. Truth is purity, self-control, and tranquillity. Truth is the ladder [that leads] upwards. Truth is fame and glory and happiness.

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtaṃ |
aśvamedhasahasrād dhi satyam eva viśiṣyate || 4:10 ||

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

satyena tapate sūryaḥ satyena pṛthivī sthitā |
satyena vāyavo vānti satye toyaṃ ca śītaṃ || 4:11 ||

The Sun shines because of truth. The Earth stays in place by truth. The winds blow because of truth. Water has a cooling effect through truth.

tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |
satye tiṣṭhati govindo balibandhanakāraṇāt || 4:12 ||

The oceans exist by the truthful encounter with Priyavrata. Govinda abides in truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that this was achieved by a trick].

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

4.9 Considering a similar line in the VarP (193.36cd, see the apparatus), one wonders if the slightly odd *ūrdhvasya* in *pāda* c is not a corrupt form of *svargasya* somehow.

4.11 In general, see sections similar to VSS 4.11–17 on *satya* in MBh 12.192.63–72, RKS 91.68–70, VDh 55.1ff, VDhU 3.265.1ff, etc. Here in VSS 4.11d, and several times below, *satye* is probably to be taken as standing for *satyena*.

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

For the story of Priyavrata, Manu’s son, in which he wanted to turn nights into days by circling around Mount Meru in a chariot, and by this produced the seven oceans, see, e.g., BhāṣP 5.1.30–31: *yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiṣa pratapaty ardhenāvacchādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinaṃ kariṣyāmiti saptakṛtvā tanaṃ anuparyakrāmad dvitīya iva patanṅaḥ | ye vā u ha tadrathacarananemikṛtaparikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ |*

Pādas cd: for a somewhat similar reference to the story of Mahābali, see, e.g., VarP 65.66:

evam purā cakradhareṇa viṣṇunā baddho balir vāmanarūpadhāriṇā |
śakrapriyārthaṃ surakāryasiddhaye hitāya vipraśabhaḥ godvijānām ||

Translation of chapter 4

Fire burns according to truth. The Moon’s course is [governed] by truth. It is because of truth that the Vindhya mountain stands in place and that although it was growing, it is not growing [anymore].

4.13 *Pāda* a might as well be a reference to a story mentioned in Manu 8.116:

vatsasya hy abhiśastasya purā bhrātrā yavīyasā |
nāgnir dadāha romāpi satyena jagataḥ spaśaḥ ||

Olivelle’s translation (2005, 311): ‘Long ago when Vatsa was accused by his younger brother, Fire, the world’s spy, did not burn a single hair of his because he told the truth.’ Olivelle’s note on this verse (ibid. 311) reads: ‘Vatsa was accused by his brother of being the son of a Śūdra woman and thus not a pure Brahmin. Vatsa went through fire to prove his pedigree. See *Pañcaviṃśa Brāhmaṇa* 14.6.6.’

Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācarah* (K₈₂K₁₀K₇) in *pāda* b could be acceptable here, perhaps standing metri causa for the compound *śaśicarah*. Nevertheless, I have chosen to conjecture *śaśinaś carah*, now preferring it to my previous conjecture, *śaśinā carah*. Other possibilities, suggested by Judit Törzsök and other colleagues, include *śaśibhāskarah*, *śaśigocarah*, *śiśiro ‘carah*, and *śiśirāmbhasaḥ*. Similar passages quoted in the apparatus suggest that the Moon waxes, or shines, by truth (*satyena vardhate/rājate*). Compare also a passage in the MBh (quoted in the apparatus) that compares Hariścandra, renowned for his truthfulness, to the Moon, using the verb *carati*. These passages seem to support a reading close to my conjecture.

While it is not clear if *pādas* ab refer to specific legends or not, *pādas* cd hint at the story of Agastya and the Vindhya mountain (as pointed out to me by Judit Törzsök): Vindhya became jealous of the Sun’s revolving around Mount Meru, and when the Sun refused him the same favour, he decided to grow higher and obstruct the Sun’s movement. As a solution to this situation, Agastya asked Vindhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him but Agastya never returned. See MBh 3.102.1–14 (see the word *samaya* in verse 13 in this passage, and compare it to VSS 4.12b):

yudhiṣṭhira uvāca |
kimartham sahasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ |
etad icchāmy ahaṁ śrotuṁ vistareṇa mahāmune ||
lomaśa uvāca |
adrirājaṁ mahāśailaṁ meruṁ kanakaparvatam |
udayāstamaye bhānuḥ pradakṣiṇam avartata ||
taṁ tu drṣtvā tathā vindhyaḥ śailaḥ sūryam athābravīt |
yathā hi merur bhavatā nityaśaḥ parigamyate |
pradakṣiṇam ca kriyate mām evaṁ kuru bhāskara ||
evam uktas tataḥ sūryaḥ śailendraṁ pratyabhāṣata |
nāham ātmecchayā śaila karomy enaṁ pradakṣiṇam |
ēsa mārگاḥ pradīṣṭo me yenedaṁ nirmitaṁ jagat ||
evam uktas tataḥ krodhāt pravṛddhaḥ sahasācalaḥ |
sūryācandramasor mārگاṁ roddhum icchan paraṁtapa || 5 ||
tato devāḥ sahitāḥ sarva eva; sendrāḥ samāgamya mahādrirājaṁ |
nivārayām āsur upāyatas taṁ; na ca sma teṣāṁ vacanaṁ cakāra ||
athābhijagmur munim āśramasthaṁ; tapasvinaṁ dharmabhṛtāṁ variṣṭhaṁ |
agastyam atyadbhutavīryadiptaṁ; taṁ cārtham ūcuḥ sahitāḥ surās te ||
devā ūcuḥ |

Vṛṣasārasaṃgraha

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

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

*satyaṃ gauḥ kṣarate kṣīraṃ satyaṃ kṣīre gṛtaṃ sthitam |
satye jīvaḥ sthito dehe satyaṃ jīvaḥ sanātanaḥ || 4:15 ||*

The milk a cow yields is truth. Ghee in milk is present as truth. The soul dwells in the body by truth. The eternal soul is truth.

*satyam ekena samprāpto dharmasāadhananiścayaḥ |
rāmarāghavavīryeṇa satyam ekaṃ surakṣitam || 4:16 ||*

If truth is obtained by somebody (*ekena*), he/she will be one for whom Dharma is surely accomplished. By the heroism of Rāma Rāghava, the only truth was well-guarded.

*evam satyavidhānasya kīrtitaṃ tava suvrata |
sarvalokahitārthāya kim anyac chrotum icchasi || 4:17 ||*

Thus have [I] taught the rules of truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

[*yameṣv asteyam* (3) —

Third Yama-rule: refraining from stealing]

*vigatarāga uvāca |
na hi tṛptiṃ vijānāmi śrutvā dharmam tavāpy aham |
upariṣṭād ato bhūyaḥ kathayasva tapodhana || 4:18 ||*

*sūryācandramasor mārgam nakṣatrāṇām gatiṃ tathā |
śailarājo vṛṇoty eṣa vindhyaḥ krodhavaśānugah ||
tam nivārayituṃ śakto nānyaḥ kaś cid dvijottama |
rte tvām hi mahābhāga tasmād enaṃ nivāraya ||
lomaśa uvāca |
tac chrutvā vacanam vipraḥ surāṇām śailam abhyagāt |
so 'bhigamyābravīd vindhyaṃ sadāraḥ samupasthitaḥ || 10 ||
mārgam icchāmy aham dattam bhavatā parvatottama |
dakṣiṇām abhigantāsmi diśam kāryeṇa kena cit ||
yāvadāgamanam mahyam tāvat tvam pratipālaya |
nivṛtte mayi śailendra tato vardhasva kāmataḥ ||
evam sa samayam kṛtvā vindhyenāmitrakarṣana |
adyāpi dakṣiṇād deśād vārunir na nivartate ||
etat te sarvam ākhyātam yathā vindhyo na vardhate |
agastyasya prabhāvena yaṃ mām tvam paripṛcchasi || 14 ||*

4.15 *satye* (for *satyena*?) in *pāda* c may also stand for *satyaṃ*: ‘The soul dwells in the body as truth.’

4.16 Or: ‘If truth alone (*ekena*) is obtained, Dharma is surely accomplished.’

Translation of chapter 4

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

*anarthayajña uvāca |
steyaṃ śṛṇu atha viprendra pañcadhā parikīrtitam |
adattādānam ādau tu utkocaṃ ca tataḥ param |
prasthavyājas tulāvyājah prasahyasteya pañcamam || 4:19 ||*

Anarthayajña spoke: Now listen to [my teaching about] stealing, O great Brahmin, which is taught to be of five kinds. Firstly, [listen to] theft, then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

*dhṛṣṭaduṣṭaprabhāvena paraḍravyāpakarṣaṇam |
vāryamāṇo ’pi durbuddhir adattādānam ucyate || 4:20 ||*

When somebody’s wealth is taken away by an impudent and wicked person, it is called theft, even if that fool is prevented [from committing the crime].

*utkocaṃ śṛṇu viprendra dharmasaṃkarakāraṇam |
mūlyaṃ kāryavināśārtham utkocaḥ parigrhyate |
tena cāsau vijānīyād dravyalobhabalāt kṛtam || 4:21 ||*

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

4.18 It is not inconceivable that *tava* is meant to carry the sense of the ablative (‘I can’t have enough of learning about Dharma from you’).

4.19 ‘Theft’ (*adattādāna*): literally ‘taking what has not been given.’ Note the stem form °*steya* in *pāda* f.

4.20 My impression is that *prabhāva* in *pāda* a stands for *bhāva*, *duṣṭabhāva* (‘vicious’) being a common expression. The implications of *vāryamāṇo* in *pāda* c are unclear to me, therefore my translation is tentative. One could consider emending to *vāryamāṇāpi*, possibly suggesting that ‘it is a wicked thought (*durbuddhi*) even if suppressed (*vāryamāṇa*).’

4.21 Note that *mūlyaṃ* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣarā* (ad *Yājñavalkyasmṛti* 2.176cd): *paṇyasya kṛitadravyasya yaṃ mūlyaṃ dattam, bhṛtir vetanaṃ kṛtakarmaṇe dattam... utkocena kāryapratibandhanirāsārtham adhikṛtebhyo dattam...* Note *asau* in *pāda* e as an accusative form (for *amum* or *adaḥ*). It is not unlikely that *tena* is a corruption from *stena*, and the *pāda* may have originally read *stenaṃ taṃ ca vijānīyād* (‘he should be known as a thief’), or similar (cf. 4.22c below). M (f. 7r) reads *tena steya vijānīyād* here.

Vṛṣasārasaṃgraha

prasthavyāja-upāyena kuṭumbaṃ trātum icchati |
taṃ ca stenaṃ vijānīyāt paraḍvavyāpahāraḥ || 4:22 ||

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

tulāvvyāja-upāyena parasvārthaṃ hared yadi |
cauralakṣaṇakāś cānye kūṭakāpaṭikā narāḥ || 4:23 ||

If somebody takes away somebody else’s belongings by the method of cheating with scales, that person is another kind of a deceitful swindler (*kūṭa-kāpaṭika*) having the characteristics of thieves.

durbalārjavabāleṣu cchadmanā vā balena vā |
apahr̥tya dhanam̐ mūdhaḥ sa cauraś cora ucyate || 4:24 ||

If someone, by deceit or by force, snatches away the wealth of weak and honest people and simpletons, that morally corrupt usurper is [simply] a thief.

nāsti steyasamaṃ pāpaṃ nāsty adharmas ca tatsamaḥ |
nāsti stenasamākīrtir nāsti stenasamo ’nayaḥ || 4:25 ||

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

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

There is no greater ignorance than stealing. There are no bigger rouses than thieves. There is nobody as ignorant as a thief. There is no lazy person that is comparable to a thief.

nāsti stenasamo dveṣyo nāsti stenasamo ’priyaḥ |
nāsti steyasamaṃ duḥkhaṃ nāsti steyasamo ’yaśaḥ || 4:27 ||

4.23 I take *any* in *pāda* c rather liberally, and as connected to *pādas* ab, because I suspect that this verse introduces one single category, albeit using clumsy syntax.

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

4.26 Note the peculiar sandhi in *pāda* c (°*sama ajño*), which still leaves the *pāda* a *sa-vipulā*.

Translation of chapter 4

There is nobody as detestable as a thief. There is nobody disliked as much as a thief. There is no greater suffering than stealing. There is no greater disgrace than theft.

*pracchanno briyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret
nikṣepād dhanahāriṇo 'nya-m-adhamo vyājena cānyo haret |
anye lekhyavikalpanāhṛtadhanā †anyo hṛtād vai hṛtā†
anyaḥ kṛitadhano 'paro dhayahṛta ete jaghanyāḥ smṛtāḥ || 4:28 ||*

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

*stenatulya na mūdham asti puruṣo dharmārthahīno 'dhamah
yāvaj jīvati śaṅkayā narapateḥ samtrasyamāno raṭan |
prāptaḥśāsana tivrasyaviṣamaṁ prāpnoti karmeritaḥ
kālena mriyate sa yāti nirayam ākrandamāno bhṛṣam || 4:29 ||*

There is no bigger idiot than a thief, who is a wicked person without Dharma and financial gain (*artha*). As long as he lives, he trembles in fear of the king, wailing. Having received his punishment, he gets into severe and [in]tolerable difficulties, propelled by [his] karma. When his time comes, he dies and goes to hell, weeping vehemently.

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

4.28 Metre *śārdūlavikṛīḍita*. It appears that *briyate* in *pāda* a is to be taken as an active verb (*harate*). Note also how C₄₅ and K₇ read the same here against the other witnesses. Take °*hāriṇo* in *pāda* b as singular and *m* in °*nya-m-adhamo* as a sandhi-bridge. Alternatively, read as plural: °*hāriṇo 'nya adhamo*... The second half of *pāda* c is difficult to reconstruct. The translation of *pāda* d is mostly guesswork. Tentatively, I take *kṛita* as *kṛitaka* ('a purchased son', see Manu 9.174). *dhayahṛta* makes little sense to me. Florinda De Simini suggested that *dhaya* might stand for *daya*, which in turn may stand for *dāya* ('inheritance') metri causa. Lacking any better solution, I supplied these in my translation, marked with question marks. Note also the metrical licence that the last syllable of *dhayahṛta* counts as long.

4.29 For some time I was wondering if one should accept E's reading *stenastulya na mūdham asti* as a metri causa version of *stenatulyo na mūdho 'sti*; see a similar case of a nominative ending inside of compound in *pāda* c below. One major concern remained: the accepted reading would be of an edition that rarely emerges as the sole transmitter of the best reading. Another possible solution could be to emend to *stenamṭulya*..., meaning

Vṛṣasārasaṃgraha

*nītvā durgatikotikalpa nirayāt tiryatvam āyānti te
tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |
mānuṣyaṃ tad avāpnuvanti vipule dāridryarogākulam
tasmād durgatihetu karma sakalam tyaktvā śivam cāśrayet || 4:30 ||*

Having spent ten million æons of suffering, they emerge from hell to the state of animal existence. Similarly, they roam about in animal existence for a hundred and one times ten million years. Then they reach the status of human existence on earth which is full of poverty and disease. Then abandoning all one’s karmas, the causes of suffering, one seeks refuge in Śiva.

[*yameṣv ānṛśaṃsyam* (4) —

Fourth Yama-rule: absence of hostility]

*aṣṭamūrtiśivadveṣṭā pitur mātus ca yo dviṣet |
gavāṃ vā atither dveṣṭā nṛśaṃsāḥ pañca eva te || 4:31 ||*

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

*aṣṭamūrtiḥ śivaḥ sākṣāt pañcavyomasamanvitaḥ |
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛśaṃsakaḥ || 4:32 ||*

‘there is no bigger foolishness than theft’, but then the second part of *pāda* a is difficult to connect. In the end, I decided to go for the most widely attested reading (*stenatulya*), which is unmetrical.

Understand *prāptaḥśāsana tīvrasahyaviṣamaṃ* in *pāda* c as *prāptaśāsanaḥ tīvrām asahyaṃ ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasahya°* as *duḥsahya°*. The actual reading of C₉₄, *prāptaś*, lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptaḥ*, may suggest a doubling of the *ś* of *śāsana* metri causa. More likely is that a licence of having a nominative ending inside of a compound is applied here, as may have been the case above in *pāda* a.

4.30 Note the stem form °*kalpa* for °*kalpaṃ* metri causa in *pāda* a. In *pāda* c, *tathaivam*, or *tathaikam*, and *ekaśatikam* are suspect. I understand *vipule* as *vipulāyām*, *vipulā* appearing in *Amarakośa* 2.1.7 as a synonym of *dhātṛī*, ‘earth.’ It is difficult to interpret it otherwise. This is still problematic because both human and animal existence takes place on earth, thus, if *tiryatva* (i.e. *tiryaktva*) indeed means ‘animal existence,’ there is no contrast between *pādas* b and c as regards location. As for *tiryaktva*, see, e.g., Manu 12.40:

devatvaṃ sātṭvikā yānti manuṣyatvaṃ ca rājasāḥ | tiryaktvaṃ tāmasā nityam ity eṣā trividhā gatih ||

It is not unlikely that the original form of *dāridryarogākulam* was *dāridryarogākule*, picking up *vipule*. Note the switch from plural to singular in *pāda* d (*āśrayet*).

4.31 Note *pitur* and *mātur* used as accusative forms in *pāda* b, or rather, understand *pitur mātus ca yo dveṣṭā*, i.e. *dviṣet* is metri causa for *dveṣṭā*.

Translation of chapter 4

Śiva, when manifest (*sākṣāt*), has eight form, possessing the five elements (*vyoman*), and the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a hostile person.

pitākāśasamo jñeyo janmotpattikarah pitā |
pitṛdaivataṭm ādiś cam ānṛśamsa tamanvitaḥ† || 4:33 ||

The father is to be considered similar to the [element] sky, he is the cause of one’s birth. One should not be hostile to a father, god...[?].

prṥhyā gurutarī mātā ko na vandeta mātaram |
yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet || 4:34 ||

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

gāvah pavitraṃ maṅgalyaṃ devatānāṃ ca devatāḥ |
sarvadevamayā gāvas tasmād eva na hiṃsayet || 4:35 ||

4.32 Törzsök has suggested emending *sa nṛśamsakah* in *pāda* d to *tannṛśmsakah*. I don’t think that it is inevitably necessary. I think that *pādas* a-c form a list that is meant to be in the genitive, understanding ... *ity eteṣāṃ dūṣakah sa nṛśamsakah* or similar. This is clumsy but in a way that is more than possible within the style of this text.

I have not been able find any other attestation of *vyoman* meaning the five elements. Perhaps it is meant to mean *vyomādi* (‘the atmosphere/sky and the other four elements’).

For Śiva of eight forms, see, e.g., *Śakuntalā* 1.1:

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

Here the eight *mūrtis*, or rather, *tanus*, are: [1] *jala*, [2] *agni*, [3] *hotrī* (‘the form that sacrifices’), [4 + 5] *sūrya* + *candra*, [6] *ākāśa*, [7] *bhūmi*, [8] *vāyu*.

For a similar interpretation of *aṣṭamūrti*, see, e.g., *Īśānaśivagurudevapaddhati* 2.29.34 (*mantrapāda*; note *yajamāna* for our *dīkṣa*):

kṣmā-vahni-yajamānārka-jala-vāy-vindu-puṣkaraiḥ |
aṣṭābhir mūrtibhiḥ śambhor dvitīyāvaraṇaṃ smṛtaṃ ||

(For *puṣkara* as ‘sky, atmosphere’, see, e.g., *Amarakośa* 1.2.167: *dyodivau dve striyām abhram vyoma puṣkaram ambaram*.)

A closely related *Aṣṭamūrti*-hymn appears in *Niśvāsa mukha* 1.30–41 (I owe thanks to Nirajan Kafle for drawing my attention to this); see Kafle 2020, 62, 63, 116, 119. Kafle notes that this hymn is closely parallel to some passages in the *Prayogamañjarī* (1.19–26), the *Tantrasamuccaya* (1.16–23), and the *Īśānaśivagurudevapaddhati* (*kriyāpāda* 26.56–63). See also TAK I s.v. *aṣṭamūrti*.

4.33 It is difficult to restore *pādas* cd, although the general meaning of this line is predictable. Some questions remain. Is *āditya* a good reading or is *mātr* hidden in *daivata-mādiśca*? Is *ānṛśamsa* right or was it *nṛśamsa* that was meant by the author of this line? Does *tamanvitaḥ* (or *tamānvitaḥ*) has anything to do with *tamas* (‘darkness’)?

Vṛṣasārasaṃgraha

Cows are an auspicious blessing, they are the gods of the gods. Cows contain in themselves all the gods. That is exactly why one should not hurt them.

jātamātrasya lokasya gāvas trātā na saṃśayaḥ |
ghṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛtkarṣaṇam eva ca || 4:36 ||

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

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

People who drink the five products of the cow, the five nectars, purified by the five Pavitras, will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

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

There is no wealth comparable to a cow. They yield milk, they carry things, they roam under the sky. Feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *saṃsāra* or the suffering experienced in hell].

gavāhnikam yaś ca karoti nityaṃ
śuśrūṣaṇam yaḥ kurute gavāṃ tu |
aśeṣayajñatapadānapuṇyaṃ
labhaty asau tām anṛśaṃsakartā || 4:39 ||

4.36 Note the number confusion in the phrase *gāvas trātā*, for *gāvas trātāras*. Alternatively, this line might try to echo *Harivaṃśa* 45.30ab: *trātavyāḥ prathamam gāvas trātās trāyanti tā dvijān* (‘First the cows should be protected. When protected, they protect the Brahmins’). *Pāda* c is a *sa-viplulā*. The use of *karsaṇa* in *pāda* d, most probably in the sense of ‘collecting,’ is slightly odd.

4.37 The five *pavitras* can be the five *brahmamantras*, see, e.g., TAK III s.v. *pavitra* I.

4.38 Note that *duhyanti* and *vāhyanti* are supposed to be understood as passive, as in the similar verse in ŚDhU 12.92 (see apparatus).

Translation of chapter 4

He who feeds the cows daily, he who serves the cows, he who is kind to her [i.e. to the cow], will obtain the merits of all sacrifices, austerities and donation.

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

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

atithim yo na pīḍyeta atithim yo na duṣyati |
atithipriyakartā yaḥ atitheḥ paricāraḥ |
atitheḥ kṛtasamtoṣas tasya puṇyam anantakam || 4:41 ||

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

āsanenārghapātreṇa pādaśaucajalena ca |
annavastrapradānair vā sarvaṃ vāpi nivedayet || 4:42 ||

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

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

He who worships the guest by [offering him] his own son or wife with willingness, without hesitation, and with a brave heart,

4.39 Strictly speaking, *pāda c* is unmetrical. The second syllable of *yajña* counts as long (see Introduction p. xxxviii). Although the accusative with °*kartā* in *pāda d* is still not optimal, my emendation of *tam* to *tām* at least restores the metre and improves upon the meaning of the sentence. Alternatively, as suggested by Törzsök, *tam* could be understood as *tad*, picking up *puṇyam* in *pāda c*, but in this way any reference to cows here is only implied.

4.40 Note the peculiar active verb forms *anugaccheta* and *anupūjyeta*. On this formation, see a remark about *Niśvāsa mūla* 2.8 in Goodall, Sanderson, & Isaacson 2015, 247: ‘We have assumed that *pūjyeta* is intended to mean *pūjayet* and is perhaps a contraction of *pūjayeta*.’

4.41 On the form *pīḍyeta*, see previous note.

4.42 My conjecture in *pāda a* (°*pātreṇa* for °*pādyena*) is inspired by the fact that in the MSS *pāda b* seems to awkwardly repeat what °*pādyena* in *pāda a* signifies.

4.43 I analyse *pāda a* as if it read *putradārair ātmano* (*putradārāiḥ* being a common expression). Another solution would be to emend to °*ātmanā*, and thus to include the possibility of sacrificing one’s own life for the guest.

Vṛṣasārasaṃgraha

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

and does not ask [the guest about his] lineage, Vedic affiliation (*carana*), studies, country or birth, and imagines mentally, with devotion, that it is Dharma himself who has come to visit,

aśvamedhasahasrāṇi rājasūyaśatāni ca |
punḍarikasahasraṃ ca sarvatīrthatapaḥphalam || 4:45 ||

[will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarika sacrifices and the fruit of [visiting] all the pilgrimage places and [performing] all the austerities;

atithir yasya tuṣyeta nṛsaṃsamatam utsrjet |
sa tasya sakalaṃ puṇyaṃ prāpnuyān nātra saṃśayaḥ || 4:46 ||

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

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

For the requirement that one should in certain circumstances part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38, and the narrative in VSS chapter 12 which tells about a Brahmin giving away his own wife to a guest. Note that in fact VSS 4.44cd below echoes verse 37cd in the above mentioned chapter 12 (see the apparatus).

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

MBh Suppl. 13.14.379–380:

ahany ahani yo dadyāt kapilāṃ dvādaśiḥ samāhi |
māsi māsi ca satreṇa yo yajeta sadā narah ||
gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapuṣkare |
na taddharmaphalaṃ tulyam atithir yasya tuṣyati ||

BrahmaVP 3.44–46:

atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ |
atithir yasya saṃtuṣṭas tasya tuṣṭo hariḥ svayam ||
snānena sarvatīrtheṣu sarvadānena yat phalam |
sarvavratopavāseṇa sarvayajñeṣu dikṣayā ||
sarvaiś tapobhir vividhair nityair naimittikādibhiḥ |
tad evātithisevāyāḥ kalām nārhanṭi ṣoḍaśim ||

Translation of chapter 4

One will never reach a path that is the path of one who knows his guest.[?]
Therefore one should go up to the arriving guest with respectfully joined palms.

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

By one *prastha*[, a small unit of weight] of coarsely ground grains given to a guest, an extremely wonderful sacrifice was performed, and his body [i.e. the protagonist in his mortal form] reached heaven.

nakulena purādhītaṃ vistareṇa dvijottama |
viditaṃ ca tvayā pūrvaṃ prasthavārttā ca kīrtitā || 4:49 ||

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

4.47 Something has gone wrong with *pādas* ab and I am unable to reconstruct the meaning. The translation tries to reflect what is actually transmitted. The line may have begun with something like *nāgatātithyavajña*^o (‘he who despises a guest that has arrived will not...’). I have accepted *karhacit* for standard *karhicit* in *pāda* b because it is attested in Buddhist texts, see Edgerton 1953, s.v. *karhacid*, and because the readings support it overwhelmingly, unlike in 4.3b above.

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

We would be forced to accept the reading of E in *pāda* d (*śaśarīro*) if the expression were in the masculine (*divaṃ gataḥ*). This would make sense and it would also echo expressions occurring, e.g., in the MBh: 3.164.33cd: *paśya puṇyakṛtāṃ lokān śaśarīro divaṃ vraja*; 14.5.10cd: *saṃjīvyā kālam iṣṭaṃ ca śaśarīro divaṃ gataḥ*. It is tempting to emend accordingly, but instead I have retained *svaśarīraṃ divaṃ gatam*, and I interpret it in a general way.

Vṛṣasārasaṃgraha

[*yameṣu damaḥ* (5) —

Fifth Yama-rule: self-restraint]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |
damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||

Self-restraint is in itself the distilled essence of Dharma for man.
 Self-restraint is Dharma, self-restraint is heaven, self-restraint is fame, self-restraint is happiness.

damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |
damaḥina-m-adharmaś ca damaḥ kāmakulapradaḥ || 4:51 ||

Self-restraint is sacrifice, self-restraint is a pilgrimage-place, self-restraint is merit, self-restraint is religious austerity. If one has no self-restraint, one is a sinner (*adharma*), [while] self-restraint yields a multitude of desired objects.

nirdamaḥ kari mīnaś ca pataṅgabhrāmaramṛgāḥ |
tvag jihvā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 4:52 ||

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

durjayendriyam ekaikaṃ sarve prāṇaharāḥ smṛtāḥ |
damaṃ yo jayate 'samyag nirdamo nidhanaṃ vrajet || 4:53 ||

Each of these sense faculties are hard to conquer and all are known to be fatal [if unconquered]. If one masters self-restraint in a less than proper way, one remains unrestrained and will die.

mṛge śrotravaśān mṛtyuḥ pataṅgāś cakṣuḥor mṛtāḥ |
ghrāṇayā bhrāmāro naṣṭo naṣṭo mīnaś ca jihvayā || 4:54 ||

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

4.51 I suspect that the final *m* in *dhamahinam* in *pāda* c is a hiatus-filler. Understand *dhamahino 'dharmaś ca. kāmakulapradaḥ* in *pāda* d is slightly suspect. It may have originally read *sarvakāmapradaḥ* ('fulfilling all desires') or *kulakāmapradaḥ* ('fulfilling the desires of the family'). ŚDhŚ 4.28b reads *sarvakāmasukhapradam*, which opens up further possibilities.

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

4.53 The only way to make sense of *pādas* cd is to supply and *avagraha* before *samyag*. Otherwise some text may have dropped out here.

Translation of chapter 4

they are attracted to smells], fish because of their tongues [when attracted by the bait].

sparsēna ca karī naṣṭo bandhanāvāsaduḥsahaḥ |
kiṃ punaḥ pañcabhuktānām mṛtyus tebhyaḥ kim adbhutam || 4:55 ||

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

purūravo 'tilobhena atikāmena daṇḍakaḥ |
sāgarās cātidarpeṇa atimānena rāvaṇaḥ || 4:56 ||

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

4.54 My comments in square brackets in the translation are tentative. See a verse from the *Buddhacarita* (11.35) in the apparatus that may have been the inspiration for this verse in the VSS. In Johnston's translation (1936, II. 157): 'For deer are lured to their destruction by songs, moths fly into the fire for its brightness, the fish greedy for the bait swallows the hook; therefore the objects of sense breed calamity.'

4.55 *Mātāṅgalīlā* 11.1 may shed some light on elephants dying in captivity:
vānyas tatra sukhoṣitā vidhivaśād grāmāvatīrṇā gajā baddhās tikṣṇakaṭū-
gravāgbhir atisugbhīmohabandhādibhiḥ | udvignās ca manahśarīrajanitair duḥkhair
atīvākṣamāḥ prāṇān dhārayitum ciraṃ naravaśaṃ prāptāḥ svayūthād atha ||

In Edgerton's translation (1931, 92):

'Forest elephants who dwell there happily and by the power of fate have been brought to town in bonds, afflicted by harsh, bitter, cruel words, by excessive grief, fear, bewilderment, bondage, etc., and by sufferings of mind and body, are quite unable for long to sustain life, when from their own herds they have come into the control of men.'

4.56 We may treat *purūravo* in *pāda* a as a stem form noun or thematised stem, or imagine that the original reading was *purūravā°* with double sandhi: *purūravās ati°* → *purūravā ati°* → *purūravāti°*.

Pāda a may refer to the following passage in the MBh (1.70.16–18, 20ab):

purūravās tato vidvān ilāyāṃ samapadyata |
sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam ||
trayodaśa samudrasya dvīpān aśnan purūravā |
amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyaśā ||
vipraiḥ sa vīgrahaṃ cakre vīryonmattaḥ purūravā |
jahāra ca sa viprāṇām ratnāny utkrośatām ap ||
[...]
tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata |

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

Vṛṣasārasaṃgraha

atikrodhena saudāsa atipānena yādavāḥ |
atitṛṣṇāc ca māndhātā nahuṣo dvijavajñayā || 4:57 ||

Saudāsa by excessive anger, the Yādavas by excessive drinking, Māndhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,

See also BuddhCar 11.15 (Aiḍa = Purūravas):

aiḍaś ca rājā tridivam vigāhya nītvāpi devīm vaśam urvaśīm tām |
lobhād ṛṣibhyaḥ kanakam jibhīṣur jagāma nāśam viśayeṣv atṛptaḥ ||

In Johnston’s translation (1936, II. 152):

‘Although the royal son of Idā penetrated the triple heaven and brought the goddess Urvaśī into his power, he was still unsatisfied with the objects of sense and came to destruction in his greedy desire to seize gold from the ṛṣis.’

For Daṇḍa(ka)’s story, see *Rāmāyaṇa* 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl, in a forest and rapes her. As a consequence, her father, Śukra/Bhārgava, destroys Daṇḍa’s kingdom, which thus becomes the desolate Daṇḍaka-forest.

For two versions of the destruction of Sagara’s sons (note emendation in *pāda c*), who were chasing the sacrificial horse of their father’s Aśvamedha sacrifice, and by doing so disturbed Kapila’s meditation, and who in turn burnt them to ashes, see MBh 3.105.9 ff. and BrahmāṇḍaP 2.52–53.

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

4.57 Saudāsa (note the sandhi between the two *pādas*), also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha’s son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See MBh 1.166.1ff.

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

Most probably, *atitṛṣṇā* in the MSS stands for *atitṛṣṇāt* (intending *atitṛṣṇayā*), and the forms *māndhāto/mandhāto* in C₄₅ stand for *māndhātā* (nominative of *māndhātṛ*). I have corrected these in spite of the fact that the authors’ knowledge about Māndhātṛ’s story may come from Divyāv 17, where it sometimes appears to be an a-stem noun (*māndhāta*). *dvijavajñayā* in *pāda d* stands for *dvijāvajñayā* metri causa.

Māndhātṛ was born from his father’s body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, BuddhCar 11.13 suggests that Māndhātṛ himself was still unsatisfied with wordly objects even after he had obtained half of Indra’s throne:

devena vṛṣṭe ’pi hiraṇyavarṣe dvīpān samagrāṃś caturo ’pi jītvā |
śakrasya cārdhāsanam apy avāpya māndhātur āsīd viśayeṣv atṛptiḥ ||

In Johnston’s translation (1936, II. 151):

‘Though the heavens rained gold for him and though he conquered the whole of the four continents and won half the seat of Śakra, yet Māndhātṛ’s longing for the objects of sense remained unappeased.’

In fact, as Monika Zin points out (Zin 2021, 149), Māndhātṛ/Māndhāta’s rise and fall is a very popular theme in the ‘Narrative Art of the Amaravati School’: ‘Statistics show that in the Amaravati School the most frequently represented narrative is the story of

Translation of chapter 4

atidānād balir naṣṭa atisauryeṇa arjunah |
atidyūtān nalo rājā nṛgo goharaṇena tu || 4:58 ||

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

damena hīnaḥ puruṣo dvijendra
svargaṃ ca mokṣaṃ ca sukhaṃ ca nāsti |
vijñānadharmakulakīrtināśa
bhavanti vipra damayā vihīnāḥ || 4:59 ||

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

King Māndhātara, which appears 47 times.’

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

bhuktvāpi rājyaṃ divi devatānāṃ śatakratau vṛtrabhayāt pranaṣṭe |
darṣān maharṣin api vāhayitvā kāmēṣv atṛpto nahuṣaḥ papāta ||

In Johnston’s translation (1936, II. 151):

‘Although he enjoyed sovereignty over the gods in heaven, when Śatakratu hid him-
 self for fear of Vṛtra, and though out of wanton pride he made the great ṛsis carry him,
 yet Nahūṣa fell, being still unsatisfied with the passions.’

4.58 *Pāda* a is most probably a reference to Mahābali’s promises made to Vāmana
 that caused his own fall. The ultimate cause of Arjuna’s death while the Pāṇḍavas were on
 the way to the underworld was summarised by Yudhiṣṭhira thus (MBh 17.2.21ab):

ekāhnā nirdaheyaṃ vai śatrūn ity arjuno ’bravīt |
na ca tat kṛtavān eṣa śūramānī tato ’patat ||

‘Arjuna claimed that he could destroy the enemy in one single day. He failed to do
 so. He was a boaster, that is why he fell.’

King Nala was an expert in the game of dice but once he lost his kingdom to Puṣkara.
 See, e.g., MBh 3.56.1ff.

As for Nṛga, see MBh 14.93.74:

gopradānasahasrāṇi dvijebhyo ’dān nṛgo nṛpaḥ |
ekāṃ dattvā sa pāraḥ narakam samavāptavān ||

‘King Nṛga had donated thousands of cows to the twice-born. By giving away one
 single cow that belonged to someone else, he fell into hell.’

4.59 *Pāda* b: *svarga* and *mokṣa* are usually masculine in standard Sanskrit. The ma-
 jority of the witnesses suggest that *pāda* c ends in a stem form noun (*°nāśa*), although a
 singular masculine nominative (as in E) may work. This *pāda* is unmetrical, or rather
 it applies the licence of a word-final short syllable being counted as potentially long
 (*°dharMA*°; see p. xxxviii). Note how *viprā* in *pāda* d is probably an attempt in some
 MSS to restore the metre. This *pāda* is also unmetrical, or rather the licence of a word-
 final short syllable being counted as potentially long is applied again (*viPRA*).

Vṛṣasārasaṃgraha

[*yameṣu ghrṇā* (6) —
Sixth Yama-rule: taboos]

nirghṛṇo na paratrāsti nirghṛṇo na ihāsti vai |
nirghṛṇe na ca dharmo ’sti nirghṛṇe na tapo ’sti vai || 4:60 ||

A person without taboos does not exist either in this or the other world.
If one has no taboos, one cannot have Dharma or religious austerity.

parastrīṣu parārtheṣu paraḥivāpakarṣaṇe |
paranindāparāṇṇeṣu ghrṇām pañcasu kārayet || 4:61 ||

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

parastrī śṛṇu viprendra ghrṇīkāryā sadā budhaiḥ |
rājñī viprī parivrājā svayoniparayoniṣu || 4:62 ||

Listen, O great Brahmin. The wise should always treat women who are not dependent on oneself as taboo, [be she] a queen, a Brahmin’s wife, a wandering religious mendicant, a relative or of another caste.

parārthe śṛṇu bhūyo ’nya anyāyārtha-m-upārjanam |
ādhaprasthatulāvyaḥ parārtham yo ’pakarṣati || 4:63 ||

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

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaiḥ |
vanajāvanajā jīvā vilagāś carāṇācarāḥ || 4:64 ||

O Brahmin, the wise should regard taking away lives as taboo, [be they] wild or domesticated living beings, serpents, plants and animals.

4.60 The implications of *pādas* ab are not crystal clear to me. Perhaps: such a person has no right for existence in society and has no place in heaven.

4.62 The translation of *parayoni* in *pāda* d is tentative.

4.63 Although *’nya* in *pāda* a could be interpreted several ways (e.g. *anye* for *anyas-min*, or taken to be the first element of a compound: *anya-anyāyārtha-*), I think that *bhūyo ’nyat* is a fixed expression meaning ‘something/anything more.’ See, e.g., BhG 7.2cd: *yaj jñātvā neha bhūyo ’nyaj jñātavayam avaśiṣyate*. Understand *pāda* b as a compound (*anyāya-artha-upārjanam*). See cheating with scales mentioned in 4.23.

4.64 In *pāda* d, I take *carāṇācarāḥ* as standing for *carācarāḥ* (*cara-acarāḥ*) metri causa. Alternatively, one may understand it as *carāṇacarāḥ* (metri causa), meaning ‘those who move on their feet,’ perhaps as opposed to snakes (*bilaga* or *bilamga*). Neither solution is fully satisfactory. Note that this *pāda* also involves a small correction.

Translation of chapter 4

paranindā ca kā vipra śṛṇu vakṣye samāsataḥ |
devānāṃ brāhmaṇānāṃ ca gurumātātithidviṣaḥ || 4:65 ||

And what is the hurting of others? Listen, O Brahmin, I shall tell you briefly. He who is hostile to the gods, Brahmins, the guru, a mother, and guests [hurts others].

parānneṣu ghrṇā kāryā abhojyeṣu ca bhojanam |
sūtake mṛtake śauṇḍe varṇabhraṣṭakule naṭe || 4:66 ||

As regards other people’s food, eating together with people whose food is not to be accepted (*abhojyeṣu*) is taboo, [e.g.] after birth or death [in a family], in case of vendors of alcohol, or a family having lost their caste, and in the case of a [member of the] Nāṭa [caste of dancers].

ete pañcaghrṇāsu saktapuruṣāḥ svargārthamokṣārthino
loke ’nindanam āpnuvanti satataṃ kīrtir yaśo’laṃkṛtam |
prajñābodhaśrutim smṛtim ca labhate mānam ca nityaṃ labhed
dākṣiṇyaṃ sabhavet sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||

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

4.65 Note *mātā* as a stem form in *pāda* d.

4.66 One should probably understand *śauṇḍe* in *pāda* c as *śauṇḍike*, ‘a distiller,’ or, alternatively, it may be corrupted from *śaṇḍhe*, ‘a eunuch’; see both in *Vāsiṣṭhadharmaśāstra* 14.1–3:

athāto bhojyābhojyaṃ ca varṇayīṣyāmaḥ | cikitsaka-mṛgayu-puṃścali-dāṇḍika-
stenābhiśastar-śaṇḍha-patitānām annam abhojyam | kadarya-dikṣita-baddhātura-
soma-vikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakṛtānām || etc.

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

In support of reading *śaṇḍhe*, one might consult Manu 3.239:

cāṇḍāś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca |
rajasvalā ca śaṇḍhaś ca nekṣerann aśnato dvijān ||

Translated by Olivelle (1999, 120) as:

‘A Cāṇḍāla, a pig, a cock, a dog, a menstruating woman, or a eunuch must not look at the Brahmins while they are eating.’

Vṛṣasārasaṃgraha

[*yameṣu pañcavidho dhanyaḥ* (7) —
Seventh Yama-rule: five kinds of virtue]

caturmaunaṃ catuṣṣatruṣ caturāyatanam tathā |
caturdhyānaṃ catuṣpādaṃ pañcadhanyavidhocyate || 4:68 ||

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

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |
pāruṣyapiśunāmithyā sambhinnāni ca varjayet || 4:69 ||

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

kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |
catuṣṣatrur nihantavyaḥ so ’rihā vītakalmaṣaḥ || 4:70 ||

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

4.67 Understand *kīrtir-yaśo°* as *kīrtiyaśo°* (‘r’ being an intrusive consonant here metri causa), as in 5.20b below. Alternatively, emend to *kīrtim yaśo’laṃkṛtām*. In *pāda* c, note the muta cum liquida licence that allows °*bodhaśrutim°* to scan as - U U - , the consonant cluster *śr* not turning the previous syllable long. *Pāda* d has several problems. I take *sab-havet* as standing for *sambhavet* metri causa, and I had to emend *samāyuṣa* to *sa āyuṣa* to make sense of it. Understand *āyuṣa* as *āyuh* (metri causa), otherwise accept E’s *sa mānuṣa*. Also consider correcting *niḥsaṃśayaḥ* to *niḥsaṃśayam*.

4.68 Understand *pāda* d as *pañcavidho dhanya ucyate*.

4.69 Note the genitive with a verb meaning ‘to tell’ in *pāda* a, similarly to 1.37a and **CHECK** (See p. xxxiv). Compare the four types of *mauna* taught here with the five types of *maunavrata*, as the ninth Niyama-rule, in VSS 8.25–33 below. Similar lists on *mauna* are often found in Buddhist texts: see references, e.g., in Edgerton 1953 s.v. *paīśu-nika* and *sambhinnapralāpa*. See also the relevant Divyāv 186.21, as well as DharmP 1.31cd–32ab quoted in the apparatus.

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated or avoided include BuddhCar 11.17:

cirāmbarā mūlaphalāmbubhākṣā jaṭā vahanto ’pi bhujamgadirghāḥ |
yair nānyakāryā munayo ’pi bhagnāḥ kaḥ kāmasaṃjñān mṛgayeta śatrūn ||
In Johnston’s translation (1936, II. 152):

‘Who would seek after the enemies known as the passions, by whom even sages were undone, despite their bark-dresses, their diet of roots and water, their coils of hair long as snakes, and their lack of worldly interests.’

See also BhG 3.37–43 on *kāma* as an enemy. As for *arihā* in *pāda* d, the notion that a saint is a ‘destroyer of the enemies’ [that are evil states of mind] (*arihanta/arahanta*) in Jainism, but less so in Buddhism, is discussed in Gombrich 2013, 57–58.

Translation of chapter 4

caturāyatanaṃ vipra kathayiṣyāmi tac chṛṇu |
karuṇā muditopekṣā maitrī cāyatanaṃ smṛtam || 4:71 ||

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

caturdhyānādhunā vakṣye saṃsārārṇavatāraṇam |
ātmavidyābhavaḥ sūkṣmaṃ dhyānam uktam caturvidham || 4:72 ||

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

ātmatattvaḥ smṛto dharmo vidyā pañcasu pañcadhā |
ṣaṭtrimśākṣaram ity āhuḥ sūkṣmatattvam alakṣaṇam || 4:73 ||

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

catuṣpādaḥ smṛto dharmas caturāśramam āśritaḥ |
gṛhastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 4:74 ||

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

dhanyās te yair idam vetti nikhilena dvijottama |
pāvanaṃ sarvapāpānāṃ puṇyānāṃ ca pravardhanam || 4:75 ||

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

4.71 This verse teaches the four Buddhist *brahmavihāras* under the label *caturāyatana*. Therefore the word *āyatana* seems to be a synonym of *vihāra* here, and its use a way of appropriating it, turning the list into a Brahmanical one, unless the two terms are simply mixed up.

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

4.73 This verse is difficult to interpret. *Pādas* a to d should define *ātman*, *vidyā*, *bhava* (i.e. Śiva), and *sūkṣma*, objects of meditation, respectively. In *pāda* a, *dharmo* is suspect: it may be the result of an eyeskip to *pāda* a of the next verse. *Pāda* b might refer to *tattvas* in an ontological system of 25 *tattvas*. *Pāda* c seems a reference to a tantric 36-*tattva* ontological system, in striking contrast with the 25-*tattva* system described in VSS chapter 20. Compare the rather similar *dhyānayajña* section in VSS 6.7ff, in which five types of meditations are taught. See analysis on pp. Intro **CHECK**.

4.75 Note the ergative syntax with the plural instrumental (*yair*) and a singular active verb.

Vṛṣasārasaṃgraha

āyuh kīrtir yaśaḥ saukhyaṃ dhanyād eva pravardhate |
śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 4:76 ||

One’s life-span, fame and glory, and happiness grow only through virtue (*dhanya*). In a virtuous person peace, prosperity, tradition (*smṛti*) and intelligence will arise.

[*yameṣv apramādaḥ* (8) —

Eighth Yama-rule: avoiding mistakes]

pramādashāna pañcaiva kīrtayiṣyāmi tac chṛṇu |
brahmahatyā surāpānaṃ steyo gurvaṅganāgamam |
mahāpātakaṃ ity āhuḥ tatsaṃyogī ca pañcamah || 4:77 ||

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

anṛtaṃ ca samutkarṣe rājagāmī ca paśunaḥ |
guroś cālīkanirbandhaḥ samāni brahmahatyayā || 4:78 ||

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

brahmojjhaṃ vedanindā ca kūṭasākṣī suhṛdvaḍhaḥ |
garhitānādyayor jagdhiḥ surāpānasamāni śaṭ || 4:79 ||

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

4.76 Emending °*mānavah* to °*mānave* might err by overcorrection, and °*mānavah* may have originally been felt like a genitive (‘for a person...’).

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

See the apparatus to the Sanskrit text for very similar verses in the MBh, Manu and the YājñS, and note how *pāda* f slightly deviates from Manu 11.55, which is translated in Olivelle 2005, 217–218 as: ‘Killing a Brahmin, drinking liquor, stealing, and having sex with an elder’s wife—they call these “grievous sins causing loss of caste”; and so is establishing any links with such individuals.’

4.78 This verse being a quotation of Manu 11.56, my translation is based on Olivelle 2005, 218. On lies and slander (or ‘malignant speech,’ *paśuna*), see also VSS 4.69 and 8.25–28.

4.79 This verse continues quoting Manu. *Pāda* a in the witnesses may actually be no more than the result of misreading of the syllable *jjha* in Manu 11.57. Note the variant *brahmojjhaṃ vedanindā ca* in both the ‘Northern’ and ‘Southern’ transmissions in Olivelle’s critical edition of Manu (Olivelle 2005, 847).

Translation of chapter 4

retotsekah svayonyāsu kumārīṣv antyajāsu ca |
sakhyuh putrasya ca strīṣu gurutalpasamah smṛtaḥ || 4:80 ||

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

nikṣepasyāpaharaṇaṃ narāśvaraḥsya ca |
bhūmivajramaṇīnāṃ ca rukmasteyasamah smṛtaḥ || 4:81 ||

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

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

Since a man commits sin if [any of these] four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvaṅganāgama*], occurs, therefore all the five grievous sins have been explained. These five kinds of mistakes are to be avoided, O great Brahmin.

[*yameṣu mādhyam* (9) —
 Ninth Yama-rule: charm]

kāyavāṇimanamādhuryaś cakṣur buddhiś ca pañcamah |
saumyadrṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||

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

4.80 The text, and my emendation in *pāda* c, still follow Manu (11.59).

4.81 This is Manu 11.58. I have emended *rugma*° to *rukma*° in *pāda* d, although *rugma*° is attested in a great number of Southern MSS and one Śāradā MS in Olivelle 2005, 847.

4.82 Perhaps understand *pāda* c as *etan mahāpātakapañcakam*. Note the confusion of number and gender: understand *pañca pramādāḥ etā varjanīyāḥ*.

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

Vṛṣasārasaṃgraha

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

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

indhanodakadānaṃ ca jātavedam athāpi vā |
sulabhāni na dattāni indhanāgnyudakāni ca |
kṣute jīveti vā noktaṃ tasya kiṃ parataḥ phalam || 4:85 ||

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

[*yameṣv ārjavam* (10) —
 Tenth Yama-rule: sincerity]

pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |
karmavṛttyābhivṛddhiṃ ca pāritoṣikam eva ca |
strīdhanotkocavittaṃ ca ārjavo nābhinandati || 4:86 ||

The sages who see the truth praise five types of sincerity. A sincere person does not rejoice in prosperity arising from the operation of karma or by a reward, in riches from women, from property, and bribery.

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

4.84 *Pādas* cd of the previous verse, and *pādas* ab of the present one cover four categories of the above: *caḥsurmādhurya*, *buddhimādhurya*, *dṛṣṭimādhurya* and *vāg-mādhurya*. This suggests that what follows is on *kāyamādhurya*. Emending *pāda* d to *svāśramābhyāgate gurau* would make the line smoother.

4.85 Understand *jātavedam* in *pāda* b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound °*dānaṃ*: *jātavedodānaṃ*. For *pāda* e, see an Āryagīti verse in the MahāSubhS (2558):

amṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīva |
choṭikayā saha jṛmbhāsamaye syātām cirāyurānandau ||

‘When eating or drinking, one should say: “May it turn into nectar!”; and after sneezing: “Live for a hundred years!” By snapping the thumb and forefinger when yawning, there will be long life and happiness.’

4.86 °*ārjavāḥ* should be in the accusative, therefore it is to be taken as feminine (rather than neuter) or as an irregular form for °*ārjavāni*. I have emended *pāritoṣikam* to *pāritoṣikam*. My translation of the categories listed here is tentative, the only guiding light being that, if the first line is right, there should be five of them. In addition, I have tried to find categories that seem to be, more or less, in conflict with ‘sincerity’ or ‘straightness.’

Translation of chapter 4

If one is not sincere, sacrifice is in vain. If one is not sincere, austerity is in vain. If one is not sincere, donation is in vain. If one is not sincere, [sacrificial] fires are in vain.

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

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

iti yamaprabhāgaḥ kīrtito 'yaṁ dvijendra
iha parata sukhārthaṁ kārayet taṁ manuṣyaḥ |
duritamalapahārī śaṅkarasyājñayāste
bhavati prthivibhartā hy ekachatrapravartā || 4:89 ||

Thus has been taught this section on the Yama-rules, O great Brahmin. Humans should follow them to reach happiness here and in the other world. One will remove the filth of sins, and shall by Śaṅkara's command become a ruler of the world [that he subjugates] under one royal umbrella.

|| iti vṛṣasārasaṁgrāhe yamavibhāgo nāmādhyāyaś caturthaḥ ||

Here ends the fourth chapter in the *Vṛṣasārasaṁgraha* called the Section on the Yama-rules.

4.89 In *pāda* a °*pra*° does not make the previous syllable long: this is the phenomenon of ‘muta cum liquida,’ one of the hallmarks of the VSS, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In *pāda* b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra*, presupposing the presence of the licence ‘muta cum liquida.’ °*malapahārī* in the MSS stands either for °*malāpahārī* or °*malaprahārī* metri causa. I could have chosen to emend it to °*malaprahārī* again applying the licence of muta cum liquida, but I decided not to because *apahārin*, *apahāra*, *apahāraka* are used in the text very frequently. See also 8.44c, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

[pañcamo 'dhyāyaḥ]
[Chapter Five]

[*niyamāḥ* —
The Niyama-rules]

vigatarāga uvāca |
kathaya niyamatattvaṃ sāmpratam tvam viśeṣād
amṛtavacanatulyaṃ śrotukāmo gato 'smi |
prakṛtidahanadagdham jñānatoyair niṣiktam
apara vada-m-atajjñam nāsti dharmeṣu tṛptiḥ || 5:1 ||

Vigatarāga spoke: Now teach me the true nature of the Niyama-rules in detail. I have become desirous to hear [your] teaching that is comparable to ambrosia. Tell [me] more (*apara vada*), [to me who had been] burnt by the fire of materiality (*prakṛti*), [but is now] sprinkled with the water of knowledge, and is ignorant of [the topic]. One can't have enough of the [teaching on] Dharmas (*nāsti dharmeṣu tṛptiḥ*).

anarthayajña uvāca |
śravaṇasukham ato 'nyat kīrtayiṣye dvijendra
niyamakalaviśeṣaḥ pañca pañca prakārah |
hariharamunibhīṣṭam dharmasāram dvijendra
kalikaluṣavināśam prāyamokṣaprasiddham || 5:2 ||

Anarthayajña spoke: I shall teach you something else that is nice to hear, O best of the twice-born. The [ten] individual Niyamas are fivefold [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the Kali age, known as almost liberation.

śaucam iyyā tapo dānam svādhyāyopasthanigrahaḥ |
vratopavāsamaunaṃ ca snānam ca niyamā daśa || 5:3 ||

5.1 Most witnesses read *amṛtavādana*^o in *pāda* b. This is slightly odd in the sense of ‘speech,’ the meaning required here, therefore I follow M here. One wonders if it is not *amṛtasvādana* or *°svādana* (‘tasting nectar’) what was meant originally. I translate the phrase in question as if it read *amṛtatulyavacanam*. The first half of *pāda* d is difficult to interpret safely. *apara vada* (‘tell me more’) might be original, with *apara* in stem form. The phrase *matajjñā* is now emended to *-m-atajjñam*, containing a hiatus break and making the line metrical. Otherwise it could be emended to *matajjña* (with the last syllable taken as long) and translated as a vocative (‘O knower of the doctrine’). Note M’s reading for the end of the line (*me dharmatṛptiḥ*).

5.2 My suspicion is that *°kala*^o in *pāda* b stands for *kalā* metri causa. Similarly, *°munibhīṣṭam* is metri causa, for *°munyabhīṣṭam* (‘dear to the sages’). In *pāda* d, *prāya*^o is suspect. Compare with 6.1c: *dharmamokṣaprasiddhyartham*.

Translation of chapter 5

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

[*niyameṣu śaucam* (1) —
First Niyama-rule: purity]

tatra śaucādinirdeśaṃ vakṣyāmīha dvijottama |
śārīraśaucam āhāro mātṛā bhāvaś ca pañcamah || 5:4 ||

From among these, now I shall tell you the particulars of purification [first], and [then] the others. [1] Bodily purity, [2] [purity of] food, [3] [purity of] the household[?] (*mātṛā*), [4] [purity of] character[?] (*bhāva*), and the fifth, [5]...?

[*śārīraśaucam* —
Purity of the Body]

tāḍayen na ca bandheta na ca prāṇair viyojayet |
parastrīparadravyeṣu śaucam kāyikam ucyate || 5:5 ||

He should not beat, tie or kill [any living being]. [This and] purity concerning others' wives and property is called bodily purity.

śrotraśaucam dvijaśreṣṭha gudopasthamukhādayaḥ |
mukhasyācamanaṃ śaucam āhāravacaneṣu ca || 5:6 ||

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

mūtraviṣṭāsamutsarge devatārādhaneṣu ca |
mṛttoyais tu gudopastham śaucayīta vicakṣanaḥ || 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.

5.3 See this verse in *Līṅgapurāṇa* 1.8.29cd–30ab and *Viṣṇudharmottara* 3.233.202.

5.4 The following passages deal with *śārīraśauca* (5.5–9) and *āhāraśauca* (5.10–16), therefore *pāda* c is probably correct, and M's reading (*śārīrasrotam āhāra*) seems wrong. Even if we could interpret *pāda* d with any certainty, there is one element missing in this list of allegedly five items. Something must have dropped out here. Oddly enough, the chapter stops after teaching the second type of purity, *āhāraśauca*, so we are left without a clue. MBh Suppl. 14.4.3229–3230 is not very helpful either:

manahśaucam karmaśaucam kulaśaucam ca bhārata |
śārīraśaucam vākśaucam śaucam pañcavidham smṛtam ||

5.5 Note the application of the licence muta cum liquida in *pāda* c: the first syllable of *dravyeṣu* does not make the previous syllable heavy.

5.7 Note the peculiar verb form *śaucayīta* (for a more standard *śocayeta*). M's *śaucaye[c] ca* may be close to an original reading.

Vṛṣasārasaṃgraha

ekopasthe gude pañca tathaikatra kare daśa |
ubhayorḥ sapta dātavyā mṛdaḥ śuddhiṃ samīhatā || 5:8 ||

One [portion of clay] for the loins, five for the anus, ten for one hand,
 [then] seven [portions] of clay are to be applied for both [hands] by him
 who wishes cleanliness.

etac chaucam grhasthānām dviguṇam brahmacāriṇām |
vānaprasthasya triguṇam yatīnām tu caturguṇam || 5:9 ||

This is the purification for the householder (*grhastha*). It is twice as much
 for the chaste one (*brahmacārin*), three times as much for the forest-dweller
 (*vānaprastha*), and four times as much for the ascetic (*yati*).

[*āhāraśaucam* —

Purity of the food]

āhāraśaucam vakṣyāmi śṛṇuṣvāvahito bhava |
bhāgadvayaṃ tu bhuñjīta bhāgam ekaṃ jalam pibet |
vāyusaṃcārādānārthaṃ caturtham avaśeṣayet || 5:10 ||

I shall teach you the rules of purity concerning food. Listen, pay great atten-
 tion. One should eat [as much] food [that fills] two quarters [of the stomach]
 and drink water [that fills] one quarter. In order to give passage to the air,
 one should save the remaining quarter.

snigdhasvādurasaiḥ ṣaḍbhir āhāraṣaḍrasair budhaḥ |
dhātuvaiṣamyānāśo ’sti na ca rogāḥ sudāruṇāḥ || 5:11 ||

[By] the wise one[’s applying] the six soft and sweet juices, [which are] the six
 flavours in food, the disturbances of the constituents (*dhātu*) will disappear
 and the terrible illnesses will not arise.

5.8 In essence, this verse is Manu 5.136. Olivelle’s notes on this verse read: ‘*on one hand*:
 within the context the meaning is clear: “one hand” refers to the left hand, with which
 the person applied the earth and water to the penis and anus. All purifications below the
 navel are carried out using the left hand. Variant reading: “on the left hand.”’ (Olivelle
 2005, 287.)

5.9 This verse corresponds to Manu 5.137. Note the *muta cum liquida* licence in *pāda*
c: tr does not turn the previous syllable heavy and the *pāda* becomes a *na-vipulā*.

5.10 Śaṅkara quotes a similar verse in his commentary ad BhG 6.16 (see apparatus).
 It translates as: ‘Half is for saucy food, the third part for water, but in order to be able
 to move the air, one should leave the fourth part [empty].’ This verse and one in the
 SannyāsUp (see apparatus) have *saṃcāraṇārthaṃ tu* and *saṃcāraṇārthāya*, respectively,
 where our verse in the VSS has *saṃcārādānārthaṃ*. It would be tempting to emend but
 the VSS version more or less works fine, therefore there is no need to alter the text.

5.11 The readings may suggest that *pāda* b contains *sadrava* or maybe *sudrava*, but

Translation of chapter 5

abhakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |
agamyāṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 5:12 ||

He should not eat what is forbidden and he should not drink what is forbidden. He should not go where he is not allowed to and he should not say what is improper.

laśunaṃ ca palāṇḍuṃ ca gr̥ñjanaṃ kavakāni ca |
gaurāṃ ca sūkaraṃ māṃsaṃ varjayec ca vidhānataḥ || 5:13 ||

He should avoid garlic, onion, gr̥ñjana onion, mushrooms, buffalo meat, and pork, following the rules.

chattrākaṃ viḍvarāhaṃ ca gomāṃsaṃ ca na bhakṣayet |
caṭakaṃ ca kapotaṃ ca jālapādāṃś ca varjayet || 5:14 ||

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

haṃsasārasacakrāhvakukkuṭān śukaśyenakān |
kākolūkaṃ balākaṃ ca matsyādīṃś cāpi varjayet || 5:15 ||

He should also avoid [eating] geese, cranes, *cakravāka* birds, cocks, parrots, and hawks, crows, owls, herons, fish etc.

it is difficult to make sense of the sentence. We are lacking a verb; *āhāra* might be wrong for *āharet* (see M). The Āyurvedic implications of this clumsy verse are not crystal clear to me. What is clear is that traditionally there are six basic flavours or ‘juices’ in food. See, e.g. BhelaS 1.28.1:

yad bhakṣayati bhuṅkte vā vidhivac cāpi mānavah |
anyac ca kiñcit pibati tat sarvaṃ ṣaḍrasānvitam ||

‘All that a human eats or enjoys according to the rules, and furthermore all that he or she drinks, is endowed with the six flavours.’

To repair *pādas* ab, one should perhaps imagine that the intended meaning was that the six flavours/juices should be present in a harmonious proportion in a wise man’s food. Cf. BhelaS 3.1.1:

śarīraṃ dhārayantiha ṣaḍrasāḥ samam āhṛtāḥ |
ato ’nyathā vikārāṃś tu janayanti śarīriṇām ||

‘The six flavours will support the body in this world when brought to a balanced state. Otherwise they will produce defects to people.’ On *dhātuvaiśamyā*, the balanced state of the bodily constituents *pitta*, *kapha* and *vāyu*, see, e.g., Caraka 1.9.4:

vikāro dhātuvaiśamyāṃ sāmīyaṃ prakṛtir ucyate |
sukhasamjñakam ārogyaṃ vikāro duḥkham eva ca ||

‘The imbalance of the *dhātus* means defects. Balance is said to be natural. Health is happiness, defects are suffering.’ See also VSS 9.2 below.

5.12 Understand the causative *pāyayet* as simplex.

5.15 Note that in *pāda* b the first syllable of *śyenakān* does not turn the previous syllable, *śu*, heavy. This is an extension of the muta cum liquida licence.

Vṛṣasārasaṃgraha

amedhyāṃś cāpavitrāṃś ca sarvān eva vivarjayet |
śākamūlaphalānāṃ ca abhakṣyaṃ parivarjayet || 5:16 ||

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

mānaveṣu purāṇeṣu śaivabhāratasaṃhite |
kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ |
tvayā jijñāsito 'smy adya saṃkṣiptaḥ kathito mayā || 5:17 ||

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the *Bhāratasaṃhitā* (i.e. the *Mahābhārata*), the practice of purity is definitely expounded in great detail. Now that you have asked me [about it], I taught it [to you] in a condensed form.

satyavādī śucir nityaṃ dhyānayogarataḥ śuciḥ |
ahimsakaḥ śucir dānto dayābhūtakṣamā śuciḥ || 5:18 ||

He who speaks the truth is pure. He who engages in yogic meditation is pure. He who avoids violence and is restrained is pure. Compassion towards living beings and patience is purity.

sarveṣāṃ eva śaucānām arthaśaucaṃ paraṃ smṛtam |
yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |
kāyavānmanasāṃ śaucaṃ sa śuciḥ sarvavastuḥ || 5:19 ||

Of all the [ways of] purification, material purification is taught to be the highest. For he who is pure with regards to material things is truly pure, and not the one who [only] uses clay and water [i.e. the one who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, he is pure in all respects.

śaucāśaucavidhijñamānava yadi kālakṣaye niścayaḥ
saubhāgyatvam avāpnūvanti satatam kīrtir yaśo'laṅkṛtam |
prāptaṃ tena ihaiva puṇyasakalam saddharmaśāstreritam
jīvānte ca paratra-m-īhitagatiṃ prāpnoti niḥsaṃśayam || 5:20 ||

5.17 In *pāda* b, since °*saṃhite* is not a correct locative of °*saṃhitā*, instead of emending to *śaive bhāratasaṃhite*, we may take the compound as a *samāhāradvandvasamāsa* in the neuter locative. Note the gender and number confusion between *kīrtitāni* and °*ācāram* in *pādas* cd. This and the next verse sound as if the author had been aware of the fact that he left the remaining three categories of purity (see 5.4) unexplained.

5.18 My impression is that *dayābhūtakṣamā* in *pāda* d may stand for *bhūtaḍayā kṣamā* (*bhūtaḍayā* occurring in 1.7 and 3.27–28), and I translate accordingly.

5.19 *Pādas* a–d are quoting Manu 5.106 (in most witnesses, unmetrically); it is translated by Olivelle (2005, 144) as: ‘Purifying oneself with respect to wealth, tradition tells us, is the highest of all purifications; for the truly pure man is the one who is pure with respect to wealth, not the one who becomes pure by using earth and water.’

Translation of chapter 5

If a person who knows the rules of purity and impurity is determined to destroy aging, he will surely gain attractiveness, eternally embellished with glory and fame. He has obtained here in this world all the merits that the books on true Dharma teach, and at the end of his life he will undoubtedly reach the desired path in the other world.

|| *iti vṛṣasārasaṃgrāhe śaucācāravidhir nāmādhyāyaḥ pañcamah* ||

Here ends the fifth chapter in the *Vṛṣasārasaṃgraha* called the Method of Purification.

5.20 Note the stem form noun °*mānava* metri causa and the second syllable of *yadi* as a long syllable at the cæsura in *pāda* a (see M’s reading). In place of the plural *āpnuvanti* one would expect a verb in the singular, and *kīrtir* is metri causa for a compounded stem form (*kīrti*°) in *pāda* b. Note also the sandhi-bridge *-m-* in *paratra-m-ihita*° in *pāda* d. Compare with 4.67b above.

[*ṣaṣṭho ’dhyāyaḥ*]
[Chapter Six]

[*niyameṣv ijjā* (2) —

Second Niyama-rule: sacrifice]

atha pañcavidhām ijjāṃ pravakṣyāmi dvijottama |
dharmamokṣaprasiddhyartham śṛṇuṣvāvahito dvija || 6:1 ||

[Anarthayajña continued:] Now I shall teach you the five types of sacrifice (*ijjā*), O best of the twice-born, for success in Dharma and liberation. Listen carefully, O Brahmin.

arthayajñaḥ kriyāyajño japayajñas tathaiva ca |
jñānam dhyānam ca pañcaitat pravakṣyāmi pṛthak pṛthak || 6:2 ||

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

[*arthayajñaḥ* —

Material sacrifice]

agniyupāsanakarmādi agnihotrakratukriyā |
aṣṭakā pārvaṇī śrāddham dravyayajñaḥ sa ucyate || 6:3 ||

Material sacrifice includes the following: the domestic ritual fire worship etc., the public performance of the ritual of Agnihotra, [and the so-called *pākayajñas* such as] the Aṣṭakā oblation, the Pārvaṇī oblation, and the ancestral ritual (*śrāddha*).

6.2 Note the singular *etat* after a number (see Introduction p. xxx).

Compare this list of five to the somewhat similar BhG 4.28:

dravyayajñās tapoyajñā yogayajñās tathāpare |
svādhyāyajñānayajñās ca yatayaḥ saṃsitavratāḥ ||

ŚDhU chapter 3 can be also relevant since it uses the terms *japayajña*, *jñānayajña*, and *dhyānayajña*. See also ŚDhU 1.10 (C₉₄ f. 42v l. 4):

karmayajñas tapoyajñaḥ svādhyāyo dhyānam eva ca |
jñānayajñās ca pañcaite mahāyajñāḥ prakīrtitāḥ ||

Note how this definition of the five *mahāyajñas* in the ŚDhU is different from the one, e.g., in Manu 3.69–71 (*brahma*°, *pitṛ*°, *daiva*°, *bhauta*°, and *nṛyajña*).

6.3 By somewhat overtranslating the items in this list, I want to emphasise that the text introduces three categories of sacrificial rituals well-known from the time of the Gṛhyasūtras and Śrautasūtras: those of the domestic or *aupāsana* fire (*gṛhyakarman*), the Śrauta rituals such as the Agnihotra, and the Smārta *pākayajñas*, such as the *aṣṭakā*, the *pārvaṇī* and the *śrāddha*. For a mention of the *pākayajñas* in a manner similar to our *pādas* cd here, see, e.g., a verse in the *Dikṣottara* quoted in Goodall, Sanderson, & Isaacson 2015, 275:

Translation of chapter 6

[*kriyāyajñah* —

Sacrifice through work]

ārāmodyānavāpīṣu devatāyataneṣu ca |
svahastakṛtasamskārah kriyāyajña sa ucyate || 6:4 ||

Sacrifice through work means constructing (*saṃskāra*) a grove, a park, a pond, or a temple with one’s own hands.

[*japayajñah* —

Sacrifice through recitation]

japayajñam tato vakṣye svargamokṣaphalapradam |
vedādhyayana kartavyam śivasamhitam eva ca |
itihāsapurāṇam ca japayajñah sa ucyate || 6:5 ||

Next I shall teach you the sacrifice through recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, Śaiva collections, Itihāsas and Purāṇas: this is called sacrifice through recitation.

[*jñānayajñah* —

Sacrifice through knowledge]

idaṃ karma akarmedam ūhāpohaviśāradaḥ |
śāstracakṣuḥ samālokyā jñānayajñah sa ucyate || 6:6 ||

[He who can decide if] ‘this is [proper] action; the other is improper action’ because he is knowledgeable about reasoning pro and contra, and conducts investigations with his eyes on the Śāstras, is called [a person performing] sacrifice through knowledge.

aṣṭakāḥ pārvaṇī śrāddham śrāvany āgrāyaṇī tathā |
caitrī cāsvayujī caiva pākayajñāḥ prakīrtitāḥ || 178 ||

For an earlier list of *pākayajñas*, see GautDhS 1.8.19: *aṣṭakā pārvaṇāḥ śrāddham śrāvanyāgrahāyaṇīcaitrīyāsvayujīti sapta pākayajñasamsthāḥ*.

6.5 Note the stem form *vedādhyayana* in *pāda* c metri causa. There are several possible interpretations for *pādas* d and e. *śivasamhitam* could mean ‘Śaiva texts and the [Bhārata]samhitā,’ i.e. the *Mahābhārata*; see 5.17b above: *śaivabhāratasamhite*. Alternatively, it may mean ‘the collection of Śaiva teachings.’ As for *itihāsapurāṇam*, it is most probably a dvandva compound, possibly denoting primarily the *Mahābhārata* (but perhaps not the *Rāmāyaṇa*, contrary to claims such as that, e.g., in Davis & Brick 2018, 34, n. 6), and the Purāṇas. In case *saṃhitam* in *pāda* d means the *Mahābhārata*, *itihāsapurāṇam* could in general mean ‘histories and legends.’ In my translation, I have left these terms untranslated. For the debate on what *itihāsa* is, see, e.g., Adluri & Bagchee 2011 and Bailey 2018.

Both *śivasamhitam* and *itihāsapurāṇam* should be interpreted as being part of the compound in *pāda* c: *śivasamhitādhyayanam* and *itihāsapurāṇādhyayanam*.

See *japayajña* mentioned, e.g., in BhG 10.25c (*yajñānām japayajño ’smi*) and Manu 2.86 (*vidhiyajñāj japayajño viśiṣṭo daśabhir guṇaiḥ*).

6.6 For the expression *śāstracakṣuḥ*, see, e.g., BrahmaP 24.21:

Vṛṣasārasaṃgraha

[*dhyānayaññāḥ* —
Sacrifice through meditation]

dhyānayaññam samāsenā kathayīṣyāmi te śṛṇu |
dhyānam pañcavidham caiva kīrtitam hariṇā purā |
sūryaḥ somo ’gni sphaṭikaḥ sūkṣmam tattvam ca pañcamam || 6:7 ||

I shall teach you concisely about sacrifice through meditation. Listen to me. Meditation was taught by Hari in the past as of five kinds. [Meditation on] the Sun, the Moon, Fire, Crystal and the subtle *tattva* as fifth.

sūryamaṇḍalam ādau tu tattvam prakṛtir ucyate |
tasya madhye śasiṃ dhyāyet tattvam puruṣa ucyate || 6:8 ||

First it is the Sun [that should be meditated upon], which is said to be *prakṛti-tattva*. He should visualize the Moon in its centre: that *tattva* is said to be *puruṣa*.

candramaṇḍalamadhye tu jvālām agniṃ vicintayet |
prabhutattvaḥ sa vijñeyo janmamṛtyuvinaśanaḥ || 6:9 ||

In the centre of the Moon’s disk, he should visualise a flame, a fire. That is said to be *prabhu-tattva*, the destroyer of [the circle of] birth and death.

agnimaṇḍalamadhye tu dhyāyet sphaṭika nirmalam |
vidyātattvaḥ sa vijñeyaḥ kāraṇam aḥam avyayam || 6:10 ||

In the centre of the ring of Fire, he should visualize a spotless crystal. That is said to be *vidyā-tattva*, the never-born, imperishable cause.

vidyāmaṇḍalamadhye tu dhyāyet tattvam anuttamam |
akīrtitam anaupamyam śivam akṣayam avyayam |
pañcamam dhyānayaññasya tattvam uktaṃ samāsataḥ || 6:11 ||

tena yajñān yathāproktān mānavāḥ śāstracakṣuṣaḥ |
kurvate ’harahaś caiva devān āpyāyanti te ||

In G. P. Bhatt’s translation (1955, 126): ‘Day by day men with the sacred scriptures as their guides perform sacrifices in the manner they have been laid down and thereby nourish the gods.’

6.7 For an analysis of this fivefold method of meditation, and this ancient-looking *tattva*-system, see Intro **CHECK**, and compare with VSS 4.72–73, and the similar teaching in VSS 22.19–28 and DharmP 4.5–14. *Pāda* e is unmetrical, or possibly an exceptional expansion of the muta cum liquida licence, the syllable *spha*° not turning the previous syllable long, and thus making the *pāda* a *na-vipulā*.

6.8 Note the thematised form *śasiṃ* for *śasiṇam*.

6.10 Note the stem form *sphaṭika* in *pāda* b metri causa.

Translation of chapter 6

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

vigatarāga uvāca |
ekaikasya tu tattvasya phalaṃ kīrtaya kīdrśam |
kāni lokāḥ prapadyante kālaṃ vāsya tapodhana || 6:12 ||

Vigatarāga spoke: Teach me, what are the fruits of [reaching] each *tattva*?
 Which worlds can be attained and how much time [can one spend there],
 O great ascetic?

anarthayajña uvāca |
brahmalokaṃ tu prathamam tattvapraṅgticintayā |
kalpakotīśahasrāṇi śivavan modate sukhī || 6:13 ||

Anarthayajña spoke: Through meditation on the first *tattva*, *prakṛti*, [one can reach] Brahmaloka. He will rejoice [there] happily like Śiva for millions of æons.

dvitīyaṃ tattva puruṣaṃ dhyāyamāno mṛto yadi |
viṣṇulokaṃ ito yāti kalpakotīyayutaṃ sukhī || 6:14 ||

If one dies while meditating on the second *tattva*, *puruṣa*, one will depart from this world and go to Viṣṇuloka, [and will dwell there] happily for billions of æons.

prabhutattvaṃ tṛtīyaṃ tu dhyāyamāno marīṣyati |
śivaloke vasen nityaṃ kalpakotīyayutaṃ śatam || 6:15 ||

Should one die while meditating on the third, the *prabhu-tattva*, one can live in Śivaloka continuously for a hundred billion æons.

6.12 The reading *tritattvasya* in *pāda* a in the MSS is a problem because we have just finished a section mentioning five *tattvas*. (This was probably noticed by E, hence printing *hi* for *tri*°.) My conjecture (*tu*) is based on the assumption that *tri* is often written as *tṛ* in Nepalese MSS (e.g. in M at this point) and that *tṛ* may then easily get corrupted to *tu*.

6.13 Understand *pādas* ab as *brahmalokaṃ prathamattattvacintayā prakṛtitattvacintayā*. One might take *prathamam* adverbially (‘firstly’: *prathamam brahmalokaṃ prakṛtitattvacintayā*), but in the next verses, the ordinal numbers (*dvitīyaṃ*, *tṛtīyaṃ*, *pañcamam*) always refer to the *tattvas*. *Pāda* a is a *na-vipulā* if the *muta cum liquid* licence is applied and the syllable *pra*° does not turn the previous syllable long.

6.14 Note the stem form *tattva* in *pāda* a metri causa (*na-vipulā*).

6.15 E changes *śivaloka* to *rudraloka*, probably for more contrast with *sadāśiva* in 6.16 and *śivatattva* in 6.17, but this is not Naraharinath’s intervention since K₄₁, a MS close to his sources, also reads *rudraloka* (on K₄₁, see p. 9).

Vṛṣasārasaṃgraha

vidyātattvāmṛtaṃ dhyāyet sadāśivam anāmayam |
akṣayaṃ lokam āpnoti kalpānāntaparam tathā || 6:16 ||

If one visualizes the nectar of *vidyā-tattva*, [i.e.] *Sadāśiva*, one can reach [His] diseaseless, imperishable world [and can live there] well beyond endless æons.

pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani samsthitam |
na kālasaṃkhyā tatrāsti śivena saha modate || 6:17 ||

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

pañcadhyānābhīyukto bhavati ca na punarjanmasaṃskārabandhaḥ
jijñāsyantāṃ dvijendra bhavadahanakaraḥ prārthanākālpavṛkṣaḥ |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhayantu
pratyakṣān nānumānaṃ sakalamalaharam svātmasaṃvedanīyam || 6:18 ||

[If] he practises the five meditations, there will be no rebirth and no more fetters of transmigration. O excellent Brahmin, [the five meditation] should be learnt. [They] burn away existence, a wishing tree of desires. Liberation will come within one single birth. Why should people not master [these meditations that] destroy all impurities perceptibly, not only by inference, [since they] are to be experienced by one’s own Self.

[*niyameṣu tapaḥ* (3) —

Third Niyama-rule: penance]

mānasam tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |
kāyikaṃ ca tṛtīyaṃ tu manovākkarma tatparam |
kāyikaṃ vācikaṃ caiva tapo miśraka pañcamam || 6:19 ||

6.16 In *pāda* a, *amṛta* is suspect. It may qualify the world of *Sadāśiva* (‘immortal’) and then *vidyātattva* is in stem form. Alternatively, since this verse is the only one in this list of worlds (6.13–17) without an ordinal number, *amṛtaṃ* may mean ‘four’ or possibly ‘fourth,’ as suggested by Monier-Williams and Apte in their dictionaries. This meaning would fit in nicely. In addition, dying has been mentioned above, thus *amṛtaṃ* might be a corrupted form of a participle from the verbal root *mṛ* (*mṛyan* or *maran*?): e.g., *vidyātattvaṃ mṛyan dhyāyet...* (‘should he meditation upon Vidyātattva while dying...’).

6.17 *Pāda* c is a *ma-vipulā*.

6.18 Note how a plural passive imperative form (*jijñāsyantāṃ*) stands for the singular (*jijñāsyatām*) metri causa, or rather, since probably the five types of meditation are meant, the singulars in *pāda* b are somewhat out of context. Note also that the last syllable of *dvijendra* (at the *cæsura*) counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS (see p. xxxviii ff). The non-standard *janmena* in *pāda* d seems superior to *janmanā* for it preserves the metre.

Translation of chapter 6

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

manahsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |
maunaṃ bhāvaviśuddhiś ca pañcaitat tapa mānasam || 6:20 ||

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

anudvegakarā vāṇī priyaṃ satyaṃ hitaṃ ca yat |
svādhyāyābhyasanaṃ caiva vācikaṃ tapa ucyate || 6:21 ||

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

ārjavaṃ ca ahimsā ca brahmacaryaṃ surārcanam |
śaucaṃ pañcamam ity etat kāyikaṃ tapa ucyate || 6:22 ||

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

iṣṭaṃ kalyāṇabhāvaṃ ca dhanyaṃ pathyaṃ hitaṃ vadet |
manomiśraka pañcaitat tapa uktaṃ maharṣibhiḥ || 6:23 ||

[Penance] which is a mixture of the mental [and the verbal] is taught by the great sages to be these five: he should speak [about things that are] agreeable, of a noble character, virtuous, salutary, and useful.

svasti maṅgalaṃ āśīrbhir atithigurupūjanam |
kāyamiśraka pañcaitat tapa uktaṃ mahātmabhiḥ || 6:24 ||

6.19 The reading *manovākkāya*^o (K₈₂K₁₀) in *pāda* d is probably secondary, influenced by such common expressions as, e.g., *manovākkāyakarmabhiḥ* in YājñS 1.27d. Note the stem form *miśraka* in *pāda* f metri causa.

6.20 Again, we can see the use of the singular (*etat*) next to numbers; note also the stem form *tapa* in *pāda* d metri causa. This verse is a paraphrase of MBh 3.39.16 (BhG 17.16; see text in the apparatus).

6.21 This verse is a variant of MBh 6.39.15 (BhG 17.15; see it in the apparatus).

6.22 This verse seems to be a paraphrase of MBh 6.39.14 (BhG 17.14; see it in the apparatus).

6.23 Note the use of the singular (*etat*) next to a number, and the stem form noun in *pāda* c.

Vṛṣasārasaṃgraha

[Penance] in which bodily [and verbal actions] mix is taught by the great-souled ones to be these five: benediction, greetings, blessings, and the worship of the guest and the guru.

maṇḍūkayogī hemante grīṣme pañcatapās tathā |
abhrāvākāśo varṣāsu tapaḥsāadhanam ucyaṭe || 6:25 ||

[Being] a [so-called] frog-yogin in the winter, or one with the five fires in the summer, or having the clouds [i.e. the open sky] for shelter in the rainy season: these are called accomplishments of penance.

svamāṃsoddhṛtya dānaṃ ca hastapādaśiras tathā |
puṣpam utpādya dānaṃ ca sarve te tapasāadhanāḥ || 6:26 ||

Carving out his own flesh as a donation, or [offering his own] hand, feet and head, or drawing [his own] blood (*puṣpa*) as a donation: all these are accomplishments of penance,

kṛcchrātīkṛcchraṃ naktaṃ ca taptakṛcchram ayācitam |
cāndrāyaṇaṃ parākaṃ ca tapaḥ sām̐tapanādayaḥ || 6:27 ||

6.24 See ŚDhŚ 11.73–79 (and Bisschop, Kafle, & Lubin 2021, 91–93 and 120–121) for a somewhat similar discussion on ‘kind speech.’

6.25 *Pādas* a and c are *ma-vipulās*. *Manu* 6.23 mentions three kinds of penance that correspond to three seasons:

grīṣme pañcatapās tu syād varṣāsu abhrāvākāśikaḥ |
ārdravāsas tu hemante kramaśo vardhayaṃs tapaḥ ||

Translated in Olivelle 2005, 149 as: ‘[He should] surround himself with the five fires in the summer; live in the open air during the rainy season; and wear wet clothes in the winter—gradually intensifying his ascetic toil.’ This and ŚDhSaṃgr 9.32ab (quoted in the apparatus) may suggest that being a ‘frog-yogin’ could be the same as wearing wet clothes or standing in water for a long time. A footnote to MBh 12.309.9 in the Kumbakonam edition of the MBh (Krishnacharya & Vyasacharya 1906–1914) suggests otherwise: *maṇḍūkavat pāṇipādaṃ saṅkocya nyubjaḥ śete iti maṇḍūkaśāyī*. (‘The word ‘frog-sleeper’ means somebody who sleeps like a frog, with his hands and feet withdrawn and with his back humped.’)

6.26 Note the stem form *svamāṃsa* in *pāda* a for the accusative. The translation of *pāda* c is tentative, but *puṣpa* as ‘blood’ does occur in tantric texts (see, e.g., SYM 16.49). VSS 17.37–38 teaches blood donation:

devī uvāca |
svamāṃsarudhiraṃ dānaṃ dānaṃ putrakalatrayaḥ |
kiṃ praśasyaṃ mahādeva tattvaṃ vaktum ihārhasi ||
maheśvara uvāca |
svamāṃsarudhiraṃ dānaṃ praśaṃsanti maṇiṣiṇaḥ |
śrūyatāṃ pūrvavṛttāni saṃkṣīpya kathayāmy aham ||

‘Devī spoke: Are one’s own flesh and blood and one’s son and wife praised as donation, O Mahādeva? Tell me the truth please. Maheśvara spoke: The wise praise one’s own flesh and blood as donation. Let’s hear the old legends, I shall tell you briefly.’

Translation of chapter 6

[as also] the ‘painful penance’ and the ‘extremely painful one’, [eating only] at night, the ‘hot and painful’ and [the one in which only food obtained] without solicitation [can be eaten], the *cāndrāyaṇa* and *parāka* penances, the *sāmtapana*, etc.

yenedaṃ tapa tapyate sumanasā saṃsāraduḥkhacchidam
āśāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |
svargākāṅkṣyanṛpatvabhogaviṣayaṃ sarvāntikaṃ tatphalaṃ
jantuḥ śāsvatajanmamṛtyubhavane tanniṣṭhasādhyam vahet || 6:28 ||

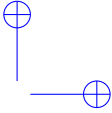
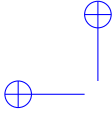
He who performs with a well-disposed mind this penance that puts an end to the suffering caused by transmigration (*saṃsāra*), abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven and being a king and having enjoyments for the senses, that man will experience the ultimate (*sarvāntika*) reward that in this home of eternal births and deaths accomplishes their cessation.

|| *iti vṛṣasārasaṃgrāhe ṣaṣṭho ’dhyāyah* ||

Here ends the sixth chapter in the *Vṛṣasārasaṃgraha*.

6.27 *Pāda* a is a *ma-vipulās*. For short descriptions and the loci classici of these penances, see, e.g., Kane 1941–1962, v. 4, 130–152. For *nakta/naktāṇna*, see VSS 8.22 below and, e.g., ŚDhŚ chapter 10 (Bisschop, Kāle, & Kiss forthcoming), and for *ayācita*, VSS 8.23 below.

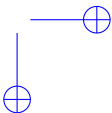
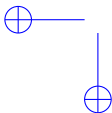
6.28 Note my emendation in *pāda* a (*sumanasā* from *sumanasah*) and that in order to restore the metre, I accepted E’s stem form *tapa*. Note the stem form °*pāśa* in *pāda* b metri causa.



Vṛ̥ṣasārasaṅgraha

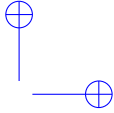
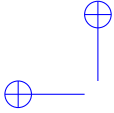
—

—



Appendices

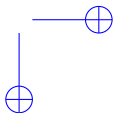
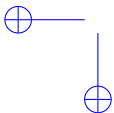
passegges from part two



Vṛ̥ṣasārasaṅgraha

—

—



Symbols and Abbreviations

Symbols

≈

cf.

=

Abbreviations

CUDL = University of Cambridge Digital Library (<https://cudl.lib.cam.ac.uk>)

f.

ff.

MGMCP

MGMPP

MS(S) = manuscript(s)

Siddham = Siddham, the Asia Incriptions Database: <https://siddham.network>

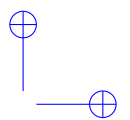
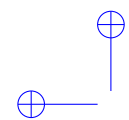
ŚDhŚ = *Śivadharmaśāstra*

ŚDhU = *Śivadharmottara*

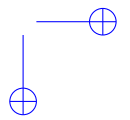
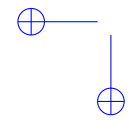
VSS = asdfadfasdfadsa

TO BE SUPPLIED

- Balogh 2018? ON THE SAME TOPIC
- Ranjan Sen 2006. ‘Vowel-weakening before muta cum liquidā sequences in Latin. A problem of syllabification?’ In: Oxford University Working Papers in Linguistics, Philology & Phonetics 11: 143–61.



Vṛ̥ṣasārasaṅgraha



References

Primary Sources

- Arthaśāstra*: see Kangle 1969
Uttarottara: see **CHECK**
Umāmaheśvarasaṃvāda: see **CHECK**
Rgveda-khila: see Scheftelowitz 1906
Kūrmapurāṇa: see Mukhopādhyāya 1890
Padmapurāṇa: see **CHECK**
Buddhacarita: see **CHECK**
Bodhisattvabhūmi: see **CHECK**
Brahmaṇḍapurāṇa: see **CHECK**
Bhagavadgītā: see Sukthankar & al. 1927–1966 **CHECK**
Manu: see Dave 1972
Mahābhārata: see Sukthankar & al. 1927–1966
Mahāsubhāṣitasamgraha: see Sternbach 1974–2007
Mātaṅgalilā: see Śāstri 1910
YS: see **CHECK**
Raghuvamśa: see
Vāgmatīmāhātmyaprasaṃsā:
Vājasaneyisaṃhitā: see Weber 1972
Viṣṇudharmottara:
Viṣṇudharma: see Grünendahl 1983
Viṣṇupurāṇa: see Pathak 1997–1999
OTHER PURANAS
CHANGE repeated authornames with —————

Secondary Sources and Editions

- Acharya 2014: Acharya, Anilakumara. *Śivadharmasaṅgrahaḥ: Ādyādhyāyatrāyasya samīkṣātmakapāṭhasampādanam adhyayanaṁ ca* =

Śivadharmasaṅgrahaḥ: a critical edition and study of first three chapters. New Delhi: EKSIS Books.

Acharya 1992: Acharya, Jayaraj. *The Nepāla-māhātmya of the Skandapurāṇa: Legends on the Sacred Places and Deities of Nepal.* Nirala History Series. Nirala Publications.

Adluri & Bagchee 2011: Adluri, Vishwa & Bagchee, Joydeep (eds.). *Reading the Fifth Veda. Studies on the Mahābhārata. Essays by Alf Hiltebeitel*, vol. 1. Leiden & Boston: Brill.

Apte 1890: Apte, Vaman Shivaram. *The Practical Sanskrit-English Dictionary: Containing appendices on Sanskrit prosody, important literary and geographical names of ancient India.* Poona: Prasad Prakashan.

Bailey 2018: Bailey, Greg. ‘Purāṇas Brill’s Encyclopedia of Hinduism Online.’ In: A. Jacobsen Knut, Helene Basu, Angelika Malinar, & Vasudha Narayanan (eds.), *Brill’s Encyclopedia of Hinduism Online.*

Bakker 2014: Bakker, Hans T. *The world of the Skandapurāṇa: Northern India in the sixth and seventh centuries.* Supplement to Groningen Oriental Studies. Leiden: Brill.

Bakker, Bisschop, & Yokochi 2014: Bakker, Hans T., Bisschop, Peter C., & Yokochi, Yuko. *The Skandapurāṇa, Volume IIB. Adhyāyas 31–52: The Vāhana and Nadaka Cycles. Critical Edition with an Introduction & Annotated English Synopsis.* Supplement to Groningen Oriental Studies. Leiden & Boston: Brill.

Bhatt 1955: Bhatt, G. P (ed.). *Brahma Purāṇa. Part 1*, vol. 1. Delhi: Motilal Banarsidass.

Bhattacharya 1977: Bhattacharya, Gourishwar. ‘Nandin and Vṛṣabha.’ In: Wolfgang Voigt (ed.), XIX. *Deutscher Orientalistentag vom 28. bis 4. Oktober 1975 in Freiburg im Breisgau*, vol. 2 of *Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement*, pp. 1545–1567. Wiesbaden: Franz Steiner.

Bisschop 2006: Bisschop, Peter C. *Early Śaivism and the Skandapurāṇa: sects and centres.* No. 21 in Groningen Oriental studies. Groningen: Forsten.

Bisschop 2018: Bisschop, Peter C. *Universal Śaivism: The appeasement of all gods and powers in the Śāntyadihyāya of the Śivadharmasāstra.* No. 18 in Gonda Indological Studies. Leiden & Boston: Brill.

- Bisschop, Kifle, & Kiss forthcoming: Bisschop, Peter C., Kifle, Nirajan, & Kiss, Csaba. *Śivadharmasāstra* 10. *A Critical Edition*. UniorPress.
- Bisschop, Kifle, & Lubin 2021: Bisschop, Peter C., Kifle, Nirajan, & Lubin, Timothy. *A Śaiva Utopia. The Śivadharmasāstra's Revision of Brahmanical Varṇāśramadharmasāstra. Critical Edition, Translation & Study of the Śivāśramādhya of the Śivadharmasāstra*. No. 1 in Studies in the History of Śaivism. Napoli: Università degli Studi di Napoli L'Orientale, Dipartimento Asia, Africa e Mediterraneo.
- Couture 2006: Couture, André. 'Dharma as a Four-Legged Bull: A Note on an Epic and Purāṇic Theme.' In: Raghunath Panda & Madhusudan Mishra (eds.), *Voice of the Orient: A Tribute to Prof. Upendranath Dhal*, pp. 69–76. Delhi: Eastern Book Linkers.
- Dave 1972: Dave, Jayantakrishna Harikrishna (ed.). *Manu-Smṛti with Nine Commentaries by Medhātithi, Sarvajñānārāyaṇa, Kullūka, Rāghavānanda, Nandana, Rāmachandra, Maṇirāma, Govindarāja and Bhāruci*. No. 29, 33, 37–40 in Bharatiya Vidyā Series. Bombay: Bharatiya Vidya Bhavan.
- Davis & Brick 2018: Davis, Donald R., Jr. & Brick, David. 'Social and Literary History of Dharmasāstra Commentaries and Legal Digests Donald R. Davis, Jr. and David Brick.' In: *Hindu Law. A New History of Dharmasāstra*. OUP.
- De Simini 2016a: De Simini, Florinda. *Of Gods and Books: Ritual and knowledge transmission in the manuscript cultures of premodern India*. No. 8 in Studies in Manuscript Cultures. Berlin: De Gruyter.
- De Simini 2016b: De Simini, Florinda. 'Śivadharmasāstra Manuscripts from Nepal and the Making of a Śaiva Corpus.' In: Michael Friedrich & Cosima Schwarke (eds.), *One-Volume Libraries: Composite and Multiple-Text Manuscripts*, no. 9 in Studies in Manuscript Cultures, pp. 233–286. De Gruyter.
- De Simini 2017: De Simini, Florinda. 'When Lachmann's method meets the Dharma of Śiva: Common Errors, Scribal Interventions, and the Transmission of the Śivadharmasāstra Corpus.' In: Vincenzo Vergiani, Camillo Formigatti, & Daniele Cuneo (eds.), *Indic Manuscript Cultures through the Ages. Material, textual and historical investigations*, no. 14 in Studies in Manuscript Cultures, pp. 505–547. Berlin: De Gruyter.

- De Simini & Kiss 2021: De Simini, Florinda & Kiss, Csaba (eds.). *Śivadharmāmṛta. Essays on the Śivadharmā and its Network*. No. 2 in Studies on the History of Śaivism. Università di Napoli L’Orientale Dipartimento Asia, Africa e Mediterraneo, Napoli: UniorPress.
- De Simini & Mirnig 2017: De Simini, Florinda & Mirnig, Nina. ‘Umā and Śiva’s Playful Talks in Detail (Lalitavistara): On the Production of Śaiva Works and their Manuscripts in Medieval Nepal. Studies on the Śivadharmā and the Mahābhārata 1.’ In: Vincenzo Vergiani, Daniele Cuneo, & Camillo Alessio Formigatti (eds.), *Indic Manuscript Cultures through the Ages. Material, Textual, and Historical Investigations*, no. 14 in Studies in Manuscript Cultures. De Gruyter.
- Dey 1899: Dey, Nundo Lal. *The Geographical Dictionary of Ancient and Mediaeval India with an Appendix on Modern Names of Ancient Indian Geography*. Calcutta: W. Newman & Co.
- Dutt 1896: Dutt, Manmatha Nath. *Vishnu Purana. English Translation. A Prose English Translation of the Vishnupuranam (based on Professor H. H. Wilson’s translation)*. Calcutta: H. C. Dass.
- Edgerton 1931: Edgerton, Franklin. *The elephant-lore of the Hindus. The Elephant-sport of Nilakantha. Translated from the original Sanskrit with introduction, notes, and glossary*. New Haven: Yale University Press.
- Edgerton 1953: Edgerton, Franklin. *Buddhist Hybrid Sanskrit grammar and dictionary*. William Dwight Whitney Linguistic Series. New Haven: Yale University Press.
- Einicke 2009: Einicke, Katrin. *Korrektur, Differenzierung und Abkürzung in indischen Inschriften und Handschriften. (Abhandlungen für die Kunde des Morgenlandes Band 680)*. Wiesbaden: Harrassowitz Verlag.
- Fitzgerald 2012: Fitzgerald, James L. ‘Philosophy’s Wheel of Fire and Its Epic Background.’ In: François Voegeli, Vincent Eltschinger, Danielle Feller, Maria Piera Candotti, Bogdan Diaconescu, & Malhar Kulkarni (eds.), *Devadattīyam: Johannes Bronkhorst Felicitation Volume*. Bern, Berlin, Bruxelles, Frankfurt am Main, New York, Oxford, Wien: Peter Lang.
- Fleming 2010: Fleming, Benjamin J. ‘New copperplate grant of Śrīcandra (no. 8) from Bangladesh.’ *Bulletin of SOAS*, vol. 73(2):223–244.

- Fleming 2013: Fleming, Benjamin J. ‘Making Land Sacred: Inscriptional Evidence for Buddhist Kings and Brahman Priests in Medieval Bengal.’ *Numen* 60, vol. 60:559–585.
- Ganguli 1883–1896: Ganguli, Kisari Mohan. *The Mahabharata of Krishna-Dwaipayana Vyasa*. Calcutta: Bharata Press.
- Gerstmayr 2017: Gerstmayr, Paul. *Aiśa Sanskrit in Early Śaiva Tantras*. D.Phil. thesis, University of Oxford, Oxford, 2017.
- Gnoli 1956: Gnoli, Raniero. *Nepalese inscriptions in Gupta characters*. No. 10 in Serie orientale Roma. Roma: Istituto Italiano per il Medio ed Estremo Orientale.
- Gombrich 2013: Gombrich, Richard. *What the Buddha thought*. Oxford Centre for Buddhist Studies Monographs. London, Oakville: Equinox Publishing.
- González-Reimann 2016: González-Reimann, Luis. ‘Cosmic Cycles, Cosmology, and Cosmography.’ In: A. Jacobsen Knut, Helene Basu, Angelika Malinar, & Vasudha Narayanan (eds.), *Brill’s Encyclopedia of Hinduism Online*.
- Goodall 1998: Goodall, Dominic. *Bhaṭṭa Rāmakaṇṭha’s commentary on the Kiraṇatantra, volume I: chapters 1–6, critical edition and annotated translation*. No. 86 in Publications de l’Institut français d’indologie. Pondichéry: Institut Français de Pondichéry; École française d’Extrême-Orient. ISSN: 0073-8352.
- Goodall 2004: Goodall, Dominic. *The Parākhyaṭantra. A Scripture of the Śaiva Siddhānta*. Collection Indologie 98. Pondicherry: IFP / EFEO.
- Goodall, Rout, Sathyanarayanan *et al* 2005: Goodall, Dominic, Rout, Nibedita, Sathyanarayanan, Sarma, S.A.S., Ganesan, T, & Sambandhasivacarya, S. *Pañcāvaraṇastava of Aghoraśiva: A Twelfth Century South Indian Prescription for the Visualisation of Sadāśiva and his Retinue*. Pondicherry: IFP.
- Goodall, Sanderson, & Isaacson 2015: Goodall, Dominic, Sanderson, Alexis, & Isaacson, Harunaga (eds.). *The Nīśvāsātattvasaṃhitā. The Earliest Surviving Śaiva Tantra. Volume 1. A Critical Edition & Annotated Translation of the Mūlasūtra, Uttarasūtra & Nayasūtra. Edited by Dominic Goodall in collaboration with Alexis Sanderson*

of Harunaga Isaacson, with contributions of Nirajan Kafle, Diwakar Acharya & others. No. 128 (1) in Collection Indologie (Early Tantra Series). EFEO, Institut français de Pondichéry (IFP), Asien-Afrika-Institut, Universität Hamburg. Edited by Dominic Goodall in collaboration with Alexis Sanderson & Harunaga Isaacson, with contributions of Nirajan Kafle, Diwakar Acharya & others.

Grünendahl 1983: Grünendahl, Reinhold. *Viṣṇudharma. Viṣṇudharmāḥ. Precepts for the Worship of Viṣṇu*. Wiesbaden: Otto Harrassowitz Verlag.

Gutiérrez 2018: Gutiérrez, Andrea. ‘Embodiment of Dharma in Animals.’ In: Patrick Olivelle & Donald R. Davis, Jr. (eds.), *Hindu Law. A New History of Dharmasāstra*. Oxford: OUP.

Gögge 2007: Gögge, Kathleen. *Viṣṇuitische Heiligtümer und Feste im Kathmandu-Tal/Nepal*. Ph.D. thesis, Universität Heidelberg, 2007.

Hanneder 2009: Hanneder, Jürgen. ‘Introduction.’ *Wiener Zeitschrift für die Kunde Südasiens. Text Genealogy, Textual Criticism and Editorial Technique*, vol. 52-53:5-16.

Harimoto 2022: Harimoto, Kengo. ‘A Few Notes on a Newly Discovered Manuscript of the Śivadharmas Corpus.’ In: ‘*Vērità e bellezza*’: *Essays in Honour of Raffaele Torella*, vol. XCVII.1 of *Series Minor*, pp. 595-626. Napoli: UniorPress.

Hatley 2018: Hatley, Shaman. *The Brahmayāmala or Picumata, Volume I: Chapters 1-2, 39-40, & 83. Revelation, Ritual, and Material Culture in an Early Śaiva Tantra*. No. 133 in Collection Indologie / Early Tantra Series 5. Pondicherry: Institut Français de Pondichéry; École Française d’Extrême-Orient; Asien-Afrika-Institut, Universität Hamburg.

Johnston 1936: Johnston, E. H. *The Buddhacarita, Or Acts of the Buddha*. Calcutta: Baptist Mission Press.

Jørgensen 1931: Jørgensen, Hans. *Vicitrakarṇikāvadānoddhṛta. A Collection of Buddhist Legends. Newārī Text. Edited and translated into English by Hans Jørgensen*. London: Royal Asiatic Society.

Jørgensen 1941: Jørgensen, Hans. *A Grammar of the Classical Newārī*. København: Ejnar Munksgaard.

- Kafle 2020: Kafle, Nirajan. *Niśvāsamukhatattvasamhitā. A Preface to the Earliest Surviving Śaiva Tantra*. No. 145 in Collection Indologie. Pondicherry: Institut Français de Pondichéry; École Française d’Extrême-Orient.
- Kale 1992: Kale, M. R. *A Higher Sanskrit Grammar for the Use of School and College Students*. Delhi: Motilal Banarsidass.
- Kane 1941–1962: Kane, Pandurang Vaman. *History of Dharmaśāstra*. Poona: Bhandarkar Oriental Research Institute.
- Kangle 1969: Kangle, R.P. *The Kauṭīliya Arthaśāstra, Part I: Sanskrit text with glossary*. Bombay: University of Bombay.
- Kirfel 1920: Kirfel, Willibald. *Die Kosmographie der Inder nach Quellen dargestellt*. Bonn; Leipzig: Georg Olms.
- Kiss 2015: Kiss, Csaba. *The Brahmāmalatantra or Picumata. Volume II. The Religious Observances and the Sexual Rituals of the Tantric Practitioner: Chapters 3, 21, and 45*. No. 130 / 3 in Collection Indologie / Early Tantra Series. Pondicherry (India); Paris; Hamburg: Institut Français de Pondichéry : École française d’Extrême-Orient : Asien-Afrika-Institut, Universität Hamburg.
- Kiss 2021: Kiss, Csaba. ‘ ‘...not satisfied with the Mahābhārata...’ (śrutvā bhāratasaṃhitām atṛptaḥ): the function of the Vṛṣasārasaṃgraha in the Śivadharmā corpus.’ In: Florinda De Simini & Csaba Kiss (eds.), *Śivadharmāmṛta. Essays on the Śivadharmā and its Network*, Studies on the History of Śaivism 2, pp. 183–202. Università di Napoli L’Orientale Dipartimento Asia, Africa e Mediterraneo, Napoli: UniorPress.
- Krishnacharya & Vyasacharya 1906–1914: Krishnacharya, T. R & Vyasacharya, T. R (eds.). *Sriman Mahabharatam, a new edition, mainly based on the Southern Indian Texts, with footnotes and readings*. Bombay: Nirnayasagar Press.
- Kölver 1999: Kölver, Bernard. ‘Actives into Ergatives, or, Newārī into Sanskrit.’ In: Helmut Eimer, Michael Hahn, Maria Schetelich, & Peter Wyzlic (eds.), *Studia Tibetica et Mongolica (Festschrift Manfred Taube)*, no. 34 in Indica et Tibetica. Swisttal-Odendorf: Indica et Tibetica Verlag.
- Malla 1990: Malla, Kamal P. ‘The Earliest Dated Document in Newari: the Palmleaf from Ukū Bāhāḥ NS 235/AD 1114.’ *Kailash*, vol. 16(1-2).

- Malla 2000: Malla, Kamal P. *A Dictionary of Classical Newari. Compiled from Manuscript Sources*. Kathmandu: Cwasā Pāsā.
- Mani 1975: Mani, Vettam. *Purāṇic encyclopædia: a comprehensive dictionary with special reference to the epic and Purāṇic literature*. Delhi: Motilal Banarsidass.
- McGann 1991: McGann, Jerome J. *The Textual Condition*. Princeton: Princeton University Press.
- Mehta & Chandra 1972: Mehta, Mohanlal & Chandra, K Rishabha. *Prakrit Proper Names. Part II*. No. 37 in Lalbhai Dalpatbhai Series. Ahmedabad: D. Institute of Indology.
- Mirashi 1962: Mirashi, Vasudev Vishnu. ‘The Gwalior Museum Stone Inscription of Pataṅgaśambhu.’ *Journal of the Madhya Pradesh Itihasa Parishad*, vol. 64:3–13.
- Mukhopādhyāya 1890: Mukhopādhyāya, Nilmaṇi. *The Kūrma Purāṇa. A System Of Hindu Mythology And Tradition*. Bibliotheca Indica. Calcutta: Asiatic Society of Bengal.
- Naraharinath 1998: Naraharinath, Yogin (ed.). *Śivadharmasūpatimatam Śivadharmamahāśāstram Paśupatināthadarśanam*. Kathmandu: Bṛhadādhyātmikapaṇḍitaḥ Kāṭhamanḍapaḥ Gorakhāhindurāṣṭram.
- Oberlies 2003: Oberlies, Thomas. *A grammar of epic Sanskrit*. Berlin; New York: Walter de Gruyter. OCLC: 1153050270.
- Ohnuma 2019: Ohnuma, Reiko. ‘The heretical, heterodox howl: Jackals in Pāli Buddhist literature.’ *Religions*, vol. 10(3).
- Olivelle 1993: Olivelle, Patrick. *The Āśrama System: The History and Hermeneutics of a Religious Institution*. OUP.
- Olivelle 1999: Olivelle, Patrick. *Dharmasūtras. The Law Codes of Ancient India*. Oxford: OUP.
- Olivelle 2005: Olivelle, Patrick. *Manu’s code of law: a critical edition and translation of the Mānava-Dharmaśāstra*. New York: Oxford University Press.
- Ollett 2013: Ollett, Andrew. ‘The gaṇachandas in the Indian metrical tradition.’ *Puṣpikā 1 Proceedings of the first International Indology Graduate Research Symposium*, vol. 1:331–365.

- Otter 2020: Otter, Felix. *A Course in Reading Classical Newari. Selections from the Vetālapañcaviṃśati*. Heidelberg University Library: CrossAsia-eBooks.
- Patel 2020: Patel, Dhaval. ‘Kedārabhaṭṭa: Vṛttaratnākara, with Sulhaṇa’s Sukavihṛdayanandinī (comm.). Based on a manuscript from Patan.’ E-text form https://gretil.sub.uni-goettingen.de/sa_kedArabhaTTa-vRttaratnAkara.htm.
- Pathak 1997–1999: Pathak, M. M (ed.). *The Critical Edition of the Viṣṇupurāṇam, critically edited by M. M. Pathak*. Vadodara: Oriental Institute.
- Petech 1984: Petech, Luciano. *Mediaeval History of Nepal (c. 570–1482)*. No. 54 in Serie Orientale Roma. Roma: Istituto Italiano per il Medio ed Estremo Oriente, 2nd edn..
- Rocher 1986: Rocher, Ludo. *The Purāṇas*. No. 2.3 in History of Indian Literature. Wiesbaden: Otto Harrassowitz.
- Sanderson 2007: Sanderson, Alexis. ‘The Śaiva Exegesis of Kashmir.’ In: Dominic Goodall & André Padoux (eds.), *Mélanges tantriques à la memoir d’Hélène Brunner / Tantric Studies in Memory of Hélène Brunner*, pp. 231–442. Pondicherry: IFP / EFEO.
- Sanderson 2009: Sanderson, Alexis. ‘The Śaiva Age: The rise and dominance of Śaivism during the early medieval period.’ In: Shingo Einoo (ed.), *Genesis and Development of Tantrism*, Institute of Oriental Culture Special Series 23, pp. 41–350. Tokyo: Institute of Oriental Culture, University of Tokyo.
- Sanderson 2014: Sanderson, Alexis. ‘The Śaiva literature.’ *Journal of Indological Studies*, vol. 24 & 25 (2012–2013):1–113.
- Sanderson 2015: Sanderson, Alexis. ‘Tolerance, Exclusivity, Inclusivity, and Persecution in Indian Religion During the Early Mediaeval Period.’ In: John Makinson (ed.), *Honoris Causa: Essays in Honour of Aveek Sarkar*, pp. 155–224. UK: Allen Lane.
- Scheftelowitz 1906: Scheftelowitz, Isidor. *Die Apokryphen des Rgveda (Khilāni)*. No. 1 in Indische Forschungen. Breslau: M. & H. Marcus.
- Sen 2006: Sen, Ranjan. ‘Vowel-weakening Before Muta cum Liquidā Sequences in Latin. A Problem of Syllabification?’ *Oxford University Working Papers in Linguistics, Philology & Phonetics*, vol. 11:143–161.

- Shastri 1894: Shastri, Haraprasad. *The Vṛhat Svayambhū Purāṇam. Containing the Traditions of the Svayambhū Kshetra in Nepal*. Calcutta: Asiatic Society.
- Shastri 1928: Shastri, Haraprasad. *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection Under the Care of the Asiatic Society of Bengal. Vol. 5: Purāṇa Manuscripts*, vol. 5. Calcutta: The Asiatic Society of Bengal.
- Sternbach 1974–2007: Sternbach, Ludwik (ed.). *Mahāsubhāṣitasamgraha*. Hoshiarpur: Vishveshvaranand Vedic Research Institute.
- Sukthankar 1944: Sukthankar, V. S. *Critical Studies in the Mahābhārata*. Poona: V. S. Sukthankar Memorial Edition Committee.
- Sukthankar & al. 1927–1966: Sukthankar, Vishnu Sitaram & al. (eds.). *The Mahābhārata: for the first time critically edited by V. S. Sukthankar, with the co-operation of ... other scholars*. Poona: Bhandarkar Oriental Research Institute.
- Takahashi 2021: Takahashi, Kenji. ‘The dharma of gleaners in the Umāmaheśvarasaṃvāda. Studies on the Śivadharmā and the Mahābhārata 2.’ In: Florinda De Simini & Csaba Kiss (eds.), *Śivadharmāmṛta. Essays on the Śivadharmā and its Network*, no. 2 in Studies on the History of Śaivism. Università di Napoli L’Orientale Dipartimento Asia, Africa e Mediterraneo, Napoli: UniorPress.
- Törzsök 1999: Törzsök, Judit. *The Doctrine of Magic Female Spirits. A critical edition of selected chapters of the Siddhayogeśvarīmata(tantra) with annotated translation and analysis*. D.Phil. thesis, Merton College, University of Oxford, Oxford, 1999.
- Vajrācārya 1973: Vajrācārya, Dhanavajra. *Licchavikālakā abhilekha anuvāda, aitihāsika vyākhyāsahita*. No. 6 in Aitihāsika sāmāgrī mālā. Kathmandu, Nepal: Nepāla ra Eśiyālī Adhyayana Saṁsthāna, Tribhuvana Viśvavidyālaya.
- Weber 1972: Weber, Albrecht. *The Vājasaneyi-Saṁhitā in the Mādhyandina and the Kāṇva-Śākhā with the Commentary of Mahīdhara*,. No. 103 in Chowkhamba Sanskrit Series. Varanasi [Berlin]: Chowkhamb.
- West 1973: West, Martin L. *Textual Criticism and Editorial Technique applicable to Greek and Latin texts*. Stuttgart: B. G. Teubner.

Translation of chapter 6

- Wujastyk 1985: Wujastyk, Dominik. *A Handlist of the Sanskrit and Prakrit Manuscripts in the Library of the Wellcome Institute for the History of Medicine*, vol. 1. London: The Wellcome Institute for the History of Medicine.
- Zin 2021: Zin, Monica. ‘Māndhātara, the Universal Monarch, and the Meaning of Representations of the Cakravartin in the Amaravati School, and of the Kings on the Kanaganahalli Stūpa.’ In: Peter Skilling & Justin McDaniel (eds.), *Buddhist Narrative in Asia and Beyond: In Honour of HRH Princess Maha Chakri Sirindhorn. On Her Fifty-Fifth Birth Anniversary*, vol. 1, pp. 149–166. Bangkok: Institute of Thai Studies, Chulalongkorn University.
- Śāstri 1910: Śāstri, T. Gaṇapati (ed.). *Mātāṅgalīlā of Nīlakaṇṭha*. Trivandrum: Travancore Govt. Press.

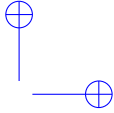
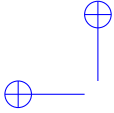
Index to Introduction and Translation

REVISE **CHECK** In the Index, the surnames of modern authors, as well as mantra-syllables, are typeset in SMALL CAPITALS, Sanskrit words in general in *italics*, Sanskrit names of deities, humans, including authors, in non-italic normal typeface with capital initial letters, English words in non-italic normal typeface, and titles of works in *slanted font*.

- | | |
|---|--|
| <i>Abhidhānaratnamālā</i> , xv | xxviii, 3–8, 11–13, 15, |
| <i>Amarakośa</i> , 1051, 1052 | 1063, 1077 |
| <i>Āpastambadharmasūtra</i> , xxviii | <i>Dikṣottara</i> , 1075 |
| <i>Arthaśāstra</i> , 1007 | <i>Divyāvadāna</i> , 1059, 1063 |
| <i>Arthaśāstra</i> , 1087 | <i>gaṇa</i> , xiii |
| <i>āśrama</i> , xv | <i>Gautadharmasūtra</i> , 1076 |
| <i>Bhagavadgītā</i> , 1001, 1061, 1063, | <i>Gautamadharmasūtra</i> , 7 |
| 1071, 1075, 1076, 1080 | <i>Harivaṃśa</i> , xxiii, 1053 |
| <i>Bhagavadgītā</i> , 1087 | <i>Īśānaśivagurudevapaddhati</i> , |
| <i>Bhāgavatapurāṇa</i> , 1003, 1034, | 1052 |
| 1035, 1045 | <i>kākapada</i> , 10 |
| <i>Bhaviṣyapurāṇa</i> , 1042 | <i>Kūrmapurāṇa</i> , 1001, 1034, 1035 |
| <i>Bhelasamhitā</i> , 1072 | <i>Kūrmapurāṇa</i> , 1087 |
| <i>Bodhisattvabhūmi</i> , 1087 | <i>Līṅgapurāṇa</i> , 1018, 1032, 1034, |
| <i>Brahmāṇḍapurāṇa</i> , 1010, 1011, | 1070 |
| 1018, 1020, 1032, 1034, | <i>Mahābhārata</i> , xiv, xvii, xviii, |
| 1059 | xx, xxiv, xxvii, xxviii, |
| <i>Brahmāṇḍapurāṇa</i> , 1087 | xxxix, xl, 1001–1003, |
| <i>Brahmapurāṇa</i> , 1076 | 1025, 1031, 1032, 1044– |
| <i>Brahmavaivartapurāṇa</i> , 1003, | 1046, 1055, 1056, 1058– |
| 1055 | 1060, 1065, 1070, 1076, |
| <i>Brahmayāmala</i> , xxxiii | 1080, 1081 |
| <i>Buddhacarita</i> , 1058–1060, 1063 | <i>Mahābhārata</i> , 1087 |
| <i>Buddhacarita</i> , 1087 | <i>Mahāsubhāṣitasamgraha</i> , 1067, |
| bull, xiv | 1087 |
| <i>Carakasamhitā</i> , 1072 | |
| <i>Dharmaputrikā</i> , xiii, xx, xxvii, | |

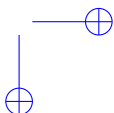
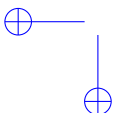
Translation of chapter 6

- Mānavadharmasāstra*, xiv, xv,
xx, xxvii, xxviii, 1007,
1008, 1032, 1036, 1040,
1046, 1050, 1051, 1062,
1065, 1066, 1071, 1073,
1075, 1076, 1081, 1087
- Mātāṅgalīlā*, 1087
- Matsyapurāṇa*, xxxix, 1035, 1036
- Mitākṣarā*, 1048
- Monier-Williams, 1003
- Nāmalingānuśāsana*, xv
- Nepālamāhātmya*, xxii, xxiv
- Niśvāsa mukha*, 1052
- Niśvāsa mūla*, 1054
- Niśvāsa naya*, xxviii
- Padmapurāṇa*, xxi, xxiii
- Padmapurāṇa*, 1087
- Raghuvamśa*, 1087
- Rāmāyaṇa*, 1059, 1076
- Revākaṇḍa*, 1045
- Rgveda-khila*, 1087
- Sanderson, Alexis, xv
- Sannyāsopaniṣad*, 1071
- Siddhayogeśvarīmata*, xxxiv,
1081
- Śivadharmasamgraha*, 3–5, 7–
9, 11–14, 1081
- Śivadharmasāstra*, xxi, xxix,
3–5, 7, 8, 11–14, 1024,
1041–1043, 1057, 1081,
1082, 1085
- Śivadharmottara*, xiv, xxi, xxviii,
xxix, 3–5, 7, 8, 11–14,
1025, 1053, 1075, 1085
- Śivapurāṇa*, xvi, 1009, 1025
- Śivopaniṣad*, xxviii, 3–5, 7, 8,
11–13, 15
- Skandapurāṇa*, 1025
- Sukavihṛdayanandinī*, xxxvii
- Svayambhūpurāṇa*, xxx, xxxii,
xxxiii
- Tāntrikābhidhānakōśa*, 1052,
1053
- Umāmaheśvarasamvāda*, 3–
5, 7, 8, 11–14, 1025
- Umāmaheśvarasamvāda*, 1087
- Uttarottara*, 1087
- Uttarottaramahāsamvāda*, xv,
xxviii, 3–5, 7, 8, 11–
13, 15, 1040
- Vāgmatīmāhātmyaprasaṃsā*,
1087
- Vājasaneyisaṃhitā*, 1087
- Vāmanapurāṇa*, 1045
- Varāhapurāṇa*, 1045
- Vāsiṣṭhadharmasāstra*, 1062
- Vāyupurāṇa*, 1018, 1032, 1034
- Viṣṇudharma*, 1045
- Viṣṇudharma*, 1087
- Viṣṇudharmottara*, 1045, 1070
- Viṣṇudharmottara*, 1087
- Viṣṇupurāṇa*, 1017, 1019, 1034
- Viṣṇupurāṇa*, 1087
- vṛṣa*, xiv, xv
- vṛṣabha*, xiv
- Vṛṣasārasamgraha*, ix, xi–xxi,
xxiii–xxv, xxvii–xxxvi,
xxxviii, xl, 1–16, 1001–
1004, 1008, 1011, 1014,
1017, 1018, 1025, 1029,
1031, 1033–1035, 1043–
1046, 1055, 1058, 1063–
1065, 1068, 1071, 1072,
1077, 1079, 1081, 1082
- Vṛttaratnākara*, xxxvii
- Yājñavalkyasmṛti*, 1048, 1065,
1080



Vṛ̥ṣasārasaṅgraha

Yogasūtra, 1087



Todo list