

The Vṛṣasāraṃgraha, a text of the Śivadharma corpus

A Critical Edition

Volume 1

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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
X??

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A Critical Edition
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Csaba Kiss



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Contents

Preface

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

Introduction

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

A Critical Edition of Vṛṣasārasaṃgraha 1–12

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

| | |
|-----------------------------|----|
| The Sanskrit text | 12 |
|-----------------------------|----|

An Annotated Translation

Appendices

| | |
|-----------------------------------|------|
| passegges from part two | 1067 |
|-----------------------------------|------|

Symbols, Abbreviations and Bibliography

| | |
|---------------------------|------|
| Symbols | 1069 |
| Abbreviations | 1069 |
| Primary sources | 1071 |

| | |
|----------------|-------------|
| REFFFS! | 1077 |
|----------------|-------------|

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Preface

Aims and problems

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

Find a hard copy of McGann's Textual Condition.

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

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

² McGann 1991, ??.

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

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

Introduction

The Śivadharmā corpus

In general...

Reading the Vṛṣasārasaṃgraha

The title

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

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

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

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

manuṣyāṇām anuyugaṃ brasatīti nibodha me || 13 ||

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

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

MMW ‘vṛṣa’:

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

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

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

The ŚDhU also mentions the ‘Dharma bull’:

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

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

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

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

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

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

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

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

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

Bhattacharya (1977, 1552) suggests that

In the Purāṇas the bull (Vṛṣabha or Vṛṣa) of Śiva is identified with Dharma, "virtue personified". This is a new development to sanctify the animal vehicle of the god. This new situation took place with the religious rite when an offering of a bull to a Brahmin deemed to be of a high religious merit.

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

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

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

⁵ See Rocher 1986, 199.

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

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

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

The genre

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

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson’s translation (in Rocher 1986, 26), the following: (1) primary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) geneologies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).⁸ Arguably all these are present in the VSS, most of them already in chapter one, and later in twenty-one and twenty-four, plus narratives of the deeds of gods (e.g. in chapter twenty-three), and much more that one normally sees in Purāṇas.

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

The structure of the VSS

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

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

⁷ Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

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

Contents of chapters 1–12

Adhyāya 1 After a *maṅgala*-verse that addresses a deity whose identity is obscure (is it Śiva or the impersonal Brahman?, verse 1.1), we enter the first layer of the text, which comprises a dialogue between Janamejaya and Vaiśampāyana and could be labelled Dharmaśāstric. Janamejaya wishes to hear the essence, the ultimate Dharmic teaching, of the *Mahābhārata*. In response, Vaiśampāyana starts relating a dialogue in which Viṣṇu, disguised as a Brahmin, is testing an ascetic called Anarthayajña, reknown for performing non-material sacrifice (*anarthayajña*, the topic of *adhyāya* eleven), and a devotee of Viṣṇu (which becomes clear in *adhyāya* twenty-one). This is the beginning of the layer one could label Vaiṣṇava. The first topic they discuss is *brahmavidyā* (1.9–10), and ambiguous definition of the impersonal Brahman and/or the syllable *om*. The next topic is *kāla* (‘death, time’), the origin of the body, karma (1.11–17), and the divisions of time (from *truṭi*, *nimeṣa* up to *kalpas*, 1.18–31), which leads to a teaching on numbers, from one up to two hundred quadrillion (*para*, 1.32–36). Verses 1.37–40 introduce a list of the rulers of the eight regions of the Brahmanḍa (1.41–49). In addition, Viṣṇu features as the ruler of the centre of the Brahmanḍa (1.50), reconfirming the general Vaiṣṇava character of this layer. 1.51–58 give the number of subordinates to each ruler mentioned above. 1.59–62 teaches the measurements of the Brahmanḍa. Finally, verses 1.63–76 list the redactors and transmitters of the Purāṇas, from Brahmā to Vyāsa Dvaipāyana and Romaharṣa.

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

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

Dating and provenance

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

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

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

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

Interpretation of chapters

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

The role of the VSS in the Śivadharma corpus

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

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

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

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

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

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

Dhyāna in the VSS and the DharmP

Compare, borrowings

Misc

- susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ parameśvaraḥ | svargāpavargayor dātā taṁ vijñāya vimucyate || 46 ||. yamas-niyamas: see table in Bisschop, Kafle, & Lubin 2021, 17
- other Why is this mentioned at <http://cudlīb.cam.ac.uk/view/MS-ADD-01694-00001/403> : C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, "Introducing Śivadharmā and Śivadharmottara", *Altorientalische Forschungen* vol. 20 issue. 2 pp. 342-349 (1993). "There is no raw data." EdX Harvard Digital Humanities
- CHECK out Kenji on the Umāmaheśvarasaṃvāda in the MBh, his summary looks similar to the VSS

- Kenji: “BDhS 2: Discussion of gr̥hastha. but BDh 2.11.9–34 is a digression on the topic of caturāśrama (vikalpa type, not krama type), and the author denies caturāśrama idea.”
- MSS: see Bisschop 2018, 52–53; De Simini & Mirnig pp. 587, 591 % “a stable element of the corpus”
- Vindicate your edition: look at the apparatus, all the Ed entries

Notes on the language

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

Metre

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

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

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

vibhaktiyantam padam tasya padasyādaḥ vartamāno yo
varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjñō jñeyah
| tena kramena purovartinā prāṅpadānte vartamānasya
prāṅtagurubhāvasyāpi laghutā syāt | kvacil lakṣānurod-
hena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryāṇām
piṅgalanāgaprabhṛtīnām kālīdāsādīnām ca kavīnām samayaḥ
parigrhītaḥ | saṃyogaḥ kramasaṃyogaḥ || 10 || tatra gra-
saṃyogena yathā | idam asyodāharaṇam |

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

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

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

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

¹² SOURCE

TRANSLATE the whole passage!

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

... TRANSLATE

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

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

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

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasah

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

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

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

Vocabulary

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

Number and gender

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

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ
as if not proofread

Stem form nouns

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

A Critical Edition of *Vṛṣasārasaṃgraha* 1–12

Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.¹³ In the manuscript descriptions below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b and the catalogues I mention at some of the individual manuscript.¹⁴

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

¹³ As I remarked elsewhere (Kiss 2021, 185, n. 9): ‘Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19) [= De Simini 2016b], it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.’

¹⁴ I owe thanks to Florinda De Simini for sharing with me most of the manuscripts listed here, to Kengo Harimoto and Gudrun Melzer (Munich) for providing photos of the Munich MS, and to Nirajan Kafle for sharing a digital copy of the Paris MS with me.

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

The Cambridge manuscripts

(N)C₉₄ Cambridge University Library, Add. 1694.1. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.¹⁵ According to this catalogue, the date of creation of this manuscript is the 12th century, its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*, 5) *Uttarottamamahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

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

(N)C₄₅ Cambridge University Library, Add. 1645. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.¹⁶ According to this catalogue, the dimensions of the manuscript are 4.4 × 61.7cm. The manuscript is dated to (Nepala) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām,*’ which converts to July 10/11 Monday/Tuesday, 1139 CE.¹⁷ The script is Nepālā-

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

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

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

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

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K₈₂ remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).¹⁸ This is more difficult to see in the case of the VSS, but indeed, they seem closely related.

(N)C₀₂ Cambridge University Library, Add. 2102. All available folios of this MS have been collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.¹⁹ According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *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 *Vṛṣasārasaṃgraha* starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,²⁰ which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottamamahāsaṃvāda*, which takes up twenty-three folios in C₉₄, and twenty folios in C₄₅. Thus this MS did most probably transmit all eight texts of the Śivadharm corpus.²¹

This first folio of the VSS is in a hand which is different from the rest of the manuscript, but the hand changes back in the next folio.²²

instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (*ghaṭikā*) the scribe finished copying the text. It is still not clear if we should take *dvādaśī* or *trayodaśyām* as the date. For help on the conversion of the date and for a detailed discussion on the colophon I am indebted to Kengo Harimoto.

¹⁸ Personal communication, 1 Dec 2021.

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

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

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

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

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

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

In the apparatus, the siglum C^Σ signifies all three Cambridge MSS described above.

The Kathmandu manuscripts

(N)K₈₂ NGMPP A 1082/3, NAK 3/393. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²³ According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5cm. It is dated to Nepāla Samvat 189 (1068–69 CE).²⁴ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*,

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

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

²⁴ See f. 12r line 2 of the *Dharmaputrikā* in this MS: *navottarāsītīyute sate bde āśāḍhaśuklasya 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] Āśāḍha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

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

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

(N)K₁₀ NGMPP A 10/5, NAK 1/1261. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²⁶ According to this catalogue, the dimensions of the manuscript are 55 x 5.5cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four text are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmāheśvarasaṃvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasaṃgraha*.

Some folios feature monochrome drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The VSS starts on exp. 44 (upper leaf, no folio number is visible here). The text continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards, so to say) up to 1.62 (*viṃśakoṭīṣu gulmeṣu ūrdhva*°). Verses 1.62cd–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains a single leaf of the *Umāmāheśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmāheśvarasaṃvāda*. Exploring the presence of the VSS in this manuscript further, one should look at the expositions after no. 44. Exp. 45 contains the end of the *Śivopaniṣad*. The single leaf on exp. 46 is almost illegible but most probably contains a fragment of the *Gautamadharmasūtra*. The second line just above the string hole on the left reads ... *vīrud vanaspatināṃ ca puṣpāṇi svavad ādadīte*..., which is a fragment of *Gautamadharmasūtra* 2.3.25 (12.28). The remaining parts of the VSS are to be found on exp. 47ff. The upper leaf on exp. 47 continues with VSS 3.16b–36ab, while the lower leaf contains a text that I have not been able to identify. The lower leaf in exp. 48 transmits 3.36cd–4.11ab, the upper one 4.11b–30a. The lower leaf in exp. 49 contains 4.30ab–47ab, the upper one 47d–68a, and so on so forth. Thus when reading the text from these images, after exp. 48, one has to start with the lower leaf and continue with the upper one.

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²⁷ According to this catalogue,

²⁵ See a similar evaluation in Bisschop 2018, 56.

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

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

the dimensions of the manuscript are 58 × 6cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmaśaṃgraha*, 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottamamahāsaṃvāda*, 8) *Dharma-putrikā*. Ff. 209v–264v contain the VSS.

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

(N)K₃ NGMPP A 3/3 (= A 1081/5), NAK 5-737. I have collated this MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.²⁸ According to this catalogue, the dimensions of the manuscript are 58.5 x 5.5cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmaśaṃgraha*, missing (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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

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

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

The Munich manuscript

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

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

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

Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmabheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Uttarottamamahāsaṃvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṃgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is dated (f. 50r line 5): || *iti vṛṣasārasaṃgrahē caturviṃśatimo dhyāyaḥ samāptaḥ | samvat 192 māghakṛṣṇadivāpañcamyām || postakalikhitam iti ||*. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS the precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharmacorpus. 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.

The Paris manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut d'études indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.60d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newari alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is fairly well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.³⁰

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

The Oxford manuscript

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

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

The Kolkata manuscripts

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

(N)Ko₇₆ MS G 4076 in the collection of The Asiatic Society, Kolkata.³¹ Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko₅₂ (MS G 3852), a Śivadharm corpus MS in the same collection lacking the VSS; see note 13 on page 1.

(N)Ko₇₇ According to Shastri 1928, 720, MS G 4077 in the collection of the Asiatic Society, Kolkata, a palm leaf MS, transmits the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it ‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251).

The Tübingen manuscript

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

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

The London manuscript

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

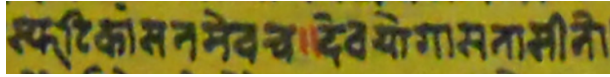
While collating MS L₁₆ for VSS chapter 22, I realised that it was to be a direct or close copy of K₈₂. A few examples to prove this will suffice:

K₈₂ (f. 40r) reads:



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

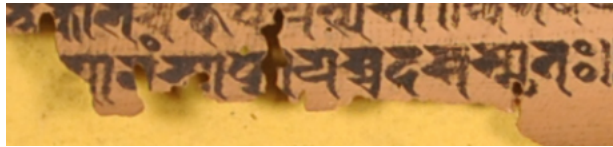
L₁₆ (f. 381v) gives:



sphaṭikāṃsatam eva ca || *devayogāsanāsīto*

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

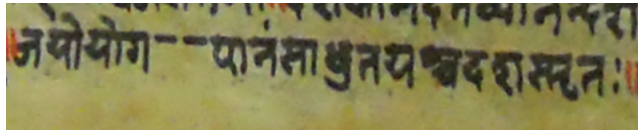
Here K₈₂ (f. 39v) reads:



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

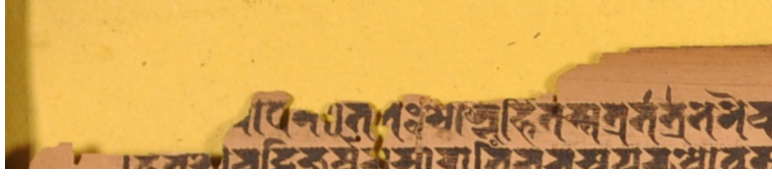
with *dhyā* and *svā* damaged;

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



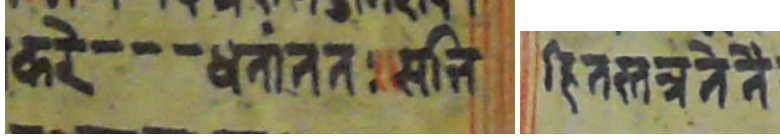
In the next example, the text is supposed to read *kare grhya tapodhanam* | *tataḥ so 'ntarbitas tatra tenaiva*.

K₈₂ (f. 39r) gives:



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

L₁₆ (f. 380r) gives:



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

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

Naraharinath's edition

(N)E Much has been said of Yogi Naraharinath's pioneering but problematic edition (the *editio princeps*) of the Śivadharma corpus (Naraharinath 1998): see e.g. De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, Bisschop, Kafle, & Lubin 2021, 55. My impression of the text of the VSS in Naraharinath's edition is that its quality is considerably inferior to those of the other texts of the corpus. It may or may not be Naraharinath's fault; others must have been involved in the process of transcription, and the number and nature of the innumerable mistakes all over the text may also suggest a general problem with the typesetting process. Nevertheless I have recorded the readings found in this publication for all twelve chapters given in my critical edition.

Editorial policies

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

SDh MSS from Nepal
stemma...

The Sanskrit text

वृषसारसंग्रहः

[प्रथमोऽध्यायः]

[स्तुतिः]

अनादिमध्यान्तमनन्तपारं

सुसूक्ष्ममव्यक्तजगत्सुसारम् ।

हरीन्द्रब्रह्मादिभिरासमग्रं

प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥१:१॥

[जनमेजयवैशम्पायनसंवादः]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥१:२॥

अतृप्तः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजय यत्पूर्वं तच्छृणु त्वमतन्द्रितः ॥१:३॥

जनमेजय उवाच ।

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।

अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥१:४॥



Testimonia for this chapter: C₉₄ ff. 193v–195v, C₄₅ ff. 201v–203v, C₀₂ ff. 267r–270r, K₈₂ ff. 1v–3v, K₁₀ exp. 44, 43 lower and then upper leaf; (1.62cd–2.22 are missing), K₇ ff. 209v–211v, K₃ ff. 227v–229v (collated only up to 1.15ab), M ff. 1r–3v, E pp. 580–585; C^Σ = C₉₄ + C₄₅ + C₀₂

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

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



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

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

[ब्रह्मविद्या]

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

[कालपाशः]

विगतराग उवाच ।



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

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

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



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

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



22 K₁₀ omits verses 22–24



17c कालपाशं च] C³K₈₂K₁₀K₇E; कालपाषेति M **17d** वेत्तुमर्हसि] C³K₈₂K₁₀; वेत्तुमूहसि K₇,
 वक्तुमर्हसि ME **18a** कला°] C₉₄C₄₅K₈₂^{pe}K₁₀K₇ME; काला° C₀₂K₈₂^{ac} • °कालं च] C³K₈₂K₁₀K₇;
 °कालश्च ME **18b** °कलां] C₉₄C₀₂K₁₀E; °कला C₄₅K₇; °विधि K₈₂; °कला: M **18c** त्रुटिद्वयं]
 C₉₄C₀₂K₇E; त्रुटिद्वय C₄₅K₁₀, त्रुटिद्वय K₈₂M • °मेषस्तु] C₄₅C₀₂K₁₀K₇ME; °मेवस्तु C₉₄; °मेषद्वि°
 K₈₂ **18d** निमेषद्वि°] C³K₈₂K₁₀K₇E; निमेषाद्वि° M **19a** °गुणिता] C³K₈₂K₁₀K₇E; °गुणितं
 M **19b** काष्ठा वै त्रिंशतिः] C₉₄K₈₂K₁₀K₇E; वै त्रिंशता C₄₅, काष्ठा वै त्रिंशति C₀₂, काष्ठान्वे त्रिंशति M
19c मुहूर्तश्च] C₉₄C₀₂K₈₂K₁₀K₇M; मुहूर्तं C₄₅, मुहूर्तञ्च E **19d** मानुषेन] C₉₄C₄₅K₈₂K₁₀K₇ME;
 मानुषश्च C₀₂ • °त्तम] C³K₈₂K₇^{pe}E; °तम: K₁₀M, °त्तम: K₇^{ac} **20a** मुहूर्त°] C³K₈₂K₁₀K₇; मुहूर्ता
 M, मुहूर्त E **20c** °रात्रं] C³K₈₂K₁₀K₇E; °रात्र M **20d** °नीषिणः] C³K₈₂K₁₀K₇E; °नीषेन
 M **21a** समा] C₉₄C₄₅K₈₂K₁₀K₇ME; मास C₀₂ • °मासाश्च] C₉₄C₄₅K₈₂K₁₀K₇; °मासश्च
 C₀₂E, मासाहुः M **21b** काल°] C³K₈₂K₁₀ME; कला° K₇ **21c** शतं] C³K₈₂K₁₀K₇M; शत°
 E **21b** मानुष°] C₉₄K₈₂K₁₀K₇ME; माणुष्य° C₄₅C₀₂ (unmetr.) **22a** षष्टिं चैव] C³K₇M;
 षष्टिं वर्ष° K₈₂, omitted in K₁₀, षष्टिश्चैव E **22b** °युगः] C³K₈₂K₇; omitted in K₁₀; °युग ME
22c द्विगुणः कलिसंख्यातो] C³K₈₂K₇; omitted in K₁₀, कलिसंख्यास्तु द्विगुणो M, द्विगुणा कलिसंख्यातो
 E **22d** द्वापरो युग संज्ञितः] C³K₈₂K₇; omitted in K₁₀, द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः
 E **23a** त्रेता] C₉₄C₄₅K₈₂E; त्रेता C₀₂M, omitted in K₁₀, त्रेता K₇ • त्रिगुणा] C³K₈₂K₇E;
 त्रिगुणो M, omitted in K₁₀ • °ज्ञेया] C³K₈₂K₇E; °ज्ञेयः M, omitted in K₁₀ **23b** °युगः]
 C³K₈₂K₇M; omitted in K₁₀, °युग E **23d** ह्ये°] C³K₈₂ME; omitted in K₁₀, हे° K₇ •
 °सप्ततिः] C³K₈₂K₇E; °सप्तति M, omitted in K₁₀ **24a** चैकस्य] C³K₈₂^{pe}K₇M^{pe}E; omit-
 ted in K₈₂K₁₀M^{ac} **24b** °वक्तं] C³K₈₂K₇E; °वक्त M, omitted in K₁₀ **24c** कल्पो] C₄₅;
 कल्प C₉₄C₀₂K₈₂K₇ME, omitted in K₁₀ • मन्वन्त°] C³K₈₂K₇E; न्वन्त° M^{ac}, मन्वन्त° M^{pe},
 omitted in K₁₀ **24d** °दश] C₉₄C₀₂K₈₂K₇ME; °दशं C₄₅, omitted in K₁₀ • संख्यया]
 C³K₈₂K₇E; संख्या M, omitted in K₁₀ **25b** °आहः] C₄₅C₀₂K₈₂K₁₀K₇ME; °आह C₉₄ •
 परिकल्पितम्] C₉₄K₇; करिकल्पितम् C₄₅, परिकल्पितः C₀₂K₁₀ME, परिकीर्तिता: K₈₂ **25d** °दर्शिभिः]
 C³K₈₂K₁₀K₇E; °दर्शिभि M

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

[परार्धादि]

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

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

✧

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

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

[ब्रह्माण्डम्]

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

[भूभूतां नामानि]

[पूर्वतः]



34cd E omits 34cd-35

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



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

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

[आग्नेये]

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

[याम्ये]

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

[नैरृते]

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

[वारुणे]

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

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।



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

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

[उत्तरे]

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

[ईशाने]

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

[मध्यमे]

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

[परिवाराः]

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



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

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

[प्रमाणम्]

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



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

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

[व्यासाः]

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



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



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

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

॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः॥

76ab ≈ BrahmanḍaP 3.4.67ab: मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये



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

[द्वितीयो ऽध्यायः]

विगतराग उवाच ।

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

[शिवाण्डसंख्या]

अनर्थयज्ञ उवाच ।

शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।
 दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥२:४॥
 अगम्यगमनं गुह्यं गुह्यादपि समुद्धृतम् ।
 न प्रभुर्नैतरेस्तत्र न दण्ड्यो न च दण्डकः ॥२:५॥
 न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।
 नानृजुर्न च दम्भित्वं न तृष्णा न च ईर्ष्यता ॥२:६॥
 न क्रोधो न च लोभो ऽस्ति न मानो ऽस्ति न सूयकः ।
 ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥२:७॥
 न व्याधिर्न जरा तत्र न शोको ऽस्ति न विक्लवः ।
 नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥२:८॥
 नोत्कृष्टो मानवस्तस्मिन्त्रयश्चैव शिवालये ।



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

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



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

न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥२:९॥
 गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।
 याचमानो न तत्रास्ति दाता चैव न विद्यते ॥२:१०॥
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥२:११॥
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥२:१२॥
 आहूतसम्प्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।
 न जन्ममरणं तत्र आपदं नाप्नुयात्क्वचित् ॥२:१३॥
 न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥२:१४॥
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।
 ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥२:१५॥
 न जपो नाह्निकस्तत्र नाग्निहोत्री न यज्ञकृत् ।
 न व्रतं न तपश्चैव न तिर्यन्तरकं तथा ॥२:१६॥
 तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।
 अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥२:१७॥
 हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।
 देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥२:१८॥
 परार्धद्विगुणोत्सेधो विस्तारश्च तथाविधः ।
 अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥२:१९॥
 अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।
 प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥२:२०॥

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



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

स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥२:२१॥
 तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥२:२२॥
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।
 परार्धद्वयविक्षेपा योजनानां द्विजोत्तम ॥२:२३॥
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।
 अधोर्ध्वो न च संख्यास्ति न तिर्यज्चेति कश्चन ॥२:२४॥
 शिवाण्डस्य च विस्तारमायामं च न वेदम्यहम् ।
 भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥२:२५॥
 शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥२:२६॥
 बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।
 परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥२:२७॥
 भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।
 परार्धपरकोटीनामघोरालयमाश्रिताः ॥२:२८॥
 कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥२:२९॥
 कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥२:३०॥
 ईशानस्य कलाः पञ्च वक्त्रस्यापि चतुष्कलाः ।
 अघोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥२:३१॥



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



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

सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥२:३२॥
 संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥२:३३॥
 शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥२:३४॥
 अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।
 कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।
 तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥२:३५॥
 गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।
 तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥२:३६॥
 सप्तद्वीपसमुद्राणि रत्नपूर्णानि भो द्विज ।
 दत्त्वा वा वेदविदुषे श्रद्धाभक्तिसमन्वितः ।
 तत्र गन्तुं न शक्येत विना ध्यानेन निश्चयः ॥२:३७॥
 स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।
 स्वदारपुत्रसर्वस्वं शिरो ऽर्थिभ्यश्च यो ददेत् ।
 न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥२:३८॥
 यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
 ब्रह्माण्डान्तस्य भोगास्तु भुङ्क्ते कालवशानुगः ॥२:३९॥
 कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।
 अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।
 त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥२:४०॥

37ab Cf. ŚDhU 2.104: त्रिः प्रदत्ता महीं पूर्णौ...



32a ज्ञेयाः] C₉₄C₄₅K₈₂K₁₀K₇; ज्ञेया E 32b संसारा°] C₉₄C₄₅K₈₂K₁₀K₇E; संसा° C₄₅ 32c °त्रिंशत्क°]
 corr.; °त्रिंशत्क° C₉₄C₄₅K₈₂K₁₀K₇E • ह्येताः] C₉₄C₄₅K₈₂K₁₀K₇; ज्ञेयाः E 32d °सत्तम]
 C₉₄C₄₅K₈₂K₇; °सत्तमः K₁₀E 33a संख्या वर्णा] C₄₅K₇; संख्या वर्णो C₉₄K₁₀, संख्या वर्णा K₈₂,
 संख्या वर्णा E 33b एकैकस्य] C₉₄K₁₀K₇E; एकैकस्य C₄₅K₈₂ 33d बोधव्यास्त°] em.; बोधव्या
 त° C₉₄C₄₅K₈₂K₁₀K₇E 34a °कृष्ट्या] C₉₄C₄₅K₁₀E; कृष्ट्या K₈₂K₇ 34b योगं सदाभ्यसेत्]
 C₉₄C₄₅K₈₂K₇E; योग समभ्यसेत् K₁₀ 34c °योगं] C₉₄C₄₅K₈₂K₁₀K₇; °योग E 35c °तप]
 E; °तपः C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) 35e शक्येत] C₉₄K₈₂K₁₀K₇; शक्येत C₄₅, शक्येते E
 35f देवै°] C₉₄C₄₅K₈₂K₁₀E; देवै° K₇ • °धन] C₉₄K₈₂K₁₀K₇E; °धनम् C₄₅ 36a गन्तुं]
 C₉₄C₄₅K₈₂E; गन्तु K₁₀K₇ • शक्येत] C₉₄C₄₅K₈₂K₁₀K₇; शक्यन्ते E 37a °द्वीप°] C₉₄C₄₅K₈₂K₁₀E;
 °द्वीप° K₇ • °समुद्राणि] C₉₄C₄₅K₈₂K₇E; °समुद्राय K₁₀ 37c गन्तुं] C₉₄C₄₅K₈₂E; गन्तु K₁₀; गन्तु
 K₇ • शक्येत] C₉₄C₄₅K₈₂K₁₀K₇; शक्यन्ते E 38a स्वदेहान्मांस°] C₉₄C₄₅K₈₂K₁₀; स्वदेहान्मांस°
 K₇, स्वदेहान्मांस° E 38a °स्व°] C₉₄C₄₅K₈₂K₇E; °स्व K₁₀ 38c न तत्र गन्तुं] C₉₄K₈₂K₁₀K₇E;
 न तत्र गन्तुं न C₄₅ 38f °दुष्करैः] C₉₄C₄₅K₈₂K₇E; °दुष्कृतः K₁₀ 39c °दान°] C₉₄C₄₅K₇E;
 °दानं K₈₂, °दाने K₁₀ 39d °पारगः] C₄₅K₈₂K₇E; °पारगाः C₉₄K₁₀ 39a ब्रह्माण्डान्तस्य भोगास्तु]
 C₉₄C₄₅K₈₂K₇; ब्रह्माण्डान्तस्य भोगास्तु K₁₀, ब्रह्माण्डान्तस्य भोगास्तु E 39b भुङ्क्ते] C₉₄C₄₅K₈₂K₁₀;
 (भुङ्क्ते) K₇, भुक्त्वा E • °गः] C₉₄C₄₅K₈₂K₁₀K₇E; °गाः K₈₂ 40b धर्मो] C₉₄C₄₅K₈₂K₁₀E;
 धर्मे K₇ 40c °कलनात्काल°] C₉₄C₄₅K₈₂K₇E; °कलना काल° K₁₀

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥



Colophon: नामाध्यायो द्वितीयः] C₉₄C₄₅K₈₂K₇; नामाध्याय द्वितीयः K₁₀, नाम द्वितीयो ऽध्यायः E

[तृतीयो ऽध्यायः]

[धर्मप्रवचनम्]

विगतराग उवाच ।
 किमर्थं धर्ममित्याहुः कतिमूर्तिश्च कीर्त्यते ।
 कतिपादवृषो ज्ञेयो गतिस्तस्य कति स्मृताः ॥३:१॥
 कौतूहलं ममोत्पन्नं संशयं छिन्धि तत्त्वतः ।
 कस्य पुत्रो मुनिश्रेष्ठ प्रजास्तस्य कति स्मृताः ॥३:२॥
 अनर्थयज्ञ उवाच ।
 धृतिरित्येष धातुर्वै पर्यायः परिकीर्तितः ।
 आधारणान्महत्त्वाच्च धर्म इत्यभिधीयते ॥३:३॥
 श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः ।
 चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥३:४॥
 गतिश्च पञ्च विज्ञेयाः शृणु धर्मस्य भो द्विज ।
 देवमानुषतिर्यं च नरकस्थावरादयः ॥३:५॥
 ब्रह्मणो हृदयं भित्त्वा जातो धर्मः सनातनः ।
 तस्य पत्नी महाभागा त्रयोदश सुमध्यमाः ॥३:६॥
 दक्षकन्या विशालाक्षी श्रद्धाद्याः सुमनोहराः ।



Testimonia for this chapter: P₅₇ exp. 215r–215v (breaks off after 3.14d and resumes at 4.8a), C₉₄ ff. 197r–198v, C₄₅ ff. 204v–206r, C₀₂ ff. 273r–273v (broke off at 2.21 and resumes at 3.30b), K₈₂ ff. 4v–6r, K₁₀ exp. 42, 47 (upper), 48 (lower), K₇ ff. 213r–214v, E pp. 588–591; C^Σ = C₉₄ + C₄₅ + C₀₂ 5ab C₄₅ reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5–7ab.

3cd cf. LiñP 1.10.12cd–13ab: धारणार्थं महान्दोष धर्मशब्दः प्रकीर्तितः ॥ आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते । 3 cf. BrahmanḍaP 1.32.29: धारणार्थो धृतिश्चैव धातुः शब्दे प्रकीर्तितः । आधारणामहत्त्वे च अधर्म इति चोच्यते ॥; cf. Vāyup 1.59.28: धारणा धृतिरित्यर्थाद्भातोर्धर्मः प्रकीर्तितः । आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते ॥; ≈ MatsP 145.27: धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते । 4 cf. 4.74 below: चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः । गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥ 6ab cf. DevīP 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः



1a आहुः] P₅₇C₉₄C₄₅K₈₂K₁₀K₇; आहु E 1d स्मृताः] P₅₇C₉₄K₈₂K₁₀K₇; स्मृता C₄₅, स्मृतः E 2a कौतूहलं] P₅₇C₉₄C₄₅K₈₂K₁₀K₇; कौतूहल E • ममोत्पन्नं] P₅₇C₉₄C₄₅K₈₂K₁₀E; समोत्पन्नं K₇ 2b संशयं] P₅₇C₄₅K₈₂K₁₀K₇E; संशयं C₉₄ 3c आधारणान्म •] P₅₇C₉₄K₁₀; आधारणात्प • C₄₅, आधारणात्प • K₈₂K₇, आधारेण म • E 3d इत्यभिधीयते] C₉₄K₈₂K₇E; इत्यभिधीयते P₅₇, इत्यभिधीयते C₄₅K₁₀ 4ab •स्मृतिद्वयोर्मूर्तिश्च •] C₉₄; •स्मृतिद्वयो मूर्तिश्च • P₅₇C₄₅K₁₀, •स्मृतिद्वयो मूर्ति च • K₈₂K₇, •स्मृतिद्वयो मूर्तिश्च E 4b •वृषः] P₅₇C₉₄C₄₅K₈₂K₁₀E; •वृष K₇ 4c चतुरा •] P₅₇C₄₅K₈₂K₁₀E; चतुरा • C₉₄K₇ 5a विज्ञेयाः] em.; विज्ञेयः P₅₇C₉₄K₈₂K₁₀K₇E, omitted in C₄₅ 5c •मानुष •] P₅₇C₉₄C₄₅K₈₂K₁₀K₇E; •मानुषि • P₅₇ 6a ब्रह्मणो] P₅₇C₉₄K₈₂K₁₀K₇; omitted in C₄₅, ब्रह्मणो E • भित्त्वा] P₅₇C₉₄C₄₅K₈₂K₇E; भित्त्वा K₁₀ 6b धर्मः] P₅₇C₉₄C₄₅K₈₂K₇E; धर्म K₁₀ 6d •मध्यमाः] P₅₇C₉₄K₈₂K₁₀K₇E; omitted in C₄₅ 7a •आक्षी] P₅₇C₉₄K₈₂K₁₀K₇; omitted in C₄₅, •आक्षि E 7b •आद्याः] em.; •आद्या P₅₇K₁₀K₇E, •आढ्याः K₈₂, omitted in C₄₅, •आढ्या C₉₄ • हराः] K₁₀E; •हरा P₅₇C₉₄K₇, omitted in C₄₅, •x(मा)ः K₈₂

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

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



7cd तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह] P₅₇C₉₄K₁₀; गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eyeskip to 3.5a) C₄₅, तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K₈₂K₇, तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E **8** विगतराग उवाच] C₄₅K₈₂K₇E; विगतराग उ P₅₇C₉₄K₁₀, omitted in K^{ac}₈₂ **8b** ताभ्यः] em.; तेभ्यः C₉₄C₄₅K₈₂K₁₀K₇E **9a** लक्ष्मीर्धृतिस्तुष्टिः] C₉₄; लक्ष्मीर्धृतिस्तुष्टिः C₄₅, लक्ष्मीर्धृतिर्धृतिस्तुष्टिः K^{ac}₈₂, लक्ष्मीर्धृतिस्तुष्टिः K^{pc}₈₂, लक्ष्मीर्धृतिस्तुष्टिः K₁₀, लक्ष्मीर्धृतिस्तुष्टिः P₅₇K₇, लक्ष्मीर्धृतिस्तुष्टिः E **9b** पुष्टिर्मेधा] P₅₇C₉₄C₄₅K₈₂K₁₀K₇; पुष्टिर्मेधा E • लज्जा] P₅₇C₉₄C₄₅K₁₀K₇E; लज्जा K₈₂ **9c** बुद्धिः] P₅₇C₄₅K₈₂K₁₀K₇E; बुद्धिः C₉₄ **9d** सिद्धिः प्रसूतिसम्भवाः] conj.; सिद्धिश्चाभूतिसम्भवाः P₅₇, सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀K₇, सिद्धिश्चाभूतिसम्भवा C₄₅, सिद्धिश्चाभूतिसम्भवा E **10a** कामः] K₈₂; कामः P₅₇C₉₄C₄₅K₁₀K₇, धर्मः E **11a** लाभः] C₉₄C₄₅K₁₀K₇; लाभः K₈₂E **11b** पुत्रः] em.; पुत्रः C₉₄C₄₅K₈₂K₁₀K₇E • श्रुतः] C₉₄K₈₂K₁₀K₇E; श्रुतः C₄₅ **11c** त्वभवत्पुत्रो] em.; त्वभयः पुत्रो C₉₄C₄₅K₈₂K₁₀K₇, त्वभयः पुत्रो E **11d** दण्डः] corr.; दण्डः C₉₄K^{ac}₈₂, दण्डो C₄₅, दण्डः K^{pc}₈₂K₁₀K₇E • च] C₉₄C₄₅K₈₂K₁₀K₇; तु E **12a** लज्जाया विनयः] C₉₄C₄₅K₈₂K₁₀K₇; लज्जायाः विनयः E **12b** सुतः स्मृतः] K₈₂K₁₀K₇E; सुतः × × C₉₄, सुतःस्तथा C₄₅ **12c** सुधियः] E; सुधियः C₉₄C₄₅K₈₂K₁₀K₇ • पुत्रः] C₉₄C₄₅K₈₂K₁₀K₇; पुत्रः E **12d** अप्रमादः] C₉₄C₄₅K₁₀K₇E; अप्रमादः K₈₂ **13b** वपोः] C₉₄C₄₅K₁₀K₇E; वपो K₈₂ **13d** सिद्धेः] C₄₅K₈₂K₁₀; सिद्धिः C₉₄K₇E • व्यजायत] C₉₄C₄₅K₈₂; व्यजायते K₁₀E, व्यजायतः K₇ **13e** स्वायम्भुवे] C₉₄K₈₂K₇; स्वायम्भुवो C₄₅, स्वायम्भुवे K₁₀E • ऽन्तरे त्वासन्] conj.; ऽन्तरे त्वासि C₉₄C₄₅K₈₂, ऽन्तरे त्वासीत् K₁₀, ऽन्तरे त्वासि K₇, ऽन्तरे त्वासि E **14a** धर्मं] C₉₄C₄₅K₈₂K₁₀; धर्मः K₇, धर्मः E

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

[यमनियमभेदः]

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

[यमपञ्चहिंसा (१)]

[पञ्चविधा हिंसा]

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



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

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



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

बद्ध्वा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।
 अनाहता म्रियन्त्येवं वधो बन्धनजः स्मृतः ॥३:२०॥
 शत्रुचौरभयैघोरैः सिंहव्याघ्रगजोरगैः ।
 त्रासनाद्वधमाप्नोति अन्यैर्वापि सुदुःसहैः ॥३:२१॥
 यस्य यस्य हरेद्विक्तं तस्य तस्य वधः स्मृतः ।
 वृत्तिजीवाभिभूतानां तद्वारा निहतः स्मृतः ॥३:२२॥
 विषवह्निशरशस्त्रैर्मायायोगबलेन वा ।
 हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥३:२३॥

[अहिंसाप्रशंसा]

अहिंसा परमं धर्मं यस्त्यजेत्स दुरात्मवान् ।
 क्लेशायासविनिर्मुक्तं सर्वधर्मफलप्रदम् ॥३:२४॥
 नातः परतरो मूर्खो नातः परतरं तमः ।
 नातः परतरं दुःखं नातः परतरो ऽयशः ॥३:२५॥
 नातः परतरं पापं नातः परतरं विषम् ।
 नातः परतराविद्या नातः परं तपोधन ॥३:२६॥
 यो हिनस्ति न भूतानि उद्विज्जादि चतुर्विधम् ।
 स भवेत्पुरुषः श्रेष्ठः सर्वभूतदयान्वितः ॥३:२७॥
 सर्वभूतदयां नित्यं यः करोति स पण्डितः ।
 स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥३:२८॥
 अहिंसा परमं तीर्थमहिंसा परमं तपः ।
 अहिंसा परमं दानमहिंसा परमं सुखम् ॥३:२९॥
 अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।



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

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



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

अहिंसा परमं ज्ञानमहिंसा परमा क्रिया ॥३:३०॥
 अहिंसा परमं शौचमहिंसा परमो दमः ।
 अहिंसा परमो लाभः अहिंसा परमं यशः ॥३:३१॥
 अहिंसा परमो धर्मः अहिंसा परमा गतिः ।
 अहिंसा परमं ब्रह्म अहिंसा परमः शिवः ॥३:३२॥

[मांसाहारः]

मांसाशनान्निवर्तेत मनसापि न काङ्क्षयेत् ।
 स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥३:३३॥
 स्वमांसं परमासेन यो वर्धयितुमिच्छति ।
 अनभ्यर्च्य पितृन्देवान् ततो ऽन्यो ऽस्ति पापकृत् ॥३:३४॥
 मधुपर्के च यज्ञे च पितृदेवतकर्मणि ।
 अत्रैव पशवो हिंस्या नान्यत्र मनुरब्रवीत् ॥३:३५॥
 क्रीत्वा स्वयं वाप्युत्पाद्य परोपहृतमेव वा ।
 देवान्पितृश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥३:३६॥
 वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।
 मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥३:३७॥
 मृगाः पर्णतृणाहारादजमेषगवादिभिः ।
 सुखिनो बलवन्तश्च विचरन्ति महीतले ॥३:३८॥
 वानराः फलमाहारा राक्षसा रुधिरप्रियाः ।



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

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



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

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

॥ इति वृषसारसंग्रहे अहिंसाप्रशंसा नामाध्यायस्तृतीयः ॥



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

[चतुर्थोऽध्यायः]

[यमेषु सत्यम् (२)]

अनर्थयज्ञ उवाच ।

सद्भावः सत्यमित्याहुर्दृष्टप्रत्ययमेव वा ।

यथाभूतार्थकथनं तत्सत्यकथनं स्मृतम् ॥४:१॥

आक्रोशताडनादीनि यः सहेतुः सुदुःसहम् ।

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

वधार्थमुद्यतः शस्त्रं यदि पृच्छेत कर्हिचित् ।

न तत्र सत्यं वक्तव्यमनृतं सत्यमुच्यते ॥४:३॥

वधार्हः पुरुषः कश्चिद्भजेत्पथि भयातुरः ।

पृच्छतोऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥४:४॥

न नर्मयुक्तमनृतं हिनस्ति

न स्त्रीषु राजन् विवाहकाले ।

प्राणात्यये सर्वधनापहारे

पञ्चानृतं सत्यमुदाहरन्ति ॥४:५॥

देवमानुषतिर्येषु सत्यं धर्मः परो यतः ।

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



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

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

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

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

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

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

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

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



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

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

2a °ताडना°] C₉₄C₀₂K₈₂K₁₀K₇E; °नाडना° C₄₅ **2b** सुदुःसहम्] C₉₄C₄₅K₈₂K₁₀K₇E; सुदुःसहं C₀₂ **2d** सत्यमुदाहृतम्] C₄₅C₀₂K₈₂K₁₀K₇E; (सत्यमुदाहृतम् C₉₄ **3a** °द्यतः] C^ΣK₁₀K₇E; °द्यतः K₈₂ • शस्त्रं] C₉₄K₈₂K₁₀K₇; शस्त्र C₀₂, सत्य C₄₅E **3b** कर्हिचित्] C^ΣE; कर्हिचित् K₈₂K₁₀K₇

3c सत्यं] C₉₄C₀₂K₈₂K₁₀K₇; सत्य C₄₅E **4b** °तुरः] C₉₄C₀₂K₈₂K₁₀K₇E; °तुर C₄₅ **4c** पृच्छतो] C^ΣK₈₂K₁₀K₇; पृच्छते E **4d** तद्वापि] C^ΣK₈₂K₇E; तद्वापि K₁₀ **5a** हिनस्ति] C₉₄C₄₅K₁₀K₇; हि नास्ति C₀₂K₈₂E **5b** राजन्] C₉₄C₄₅K₁₀K₇E; राजन् C₀₂, राजन् न K₈₂ **5c** °त्यये] C^ΣK₈₂K₇E; °त्यजे K₁₀ • °पहारे] C₉₄C₄₅K₈₂K₇E; °पहारे C₀₂K₁₀ **6b** °मानुषः] C^ΣK₈₂K₁₀E; °मानुष्यः K₇ • सत्यं धर्मः परो यतः] C₄₅C₀₂; सत्यं धर्मः पयतः C₉₄, सत्यं धर्मः परो यतः K₈₂K₇, सत्यधर्मः परो यतः K₁₀, सत्यधर्मपरायणः E **6c** श्रेष्ठं] C^ΣK₈₂K₇; श्रेष्ठ K₁₀E • वरिष्ठं च] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; वरिष्ठवरिष्ठम्वज्य C₄₅^{ac} **6d** सत्यं] C₉₄C₀₂K₈₂K₇E; सत्यः C₄₅K₁₀ • धर्मः] C₉₄C₄₅K₈₂K₁₀K₇; धर्मः C₀₂E

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

9c ≈ VarP 193.36cd: सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव **10** = MBh 1.69.22 = MBh Indices 13.20.330 = MarkP 8.42 = VDhU 3.265.7 ≈ MBh 12.156.26 (pāda d reads सत्यमेवातिरिच्यते) ≈ VDh 55.6 (pāda d reads सत्यमेतद्विशिष्यते); cf. ŚDhŚ 11.107: अश्वमेधायुतं पूर्णं सत्यञ्च तुलितं पुरा । अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥ **11** ≈ VarP 193.37: सूर्यस्तपति सत्येन वातः सत्येन वाति च । अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता ॥ ≈ VDhU 3.265.4cd–5ab: सत्येन वायुरभ्येति सत्येनाभासते रविः ॥ सत्येन चाग्निर्दहति स्वर्गं सत्येन गच्छति । **13c** ≈ VarP 193.37cd: अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता



7a सत्यं] $C_{94}C_{45}K_{82}K_{10}K_7E$; सत्य C_{02} **7b** सत्यमक्षयभोगदम्] $C_{94}K_{82}K_{10}K_7$; सत्यमक्षयभोगदम् $C_{45}C_{02}$, सत्यमक्षयते नरं E **7c** पोतः] $C^{\Sigma}K_{10}K_7$; पोत K_{82} , प्रोक्तः E **7d** पन्थानं विस्तरम्] $C^{\Sigma}K_{82}K_{10}K_7$; यज्ञानविस्तरम् E **8a** ऽष्टगतिः] $C^{\Sigma}K_{82}K_7E$; ऽष्टागतिः K_{10} **8c** तीर्थं] $C^{\Sigma}K_{82}$; तीर्थ $K_{10}K_7$, तीर्थात् E **9a** सत्यं] $C_{94}C_{02}K_{82}K_{10}K_7E$; सत्य C_{45} **9b** शमः] $C^{\Sigma}K_{82}K_7E$; शमम् K_{10} **9c** सत्यं] $C_{94}C_{02}K_{82}K_{10}E$; सत्यं C_{45} , सत्य K_7 **9d** सुखम्] $C^{\Sigma}K_{82}K_{10}K_7$; सुखः E **10a** ऽसहस्रं च] $C_{94}C_{45}K_{82}K_{10}K_7E$; ऽसहस्रस्य C_{02} **10b** तुलया] $C_{94}C_{45}K_{82}K_{10}K_7E$; तुल्यया C_{02} **10c** ऽसहस्राद्धिं] $C_{94}C_{45}K_{82}K_{10}K_7E$; ऽसहसा हि C_{02} **10d** एव] $C_{94}C_{45}K_{82}K_{10}K_7$; एवं $C_{02}E$ **11ab** सूर्यः सत्येन पृथिवी स्थिता] $K_{82}K_7$; सूर्यः सत्येन पृथि स्थिता: C_{94} , सूर्यः सत्येन पृथिवी स्थिता C_{45} , सूर्य सत्येन पृथिवी स्थिता: C_{02} , सूर्य ऽसत्ये] — — — — — वी स्थिता K_{10} , सूर्यः सत्येन पृथिवी स्थिता: E **11c** वायवो] $C^{\Sigma}K_{82}K_7E$; वात्यवो K_{10} **11d** सत्ये] $C^{\Sigma}K_{82}K_{10}K_7$; सत्यात् E **12a** सागराः] $C_{94}C_{45}K_{82}K_{10}K_7E$; सागरा C_{02} **12b** समयेन] $C^{\Sigma}K_{82}K_{10}K_7$; सत्येन च E **13ab** सत्येन सत्येन] $C^{\Sigma}K_{82}K_{10}E$; सत्येन $K_{82}K_7$ **13b** शशिनाचरः] conj.; सशिभाचरः] C_{94} , शशिराचरः $K_{82}K_{10}K_7$, शशि]xचरः C_{45} , स शिरा वरः C_{02} ; शशिभाचरः E **13c** विन्ध्यास्तिष्ठन्ति] $C_{94}K_{82}K_7$; विन्ध्यास्तिष्ठन्ति $C_{45}K_{10}$, विन्ध्या तिष्ठन्ति C_{02} , तिष्ठते विन्ध्यो E **14a** ऽलोकः] E; ऽलोक $C^{\Sigma}K_{82}K_{10}K_7$ • स्थितः] $C^{\Sigma}K_{82}K_{10}E$; स्थिः K_7 • सत्ये] $C^{\Sigma}K_{82}K_{10}K_7$; सत्यं E **14b** मेरुः] $C_{94}C_{45}K_{82}K_{10}K_7$; मेरु $C_{02}E$ **14c** वेदास्ति°] $C_{94}C_{02}K_{82}K_{10}K_7$; देवास्ति° C_{45} , वेदा ति° E **14d** सत्ये] $C_{94}C_{45}K_{82}K_{10}K_7E$; धर्मो C_{02} • प्रतिष्ठति] $C^{\Sigma}K_{82}K_{10}E$; प्रतिष्ठति K_7^{ac} , प्रतिष्ठितः K_7^{pc} **15a** गौः] $C_{94}C_{45}K_{82}K_7E$; गौ $C_{02}K_{10}$ **15ab** क्षीरं सत्यं] $C_{94}C_{02}K_{82}K_{10}K_7E$; क्षीत्यं C_{45}^{ac} , क्सीx नित्यं C_{45}^{pc} **15b** क्षीरे घृतं स्थितम्] $C_{94}C_{45}K_{82}K_7$; क्षीरं घृतं स्थितम् C_{02} , क्षीरे घृतं स्थितम् K_{10} , क्षीरं स्थितं घृतम् E

सत्ये जीवः स्थितो देहे सत्यं जीवः सनातनः ॥४:१५॥
 सत्यमेकेन सम्प्राप्तो धर्मसाधननिश्चयः ।
 रामराघववीर्येण सत्यमेकं सुरक्षितम् ॥४:१६॥
 एवं सत्यविधानस्य कीर्तितं तव सुव्रत ।
 सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥४:१७॥

[यमेष्वस्तेयम् (३)]

विगतराग उवाच ।
 न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।
 उपरिष्ठादतो भूयः कथयस्व तपोधन ॥४:१८॥
 अनर्थयज्ञ उवाच ।
 स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।
 अदत्तादानमादौ तु उत्कोचं च ततः परम् ।
 प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥४:१९॥
 धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।
 वार्यमाणापि दुर्बुद्धिरदत्तादानमुच्यते ॥४:२०॥
 उत्कोचं शृणु विप्रेन्द्र धर्मसंकरकारकम् ।
 मूल्यं कार्यविनाशार्थमुत्कोचः परिगृह्यते ।
 तेन चासौ विजानीयाद्द्रव्यलोभबलात्कृतम् ॥४:२१॥
 प्रस्थव्याज-उपायेन कुटुम्बं त्रातुमिच्छति ।
 तं च स्तेनं विजानीयात्परद्रव्यापहारकम् ॥४:२२॥
 तुलाव्याज-उपायेन परस्वार्थं हरेद्यदि ।



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

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



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

23cd cf. UMS 8.3cd: कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः



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

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

[यमेष्वाणुशंस्यम् (४)]

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

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



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

घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥४:३६॥
 पञ्चामृतं पञ्चपवित्रपूतं
 ये पञ्चगव्यं पुरुषाः पिबन्ति ।
 ते वाजिमेधस्य फलं लभन्ति
 तदक्षयं स्वर्गमवाप्नुवन्ति ॥४:३७॥
 गोभिर्न तुल्यं धनमस्ति किंचिद्
 दुहन्ति बाह्वन्ति बहिश्चरन्ति ।
 तृणानि भुक्त्वा अमृतं स्रवन्ति
 विप्रेषु दत्ताः कुलमुद्धरन्ति ॥४:३८॥
 गवाहिकं यश्च करोति नित्यं
 शुश्रूषणं यः कुरुते गवां तु ।
 अशेषयज्ञतपदानपुण्यं
 लभत्यसौ तामनृशंसकर्ता ॥४:३९॥
 अतिथिं यो ऽनुगच्छेत् अतिथिं यो ऽनुमन्यते ।
 अतिथिं यो ऽनुपूज्येत 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॥

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



36d शकृत्कर्षणं] C₉₄C₀₂K₈₂K₇E; शकृत्कर्षणं K₁₀, क्षत्कर्षणं C₄₅ 37a °पवित्रपूतम्] C₀₂K₈₂E;
 °पवित्रपूतम् C₉₄ (unmetr.), °पवित्रं C₄₅ (unmetr.), °पवित्रपूत K₁₀, °पवित्रपूतं K₇ (unmetr.)
 37b °गव्यं] C₉₄C₄₅K₈₂K₇E; °गव्या C₀₂, °गव्या K₁₀ • पुरुषाः] C₉₄C₄₅K₈₂K₁₀K₇; पुरुषा C₀₂,
 पुरुषः E • पिबन्ति] C₉₄C₄₅K₈₂K₁₀K₇E; विवन्ति C₀₂ 37c लभन्ति] C₉₄C₄₅K₈₂K₁₀K₇E; भवन्ति
 C₀₂ 37d स्वर्गं] C₉₄C₀₂K₈₂K₁₀K₇E; स्व C₄₅ 38a गोभिर्न तु] K₇; न गोभिस्तु C²K₈₂K₁₀
 (unmetr.), न गावतु E 38d दत्ताः] C₉₄C₄₅K₈₂K₁₀K₇; दत्ता C₀₂, दत्ता E 39a गवाहिकं]
 C₄₅C₀₂K₈₂K₁₀K₇E; गवाहिकं C₉₄ • यश्च करोति] C²K₈₂K₁₀K₇; यः प्रकरोति E 39b गवां
 तु] C₄₅K₇; गवान्तु C₉₄C₀₂K₈₂K₁₀, गवानाम् E 39c °तपः] C²K₈₂K₇; °तपः K₁₀, °जपः E
 39d लभत्यसौ तामनृशंसकर्ता] em.; लभत्यसौ तमनृशंसकर्ता] C₄₅K₈₂K₁₀K₇, लभत्यसौ भमनृशंसकर्ता
 C₉₄, लभत्यसौ तमनृतं स कर्ता C₀₂, भवत्यसौ धर्ममशेषकर्ता E 40d प्रशंसते] C₉₄C₄₅K₈₂K₁₀K₇E;
 प्रशंस्यते C₀₂ 41a न पीड्येत] C₉₄C₄₅K₈₂E; न गच्छेत् (eyeskip to 4.40c) C₀₂, न पीड्येत K₁₀,
 निपीड्येत K₇ 41b अतिथिं] C₉₄C₄₅K₈₂K₇E; अति C₀₂, ××× K₁₀ • न दुष्यति] C₉₄C₀₂K₈₂K₇E;
 नदुष्यति C₄₅, ×दुष्यति K₁₀ 41c अतिथिं] C₉₄K₈₂; अतिथिं C₄₅C₀₂K₇E, अतिथिं K₁₀ • °प्रियं]
 C₉₄C₄₅K₈₂K₁₀K₇E; प्रियः C₀₂ • यः] C₄₅C₀₂K₁₀K₇E; यः C₉₄, य K₈₂ 41e अतिथेः]
 C₄₅C₀₂K₇; अतिथिं C₉₄K₈₂K₁₀, अतिथिं E 41ef °संतोषस्तस्य] C₉₄C₀₂K₈₂K₁₀K₇E; °संता
 यस्य C₄₅ 41f पुण्यं] C²K₈₂K₁₀E; पूनः K₇ 42a °आर्घ्यं] C²K₈₂K₁₀K₇; °आर्घ्यं E •
 °पात्रेण] conj.; °पात्रेण C²K₈₂K₁₀K₇E 42c अन्नवः] C₉₄C₄₅K₈₂K₇E; अन्नम् C₀₂, °अन्नवः
 K₁₀ 42d निवेदयेत्] C²K₈₂K₁₀K₇; प्रदापयेत् E

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

[यमेषु दमः (५)]

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 ।

44ab = UUMS 10.7ab = UMS 6.11ab ≈ MBh 13.62.18ab: न पृच्छेद्भोत्रचरणं स्वाध्यायं देशमेव वा
 44cd cf. 12.37cd: द्विज रूपधरो धर्मः स्वयम् एव इहागतः 47cd = Vāyup 2.17.8 = BrahmanḍaP
 2.15.8; ≈ ŚDhU 4.44ab: तस्मादतिथिमायान्तमनुगच्छेत्कृताञ्जलिः 50b cf. e.g. MBh Indices
 14.4.2477: श्रोतुम् इच्छामि कात्स्न्येन धर्मसारसमुच्चयम्



43a °दारात्मना] em.; °दारात्मनो C₄₅C₀₂K₈₂K₁₀K₇; °दारात्मनो C₉₄; °दारात्मको E 43b °पूजयेत्]
 C₉₄K₈₂E; °पूज्यते C₄₅C₀₂K₁₀; °पूजते K₇ 43c श्रद्धया] C₉₄C₄₅K₈₂K₁₀K₇E; श्रद्धाया C₀₂
 • चाविकल्पेन] C₄₅C₀₂K₈₂K₁₀K₇E; चापि कल्पेन C₉₄ 44a °चरणं] C^ΣK₈₂K₁₀K₇; °प्रवरं
 E 44b देशजन्मनी] C₄₅C₀₂K₈₂K₁₀K₇E; देशजन्मना C₉₄ 44c चिन्तयेन्म°] C₉₄C₀₂K₈₂K₁₀E;
 चिन्तयेत् C₄₅; चिन्तयेत् C₇ 44d °गतः] C₉₄C₄₅K₈₂K₇E; °गताः C₀₂; गतम? K₁₀ 45b °सूय°]
 C₉₄K₈₂K₇E; °सूर्य° C₄₅C₀₂; °सूर्या° K₁₀ 45d °तपः°] C^ΣK₈₂K₁₀E; °तप° K₇ (unmetr.)
 46b नृशंसमतमुत्सृजेत्] C₉₄K₈₂K₇; नृशंसमत उत्सृजेत् C₄₅; नृशंसकमममुत्सृजेत् C₀₂; नृसंसमतमुत्सृजेत्
 K₁₀; न संशय समश्नुते E 47a न गतिम°] C₉₄C₄₅K₁₀K₇; न गति ना° K₈₂; न तिथिम° C₀₂E
 47b कर्हिचित्] C₉₄E; कर्हिचित् C₄₅C₀₂K₈₂K₁₀K₇ 47c °यान्त°] C₉₄C₄₅K₈₂K₁₀K₇E; °यान्ति°
 C₀₂ 48a सक्तु°] em.; शक्तु° C₉₄C₄₅; शक्तु° C₀₂; शक्तु° K₈₂K₇; शक्तु° K₁₀; शक्ति° E •
 चैकेन] C^ΣK₈₂K₁₀E; चैकेन K₇ 48b आसीन्महाद्भुतः] corr.; आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀; आसी
 महद्भुतः C₀₂; आसीन्महाद्भुतः K₇; आसीन्महाद्भुतम् E 48c °दानेन] C₉₄C₄₅K₈₂K₁₀K₇E; °प्रादानेन
 C₀₂ 48d स्व°] C^ΣK₈₂K₁₀; /स/° K₇; स° E • °गतम्] C₉₄C₄₅K₈₂K₁₀K₇E; °गतः C₀₂
 49b °त्तम] C₉₄C₄₅K₈₂K₁₀K₇; °त्तमम् C₀₂; °त्तमः E 49d कीर्तिता] C₉₄C₄₅K₈₂K₁₀K₇;
 कीर्तितम् C₀₂; कीर्तिताः E 50b धर्मसार°] em.; धर्मः सार° C^ΣK₈₂K₁₀K₇; धर्मभार° E 50c स्वर्गो]
 C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्ग C₀₂ 50d कीर्तिर्द°] C₉₄C₄₅K₁₀E; कीर्ति द° C₀₂K₈₂K₇ 51a दमस्ती°]
 C₉₄C₀₂K₈₂K₁₀K₇E; दम ती° C₄₅ 51d दमः] C₉₄C₄₅K₈₂K₁₀K₇; दम C₀₂; दमं E • काम°]
 C^ΣK₈₂K₁₀E; काम° K₇ 52a °दमः] C₉₄C₄₅K₈₂K₁₀K₇E; °दम C₀₂ 52b °भ्रमर°] C^ΣK₈₂K₁₀E
 (unmetr.); °भ्रमर/रा° K₇

त्वग्जिह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥४:५२॥
 दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।
 दमं यो जयते ऽसम्यग्निर्दमो निधनं व्रजेत् ॥४:५३॥
 मृगे श्रोत्रवशान्मृत्युः पतङ्गाश्चक्षुषोर्मृताः ।
 घ्राणया भ्रमरो नष्टो नष्टो मीनश्च जिह्वया ॥४:५४॥
 स्पर्शेन च करी नष्टो बन्धनावासदुःसहः ।
 किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥४:५५॥
 पुरुरवो ऽतिलोभेन अतिकामेन दण्डकः ।
 सागराश्चातिदर्पेण अतिमानेन रावणः ॥४:५६॥
 अतिक्रोधेन सौदास अतिपानेन यादवाः ।
 अतितृष्णाच्च मान्धाता नहुषो द्विजवज्रया ॥४:५७॥
 अतिदानाद्बलिर्नष्ट अतिशौर्येण अर्जुनः ।
 अतिद्यूतान्नलो राजा नृगो गोहरणेन तु ॥४:५८॥
 दमेन हीनः पुरुषो द्विजेन्द्र
 स्वर्गं च मोक्षं च सुखं च नास्ति ।
 विज्ञानधर्मकुलकीर्तिनाश
 भवन्ति विप्र दमया विहीनाः ॥४:५९॥
 [यमेषु घृणा (६)]



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

54 cf. BuddhCar 11.35: गीतेर्हियन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिरत्यायसमामिषार्थं तस्मादनर्थं विषयाः फलन्ति ॥ 56d cf. MahāSubhS 563cd: विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत्
 58a cf. MahāSubhS 563ab: अतिदानाद्बलिर्बद्धो नष्टो मानात्सुयोधनः



52c घ्राणा] C₉₄K₈₂K₁₀K₇E; घ्राणं C₄₅, घ्राण C₀₂ 52d °न्द्रियाः] C[°]K₈₂K₁₀K₇; °न्द्रियः E
 53b सर्वे] C₉₄C₀₂K₈₂K₁₀K₇E; सर्व° C₄₅ • °हराः] C[°]K₈₂K₁₀K₇; °हरा E 53d व्रजेत्] C₄₅C₀₂K₈₂K₁₀K₇E; व्रजे C₉₄ 54a मृगे] C[°]K₈₂K₇; मृगो K₁₀E • श्रोत्र°] C₉₄C₄₅K₈₂K₁₀E; श्रोत्र° C₀₂, श्रोत° K₇ • °वशा°] C₉₄C₀₂K₈₂K₁₀K₇E; °वचशा° C₄₅ 54b पतङ्गाश्च°] C[°]K₈₂K₁₀K₇; पतङ्गा च° E • °षोर्मृताः] C₉₄C₄₅K₈₂K₁₀E; °सो मृताः C₀₂, °षो मृताः K₇ 54c घ्राणया] C₉₄C₀₂K₈₂K₁₀K₇E; घ्रातया C₄₅ 54cd नष्टो नष्टो] C₉₄C₀₂K₈₂K₁₀K₇E; नष्टो C₄₅ 55b °सदुःसहः] C₉₄C₀₂K₈₂K₇E; °सदुःसह C₄₅, °सुदुस्सहः K₁₀ 55c पुनः] C[°]C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; पुन C[°]C₉₄ 55d तेभ्यः] C[°]K₈₂K₁₀K₇; तेभ्य E 56a पुरुरवो] C₉₄C₄₅K₈₂K₁₀K₇; पुरुरवे C₀₂, पुरुरवा° E • तिलोभेन अतिकामेन] C[°]K₈₂K₁₀K₇; तिकामेन अतिलोभेन E 56b दण्डकः] C[°]K₈₂K₁₀K₇; पुण्डकः E 56a सागरा°] em.; सागर° C₉₄C₄₅K₈₂K₁₀K₇E; सागर° C₀₂ 57b अतिपानेन] C[°]K₈₂K₁₀K₇; अतिपापेन E 57c अतितृष्णाच्च मान्धाता] conj.; अतितृष्णा च मान्धातो C₉₄, अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇, अतितृष्णा च मन्धातो K₁₀, अतितृष्णा च मानाच्च च E 57d नहुषो] C[°]K₈₂K₇E; नघुषो K₁₀ 58a °नष्ट] C₉₄K₈₂K₁₀K₇E; °नष्टो C₄₅, नष्टो C₀₂ 58c अतिद्यूतान्नलो] C₉₄C₀₂K₁₀K₇; अतिद्यूतान्नरो C₄₅K₈₂, अतिद्यूतान्नलो E 58d नृगो गो°] E; नृगङ्गो° C₉₄C₀₂K₁₀K₇, नृगं गो° C₄₅K₈₂ 59a हीनः पुरुषो द्विजेन्द्र] C[°]K₈₂K₇; हीन पुरुषो द्विजेन्द्र K₁₀, हीनं पुरुषं द्विजेन्द्रः E 59c °नाश] C₄₅; °नाशो E °नाम C₉₄C₀₂K₈₂, °नश्च K₁₀, °नागा K₇ 59d विप्र] C[°]K₈₂K₁₀E; विप्रा K₈₂K₇ • दमया] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; दया C₄₅

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 विप्रो परिव्राजा स्वयोनिपरयोनिषु ॥४:६२॥
 परार्थे शृणु भूयो ऽन्य अन्यायार्थमुपार्जनम् ।
 आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥४:६३॥
 जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।
 वनजावनजा जीवा विलगाश्चरणाचराः ॥४:६४॥
 परनिन्दा च का विप्र शृणु वक्ष्ये समासतः ।
 देवानां ब्राह्मणानां च गुरुमातातिथिद्विषः ॥४:६५॥
 परान्नेषु घृणा कार्या अभोज्येषु च भोजनम् ।
 सूतके मृतके शौण्डे वर्णभ्रष्टकुले नटे ॥४:६६॥
 एते पञ्चघृणासु सक्तपुरुषाः स्वर्गार्थमोक्षार्थिनः
 लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृताः ।
 प्रज्ञाबोधश्रुतिं स्मृतिं च लभते मानं च नित्यं लभेत्
 दाक्षिण्यं सभवेत्स आयुष परं प्राप्नोति निःसंशयः ॥४:६७॥
 [यमेषु पञ्चविधो धन्यः (७)]



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

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



60a निर्घृणो] C₉₄C₄₅K₁₀; निर्घृणो C₀₂K₇; निर्घृण K₈₂^{ac}, निर्घृणो K₈₂^{pc}, निर्घृणे E 60b निर्घृणो]
 C₉₄C₄₅K₈₂K₁₀; निर्घृणो C₀₂K₇; निर्घृणे K₈₂^{pc}E 60c निर्घृणे] C₉₄C₄₅K₁₀E; निर्घृणे C₀₂K₈₂K₇
 60d निर्घृणे] C₉₄C₄₅K₈₂K₁₀E; निर्घृणे C₀₂K₇ 61b जीवापकर्षणे] C₉₄C₀₂K₈₂K₁₀K₇; जीवापकर्षणे
 C₄₅, जीवापकर्षणे E 61c परनिन्दा] C₄₅C₀₂K₈₂K₁₀K₇E; परनिन्द× C₉₄ • परान्नेषु] C⁵K₈₂K₇E;
 परान्नेषु K₁₀ 61d घृणां] C₉₄C₄₅K₈₂K₇; घृणा C₀₂K₁₀E 62a घृणी] C₉₄C₀₂K₈₂K₁₀K₇E;
 घृणा C₄₅ 62c ब्राजा] C⁵K₇; ब्राजा K₈₂K₁₀, ब्राज्या E 62d परं] C⁵K₈₂K₇E; पशु K₁₀
 63b अन्याया] C⁵K₈₂K₇E; अन्याया K₁₀ • र्जनम्] C⁵K₈₂K₇E; र्जवम् K₁₀ 63c तुला]
 C⁵K₈₂K₇E; तुल K₁₀ 63d र्थ] C₉₄C₄₅K₈₂E; र्थ C₀₂, र्थ K₁₀, र्थ K₇ 64a विप्र]
 C₄₅K₈₂K₁₀K₇E; विप्र C₉₄, विप्रे C₀₂ 64b घृणी] C⁵K₈₂K₁₀K₇; घृणां E 64c वनजावनजा]
 C₉₄C₀₂K₈₂K₁₀E; वनजाव×जा C₄₅, वनजा वनिजा C₄₅, वनज विनजा K₇ 64d विलगाश्चरणाचराः]
 corr.; विलगाचरणाचराः C₉₄C₄₅K₇, विलगोचरगोचरः C₀₂E, विलगोचरगोचराः K₈₂, विलगाचरणाचराः K₁₀
 65b वक्ष्ये] C⁵K₈₂K₁₀K₇; वक्ष्या E 66b अभोज्येषु] C₉₄C₀₂K₈₂K₁₀K₇E; अभोज्ये C₄₅ 66c शौण्डे]
 K₈₂; सौण्ड्ये C₉₄C₀₂K₇, शौण्ड्ये C₄₅, सौण्ड्ये K₁₀, सौण्ड्ये E 67a पुरुषाः] K₇; पुरुषः C⁵K₈₂K₁₀E
 • र्थिनः] K₇^{pc}; र्थिनां C⁵K₈₂K₁₀E, र्थिना K₇^{ac} 67b ऽनिन्दनमाप्नुवन्ति] C₉₄C₄₅K₈₂K₁₀K₇;
 ऽनिन्दनमाप्नुवन्ति C₀₂, नन्दनवायुवन्ति E • कृताः] em.; कृतम् C⁵K₈₂K₁₀K₇E 67c श्रुतिं] K₇;
 श्रुतिं C⁵K₈₂K₁₀E • नित्यं] C₉₄C₀₂K₈₂K₁₀K₇E; नित्य C₄₅ 67d स आयुष] em.; समायुष
 C⁵K₇, समायुषः K₈₂ (unmetr.), समायुष K₁₀, स मानुष E • निःसंशयः] C⁵K₁₀K₇E; निःसंशयः K₈₂

चतुर्मानं चतुःशत्रुश्चतुरायतनं तथा ।
 चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥४:६८॥
 चतुर्मानस्य वक्ष्यामि शृणुष्वनावहितो भव ।
 पारुष्यपिशुनामिथ्यासम्भिन्नानि च वर्जयेत् ॥४:६९॥
 कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः ।
 चतुःशत्रुर्निहन्तव्यः सो ऽरिहा वीतकल्मषः ॥४:७०॥
 चतुरायतनं विप्र कथयिष्यामि तच्छृणु ।
 करुणा मुदितोपेक्षा मैत्री चायतनं स्मृतम् ॥४:७१॥
 चतुर्ध्यानाधुना वक्ष्ये संसारार्णवतारणम् ।
 आत्मविद्याभवः सूक्ष्मं ध्यानमुक्तं चतुर्विधम् ॥४:७२॥
 आत्मतत्त्वः स्मृतो धर्मो विद्या पञ्चसु पञ्चधा ।
 षट्त्रिंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥४:७३॥
 चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।
 गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥४:७४॥
 धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।
 पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥४:७५॥
 आयुः कीर्तिर्यशः सौख्यं धन्यादेव प्रवर्धते ।
 शान्तिः पुष्टिः स्मृतिर्मैधा जायते धन्यमानवे ॥४:७६॥
 [यमेष्वाप्रमादः (८)]
 प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।

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



68a चतुर्मानं च°] corr.; चतुर्मानश्च° C₉₄C₄₅K₈₂K₇E, चतुर्माणश्च° C₀₂, (चतुर्मानश्च° K₁₀ **68ab** °तुःशत्रुश्च°] C₉₄C₄₅K₈₂K₁₀K₇; °तुःशत्रु च° C₀₂, °तुःशत्रु च° E **68b** °तुरायतनं] C₄₅C₀₂K₈₂K₇E; °तुरायतनं C₉₄, °तुरायतनम् K₁₀ **68c** °पादं] C[°]K₇E; °पादः K₈₂, ×× K₁₀ **68d** पञ्चधन्य°] C[°]K₈₂K₁₀K₇; धन्यपञ्च° E **69a** °मौनस्य] C₉₄C₀₂K₈₂K₁₀K₇E; °मौनस्य C₄₅ **69c** पारुष्य°] C[°]K₁₀K₇E; पारुष्यं K₈₂ • °पिशुना°] C[°]K₈₂K₁₀K₇; °पिण्डाना° E **70c** चतुःशत्रुर्नि°] C₉₄C₄₅E; चतुःशत्रु नि° C₀₂K₈₂K₁₀K₇ **70d** सो ऽरिहा] C₉₄C₀₂K₈₂K₁₀K₇; सोरिहा C₄₅, सर्वथा E **71c** मुदितो°] C[°]K₈₂K₁₀K₇; मुदितौ° E **71d** चायतनं] C₀₂K₈₂K₁₀K₇E; चायतन C₉₄, चायतन° C₄₅ **72c** °भवः] C₄₅C₀₂K₈₂K₁₀K₇; °भव C₉₄C₀₂, °भव° E **72cd** सूक्ष्मं ध्या°] C₉₄K₈₂K₇E; सूक्ष्मान्या° C₄₅, सूक्ष्मध्या° C₀₂, सूक्ष्मध्यान° K₁₀ **72d** °नमुक्तं चतुर्विधम्] C₀₂K₁₀; °नमुक्तश्चतुर्विधम् C₉₄, °नमुक्तश्चतुर्विधः C₄₅K₈₂, °नमुक्तं चतुर्विधिं K₇, °नयज्ञश्च E **73a** स्मृतो] C₉₄C₄₅K₈₂K₁₀K₇; स्मृता C₀₂E • धर्मो] C[°]K₈₂K₁₀K₇; धन्या E **73cd** आहुः सू°] C₄₅C₀₂K₈₂K₁₀K₇E; आ×× C₉₄ **74ab** धर्मश्च°] C₉₄C₄₅K₈₂K₇E; धर्म च° C₀₂K₁₀ **74b** °श्रितः] C[°]K₈₂K₁₀E; °श्रिताः K₇ **74d** भैक्षुकः] C[°]K₈₂K₁₀K₇; भक्षकः E **75a** यैरिदं] C₉₄K₈₂K₁₀K₇E; यैरिदं C₄₅C₀₂ • वेत्ति] C₉₄C₄₅K₈₂K₁₀K₇E; वेत्ति C₀₂ **75d** प्रवर्धनम्] C[°]K₈₂K₁₀K₇; प्रवर्धनः E **76b** धन्यादेव] C[°]K₈₂K₁₀K₇; धर्मादेव E **76c** पुष्टिः] C₄₅C₀₂K₈₂K₁₀K₇E; ×ष्टिः C₉₄ • स्मृतिर्मैधा] C₉₄C₄₅K₁₀K₇E; स्मृति मैधा C₀₂K₈₂ **76d** °मानवे] em.; °मानवः C[°]K₈₂K₁₀K₇E **77a** °स्थान] C₉₄C₀₂K₈₂K₁₀; °स्थानं C₄₅K₇E (unmetr.) • पञ्चैव] C[°]K₈₂K₁₀K₇; पञ्चैवं E **77b** कीर्तयिष्यामि] C[°]K₈₂K₇E; कीर्तयिष्यामि K₁₀

ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।
 महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥४:७७॥
 अनृतं च समुत्कर्षे राजगामी च पैशुनः ।
 गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्याया ॥४:७८॥
 ब्रह्मोज्झं वेदनिन्दा च कूटसाक्षी सुहृद्बधः ।
 गर्हितानाद्ययोज्जिग्धिः 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 ।
 महापातकपञ्चैतत् तेन सर्वं प्रकाशितम् ।
 पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥४:८२॥
 [यमेषु माधुर्यम् (९)]
 कायवाङ्मनमाधुर्यश्चक्षुर्बुद्धिश्च पञ्चमः ।
 सौम्यदृष्टिप्रदानं च क्रूरबुद्धिं च वर्जयेत् ॥४:८३॥
 प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।

77c-f ≈ MBh Indices 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 3.227: ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः । एते महापातकिनो यश्च तैः सह संवसेत् ॥ 78 ≈ MBh 5.40.3 and Manu 11.56: अनृतं च समुत्कर्षे राजगामि च पैशुनम् । गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्याया ॥ ≈ ViṣṇuS 37.1-4 ≈ AgniP 168.25 79 ≈ Manu 11.57: ब्रह्मोज्झता वेदनिन्दा कूटसाक्ष्यं सुहृद्बधः । गर्हितानाद्ययोज्जिग्धिः सुरापानसमानि षट् ॥ cf. YājñS 3.228: गुरुणामध्यधिक्षेपो वेदनिन्दा सुहृद्बधः । ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥ 80 ≈ Manu 11.59: रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च । सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥ 81 = Manu 11.58



78a समुत्कर्षे] em.; समुत्कर्षे C₉₄K₈₂, समुत्कर्षे C₀₂K₁₀K₇E, समुत्कर्षे C₄₅ 78b राज०] C²K₈₂K₁₀K₇; राज्ञी० E 78c निर्बन्धः] em.; निर्बन्धः C₄₅K₇, निर्बन्धस् C₉₄C₀₂K₈₂K₁₀, निर्बन्धस् E 78d ब्रह्महत्याया] C₄₅C₀₂K₈₂K₁₀K₇E; ब्र×××या C₉₄ 79a ब्रह्मोज्झं] em.; ब्रह्मो ऋग० C²K₈₂K₁₀K₇, ब्रह्म ऋग० E 79b सुहृद्बधः] C²K₈₂K₁₀K₇; सकृद्बधः E 79c नाद्ययोज्जिग्धिः] em.; °न्नञ्च यो जग्धिस् C₉₄, °न्नञ्च यो जग्धि C₄₅, °न्नञ्च योद्विग्नः C₀₂, °न्नं च यो जग्धिः K₈₂, °न्नं च यो जग्धिः K₁₀, °न्नञ्च यो जवे K₇, °न्नश्च यो विप्रः E 80a स्वयोन्यासु] C₉₄C₀₂K₈₂K₁₀K₇E; सुतोन्त्यासु C₄₅ 80c सख्युः] em.; सख्य C²K₈₂E, ×× K₁₀, सख्यु K₇ • पुत्रस्य च स्त्रीषु] C²K₈₂K₇; ××××× K₁₀, पुत्रीषु चास्त्रीषु E 80d °समः] C²K₈₂K₇; ×× K₁₀, °सम E 81a निक्षेप०] C₉₄C₀₂K₈₂K₇E; (निक्षेप० K₁₀, निक्षेप० C₄₅ 81b नराश्वरजतस्य] C₉₄C₀₂K₈₂K₇E; (नराश्वरजतस्य K₁₀, नराणां स्वजनस्य C₄₅ 81d रुक्मस्तेय०] em.; (रुक्मस्तेय० C₉₄, रुक्मस्तेय० C₄₅C₀₂K₈₂K₇, ×××× K₁₀, हृतस्तेय० E • °समः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; सः C₄₅, °सम E 82a एते] C²K₈₂K₇; (एते K₁₀, एव E • सम्भूय] C₉₄C₄₅K₈₂K₇E; संभूयो C₀₂, (संभूयो K₁₀ 82c °पञ्चैतत्] corr.; °पञ्चैतन् C²E, °पञ्चैतम् K₁₀, °पञ्चैतन् K₇, °पञ्चैते K₈₂ 82e °मादम्] C²K₈₂K₁₀K₇; °माद E 82f वर्जनीयं] C₉₄C₄₅K₈₂K₁₀K₇E; वर्जनीयो C₀₂ 83ab मनमाधुर्यश्च०] em.; °मनसा धूर्यश्च० C₉₄C₀₂K₈₂K₇, °मन(मा)धूर्यश्च० C₄₅, °मन×धूर्य×० K₁₀, °मनसा भूयश्च० E 83b °क्षुर्बुद्धि०] C₉₄C₄₅K₇E; °क्षु बुद्धि० C₀₂K₈₂, ××× K₁₀ 83c °दानं च] C²K₈₂K₇; ×× K₁₀, °दानश्च E 83d °बुद्धिं च] C₉₄K₈₂K₇; बुद्धिश्च C₄₅, °दृष्टिं च C₀₂E, ××× K₁₀ 84a प्रसन्न०] C²K₈₂E; (प्रसन्न० K₁₀, प्रसन्न० K₇

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

[यमेष्वार्जवम् (१०)]

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

॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥



84c यथा°] C²K₈₂K₁₀K₇; यस्य E • °दानं] C²K₈₂K₁₀K₇; °दातश् E **84d** स्वाश्रमा°] C₉₄C₄₅K₈₂K₁₀K₇E; स्वासमा° C₀₂ • °गतो] C²K₈₂K₁₀E; °सतो K₇ **85b** इन्धनो°] C²K₈₂K₁₀E; इत्वनो° K₇ • जात°] C₉₄C₀₂K₈₂K₁₀K₇E; जा° C₄₅ **85c** सुलभानि न] C²K₈₂K₁₀K₇; सुरभानि च E **85d** °दकानि] C²K₈₂K₇E; °तकानि K₁₀ **85e** क्षुते] conj.; क्षुतं C²K₈₂K₁₀K₇, शतं E **86a** पञ्चार्जवाः] C₉₄C₄₅K₈₂K₇; पञ्चार्जवः C₀₂, ×××× K₁₀, पञ्चार्जवा E • प्रशंसन्ति] C²K₇; प्रशंसन्ति K₈₂E, प्रससन्ति K₁₀ **86c** कर्म°] C₄₅C₀₂K₈₂K₇E; ×र्म° C₉₄, रकम्मा° K₁₀ • °वृत्त्याभिवृद्धिं च] C²K₈₂K₇; °वृत्तिभिवृद्धिञ्च K₁₀, °वृत्त्याभिवृद्धिश्च E **86d** पारितोषिक°] em.; पारतोषिक° C²K₈₂K₁₀K₇E **86e** स्त्रीधनोत्कोच°] C²K₈₂K₁₀K₇; स्त्रीधनङ्गो च E • °वित्तं च] C²K₈₂K₇E; °वित्तिञ्च K₁₀ **86f** आर्जवो ना°] C₉₄C₄₅K₈₂K₁₀K₇; आर्जवञ्च C₀₂, आर्जवेना° E **87ab** आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः] C²K₁₀K₇; omitted in K₈₂^{ac}, आर्जवो न वृथा यज्ञ आर्जवो न वृथा तप K₈₂^{pc}, आर्जवो न वृथा यज्ञश्चार्जवो न वृथा तपः E **87cd** (आर्जवो... वृथाग्नयः)] C²K₈₂K₁₀K₇; omitted in E **88ab** (आर्जव°... तिष्ठति)] C²K₈₂K₁₀K₇; omitted in E **88a** °ग्रामः] C₉₄C₄₅K₇E; °ग्रामात् C₀₂K₁₀, °ग्रामाः K₈₂ **88d** तस्य चरन्ति] C₄₅C₀₂K₈₂K₁₀K₇; तस्य रमन्ति E, त×__न्ति C₉₄ **89a** यमप्रविभागः] C₉₄C₄₅K₁₀K₇; यमविभागः C₀₂, यमप्रविभागः K₈₂, नियमपरिभागः E • द्विजेन्द्र] C²K₈₂K₁₀K₇; नरेन्द्र E **89b** °येत्तं मनुष्यः] corr.; °येत्तन्मनुष्यः C₉₄K₈₂K₁₀K₇E, °येत्तं मनुष्यः C₄₅, °येत्तन्मनुष्यः C₀₂ **89c** दुरित°] C²K₈₂K₁₀K₇; इरित° E • °पहारी] C₉₄C₄₅K₈₂K₁₀K₇E; °पलपहारी C₀₂ • °ज्ञयास्ते] C²K₁₀K₇E; °ज्ञयाते K₈₂ **89d** °वर्ता] conj.; °वृत्ता C²K₁₀K₇, °वृत्ताः K₈₂E **Colophon:** नामाध्यायश्चतुर्थः] C²K₈₂K₁₀K₇; नामश्चतुर्थो ऽध्यायः E

[पञ्चमो ऽध्यायः]

[नियमाः]

विगतराग उवाच ।
 कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्
 अमृतवचनतुल्यं श्रोतुकामो गतो ऽस्मि ।
 प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्
 अपर वदमतज्ज्ञं नास्ति धर्मेषु तृप्तिः ॥५:१॥
 अनर्थयज्ञ उवाच ।
 श्रवणसुखमतो ऽन्यत्कीर्तयिष्ये द्विजेन्द्र
 नियमकलविशेषः पञ्च पञ्च प्रकारः ।
 हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र
 कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥५:२॥
 शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।
 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 ।



Testimonia 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

3 = LinP 1.8.29cd–30ab = VDhU 3.233.202



1 विगतराग उवाच] C₄₅C₀₂K₈₂K₁₀K₇ME; विगतराग उवाच C₉₄ **1a** कथय नि०] C^ΣK₈₂K₁₀K₇M;
 कथयति E • °तत्त्वं] C₉₄C₀₂K₈₂K₁₀K₇ME; तं C₄₅ • साम्प्रतं त्वं विशेषाद्] C₉₄K₈₂K₇E; त्वं
 विशेषात् C₄₅, साम्प्रतं त्वं विशेषात् C₀₂K₁₀, साम्प्रतं त्वं विशेषा M **1b** वचनतुल्यं श्रो०] M; वदनतुल्यं श्रो०
 C₉₄C₀₂K₈₂K₁₀K₇E, वदनतुल्यां श्रो० C₄₅, वदनतुल्यं श्रो० तुल्यं स्रो० K^{ac}₈₂ • °कामो] C^ΣK₈₂K₁₀K₇;
 °कामा ME **1c** °दहन०] C^ΣK₈₂K₁₀K₇M; °वदन० E • °दग्धं] C^ΣK₈₂K₁₀K₇E; °दग्ध M •
 °निषिक्तम्] C₉₄C₀₂K₈₂K₁₀K₇E; °विमुक्तम् C₄₅, °निषिक्तः M **1d** अपर०] C^ΣK₁₀K₇M^{pc}E;
 अर० M^{ac}, अपरं K₈₂ (unmetr.) • °वद म०] C₉₄C₄₅C₀₂K₈₂K₁₀K₇M; °वद० C^{ac}₉₄, °वदन०
 E • मतज्ज्ञं नास्ति] conj.; मतज्ञा नास्ति C₉₄C₄₅K₈₂K₇M, मतज्ञान्नास्ति C₀₂, मे! ×××× K₁₀,
 मतज्ज्ञान्नास्ति E • धर्मेषु तृप्तिः] C^ΣK₈₂K₁₀K₇E; मे धर्मतृप्तिः M **2** अनर्थ०] C^ΣK₈₂K₁₀K₇E; अर्थ०
 M **2a** °सुख०] C^ΣK₈₂K₁₀K₇ME; °मुख० K^{ac}₈₂ • °मतो ऽन्यत्] C^ΣK₈₂K₇; °मतो ऽन्य K₁₀, °मतो
 न्यः M, °मतो ऽन्यत् E • कीर्त०] C^ΣK₇ME; कीर्ति० K₈₂K₁₀ **2b** °विशेषः] C₀₂K₈₂K₁₀K₇ME;
 विशेषं C₉₄, °विशेष C₄₅ • प्रकारः] C^ΣK₈₂K₁₀ME; प्रकारः K₇ **2d** °विनाशं] C₉₄C₄₅K₈₂K₁₀K₇M;
 °विनाश० C₀₂E **3a** इज्या] C₉₄C₄₅K₈₂K₇E; इज्या C₀₂K₁₀M • दानं] C^ΣK₈₂K₇ME; दान०
 K₁₀ **3c** °पवास०] C^ΣK₈₂K₁₀K₇E; °प्रवाष० M **4a** °निर्देशं] C^ΣK₇ME; °नियमं K₈₂, °ईशं
 K₁₀ **4c** शरीर०] C^ΣK₈₂K₇ME; शरीर० K₁₀ • °शौचमाहारो] C₄₅C₀₂K₈₂K₁₀K₇E; °शौच×हारो
 C₉₄, °सोतमाहार M **4d** मात्रा भावश्च] C₄₅C₀₂K₈₂K₇ME; मात्रा भाव च C₉₄, सात्राभा/वश्च K₁₀
5a ताडयेन्न] C^ΣK₈₂K₁₀E; ताडये न K₇M • बन्धेत] C^ΣK₈₂K₁₀K₇E; बन्धेन M

परस्त्रीपरद्रव्येषु शौचं कायिकमुच्यते ॥५:५॥
 श्रोत्रशौचं द्विजश्रेष्ठ गुदोपस्थमुखादयः ।
 मुखस्याचमनं शौचमाहारवचनेषु च ॥५:६॥
 मूत्रविष्टासमुत्सर्गे देवताराधनेषु च ।
 मृत्तोयैस्तु गुदोपस्थं शौचयीत विचक्षणः ॥५:७॥
 एकोपस्थं 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 शृणुष्ववहितो भव ।
 भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।
 वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥५:१०॥
 स्निग्धस्वादुरसैः षड्भिराहारषड्सैर्बुधः ।
 धातुवैषम्यनाशो ऽस्ति न च रोगाः सुदारुणाः ॥५:११॥
 अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।

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 । अर्थं सव्यञ्जनान्नस्य तृतीयमुदकस्य च । वायोः
 संचरणार्थं तु चतुर्थमवशेषयेत् ॥; cf. AṣṭāṅgHṛ 8.46cd-47ab: अन्नेन कुक्षेर्द्वाविंशौ पानेनैकं प्रपूरयेत् ॥ आश्रयं
 पवनादीनां चतुर्थमवशेषयेत् ॥; cf. SannyāsUp 59: आहारस्य च भागौ द्वौ तृतीयमुदकस्य च । वायोः संचरणार्थाय
 चतुर्थमवशेषयेत् ॥



5c °द्रव्येषु] C²K₈₂K₁₀K₇E; °द्रवेषु M 5d शौचं] C²K₈₂K₁₀ME; शौच K₇ • कायिकमुच्यते]
 C²K₈₂K₁₀ME; कायिकमुच्यते K₇ 6a श्रोत्रं] M; श्रोत° C²K₈₂K₁₀K₇E 6b गुदोपस्थं]
 C²K₈₂K₁₀M; गुदोपस्थं K₇, गुदापस्थं E 6c मुखस्या°] C₉₄C₀₂K₈₂K₁₀K₇ME; मुखस्था° C₄₅
 6cd शौचमा°] C₉₄C₀₂K₈₂K₇E; शौचमा° C₄₅K₁₀, शौच आ° M 6d °वचनेषु] C²K₈₂K₁₀K₇E;
 °वचनेषु M 7a °विष्टा°] C²K₈₂K₇E; °विष्ट° K₁₀M 7c मृत्तोयैस्तु] C₀₂K₈₂K₁₀E; °मृत्तोयैस्तु C₄₅M, मृत्तोयैस्तु K₇ • °पस्थं] C₉₄C₄₅K₈₂K₁₀K₇; °पस्थ C₀₂E, °पस्थ M 7d शौचयीत]
 C²K₈₂K₁₀K₇E; शौचये च M 8a °पस्थे] C₉₄C₄₅K₈₂K₇E; °पस्थ° C₀₂K₁₀M • गुदे] C₉₄C₄₅K₈₂K₇E;
 गुदो C₀₂K₁₀, गुद M 8b तथैकत्र] C₉₄C₀₂K₈₂K₁₀K₇; तथैकात्र C₄₅, तथैकत्रे M, तथैकश्च E •
 दश] C₉₄C₄₅K₈₂K₁₀K₇ME; दश: C₀₂ 8c उभयोः] C²K₈₂K₁₀K₇E; उभय M • दातव्या]
 C₉₄C₄₅K₈₂K₁₀K₇; दातव्यो C₀₂E, दातव्य M 8d मृदः] C²K₇E; मृतः K₈₂M, मृदा K₁₀ • शुद्धिं
 समीहता] C₉₄C₄₅K₈₂; शुद्धिसमीहया C₀₂, शुद्धि समीहता K₁₀, शुद्धिः समीहता K₇, शुद्धि समीहता M,
 शुद्धिं समाहिता E 9a एतच्छौचं] C₉₄C₄₅K₈₂K₇M; चेतच्छौच C₀₂E, एत×× K₁₀ 9b °गुणं]
 C₉₄C₄₅K₈₂K₁₀K₇ME; °गुण C₀₂ 9c वानप्रस्थस्य] C²K₈₂K₁₀K₇E; वानप्रस्थे तु M • त्रि°]
 C₉₄C₄₅K₈₂K₁₀K₇ME; द्वि° C₀₂ 10a °शौचं] C²K₈₂K₁₀K₇E; °शौच M 10b शृणुष्ववहितो]
 C₄₅C₀₂K₈₂K₇ME; शृणुष्ववहिता×× C₉₄, शृणुष्ववहितो K₁₀ 10d °कं जलं] C²K₈₂K₁₀K₇E; °कोदकं
 M • पिबेत्] C₉₄C₀₂K₈₂K₁₀K₇ME; पिबे C₄₅ 10e °चारदानार्थं] C²K₈₂K₁₀K₇; °चरदानार्थं M,
 °चारणार्थाय E 11a °स्वादुरसैः] C²K₈₂K₇; °स्वा×रसैः K₁₀, °स्वादुरसं M, °स्वादुरसैः E 11b °हारषड्सैर्बु°]
 C₄₅E; °हारसद्रवेषु° C₉₄K₈₂K₇, °हारसद्रवेषु° C₀₂, °हारषड्सैर्बु° K₁₀, °हारे सद्रवेषु° M 11c °वैषम्यनाशो
 ऽस्ति] C₉₄C₀₂K₈₂K₁₀K₇; °दैर्षम्यनाशास्ति C₄₅, °वैषम्य नस्यास्ति M, °वैषम्य नश्यन्ति E 11d रोगाः]
 C²K₈₂K₁₀K₇E; रोग M • सुदारुणाः] C²K₈₂K₁₀K₇; स्वदारुणाः M, सुदारुणाः E 12a अभक्ष्यं]
 C²K₈₂K₇; ××× K₁₀, अभक्ष्य ME • च न भक्षेत] C²K₈₂K₁₀K₇E; न च भक्षेत M 12b न च]
 C²K₈₂K₁₀M; न च K₇E

अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥५:१२॥
 लशुनं च पलाण्डुं च गृज्जनं कवकानि च ।
 गौरं च सूकरं मांसं वर्जयेच्च विधानतः ॥५:१३॥
 छत्राकं विड्वराहं च गोमांसं च न भक्षयेत् ।
 चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥५:१४॥
 हंससारसचक्राहकुक्कुटान्शुकश्येनकान् ।
 काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥५:१५॥
 अमेध्यांश्चापवित्रांश्च सर्वानिव 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॥



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

13ab ≈ Manu 5.5ab: लशुनं गृज्जनं चैव पलाण्डुं कवकानि च **14ab** cf. Manu 5.19ab: छत्राकं विड्वराहं च लशुनं ग्रामकुक्कुटम् **19ab** ≈ Manu 5.106: सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् । यो ऽर्थे शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः ॥



12c गम्येत] $C^{\Sigma}K_{82}K_{10}K_7E$; गम्येत: M **12d** अवाच्यं] $C_{94}C_{45}K_{82}K_{10}K_7ME$; अवाचं C_{02}
13a पलाण्डुं] E; पलाण्डुं $C^{\Sigma}K_{10}K_7M$, पलाण्डुं K_{82} **13b** कवकानि] $C^{\Sigma}K_{82}K_{10}K_7M$; च कवकानि E
13c गौरं च] em.; गोरस्व $C_{94}K_{10}$, गोरश्च $C_{45}C_{02}K_{82}K_7M$, गौरश्च E • मांसं] $C^{\Sigma}K_{82}K_{10}K_7$; मांस: M, मांसं E **13d** विधानतः] $C^{\Sigma}K_{82}K_{10}K_7E$; विधानत् M **14a** छत्राकं] $K_{82}C_{94}C_{45}K_{10}K_7ME$;
 छत्राक C_{02} • विड्वं] $C^{\Sigma}K_{10}ME$; विड्वं $K_{82}K_7$ **14b** गोमांसं] $K_{82}C_{94}C_{45}C_{02}K_{10}K_7ME$;
 गोमाञ् C_{45} **14c** चटकं] $C_{94}C_{45}K_{82}K_7ME$; चटकाम् $C_{02}K_{10}$ **14d** पादांश्च] $C^{\Sigma}K_{82}K_{10}K_7E$;
 जालपादञ्च M **15a** चक्राहं] $C^{\Sigma}K_{82}K_{10}K_7E$; चक्राह्णं M **15b** कुक्कुटान्शुं] $C^{\Sigma}K_7E$;
 कुक्कुटा शुं K_{82} , कुक्कुटां शुं K_{10} , कुक्कुटा शुं M • श्येनकान्] $C_{94}C_{02}K_7E$; शोनकान् C_{45} ,
 श्येनका K_{82} , श्येनकां K_{10} , श्येनकम् M **15c** काकोलूकं बलाकं च] $C_{45}K_7$; काकोलूकस्व $\times \times \times$ C_{94} ,
 काकोलूकबलाकं च $C_{02}K_{82}ME$, काकोलूकं बलाकं च K_{10} **15d** मत्स्यादींश्चापि वर्जयेत्] $C^{\Sigma}K_{82}K_{10}K_7E$;
 मत्स्यादीनि च वर्जये M **16a** अमेध्यांश्चापवित्रांश्च] $C^{\Sigma}K_{82}K_7$; अमेध्यांश्चापवित्रांश्च K_{10} , अमेध्यांश्च
 पवित्राश्च M, अमेध्यांश्चापवित्रांश्च E **16b** सर्वानिव विवर्जयेत्] $C^{\Sigma}K_{82}K_{10}K_7E$; सर्वान्येतानि वर्जयेत् M
17c विशेषेण] $C^{\Sigma}K_{82}K_{10}K_7E$; विशेषेण M **17e** जिज्ञासितो] $C^{\Sigma}K_{82}K_{10}M$; जिज्ञासनो K_7 , जिज्ञासतो
 E **17f** क्षिप्तः] $C_{94}C_{02}K_{82}K_7E$; क्षिप्य C_{45} , क्षिप्त $K_{10}M$ • कथितो] $C^{\Sigma}K_{82}K_{10}K_7M$;
 कथितं E **18a** वादी] $C^{\Sigma}K_{82}K_{10}K_7E$; वादि M • रतः शुचिर्] $C_{94}C_{45}E$; रतः शुचि $C_{02}K_7$, रत
 शुचि M, रतः शुचिन् $K_{82}K_{10}$ **18c** अहिंसकः] $C_{94}C_{02}K_{82}K_{10}K_7E$; अहिंसक $C_{45}M$ • शुचिर्दान्तो]
 $C_{94}C_{45}K_{82}K_{10}$; शुचि दान्तो $C_{02}K_7M$, शुचिर्दान्तो E **18d** भूतं] $C^{\Sigma}K_{82}K_{10}K_7E$; भूतं M •
 शुचिः] $C^{\Sigma}K_{82}K_{10}K_7E$; शुचि M **19b** शौचं परं स्मृतम्] $C_{94}K_{82}K_{10}K_7$; शौचं परं स्मृतम् $C_{45}C_{02}$,
 शौचं परं स्मृतः M, शौचयनं 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** शुचिः शुचिः] $C^{\Sigma}K_{82}K_7$;
 शुचि शुचिः K_{10} , शुचि शुचि M, शुचिः शुचि E **19e** वाङ्मनसां शौचं] $C^{\Sigma}K_{82}K_{10}K_7E$; वाङ्मनसा शुद्धि
 M **19f** शुचिः] $C_{94}C_{45}K_{82}K_{10}K_7E$; शुचि $C_{02}M$ • वस्तुषु] $C^{\Sigma}K_{82}K_{10}E$; वस्तुषु K_7 , वस्तुषु M

शौचाशौचविधिज्ञ मानव यदि कालक्षये निश्चयः
 सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृताः ।
 प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितम्
 जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥५:२०॥

॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥

20b ≈ 4.67b above (emended): लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृताः



□□□□K₁₀K₇E; यदि: M • कालक्षये निश्चयः] K^{ac}₈₂K₇; कालक्षयैर्निश्चयः C₉₄C₄₅K^{pc}₈₂, कालक्षयेन्निश्चयः
 C₀₂K₁₀, कालक्षयानिश्चयः M, कालक्षयेतिश्च यः E 20b कीर्तिर्यशो] C₄₅K₈₂K₁₀K₇E; कीर्तिर्यशो
 C₉₄C₀₂(unmetr.), कीर्तिर्यशो M • °लङ्कृताः] em.; °लङ्कृतः C₉₄C₀₂K₈₂K₁₀K₇E, °लङ्कृतः
 C₄₅, °लङ्कृतम् M 20c सद्धर्म] C²₈₂K₁₀K₇E; य धर्म M • °एरितम्] C²₈₂K₁₀K₇M;
 °ओदितः E 20d परत्रमीहित] C²₈₂K₁₀K₇; परत्रमीहित M, पवित्रमीहित E • °गति] em.;
 °गतिः C²₈₂K₁₀K₇ME • निःसंशयम्] C₉₄K₁₀K₇; निःसंशयः C₄₅C₀₂K₈₂ME Colophon:
 °विधिर्नामा] C₉₄; °विधिनामा C₄₅C₀₂K₈₂K₇M, °विधिर्नामा K₁₀, °विधिर्नाम E • °ध्ययः पञ्चमः]
 C²₈₂K₁₀K₇; °ध्यायः पञ्चमः श्लोक २५ M, पञ्चमो ऽध्यायः E

[षष्ठो ऽध्यायः]

[नियमेष्विज्या (२)]

अथ पञ्चविधामिज्यां प्रवक्ष्यामि द्विजोत्तम ।
धर्ममोक्षप्रसिद्धयर्थं शृणुष्वान्वितो द्विज ॥६:१॥
अर्थयज्ञः क्रियायज्ञो जपयज्ञस्तथैव च ।
ज्ञानं ध्यानं च पञ्चैतत्प्रवक्ष्यामि पृथक्पृथक् ॥६:२॥

[अर्थयज्ञः]

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

[क्रियायज्ञः]

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

[जपयज्ञः]

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

[ज्ञानयज्ञः]

इदं कर्म अकर्मदमूहापोहविशारदः ।
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 ।



Testimonia 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; C² = C₉₄ + C₄₅ + C₀₂



1a °मिज्यां] C₄₅; °मीज्यां C₉₄C₀₂K₈₂K₁₀K₇E **1b** °त्तम] C²K₈₂E; °त्तम: K₁₀K₇ **1c** °मोक्षप्रसिद्धयर्थं] C²K₇; °मोक्षप्रसिद्धयर्थं K₈₂K₁₀, °मोक्षप्रसिद्धयर्थं E **1d** द्विज] C²K₈₂K₁₀K₇; भव E **2a** अर्थयज्ञः] C₉₄C₀₂K₈₂; अनर्थयज्ञः C₄₅, अर्थयज्ञ K₁₀K₇, अर्थयज्ञ° E **2c** ज्ञानं] C₉₄C₄₅K₈₂K₁₀E; ज्ञान C₀₂K₇ **3b** अग्नि°] C₄₅C₀₂K₈₂K₇E; अग्नि° C₉₄, ×× K₁₀ • °क्रिया] C₉₄K₈₂K₁₀K₇E; °क्रिया: C₄₅C₀₂ **3c** पार्वणी] C₉₄C₀₂K₈₂K₇E; पार्वणी C₄₅, पार्वणी K₁₀ **3d** °यज्ञः] C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂, ×× K₁₀ **4b** °यतनेषु] C₄₅C₀₂E; °यतनेषु C₉₄K₈₂K₇, °यत×× K₁₀ **4c** °हस्त°] C²K₈₂K₇; ×× K₁₀, °हस्तै: E **5a** °यज्ञं ततो] C₉₄K₈₂K₁₀K₇E; °यज्ञं तपो C₄₅ °यज्ञस्ततो C₀₂ **5c** वेदा°] C²K₈₂K₇E; अदा° K₁₀ **5e** °पुराणं च] C²K₈₂K₁₀K₇; °पुराणश्च E **5f** °यज्ञः] C₉₄C₄₅K₈₂K₁₀K₇E; °यज्ञ C₀₂ **6a** कर्म] C²K₈₂K₁₀K₇; क्रमम् E **6c** °चक्षुः] C₉₄C₄₅K₈₂K₁₀K₇E; °चक्षु C₀₂ **6d** °यज्ञः] C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂, °यज्ञस K₁₀ **7a** °यज्ञं] C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂K₁₀ **7c** ध्यानं] C²K₁₀E; ध्यान K₈₂K₇ **7e** सोमो] C₉₄C₀₂K₈₂K₇; सोमा° C₄₅K₁₀E **7f** सूक्ष्मं तत्त्वं च पञ्चमम्] C₄₅; सूक्ष्मं तत्त्वं पञ्चमम् C₉₄, सूक्ष्मतत्त्वं च पञ्चमः C₀₂K₈₂K₁₀, सूक्ष्मं तत्त्वञ्च पञ्चमः K₇, सूक्ष्मां तत्त्वञ्च पञ्चमम् E

तस्य मध्ये शशिं ध्यायेत्तत्त्वं पुरुष उच्यते ॥६:८॥
 चन्द्रमण्डलमध्ये तु ज्वालामग्निं विचिन्तयेत् ।
 प्रभुतत्त्वः स विज्ञेयो जन्ममृत्युविनाशनः ॥६:९॥
 अग्निमण्डलमध्ये तु ध्यायेत्स्फटिक निर्मलम् ।
 विद्यातत्त्वः स विज्ञेयः कारणमजमव्ययम् ॥६:१०॥
 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 ।
 विष्णुलोकमिती याति कल्पकोट्ययुतं सुखी ॥६:१४॥
 प्रभुतत्त्वं तृतीयं तु ध्यायमानो मरिष्यति ।
 शिवलोके वसेन्नित्यं कल्पकोट्ययुतं शतम् ॥६:१५॥
 विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।
 अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥६:१६॥
 पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।
 न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥६:१७॥
 पञ्चध्यानाभियुक्तो भवति च न पुनर्जन्मसंस्कारबन्धः

11cd DharmP 4.14ab: अकीर्तितमनौपम्यं पञ्चमं शिवमण्डलम्



8c शशिं] C⁵K₈₂E; शशि K₁₀, शशिन् K₇ 8cd ध्यायेत्त°] C₉₄C₄₅K₈₂K₁₀K₇E; ध्याये त° C₀₂
 9b ज्वालामग्निं] C⁵K₈₂K₁₀E; ज्वालामग्नि K₇ 9c °तत्त्वः] C⁵K₇; °तत्त्व K₈₂; °तत्त्व K₁₀E 9d °नाशनः]
 C₉₄C₄₅K₈₂K₁₀K₇; °नाशनम् C₀₂E 10b ध्यायेत्स्फटिक] C^{pc}C₄₅K₈₂K₁₀K₇; ध्यायेत्स्फटि C^{ac}₉₄,
 ध्याये स्फटिक C₀₂E • °मलम्] C⁵K₁₀E; °मलः K₈₂, °मलः K₇ 10c तत्त्वः स] C₄₅K₈₂K₁₀K₇;
 तत्त्वन् C₉₄, तत्त्व स C₀₂, तत्त्व स E 10d °जमव्ययम्] C₉₄C₄₅K₈₂K₁₀K₇E; °मव्ययं C₀₂
 11ab ध्यायेत्त°] C₉₄C₄₅K₈₂K₁₀K₇E; ध्याये त° C₀₂ 11e °यज्ञस्य] C₉₄C₄₅K₈₂K₁₀K₇; °यज्ञञ्च
 C₀₂E 11f समासतः] C⁵K₈₂K₁₀K₇; सनातनः E 12a तु] conj.; त्रि° C⁵K₈₂K₁₀K₇, हि
 E 12c लोकाः] C₉₄K₈₂K₇; लोका C₄₅C₀₂K₁₀E • प्रपद्यन्ते] C₄₅C₀₂K₈₂K₁₀K₇E; प्र××× C₉₄
 12d °धन] C₉₄C₀₂K₈₂K₁₀E; °धनः C₄₅K₇ 13ab प्रथमं तत्त्व°] C⁵K₈₂K₁₀K₇; omitted in
 K^{ac}₈₂; प्रथमं तत्त्वं E • प्रकृतिचिन्तया] C⁵K₈₂K₁₀K₇; च कृतिचिन्तय E 13d सुखी] C⁵K₈₂K₁₀K₇;
 सुखम् E 14c याति] C⁵K₈₂K₁₀K₇; यान्ति E 15a °तत्त्वं] C₉₄C₄₅K₈₂K₁₀K₇E; °तत्त्व C₀₂ •
 तृतीयं] C⁵K₈₂K₁₀K₇; तृतीयस् E 15b ध्यायमानो मरिष्यति] C₄₅C₀₂K₈₂K₁₀K₇; ध्याय×××रिष्यति
 C₉₄, ध्यायमानो मरिष्यति E 15c शिवलोके] C₉₄C₀₂K₈₂K₁₀K₇; शिवलोक C₄₅, रुद्रलोके E •
 वसेन्नि°] C₉₄C₄₅K₈₂K₁₀K₇E; वसे नि° C₀₂ 15d °युतं] C⁵K₈₂K₇E; °युत K₁₀ 16a °तत्त्वामृतं]
 C₉₄C₄₅K₈₂K₁₀K₇; °तत्त्वमृतन् C₀₂, °तत्त्वामृतं E 16c अक्षयं] C⁵K₈₂K₁₀K₇; अक्षय° E 18a °युक्तो]
 C₄₅C₀₂K₈₂K₁₀K₇; °यु× C₉₄ (top of akṣaras lost), °युक्तौ E • च] C₉₄C₀₂K₈₂K₁₀K₇; omit-
 ted in C₄₅E • पुनर्जन्म°] C₄₅K₈₂K₁₀K₇E; पुनर्जन्म° C₉₄ (top of akṣaras lost), पुनर्जन्म° C₀₂

जिज्ञास्यन्तां द्विजेन्द्र भवदहनकरः प्रार्थनाकल्पवृक्षः ।
जन्मेनैकेन मुक्तिर्भवति किमु न वा मानवाः साधयन्तु
प्रत्यक्षान्मानुमानं सकलमलहरं स्वात्मसंवेदनीयम् ॥६:१८॥

[नियमेषु तपः (३)]

मानसं तप आदौ तु द्वितीयं वाचिकं तपः ।
कायिकं च तृतीयं तु मनोवाक्कर्म तत्परम् ।
कायिकं वाचिकं चैव तपो मिश्रक पञ्चमम् ॥६:१९॥
मनःसौम्यं प्रसादश्च आत्मनिग्रहमेव च ।
मौनं भावविशुद्धिश्च पञ्चैतत्तप मानसम् ॥६:२०॥
अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥६:२१॥
आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।
शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥६:२२॥
इष्टं कल्याणभावं च धन्यं पथ्यं हितं वदेत् ।
मनोमिश्रक पञ्चैतत्तप उक्तं महर्षिभिः ॥६:२३॥
स्वस्तिमङ्गलमाशीर्भरतिथिगुरुपूजनम् ।
कायमिश्रक पञ्चैतत्तप उक्तं महात्मभिः ॥६:२४॥
मण्डूकयोगी हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।
अभ्रावकाशे वर्षासु तपः साधनमुच्यते ॥६:२५॥

21cd ≈ MBh 6.39.15cd: स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते 23c MBh 5.145.6: मया नागपुरं
गत्वा सभायां धृतराष्ट्रजः । तथ्यं पथ्यं हितं चोक्तो न च गृह्णाति दुर्मतिः ॥ 25ab See MBh and Lalitavistara
passages in Umā Playful article (p.627): मण्डूकयोगी हेमन्ते ग्रीष्मपञ्चा तपास् भवेत् ... also Umā
6.26ab: मण्डूकयोगो हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।



18b जिज्ञास्यन्तां] C₉₄K₁₀K₇E; जिज्ञास्यतां C₄₅K₈₂ (unmetr.), जिज्ञास्यन्ता C₀₂ 18c जन्मेनैकेन]
C₄₅K₁₀K₇E; जन्मेनैकेन C₉₄C₀₂K₈₂ (unmetr.) • मुक्तिर्भ०] C₉₄C₄₅K₈₂K₁₀K₇E; मुक्ति भ०
C₀₂ • न वा] C^ΣK₁₀K₇E; भवा K₈₂ • मानवाः] C₉₄K₈₂K₁₀K₇; मानमानवाः C₄₅, मानवा C₀₂, मानव
E 18d प्रत्यक्षां] C^ΣK₁₀K₇E; प्रत्यक्ष० K₈₂ • वेदनीयम्] C₄₅K₈₂K₁₀; वेदनीयः C₉₄C₀₂K₇,
वेदनीय E 19a तप] C^ΣK₈₂K₁₀K₇; तपम् E 19c कायिकं च तृतीयं तु] C^ΣK₈₂K₇E;
मानसं तप आदौ तु K₁₀ (eyeskip) 19d मनोवाक्कर्म] C₉₄K₇E; मनोक्कर्म C₄₅, मनोवाक्कर्म C₀₂,
मनोवाक्काय० K₈₂K₁₀ • परम्] C₀₂; परः C₉₄C₄₅K₈₂K₁₀K₇E 19c कायिकं] C^ΣK₁₀K₇E;
कायिक K₈₂ 20a सौम्यं] K₇; सौम्य० C₉₄C₄₅K₈₂K₁₀E, सौम्य(य)० C₀₂ (top of akṣaras lost)
• प्रसादश्च] C₉₄C₀₂K₈₂K₇; प्रसादं च C₄₅E, प्रदानश्च K₁₀ 20c मौनं] C^ΣK₈₂K₁₀K₇; मौन× E
• शुद्धिश्च] C₉₄C₄₅K₈₂K₁₀K₇; शुद्धिं च C₀₂E 20d पञ्चैतत्] C₉₄K₁₀K₇; पञ्चैते C₄₅K₈₂,
पञ्चैतत् C₀₂, पञ्चैतन् E 21c अभ्यसनं चैव] C₄₅C₀₂K₈₂K₇E; अभ्यसन×× C₉₄, अभ्यस(न)ं चैव K₁₀
22a आर्जवं च अहिंसा च] C^ΣK₈₂K₁₀K₇; आर्जवत्वमहिंसाश्च E 22b चर्यं] C₉₄C₄₅K₈₂K₁₀K₇; चर्यं
C₀₂E 22c शौचं] C^ΣK₈₂K₁₀K₇; शौच E 23a इष्टं] C₉₄C₄₅K₈₂K₇E; इष्ट C₀₂K₁₀ • भावं]
C^ΣK₈₂K₁₀K₇; भावश्च E 23b पथ्यं] C^ΣK₈₂K₁₀K₇; सत्यं E 23c मनो] C^ΣK₈₂K₁₀K₇; मन०
E • पञ्चैतत्] C^ΣK₈₂K₁₀; पञ्चैतत् K₇, पञ्चैतान् E 23d तप उक्तं महर्षिभिः] C^ΣK₈₂K₁₀K₇; तपमुक्तं
महर्षिभिः E 24a शीर्षि०] C₉₄E; शीर्षि० C₄₅C₀₂K₈₂K₁₀K₇ 24b तिथि०] C^ΣK₈₂K₁₀K₇;
तिथि E 24c मिश्रक] C₀₂K₈₂K₁₀K₇E; ××क C₉₄, मित्यश्रक C₄₅ • पञ्चैतत्] C^ΣK₈₂K₁₀K₇;
पञ्चैतन् E 24d तप उक्तं] C^ΣK₈₂K₁₀K₇; तपमुक्तं E 25b ग्रीष्मे] C^ΣK₈₂K₁₀K₇; गृष्मे E
25d तपः] C₉₄C₄₅K₈₂K₁₀K₇E; तप C₀₂ • साधनमु०] C₉₄K₈₂K₇E; साधन उ० C₄₅C₀₂K₁₀

स्वमांसोद्धृत्य दानं च हस्तपादशिरस्तथा ।
 पुष्पमुत्पाद्य दानं च सर्वे ते तप साधनाः ॥६:२६॥
 कृच्छ्रातिकृच्छ्रं नक्तं च तप्तकृच्छ्रमयाचितम् ।
 चान्द्रायणं पराकं च तपः सांतपनादयः ॥६:२७॥
 येनेदं तप तप्यते सुमनसा संसारदुःखच्छिदम्
 आशापाश विमुच्य निर्मलमतिस्त्यक्त्वा जघन्यं फलम् ।
 स्वर्गाकाङ्क्षयनृपत्वभोगविषयं सर्वान्तिकं तत्फलम्
 जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥६:२८॥

॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥

26ab Cf. 2.38 and 17.xx ff.



26a दानं] C²K₈₂K₇; दानं K₁₀ (top of akṣaras lost), दानश् E 26c दानं] C²K₈₂K₁₀K₇; दानश् E
 26d तप] E; तपः C²K₈₂K₁₀K₇ (unmetr.) 27a कृच्छ्रातिकृच्छ्रं] C₉₄C₄₅K₈₂E; कृच्छ्रातिकृच्छ्रं
 C₀₂, कृच्छ्रातिकृच्छ्रं K₁₀, कृच्छ्रातिकृच्छ्रं K₇ 27b °याचितम्] C²K₈₂K₁₀K₇; °याचितः E 27c चान्द्रायणं
 पराकं] C₉₄C₀₂K₁₀K₇; चान्द्रायणं पराकं C₄₅, चान्द्रायणं पराकं K₈₂, चान्द्रायणवराकश् E 27d तपः
 सांतपनादयः] C₉₄C₄₅K₈₂K₁₀K₇; तपसान्तपनादयः C₀₂E 28a तप त°] E; तपस्त° C²K₈₂K₁₀K₇
 (unmetr.) • °मनसा] em.; °मनसः C²K₈₂K₁₀K₇E 28b निर्मलमति°] C₉₄C₀₂K₈₂K₁₀K₇E;
 निर्मलमति° C₄₅ • जघन्यं] C²K₈₂K₁₀K₇; जगत्यं E 28c °काङ्क्ष°] C²K₈₂K₁₀K₇; °काक्ष° E •
 सर्वान्तिकं] C₉₄C₀₂K₈₂K₁₀K₇E; सर्वान्तिकं C₄₅ 28d °भवने] C²K₈₂K₁₀E; °भवने K₇ • °साध्यं
 वहेत्] C₀₂K₈₂K₁₀K₇; °साध्यम। × × C₉₄, °साध्य वहेत् C₄₅, °साध्यं वदेत् E

An Annotated Translation

[prathamo 'dhyāyaḥ]

[Chapter One]

[stutiḥ —

Invocation]

anādimadhyāntam anantapāraṃ

susūkṣmam avyakta jagatsusāraṃ |

harīndrabrahmādibhir āsamagraṃ

praṇamya vaksye vṛṣasārasaṃgrahaṃ || 1:1 ||

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

1.1 *Pāda* a is reminiscent of, among other famous passages, BhG 11.19: *anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanētram | paśyāmi tvāṃ dīptabūtāśavaktraṃ svatejasā viśvam idaṃ tapantam ||*. See also BhG 10.20cd: *aham ādiś ca madhyaṃ ca bhūtānāṃ 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 tavāśeśakalāvibhīnam agocaraṃ nirmalam ekarūpaṃ | anādimadhyāntam anantam ādyaṃ namāmi satyaṃ tamasah parastāt ||*. To say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi*... ‘*antam*’), but to have no ‘middle part’ (‘*madhya*’) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably a fixed expression usually referring to a deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, it may be Śiva, his name missing in *pāda* c, but the phrasing of the verse is vague enough to keep the question somewhat open: the impersonal Brahman might be another option, even more so if we look at verses 1.9–10, whose topic is *brahmavidyā*.

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

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

The reading *āsamagraṃ* in *pāda* c is suspect, although the initial *ā*- might convey some sort of completeness, meaning ‘all round’ (see e.g. Kale 1992, 226). The fact that we could perceive the ending of *pādas* a and b (*pāraṃ-sāraṃ*), as well as *pādas* c and d, as (in the latter case, oddly) rhyming pairs (*graṃ-grahaṃ*) suggests that accepting the reading *āsamagraṃ* could be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagraṃ*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsamagraṃ*. The most tempting of all the possible options (*arçyam/arbyam/arghyam/īdyaṃ/ādhyam agraṃ, āsamastam*) seemed to be *āptam agraṃ*, meaning ‘appointed/received/respected [by Hari, Indra, Brahmā etc.] as the foremost one’. The fact that the *akṣaras āsam* and *āptam* look similar in most of the scripts used in our manuscripts could support this conjecture. *āptam* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛṣasārasaṃgraha* that was

[*janamejayavaiśampāyanasamvādaḥ* —

The dialogue of Janamejaya and Vaiśampāyana]

śatasāhasrikam grantham sahasrādhyāyam uttamam |

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

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

atrptaḥ puna papraccha vaiśampāyanam eva hi |

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

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

janamejaya uvāca |

bhagavan sarvadharmajña sarvaśāstraviśārada |

asti dharmam param guhyam saṁsārārṇavatāraṇam || 1:4 ||

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

first received by Hari...' etc. Another candidate was *ādhyam agram*: 'Having bowed to [Him] who contains/is rich with Hari, Indra, Brahmā etc.' I have not emended the text because it is difficult to know if there is any need for change and if there is, which reading to chose. There was no consensus when this verse was discussed in our extended Śivadharmā reading group.

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

1.2 The dialogue of Janamejaya and Vaiśampāyana makes up the outermost layer of the VSS (except for the introductory stanzas 1.1–3; see Introduction **CHECK**), mostly containing general *dharmasāstric* material. That the MBh should contain a hundred thousand verses is hinted at e.g. in line 19 of the Khoh Charter 2 of Śarvanātha, year 214 (Siddham IN00088: *uktañ ca mahābhārata śatasāhasryam* (understand °*ryām*) *samhitāyām*...). The hundred *parvans* of the *Mahābhārata* are listed in MBh 1.2.33–70.

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

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

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

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

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

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

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

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

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

[*brahmavidyā* —
 The knowledge of Brahman]

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

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

anarthayajña uvāca |

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 the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, and thus no real options are involved here, becomes clear in 1.6cd. The reading of M in *pāda* b (*dharmavākyaṃ*) is tempting but could be a later correction. In general, M's readings here are unique but probably secondary: *hi me tṛptim* in *pāda* c seems more attractive than M's *prasādena* because it echoes *atṛptaḥ* in 1.3a

1.7 Note the odd syntax here: *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. The agent of the active verb is in the instrumental case (anacoluthic structure). On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept ('nonmaterial sacrifice'), see Kiss 2021 and Introduction **CHECK**.

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

anuccāryam asandigdham avicchinnam anākulam |
nirmalaṃ sarvagaṃ sūkṣmaṃ akṣaraṃ kimu tatparam || 1:10 ||

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

[*kālapāśaḥ* —
 The noose of death and time]

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

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

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

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

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

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

karmabetuḥ śarīrasya utpattir nīdhanam 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

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 1.18–31.

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

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 accordingly. Happiness and suffering, both arising from karma, are to be experienced by the body.

*betunānena viprendra dehaḥ sambhavate nṛṇām |
yam kālapāśam ity ābuh śṛṇu vakṣyāmi suvrata || 1:16 ||*

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

*na tvayā viditam kiñcij jijñāsyasi katham dvija |
kālapāśam ca viprendra sakalam vettum arhasi || 1:17 ||*

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

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

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

*kalādvigunitā kāṣṭhā kāṣṭhā vai triṃśatiḥ kalā |
triṃśatkalā muhūrtaś ca mānuṣena dvijottama || 1:19 ||*

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

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

Thirty sections (*muhūrta*) are known to the wise as night and day [i.e. a full

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

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

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

day]. Thirty days and nights are taught by the wise to be one month.

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

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

ṣaṣṭiṃ caiva sahasrāṇi kālaḥ kaliyugaḥ smṛtaḥ |
dviguṇaḥ kalisaṃkhyāto dvāparo yuga saṃjñitaḥ || 1:22 ||

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

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

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

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

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

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

Brahmā's day (*brahmāhar*) is made up of ten thousand Kalpas. [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 || 1:26 ||

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

parārdhaparakalpāni atītāni dvijottama |
anāgataṃ tathaiivāhur bṛgurādimaharṣayaḥ || 1:27 ||

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

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

1.23 The 'figure' mentioned in this verse is the sum of the duration of the four *yugas*, which makes up one *mahāyuga*: Kaliyuga = 360,000 years, Dvāparayuga = 720,000 years, Tretāyuga = 1,080,000 years, Dvāparayuga = 1,440,000 years; altogether 3,600,000 years. 72 *mahāyugas* make up a *manvantara* (= 259,200,000 years). One *kalpa* is 14 *manvantaras* (= 3,628,800,000 years). Ten thousand *kalpas* are one day of Brahmā, and his night is of the same length, which makes one full day of Brahmā 72,576,000,000,000 years. See next verses.

1.24 See 21.34ff.

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

1.26 The plural form *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 (- - - - -).
- - - - -.

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

yathārkagrahatārendu bhramato drśyate tv iha |
kālacakraṃ bhramatvaiva viśramaṃ na ca vidmahe || 1:28 ||

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

kālaḥ sṛjati bhūtāni kālaḥ saṃharate punaḥ |
kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 1:29 ||

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

caturdaśaparārdhāni devarājā dvijottama |
kālena samatītāni kālo hi duratikramaḥ || 1:30 ||

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

eṣa kālo mahāyogī brahmā viṣṇuḥ paraḥ śivaḥ |
anādinidhano dhātā sa mahātmā namaskuru || 1:31 ||

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

[*parārdhādi* —
The *parārdha* etc.: numbers]

vigatarāga uvāca |
śrutaṃ vai kālacakraṃ tu mukhapadmaviniḥsṛtaṃ |
parārdhaṃ ca paraṃ caiva śrotuṃ vaḥ pratidīpitam || 1:32 ||

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

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

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

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

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

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

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

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

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

sarve daśaguṇā jñeyāḥ parārdhaṃ yāvad eva hi |
parārdhadviguṇenaiva paraṃkhyā vidhīyate || 1:35 ||

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

parāt parataraṃ nāsti iti me nīcitā matiḥ |
purāṇavedapaṭhitā mayākhyātā dvijottama || 1:36 ||

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

[*brahmāṇḍam* —
 Brahmā's Egg]

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

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

anarthayajña uvāca |

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

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

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

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

brahmāṇḍānām prasamkhyātum mayā śakyam katham dvija |
devās te 'pi na jānanti mānuṣāṇām ca kā kathā || 1:38 ||

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

paryāyeṇa tu vakṣyāmi yathāśakyam dvijottama |
brahmaṇā yat purākhyāto mātariśvā yathā tathā || 1:39 ||

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

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

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

[*bhūbhṛtām nāmāni* —

The names of the cosmic rulers]

[*pūrvataḥ* —

East]

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

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

[*āgṇeye* —

South-East]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |
dīptatejāś ca tejāś ca tejā tejavaho daśa |
āgṇeye tv etad ākhyātam yāmye śṛṇu atha bho dvija || 1:42 ||

[1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti,

1.38 One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasamkhyātum*... The structure noun in genitive + verb meaning 'telling' occurs also in 4.69a and **CHECK**.

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

1.40 My conjecture in *pāda* b (*bhūbhṛtām*) is based on the fact that the readings transmitted in the MSS seem unintelligible and, more importantly, that these names are said to belong to *nāyaka*s in the subsequent verses, a possible synonym of *bhūbhṛt* ('a king'), and also that it is a minute intervention. In *pāda* c, understand *diśāṣṭānām* as *diśām aṣṭānām* or *diśaṣṭakānām*, and note that one of the hallmarks of the language of the VSS is the use of the singular in the proximity of numbers, where a plural would be expected (*daśa nāma*).

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

[7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaho: [these are] the ten [rulers] in the direction of Agni [SE]. Now listen to [the names for] the Yama's region, O twice-born.

[*yāmye* —
South]

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

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

[*nairrte* —
South-West]

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

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

[*vāruṇe* —
West]

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

I shall teach you the [names] in Varuṇa's region [in the west]. Listen, O Brahmin, learn from me. [1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] 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 || 1:46 ||

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

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

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

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

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

[6] Vṛṣagarbha, [7] Vṛṣāṅka, [8] Vṛṣabhadhvaja,
jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanaḥ |
nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:47 ||
 and [9] Vṛṣaja and [10] Vṛṣanandana: these are to be known properly as the ten
 leaders in Vāyu's region [in the north-west], as I taught them, O twice-born.

[*uttare* —
 North]

sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |
sataḥ satya layaḥ śambhur daśa nāyakam uttare || 1:48 ||
 [1] Sulabha, [2] Sumana, [3] Saumya, [4] Supraja, [5] Sutanu, [6] Śiva, [7] Sata,
 [8] Satya, [9] Laya, [10] Śambhu: [these are] the ten leaders in the north.

[*īśāne* —
 North-East]

indu bindu bhuvo vajra varado vara varṣaṇaḥ |
ilano valino brahmā daśeśāneṣu nāyakāḥ || 1:49 ||
 [1] Indu, [2] Bindu, [3] Bhuva, [4] Vajra, [5] Varada, [6] Vara, [7] Varṣaṇa, [8]
 Ilana, [9] Valina, [10] Brahmā: [these are] the ten rulers in the Īśāna direction
 [i.e. in the north-east].

[*madhyame* —
 Center]

aparo vimalo moho nirmalo mana mohanaḥ |
akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 1:50 ||
 [1] Aparā, [2] Vimala, [3] Moha, [4] Nirmala, [5] Mana, [6] Mohana, [7] Akṣaya,
 [8] Avyaya, [9] Viṣṇu, [10] Varada: [these are] the ten [leaders] in the centre.

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

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

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

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

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

[*parivārāḥ* —
Subordinates]

sarveṣāṃ daśa-m-īśānāṃ parivāraśataṃ śataṃ |
śatānāṃ prthag ekaikaṃ sahasraiḥ parivāritam || 1:51 ||

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

sahasreṣu ca ekaikaṃ ayutaiḥ parivāritam |
ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtam || 1:52 ||

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

ekaikasya parivāro niyutaḥ prthag eva ca |
koṭibhir daśakoṭiyena ekaikaḥ parivāritam || 1:53 ||

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

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

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 || 1:55 ||

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

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

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

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

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

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

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

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

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

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

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

[*pramāṇam* —
Measurements]

pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |
candrodaye pūrṇamāsyāṃ vapur aṇḍasya tādrśam || 1:59 ||

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

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

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

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

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

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

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

[*vyāsāḥ* —

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

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

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

The redactors (of the Purāṇas)]

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

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

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

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

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

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

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

Another relevant passage is *Brahmaṇḍapurāṇa* 3.4.58cd–67 (≈ *Vāyupurāṇa* 2.41.58–67). Note how Tṛṇabindu is, perhaps by mistake, different from Somaśuśma/Suśmāyāṇa here, but, more importantly, note Amitabuddhi of VSS 1.76 appear at the end of this list: [1] *brahmā dadau śāstram idam purāṇam* [2] *mātariśvane || tasmāc* [3] *cośanasā prāptaṃ tasmāc cāpi* [4] *br̥haspatiḥ | br̥haspatiḥ tu provāca* [5] *savitre tadanantaram || savitā* [6] *mṛtyave prāha mṛtyuḥ* [7] *cendrīya vai punaḥ | indraś cāpi* [8] *vasiṣṭāya so 'pi* [9] *sārasvatāya ca || sārasvatas* [10] *tridhāmne 'tā tridhāmā ca* [11] *śaradvate | śaradvāṃs tu* [12] *trivṛṣāya so* [13] *'ntarikṣāya dattavān ||* [14] *carṣiṇe cāntarikṣo vai so 'pi* [15] *trayyāruṇāya ca | trayyāruṇād* [16] *dbanañjayaḥ sa vai prādāt* [17] *kṛtañjaye || kṛtañjyāt* [18] *tṛṇañjayo* [19] *bharadvājāya so 'py atha* | [20] *gautamāya bharadvājāḥ so 'pi* [21] *niryantare punaḥ || niryantaras tu provāca tathā* [22] *vājaśravāya vai | sa dadau* [23] *somaśuśmāya sa cādāt* [24] *tṛṇabindave || tṛṇabindus tu* [25] *dakṣāya dakṣaḥ provāca* [26] *śaktaye | śakteḥ* [27] *parāśaraś cāpi garbbasthaḥ śrutavān idam || parāśarāj* [28] *jātukarṇyas tasmād* [29] *dvaipāyanaḥ prabhūḥ | dvaipāyanāt punaś cāpi* [30] *mayā prāptaṃ dvījottama || mayā caicit punaḥ proktaṃ* [31] *putrāyāmitabuddhaye | ity eva vākyam brahmādigurunām samudāhṛtam ||*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tṛṇabindu taught it to [24] Vṛkṣa, Vṛkṣa to [25] Śakti [the father of Parāśara]. Śakti taught it to [26] Parāśara, then [Parāśara] to [27] Jatukarṇa.

*dvaipāyanam tu provāca jatukarṇo maharṣiṇam |
romaharṣāya samprāpto dvaipāyanamahāmuniḥ || 1:75 ||*

Jatukarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to [29] Romaharṣa.

*romaharṣeṇa provāca putrāyāmitabuddhaye |
daśa dve ca sahasrāṇi purāṇam samprakāśitam |
mānuṣāṇāṃ hitārthāya kiṃ bhūyaḥ śrotum icchasi || 1:76 ||*

Romaharṣa taught the Purāṇa[s] of 12,000 [verses], now fully revealed, to his son, [30] Amitabuddhi, for the benefit of humankind. What else do you wish to know?

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

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

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

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

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

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

Manuscripts C₀₂ and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchasiṭi ||O||* (C₀₂) and *icchasi iti ||o||* (M). Note also that M gives the number of *ślokas* in this chapter, 77, which is almost exactly the number of verses this critical edition has produced. The scribe of M struggled with eyeskips in this chapter, therefore it seems unlikely that he himself counted the number of verses he had copied and arrived at this very figure. Rather, he copied the number from his exemplar.

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

[dvitīyo 'dhyāyaḥ]
[Chapter Two]

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

Vigatarāga spoke: I have heard the description of the Brahmāṇḍa from [you,]
the best of men, its extent, colour, form and the numbers associated with it, in
a concise manner.

śivāṇḍeti tvayā prokto brahmāṇḍālayakīrtitaḥ |
kīdrśam lakṣaṇam jñeyam pramāṇam tasya vā kati || 2:2 ||

You mentioned a Śivāṇḍa as taught to be the receptacle of the Brahmāṇḍa.
What are its characteristics and how much is its extent?

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

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

[śivāṇḍasamkhyā —
Summary of the Śivāṇḍa]

anarthayajña uvāca |
śivāṇḍalakṣaṇam vipra na tvam praṣṭum ihārhasi |
daivatair api kā śaktir jñātum draṣṭum ca tattvataḥ || 2:4 ||

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

agamyagamanam guhyam guhyād api samuddhṛtam |
na prabhur netaras tatra na daṇḍyo na ca daṇḍakah || 2:5 ||

The path leading to it is not to be trodden, it is more secret than any secret,
and it is lofty. There is no master or servant [lit. the opposite] there, nobody
to be punished and no punisher.

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

2.2 The location where Śivāṇḍa was mentioned is verse 1.40ab above.

2.3 *vā layanam* in *pāda* a may stand for *vā-ālayanam*, in the sense of *vā-ālayam*. The questions in this verse are most probably answered in verses 2.26–33, and if my interpretation is correct there, *pramāṇam vātra vāsinaḥ* (understand *vāsinaṁ*) and *pāda* c should refer to the number of inhabitants in the five regions of Īśāna, Tatpuruṣa etc., who are referred to here in *pādas* a and possibly d.

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

na satyo nānṛtas tatra suśīlo no duḥśīlavān |
nānṛjur na ca dambhitvaṃ na tṛṣṇā na ca īrṣyatā || 2:6 ||

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

na krodho na ca lobho 'sti na māno 'sti na sūyakaḥ |
īrṣyā dveṣo na tatrāsti na śaṭho na ca matsaraḥ || 2:7 ||

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

na vyādhir na jarā tatra na śoko 'sti na viklavaḥ |
nādhamaḥ puruṣas tatra nottamo na ca madhyamaḥ || 2:8 ||

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

notkṛṣṭo mānavas tasmin striyaś caiva śivālaye |
na nindā na praśaṃsāsti matsarī piśuno na ca || 2:9 ||

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

garvadarpaṃ na tatrāsti krūramāyādikam tathā |
yācamāno na tatrāsti dātā caiva na vidyate || 2:10 ||

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

anarthī vraja tatrasthaḥ kalpavṛkṣasamāśritaḥ |
na karma nāpriyas tatra na kaliḥ kalaho na ca || 2:11 ||

Go without material desires (*anarthin*), being there you'll be resting under a wishing tree. There is no karma there and no enemy. No Kali age is there and there is no fighting.

dvāparo na ca na tretā kṛtaṃ cāpi na vidyate |
manvantaram na tatrāsti kalpaś caiva na vidyate || 2:12 ||

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

ābhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |

Perhaps *samudāhṛtam* ('declared, talked about as') was meant. It is not inconceivable that C₀₂'s (and M's) *agamyaḡabhanam* ('it is inaccessible because of its depth') is original and it is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhāḡd* could be the right reading, and in what sense, in *pāda* b.

2.6 Strictly speaking *duḥśīlavān* in *pāda* b is unmetrical; understand or pronounce *duśīlavān*. *īrṣyatā* (for *īrṣyā*, see 2.7a) is a form rarely attested.

2.7 *na sūyakaḥ* in *pāda* b stands for *na asūyaka* metri causa.

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

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

na janmamaraṇaṃ tatra āpadaṃ nāpnuyāt kvacit || 2:13 ||

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

na cāśāpāśabaddho 'sti rāgamohaṃ na vidyate |

na devā nāsurās tatra na yakṣoragarākṣasāḥ || 2:14 ||

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

na bhūtā na piśācās ca gandharvā ṛṣayas tathā |

tārāgrahaṃ na tatrāsti nāgakimnaragārūḍaṃ || 2:15 ||

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

na japo nāhnikas tatra nāgnihotrī na yajñakṛt |

na vrataṃ na tapaś caiva na tiryannarakaṃ tathā || 2:16 ||

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

tasyeśānasya devasya aiśvaryaguṇavistaram |

api 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 vrkṣagulmalatādayaḥ || 2:18 ||

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

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

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

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

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

parārdhadvigūṇotsedho vistāraś ca tathāvidhaḥ |
anekākārapuṣpāṇi phalāni ca manoharam || 2:19 ||

The height [of the Śivāṇḍa] is two *parārdhas*, and [its] width is the same.
 There are lovely flowers of different forms [there] and also lovely fruits.

anye kāñcanavṛkṣāṇi maṇivṛkṣāṇy athāpare |
pravālamaniṣaṇḍāś ca padmarāgaruhāṇi ca || 2:20 ||

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

svādumūlaphalāḥ skandhalatāviṭapapādapāḥ |
kāmarūpās ca te sarve kāmādāḥ kāmabhāṣiṇaḥ || 2:21 ||

There are tasty roots and fruits and trees with creepers on their twigs. All are shape-shifters and they fulfill man's desires and they whisper seductively.

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

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

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

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

aiśvaryatvaṃ na saṃkhyāsti balaśaktiś ca bho dvija |
adhordhvo na ca saṃkhyāsti na tiryāñ caiti kaścana || 2:24 ||

[Īśāna's] powers cannot be expressed by numbers, neither can [His] powerfulness, O twice-born. [In fact, the extension in the Śivāṇḍa] downwards and upwards cannot be expressed by numbers, neither can its horizontal extension.

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

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

2.19 I understand *pāda* a as *parārdhadvigūṇa utsedho*, i.e. as an example of double *sandhi*. On the other hand, *sedho* is only my conjecture, and may refer to something else than the Śivāṇḍa. Note the number confusion in *pāda* d, and also that two *parārdhas* is one *para*, the highest possible number according to verses 1.35–36 above. The number may refer to any unit of length, but 2.23 below suggests that it is *yojanas*.

2.20 Note that both *anye* and *apare* here pick up neuter nouns (gender confusion).

2.21 My conjectures in *pādas* ab result in a compound split at the caesura, which may have been the reason why the line got corrupted.

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

2.24 This line is a reply to 2.17b.

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

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

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

bālasūryaprabhāḥ sarve jñeyās tatpuruṣālaye |
parārdhaparakoṭinām pūrvasyām diśam āśritāḥ || 2:27 ||

They are all like the rising sun in the region of Tatpuruṣa. They are one and a half *para* crore [in number], living in the east.

bhinnāñjanaprabhāḥ sarve dakṣiṇām diśam āśritāḥ |
parārdhaparakoṭinām aghorālayam āśritāḥ || 2:28 ||

Everybody is like collyrium in the southern direction, in the region of Aghora, one and a half *para* crore [in number].

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

In the western direction, they are like jasmine, the moon, like snowy rocks. Sadyojāta's lovely region is [home] to one and a half *para* crore [people].

kuṅkumodakasamkāśā uttarām diśam āśritāḥ |
parārdhaparakoṭinām vāmadevālayaḥ smṛtaḥ || 2:30 ||

In the northern direction, they are like saffron in water. Vāmadeva's region is [home] to one and a half *para* crore [people].

īśānasya kalāḥ pañca vaktrasyāpi catuṣ kalāḥ |
aghorasya kalā aṣṭau vāmadevās trayodaśa || 2:31 ||

2.25 *Pāda* c is transmitted in an unmetrical form and with a gender problem in the witnesses (*bhogam akṣayas*), hence my emendation using a stem form noun, a phenomenon frequently seen in this text. But note that *bhoga* is normally masculine; there might be a hiatus-filler in-between: *bhoga-m-akṣaya*).

2.26 Note the stem form *smṛta* in *pāda* d (cf. 2.29d). I understand *īśānānām* as *aiśānānām*. Īśāna is traditionally the upward-looking face of Śiva, his region is positioned in the centre here. Note that the somewhat cryptic third *pādas* here and in the coming verses may or may not refer to the number of people living in the given region. They may tell us about the extent of the given region, although the numbers are much higher than what one would expect after verse 2.23.

2.27 The genitive of *parārdhaparakoṭinām* is baffling here and in the coming verses, but I suspect that again the expression gives the number of subjects living in the given region. *pūrvasyām* is meant to mean *pūrvām* (cf. *dakṣiṇām*, *pāścimām*, and *uttarām* in the next verses); note how K₁₀ tries to save the construction by reading *diśi*.

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

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

2.29 Note the Aiśa form *diśim* in K₇ in *pāda* b. In *pāda* d, we may presuppose the presence of a *sandhi*-bridge: *sadya-m-iṣṭālayaḥ*. Sadyojāta is traditionally associated with the western direction.

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

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

sadyas' cāṣṭau kalā jñeyāḥ saṃsārārṇavatārakāḥ |
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 diśas' caiva ekaikasya pṛthak pṛthak |
pūrvoktena vidhānena bodhavyās tattvacintakaiḥ || 2:33 ||

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

śivāṇḍagamanākṛṣṭyā śivayogaṃ sadābhyaset |
śivayogaṃ vinā vipra tatra gantum na śakyate || 2:34 ||

If one has the intention to go to the Śivāṇḍa, one should practise Śiva-yoga regularly. Without Śiva-yoga, O Brahmin, it is impossible to go there.

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

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

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

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

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

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

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

2.31 Note how *vaktrasya* should refer to Śiva's Tatpuruṣa-face, given that the text lists Śiva's five faces: Īśāna, Tatpuruṣa, Aghora, Vāmadeva, Sadyojāta.

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

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

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

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

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

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

kālena samapreṣyena dharmo yāti parikṣayam |
alātacakravat sarvaṃ kālo yāti paribhraman |
traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ || 2:40 ||

Dharma decays tossed forward by time. Time flies moving everything round and round like a circle of burning coal. Time is called *kāla* because of the waves (*kalana*) of the three divisions of time [past, present, future].

|| iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyāyo dvitīyaḥ ||

Here ends the second chapter in the *Vṛṣasārasaṃgrāha* called the Description of the Śivāṇḍa.

2.40 Notice the muta cum liquida licence in *pāda* a: *samapre°* renders as short-short-long. I take *samapreṣyena* as if it read *sampreṣito*, picking up *dharmo*; otherwise it is difficult to make sense of it. As Kenji Takahashi pointed out to me, Fitzgerald 2012 is a good starting point to understand the implication of *alātacakra*, ‘a single, rapidly twirled torch creat[ing] the illusion of an apparently real, continuous circle’ (ibid., p. 777). The function of *sarvaṃ* in *pāda* a becomes clear only if we understand *paribhraman* in a causative sense (for *paribhramayan*). One cannot help noticing that this verse would be in a more fitting context after verse 1.31, at the end of a section on *kāla*. On the other hand, it leads us to the next topic, Dharma, smoothly.

[ṛtīyo 'dhyāyaḥ]
[Chapter Three]

[*dharmappravacanam* —
An Exposition of Dharma]

vigatarāga uvāca |

kimarthaṃ dharmam ity ābuh katimūrtiś ca kīrtyate |

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

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

kautūbalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |

kasya putro munisreṣṭha prajāś tasya kati smṛtāḥ || 3:2 ||

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

anarthayaḥ uvāca |

dhṛtiḥ ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |

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

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

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

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

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

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

The insertion in my translation '[of the same]' solves the problem of a noun (*dhṛti*) seemingly being considered a verbal root (*dhātu*) here. I owe thanks to Judit Törzsök for this interpretation. For similar passages with nominal stems apparently being treated as *dhātus*, see e.g. Vāyup 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvyaḥ*; Vāyup 3.19cd (= BrahmāṇḍaP 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñāḥ pālāṇe smṛtāḥ*; LiñP 2.9.19: *bbaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*

śrutismṛtidvayor mūrtiś catuṣpādavṛṣaḥ sthitaḥ |
caturāśrama yo dharmah kīrtitāni manīṣibhiḥ || 3:4 ||

The four-legged Bull is the embodiment of both Śruti and Smṛti. It is Dharma, as made up of the four āśramas.

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

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

brahmaṇo hṛdayam bhittvā jāto dharmah sanātanaḥ |
tasya patnī mahābhāgā trayodaśa sumadhyamāḥ || 3:6 ||

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

dakṣakanyā viśālākṣī śraddhādyaḥ sumanoharāḥ |
tasya putrāś ca pautrāś ca anekāś ca babhūva ha |
eṣa dharmānisargo 'yam kiṃ bhūyaḥ śrotum icchasi || 3:7 ||

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

3.4 A similar image of the legs of the Bull of Dharma being the four (and not three, at least according to Olivelle 1993, 55 and Ganguli 1883–1896, Śāntiparvan CCLXX) āśramas is hinted at MBh 12.262.19–21: *dharmam ekaṃ catuṣpādam āśritās te naraṣabbhāḥ | taṃ santo vidbivat prāpya gacchanti paramāṃ gatim || grhebhya eva niṣkramya vanam anye samāśritāḥ | grham evābhisamśṛitya tato 'nye brahmacāriṇaḥ || dharmam etaṃ catuṣpādam āśramam brāhmaṇā viduḥ | ānantiyaṃ brahmaṇaḥ sthānaṃ brāhmaṇā nāma niścayaḥ ||*. On the more frequently quoted interpretation of the four legs, see Olivelle 1993, 235, a translation of Manu 1.81–82: 'Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adharmaṇa*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit. (MDh 1.81–82).' Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmah kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramah kīrtito manīṣibhiḥ*. Judit Törzsök suggested that *caturāśrama* and *dharmah* may be interpreted as a compound here.

3.5 Note the use of the singular next to numbers in *pāda* a, as in 3.1d, and that *vijñeyāḥ* is an emendation from *vijñeyaḥ* following the logic of 3.1d. *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. See, e.g., 4.6a: *devamānuṣatiryēsu*. 'ādayaḥ in *pāda* d seems superfluous.

3.6 Note the use of the singular in *pādas* cd. I have left *sumadhyamāḥ* as the manuscripts transmit it: it signals the presence of the plural. And consider correcting *mahābhāgā* to *mahābhāgās*. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

3.7 *śraddhādyaḥ* in *pāda* b is an attractive *lectio difficilior* ('they were rich in faith/devotion'), but I have finally decided to accept the easier and better-attested *śraddhādyaḥ*[b]. Again, I have chosen/applied the plural forms 'ādyāḥ and *sumanoharāḥ* in *pāda* b to hint at the fact that the presence of the plural is to be preferred here; thus only *viśālākṣī* is problematic. As *patnī* in the previous verse, it should be treated as a plural. Note the use of the singular for the plural also in *pādas* cd, especially *babhūva ha* for *babhūvuh* (*babhūva ha* perhaps being a phonetic and metrically

vigatarāga uvāca |
dharmapatnī viśeṣeṇa putras tābhyah pṛthak pṛthak |
śrotum icchāmi tattvena kathayasva tapodhana || 3:8 ||

Vigatarāga spoke: I would like to hear about Dharma's wives truly and about each one of the sons born to them. Teach me, O great ascetic.

anarthayajña uvāca |
śraddhā lakṣmīr dhṛtis 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] Vapus ('Beauty'), [12] Kīrti ('Fame'), [13] Siddhi ('Success'), [all] born to Prasūti [Dakṣa's wife].

śraddhā kāmah suto jāto darpo lakṣmīsutaḥ smṛtaḥ |
dhṛtyās tu niyamaḥ putraḥ saṃtoṣas tuṣṭijaḥ smṛtaḥ || 3:10 ||

Śraddhā's son is Kāma ('Desire'). Darpa ('Pride') is said to be Lakṣmī's son. Dhṛti's son is Niyama ('Rule'). Saṃtoṣa ('Satisfaction') is Tuṣṭi's son.

puṣṭyā lābhaḥ suto jāto medhāputraḥ śrutas tathā |
kriyāyās tv abhavat putro daṇḍaḥ samaya eva ca || 3:11 ||

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

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

3.9 Note how *lajjā* in *pāda* b makes the line unmetrical.

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

prasūtisambhavāḥ in *pāda* d is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, traditionally the name of Dakṣa's wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C₉₄) to cause confusion. Another option would be to accept Ābhūti as the name of Dakṣa's wife. For Prasūti being Dakṣa's wife in other sources, see, e.g., LiñP 1.5.20–21 (but also note the presence of the name Sambhūti): *prasūtīḥ sūsuve dakṣāc caturviṃśatikanyakāḥ | śraddhām lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhām kriyām tathā || buddhiḥ lajjāṃ vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ | khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ prītiṃ kṣamām tathā ||*

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl., cf. 3.11a). Alternatively, take *śraddhā* and *suto* as elements of a split compound, and understand *śraddhāsuto jātaḥ kāmah*.

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

lajjāyā vinayaḥ putro buddhyā bodhaḥ sutaḥ smṛtaḥ |
lajjāyāḥ sudhiyaḥ putra apramādaś ca tāv ubhau || 3:12 ||

Lajjā’s son is Vinaya (‘Discipline’), Buddhi’s son is Bodha (‘Intelligence’).
 Lajjā has two [more] sons: Sudhiya[/Sudhī] (‘Wise’) and Apramāda
 (‘Cautiousness’).

kṣemaḥ śāntisuto vindyād vyavasāyo vapoḥ sutaḥ |
yaśaḥ kīrtisuto jñeyaḥ sukhaṁ siddher vyajāyata |
svāyambhuve ’ntare tv āsan kīrtitā dharmasūnavaḥ || 3:13 ||

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

vigatarāga uvāca |
mūrtidvayaṁ katham dharmam kathayasva tapodhana |
kautūhalaṁ atīvaṁ me kartaya jñānasamśayam || 3:14 ||

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

anarthayaājña uvāca |

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda* c, following the relevant line in the KūrmP cited above (*kriyāyās cābhavat putro daṇḍaḥ samaya eva ca*) and also LiñP 1.5.37 quoted in the apparatus to this verse, allotting only two sons to Kriyā. Thus I don’t think that Kriyā is supposed to have a son called Abhaya (‘Freedom from danger’; BhāgP 4.1.50ab claims that Dayā had a son called Abhaya: *śraddhāsūta śubham maitrī prasādam abhayaṁ dayā*). Nevertheless, in a number of sources Kriyā actually has three sons, see, e.g., ViṣṇuP 1.7.26ab, where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutaṁ kriyā daṇḍam nayaṁ vinayaṁ eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in *pāda* c? Compare VāyuP 1.10.34cd (*kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca*) with BrahmāṇḍaP 1.9.60ab (*kriyāyās tanayau proktau damaś ca sama eva ca*).

3.12 In a very similar passages in KūrmP 1.8.20 ff., Apramāda is Buddhi’s son and Lajjā has only one son, Vinaya. In the above verse (VSS 3.12), *sudhiyaḥ* (for *sudhīḥ*) may only be qualifying *apramāda*, thus Lajjā may have two sons: Vinaya and the wise Apramāda. Alternatively, *pādas* cd might be a extra line inserted accidentally.

3.13 Note that *sukhaṁ* in *pāda* d is probably meant to be masculine (*sukhaḥ*), but e.g. in the KūrmP passage quoted above it is also neuter. For the emendation in *pāda* e, see MatsP 9.2cd: *yāmā nāma purā devā āsan svāyambhuvāntare*, and BhāgP 6.4.1: *devāsuraṇṛṇām sargo nāgānām mṛgapakṣiṇām | sāmāsikas tvayā prokto yas tu svāyambhuve ’ntare ||*.

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

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

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

[*yamanīyamabhedah* —
Yama and Niyama rules]

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

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

ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ |
ahiṃsādi pravakṣyāmi śṛṇuṣvāvahito dvija || 3:17 ||

The wise say that there are five subclasses to each. I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O twice-born.

[*yameṣv ahiṃsā* (1) —
The first yama-rule: Non-violence]

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

As for Dharma being based on *śruti* and *smṛti*, see, e.g., Manu 2.10: *śrutis tu vedo vijñeyo dharmasāstraṃ tu vai smṛtiḥ | te sarvārtheṣv amīmāṃsyē tābhyāṃ dharmo hi nirbabḥau ||*. In Olivelle's translation (Olivelle 2005, 94): ‘“Scripture” should be recognized as “Veda,” and “tradition” as “Law Treatise.” These two should never be called into question in any matter, for it is from them that the Law shines forth.’

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

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

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

3.17 In *pāda* a, *pañca* and *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 [CHECK](#)).

[*pañcavidhā himsā* —
Five types of violence]

trāsanam tāḍanam bandho māraṇam vṛttināśanam |
himsām pañcavidhām āhur munayas tattvadarśinaḥ || 3:18 ||

Frightening and beating [other people], tying [someone] up, killing and the destruction of [other people's] livelihood: violence is said by the wise who see the truth to be of [these] five types.

kāṣṭhaloṣṭakaśādyais tu tāḍayantiha nirdayāḥ |
tatprahāravibhinnāṅgo mṛtavadhyam avāpnuyāt || 3:19 ||

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

baddhvā pādau bhujoraś ca śīrorukkhaṇṭhapāśitāḥ |
anāhatā mriyanty evaṁ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

[Others,] tie up [people] at their feet and their arms and chests. [These,] hung by their hair and neck, die in this way without being wounded. This is the capital punishment for tying up [other people].

śatrucaurabhayair ghoraiḥ śimbavyāghragajoragair |
trāsanād vadham āpnoti anyair vāpi suduḥśakaiḥ || 3:21 ||

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

yasya yasya hared vittaṁ tasya tasya vadhaḥ smṛtaḥ |
vṛttijīvābhibhūtānāṁ taddvārā nibataḥ smṛtaḥ || 3:22 ||

He who robs somebody's money is to be punished by the same person. He is [to be] struck down by those whose livelihood got damaged by him.

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

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

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

3.20 Understand *bhujoraś ca* in *pāda* a as *bhuje, urasi ca*, in this case with an instance of double sandhi, and in stem form: *bhuje urasi ca* → *bhuja urasi ca* → *bhujorasi ca* → *bhujoraś ca*. Alternatively, understand it as a compound (*bhujorasi*). In *pāda* b, my emendation is only one of the possible interpretations. We might accept *śīroru*° as consisting of *śīra* + *ūru* ('head and thigh'), or emend it to *śīrorah*° for *śīra* + *urah* ('head and chest'). Also note my conjecture in *pāda* d, without which this *pāda* is difficult to interpret.

3.22 Understand *vadhaḥ* in *pāda* b as *vadhyah* metri causa. My translation of the second line of this verse reflects a conjecture (*taddvārā*) understood as connected to both *pāda* c and *nibataḥ* in *pāda* d.

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

[*ahiṃsāpraśamsā* —
Praise of non-violence]

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

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

nātaḥ parataro mūrkhō nātaḥ parataram tamah |
nātaḥ parataram duḥkham nātaḥ parataro 'yaśaḥ || 3:25 ||

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

nātaḥ parataram pāpaṃ nātaḥ parataram viṣam |
nātaḥ paratarāvidyā nātaḥ param tapodhana || 3:26 ||

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

yo hinasti na bhūtāni udbhijjādi caturvidham |
sa bhavet puruṣaḥ śreṣṭhaḥ sarvabhūtadayānvitaḥ || 3:27 ||

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

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

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

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

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

3.24 Note *dharmā* as a neuter noun in *pāda* a and that *vinirmuktaṃ* and *pradam* are neuter accordingly.

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

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

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

ahiṃsā paramo yajñah ahiṃsā paramaṃ vratam |
ahiṃsā paramaṃ jñānam ahiṃsā paramā kriyā || 3:30 ||

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

ahiṃsā paramaṃ śaucam ahiṃsā paramo damaḥ |
ahiṃsā paramo lābhaḥ ahiṃsā paramaṃ yaśaḥ || 3:31 ||

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

ahiṃsā paramo dharmah ahiṃsā paramā gatīḥ |
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.

[*māṃsābhārah* —
On meat-consumption]

māṃsāśanān nivarteta manasāpi na kāṅkṣayet |
sa mahat phalam āpnoti yas tu māṃsaṃ vīvarjayet || 3:33 ||

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

svamāṃsaṃ paramāṃsena yo vardhayitum icchati |
anabhyarcya pitṛn devān na tato 'nyo 'sti pāpakṛt || 3:34 ||

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

madhuparke ca yajñe ca pitṛdaivatakarmaṇi |
atraiva paśavo hiṃsyā nānyatra manur abravīt || 3:35 ||

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

kṛtvā svayaṃ vāpy utpādya paropahṛtam eva vā |
devān pitṛṃś cārcayitvā khādan māṃsaṃ na doṣabhāk || 3:36 ||

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

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

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

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

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

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

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

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

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

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

*ahiṃsakasamo nāsti dānayaajñasamīhayā |
iha loke yaśaḥ kīrtiḥ paratra ca parā gatiḥ || 3:41 ||*

By wishing to make donations and perform sacrifices no one will become comparable to someone who refrains from violence. [He will have] fame and glory in this world and the supreme path in the other.

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

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

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

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

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

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

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

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

|| *iti vṛṣasārasaṁgrāhe abhimsāpraśamsā nāmādhyāyas tṛtīyaḥ* ||

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

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

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

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

[caturtho 'dhyāyaḥ]
[Chapter Four]

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

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

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

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

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

vadhārtham udyataḥ śastraṁ yadi pṛccheta karhicit |
na tatra satyaṁ vaktavyam anṛtaṁ satyam ucyate || 4:3 ||

If one is being interrogated at any time with a sword lifted to strike him down, in this case the truth is not to be spoken, and a lie is can be called truth.

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

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

na narmayuktam anṛtaṁ hinasti
na strīṣu rājan na vivāhakāle |
prāṇātyaye sarvadhanāpabhāre
pañcānṛtaṁ satyam udāharanti || 4:5 ||

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

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

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

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

4.5 This *upajāti* verse appears in countless sources, beginning with the MBh (see the apparatus). All versions contain a vocative addressing a king, which is out of context in the VSS, the

devamānuṣatīryeṣu satyaṃ dharmāḥ paro yataḥ |

satyaṃ śreṣṭhaṃ variṣṭhaṃ ca satyaṃ 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.

satyaṃ sāgaram avyaktaṃ satyaṃ akṣayābhogadam |

satyaṃ potaḥ paratrārthaṃ satyaṃ panthāna vistaram || 4:7 ||

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

satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |

satyaṃ tīrthaṃ paraṃ tīrthaṃ satyaṃ dānam anantakam || 4:8 ||

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

satyaṃ śīlam tapo jñānam satyaṃ śaucam damaḥ śamaḥ |

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

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

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |

aśvamedhasahasrād dhi satyaṃ eva viśiṣyate || 4:10 ||

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

satyena tapate sūryaḥ satyena pṛthivī sthitā |

satyena vāyavo vānti satye toyam ca śītaḥ || 4:11 ||

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

tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |

satye tiṣṭhati govindo balibandhanakāraṇāt || 4:12 ||

The oceans exist by the truthful encounter with Priyavrata. Govinda abides in truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that

addressee being Vigatarāga, i.e. Viṣṇu disguised as a Brahmin. The redactors did not notice or did not care about this small inconsistency. Note the metrical licence that allows the last syllable of °*yuk-tam* to count as long. The same reading with *anṛtam* can be found in the apparatus in the MBh critical edition.

4.7 *Pāda* d is slightly problematic because it is difficult to ascertain if some of the MSS actually read *panthāna* or *pasthāna* (or *yasthāna*). I suspect that *panthāna* is a stem form noun formed (metri causa) to stand for an irregular nominative of *pathin*.

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

4.9 Looking at the similar line in the VarP (193.36cd, see the apparatus), one wonders if the slightly odd *ūrdhvasya* in *pāda* c is not a corrupt form of *svargasya*.

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

this was achieved by a trick].

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

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

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

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

For the story of Priyavrata, Manu's son, in which he wanted to turn nights into days by circling around Mount Meru in a chariot, and by this produced the seven oceans, see, e.g., BhāṣP 5.1.30–31: *yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardbenaiva pratapaty ardbhenāvaccchādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinam kariṣyāmīti saptakṛtvas tanaṇim anuparyakrāmad dvitīya iva pataṅgaḥ | ye vā u ha tadrathacarananemikṛtaparikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ |*

Pādas cd: for a somewhat similar reference to the story of Mahābali, see, e.g., VarP 65.66: *evam purā cakradhareṇa viṣṇunā baddho balir vāmanarūpadbhāriṇā | śakrapriyārtham surakāryasiddhaye hitāya vipraṣabbhagodvijānām ||*

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

Pādas cd refer to the story of Agastya and the Vindhya mountain: Vindhya became jealous of the Sun's revolving around Mount Meru and when the Sun refused him the same favour, he decided to grow higher and obstruct the Sun's movement. As a solution to this situation, Agastya asked Vindhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him but Agastya never returned. See MBh 3.102.1–14 (see in the word *samaya* in verse 13 and compare it to VSS 4.12b): *yudhiṣṭhira uvāca | kimarthaṃ sahasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ | etad icchāmy ahaṃ śrotuṃ vistareṇa mahāmune || lomaśa uvāca | adrirājaṃ mahāśailam meruṃ kanakaparatam | udayāstamaye bhānuḥ pradakṣiṇam avartata || taṃ tu dṛṣtvā tathā vindhyaḥ śailaḥ sūryam athābravīt | yathā hi merur bhavatā nityaśaḥ parigamyate || pradakṣiṇam ca kriyate mām evaṃ kuru bhāskara | evam uktas tataḥ sūryaḥ śailendraṃ pratyabhāṣata || nāham ātmecchayā śaila karomy enaṃ pradakṣiṇam | eṣa mārgaḥ pradiṣṭo me yenedaṃ nirmītaṃ jagat || evam uktas tataḥ krodhāt pravṛddhaḥ sahasācalaḥ | sūryācandramasor mārgaṃ roddhum icchan paraṃtapa || tato devāḥ sabitāḥ sarva eva; sendrāḥ samāgamya mahādrinājaṃ | nivārayām āsur upāyatas taṃ; na ca sma teṣāṃ vacanaṃ cakāra || athābhijagmur munim āśramasthaṃ; tapasvinaṃ dharmabhṛtāṃ variṣṭhaṃ | agastyam atyadbhutavīryadiptaṃ; taṃ cārthaṃ ūcuḥ sabitāḥ surās te || devā ūcuḥ | sūryācandramasor mārgaṃ nakṣatrāṇāṃ gatiṃ tathā | śailarājo vṛṇoty eṣa vindhyaḥ krodhavaśānugāḥ || taṃ nivārayitum śakto nānyaḥ kaś cid dvijottama | ṛte tvām hi mahābbhāga tasmād enaṃ nivāraya || lomaśa uvāca | tac chrutvā vacanaṃ vipraḥ surāṇāṃ śailam abhyagāt | so 'bhigamyābravīt vindhyaṃ sadāraḥ samupasthitaḥ || mārgaṃ icchāmy ahaṃ dattaṃ bhavatā parvatottama | dakṣiṇāṃ abhigantāsmi diśaṃ kārṇya kena cit || yāvadāgamanam mahyaṃ tāvat tvam pratipālāya | nivṛtte mayi śailendra tato vardhasva kāmataḥ || evaṃ sa samayaṃ kṛtvā vindhyenāmitrakarṣana | adyāpi dakṣiṇād deśād vārunīr na nivartate || etat te sarvaṃ ākhyātāṃ yathā vindhyo na vardhate | agastyasya prabhāvena yaṃ mām tvam paripṛcchasi ||*

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

satyaṃ gauḥ kṣarate kṣīraṃ satyaṃ kṣīre gṛtaṃ sthitam |
satye jīvaḥ sthito debe satyaṃ jīvaḥ sanātanaḥ || 4:15 ||

The milk a cow yields is truth. Ghee in milk is present as truth. The soul dwells in the body in truth. The eternal soul is truth.

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

If truth is obtained by somebody (*ekena*), he/she will be one for whom Dharma is surely accomplished. By the heroism of Rāma Rāghava, the only truth was well-guarded.

evam satyavidhānasya kīrtitaṃ tava suvrata |
sarvalokahitārthāya kim anyac chrotum icchasi || 4:17 ||

Thus have [I] taught the rules of truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

[*yameṣv asteyaṃ* (3) —

The third yama-rule: Refraining from stealing]

vigatarāga uvāca |
na hi tṛptiṃ vijānāmi śrutvā dharmam tavāpy aham |
upariṣṭād ato bhūyaḥ kathayasva tapodhana || 4:18 ||

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

anarthayajña uvāca |
steyaṃ śṛṇv atha viprendra pañcadhā parikīrtitam |
adattādānam ādau tu utkocam ca tataḥ param |
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 paradravyāpakarṣaṇam |
vāryamāṇāpi durbuddhir adattādānam ucyate || 4:20 ||

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

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

4.16 Or: 'If truth alone (*ekena*) is obtained, Dharma is surely accomplished.'

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

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

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

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

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

prasthavyāja-upāyena kuṭumbaṃ trātum icchati |
taṃ ca stenaṃ vijānīyāt paradravypahārakam || 4:22 ||

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

tulāvyāja-upāyena parasvārtham hared yadi |
cauralakṣaṇakāś cānye kūṭakāpaṭikā narāḥ || 4:23 ||

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

durbalārjavabāleṣu cchadmanā vā balena vā |
apahr̥tya dhanam mūḍhaḥ sa cauraś cora ucyate || 4:24 ||

If someone, by deceit or by force, snatches away the wealth of weak and honest people and simpletons, that morally corrupt usurper is [simply] a thief.

nāsti steyasamam pāpam nāsty adharmaś ca tatsamaḥ |
nāsti stenasamākīrtir nāsti stenasamo 'nayaḥ || 4:25 ||

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

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

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

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

4.21 Note that *mūlyam* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣara* (ad *Yājñavalkya* smṛti 2.176cd): *panyasya kṛtadravyasya yan mūlyam dattam, bhṛtir vetanam kṛtakarmaṇe dattam... utkocena kāryapratibandhanirāśārtham adhikṛtebhyo dattam...* Note *asau* in *pāda* e as an accusative form (for *amum* or *adaḥ*). It is not unlikely that *tena* is a corruption from *stena*, and the *pāda* may have originally read *stenaṃ taṃ ca vijānīyād* ('he should be known as a thief'), or similar (cf. 4.22c below). M (f. 7r) reads *tena steya vijānīyād* here.

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

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

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

nāsti stenasamo dveṣyo nāsti stenasamo 'priyaḥ |
nāsti steyasamaṁ duḥkhaṁ nāsti steyasamo 'yaśaḥ || 4:27 ||

There is nobody as detestable as a thief. There is nobody disliked as much as a thief. There is no greater suffering than stealing. There is no greater disgrace than theft.

pracchanno briyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret
nikṣepād dhanahāriṇo 'nya-m-adhamo vyājena cānyo haret |
anye lekhyavikalpanāhṛtadhanā †anyo hṛtād vai hṛtā†
anyaḥ krītadhamo 'paro dhayahrta ete jaghanyāḥ smṛtāḥ || 4:28 ||

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

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

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

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

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

4.28 Metre *śārdūlavikṛīḍita*. It appears that *briyate* in *pāda a* is to be taken as an active verb (*harate*). Note also how C₄₅ and K₇ read the same here against the other witnesses. Take 'hariṇo in *pāda b* as singular and *m* in 'nya-m-adhamo as a sandhi-bridge. Alternatively, read as plural: 'hariṇo 'nya adhamo... The second half of *pāda c* is difficult to reconstruct. The translation of *pāda d* is mostly guesswork. Tentatively, I take *krīta* as *krītaka* ('a purchased son', see Manu 9.174). *dhayahrta* makes little sense to me. Florinda De Simini suggested that *dhaya* might stand for *daya*, which in turn may stand for *dāya* ('inheritance') metri causa. Lacking any better solution, I supplied these in my translation, marked with question marks. Note also the metrical licence that the last syllable of *dhayahrta* counts as long.

4.29 For some time I was wondering if one should accept E's reading *stenastulya na mūdham asti* as a metri causa version of *stenatulyo na mūdho 'sti*; see a similar case of a nominative ending inside of compound in *pāda c* below. One major concern remained: the accepted reading would be of an edition that rarely emerges as the sole transmitter of the best reading. Another possible

*nītvā durgatikotīkalpa nirayāt tiryatvam āyānti te
tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |
mānuṣyam tad avāpnuvanti vipule dāridryarogākulam
tasmād durgatihetu karma sakalam tyaktvā śivam cāśrayet || 4:30 ||*

Having spent ten million aeons of suffering, they emerge from hell to the state of animal existence. Thus, they roam about in animal existence for a hundred and one times ten million years. Then they reach the status of human existence on earth which is full of poverty and disease. Then abandoning all one's karmas, the causes of suffering, one seeks refuge in Śiva.

[*yameṣv ānṛśaṃsyam* (4) —

The fourth yama-rule: Absence of hostility]

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

*aṣṭamūrtiḥ śivaḥ sāṅśāt pañcavyomasamanvitaḥ |
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛśaṃsakaḥ || 4:32 ||*

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

solution could be to emend to *stenamṭulya*..., meaning 'There is no bigger foolishness than theft', but then the second part of *pāda* a is difficult to connect. In the end, I decided to go for the most widely attested reading (*stenatulya*), which is unmetrical.

Understand *prāptaśāsana tīvrasyaviṣamaṃ* in *pāda* c as *prāptaśāsanaś tīvrasyaviṣamaṃ* *ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasya*° as *duḥśasya*° (suggested by Törzsök).

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

4.30 Note the stem form °*kalpa* for °*kalpaṃ* metri causa. In *pāda* c, *tathaivam*, or *tathaikam*, and *ekaśatikam* are suspect. I understand *vipule* as *vipulāyām*, *vipulā* appearing in *Amarakośa* 2.1.7 as a synonym of *dhātṛī*, 'earth' because it is difficult to interpret it otherwise. This is still problematic because both human and animal existence takes place on earth, thus, if *tiryatva* (i.e. *tiryaktva*) indeed means 'animal existence,' there is no contrast between *pādas* b and c as regards location. As for *tiryaktva*, see, e.g., Manu 12.40: *devatvam sātṭvikā yānti manuṣyatvam ca rājasāḥ | tiryaktvam tāmasā nityam ity eṣā trividhā gatīḥ ||* It is not unlikely that the original form of *dāridryarogākulam* was *dāridryarogākule*, picking up *vipule*. Note the switch from plural to singular in *pāda* d.

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

4.32 Törzsök has suggested emending *sa nṛśaṃsakaḥ* in *pāda* d to *tannṛśaṃsakaḥ*. I don't think that it is inevitably necessary. I think that *pādas* a-c form a list that is meant to be in the genitive, understanding ... *ity eṣāṃ dūṣakaḥ sa nṛśaṃsakaḥ* or similar. This is clumsy but in a way that is more than possible within the style of this text.

I have not been able find any attestation of *vyoman* meaning the five elements. Perhaps it is

pitākāśasamo jñeyo janmotpattikaraḥ pitā |
pitṛdaivata†m ādiś cam ānṛśaṃsa tamanvitaḥ† || 4:33 ||

The father is to be considered similar to the [element] sky, he is the cause of one's birth. One should not be hostile to the forefathers, gods...[?].

prṭhvyā gurutarī mātā ko na vandeta mātaram |
yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet || 4:34 ||

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

gāvaḥ pavitraṃ maṅgalyaṃ devatānām ca devatāḥ |
sarvadevamayā gāvas tasmād eva na hiṃsayet || 4:35 ||

Cows are an auspicious blessing, they are the gods of the gods. Cows contain in themselves all the gods. That is exactly why one should not hurt them.

jātamātrasya lokasya gāvas trātā na saṃśayaḥ |
ghṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛtkarṣaṇam eva ca || 4:36 ||

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

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

People who drink the five products of the cow, the five nectars, purified by the

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

For Śiva of eight forms, see, e.g., *Śakuntalā* 1.1: *yā sṛṣṭiḥ sraṣṭur ādyā [1] vabati vidbibutaṃ yā havir [2] yā ca hotri [3] ye dve kālaṃ vidhattaḥ [4,5] śruti-viśaya-guṇā yā [6] sthitā vyāpya viśvam | yām ābuh sarva-bīja-prakṛtir [7] iti yayā prāṇinaḥ prāṇavantaḥ [8] pratyakṣābhiḥ prapannas tanubhir avatu vas tābbir aṣṭābbir īśaḥ ||*. The eight *mūrtis*, or rather, *tanus*, here are: [1] *jala* [2] *agni* [3] *yajamāna* [4,5] *sūrya* + *candra* [6] *ākāśa* [7] *bhūmi* [8] *vāyu*.

For a similar interpretation of *aṣṭamūrti*, see, e.g., *Īśānaśivagurudevapaddhati* 2.29.34 (*mantrapāda*; note *yajamāna* for our *dikṣa*): *kṣmā-vabni-yajamānārka-jala-vāyv-indu-puṣkaraiḥ | aṣṭābbir mūrtibhiḥ sambhor dviṭyāvaraṇaṃ smṛtam ||* (For *puṣkara* as 'sky, atmosphere', see, e.g., *Amarakośa* 1.2.167: *dyodivau dve strīyām 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 2019, 62, 63, 116, 119. Kafle notes that this hymn is closely parallel to some passages in the *Prayogamañjarī* (1.19–26), the *Tantrasamuccaya* (1.16–23), and the *Īśānaśivagurudevapaddhati* (*kriyāpāda* 26.56–63). See also TAK I s.v. *aṣṭamūrti*.

4.33 It is difficult to restore *pādas* cd, although the general meaning of this line is predictable. Some questions remain. Is *āditya* a good reading or is *mātr* hidden in *daivata-mādiśca*? Is *ānṛśaṃsa* right or was it *nṛśaṃsa* that was meant by the author of this line? Does *tamanvitaḥ* (or *tamānvitaḥ*) has anything to do with *tamas* ('darkness')?

4.36 The use of *karsaṇa* in *pāda* d, most probably in the sense of 'collecting,' is slightly odd.

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 [having] a cow. They yield milk, they draw [a plough etc.], they roam under the sky. Feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *samsāra* or the suffering experienced in hell].

*gavāhnikam yaś ca karoti nityaṃ
śusrūṣaṇam yaḥ kurute gavāṃ tu |
aśeṣayajñatapadānapuṇyaṃ
labhaty asau tām anṛśaṃsakartā || 4:39 ||*

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

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

One who looks after a guest, one who respects a guest, one who worships a guest, one who praises a guest,

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

one who does not harm a guest, one who does not commit a fault towards a guest, one who keeps the guest happy, one who attends to the needs of a guest, one who makes a guest satisfied: his merits are endless.

āsanenārghapātreṇa pādasaucājaleṇa ca |

4.37 The five Pavitras are most probably the five *brahmamantras*, see, e.g., TAK III s.v. *pavitra* 1.

4.38 Note that *duhyanti* and *vāhyanti* are supposed to be understood as passive, as in the similar verse in ŚDhU 12.92 (see apparatus).

4.39 Strictly speaking, *pāda* c is unmetrical. The second syllable of *tapa* counts as long (see Intro **CHECK**). 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 *Nīvāsa mūla* 2.8 in Goodall, Sanderson, & Isaacson 2015, 247: 'We have assumed that *pūjyeta* is intended to mean *pūjayet* and is perhaps a contraction of *pūjayeta*.'

4.41 On the form *pīdyeta*, see previous note.

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].

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

He who worships the guest by [offering him] his own son, wife or himself with willingness, without hesitation, and with a brave heart,

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

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

aśvamedhasahasrāṇi rājasūyaśatāni ca |
puṇḍarīkasahasraṃ ca sarvatīrthatapaḥphalam || 4:45 ||

[will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarīka sacrifices and the fruit of [visiting] all the pilgrimage places and [performing] all the austerities;

atithir yasya tuṣyeta nṛśaṃsamatam utsrjet |
sa tasya sakalaṃ puṇyaṃ prāpnuyān nātra saṃśayaḥ || 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 karhicit |
tasmād atithim āyāntam abhigacchet kṛtāñjalīḥ || 4:47 ||

... will ever reach the path. Therefore one should go up to the arriving guest with respectfully joined palms.

4.42 My conjecture in *pāda a* (*°pātreṇa* for *°pādyena*) was inspired by the fact that *pāda b* seems to awkwardly repeat what *°pādyena* in *pāda a* signifies. Other possibilities could include taking into account bathing (*snāna*) or an unguent (*abhyāṅga*).

4.43 For the requirement that one could part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38 and the narrative in VSS chapter 12 which tells about a Brahmin giving away his own wife to a guest; these influenced my decision to emend *°ātmano* to *°ātmanā* in *pāda a*. Note that in fact VSS 4.44cd below echoes verse 37cd in the above mentioned chapter 12: *dvijarūpadharo dharmāḥ svayam eva ihāgataḥ*.

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 Supp. 13.14.379 ff.: *abany abani yo dadyāt kapilām dvādaśiḥ samābi | māsi māsi ca satreṇa yo yajeta sadā naraḥ || gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapaṣkare | 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 | sarvavratopavāsena sarvayajñeṣu dīkṣayā || sarvais tapobhir vividhair nityair naimittikādibhiḥ | tad evātithisevāyāḥ kalām nābhanti śoḍaśim ||*

4.47 Something has gone wrong with *pādas ab* and I am unable to reconstruct the meaning.

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 [so to say], and his body [i.e. the protagonist in his mortal form] reached heaven.

nakulena purāḍbhitam vistareṇa dvijottama |
viditaṃ ca tvayā pūrvam prasthavārttā ca kīrtitā || 4:49 ||

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

[*yameṣu damaḥ* (5) —
 The fifth yama-rule: Self-restraint]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |
damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||

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

damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |
damahīna-m-adharmaś ca damaḥ kāmakulapradāḥ || 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 jibhā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 4:52 ||

The elephant, the fish, the moth, the bee and the deer are without

The line may have begun with something like *nāgatātithyavajña°* ('he who despise a guest that has arrived will not...').

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 some remarks on this story in Takahashi 2021.)

We would be forced to accept the reading of E in *pāda* d (*saśarīro*) 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 puṇyakṛtām lokān saśarīro divaṃ vraja*; 14.5.10cd: *saṃjīvyā kālam iṣṭam ca saśarīro divaṃ gataḥ*. It is tempting to emend accordingly, but instead I have retained *svaśarīraṃ divaṃ gatam*, and I interpret it in a general way.

4.51 I suspect that the final *m* in *dhamaḥīnam* in *pāda* c is a hiatus filler: *dhamaḥīna-m-adharmaś ca. kāmakulapradāḥ* in *pāda* d is suspect, and my translation is unsatisfactory. This compound could be interpreted as 'fulfilling desires and giving a family' or it may have originally read *sarvakāmapradāḥ* ('fulfilling all desires') or *kulakāmapradāḥ* ('fulfilling the desires of the family'). ŚDhŚ 4.28b reads *sarvakāmasukhapradam*, which opens up further possibilities.

self-restraint. The senses are the skin, the tongue, the nose, the eye and the ear.

durjayendriyam ekaikaṃ sarve prāṇaharāḥ smṛtāḥ |
damam yo jāyate 'samyag nirdamo nidhanam 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 pataṅgās cakṣuṣor mṛtāḥ |
ghrāṇayā bhramaro naṣṭo naṣṭo mīnās ca jihvayā || 4:54 ||

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

spārśena ca karī naṣṭo bandhanāvāsaduḥsahāḥ |
kiṃ punaḥ pañcabhuktānām mṛtyus tebhyaḥ kiṃ adbhutam || 4:55 ||

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

purūravo '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,

4.52 Note *kari* for *karī* 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.

4.54 My comments in square brackets in the translation are tentative.

4.55 *Mātāṅgalīlā* 11.1 may shed some light on elephants dying in captivity: *vānyas tatra sukhoṣitā vidhivaśād grāmāvatirṇā gajā baddhās tīkṣṇakaṭūgravāgbhir atīśugbbīmohabandhādibibh | udvignās ca manahsarīrajanitair duḥkhair atīvākṣamāḥ prāṇān dhārayitum ciraṃ naravaśam prāptāḥ svayūtbād 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°* → *purūravātī°*.

Pāda a may refer to the following passage in the MBh (1.70.16–18, 20ab): *purūravās tato vidvān ilāyām samapadyata | sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam || trayodaśa samudrasya dvīpān aśnan purūravāḥ | amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyāśāḥ || vipraiḥ sa vīgrahaṃ cakre vīryonmattaḥ purūravāḥ | jahāra ca sa viprāṇām ratnāny utkrośatām api || [...]* *tato maharṣibhiḥ kruddhaiḥ saptaḥ 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

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,

atidānād balir naṣṭa atiśauryeṇa arjunāḥ |
atidyūtān nalo rājā nṛgo gobaraṇena tu || 4:58 ||

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

of the ocean and, though human, he was always surrounded by superhuman beings. Intoxicated with his power, Purūravas quarrelled with some Brahmins and robbed them of their wealth even though they were protesting. [...] Therefore, cursed by the great Ṛṣis, he perished.”) See also BuddhCar 11.15 (Aiḍa = Purūravas): *aiḍas ca rājā tridivam vigāhya nītvāpi devīm vaśam urvaśim tām | lobhād ṛṣibhyah kanakam jibhīsur jagāma nāśam viśayeṣv atrptaḥ ||*

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, who were chasing the sacrificial horse of their father’s Aśvamedha sacrifice, and by doing so disturbed Kapila’s meditation, and who in turn burnt them to ashes, see MBh 3.105.9 ff. and BrahmanḍaP 2.52–53.

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

4.57 Saudāsa, 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 1.166.1 ff.

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. The form *māndhātō* in C₄₅ stands for *māndhātā* (nominative of *māndhātṛ*). I have corrected it in spite of the fact that the authors’ knowledge about his story may come from Divyāv 17, where it sometimes appears to be an a-stem noun (*māndāta*). *dvijavajñayā* in *pāda* d stands for *dvijavajñayā* metri causa.

Māndhātṛ was born from his father’s body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, BuddhCar 11.13 suggests that Māndhātṛ himself was still unsatisfied with wordly objects even after he had obtained half of Indra’s throne: *devena vṛṣṭe ’pi biraṇyavarṣe dvīpān samagrāms’ caturo ’pi jītvā | śakrasya cārdhāsanam apy avāpya māndhātūr āsīd viśayeṣv atrptiḥ ||*. In fact, as Monika Zin points out (Zin 2021, 149), Māndhātṛ/Māndhātā’s rise and fall is a very popular theme in the ‘Narrative Art of the Amaravati School’: ‘Statistics show that in the Amaravati School the most frequently represented narrative is the story of King Māndhātā, which appears 47 times.’

Nahuṣa was elevated to the position of Indra for a period of time and he also wanted to take Śacī, Indra’s wife. Indra instructed Śacī to tell Nahuṣa to harness some Ṛṣis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛṣis, was insulted even further by Nahuṣa, therefore he cursed Nahuṣa, who then fell from the vehicle. See MBh 12.329.35 ff. and a verse in the BuddhCar (11.14) that follows the one about Māndhātṛ: *bhuktvāpi rājyaṃ divi devatānām śatakratau vṛtrabhayāt pranaṣṭe | darpān maharṣīn api vāhayitvā kāmēṣv atrpto nahuṣaḥ papāta ||*.

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): *ekālmā nirdaheyaṃ vai śatrūn ity arjuno ’bravīt | na ca tat kṛtavān eṣa śūramānī tato ’patat ||*. (‘Arjuna claimed that he could destroy

damena hīnaḥ puruṣo dvijendra
svargam ca mokṣam ca sukham ca nāsti |
vijñānadharmakulakīrtināśa
bhavanti vipra damayā vibhīnāḥ || 4:59 ||

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

[*yameṣu ghrṇā* (6) —
 The sixth yama-rule: Taboos]

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

A person without taboos does not exist either in this or the other world. In a person without taboos there is no Dharma or religious austerity.

parastrīṣu parārtheṣu parajīvāpakarṣaṇe |
paranindāparānneṣu ghrṇāṃ 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 ghrṇikāryā sadā budhaiḥ |
rājñī vipri parivrajā 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 |
ādḥaprabhatulāvyājaiḥ parārthaṃ 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

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 3.56.1 ff.

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

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

4.60 The implications of *pādas* ab are not crystal clear to me. Perhaps: such a person has no right for existence in society and has no place in heaven.

4.62 The translation of *parayoni* in *pāda* d is tentative.

other people's wealth by cheating with weights of one *āḍha*[ka] or a *prastha* and with scales.

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaḥ |
vanajāvānaajā jīvā vilagāś'caraṇācarāḥ || 4:64 ||

O Brahmin, the wise should regard the taking away [of others'] lives as taboo. Wild and domesticated animals, serpents, [in general,] plants and animals [are examples of life forms not to destroy].

paranindā ca kā vipra śṛṇu vakṣye samāsataḥ |
devānām brāhmaṇānām ca gurumātātithidviṣaḥ || 4:65 ||

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

parānneṣu ghrṇā kāryā abhojyeṣu ca bhojanam |
sūtāke mṛtake śauṇḍe varṇabhraṣṭakule naṭe || 4:66 ||

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

ete pañcaghrṇāsu saktapuruṣāḥ svargārthamokṣārthinaḥ
loke 'nindanam āpnuvanti satatam kīrtir yaśo'lamkṛtāḥ |
prajñābodhaśrutim smṛtiṃ ca labhate mānam ca nityam labhet
dākṣiṇyam sabhavet sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||

4.63 Although 'nya in *pāda* a could be interpreted several ways (e.g. *anye* for *anyasmin*, or taken to be the first element of a compound: *anya-anyāyārtha-*), I think that *bhūyo 'nyat* is a fixed expression meaning 'something/anything more.' See, e.g., BhG 7.2cd: *yaj jñātvā neha bhūyo 'nyaj jñātavyam avaśiṣyate*.

4.64 In *pāda* d, I take *caraṇācarāḥ* as standing for *carācarāḥ* (*cara-acarāḥ*) metri causa. Alternatively, one may understand it as *caraṇacarāḥ* (metri causa), meaning 'those who move on their feet,' perhaps as opposed to snakes (*bilaga* or *bilamga*). Neither solution is fully satisfactory. Note that this *pāda* also involves a small correction.

4.65 Note *mātā* as a stem form in *pāda* d.

4.66 One should probably understand *śauṇḍe* in *pāda* c as *śauṇḍike*, 'a distiller,' or, alternatively, it may be corrupted from *śaṇḍbe*, 'a eunuch'; see both in *Vāsiṣṭhadharmaśāstra* 14.1–3: *athāto bhojyābhojyam ca varṇayīṣyāmāḥ | cikitsaka-mṛgayu-puṃścali-dāṇḍika-stenābhisastar-śaṇḍba-patitānām annam abhojyam | kadarya-dīkṣita-baddhātura-somavikrayi-takṣa-rajaka-śaṇḍika-sūcaka-vārdhuṣika-carmāvakṛtānām ||* etc. Translated in Olivelle 1999, 285 as: 'Next we will describe food that is fit and food that is unfit to be eaten [...] The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker...' In support of reading *śaṇḍbe*, one might consult Manu 3.239: *cāṇḍālaś ca varāhaś ca kukkutaḥ śvā tathaiva ca | rajasvalā ca śaṇḍhaś ca nekṣerann aśnato dvijān ||*. Translated in 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.'

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

[*yameṣu pañcavidho dbanyaḥ* (7) —

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

caturmaunaṃ catuḥśatruś caturāyatanam tathā |

caturdhyānaṃ catuṣpādaṃ pañcadbanyavidhocyate || 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 |

pāruṣyapiśunāmithyāsambhinnāni 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 |

catuḥśatruṃ nihantavyaḥ so 'rihā vītakaḥ || 4:70 ||

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

caturāyatanam vipra kathayiṣyāmi tac chṛṇu |

karuṇā muditopekṣā maitrī cāyatanam smṛtam || 4:71 ||

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

4.67 Understand *kīrtir-yaśo*° as *kīrti-yaśo*° ('r' being an intrusive consonant here metri causa), as in 5.20 below. Alternatively, as suggested by Francesco Sferra, emend to *kīrtim yaśo'lamkṛtām*. My emendation of °*kṛtam* to °*kṛtāḥ* is influenced by 5.20b. In *pāda* c, note the muta cum liquida licence that allows °*bodhaśrutim*° to scan as - ˘ - ˘ -, the consonant cluster *śr* not turning the previous syllable long. *Pāda* d has several problems. I take *sabbhvet* as standing for *sambhvet* metri causa, and I had to emend *samāyusa* to *sa āyusa* to make sense of it. Understand *āyusa* as *āyuh* (metri causa), otherwise emend to *sa mānuṣya*. Also consider correcting *niḥsaṃśayaḥ* to *niḥsaṃśayam*.

4.68 Understand *pāda* d as *pañcavidho dbanya ucyate*.

4.69 Note the genitive with a verb meaning 'to tell' in *pāda* a, similarly to 1.38a and **CHECK**. Similar teachings on *mauna* in DharmP 1.31cd–32ab and Divyāv 186.21 are 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 mūlaphalāmbubhaktā jaṭā vahanto 'pi bhujamgadīrghāḥ | yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṃjñān mrgayeta śatruṃ ||*; see also BhG 3.43: *evam buddheḥ param buddhvā saṃstabhyātmanā ātmanā | jāhi śatruṃ mahābāho kāmarūpaṃ durāsadam ||*. As for *arihā* in *pāda* d, the notion that a saint is a 'destroyer of the enemies' [that are evil states of mind] (*arihanta/arabanta*) in Jainism, but less so in Buddhism, is discussed in Gombrich 2013, 57–58.

4.71 This verse teaches the four Buddhist *brahmavihāras* under the label *caturāyatana*. Ther-

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 pañcadbhā |
ṣaṭtrimśākṣaram ityābuh 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, [and] the subtle *tattva* has no attributes.

catuṣpādaḥ smṛto dharmas' caturāśramam āśritaḥ |
gṛhastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 4:74 ||

The four-legged one 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 |
pāvanam sarvapāpānām punyānām ca pravardhanam || 4:75 ||

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

āyuh kīrtir yaśaḥ saukhyaṃ dhanyād eva pravardhate |
śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 4:76 ||

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

[*yameṣv apramādaḥ* (8) —

The eighth yama-rule: Lack of negligence]

pramādashāna pañcaiva kīrtayiṣyāmi tac chr̥ṇu |

fore the word *āyatana* seems to be a synonym of *vihāra* here, and its use a simple method of appropriating it, turning the list into a Brahmanical one.

4.72 Note the stem form *dhyāna* in °*dhyānādhunā* (for °*dhyānam adhunā*) in *pāda* a. For contrast, but also for similarities, see the *dhyānayajña* section in VSS 6.7ff, in which five types of related meditations are taught. See analysis on pp. Intro **CHECK**.

4.73 This verse is difficult to interpret. *Pādas* a to d should define *ātman*, *vidyā*, *bhava*, and *sūkṣma*, objects of meditation, respectively. In *pāda* a, *dharmo* is suspect: it may be the result of an eye-skip to *pāda* a of the next verse. *Pāda* b might refer to *tattvas* in an ontological system of 25, 26 or 36 *tattvas*. If *pāda* c is in fact a reference to a 36-*tattva* philosophical system, it is in striking contrast with the 25-*tattva* system described in VSS chapter 20. I take *ṣaṭtrimśa* as being in stem form.

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

4.76 Emending °*mānavaḥ* to °*mānave* might err by overcorrection, and °*mānavaḥ* may have originally been felt like a genitive ('for a person...').

brahmahatyā surāpānaṃ steyo gurvaṅganāgamam |
mahāpātakaṃ ity ābus tatsaṃyogī ca pañcamah || 4:77 ||

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

anṛtaṃ ca samutkarṣe rājagāmī ca paiśunah |
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.

brahmojjham vedanindā ca kūṭasākṣī subṛdvaḍhaḥ |
garhitānādyayor jagdbhiḥ surāpānasamāni ṣaṭ || 4:79 ||

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

retotsekaḥ svayonyāsu kumārīṣv antyajāsu ca |
sakhyuḥ putrasya ca strīṣu gurutaḥpasamaḥ smṛtaḥ || 4:80 ||

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

nikṣepasyāpaharaṇaṃ narāśvarajatasya ca |
bhūmivajraṃnānāṃ ca rukmasteyasamaḥ 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 narah |
mahāpātakapañcaitat tena sarvaṃ prakāśitam |
pañcapramādam etāni varjanīyaṃ dvijottama || 4:82 ||

If a man is associated with [any of these] four [i.e. *brahmahatyā*, *surāpāna*,

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 The translation of this verse is based on Olivelle 2005, 218.

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 *brahmojjham vedanindā ca*, in the Southern transmission, in Olivelle's critical edition of Manu (Olivelle 2005, 847).

4.80 The text, and my emendation in *pāda* c, still follow Manu (11.59).

4.81 This is Manu 11.58. I have emended *rugma°* to *rukma°* in *pāda* d, although *rugma°* is attested in a great number of Southern MSS and one Śāradā MS in Olivelle 2005, 847.

stena, gurvaṅganāgama], he commits sin. By this all the five grievous sins have been explained. These five kinds of negligence are to be avoided, O great Brahmin.

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

kāyavānmanamādhuryaś cakṣur buddhiś ca pañcamah |
saumyadr̥ṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||

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

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

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

indhanodakadānaṃ ca jātavedam athāpi vā |
sulabhāni na dattāni indhanāgnyudakāni ca |
kṣute jīveti vā noktāṃ 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) —
The tenth yama-rule: Sincerity]

4.82 Perhaps understand *pāda c* as *etan mahāpātakapañcakaṃ*. Note the confusion of number and gender: understand *pañca pramādāḥ etā varjanīyāḥ* or *pañca pramādāny etāni varjanīyāni*.

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

4.84 *Pādas* cd of the previous verse, and *pādas* ab of the present one cover four categories of the above: *cakṣurmādhurya*, *buddhimādhurya*, *dr̥ṣṭimādhurya* and *vāgmādhurya*. This suggests that what follows is on *kāyamādhurya*. Emending *pāda d* to *svāśramābhyāgate gurau* would make the line smoother, as suggested by Kengo Harimoto.

4.85 Understand *jātavedam* in *pāda b* as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound °*dānaṃ: jātavedodānaṃ*. For *pāda e*, see an Āryāgīti verse in the MahāSubhS (2558): *amṛtāyatām iti vadet pīte bhukte kṣute ca śatāṃ jīva | choṣṭikayā saha jṛmbhāsamaye syātām cināyurānandau ||* ('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.')

pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |
karmavṛttyābhivṛddhiṃ ca pāratoṣikam eva ca |
strīdhanotkocavittam 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 tapah |
ārjavo na vṛthā dānam ārjavo na vṛthāgnayah || 4:87 ||

If one is not sincere, sacrifice is in vain. If one is not sincere, austerity is in vain. If one is not sincere, donation is in vain. If one is not sincere, [sacrificial] fires are in vain.

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

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

iti yamaprabhāḥ kīrtito 'yam dvijendra
iha parata sukhārtham kārayet tam manuṣyaḥ |
duritamalapahārī śaṅkarasyājñāyāste
bhavati prthivibhartā hy ekachatravartā || 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 stand removing one's filth of sins, and shall by Śaṅkara's command become a ruler of the world [that he subjugates] under one royal umbrella.

|| *iti vṛṣasārasaṃgrāhe yamavibhāgo nāmādhyāyaś caturthaḥ* ||

Here ends the fourth chapter in the *Vṛṣasārasaṃgraha* called the Section on the Yama-rules.

4.86 °*ārjavāḥ* should be in the accusative, therefore it is to be taken as feminine (rather than neuter) or as an irregular form for °*ārjavāni*. I have emended *pāratoṣikam* to *pāritoṣikam*. My translation of the categories listed here is tentative, the only guiding light being that, if the first line is right, there should be five of them. In addition, I have tried to find categories that seem to be, more or less, in conflict with 'sincerity' or 'straightness.'

4.87 I thank Nirajan Kalle for helping me interpret this verse.

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 °*malaprabhārī* metri causa. I could have chosen to emend it to °*malaprabhārī* (again applying the licence 'muta cum liquida'), but I decided not to because *apahārīn*, *apahāra*, *apahāraka* are used in the text very frequently. See also 8.44c, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

[pañcamo 'dhyāyaḥ]
[Chapter Five]

[*niyamāḥ* —
The Niyama-rules]

vigatarāga uvāca |
kathaya niyamatattvaṃ sāmpratam tvaṃ viśeṣād
amṛtavacanatulyaṃ śrotukāmo gato 'smi |
prakṛtidahanadagdhāṃ jñānatoyair niṣiktam
apara vada-m-atajñāṃ 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 the one 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*).

anarthaya jñā uvāca |
śravaṇasukhaṃ ato 'nyat kīrtayiṣye dvijendra
niyamakalaviśeṣaḥ pañca pañca prakāraḥ |
hariharamunibhīṣṭaṃ dharmasāraṃ dvijendra
kalikaluṣavināśaṃ prāyamokṣaprasiddham || 5:2 ||

Anarthaya jñā spoke: I shall teach you something more that is nice to hear, O best of the twice-born. The specific sections of the Niyamas are of five types [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the Kali age, generally known as liberation.

śaucam iṣyā tapo dānaṃ svādhyāyopasthanigrahaḥ |
vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa || 5:3 ||

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

5.1 Most witnesses read °*vadana*° 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 °*svadana*° ('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 *matājñā* is now emended to *-matajñāṃ*, containing a hiatus breaker but making the line metrical. Otherwise it could be emended to *matājñā* (with the last syllable taken as long) and translated as a vocative ('O knower of [my] thoughts'). Note M's reading for the end of the line (*me dharmatṛptiḥ*).

5.2 My suspicion is that °*kala*° in *pāda* b stands for *kalā* metri causa. Similarly, °*munibhīṣṭam* is metri causa, for °*munyabhiṣṭam* ('dear the the sages'). In *pāda* d, *prāya*° is suspect. Compare with 6.1c: *dharmamokṣaprasiddhyartham*.

[*niyameṣu śaucam* (1) —
The first Niyama-rule: Purity]

tatra śaucādinirdeśaṃ vaksyāmīha 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] property[?] (*mātṛā*), [4] [purity of] character[?] (*bhāva*), and the fifth, [5]...?

[*śārīraśaucam* —
Purity of the Body]

tāḍayen na ca bandbeta 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, speaking.

mūtraviṣṭāsamutsarge devatārādhaneṣu ca |
mṛttoyais tu gudopastham śaucayīta vicakṣaṇaḥ || 5:7 ||

After the emission of urine and faeces, and before the worship of gods, the wise one should clean his anus and his loins with clay and water.

ekopasthe gude pañca tathaikatṛa 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.

5.4 The chapter deals with *śārīraśauca* (5.5–9) and *āhāraśauca* (5.10–16), therefore *pāda c* is probably correct, and M's reading (*śārīrasrotam āhāra*) is wrong. Even if we could interpret *pāda d* with any certainty, there is one missing element of 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 Indices 14.4.3229–3230 is not very helpful: *man-aḥśaucam karmaśaucam kulaśaucam ca bhārata | śārīraśaucam vākśaucam śaucam pañcavidhaṃ 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.

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.)

*etac chaucam grhasthānām dviguṇam brahmacārīṇām |
vānaprasthasya triguṇam yatinām tu caturguṇam || 5:9 ||*

This is the purification for the householder (*grhastha*). It is twice as much for the chaste one (*brahmacārīṇ*), three times as much for the forest-dweller (*vānaprastha*), four times as much for the ascetic (*yati*).

[*āhāraśaucam* —
Purity of the food]

*āhāraśaucam vakṣyāmi śṛṇuṣvāvahito bhava |
bhāgadvayaṃ tu bhuñjīta bhāgam ekaṃ jalam pibet |
vāyusamcāradānārthaṃ caturthaṃ avaśeṣayet || 5:10 ||*

I shall teach you the rules of purity concerning food. Listen, pay great attention. One should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to give passage to the air, one should save the remaining quarter.

*snigdhasvādurasaiḥ ṣaḍbhīr āhāraṣaḍrasair budbhaḥ |
dhātuvaiṣaṃyanāśo '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 *dhātus* will disappear and the terrible illnesses will not arise.

*abbakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |
agamyaṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 5:12 ||*

He should not eat what is forbidden and he should not drink what is

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-vīpulā*.

5.10 Śaṅkara quotes a similar verse in his commentary ad BhG 6.16 (see apparatus). It translates as: ‘Half is for saucy food, the third part for water, but in order to be able to move the air, one should leave the fourth part [empty].’ This verse and one in the SannyāsUp (see apparatus) have *saṃcaraṇārthaṃ tu* and *saṃcaraṇārthāya*, respectively, where our verse in the VSS has *saṃcāradānārthaṃ*. It would be tempting to emend but the VSS version more or less works fine, therefore there is no need to alter the text.

5.11 The readings may suggest that *pāda b* contains *sadrava* or maybe *sudrava*, but it is difficult to make sense of the sentence. We are lacking a verb; *āhāra* might be wrong for *āharet* (see M). The Āyurvedic implications of this clumsy verse are obscure to me. What is clear is that traditionally there are six basic flavours or ‘juices’ in food. See, e.g. BhelaS 1.28.1: *yad bhakṣayati bhuñkte vā vidbhivac 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 dhārayantiḥ ṣaḍrasāḥ samam āhṛtāḥ | ato 'nyathā vikārāṃs tu janayanti śarīriṇām ||* (‘The six flavours will support the body in this world when brought to a balanced state. Otherwise they will produce defects to people.’) On *dhātuvaiṣaṃya*, see, e.g., Caraka 1.9.4: *vikāro dhātuvaiṣaṃyaṃ sāmyaṃ 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.’)

forbidden. He should not go where he is not allowed to and he should not say what is improper.

*laṣunam ca palāṇḍum ca grñjanam kavakāni ca |
gauram ca sūkaram māmsam varjayec ca vidhānataḥ || 5:13 ||*

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

*chattrākam viḍvarāham ca gomāmsam ca na bhakṣayet |
caṭakam ca kapotam ca jālapādāṁś ca varjayet || 5:14 ||*

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

*haṁsasārasacakrābhvakukkuṭān śukaśyenakān |
kākolūkam balākam ca matsyādīṁś cāpi varjayet || 5:15 ||*

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

*amedhyāṁś cāpavitrāṁś ca sarvān eva vivarjayet |
śākamūlaphalānām ca abhakṣyam 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 śaivabhāratasaṁbite |
kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ |
tvayā jijñāsito 'smy adya saṁkṣiptaḥ kathito mayā || 5:17 ||*

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the *Bhāratasaṁhitā* (i.e. the *Mahābhārata*), the practice of purity is definitely expanded in great detail. Now you have asked me [about it], and I taught it [to you] in a condensed form.

*satyavādī śucir nityam dhyānayogarataḥ śuciḥ |
abhiṁsakaḥ 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.

sarveṣām eva śaucānām arthaśaucam param smṛtam |

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.

5.17 In *pāda* b, since *saṁbite* is not a correct locative of *saṁhitā*, instead of emending to *śaive bhāratasaṁbite*, 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 *bhūtadayā kṣamā* (*bhūtadayā* occurring in 1.7 and 3.27–28), and I translate accordingly.

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.

śaucāśaucavidhiṇa mānava yadi kālakṣaye niścayaḥ
saubhāgyatvam avāpnūvanti satataṃ kīrtir yaśo'laṅkṛtāḥ |
prāptaṃ tena ibaiva puṇyasakalaṃ saddharmaśāstreritam
jīvānte ca paratra-m-ibitagatiṃ prāpnoti niḥsaṃśayam || 5:20 ||

If a person knows the rules of purity and impurity, he will surely gain happiness at the end of time, eternally embellished with glory and fame. He has reached here in this world all the merits that the books on true Dharma teach, 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.

5.19 *Pādas* a-d are quoting Manu 5.106 (in most witnesses, unmetrically); it is translated in Olivelle 2005, 144 as: 'Purifying oneself with respect to wealth, tradition tells us, is the highest of all purifications; for the truly pure man is the one who is pure with respect to wealth, not the one who becomes pure by using earth and water.'

5.20 Note the stem form adjective *jña* and noun *mānava* metri causal and the second syllable of *yadi* as a long syllable at the caesura in *pāda* a (see M's reading), the plural *āpnūvanti* where one would expect a verb in the singular and *kīrtir* metri causa for a compounded stem form (*kīrti*°) in *pāda* b, and the sandhi-bridge *-m-* in *paratra-m-ibita*° in *pāda* d. Compare with 4.67b above.

[*ṣaṣṭho 'dhyāyaḥ*]
[Chapter Six]

[*niyameṣv ijjā* (2) —

The second Niyama-rule: Sacrifice]

atha pañcavidhāṃ ijjāṃ pravakṣyāmi dvijottama |
dharmamokṣaprasiddhyartham śṛṇuṣvāvahito dvija || 6:1 ||

[Anarthayajña continued:] Now I shall teach you the five types of sacrifice (*ijjā*), O excellent Brahmin, for success in Dharma and liberation. Listen carefully, O Brahmin.

arthayajñāḥ 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.

[*arthayajñāḥ* —
Material sacrifice]

agniyupāsanaśrāddhādi agnihotrakratukriyā |
aṣṭakā pārvanī śrāddham dravyayajñāḥ sa ucyate || 6:3 ||

Material sacrifice includes the following: the domestic ritual fire worship etc., the public performance of the ritual of Agnihotra, [and the so-called *pākayajñas* such as] the *Aṣṭakā* oblation, the *Pārvanī* oblation, and the ancestral ritual (*śrāddha*).

[*kriyāyajñāḥ* —
Sacrifice through work]

ārāmodyānavāpīṣu devatāyataneṣu ca |
svabhastakṛtasamśkāraḥ kriyāyajña sa ucyate || 6:4 ||

Sacrifice through work is taking care of/ cleaning/ embellishing (*saṃskāra*) a grove, a park, a pond or a temple with one's own hands.

6.2 Note the singular *etat* after a number (see Intro **CHECK**).

Compare this list of five to the somewhat similar BhG 4.28: *dravyayajñāḥ tapoyajñāḥ yogayajñāḥ tathāpare | svādhyāyajñāṇāyajñāś ca yatayaḥ saṃśīta-vratāḥ ||*. ŚDhU chapter 3 can be also relevant since it uses the terms *japayajña*, *jñānayajña*, and *dhyānayajña*. See also ŚDhU 1.10 (C_{9.4} f. 42v 14): *karmayajñas tapoyajñāḥ svādhyāyo dhyānam eva ca | jñānayajñāś ca pañcaite mahāyajñāḥ prakīrtitāḥ ||*. Note how this definition of the five *mahāyajñas* in the ŚDhU is different from the one, e.g., in Manu 3.69–71 (*brahma*°, *pitṛ*°, *daiva*°, *bhauta*°, and *nryajña*).

6.3 By somewhat overtranslating the items in this list, I want to emphasise that the text introduces three categories of sacrificial rituals well-known from the time of the Gṛhyasūtras and Śrautasūtras: those of the domestic or *aupāsana* fire (*grhyakarman*), the Śrauta rituals such as the Agnihotra, and the Smārta *pākayajñas*, such as the *aṣṭakā*, the *pārvanī* and the *śrāddha*. For a mention of the *pākayajñas* in a manner similar to our *pādas* cd here, see, e.g. the *Dikṣottara* quoted in Goodall, Sanderson, & Isaacson 2015, 275: *aṣṭakāḥ pārvanī śrāddham śrāvany āgrāyaṇī tathā | caitrī cāsvayujī caiva pākayajñāḥ prakīrtitāḥ ||*. For an earlier list of *pākayajñas*, see GautDhS 1.8.19: *aṣṭakā pārvanāḥ śrāddham śrāvanyāgrahāyaṇīcaitryāśvayujīti sapta pākayajñasamsthāḥ*.

[*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 texts or the *Mahābhārata*, the epics and the Purāṇas: this is called sacrifice with recitation.

[*jñānayajñah* —

Sacrifice through knowledge]

idaṃ karma akarmedam ūhāpobaviśāradaḥ |
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 investigates with his eyes on the Śāstras, is called [a person performing] sacrifice through knowledge.

[*dhyānayajñah* —

Sacrifice through meditation]

dhyānayajñam samāsenā kathayiṣyāmi te śṛṇu |
dhyānam pañcavidhaṃ caiva kīrtitaṃ hariṇā purā |
sūryaḥ somo ’gni sphaṭikaḥ sūkṣmaṃ tattvaṃ 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 tattvaṃ prakṛtir ucyate |
tasya madhye śasiṃ dhyāyet tattvaṃ 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 |

6.5 Note the stem form *vedādhyayana* in *pāda* c metri causa. As for the interpretation of *śivasamhitam* in *pāda* d, see 5.17b above: *śaivabhāratasaṃhite*. The proximity of these two phrases, and the fact that both give instructions on using texts, suggest that we should interpret them similarly. It is then a *samāhāradvandvasamāsa* again, in the neuter. Both *śivasamhitam* and *itihāsapurāṇam* should be interpreted as being part of the compound in *pāda* c: *śivasamhitādhyayanam* and *itihāsapurāṇādhyayanam*.

6.6 For the expression *śāstracakṣuḥ*, see, e.g., *BrahmaP* 24.21: *tena yajñān yathāproktān mānavāḥ śāstracakṣuḥ | kurvate ’harahaś caiva devān āpyāyanti te ||*. In G. P. Bhatt’s translation (Bhatt 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.’

6.8 Note the form *śasiṃ* for *śasiṇam*.

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 spottless 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 uktaṁ samāsataḥ || 6:11 ||*

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

*vigatarāga uvāca |
ekaikasya tu tattvasya phalaṁ kīrtaya kīḍṛśam |
kāni lokāḥ prapadyante kālāṁ vāsya tapodbhava || 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?

*anarthayañña uvāca |
brahmalokaṁ tu prathamam tattvapraṛticitayā |
kalpakotīśahasrāṇi śivavan modate sukhī || 6:13 ||*

Anarthayañña spoke: Through meditation on the first *tattva*, *prākṛti*, [one reaches] Brahmaloka. He will rejoice [there] happily like Śiva for millions of aeons.

*dvitīyaṁ tattva puruṣaṁ dhyāyamāno mṛto yadi |
viṣṇulokaṁ ito yāti kalpakotīyayutaṁ sukhī || 6:14 ||*

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

*prabhutattvaṁ tṛtīyaṁ tu dhyāyamāno marīṣyati |
śivaloke vasen nityaṁ kalpakotīyayutaṁ śataṁ || 6:15 ||*

6.10 Note the stem form *sphaṭika* in *pāda* b metri causa.

6.12 The reading *tritattvasya* in *pāda* a in the MSS is a problem because we have just finished a section mentioning five *tattvas*. (This was probably noticed by E, hence printing *bi*.) 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 may easily get corrupted to *tu*.

6.13 Understand *pādas* ab as *brahmalokaṁ prathamam tattvacintayā prakṛtitattvacintayā*. One might take *prathamam* adverbially ('firstly': *prathamam brahmalokaṁ prakṛtitattvacintayā*), but in the next verses, the ordinal numbers (*dvitīyaṁ*, *tṛtīyaṁ*, *pañcamam*) always refer to the *tattvas*.

6.14 Note the stem form *tattva* in *pāda* a metri causa.

Should one die while meditating on the third, the *prabhu-tattva*, one can live in Śivaloka continuously for a hundred billion aeons.

*vidyātattvāmṛtaṃ dhyāyet sadāśivam anāmayam |
akṣayaṃ lokam āpnoti kalpānāntaparam tathā || 6:16 ||*

If he visualizes *vidyā-tattva*, [i.e.] Sadāśiva, he can reach [His] immortal **CHECK**, diseaseless, imperishable world [and can live there] well beyond endless aeons.

*pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani samsthitam |
na kālasaṃkhyā tatrāsti śivena saba 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.

*pañcadhyānābhiyukto bhavati ca na punarjanmasaṃskārabandhaḥ
jijñāsyantāṃ dvijendra bhavadahanakaraḥ prārthanākalpavṛkṣaḥ |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhyantu
pratyakṣān nānumānaṃ sakalamalaharam svātmasaṃvedanīyam
|| 6:18 ||*

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

[*niyameṣu tapaḥ* (3) —

The third niyama-rule: Penance]

*mānasam tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |
kāyikaṃ ca tṛtīyaṃ tu manovākkarma tatparam |
kāyikaṃ vācikaṃ caiva tapo miśraṃ pañcamam || 6:19 ||*

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

*manaḥsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |
maunaṃ bhāvaviśuddhiś ca pañcaitat tapa mānasam || 6:20 ||*

Gentleness of the mind, calmness, self-control, taciturnity and the

6.15 E changes *śivaloka* to *rudraloka*, probably for more contrast with *sadāśiva* in 6.16 and *śivatattva* in 6.17. **CHECK**

6.18 Note how a plural passive imperative form (*jijñāsyantāṃ*) stands for the singular (*jijñāsyatām*) metri causa. 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. The non-standard *janmena* in *pāda* d seems superior to *janmanā* for it preserves the metre.

purification of one's state of mind: mental penance comprises these five.

*anudvegakarā vāṇī priyaṃ satyaṃ hitaṃ ca yat |
svādhyāyābhyasanam 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.

*ārjavam ca ahimsā ca brahmacaryaṃ surārcanam |
śaucaṃ pañcamam ity etat kāyikaṃ tapa ucayate || 6:22 ||*

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

*iṣṭaṃ kalyāṇabbhāvaṃ ca dhanyaṃ pathyaṃ hitaṃ vadet |
manomīśraka pañcāitat tapa uktaṃ maharṣibhiḥ || 6:23 ||*

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

*svastimaṅgalam āśīrbhir atithigurupūjanam |
kāyamiśraka pañcāitat tapa uktaṃ mahātmaabhiḥ || 6:24 ||*

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

*maṇḍūkayogī hemante grīṣme pañcatapās tathā |
abhrāvakāśe varṣāsu tapaḥ sādhanam ucyate || 6:25 ||*

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

*svamāṃsoddhṛtya dānaṃ ca hastapādaśiras tathā |
puṣpam utpādya dānaṃ ca sarve te tapa sādhanāḥ || 6:26 ||*

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

*kṛcchrātīkṛcchram naktam ca taptakṛcchram ayācitam |
cāndrāyaṇam parākaṃ ca tapaḥ sāmtapanādayaḥ || 6:27 ||*

[such as also] the Painful penance and the Extremely Painful one, [eating only] at night, the Hot and Painful and [the one in which only food obtained] without solicitation [can be eaten], the Cāndrāyaṇa and Parāka penances, the Sāmtapana etc.

*yenedaṃ tapa tapyate sumanasā saṃsāraduḥkhaḥchidam
āśāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |*

6.20 Note that *miśraka* in *pāda b* stands for *miśrakam* metri causa. etc would be better for *etāni*? phps no, see 6.24c.

6.25 CHECK *abhrāvakāśa* in MBh, Manu and Śivadharmasaṃgraha.

svargākāṅkṣyanṛpatvabhogaviṣayaṃ sarvāntikaṃ tat phalam

jantuh śāśvatajanmamṛtyubhavane tanniṣṭhasādhyam varet || 6:28 ||

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

|| iti vṛṣasārasaṃgrāhe ṣaṣṭho 'dhyāyah ||

Here ends the sixth chapter in the Vṛṣasārasaṃgraha.

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

Appendices

passages

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part

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Symbols, Abbreviations and Bibliography

Symbols

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Abbreviations

CUDL = University of Cambridge Digital Library (<https://cudl.lib.cam.ac.uk>)

f.

ff.

MGMCP

MGMPP

MS(S) = manuscript(s)

Siddham = Siddham, the Asia Inscriptions Database: <https://siddham.network>

ŚDhŚ = *Śivadharmaśāstra*

ŚDhU = *Śivadharmottara*

VSS

... TO BE SUPPLIED

— Balogh 2018? ON THE SAME TOPIC

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Manu: see Dave 1972
Mahābhārata: see Sukthankar & al. 1927–1966
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Index

- Abhidhānaratnamālā*, xii
Arthaśāstra, 1041
āśrama, xiii
- Bhagavadgītā*, 1041
Bhāgavatapurāṇa, 1029
Bhaviṣyapurāṇa, 1035
Brahmāṇḍapurāṇa, 1009, 1010,
1015, 1018, 1026,
1029, 1035, 1041
- bull, xi
- Dharmaputrikā*, 2–9
- gaṇa*, xi
Gautamadharmasūtra, 5
- vṛṣa*, xiii
- Kūrmapurāṇa*, 1041
- Liṅgapurāṇa*, 1016
- Mahābhārata*, xi, xiii, xv, 1003,
1021, 1026, 1027, 1041
Manu, 1041
Manusmṛti, xiii
Matsyapurāṇa, xiii, 1029
- Nāmaliṅgānuśāsana*, xii
- Sanderson, Alexis, xiii
Śivadharmasaṃgraha, 2, 3, 5–9
Śivadharmasāstra, 2, 3, 5–9,
1003, 1021, 1035, 1039
Śivadharmottara, 2, 3, 5–9,
1021, 1039
- Śivapurāṇa*, xiv, 1021, 1026,
1028, 1029
Śivopaniṣad, 2, 3, 5–9
Skandapurāṇa, 1021
Sukaviḥṛdayanandinī, xxi
- Umāmabeśvarasaṃvāda*, 2, 3,
5–9
Uttarottaramahāsaṃvāda, 2, 3,
5–9, 1034
- Vāyupurāṇa*, 1015, 1026, 1029
Viṣṇupurāṇa, 1015, 1017, 1029,
1041
vṛṣa, xii, xiii
vṛṣabha, xiii
Vṛṣasārasaṃgraha, ix–xi, xiii, xiv,
xvi, 1–10, 1002, 1003,
1009, 1010, 1012,
1016, 1021, 1026,
1028, 1029
Vṛttaratnākara, xxi

Todo list

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