

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
Volume 1

Csaba Kiss



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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 2022: 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 Śivadharmā 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 Śivadharmā 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.

manuṣyāṇām anuyugaṃ brasatīti nibodha me || 13 ||

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

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

MMW ‘vṛṣa’:

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

*śuddhasphaṭikasaṃkāśo 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 vakṣaty 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, *Abbidhānaratnamālā*

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, *vṛṣaikaniṣṭhaḥ 'pi jitasmaro 'pi yaḥ śaṅkaro 'bhūd bhuvi ko 'py apūrvvaḥ*, concerning the Śaiva ascetic Vyomaśambhu: 'He was in the world an extraordinary new Śiva, since he too was *vṛṣaikaniṣṭhaḥ* ('devoted solely to pious observance'; in Śiva's case 'riding only on the Bull') and he too was *jitasmarah* ('one who had defeated sensual urges'; in Śiva's case 'the defeater of the Love god Kāmadeva'). This is also the meaning of *vṛṣaḥ* in the title *Vṛṣasārasaṃgraha*, one of the works of the Śivadharma 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 Śivadharma 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 Śivadharma. Instead, the bull in the VSS is repeatedly associated with the Dharma that is the four *āśramas* (see p. ??). My conclusion is that while the word *vṛṣa* in the title may well carry a reference to Śiva's bull, it is always only implied and never explicitly taught, while the bull as the personification of Dharma as the four *āśramas* explicitly appears. Thus the title actually lacks any explicit hint to Śaivism, which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmaśāstra, 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

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.

Jayadeva as having inclined towards Buddhism;’ (Vajrācārya 1973, 148, l. 9: *sug-ataśāsanapakṣapātī*) ‘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

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.

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 (nivṛtṭyādi 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)

Vṛṣasārasaṃgraha

- Setubandha
- Suradraha
- Ghaṇṭikeśvara
- Vāgīśa

Contents of chapters 1–12

24 chapters

1. brahmāṇḍasaṃkhyā 2. śivāṇḍasaṃkhyā 3. ahiṃsāpraśaṃsā 4. yamavibhāga 5. śaucācāravidhi 6. yajñavidhi (also lokāḥ) 7. dānapraśaṃsā 8. niyamapraśaṃsā (p. 603: types of svādhyāyana: śaiva, sāṃkhyā, 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. pūrvakarmavipāka 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.

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 Kafle Niśvāsamukha p.11ff; ibid. p.12: “The term niśvāsa means sighing. Thus, an alternative meaning of the Niśvāsatattvasaṃhitā could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.”
 - tattva-system: mati and suśira (ch. 20)
 - parallels: MBh, Bṛhatkālottara,
 - ch. 21: Viṣṇu; is this a Śaiva text?

- āśramas are in an order different from usual; compare this to NĀT; “Variations on the āśrama-system”
- History of Dharmasastra 2.1 pp. 416ff on āśramas
- n. 988! see Āpastamba-dharma-sūtra ii.9.21.1: catvāra āśramā gārhaṣṭhyam ācāryakulaṃ maunaṃ vānaprasthyam iti| Quoted by Śankara 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: parivrāt, 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 Naraharinath 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 ऋs 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, xīi 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 Śivadharma corpus, 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 Biscchop 2018:58–59.

– Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadarmacorpus/mss_florinda/newari/ngmpp/palm_3:3/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/scan/saiva/sivadarmacorpus/mss_florinda/newari/ngmpp/paper_mtm/A1341-06/DSCN0331 fol. 204_vss.JPG

– Vipula

Vipula in the MBh:

MBh 13040016aff

Devaśarman and his wife Ruci 13040017a tasya rūpeṇa → 13040017a tasyā rūpeṇa

all gods, esp. Indra, are in love with her but Devaśarman guards her wants to perform yajña: how to guard her during the ritual? calls his pupil, Vipula tells him that Indra can assume various forms Vipula decides that the only way to protect her from Indra is to magically 'enter' her (with yoga) he tells her stories and enters her

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

– ETC., see translation here: <https://www.sacred-texts.com/hin/m13/m13b005.htm>

– See summary also here: V. S. Sukthankar. Critical Studies in the Mahābhārata. Poona, V. S. Sukthankar Memorial Edition Committee, 1944. 317–318 <https://archive.org/details/in.ernet.dli.2015.281344/page/n333>

Misc

– susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ paramaś-

varaḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46 ||. yamas-niyamas:
see table in Bisschop, Kafle, & Lubin 2021, 17

- other Why is this mentioned at <http://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/403> : C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, “Introducing Śivadharmā and Śivadharmottara”, *Altorientalische Forschungen* vol. 20 issue. 2 pp. 342-349 (1993). “There is no raw data.” EdX Harvard Digital Humanities
- CHECK out Kenji on the Umāmaheśvarasaṃvāda in the MBh, his summary looks similar to the VSS
- Kenji: “BDhS 2: Discussion of gr̥hastha. but BDh 2.11.9–34 is a digression on the topic of caturāśrama (vikalpa type, not krama type), and the author denies caturāśrama idea.”
- MSS: see Bisschop 2018, 52–53; De Simini & Mirnig pp. 587, 591 % “a stable element of the corpus”
- Vindicate your edition: look at the apparatus, all the Ed entries

Notes on the language

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aīśa Sanskrit,⁸ 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,’⁹ 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.¹⁰ 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),¹¹ frequently quoted by Mallinātha, gives the following definition in his *Vṛttarat-nākara* (here given together with Sulhaṇa’s *Sukavibhāṣanandīnī* commentary):

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

vibhaktyantam padam tasya padasyādaḥ vartamāno
yo varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjñō
jñeyah | tena krameṇa purovartinā prāṅpadānte var-
tamānasya prāṅtagurubhāvasyāpi laghutā syāt | kvacil
lakṣānurodbena | nanu ka eṣaḥ kramo nāma saṃyoga
ucyate | pūrvācāryāṇām piṅgalanāgaḥ prabhṛtīnām kālīdāsādīnām
ca kavīnām samayaḥ parigrhītaḥ | saṃyogaḥ kramasaṃyo-
gaḥ || 10 || tatra gra-saṃyogena yathā | idam asyo-
dāharaṇam |

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

⁸ See Goodall, Törzsök, Hatley, Kiss, Meyr?

⁹ 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).

¹⁰ See e.g. Apte’ XXX Dictionary Appendix A p. 1. ADD real life examples.

¹¹ 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 tejasaḥ

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

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

Vocabulary

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

Number and gender

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

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ

Stem form nouns

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

A Critical Edition of *Vṛṣasārasaṃgraha* 1–12

Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.¹² 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 2016 and the catalogues I mention at some of the individual manuscript.¹³

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

¹² As I remarked elsewhere (Kiss 2022, 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 2016], 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.’

¹³ 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.¹⁴ 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) *Uttarottaramahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharma-putrikā*, 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.¹⁵ 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.¹⁶ The script is Nepālā-

¹⁴ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

¹⁵ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

¹⁶ F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyādi 8 trayodaśyām* (retrieved 8 Dec 2021). The element *dvādaśīpyādi* 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

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) *Umāmahēśvarasaṃvāda*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K₈₂ remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).¹⁷ 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.¹⁸ 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) *Umāmahēśvarasaṃvāda*, 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 7.122,¹⁹ which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottaramahāsaṃvāda*, which takes up twenty-three folios in C₉₄, and twenty folios in C₄₅. Thus this MS did most probably transmit all eight texts of the Śivadharm corpus.²⁰

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.²¹

the unclear element (*yādi/pyādi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (*ghaṭikā*) the scribe finished copying the text. It is still not clear if we should take *dvādaśi* 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.

¹⁷ Personal communication, 1 Dec 2021.

¹⁸ <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

¹⁹ Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā gr̥hasthāś ca [prāsā]dasthāś ca ye nṛpāḥ*.

²⁰ Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

²¹ Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern supply for

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 (*car-matāś ca dvījasundariṣu*, 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.²² According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5cm. It is dated to Nepāla Samvat 189 (1068–69 CE).²³ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmit-

the beginning of the *Vṛṣasārasaṃgraha*.²⁴ A hardly readable note in pencil to the same effect is visible at the top of the first folio side (f. 267r, ‘mode..... supply beg of Vṛṣasāra-saṃgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the 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.

²² https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

²³ See f. 12r line 2 of the *Dharmaputrikā* in this MS: *navottarāsītīyute sate bde āśāḍhaśuklasya tithau tṛtīye*, translated by De Simini 2016, 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.

ted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*. 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaṃputrikā*, 8) *Uttarottaramahāsaṃvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. 1v (f. 1r is a cover) and the text spans ff. 1v–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the *Vṛṣasārasaṃgraha*.²⁴

(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.²⁵ 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) *Umāmabheśvarasaṃvāda*, 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 (*viṃśakoṭiṣu 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 *Umāmabheśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmabheśvarasaṃvāda*. 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 vanaspatinām ca puṣpāṇi svavad ādadite...*, 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 descrip-

²⁴ See a similar evaluation in Bisschop 2018, 56.

²⁵ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

tion of this MS in the NGMCP online catalogue.²⁶ According to this catalogue, 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) *Śivadharmasaṃgraha*, 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottaramahāsaṃvāda*, 8) *Dharmaputrikā*. Ff. 209v–264v contain the VSS.

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

(N)K₃ NGMPP A 3/3 (= A 1081/5), NAK 5-737. I have collated this MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.²⁷ According to this catalogue, the dimensions of the manuscript are 58.5 × 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) *Śivadharmasaṃgraha*, missing (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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

NAK 5–738 (NGMPP A 11/3)²⁸—the microfilm images of the folios containing the VSS are unfortunately extremely blurred to an extent that make them impossible to use.

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

The Munich manuscript

M his MS is preserved at CHECK and has no access number CHECK. I have collated the readings of this MS only for VSS chapter one as a test. On this MS in more detail, see Harimoto (forthcoming). I received the digital images of this

²⁶ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

²⁷ http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra

²⁸ http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmabeśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Uttarottaramahāsaṃvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṃgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is dated (f. 50r line 5): || *iti vṛṣasārasaṃgrabe caturviṃśatimo dhyāyaḥ samāptaḥ | samvat 192 māghakṛṣṇadivāpāñcanyām || postakalikhitam iti ||*. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS the precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

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

The MS rarely gives interesting readings for the reconstruction of the VSS, and in general does not seem to be superior to any of the MSS described above.

The Paris manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut d'études indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.60d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newari alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is fairly well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabeśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.²⁹

²⁹ 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) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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.³⁰ 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 12 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 2016, 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.

³⁰ 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) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. This MS is described in Wujastyk 1985.

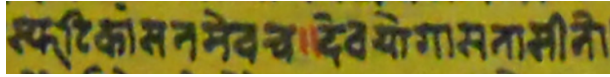
While collating MS L₁₆ for VSS chapter 22, I realised that it was to be a direct or close copy of K₈₂. A few examples to prove this will suffice:

K₈₂ (f. 40r) reads:



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

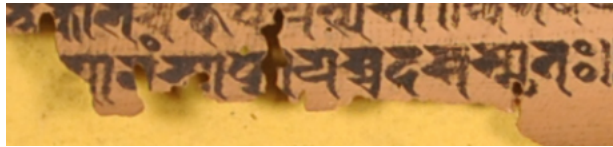
L₁₆ (f. 381v) gives:



sphaṭikāṃsatam eva ca || *devayogāsanāsīto*

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

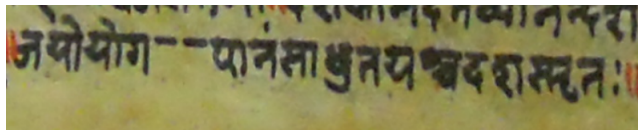
Here K₈₂ (f. 39v) reads:



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

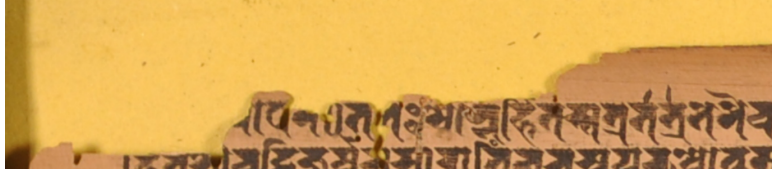
with *dhyā* and *svā* damaged;

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



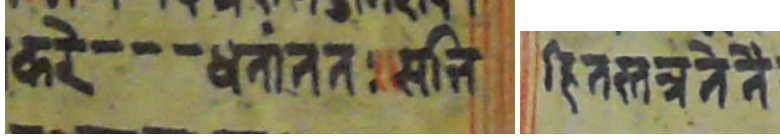
In the next example, the text is supposed to read *kare grhya tapodhanam* | *tataḥ so 'ntarbitas tatra tenaiva*.

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 2016, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, Bisschop, Kifle, & 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 ।



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; 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



1a न्तमनन्त०] C₉₄C₄₅^{pc}C₀₂K₈₂K₁₀K₇K₃ME; न्तमनन्त० C₄₅^{ac} • ०पारं] C^ΣK₇ME; ०पारं K₈₂K₁₀K₃ 1b सुसूक्ष्म०] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; सुसूक्ष्म० C₀₂ • ०जगत्सुसारम्] C₉₄C₄₅K₈₂K₇ME; ०जगत्सुसारं C₀₂, ०जगत्सुसारं K₁₀, ०जगत्सुसारम् K₃ 1c ०भिरासमग्रं] C^ΣK₈₂K₁₀K₇K₃E; ०भिर्यत्समग्रं M (unmetr.) 1d वृष०] C₉₄C₄₅C₀₂K₈₂K₁₀K₇K₃ME; ०वृषो C₉₄^{ac} 2b सहस्राध्यायमु०] C₉₄C₄₅K₈₂K₁₀K₇K₃M; सहस्राध्यायमु० C₀₂, सहस्राध्यायमु० E 2c पर्व चास्य] C₉₄K₈₂K₁₀K₇M^{pc}; पर्वचास्य C₄₅, पर्वमस्य C₀₂K₃M^{ac}E • शतं पूर्णं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; त C₀₂ 2d श्रुत्वा] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; श्रुत्वा C₄₅ • भारतसंहिताम्] C₉₄C₄₅K₈₂K₁₀K₇M; भारतसंहिता C₀₂, भारतसंहितं K₃, नारादसंहिताम् E 3a अतृप्तः पुनः पप्रच्छ] em.; अतृप्तः पुनः पप्रच्छ C₉₄, अतृप्तः पुनः पप्रच्छ C₄₅K₈₂K₁₀K₇, अतृप्तः पुनः पप्रच्छ C₀₂, अतृप्तः पुनः पप्रच्छ K₃, अतृप्तः पुनः पप्रच्छ M, अतृप्ता पुनः पप्रच्छ E 3b वैशम्पायन०] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; वैशम्पायन० C₀₂ 3c जनमेजय यत्पूर्वं] em.; जनमेजयेन यत्पूर्वं C₉₄^{pc}C₄₅K₇K₃E, जनमेजये यत्पूर्वं C₄₅^{ac}, जनमेजयेन यत्पूर्वं C₀₂, जनमेजयेन यत्पूर्वं K₈₂, जनमेजयेन यत्पूर्वं K₁₀, जनमेजयेन यत्पूर्वं M 3d तच्छृणु त्वम०] C₉₄C₄₅K₈₂K₇ME; तच्छृणु त्वम० C₀₂, _____ K₁₀, तच्छृणु त्वम० K₃ • ०तन्द्रितः] C₀₂K₈₂; ०तन्द्रितम् C₉₄C₄₅K₇K₃ME, _____ K₁₀ 4 जनमेजय] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; जनमेजय C₀₂

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।
 अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ १:४ ॥
 द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।
 कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥ १:५ ॥
 वैशम्पायन उवाच ।
 शृणु राजन्नावहितो 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 ।

❖

4ab = MBh 13.112.9ab

❖

4a भगवन्स०] C₉₄C₄₅K₈₂K₁₀K₇E; भक्तावं स० C₀₂, भगव स० K₃, भगवं स० M •
 ०धर्मज्ञ] C²K₁₀K₇ME; ०ज्ञ K₈₂, ०धर्मज्ञः K₃ 4b ०विशारद] C₉₄K₁₀K₇K₃; ०विसारदः
 C₄₅C₀₂K₈₂E, ०विशारदम् M 4c अस्ति धर्मं] C₉₄K₈₂K₁₀K₇E; अस्ति धर्मः C₄₅, अस्ति धर्म
 C₀₂M, अधर्म K₃ • परं गुह्यं] C₉₄K₁₀K₃ME; परो गुह्य C₄₅, परं गुह्य C₀₂K₈₂, परगुह्यं K₇
 5a द्वैपायन०] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; द्वैपायन० C₀₂ • ०मुखोद्गीर्णं] C₉₄C₄₅K₈₂K₁₀K₇;
 ०मुखोद्गीर्णं C₀₂, ०मुद्गीर्णं K₃, मुखं गीर्णं M^{ac}, मुखां गीर्णं M^{pc}, मुखाद्गीर्णं E 5b धर्म
 वा यद्वि०] C₉₄K₈₂K₁₀K₇E; धर्मं यत्तद्वि० C₄₅, धर्मवत्य द्वि० C₀₂, धर्म वा यद्वि० K₃,
 धर्मवाक्यं द्वि० M • ०त्तम] C₉₄C₄₅K₈₂K₁₀K₇K₃E; ०त्तमः C₀₂, ०तमः M 5c हि मे
 तृप्तिं] C²K₈₂K₁₀K₇E; हि मे तृप्ति K₃, प्रसादेन M 5d यत्नात्तपोधन] C₄₅K₈₂K₁₀K₇E;
 यत्नात्तपः C₉₄, यत्ना तपोधनः C₀₂, यत्ना तपोधन K₃, यत्नन्तपोधन M 6 वैशम्पायन
 उवाच] C²K₈₂K₁₀K₇K₃M^{pc}E; omitted in M^{ac} 6a राजन्०] C²K₈₂K₁₀K₇E; राजन०
 K₃, राजन० M 6b ०ख्यानमनुत्तमम्] C₉₄K₈₂K₁₀K₇ME; ०ख्यानमुत्तमम् C₄₅, ०ख्यानमुतमम्
 C₀₂, ०धर्मव्याख्यानमुत्तमं K₃ (hypermetr.) 6c ०प्राप्तं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; ०प्राप्त
 C₀₂ 6d ०धर्म] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; ०र्म C₀₂ • शृणोतु] C₉₄C₄₅K₈₂K₁₀K₇K₃ME;
 शृणोत C₀₂ • मे] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; मै C₄₅ 7a ०कर्तारं] C²K₈₂K₇K₃ME;
 ०कर्तन्तं K₁₀ 7b ०व्रत०] C²K₈₂K₁₀K₇K₃E; ०व्रत० M • ०यणम्] C₉₄C₄₅K₁₀ME;
 ०यन C₀₂, ०यणः K₈₂, ०यनं K₇, ०यणं K₃ 7d ०परम्] C₉₄C₄₅K₈₂K₇ME; ०न्वितम्
 C₀₂K₃, ०परं K₁₀ 8a ०र्थं प्रश्नैकं] C₄₅K₈₂K₁₀K₇; ०र्थं प्रश्नैकं C₉₄K₃, ०र्थप्रश्नैकम् C₀₂E,
 ०र्थप्रश्नैकं M 8b प्रभ०] C₉₄C₄₅K₈₂K₁₀K₃ME; प्रभु० C₀₂, प्राभ० K₇ 8c ०धरो]
 C₄₅C₀₂K₈₂K₇K₃ME; ०धरो C₉₄, ०धरा K₁₀ 8d ०न्वितः] C₉₄C₄₅K₈₂K₁₀K₇E; ०न्वितं
 C₀₂K₃M 9a ज्ञेया] C₉₄K₈₂K₁₀K₇M; ज्ञेयं C₄₅C₀₂, ज्ञेय K₃, भूयो E 9b ०वर्ण०]
 C²K₈₂K₁₀K₇K₃M; ०वर्णा० E • ०वर्जिता] C₉₄C₄₅K₈₂K₁₀K₃ME; ०वर्जितं C₀₂, ०वर्जिताः
 K₇

स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥ १:९ ॥
 अनर्थयज्ञ उवाच ।
 अनुच्चार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।
 निर्मलं सर्वगं सूक्ष्ममक्षरं किमु तत्परम् ॥ १:१० ॥
 [कालपाशः]
 विगतराग उवाच ।
 देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।
 यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ १:११ ॥
 कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।
 स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।
 एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ १:१२ ॥
 अनर्थयज्ञ उवाच ।
 अतिसंशयकष्टं ते पृष्टो ऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १:१३ ॥

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

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9c व्यञ्जन०] $C^{\Sigma}K_{82}K_{10}K_7K_3M$; व्यञ्जन० E 9cd मुक्तमक्ष०] $C_{94}C_{02}K_{82}K_{10}K_7E$;
 मुक्त अक्ष० C_{45} , मुक्तं अख० K_3 , मुक्तं अक्ष० M 9d किमु तत्परम्] $C_{94}K_{82}K_7E$; किमतः
 परम् $C_{45}C_{02}$, किमतत्परं $K_{10}K_3M$ 10a चार्य०] $C_{94}C_{45}K_{82}K_{10}ME$; चार्य० $C_{02}K_7K_3$
 10ab सन्दिग्धमविच्छिन्नमनाकुलम्] $C_{94}C_{45}K_{82}K_7K_3ME$; विच्छिन्नसन्दिग्धमनाकुलम् C_{02} ,
 सन्दिग्धमनच्छिन्नमनाकुलम् K_{10} 10d किमु तत्परम्] $C_{94}K_{82}K_{10}K_7E$; किमतः परम् $C_{45}M$,
 किमतत्परं $C_{02}K_3$ 11 राग उवाच] $C^{\Sigma}K_{82}K_{10}K_7ME$; रागोवाच K_3 11a देहे क्ष०]
 $C_{94}C_{02}K_7$; देहात्क्ष० C_{45} , देहक्ष० $K_{82}K_{10}K_3ME$ • याते] $C^{\Sigma}K_{82}K_{10}K_7ME$; यान्ते
 K_3 11b अग्निशिवादिभिः] $C_{94}C_{45}K_{82}K_{10}K_7ME$; अग्निशिवादिभिः C_{02} , अग्निं शि०दिभिः
 K_3 11c दूतैः] $C_{94}C_{45}K_{82}K_{10}K_7ME$; दूतैः $C_{02}K_3$ • नीतो] $C_{94}C_{45}K_{82}K_{10}K_7K_3$;
 नीत्वा C_{02} , नीतः M, नीता E 11d निरञ्जनः] $C_{94}C_{45}K_{82}K_{10}K_7K_3ME$; निरञ्जन C_{02}
 12a पाशैः] $C_{94}C_{45}K_{82}K_{10}K_7ME$; पाशे C_{02} , पाशैः K_3 • बद्धो] $C_{94}C_{02}K_{82}K_{10}K_7ME$;
 बद्धो C_{45} , बद्ध K_3 12b निर्देहश्च] $C_{94}C_{45}K_{82}K_{10}K_7M^{pe}E$; निर्देहः स C_{02} , निर्देहस्य K_3 ,
 निर्देहन्म M^{ac} • व्रजेत्] $C^{\Sigma}K_{82}K_7K_3ME$; भवेत् K_{10} 12c स्वर्गं] $C_{94}C_{45}K_{82}K_{10}K_7E$;
 स्वर्गं $C_{02}K_3M$ • स] $C^{\Sigma}K_{82}K_7K_3E$; सं $K_{10}M$ • याति] $K_{82}K_{10}K_7K_3M$; यान्ति $C^{\Sigma}E$
 12e संशयं] $C^{\Sigma}K_7ME$; संशये K_{82} , संशयो $K_{10}K_3$ 12f तुमिच्छामि] $C_{94}C_{02}K_{82}K_{10}K_7K_3ME$;
 तुमि C_{45} 13 अनर्थयज्ञ उवाच] $C^{\Sigma}K_{82}^{pe}K_{10}K_7K_3ME$; omitted in K_{82}^{ac} 13a अतिसंशयकष्टं
 ते] $C_{45}K_{82}K_{10}K_7M^{pe}$; अतिसंशयकष्टन्ते C_{94} , अतिसंशयकष्टम्मे $C_{02}M^{ac}E$, अतिसंशयकष्टो
 मो K_3 13b द्विजसत्तम] $C_{94}C_{45}K_{82}K_{10}K_7ME$; च द्विजोत्तमः C_{02} , द्विजसत्तमः K_3
 13c ज्ञेयं] $C_{94}C_{45}K_{82}K_7$; ज्ञेयं $C_{02}K_{10}K_3ME$ • मनुष्यैस्तु] $C_{94}K_{82}K_{10}K_7ME$; मनुष्यैश्च
 C_{45} , मनुष्यैस्तु C_{02} , मनुष्यैस्तु K_3

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 ।
 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 ॥



14a कर्म०] C₉₄C₄₅K₈₂K₁₀K₇K₃M; अनर्थयज्ञ उवाच ॥ कर्म० C₀₂E • हेतुः] C₄₅;
 हेतु C₉₄K₈₂K₁₀K₇K₃ME, हेतु C₀₂ • शरीरस्य] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; शरीरस्य
 C₀₂ 14b उत्पत्तिर्नि०] M; उत्पत्तिनि० C₉₄C₄₅K₈₂K₁₀K₇E, उत्पत्तिनि० C₀₂K₃ • च यत्]
 C^२K₈₂K₇ME; च यः K₁₀, यत् K₃ 14c सुकृतं] C₉₄C₄₅K₈₂K₁₀K₇ME; सुकृतकृतन् C₀₂,
 सुकृत K₃ • चैव] C^२K₈₂K₁₀K₇ME; वापि K₃ 14d हृतम्] C₉₄C₄₅K₈₂K₁₀K₇K₃ME;
 हृतः C₀₂ 15a तेनैव] C₉₄C₄₅K₈₂K₁₀K₇ME; तेनैव C₀₂K₃ • संयाति] C₉₄C₄₅K₈₂K₁₀K₇E;
 सा यान्ति C₀₂K₃, सा याति M 15b वा] C^२K₁₀K₇ME; च K₈₂K₃ 15c सुख०]
 C^२K₈₂K₁₀K₇E; सुखं M • दुःखं] C₉₄C₄₅K₈₂K₇M; दुःख C₀₂K₁₀E 15d सम्भवम्]
 C₉₄C₄₅K₈₂K₁₀K₇M; सम्भवः C₀₂E 16a न्द्र] C^२K₈₂K₇ME; न्द्रः K₁₀ 16b देहः]
 C₉₄C₄₅K₈₂K₇E; देहे C₀₂, देह K₁₀M • नृणाम्] C₉₄K₈₂K₁₀K₇ME; नृणा C₄₅C₀₂ 16c यं
 कालपाशमित्याहुः] em.; यं कालपाशमित्याह C₉₄C₄₅K₈₂, कालपासेति सत्त्वाह C₀₂, यं
 कालपाशमित्याहु K₁₀K₇E, कालपाषेति ऽपस्त्वेह M 16d व्रत] C₉₄K₈₂K₁₀K₇ME;
 व्रतः C₄₅C₀₂ 17a विदितं] C₉₄C₄₅K₈₂K₁₀K₇ME; विदित C₀₂ 17ab किञ्चिज्ज्ञा०]
 C₄₅M; किञ्चिद्वि० C^pK₈₂K₁₀K₇E, किद्वि० C^a, किञ्चि जि० C₀₂ 17b कथं द्विज]
 C₉₄C₄₅K₈₂K₁₀K₇ME; ×××××××× ऽम त्वया विदितं किञ्चिद्विज्ञास्यसि (cancelled) कथं
 द्विज C₀₂ 17c कालपाशं च] C^२K₈₂K₁₀K₇E; कालपाषेति M 17d वेत्तुमर्हसि] C^२K₈₂K₁₀;
 वेत्तुमूहसि K₇, वेत्तुमर्हसि ME 18a कला०] C₉₄C₄₅K₈₂K₁₀K₇ME; काला० C₀₂K₈₂ •
 कालं च] C^२K₈₂K₁₀K₇; कालश्च ME 18b कलां] C₉₄C₀₂K₁₀E; कला C₄₅K₇,
 विधिं K₈₂, कलाः M 18c त्रुटिद्वयं] C₉₄C₀₂K₇E; त्रुटिद्वय C₄₅K₁₀, त्रुटिद्वयं K₈₂M •
 मेषस्तु] C₄₅C₀₂K₁₀K₇ME; मेषस्तु C₉₄, मेषद्वि० K₈₂ 18d निमेषद्वि०] C^२K₈₂K₁₀K₇E;
 निमेषाद्वि० M 19a गुणिता] C^२K₈₂K₁₀K₇E; गुणितं M 19b काष्ठा वै त्रिंशतिः]
 C₉₄K₈₂K₁₀K₇E; वै त्रिंशता C₄₅, काष्ठा वै त्रिंशति C₀₂, काष्ठान्वै त्रिंशति M 19c मुहूर्तश्च]
 C₉₄C₀₂K₈₂K₁₀K₇M; मुहूर्त C₄₅, मुहूर्तश्च E 19d मानुषेन] C₉₄C₄₅K₈₂K₁₀K₇ME;
 मानुषश्च C₀₂ • उत्तम] C^२K₈₂K₇E; उत्तमः K₁₀M, उत्तमः K^a 20a मुहूर्त०] C^२K₈₂K₁₀K₇;
 मुहूर्ता M, मुहूर्त E 20c रात्रं] C^२K₈₂K₁₀K₇E; रात्र M 20d नीषिणः] C^२K₈₂K₁₀K₇E;
 नीषिन M

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 ॥
 रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।
 अहागमे तथैवेह उत्पद्यन्ते चराचरम् ॥ १:२६ ॥
 परार्धपरकल्पानि अतीतानि द्विजोत्तम ।
 अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥ १:२७ ॥



22 K₁₀ omits verses 22-24



21a समा] C₉₄C₄₅K₈₂K₁₀K₇ME; मास C₀₂ • ०मासाश्च] C₉₄C₄₅K₈₂K₁₀K₇; ०मासश्च
 C₀₂E, मासाहुः M 21b कालः] C²K₈₂K₁₀ME; कलाः K₇ 21c शतं] C²K₈₂K₁₀K₇M;
 शतः E 21b मानुषः] C₉₄K₈₂K₁₀K₇ME; माणुष्यः C₄₅C₀₂ (unmetr.) 22a षष्टिं
 चैव] C²K₇M; षष्टिं वर्षः K₈₂, omitted in K₁₀, षष्टिश्चैव E 22b ०युगः] C²K₈₂K₇;
 omitted in K₁₀, ०युग ME 22c द्विगुणः कलिसंख्यातो] C²K₈₂K₇; omitted in K₁₀,
 कलिसंख्यास्तु द्विगुणो M, द्विगुणा कलिसंख्यातो E 22d द्वापरो युग संज्ञितः] C²K₈₂K₇;
 omitted in K₁₀, द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः E 23a त्रेता] C₉₄C₄₅K₈₂E;
 त्रेता C₀₂M, omitted in K₁₀, त्रेता K₇ • त्रिगुणा] C²K₈₂K₇E; त्रिगुणो M, omitted
 in K₁₀ • ज्ञेया] C²K₈₂K₇E; ज्ञेयः M, omitted in K₁₀ 23b ०युगः] C²K₈₂K₇M;
 omitted in K₁₀, ०युग E 23d ह्येः] C²K₈₂ME; omitted in K₁₀, ह्येः K₇ • ०सप्ततिः]
 C²K₈₂K₇E; ०सप्तति M, omitted in K₁₀ 24a चैकस्य] C²K₈₂K₇M^{pc}E; omitted in
 K₈₂K₁₀M^{ac} 24b ०क्तं] C²K₈₂K₇E; ०क्त M, omitted in K₁₀ 24c कल्पो] C₄₅; कल्प
 C₉₄C₀₂K₈₂K₇ME, omitted in K₁₀ • मन्वन्तः] C²K₈₂K₇E; न्वन्तः M^{ac}, मन्वन्तः M^{pc},
 omitted in K₁₀ 24d ०दश] C₉₄C₀₂K₈₂K₇ME; ०दश C₄₅, omitted in K₁₀ • संख्यया]
 C²K₈₂K₇E; संख्या M, omitted in K₁₀ 25b ०आहः] C₄₅C₀₂K₈₂K₁₀K₇ME; ०आह C₉₄
 • परिकल्पितम्] C₉₄K₇; करिकल्पितम् C₄₅, परिकल्पितः C₀₂K₁₀ME, परिकीर्तिताः K₈₂
 25d ०दर्शिभिः] C²K₈₂K₁₀K₇E; ०दर्शिभि M 26a प्रलीयन्ते] C₉₄C₀₂K₈₂K₁₀K₇ME;
 प्रलीयते C₄₅ 26b सर्वं चः] C²K₈₂K₁₀K₇E; सर्वश्च M 26c अहागमे] C²K₈₂K₇;
 अहाग_ K₁₀, अहागमे M (unmetr.), अहागमे E 26d ०पद्यन्ते] C²K₈₂K₁₀K₇E; ०पद्यन्ति
 M 27a ०र्धः] C²K₈₂K₇ME; ०र्ध K₁₀ 27cd ०वाहुर्भृः] C₉₄C₄₅K₈₂K₇E; ०वाहु भृः
 C₀₂K₁₀M 27d महर्षयः] C²K₈₂K₁₀E; महयः K₈₂^{ac}, महर्षयः K₇, महर्षिभिः M

यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।
 कालचक्रं भ्रमतैव विश्रमं न च विद्महे ॥ १:२८ ॥
 कालः सृजति भूतानि कालः संहरते पुनः ।
 कालस्य वशगाः सर्वे न कालवशकृत्कचित् ॥ १:२९ ॥
 चतुर्दशपरार्थानि देवराजा द्विजोत्तम ।
 कालेन समतीतानि कालो हि दुरतिक्रमः ॥ १:३० ॥
 एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।
 अनादिनिधनो धाता स महात्मा नमस्कुरु ॥ १:३१ ॥

[परार्थादि]

विगतराग उवाच ।
 श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।
 परार्थं 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 ≈ Umā 12.34cd: कालः पचति भूतानि कालः संहरते प्रजाः 29 ≈ KūrmP 1.11.32: कालः सृजति भूतानि
 कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद्भ्रशे ॥ 30d = MBh 12.220.41d = GarP 1.108.7d
 34ab = BrahmanḍaP 3.2.101

✧

28a °आर्कः] C^२K₈₂K₁₀K₇M^pE; °आर्का M^{ac} • °तारेन्दु] C^२K₈₂K₁₀K₇E; °तारेन्दु
 M 28b दृश्यते त्विह] C₉₄K₈₂K₁₀K₇E; दृश्यन्दिह C₄₅, दृश्यते त्विह: C₀₂, दृश्यते त्विह:
 M 28c °त्वैव] C₉₄K₈₂K₇E; °त्वेव C₄₅K₁₀M, °त्वेह C₀₂ 28d °श्रमं] C^२K₈₂K₇E;
 °श्रमो K^{ac}, °श्रामन् K₁₀, °श्रामो M • विद्महे] C₉₄C₀₂K₈₂K₁₀K₇E; विग्रहे C₄₅, विद्यते
 M 29b कालः] C^२K₈₂K₁₀K₇M; काल E 29c कालस्य] C^२K₈₂K₁₀K₇M^pE; कालःस्य
 M^{ac} • वशगाः] C^२K₈₂K₁₀K₇M; वशगा E 29d कालवशकृ०] C^२K₈₂K₁₀K₇E; कालो
 वशकृ० M 30b देवराजा] C^२K₈₂K₁₀K₇; देवराज ME • °त्तम] C^२K₈₂K₁₀K₇E;
 °त्तम: M 31a कालो] C₉₄C₄₅K₈₂; काल C₀₂K₁₀K₇ME 31b ब्रह्मा विष्णुः परः]
 C₄₅; ब्रह्मविष्णुपरः C₉₄K₇M, ब्रह्मा विष्णु परः C₀₂K₈₂K₁₀, ब्रह्मविष्णुपर E (unmetr.)
 32a श्रुतं वै] C^२K₈₂K₁₀K₇E; श्रुतो वः M • °चक्रं तु] C₉₄C₄₅K₈₂K₁₀K₇E; °चक्रस्य C₀₂,
 °चक्रचु M 32b विनिःसृतम्] corr.; विनिसृतम् C^२K₈₂K₁₀K₇ME (unmetr.) 32c परार्थं
 च] C₄₅C₀₂K₈₂K₁₀K₇E; परार्थं च C₉₄, परार्थश्च M^{ac}, परार्थश्चै M^p • परं चैव]
 C^२K₈₂K₁₀K₇E; परार्थश्चै M 32d वः] C^२K₈₂K₁₀K₇M^{ac}; नः M^p, यः E • °दीपितम्]
 C^२K₈₂K₁₀K₇E; °दीयतां M 33 अनर्थयज्ञ उवाच] C^२K₈₂K₁₀K₇ME; omitted in K₈₂^{ac}
 33b सहस्र०] C^२K₈₂K₁₀K₇E; साहस्र० M • °युतं] C^२K₈₂K₇ME; °तन् K₁₀ 33cd कोटिम्०]
 C^२K₈₂K₁₀ME; कोटि० K₇ 33d °बुदं] C^२K₈₂K₁₀ME; °बुदं K₇ 34a निखर्वं च]
 C^२K₈₂K₇E; निखर्वं तु K₁₀, निसर्वश्च M 34b शङ्कुः] corr.; शङ्कु C^२K₈₂K₁₀K₇M, शङ्ख
 E • पद्मं] C^२K₈₂K₁₀K₇E; 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 चाङ्गुलिमूर्धेषु 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 भूभृताम् ।



34cd E omits 34cd-35



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



34c समुद्रो] $C^{\Sigma}K_{82}K_{10}K_7$; समुद्र० M, omitted in E • मध्यमन्तं च] $C^{\Sigma}K_{82}^{\alpha c}M$; मध्यमान्तं
 च K_{82}^{pc} , मध्यमन्तश्च 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 परार्ध०] $C^{\Sigma}K_{82}K_{10}M$; 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 $K_{82}K_7^{\alpha c}$, परात्परतरनास्ति
 इति मे निश्चिता मति M, वृन्दश्चैव महावृन्द द्विपरानन्तमेव च । परात्परतरं नास्ति इति मे
 निश्चिता मतिः ॥ E 36c वेद०] $C_{94}E$; वेदे $C_{45}C_{02}K_{10}K_7$ (unmetr.), वेदा K_{82} , वेदैः
 M 36f आख्याता] $C_{94}C_{45}K_{82}$; आख्यातं $C_{02}K_{10}K_7ME$ • उत्तम] $C^{\Sigma}K_{82}K_{10}K_7E$;
 उत्तम M 37a ब्रह्माण्डं] $C_{94}C_{45}K_{82}K_{10}K_7ME$; ब्रह्माण्ड C_{02} 37b प्रमाणं प्रापितं क्वचित्]
 conj.; प्रमाणश्चापितं क्वचित् $C^{\Sigma}K_{82}K_{10}E$, प्रमाश्चापितत् क्वचित् K_7 , प्रमाणश्चापितां कति
 M 37d सूर्यस्त०] $C^{\Sigma}K_{82}K_{10}K_7E$; सूर्यो $M^{\alpha c}$, शूर्यो M^{pc} • महीम्] $C_{45}C_{02}K_{82}M$;
 महीम C_{94} , मही $K_{10}K_7E$ 38a ब्रह्मा०] $C^{\Sigma}K_{82}K_{10}K_7E$; ब्रह्म० M • प्रसंख्यातुं]
 $C^{\Sigma}K_{82}K_7M$; प्रसंसा तु K_{10} , च संख्यातुं E 38b शक्यं क०] $K_{82}K_{10}E$; शक्या क०
 $C^{\Sigma}K_7$, सक्याङ्क० M 38c देवास्ते] $C^{\Sigma}K_{82}K_{10}K_7E$; देवतापि M 38d मानुषाणां च]
 $C^{\Sigma}K_{82}K_{10}K_7E$; मानुषानश्च $M^{\alpha c}$, मानुषानाश्च M^{pc} 39c पुराख्यातो] $C^{\Sigma}K_{82}K_{10}K_7$;
 पुराख्यातं M, ममाख्यातो E 40a शिवाण्डा०] $C^{\Sigma}K_{82}K_{10}K_7E$; शिवाण्ड० $M^{\alpha c}$, शिवाण्डे०
 M^{pc} 40b सर्वेषामिव भूभृताम्] conj.; सर्वेषामिव भूरिताः $C_{94}C_{45}K_7$, सर्वेषामेव भूरिताः
 C_{02} , सर्वेषामिव भूरिता K_{82} , सर्वेषामेव भूरिणाम् K_{10} , सर्वेषा इव भाविता M, सर्वेषामेव भूर
 इमां E

दशनाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ १:४० ॥

[भूभृतां नामानि]

[पूर्वतः]

सहासहः सहः सद्यो विसहः संहतो ऽसहा ।

प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ १:४१ ॥

[आग्नेये]

प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।

दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ॥ १:४२ ॥

आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ।

[याम्ये]

यमो ऽथ यमुना यामः संयमो यमुनो ऽयमः ॥ १:४३ ॥

संयनो यमनोयानो यनियुग्मा यनोयनः ।

[नैरृते]

नगजो नगना नन्दो नगरो नग नन्दनः ॥ १:४४ ॥



40c दिशा०] $C^{\Sigma}K_{82}K_7ME$; शिवा० K_{10} 40d ब्रह्माण्डे] $C^{\Sigma}K_{82}K_{10}K_7E$; ब्रह्मण्डा M • कीर्तितं शृणु] $C_{94}C_{02}K_{82}K_{10}K_7E$; य च कीर्तितम् C_{45} , कीर्तिता शृणु M 41a सहासहः] K_7 ; साहासह $C^{\Sigma}K_{82}K_{10}ME$ • सहः सद्यो] $C_{94}C_{02}K_{82}K_{10}K_7$; सहः सज्ञा C_{45} , सहो सद्यः M, सहः सज्ञो E 41b विसहः] $C_{94}C_{45}K_{82}K_{10}K_7E$; विसह $C_{02}M$ • सहा] M; सभा $C_{94}C_{02}K_{82}K_{10}K_7$, सभाः C_{45} , सता E 41c प्रसहो] $C^{\Sigma}K_{82}K_{10}K_7M$; प्रसहेः E • प्रसहः] $C_{94}C_{45}K_{82}K_{10}K_7M$; प्रसहः C_{02} , सप्रहः E • सानुः] $C^{\Sigma}K_{82}K_{10}$; सानु K_7ME 41d पूर्वतो] $C^{\Sigma}K_{82}K_{10}K_7M$; 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] $C^{\Sigma}K_{82}K_{10}M$; द्युतिनो K_7E 42c दीप्ततेजाश्च तेजाश्च] $C_{94}C_{02}K_{82}K_{10}K_7$; दीप्ततेजाश्च तेजश्च C_{45} , दीप्ततेजस् तेजश्च M (unmetr.), दीप्ततेजश्च तेजाश्च E 42d तेजा तेजवहो] $C^{\Sigma}K_{82}K_{10}K_7E$; तेजतेजयह M 43a आग्नेये] $C^{\Sigma}K_{82}K_{10}E$; आग्नेय K_7 , आग्नेर्ये M • त्वेतदा०] $C^{\Sigma}K_{82}K_{10}K_7E$; त्वेचमा M 43b शृण्वथ] $C^{\Sigma}K_{82}K_{10}K_7E$; शृणुथ M • द्विज] $C^{\Sigma}K_{82}K_7ME$; द्विजः K_{10} 43d संयमो] $C^{\Sigma}K_{82}K_{10}K_7E$; संयम M • यमुनो] $C_{94}C_{45}K_{10}$; यमनो $C_{02}K_7$, यमुना K_{82} , यमतो M, यमुना० E • यमः] $C^{\Sigma}K_{82}K_{10}K_7E$; यन M 44a संयनो यमनोयानो] K_{82} ; संयमो यमनोयानो $C_{94}C_{02}E$, संयमो यमनोयानो $C_{45}K_{10}$, संयमा यमनो यामो K_7 , यमियुग्मा यनो यानः M 44b यनियुग्मा यनो यनः] 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 44c नगना नन्दो] $C_{94}C_{02}K_{82}K_{10}K_7$; नगजा नन्दो C_{45} , नगनागेन्द्र M, नगनो नदो E 44d नगरो नगनन्दनः] $K_{10}M^{ac}$; नगरोरनगनन्दनः $C_{94}K_7$, नगरोरनगनन्दनः C_{45} , नगरोरनगनन्दनः C_{02} , नगरोरनगनन्दनः K_{82} , नगरोरनगनन्दनः M^{pc} , नगरोरनगनन्दनः E

नगर्भो गहनो गुह्यो गूढजो दश तत्परः ।

[वारुणे]

वारुणेन प्रवक्ष्यामि शृणु विप्र निबोध मे ॥ १:४५ ॥

बभ्रः सेतुर्भवोद्भद्रः प्रभवोद्भवभाजनः ।

भरणो भुवनो भर्ता दशैते वरुणालयाः ॥ १:४६ ॥

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।

वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ १:४७ ॥

ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।

नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ १:४८ ॥

[उत्तरे]

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।

सत सत्य लयः शम्भुर्दशनायकमुत्तरे ॥ १:४९ ॥

[ईशाने]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।

✧

45a नगर्भो] C^२K_{८२}K_७E; नृगर्भो K_{१०}, नगर्भ M • गहनो गुह्यो] C^२K_{८२}K_{१०}K_७; गुहनो गुह्य M, गहनो गुह्ये E 45b गूढजो] C^२K_{८२}K_{१०}K_७E; गुडजो M • तत्परः] C^२K_{८२}K_{१०}K_७E; तत्परम् M 45c वारुणेन] C^२K_{८२}K_{१०}K_७M; वारुणे च E 45d शृणु] K_{१०}M; शृङ्गे C_{९४}C_{४५}K_{८२}K_७, शृङ्गे C_{०२}, मृद्धे E 46a बभ्रः सेतुर्भ०] corr.; बभ्रं सेतुर्भ० C_{९४}C_{४५}, बभ्रं सेतु भ० C_{०२}, बभ्रः सेतु भ० K_{८२}, बभ्रं सेतुर्भ० K_{१०}, बभ्र सेतुर्भ० K_७, बभ्रू सेतु भ० M, बभ्रू सेतुर्भ० E 46b प्रभवोद्भव०] C^२K_{८२}K_{१०}K_७E; प्रभवोभव० M • ०भाजनः] C^२K_{८२}K_{१०}K_७M; ०भाजन E 46c भरणो] C_{४५}K_७; भरण C_{९४}K_{८२}, भरणां C_{०२}E, भरणा K_{१०}, भरणः M 46d दशैते] C^२K_{८२}K_{१०}E; दशैते K_७, दशैता M • ०आलयाः] C^२K_{८२}K_{१०}K_७; ०आलया ME 47a नृगर्भो] C^२K_{८२}K_{१०}K_७E; नृगर्भ M • ०गर्भश्च] C_{९४}C_{४५}K_{१०}K_७; ०गर्भाश्च C_{०२}K_{८२}ME 47b देवगर्भो] C^२K_{८२}K_{१०}K_७E; देवगर्भ M 47c ०गर्भश्च] C^२K_{१०}K_७E; ०गर्भाश्च K_{८२}, ०गर्भोश्च M 47d वृषाङ्को] C^२K_{८२}K_{१०}K_७E; वृषाङ्गो M • वृषभ०] C_{९४}C_{४५}K_{८२}K_{१०}K_७ME; वृषभ० C_{०२} 48a ज्ञातव्यश्च तथा सम्यग्] C^२K_{८२}K_{१०}K_७; वृषजवृषनन्दश्च M, ज्ञानवाश्च तथा सत्य० E 48b वृषजो वृषनन्दनः] C^२K_{१०}K_७E; वृषनन्दनः K_{८२}, दशनायक वायवे M 48cd नायका दश वायव्ये कीर्तिता ये मया द्विज] C_{९४}C_{४५}K_{८२}E; नायका दश वायव्ये कीर्तिता ये मया द्विज C_{०२}K_{१०}, नायका दश वायव्ये कीर्तिता य मया द्विज K_७, कीर्तितो यं मया द्विज यथा तथ्येन सुव्रतः M 49a सुलभः] C^२K_{८२}K_{१०}K_७M; सुरभः E • सुमनः] C^२K_{८२}K_{१०}E; सुमनाः K_७, सुमनो M • सौम्यः] C^२K_{८२}K_{१०}K_७E; सोम्य M 49c सत सत्य] C^२K_७; सत्यसत्य K_{८२}, सुत सत्य K_{१०}, सुतः सत्य M, सत सत्या० E • लयः] C^२K_{८२}K_{१०}ME; लयं K_७ 49cd शम्भुर्द०] C_{९४}C_{४५}K_{१०}E; शम्भु द० C_{०२}K_{८२}K_७, शम्भुर्द० M 49d ०नायकमु०] C^२K_{८२}K_{१०}K_७M; ०नायक उ० E 50a वज्र] C^२K_{८२}K_{१०}K_७E; व्रजः M 50b ०वर्षणः] C^२K_{८२}K_{१०}M; ०वर्षणम् K_७, ०दर्य्य च E

इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥ १:५० ॥

[मध्यमे]

अपरो विमलो मोहो निर्मलो मन मोहनः ।

अक्षयश्चाव्ययो विष्णुर्वरदो मध्यमे दश ॥ १:५१ ॥

सर्वेषां दशमीशानां परिवारशतं शतं ।

शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥ १:५२ ॥

सहस्रेषु च एकैकमयुतैः परिवारितम् ।

अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतः ॥ १:५३ ॥

एकैकस्य परीवारो नियुतः पृथगेव च ।

कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ १:५४ ॥

दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।

वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ १:५५ ॥

खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।

✧

50c इलनो वलिनो ब्रह्मा] C⁵K₈₂K₁₀K₇E; इलिनो वलिनो ब्रह्मः M 50d दशै०] C₉₄K₈₂K₇E;
दशै० C₄₅C₀₂K₁₀, दिशै० M • नायकाः] C⁵K₈₂K₁₀K₇E; नायका M 51a अपरो विमलो
मोहो] C⁵K₈₂K₁₀K₇E; अपरः विमला मोहा M 51b निर्मलो म०] em.; निमलो म० C₉₄,
निर्मलोन्म० C₄₅K₇, निर्मलोन्म० C₀₂E, निमलोर्म० K₈₂K₁₀, निर्मलोन्म० M 51c अक्षयश्चाव्ययो]
C₉₄C₄₅K₈₂K₁₀K₇; अक्षयाश्चाव्ययो C₀₂, अक्षयश्चाव्ययं M, अक्षयश्चाव्ययो E 51cd विष्णुर्व०]
C₉₄C₄₅K₇E; विष्णु व० C₀₂K₈₂M, विष्णुर्व K₁₀ 51d मध्यमे दश] C₉₄C₄₅K₇; मध्यमो दश
C₀₂K₈₂, वरवर्षणः K₁₀, मध्यमो दशः M, मध्यमे दशः E 52a सर्वेषां] C⁵K₈₂K₁₀ME; सर्वेषा
K₇ • दशमीशानां] C⁵K₈₂K₁₀K₇M; दशरीशानां E 52b परिवार०] C₉₄C₀₂K₁₀K₇ME;
परि० C₄₅, परिवारं K₈₂ 52d सहस्रैः] C⁵K₈₂K₁₀K₇E; सहस्रै M • वारितम्] C₉₄C₄₅C₀₂K₈₂K₁₀K₇;
वारिता C₀₂^{ac}, वारितः M, वारिताः E 53ab एकैकम०] C₉₄C₄₅K₁₀K₇E; एकैकं म०
C₀₂K₈₂M 53b परिवारितम्] C⁵K₈₂K₁₀K₇; परिवारितः M, परिवारितमाः E 53c अयुतं]
E; अयुतैः C⁵K₈₂K₇M, अयुतै K₁₀ • प्रयुतैर्वृन्दैः] C⁵K₈₂K₁₀E; प्रयुतै वृन्दैः K₇, प्रयुतैर्भृत्य
M 53d प्रयुतं नियुतैर्वृतम्] em.; प्रयुतैर्नियुतैर्वृतः C₉₄C₄₅K₈₂K₇, प्रयुतेर्नियुतैर्वृतः C₀₂, प्रयुतै
नियुतै वृतः K₁₀, प्रयुतः नियुतैः वृतः M, प्रयुतं नियुतैर्वृतः E 54a परीवारो] C⁵K₈₂K₁₀K₇;
परिवार M (unmetr.), परिवारो E (unmetr.) 54b नियुतः] C₉₄C₄₅K₈₂K₁₀K₇ME;
नियुत C₀₂ • च] C⁵K₈₂K₁₀K₇^{pc}ME; चः K₇^{ac} 54c कोटिभिर्दशकोट्येन] C₉₄C₀₂E;
कोटिभि दशकोट्येन C₄₅, कोटिभिर्दशकोट्योन K₈₂K₇, कोटिभिर्दशकोट्येनः K₁₀, कोटिभिः
परिवाराणि कोटिभि दशकोटिकम् M 54d एकैकः परिवारितः] C₄₅K₈₂E; एकैकः परिवारितः
C₉₄, एकैकपरिवारितः C₀₂K₁₀K₇, एकैकपरिवाराणां M 55a दशकोटिषु एकैकं] C₄₅C₀₂K₁₀E;
दशकोटिषु एकैकं C₉₄K₈₂K₇, दशकोट्येषु एककं M 55b वृन्दवृन्दभृतैर्वृतम्] C⁵K₁₀;
वृन्दवृन्दवृत्तैर्वृतं K₈₂, वृन्दवृन्दभृतै वृतं K₇, वृन्दवृन्देषु एकैकं M, वृन्दवृन्दं वृत्तैर्वृतः E 55c वृन्दवर्गेषु]
C⁵K₈₂K₁₀K₇E; वृन्दवर्गभिः तै वृतम् M 55d खर्वभिः परिवारितम्] C⁵K₈₂K₁₀; खर्वभिः
परिवारितम् K₇, खर्वभिः परिवाराणि M, खर्वभिः परिवारितः E 56a खर्ववर्गेषु एकैकं]
C⁵K₈₂K₁₀K₇E; खर्ववर्गेव एककम् M 56b दशखर्वगणैर्वृतम्] C₉₄C₀₂K₈₂K₁₀; दशखर्वगणै
वृतम् C₄₅, दशखर्वगणे वृत्तं K₇, दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E

दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ १:५६ ॥
 शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।
 पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ १:५७ ॥
 समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।
 मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ १:५८ ॥
 अनन्तेषु च एकैकं परार्थपरिवारितम् ।
 परार्थेषु च एकैकं परेण परिवारितम् ।
 एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ १:५९ ॥

[प्रमाणम्]

प्रमाणं शृणु मे विप्र संक्षेपाद्भवतो मम ।
 चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥ १:६० ॥
 कोटिकोटिसहस्रं तु योजनानां समन्ततः ।
 अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥ १:६१ ॥
 सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।
 विंशकोटिषु गुल्मेषु ऊर्ध्वतस्तपते रविः ॥ १:६२ ॥
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।



62cd The folio in K₁₀ ends with ऊर्ध्वः, and the folios that may have contained verses 1.62d–2.22 are missing.



56c ०खर्वेषु] C²K₈₂K₁₀ME; ०गर्वेषु K₇ 56d शङ्कुभिः परिवारितम्] C²K₈₂K₁₀K₇M;
 शङ्कुभिः परिवारितः E 57a पृथगेकैकं] em.; पृथगेनैव C₉₄C₀₂K₈₂K₁₀K₇ME, पृथगेनैव C₄₅
 57b ०वारितम्] K^{pc}₈₂M; ०वारितः C²K₁₀K₇E, ०तं K^{ac}₈₂ 57d समुद्रैः] C₀₂K₈₂K₁₀K₇ME;
 समुद्रैः C₉₄, दमुद्रैः C₄₅ • ०वारितम्] C²K₈₂K₁₀K₇M; ०वारितः E 58a तथै०]
 C₉₄C₄₅K₈₂K₁₀K₇ME; तथै० C₀₂ 58b मध्यसंख्यैस्तु तैर्वृतम्] C²K₈₂M; मध्यसंख्यैस्तु तै
 वृतम् K₁₀, मध्यसंख्यैस्तु तैर्वृतं K₇, मध्ये शङ्कुचायुतैर्वृतः E 58c मध्यसंख्येषु] C²K₈₂K₁₀K₇;
 मध्यसांख्यो च M, मध्ये शंखेषु E 58cd एकैकमनन्तैः] C²K₈₂K₁₀E; एकैकं मनतैः K₇,
 एकैकं अनन्तै M 58d ०वारितम्] C²K₈₂K₁₀K₇M; ०वारितः E 59b परार्थपरिवारितम्]
 C₉₄C₄₅K₈₂K₁₀K₇; परार्थ___रितम् C₀₂, परार्थे परिवारितम् । अनन्तेषु च एकैकं परार्थपरिवारितं
 M, परार्थे परिवारितः E 59d ०वारितम्] C²K₈₂K₇M; ०वारिवारितं K₁₀, ०वारितः E
 59e कथितो] C²K₈₂K₇M; कथितो K₁₀, कथिता E 59f शक्यं] C₉₄C₄₅K₈₂K₁₀K₇ME;
 शक्य C₀₂ • सांख्यमु०] C₉₄C₀₂K₁₀M; सांख्यमु० C₄₅, स्यख्यमु० K₈₂, संख्यमु K₇,
 संख्यामु० E 60a प्रमाणं] C₀₂K₈₂K₇ME; प्रणामं C₉₄C₄₅, प्रमाण K₁₀ 60b संक्षेपाद्भवतो]
 C₉₄C₀₂K₈₂K₁₀E; संक्षेपाद्भवतो C₄₅, संख्येपाद्भवतो K₇, संक्षेप ब्रुवतो M 61a कोटिकोटि०]
 C²K₈₂K₁₀K₇E; कोटीकोटि० M 61a च परीमाणं] C₉₄C₀₂K₈₂K₁₀K₇E; च परिमाणं
 C₄₅ (unmetr.), परिमाणञ्च M 61b ब्रह्मणा] C₉₄C₄₅K₈₂K₁₀K₇ME; ___ C₀₂ •
 ०कीर्तितम्] C₉₄C₄₅K₁₀K₇E; ०कीर्तिताः C₀₂, ०कीर्तितः K₈₂M 62c विंशकोटिषु गुल्मेषु]
 C²K₈₂K₇E; विंशकोटि विना गुल्मे M 62d ऊर्ध्वतस्त०] C²K₈₂K₇E; ऊर्ध्वतो त० M •
 रविः] C²K₈₂K₇M; रवि E 63a प्रमाणं] C₉₄C₀₂K₈₂K₇ME; प्रणामं C₄₅

ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥ १:६३ ॥

[व्यासाः]

पुराणाशीसहस्राणि शतानि द्विजसत्तम ।

ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥ १:६४ ॥

वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।

तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥ १:६५ ॥

बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।

पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥ १:६६ ॥

एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।

इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ १:६७ ॥

अष्टादशसहस्राणि तेन सारस्वताय तु ।

सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ १:६८ ॥

षोडशानां सहस्राणि भरद्वाजाय वै ततः ।

दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ १:६९ ॥

चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।

त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥ १:७० ॥

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63c ब्रह्माण्डं चा०] K₈₂; ब्रह्माण्डश्च C₉₄C₄₅K₇M, ब्रह्माण्डाश्चा० C₀₂, ब्रह्माण्डाश्चा E
• ०मेयाणां] C₉₄K₈₂ME; ०मेयाणा C₄₅C₀₂K₇ 63d ०कीर्तितम्] C₉₄C₄₅K₈₂K₇E;
०कीर्तिता: C₀₂, ०कीर्त्तित: M 64b ०सत्तम] C₉₄C₄₅K₈₂K₇ME; -- म: C₀₂ 64c पूर्णं]
C₉₄C₀₂K₈₂E; पूर्वे C₄₅, पूर्ण K₇, पूर्वं M 64d मातरिश्वा] C^३K₈₂K₇E; मातरिश्वा M •
०तथम्] C₉₄C₄₅K₈₂K₇E; ०तथा C₀₂M 65a संक्षिप्य] C^३K₈₂K₇E; संक्षिप्य: M 65b प्राप्तं
चोशनसं] C₄₅K₈₂K₇; प्राप्तं चौसनसं C₉₄, प्राप्त×औसनसं C₀₂, प्राप्ताश्चोशनसम M (un-
metr.), प्राप्तश्चोशनसं E 65c संक्षिप्य] C^३K₈₂K₇E; संक्षिप्य: M 65d प्राप्तवांश्च बृहस्पतिः]
C^३K₈₂K₇E; प्राप्तश्च बृहस्पति M 66b सूर्यं] C₀₂E; सूर्यस् C₉₄K₈₂K₇, सूर्य C₄₅M •
त्रिंशत्स०] C₉₄C₄₅K₈₂K₇E; त्रिंशत्स० C₀₂M 66c ०विंशत्सहस्राणि] corr.; ०विंशहस्राणि
C₉₄, ०विंशसहस्राणि C₄₅C₀₂K₈₂K₇M, ०विंशत्सहस्राणि E 66d मृत्युं प्राह] C^३K₈₂K₇E;
मृत्यु प्राह: M 67a ०विंशत्स०] E; ०विंश० C^३K₈₂K₇M 67b कीर्तितम्] E; कीर्तित:
C₉₄C₄₅K₈₂K₇ME, कीर्तिता: C₀₂, कीर्त्तित K^{ac}₇ 67c वसिष्ठाय] C₉₄C₀₂K₈₂ME; विशिष्ठाय
C₄₅, वहिष्ठाय K₇ 67d विंशत्श्लो०] corr.; विंशत्श्लो० C₉₄C₀₂K₈₂K₇E, विशत्श्लो० C₄₅,
त्रिंशत्श्लो० M 68a अष्टादशसहस्राणि] C^३K₈₂E; अष्टादशसहस्राणि K₇, वसिष्ठेदशसहस्रं M
68c सारस्वतस्त्रि०] em.; सारस्वता त्रि० C₉₄C₀₂K₈₂K₇E, सारस्वतास्त्रि० C₄₅, सारस्वत तृ०
M • ०धामाय] C^३K₈₂K₇ME; omitted in K^{ac}₈₂ 68d सहस्रदश] C^३K₈₂K₇E; सहस्रादश
M 69b भर०] C₉₄C₄₅K₈₂K₇E; भार० C₀₂, सन० M 69d अभाषत] C₉₄C₄₅K₈₂;
अभाषत C₀₂, अभाषत: K₇E, मभासत: M 70b अन्तरी०] C^३K₈₂K₇E; अन्तरि०
M 70c त्रय्यारुणिं] corr.; त्रय्यारुणि C₉₄C₄₅K₈₂M, त्रय्यारुणि C₀₂E, त्रय्यारूपिनि K₇
70d अभाषत] C₉₄C₀₂K₇; अभाषत: C₄₅, स्वभावत K₈₂, मभासत: M, ह्यभाषत E

त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥ १:७१ ॥
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ १:७२ ॥
 ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।
 गौतमाच्च भरद्वाजस्तस्माद्धर्यद्रताय तु ॥ १:७३ ॥
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।
 सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥ १:७४ ॥
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।
 शक्तिः पराशरं प्राह जातूकर्णाय वै ततः ॥ १:७५ ॥
 द्वैपायनं तु प्रोवाच जातूकर्णो महर्षिणम् ।
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ १:७६ ॥
 रोमहर्षाय प्रोवाच पुत्रायामितबुद्धये ।
 दशद्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
 मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ १:७७ ॥

॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥

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71a त्रय्यारुणि०] corr.; त्रय्यारुणि० C⁵K₇, त्रय्यारुणि० K₈₂E, त्रय्यारुणि० M • विप्रेन्द्रो]
 C₉₄C₄₅K₈₂K₇E; विप्रेन्द्र C₀₂M 71b धनंजय०] C⁵K₈₂K₇ME; धन० K^{ac}₈₂ • •भाषत]
 C₉₄C₀₂K₈₂K₇; •भाषत: C₄₅ME 72b •मुनिः] C⁵K₈₂K₇E; •मुणि M 72c कृतंजयाद्वि०]
 C₉₄K₈₂E; कृतंजया द्वि० C₄₅C₀₂K₇, धनञ्जय द्वि० M • •श्रेष्ठ] C⁵K₈₂K₇M; •श्रेष्ठो E
 72d ऋणंजय०] C₉₄C₀₂K₈₂K₇ME; ऋणंजय० C₄₅ • •महात्मने] C⁵K₈₂K₇E; •मभाषत:
 M 73a प्राप्तो] C⁵K₈₂K₇; प्राप्तः M, प्राप्तो E 73b महर्षिणे] C⁵K₈₂K₇E; महर्षिणः
 M 73c गौतमाच्च] C⁵K₈₂E; गौतमाश्च K₇, गौतमेन M 73cd भरद्वाजस्तस्माद्धर्यद्रताय]
 C₉₄C₀₂K₈₂K₇; भरद्वाजस्तस्माद्धर्यद्रताय C₄₅, भरद्वाज तस्मा ह्यद्रताय M, भरद्वाजस्तस्माद्म्याद्माय
 E 74a राजश्रवास्त०] em.; राजश्रव त० C⁵K₈₂E, राजश्रव त० K₇, राजर्षव त० M
 74c •शुष्मात्त०] C⁵K₇ME; •शुष्मा त० K₈₂ 74cd प्राप्तस्तु०] C₉₄C₄₅K₈₂K₇ME; प्राप्त
 तु० C₀₂ 74d भो] C₉₄C₀₂K₈₂K₇ME; omitted in C₄₅ 75b वृक्षः] C⁵K₈₂K₇E;
 वृक्ष M • •भाषत] C₉₄C₄₅K₈₂K₇; •भाषत: C₀₂ME 75c शक्तिः पराशरं] C⁵K₈₂K₇E;
 शपरासर M^{ac}, शक्ति परासर M^{pc} 75d जातू०] corr.; जतु० C₉₄C₀₂K₈₂K₇E, तु० C₄₅,
 जंतु० M 76a द्वैपायनं तु] em.; द्वैपायनस्तु C⁵K₈₂K₇M, द्वैपायनाय E 76b जातूकर्णो
 महर्षिणम्] em.; जतुकर्णो महर्षिणम् C₉₄C₄₅K₈₂K₇, जतुकर्णा महर्षिणः C₀₂, जकर्णो
 महर्षिणं K^{ac}₈₂, जतुकर्णमहर्षिणा M, जतुकर्णमहर्षिणा E 76d •मुनिः] C⁵K₈₂K₇; •मुनि
 ME 77a •हर्षाय] C⁵K₈₂K₇; •हर्षेण M, •हर्षणाय E 77b •बुद्धये] C⁵K₈₂K₇E;
 •बुद्धयः M 77b पुराणं सम्प्रकाशितम्] C₉₄C₄₅K₈₂K₇ME; पुराण सम्प्रकाशितां C₀₂
 77e मानुषाणां] C₉₄C₀₂K₈₂K₇E; मनुषाणां C₄₅, मानुषाना M • हितार्थाय] C⁵K₈₂K₇E;
 हित्यथाय M 77f भूयः] C⁵K₈₂K₇; भूय ME



Colophon: नामाध्यायः प्रथमः] $C^{\infty}K_{82}K_7$; नामाध्यायः प्रथमः श्लोक ७७ M , नाम प्रथमो
ऽध्याय E

An Annotated Translation

[**prathamo 'dhyāyaḥ**]

[**Chapter One**]

[*stutiḥ* —

Invocation]

anādimadhyāntam anantapāraṃ

susūkṣmam avyakta jagatsusāraṃ |

harīndrabrahmādibhir āsamagraṃ

praṇamya vakṣye vṛṣasārasaṃgrahaṃ || 1:1 ||

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

Dharma]’.

[*janamejayavaiśampāyanasamvādaḥ* —
The dialogue of Janamejaya and Vaiśampāyana]
śatasāhasrikam grantham sahasrādhyāyam uttamam |
parva cāsya śataṁ pūrṇam śrutvā bhāratasamhitā || 1:2 ||
Having listened to the *Bhāratasamhitā* [i.e. the *Mahābhārata*], the
supreme book of a hundred thousand [verses] and a thousand chap-

1.1 *Pāda* a is reminiscent of, among other famous passages, Bhagavadgītā 11.19: *anādimadhyāntam anantavīryam anantabāhum śaśisūryanetram | paśyāmi tvāṁ dīptabūtāśavaktraṁ svatejasā viśvam idam tapantam ||*

See also Bhagavadgītā 10.20cd: *aham ādiś ca madhyam ca bhūtānām anta eva ca ||*

A faint reference to the Bhagavadgītā seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the *Mahābhārata* (see following verses of the VSS). Compare also e.g. Kūrmapurāṇa 1.11.237: *rūpaṁ tavāśeṣakalāvibhinam agocaram nirmalam ekarūpaṁ | anādimadhyāntam anantam ādyaṁ namāmi satyaṁ tamasaḥ 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-susāram* is most probably not to be interpreted as *jagatsu sārām* (‘the essence in the worlds’). Another way to translate *avyaktajagatsusāram* 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*, *hra*, *kra*, *śra*, *śya*, *śva*, *śva*, *dva* can be treated as short (*laghu*). (See Introduction [CHECK](#)) Thus *harīndrabrahmā*° can be treated as a regular beginning of an *upajāti* (. - . - .), the syllable *bra* not turning the previous syllable long (*guru*).

The reading *āsagramam* 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 (*pāram–sāram*), as well as *pādas* c and d, as (in the latter case, oddly) rhyming pairs (*gram–graham*) suggests that accepting the reading *āsagramam* could be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagramam*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsagramam*. The most tempting of all the possible options (*arcyam/arhyam/arghyam/idyam/ādhyam agramam, āsamastam*) seemed to be *āptam agramam*, 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 *Vṛṣasārasamgraha* that was first received by Hari...’ etc. Another candidate was *ādhyam agramam*: ‘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 *vaṁśastha* line, a change from *triṣṭubh* to *jagatī* (as suggested by Dominic Goodall).

ters (*adhyāya*), with all its hundred sections (*parvan*),

atrptaḥ puna papraccha vaiśampāyanam eva hi |
janamejaya yat pūrvam tac chrṇu tvam atandritaḥ || 1:3 ||

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

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

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

dvaipāyanamukhodbhūtaḥ dharmam 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 as-
cetic!

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 śatasāhasryaṃ* (understand °*ryāṃ*) *saṃhitāyāṃ*... 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 kalpakotyaṃ yute 'pi*, and in 12.151c (Sragdharā metre): *garbhāvāsaṃ na ca tvan na ca punamaranaṃ kleśam āyāsapūrṇam*.

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

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

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C₄₅'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *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

vaiśampāyana uvāca |
śṛṇu rājann avabito dharmākhyānam anuttamam |
vyāsānugrahasamprāptam guhyadharmaṃ 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 ||
jijñāsanārthaṃ praśnaikam 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 non-material 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 |
svaravyañjananirmuktam 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 |
anuccāryam asandigdham avicchinnam anākulam |
nirmalaṃ sarvagaṃ sūkṣmam akṣaram 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* —

correction. In general, M's readings here are unique but probably secondary: *hi me trptim* in *pāda* c seems more attractive than M's *prasādena* because it echoes *atrptaḥ* in 1.3a

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

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

The noose of death and time]

vigatarāga uvāca |
dehī debe 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?

kālapāsaiḥ 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 |
atisaṃśayaḥ kaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |
durvijñeyaṃ manusyaḥ tu devadānavapannagaiḥ || 1:13 ||

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

karmahetuḥ śarīrasya utpattir nidhanaṃ ca yat |
sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtaṃ || 1:14 ||

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

tenaiva saha saṃyāti narakam svargam eva vā |

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...'

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

sukhaduḥkhaṃ śarīreṇa bhoktavyaṃ karmasambhavam || 1:15 ||

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

betunānena viprendra dehaḥ sambhavate nṛṇām |

yaṃ kālapāśaṃ ity ābuh śṛṇu vakṣyāmi suvrata || 1:16 ||

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

na tvayā viditaṃ kiñcij jijñāsyasi kathaṃ dvija |

kālapāśaṃ ca viprendra sakalaṃ vettum arhasi || 1:17 ||

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

kalākalitakālaṃ ca kālatattvakalāṃ śṛṇu |

truṭīdvayaṃ 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 (*truṭī*) is one twinkling (*nimeṣa*). One digit (*kalā*, cca. 1.6 second) is twice a twinkling.

kalādviguṇitā kāṣṭhā kāṣṭhā vai triṃśatiḥ kalā |

triṃśatkalā mubūrtaś 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 (*mubūrta*, 48 minutes) in human terms, O great Brahmin.

mubūrtatriṃśakenaiva ahorātraṃ vidur budhāḥ |

ahorātraṃ punas triṃśan māsam āhur manīṣiṇaḥ || 1:20 ||

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

samā dvādaśa māsāś ca kālatattvavido janāḥ |

śataṃ varṣasahasrāṇi trīṇi mānuṣasaṃkhyayā || 1:21 ||

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).

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

ṣaṣṭim caiva sahasrāṇi kālāḥ 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 uktaṃ samāsataḥ |
kalpo manvantarāṇāṃ tu caturdaśa tu saṃkhyayā || 1:24 ||

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

daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |
rātrir etāvatī 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 |
abhāgame tathaiveha utpadyante carācaram || 1:26 ||

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

parārdhaparakalpāni atītāni dvijottama |
anāgatam tathaivāhur bhṛgurādimabarṣayaḥ || 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 dṛśyate tv iha |
kālacakram bhramatvaiva viśramam 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 samharate punaḥ |
kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 1:29 ||

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

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

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

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

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

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

vigatarāga uvāca |
śrutam vai kālacakram tu mukhapadmavinīṣṛtam |
parārdham ca param caiva śrotum vaḥ pratidīpitam || 1:32 ||

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

anarthayajña uvāca |

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, *vinīṣṛtam*, may be considered metrical if we

ekam daśam śataṃ caiva sahasram ayutaṃ tathā |
prayutaṃ niyutaṃ koṭim 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 |
parārdhadvigunenaiva parasamkhyā 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 niścītā 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 cāṅgulimūrdheṣu 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 |

interpret it, loosely, as *vinisṛitam*. *Pāda* d is suspect and my translation is tentative. M's reading in *pāda* d (*srotuṃ 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 *srotuṃ vaḥ pratidīpitam*, which is in fact not easy to interpret. One would expect a phrase meaning 'please tell me about these.'

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 word *prāpitaṃ* is a conjecture for *cāpitaṃ*, which I find unintelligible. Another possibility could be *jñāpitaṃ*. The purport of *pādas* c and d is slightly obscure to me.

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

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

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

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

śivāṇḍābhyantareṇaiva sarveṣām iva bhūbbhṛtām |
daśanāma diśāṣṭānām brahmāṇḍe kīrtitaṁ 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.

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

sahāsahaḥ sahaḥ sahyo viśahaḥ saṁhato 'sahā |
prasaho 'prasahaḥ sānuḥ pūrvato daśa nāyakāḥ || 1:41 ||

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

[*āgneye* —
 South-East]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |

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

1.39 Note that in *pāda* d *mātariśvan* stands for the accusative *mātariśvānam* or the dative *mātariśvane* or the genitive *mātariśvanah*. The claim that Brahmā taught Mātariśvan is confirmed in 1.64cd, again using the nominative for the accusative, dative or genitive, and also e.g. in Brahmanḍapurāṇa 3.4.58cd (see the apparatus).

1.40 My conjecture in *pāda* b 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 *bhūbbhṛt*, ('a king'), and also that it is a minute intervention. In *pāda* c, understand *diśāṣṭānām* as *diśām aṣṭānām* or *diśaṣṭakānām*.

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

dīptatejās' ca tejās' ca tejā tejavaho daśa || 1:42 ||

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

āgneye tv etad ākhyātam yāmye śṛṇu atha bho dvija |

[*yāmye* —
South]

yamo 'tha yamunā yāmaḥ saṃyamo yamuno 'yamaḥ || 1:43 ||

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

saṃyano yamanoyāno yaniyugmā yanoyanaḥ |

[*nairṛte* —
South-West]

nagajo naganā nando nagaro naga nandanaḥ || 1:44 ||

[7] Saṃyana, [8] Yamanoyāna, [9] Yaniyugmā, [10] Yanoyana. [1] Nagaja, [2] Naganā, [3] Nanda, [4] Nagara, [5] Naga, [6] Nandana,

nagarbho gahano guhyo gūḍhajo daśa tatparaḥ |

[*vāruṇe* —
West]

vāruṇena pravakṣyāmi śṛṇu vipra nibodha me || 1:45 ||

[7] Nagarbha, [8] Gahana, [9] Guhyo, [10] Gūḍhaja: [these are] the ten associated with [the South-West]. I shall teach you the [names] in Varuṇa's direction [in the west]. Listen, O Brahmin, learn from me.

babhraḥ setur bhavodbhadraḥ prabhavodbhavabhājanaḥ |

bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 1:46 ||

[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 direction [in the west].

[*vāyavye* —
North-West]

nrgarbho 'suragarbhaś ca devagarbho mahīdharah |

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

1.45 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*, *naraka* and *nāgas*.

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

vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajaḥ || 1:47 ||

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

jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanah |

nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:48 ||

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

[*uttare* —
North]

sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |

sata satya layaḥ śambhur daśanāyakam uttare || 1:49 ||

[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 || 1:50 ||

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

[*madhyame* —
Center]

aparo vimalo moho nirmalo mana mohanaḥ |

akṣayaś cāvyayo viṣṇur varado madhyame daśa || 1:51 ||

[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.

sarveṣāṃ daśam īśānāṃ parivāraśataṃ śataṃ |

śatānāṃ prthag ekaikam sahasraiḥ parivāritam || 1:52 ||

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

sahasreṣu ca ekaikam ayutaiḥ parivāritam |

1.49 Note how *daśanāyakam* is a singular collective noun in pāda d.

1.50 The North-East seems to be occupied by Brahmā, and by kings whose names should somehow evoke Brahmā's name.

1.51 Note how the center of the universe seems to be occupied by Viṣṇu and notice that the last three lists above have been associated with Śiva, Brahmā and Viṣṇu, respectively.

ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtaḥ || 1:53 ||

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

ekaikasya parivāro niyutaḥ pṛthag eva ca |

koṭibhīr daśakoṭyena ekaikaḥ parivāritaḥ || 1:54 ||

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

daśakoṭiṣu ekaikaṃ vṛndavṛndabhr̥tair vṛtaṃ |

vṛndavargeṣu ekaikaṃ kharvabhīḥ parivāritaṃ || 1:55 ||

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

kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtaṃ |

daśakharveṣu ekaikaṃ śaṅkubhīḥ parivāritaṃ || 1:56 ||

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

śaṅkubhīḥ pṛthag ekaikaṃ padmena parivāritaṃ |

padmavargeṣu ekaikaṃ samudraiḥ parivāritaṃ || 1:57 ||

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

samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtaṃ |

madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritaṃ || 1:58 ||

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

ananteṣu ca ekaikaṃ parārdhaparivāritaṃ |

parārdheṣu ca ekaikaṃ pareṇa parivāritaṃ |

eṣa vai kathito vipra śakyam sāṃkhyam udīritaṃ || 1:59 ||

Each of those ten quadrillion (*ananta*) is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion (*parārdha*)

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

1.54 Note how the scribe of M gets confused due to an eye-skip at 1.54c and fully regains control only at 1.56b.

1.57 Note *śaṅkubhīḥ pṛthag...*: it stands for *śaṅkūṣu pṛthag...* (instrumental for locative).

is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. [All] the possible numbers have been taught.

[*pramāṇam* —
Measurements]

pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |
candrodaye pūrṇamāsyām vapur aṇḍasya tādrśam || 1:60 ||

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

koṭikoṭisahasraṃ tu yojanānām samantataḥ |
aṇḍānām ca parīmāṇam brahmaṇā parikīrtitam || 1:61 ||

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

saptakoṭisahasrāṇi saptakoṭīśatāni ca |
viṃśakoṭīṣu gulmeṣu ūrdhvatas tapate raviḥ || 1:62 ||

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

pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmāṇḍam cāprameyānām lakṣaṇam parikīrtitam || 1:63 ||

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

[*vyāsāḥ* —
The Redactors (of the *Purāṇas*)]

purāṇāśīsahasrāṇi śatāni dvijasattama |
brahmaṇā kathitam pūrṇam mātariśvā yathātatham || 1:64 ||

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

1.61 aṇḍānām plural...: a new egg in every mahākālpa? CHECK

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

1.64 *Pāda* a should probably be analysed and interpreted as *purāṇam* (*purāṇānām aśītisahasrāṇi śatāni ślokāni*) *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. Compare this list to *Viṣṇupurāṇa* 3.3.11–19: *dvāpare prathame vyastāḥ svayaṃ vedāḥ svayambhuvā | dvitīye dvāpare caiva vedavyāsāḥ prajāpatiḥ || tritīye cośanā vyāsas caturthe ca bṛhaspatiḥ | savitā pañcame vyāsāḥ ṣaṣthe mṛtyuḥ smṛtaḥ prabhuh || saptame ca tathaivendro vasiṣṭhas cāṣṭame smṛtaḥ | sārasvatas ca navame tridhāmā daśame smṛtaḥ || ekādaśe tu triśikho bharadvājas tataḥ paraḥ ||*

vāyunā pāda saṃkṣīpya prāptam cośanasam purā |
tenāpi pāda saṃkṣīpya prāptavāms' ca bṛhaspatiḥ || 1:65 ||

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

bṛhaspatis tu provāca sūryam triṃśatsahasrikam |
pañcaviṃśatsahasrāṇi mṛtyum prāha divākaraḥ || 1:66 ||

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 || 1:67 ||

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

aṣṭādaśasahasrāṇi tena sārasvatāya tu |
sārasvatas tridhāmāya sahasradaśa sapta ca || 1:68 ||

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

ṣoḍaśānām sahasrāṇi bharadvājāya vai tataḥ |
daśa pañcasahasrāṇi trivṛṣāya abhāṣata || 1:69 ||

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

caturdaśasahasrāṇi antarīkṣāya vai tataḥ |
trayyāruṇim sahasrāṇi trayodaśa abhāṣata || 1:70 ||

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

trayodaśe cāntarikṣo varṇī cāpi caturdaśe || trayyāruṇaḥ pañcadaśe ṣoḍaśe tu dhanañjayaḥ | kratuñ-jayaḥ saptaśe tadūrdhvaṃ ca jayaḥ smṛtaḥ || tato vyāso bharadvājō bharadvājāc ca gautamaḥ | gautamād uttaro vyāso haryātmā yo 'bbidhīyate || atha haryātmanonte ca smṛto vājaśravāmuniḥ | so-maśuṣkāyanaś tasmāt tṛṇabindur iti smṛtaḥ || ṛkṣobhūdbhārgavas tasmād vālmīkir yo 'bbidhīyate | tasmād asmatpitā śaktir vyāsaś tasmād ahaṃ mune || jātukarṇo 'bhavan mattaḥ kṛṣṇadvaipāyanaś tataḥ | aṣṭaviṃśatir ity ete vedavyāsāḥ purāṇāḥ || Another relevant passage is Brahmanḍapurāṇa 3.4.58cd–67: *brahmā dadau śāstram idaṃ purāṇaṃ mātariśvane || tasmāc cośanasā prāptam tas-māc cāpi bṛhaspatiḥ | bṛhaspatis tu provāca savitre tadanantaram || savitā mṛtyave prāha mṛtyuś cendrāya vai punaḥ | indraś cāpi vasiṣṭhāya so 'pi sārasvatāya cai || sārasvatas tridhāmne 'tha trid-hāmā ca śaradvate | śaradvāms tu trivṛṣāya so 'ntarīkṣāya dattavān || carṣiṇe cāntarikṣo vai so 'pi trayyāruṇāya ca | trayyāruṇād dhanañjayaḥ sa vai prādāt kṛtāñjaye || kṛtāñjayaḥ tṛṇañjayo bharad-vājāya so 'py atha | gautamāya bharadvājāḥ so 'pi niryyantare punaḥ || niryyantaras tu provāca tathā vājaśravāya vai | sa dadau somaśuṣkāyā sa cādāt tṛṇabindave || tṛṇabindus tu dakṣāya dakṣaḥ provāca śaktaye | śakteḥ parāśaraś cāpi garbbasthaḥ śrutavānidam || parāśanāj jātukarṇas tasmād dvaipāyanaḥ prabhuh | dvaipāyanāt punaś cāpi mayā prāptam dvijottama || mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye | ity eva vākyam brahmādiguruṇaṃ samudābr̥tam ||*

*trayyāruṇis tu viprendro dhanamjayam abhāṣata |
dvādaśāṇi sahasrāṇi saṃkṣīpya punar abravīt || 1:71 ||*

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

*kṛtamjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtamjayād dvijaśreṣṭha ṛnamjayamahātmane || 1:72 ||*

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

*ṛṇājayāt punaḥ prāpto gautamāya maharṣiṇe |
gautamāc ca bharadvājas tasmād dharyadvatāya tu || 1:73 ||*

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

*rājaśravās tataḥ prāptaḥ somaśuṣmāya vai tataḥ |
somaśuṣmāt tataḥ prāptas tṛṇabindus tu bho dvija || 1:74 ||*

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 jātūkarṇāya vai tataḥ || 1:75 ||*

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

*dvaipāyanam tu provāca jātūkarṇo maharṣiṇam |
romaharṣāya samprāpto dvaipāyanamahāmuniḥ || 1:76 ||*

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

*romaharṣāya provāca putrāyāmitabuddhaye |
daśadve ca sahasrāṇi purāṇam samprakāśitam |
mānuṣāṇām hitārthāya kiṃ bhūyaḥ śrotum icchasi || 1:77 ||*

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

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

1.75 Perhaps keep *jatu*°.

Appendices

passages from part two

Abbreviations and Bibliography

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*

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