

The Vṛṣasārasaṃgraha, a text of the Śivadharmas 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 I

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 typeface 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.

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

Find a hard copy
of McGann’s Textual
Condition.

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, ??.

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

And what is the purpose of this edition? The main objective of the ŚIVADHARMA PROJECT has been to understand better the function of individual texts within the so-called Śivadharmā corpus, and thus the *raison d’être* of the corpus itself. My attempt is rather simplistic: it is to understand what the *Vṛṣasārasaṃgraha* 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 *Vṛṣasārasaṃgraha*, to make a pre-eleventh-century Sanskrit text easily available in the twenty-first century is, I believe, a noble aspiration.

Introduction

The Śivadharma 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):

kr̥te catuṣpāt sakalo nirvyājopādhivarjitaḥ |
vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣu abhavat purā || 10 ||
adharmapādavidhas tu tribhir aṃśaiḥ pratiṣṭhitaḥ |
tretāyāṃ dvāpare ’rdhena vyāmiśro dharmo ucyate || 11 ||
tribhir aṃśair adharmaḥ tu lokān ākramya tiṣṭhati |
caturthāṃśena dharmas tu manuṣyān upatiṣṭhati || 12 ||

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

Vṛṣasārasaṃgraha

āyur vīryam atho buddhir balaṃ tejaś ca pāṇḍava |
manuṣyāṇām anuyugaṃ hrasatīti nibodha me || 13 ||

Śiva got his bull, MBh: 13076027a vṛṣabhaṃ ca dadau tasmai saha tāb-
 hiḥ prajāpatiḥ 13076027c prasādayām āsa manas tena rudrasya bhārata 13076028a
 prītaś cāpi mahādevaś cakāra vṛṣabhaṃ tadā 13076028c dhvajaṃ ca vāhanaṃ
 caiva tasmāt sa vṛṣabhadhvajaḥ 13076029a tato devair mahādevas tadā paśu-
 patiḥ kṛtaḥ 13076029c īśvaraḥ sa gavāṃ madhye vṛṣāṅka iti cocyate

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

MMW ‘vṛṣa’:

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

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

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

The ŚDhU also mentions the ‘Dharma bull’:

īśvarāyatanaśyādhāḥ śrīmān dharmavṛṣaḥ sthitaḥ |
yatra vīravṛṣas tatra kṣityāṃ gomātarāḥ sthitā || 12.87

visnusmṛdn:ViS 86.15a/ vṛṣo hi bhagavān dharmaś catuṣ-pādaḥ prakīr-
 titah /

Śivapurāṇa 2.3.40.54–55:

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

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

tak2015/AtmapujaT55Muktabodha.dn: dharmas tatra vṛṣākāro jñānaḥ
 siṃhasvarūpakah | vairāgyaṃ

Sanderson 2015 (210 n. 136), in general, on *vṛṣa* being Dharma, and
 on the bull appearing on the coins of the Hephthalite 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 *dharmah*, or *sukṛtam* ‘the virtuous actions [prescribed by the Veda].’ For

Introduction

this meaning of *vṛṣaḥ* see, for example, Amarasimha, *Nāmalingānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmāḥ puṇyaṁ vṛṣaḥ śreyāḥ sukṛtaṁ ca samam smṛtam*); *Manu* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Patañgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho '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 *Vṛṣasārasaṁgraha*, one of the works of the Śivadharmā corpus (see, e.g., Sanderson 2014, p. 2), i.e., ‘Summary of the Essentials of the [Śiva]dharma’.

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

Uttarottara: īśvara uvāca | na jānanti ca loke 'smin mānavā mūḍhacetasah | ! catuṣpādo bhaved dharmāḥ śuklo 'yaṁ mama vāhanaḥ ||

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*? NOOOOO He comes to the conclusion (Bhattacharya 1977, 1555)

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

Vṛṣasārasaṃgraha

that one of the earliest sources to fuse the figures of Nandin and the bull is the relatively early⁵ *Matsyapurāṇa*.

Vṛṣadeva’s commission? As a fanciful experiment, and if one supposes that the VSS originated in Nepal, one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavi king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is ‘described in an inscription of his eighth-century descendant Jayadeva as having inclined towards Buddhism;’ (Vajrācārya 1973, 148, l. 9: *sugataśāsanapakṣapāṭi*) ‘a view confirmed by a local chronicle, which attributes to him the establishing of Buddhist images,’ and that this king established ‘the Caitya of the Sīnagu-vihāra (the Svayambhūnāth Caitya).’ More importantly, Sanderson summarises the information to be found in the Changu Narayana Pillar Inscription (east shaft),⁶ namely that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6’ [CE] (Sanderson 2009, 75).⁷ This would place the reign of Vṛṣadeva around 400 CE. The early fifth century may look too early for the date of composition of the *Vṛṣasārasaṃgraha*, and any connection between this king and the text is impossible to prove at the moment, but it is equally impossible to reject any connection, and if there were one, it would give some explanation for the slightly unusual nature of the title.

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

Pañcāvaraṇastava 71: pratyag āśāsthitaṃ vande vṛṣaṃ ca vṛṣabhākṛtim|
sākṣād dharmam sitam tryakṣam parameśasya vāhanam|| + notes to this
verse on p. 171

The genre

Is the VSS a Purāṇa? There are at least two reasons to think so. One is the section VSS 1.63–76, a list of so-called *vedavyāsas*, transmitters of Purāṇas, from Brahmā, to Vyāsa Dvaipāyana, Romaharṣa and his son. Why should a text include in its first chapter such a list if the implication is not that it is about its own origin?

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson’s translation (in Rocher 1986, 26), the following: (1) primary creation, cosmogony and chronology (*sarga*); (2) creation, destruc-

⁵ See Rocher 1986, 199.

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

⁷ Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

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tion of the world (*pratisarga*); (3) geneologies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).⁸ Arguably all these are present in the VSS, most of them already in chapter one, and later in twenty-one and twenty-four, plus narratives of the deeds of gods (e.g. in chapter twenty-three), and much more that one normally sees in Purāṇas.

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

Nīśvāsa book p.441: ‘Note that these sentences have been rephrased, in order to obviate the (metrical) need for prātipadikas in the Svachchanda (□□:□□ff). In one case, sparśatanmātra, the use of the prātipadika only obeys the metre if one treats the following ligature (ṣpa) as not making the previous syllable long. It is possible that jihvāyāṃ is a corruption of jihvāyā, a metrically required lengthened form of the instrumental jihvayā. For the expression śrotraśabdatvam āgatam, cf. the Nepalese reading of the previous line in the Svachchanda (□□:□□cd).’

search ibid for prātipadika,

The structure of the VSS

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

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

Vṛṣasārasaṃgraha

Contents of chapters 1–12

9

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

Adhyāya 2 . śivāṇḍasaṃkhyā 3. ahimsāpraśaṃsā 4. yamavibhāga 5. śaucācāraavidhi 6. yajñavidhi (also lokāḥ) 7. dānapraśaṃsā 8. niyamapraśaṃsā (p. 603: types of svādhyāyana: śaiva, sāmkhya, purāṇa, smārta, bhārata) 9. traiguṇyav-iśeṣaṇīya 10. kāyatīrthavivarṇana 11. caturāśramadharmavidhāna 12. vipu-lopākhyāna (narrative) 13. garbhotpatti (on conception) 14. praśnavyākaraṇa (why people are tall/short etc.) 15. jīvanirṇaya 16. adhyātmanirṇaya (yoga) 17. dānadharma 18. pūrvakarmavipākā 19. dānayajñaviśeṣa 20. pañcaviṃśati-tattvanirṇaya 21. kalpanirṇaya 22. varṇagotrāśrama 23. nidrotpatti 24. śās-travarṇana

– References to other works - Mahābhārata - nakule - vipule etc.

⁹ See a Sanskrit summary of the contents of the VSS, based on Naraharinath’s edition, in Acharya 2014, 61–72 **CHECK**.

Introduction

Dating and provenance

Petech pp. 32ff -Narendradeva (c. 998-999) and Udayadeva (c. 998-1004), “no event of their reign is related” (p35)

-Nirbhayadeva (1004-1009), Rudradeva (1007-1028), Bhojadeva (1009-1020)

-Lakṣmīkāmādeva (1010-1041), see ŚDh MS Calcutta 4077 (Petech p38), this MS already contains the VSS

Maybe the VSS is eclectic because of dvairājya?

– 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

Vṛ̥ṣasārasaṁgraha

- Prayāga
- Vārāṇasī
- Yamunā
- Gaṅgā
- Agnitīrtha
- Somatīrtha
- Sūryatīrtha
- Puṣkara
- Mānasa
- Naimiṣa
- Bindusāra (= Bindusaras)
- Setubandha
- Suradraha
- Ghaṇṭikesvara
- Vāgīśa

Introduction

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 Śivadharmā 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 Kāṭhī 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, Bṛhatkāṇḍottara,
 - 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 Śaṅkara But the chapters in Āpastamba follow the traditional order. “Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas.” Kane ibid.
 - ibid p. 417: person in last āśrama is called: parivrāṭ, parivrājaka(!), bhikṣu, muni, yati. See Olivelle, Patrick. The Āśrama System. The

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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.

- *Grhastha. 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/sivadharma corpus/pasupatimatam4/ % in Naraharinātha’s Paśupatimatam pp. 58off % 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 Vigatarāga and Anarthayajña % revise as and lost/ill Bisschop in “Universal Śaivism”: ” – En-dashes indicate a lost or illegible syllable in the manuscript.”
- %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (greatgrandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna’s son Abhimanyu) [”SBr.] xi, xii 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; Sander-son 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmaśāstra 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 Bisschop 2018:58–59.

Introduction

- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmpp/palm_leaf_3:3/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/1341-06/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>

Dhyāna in the VSS and the DharmP

Compare, borrowings

Misc

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

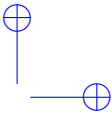
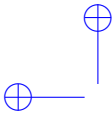
Vṛṣasārasaṃgraha

parameśvaraḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46 ||.
yamas-niyamas: see table in Bisschop, Kaffle, & 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. śi-vasaṃkalpa in pp 319 ff. (Śi-vasaṃkalpopaniṣat) 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 Umāmaheśvaraṣaṃvāda in the MBh, his summary looks similar to the VSS
- Kenji: “BDhS 2: Discussion of gṛhastha. 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

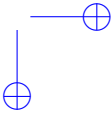
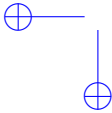
Texts related to the VSS

MBh Manu Nīśvāsakārikā



Introduction

Pāśupatas in the VSS
Buddhism in the VSS



Vṛṣasārasaṃgraha

Notes on the language

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aśīa Sanskrit,¹⁰ 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,’¹¹ 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.¹² 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),¹³ frequently quoted by Mallinātha, gives the following definition in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukaviḥṛdayanandinī* commentary):

padādāv iha varṇasya saṃyogaḥ kramasaṃjñikah |
purahsthitena tena syāl laghutā ’pi kvacid guroḥ || 1.10 ||
vibhaktyantaṃ padaṃ tasya padasyādaḥ vartamāno yo
varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjñō jñeyah
| tena krameṇa purovartinā prāpadānte vartamānasya
prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurod-
hena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryāṇāṃ
piṅgalanāgaprabhṛtīnāṃ kālīdāsādīnāṃ ca kavīnāṃ samayaḥ
parigrhītaḥ | saṃyogaḥ kramasaṃyogaḥ || 10 || tatra gra-
saṃyogena yathā | idam asyodāharaṇam |

¹⁰ See Goodall, Törzsök, Hatley, Kiss, Meyr?

¹¹ 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).

¹² See e.g. Apte’ XXX Dictionary Appendix A p. 1. ADD real life examples.

¹³ SOURCE

1

Vṛṣasārasaṅgraha

- Reference: see comments by Dr. Ganesh and Nityananda Misra in this thread started by Vishvas Vasuki: <https://groups.google.com/forum/#!topic/bvparishat/yaicGLuhc14/d>
poetic licences

Vocabulary

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

Number and gender

- Number: singular next to numerals, and general confusion (CHECK)
- the more original a section the more extreme language? see ch11

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dat-taṃ

kathito 'smi
as if not proofread

Stem form nouns

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

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Figure 1: A possible reconstruction of the geography of the VSS. Toponyms in italics are uncertain. Map constructed using a simple hydrographic map made by Daniel Dalet (d-maps.com).

Vṛṣasārasaṃgraha

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Witnesses

Hanneder’s Intro to Text Genealogy, Textual Criticism and Editorial Technique(Introduction): very useful summary, use it! Hanneder 2009 p. 5: ‘textual criticism is often viewed as something to be learned by practice rather from reading about it.’ *ibid.*: ‘In fact, both translating and editing are something most Indologists have learned in a pragmatic way through examples from within the field, and some have managed to become quite good at it.’ *ibid.*: ‘in most cases this approach is sufficient’

p. 7: basic method is common errors; age of mss, and number of mss preserving a reading is insignificant; Maas: only works if no contamination [but VSS must be deeply contaminated]

p. 11: Lachmann’s objective method with no subjective judgement (re-censio sine interpretatione) *ibid.*: ‘It seems that from these principles only the preference for the *lectio difficilior* made it into text-critical modernity, and even there reliance on it is sometimes rejected as too dangerous.’ Also uncommon and offensive readings are preferred. But nothing can be followed mechanically. inner criteria

clearly not one author here; revisions? Reject phylogenetics slightly Even the best mss can containing a bewildering number of problematic readings, and ‘worse’ mss can give us clues as to how to emend the text... Mention MaSa.m: there was a stemma, but it was useless music: practice and theory It is a skill. Mention Sanderson’s approach.

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.¹⁴ In the manuscript descriptions

¹⁴ As I remarked elsewhere (Kiss 2021, 185, n. 9): ‘Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19) [= De Simini 2016b], it is probably from a multiple text manuscript. In fact, from what can be gathered from its

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below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b and the catalogues I mention at some of the individual manuscript.¹⁵

In recently published and forthcoming critical editions of and articles on the Śivadharma 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 location non-superscript. This helps keeping the apparatus readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

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.¹⁶ 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) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadhar-masaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Uttarottaramahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193 (the recto side, online

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 210.⁷

¹⁵ 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.

¹⁶ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

Introduction

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 *CHECK* (‘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.¹⁷ According to this catalogue, the dimensions of the manuscript are 4.4 × 61.7 cm. The manuscript is dated to (Nepala) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām,*’ which converts to July 10/11 Monday/Tuesday, 1139 CE.¹⁸ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Śivopaniṣad*, 5) *Umāmaheśvarasamvāda*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 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

¹⁷ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

¹⁸ 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*^o and correct it to *trayodaśyām*, and then the date becomes 11th of July. Kengo Harimoto has suggested that 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 *dvādaśī* or *trayodaśyām* as the date. For help on the conversion of the date and for a detailed discussion on the colophon I am indebted to Kengo Harimoto.

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and Harimoto).¹⁹ 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.²⁰ According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The *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 7.122,²¹ 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 Śivadharmā corpus.²²

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.²³

¹⁹ Personal communication, 1 Dec 2021.

²⁰ <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

²¹ Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā grhasthāś ca [prāsā]dasthāś ca ye nṛpāḥ*.

²² Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

²³ Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasaṃgraha*.’ A hardly readable note in pencil to the same effect is visible at the top of the first folio side (f. 267r, ‘mode..... supply beg of Vṛṣasāra-saṃgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the last line of the younger folio. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps

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In this multiple-text manuscript, the VSS is transmitted in an incomplete form, that is to say, a number of folios are missing (most notably chapters 15–17). The first partially visible folio number is in image 184: the numeral characters 200+60 are visible (268v, according to the CUDL online catalogue). In image 186, the folio number 269 is clearly visible (f. 269v). In folio 270v, the continuous text is broken at verse 2.21c (*kāmarū*°), ff. 271 and 272 are missing, and the text resumes on f. 273r with verse 3.30b ([*ahiṃsā pa*] *ramaṃ sukham*). Folio 291 is missing (verses 12.87cd–12.113). In folio 296v (image no. 234) the text breaks off again at *vātaśūlair upadrutā | śukro* (verse 14.22b)²⁴, the next folio being 306r (*carmatāś ca dvijasundarīṣu*, 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 *vṛṣasārasaṅgraha 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.²⁵ According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5 cm. It is dated to Nepāla Samvat 189 (1068–69 CE).²⁶ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śiva-*

considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins.

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

²⁵ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

²⁶ See f. 12r line 2 of the *Dharmaputrikā* in this MS: *navottarāsītīyute sate bde āsāḍhaśuklasya tithau tṛtīye*, translated by De Simini 2016b, 252 n. 49 as: ‘in [the year] 189, in the 3rd lunar day of the bright [fortnight] of [the month] Āṣāḍha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

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dharmasaṃgraha, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Uttarottaramahāsaṃvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. iv (f. ir is a cover) and the text spans ff. iv–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the *Vṛṣasārasaṃgraha*.²⁷

(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.²⁸ According to this catalogue, the dimensions of the manuscript are 55 x 5.5 cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmaheśvarasaṃvāda*, 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*^o). 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 *Umāmaheśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmaheśvarasaṃvāda*. 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 vanaspatīnāṃ ca puṣpāṇi svavad ādadīte*..., which is a fragment of *Gautamadharmasūtra* 2.3.25 (12.28). The remaining parts of the VSS are to be found on exp. 47ff. The upper leaf on exp. 47 continues with VSS 3.16b–36ab, while the lower leaf contains a text that I have not been able to identify. The lower leaf in exp. 48 transmits 3.36cd–4.11ab, the upper one 4.11b–30a. The lower leaf in exp. 49 contains 4.30ab–47ab, the upper one 47d–68a, and so on so forth. Thus when reading the text from these images, after exp. 48, one has to start with the lower

²⁷ See a similar evaluation in Bisschop 2018, 56.

²⁸ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

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leaf and continue with the upper one.

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²⁹ According to this catalogue, the dimensions of the manuscript are 58 × 6 cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmahēśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasamgraha*, 7) *Uttarottaramahāsamvāda*, 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.³⁰ According to this catalogue, the dimensions of the manuscript are 58.5 × 5.5 cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmahēśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 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)³¹—the microfilm images of the folios containing the VSS are often blurred to an extent that makes them difficult to use.

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

Paper MSS? hidden

²⁹ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

³⁰ http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasamgraha

³¹ *Śivadharmasamgraha*

³¹ http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

Vṛṣasārasaṃgraha

The Munich manuscript

M This MS is preserved at CHECK and has no access number CHECK. I have collated the readings of this MS only for VSS chapters one and five as a test. On this MS in more detail, see Harimoto 2022. I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmaheśvarasaṃvāda*, 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 vṛṣasārasaṃgrāhe caturviṃśatimo dhyāyaḥ samāptaḥ | samvat 192 māghakṛṣṇadivāpañcamyām || postakalikhitaṃ iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS that precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

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

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

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

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grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.³²

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) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 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.³³ Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08 cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko₅₂ (MS G 3852), a *Śivadharmasamgraha* corpus MS in the same collection lacking the VSS; see note 14 on page 3.

(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.

³² This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

³³ I am grateful to our colleague Sushmita Das for attempting to get a copy of this MS in March 2020.

Vṛṣasārasaṃgraha

The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it ‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251).

The Tübingen manuscript

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

The London manuscript

(N)L₁₆ This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *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]ṭikāṃsram [= °kāmbaram] eva ca | daśayogāsanāsīno

L₁₆ (f. 38iv) gives:



sphaṭikāṃsatam eva ca || devayogāsanāsīto

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

Here K₈₂ (f. 39v) reads:

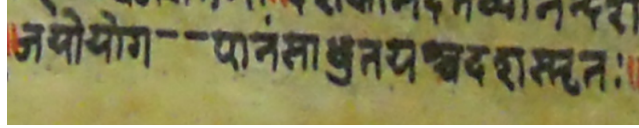


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[*japo yogas tapo*] *dhyānaṃ svādhyāyaś ca daśa smṛtaḥ*

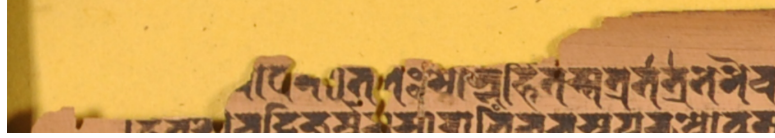
with *dhyā* and *svā* damaged;

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



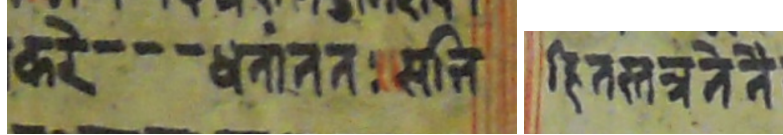
In the next example, the text is supposed to read *kare grhya tapodhanam | tataḥ so 'ntarhitas tatra tenaiva*.

K₈₂ (f. 39r) gives:



[*kare*] x x x x x *dha*na tataḥ so 'ntar(hitas tatra tenaiva

L₁₆ (f. 38or) gives:



kare - - dhatāṃ tataḥ || sati hitas tatra tenaiva

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

Naraharinath's edition

(N)E Much has been said of Yogi Naraharinath's pioneering but problematic edition (the *editio princeps*) of the Śivadharmā corpus (Naraharinath 1998): see e.g. De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, Bisschop, Kāfle, & 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

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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.

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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...

वृषसारसंग्रहः [अष्टादशमो ऽध्यायः]

[स्वर्गान्मर्त्यमुपागतानां चिह्नानि]

देव्युवाच ।
भुक्त्वा तु भोगान्सुचिरं यथेष्टं
पुण्यक्षयान्मर्त्यमुपागतानाम् ।
चिह्नानि तेषां कथयस्व मे ऽद्य
यथाक्रमं कर्मफलं विशेषात् ॥१८:१॥

[दानाष्टकम्]

महेश्वर उवाच ।
सदान्नदाता कृपणार्तिदीनां
स वर्षकोट्यायुतमीशलोके ।
भुक्त्वा च भोगान्सममप्सरोभिः
प्रक्षीणपुण्यः पुनरेति मर्त्यम् ॥१८:२॥
जायन्ति दिव्येषु कुलेषु पुंसः
सस्त्रीसमृद्धे बहुभृत्यपूर्णे ।
गौरश्वरत्नादिधनाकुलेषु
रूपोज्ज्वलः कान्तिसमायुतश्च ॥१८:३॥

Testimonia for this chapter—C₉₄: f. 224r line 4 – f. 226r line 4; C₄₅: f. 226v line 6 – f. 228r line 6; C₀₂: f. 306r line 1 – f. 306v line 5; K₈₂: f. 31v line 1 – f. 33r line 6; M: f. 33v line 2 – f. 35v line 4; K₄₁^(paper): f. 231r line 2 – f. 232v line 7; E: pp. 649–651 1 C₀₂ broke off in chapter 14 and resumes below at 18.28b. The gap in E that started at 17.39 continues up to 18.16c.

❖

1a तु] Σ; om. K₈₂, च M **1b** °क्षयान्म°] Σ; °क्षया म° M **1c** चिह्नानि] Σ; किञ्चिह्न M **1d** विशेषात्] Σ; विशेषः M **2** महेश्वर] C₉₄C₄₅; भगवान् K₈₂MK₄₁^(paper)
2a °दीनां] Σ; °दीना M **2b** °युतमीशलोके] Σ; °युतमीनशलोके C₉₄^{ac}, °युतस्वर्गलोके M
2c °न्सममप्सरोभिः] Σ; °न्सहरप्सरोभिः M, °न्सरोभिः K₄₁^(paper) **2d** °पुण्यः पुनरेति मर्त्यम्] Σ; °पुण्यः पुनरेति मर्त्ये K₈₂, °पुण्य पुनः मर्त्यलोके M **3a**] C₉₄K₈₂; --- C₄₅, जायन्ति ते दिव्यकुलेषु पुन्साम् M, जायन्ति ते दिव्ये कुलेषु पुंसः K₄₁^(paper) (unmetr.) **3c** गौर°] C₉₄K₈₂K₄₁^(paper); गौरव° C₉₄^{ac}, गोर° C₄₅M • °रत्नादि°] K₈₂M; °रत्नादि° C₉₄K₄₁^(paper), °रत्नाति° C₄₅ • °धना°] Σ; °समा° M **3d** रूपोज्ज्वलः] em.; रूपोज्ज्वल° C₉₄C₄₅K₈₂, रूपोज्ज्वलः M, रूपज्ज्वल° K₄₁^(paper) • °समायुतश्च] C₉₄^{pc}K₈₂; °समायुतश्च C₉₄^{ac}C₄₅M

वृषसारसंग्रहे

वस्त्रं सुसत्कृत्य द्विजस्य दानात्
स्वर्गेषु मोदन्ति स वर्षकोट्यः ।
पुनश्च ते मर्त्यमुपागताश्च
चिह्नं महच्छ्रीपदमाप्नुवन्ति ॥१८:४॥

कूपप्रपापुष्करिणीप्रदाता
स लोकमाप्नोति जलेश्वरस्य ।
ततः स तस्माच्च्युतिमाप्य लोकात्
सुखी सुतृप्तेषु कुलेषु जायेत् ॥१८:५॥

रत्निप्रमाणादपि हेमदानात्
सुरेन्द्रलोकं समवाप्नुवन्ति ।
तस्माच्च्युतो मर्त्यमुपागतानां
चिह्नं समृद्धिर्धनधान्यलक्ष्म्याः ॥१८:६॥

अदूष्यभूमीवरविप्रदानात्
स लोकमाप्नोति सुरेश्वरस्य ।
भुक्त्वा तु भोगान्च्युत मर्त्यलोके
चिह्नं लभेद्वै विषयाधिपत्वम् ॥१८:७॥

द्विजस्य सत्कृत्य तिलप्रदाता
स लोकमाप्नोति च केशवस्य ।
भ्रष्टस्ततो मर्त्यमुपागतस्तु



4a वस्त्रं सुसत्कृत्य] $C_{94}C_{45}$; वस्त्रं सुसंस्कृत्य K_{82} , सुवस्त्रं सत्कृत्य M , वस्त्रं सुसंस्कृत्य $K_{41}^{(paper)}$
4b °कोट्यः] Σ ; °कोट्या M **4c**] $C_{94}C_{45}K_{82}K_{41}^{(paper)}$; पुनश्च्युता मर्त्यमुपागतानां M
4d चिह्नं म°] Σ ; चिह्नम्मा° C_{94} , चिह्नं न° M **5a** कूप°] Σ ; कूपं M • °पुष्करिणी°] K_{82}
 $K_{41}^{(paper)}$; °पुष्करणी° C_{94} , °पुष्करिणी° C_{45} , °पुष्करिणी° M **5b** जलेश्वरस्य] $C_{94}C_{45}K_{82}$
 $K_{41}^{(paper)}$; जलेःस्वरस्य M **5c**] $C_{94}K_{41}^{(paper)}$; ततः स तस्माच्च्युतिमाप्य लोकात् C_{45} , ततः
स तस्माच्च्युतिमाप्य लोके K_{82} , तस्मात्स लोकाश्च्युत मर्त्यलोके M **5d** °तृप्तेषु] Σ ; °तृ---
 C_{45} , °तृप्तेषु K_{82} • कुलेषु जायेत्] Σ ; च जायते सः M **6a** रत्नि°] $C_{94}K_{82}$; रति°
 C_{45} , रत्ति° M , रत्न° $K_{41}^{(paper)}$ • °प्रमाणा°] Σ ; °प्रमाना° M • °दानात्] Σ ; °दाता M
6b समवाप्नुवन्ति] Σ ; समवाप्नुवन्ति C_{45} , समवाप्नुवन्ति M **6c** तस्माच्च्युतो] Σ ; तस्माच्च्युते
 M **6d** चिह्नं] Σ ; चिह्न C_{94} • °लक्ष्म्याः] K_{82} ; लक्ष्याः $C_{94}M$, लक्ष्मः C_{45} , लक्ष्या $K_{41}^{(paper)}$
• समृद्धिर्ध°] Σ ; समृद्धिर्ध° M **7a** °दानात्] Σ ; °दाता M **7b** लोकमाप्नोति] Σ ; लोक
प्राप्नोति $K_{41}^{(paper)}$ • सुरे°] Σ ; स्वरे° M **7c** भुक्त्वा भोगान्च्युत] $C_{94}C_{45}K_{82}$; स भुक्तभोगां
च्युत M , भुक्त्वा भोगान्च्युत $K_{41}^{(paper)}$ **7d** लभेद्वै] $C_{94}K_{41}^{(paper)}$; लभेद्वै C_{45} , भवेद्वै K_{82} ,
भवेतद् M **8a** तिल°] Σ ; तिलः M **8b** केशवस्य] Σ ; वासवेभ्यः M **8c** °गतस्तु] Σ ;
°गतस्य M

अष्टादशमोऽध्यायः

चिह्नं लभेदक्षयमर्थलाभम् ॥१८:८॥
 गवां सुरूपां विधिवद्विजानां
 दत्त्वा च गोलोकमवाप्नुवन्ति ।
 कल्पावसाने समुपेत्य मर्त्ये
 चिह्नं गवाढ्यं शतगोयुतं च ॥१८:९॥
 स्वर्गं गतानां पुरुषस्य चिह्नं
 धनाढ्यता श्री सुखभोगलाभम् ।
 आयुर्यशोरूपकलत्रपुत्रं
 सम्पद्विभूतिकुलकीर्तिमर्थम् ॥१८:१०॥
 [निरयान्मर्त्यमुपागतानां चिह्नानि]
 दानाष्टकं चोत्तम कीर्तितं ते
 चिह्नं च लोकं च समासतो मे ।
 शृणोतु देवी निरयागतानां
 चिह्नं च कर्म च विपाकतां च ॥१८:११॥
 हत्वा च विप्रं मनसा च वाचा
 स याति पारं निरयस्य घोरम् ।
 अशीतिकल्पं निरये क्रमेण
 भुक्त्वा पुनस्तिर्य शतायुतानाम् ॥१८:१२॥
 जायन्ति ते मानुष हीनविद्याः
 प्रत्यन्तवासाः कुलवित्तहीनाः ।
 नित्यं च तस्याक्षयरोगपीडा

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13b cf. YājñS 3.210a: ब्रह्महा क्षयरोगी स्यात्

✧

8d लभेद°] Σ; भवेद° K₈₂, नृणाञ्चो M 9a गवां सुरूपां] K₄₁^(paper); गवां स्वरूपां C₉₄K₈₂,
 गवां स्वरूपं C₄₅, गवा सुरूपा M 9b च] Σ; स M 9c समुपेत्य मर्त्ये] Σ; पुनः मर्त्यलोके
 M 9d चिह्नं] Σ; चिह्न K₄₁^(paper) 10a स्वर्गं गतानां] Σ; स्वर्गागतानां M 10b °ढ्यता]
 Σ; °ढ्यतां M 10c °र्यशो°] Σ; °र्यषे° M 10d °मर्थम्] Σ; °मत्वम् M 11a चोत्तम]
 Σ; चोत्तम M • कीर्तितं ते] em.; कीर्तनं ते C₉₄K₈₂, {कीर्तितन्ते} C₄₅, कीर्तितो यम्
 M, कीर्त्तिनन्ते K₄₁^(paper) 11b चिह्नं च] Σ; चिह्नं स M • समासतो] Σ; समागतो M
 11c शृणोतु देवी] Σ; शृण्वन्तु देवो M 11d चिह्नं च] Σ; चिह्नं स्व° M • विपाकतां
 च] Σ; विपाकतानाम् M 12a विप्रं] Σ; विप्र MK₄₁^(paper) 12b] C₉₄C₄₅K₈₂; स यान्ति
 पारं निरयं सुघोरम् M, स याति पारं निरयश्च घोरम् K₄₁^(paper) 12c निरये] Σ; निरयः
 M 12d पुनस्तिर्य] Σ; पुनः तिर्य M 13a °विद्याः] C₄₅M; °विद्या C₉₄K₈₂K₄₁^(paper)
 13b °वासाः] Σ; °वासा K₈₂, °वासी M • हीनाः] Σ; °हीना M

वृषसारसंग्रहे

इदं तु चिह्नं द्विजजीवहर्तुः ॥१८:१३॥
 पीत्वा च मद्यं द्विज कामतो वा
 आघ्राति गन्धं स्वमनीषिकेण ।
 स याति घोरं नरकमसह्यं
 यावच्च कल्पं दश अत्र भुक्त्वा ॥१८:१४॥
 तिर्यं च सर्वमनुभूय दुःखं
 स कष्टकष्टेन मनुष्यजन्म ।
 चण्डालशौनश्चपचत्वमेति
 श्यामं च तालु भवतीह चिह्नम् ॥१८:१५॥
 निन्दन्ति ये वेद सभूय जिह्वा
 यः कूटसाक्षी स च खल्वलान्धौ ।
 सुहृद्बद्धा मृत्युशतं हि गर्भे
 गर्हाशनोच्छिष्टभुजो भवन्ति ॥१८:१६॥
 स्तैन्यं तु यः कुर्वति पापसत्त्वं
 ते पापदोषान्नरकं व्रजन्ति ।

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15b cf. YājñS 3.210b: सुरापः श्यावदन्तकः 16 cf. Manu II.57: ब्रह्मोज्झता वेदनिन्दा कूटसाक्ष्यं सुहृद्बद्धः । गर्हितानाद्ययोजग्धिः सुरापानसमानि षट् ॥

16c E resumes here on p. 649 with महो (for मृत्यु; about two folio sides seem to be missing).

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13d इदं तु चिह्नं] Σ; चिह्नञ्च मे त M 14a मद्यं] Σ; मद्य M • द्विज] K₈₂M; द्विजः C₉₄C₄₅K₄₁^(paper) (unmetr.) • वा] Σ; वे K₄₁^(paper) 14b आघ्राति] Σ; माघ्राति M • मनीषिकेण] Σ; मनीषिकेन M, मणीषिकेण K₄₁^(paper) 14c] Σ; स यान्ति घोरा नरकर्मसह्यं M 14d कल्पं दश अत्र] Σ; कल्पा दशमन्त्र M 15a सर्वमनुभूय दुःखं] Σ; सर्वमनुभूय दुःख K₈₂, सर्व मनुभूय दुःखा M 15b कष्टकष्टेन] Σ; कष्टकष्टेन C₄₅, कष्टकष्टेन M • जन्म] Σ; जन्मम् M 15c चण्डालं] Σ; चाण्डालं MK₄₁^(paper) • त्वमेति] Σ; त्वमे C₄₅ 15d श्यामं] Σ; श्यामः K₄₁^(paper) • भवतीह] Σ; भवतीति ह K₄₁^(paper) • चिह्नम्] Σ; चिह्नं M 16a] C₉₄K₈₂K₄₁^(paper); निन्दन्ति ये वेद सभूय जिह्वा C₄₅, निन्दन्ति ये वेद सखपजिह्वा K₁₀, निन्दन्ति ये वेद शस्त्राय जिह्वा K₇, निन्दन्ति यो वेद स भूय जिह्वा M 16b यः कूटसाक्षी] Σ; यः कूटसाक्ष C₄₅, यो कूटसाक्षी M • खल्वलान्धौ] C₉₄C₄₅K₈₂K₄₁^(paper); खल्वलान्धौ M 16c मृत्युं] Σ; महो E 16d गर्हा] Σ; गर्भा M • भवन्ति] Σ; भवन्ति भुज्या महदुःख E 17a स्तैन्यं तु] corr.; स्तैन्यस्तु C₉₄K₈₂K₄₁^(paper), न्यस्तु C₄₅, स्तैन्यञ्च M, दैत्यस्तु E • यः] C₄₅ME; ये C₉₄K₈₂K₄₁^(paper), यैः C₉₄ • सत्त्वम्] Σ; सत्त्वन् C₉₄ 17b ते] Σ; C₉₄, स M • दोषान्न] Σ; दोषा न C₄₅M • व्रजन्ति] Σ; प्रयान्ति M

अष्टादशमोऽध्यायः

मन्वन्तरादीन्यनुभूय दुःखं
 पुनश्च तिर्यं शतशोऽनुभूयात् ॥१८:१७॥
 मानुष्यजन्मेषु च दुःखभागी
 स्तेनत्वमायाति पुनश्च मूढः ।
 सुवर्णचोरी कुनखत्व चिह्नं
 विशीर्णगात्रो रजतापहारी ॥१८:१८॥
 ताम्रापहारी स्फुटिताग्रपाणिर्
 लोहापहारी भुजछेद चिह्नम् ।
 कांसापहारी करभग्न चिह्नं
 हत्वा च रीति-त्रपु-सीसकानाम् ॥१८:१९॥
 नासोष्ठकर्णश्रवणस्य छेदश्
 चिह्नं नृणां वस्त्रहरः कुचैलः ।
 धान्यापहारी भवतेऽङ्गहीनो
 दीपापहारी भवतेऽन्ध चिह्नम् ॥१८:२०॥
 निर्वापहा काण भवेत चिह्नं
 यः स्त्रीं हरेत्सोऽपि जितः स्त्रिया स्यात् ।

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18b cf. YājñS 3.210c: हेमहारी तु कुनखी 21 cf. Mitākṣara ad YājñS 3.216cd: ...
 न्यासापहारी च काणः, स्त्रीपण्योपजीवी षण्डः, कौमारदारत्यागी दुर्भगः...

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17c °न्तरादीन्य°] Σ; °न्तराद्धीम° M • दुःखं] Σ; दुःख K₄₁^(paper) 17d तिर्यं श°]
 Σ; तिर्य स° M, तिर्यक् श° K₄₁^(paper)E • नुभूयात्] Σ; नुभुक्त्वा M 18a मानुष्य°] Σ;
 मनुष्य° K₈₂M 18b] C₉₄C₄₅K₈₂K₄₁^(paper); स्तेनत्वमायाति पुनश्च मूढाः M, स्तेनेऽयम
 आयाति पुनश्च मूढाः E 18c °चोरी] C₉₄; °चौ॒ C₄₅, °चौरी K₈₂MK₄₁^(paper), °चौर E •
 कुनखत्व चिह्नम्] C₉₄K₈₂K₄₁^(paper)E; कुनखत्व चिह्नं C₄₅, कुनत्व चिह्नं M^{ac}, कुनक्षत्व चिह्नं
 M^{pc} 18d विशीर्ण°] Σ; विशिर्ण° C₄₅ • °गात्रो] Σ; °सूत्रद् M 19a ताम्रापहारी]
 Σ; त्राम्रापहारी M, ताम्रापहारि E • स्फुटिता°] Σ; स्फुटिता° E • °पाणिर्] Σ; °पाणि M
 K₄₁^(paper), °पाणीर् E 19b लोहापहारी] Σ; लोह---हारी C₉₄ • चिह्नम्] Σ; चिह्नम् M
 19c कांसा°] Σ; कांसो° K₄₁^(paper) • कर°] Σ; क° C₉₄^{ac} • चिह्नं] Σ; चिह्नम् M^{pc}, लम् M^{ac}
 19d हत्वा च रीति°] C₉₄K₄₁^(paper)E; हत्वापचारीति C₄₅, हत्वा च रीति° K₈₂, हत्वा च रीती°
 M 20a नासो°] Σ; नासौ° E 20b चिह्नं] Σ; चिह्नं M • °हरः] Σ; °हरं E • कुचैलः]
 Σ; कुचैलः K₄₁^(paper)E 20c भवतेऽङ्ग°] K₈₂MK₄₁^(paper); भवदेङ्ग° C₉₄, भवत्यङ्ग° C₄₅,
 भवत्येङ्ग° E 20d दीपा°] Σ; दीपो E • भवतेऽन्ध°] C₉₄C₄₅K₈₂MK₄₁^(paper); भवत्यन्ध E
 21a चिह्नं] Σ; चिह्नं C₄₅, चिह्नं M 21b] corr.; यः स्त्री हरेत्सोऽपि जितस्त्रिया स्यात्
 C₉₄, यः स्त्री हरे सोऽपि जितः स्त्रियायात् C₄₅, यः स्त्री हरेत्सोऽपि जित स्त्रिया स्यात् K₈₂,
 यः स्त्री हरे स्त्रीभिः जिता भवन्ति M, यः स्त्री हरेत्सोऽपि जितः स्त्रिया स्यात् K₄₁^(paper)E

वृषसारसंग्रहे

सस्यापहारी भवते ऽन्नहीनो
 हत्वायुधमस्त्रहतत्व चिह्नम् ॥१८:२१॥
 अन्नापहारी परदत्तभोक्ता
 हत्वा तु गावः स भवेद्दरिद्रः ।
 हरिं हरेत्तद्धरिणा दहन्ति
 हत्वा तु मेषान् अजगर्दभं वा ॥१८:२२॥
 स भारभृङ्गीव्यमुदाहरन्ति
 रत्नापहारी अनपत्यता च ।
 छत्रापहारी अपवित्रता च
 हत्वा च बीजं स भवेदबीजः ॥१८:२३॥
 गोधूमशालियवमुद्रमाषान्
 हत्वा मसूरं विलयं व्रजन्ति ।
 कामातुरो मातर मातृपुत्रीं
 मातृस्वसां गच्छति मातुलानीम् ॥१८:२४॥
 राजाङ्गनां पुत्रसुतां स्त्रुषां च
 प्रव्राजिनीं ब्राह्मणिमन्त्यजां च ।
 अजाश्वमेषं सुरभीसुतां च

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23b cf. Mitākṣara ad Yājñavalkya 3.216cd: ... गौतमो ऽपि क्वचिद्विशेषमाह । ...
 न्यासापहार्यनपत्यः, रत्नापहार्यत्यन्तदरिद्रः...

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21c भवते ऽन्नहीनो] Σ ; भवते ऽन्नहीवः C_{45} , भवेत्तन्नहीनः $K_{41}^{(paper)}$ 21d °युधमस्त्र°] Σ ;
 °युधयन्त्र E 22b भवेद्दरिद्रः] Σ ; भवे दरिद्रः M 22c हरिं हरेत्तद्धरिणा] Σ ; हरिन्भवे त
 हरिणा M, हरिहरेत्तद्धरिणा E 22d] $C_{94}C_{45}K_{41}^{(paper)}$; हत्वा च मेषानजगर्दभम् K_{82} , हत्वा
 च मेषामजगर्दभञ्च M, हत्वा तु मेषानजगर्दभश्च E 23a °ङ्गीव्य°] Σ ; °ङ्गीवा° M, °ङ्गीव° E
 23b अनपत्यता] Σ ; ---त्यता C_{94} 23c अपवित्रता] $C_{45}K_{41}^{(paper)}$ E; अपरित्रता $C_{94}K_{82}M$
 23d] $C_{94}K_{82}ME$; हत्वा नृजीवः स भवेदजीवः C_{45} , हत्वा च बीजं स भवेदजीवः
 $K_{41}^{(paper)}$ 24a °मुद्रमाषान्] $C_{94}K_{82}E$; °मुद्रमाषा C_{45} , °माषमुजान् M, °मुद्रमाषां $K_{41}^{(paper)}$
 24b मसूरं] Σ ; मूत्रं M^{ac} , मूरं M^{pc} 24c मातृपुत्रीं] $C_{94}C_{45}K_{82}$; मात्रपुत्री $MK_{41}^{(paper)}$,
 मातृपुत्री E 24d °स्वसां] Σ ; °स्वसा M • मातुलानीम्] Σ ; मातुलानी K_{82} , मातुलानीः
 M 25a राजाङ्गनां] Σ ; राजाङ्गणा $C_{45}M$ • °सुतां] $K_{82}E$; °सुत $C_{94}C_{45}M$, °सुता
 $K_{41}^{(paper)}$ • स्त्रुषां] Σ ; स्त्रुसा M 25b °व्राजिनीं] $C_{94}C_{45}E$; °व्राजिनी K_{82} , °व्रजनी M,
 °व्रजिनां $K_{41}^{(paper)}$ • ब्राह्मणिमन्त्यजां च] $C_{45}K_{82}$; ब्राह्मणिमन्त्यञ्च C_{94} , ब्राह्मणि चान्त्यजा
 च M, ब्राह्मणिमन्त्यजाञ्च $K_{41}^{(paper)}$, ब्राह्मणीमन्त्यजां च E 25c °मेषं] $C_{94}C_{45}K_{82}$; °मेष°
 $MK_{41}^{(paper)}$ E • °सुतां च] $K_{41}^{(paper)}$; °सुतं च $C_{94}C_{45}K_{82}$; °सुतश्च M, °सुताश्च E

अष्टादशमो ऽध्यायः

यत्कामयेत्तेषु विमूढचेताः ॥१८:२५॥

स याति कृच्छं नरकं सुघोरं
स वर्षकोटीशतशो भ्रमित्वा ।
तिर्यं च भूयः शतशो व्यतीत्य
कष्टेन वै जायति मानुषत्वम् ॥१८:२६॥

हीनाङ्गता दीनशरीरताश्च
यो मातृगामी स भवेदलिङ्गः ।
मातृस्वसातल्पग वातलिङ्गो
लिङ्गापरोधः सुतपुत्रिकामः ॥१८:२७॥

स्रुषां च यः सेवति रक्तमेही
दौश्चर्मतां च द्विजसुन्दरीषु ।
राजाङ्गनायासु च लिङ्गच्छेदः
प्रव्राजिनीकामुक मूत्रकृच्छम् ॥१८:२८॥

सव्याधिलिङ्गं लभते ऽन्त्यजासु
विलीनलिङ्गः पशुयोनिगामी ।
जायन्ति ते मूषिक धान्यचौरी

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28b cf. YājñS 3.210d: दुश्चर्मा गुरुतल्पगः **29cd** for these pādas and the next verse, cf. Manu 12.62: धान्यं हत्वा भवत्याखुः कांस्यं हंसो जलं प्लवः । मधु दंशः पयः काको रसं श्वा नकुलो घृतम् ॥; cf. also YājñS 3.215: मूषको धान्यहारी स्याद्यानम् उष्ट्रः फलं कपिः । अजः पशुं पयः काको गृहकार उपस्करम् ॥

28b C₀₂ resumes here in f. 306r with चर्मताश्च द्विजसुन्दरीषु

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25d यत्का°] Σ; यः का° M • °चेताः] Σ; °चेतः E **26a** याति] Σ; यान्ति M **26c** तिर्यं च] Σ; तिर्यञ्च M, तीर्यञ्च E • व्यतीत्य] Σ; व्यतित्य K₄₁^(paper) **26d** वै जायति] Σ; वै हनेत्यन्नि C₄₅, प्राप्नोति स M **27a**] K₈₂E; हीनाङ्गतान्दीनशरीरताञ्च C₉₄, हीनाङ्गतान्दीनशरीरवाञ्च C₄₅, हीनाङ्गता दीनशरीरताञ्च K₄₁^(paper), हीनाङ्ग दीनकुशरीरता च M **27b** °लिङ्गः] Σ; °लि॒ C₉₄ **27c** °वातलिङ्गो] corr.; °वातलिङ्गा C₉₄K₈₂, °वात° C₄₅, °वातलिङ्गः M, °वानलि॒ K₄₁^(paper), °वानलिङ्गा E **27d**] K₈₂K₄₁^(paper); लिङ्गापरोधः सुतपुत्रिकाम C₉₄, लिङ्गापरोधः सुतपुत्रिकामा C₄₅, लिङ्गापरोधः सुतपुत्रिकामा M, लिङ्गेपरोधः सुतपुत्रिकामः E **28b**] C₉₄C₀₂; ---ञ्च द्विजसुन्दरीषु C₄₅, दौचर्मतां च द्विजसुन्दरीषु K₈₂, दौचर्मता याति द्विजाङ्गनाम्च M, दौचर्मताञ्च द्विजसुन्दरीषु K₄₁^(paper), दौः चर्मराश् च द्विजसुन्दरीषु E **28c** लिङ्ग°] Σ; लिङ्गः K₈₂ **28d** °व्राजिनी°] Σ; °वाजिनी° C₀₂, °व्रजिनी° K₄₁^(paper) • °कृच्छम्] Σ; °कृच्छः M, °कृच्छ K₄₁^(paper) **29a** सव्याधिलिङ्गं लभते] Σ; अत्याधिलिङ्गा भवते M, सव्याधिलिङ्गं लभते K₄₁^(paper)E **29b** विलीनलिङ्गः] Σ; विलीनः C₄₅ • °योनिगामी] Σ; °यो---मी C₉₄ **29c** °चौरी] C₄₅K₈₂E; °चौरी C₉₄C₀₂MK₄₁^(paper)

वृषसारसंग्रहे

क्षीरं हरेद्वायसतां प्रयाति ॥१८:२९॥

कांसापहारी स भवेत्तु हंसः

श्वानत्वमायाति रसापहारी ।

हत्वा च सूचीं तु भवेत्स दंशः

हत्वा तु सर्पिर्वृकतां प्रयाति ॥१८:३०॥

मांसं तु हत्वा स भवेत् गृध्रस्

तैलापहारी खगतां प्रयाति ।

गुडं च हत्वा गुडिका भवन्ति

शाकापहारी स भवेन्मयूरः ॥१८:३१॥

हत्वा पशुं पङ्कुर जायते ह

श्वित्रत्वमायाति सुवस्त्रहारी ।

हत्वा दुकूलं स च सारसत्वं

क्षौमं च हत्वा स च दर्दुरत्वम् ॥१८:३२॥

और्णानि वस्त्राण्यपहत्य मेषः

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30 cf. YājñS 3.216: मधु दंशः पलं गृध्रो गां गोधाग्निं बकस्तथा । श्वित्री वस्त्रं श्वा रसं तु चीरी लवणमेव च ॥ 31a cf. Manu 12.63a: मांसं गृध्रो वसां मद्गुः 31a cf. Manu 12.63b: तैलं तैलपकः खगः; cf. YājñS 3.212c: तैलहत् तैलपायी 31c cf. Manu 12.64d: गोधा गां वाग्गुदो गुडम् 31d cf. Manu 12.65b: पत्रशाकं तु बर्हिणः; cf. YājñS 3.214c: पत्रशाकं शिखी हत्वा

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29d °यसतां] Σ ; °यता K_{82}^{ac} , °यसता K_{82}^{pc} 30a कांसां] em.; हंसां $C_{\Sigma}K_{82}K_{41}^{(paper)}E$, हान्सां $M \bullet$ भवेत्तु] conj.; भवेन्निं $C_{\Sigma}K_{82}K_{41}^{(paper)}E$, भवेत् M 30b श्वानत्वं] Σ ; श्वातत्वं C_{45} , श्वनत्वं $K_{41}^{(paper)}$ • रसां] Σ ; रषां K_{82} 30c सूचीं तु भवेत्स] $C_{94}C_{45}$; सूची तु भवेत्स $K_{82}K_{41}^{(paper)}$, माध्वी करसं स M , सूचीन्तु भवेत्स $C_{02}E$ 30d सर्पिर्वृकतां प्रयाति] C_{94} , सर्पिं वृकता प्रयाति C_{45} , सर्पिर्वृकतां प्रयान्ति C_{02} , सर्पि वृकतां प्रयाति K_{82} , सर्पिर्वृकतां प्रयाति M , सर्पिं वृषतां प्रयाति $K_{41}^{(paper)}$, सर्पिर्वृषतां प्रयाति E 31a मांसं] Σ ; मान्सा M 31b °हारी] Σ ; °हारा $M \bullet$ खगतां] Σ ; खशतां $K_{41}^{(paper)}$ • °याति] Σ ; °या C_{94} 31c गुडं च] Σ ; °डञ्च C_{94} , गुडन्तु $M \bullet$ भवन्ति] Σ ; °भवन्तिम् C_{45} 31d °पहारी] Σ ; °प्रहारी $M \bullet$ भवेन्मयूरः] $C_{94}K_{82}$; भवेन्मयूरः $C_{45}C_{02}K_{41}^{(paper)}$, भवे मयूरः M , भवेन्मयूरम् E 32a] $C_{02}K_{41}^{(paper)}$; हत्वा य पशुं पङ्कुर जायते ह C_{94} , °हत्वा पशुं पङ्कुरु जायते हः C_{45} , हत्वा पशु पङ्कुर जायते ह K_{82} , हत्वा पशु पङ्गुक जायतीहः M , हत्वा पशुं पङ्कुर जायते हः E 32b श्वित्रत्वं] Σ ; श्वैत्रत्वं M , चित्रत्वं $E \bullet$ °वस्त्रं] Σ ; °व° K_{82}^{ac} • °हारी] Σ ; °हर्ता M 32c दुकूलं] Σ ; °कूलं $K_{41}^{(paper)}$ 32d क्षौमं च] $C_{94}MK_{41}^{(paper)}E$; क्षौमं च $C_{45}C_{02}K_{82}$ • दर्दुरत्वम्] $C_{94}C_{45}K_{82}M$; दुर्दुरत्वम् C_{02} , दुर्दलत्वं $K_{41}^{(paper)}$, दुर्वलत्वम् E 33a और्णानि वस्त्राण्य°] $C_{02}K_{82}K_{41}^{(paper)}$; और्णानि वस्त्राण्य° $C_{94}C_{45}$, उर्णञ्च वस्त्रम° M , ऊर्णानि वस्त्राण्य° $E \bullet$ मेषः] Σ ; मेषं M

अष्टादशमोऽध्यायः

छुच्छुन्दरी जायति गन्धहारी ।
 ब्रह्मस्वमल्पमपहृत्य भोक्ता
 स गृध्र उच्छिष्टभुजो भवन्ति ॥१८:३३॥
 पादेन यः स्पर्शयते द्विजार्ङ्गिं
 तद्वातरक्तं चरणे भवेत् ।
 पादेन यः स्पर्शयते च गावः
 स पादरोगान्विविधान् लभेत ॥१८:३४॥
 यो मातरं ताडयते पदेन
 पादे तदीये कृमयः पतन्ति ।
 पदा स्पृशेद्यः पितरं दुरात्मा
 सूनोन्नपादः स भवेत्परत्र ॥१८:३५॥
 पदा स्पृशेत्तोयमनादरेण
 स श्लीपदी पादयुगे भवेत् ।
 पादेन यः स्पर्शयते हुताशं
 स चाग्निपादः सततं भवेत् ॥१८:३६॥
 पादेन यश्चार्यमुपस्पृशेत्
 स पादछेदं बहुशो लभेत ।

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33b cf. YājñS 3.214d: गन्धांश्छुच्छुन्दरी शुभान्

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33b छुच्छुन्दरी] Σ ; छुच्छुन्दरी K_{82} 33c ब्रह्मस्वमल्पं] $C_{45}C_{02}K_{82}K_{41}^{(paper)}E$; ब्रह्म-
 मल्पं C_{94} , ब्रह्मश्चद्रव्यं M 33d °भुजो] $C_{02}K_{82}ME$; °भुजे C_{94} , °भुजा C_{45} , °भुजा
 $K_{41}^{(paper)}$ 34a] Σ ; --- C_{45} , पादेन यः स्पर्शयते द्विजानां M 34b] $C_{94}C_{02}K_{82}K_{41}^{(paper)}$;
 तद्वातरक्तचरणे भवेत् C_{45} (unmetr.), स वातरक्त चरणा भवन्ति M , तच्छीतरक्तं चरणौ
 भवेत् E 34c पादेन यः] Σ ; पादा हि सं M 34d] $C_{94}C_{02}E$; स पादरोगान्विविधान् लभेत्
 $C_{45}K_{82}$ (unmetr.), स पादरोगा विविधा भवन्ति M , स पादरोगा विधा लभेत् $K_{41}^{(paper)}$
 35a] Σ ; पादेन यो ताडयतीह माताः M , यो मातरः ताडयते पदेन E 35b पादे तदीये
 कृमयः] Σ ; पादेषु तस्य तृमयः M 35c पदा स्पृशेद्यः] $C_{94}C_{45}K_{82}$; पादा शेद्यः C_{02} ,
 पादेन पृष्ठ M , पादात्स्पृशेद्यः $K_{41}^{(paper)}E$ • पितरं] Σ ; पितरः C_{94} 35d सूनोन्नपादः] K_{82}
 $K_{41}^{(paper)}E$; सूनोन्नपाद C_{Σ} (unmetr.), सूनोन्नपाद M • °त्र] Σ ; °त्रः M 36a पदा
 स्पृशेत्तो°] $C_{94}C_{45}K_{82}K_{41}^{(paper)}$; पादा स्पृशे तो° C_{02} , पादे स्पृशे तो° M , पदात्स्पृशे तो° E
 36b पादयुगे भवेत्] $C_{94}C_{45}K_{41}^{(paper)}E$; पादयुगे भवेत् $C_{02}K_{82}$ (unmetr.), पाद महद्भवन्ति
 M 36c] $C_{94}C_{02}K_{41}^{(paper)}$; --- C_{45} , पादेन यः स्पर्शयते हुताशनं K_{82} (unmetr.), ---
 M , पादेन यः स्पर्शयते हुताशं E 36d] $C_{94}K_{82}K_{41}^{(paper)}E$; स चाग्निपादः सततं भवेत्
 $\neq C_{45}C_{02}$, तथाग्निपादा सततम्भवन्ति M 37a] Σ ; ---यश्चार्यमुपस्पृशेत् C_{45} , पादेन
 ये चायम्मुपस्पृशन्ति M 37b स] Σ ; ते M • °छेदं] Σ ; °छेद M • लभेत] $C_{94}K_{82}$
 $K_{41}^{(paper)}E$; लभेत् $C_{45}C_{02}$ (unmetr.), भवन्ति M

वृषसारसंग्रहे

ग्रन्थापहारी स भवेत मूकः
 दुर्गन्धवक्त्रः परछिद्रवादी ॥१८:३७॥
 पैशुन्यवादी स च पूतिनासो
 नृ नम्रवक्त्रस्त्वनृतापवादी ।
 पारुष्यवक्ता मुखपाकरोगी
 असत्प्रलापी स च दन्तरोगः ॥१८:३८॥
 तीक्ष्णप्रदायी स च वक्रनासः
 सम्भिन्नवक्ता स च कण्ठरोगी ।
 क्रुद्धेक्षणः पश्यति यस्तु विप्रं
 तीव्राक्षिरोगी स तु जायते हि ॥१८:३९॥
 प्रद्वेषयालोकयते ऽतिथीन्य
 उत्पादिताक्षिः स भवेत्परत्र ।
 वैरूप्यचक्षुस्त्वतिसूक्ष्मचक्षुः
 स जायते केकरपिङ्गचक्षुः ॥१८:४०॥
 गर्ताक्षिकादीनि विपण्डुलानि
 नेत्रामयान्येव च पापदोषात् ।
 शृण्वन्ति ये पापकथां प्रशस्तां

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37c cf. YājñS 3.211d: मूको वागपहारकः 37d cf. YājñS 3.212d: पूतिवक्त्रस्तु सूचकः
 38a cf. YājñS 3.212b: पिशुनः पूतिनासिकः

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37c भवेत] Σ ; भवे ह M 37d दुर्गन्धवक्त्रः] Σ ; दुर्गन्धवक्त्रः C_{94} , दुर्गन्धवक्त्र M
 38a पैशु°] M; पैशू° $C_{\Sigma}K_{82}K_{41}^{(paper)}E$ • °नासो] $C_{\Sigma}K_{82}$; °नासा $K_{41}^{(paper)}E$ 38b नृ
 नम्र°] $C_{94}C_{45}K_{82}$; ननम्र° C_{02} , तृ नम्र M, ननम्र° $K_{41}^{(paper)}$, मनम्र° E • °पवादी] Σ ;
 °प्रवादी M 38c °वक्ता] Σ ; °वक्त्रा M 38d °रोगः] Σ ; °रोगी: C_{02} 39a तीक्ष्ण°] Σ ;
 क्ष्ण° $K_{41}^{(paper)}$, स्तीक्ष्ण° E • स च] Σ ; भव M • °नासः] Σ ; °नास E 39b] Σ ; संभिनं
 वक्ता सद कण्ठरोगः M 39c] Σ ; क्रुद्धेक्षणः पश्यति यस्तु विप्रः C_{02} , क्रोधेन यः पश्यति विप्र
 मूढा M 39d °रोगी स तु जायते हि] Σ ; °रोगातुर जायतीहः M 40a तिथीन्य] Σ ; तिथिश्च
 M, तिथीन्य $K_{41}^{(paper)}$ 40b] Σ ; स चाक्षिमुत्पाटयते परत्र M, उत्पादिताक्षिः स भवेत्परत्र
 $K_{41}^{(paper)}E$ 40c °तिसूक्ष्म°] Σ ; °निमृ° M • °चक्षुः] Σ ; °चक्षु C_{02} 40d स जायते]
 Σ ; जायन्ति ते M • केकर°] Σ ; केकर° C_{02} 41a °क्षिकादीनि] Σ ; °क्षिासासाभि
 M • विपण्डुलानि] Σ ; विषण्डुलानि $K_{41}^{(paper)}$, विपाण्डुरानि E 41b] Σ ; नेत्रामयानेव च
 पापदोषात् C_{02} , भवन्ति नेत्रामय पापदोसा M 41c ये] Σ ; यो $K_{41}^{(paper)}$ • °कथां प्रशस्तां]
 $C_{45}C_{02}K_{82}K_{41}^{(paper)}E$; °कथां ---स्तान् C_{94} , °कथा प्रस्तं M

अष्टादशमोऽध्यायः

तान्कर्णसर्पिः परिपीडयेत् ॥१८:४१॥

शृणोति निन्दां हरिशर्वयोर्यः

स कर्णशूलेन तु जीवतीव ।

मातापितृणां शृणुतेऽपवादं

स कर्णशोफेन विनाशमेति ॥१८:४२॥

शृणोति निन्दां गुरुविप्रजां यः

स कर्णपूयं स्रवते सरक्तम् ।

विरूपदारिद्र्यकुलाधमेषु

अनिष्टकर्मभृतिजीवनं च ।

अकीर्तनं दर्शनवर्जनं च

श्वपाकडोम्बादिषु जायते सः ॥१८:४३॥

एतानि चिह्नं निरयागतानां

मानुष्यलोके कुकृतस्य दृष्टम् ।

समासतः कीर्तित एव देवि

यथैव मुक्तस्त्विह कर्मभङ्गः ॥१८:४४॥

मातापित्रोघतोया सुतदुहितृवहा भ्रातृगम्भीरवेगा

भार्यावर्ता विवर्ता कुटिलगतिवधू बान्धवोर्मितरङ्गा ।

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41d तान्कर्णसर्पिः] Σ ; ता कर्णसर्पिः C_{45} , स कर्णसर्पिः $M \bullet$ °पीडयेत्] $C_{94}^{pc} C_{02} K_{82}$; °पीडियेत $C_{94}^{ac} E$, °पीडयेत् C_{45} (unmetr.), °पीडयन्ति M , °पीडयोत् $K_{41}^{(paper)}$ 42a] Σ ; शृण्वन्ति ये निन्द हरीश्वराभ्याम् M , शृण्वन्ति निन्दा हरिशर्वयोर्यः $K_{41}^{(paper)}$, शृण्वन्ति निन्दां हरिशर्वयोर्यः E 42b जीवतीव] Σ ; जीतीव C_{45} , जीवनिष्टं M , जीवतीं वा E 42c °पितृणां] Σ ; °पितृणा C_{45} , °पितृभ्यां $M \bullet$ °वादं] Σ ; °वादः M 42d शोफेन] $M^{ac} K_{41}^{(paper)}$; °सोहेन $C_{\Sigma} K_{82}$, शोलेन M^{pc} , °साफेन $E \bullet$ विनाशमेति] Σ ; विनासयन्ति M 43a] $C_{02} K_{82}$ $K_{41}^{(paper)}$; शृणोति निन्दां गुरुविप्रजा यः $C_{94} E$, शृणोति निन्दा गुरुविप्रजां यः C_{45} , शृण्वन्ति ये निन्द गुरुः द्विजा वां M 43b पूयं] Σ ; °पूय $C_{02} M$ 43c विरूपदारिद्र्यं] C_{45} ; विरूपदारिद्र्यं° C_{94} , विरूप्यदारिद्र्य $C_{02} K_{41}^{(paper)}$, विरूपदारिद्र्य° $K_{82} M$, विरूप्यदारिद्र्य° $E \bullet$ °कुलाधमेषु] Σ ; ---मेषु C_{94} 43d °भृतिजीवनं च] Σ ; °भृतजीवनञ्च C_{02} , °भृतिजीवनाश्च E 43e अकीर्तनं] Σ ; अकीर्तनी $M \bullet$ °वर्जनं च] Σ ; °वर्जितञ्च M 43f श्वपाकडोम्बादिषु] Σ ; श्वपाकडोम्बादिषु $K_{41}^{(paper)}$, श्वपाकडोम्बादिषु E 44a चिह्नं] Σ ; चिह्ना C_{45} , चिह्ना $M \bullet$ निरयागतानां] Σ ; निरयागताना $K_{41}^{(paper)}$ 44b मानुष्यं] Σ ; मनुष्यं $M \bullet$ दृष्टम्] Σ ; निष्ठे M^{ac} , दृष्टे M 44c कीर्तित एव] Σ ; कीर्तित एष K_{82} , कीर्तितमेष M 44d यथैव] Σ ; यथाव M 45a घतो या] Σ ; पघातो K_{82} , घतो याः $M \bullet$ सुत°] Σ ; सुत° $C_{02} \bullet$ °वहा] Σ ; °वही $M \bullet$ °वेगा] Σ ; °वेगात् M 45b °वधू बा°] Σ ; °वधुर्बा° $K_{41}^{(paper)}$ $E \bullet$ °तरङ्गा] Σ ; °तरङ्गाः M

वृषसारसंग्रहे

कामक्रोधोभकूला करिमकरझषा ग्राहकामा भयन्ते
मृत्योराख्यार्णवे ऽस्मिन्न शरण विवशा कालदष्टा प्रयाति ॥१८:४५॥

नित्यं येन विनाश याति दिवसं पञ्चत्वमापद्यते
त्यक्त्वा देह वनान्तरेषु विषमे श्वानशृगालाकुले ।
बन्धुः सर्व निवर्तते गतदया धर्मेक तत्र स्थितः
तस्माद्धर्मपरो न चान्यसुहृदः सेवेत्परत्रार्थिनः ॥१८:४६॥

॥ इति वृषसारसंग्रहे पूर्वकर्मविपाकचिह्नाष्टादशमो ऽध्यायः ॥

46c C₀₂ breaks down after reading सर्व.

✧

45c °कूला क°] Σ; °कूलात्क° M • °मकर°] Σ; °मरण° C₉₄ • भयन्ते] Σ; भयन्तः
M^{ac}, हयन्ते K₄₁^(paper) 45d स्मिन्न] Σ; स्मिन्सु° M • °दष्टा] C₉₄; °दुष्टा C₄₅,
°दुष्ट C₀₂, °द्रष्टा K₈₂, °दष्ट M, °दष्टा K₄₁^(paper), °दष्टो E 46a विनाश याति] M;
विना न याति C₉₄C₀₂K₈₂K₄₁^(paper)E, विनास याति C₄₅ 46b श्वान°] Σ; श्वानः M
46c बन्धुः] Σ; बन्धु M (unmetr.) • °दया धर्मेक] MK₄₁^(paper)E; °दया धर्मेकस् C₉₄
(unmetr.), °दयो धर्मेकस् C₄₅K₈₂ (unmetr.) 46d चान्य°] em.; चान्यः C₉₄C₄₅K₈₂M
K₄₁^(paper)E (unmetr.) • सुहृदः सेवेत्प°] Σ; सुहृतः सेवे प° M, सुहृदः सवस्प° K₄₁^(paper)
Colophon: °विपाकचिह्नाष्टादशमो ऽध्यायः] C₉₄C₄₅K₈₂K₄₁^(paper); °चिह्नाध्यायः अष्टादशमः
M, °विपाकचिह्नाष्टादशो ऽध्यायः E

Vṛṣasārasaṅgraha

An Annotated Translation

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[aṣṭādaśamo 'dhyāyaḥ]
[Chapter Eighteen]

[*svargān martyam upāgatānāṃ cihnāni* —
Marks of those who return from heaven]

devy uvāca |
bhuktvā tu bhogān suciraṃ yatheṣṭaṃ
puṇyakṣayān martyam upāgatānāṃ |
cihnāni teṣāṃ kathayasva me 'dya
yathākramaṃ karmaphalaṃ viśeṣāt || 18:1 ||

Devī spoke: Please tell me now about the characteristic marks of those who, after having experienced enjoyable things as they please for a long time, their merits thus having worn away, return to the mortal world, and especially about the fruits of their deeds, one by one.

[*dānāṣṭakam* —
Eight kinds of donation]

maheśvara uvāca |
sadānnadātā kṛpaṇārtidīnāṃ
sa varṣakoṭyāyutam īśaloke |
bhuktvā ca bhogān samam apsarobhiḥ
prakṣiṇapunyaḥ punar eti martyam || 18:2 ||

Maheśvara spoke: He who regularly gives food to the poor and to the ones afflicted by pain will experience enjoyments in Īśaloka together with Apsarases for millions of years, before he returns to the world of mortals, his merits having worn away.

jāyanti divyeṣu kuleṣu puṃsaḥ
sastrīsamṛddhe bahubhṛtyapūrṇe |
gaurāśvaratnādidhanākuleṣu
rūpojjvalaḥ kāntisamāyutaś ca || 18:3 ||

[These] men will be [re-]born in divine families, [later] having a wife and wealth and many servants, into families that are stuffed with wealth that consists of cows, horses, jewels etc., he himself possessing shining beauty and loveliness.

18.2 Note the variant *bhagavān uvāca* here. Note *koṭyāyutam* in *pada* b instead of the expected but unmetrical *koṭyayutam*. Cf. 18.4b below.

18.3 Note the change from plural (*kuleṣu*) to singular (*°samṛddhe*, *°pūrṇe*) in *pādas* a

Translation of chapter 18

vastram susatkṛtya dvijasya dānāt
svargeṣu modanti sa varṣakoṭyaḥ |
punaś ca te martyam upāgatāś ca
cihnam mahacchrīpadam āpnuvanti || 18:4 ||

[If one] donates clothes to a Brahmin with utmost respect, he will have fun in the heavens for millions of years. They will return to the world of mortals, and their characteristics mark is that they rise to an extremely glorious rank.

kūpaprapāpuṣkarīṇīpradātā
sa lokam āpnoti jaleśvarasya |
tataḥ sa tasmāc cyutim āpya lokāt
sukhī sutrpteṣu kuleṣu jāyeta || 18:5 ||

He who donates wells, fountains, or lotus-ponds will reach the world of Jaleśvara [i.e. Varuṇa]. Then descending from that world, he will be [re-]born into a very comfortable [well-to-do? happy? tarpaṇa?] family, and will be happy.

ratnipramāṇād api hemadānāt
surendralokam samavāpnuvanti |
tasmāc cyuto martyam upāgatānām
cihnam samṛddhir dhanadhānyalakṣmyāḥ || 18:6 ||

By donating as little gold as a cubit[?], people can reach the world of Surendra [i.e. Indra]. The characteristic marks of those who descend from there to the world of mortals is prosperity, wealth, crops, and good fortune.

adūṣyabhūmīvaravipradānāt

and b, the slightly irregular plural nominative *pumaḥ* in *pāda* a, and that *sastrī* might have been meant as a separate word, in the sense of *sastrīkaḥ* (‘married’). I take *gaur aśva*^o in *pāda* c as if it were part of the compound: *go’śva*^o. See NāradaP 1.71.77ab for a compound similar to the one here: *gajāśvaratharatnaiś ca grāmakṣetradhanādibhiḥ*

18.4 Note that *pāda* a can be considered metrical only if *dvi* in *dvijasya* does not make the previous syllable heavy (muta cum liquida). Note the plural verb *modanti* metri causa and the plural nominative °*koṭyaḥ* in *pāda* b for a more standard accusative °*koṭiḥ* (from *koṭi* or *koṭī*; cf. 18.2b above).

18.5 The phrase *sutrpteṣu kuleṣu* (lit. ‘into satisfied families’) is slightly odd.

18.6 *ratni* seems to be too large a measure in this context. Maybe *reṇu* (‘a grain of dust’) was meant? I have chosen *lakṣmyāḥ* in *pāda* d against *lakṣyāḥ* as a lectio difficilior. It is supposed to stand for a plural nominative.

Vṛṣasārasaṃgraha

*sa lokam āpnoti sureśvarasya |
bhuktvā tu bhogān cyuta martyaloke
cihnam labhed vai viṣayādhipatvam || 18:7 ||*

By donating an excellent piece of land to a Brahmin without corruption[? adūṣita°?], one will reach the world of Sureśvara [Śiva/Brahmā?]. After experiencing enjoyments, he descends to the world of mortals, And the characteristic mark [will be] that he will obtain the rank of ‘lord of the land.’

*dvijasya satkṛtya tilapradātā
sa lokam āpnoti ca keśavasya |
bhraṣṭas tato martyam upāgatas tu
cihnam labhed akṣayam arthalābham || 18:8 ||*

He who donates sesame seeds to a Brahmin respectfully will reach the world of Keśava [i.e. Viṣṇu]. Then, having fallen and returned to the world of mortals, the characteristic mark [will be] that he will obtain undiminishing acquisition of wealth.

*gavāṃ surūpāṃ vidhivad dvijānām
dattvā ca golokam avāpnuvanti |
kalpāvasāne samupetya martye
cihnam gavādhyam śatagoyutam ca || 18:9 ||*

By donating beautiful cows to Brahmins according to rule, people reach Goloka. At the end of the æon, they return to the world of mortals. Their characteristic mark will be an abundance of cows, having a hundred cows[?].

*svargam gatānām puruṣasya cihnam
dhanādhyatā śrī sukhabhogalābham |
āyuryaśorūpakalatraputram
sampadvibhūtikulakīrtim artham || 18:10 ||*

The characteristic marks of those who have been in heaven are: an abundance of wealth, grace, the attainment of happiness and enjoyment, [a long] life, fame, beauty, wife, sons, success, power, family, glory, and riches.

18.7 Note the stem form *cyuta* in *pāda* c metri causa.

18.9 It seems that *gavāṃ* is meant to be a singular accusative of *go*.

18.10 Note the discrepancy in grammatical number in *pāda* a. Note the seemingly accusative forms °*lābham* and °*kīrtim* (for *lābhaḥ* and *kīrtir*). The last syllable of *vibhūti* is treated as long.

Translation of chapter 18

[*nirayān martyam upāgatānām cihnāni* —
Marks of those who return from hell]

dānāṣṭakam cottama kīrtitam te

cihnam ca lokam ca samāsato me |

śṛṇotu devī nirayāgatānām

cihnam ca karmaṇ ca vipākatām ca || 18:11 ||

I have taught you the eight supreme kinds of donation, the characteristic marks, and the [corresponding] worlds in brief. Listen, O Goddess, to the characteristic marks of those who have returned from hell, and to their actions and the fruition [thereof].

hatvā ca vipram manasā ca vācā

sa yāti pāram nirayasya ghoram |

aśītikalpaṇ niraye krameṇa

bhuktvā punas tiryā śatāyutānām || 18:12 ||

If one kills a Brahmin, [even if only] mentally or verbally, one goes to the boundaries of terrible hell. Gradually experiencing [his karmas] for eighty æon in hell, he will [live] as an animal for millions [of years/lives/æons].

jāyanti te mānuṣa hīnavidyāḥ

pratyantavāsāḥ kulavittahīnāḥ |

nityam ca tasyākṣayarogapīḍā

idaṃ tu cihnam dvijajīvahartuḥ || 18:13 ||

Those men will be [re-]born as ignorant, will live on the fringes of town, and will lack a good family and wealth. They will always be tormented by incurable diseases. These are the characteristic marks of one who threatens the life of a Brahmin.

pītvā ca madyam dvija kāmato vā

āghrāti gandham svamanīṣikeṇa |

18.11 For a similar description of the consequences of sins in next lives, see *Manu* 11 and 12, and YājñS 3.207ff (in Yājñavalkya & Olivelle 2019), 5 (*prāyaścittaprakaraṇa*). Note the stem form adjective *uttama* metri causa, in *pāda* a. Note *me* for *mayā* in *pāda* b (Oberlies 2003, 4.1.3 [pp. 102–103]). The slightly odd phrase *śṛṇotu devī*, instead of a vocative with *śṛṇu*, is metri causa. Note the accusative form *karmaṇ*, metri causa, in *pāda* d.

18.12 Note the stem form *tiryā* in *pāda* d (metri causa), and that the phrase *śatāyutānām* is ambiguous. Perhaps *śatāyutābdam* (for *śatāyutāny abdāni*) or *śatāyutāni janmāni* was meant.

18.13 In *pāda* a, I take *mānuṣa* as a stem form noun (metri causa, for (*mānuṣā[h]*)).

Vṛṣasārasaṃgraha

sa yāti ghoram narakam asahyam

yāvac ca kalpam daśa atra bhuktvā || 18:14 ||

If a Brahmin drinks alcohol no doubt intentionally, smells [its] odour on his own accord, he will go to the terrible and unbearable hell for ten æons, experiencing [his karmas] there.

tiryam ca sarvam anubhūya duḥkham

sa kaṣṭakaṣṭena manuṣyajanma |

caṇḍālaśaunaśvapacatvam eti

śyāmam ca tālu bhavatīha cihnam || 18:15 ||

Experiencing all the pain of animal existence, he will, with great difficulty, [reach] a human birth. He will go through [states of being] a Caṇḍāla, a butcher, and a dog-cooker. In this case, the characteristic mark is that his palate becomes black.

nindanti ye veda ṭsambhūyaṭ jihvā

yaḥ kūṭasākṣī sa ca khalv alāndhau |

suhṛdvadhā mṛtyuśataṃ hi garbhe

garhāśanocchiṣṭabhujō bhavanti || 18:16 ||

Those who despise the Vedas will [be reborn] with their tongues ... He who gives false testimony will [be reborn] blind[?]. [In case of] the murder of a friend, [one will experience] a hundred deaths in the womb. Those who eat forbidden food will eat [only] leftovers [in their next lives].

18.14 I take *dvija* in *pāda* a as a stem form noun (for *dvijah*). If standard *sandhi* is expected between *pādas* a and b, then *vā* in *pāda* a is to be understood to stand for *vai* (‘definitely, without a doubt’). In *pāda* b, *°manīṣikena* stands for the better attested *°manīṣikayā*. Strictly speaking, *pāda* c is unmetrical, the last syllable of *narakam* ending in a light syllable. Word-ending syllables are often treated as heavy in this text. In *pāda* d *atra* probably stands for *tatra* (*narake*). It is not clear why *atra* seemed better to the redactors. Note also that the use of the singular with numerals is one of the hallmarks of this text.

18.15 The syntax of *pāda* a is obscure. Either understand *tiryam* as *tiryas* (‘being an animal,’ ‘in an animal form’) or *tiryam* as qualifying *duḥkham* (‘the pain of animal existence’). The last syllable of *sarvam* in *pāda* a is treated as long. One may consider emending *°janma* to *°janmā* in *pāda* b, turning it into a *bahuvrīhi* compound, to make it agree with *sa* (‘he [will become] a human with great difficulty’). The two syllables of *tālu* scan as long-long. Note the relevant remark in YājñS 3.210b quoted in the apparatus (°).

18.16 I take *veda* as a stem form noun in *pāda* a. I suspect that *pāda* a may have contained a reference to *upajihvā*, a disease of the tongue. Alternatively, it may speak about one’s tongue with a sword. Understands *garhāśanocchiṣṭabhujō* in *pāda* d as *garhitāśanā ucchiṣṭabhujō* with double sandhi.

Translation of chapter 18

*stainyaṃ tu yaḥ kurvati pāpasattvaṃ
te pāpadoṣān narakam vrajanti |
manvantarādīny anubhūya duḥkham
punaś ca tiryam śataśo ’nubhūyāt || 18:17 ||*

Those wicked people[?] who steal will, because of this sinful crime, go to hell. Suffering pain for at least[?] a Manu-era, one will again and again, for a hundred times, experience animal existence.

*mānuṣyajanmeṣu ca duḥkhabhāgī
stenatvam āyāti punaś ca mūḍhaḥ |
suvarṇacorī kunakhatva cihnam
viśīrṇagātro rajatāpahārī || 18:18 ||*

When born as a human, he will suffer, the fool will become a thief again. If one steals gold, the characteristic mark will be that one will have ugly nails. One who steals silver will have broken limbs.

*tāmrapahārī sphuṭitāgrapāṇir
lohāpahārī bhujacheda cihnam |
kāṃsāpahārī karabhagna cihnam
hṛtvā ca rīti-trapu-sīsakānām || 18:19 ||*

If one steals copper, the fore part of one’s hand will be split. If one steals steel, the characteristic mark will be a broken arm. If one steals brass, the characteristic mark will be a broken hand. Stealing bell-metal, tin or lead

*nāsoṣṭhakarṇaśravaṇasya chedaś
cihnam nṛṇāṃ vastraharaḥ kucailaḥ |
dhānyāpahārī bhavate ’ṅgaḥino
dīpāpahārī bhavate ’ndha cihnam || 18:20 ||*

will cause clefts in the nose, lips, ears, and problems with hearing[?]. The characteristic mark of one who stole people’s clothes is being badly-dressed. Those who steal grain will have missing limbs. If one steals lamps, the characteristic mark is that he will become blind.

18.17 Note the discrepancy between *yaḥ kurvati* and *te vrajanti* in *pādas* a and b, and the corresponding attempt in C₉₄ to correct *yaḥ* to *ye*. One could also emend °*sattvaṃ* to °*sattvaḥ*. Note how E echoes the reading of K₄₁^(paper) in *pāda* d.

18.18 *kunakhatva* in *pāda* c is in stem form.

18.19 Note the stem forms °*cheda* and °*bhagna* in *pādas* b and c. Note *kāṃsa* as an alternative form of *kāṃsya*, and °*bhagna* as a stem form in *pāda* c.

18.20 Note stem form *metri causa* in *pāda* d (*andha*).

Vṛṣasārasaṃgraha

nirvāpahā kāṇa bhaveta cihnam

yaḥ strīm haret so 'pi jitaḥ striyā syāt |

sasyāpahārī bhavate 'nnahīno

hṛtvāyudham astrahatatva cihnam || 18:21 ||

The characteristic mark of one who takes away sacrificial offerings is becoming one-eyed. He who abducts women will himself be overcome by a woman. Somebody who steals corn will lack food. If one steals weapons, the characteristic mark is death by a missile.

annāpahārī paradattabhoktā

hṛtvā tu gāvāḥ sa bhaved daridraḥ |

harim haret tad dhariṇā dahanti

hṛtvā tu meṣān ajagardabham vā || 18:22 ||

One who steals food will live on [food] given by others. One who steals cows will become poor. [If] someone steals a horse, then he will be destroyed by a horse. One who steals sheep, goats, donkeys,

sa bhārabhṛjjīvyā-m-udāharanti

ratnāpahārī anapatyatā ca |

chatrāpahārī apavitratā ca

hṛtvā ca bījaṃ sa bhaved abījaḥ || 18:23 ||

will lead[?] a burdened life, they say[?]. One who steals jewels: [the mark is] childlessness. One who steals parasols: [the mark is] impurity. Stealing seeds, one becomes seedless.

godhūmaśāliyamudgamāṣān

hṛtvā masūram vilayaṃ vrajanti |

kāmāturo mātara mātṛputrīm

mātṛvasāṃ gacchati mātulānīm || 18:24 ||

Those who steal wheat, rice, barley, mungo beans, wild beans, or lentils, will die. If somebody, being sick with desire, sexually approaches his mother, his mother's daughter, his mother's sister, or the wife of a maternal uncle,

rājāṅganām putrasutām snuṣām ca

pravrajīnīm brāhmaṇīm antyajām ca |

ajāśvameṣām surabhīsutām ca

yat kāmāyet teṣu vimūḍhacetāḥ || 18:25 ||

18.22 Understand *gāvāḥ* in *pāda* c as plural accusative (for *gāḥ*). (Oberlies 2003, 2.15 [p. 68]).

18.24 Note *mātara* for *mātaram* metri causa.

Translation of chapter 18

or if he has sex with a royal concubine, his son’s daughter, a daughter-in-law, a female religious mendicant, a Brahmin’s wife, or a low-born woman, a goat, horse, sheep, or a cow, with a foolish mind,

*sa yāti kṛcchraṃ narakam sughoraṃ
sa varṣakoṭīśataśo bhramitvā |
tiryaṃ ca bhūyaḥ śataśo vyatītya
kaṣṭena vai jāyati mānuṣatvam || 18:26 ||*

he will go to the painful and extremely terrible hell. Wandering [through transmigration] a million times, dying as an animal again and again a hundred times, he will, with great difficulty, be born as a human.

*hīnāṅgatā dīnaśarīratās ca
yo mātṛgāmī sa bhaved aliṅgaḥ |
mātṛsvasātalpaga vātaliṅgo
liṅgāparodhaḥ sutaputrikāmaḥ || 18:27 ||*

They will lack some limbs and will have a miserable body. He who had sex with his mother will have no penis; one who has sex with his mother’s sister will have a damaged[?] penis; he who enjoys his son’s daughter will have a non-functional[?] penis.

*snuṣāṃ ca yaḥ sevati raktamehī
dauscarmatāṃ ca dvijasundarīṣu |
rājāṅganāyāsu ca liṅgacchedaḥ
pravrajīnikāmuka mūtrakṛcchram || 18:28 ||*

He who has sex with a daughter-in-law will pass blood with his urine; with a Brahmin’s wife: skin disease; with royal concubines: a cut-off penis; longing for a female mendicant: painful discharge of urine;

*savyādhiliṅgaṃ labhate ’ntyajāsu
vilīnaliṅgaḥ paśuyonigāmī |
jāyanti te mūṣika dhānyacaurī
kṣīraṃ hared vāyasatāṃ prayāti || 18:29 ||*

18.25 Note the form *brāhmaṇim* in *pāda* b metri causa.

18.27 Note *putri* in *pāda* d metri causa for *putrī*.

18.28 Understand °*āṅganāyāsu* as °*āṅganāsu*? Note stem form in *pāda* d.

Vṛṣasārasaṃgraha

[sex] with low-born women: he will have a penis disease; he who has sex with animals will have his penis disappear. He who steals grain will be born as a rat. If one steals milk, one will become a crow.

kāṃsāpahārī sa bhavet tu haṃsaḥ
śvānatvam āyāti rasāpahārī |
hṛtvā ca sūcīm tu bhavet sa daṃśaḥ
hṛtvā tu sarpir vṛkatām prayāti || 18:30 ||

He who steals copper will become a goose. He who steals sweet juices will become a dog. By stealing a needle he becomes a gnat. By stealing ghee, he becomes a bull.

māṃsaṃ tu hṛtvā sa bhaveta grdhras
tailāpahārī khagatām prayāti |
guḍaṃ ca hṛtvā guḍikā bhavanti
śākāpahārī sa bhaven mayūraḥ || 18:31 ||

If he steals meat, he will be a vulture. If he steals oil, he will be a bird. If he steals sugar, he will become a flying fox. If he steals vegetables, he will become a peacock.

hṛtvā paśuṃ paṅgura jāyate ha
śvitratvam āyāti suvastrahārī |
hṛtvā dukūlaṃ sa ca sārasattvam
kṣaumaṃ ca hṛtvā sa ca darduratvam || 18:32 ||

18.29 Note the singular subject with a plural predicate, and the stem form noun *mūṣika* in *pāda* c. For this and the next verse, compare Manu 12.62 (in Olivelle’s translation; see the Sanskrit in the apparatus; emphasis mine): ‘*By stealing grain, one becomes a rat; by stealing bronze, a ruddy goose; by stealing water, a Plava coot; by stealing honey, a gnat; by stealing milk, a crow; by stealing sweets, a dog; by stealing ghee, a mongoose*’.

18.30 For my emendation of *haṃsāpahārī* to *kāṃsāpahārī* in *pāda* a, see Manu 12.62: *kāṃsyaṃ haṃso...* and 18.19c above. Note how M is closer to reading *kāṃsā*° than any of the other witnesses. Since *nihaṃsaḥ* in the same *pāda* is difficult to interpret, and we expect *haṃsaḥ* anyway, I conjectured *tu haṃsaḥ* here.

18.31 For this verse, see Manu 12.63–65 (in Olivelle’s translation; see the relevant excerpts from the Sanskrit in the apparatus; these in italics here): ‘*by stealing meat, a vulture; by stealing fat, a Madgu cormorant; by stealing oil, a cockroach; by stealing salt, a cricket; by stealing curd, a Balāka flamingo; by stealing silk, a partridge; by stealing linen, a frog; by stealing cotton cloth, a Krauñca crane; by stealing a cow, a monitor lizard; by stealing molasses, a flying fox; by stealing fine perfumes, a muskrat; by stealing leafy vegetables, a peacock; by stealing various kinds of cooked food, a porcupine; by stealing uncooked food, a hedgehog*’. Here in *pāda* c, based on Manu 12.64d (... *vāggudo guḍam*), what is expected is *guḍaṃ hṛtvā vāggudā bhavanti*, and *guḍikā* (‘a ball’) is out of context. I translate what the original intention may have been.

Translation of chapter 18

If someone steals cattle, he will be [re-]born lame. One who steals nice clothes will have white leprosy. If one steals fine cloth (*dukūla*), one becomes a crane. If one steals linen, one will become a frog.

aurṇāni vastrāṇy apahr̥tya meṣaḥ
chucchundarī jāyati gandhahārī |
brahmasvam alpam apahr̥tya bhoktā
sa ḡḍhra ucchiṣṭabhujo bhavanti || 18:33 ||

If one steals woolen clothes, one will become a ram. One who steals perfumes will be [re-]born as a [female?] musk-rat. If one steals and enjoys the property of a Brahmin, [even if it is only] a small amount, one becomes a vulture that eats leftovers.

pādena yaḥ sparśayate dvijāṅghriṃ
tad vātaraktaṃ caraṇe bhaveta |
pādena yaḥ sparśayate ca gāvaḥ
sa pādarogān vividhān labheta || 18:34 ||

[If] one who touches the feet of a Brahmin with his foot, then one will have rheumatism in his feet. He who touches a cow with his feet, will have various kinds of foot-diseases.

yo mātaraṃ tāḍayate padena
pāde tadīye kṛmayāḥ patanti |
padā spr̥ṣed yaḥ pitaraṃ durātmā
sūnonnapādaḥ sa bhavet paratra || 18:35 ||

If someone kicks his mother with his foot, worms will settle in his feet. If a wicked person touches his father with his foot, in a next life (*paratra*), he will become ...

padā spr̥ṣet toyam anādareṇa
sa ślīpadī pādayuge bhaveta |
pādena yaḥ sparśayate hutāśaṃ
sa cāgnipādaḥ satataṃ bhaveta || 18:36 ||

18.32 Note *paṅgura* in *pāda* a in stem form, standing for *paṅgula* or *paṅguka* (see M).

18.33 Note how the second syllable of *alpam* is counted as heavy in *pāda* c. Note the discrepancy in the use of the singular and the plural in *pāda* d.

18.34 CHECK Note the use *tad* in *pāda* b. Understand *gāvaḥ* in *pāda* c as plural accusative (for *gāḥ*). (Oberlies 2003, 2.15 [p. 68]).

Vṛṣasārasaṃgraha

He who touches water with his foot without paying respect will have elephantiasis in both feet. If someone touches fire with his foot, will always remain ‘fire-footed.’

*pādena yaś cāryam upasprśeta
sa pādachedaṃ bahuśo labheta |
granthāpahārī sa bhaveta mūkaḥ
durgandhavaktraḥ parachidravādī || 18:37 ||*

He who touches his teacher with his foot, will break his foot many times. He who steals a book will become mute. He who talks about others’ faults will have a stinking mouth.

*paśūnyavādī sa ca pūtināso
nṛ namravaktras tv anṛtāpavādī |
pāruṣyavaktā mukhapākarogī
asatpralāpī sa ca dantarogaḥ || 18:38 ||*

He who speaks slanderously will have a fetid nose. If a man[?] lies, he will have a curved[?] disfigured[?] mouth ... He who speaks abusively will have a mouth ill with inflammation. He who spreads false rumours will have tooth-aches.

*tīkṣṇapradāyī sa ca vakranāsaḥ
sambhinnavaktā sa ca kaṇṭharogī |
kruddhekṣaṇaḥ paśyati yaś tu vipraṃ
tīvrākṣirogī sa tu jāyate hi || 18:39 ||*

He who is abusive will have a distorted nose. He whose talk is idle will have a sore throat. He who beholds a Brahmin with angry eyes, will be [re-]born with severe eye-diseases.

*pradveṣayālokaḥ yaś tithīn ya
utpāṭitākṣiḥ sa bhavet paratra |
vairūpyacakṣuḥ tv atisūkṣmacakṣuḥ
sa jāyate kekarapiṅgacakṣuḥ || 18:40 ||*

He who looks at his guests with hatred will have his eyes pulled out in his next life, will have ugly eyes, too little eyes, will be squint-eyed, yellow-eyed.

18.37 *cāryam* in *pāda* a most probably stands for *cācāryam*.

Translation of chapter 18

gartākṣikādīni vipaṇḍulāni

netrāmayāny eva ca pāpadoṣāt |

śṛṇvanti ye pāpakathāṃ praśastāṃ

tān karṇasarpīḥ paripīḍayeta || 18:41 ||

Eye-diseases such as hollow-eyedness and pale[-eyedness] [will arise] because of this sinful crime. Those who listen to wicked tales that are praised[?] will be tormented by earwax[?].

śṛṇoti nindāṃ hariśarvayor yaḥ

sa karṇaśūlena tu jīvātīva |

mātāpitṛṇāṃ śṛṇute 'pavādaṃ

sa karṇaśophena vināśam eti || 18:42 ||

He who listens to abuse towards Hari or Śarva [i.e. Śiva] will live, so to say, with ear-ache. If he listens to abusive words about his parents, he will perish from an ear-tumour.

śṛṇoti nindāṃ guruviprajāṃ yaḥ

sa karṇapūyaṃ sravate saraktam |

virūpadāridryakulādhameṣu

aniṣṭakarmabhṛtijīvanam ca |

akīrtanam darśanavarjanam ca

śvapākaḍombādiṣu jāyate saḥ || 18:43 ||

If he listens to abuse aimed at the guru or Brahmins, he will ooze bloody ear- [puṭam?] ... [The marks will be] ugliness, poverty, [birth] in the lowest families, repulsive work, maintenance, and livelihood, disgrace, loss of eyesight, and he will be born amongst dog-cookers, Dombas etc.

etāni cihnam nirayāgatānām

mānuṣyaloke kukṛtasya dṛṣṭam |

samāsataḥ kīrtita eva devī

yathaiva muktas tv iha karmabhaṅgaḥ || 18:44 ||

These are the characteristic marks of those sinners who have returned from hell, as seen in the human world. In brief, I have proclaimed, O Devī, how one is liberated in this world, with one's karmas destroyed. [?]

mātāpitroghatoyā sutaduhitṛvahā bhrātṛgambhīravegā

bhāryāvartā vivartā kuṭilagativadhū bāndhavormītarāṅgā |

kāmakrodhobhakulā karimakarajhaśā grāhakāmā bhayante

mṛtyor ākhyārṇave 'smin na śaraṇa vivaśā kāladaṣṭā prayāti || 18:45 ||

Vṛṣasārasaṃgraha

The water of its torrents is mother and father; its flow is son and daughter; its underwater currents are brothers; its revolving whirlpools the wife; its winding currents the daughter-in-laws; its rising waves the relatives; its two banks Desire and Anger; ...: in this [life] that appears as an ocean, there is no refuge from death, [and people] depart helplessly, bitten by Time.

*nityaṃ yena vināśa yāti divasaṃ pañcatvam āpadyate
tyaktvā deha vanāntareṣu viṣame śvānaśṛgālākule |
bandhuḥ sarva nivartate gatadayā dharmaika tatra sthitaḥ
tasmād dharmaparo na cānyasuhṛdaḥ sevet paratrāṛthinaḥ || 18:46 ||*

[And yet, it is] always [like this:] [when] the day [of] dissolution (*pañcatva*) comes by which one perishes (*vināśaṃ yāti*), abandoning the body [of the deceased person] in a forest, in a rough place filled with dogs and jackals, all the relatives turn back home, with their compassion gone, and only Dharma stays. Therefore one [should] cling on to Dharma and should not serve any other friends if one seeks the other world.

|| iti vṛṣasārasaṃgrāhe pūrvakarmavipākacihnāṣṭādaśamo 'dhyāyaḥ ||

Here ends the eighteenth chapter in the *Vṛṣasārasaṃgraha* called Marks of the Fruition of Previous Karma.

18.46 In *pāda* a, *vināśa* is a stem form noun. Note the stem form noun *deha* in *pāda* b and that this *pāda* is metrical only if we read *śṛgālākule*. In *pāda* c, understand *bandhuḥ sarva* as *bandhavaḥ sarve* and *dharmaika* as *dharma ekas*. I translate *paratrāṛthinaḥ* in *pāda* d as if it read *paratrāṛthī*.

Appendices

passegges from part two



Vṛ̥ṣasārasaṁgraha

Symbols and Abbreviations

Symbols

≈

cf.

=

Abbreviations

CUDL = University of Cambridge Digital Library (<https://cudl.lib.cam.ac.uk>)

f.

ff.

MGMCP

MGMPP

MS(S) = manuscript(s)

Siddham = Siddham, the Asia Incriptions Database: <https://siddham.network>

ŚDhŚ = *Śivadharmaśāstra*

ŚDhU = *Śivadharmottara*

VSS = asdfadfasdfadsa

TO BE SUPPLIED

- Balogh 2018? ON THE SAME TOPIC
- Ranjan Sen 2006. ‘Vowel-weakening before muta cum liquidā sequences in Latin. A problem of syllabification?’ In: Oxford University Working Papers in Linguistics, Philology & Phonetics 11: 143–61.



Vṛ̥ṣasārasaṁgraha

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Uttarottara: see **CHECK**

Umāmaheśvarasaṃvāda: see **CHECK**

Rgveda-khila: see Scheftelowitz 1906

Kūrmapurāṇa: see Mukhopādhyāya 1890

Padmapurāṇa: see **CHECK**

Buddhacarita: see **CHECK**

Bodhisattvabhūmi: see **CHECK**

Brahmāṇḍapurāṇa: see **CHECK**

Bhagavadgītā: see Sukthankar & al. 1927–1966 **CHECK**

Manu: see Dave 1972

Mahābhārata: see Sukthankar & al. 1927–1966

Mahāsubhāṣitasamgraha: see Sternbach 1974–2007

Mātāṅgalīlā: see Śāstri 1910

YS: see **CHECK**

Raghuvamśa: see

YājñS: see Yājñavalkya & Olivelle 2019

Vāgmatīmāhātmyaprasaṃsā:

Vājasaneyisaṃhitā: see Weber 1972

Viṣṇudharmottara:

Viṣṇudharma: see Grünendahl 1983

Viṣṇupurāṇa: see Pathak 1997–1999

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Index to Introduction and Translation

REVISE **CHECK** In the Index, the surnames of modern authors, as well as mantra-syllables, are typeset in SMALL CAPITALS, Sanskrit words in general in *italics*, Sanskrit names of deities, humans, including authors, in non-italic normal typeface with capital initial letters, English words in non-italic normal typeface, and titles of works in *slanted font*.

- | | |
|--|--|
| <i>Abhidhānaratnamālā</i> , xiii | Sanderson, Alexis, xiii |
| <i>Arthaśāstra</i> , 1019 | <i>Śivadharmasamgraha</i> , 4–6, |
| <i>āśrama</i> , xiii | 8–12 |
| <i>Bhagavadgītā</i> , 1019 | <i>Śivadharmasāstra</i> , 4–7, 9–12, |
| <i>Bodhisattvabhūmi</i> , 1019 | 1017 |
| <i>Brahmāṇḍapurāṇa</i> , 1019 | <i>Śivadharmottara</i> , 4–12, 1017 |
| <i>Buddhacarita</i> , 1019 | <i>Śivapurāṇa</i> , xv |
| bull, xi | <i>Śivopaniṣad</i> , 4–6, 8–12 |
| | <i>Sukavihrdayanandinī</i> , xxiv |
| <i>Dharmaputrikā</i> , xxi, 4–12 | <i>Umāmaheśvarasamvāda</i> , 4– |
| <i>gaṇa</i> , xi | 6, 8–12, 1019 |
| <i>Gautamadharmasūtra</i> , 8 | <i>Uttarottara</i> , 1019 |
| <i>Kūrmapurāṇa</i> , 1019 | <i>Uttarottaramahāsamvāda</i> , 4– |
| | 6, 8–12 |
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| <i>Mahāsubhāṣitasamgraha</i> , 1019 | 1019 |
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