

वृषसानसंग्रहः
Vṛṣasārasaṁgraha
Volume 1

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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
IV

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Vṛṣasārasaṃgraha, Volume 1:
Anarthayaज्ञा's Sacrifice
(*Chapters 1–12*)

A Critical Edition and Annotated Translation

Csaba Kiss



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Preface

Aims and problems

What is the *raison d'être* of this edition? It is essentially a new copy, a carefully prepared new version of a mediæval Sanskrit text called *Vṛ̥ṣasāra-saṃgraha*, based on multiple witnesses, augmented with an analysis of its contents, contextualisation, and an annotated English translation. As for the critical edition, while I went to great lengths to understand the textual history behind the manuscripts used, it is, quite obviously, a deeply contaminated version of a text transmitted through contaminated witnesses. Nevertheless, I hope that this version comes as close as possible to what the authors' and redactors' original intentions might have been at the time of assembling these chapters—approximately between the seventh and tenth centuries.

Of course, we do not know if there was a single moment when the intention to compose a new text on Dharma—i.e. 'Hindu' religious duties—under the title *Vṛ̥ṣasārasaṃgraha* was conceived, or whether there was one single 'original copy,'¹ but the present edition definitely aims to be the most meaningful and most readable among all available copies.

Still, this book is only a version of a text that likely never existed exactly in this form, inevitably displaying signs of being an eclectic edition. Moreover, it may unintentionally exhibit characteristics of the twenty-first century (beyond the modern Devanāgarī typeface or occasional choices shaped by our contemporary understandings—and misunderstandings) mixed with characteristics of the first millennium. We know that '[a]ll editing is an act of interpretation.'² Many of the editorial decisions I made were

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

² McGann 1991, 27.

influenced by, sometimes based on, opinions expressed by colleagues during our regular Śivadharmā reading sessions. Thus, this edition is a result of the interpretative efforts of a group of scholars—and this may sometimes, though hopefully rarely, have led to contradictions. All remaining shortcomings are, of course, my responsibility.

To complicate matters further, we are publishing this long text in two volumes, with the second volume still in progress when the first is released. This may produce various problems: of interpretation, of internal references, of repetition, and, most importantly, of presenting a text with embedded and recurring layers cut in half. To mitigate some of these issues, I completed the editing and study of the most significant chapters in the second part of the text before finishing the first part (although, as the editorial process progresses, all chapters seem increasingly significant). A further, minor issue arises when I discuss topics that I have already covered in Kiss 2021: some overlap is inevitable.

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

And as a bonus, the *Vṛṣasārasaṃgraha* is a colourful and fascinating text that never fails to intrigue and entertain its reader: it contains philosophical and yogic teachings, and fanciful narratives, in a lovely dialect of Sanskrit, clues for understanding the history of Śaivism and its intermingling with Vaiṣṇavism, as well as swearing and humour. Enjoy!

Introduction

Śivadharmā corpus

The *Vṛṣasārasaṃgraha* is a 24-chapter-long Sanskrit Śaiva text of the so-called Śivadharmā. We have no evidence that it was ever transmitted independently of this collection of texts,³ that has come down to us in multiple-text manuscripts typically containing the following eight works: *Śivadharmasāstra* (ŚDhŚ), *Śivadharmottara* (ŚDhU), *Śivadharmasaṃgraha* (ŚDhSaṃgr), *Umāmabheśvarasaṃvāda* (UMS), *Uttarottaramahāsaṃvāda* (UUMS), *Vṛṣasārasaṃgraha* (VSS), *Dharmaputrikā* (DharmP), and the *Śivopaniṣad* (ŚivaUp).

Much has now been written on the corpus itself and on the individual texts it comprises. For an introduction, an overview of the secondary literature, a nearly up-to-date bibliography, and the results of recent research related to the Śivadharmā, see De Simini and Kiss 2021. Important publications that appeared after the release of that volume include Harimoto 2022 the Munich MS (MS M), and the formation of the Śivadharmā, and Bisschop et al. 2025, which offers a critical edition, translation, and analysis of chapter ten of the *Śivadharmasāstra*.

Since the VSS's links to other texts of the corpus—except possibly the *Dharmaputrikā*—are relatively weak, I will refer to the Śivadharmā corpus and its texts only when they are relevant for the present inquiry.

³ For cases that may seem exceptions (Ko₇₇ and K₄₁ **CHECK** if more) see the manuscript descriptions on pp. 61ff.

Title

The title *Vṛṣasārasaṃgraha*⁴ can be translated as ‘Compendium on the Essence of the Bull [of Dharma].’ The last two elements (*sāra-saṃgraha*) need little explanation: this work is a ‘compendium,’ a ‘collection’ or ‘summary’ of (*saṃgraha*) the ‘essence’ (*sāra*), of its topic—that is, a distilled version of relevant teachings. The words ‘compendium’ and ‘collection’ clearly reflect the composite nature of the VSS; see details on the structure of the text and on its possible sources on pp. 11ff.

The remaining question is whether the bull in the title is only a reference to a representation of Dharma or whether it also hints at Śiva’s bull, his vehicle or mount, sometimes called Nandi or Nandin in other works.⁵

Dharma is frequently referred to as a bull, often depicted as losing a leg in every Kalpa. This portrayal appears in Dharma literature from at least the time of the *Mahābhārata*; see, e.g., MBh 3.188.10–12,⁶ and *Manu* 1.81a (*catuṣpāt sakalo dharmah*) and 8.16a (*vṛṣo hi bhagavān dharmā*).⁷ In addition, in Śaiva contexts, the bull of Dharma does feature as Śiva’s vehicle. See, e.g., Bakker’s argument, who, after analysing seals containing images of bulls, remarks:⁸

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

⁴ Read *Vṛṣasārasaṃgraha* for *Vṛttasārasaṃgraha* in Petech 1984, 84.

⁵ 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 et al. 2005, 100–108 and 171–172.

⁶ *kṛte catuṣpāt sakalo nirvyājopādhiparjitaḥ |*
vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣv abhavat purā ||
adharmaḥ pādavidhas tu tribhir aṃśaiḥ pratiṣṭhitaḥ |
tretāyāṃ dvāpare ’rdhena vyāmiśro dharmā ucyate ||
tribhir aṃśair adharmas tu lokān ākramya tiṣṭhati |
caturthāṃśena dharmas tu manuṣyān upatiṣṭhati ||

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

⁸ Bakker 2014, 69.

vehicle (*vāhana*).

To put the same argument more bluntly:

Making the bull Śiva's vehicle implies that Śiva has become the supreme lord of the Dharma, or that the Dharma has been accommodated in [Ś]aivism.⁹

The possibility that the bull in the title *Vṛṣasārasaṃgraha* refers not only to Dharma as a bull, but also to Śiva's *vāhana* has been mentioned in De Simini and Mirnig 2017,¹⁰ and briefly discussed in Kiss 2021,¹¹ with the conclusion that

while the bull as a synonym of Dharma is mentioned in the text repeatedly, somewhat surprisingly, and perhaps significantly, there is no clear reference to Śiva's mount in the *Vṛṣasārasaṃgraha*. [... Nevertheless, it] is not inconceivable that the redactors of the *Vṛṣasārasaṃgraha* had the same association in mind, namely that the bull in question is both Dharma and Śiva's mount.¹²

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

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

⁹ Bakker et al. 2014, 65 n. 210. Bhattacharya (1977, 1552) suggests that 'In the Purāṇas the bull (Vṛṣabha or Vṛṣa) of Śiva is identified with Dharma, "virtue personified". This is a new development to sanctify the animal vehicle of the god. This new situation took place with the religious rite when an offering of a bull to a Brahmin deemed to be of a high religious merit.'

¹⁰ P. 238 n. 13.

¹¹ Pp. 185–186.

¹² Note that *Śivadharmottara* 12.87 also mentions the 'Dharma bull': *īśvarā-yatanasyādbhāḥ śrīmān dharmavṛṣaḥ sthitāḥ | yatra vīravṛṣas tatra kṣityāṃ gomātaraḥ sthitā ||*. 'Below the abode of the Lord, there lives the glorious Dharma Bull. Where the Heroic Bull is in the world, there are the Cow Mothers.'

is intended in its figurative meaning, namely *dharmah*, or *sukṛtam* ‘the virtuous actions [prescribed by the Veda].’ For this meaning of *vṛṣaḥ* see, for example, Amarasimha, *Nāmaliṅgā-nusāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānatnamālā* 1.125cd (*dharmah puṇyam vṛṣaḥ śreyah sukṛtam 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 *Vṛṣasārasaṃgraha*, one of the works of the Śivadharma corpus (see, e.g., Sanderson 2014, p. 2), i.e., ‘Summary of the Essentials of the [Śiva]dharma’.

In the last sentence, Sanderson implies that the VSS is organically part of the teachings that we may collectively call the Śivadharma, and he thus supplies ‘Śiva’ when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva’s bull or to the bull embodying the Śivadharma. Instead, the bull in the VSS is repeatedly associated with the Dharma which is the four *āśramas* (see, e.g., VSS 3.1–5 and 4.74). My conclusion here is that while the word *vṛṣa* in the title may indeed refer to Śiva’s bull, this reference is always only implied and never explicitly stated, whereas the bull as the personification of Dharma as the four *āśramas* appears explicitly and repeatedly. Thus the title lacks any explicit hint to Śaivism,¹³ which aligns well with the text’s blurred and multi-layered affiliation to Dharmaśāstra, Vaiṣṇavism, and Śaivism.¹⁴

¹³ In contrast, see an explicit equation of the bull of Dharma with Śiva’s mount in the UUMS (C₉₄ fol. 184r ll. 3–4; see Kiss 2021, 185–186): *īśvara uvāca | na jānanti ca loke ‘smin mānavā mūdhaacetasaḥ | catuṣpādo bhaved dharmah śuklo ‘yaṁ mama vāhanah ||*; ‘Īśvara spoke: In this world, foolish people do not know that the four-legged Dharma is this bright mount of mine.’

¹⁴ See p. 11.

Finally, as a fanciful experiment, and if one accepts that the VSS originated in Nepal,¹⁵ one could wonder whether 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;¹⁶ 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 found in the Chāṅgu Nārāyaṇa Pillar Inscription (east shaft),¹⁷ noting that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6’ [CE].¹⁸ 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 VSS, and any connection between this king and the text is impossible to prove at the moment. However, it is equally impossible to dismiss it entirely. If such a connection exists, it might explain the slightly unusual nature of the title (‘... the essence of the bull’).

Genre

Some texts of the Śivadharmā corpus have, at certain points in their textual history, been recognised as Purāṇas or Upapurāṇas (see, e.g., Hazra 1952 and 1956). Could the VSS be considered a Purāṇa? There are at least two reasons to support this idea.

One is the section spanning VSS 1.62–75, which provides a list of so-called *vedavyāsa*s, transmitters of Purāṇas, from Brahmā to Vyāsa Dvaipāyana, Romaharṣa, and his son. Why would a text include such a list in its first chapter if not to suggest that it is describing its own origins?

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson’s translation (see Rocher 1986, 26), the following: (1)

¹⁵ See pp. 19ff.

¹⁶ See Vajrācārya 1973, 148, l. 9: *sugataśāsanapakṣapātī*.

¹⁷ See, e.g., Gnoli 1956, 1, Riccardi 1989 and <https://siddham.network/inscription/in02001/>

¹⁸ Sanderson 2009, 75.

primary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) genealogies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).¹⁹ Arguably, all of these elements are present in the VSS—most appearing in chapter one and again in chapters twenty-one and twenty-four—along with narratives of the deeds of gods (e.g., in chapter twenty-three), and more. It is possible that certain sections of the VSS were originally intended to form a separate *purāṇa*. The part in question could be the outermost layer of the text (see pp. 11ff).

Could the VSS alternatively be classified as a Dharmaśāstric text? The VSS does contain features characteristic of Dharmaśāstra, such as descriptions of rules of conduct (chapters 3–8) and discussions of the *varṇas* and *āśramas* (chapters 11 and 19). However, other elements—such as narratives (chapter 12), yogic teachings (chapter 16), lists of *tīrthas* (chapter 10), and the frequent use of poetic metres (e.g. *upajāti* and *śārdūlavikrīḍita*)—are less obviously Dharmaśāstric.

Folio 251v of paper MS K₄₁ includes a scribal addition that provides a richer and more nuanced definition of the genre of the VSS, paraphrasing *Mahābhārata* 1.56.21:²⁰

pādam ādyaṃ²¹ idaṃ śāstraṃ yo 'dhīyāta jitendriyaḥ |
tenādhītaṃ sarvvadharmam iti nāsty atra saṃśayaḥ ||
arthaśāstraṃ idaṃ puṇyaṃ dharmasāstraṃ idaṃ paraṃ |
mokṣasāstraṃ idaṃ proktaṃ śivenāmitatejasā ||

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

According to this definition, the VSS is both an Arthaśāstra and a Dhar-

¹⁹ See, e.g., ŚivaP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇam ||*.

²⁰ *Mahābhārata* 1.56.21 reads: *arthaśāstraṃ idaṃ puṇyaṃ dharmasāstraṃ idaṃ paraṃ | mokṣasāstraṃ idaṃ proktaṃ vyāsenāmitabuddhinā ||*. The parallel between the scribal verses in K₄₁ and the MBh has already been noted in De Simini 2016b, 253 n. 51.

²¹ Understand *pādamātram*?

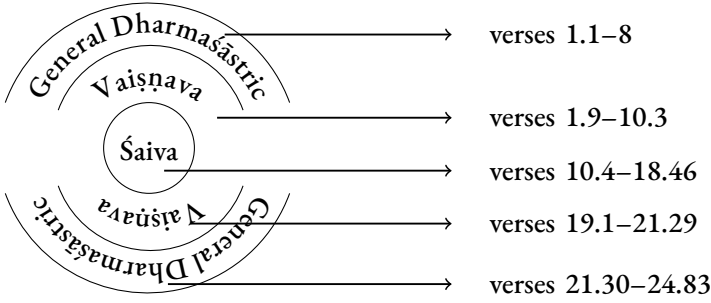


Figure 1: The structure of the VSS (reproduced from Kiss 2021, 188)

maśāstra, and also a yogic text offering instructions on *mokṣa*. One could cautiously characterise the VSS as a heterogeneous text containing Dharmaśāstric, Purāṇic, yogic, and narrative elements, similar to its starting point and model, the *Mahābhārata*.

Structure

As described in more detail in Kiss 2021, the VSS contains at least three discernible structural layers: a general Dharmaśāstric layer; a more or less Vaiṣṇava layer; and a Śaiva layer. Figure 1 is a diagram reproduced from the same article, showing the textual divisions more precisely.

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

The transitions between the layers are smooth. That is to say, Nandikeśvara's narrative is mentioned, introduced, and told by Anarthayajña, whose dialogue with Vigatarāga is in turn narrated to Janamejaya by Vaiśampāyana.

Another way to represent the overall structure of the VSS visually is shown by Figure 2 on p. 13. The VSS is represented as a lotus whose petals represent chapters. White petals indicate chapters within the general Dharmaśāstric layer; light grey indicates the Vaiṣṇava layer; dark grey indicates

Śaiva chapters. The divisions are not clear-cut: the first few verses of chapter one belong to the general layer, and transitions also occur within chapters. Additionally, the layers are not hermetically sealed, and there is some ‘leaking’ between the chapters. Śaiva chapters may contain Vaiṣṇava material, and vice versa. The labels beside the petals represent keywords indicating the main topics of each chapter. Large check marks indicate the presence of Anarthayajña the ascetic in the given chapter, while smaller check marks indicate references to Anarthayajña’s ascetic practice, repeatedly called *anartha-yajña*, i.e. ‘non-material’ or ‘internalised sacrifice or worship.’ Anarthayajña in both senses seems to be one of the main foci of the VSS.

The main theme of the Dharmaśāstric layer is Janamejaya’s desire to hear from Vaiśampāyana the condensed and ultimate Dharmic teachings of the *Mahābhārata*.

A brief overview of the Vaiṣṇava chapters would be the following: Anarthayajña, a Vaiṣṇava ascetic, who propagates a system of internalised *āśramas*—or rather, a system beyond the traditional *āśramas*—and who was born into an obscure or fluid *varṇa* (*brāhmaṇa* / *kṣatriya*), is tested by Viṣṇu; he passes the test and follows Viṣṇu to Viṣṇuloka.

The Śaiva layer is a collection of chapters addressing internalised pilgrimage places, a tale on a rich man giving away his wife to a Brahmin, embryology, karma, the soul (*jīva*), yoga, and more.

Another general observation is that roughly one-fourth of the text elaborates on rules of religious conduct (*yama-niyama*). Also, chapter two seems slightly out of place, being a clearly Śaiva chapter inserted into the Vaiṣṇava layer, within the corresponding dialogue of the Vaiṣṇava interlocutors.

It is not inconceivable that the Śaiva layer—which contains a teaching on non-material sacrifice (*vināṛthena tu yo yajñah*, VSS 11.5a)—is the oldest part of the VSS. The Vaiṣṇava layer may have been developed later, with the legend of Anarthayajña constructed around that concept and phrase.

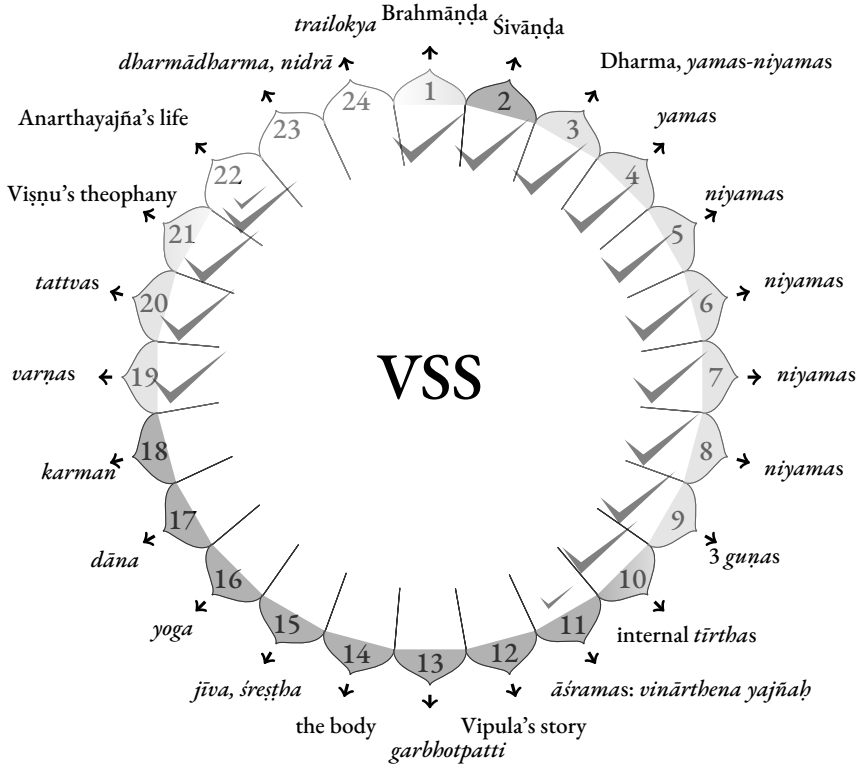


Figure 2: The structure and topics of the VSS

Connection to other texts and traditions

Mahābhārata and Purāṇas

The VSS's indebtedness to the *Mahābhārata* (MBh) is evident from its very first verses. As already noted, the frame story in the VSS comprises

a dialogue between Janamejaya and Vaiśampāyana, echoing the setting of the frame story of the *Mahābhārata*. Janamejaya is the king at whose snake-sacrifice Vaiśampāyana recited the whole *Mahābhārata* for the first time. This important moment is where the frame story of the *Vṛṣasārasaṃgraha* takes off: Janamejaya has listened to the entire *Mahābhārata*, but having had the desire to hear the ultimate teaching on Dharma, he is bound to remain unsatisfied. Asked by Janamejaya for a higher teaching on Dharma which can lead to liberation, Vaiśampāyana relates a dialogue between Vigatarāga (in fact Viṣṇu in disguise) and Anarthayajña, an ascetic.²²

Thus the frame story in the VSS suggests that the text is to be ideally read as a summary or higher synthesis of the Dharmic teachings found in the MBh.²³ The VSS's connection to the MBh is also evident from quotations from and paraphrases of MBh passages; e.g., VSS 1.4ab = MBh 13.112.9ab, VSS 1.29d = MBh 12.220.41d, VSS 3.15cdef ≈ MBh Suppl. 1.36.10, VSS 3.16cd ≈ MBh 12.8.17ab, VSS 3.29–32 ≈ MBh 13.117.37–38 VSS 3.34ab = MBh 13.116.14ab, VSS 4.5ab ≈ MBh 1.77.16, VSS 4.10 = MBh 1.69.22, VSS 6.20–22 ≈ MBh 6.39.14–16 (= BhG 17.14–16), VSS 8.21 ≈ MBh 12.214.9, etc., although as always, it is not certain if these borrowings come directly from the MBh or through the vehicle of some Purāṇas or the *Mānavadharma-śāstra*.²⁴ The story of the mongoose referenced in VSS 4.48 appears as MBh 14.92–93. The 25-*tattva* system in chapter 20 echoes and is partly based on MBh 12.247.1–10 (*Mokṣadharmā*).²⁵

Moreover, a significant number of passages in the VSS derive from Purāṇas and from *Manu*. Examples for Purāṇic parallels include VSS 1.28 ≈ KūP

²² Kiss 2021, 187

²³ Although towards the very end of the text, we are told that this teaching is also the fine essence of the Purāṇas, Vedas, and Upaniṣads (*purāṇavedopaniṣatsusāram*).

²⁴ E.g., VSS 4.78 ≈ MBh 5.40.3 ≈ *Manu* 11.56.

²⁵ See the relevant article Bakker and Bisschop 1999.

1.11.32, VSS 1.33 ≈ BrahmāṇḍaP 3.2.101, VSS 3.11cd ≈ LiP 1.70.295ab ≈ KūP 1.8.22cd ≈ LiP 1,5.37, VSS 4.9cd ≈ VarP 193.36cd, VSS 4.11 ≈ VarP 193.37, VSS 9.3–4 ≈ BrahmāṇḍaP 1.4.6–11, and so on so forth. *Manu* is quoted widely in the VSS: see, e.g., VSS 3.34–37, 4.77–81, 5.8–9, 5.13ab, 5.14ab, 5.19ab, 11.53ab.

Pāśupata and tantric influence

One of the major questions concerning the Śivadharmas corpus is whether it was aware of or influenced by Tantrism. This question is perhaps more important in the case of earlier Śivadharmas texts, such as the *Śivadharmasāstra* and the *Śivadharmottara*, than for the VSS, which was likely composed later. Tantric influence in the 7-10th-century, or more likely 9-10th-century, VSS would not be surprising; what is more revealing is whether this influence is early (5-8th century) or late (9-10th century), which may help determine the text's date.

The description of Śiva's Universe (*śivāṇḍa*) in chapter two contains clear references to the five Brahma-mantras (usually regarded as Vedic in origin, but possibly entering the Pāśupata and later Śaiva tantric traditions from other sources),²⁶ or five faces of Sadāśiva: Īśāna, Tatpuruṣa, Aghora, Sadyojāta, and Vāmadeva (2.26–33). Their traditional division into *kalās* also appears (2.31–32). Other glimpses into the Pāśupata realm can be seen in chapter eight. In verse 8.2, the Pāśupata tradition is explicitly named alongside the 'Śaiva' school. Additionally, the religious observances given in verses 8.13–18, particularly the Dog and Cow Observances (8.15–16) evoke Pāśupata practices.²⁷ Verses 8.35–43 describe various modes of ritual bathing. The first, Fire Bath, is explicitly referred to as a 'Pāśupata observance' (*vrataṃ pāśupataṃ*), and is praised as the most important (*pāśupataṃ śreṣṭhaṃ*) in verse 8.39. (Note that chapter eight, despite these influences, is part of a layer of the text that otherwise could be labelled as Vaiṣṇava.)²⁸

As for any possible Mantramārgic or Saiddhāntika influence, Sadāśiva, Paraśiva, and Śiva as Paramātmā are mentioned in 16.34 as correspond-

²⁶ See TAK III, s.v. *pañca brahmāṇi* and TAK IV, s.v. *brahmamantra*.

²⁷ See details in the notes to the translation of these passages.

²⁸ Pāśupatas are also mentioned among other religious groups in chapter twenty-two. See volume two.

ing to breaths.²⁹ Sadāśiva appears in a visualisation in VSS 6.16, and is said to be the original teacher of the internalisation of the *āśramas*, bestowing this knowledge on Maheśvara (11.4, 25). The term *dhyāna* generally means visualization, similarly to its tantric usage, in verses 4.72–73 (Śaiva), 6.7–18 (mostly Śaiva, but said to be taught by Hari), 10.23 (a visualisation of the deity in the centre of a lotus), 10.25–26 (an obscure visualisation possibly echoing *Niśvāsa uttarasūtra* 5.16), and in chapter 16, the main yogic teaching, and in chapter 22.³⁰ Faint echoes of the *Niśvāsa kārīkā* appear in chapter ten (VSS 10.27–29), and in chapter sixteen (VSS 16.1), both Śaiva chapters, and some clearer parallels in VSS 20.4, 22.29–32ab. A stanza resembling a verse from the *Niśvāsa mukhasūtra* (NiśvMukha 4.65, echoed also in the *Kulasāra*) appears in 16.30. An obscure reference to a 36-*tattva* system appears in 4.73, possibly indicating familiarity with a full-fledged tantric ontological system, in stark contrast with the highly detailed account and propagation of a 25-*tattva*-system in chapter 20.³¹ Similarly, the terms *sakala-vikala* in 9.5 may betray some knowledge of Śaiva tantric theology. Mantras resembling those of the tantric Mantramārga, apart from *om*, are largely absent in the VSS, however chapter twenty-two presents an obscurely, perhaps unbreakably, encoded ten-syllable mantra.

²⁹ VSS 16.34: *sadāśivas tu niśvāsa ūrdhvaśvāsaḥ paraḥ śivaḥ | tayor madhye tu vi-jñeyah paramātmā śivo 'vyayaḥ ||*; ‘Sighing/exhaling is Sadāśiva, a deep breath is supreme Śiva. In between the two, there is Śiva the supreme and imperishable Self.’ The word *niśvāsa* evokes the title of the earliest surviving Śaiva tantra, the *Niśvāsatattvasaṃhitā*. In *Niśvāsa uttarasūtra* 5.50–51, the explanation of *niśvāsa* in the title is given as follows: *anadbītya tha niśvāsam niśvasanti punaḥ punaḥ | adbītvā caiva niśvāsan na punar nniśvasanti te || niśvāsa eva vikhyātas sarvatantrasamuccayaḥ | yaṃ jñātvā mucyate jantuh saṃsārabhavadbandhanāt ||*; ‘Now (*tha*) those who do not study the *Niśvāsa* will go on sighing and sighing. And those who do study the *Niśvāsa*, they will not sigh again. [For this reason] it is known as the *Niśvāsa*, the compendium of all Tantras, on knowing which a creature will be released from the bondage of being in *saṃsāra*’ (tr. Goodall et al. 2015, 400). Kafle (2020, 33) adds: ‘On the basis of this passage we may render the title of the work as ‘compendium (*saṃhitā*) of the essence (*tattva*) of sighing (*niśvāsa*).’ One wonders if the connection between breaths and (Sadā)śiva in the VSS may relate to Saiddhāntika ideas about the connotations of the word *niśvāsa*.

³⁰ In other cases, *dhyāna* does not so clearly involve visualisation; see 2.37, 5.18, 9.32, 11.15, 27, 41, and 12.11.

³¹ VSS 20.1ab: *pañcaviṃśati yat tattvaṃ jñātum icchāmi tattvataḥ | kathayasva mamādya tvaṃ chidyate yena saṃśayaḥ ||* ‘I wish to learn about the twenty-five Tattvas truly.’ (Note the use of singular alongside numerals, and see p. 32.)

Rather randomly, the ten types of *dhyāna* mentioned in VSS 22.29–35 (1 *ghoṣaṇī*, 2 *piṅgalā*, 3 *vaidyutī*, 4 *candramālinī*, 5 *candrā*, 6 *mano'nugā*, 7 *sukṛtā*, 8 *saumyā*, 9 *nirañjanā*, 10 *nirālambā*, description breaks down after the sixth item) echo *Kubjikāmatatantra* 25.172ff:

athānyat sampravakṣyāmi avasthāṃ jñānabodhikāṃ |
ghoṣaṇī piṅgalā caiva vidyunmālā ca candriṇī ||25.172||
mano'nugā ca sukṛtā saumyā caiva nirañjanā |
nirālambā tathā devī anyā caiva mahābalā ||25.173||

Finally, the Pāñcarātra tradition is mentioned several times (10.33, 16.36–37), but its presence, similar to some MBh passages,³² tells us little about the text's date.

In summary, the Pāsupatas are clearly known and highly regarded in the VSS, and while tantric influence is subtle, the cumulative evidence suggests that Tantra was present in the vicinity of the text's conception.

Śivadharmā texts

As already mentioned, in general, the VSS's connection to other texts of the Śivadharmā is weak, i.e., strong and direct textual parallelism can rarely be detected. Possible exceptions include the following. VSS 3.47cd appears (among other places) as ŚDhU 4.44ab; the praise of the cow in VSS 4.36ff is somewhat similar to ŚDhU 12.92ff (VSS 4.38a = ŚDhU 12.102d, 103d, 104d); VSS 4.38 could be a paraphrase of ŚDhU 12.92; VSS 7.5 is similar to ŚDhU 1.27 (and MBh suppl 14.4.2285–86, and NāradaP 1.13.71); and the five types of *yajña* in VSS 6.1ff is somewhat similar to what ŚDhU chapter three teaches.³³ In addition to these, the embryological teachings of VSS chapter thirteen are remarkably close to parts of ŚDhU chapter eight. More importantly, there are clear and strong links between the yogic visualisation teachings taught in VSS chapters six, sixteen, and twenty-two, and those taught in *Dharmaputrikā* chapters one, two, and four. Here is a brief summary of the parallelism between the VSS and the DharmP,

³² Compare, e.g., MBh 12.337.1 (*sāṃkhye yoge pañcarātre vedāraṇyakam eva ca | jñānāny etāni brahmaṛṣe lokeṣu pracaranti ha ||*) with VSS 16.36 (*śāstrapañcasu yat proktaṃ śṛṇu saṃkṣepa nīrṇayam | sāṃkhye yoge pañcarātre śaive vede ca nīrmitam ||*).

³³ See details in the apparatus to the critical edition.

to be further discussed in volume two. VSS 6.7–11 teach the so-called *dhyā-nayajña*, or ‘sacrifice/worship by visualisation,’ which is fivefold: it concerns the Sun, the Moon, Fire, crystal, and the Subtle Tattva. Even though the phrasing and the context is different, this teaching is remarkable close to DharmP 4.5cd–14 (Kafle’s draft edition):

sūryacandrabhutāsārciḥsphāṭikāmbarasannibhāḥ ||4.5||
prathamā sūryasaṃsthānā karṇikopari saṃsthitā |
yā caturviṃśakā proktā yā ca śāktir iti smṛtā ||4.6||
avidyeti ca yā khyātā saṃsāre sukhabuddhidā |
traiguṇyabhāvanīlayā prakṛtiḥ sābbhidhīyate ||4.7||
idaṃ prakṛtiyaṃ sarvaṃ duḥkham ity avabhāvayet |
upekṣate virāgātmā nirguṇaḥ kevalasthitāḥ ||4.8||
sūryamaṇḍalamadhyasthaḥ candramaṇḍalasannibhāḥ |
pañcaviṃśaka ity ukta puruṣaḥ so ’bbhidhīyate ||4.9||
kīdṛk kim iti vā jñānam iti samyaṅ nirūpayet |
mokṣajijñāsabhāvo yaḥ sa śadvīṃśakamaṇḍalam ||4.10||
candramaṇḍalamadhyastho vahnijvālānibhākṛtiḥ |
avidyādāvadagdhō ’sau prabbur ity abhidhīyate ||4.11||
sarvatṛṣṇāvinirmuktaḥ samaḥ sarveṣu sarvadā |
kṛtakṛtyatayā yas tu jñānamātraikakevalam ||4.12||
atyantanirmalaḥ svacchaḥ śuddhasphaṭikasannibhāḥ |
agnimaṇḍalamadhyasthaḥ saptaviṃśaka ucyate ||4.13||
akīrtitam anaupamyam pañcamam śivamaṇḍalam |
vidyāmaṇḍalamadhyastham aṣṭāviṃśakam ucyate ||4.14||

There are even clearer indications of possible interaction between the VSS and the DharmP, or of a common source, in the sixteenth chapter of the VSS. VSS stanzas 16.27–29, on the distinction between *mānasa* and *yau-gapadya* yoga, appear verbatim in the DharmP, there as discussing the first two items of a longer list (DharmP 1.54–56), and VSS chapter sixteen contains several other passages that are closely parallel with the DharmP. Furthermore, the two teachings mentioned above, that is, the five types of meditation (*sūrya*, *soma*, *agni*, *sphaṭika*, *susūkṣma*) and the categories *mānasa* and *yau-gapadya* yoga, augmented with three other types of yoga (*saṃkṣipta*, *viśālā*, *dvikaraṇa*), are presented as the ‘ten yogas’ in VSS 22.18–27, a passage closely parallel with DharmP 1.54–63. These observations suggest some link between the VSS and the DharmP, but it is difficult to see its true na-

ture. The fact that the VSS tends to relate the same content in a language that is usually more problematic or non-standard than that of the DharmP may or may not help us determine which text served as source to the other. A possible scenario could be that the VSS was the source and the DharmP's redactors cleaned up, organised, and expanded the VSS's teachings.

Other potential evidence of intertextuality between the VSS and other texts of the Śivadharmā are still to be found and studied.

Buddhist influence

The presence of Buddhist influence in the VSS is again subtle but noticeable. The four *brahmavihāras*—*maitrī*, *karuṇā*, *muditā*, and *upekṣā*—are mentioned in 4.71 as 'the four *āyatanas*,' possibly indicating only a superficial familiarity with the concept.³⁴ They are also referenced in 11.34 and 11.56 in the context of the internalization of the *vānaprastha*'s and *parivrājaka*'s modes of life. Additionally, a rule given in 11.46 concerning begging might echo a Buddhist precept. Viṣṇu, one of the interlocutors in chapters 1–9 and 19–21, assumes the name Vigatārāga ('passionless, dispassionate') when disguised as a Brahmin, a name that may carry faint Buddhist connotations. A possible influence from the *Buddhacarita* is seen in 4.54–57 and 70, while the teachings on *mauna* in 4.69 seem similar to Buddhist teachings. In summary, VSS chapter 4, and to some extent chapter 11, may display signs of Buddhist influence. This may contribute to the text's broader program of offering a foundational Dharma text for devotees of all religions present at the time and place of its composition.

Dating and provenance

There are several reasons to believe that Nepal, specifically the Kathmandu valley, is the most likely location for the composition or final redaction of the VSS. The most probable period for this composition is the first half

³⁴ Could this passage have been influenced by the following passage in the *Dharmasamuccaya*? *mokṣasyāyatanāni* ṣaṭ | *apramādas tathā śraddhā vīryārambhas tathā dhṛtiḥ* | *jñānābhyāsaḥ saṃtāśleṣo mokṣasyāyatanāni* ṣaṭ ||1.3|| *nava śāntisamprāptibetavaḥ* | *dānaṃ śīlaṃ damaḥ kṣāntir maitrī bhūteṣv abhīṣatā* | *karuṇāmuditopekṣā śāntisamprāptibetavaḥ* ||1.4||.

of the poorly documented ‘transitional period’³⁵ in the history of Nepal. This is a ‘relatively obscure period [...] [b]etween the Licchavis, who last appear in epigraphical record in 737 [CE], and the Malla kings, who ruled from 1200–1768.’³⁶

To support these assumptions, we can consider the following: the location of the manuscript evidence; place names and individuals mentioned; and a possible influence of any local language on the style and grammar of the text.

All MSS known to us that transmit the VSS hail from Nepal. This in itself is not strong evidence but it stands in stark contrast with the MSS situation of the ŚDhŚ and the ŚDhU.³⁷

The geographical locations mentioned in the VSS include the *tīrthas* mentioned in chapter ten: Himavat (the Himālayas), Kurukṣetra, Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Agnitīrtha, Somatīrtha, Sūryatīrtha, Puṣkara, Mānasa, Naimiṣa, Bindusāra (= Bindusaras), Setubandha, Suradraha or Surahrada, Ghaṇṭikeśvara, and Vāgīśa. These may hint at the area where the VSS was composed by giving more significance to locations nearby and by being more specific when mentioning local sacred places. Some names on the list above are easy to identify and at the same time probably too often included in lists such as this one to be indicative enough: Himavat, Kurukṣetra,³⁸ Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Puṣkara (modern Pushkar), and Naimiṣa.³⁹ All these are locations in modern North India, or in the case of Himavat, for our purposes and more precisely, in North India and Nepal. Agnitīrtha, Somatīrtha and Sūryatīrtha could also be locations in North India, although they are more obscure than the ones above. For Agnitīrtha, see, e.g., *Padmapurāṇa* 3.45.27ab: *agnitīrtham iti khyātam yamunādakṣiṇe taṭe*; and *Padmapurāṇa* 6.139.1ab: *sābhramatyuttare kūle agnitīrtham iti śrutam*; therefore Agnitīrtha may be placed at the southern banks of the Yamunā or at the northern banks of the Sābhramatī river

³⁵ Petech 1984, 31

³⁶ Sanderson 2009, 77

³⁷ See, e.g., De Simini and Mirnig 2017, 589.

³⁸ Generally thought to be the area around Thaneswar / Thanesar (Dey 1899, 45), 160km northwest of Delhi.

³⁹ Bisschop 2006, 217: ‘Naimiṣa has been identified with the region around modern Nimsar on the Gomati river in Uttar Pradesh (SP vol. I, p. 67, n. 23). This identification is doubted by Mirashi (1968).’

(modern Sabarati) in the area of Ahmedabad. Somatīrtha is also sometimes placed on the banks of the Sabarmati, see, e.g., *Padmapurāṇa* 6.161.1ab: *somatīrthaṃ tato gacched guptaṃ sābhramatītate*. Sūryatīrtha is sometimes placed in Kurukṣetra.⁴⁰ Going further in the list, Mānasa is generally thought to be '[a] lake on the peak of the Himālayas,'⁴¹ modern Manasarovar.⁴² Bindusāra, which most probably stands for Bindusaras, can be a sacred place north of Mount Kailāsa,⁴³ two miles south of Gaṅgotri,⁴⁴ or alternatively Sitpur in Gujarat, north-west of Ahmedabad.⁴⁵

In contrast with these, Setubandha is the traditional name for the ridge of rocks between South India and Śrī Laṅkā, and Ghaṇṭikeśvara could be a sacred place in Orissa.⁴⁶ Vāgīśa seems difficult to locate, but it is most probably a sacred place east of Kathmandu. This toponym comes up in *Nepālamāhātmya* 3.21–25 as a location south of and not far from the Hanumadīśvara-liṅga, which is in the southern outskirts of Bhaktapur in Nepal, at the confluence of two rivers (according to Acharya 1992, 37–38 and 298):

kiṃciddūre saṅgamasya yajñabbūmiṃ manoharām |
vidhāya munibhir sārddhaṃ vājapeyam athākarot || 3.21
yajñaṃ samāpya vālmīkir navaṇāḍīmayaṃ girim |
āruroha dvijaśreṣṭho munibhir munisattamaḥ || 3.22
kaṭake tasya śailasya nānānirjharasobbhite |
liṅgaṃ saṃsthāpayām āsa vālmīkiśvarasaṃjñitam || 3.23
sthāpayitvā mahāliṅgaṃ vālmīkir munisattamaḥ |
svāśrame tamasātīre yayau munigaṇair vṛtaḥ || 3.24
vālmīkiśvaram ālokya vāgvibhūtiḥ prajāyate |
ato vāgīśvaram liṅga pravadanti manīṣiṇaḥ || 3.25

Not far from the confluence, [Vālmīki] prepared a nice sacrificial ground together with the sages, and performed the Vājapeya sacrifice. After having completed the sacrifice, Vālmīki,

⁴⁰ See Mani 1975, s.v. 'sūryatīrtha.'

⁴¹ Mani 1975, s.v. 'mānasa IV.'

⁴² Dey 1899, 57.

⁴³ Mani 1975, s.v. 'bindusaras.'

⁴⁴ Dey 1899, 11.

⁴⁵ Dey 1899, *ibid.*.

⁴⁶ Sanderson 2009, 113 n. 241.

the best of the twice-born, the truest of sages, climbed the mountain on which fresh grass was growing(?)⁴⁷ together with the sages. In a valley of the mountain which was embellished with various waterfalls, he installed a *liṅga* called Vālmikīśvara. Having installed that great *liṅga*, Vālmīki, the truest of sages, surrounded by groups of sages, returned to his own *āśrama* on the banks of the river Tamasā. If one sees the Vālmikīśvara [*liṅga*], one will have the power of speech (*vāg-vibhūti*). That is why the wise call it the Vāgīśvara-liṅga.

I have reproduced a map from the beginning of Acharya 1992 as Figure 4 on p. 27 below. On this map, Vāgīśvara is placed north-east of Bhaktapur.

The only toponym left from the list with which we started this section is Suradraha.⁴⁸ This sacred place is mentioned as the most important one in VSS 18.15, in a chapter that lists personal names, placenames, rivers, deities, etc., that are considered the best (*śreṣṭha*) of all others in the same category:

devatānāṃ hariḥ śreṣṭhaḥ śreṣṭhā gaṅgā nadīṣu ca |
anāśanas tapaḥśreṣṭhas tīrthaśreṣṭhaḥ suradrahaḥ || 18.15

The best god is Hari.⁴⁹ The best river is the Ganges. The best austerity is fasting. The best pilgrimage-place is Suradraha.

This suggests that the location of Suradraha could potentially give us a hint on the geographic centre of the community in which the VSS was commissioned or composed. Unfortunately, up to this moment, I have not been able to obtain any useful information on Suradraha. Nevertheless, I suppose that it should be a sacred place in the Kathmandu valley. The word *draha* is attested in Monier-Williams' Sanskrit-English Dictionary as a variant of *brada* ('pond'). In classical Newar the corresponding form is *daba* (Malla 2000, 218). Suradaha may stand for Sūradaha, that is Sūryadaha, which is a 'pond situated in Devakuru' according to Mehta and Chandra (1972, 850).⁵⁰ In fact, Sūryahrada, that is, Sūradaha, is one of the so-called

⁴⁷ *navanāḍīmayam*. Emend to *navanadīmayam* ('having nine rivers')?

⁴⁸ Always spelt *surabrada* in Naraharinath's edition.

⁴⁹ This is so, somewhat confusingly, still in the layer that I call Śaiva.

⁵⁰ The references given are the Jaina *Jambūdvīpaprājñapti* and *Sthānāṅgasūtra*.

yamaka-lakes in Devakuru in the North in Jaina cosmography (see Kirfel 1920, 235–236).

All the above is based on VSS chapter ten. All locations have been entered in the map which is Figure 3 on p. 26. The impression one gets is clearly a north-Indian or Nepalese focus.

Chapter twelve also contains toponyms that could refine or contradict what we have seen so far. The narrative of this chapter starts in Kusumanagara at the confluence of the Gaṅgā and the Gaṇḍakī rivers, which is Pāṭali-putra (12.4 and 12). As the story develops, Vipula, our hero, departs from Kusumanagara to travel to a far-away land, which is identified by a fellow traveller as the city of Naravīrapura in the Deccan (12.60). It is difficult to find a Naravīrapura that would fit the context. I suspect that what could have been meant is Karavīrapura, possibly modern Kolhapur in Maharashtra.⁵¹ Since this placename, and the Sahya mountains (12.93),⁵² come up in the framework of a dreamlike, fanciful part of the narrative, playing the role of ‘the far-away, magical land,’ a Nepalese origin of the VSS is still tenable.⁵³

Perhaps the most telling of all toponyms found in the VSS is Mṛgendra-śikhara, where Anarthayajña’s *āśrama* is situated, ‘on the southern slopes of the Himalayas.’⁵⁴ This name comes up several times in the *Nepālamā-*

⁵¹ The city we are looking for is clearly in the South, therefore Karavīrapura as ‘the Pīṭha of the North’ in Kashmir is not a good candidate (see, e.g., Sanderson 2007, 261). Rather, as Dey (1899, 35) puts it, it is ‘[a] town situated on the north of the Western Ghāts near Jooner [Junnar?], on the bank of the Venā [Venna], a branch of the Krishnā, where Krishna met Parasurāma and killed its king named Srigāla (*Harivansa*).’ See *Harivamśa* App. I. 18.352–355:

pūrvajais tava govinda pūrvam puram idam kṛtam |
karavīrapuram nāma rāṣṭram caiva niveṣitam ||
pure ’smīn nṛpatibḥ kṛṣṇa vāsudevo mahāyaśāḥ |
sṛgāla iti vikhyāto nityam paramakopanaḥ ||

See also *Padmapurāṇa* 6.106.3:

āsīt sahyādriviṣaye karavīrapure purā |
brāhmaṇo dharmavit kaścid dharmadatto ’tiviśrutaḥ ||

⁵² ‘The northern part of the Western Ghāts north of the river Kāveri’ (Dey 1899, 78).

⁵³ On the area of the Sahya mountain as ‘the southernmost limit of the authors’ map’ in the ‘the Skandapurāṇa’s literary imagining of a Pāśupata landscape,’ see Cecil 2020, 161ff.

⁵⁴ See VSS 22.4–5:

vaiśampāyana uvāca |

bātmya and thus features on the map in Acharya 1992 (Figure 4). Mṛgendraśikhara is a mountain situated north of Kathmandu. Today the area is called Śivapurī. *Nepālamābhātmya* 7.32ff tells a story about king Sūryaketu, a Viṣṇu-worshipper, who is attacked by king Hamsadhvaja, the ruler of Mithilā. Sūryaketu is advised by Nārada to go and hide at Mṛgendraśikhara (*Nepālamābhātmya* 7.48):

*nārada uvacā |
mṛgendraśikharam gatvā nivāsaṃ kuru pāṛthiva |
yatrotpannā mahāramyā vāgvatī saritām varā |
tasmin sthāne suguptaṃ ca nivāsaṃ kuru bhūpate ||*

Nārada spoke: Go to Mṛgendraśikhara, O king, and stay there.
O king, set up your hiding place there where the beautiful
Vāgvatī, the best of rivers, rises.

Nārada goes on to describe legends connected to Mṛgendraśikhara. After Viṣṇu assumed his (half-man, half-)lion-form and killed Hiraṇyakaśipu, he retreated to the Himālayas. The part of the mountain where Viṣṇu stayed is called Mṛgendraśikhara exactly because he stayed there in lion-form. Seeking to meet Viṣṇu, the grateful Prahlāda follows the god. He cannot find him, instead he starts performing penance. Śiva appears and he is pleased with Prahlāda's penance. The Vāgvatī river rises from his laugh (*Nepālamābhātmya* 7.50–58). These are related in a similar fashion in the *Vāgmatīmābhātmyaprasaṃsā*.⁵⁵

The VSS specifies that Anarthayajña's *āśrama* was on the banks of the

*śṛṇu rājann avabito yogendrasya mahātmanah |
āśramaṃ varṇajātīnāṃ vakṣyāmy eva narādhīpa ||
himavaddakṣiṇe pārśve mṛgendraśikhare nṛpa |
mahendrapathagānāmanadītīre narādhīpa ||*

‘Vaiśampāyana spoke: Listen, O King, attentively. I shall tell you about the *āśrama*, the *varṇa*, and the *jāti* of the great and noble yogin, O king. In the southern region of the Himālaya, on the Mṛgendra peak, O king, on the banks of the river Mahendrapathaga, O King[, was his *āśrama*]’.

⁵⁵ The story goes on: in *Nepālamābhātmya* chapter 8, we find Sūryaketu still dwelling at Mṛgendraśikhara. Now the demon Mehendradamana wants to marry his daughter... See details on the identification and on legends in the *Nepālamābhātmya* and the *Vāgmatīmābhātmyaprasaṃsā* connected to Mṛgendraśikhara in Göge 2007, 114ff, and in Adriansen and Bisschop 2009.

Mahendrapathagā.⁵⁶ A candidate for this, based on the fact that its name seems a synonym and on its location, could be Indramārgā mentioned in *Vāgmatīmāhātmyaprasaṃsā* 2.9, a river flowing from the sacred place called Indramārga in the valley of Mṛgendrasīkhara. The verse states that bathing at the confluence of the Indramārgā and the Vāgmatī transports one to Indraloka. Indramārgā is identified as modern Dhobi Khola.⁵⁷

The location with which the ascetic Anarthayajña is connected strongly suggests the Kathmandu valley as the geographical focus of the VSS because he is a key figure and main interlocutor in the VSS, possibly the reason behind the composition of the text.⁵⁸

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

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

⁵⁶ See fn. 54.

⁵⁷ See Adriaensen and Bisschop 2009, 147, 151. On Acharya's map, the river is labelled 'Rudramatī (Dhobi Khola)'. See Figure 4.

⁵⁸ On Anarthayajña's central role in the VSS, see more in Kiss 2021.



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

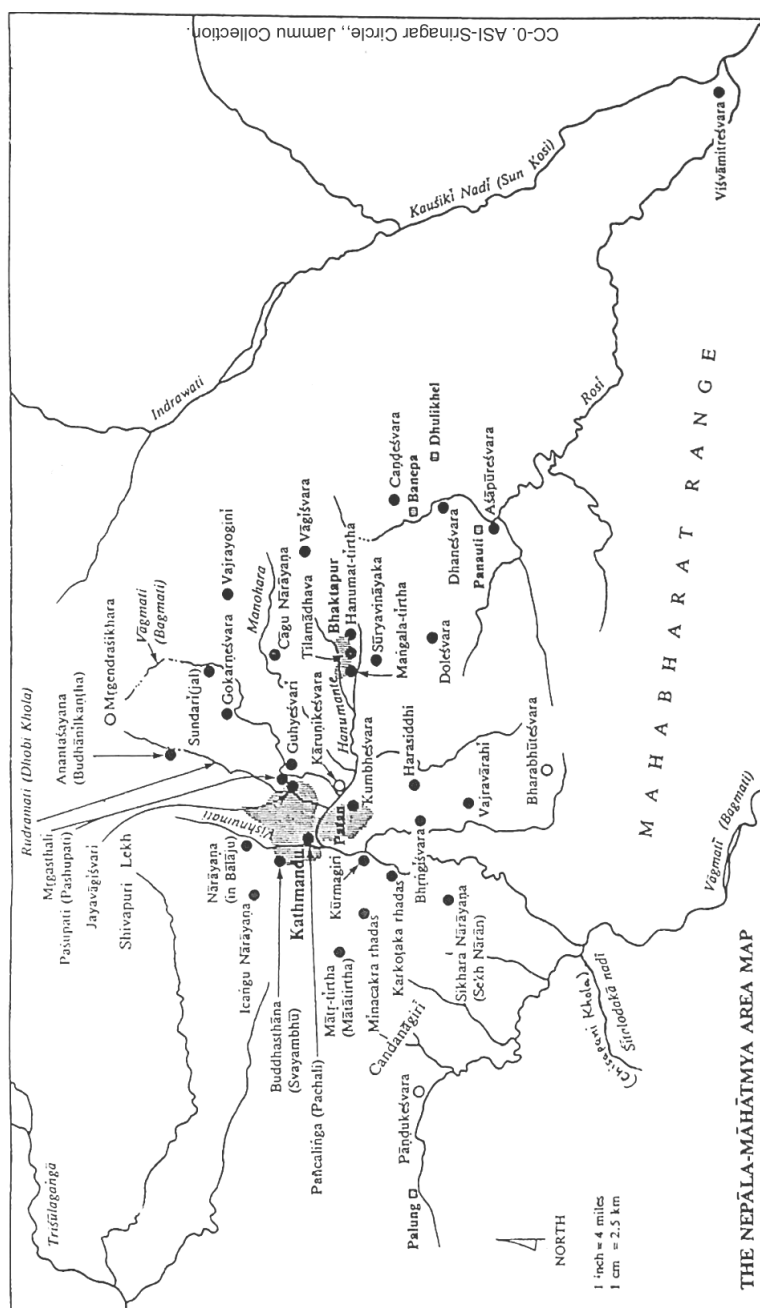


Figure 4: Map in Acharya 1992

and Vipula, go to heaven.⁵⁹

Thus, ironically, while the Vipula of the MBh is famous for protecting somebody else's wife, a rather different Vipula in VSS chapter twelve donates his own wife to a Brahmin as soon as the latter expresses interest in her. It is more than possible that the two characters have no connection at all.⁶⁰

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

Going further, as mentioned above, any discernible influence of a local, vernacular language on the style or grammar of a Sanskrit work could also be useful to locate the text in question geographically. The language of the VSS displays numerous oddities that could be explained by the interference of some other language, most likely early classical Newar. On this, see a separate section below on pp. 30ff.

In addition, the quotes from *Manu* in the VSS usually contain variants that can be found in the apparatus in Olivelle's critical edition of *Manu* (2005) as belonging overwhelmingly to what Olivelle calls the 'Northern Transmission.'⁶¹ This again confirms a North-Indian or Nepalese origin for the VSS.

The obvious *terminus ante quem* for the composition or redaction of the VSS is the date of the earliest MSS that transmits it. The earliest dated MS containing the VSS is Ko₇₇, dated to Nepal Saṃvat 156, i.e., 1035-36 CE.⁶² In a multiple-text MS⁶³ that is potentially earlier than Ko₇₇, the VSS

⁵⁹ See a summary of Vipula's story in the MBh also in Sukthankar 1944, 317–318.

⁶⁰ Nevertheless, see the word *vipule* used in VSS 12.155b potentially referring to the famous story in the *Mahābhārata*.

⁶¹ See, e.g., *pāpakṛt* in VSS 3.34d (≈ *Manu* 5.52) attested in Olivelle's Devanāgarī MSS Pu⁵, Pu⁷, Pu⁹; *nānyatra manur abravīt* in VSS 3.35d (≈ *Manu* 5.41) attested in Śāradā MSS sOx¹, sPu⁶ and Devanāgarī MS Tr²; *kūṭa* in VSS 4.79 (≈ *Manu* 11.57) in a MS from Kathmandu (BKt⁵), in Devanāgarī/Old Nāgarī MSS (Lo⁴, nPu¹, Pu², Pu⁴, Pu¹⁰), as well as in two South-Indian MSS (GMd¹, TMd³).

⁶² See Shastri 1928, 721 and De Simini and Mirnig 2017, 591. The date is clearly visible as 'samvat 156' in the last line of the penultimate folio side of Ko₇₇/8.

⁶³ See more detail on this MS, which is now to be found in Munich, in Harimoto 2022.

is written in a hand that appears later than that used for some of the other texts in that MS.⁶⁴ The final colophon of the VSS (and the DharmP) in this MS (f. 50r) is followed by the date [Nepāla] ‘*samvat* 192,’ i.e., 1071–1072 CE.

These two MSS make it impossible to date the VSS later than the first half of the 11th century CE, and parts of the text may be considerably older. Archaic features that may indicate that the VSS, or parts of it, were composed much earlier than the early 11th century include the following. Chapter ten,⁶⁵ while it teaches the yogic tubes (*nāḍī*) Suṣumnā and Iḍā, is silent on Piṅgalā, which is a situation similar to that in the 6–7-century *Niśvāsa nayasūtra*⁶⁶ (see details in the notes to the translation). Similarly, 11.23a (*nivṛtṭyādi caturvedaś*) mentions four Śaiva *kalās*, instead of the expected and somewhat later, and in character tantric, five, namely *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. In the same chapter, the order in which the *āśramas* are taught (*grhastha*, *brahmacārin*, *vānaprastha*, *parivrājaka*) is reminiscent of *Āpastambadharmasūtra* 2.9.21.1, and is relatively rare, as opposed to the traditional order (*brahmacārin*, *grhastha*, *vānaprastha*, *parivrājaka*) found, e.g., in *Manu*. (See Kiss 2021, 195–196.) Another feature that might point towards a date considerably earlier than the 11th century is the system of *tattvas* in chapter 20: the *mahābbhūtas* of classical Sāṅkhya are called *dhātus* here, the *tanmātras* of classical Sāṅkhya are called *guṇas*,⁶⁷ the *buddhi* of classical Sāṅkhya is called *mati*, and the highest *tattva* is singular unlike the multiple *puruṣas* of classical Sāṅkhya. These may well be archaisms included in the VSS consciously, but they could also indicate that the time of composition of the VSS is much closer

⁶⁴ Harimoto 2022, 597–598: ‘This Śivadharma ms consists of two major parts, easily distinguishable by different hands: one that appears to be produced in 9th-c. Nepal [...], and another seemingly from a century or so later [...] The next set of folios making up this Śivadharma ms consists of three titles: the *Uttaromāmaheśvarasamvāda** (24 folios), the *Vṛṣasārasaṃgraha* (50 folios), and the *Dharmaputrikā* (11 folios). We do not know the original order of these three works because each section starts with folio 1. Moreover, even though these three titles appear to be written by the same hand (probably somewhat later than the first part), there is no certainty that these folios were produced to complement the first part.’

⁶⁵ Also verse 11.21.

⁶⁶ Goodall et al. 2015, 33–35.

⁶⁷ In contrast with, e.g. ŚDhU 10.40–46 and UUMS chapter 5, DharmP 1.42–43, or the ŚivaUp.

to pre-classical Sāṅkhya than what the MS evidence suggests.⁶⁸

All in all, in light of all the above, it is difficult to be more precise on the dating of the VSS than saying that its production must have happened before the end of the 10th century, or the beginning of the 11th century CE if our oldest dated MS that transmits the VSS is close in time to the actual composition or redaction of the text. The date could also be considerably earlier than the 10th century, and therefore a tentative dating for the VSS would consider the 7th to 10th centuries CE.

Language

Newar influence?

The oddities of the language of the VSS go beyond the idiosyncrasies of epic Sanskrit. This dialect exhibits some similarities to Śaiva Aīśa Sanskrit,⁶⁹ and frequently applies peculiar metrical licences, alongside a special vocabulary, morphology, and syntax. Analysing this language could, ideally, help us define the identity of the author(s) or redactor(s) of the text and confirm our views on its place of composition.

To support a working hypothesis, I will mention parallels between the language of the VSS and early classical Newar—since the VSS was most probably produced in the Kathmandu valley⁷⁰—whenever possible. (This is not to suggest that the phenomena discussed must necessarily originate in Newar influence; other local Prākṛts may also have played a role.) Of course, the assumable date of the composition of the VSS, which is without much doubt pre-early-11th century, does not allow any direct comparison with contemporary Newar language texts.⁷¹ Therefore I have to project a much later Newar grammar onto an earlier and less well-known state of the language, which is not without risks.

In the following, I will only give a brief overview of the most important

⁶⁸ There are also numerous borrowings in VSS 20 from the Śāntiparvan of the MBh. See more details at the analysis of VSS chapter 20 in volume two.

⁶⁹ On Aīśa, see, e.g., Goodall 1998, lxv ff., Törzsök 1999, xxvi ff., Kiss 2015, 77–87, Gerstmayr 2017, and Hatley 2018, 28ff.

⁷⁰ See pp. 19 ff.

⁷¹ The earliest dated Newar document is the Ukū Bāhāḥ land grant palmleaf manuscript from 1114 CE. See, e.g., Malla 1990.

phenomena. For details, see the observations on the constitution of the Sanskrit text in the footnotes to the translation, as well as the Index.

Number and gender

One of the most evident deviation from Pāṇinian grammar in the text of the VSS is a general disregard of grammatical concord in number and gender.⁷² See, for example, a plural verb (perhaps metri causa) with a singular subject in VSS 1.25ab:

rātryāgame pralīyante jagat sarvaṃ carācaram

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

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

pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ

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

Another clear example is 6.12c, where grammatical gender is totally ignored:

kāni lokāḥ prapadyante

Which worlds can be attained?

⁷² Compare Kölver's introductory remarks in his investigation of 'Newarized Sanskrit' (1999, 202) in the *Svayambhūpurāṇa* thus (ibid. 192): 'Number is often ignored

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

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

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

Even when the VSS appears to quote from the *Bhagavadgītā*, it tends to cause confusion for no evident reason:

anudvegakarā vāṇī priyaṃ satyaṃ hitaṃ ca yat (VSS 6.21ab)
anudvegakaraṃ vākyaṃ priyaṃ satyaṃ hitaṃ ca yat (BhG 17.15ab)

This line in the Bhandarkar critical edition of the MBh does not have any significant variants, and the VSS's version is much more problematic grammatically than the assumable source—one can only wonder why.

This confusion—or often metrically motivated disregard—of standard Sanskrit grammar when dealing with number and gender becomes almost predictable when a noun phrase involves numerals.⁷³ See, e.g., verse 1.2cd:

parva cāśya śataṃ pūrṇaṃ śrutvā bhāratasaṃhitām
 Having listened to the *Mahābhārata*, to all its hundred section[s] (*parvan*)...

Here, one would expect either a plural genitive (*parvāṇāṃ śataṃ*), a compound (*śataparvāṇī*), or a plural accusative (*parvāṇi śataṃ*). Similarly, *gatis ca pañca vijñeyāḥ* in 3.5a stands for *gatayaś ca pañca vijñeyāḥ* ('and the paths are to be known as five'), partly metri causa; and an interrogative quantifier (*kati*, 'how many?') can trigger the same: *gatis tasya kati smṛtāḥ* (3.1d; 'how many are its path[s]?'). It is worth noting that classical Newar rarely applies any plural marker in noun phrases with numerals.⁷⁴ Moreover in Newar, 'nouns denoting inanimate objects are indifferent as to number.'⁷⁵ A further clear example is verse 3.6cd:

tasya patnī mahābhāgā trayodaśa sumadhyamāḥ
 He has thirteen beautiful wives with nice waists.

⁷³ I am thankful to Judit Törzsök, who first pointed out to me the regular nature of the phenomenon itself as seen in the VSS, and who later drew my attention to the similar Newar grammatical rule (personal communication, Nov 29, 2023), which led me to an investigation of a possible link between the Sanskrit of the VSS and classical Newar.

⁷⁴ See, e.g., Jørgensen 1941, 18: 'The plural ending is wanting where plurality is expressed in other ways; thus always after numerals, and mostly after nouns denoting "many, all"'. Incidentally, singular after numerals is also the norm in Modern Nepali, and in other, even more distant languages such as Hungarian.

⁷⁵ Jørgensen 1941, 5 and 17.

Here, with no variants in any of the manuscripts consulted, only the very end of the noun phrase (*sumadhyamāḥ*) bears the required plural ending. This again is what we often observe in Newar.⁷⁶ A good example of total number-blindness is 5.17cd:

kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ

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

Note that there would have been little difficulty in composing the same line in standard Sanskrit, e.g., beginning with *kīrtitaṃ ca...* Instead, this line betrays the author's indifference towards grammatical concord.⁷⁷ It is also possible that the participle *kīrtitāni* here functions as a finite verb in the plural: 'they teach [the practice of purity].' In this case, there is some sense of number, but coupled with a blurred boundary between active finite verbs and passive participles.

A special case occurs when the text appears to quote from an external source but chooses to change the plural to the singular. E.g., VSS 4.77 cites *Manu* 11.55, a verse that also features in the MBh and in the YājñS.⁷⁸ In all its versions, *pāda* c of this stanza contains a plural when labelling a list of the five 'grievous sins,' except in the VSS, which prefers a singular.⁷⁹

There seems to be a marked tendency towards the singular in the VSS's language. In general, gender confusion, and to a certain degree number confusion, are not unusual in epic Sanskrit and in Aiśa Sanskrit,⁸⁰ but their

⁷⁶ 'Any case [...] and/or plural markers [...], as well as postpositions [...], are added to the last constituent of the N[oun] P[hrase].' (Otter 2020, 11–12.) E.g.: in the Newar phrase *thwo khum-na khañ-ā rājā-pani* ('these kings seen by the thief'), the only indication that multiple kings are involved is the plural marker *-pani* at the end (ibid.).

⁷⁷ Compare Kölver's remark on the phrase *āgataḥ sarve nāgāḥ* in a verse in the *Svayambhūpurāṇa* (on p. 459 in Shastri 1894): 'this is a remarkable lack of sensitivity as to the category of number' (Kölver 1999, 195).

⁷⁸ *Manu* 11.55 (in Olivelle's edition): *brahmahatyā surāpānaṃ steyaṃ gurvaṅganāgamah | mahānti pātakāny ābuh samsargaś cāpi taiḥ saba ||*; MBh Suppl. 12.30: *brahmahatyāṃ surāpānaṃ steyaṃ gurvaṅganāgamam | mahānti pātakāny ābuh samyogam caiva taiḥ saba ||*; YājñS 3.228: *brahmahā madyapaḥ stenas tathaiva gurutaḥ pagah | ete mahāpātakino yaś ca taiḥ saba samvaset ||*.

⁷⁹ VSS 4.77: *brahmahatyā surāpānaṃ steyo gurvaṅganāgamam | mahāpātakam ity ābus tatsamyogī ca pañcamah ||*.

⁸⁰ See, e.g., Oberlies 2003, 121, 292–304, and Kiss 2015, 81 and 85, and the Index

extent in the VSS suggests a very strong external influence—presumably that of classical Newar.

Case and syntax

An extreme example of a total disregard for Sanskrit syntax is found in VSS 17.20:

*bbūmipradātā dvija hīnadīnaḥ
samyddhasasyo jalasaṃnikṛṣṭaḥ |
sa yāti lokam amarādhipasya
vimānayanena manohareṇa ||*

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

Surprising as this translation may seem, it is, judging from the context, rather secure. *Pādas* ab probably stand for what, in more standard Sanskrit, would read: *dvijāya hīnadīnāya sasyasamyddhām jalasaṃnikṛṣṭām bhūmiṃ yo dadāti*. Instead, the phrase is constructed with what looks like a series of nominatives and a vocative, with little or no regard for the expected case endings: endings seem to function more as decorations than as grammatical markers.

This is difficult to explain purely in terms of Newar influence, since classical Newar does have a dative case marker (added to the genitive for animate nouns). It is also striking that *pādas* cd of the same verse are composed in perfectly standard Sanskrit.⁸¹

There are dozens—if not hundreds—of syntactical oddities in the VSS, even if not all are as baffling as the example above.⁸² Somewhat similarly to what Kölver describes in his analysis of the language of the *Svayambhū-purāṇa*, a Nepalese composition (Kölver 1999), there often (but not al-

therein.

⁸¹ See a similarly puzzling situation in the *Brahmayāmala*, which is briefly described in Kiss 2015, 74 as follows: ‘One of the most intriguing questions concerning the Bra[hma]Yā[mala] is not why its language deviates from Pāṇini so often but rather why sometimes it falls back to perfectly standard Pāṇinian language for fairly long passages.’

⁸² Most of them are addressed in the footnotes to the translation.

ways) appears to be a lack of understanding of the passive, coupled with the application of the ergative, one of the basic syntactical tools of classical Newar.

A good example is found in 12.113cd:

indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān

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

Again, this is the translation that seems to fit the context. Here the skeleton of *pāda* c is a well-constructed passive: *indreṇa phalaṃ dattaṃ*, but then, instead of adding a dative or genitive (e.g., *indreṇa me phalaṃ dattaṃ*), the author chooses a finite verb (*asmi*). In *pāda* d, after seemingly treating *phalaṃ* as a masculine noun, and leaving *datta* in stem form metri causa, and using *me* for *mayā*,⁸³ this time he ends the phrase with a noun in the nominative (*bhavān*) instead of the dative or genitive. Why not write *dattaṃ tad eva te mayā*,⁸⁴ or *dattaṃ tava tad eva ca*?

Constructions with *datta/kathita* plus an expected dative are especially prone to confusion. See, e.g., VSS 1.62cd–63ab and 10.2d:

*brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham
vāyunā pāda saṃkṣīpya prāptaṃ uśanasam purā*

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

bravāmi vaḥ purāvṛttaṃ nandinā kathito 'smy aham

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

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

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

⁸³ This often happens in epic Sanskrit, see Oberlies 2003, 4.1.3, pp. 102–103.

⁸⁴ Although this solution carries the metric fault of being iambic.

eṣa garbhasamutpattiḥ kathito 'smi varānane

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

āgneyadbātum somaṃ ca kathito 'smi varānane

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

kathito 'smi samāsenā kim anyac chrotum icchasi

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

These resemble a phenomenon Jørgensen observed in a Sanskrit passage in the Newar *Vicitrakarṇikāvadānoddhṛta*, where the phrase *na jñāto 'ham* must be interpreted as 'I did not know'.⁸⁵

Occasionally, the agent of an active construction with a transitive verb simply imitates an ergative structure: *viṣṇunā... papraccha* (1.8), *dhanyās te yair idam veti* (4.75ab), *sa[!] hovāca pathikena* (12.60a).⁸⁶

Another typical syntactical pattern in the VSS is a verb meaning 'to tell, teach' followed by a noun in the genitive. See, for example, 4.69ab:

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava

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

One could argue that *pāda* a is simply elliptical and that a verb like *lakṣaṇam* or *svabhāvaṃ* ('the characteristics/ essence [of X]') is missing. 1.37ab and 4.17ab display similar structures:

brahmāṇḍānām prasaṃkhyātum mayā śakyam katham dvija

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

evam satyavidhānasya kīrtitaṃ tava suvrata

⁸⁵ Jørgensen 1931, 77 and 328. Compare *tat phalaṃ sa niveditaḥ* ('he gave that fruit') in VSS 12:67d.

⁸⁶ This happens also in Aśa. See, e.g., *Siddhayaogeśvarīmata* 18.23: *pūjayet ... mantriṇā* (Törzsök 1999, 42).

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

This phenomenon is difficult to explain as the result of Newar influence, since classical Newar would usually also require an extra word (such as *kham* ‘thing, topic, word, story’) in such constructions. While it may fall into one of the categories that Jørgensen (1941) describes in his §26 g, h, and i, where he gives examples of the use of the genitive, it is more plausibly part of a broader class of phenomena that Edgerton, in his discussion of Buddhist Hybrid Sanskrit, labels ‘genitive with miscellaneous verbs.’⁸⁷

These kinds of deviations from standard Sanskrit syntax require that the translation be, to some extent, intuitive and context-driven, rather than mechanically adhering to the rules of standard Sanskrit grammar.⁸⁸

Cardinal and ordinal numbers

Although the VSS does use simple ordinal numbers such as *prathama*, *dvi-tīya*, and *trītiya*, with higher numbers there seems to be no clear distinction between cardinal and ordinal usage: cardinals are frequently used where ordinals would be expected. See, for example, 20.8ab and 11ab:

caturviṃśati yat tattvaṃ prakṛtiṃ viddhi niścayam
dvāviṃśati ahaṃkāras tattvaṃ uktam manīṣibhiḥ

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

This phenomenon is known, to some extent, from epic Sanskrit,⁸⁹ but is even more characteristic of classical Newar.⁹⁰

Stem form nouns

Stem form nouns, or uninflected nominal bases (*prātipadikas*), are extremely common in the language of the VSS. While such forms are not alien to the

⁸⁷ Edgerton 1953, vol. 1, §7.65, p. 47.

⁸⁸ Kölver’s ‘dative for direct object’ (Kölver 1999, 195, 4.2.1(b)), i.e. constructions such as *tasmai prapūjitaṃ* meaning ‘X worshipped him,’ cannot be found in the VSS. Although the VSS is obviously earlier than anything Jørgensen describes, it may be of some interest that according to him (1941, §27b), this is a late phenomenon in Classical Newar.

⁸⁹ See Oberlies 2003, §5.2.2, pp. 127–128.

⁹⁰ See Jørgensen 1941, 42 and Otter 2020, 57.

Aiśa Sanskrit of Śaiva Tantras,⁹¹ the sheer frequency in the VSS is striking and reminiscent one of the zero suffix of the nominative and accusative—or rather of the ‘casus indefinitus’ or ‘absolutive case’—of classical Newar.⁹² Very often, these uninflected forms are required to restore the metre, making them difficult to emend. Moreover, they frequently they blend in *sandhi* with the following word, thus reinforcing their presence.

See some clear-cut examples, with the expected but usually unmetrical standard form in parentheses, include:

- 1.63a: *vāyunā pāda saṃkṣīpya* (*pādaṃ*)
- 1.63c: *tenāpi pāda saṃkṣīpya* (*pādaṃ*)
- 2.25c: *bhogam akṣaya tatraiva* (*akṣayaṃ*)
- 2.26d: *īśānānāṃ smṛtālayaḥ* (*smṛta ālayaḥ*)
- 4.19f: *prasahyasteya pañcamam* (*°steyaṃ*)
- 4.72a: *caturdhyānādhunā* (*°dhyānam adhunā*)
- 4.77a: *pramādashāna pañcaiva* (*°sthānam* or *°sthānāni*)
- 6.5c: *vedādhyayana kartavyaṃ* (*vedādhyayanam*)
- 6.14a: *dvitīyaṃ tattva puruṣaṃ* (*tattvaṃ*)

Vocabulary

The special vocabulary of the VSS includes the following: *karbacit* for *karhicit* (in some MSS in 4.3b, and 4.47b): see Edgerton 1953, vol. 2, s.v. *karbacit*; *br̥di* as nominative 10.27cd, 20.17a, 22.24ab: see *diśi* in Aiśa, Kiss 2015, 83; *tīrya* for *tīryaṇc/tīryak* (3.5c, 4.6a, 4.30a, 8.4c, 12.150, 18.12, 18.15, etc.); *me* instead of *mayā* (8.30d, 11.4b, 12.24b, 12.55a, 12.113d, etc.): see Oberlies 2003, 4.1.3 [pp. 102–103]; *ābhūta[sam]plavana* for *ābhūta[sam]plavana* (2.13a, 12.151b); *puna* for *punar* (1.3a): see Middle Indic *puna* mentioned in Edgerton 1953, vol. 2, s.v. *punā*; *nirdeha* for *videha* (1.12d); *koṭya* for *koṭi* (thematization, 1.52c); *ālayana* for *ālaya* (possibly 2.3a); *īrṣyatā* for *īrṣyā* (2.6d); *vaṇi* for *vaṇij* (thematization, 9.16a); *sara* for *saras* (thematization, 10.27a); *sakhāyā* for *sabhāyā* (12.36c); *śreṣṭhi* for *śreṣṭhin* (thematization, 12.63a, 12.80a); *śaśi* for *śaśin* (thematization, 12.110d).

⁹¹ See, e.g., Kiss 2015, 75–77 and Goodall et al. 2015, 126 and 441.

⁹² Jørgensen 1941, 18 and 21, and Otter 2020, 16.

Metre

Perhaps the most striking metrical feature of the text is its generous use of the poetic licence sometimes labelled ‘muta cum liquida’,⁹³ that is, allowing a syllable to remain light (*laghu*) before certain consonant clusters that would normally render it heavy (*guru*).⁹⁴ Syllables beginning with *pr*, *br*, *kr*, and also *hr*, especially (in theory exclusively) at the beginning of words, are well-known candidates for this licence.⁹⁵ In the VSS, *tr*, *dr*, *bhr*, *vr*, *śr*, and also *śy*,⁹⁶ *śv*, *sv*, and *dv*, can also trigger this phenomenon.⁹⁷ All these syllables involve conjunct consonants with a semivowel in second position. Since the sound in first position is not always a plosive (‘muta’), the term ‘muta cum liquida’ is actually less than perfect in our case. I therefore propose the terms ‘*krama* licence’ or ‘*kramasaṃyoga*.’ To give reasons for this, and for context, it is perhaps not useless to briefly show what a well-known author on prosody, Kedārabhaṭṭa (11th or 12th century),⁹⁸ who is frequently quoted by Mallinātha, has to say on this phenomenon in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukaviḥṛdayanandinī* commentary):⁹⁹

*padādāv*¹⁰⁰ *iha varṇasya saṃyogaḥ kramasaṃjñikah |*
purahsthitena tena syāl laghutā ’pi kvacid guruḥ || 1.10 ||

In this [field, i.e. in *chandaḥśāstra*], conjunct consonants (*saṃyoga*) in a word-initial syllable (*padādau varṇasya*) is called a ‘sequence’ conjunct (*krama[sam̐yoga]*). [A syllable that counts as] heavy because one such [consonant cluster] stands in front

⁹³ I.e. ‘stop with liquid.’ The term ‘muta’ stands for a ‘plosive’ sound or ‘stop’. For a recent contribution on this phenomenon, see, Sen 2006 (discussing it as it appears in Latin).

⁹⁴ On its appearance in Śaiva Tantras, see, e.g., Goodall 2004, lxxxi and Goodall et al. 2015, 441. The latter concerns the syllable *spa* in *sparśan* in *Niśvāsa nayasūtra* 2.55cd: *sparśatanmātra sparśan tu gr̥hṇate tvacam āśṛtaḥ*.

⁹⁵ See, e.g., Apte 1890, Appendix A p. 1. Note that even here, the phenomenon extends beyond plosive sounds: *h* is rather a fricative.

⁹⁶ See, e.g., the cadence of 5.15b: *śukaśyenakān* for *UU-U-*

⁹⁷ See Oberlies 2003, xxxvii for an even wider range of conjuncts triggering the same in the MBh.

⁹⁸ Ollett 2013, 333.

⁹⁹ Patel 2020.

¹⁰⁰ Some editions read *pādā*.

[of it, i.e. after it] can sometimes be treated as light.

[Comm.:] *vibhaktiyantaṃ padaṃ tasya padasyādaṃ vartamāno yo varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjño jñeyaḥ | tena krameṇa purovart- inā prākpadānte vartamānasya prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣ[y]ānurodbena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryāṇāṃ piṅgalanāgaḥ prabhṛtīnāṃ kālīdāsādīnāṃ ca kavīnāṃ samayaḥ pariḡhī- taḥ | saṃyogaḥ kramasaṃyogaḥ || 10 || tatra gra-saṃyogena yathā | idam asyodāharaṇam |*

A ‘word’ is [a unit of speech that] ends in an inflection. A ‘conjunct’ is in a ‘syllable’ which is at the beginning of such a word. ‘In this’ field of science, it is to be known under the term ‘sequence’ (*krama*). By that sequence which stands in front, [a syllable] at the end of the previous word, even if it acquired heaviness [by position], may acquire lightness. ‘Sometimes’ [means:] as required. If you have doubts about this combination of consonants called ‘sequence’ (*krama*), [I reply:] the old teachers such as Piṅgalanāga and poets such as Kālīdāsa accepted [this] rule. The conjunct (*saṃyoga*) is the sequence[-type] (*krama*) [i.e. word-initial] conjunct (*saṃyoga*) [in this case]. Among [the possibilities,] for example with the conjunct *gr*. Here is an example of that:

taruṇaṃ sarṣapaśākaṃ navaudanaṃ picchalāni ca dadbhīni
|
alpavyayena sundari grāmyajano miṣṭam aśnāti || 1.11 ||

Tender mustard seed, fresh porridge, and creamy curds: men in the village eat these kinds of savoury dishes, O pretty girl, because they do not have much money.¹⁰¹

The example verse given above (1.11) is in *āryā*, and the metric pattern of the second half-verse is, strictly speaking, the following:

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

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

-- | U - U | - U U | - U U | -- | U | - - | - |

The commentator gives several more examples, involving the syllables *gra*, *bhra*, and *bbhra*, and confirms that the rule applies only to word-initial con-

¹⁰¹ I.e.: ‘you are pretty, don’t waste your time with poor village men.’

sonant clusters:

padādāv iti kim | anyatra mā bhūt |

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

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

- 1.1c: *harīndra(bra)hmādibhir āsamagraṃ (upajāti)*
 4.67c: *prajñābodha(śru)tiṃ smṛtiṃ ca labhate mānaṃ ca nityaṃ labhed (śārdūlavikrīḍita)*
 4.89a: *iti yama(pra)vibhāgaḥ kīrtito ’yaṃ dvijendra (mālinī)*
 5.5cd: *parastrīpara(dra)vyeṣu śaucaṃ kāyikam ucyate (pathyā)*
 5.9cd: *vānaprasthasya (tri)guṇaṃ yatīnāṃ tu caturguṇaṃ (na-vipulā)*
 5.15ab: *haṃsasārasacakrābhvakukkuṭān śuka(śye)nakān (pathyā)*
 6.13ab: *brahmalokaṃ tu (pra)thamaṃ tattvapraṛticintayā (na-vipulā)*
 8.33a: *tasmān mauna(vra)taṃ sadaiva sudṛḍhaṃ kurvīta yo niścitaṃ (śārdūlavikrīḍita)*
 10.31b: *īśānenābhijuṣṭaṃ hr̥di (bra)da vimalaṃ nādaśītāmbu-pūrnaṃ (sragdharā)*
 11.9ab: *manaḥśuddhis tu (pra)thamaṃ dravyaśuddhir ataḥ param (na-vipulā)*

These indeed follow the rule of having the special conjunct with the semi-vowel at the beginning of a word in the sense that the word can be a member of a compound.¹⁰² As noted above, since conjuncts such as *śr* and *hr* show up in this phenomenon, the phrase ‘muta cum liquida’ is slightly misleading, and therefore I use the phrase ‘*krama* licence’ instead. To understand how unique the VSS’s indulgence in this *krama* licence is, the epics and the Purāṇas should perhaps be examined from this perspective.

¹⁰² There are some problematic verses that I ignore here. They are unlikely to change the overall picture.

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

3:42d: *etatpunyapha(la)m abhimsakajanaḥ prāpnoti niḥsaṃśayaḥ*
(śārdūlavikrīḍita)

4.5a: *na narmayu(kta)m anṛtaṃ hinasti (upajāti)*¹⁰³

4.39c: *aśeṣaya(jña)tapadānapuṇyaṃ (upajāti)*

4.59c: *vijñānadha(rma)kulakīrtināśa (upajāti)*

4.59d: *bhavanti vi(pra)damayā vibhīnāḥ (upajāti)*

5.20a: *śaucāśaucavidhijña mānava ya(di)kālakṣaye niścayaḥ*
(śārdūlavikrīḍita)

6.18b: *jijñāsyantāṃ dvijen(dra)bhavadahanakaraḥ prārthanā-*

kalpavṛkṣaḥ (sragdharā)

7.13b: *saubhā(gya)m atulaṃ labheta sa nara rūpaṃ tathā śob-*
hanam (śārdūlavikrīḍita)

8.44d: *na bhavati punaja(nma)kalpakotyaṃyute 'pi (mālinī)*

11.42b: *saṃsāroddhara(na)m anityahara(na)m ajñānanirmūlanam*
(śārdūlavikrīḍita)

11.42c: *prajñāvṛddhika(ra)m amoghakaraṇaṃ kleśārṇavot-*
tāraṇaṃ (śārdūlavikrīḍita)

11.42d: *janmavyādhika(ra)m akarmadahanam sevet sa dharmo-*

ttamam (śārdūlavikrīḍita)

12.150c: *nityaṃ rogādhivā(sa)m aniyatavapuṣaṃ trāhi mām*
kālapāśāt (sragdharā)

When the syllable that is turned into heavy is followed by *-m* (see 3.42d, 4.5a, 7.13b, 11.42bcd, and 12.150c among the examples above), the phenomenon can be treated as the one described in Edgerton 1953, vol. 1, §2.68–69, p. 19–20:

2.68. As in M Indic generally, anusvāra is often used instead

¹⁰³ Versions of this line in the MBh and the MatsyaP read °*yuktaṃ vacanaṃ*, avoiding the metrical problem (see the apparatus at verse 4.5 in my edition below).

of any final nasal. This seems to be more than a merely orthographic matter. For it occurs before vowels, in what must have been close juncture [...]

2.69. Most texts make use of this practice in verses for metrical convenience. It is absolutely standard practice in all verses to use final *m* before a following initial vowel if meter requires a short final syllable, but *ṃ* if a long is required. No editor has seen this clearly; all editions are confused and inconsistent in this respect. So are the mss. to some extent; but they follow the rule in an overwhelming majority of instances, and there can be no question of its original validity; the exceptions are mere corruptions of tradition.

Upon re-examination, none of the witnesses of the VSS that were collated, or only consulted for this purpose (C₉₄C₄₅C₀₂K₈₂K₁₀K₇MP₅₇Ko₇₇Ko₇₆), seems to use an *anusvāra* in the above cases. There is only one exception: M writes *anīyaharaṇaṃ*, *°vṛddbhkaraṃ* and *°vyādbhīharaṃ* in 11.42 before vowels (but not *saṃsāroddharaṇaṃ*!). The same MS has neither *ṃ* or *m* in 12.150c (*°vāsa anīyata°*). One could argue that this lack of awareness of *ṃ* before a vowel indicating *gurutva* in almost all cases in all MSS are ‘mere corruptions of tradition,’ and then typesetting such *-m* + vowel combinations as *-ṃ* + vowel would be commendable. On the other hand there is little evidence that in the transmission of the VSS *anusvāras* were used in this way. This is why I hesitate to apply ‘Edgerton’s rule’ in this edition. Another argument against applying it is all the cases in which the syllable turned into heavy ends in a vowel (4.39c, 4.59cd, 5.20a, 6.18b, and 8.44d among the examples above). There can be no orthographical indication of *gurutva* there; there may have not been any need of it in the other cases either. In general, all the metrical laxity discussed above may originate from the authors’ or redactors’ insensitivity to the difference between light/short and heavy/long syllables, or short and long vowels, possibly from the underlying Newar language.

Against Newar: no loan words no phonetic changes like l-r

CHECK the more original a section the more extreme language? see ch11

Authors, redactors and target audience

It is more than likely that the VSS was produced by a group of authors and redactors, rather than by a single individual. First, the extent of the text and the variety of its topics cast doubt on whether one author could have undertaken the task. More importantly, the language varies from chapter to chapter: the peculiarities of the Sanskrit used in the VSS, as described above, do not appear to the same degree in every the chapter. For example, the language of chapter three display strong signs of a possible Newar influence, and chapter seventeen is rather problematic and non-standard, containing some of the most ungrammatical sentences in the entire work,¹⁰⁴ whereas, i.e., chapter seven is relatively well-written, in a simple and clear style—though still far from perfect Sanskrit.

Thus, one could picture a group of Paṇḍits—in our case, probably in 9-10th-century Kathmandu—none of whom possessed a high degree of mastery in Sanskrit, likely with a Newar background, and a broad knowledge of the *Mahābhārata*, the Purāṇas, Dharmaśāstra, and some limited acquaintance with Śaiva Tantra and Buddhism. They might have distributed among themselves the task of writing different parts of the text on various topics, in an effort to create a new Dharmaśāstric work that introduced some radical innovations concerning the *āśrama*-system, the *varṇas*, on Śiva's world (the Śivāṇḍa), and so forth. Surely, the different layers of the text—general Dharmaśāstric, Vaiṣṇava, and Śaiva—were composed by authors or redactors with varying religious and intellectual backgrounds. While each individual chapter exhibits its own linguistic and compositional issues, the final redaction—that is, the overall design of the final structure and the assembly of the text as we now have it—is a brilliant achievement: transitions between chapters and between doctrinal layers are, in most cases, not only smooth but may also encode a hidden message, suggesting a progression from the everyday (Dharmaśāstra) to the religious (Vaiṣṇava), and from the exoteric to the esoteric (Śaiva).¹⁰⁵

As for the target audience, it is difficult to say anything definite. One

¹⁰⁴ See p. 34.

¹⁰⁵ This is not to say that there are no evident contradictions and overlaps when similar teachings in different chapters are compared. For instance, one teaching on observing silence (*mauna*) gives four categories (4.69), while another, similar one, gives five (8.25–33).

of the aims of the article Kiss 2021 was to search for clues regarding the rôle of the VSS in the Śivadharma corpus; it also touches upon the possible social milieu and intended audience(s) of the VSS. The conclusion therein (pp. 200–201), focusing on the fusion of Vaiṣṇava and Śaiva material in the VSS, and on the reinterpretations of the *āśrama* system in its eleventh chapter, includes the following:

The *Vṛ̥ṣasārasaṃgraha*’s role in the Śivadharma corpus is then twofold: it provides a text that is suitable for Vaiṣṇavas and Śaivas, presenting its teachings on different levels of an esoteric scale, the Śaiva teachings being closest to the core, and always providing an internalised, secret version of topics discussed in the other layers; and it also reinvents the traditional *āśrama* system in a Śaiva way, but in such a manner that would be acceptable for other religious groups. This may be an attempt to further develop an idea that appears in both the *Śivadharmaśāstra* and the *Śivadharmottara*.¹⁰⁶

Indeed, one of the most striking features of the VSS is its structure, in which Vaiṣṇava material frames Śaiva teachings (see pp. 11 ff. above). Its intended audience must have included adherents of both religious traditions. Even the title is not unambiguously Śaiva, as previously discussed (see pp. 6ff. above). Thus, we probably cannot maintain that the text is primarily Śaiva or that its main target was lay Śaivas. Rather, it seeks a balance between Vaiṣṇava and Śaiva teachings, and this duality most likely reflects the religiopolitical reality of its time.

What must be stressed is the text’s radicalism in certain chapters—for example, in chapters 2, 11, and 19. These chapters appear to deconstruct the religious duties of the householder, internalise the social disciplines (*āśrama*), and reinvent the origin of the social classes (*varṇa*), respectively. This radicalism and innovativeness may have been among the reasons for the composition of the VSS.

¹⁰⁶ [Footnote in the original:] These texts use new phrases for the four *āśramas*: *Śivadharmaśāstra* chapter eleven uses the terms *śivagr̥hāśramin*, *śivabrahmacārīn*, *śivavaikhāṇasa* and *śivavratīndra*, while the *Śivadharmottara* 12.203–207 uses *śivabrahmacārīn*, *śivāśramadharmasthaḥ gr̥hasthaḥ*, *śivāśramavanastha*, and for the fourth category both the terms *pāśupata* and *mahāvratadhara*. On this topic, see De Simini 2016a, 52–53 and Bisschop, Lubin and Kafle 2021, 17 ff. [i.e., Bisschop et al. 2021, 17 ff.]

A mixture of radical innovations, an idealistic rejection of the traditional *varṇāśrama*-system, and the praise of yogic practices and the Pāsupata tradition may have been intended to appeal both to the lay Śaiva and Vaiṣṇava householder and to aspiring yogins and ascetics.

Why was the VSS included in the Śivadharmā corpus?

It is difficult to ascertain why, when and how, the VSS was included in the Śivadharmā. The corpus itself, as De Simini (2016b, 233) writes, ‘as we know it seems to be an invention of Nepal’. To summarise the relevant part of Harimoto 2022 on the formation of the Śivadharmā, it appears that the earliest unit formed as a collection of texts may have comprised the *Śivadharmasāstra* and the *Śivadharmottara*—two texts probably composed, or at least known, outside Nepal—and the *Śivadharmasaṃgraha*, whose provenance remains obscure. These were later joined by the UMS, and then by the beginning of the tenth century CE, by the *Śivopaniṣad*. This development is inferred from some of the colophons in the Munich MS (MS M): the colophon of the UMS, the fourth text in that MS—likely copied from an earlier exemplar—suggests that the corpus was considered fourfold, whereas the colophon of the *Śivopaniṣad*, the fifth text, presents it as fivefold (Harimoto 2022, 600–603). In MS M, the VSS appears to have been written in a later hand, perhaps indicating that it was added subsequently.

The VSS may have already been existence, most probably in the Kathmandu valley, well before the beginning of the tenth century (see p. 19ff). It was probably added to the collection after the original set of three or four texts had been augmented with additional texts in Nepal. The VSS must have been considered a valuable work, and its survival was secured by its attachment to a prestigious corpus. Alternatively, it may have been commissioned by a king in Kathmandu after a preliminary version of the corpus had already become well-known, in response to a perceived need to add a locally composed text.

Contents of chapters 1–12

The following are brief descriptions of the topics covered in chapters 1–12 of the VSS, which have been edited and translated in this volume. These

are accompanied by brief discussions and some analytical remarks.¹⁰⁷

Adhyāya 1

After a *maṅgala*-verse that addresses a deity whose identity is obscure (verse 1.1; is it Śiva or the impersonal Brahman?), we enter the first layer of the text, which consists of a dialogue between Janamejaya and Vaiśampāyana. This layer could be labelled Dharmaśāstric. Janamejaya seeks to hear the essence—the ultimate Dharmic teaching—of the *Mahābhārata*. In response, Vaiśampāyana begins relating a dialogue in which Viṣṇu, disguised as a Brahmin, tests an ascetic named Anarthayajña, renowned for performing non-material, i.e., internalised, sacrifice (*anarthayajña*, the subject of *adhyāya* eleven), and a devotee of Viṣṇu (as revealed in *adhyāya* twenty-one). This marks the beginning of the layer that could be labelled Vaiṣṇava (see pp. 11ff).

The first topic they discuss is *brahmavidyā* (1.9–10), an ambiguous definition of the impersonal Brahman and/or the syllable *om*. The next topics include *kāla* ('death, time'), the origin of the body, karma (1.11–17), and the divisions of time (from *truṭi* and *nimeṣa* up to *kalpas*, 1.18–30), which lead to a teaching on numbers, ranging from one up to two hundred quadrillion (*para*, 1.31–35). Verses 1.36–39 introduce a list of the rulers of the eight regions of Brahmā's Egg (Brahmāṇḍa, that is, the universe, 1.40–48). In addition, Viṣṇu is presented as the ruler of the centre of the Brahmāṇḍa (1.49), reaffirming the general Vaiṣṇava character of this layer. Verses 1.50–57 give the numbers of subordinates to each ruler mentioned above. Verses 1.58–61 teach the measurements of the Brahmāṇḍa. Finally, verses 1.62–75 list the redactors and transmitters of the Purāṇas, from Brahmā to Vyāsa Dvaipāyana, Romaharṣa, and Romaharṣa's son Amitabuddhi.

Adhyāya 2

Seemingly a reaction, counterpart, or addendum to the previous chapter which discussed Brahmā's Egg, this chapter introduces Śiva's Egg (Śivāṇḍa), potentially an innovation of the VSS. Śiva's Egg is portrayed as an esoteric, mysterious, and thus superior part of the universe, accessible only

¹⁰⁷ See more details in the footnotes to the translation. See a Sanskrit summary of the contents of the VSS, based on Naraharinath's edition, in Acharya 2014, 61–72.

through Śaiva yogic practices (*śivayoga*, 2.34). A description is given of an idealistic and egalitarian society ('There is no master or servant there, nobody to be punished and no punisher,' etc., 2.5ff). The text goes on to deconstruct the 'Hindu' religious universe and the Dharmic ritual life of the devotee, eliminating the Kalpas and *karma* (2.11–12), all mythological creatures (2.14–15), and ritual action (2.16).

Following this, the text describes the details of the Śivāṇḍa—its height and width, its lovely flowers, fruits, golden trees, gem trees, coral gem thickets and ruby plants (2.17–25). The chapter then introduces a scheme that divides the Śivāṇḍa into five regions, each connected to one of Śiva's five faces, and subdivided into the thirty-eight *kalās* of the five Brahmamantras.

This chapter can be perceived as an innovative attempt to reinforce the Śaiva character of the text, counterbalancing the previous chapter. It also seems to reflect tantric, or pre-tantric, Pāśupata ideas and further emphasises the text's yogic character by implementing another esoteric, meditative layer of the universe above, or outside the Brahmāṇḍa (*śivāṇḍābhyantareṇaiva*, 1.39a). One could theorise that this chapter is a tantric, or Pāśupata, insertion in a non-tantric text, but the fact that the Śivāṇḍa was already mentioned in chapter one suggests that the two chapters were likely composed at the same time.

Overall, the concept of the Śivāṇḍa appears to be a bold attempt to transcend the fundamentals of *varṇāśramadharmā* in a radical manner by relativising basic social and moral distinctions. This perhaps distantly echoes Pāśupata teachings, and suggests that Śaivism—or perhaps tantric Śaivism—is superior to generic Dharmaśāstric tenets. This radicalism, perhaps the main motive behind the composition of the VSS, is perceivable again in chapter eleven, which discusses the internalisation of the *āśrama*-system, and in chapter nineteen, where it is suggested that the *varṇas* originate from a social contract.

Adhyāya 3

This chapter starts with general questions about Dharma, including the etymology of the word *dharma*, Dharma's embodiments—especially as a bull—and the family of personified Dharma (3.1–13). Dharma is declared to be the embodiment of Śruti and Smṛti (3.14–15). Smṛti is described as concerning the *varṇāśrama*-system, as well as rules of conduct, i.e., the *yama* and *niyama* rules, which are the focus of 3.16–8.44. Each rule is

five-fold. The *yamas* are: *ahiṃsā*, *satya*, *asteya*, *ānṛśaṃsya*, *dama*, *ghṛṇā*, *dhanya*, *apramāda*, *mādhurya*, and *ārjava*. This list is more similar to ones found in the *Mahābhārata* than to yogic lists such as the one in the *Yogasūtra*,¹⁰⁸ but the closest parallel is found in the *Viṣṇudharmottara*.¹⁰⁹

The rest of this chapter elaborates on the first *yama*, non-violence (*ahiṃsā*), focusing particularly on the five kinds of violence (3.18–23). After a general praise of non-violence (3.24–32), the text discusses restrictions on meat consumption, quoting *Manu* in 3.34–37.

Adhyāya 4

Verses 4.1–17 discuss the second *yama*, truthfulness (*satya*). After defining truth (*satya*, 4.1), rules for speaking the truth are presented, illustrated with references to mythological stories.

Verses 4.18–30 cover the third *yama*, refraining from stealing (*asteya*). The fourth *yama*, absence of hostility (*ānṛśaṃsya*), is introduced in verses 4.31–49. It consists of being kind to Śiva, to fathers and mothers, cows, and guests, with particular emphasis on the praise of cows and rules of hospitality. The story of the mongoose in the MBh (MBh 14.92–93) is mentioned in this context.

Verses 4.50–59 elaborate on the fifth *yama*, self-restraint (*dama*), possibly drawing on the *Buddhacarita*, with further references to mythological stories. The sixth *yama*, concerning taboos (*ghṛṇā*) is addressed in verses 4.60–67. These taboos concern restrictions on sexual partners, taking away others' wealth and lives, hurting others, and commensality.

The seventh *yama* is *dhanya*, which I translate as 'virtue' (4.68–76). Five areas of practising virtue are mentioned here: maintaining silence in four situations; conquering the fourfold enemy—desire, anger, greed, and delusion; the 'four sanctuaries' (*caturāyatana*), which are in fact the Buddhist *brahmavihāras*; four types of meditation (on *ātman*, *vidyā*, Śiva, and the Subtle One); and Dharma as a four-legged bull. The basic pattern

¹⁰⁸ See, e.g., *Mahābhārata* 12.8.17ab: *ahiṃsā satyavacanam ānṛśaṃsyaṃ damo ghṛṇā*. On *yamas* and *niyamas* in the ŚDhŚ and related texts, see also Bisschop et al. 2021:11–17.

¹⁰⁹ VDHU 3.233.203: *ānṛśaṃsyaṃ kṣamā satyam ahiṃsā ca damaḥ sprbhā | dhyānaṃ prasādo mādhuryaṃ cārjavaṃ ca yamā daśa ||*. The *Viṣṇudharmottara* is probably earlier than 1000 CE (see Rocher 1986, 252).

is that each of its five subcategories has a fourfold structure.

The eighth *yama* provides instructions how to avoid mistakes and committing sins (*apramāda*, 4.77–82), with verses 4.77–81 following *Manu*. The ninth *yama* is charm (*mādhurya*), which involves being kind both mentally and through bodily actions (4.83–85). The tenth and final *yama* is sincerity (*ārjava*, 4.86–89), completing the section on the ten *yamas*.

Adhyāya 5

This chapter begins the section on the *niyama* rules, which are *śauca*, *ijyā*, *tapas*, *dāna*, *svādhyāya*, *upasthanigrāha*, *vrata*, *upavāsa*, *mauna*, and *snāna*. This list also appears in the *Liṅgapurāṇa* (1.8.29cd–30ab) and the *Viṣṇudharmottara* (3.233.202). The discussion on the first *niyama*, purity (*śauca*, 5.4–20) seems incomplete. As usual, we expect a list of five sub-types, but there seem to be only four here. The third and fourth types (*mātrā*- and *bhāva-śauca*) are rather vague, and no details are given about them. While the first two—bodily purity and purity of food—are discussed to some extent, partly drawing on *Manu* in verses 5.5–9 and 5.10–16, the rest of the discussion is quite general. It seems likely that the author of this section borrowed a list of four or five items from an external source but felt unable to elaborate on some of them.

Adhyāya 6

The second *niyama*, sacrifice (*ijyā*), is discussed in verses 6.1–18. It again includes five types: material sacrifice, sacrifice through work and through recitation, knowledge, and meditation. Corresponding or similar teachings on the ‘five *mahāyajñas*’ can be found in texts such as the *Bhagavadgītā* (4.28), *Manu* (3.69–71), and *Śivadharmottara* (1.10). The section on sacrifice through meditation (*dhyānayajña*) describes visualisations that lead one to Brahmaloka, Viṣṇuloka, Śivaloka, etc., if practised at the time of dying. The visualisations themselves are reminiscent of some of the teachings in the *Dharmaputrikā*.¹¹⁰

The third *niyama*, penance (*tapas*) is the focus of verses 6.19–28. with verses 6.21–22 echoing the *Mahābhārata*.

¹¹⁰ See p. 18.

Adhyāya 7

This chapter addresses the fourth *niyama*, donation (*dāna*). The five subcategories here are donation of food, clothes, gold, land, and cows (7.1–25). The chapter concludes with praise for the practice of donation (7.26–28).

This chapter is relatively well-written, composed in simple and generally straightforward language, in contrast to some passages in the previous chapters that contain radically non-standard Sanskrit. One cannot help feeling that the author or redactor of this and some of the following chapters is different from those of chapters one and two, for example.

Adhyāya 8

In a similarly more or less straightforward chapter, six additional *niyama* rules are taught. The fifth *niyama*, study (*svādhyāya*) is covered first (8.1–6). The five pillars of the intellectual milieu in which this teaching was likely composed are Śaivism, Sāṃkhya philosophy, the Purāṇas, Smārta texts (i.e., Dharmaśāstra), and the *Mahābhārata* (8.1). Śaivism is defined through the dichotomy of the Śaiva and Pāśupata traditions. The Sāṃkhya-*tattvas* are said to be taught in groups of five, suggesting a 25-*tattva* system. The *Mahābhārata* is identified as *itihāsa*.

Verses 8.7–12 list the five types of sexual offences that constitute the sixth *niyama* rule (*upasthanigrāha*).

Verses 8.13–18 address the seventh *niyama*, religious observances (*vratā*). Four of these observances are, in principle, imitations of animal behaviour: cats, herons, dogs, and cows. The fifth is somewhat obscure but could be an imitation of Bhīṣma's dying scene in the *Mahābhārata*. All of these observances are radical and may be based on Pāśupata practices.

Verses 8.19–24 teach dietary restrictions as the eighth *niyama* rule (*upavāsa*), with verse 8.21 drawing on the *Mahābhārata*. Verses 8.25–33 describe the ninth *niyama*, *mauna*, outlining when to remain silent and what to avoid saying, including abusive speech and insults.

Ritual bathing (*snāna*) concludes the chapter in verses 8.34–44. This tenth *niyama* rule, and consists of five types: fire-bath, water-bath, Vedic bath, Wind bath, and divine or heavenly bath.

This chapter also concludes the entire section, which has taught twenty major rules in total, each theoretically consisting of five subcategories.

Adhyāya 9

This chapter turns to a discussion of the three Guṇas, *sattva*, *rajas*, and *tamas*. The treatment of the topic seems less philosophical and more moralising and classificatory. It categorizes gods, people, animals, plants, activities, and foods into Sāttvika, Rājasa, and Tāmasa, as well as into superior, mediocre, and low variants of Sāttvika, Rājasa, etc. Mixed categories such as Tāmasa-Rājasa are also mentioned.

The chapter concludes by introducing the yogic or moral concept of a state of being beyond the Guṇas (9.39–43), again most probably inspired by the MBh.

Adhyāya 10

At the very beginning of this chapter, our interlocutors, Vigatarāga and Anarthayajña, hand over the narration to Nandikeśvara, who immediately begins recounting a dialogue between Śiva and Devī. This marks a shift to a new layer of the text, which can be labelled Śaiva. The topic discussed is internalised pilgrimage places (*tīrtha*).

The significance of this chapter lies in the possibility that the topographical names mentioned, and their hierarchy, may provide clues about the text's place of composition. Another clue—this time for the dating of the text—is that, while the yogic tubes Suṣumnā and Iḍā are mentioned in verses 10.17 and 20–21, there is no clear mention of Piṅgalā, the third tube traditionally associated with them, anywhere in the text. For more details on both topics, see pp. 19ff.

Adhyāya 11

This chapter is crucial for understanding what the VSS may have aspired to achieve and why the main interlocutor of the Vaiṣṇava chapters is named Anartayajña. The primary focus here is 'non-material' sacrifice, or *anarthayajña*, which essentially represents internalized sacrifice or worship, or rather the internalisation of all aspects of the religious life of a 'Hindu' devotee, within each of the four social disciplines (*āśrama*).

Given the omnipresence of the name and concept of Anarthayajña/*anarthayajña*, this chapter could be central to the development of the entire text. See pp. 12ff and Kiss 2021 for more details.

Adhyāya 12

Although non-violence is mentioned alongside hospitality as a topic to be discussed in this chapter, it is clear that hospitality is the primary focus of this long chapter. Following verse 12.3, we find a charming, fairy-tale-like narrative about the adventures of Vipula, a merchant of Pāṭaliputra. Vipula is forced to give his wife to a visiting Brahmin to honour his promise to his guest, which leads him to leave his home and wander southward. At this point a series of miraculous events unfolds, triggered by the fact that a magical fruit with the power of bestowing youthfulness is gifted to him by a monkey. Instead of eating the fruit, Vipula gives it away, and the king of Naravīrapura (i.e., Karavīrapura?) orders him to obtain more such fruits.

A quest for more fruit leads Vipula to the Gandharva king, god Sūrya, Soma, Indra, Viṣṇu, and ultimately to Brahmā's palace.

The story ends abruptly, giving the impression that it was part of a longer narrative. Although the story's starting point is the necessity to satisfy a guest's wishes (*ātithya*, or the rules of guest reception), another key focus appears to be the rewards of donation or gifting (*dāna*): Vipula gifts his wife to the Brahmin; a monkey gives him a magical fruit; he gives the magical fruit to the foreman of the guild; the foreman gives the fruit to the king; it turns out that the fruit was originally given to the monkey by the Gandharva king; who in turn received it from Indra; and so forth.

One of the lessons suggested by the story's conclusion—where Vipula is honored by Brahmā and other gods—is that donors eventually receive great rewards. The narrative also features a recurring theme of testing people while in disguise: Viṣṇu tests Anarthayajña disguised as Vigatarāga (see 1.7–8), and now Vipula seems to be tested by a Brahmin who may in fact be Dharma himself (12.37).

Topics in chapters 13–24

Here follow some preliminary summaries of the chapters in the second half of the text, to be edited and translated in volume two.

Adhyāya 13

After possibly referring back to chapters ten, eleven, and twelve, Devī now asks Mahādeva what purpose the easy method (*sukhopāya*) serves when

people and divine beings remain indifferent. Mahādeva's reply contains references to the three *guṇas* and this prompts another question from Devī about them.

The reply that follows touches upon the three Sāṃkhya categories *prākṛta*-, *vaikṛta*-, and *dakṣiṇābandha*—and transmigration (13.1–14). This triggers another question about the formation of the embryo (*garbhōtpatti*). The rest of this chapter deals with this topic, as well as the pain of being reborn (13.15–68).

Adhyāya 14

A continuation of the previous chapter, this one deals with the question of differences in bodily appearance among humans: why are some people short or fat, others tall or thin? Mahādeva explains that food consumed and actions taken during pregnancy are the main causes (14.1–5). Devī's next question concerns bodily defects in a child, such as blindness, lameness, being born hump-backed or as a dwarf. Again, it is the pregnant woman who is to blame (14.6–29).

Then the reasons why a child is born male, female, or gender-neutral (*apums*) are given: it depends on the proportion in which the male semen and the female blood (14.30–32) mix. The production of semen is discussed (14.33–38), as well as the possibility of remembering past lives (14.39–40), and the signs of pregnancy and the signs whether a boy or a girl has been conceived (14.40–46).

The production of bodily hair is then discussed (14.47–52), alongside the topic of *somadhātu* and *agnidhātu* (14.47–56).

Adhyāya 15

The first section of this chapter deals with the characteristics of the soul (*jīvalakṣaṇa*, 15.1–15). Then, prompted by Devī's request, Mahādeva provides a list of what constitutes the best within various categories: the best of the four *āśramas*, the four *varṇas*, sacrifices, recitations, deities, rivers, and so on (15.16–29).

Adhyāya 16

This chapter discusses yogic practices. The introduction (16.1–13) contains some verses that parallel various texts: a citation in Kauṇḍinya's commentary on the *Pāśupatasūtra*, the *Mahābhārata*, the *Bhaviṣyapurāṇa*,

and the *Agnipurāṇa*.

The next section (16.14–18) is more specific about yogic techniques (*yogavidhi*): eight sitting postures are listed (*padmaka*, *svastika*, *niṣkala*, *añjali*, *ardhacandra*, *daṇḍa*, *paryāṅka*, *bhadra*), and a *ṣaḍaṅga*-type yogic system is explicitly introduced (*pratyāhāra*, *dhyāna*, *prāṇāyāma*, *dhāraṇā*, *tarka*, *samādhi*).

From verse 18 onwards we find a series of verses that have close parallels in the *Dharmaputrikā* (16.18–29). The signs of successful practice are enumerated (16.30–32). Verses 16.33–35 give hints on liberation without yogic practice.

Next (16.33–47), a new topic is introduced, namely the five important branches of knowledge (*śāstra*): Sāṃkhya, Yoga, the Pañcarātra, the Śaiva revelation, and Vedic knowledge (echoing and altering *Mahābhārata* 12.336.1). Devī expresses her satisfaction with what she has heard (16.48–50) and asks Maheśvara to continue and teach her about donations (*dāna*).

Adhyāya 17

The topics in the first part of this chapter are as follows: the donation of food, clothes, land, cows, gold (17.1–25). This is followed by miscellaneous verses connected to donations and the corresponding rewards that manifest in the next life (17.26–33).

Next come some verses alluding to Purāṇic stories about donation (17.34–36), and the topic of donating one's own flesh and blood, son and wife (17.37–52), again citing legends from the *Mahābhārata* and the Purāṇas.

The chapter ends by a brief discussion of the levels of donation (17.53–57) and their respective rewards.

Adhyāya 18

The main topic in this chapter is the marks that indicate that a man has been to heaven or hell before being reborn in his present life. For example, if somebody regularly gave food to the poor, he will depart to Īśaloka and, in his next life, will be rich. Alternatively, if one kills a Brahmin, one goes to hell, will spend millions of years as an animal and then will be reborn as a diseased and poor man.

Several examples of this sort are given throughout the chapter.

Adhyāya 19

Verses 19.1–19 deal with the importance and sacredness of the cow. Then the origin of the social classes (*varṇa*) is discussed, stating that originally there was only one *varṇa*,¹¹¹ and it was only later that the four classes developed driven by the need to distribute tasks (19.20–36).

Next, the types of penance, worship, and sacred places connected with the individual *varṇas* are listed.

Adhyāya 20

This chapter deals with a *Mahābhārata*-type 25-*tattva* ontological system, as opposed to a Classical Sāṃkhya-type teaching: no *tanmātras* are mentioned, instead the term *guṇa* is used; instead of *mahābhūtas*, *dhātus* are presented. Also, *buddhi* is called *matī*, and the 25th *tattva* is simultaneously Śiva, Brahmā, and the Puruṣa.

Verses 20.23–32 deal with the *prāṇas*. Verses 20.83–89 discuss the state of *unmanastva*.

Adhyāya 21

In this chapter Viṣṇu reveals his real form to Anarthayajña, who has not been aware that the Brahmin Vigatarāga, whom he has been teaching is in fact Viṣṇu in disguise. Anarthayajña praises Viṣṇu, who, being satisfied, takes him by the hand and leads him to Viṣṇuloka.

By this we are brought back to the outermost layer of the text: the dialogue between Janamejaya and Vaiśampāyana. The topic here is the æons (*kalpa*).

Adhyāya 22

Here Janamejaya enquires about Anarthayajña. In reply, Vaiśampāyana gives details about Anarthayajña's dwelling place,¹¹² and religious practice called *anarthayajña*, described in more detail in chapter eleven.

Yogic practices that echo chapter sixteen are described. A cryptic ten-syllable mantra is presented in an encoded form, followed by verses on re-

¹¹¹ *ekavarṇo dvijaś cāsīt sarvakalpāgrāmaḥ agrataḥ* (19:21). 'Before the very beginning of all æons, there was one single class of Brahmins.'

¹¹² See pp. 23ff.

ligious conduct (*ācāra*), women, and various categories of professionals of religious practice (*vīpra*, *muni*, *bhikṣu*, *nirgranthi*, *parivrājaka*, *ṛṣi*).

Adhyāya 23

Janamejaya asks Vaiśampāyana about the reason why gods and demons fight. This leads to a discussion on *dharma* and *adharma*, and on good and bad conduct. This is followed by verses on how sleep arises.

Adhyāya 24

Janamejaya wishes to hear about the divisions of the world and the heavens: the hells (*naraka*), the netherworld (*pātāla*), the seven islands (*dvīpa*), Śivaloka, and so on.

The text ends with praise of the *sāstra* itself and with the enumeration of the rewards that one receives if one reads, recites, or listens to this text.

Introduction to the Critical Edition

Preliminary remarks

It is perhaps worth clarifying why the versions of the VSS and other texts of the Śivadharmā corpus as printed in Naraharinath 1998 are not satisfactory,¹¹³ and why there is a need to produce high-quality critical editions of them. One could simply refer the reader to the apparatus in this new edition: the readings given in Naraharinath's *editio princeps* rarely prove useful or are accepted against the manuscript evidence. One could also point out further problems in Naraharinath's edition, such as countless typos, misreadings, and readings and omissions that may come from his low-quality sources,¹¹⁴ and a lack of any critical apparatus or any documentation of the witness(es) used.¹¹⁵ In addition to this, although it does not affect this volume, a great chunk of the text, VSS 17.38–18.16, is missing in Naraharinath.

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

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

¹¹³ As West (1973, 61) puts it, following a long tradition of philologists: 'Is your edition really necessary? That is the first question.'

¹¹⁴ Just to quote a few from the first few verses: *sahasrādhyāyār uttamam* for *sahasrādhyāyam uttamam* (1.2b), *nāradasaṃhitām* for *bhāratasaṃhitām* (1.2d), *śaṅkha* for *śaṅkuḥ* (1.34b), omissions in 1.34cd–35, etc.

¹¹⁵ He must have worked from paper manuscripts, see p. 73.

most cases this approach is sufficient ...¹¹⁶

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

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

Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.¹¹⁷ In the manuscript descriptions

¹¹⁶ Hanneder 2009, 5.

¹¹⁷ As I remarked elsewhere (Kiss 2021, 185, n. 9): 'Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19), it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.'

below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b, Bisschop 2018, Bisschop et al. 2021, Bisschop et al. forthcoming, and the catalogues I mention at some of the individual manuscript.¹¹⁸

In recently published and forthcoming critical editions of and articles on the Śivadharmā corpus,¹¹⁹ 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.¹²⁰ Since in the case of the VSS all the manuscripts I utilised are written in some variant of the Nepālākṣara script,¹²¹ in this publication I omit the first letter, making the letter for the current location non-superscript. This helps keeping the apparatus readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

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

Cambridge manuscripts

(N)C₉₄ Cambridge University Library, Add. 1694.1. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.¹²² According to this catalogue, the date of creation of this manuscript is the 12th century, and its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara.

¹¹⁸ 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.

¹¹⁹ Bisschop 2018, Bisschop et al. 2021, and Bisschop et al. forthcoming.

¹²⁰ For details of this system and for the underlying reasons, see Bisschop 2018, 50–51.

¹²¹ I have not used NGMCP B 219/3 NAK 4/2537 (paper, Maithilī script), and L₁₆ (paper, Devanāgarī script, see below).

¹²² <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*, 5) *Uttarottaramahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

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

(N)C₄₅ Cambridge University Library, Add. 1645. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.¹²³ According to this catalogue, its dimensions are 4.4 × 61.7 cm. The manuscript is dated to (Nepāla) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyā di < trayodaśīyām*,’ which converts to July 10/11 Monday/Tuesday, 1139 CE.¹²⁴ The

¹²³ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

¹²⁴ F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśī[pya]di 8 trayodaśīyām* (retrieved 8 Dec 2021). The element *dvādaśīpya*di could be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśīyām di* (*di* for a misplaced *diva/divā*?), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Alternatively, one could understand *yā* as a Newar genitive marker, *dvādaśī-yā di* meaning ‘the day of the twelfth.’ Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśīyām*, and then the date becomes 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pya*di) is in fact *ghaṭī*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (Skt. *ghaṭī/ghaṭikā*, Newar *ghaṭī*) the scribe finished copying the text. It is still not clear if we should take *dvādaśī* or *trayodaśīyām* 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.

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

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K₈₂ remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).¹²⁵ 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.¹²⁶ According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The VSS starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,¹²⁷ 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

¹²⁵ Personal communication, 1 Dec 2021.

¹²⁶ <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

¹²⁷ Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā grhasthās ca [prāsā]dasthās ca ye nṛpāḥ*.

eight texts of the Śivādharma corpus.¹²⁸

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.¹²⁹

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). On folio 270v, the continuous text is interrupted at verse 2.21c (*kāmarū*°), ff. 271 and 272 are missing, and the text resumes on f. 273r with verse 3.30b ([*abimsā pa*] *ramaṃ sukhāṃ*). Folio 291 is missing (verses 12.87cd–12.113). On folio 296v (image no. 234), the text breaks off again at *vātaśūlāir upadrutā* | *śukro* (at verse 14.22b),¹³⁰ the next folio being 306r (starting with *car-matās ca dvijasundarīṣu*, verse 18.27b; nine folios, including chapters 15 to 17, are missing entirely).

Again, there are two missing folios after *bandhus sarvva*° in verse 18.47c on f. 306v. The text resumes on f. 309r (image 237) with °*ṇeṣu ca sarvveṣu vidvān sreṣṭha sa ucyaṭe* (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.

¹²⁸ Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

¹²⁹ Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasaṅgraha*.’ 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-saṅgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the last line of the younger folio. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins. See some more detail on this folio on p. 74 below.

¹³⁰ Of course, my verse numbering in chapters 13–24 may change slightly during the editing process.

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

Kathmandu palm-leaf manuscripts

(N)K₈₂ NGMPP A 1082/3, NAK 3/393. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.¹³¹ 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).¹³² The script is Nepālākṣara and it is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Uttarottaramahāsaṃvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. 1v (f. 1r is a cover) and the text spans ff. 1v–46r. This is a beautifully written and well-preserved manuscript which gives accurate, or at least useful, readings and has proved to be essential for the reconstruction of the VSS.¹³³

(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.¹³⁴ 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) *Umāmabheśvarasaṃvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasaṃgraha*.

Some folios feature drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The

¹³¹ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

¹³² See f. 12r line 2 of the *Dharmaputrikā* in this MS: *navottarāśītiyute 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.

¹³³ See a similar evaluation in Bisschop 2018, 56.

¹³⁴ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

VSS starts on exp. 44 (upper leaf, no folio number is visible here). The text continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards, so to say) up to 1.60 (*viṃśakoṭīṣu gulmeṣu ūrdhva°*). Verses 1.60d–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains a single leaf of the *Umāmabeśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmabeśvarasaṃvāda*. 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 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.¹³⁵ According to this catalogue, the dimensions of the manuscript are 58 × 6 cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabeśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottaramahāsaṃvāda*, 8) *Dharma-putrikā*. Ff. 209v–264v contain the VSS.

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

(N)K₃ NGMPP A 3/3 (= A 1081/5), NAK 5-737. I have collated this

¹³⁵ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.¹³⁶ According to this catalogue, the dimensions of the manuscript are 58.5 x 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) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmabheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*.

The VSS begins on f. 227 (image no. 177) and appears to conclude after starting chapter 23 on f. 264 (image no. 218). However, the last image (no. 253) still contains a fragment of VSS chapter 13. The microfilm images are somewhat blurred, making it difficult to confidently decipher the text, and the readings do not seem promising.

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

NGMPP A 11/3, NAK 5–738¹³⁷—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 misarranged folios of the VSS.

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 one (available only up to 1.58a), chapter two (available only from 2.19c), three (available only up to 3.14), 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 do not have verses 1.58d–2.21ab, as well as 3.14–4.7. In addition, verses 12.152–16.19 and 17.51–18.20ab are missing. Foliation appears on the verso side: in the left-hand

¹³⁶ http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharma

¹³⁷ http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

margin in Newar alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is relatively well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palæographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmāheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.¹³⁸

Munich manuscript

M This MS is preserved at the Ludwig Maximilian University in Munich, Germany.¹³⁹ It has no access number. I have collated the readings of this MS only for VSS chapters one and five as a test. I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmāheśvarasaṃvāda*, 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 vṛṣasārasaṅgrāhe caturviṃśatimo dhyāyaḥ samāptaḥ | samvat 192 māghakṛṣṇadivāpāñcamyām | postakalikhitam iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS the precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

The foliation for the VSS restarts and the hand in which the VSS and the *Dharmaputrikā* are written are different from, and most probably

¹³⁸ This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

¹³⁹ Harimoto 2022, 596. See more detail in that paper.

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.

Kolkata manuscripts

(N)Ko₇₇ MS G4077 in the collection of the Asiatic Society, Kolkata.¹⁴⁰ This is a palm-leaf MS, transmitting the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it ‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251). In spite of this, after collating this MS for 1.1–16, and examining its transmission of verses 8.1–8, I abandoned it because its readings did not provide valuable insights.¹⁴¹

(N)Ko₇₆ MS G 4076 in the collection of The Asiatic Society, Kolkata.¹⁴² 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 MS G 3852, a Śivadharma corpus

¹⁴⁰ I am grateful to Daniella Cappello and Marco Francheschini for managing to obtain digital copies of most of the folios of this MS.

¹⁴¹ See, e.g., 8.1–8, as transmitted in this MS: *pañcasvādhyāyanam ihāmutra sukhārthinā | saivasāṅkhyā purāṇaṁ ca smārtabhāratasaṁhitā ||8.1|| saivatatvaṁ vicin-tata saivāpāsūpatadvaye | atra vistarata prokta tatvasārasamucaye ||8.2|| saṁkhyā-tatvaṁ tu saṁkhyeṣu bodhavya tatvacintakaiḥ | pañcatattvavibhāgena kīrtitāni ma-harṣibhiḥ ||8.3|| purāṇeṣu mahikoṣa vistareṇa prakīrtita | āyoyaś ca tīryaṇ ca yatnataḥ samaveśayet ||8.4|| smārta varṇasamācāra dharmānyāyāpravarttakam | śiṣṭācāro vikalpena grāhya tatva asabitaḥ ||8.5|| itihāsam adbhīyānaḥ sarvajñaḥ sa naro bhavet | dharmārthakāmamokṣeṣu saṁśayaś tena chidyate ||8.6|| pañcoprasthavinigraha sṛṇuyā-vamḥito dvija | striyo vā garhitaḥ svargaḥ svayānmuktiś ca kīrtyate | svapnopaghātaṁ vipreṇḍra divāsvapnaṁ ca pañcamah ||8.7|| agamyastri divārsyase dharmapatnī ca vā bhavet | viruddhastri na bhaveta varṇṇavarṇṇabhraṣṭādhikāma ca ||8.8||*

¹⁴² I am grateful to Sushmita Das for attempting to get a copy of this MS in March 2020, and to Daniella Cappello and Marco Francheschini, who managed to do so.

MS in the same collection lacking the VSS; see note 117 on page 60.

I have collated 1.1–16 as a test, and the readings of this MS seem to be excellent. MORE?? CHECK

Tübingen manuscript

(N)T₈₂ MS Ma I 582 in the Universitätsbibliothek of Tübingen, a beautiful and nicely written MS with an exquisite painted cover, seems to contain only one stray folio (f. 272) from the first twelve chapters of the VSS, covering VSS 3.5–3.29a. This folio has been collated. There are sixteen additional folios in this MS that transmit passages from the second half of the text.

Oxford manuscript

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

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

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 most likely a direct or close copy of K₈₂. A few examples to prove this will suffice.

K₈₂ (f. 40r) reads:



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

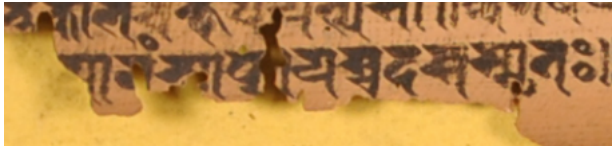
L₁₆ (f. 381v) gives:



sphaṭikāṃsatam eva ca || *devayogāsanāsīto*

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

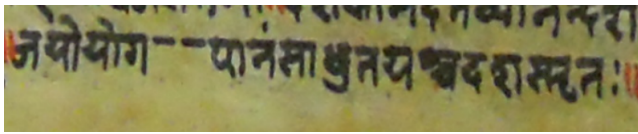
Here K₈₂ (f. 39v) reads:



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

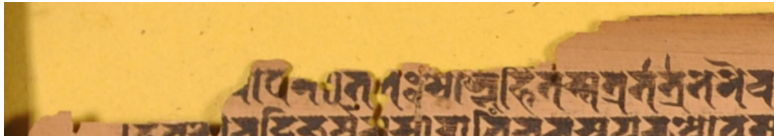
with *dhyā* and *svā* damaged;

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



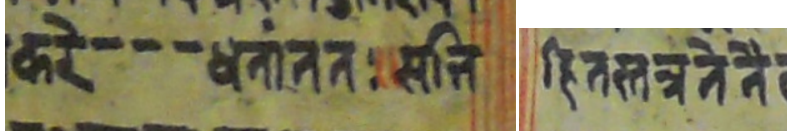
In the next example, the text is supposed to read *kare grhya tapodhanam* | *tataḥ so 'ntarhitas tatra tenaiva*.

K₈₂ (f. 39r) gives:



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

L₁₆ (f. 380r) gives:



kare --- dhatām tataḥ || sati bitas 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.

Kathmandu paper manuscripts

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

K₄₁ is a good example to see how relatively late witnesses, paper MSS, can be important. Its readings are relatively independent of most palm-leaf MSS, and seem to shed some light on what source(s) Naraharinath may have used because there are a great number of instances where E and K₄₁ (and K₁₀₇, see below) read together against most other witnesses. E.g., C₉₄, C₄₅, C₀₂, K₈₂, K₁₀, K₇, K₃, and M read *bhāratasaṃhitām*, or a slightly corrupt form of the same, in 1.2cd, while the two paper MSS K₄₁, and K₁₀₇, and Naraharinath's E read (a clearly wrong) *nāradasaṃhitām*. Similarly, in 1.17cd most witnesses read *vettum arhasi*, while K₄₁, K₁₀₇, and E (and

M!) read *vaktum arhasi*. In 1.44b, K₄₁ and E read *mṛddhe*¹⁴³ instead of *śṛṇu* and *śṛṇge* in all other witnesses. In some instances, the paper MSS K₄₁ and K₁₀₇ give readings that might be old or ‘original.’ E.g., 20.40d is missing in a great number of MSS (C₉₄, C₄₅, K₈₂, K₁₀), K₇ gives (improvises?) a less than perfect *tān nibodha dvijottamaḥ*,¹⁴⁴ while K₄₁, K₁₀₇, and E give a similarly imperfect *vijñeyā ca manṣibhiḥ*.¹⁴⁵ Sometimes these two paper MSS either alter the text, or again, preserve older readings. E.g., in 16.34 K₄₁, K₁₀₇, and E give *bhagavān uvāca* against all other witnesses’ *mahēvara uvāca*. After 12.30d (*vipulaḥ punar abravīt*), K₄₁, K₁₀₇, and again E, insert a somewhat unnecessary *vipula uvāca*. These and many other examples could prove that Naraharinath used manuscripts that were close to K₄₁ and K₁₀₇, and some of the oddities in his edition originate in fact in actual readings rather than misreadings or 20th-century alterations.¹⁴⁶

Another fascinating phenomenon in K₄₁ is traces of editorial activity. There is a rather peculiar *kākapada*, or editorial sign to mark omission, that could help us catch a perhaps 17-19th century editor red-handed while he is inspecting, correcting, and sometimes altering the text, and also while he is consulting older palm-leaf MSS. The sign can be spotted, e.g., in K₄₁ on top of a *ku*, indicating that the syllable *ru*, given in the top margin, should be inserted there; doubled in the same MS to indicate a larger omission; in MS NGMPP C 57/5, another paper Śivadharm corpus multiple-text MS, to indicate a alternative reading; and in the much older palm-leaf MS, K₈₂, to indicate a missing passage, which is in fact to be found in at least two paper MSS (K₄₁ and K₁₀₇) and in Naraharinath’s edition (see Figure 5).

Consulting Einicke 2009, a rich catalogue of editorial marks, one gets the impression that this type of *kākapada*, which has a dot in it, is not frequently seen. Two instances of such a *kākapada* occur in two NGMPP *Viṣṇudharmaśāstra* MSS from 1661 and 1713 CE,¹⁴⁷ one in the above men-

¹⁴³ K₁₀₇ reads a similar *ṛddhe*.

¹⁴⁴ One would expect the vocative *dvijottama*.

¹⁴⁵ The correct sandhi would be *vijñeyāś ca*.

¹⁴⁶ Compare this with Bisschop et al. 2021, 58–59, especially the following piece of information: ‘According to the information kindly provided by Diwakar Acharya (personal communication), it may have been based on a Devanāgarī manuscript from the time of Raṇa Bahādūr Shah (1775–1806).’

¹⁴⁷ MSS G 18/2 and B 218/2, Einicke 2009, 161–162 and 236.



Figure 5: *Kākapadas*

tioned Śivadharm MS NGMPP C 57/5 from 1826 CE,¹⁴⁸ and in a *Kāla-cakratantra* MS written in old Bengali script from 1446 CE, which has (most probably much later) corrections in Nepālākṣara script.¹⁴⁹

It is difficult to escape the impression that we are dealing with the same editor, whose distinguishing mark is a *kākapada* with a dot. If indeed MS C 57/5 (1826 CE) also bears his hallmark, then he must have been a pundit from the 19th or 20th century. He seems to have performed some rather detailed and focused editorial activities, and must have had access to some of the old palm-leaf MSS. One telling example for this is his marking the omission in K₈₂ of two *anuṣṭubh* verses on heavens after VSS 24.72 (see image on the right in Figure 5). As hinted at above, these verses, potentially later insertions, occur in the paper MSS K₄₁ and K₁₀₇, and in Naraharinath. To spot this, our anonymous editor had to carefully compare the old palm-leaf MS with the 17th-century paper MS.¹⁵⁰

These observations also shed some light on the origin of the first folio of C₀₂, which is in a hand that looks later than that in the rest of that MS.¹⁵¹ Most old palm-leaf MSS start with *karmabetuḥ śarīrasya* etc. at VSS 1.14ab, while the two paper MSS K₄₁ and K₁₀₇, and Naraharinath read *anarthayañña uvāca || karmabetuḥ śarīrasya*. The only palm-leaf MS that reads with the paper MSS is C₀₂, on its only folio that is written in a later hand. This at least tells us that the supplied first folio in C₀₂ comes from a source that is closer to the paper MSS than to the old palm-leaf MSS, and it could also be another piece of evidence for editorial activity

¹⁴⁸ Einicke 2009, 164 and 328.

¹⁴⁹ Einicke 2009, 65–66 and 328. On p. 66, Einicke remarks: ‘Besonderheiten: Korrekturen einzelner Zeichen in späterer Newārī-Schrift am Rand’.

¹⁵⁰ More on this in volume two.

¹⁵¹ See p. 64.

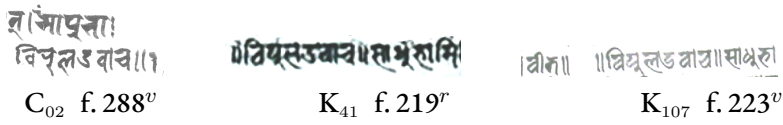



Figure 6: Insertion of *vipula uvāca* in *C*₀₂

by someone who carefully examined these sources, and in addition, introduced fresh contamination. For this kind of easy-to-spot contamination, a good example is the insertion of the somewhat unnecessary *vipula uvāca* in palm-leaf MS *C*₀₂ after 12.30, inspired by paper MS *K*₄₁, and/or *K*₁₀₇ (see Figure 6). Note the tiny *kākapada* with the dot on the palm-leaf on the left and the insertion in a different hand in the margin below. It seems probable that our anonymous editor went through some paper MSS and noted differences in the palm-leaf MS *C*₀₂ (and in *K*₈₂, see Figure 5).

(N)*K*₁₀₇ NGMCP C107/7, NAK 9/537. Paper. Size: 37.1 × 10.8 cm. 174 folios. This MS is dated to NS 809 (1688–89 CE),¹⁵² Folios 1–88 are missing. These must have contained the *Śivadharmasāstra* and the *Śivadharmottara*.¹⁵³ The MS thus contains only six texts: 1) *Śivadharmasamgraha* ff. 89r–133v, 2) *Umāmahēśvarasamvāda* ff. 134r–163v, 3) *Śivopaniṣad* ff. 164r–181r, 4) *Uttarottaramahāsamvāda* ff. 182r–206v, 5) *Vṛṣa-sārasaṃgraha* ff. 207r–251v, 6) *Dharmaputrikā* ff. 252r–262v.

The script of this 17th-century MS seems extremely similar to that of *K*₄₁, therefore the latter can also be dated to the 17th century. I collated only VSS verses 1–15 as a test, the result of which failed to convince me to use this MS further.

¹⁵²  (f. 262v). De Simini reads NS 803 (2016b, 253 n. 51). I prefer reading NS 809.

¹⁵³ Cf. De Simini 2016b, 252 n. 48. See also an unfinished table of contents on f. 262r, which confirms that at least the *Śivadharmasāstra* was part of this bundle: || *asyānukramah* || *prathama śivadharmo nāma*.

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).¹⁵⁴ My impression of the text of the VSS in Naraharinath's edition (pp. 580–678) is that its quality is considerably inferior to those of the other texts of the corpus. It may or may not be Naraharinath's fault; others must have been involved in the process of transcription, and the number and nature of the innumerable mistakes all over the text may also suggest a general problem with the typesetting process. In addition to this, it is now gradually becoming clearer and clearer that Naraharinath must have used late paper MSS, and some of the oddities in his text and some of the alterations that are difficult to explain come in fact therefrom. See the description of K₄₁ and K₁₀₇ above. In spite of all the noise in Naraharinath's edition, it was useful to have his text as a starting point, and it is sometimes useful to consider his readings. Therefore I have recorded the readings found in his publication for all twelve chapters given in my critical edition.

¹⁵⁴ See, e.g., De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, and Bisschop et al. 2021, 55.

Editorial conventions

The critically edited Sanskrit text is to be found at the top of each page:

- Cruces (†...†) embrace a highly corrupted word or passage that I have not been able to improve upon.
- Headings given in [square brackets] have been supplied to clarify the context. These are not supposed to be part of the original Sanskrit text.
- Verse numbering has been supplied by the editor; none of the witnesses had any verse numbering.

The *apparatus* is fully positive and contains a maximum of three registers. When all three registers are present, they contain information as follows:

- The bottom register reports the variants found in the manuscripts. Each entry starts with a verse number which is usually followed by a *pāda* sign. Both are given in boldface (e.g., **25b**). The next element is the lemma, a word, phrase, or fragment from the main text, followed by a lemma sign (|). The lemma sign is followed by a list of the sigla of the MSS that read the same as the lemma, up to a comma. Next, the rejected variants are listed, each followed by the sigla of the MSS that read the given variant. A sigma sign (Σ) stands for all available witnesses used for the given chapter, except for one or two variants in a maximum of two witnesses. C_Σ signifies all available Cambridge MSS. A siglum followed by superscript ^{ac} marks the reading of a MS before a scribal alteration/correction (*ante correctionem*). A siglum followed by superscript ^{pc} marks the reading of a MS after a scribal alteration/correction (*post correctionem*). Corrections by the editor are marked by ‘corr.’ after the lemma sign (| corr.), emendations by ‘em.’, and conjectures by ‘conj.’ Whenever these alterations to the text were suggested by others, I give their last names after corr., em., or conj. (e.g., conj. DEVADATTA). The difference between corrections, emendations and conjectures is somewhat subjective in nature. Corrections are applied in cases where the editor considers the reasons for his alteration of the text self-evident and in little need of explanation. In the case of an emendation, one or

more parallel passages in support of the alteration, or a description of the palæographical phenomena that resulted in the corruption, is usually given in the footnotes to the translation of the given passage. Effort has also been made to support conjectures with evidence, but conjectures are considered more tentative than emendations.¹⁵⁵

A bullet (•) in the apparatus separates different entries that correspond to the same *pāda*. ° indicates that the lemma or variant is part of a longer compound or word. ~ indicates an *akṣara* illegible to me. --- indicates a complete loss of a number of *akṣaras*, usually due to damage. The number that is often placed on --- (e.g., -3-) indicates the approximate number of lost *akṣaras*. Letters enclosed by (parentheses) indicate that their reading is uncertain. Unmetrical *pādas* are marked by '(unmetr.)' only when it is not fully obvious, i.e. they are usually not marked when there is one or more syllables more or less than required in an *anuṣṭubh* in a variant. Sometimes '(hypometr.)' or '(hypermetr.)' are also used for hypometrical and hypermetrical verses, respectively.

- The middle register contains testimonia, i.e. passages from other sources or from elsewhere in the VSS that are parallel or similar to the corresponding verse in the VSS and that can explain, support, or contextualise the passage or stanza in question. An entry starts with the verse number and *pāda* sign of the VSS stanza in question. I then give the title of the source from which the passage has been drawn and the exact verse number preceded by '=' if the parallel passage is identical with the reading of the VSS. '≈' is supplied instead of '=' if the parallel passage is similar but not identical with the reading of the VSS. Testimonia are preceded by 'cf.' if the passage is somewhat similar to the *textus criticus* of the VSS, or can throw some light on it because it treats a similar subject.
- The top register reports lacunæ, and missing passages, in the MSS, and also, at the beginning of chapters, provides list of witnesses used for the given chapter.

¹⁵⁵ See a more detailed discussion on emendations and conjectures in TÖRZSÖK 1999: lxxv–lxxviii.

The transcription of the MSS, both in the critically edited version and in reporting variants, involves some inevitable falsification:

- I have not attempted to always report differences in readings between *akṣaras* that are usually interchangeable in the Nepālākṣara MSS (व-व, व-च, त-न, य-प, ष-स, but I always report them when both readings are theoretically possible (e.g. चन्दन-वन्दन, जय-जप).
- I have ignored all instances of gemination of consonants in ligature with semivowels in the main text and when reporting lemmata (e.g. कर्म rather than कम्म), but I always report rejected variant as they appear in the source whenever possible. If the same rejected reading appears with different orthography in different sources, I usually report it as it appeared in the source collated first; thus rejected variants are also often slightly falsified.
- I have altered *anusvāras* and homorganic nasals, including *m*, in the main text, as required by standard orthography.
- *Avagrahas* are largely missing in the MSS. I have always silently supplied them in the *textus criticus* and in the lemmata, but I have not supplied them when reporting variants.

CHECK

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

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A Critical Edition
of
Vṛṣasārasaṃgraha 1–12

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वृषसारसंग्रहः

[प्रथमो ऽध्यायः]

[स्तुतिः]

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

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

Witnesses used for this chapter : C₉₄ ff. 193v–195v, C₄₅ ff. 201v–203v, C₀₂ ff. 267r–270r, K₈₂ ff. 1v–3v, K₁₀ exp. 44, 43 lower and then upper leaf (1.62cd–2.22 are missing), K₇ ff. 209v–211v, K₃ ff. 227v–229v (collated only up to 1.15ab), P₅₇ ff. 212v–213v (after which there is a lacuna), M ff. 1r–3v, K₇₇ ff. 1v–4r (collated only up to 1.16), K₇₆ ff. 210v–212v (collated only up to 1.16), K₄₁ ff. 204r–206r, K₁₀₇ ff. 206r–209r (collated only up to 1.15), E pp. 580–585 ; C_Σ = C₉₄ + C₄₅ + C₀₂

(1a) °न्तमनन्त°] Σ, °न्तमन्त° C₄₅^{ac} • °पारं] C_Σ K₇ P₅₇ MK₇₆^o K₄₁ K₁₀₇ E, °पारगं K₈₂ K₁₀ K₃ K₇₇ (1b) सुसूक्ष्म°] Σ, शुसूक्ष्म° C₀₂ • °व्यक्त°] Σ, °व्य° K₇₇^o • °जगत्सुसारम्] C₉₄ C₄₅ K₈₂ K₇ P₅₇ MK₇₇^o K₇₆^o K₄₁ K₁₀₇ E, °जगशुसारं C₀₂, °जगत्सुरासुरं K₁₀₇, °जगत्सुसारम् K₃ (1c) हरी°] Σ, हरीं K₇₇^o • °भिरासमग्रं] Σ, °भिर्यत्समग्रं M (unmetr.), °भिरासमग्रं K₁₀₇ (1d) वृष°] Σ, °वृषो C₉₄^{ac}

[जनमेजयवैशम्पायनसंवादः]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥ १ : २ ॥

अतुष्टः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजयेन यत्पूर्वं तच्छृणु त्वमतन्द्रितम् ॥ १ : ३ ॥

जनमेजय उवाच ।

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।

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

(2a) ०स्रिकं] Σ, ०स्रिकं K₄₁ • ग्रन्थं] Σ, ग्रन्थ K₇₇ (2b) सहस्राध्यायमु०] Σ, सहस्राध्यायमु० C₀₂, सहस्राध्यायरु० E (2c) पर्व चास्य] C₉₄K₈₂K₁₀K₇P₅₇M^{pc}K₇₆, पर्वञ्चास्य C₄₅, पर्वमस्य C₀₂K₃M^{ac}K₄₁K₁₀₇E, पूर्व चास्य K₇₇ • शतं पूर्णं] Σ, त C₀₂, शतं पूर्णं K₇₇ (2d) श्रुत्वा] Σ, श्रद्धा C₄₅ • भारतसंहिताम्] C₉₄C₄₅K₈₂K₁₀K₇M K₇₇, भारतसंहिता C₀₂, भारतसंहितं K₃P₅₇K₇₆, नारदसंहिताम् K₄₁K₁₀₇E (3a) अतुष्टः पुनः पप्रच्छ] em., अ(तुष्टः पु)ः पप्रच्छ C₉₄, अतुष्टः पुनः पप्रच्छ C₄₅K₈₂K₁₀K₇P₅₇K₇₆ (unmetr.), अतुष्टः पुनरप्रच्छे C₀₂, अतुष्टः पुनः पप्रच्छ K₃, अतुष्टः पुनः पप्रच्छ M, पप्रच्छ पुनरतुष्टो K₇₇, अतुष्टाः पुनः पप्रच्छ K₄₁, अतुष्ट पुनः पप्रच्छ K₁₀₇, अतुष्टा पुनः पप्रच्छ E (3b) वैशम्पायन०] Σ, वेसम्पायन० C₀₂ (3c) जनमेजयेन यत्पूर्वं] C₉₄C₄₅K₇K₃P₅₇K₇₆K₄₁K₁₀₇E, जनमेजये यत्पूर्वं C₉₄, जन्मेजयेन यत्पूर्वं C₀₂, जनमेजयेन यत्पूर्वं K₈₂, जनमेजयेन यत्पूर्वं K₁₀, जनमेजयेन यत्पूर्वं P₅₇, जन्मेजयेन यत्पूर्वं M, जन्मेजयेन यत्पूर्वं K₇₇ (3d) तच्छृणु त्वम०] C₉₄C₄₅K₈₂K₇P₅₇MK₇₆K₄₁K₁₀₇E, तच्छृणु त्वम० C₀₂, तच्छृणु त्वम० K₃, तच्छृणु त्वम० K₇₇ • तन्द्रितम्] C₉₄C₄₅K₇K₃MK₇₇K₇₆K₄₁K₁₀₇E, तन्द्रितः C₀₂K₈₂, तन्द्रितः K₁₀, तन्द्रितः P₅₇ (4) जनमेजय उवाच] Σ, जन्मेजय उवाच C₀₂, जन्मेजय उवाच P₅₇ (4a) भगवन्स०] C₉₄C₄₅K₈₂K₁₀K₇P₅₇K₇₇K₇₆K₄₁K₁₀₇E, भगवन्स० C₀₂, भगवन्स० K₃, भगवन्स० M • धर्मज्ञः] Σ, धर्मज्ञः K₈₂, धर्मज्ञः K₃ (4b) विशारदः] C₉₄K₁₀K₇K₃P₅₇K₇₆K₄₁, विशारदः C₄₅C₀₂K₈₂K₇₇K₁₀₇E, विशारदम् M

अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ १:४ ॥

द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।

कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥ १:५ ॥

वैशम्पायन उवाच ।

शृणु राजन्नवहितो धर्माख्यानमनुत्तमम् ।

व्यासानुग्रहसम्प्राप्तं गुह्यधर्मं शृणोतु मे ॥ १:६ ॥

अनर्थयज्ञकर्तारं तपोव्रतपरायणम् ।

शीलशौचसमाचारं सर्वभूतदयापरम् ॥ १:७ ॥

(4c) अस्ति धर्मं] C₉₄K₈₂K₁₀K₇P₅₇K₇₆K₄₁K₁₀₇E, अस्ति धर्मः C₄₅, अस्ति धर्म C₀₂ MK₇₇, अधर्म K₃ • परं गुह्यं] C₉₄K₁₀K₃P₅₇MK₇₇K₇₆K₄₁K₁₀₇E, परो गुह्य C₄₅, परं गुह्य C₀₂K₈₂, परगुह्यं K₇ (4d) तारणम्] Σ, तारणा K₇₇ (5a) द्वैपायनं] Σ, द्वैपायनं C₀₂, वैसांपायनं K₇₇ • मुखोद्गीर्णं] C₉₄C₄₅K₈₂K₁₀K₇P₅₇K₇₆K₄₁K₁₀₇, मुखोद्गीर्णं C₀₂K₇₇, मुखोद्गीर्णं K₃, मुखं गीर्णं M^{ac}, मुखोद्गीर्णं M^{pc}, मुखोद्गीर्णं E (5b) धर्मं वा यद्वि०] C₉₄K₈₂K₁₀K₇P₅₇K₇₆K₄₁K₁₀₇E, धर्मं यत्तद्वि० C₄₅, धर्मवत्य द्वि० C₀₂K₇₇, धर्मं वा यद्वि० K₃, धर्मवाक्यं द्वि० M • उत्तम] Σ, उत्तमः C₀₂, उत्तमः M (5c) हि मे तृप्तिं] C_ΣK₈₂K₁₀K₇P₅₇K₇₆K₄₁K₁₀₇E, हि मे तृप्ति K₃K₇₇, प्रसादेन M (5d) यत्नात्तपोधन] C₄₅K₈₂K₁₀K₇P₅₇K₇₆K₄₁K₁₀₇E, यत्नात्तपोधन C₉₄, यत्ना तपोधनः C₀₂, यत्ना तपोधन K₃, यत्नात्तपोधन M, यत्नात्तपोधन K₇₇ (6) वैशम्पायन उवाच] Σ, om. M^{ac}, वै ॥ वैशम्पायन K₁₀₇ (6a) राजन्नं] Σ, राजनं K₃, राजनं M • वहितो] Σ, वहितं K₄₁ (6b) ख्यानमनुत्तमम्] C₉₄K₈₂K₁₀K₇P₅₇MK₇₆E, ख्यानमनुत्तमम् C₄₅, ख्यानमुत्तमम् C₀₂, धर्मव्याख्यानमुत्तमं K₃ (hypermetr.), ख---मनुत्तमं K₇₇, ख्यानमनुत्तमः K₄₁, ख्यानमुत्तमः K₁₀₇ (6c) प्राप्तं] Σ, प्राप्त C₀₂ (6d) धर्मं] Σ, र्म C₀₂, धर्म K₇₇ • शृणोतु] Σ, शृणोत C₀₂, शृणोत्त P₅₇ • मे] Σ, मै C₄₅ (7a) कर्तारं] Σ, कर्त्तन्तं K₁₀, ऽ P₅₇ (7b) व्रतं] Σ, व्रतं M • यणम्] C₉₄C₄₅K₁₀P₅₇MK₇₇K₇₆K₄₁K₁₀₇E, यन C₀₂, यणः K₈₂, यनं K₇, य(यणं) K₃ (7c) चारं] Σ, चार K₇₇ (7d) परम्] C₉₄C₄₅K₈₂K₇P₅₇MK₇₆K₄₁K₁₀₇E, न्वितम् C₀₂K₃K₇₇, य(प)रं K₁₀

जिज्ञासनार्थं प्रश्नैकं विष्णुना प्रभविष्णुना ।
द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥ १:८ ॥

[ब्रह्मविद्या]

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

(8a) ०र्थ प्रश्नैकं] $C_{45}K_{82}K_{10}K_7P_{57}$, ०र्थ प्रश्नैकं $C_{94}K_3$, ०र्थप्रश्नेकम् $C_{02}K_{41}K_{107}E$,
०र्थप्रश्नैकं M, ०थप्रश्नैकं K_{77}° , ०र्थ=प्रश्नैकं K_{76}^{oac} , ०र्थप्रश्नैकं K_{76}^{opc} (8b) प्रभविष्णुना] C_{94}
 $C_{45}K_{82}K_{10}K_3P_{57}MK_{77}^{\circ}K_{76}^{opc}K_{41}K_{107}E$, प्रभुविष्णुना C_{02} , प्राभविष्णुना K_7 , om. K_{76}^{oac}
(8c) ०धरो] Σ , ०-रो C_{94} , ०धरा K_{10} (8d) ०न्वितः] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}K_{77}^{\circ}$
 $K_{76}^{\circ}K_{41}K_{107}E$, ०न्वितं $C_{02}K_3M$ (9a) कथं] Σ , कथं K_{77}° • ज्ञेया] $C_{94}K_{82}K_{10}K_7$
 $P_{57}MK_{77}^{\circ}K_{76}^{\circ}K_{41}K_{107}$, ज्ञेयं $C_{45}C_{02}$, ज्ञेय K_3 , भूयो E (9b) ०वर्णं] Σ , ०वर्णां E •
०वर्जिता] $C_{94}C_{45}K_{82}K_{10}K_3P_{57}MK_{77}^{\circ}K_{41}K_{107}E$, ०वर्जितं C_{02} , ०वर्जिताः K_7 , -2- ता
 K_{77}° (9c) ०व्यञ्जनं] Σ , ०व्यञ्जनं E (9cd) ०मुक्तमक्षं] $C_{94}C_{02}K_{82}K_{10}K_7$
 $P_{57}K_{76}^{\circ}K_{107}E$, ०मुक्त अक्षं $C_{45}K_{77}^{\circ}$, ०मुक्तं अखं K_3 , ०मुक्तं अक्षं M, ०म्मुक्तंमक्षं K_{41}
(9d) किमु तत्परम्] $C_{94}K_{82}K_7P_{57}K_{77}^{\circ}K_{76}^{\circ}K_{41}K_{107}E$, किमतः परम् $C_{45}C_{02}$, किमतत्परं
 $K_{10}K_3M$ (10a) अनुचार्यं] $C_{94}C_{45}K_{82}K_{10}P_{57}MK_{77}^{\circ}K_{41}K_{107}E$, अनुचार्यं C_{02}
 K_7K_3 , अन्त्रचायं K_{77}° (10ab) ०सन्दिग्धमविच्छिन्नमनाकुलम्] $C_{94}C_{45}K_{82}K_7K_3$
 $P_{57}MK_{77}^{\circ}K_{41}K_{107}E$, ०विच्छिन्नसन्दिग्धमनाकुलं C_{02} , ०सन्दिग्धमनच्छिन्नमनाकुलम् K_{10} ,
०सन्दिग्धमविच्छिन्नमनाकुलं K_{77}° (10c) निर्मलं सर्वगं] Σ , -4- वर्गं P_{57} , निर्मलं सर्वगं
 K_{77}° (10c) ०क्षरं किमतः परम्] $C_{45}M$, ०क्षरं किमु तत्परम् $C_{94}K_{82}K_{10}K_7P_{57}K_{76}^{\circ}E$,
०क्षरं किमतत्परं $C_{02}K_3K_{107}$, ०क्षर किमतः परं K_{77}° , ०क्षराङ्कमतत्परं K_{41}

[कालपाशः]

विगतराग उवाच ।

देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।

यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ १:११ ॥

कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।

स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।

एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ १:१२ ॥

अनर्थयज्ञ उवाच ।

अतिसंशयकष्टं ते पृष्ठो ऽहं द्विजसत्तम ।

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

⑪ ॠराग उवाच] Σ, ॠरागोवाच K₃ ⑪a देहे क्ष०] C₉₄C₀₂K₇P₅₇K₇₆^०,
देहाक्ष० C₄₅, देहक्ष० K₈₂K₁₀K₃MK₇₇^०K₄₁K₁₀₇E • याते] Σ, यान्ते K₃ ⑪b
०जलाग्निशिवादिभिः] C₉₄C₄₅K₈₂K₁₀K₇P₅₇MK₇₆^०K₄₁K₁₀₇E, ०जलाग्निशिवादिभि C₀₂,
०जलाग्नि शि=दिभि K₃, ०जालादिशिवादिभिः K₇₇^० ⑪c ०दूतैः] Σ, ०दूते C₀₂K₃
• कथं] Σ, कथ K₇₇^० • नीतो] C₉₄C₄₅K₈₂K₁₀K₇K₃P₅₇K₇₆^०, नीत्वा C₀₂, नीतः
M, नीते K₇₇^०, नीता K₄₁K₁₀₇E ⑪d निरालम्बो] Σ, निरोलया K₄₁, निरोरैन्वो
K₁₀₇ • निरञ्जनः] Σ, निरञ्जन C₀₂, निरञ्ज= K₇₇^० ⑪a ०पाशैः] Σ, ०पाशे C₀₂,
०पाशै K₃ • बद्धो] Σ, ब(द्धो) C₄₅, बद्ध K₃ ⑪b निर्देहश्च] C₉₄C₄₅K₈₂K₁₀
K₇P₅₇M^pK₇₆^०K₄₁K₁₀₇E, निर्देहः स C₀₂, निर्देहस्य K₃, निर्देहन्म M^{ac}, निदेहश्च K₇₇^० •
व्रजेत्] Σ, भवेत् K₁₀ ⑪c स्वर्गं] C₉₄C₄₅K₈₂K₁₀K₇P₅₇K₇₆^०K₄₁K₁₀₇E, स्वर्ग
C₀₂K₃M, स्वागं K₇₇^० • स] Σ, सं K₁₀M • याति] K₈₂K₁₀K₇K₃P₅₇MK₇₇^०K₇₆^०
K₄₁K₁₀₇, यान्ति C_ΣE ⑪d निर्देहो] Σ, निदेहो K₇₇^० ⑪e एतन्मे संशयं]
C_ΣK₇P₅₇MK₄₁K₁₀₇E, एतन्मे संशये K₈₂, एतन्मे संशयो K₁₀K₃, एवं विस्मयसंसय K₇₇^०,
एतन्मे संशयं K₇₆^० ⑪f ०तुमिच्छामि] Σ, ०तुमि C₄₅ ⑪ अनर्थयज्ञ उवाच]
Σ, om. K₈₂^{ac}, अनर्थयज्ञ (उवाच) P₅₇ ⑪a अतिसंशयकष्टं ते] C₄₅K₈₂K₁₀K₇P₅₇
M^pK₇₆^०K₁₀₇, अतिशंस(य)कष्टन्ते C₉₄, अतिशंसयकष्टम्मे C₀₂M^{ac}E, अतिसंशयकष्टो मो
K₃, अतिसंसयकष्टञ्च K₇₇^०, अतिसंसयकष्ट=न्ते पा K₄₁ ⑪b द्विजसत्तम] C₉₄C₄₅K₈₂
K₁₀K₇P₅₇MK₇₆^०K₄₁K₁₀₇E, च द्विजोत्तमः C₀₂K₇₇^०, द्विजसत्तमः K₃

दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १ : १३ ॥

कर्महेतु शरीरस्य उत्पत्ति निधनं च यत् ।

सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥ १:१४ ॥

तेनैव सह संयाति नरकं स्वर्गमेव वा ।

सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥ १:१५ ॥

हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।

यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥ १:१६ ॥

न त्वया विदितं किञ्चिज्ज्ञास्यसि कथं द्विज ।

(13c) ॐ] C₉₄C₄₅K₈₂K₇P₅₇K₇₆, ॐ] C₉₄C₄₅K₈₂K₁₀K₃MK₇₇K₄₁K₁₀₇E • मनुष्यैस्तु] C₉₄K₈₂K₁₀K₇P₅₇MK₇₇K₇₆K₄₁K₁₀₇E, मनुषैश्च C₄₅, मनुष्यैः(तु) C₀₂, मनुष्यैस्तु K₃

(14a) कर्म] C₉₄C₄₅K₈₂K₁₀K₇K₃P₅₇MK₇₇K₇₆, अनर्थयज्ञ उवाच ॥ कर्म • C₀₂K₄₁K₁₀₇E • ०हेतु] Σ, ०हेतुः C₄₅, ०हेतु C₀₂ • शरीरस्य] Σ, शरीरस्यं C₀₂, स---(स्य) K₇₇

(14b) उत्पत्ति नि०] C₉₄C₄₅K₈₂K₁₀K₇P₅₇K₇₇K₇₆K₄₁K₁₀₇E, उत्पत्तिनि० C₀₂K₃, उत्पत्तिनि० M • च यत्] Σ, च यः K₁₀, यत् K₃

(14c) सुकृतं] Σ, सुकृतकृतन C₀₂, सुकृत K₃ • चैव] Σ, वापि K₃K₇₇

(14d) पाश०] Σ, पासा० K₇₇ • ०हतम्] Σ, ०हतः C₀₂

(15a) तेनैव] Σ, तेनेव C₀₂K₃ • सह संयाति] C₉₄C₄₅K₈₂K₁₀K₇P₅₇K₇₆K₁₀₇E, सह सा यान्ति C₀₂K₃, सह सा याति M, सह संयान्ति K₇₇, सहं स याति K₄₁

(15b) नरकं स्वर्ग०] Σ, नरकदुर्ग० K₇₇ • वा] C_ΣK₁₀K₇P₅₇MK₇₆K₄₁K₁₀₇E, च K₈₂K₃K₇₇

(15c) सुख०] Σ, सुखं M • ०दुःखं] C₉₄C₄₅K₈₂K₇P₅₇MK₇₆, ०दुःख C₀₂K₁₀K₇₇K₄₁K₁₀₇E

(15d) भोक्तव्य] Σ, भोक्तव्य K₇₇ • ०सम्भवम्] C₉₄C₄₅K₈₂K₁₀K₇P₅₇MK₇₆, ०सम्भवः C₀₂K₄₁K₁₀₇E, ०संभावात् K₇₇

(16a) हेतुनानेन] Σ, हेतुना तेन K₇₇, हेतुनाने K₁₀₇^{ac} • ०न्द्र] Σ, ०न्द्रः K₁₀K₇₆

(16b) देहः] C₉₄C₄₅K₈₂K₇P₅₇K₇₆E, देहे C₀₂, देह K₁₀MK₇₇K₄₁, देहं K₁₀₇ • नृणाम्] Σ, नृणा C₄₅C₀₂

(16c) यं कालपाशमित्याहुः] em., यं कालपाशमित्याह C₉₄C₄₅K₈₂, कालपासेति सत्वाह C₀₂, यं कालपाशमित्याहु K₁₀K₇P₅₇K₇₆K₄₁E, कालपाषेति (पस्त्वे)ह M, यां कालपासमित्याहु K₇₇

(16d) ०व्रत] C₉₄K₈₂K₁₀K₇P₅₇MK₇₆K₄₁E, ०व्रतः C₄₅C₀₂K₇₇

(17a) विदितं] Σ, विदित C₀₂

(17ab) किञ्चिज्जि०] C₄₅M, किञ्चिद्वि० C₉₄^{pc}K₈₂K₁₀K₇P₅₇K₄₁E, किद्वि० C₉₄^{ac} किञ्चि जि० C₀₂

(17b) कथं द्विज] Σ, ~~~~~~(म त्वया विदितं किञ्चिद्विज्ञास्यसि) (cancelled) कथं द्विज C₀₂, कथं द्विजः P₅₇

कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥ १:१७ ॥

कलाकलितकालं च कालतत्त्वकलां शृणु ।

त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥ १:१८ ॥

कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।

त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥ १:१९ ॥

मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।

अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥ १:२० ॥

समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।

शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ।

षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ॥ १:२१ ॥

21 K₁₀ omits verses 21ef-24ab

(17c) कालपाशं च] Σ, कालपाषेति M (17d) वेत्तुमर्हसि] C_ΣK₈₂K₁₀P₅₇,
वेत्तुमूहसि K₇, वक्तुमर्हसि MK₄₁E (18a) कला०] Σ, काला० C₀₂K₈₂^{ac} • ०कलित०]
Σ, ०(कन्मित)० K₄₁ • ०कालं च] Σ, ०कालश्च ME (18b) ०कलां] C₉₄C₀₂K₁₀
P₅₇K₄₁E, ०कला C₄₅K₇, ०विधि K₈₂, ०कलाः M (18c) त्रुटिद्वयं] C₉₄C₀₂K₇P₅₇E,
तुटिद्वय C₄₅K₁₀, तुटिद्वयं K₈₂M, त्रुविद्वयं K₄₁ • ०मेषस्तु] Σ, ०मेवस्तु C₉₄, ०मेषद्वि०
K₈₂ (18d) निमेषद्वि०] Σ, निमेषाद्वि० M (19a) ०गुणिता काष्ठा] Σ, ०गुणितं काष्ठा
M, ०गुणितं काष्ठी K₄₁ (19b) काष्ठा वै त्रिंशतिः] C₉₄K₈₂K₁₀K₇P₅₇K₄₁E, वै त्रिंशता
C₄₅, काष्ठा वै त्रिंशति C₀₂, काष्ठान्वै त्रिंशति M (19c) मुहूर्तश्च] Σ, मुहूर्त्त C₄₅, मुहूर्तश्च
E (19d) मानुषेन] Σ, मानु(षश्च) C₀₂ • ०त्तम] C_ΣK₈₂K₇P₅₇K₄₁E, ०तमः K₁₀M,
०त्तमः K₇^{ac} (20a) मुहूर्त०] Σ, मुहूर्त्ता M, मुहूर्त E (20b) ०धाः] Σ, ०धा K₄₁
(20c) ०रात्रं] Σ, ०रात्र M (20d) ०नीषिणः] Σ, ०नीषिन M (21a) समा]
Σ, मास C₀₂, समा समाया K₄₁ • ०मासाश्च] C₉₄C₄₅K₈₂K₁₀K₇P₅₇K₄₁, ०मासश्च C₀₂
E, मासाहुः M (21b) कालतत्त्व०] Σ, कलातत्त्व० K₇, कालन्तत्त्व० P₅₇ (21c)
शतं] Σ, शत० K₄₁E (21d) मानुष०] Σ, माणुष्य० C₄₅C₀₂ (unmetr.) (21e)
षष्टिं चैव] C_ΣK₇P₅₇M, षष्टिं वर्ष० K₈₂K₄₁, षष्टिश्चैव E (21f) ०युगः] Σ, ०युग ME

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

(22a) द्विगुणः कलिसंख्यातो] $C_{\Sigma}K_{82}K_7P_{57}$, कलिसंख्यास्तु द्विगुणो M, द्विगुणः
 कलिसंख्यातो K_{41} , द्विगुणा कलिसंख्यातो E (22b) द्वापरो युग संज्ञितः] Σ , द्वापरः युगः
 संज्ञिकम् M, द्वापरे युग संज्ञितः E (22c) त्रेता] $C_{94}C_{45}K_{82}P_{57}K_{41}E$, त्रेता $C_{02}M$,
 त्रेता K_7 • त्रिगुणा] Σ , तृगुणो M • ज्ञेया] Σ , ज्ञेयः M (22d) •युगः] Σ , •युग
 E (23b) ह्ये] Σ , हे • K_7 • •सप्ततिः] Σ , •सप्तति M (23c) मन्वन्तरस्य] Σ ,
 मन्वन्तरस्य P_{57} • चैकस्य] Σ , om. $K_{82}M^{ac}$ (23d) •क्तं] Σ , •क्त M (24a)
 कल्पो] C_{45} , कल्प $C_{94}C_{02}K_{82}K_7P_{57}MK_{41}E$ • मन्वन्तं] Σ , न्वन्तं M^{ac} , मन्वन्तं
 M^{pc} (24b) •दश] Σ , •दश C_{45} • संख्यया] Σ , शंख्या M (24d) •आहः]
 Σ , •आह C_{94} • परिकल्पितम्] $C_{94}K_7P_{57}$, करिकल्पितम् C_{45} , परिकल्पितः $C_{02}K_{10}M$
 $K_{41}E$, परिकीर्तिताः K_{82} (24f) •दर्शिभिः] Σ , •दर्शिभि M (25a) •गमे]
 Σ , •गम K_{41} • प्रलीयन्ते] Σ , प्रलीयते C_{45} (25b) सर्वं च] Σ , सर्वश्च M
(25c) अहागमे] $C_{\Sigma}K_{82}K_7P_{57}$, अहाग K_{10} , अहरागमे M (unmetr.), अहागम
 K_{41} , अहागमे E (25d) •पद्यन्ते] Σ , •पद्यंति M (26a) •र्धं] Σ , •र्धं K_{10} ,
•धं K_{41} (26cd) •वाहुर्भृं] $C_{94}C_{45}K_{82}K_7P_{57}K_{41}E$, •वाहुर्भृं $C_{02}K_{10}M$ (26d)
•महर्षयः] $C_{\Sigma}K_{82}K_{10}P_{57}K_{41}E$, •महयः K_{82}^{ac} , •महर्षयः K_7 , •महर्षिभिः M

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

[परार्धादि]

विगतराग उवाच ।
 श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।

28ab ≈ UMS 12.34cd : कालः पचति भूतानि कालः संहरते प्रजाः 28 ≈ KūP 1.11.32 :
 कालः सृजति भूतानि कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद्वशे ॥ 29d =
 MBh 12.220.41d = GarP 1.108.7d

(27a) °आर्क°] Σ, °आर्का° M^{ac} • °तारेन्दु] Σ, °तारैन्दु M (27b) भ्रमतो]
 Σ, भुमनो K₄₁ • दृश्यते त्विह] C₉₄K₈₂K₁₀K₇P₅₇K₄₁E, दृश्यन्दिह C₄₅, दृश्यते त्विहः
 C₀₂, दृश्यते त्विहः M (27c) भ्रमित्वैव] corr., भ्रमत्वैव C₉₄K₈₂K₇E, भ्रमत्वेव C₄₅
 K₁₀P₅₇M, भ्रमत्वेह C₀₂, भ्रमत्यैव K₄₁ (27d) °श्रमं] C_ΣK₈₂K₇K₄₁E, °श्रमो K₈₂^{ac},
 °श्रामन् K₁₀, °श्रमेन् P₅₇, °श्रामो M • विद्महे] Σ, विग्रहे C₄₅, विद्यते M (28b)
 कालः] Σ, काल E (28c) कालस्य] Σ, कालःस्य M^{ac} • वशगाः] Σ, वशगा
 E (28d) कालवशकृ°] Σ, कालो वशकृ° M (29b) देवराजा] Σ, देवराज ME
 • °त्तम] Σ, °त्तमः M (30a) कालो] C₉₄C₄₅K₈₂, काल C₀₂K₁₀K₇P₅₇MK₄₁E
 • महायोगी] Σ, मयोयोगी P₅₇ (30b) ब्रह्मा विष्णुः परः] C₄₅, ब्रह्मविष्णुपरः C₉₄
 K₇MK₄₁, ब्रह्मा विष्णु परः C₀₂K₈₂K₁₀, ब्रह्म विष्णुः परः P₅₇, ब्रह्मविष्णुपर E (unmetr.)
 (31a) श्रुतं वै] Σ, श्रुतो वः M • °चक्रं तु] Σ, °चक्रस्य C₀₂, °चक्रन्तु M (31b)
 विनिःसृतम्] corr., विनिःसृतम् C_ΣK₈₂K₁₀K₇P₅₇MK₄₁E (unmetr.)

परार्धं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥ १:३१ ॥

अनर्थयज्ञ उवाच ।

एकं दशं शतं चैव सहस्रमयुतं तथा ।

प्रयुतं नियुतं कोटिमर्बुदं वृन्दमेव च ॥ १:३२ ॥

खर्वं चैव निखर्वं च शङ्कु पद्मं तथैव च ।

समुद्रो मध्यमन्तं च परार्धं च परं तथा ॥ १:३३ ॥

सर्वे दशगुणा ज्ञेयाः परार्धं यावदेव हि ।

परार्धद्विगुणेनैव परसंख्या विधीयते ॥ १:३४ ॥

परात्परतरं नास्ति इति मे निश्चिता मतिः ।

पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥ १:३५ ॥

33ab = BrahmāṇḍaP 3.2.101

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

(31c) परार्धं च] C₄₅C₀₂K₈₂K₁₀K₇P₅₇K₄₁E, (प)रार्द्धं च C₉₄, परार्धञ्च M^{ac}, परार्धञ्चे
M^{pc} • परं चैव] Σ, पराञ्चैव MK₄₁ (31d) वः] C_ΣK₈₂K₁₀K₇P₅₇M^{ac}K₄₁, नो
P^{pc}₅₇, नः M^{pc}, यः E • ंदीयतां] Σ, ंदीयतां M (32) अनर्थयज्ञ उवाच] Σ, om.
K^{ac}₈₂ (32a) दशं] Σ, दश C₉₄, (दश) P₅₇ (32b) सहस्रं] Σ, साहस्रं M •
•युतं] Σ, •तन् K₁₀ (32c) प्रं] Σ, पं K₄₁ (32cd) कोटिमं] Σ, कोटिरं
K₇ (32d) ंर्बुदं] Σ, •र्बुदं K₇ (33a) निखर्वं च] Σ, निखर्वं तु K₁₀, निसर्वञ्च M
(33b) शङ्कु] Σ, शंख E • पद्मं] Σ, पद्म M (33c) समुद्रो] Σ, समुद्रं M •
मध्यमन्तं च] C_ΣK^{ac}₈₂P₅₇MK₄₁, मध्यमान्तं च K^{pc}₈₂, मध्य(मन्तञ्च) K₁₀, मध्यमन्तश्च K₇
(33d) परार्धं च परं तथा] Σ, परार्द्धपरद्वेगुणाम् M (34a) सर्वे] Σ, सर्व K₄₁ (34b)
परार्धं] K₇P₅₇, परा(र्ध) C₉₄, परार्ध C₄₅C₀₂K₈₂K₁₀MK₄₁ • यावदेव] Σ, दशद्व K₄₁
(34c) परार्धं] Σ, परार्ध K₇ (34d) •संख्या] Σ, •संख्या M (35ab) परात्परतरं
नास्ति इति मे निश्चिता मतिः] C_ΣK₁₀K^{pc}₇P₅₇K₄₁E, परात्परतरं नास्ति इति मे निश्चिता मति
K^{ac}₈₂K₇, परात्परतरन्नास्ति इति मे निश्चिता मति M (35c) •वेदं] C₉₄E, •वेदे C₄₅C₀₂
K₁₀K₇P₅₇K₄₁, •वेदा K₈₂, •वेदैः M (35d) •ख्याता] C₉₄C₄₅K₈₂P₅₇, •ख्यातं
C₀₂K₁₀K₇MK₄₁E • •त्तम] Σ, •तम M

[ब्रह्माण्डम्]

विगतराग उवाच ।

ब्रह्माण्डं कति विज्ञेयं प्रमाणं ज्ञापितं क्वचित् ।

कति चाङ्गुलिमूर्ध्वेषु सूर्यस्तपति वै महीम् ॥ १:३६ ॥

अनर्थयज्ञ उवाच ।

ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।

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

पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।

ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥ १:३८ ॥

शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।

दश नाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ १:३९ ॥

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

(36a) ब्रह्माण्डं] Σ , ब्रह्माण्ड C_{02} (36b) प्रमाणं ज्ञापितं क्वचित्] conj., प्रमाणं चापितं क्वचित् $C_{\Sigma}K_{82}K_{10}P_{57}K_{41}E$, प्रमाञ्चापितत् क्वचित् K_7 , प्रमाणञ्चापितां कति M (36c) ०र्ध्वेषु] em., ०र्ध्वेषु $C_{\Sigma}K_{82}K_{10}K_7P_{57}MK_{41}E$ (36d) सूर्यस्त०] Σ , र्यो M^{ac} , शूर्यो M^{pc} • महीम्] $C_{45}C_{02}K_{82}P_{57}MK_{41}$, मही(म्) C_{94} , मही $K_{10}K_7E$ (37a) ब्रह्मा०] Σ , ब्रह्म० M • प्रसंख्यातुं] Σ , प्रसंसा तु K_{10} , च संख्यातुं E (37b) शक्यं क०] $K_{82}K_{10}K_{41}E$, शक्या क० $C_{\Sigma}K_7P_{57}$, सक्याङ्क० M , ह्यक्यं क० K_{41}^{ac} (37c) देवास्ते] Σ , देवतापि M (37d) मानुषाणां च] Σ , मानुषार्नञ्च M^{ac} , मानुषानाञ्च M^{pc} (38c) यत्पुराख्यातो] $C_{\Sigma}K_{82}K_{10}K_7P_{57}$, यत्पुराख्यातं M , यत्प्रयात्परायाख्यातो K_{41} , यत्प्रमाख्यातो E (39a) शिवाण्डा०] Σ , शिवाण्ड० M^{ac} , शिवाण्डे० M^{pc} (39b) सर्वेषामिव भूभृताम्] conj., सर्वेषामिव भूरिताः $C_{94}C_{45}K_7P_{57}$, सर्वेषामेव भूरिताः C_{02} , सर्वेषामिव भूरिता K_{82} , सर्वेषामेव भूरिणाम् K_{10} , स(र्षपा) इव भाविता M , सर्वेषामेव भूरिनाः K_{41} , सर्वेषामेव भूरिमां E (39c) दिशाष्टाणां] Σ , शिवाष्टाणां K_{10} , दिशाष्टाणा P_{57} (39d) ब्रह्माण्डे] Σ , ब्रह्माण्डा M • कीर्तितं शृणु] Σ , य च कीर्तितम् C_{45} , कीर्त्तिता शृणु M

प्रथमो ऽध्यायः

[भूभृतां नामानि]

[पूर्वतः]

सहासहः सहः सद्यो विसहः संहतो ऽसभा ।

प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ १:४० ॥

[आग्नेये]

प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।

दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ।

आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ॥ १:४१ ॥

[याम्ये]

यमो ऽथ यमुना यामः संयमो यमुनो ऽयमः ।

संयनो यमनोयानो यनियुग्मा यनोयनः ॥ १:४२ ॥

(40a) सहासहः] K_7 , साहासह $C_{\Sigma}K_{82}K_{10}P_{57}MK_{41}E$ • सहः सद्यो] $C_{94}C_{02}K_{82}K_{10}K_7P_{57}$, सहः सज्ञा C_{45} , सद्यो सद्यः M , सहः सज्ञो $K_{41}E$ (40b) विसहः] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}E$, विसह $C_{02}M$, विसहः K_{41} • ऽसभा] $C_{94}C_{02}K_{82}K_{10}K_7P_{57}$, सभाः C_{45} , सहा M , सता $K_{41}E$ (40c) प्रसहो] Σ , प्रसहेः E • प्रसहः] Σ , प्रस(वः) C_{02} , सप्रहः E • सानुः] $C_{\Sigma}K_{82}K_{10}P_{57}K_{41}$, सानु K_7ME (40d) पूर्वतो] Σ , पूर्वतो E (41a) भासनो] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}M$, भास- $\frac{1}{2}$ C_{02} , भांसतो K_{41} , भासतो E • भानुः] Σ , भानु $C_{45}M$ (41b) द्युतिमो] $C_{\Sigma}K_{82}K_{10}P_{57}M$, द्युतिनो $K_7K_{41}E$ (41c) दीप्ततेजाश्च तेजाश्च] $C_{94}C_{02}K_{82}K_{10}K_7P_{57}K_{41}$, दीप्ततेजाश्च तेजश्च C_{45} , दीप्ततेजस् तेजश्च M (unmetr.), दीप्ततेजश्च तेजाश्च E (41d) तेजा तेजवहो] Σ , तेजतेजयह M (41e) आग्नेये] $C_{\Sigma}K_{82}K_{10}P_{57}E$, आग्नेय K_7K_{41} , आग्नेर्ये M • त्वेतदा०] Σ , त्वेचमा M (41f) शृण्वथ] Σ , शृण्वथ M • द्विज] Σ , द्विजः K_{10} (42a) यमो] Σ , यमा K_{41} (42b) संयमो] Σ , संयम M , संयमा K_{41} • यमुनो] $C_{94}C_{45}K_{10}P_{57}K_{41}$, यमनो $C_{02}K_7$, युमुना K_{82} , यमतो M , यमुना० E • यमः] Σ , यन M , यामः K_{41} (unmetr.) (42c) संयनो यमनोयानो] K_{82} , संयमो यमनोयानो $C_{94}C_{02}E$, संयमो यमुनोयानो $C_{45}K_{10}P_{57}$, संयमा यमनो यामो K_7 , यमियुग्मा यनो यानः M , संयमा यमनो यानो K_{41} (42d) यनियुग्मा यनोयनः] $K_{10}P_{57}$, यनियुग्मा नयो यनः $C_{94}C_{02}K_{82}$, यनियुग्मा नयो नयः $C_{45}K_{41}$, यनियुग्मा नयो यमः K_7 , दशमा याम्यमाश्रता M , यनियुग्मा नयो नय E

[नैर्ऋते]

नगजो नगना नन्दो नगरो नग नन्दनः ।

नगर्भो गहनो गुह्यो गूढजो दश तत्परः ॥ १:४३ ॥

[वारुणे]

वारुणेन प्रवक्ष्यामि शृणु विप्र निबोध मे ।

बभ्रः सेतुर्भवोद्भद्रः प्रभवोद्भवभाजनः ।

भरणो भुवनो भर्ता दशैते वरुणालयाः ॥ १:४४ ॥

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।

वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ १:४५ ॥

ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।

(43a) नगना नन्दो] C₉₄C₀₂K₈₂K₁₀K₇P₅₇, नगजा नन्दो C₄₅, नगनागेन्द्र M, नगनो नदो K₄₁E (43b) नगरो नगनन्दनः] K₁₀M^{ac}K₄₁, नगरोगनन्दनः C₉₄K₇, नगरो(नगनन्द)नः C₄₅, नग(रो)-2 नन्दनः C₀₂, नगरोगनन्दनः K₈₂, नगरोगनन्दनः P₅₇, नगरो नननन्दनः M^{pc}, नगरोन्नगनन्दनः E (43c) नगर्भो] Σ, नृगर्भो K₁₀, नगर्भ M • गहनो गुह्यो] Σ, गुहनो गुह्य M, गहनो गुह्ये E (43d) गूढजो] Σ, गुडजो M • तत्परः] Σ, तत्परम M (44a) वारुणेन] Σ, वारुणे च E (44b) शृणु] K₁₀P₅₇M, शृङ्गे C₉₄C₄₅K₈₂K₇, शृ(ङ्गे) C₀₂, मृद्धे (पात) (cancelled) K₄₁, मृद्धे E (44c) बभ्रः सेतुर्भवो] corr., बभ्रं सेतुर्भवो C₉₄C₄₅, बभ्रं सेतु भवो C₀₂, बभ्रः सेतु भवो K₈₂, बभ्रं सेतुर्बभ्रं सेतुर्भवो भवो K₁₀, बभ्र सेतुर्भवो K₇, बभ्रं सेतुर्भवे P₅₇, बभ्र सेतु भवो M, बभ्रन्सेतुर्भवो K₄₁, बभ्रन्सेतुर्भवो E (44d) प्रभवोद्भवः] Σ, प्रभवोभवः M • भभाजनः] Σ, भभाजन E (44e) भरणो] C₄₅K₇, भरण C₉₄K₈₂, भरणा C₀₂K₄₁E, भरणा K₁₀, भरणे P₅₇, भरणः M (44f) दशैते] Σ, दशेते K₇, दशैता M • ंलयाः] Σ, ंलया ME (45a) नृगर्भो] Σ, नृगर्भा M • ंगर्भश्च] C₉₄C₄₅K₁₀K₇P₅₇K₄₁, ंगर्भाश्च C₀₂K₈₂ME (45b) देवगर्भो] Σ, देवगर्भ M (45c) ंगर्भश्च] C_ΣK₁₀K₇P₅₇E, ंगर्भाश्च K₈₂, ंगर्भोश्च M, ंशभश्च K₄₁ (45d) वृषाङ्को] Σ, वृषाङ्गो M • वृषभः] Σ, वृषभः C₀₂ (46a) ज्ञातव्यश्च तथा सम्यग्] C_ΣK₈₂K₁₀K₇, ज्ञातव्यश्च यथा सम्यग् P₅₇, वृषञ्जवृषनन्दश्च M, ज्ञानवाञ्च तथा सम्य K₄₁, ज्ञानवाञ्च तथा सत्यः E (46b) वृषजो वृषनन्दनः] Σ, वृषनन्दनः K₈₂, दशनायक वायवे M

नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ १:४६ ॥

[उत्तरे]

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।

सतः सत्य लयः शम्भुर्दश नायकमुत्तरे ॥ १:४७ ॥

[ईशाने]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।

इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥ १:४८ ॥

[मध्यमे]

अपरो विमलो मोहो निर्मलो मन मोहनः ।

अक्षयश्चाव्ययो विष्णुर्वरदो मध्यमे दश ॥ १:४९ ॥

[परिवाराः]

सर्वेषां दशमीशानां परिवारशतं शतम् ।

(46cd) नायका दश वायव्ये कीर्तिता ये मया द्विज] C₉₄C₄₅K₈₂P₅₇K₄₁E, नायका दश वायव्ये कीर्तिता ये मया द्विजः C₀₂K₁₀, नायका दश वायव्ये कीर्तिता य मया द्विज K₇, कीर्तितो यं मया द्विप्र यथा तथ्येन सुव्रतः M (47a) सुलभः] Σ, सुरभः K₄₁E • सुमनः] C_Σ K₈₂K₁₀E, सुमनाः K₇, सुसमः P₅₇, सुमनो M, सुमन K₄₁ • सौम्यः] Σ, सौम्य M (47c) सतः सत्य] corr., सत सत्य C_ΣK₇P₅₇K₄₁, सत्यसत्य K₈₂, सुत सत्य K₁₀, सुतः सत्य M, सत सत्यां E • लयः] Σ, लयं K₇ (47cd) शम्भुर्दं] C₉₄C₄₅K₁₀P₅₇ K₄₁E, शम्भु दं C₀₂K₈₂K₇, शम(भुं) दं M (47d) नायकमुं] Σ, नायक उं E (48a) वज्र] Σ, व्रजः M (48b) वर्षणः] C_ΣK₈₂K₁₀P₅₇M, ०८(र्शणम) K₇, ०दर्पणः K₄₁, ०दर्यं च E (48c) इलनो वलिनो ब्रह्मा] Σ, इलिनो वलिनो ब्रह्मः M (48d) दशे] C₉₄K₈₂K₇P₅₇K₄₁E, दशै C₄₅C₀₂K₁₀, दिशै M • नायकाः] Σ, नायका M (49a) अपरो विमलो मोहो] Σ, अपरः विमला मोहा M (49b) निर्मलो मं] em., निमलो मं C₉₄, निर्मलोन्म C₄₅K₇K₄₁, निर्मलोत्म C₀₂E, निमलोर्म K₈₂ K₁₀, निमलोत्म P₅₇, निर्मलोन्म M (49c) अक्षयश्चाव्ययो] C₉₄C₄₅K₈₂K₁₀K₇P₅₇ K₄₁, अक्षयाश्चाव्ययो C₀₂, अक्षयश्चाव्ययं M, अक्षयश्चाव्ययो E (49cd) विष्णुर्वं] C₉₄ C₄₅K₇K₄₁E, विष्णु वं C₀₂K₈₂P₅₇M, विष्णुर्व K₁₀ (49d) मध्यमे दश] C₉₄C₄₅K₇ K₄₁, मध्यमो दश C₀₂K₈₂P₅₇, वरवर्षणः K₁₀, मध्यमो दशः M, मध्यमे दशः E (50a) सर्वेषां] Σ, सर्वेषा K₇ • दशमीशानां] Σ, दशरीशानां E (50b) परिवारं] Σ, परि C₄₅, परिवारं K₈₂

शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥ १:५० ॥

सहस्रेषु च एकैकमयुतैः परिवारितम् ।

अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥ १:५१ ॥

एकैकस्य परीवारो नियुतः पृथगेव च ।

कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ १:५२ ॥

दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।

वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ १:५३ ॥

खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।

(50d) सहस्रैः] Σ , सहस्रै M • परिवारितम्] $C_{94}C_{45}C_{02}^{pc}K_{82}K_{10}K_7P_{57}K_{41}$, परिवारिता C_{02}^{ac} , परिवारितः M, परिवारिताः E (51ab) एकैकम०] $C_{94}C_{45}K_{10}K_7P_{57}K_{41}E$, एकैकं म० $C_{02}K_{82}M$ (51b) परिवारितम्] Σ , परिवारितः M, परिवारितमाः E (51c) अयुतं] E, अयुतैः $C_{\Sigma}K_{82}K_7P_{57}MK_{41}$, अयुतै K_{10} • प्रयुतैर्वृन्दैः] Σ , प्रयुतै वृन्दैः K_7 , प्रयुतैर्भृत्य M (51d) प्रयुतं नियुतैर्वृतम्] corr., प्रयुतैर्नियुतैर्वृतः $C_{94}C_{45}K_{82}K_7P_{57}$, प्रयुतेर्नियुतैर्वृतः C_{02} , प्रयुतै नियुतै वृतः K_{10} , प्रयुतः नियुतैः वृतः M, प्रयुते नियुतैर्वृतः K_{41} , प्रयुतं नियुतैर्वृतः E (52a) परीवारो] Σ , परिवार M (unmetr.), परिवारो E (unmetr.) (52b) नियुतः] Σ , नियुत C_{02} • च] Σ , चः K_7^{ac} (52c) कोटिभिर्दशकोट्येन] $C_{94}C_{02}P_{57}K_{41}E$, कोटिभि दशकोट्येन C_{45} , कोटिभिर्दशकोट्येन $K_{82}K_7$, कोटिभिर्दशकोट्येनः K_{10} , कोटिभिः परिवाराणि कोटिभि दशकोटिकम् M (52d) एकैकः परिवारितः] $C_{45}K_{82}E$, एकैकः परिवारितः C_{94} , एकैकपरिवारितः $C_{02}K_{10}K_7P_{57}$, एकैकपरिवाराणां M, एकैकः परिवारितं K_{41} (53a) दशकोटिषु एकैकं] $C_{45}C_{02}K_{10}K_{41}E$, दशकोटिषु एकैकं $C_{94}K_{82}K_7P_{57}$, दशकोट्येषु एकैकं M (53b) वृन्दवृन्दभृतैर्वृतम्] $C_{\Sigma}K_{10}P_{57}$, वृन्दवृन्दभृतैर्वृतं K_{82} , वृन्दवृन्दभृतै वृतं K_7 , वृन्दवृन्देषु एकैकं M, वृन्दवृन्दभृतैर्वृतं K_{41} , वृन्दवृन्दं वृतैर्वृतः E (53c) वृन्दवर्गेषु] Σ , वृन्दवर्गभिः तै वृतम् M (53d) खर्वभिः परिवारितम्] $C_{\Sigma}K_{82}K_{10}P_{57}$, खर्वभिः परिवारितम् K_7 , खर्वभिः परिवाराणि M, खर्वभिः परिवारितं K_{41} , खर्वभिः परिवारितः E (54a) खर्ववर्गेषु एकैकं] Σ , खर्ववर्गैव एकैकम् M (54b) दशखर्वगणैर्वृतम्] $C_{94}C_{02}K_{82}K_{10}P_{57}K_{41}$, दशखर्वगणै वृतम् C_{45} , दशखर्वगणे वृतं K_7 , दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E

दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ १:५४ ॥

शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।

पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ १:५५ ॥

समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।

मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ १:५६ ॥

अनन्तेषु च एकैकं परार्धपरिवारितम् ।

परार्धेषु च एकैकं परेण परिवारितम् ।

एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ १:५७ ॥

[प्रमाणम्]

प्रमाणं शृणु मे विप्र संक्षेपाद्ब्रुवतो मम ।

चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥ १:५८ ॥

57ab omitted in P₅₇ 58b After संक्षेपा० P₅₇ f. 213v breaks off and resumes only at 2.21c. One folio containing 1.58cd–2.21ab is missing.

(54c) ०खर्वेषु] Σ, ०गर्वेषु K₇ (54d) परिवारितम्] Σ, परिवारित K₄₁, परिवारितः E (55a) पृथगेकैकं] em., पृथगेनैव C₉₄C₀₂K₈₂K₁₀K₇P₅₇MK₄₁E, पृथगेनैव C₄₅ (55b) ०वारितम्] K₈₂M, ०वारितः C_ΣK₁₀K₇P₅₇K₄₁E, ०तं K₈₂^{ac} (55d) समुद्रैः] Σ, समुद्रैः C₉₄, दमु(दैः) C₄₅ • ०वारितम्] Σ, ०वारितः E (56a) तथै०] Σ, तथै० C₀₂ (56b) मध्यसंख्यैस्तु तैर्वृतम्] C_ΣK₈₂P₅₇MK₄₁, मध्यसंख्यैस्तु तैर्वृतम् K₁₀, मध्यसंख्यैस्तु तैर्वृतं K₇, मध्ये शङ्क्यायुतैर्वृतः E (56c) मध्यसंख्येषु] Σ, मध्यसांख्यो च M, मध्ये शंखेषु E (56cd) एकैकमनन्तैः] Σ, एकैकं मनतैः K₇, एकैकं अनन्तैः M (56d) ०वारितम्] Σ, ०वारितः E (57b) परार्धपरिवारितम्] C₉₄C₄₅K₈₂K₁₀K₇K₄₁, परार्ध-३. रितम् C₀₂, परार्धं परिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M, परार्धैः परिवारितः E (57d) ०वारितम्] Σ, ०वारिवारितं K₁₀, ०वारितः E (57e) कथितो] Σ, (कथितो) K₁₀, कथिता E (57f) शक्यं] Σ, शक्य C₀₂, संख्यां शक्यं K₄₁ • सांख्यमु०] C₉₄C₀₂K₁₀P₅₇M, सांख्यमु० C₄₅, स्यख्यमु० K₈₂, संख्यमु K₇, संख्यामु० K₄₁E (58a) प्रमाणं] C₀₂K₈₂K₇P₅₇MK₄₁E, प्रणामं C₉₄C₄₅, प्रमाण K₁₀ (58b) संक्षेपाद्ब्रुवतो] C₉₄C₀₂K₈₂K₁₀K₄₁E, संक्षेपाद्ब्रुवतो C₄₅, संख्येपाद्ब्रुवतो K₇, संक्षेप ब्रुवतो M

कोटिकोटिसहस्रं तु योजनानां समन्ततः ।
 अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥ १:५९ ॥
 सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।
 विंशकोटिष्वङ्गुलीषु ऊर्ध्वतस्तपते रविः ॥ १:६० ॥
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।
 ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥ १:६१ ॥

[पुराणम्]

पुराणाशीसहस्राणि शतानि द्विजसत्तम ।
 ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥ १:६२ ॥
 वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।
 तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥ १:६३ ॥

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

(59a) कोटिकोटि°] Σ, कोटीकोटि° M (59b) योज°] Σ, याज° K₄₁ (59c) च परीमाणं] Σ, च परिमाणं C₄₅ (unmetr.), परिमाणञ्च M (59d) ब्रह्मणा] Σ, -३- C₀₂ • °कीर्तितम्] C₉₄C₄₅K₁₀K₇K₄₁E, °कीर्ति(ताः) C₀₂, °कीर्तितः K₈₂M (60a) °स्त्राणि] Σ, °स्त्राणि K₄₁ (60c) विंशकोटिष्वङ्गुलीषु] conj., विंशकोटिषु गुल्मेषु C_ΣK₈₂K₁₀K₇K₄₁E, विंशकोटि विना गुल्मे M (60d) ऊर्ध्वतस्त°] C_ΣK₈₂K₇E, ऊर्ध्व-२- K₁₀, ऊर्ध्वतो त° M, उद्धतस्त° K₄₁ • रविः] Σ, रवि E (61a) प्रमाणं नाम संख्या च] Σ, प्रमाणं नाम संख्या च C₄₅, प्रमाणेनाणञ्चम संख्या-त च K₄₁ (61b) कीर्तितानि] Σ, कीर्तियानानि K₄₁ (61c) ब्रह्माण्डं चा°] K₈₂, ब्रह्माण्डश्च C₉₄C₄₅K₇ MK₄₁, (ब्रह्माण्डाश्चा)° C₀₂, ब्रह्माण्डाश्चा E • °मेयाणां] C₉₄K₈₂ MK₄₁E, °मेयाणा C₄₅ C₀₂K₇ (61d) °कीर्तितम्] Σ, °कीर्तिताः C₀₂, °कीर्तितः M (62b) °सत्तम] Σ, -२- मः C₀₂ (62c) पूर्णं] C₉₄C₀₂K₈₂K₄₁E, पूर्वं C₄₅, पूर्ण K₇, पूर्व M (62d) मातरिश्वा] Σ, मातरिश्च M • °तथम्] Σ, °तथा C₀₂M (63a) संक्षिप्य] Σ, संक्षिप्यः M (63b) प्राप्तं चोशनसं] C₄₅K₈₂K₇, प्राप्तं चौसनसं C₉₄K₄₁, प्राप्त-औसनसं C₀₂, प्राप्ताश्चोशनसम M (unmetr.), प्राप्तश्चोशनसं E (63c) संक्षिप्य] Σ, संक्षिप्यः M (63d) प्राप्तवांश्च बृहस्पतिः] Σ, प्राप्तघञ्च बृहस्पति M

बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।
 पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥ १:६४ ॥
 एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ १:६५ ॥
 अष्टादशसहस्राणि तेन सारस्वताय तु ।
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ १:६६ ॥
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ १:६७ ॥
 चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।
 त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥ १:६८ ॥
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥ १:६९ ॥

(64b) सूर्य] C₀₂E, सूर्यस् C₉₄K₈₂K₇K₄₁, सूर्य C₄₅M • त्रिंशत्स०] Σ, त्रिंशत्स० C₀₂M (64c) ऽविंशत्सहस्राणि] corr., ऽविंशहस्राणि C₉₄, ऽविंशसहस्राणि C₄₅C₀₂K₈₂K₇MK₄₁, ऽविंशत्सहस्राणि E (64d) मृत्युं प्राह] Σ, मृत्यु प्राहः M (65a) ऽविंशत्०] E, ऽविंश० C_ΣK₈₂K₇MK₄₁ (65b) कीर्तितम्] E, कीर्तितः C₉₄C₄₅K₈₂K₇^{pe}M, कीर्तिताः C₀₂, कीर्त्तित K₇^{ac}, कीर्तितः K₄₁ (65c) इन्द्रे०] Σ, इन्द्रे० K₄₁ (65c) वसिष्ठाय] Σ, विशिष्ठाय C₄₅, वहिष्ठाय K₇ (65d) विंशत्श्लो०] corr., विंशत्श्लो० C₉₄C₀₂K₈₂K₇K₄₁E, विशत्श्लो० C₄₅, त्रिंशत्श्लो० M (66a) अष्टादशसहस्राणि] Σ, आष्टादशसहस्राणि K₇, वसिष्ठेदशसहस्रं M (66c) सारस्वतस्त्रि०] em., सारस्वता त्रि० C₉₄C₀₂K₈₂K₇K₄₁E, सारस्वतास्त्रि० C₄₅, सारस्वत तृ० M • ऽधामाय] Σ, om. K₈₂^{ac} (66d) सहस्रदश] Σ, सहस्रादश M (67b) भर०] Σ, भार० C₀₂, सन० M (67d) अभाषत] C₉₄C₄₅K₈₂K₄₁, अ(भाषत) C₀₂, अभाषतः K₇E, मभासतः M (68b) अन्तरी०] Σ, अन्तरि० M (68c) त्रय्यारुणिं] corr., त्र्यैयारुणि C₉₄C₄₅K₈₂MK₄₁, त्रैयारुणि C₀₂E, त्र्यैयारुणिनि K₇ (68d) अभाषत] C₉₄C₀₂K₇K₄₁, अभाषतः C₄₅, स्वभावत K₈₂, मभासतः M, ह्यभाषत E (69a) त्रय्यारुणि०] corr., त्र्यैयारुणि० C_ΣK₇K₄₁, त्रैयारुणि० K₈₂E, त्र्यैर्यारुणि० M • विप्रेन्द्रो] Σ, विप्रेन्द्र C₀₂M (69b) धनंजय०] Σ, धन० K₈₂^{ac} • ऽभाषत] C₉₄C₀₂K₈₂K₇K₄₁, ऽभाषतः C₄₅ME

कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।

कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ १:७० ॥

ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।

गौतमाच्च भरद्वाजस्तस्माद्धर्यद्वताय तु ॥ १:७१ ॥

राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।

सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥ १:७२ ॥

तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।

शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥ १:७३ ॥

द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।

रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ १:७४ ॥

रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।

75ab ≈ BrahmāṇḍaP 3.4.67ab: मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये

(70b) ०मुनिः] Σ , ०मुणि M (70c) कृतंजयाद्वि०] $C_{94}K_{82}K_{41}E$, कृतंजया
द्वि० $C_{45}C_{02}K_7$, धनञ्जय द्वि० M • ०श्रेष्ठ] Σ , ०श्रेष्ठो E (70d) ऋणंजय०] Σ ,
ऋणंजाय० C_{45} • ०महात्मने] Σ , ०मभाशतः M (71a) प्राप्तो] Σ , प्राप्तः M, प्राप्तौ E
(71b) महर्षिणे] Σ , महर्षिणः M (71c) गौतमाच्च] $C_{\Sigma}K_{82}E$, गौतमाश्च K_7K_{41} ,
गौतमेन M (71cd) भरद्वाजस्तस्माद्धर्यद्वताय] $C_{94}C_{02}K_{82}K_7$, भरद्वाजस्तस्माद्धर्यद्वताय
 C_{45} , भरद्वाज तस्मा हर्षद्वताय M, भरद्वाजस्तस्माद्धर्यद्वताय K_{41} , भरद्वाजस्तस्माद्धर्यद्वताय E
(72a) राजश्रवास्त०] em., राजश्रव त० $C_{\Sigma}K_{82}K_{41}E$, राजश्रवे त० K_7 , राजर्षव त०
M (72ab) प्राप्तः सोम०] Σ , प्राप्त साम० K_{41} (72c) ०शुष्मात्त०] Σ , ०शुष्मा
त० K_{82} (72cd) प्राप्तस्तृणबिन्दुस्तु] Σ , प्रा(प्त तृ)णबिन्दुस्तु C_{02} , प्राप्तस्तृणबिन्दुस्तु K_{41}
(72d) भो] Σ , om. C_{45} (73b) वृक्षः] Σ , वृक्ष M • ०भाषत] $C_{94}C_{45}K_{82}$
 K_7K_{41} , ०भाषतः $C_{02}ME$ (73c) शक्तिः पराशरं] Σ , शपरासर M^{ac} , शक्ति परासर
 M^{pc} (73d) जतु०] Σ , तु० C_{45} , जंतु० M (74a) द्वैपायनं तु] em., द्वैपायनस्तु
 $C_{\Sigma}K_{82}K_7MK_{41}$, द्वैपायनाय E (unmetr.) (74b) जतुकर्णो महर्षिणम्] $C_{94}C_{45}K_{82}^{pc}$
 K_7 , जतुकर्णो महर्षिणः C_{02} , जकर्णो महर्षिणं K_{82}^{ac} , जंतुकर्णमहर्षिणा M, जतुकर्णो महर्षिण
 K_{41} , जतुकर्णमहर्षिणा E (74d) ०मुनिः] Σ , ०मुनि ME (75a) ०हर्षेण] M,
०हर्षाय $C_{\Sigma}K_{82}K_7K_{41}$, ०हर्षणाय E (75b) ०बुद्धये] Σ , ०बुद्धयः M

प्रथमो ऽध्यायः

दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ १ : ७५ ॥

॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥

75d पुराणं सम्प्रकाशितम्] Σ, पुराण सम्प्रकाशितां C₀₂ 75e मानुषाणां]
Σ, मनुषाणां C₄₅, मानुषाना M • हितार्थाय] Σ, हित्यथाय M, हितार्थाय K₄₁ 75f
भूयः] Σ, भूय ME Colophon: नामाध्यायः प्रथमः] Σ, नामाध्यायः प्रथमः श्लोक ७७
M, नाम प्रथमो ऽध्याय E

[द्वितीयो ऽध्यायः]

विगतराग उवाच ।

श्रुतं मया जनाग्रेण ब्रह्माण्डस्य तु निर्णयम् ।

प्रमाणं वर्णरूपं च संख्या तस्य समासतः ॥ २:१ ॥

शिवाण्डेति त्वया प्रोक्तो ब्रह्माण्डालयकीर्तितः ।

कीदृशं लक्षणं ज्ञेयं प्रमाणं तस्य वा कति ॥ २:२ ॥

कस्य वा लयनं ज्ञेयं प्रमाणं वात्र वासिनः ।

का वा तत्र प्रजा ज्ञेया को वा तत्र प्रजापतिः ॥ २:३ ॥

[शिवाण्डसंख्या]

अनर्थयज्ञ उवाच ।

शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।

दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥ २:४ ॥

अगम्यगमनं गुह्यं गुह्यादपि समुद्धितम् ।

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

Witnesses used for this chapter : C₉₄ ff. 195v–197r, C₄₅ ff. 203v–204v, C₀₂ ff. 270r–270v (it breaks off at 2.21 and resumes at 3.30b), K₈₂ ff. 3v–4v, K₁₀ exp. 43 and 42 (sic!; it broke off at 1.60d and resumes at 2.23), K₇ ff. 211v–213r, P₅₇ f. 215 (only from 2.19cd), E pp. 585–588; C_Σ = C₉₄ + C₄₅ + C₀₂

1a जनाग्रेण] Σ, जना.2. C₉₄ 2b ब्रह्माण्डा०] Σ, ब्रह्माण्ड E 2c ज्ञेयं] Σ, ज्ञेया C₀₂ 2d कति] Σ, कति: C₀₂ 3a लयनं ज्ञेयं] Σ, लयनं C₄₅, लक्षणं ज्ञेयं E 3b वासिनः] Σ, वासिरानः C₄₅ 3c का] em., को C_ΣK₈₂K₇, किं E • प्रजा ज्ञेया] Σ, प्र(जा).1. या C₉₄ 4b न त्वं] Σ, तत्त्वं E • ऽर्हसि] Σ, ऽहसि K₇ 4c दैवतै०] C₉₄C₄₅K₈₂, देवतै० C₀₂K₇E • शक्तिर्] C₉₄, शक्ति C₄₅C₀₂K₈₂K₇E 5a अगम्यगमनं] Σ, अगम्यगगहनं C₀₂, अगम्यगगमनं K₇ 5b गुह्या०] K₇E, गुह्या० C_ΣK₈₂ • समुद्धितं] Σ, सम्रद्धितं K₇, समृद्धिदम् E

द्वितीयोऽध्यायः

न प्रभुर्नैतरस्तत्र न दण्ड्यो न च दण्डकः ॥ २:५ ॥

न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।

नानृजुर्न च दम्भित्वं न तृष्णा न च ईर्ष्यता ॥ २:६ ॥

न क्रोधो न च लोभो ऽस्ति न मानो ऽस्ति न सूयकः ।

ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥ २:७ ॥

न व्याधिर्न जरा तत्र न शोको ऽस्ति न विक्लवः ।

नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥ २:८ ॥

नोत्कृष्टो मानवस्तस्मिन्त्रयश्चैव शिवालये ।

न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥ २:९ ॥

गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।

याचमानो न तत्रास्ति दाता चैव न विद्यते ॥ २:१० ॥

(5c) प्रभुर्नै०] Σ , प्रने० C_{02} (5d) दण्ड्यो] $C_{02}K_{82}K_7$, दण्डो $C_{94}C_{45}$, दण्ड्या E
• दण्डकः] Σ , ण्डकः C_{45}^{ac} , पण्डकः C_{45}^{pc} (6a) सत्यो] Σ , सत्यौ E • तत्र] Σ ,
तत्रा E (6b) नो] Σ , न० C_{94} (6c) नानृजुर्न] em., नाऋजुर्न $C_{94}E$, नाऋजुर्न
 $C_{45}K_7$, (नाऋजु न) C_{02} , नाऋजुर्न K_{82} (6d) न तृष्णा न च] Σ , न च तृष्णा न K_{82} •
ईर्ष्यता] Σ , ईर्ष्यताः C_{02} , ईर्ष्यता E (7a) क्रोधो] Σ , क्रोधौ C_{02} (7b) सूयकः]
 Σ , सूयकः C_{45} , स्तेयकः E (unmetr.) (7d) शठो] Σ , षठो C_{02} , शठे E • मत्सरः]
 Σ , मत्सराः E (8a) व्याधिर्न] Σ , व्याधि न $C_{02}K_7$ • जरा तत्र] $C_{45}K_7$, जरास्तत्र C_{94}
 $C_{02}K_{82}E$ (8b) विक्लवः] Σ , विक्लव E (9a) मानव०] Σ , मा० न० C_{94} (9c)
प्रशंसास्ति] Σ , प्रशंसाश्च E (10c) तत्रास्ति] Σ , तत्रा K_{82}^{ac}

अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥ २:११ ॥
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥ २:१२ ॥
 आहूतसमूहं नास्ति ब्रह्मरात्रिदिनं तथा ।
 न जन्ममरणं तत्र आपदं नाप्नुयात्कचित् ॥ २:१३ ॥
 न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥ २:१४ ॥
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।
 ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥ २:१५ ॥
 न जपो नाहिकस्तत्र नाग्निहोत्री न यज्ञकृत् ।
 न व्रतं न तपश्चैव न तिर्यङ्गरकं तथा ॥ २:१६ ॥

16d cf. VSS 19.49cd: विसृष्टे त्विन्द्रियग्रामे तिर्यङ्गरकसाधनम्

- (11a) ब्रज त०] Σ , ब्रजस्त० K_7 (11c) कर्म ना०] em., कर्म न $C_{\Sigma}K_{82}K_7$, कर्मणा E
 (11d) कलिः] Σ , कलि $K_7^{ac}E$ (12a) च न त्रेता] Σ , च न त्रेता C_{94} , च त्रेता न C_{45}
 (12b) कृतं चा०] $C_{02}K_{82}$, कृतश्चा० $C_{94}C_{45}K_7E$ (12c) मन्वन्तरं न तत्रास्ति]
 Σ , मन्वन्तत्रास्ति C_{02} , मन्वन्तरनन्त तत्रास्ति K_7 (12d) कल्पश्चैव] Σ , कल्पं चैव K_{82}
 (13a) आहूत०] Σ , आभूत० E (13b) ब्रह्मरात्रिदिनं] Σ , ब्रह्मरात्रिदिवस् E (13c)
 जन्ममरणं तत्र] $C_{02}K_{82}E$, जन्मरणं तत्र $C_{94}C_{45}$, जन्ममरणान्त K_7 (13d) आपदं]
 Σ , अपदं E (14a) चाशापाश०] $C_{45}K_7^{pc}$, च सायाश० $C_{94}C_{02}K_{82}K_7^{ac}E$ • •बद्धो]
 Σ , •बद्धो C_{02} , •वृद्धो E (14b) •मोहं] Σ , •मोहो C_{94} (14c) देवा] Σ , देवो C_{45}
 (15b) गन्धर्वा] Σ , गन्धर्वो E (16a) जपो] Σ , जयो C_{94} • नाहिकस्त०] Σ ,
 नाहिक त० C_{45} (16d) न तिर्यङ्गरकं] em., नातिर्यङ्गरकस् $C_{94}C_{02}K_{82}$, नातिर्यनरकन्
 C_{45} , नातिर्यं नरकस् K_7 , न तीर्थनरकन् E

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

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

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

अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।
 प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥ २:२० ॥

स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥ २:२१ ॥

तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।
 तुल्यरूपवलाः सर्वे सूर्यायुतसमप्रभाः ॥ २:२२ ॥

17b cf. MBh Suppl. 14.4.2743: ऐश्वर्यगुणसंपन्नाः क्रीडन्ति च यथासुखम्, and Brahmā-
 ṇḍaP 1.26.1: महादेवस्य महात्म्यं प्रभुत्वं च महात्मनः । श्रोतुमिच्छामहे सम्यगैश्वर्यगुणविस्त-
 रम् ॥

19cd In P₅₇, verses 2.19cd–21ab are written in the top margin in red and in a
 different hand. 21c After कामरू०, C₀₂ has two folios missing (ff. 271–272) and
 resumes only at 3.30b

18a हरेच्छाप्रभवाः] K₇, हरेच्छप्रभवाः C_ΣK₈₂, हरेच्छाप्रभवा E 18c वर्ज्यानि]
 Σ, वज्जानि E 19a ०गुणोत्सेधो] conj., ०गुणोच्छेधा C₉₄C₄₅K₈₂K₇, ०गुणोच्छेधा
 C₀₂, ०गुणाच्छेधा E 19b विस्तारश्च] K₇, विस्तारं च C_ΣK₈₂E • ०विधः]
 K₇, ०विधा C_ΣK₈₂E 19c अनेकाकार०] Σ, अनेकार० C₉₄, काकार० P₅₇ 20a
 अन्ये] Σ, बहु० E 20c षण्डाश्च] Σ, घण्टाश्च E 20d ०रुहाणि] C₀₂,
 ०रुहानि C₉₄C₄₅K₈₂K₇P₅₇, ०सहानि E 21a स्वादु०] Σ, स्वाधु० C₉₄ • ०मूल०]
 Σ, ०मूला K₈₂ • ०फलाः] conj., ०फला C_ΣK₈₂K₇P₅₇E 21b स्कन्ध०] conj.,
 स्कन्द० C_ΣK₈₂K₇E, स्क० P₅₇ • ०पाः] Σ, ०पा P₅₇ 22c ०वलाः] Σ, ०वराः E

परार्धद्वयविस्तारं परार्धद्वयमायतम् ।
 परार्धद्वयविक्षेपं योजनानां द्विजोत्तम ॥ २:२३ ॥
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।
 अधोर्ध्वो न च संख्यास्ति न तिर्यञ्चैति कश्चन ॥ २:२४ ॥
 शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।
 भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥ २:२५ ॥
 शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥ २:२६ ॥
 बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।
 परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥ २:२७ ॥
 भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।
 परार्धपरकोटीनामघोरालयमाश्रिताः ॥ २:२८ ॥

(23b) ०द्वय०] Σ , ०यद्वय० P_{57}^{ac} (23c) ०द्वय०] Σ , ०द्व० K_{82}^{ac} , ०य० P_{57} •
 विक्षेपं] em., विक्षेपा $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$, विज्ञेया E (23d) ०त्तम] Σ , ०त्तमः K_{82}
 (24b) बलशक्तिश्च भो द्विज] Σ , om. K_{82}^{ac} , तव शक्तिश्च भो द्विज E (24c) अधोर्ध्वो न
 च संख्यास्ति] Σ , om. K_{82}^{ac} (24d) न तिर्यञ्चैति कश्चन] $K_{82}^{pc}K_7P_{57}$, न तिर्यञ्चैति कश्चन
 $C_{94}C_{45}K_{10}E$, न तिर्यं चेति कश्चन K_{82}^{ac} (25c) भोगमक्षय त०] em., भोगमक्षयस्त० C_{94}
 $C_{45}K_{82}K_{10}K_7P_{57}$ (unmetr.), भोगमयास्तु त० E (25d) ०मृत्युर्न] Σ , ०मृत्यु न
 K_{10} (26b) प्रभाः] Σ , प्रभा E (26d) ०शानानां] Σ , ०शानाना K_{10} , ०गानानां
 K_7 • स्मृतालयः] $C_{94}K_{10}K_7P_{57}$, स्मृतालय C_{45} , स्मृतालयं K_{82} , स्मृतालया E (27a)
 ०भाः] Σ , ०भा E (27b) ज्ञेयास्त०] Σ , ज्ञेया त० $K_{82}E$ • ०आलये] Σ , ०आलयं E
 (27d) दिश०] Σ , दिशि० K_{10} (28a) ०ञ्जनप्रभाः] Σ , ०ञ्जनः प्रभास् P_{57}^{ac} , ०ञ्जनप्रभा
 E (28b) दक्षिणां] Σ , दक्षिण० E • दिशम्] Σ , दिशिम् $C_{45}E$ (28d) ०घोरा०]
 Σ , ०घोरा० E • ०श्रिताः] Σ , ०श्रिता E

कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥ २:२९ ॥

कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥ २:३० ॥

ईशानस्य कलाः पञ्च वक्रस्यापि चतुष्कलाः ।
 अघोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥ २:३१ ॥

सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥ २:३२ ॥

संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥ २:३३ ॥

शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥ २:३४ ॥

31 cf. Ātmārthapūjāpaddhati 276cd–277ab : ईशानस्य कलाः पञ्च पुरुषस्य चतुष्कलाः ॥
 अघोरास्य कलाश्चाष्टौ वामदेवेन त्रयोदश । 32 cf. Ātmārthapūjāpaddhati 277cd : अष्टौ
 सद्यकला ज्ञेया मकुटादिकमान् न्यसेत्

(29b) पश्चिमां] Σ, पश्चिमा C₄₅ • दिशं] Σ, दिशि K₇ • अश्रिताः] Σ, अश्रिता E
 (29d) सद्यमिष्टां] Σ, सद्यमिष्टा K₈₂ • स्मृतः] Σ, स्मृताः C₄₅ (30b) उत्तरां]
 Σ, उत्तरा C₄₅ • दिशम्] Σ, दिशि C₉₄ (30d) ऽलयः] Σ, ऽलय K₇ (31a)
 कलाः] Σ, कला E (31b) चतुष्कलाः] Σ, चतुष्टके E (31d) वामदेवां] Σ,
 वामदेव K₁₀ (32a) ज्ञेयाः] Σ, ज्ञेया E (32b) संसारं] Σ, संसा C₄₅^{ac} (32c)
 अत्रिंशत्कं] P₅₇, अत्रिंशक C₉₄C₄₅K₈₂K₁₀K₇E • ह्येताः] Σ, ज्ञेयाः E (32d)
 ऽसत्तम] C₉₄C₄₅K₈₂K₇P₅₇^{pc} ऽसत्तमः K₁₀P₅₇^{ac}E (33a) संख्या वर्णा] C₄₅K₇P₅₇,
 संख्या वर्णो C₉₄K₁₀, संख्या वर्णा K₈₂, संख्या वर्णा E (33b) एकैकस्य] Σ, एकैकस्य
 C₄₅K₈₂ (33d) बोधव्यास्तं] em., बोधव्या तं C₉₄C₄₅K₈₂K₁₀K₇P₅₇E (34a)
 ऽकृष्ट्या] C₉₄C₄₅K₁₀E, कृष्टा K₈₂K₇, (कृष्ट्या) P₅₇ (34b) योगं सदाभ्यसेत्] Σ, योग
 समभ्यसेत् K₁₀ (34c) ऽयोगं] Σ, ऽयोग E

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

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

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

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

यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
ब्रह्माण्डान्तस्य भोगांस्तु भुङ्क्ते कालवशानुगः ॥ २:३९ ॥

37ab cf. ŚDhU 2.104: त्रिः प्रदत्त्वा महीं पूर्णा...

(35c) °तप] E, °तपः C₉₄C₄₅K₈₂K₁₀K₇P₅₇ (unmetr.) (35e) शक्येत] Σ,
शक्येत C₄₅, शक्येते E (35f) देवैः] Σ, देवैः K₇ • °धन] Σ, °धनम् C₄₅ (36c)
गन्तुं] Σ, गन्तु K₁₀K₇ • शक्येत] Σ, शक्यन्ते E (37a) °द्वीपः] Σ, °दीपः
K₇ • °समुद्राणि] Σ, °समुद्राय K₁₀ (37e) गन्तुं] Σ, गन्तु K₁₀, गन्तु K₇ •
शक्येत] Σ, शक्यन्ते E (38a) स्वदेहान्मांसं] C₉₄C₄₅K₈₂K₁₀, स्वदेहात्मांसं K₇P₅₇,
स्वदेहात्मांसं E (38c) °स्वं] Σ, °स्व K₁₀ (38e) न तत्र गन्तुं] Σ, न तत्र गन्तुं न
C₄₅ (38f) °दुष्करैः] Σ, °दुष्कृतः K₁₀ (39a) °दानं] Σ, °दानं K₈₂, °दानै
K₁₀ (39b) °पारगः] Σ, °पारगाः C₉₄K₁₀ (39c) ब्रह्माण्डान्तस्य भोगांस्तु]
Σ, ब्रह्माण्डान्तस्य भोगास्तु K₁₀, ब्रह्माण्डान्तस्य भोगास्तु E (39d) भुङ्क्ते] Σ, (भुङ्क्ते) K₇,
भुक्त्वा E • °गः] Σ, °गाः K₈₂^{ac}

द्वितीयो ऽध्यायः

कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।
अलातचक्रवत्सर्व कालो याति परिभ्रमन् ।
त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥ २:४० ॥

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥

40b धर्मो] Σ, धर्मे K₇ 40e °कलनात्काल°] Σ, °कलना काल° K₁₀
Colophon: नामाध्यायो द्वितीयः] Σ, नामाध्याय द्वितीयः K₁₀, नाम द्वितीयो ऽध्यायः E

[तृतीयो ऽध्यायः]

[धर्मप्रवचनम्]

विगतराग उवाच ।

किमर्थं धर्ममित्याहुः कतिमूर्तिश्च कीर्त्यते ।

कतिपादवृषो ज्ञेयो गतिस्तस्य कति स्मृताः ॥ ३ : १ ॥

कौतूहलं ममोत्पन्नं संशयं छिन्धि तत्त्वतः ।

कस्य पुत्रो मुनिश्रेष्ठ प्रजास्तस्य कति स्मृताः ॥ ३ : २ ॥

अनर्थयज्ञ उवाच ।

धृतिरित्येष धातुर्वै पर्यायः परिकीर्तितः ।

आधारणान्महत्त्वाच्च धर्म इत्यभिधीयते ॥ ३ : ३ ॥

3cd cf. LiP 1.10.12cd–13ab : धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते । 3 cf. BrahṁāṇḍaP 1.32.29 : धारणार्थं धृतिश्चैव धातुः शब्दे प्रकीर्तितः । आधारणामहत्त्वे च अधर्म इति चोच्यते ॥ cf. VāyuP 1.59.28 : धारणा धृतिरित्यर्थाद्भातोर्धर्मः प्रकीर्तितः । आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते ॥ cf. MatsyaP 145.27 : धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते ।

Witnesses used for this chapter : P₅₇ exp. 215r–215v (breaks off after 3.14d and resumes at 4.8a), C₉₄ ff. 197r–198v, C₄₅ ff. 204v–206r, C₀₂ ff. 273r–273v (broke off at 2.21 and resumes at 3.30b), K₈₂ ff. 4v–6r, K₁₀ exp. 42, 47 (upper), 48 (lower), K₇ ff. 213r–214v, T₈₂ f. 272 (only), E pp. 588–591 ; C_Σ = C₉₄ + C₄₅ + C₀₂

(1a) आहुः] Σ, आहु E (1d) स्मृताः] Σ, स्मृता C₄₅, स्मृतः E (2a) कौतूहलं] Σ, कौतूहल E • ममोत्पन्नं] Σ, समोत्पन्न K₇ (2b) संशयं] Σ, संशय C₉₄ (3c) आधारणान्म०] P₅₇ C₉₄ K₁₀, आधारणात्प० C₄₅, आधारणात्म० K₈₂ K₇, आधारणे म० E (3d) इत्यभिधीयते] C₉₄ K₈₂ K₇ E, इत्यभिधीयते P₅₇, इत्यविधीयते C₄₅ K₁₀

श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः ।
चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥ ३:४ ॥
गतिश्च पञ्च विज्ञेयाः शृणु धर्मस्य भो द्विज ।
देवमानुषतिर्यं च नरकस्थावरादयः ॥ ३:५ ॥
ब्रह्मणो हृदयं भित्त्वा जातो धर्मः सनातनः ।
तस्य पत्नी महाभागा त्रयोदश सुमध्यमाः ॥ ३:६ ॥
दक्षकन्या विशालाक्षी श्रद्धाद्या सुमनोहराः ।
तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ।
एष धर्मनिसर्गोऽयं किं भूयः श्रोतुमिच्छसि ॥ ३:७ ॥

4 cf. VSS 4.74 below: चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः । गृहस्थो ब्रह्मचारी च वानप्रस्थोऽथ भैक्षुकः ॥ 6ab cf. DevīP 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः

5ab The first available folio of the VSS in T₈₂ (f. 272) starts here. C₄₅ reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5–7ab.

(4ab) °स्मृतिद्वयोर्मूर्तिश्च°] C₉₄, °स्मृतिद्वयो मूर्तिश्च° P₅₇C₄₅K₁₀, °स्मृतिद्वयो मूर्ति च° K₈₂K₇, °स्मृतिद्वयो मूर्तिश्च E (4b) °वृषः] Σ, °वृष K₇ (4c) चतुरा°] Σ, चातुरा° C₉₄K₇ (5a) विज्ञेयः] Σ, om. C₄₅ (5c) °मानुष°] Σ, °मानुषि° P₅₇ (6a) ब्रह्मणो] Σ, om. C₄₅, ब्राह्मणो E • भित्त्वा] Σ, वित्त्वा K₁₀ (6b) धर्मः] Σ, धर्म K₁₀ • सना°] Σ, शवा° T₈₂ (6d) °मध्यमाः] Σ, om. C₄₅ (7a) °आक्षी] Σ, om. C₄₅, °आक्षि E (7b) °आद्या] °आद्या P₅₇K₁₀K₇T₈₂E, °आढ्या C₉₄, om. C₄₅, °आढ्याः K₈₂ • °हराः] K₁₀E, °हरा P₅₇C₉₄K₇, om. C₄₅, °(माः) K₈₂, °हरात् T₈₂ (7cd) तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह] P₅₇C₉₄K₁₀, गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eyeskip to 3.5a) C₄₅, तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K₈₂K₇, तस्य पुत्राश्च पौत्राश्च अनेकाश्च --- T₈₂, तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E (7ef) °निसर्गो] Σ, °विसर्गो T₈₂

विगतराग उवाच ।

धर्मपत्नी विशेषेण पुत्रस्तेभ्यः पृथक्पृथक् ।

श्रोतुमिच्छामि तत्त्वेन कथयस्व तपोधन ॥ ३:८ ॥

अनर्थयज्ञ उवाच ।

श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया लज्जा ।

बुद्धिः शान्तिर्वपुः कीर्तिः सिद्धिः प्रसूतिसम्भवाः ॥ ३:९ ॥

श्रद्धा कामः सुतो जातो दर्पो लक्ष्मीसुतः स्मृतः ।

धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥ ३:१० ॥

पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।

क्रियायास्त्वभवत्पुत्रो दण्डः समय एव च ॥ ३:११ ॥

10 See a passage similar to VSS 3.10–13, e.g., in KūP 1.8.20 ff.: श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः । धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते ॥ पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा । क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ॥ बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत । लज्जाया विनयः पुत्रो वपुषो व्यवसायकः ॥ क्षेमः शान्तिसुतश्चापि सुखं सिद्धिरजायत । यशः कीर्तिसुतस्तद्वदित्येते धर्मसूनवः ॥ कामस्य हर्षः पुत्रो ऽभूद्देवानन्दो व्यजायत । इत्येष वै सुखोदर्कः सर्गो धर्मस्य कीर्तितः ॥ 11cd ≈ LiP 1.70.295ab: क्रियायामभवत्पुत्रो दण्डः समय एव च; ≈ KūP 1.8.22cd: क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च; cf. LiP 1.5.37: धर्मस्य वै क्रियायां तु दण्डः समय एव च

⑧ विगतराग उवाच] C₄₅K₈₂^{pc}K₇T₈₂E, विगतराग उ P₅₇C₉₄K₁₀, om. K₈₂^{ac} ⑨a लक्ष्मीर्धृतिस्तुष्टिः] C₉₄, लक्ष्मी धृतिस्तुष्टिः P₅₇K₇T₈₂, लक्ष्मीर्धृतिस्तुष्टिः C₄₅, लक्ष्मीर्धृतिस्तुष्टिः K₈₂^{ac}, लक्ष्मीर्धृतिस्तुष्टिः K₈₂^{pc}, लक्ष्मी धृति तुष्टिः K₁₀, लक्ष्मी धृतिस्तुष्टिः E ⑨b पुष्टिर्मे०] Σ, पुष्टि मे० T₈₂E • लज्जा] Σ, लज्जा K₈₂ ⑨c बुद्धिः] Σ, बुद्धि C₉₄ ⑨d सिद्धिः प्रसूतिसम्भवाः] conj., सिद्धिश्चाभूतिसम्भवाः P₅₇, सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀K₇, सिद्धिश्चाभूतिसम्भवा C₄₅, सिद्धिश्चाभूतिसम्भवा T₈₂, सिद्धिश्चाभूतिसम्भवा E ⑩a कामः] K₈₂, काम० P₅₇C₉₄C₄₅K₁₀K₇T₈₂, धर्म० E ⑩b लाभः] Σ, लाभ० K₈₂E • जातो] Σ, om. P₅₇ ⑩c पुत्रः] em., पुत्र P₅₇C₉₄C₄₅K₈₂K₁₀K₇T₈₂E • श्रुत०] Σ, श्रुति० P₅₇, श्रुत० C₄₅ ⑩d त्वभवत्पुत्रो] em., त्वभयः पुत्रो P₅₇C₉₄C₄₅K₈₂K₁₀K₇T₈₂, त्वभयः पुत्रो E ⑪a दण्डः] corr., दण्डे C₉₄K₈₂^{ac}दण्ड० P₅₇K₈₂^{pc}K₁₀K₇T₈₂E, दण्डो C₄₅ • च] Σ, तु T₈₂E

तृतीयोऽध्यायः

लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।
लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥ ३:१२ ॥
क्षेमः शान्तिसुतो विन्द्याद्वयसायो वपोः सुतः ।
यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।
स्वायम्भुवेऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥ ३:१३ ॥
विगतराग उवाच ।
मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।
कौतूहलमतीवं मे कर्तव्यं ज्ञानसंशयम् ॥ ३:१४ ॥
अनर्थयज्ञ उवाच ।
श्रुतिस्मृतिद्वयोर्मूर्तिधर्मस्य परिकीर्तिता ।

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

(12a) लज्जाया विनयः] Σ, लज्जायाः विनय० E (12b) सुतः स्मृतः] Σ, सुतः ॐ ॐ C₉₄, सुतःस्तथा C₄₅ (12c) लज्जायाः] Σ, --- T₈₂ • सुधियः] T₈₂E, सुधिय P₅₇C₉₄C₄₅K₈₂K₁₀K₇ • पुत्र] Σ, पुत्रः E (12d) अप्रमाद०] Σ, अप्रमादा० K₈₂ (13b) वपोः] Σ, वपो K₈₂ (13d) सिद्धे०] P₅₇C₄₅K₈₂K₁₀, सिद्धि C₉₄K₇T₈₂E • व्यजायत] P₅₇C₉₄C₄₅K₈₂, व्यजायते K₁₀T₈₂E, व्यजायतः K₇ (13e) स्वायम्भुवे] P₅₇C₉₄K₈₂K₇T₈₂, स्वायम्भुवे C₄₅, स्वयम्भुवे K₁₀E • ऽन्तरे त्वासन्] conj., ऽन्तरे त्वासि P₅₇C₉₄C₄₅K₈₂T₈₂, ऽन्तरे त्वासीत् K₁₀, ऽन्तरे त्वासं K₇, ऽन्तरेवासि E (14a) धर्मं] Σ, धर्म K₇, धर्मः E (14b) ०धन] Σ, ०धनः T₈₂ (14c) कौतूहलमतीवं मे] Σ, कौतूहलमतीव मे C₄₅, ---लम्मतीवम्मे T₈₂ (14d) कर्तव्यं] em., कीर्तय C₉₄C₄₅K₈₂K₁₀K₇E, कीर्तय T₈₂ • ०संशयम्] Σ, ०संशयः C₄₅K₁₀T₈₂ (15a) श्रुति०] Σ, श्रुतिः C₄₅E (15ab) ०द्वयोर्मूर्तिधर्मं] C₉₄, ०द्वयोर्मूर्तिधर्मं C₄₅K₈₂K₁₀T₈₂, ०द्वयोर्मूर्तिधर्मं K₇, ०द्वयोर्मूर्तिधर्मं E (15b) ०कीर्तिता] Σ, ०कीर्तितः K₁₀, कीर्तिताः K₇T₈₂

दाराग्निहोत्रसम्बन्ध इज्या श्रौतस्य लक्षणम् ।
स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ३:१५ ॥

[यमनियमभेदः]

यमश्च नियमश्चैव द्वयोर्भेदमतः शृणु ।
अहिंसा सत्यमस्तेयमानुशंस्यं दमो घृणा ।
धन्याप्रमादो माधुर्यमार्जवं च यमा दश ॥ ३:१६ ॥

एकैकस्य पुनः पञ्चभेदमाहुर्मनीषिणः ।
अहिंसादि प्रवक्ष्यामि शृणुष्वावहितो द्विज ॥ ३:१७ ॥

15cd cf. Manu 3.171ab : दाराग्निहोत्रसंयोगं कुरुते यो ऽग्रजे स्थिते; and also MatsyaP 142.41 : दाराग्निहोत्रसम्बन्धमृग्यजुःसामसंहिताः । इत्यादिबहुलं श्रौतं धर्मं सप्तर्षयो ऽब्रुवन् ॥

15c-f ≈ MBh Suppl. 1.36.10 : दानाग्निहोत्रमिज्या च श्रौतस्यैतद्वि लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ MatsyaP 145.30cd-31ab : दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ BrahmāṇḍaP 1.32.33cd-34ab : दाराग्निहोत्रसम्बन्धाद् द्विधा श्रौतस्य लक्षणम् । स्मार्तो वर्णाश्रमाचारैर्यमैः स नियमैः स्मृतः ॥ 16cd ≈ MBh 12.8.17ab : अहिंसा सत्यवचनमानुशंस्यं दमो घृणा 16 ≈ VDhU 3.233.203 : आनुशंस्यं क्षमा सत्यमहिंसा च दमः स्पृहा । ध्यानं प्रसादो माधुर्यं चार्जवं च यमा दश ॥

(15cd) °बन्ध इ०] K₁₀E, °बद्ध इ० C₉₄C₄₅K₈₂K₇T₈₂ (15d) श्रौतस्य] em., श्रौतस्य C₉₄C₄₅K₇T₈₂, श्रौत्रस्य K₈₂, स्त्रोत्रस्य K₁₀, श्रुतस्य E (15e) स्मार्तो] em., स्मार्त C₉₄C₄₅K₈₂K₁₀K₇T₈₂E (16a) नियम०] Σ, नियमै० K₈₂ (16b) द्वयोर्भेदमतः] Σ, द्वयो---मतः T₈₂ (16d) °मानुशंस्यं] em., °मनुशंस्यो C₉₄C₄₅K₈₂K₁₀T₈₂E, °मानुशंस्या K₇ (16e) धन्या०] E, धन्यः C₉₄C₄₅K₁₀K₇, धन्यं K₈₂, धन्य T₈₂ • माधुर्यं] E, माधूर्यं C₉₄C₄₅K₈₂K₁₀K₇T₈₂ (16f) °र्जवं च] Σ, °र्जव(श्चा) T₈₂, °र्जवश्च E (17b) °माहुर्म०] Σ, °माहु म० K₇ (17d) शृणुष्वा०] Σ, शृणुष्व० K₈₂K₁₀

तृतीयोऽध्यायः

[यमेष्वर्हिसा (१)]

[पञ्चविधा हिंसा]

त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।

हिंसां पञ्चविधामाहुर्मुनयस्तत्त्वदर्शिनः ॥ ३:१८ ॥

काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।

तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥ ३:१९ ॥

बद्धा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।

अनाहता म्रियन्त्येवं वधो बन्धनजः स्मृतः ॥ ३:२० ॥

शत्रुचौरभयैर्घोरैः सिंहव्याघ्रगजोरगैः ।

त्रासनाद्वधमाप्नोति अन्यैर्वापि सुदुःसहैः ॥ ३:२१ ॥

यस्य यस्य हरेद्विषं तस्य तस्य वधः स्मृतः ।

वृत्तिजीवाभिभूतानां तद्वारा निहतः स्मृतः ॥ ३:२२ ॥

- (18a) बन्धो] $C_{94}C_{45}K_{82}K_{77}$, बद्धो $K_{10}T_{82}$, बन्ध E (18c) हिंसां] $C_{94}K_{82}K_{77}$, हिंसा $C_{45}K_{10}T_{82}E$ (18cd) ऽविधामाहुर्मुं] $C_{45}K_{82}K_{77}$, ऽविधमाहुर्मुं C_{94} , ऽविधान्याहुर्मुं K_{10} , ऽविधा --- T_{82} , ऽविध प्राहुर्मुं E (19a) काष्ठलोष्टं] Σ , का(ष्ठ)- K_{10} (19b) निर्दयाः] Σ , निर्दया E (19c) ऽभिन्नाङ्गो] Σ , ऽभिन्नाङ्गा E (19d) ऽवध्यमवां] Σ , ऽवध्यववां C_{94} (20a) भुजोरश्च] Σ , भुजौरश्च K_{82} E (20b) शिरोरुक्कण्ठं] em., शिरोरुक्कण्ठं $C_{94}C_{45}K_{82}K_{10}K_{77}$, शिरोरुः कण्ठं T_{82} E • ऽपाशिताः] Σ , ऽपासिनः T_{82} (20c) अनाहता म्रियन्त्येवं] Σ , अनाहत म्रियन्त्येष K_{10} (20d) वधो बन्धनजः स्मृतः] conj., वधो बन्धनजाः स्मृताः $C_{94}C_{45}K_{82}K_{10}$, वधो बन्धनजाः स्मृता K_{77} , वधबन्धनजाः स्मृताः T_{82} , ऽनज स्मृतः E (21a) ऽचौरभयैर्घोरैः] Σ , ऽचौरभयैर्घोरैः T_{82} , ऽचौरभयैर्घोरैः K_{10} (21c) त्रासनाद्वधं] Σ , ---द्वधं T_{82} (21d) अन्यैर्वापि] Σ , अन्ये चापि K_{77} (22a) हरेद्विषं] Σ , हरे विषं K_{10} (22b) वधः] Σ , वध E (22c) ऽभिभूतानां] Σ , ऽविभूतानां K_{10} , ऽभिभूताना T_{82} (22d) तद्वारा निं] conj., तद्वारान्निं $C_{94}C_{45}K_{82}K_{10}K_{77}T_{82}$, तद्वारान्निं E

विषवह्निशरशस्त्रैर्मायायोगबलेन वा ।

हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥ ३:२३ ॥

[अहिंसाप्रशंसा]

अहिंसा परमं धर्मं यस्त्यजेत्स दुरात्मवान् ।

क्लेशायासविनिर्मुक्तं सर्वधर्मफलप्रदम् ॥ ३:२४ ॥

नातः परतरो मूर्खो नातः परतरं तमः ।

नातः परतरं दुःखं नातः परतरो ऽयशः ॥ ३:२५ ॥

नातः परतरं पापं नातः परतरं विषम् ।

नातः परतराविद्या नातः परतरो ऽधनः ॥ ३:२६ ॥

यो हिनस्ति न भूतानि उद्भिज्जादि चतुर्विधम् ।

स भवेत्पुरुषः श्रेष्ठः सर्वभूतदयान्वितः ॥ ३:२७ ॥

सर्वभूतदयां नित्यं यः करोति स पण्डितः ।

स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥ ३:२८ ॥

अहिंसा परमं तीर्थमहिंसा परमं तपः ।

(23ab) ०शस्त्रैर्माया०] Σ , ०शस्त्रैर्मा० K_7 , ०शस्त्रैर्मया० E (23c) हिंसकान्याहु वि०] $C_{45}K_{10}K_7$, हिंसकान्याहुर्वि० $C_{94}K_{82}T_{82}$ (unmetr.), हिंसकेत्याहु वि० E (24a) परमं धर्मं] Σ , परमं धर्म K_{10} , परमो धर्म K_7 (24b) त्यजेत्स दुरात्मवान्] $C_{45}K_7E$, त्यजेच्छ दुरात्म= C_{94} , त्यजेत्सुदुरात्मवान् K_{82} , त्यजेत्स दुरात्मनम् K_{10} , त्य---त्मवान् T_{82} (25b) ०तरं] Σ , ०तन C_{45}^acE (26d) परतरो ऽधनः] परं तपोधन $C_{94}C_{45}K_{82}K_{10}K_7$, परतरो धन T_{82} , पर तपोधमाः E (27a) यो हिनस्ति न भूतानि] Σ , यो न हिन्सन्ति भूतानि K_{10} , यो हिनस्ति --- T_{82} , यो हि नास्ति न भूतानि E (27b) उद्भिज्जादि] em., उद्भिज्जादि $C_{94}C_{45}K_{10}K_7T_{82}E$, उद्भिज्जानि K_{82} • ०विधम्] Σ , ०विधि K_7 (27c) पुरुषः] Σ , पुरुष० E (28a) ०दयां नित्यं] $C_{94}K_{82}E$, ०दया नित्यं $C_{45}K_{10}T_{82}$, ०दया नित्य K_7 (28c) यज्वा] Σ , यज्वा K_{10} (28d) ०व्रतः] Σ , ०व्रताः T_{82} (29a) परमं ती०] Σ , परन्ती० C_{45}

तृतीयोऽध्यायः

अहिंसा परमं दानमहिंसा परमं सुखम् ॥ ३:२९ ॥

अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।

अहिंसा परमं ज्ञानमहिंसा परमा क्रिया ॥ ३:३० ॥

अहिंसा परमं शौचमहिंसा परमो दमः ।

अहिंसा परमो लाभः अहिंसा परमं यशः ॥ ३:३१ ॥

अहिंसा परमो धर्मः अहिंसा परमा गतिः ।

अहिंसा परमं ब्रह्म अहिंसा परमः शिवः ॥ ३:३२ ॥

[मांसाहारः]

मांसाशनान्निवर्तेत मनसापि न काङ्क्षयेत् ।

स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥ ३:३३ ॥

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

29d C₀₂ resumes here in exp. 189, f. 273r (sic!) with रमं सुखम्. T₈₂ breaks off here, in pāda d, after अहिंसा प०. 31cd After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in C_ΣK₈₂K₁₀K₇ (or in paper MS K₄₁)

30a यज्ञः] C₄₅C₀₂K₁₀E, यज्ञः C₉₄, यज्ञ K₈₂K₇ 30c परमं] Σ, परमो E 30d परमा] Σ, परमा K₁₀ 31ab (अहिंसा... दमः)] Σ, om. E 31c लाभः] K₇, लाभ C₉₄C₄₅K₈₂K₁₀E, लाभो C₀₂ 31d परमं] Σ, परमा K₈₂ 32a धर्मः] K₈₂K₇, धर्म C₉₄C₄₅E, धर्मो C₀₂, धर्म K₁₀ 32b अहिंसा परमा गतिः] Σ, गति K₁₀, अहिंसा परमो गतिः E 32c अहिंसा परमं ब्रह्म] Σ, (अहिंसा परमं ब्रह्म) K₁₀, अहिंसा परमं ब्रह्म K₇ 33a मांसाशनान्नि०] C₉₄C₄₅E, मान्साशन नि० C₀₂, मांसाशनान्नि० K₈₂, मन्सासनान्नि० K₁₀, (मांसशानान्नि०) K₇ 33d मांसं] C_Σ K₈₂, मांस K₁₀E, मांस K₇

स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।
 अनभ्यर्च्य पितृन्देवान्न ततो ऽन्यो ऽस्ति पापकृत् ॥ ३:३४ ॥
 मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।
 अत्रैव पशवो हिंस्या नान्यत्र मनुरब्रवीत् ॥ ३:३५ ॥
 क्रीत्वा स्वयं वाप्युत्पाद्य परोपहतमेव वा ।
 देवान्पितृश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥ ३:३६ ॥
 वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।
 मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥ ३:३७ ॥
 मृगाः पर्णतृणाहारादजमेषगवादिभिः ।
 सुखिनो बलवन्तश्च विचरन्ति महीतले ॥ ३:३८ ॥

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

34a °मांसेन] Σ , °मासेन K₇ 34b वर्धयितुं] Σ , वर्द्धयति K₁₀ 34c पितृन्] C₉₄C₄₅K₈₂K₇, पितृन् C₀₂E, (पितृन्) K₁₀ 34d ततो ऽन्यो] Σ , तदन्यो E 35b °दैवतं] Σ , °देवतं C₀₂K₁₀ 35c अत्रैव पशवो हिंस्या] C₉₄C₀₂K₇E, अत्रैव पशवो हिंसा C₄₅, अत्रैव पशवो हिंस्यान् K₈₂, -ऽ. K₁₀ 35d नान्यत्र मनुरब्रवीत्] Σ , - (त्र मनुरब्रवीत्) K₁₀ 36a क्रीत्वा] Σ , कृत्वा E • °प्युत्पाद्य] Σ , °प्युत्पाद्यां E 36b °हतं] Σ , °हितं E • वा] Σ , च E 36c पितृश्चार्चयित्वा] Σ , पितृश्चार्चयित्वा K₁₀, पितृश्चार्पयित्वा E 36d मांसं] Σ , मासं K₇ 37b °शीलं] Σ , °शलं C₀₂ • °व्रतैः] Σ , °व्रतः C₄₅ 37c °वृत्तानां] Σ , °वृत्ताना K₁₀, °वृत्तीनां E 37d न] Σ , त C₄₅ 38a पर्णं] Σ , पण्णं K₈₂, पर्णां E 38ab °हारादं] C₉₄C₀₂K₁₀^{Pc}K₇E, °हारा अं C₄₅K₈₂, °हादं K₁₀^{ac}

तृतीयोऽध्यायः

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

तस्मान्मांसं न हीहेत बलकामेन भो द्विज ।
बलेन च गुणाकर्षात्परतो भयभीरुणा ॥ ३:४० ॥

अर्हिसकसमो नास्ति दानयज्ञसमीहया ।
इह लोके यशः कीर्तिः परत्र च परा गतिः ॥ ३:४१ ॥

त्रैलोक्यं मणिरत्नपूर्णमखिलं दत्त्वोत्तमे ब्राह्मणे
कोटीयज्ञसहस्रपद्मयुतं दत्त्वा महीं दक्षिणाम् ।
तीर्थानां च सहस्रकोटिनियुतं स्नात्वा सकृन्मानव
एतत्पुण्यफलमर्हिसकजनः प्राप्नोति निःसंशयः ॥ ३:४२ ॥

॥ इति वृषसारसंग्रहे अर्हिसाप्रशंसा नामाध्यायस्तृतीयः ॥

42a ŚDhŚ 11.91 : त्रैलोक्यमपि यो दद्यादखिलं रत्नपूरितम् । चरेत्तपांसि सर्वाणि न तत्तुल्यमर्हि-
सया ॥

(39ab) °हारा रा°] C₄₅K₈₂K₁₀, °हाराद्रा° C₉₄C₀₂K₇E (39d) °भोजिभिः]
Σ, °भोगिभिः E (40a) मांसं] Σ, मांसं K₇ (40b) हीहेत] Σ, हीयेत K₈₂
K₁₀ (40c) गुणाकर्षा°] conj. TÖRZSÖK, गुणाकाशा° C_ΣK₈₂K₁₀K₇, गुणा कुर्या°
E (41b) °यज्ञसमीहया] C₉₄C₄₅K₈₂K₁₀, °धर्मसमीहया C₀₂, °यज्ञसमीहयाः K₇,
°धर्मसमीहय E (41c) यशः] Σ, य(शं) C₀₂ (41d) परा गतिः] C₀₂K₈₂K₇,
(परा गतिः) C₉₄, पराङ्गतिम् C₄₅K₁₀, परां गतिः E (42a) त्रैलोक्यं] Σ, त्रैलोक्य K₁₀ •
अखिलं दत्त्वोत्तमे ब्राह्मणे] Σ, अ(खिलं) = = = = = C₉₄, अखिलं दत्तोत्तमे ब्राह्मणे K₈₂
(42b) कोटीयज्ञसहस्रपद्मम्] Σ, = = = = = C₉₄ • महीं] Σ, मही C₀₂ (42c)
°कोटि°] Σ, °कोटी° E (unmetr.) • स्नात्वा] Σ, स्ना S C₄₅ (42d) °फलमर्हिस°]
Σ, °फलं त्वर्हिस° K₇ • निःसंशयः] C₀₂K₈₂K₁₀K₇, = = = = C₉₄, निःसंशय = C₄₅,
निःसंशय E (Colophon) नामाध्यायस्तृतीयः] Σ, नामाध्यायस्तृतीय K₇, नामस्तृतीयो
ऽध्यायः E

[चतुर्थोऽध्यायः]

[यमेषु सत्यम् (२)]

अनर्थयज्ञ उवाच ।

सद्भावः सत्यमित्याहुर्दृष्टप्रत्ययमेव वा ।

यथाभूतार्थकथनं तत्सत्यकथनं स्मृतम् ॥ ४:१ ॥

आक्रोशताडनादीनि यः सहेतुः सहम् ।

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

वधार्थमुद्यतः शस्त्रं यदि पृच्छेत कर्हिचित् ।

न तत्र सत्यं वक्तव्यमनृतं सत्यमुच्यते ॥ ४:३ ॥

1a ≈ MBh 12.288.45d : सद्भावः सत्यमुच्यते cf. also BrahmaṇḍaP 3.3.86ab : असद्भावोऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते 1cd cf. ŚDhŚ 11.105 : स्वानुभूतं स्वदृष्टं च यः पृष्टार्थं न गृहति । यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥ 2 cf. ŚDhŚ 11.82 : आक्रुष्टस्ताडितो वापि यो नाक्रोशेन ताडयेत् । वागाद्यविकृतः स्वस्थं क्षान्तिरेषा सुनिर्मला ॥

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

1a सद्भावः] Σ, सद्भाव० K₁₀E 1ab सत्यमित्याहुर्दृष्टं] C₄₅K₈₂K₇E, सत्य(मि)त्याहुर्दृष्टं C₉₄, सत्यमित्याहुर्दृष्टं C₀₂, सत्यामित्याहुर्दृष्टं K₁₀ 1b प्रत्यय०] C₉₄C₄₅K₈₂K₁₀, प्रत्यय० C₀₂, प्रत्ययेय० K₇, प्रत्यक्ष० E 1c यथाभूतार्थकथनं] Σ, यथाभूतार्थकथनं C₀₂^{ac}, यथाभूतार्थकथनं C₀₂^{pc} 1d तत्सत्यकथनं] C₉₄K₈₂K₁₀K₇E, तत्सत्यकथनं C₄₅, कथनं स्मृतं C₀₂^{ac}, (सत्यक ज)कथनं स्मृतं C₀₂^{pc} 2a ताडना०] Σ, नाडना० C₄₅ 2b सुदुःसहम्] Σ, सुदुःसहं C₀₂ 2d सत्यमुदाहृतम्] Σ, (सत्य)मु(दा)हृतम् C₉₄ 3a द्यतः] Σ, द्यत K₈₂ • शस्त्रं] C₉₄K₈₂K₁₀K₇, सत्य C₄₅E, शस्त्र C₀₂ 3b कर्हिचित्] C_ΣE, कर्हिचित् K₈₂K₁₀K₇ 3c सत्यं] Σ, सत्य C₄₅E

वधार्हः पुरुषः कश्चिद्व्रजेत्पथि भयातुरः ।
पृच्छतोऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥ ४:४ ॥

न नर्मयुक्तमनृतं हिनस्ति
न स्त्रीषु राजन्न विवाहकाले ।
प्राणात्यये सर्वधनापहारे
पञ्चानृतं सत्यमुदाहरन्ति ॥ ४:५ ॥

देवमानुषतिर्येषु सत्यं धर्मः परो यतः ।
सत्यं श्रेष्ठं वरिष्ठं च सत्यं धर्मः सनातनः ॥ ४:६ ॥

सत्यं सागरमव्यक्तं सत्यमक्षयभोगदम् ।
सत्यं पोतः परत्रार्थं सत्यं पन्थानं विस्तरम् ॥ ४:७ ॥

सत्यमिष्टगतिः प्रोक्तं सत्यं यज्ञमनुत्तमम् ।
सत्यं तीर्थं परं तीर्थं सत्यं दानमनन्तकम् ॥ ४:८ ॥

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

(4b) ०तुरः] Σ, ०तुर C₄₅ (4c) पृच्छतो] Σ, पृच्छते E (4d) तद्वापि] Σ,
तदपि K₁₀ (5a) हिनस्ति] C₉₄C₄₅K₁₀K₇, हि नास्ति C₀₂K₈₂E (5b) राजन्न] Σ,
राज न C₀₂, राज्यं न K₈₂ (5c) ०त्यये] Σ, ०त्यजे K₁₀ • ०पहारे] Σ, ०प्रहारे C₀₂
K₁₀ (6b) ०मानुषं] Σ, ०मानुष्यं K₇ • सत्यं धर्मः परो यतः] C₄₅C₀₂, सत्यं धर्मः
पयतः C₉₄, सत्यं धर्म परो यतः K₈₂K₇, सत्यधर्म परो यतः K₁₀, सत्यधर्मपरायणः E (6c)
श्रेष्ठं] Σ, श्रेष्ठ K₁₀E • वरिष्ठं च] Σ, वरिष्ठम्वरिष्ठम्बच्च C₄₅^{ac} (6d) सत्यं] Σ, सत्यं C₄₅
K₁₀ • धर्मः] Σ, धर्म C₀₂E (7a) सत्यं] Σ, सत्य C₀₂ (7b) सत्यमक्षयभोगदम्]
C₉₄K₈₂K₁₀K₇, सत्यमक्षयभोगदम् C₄₅C₀₂, सत्यमक्षयते नरं E (7c) पोतः] Σ, पोत
K₈₂, प्रोक्तः E (7d) पन्थानं विस्तरम्] Σ, यज्ञानविस्तरम् E (8a) ०ष्टगतिः] Σ,
०(ष्ट)गतिः K₁₀ (8c) तीर्थं] C_ΣK₈₂, तीर्थ K₁₀K₇, तीर्थात् E

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

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

(9a) सत्यं] Σ, सत्य C₄₅ (9b) शमः] Σ, शमम् K₁₀ (9c) सत्यं] Σ, संत्यं C₄₅, सत्य K₇ (9d) सुखम्] Σ, सुखः E (10a) ०सहस्रं च] Σ, ०सहस्रस्य C₀₂ (10b) तुलया] Σ, तुल्यया C₀₂ (10c) ०सहस्राद्धि] Σ, ०सहस्रा हि C₀₂ (10d) एव] Σ, एवं C₀₂E (11ab) सूर्यः सत्येन पृथिवी स्थिता] K₈₂K₇, सूर्यः सत्येन पृथि स्थिता: C₉₄, सूर्यः सत्येन पृथिवी स्थिता C₄₅, सूर्यं सत्येन पृथिवी स्थिता: C₀₂, सूर्यं (सत्ये) .3. वी स्थिता K₁₀, सूर्यः सत्येन पृथिवी स्थिता: E (11c) वायवो] Σ, वात्यवो K₁₀ (11d) सत्ये] Σ, सत्यात् E (12a) सागराः] Σ, सागरा C₀₂ (12b) समयेन] Σ, सत्येन च E

अग्निर्दहति सत्येन सत्येन शशिनश्चरः ।
सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥ ४:१३ ॥

लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।
वेदास्तिष्ठन्ति सत्येषु धर्मः सत्ये प्रतिष्ठति ॥ ४:१४ ॥

सत्यं गौः क्षरते क्षीरं सत्यं क्षीरे घृतं स्थितम् ।
सत्ये जीवः स्थितो देहे सत्यं जीवः सनातनः ॥ ४:१५ ॥

सत्यमेकेन सम्प्राप्तो धर्मसाधननिश्चयः ।
रामराघववीर्येण सत्यमेकं सुरक्षितम् ॥ ४:१६ ॥

एवं सत्यविधानस्य कीर्तितं तव सुव्रत ।
सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥ ४:१७ ॥

13c ≈ VarP 193.37cd : अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता 13d cf. VarP 155.30cd : सत्येन सूर्यस्तपति सोमः सत्येन राजते ; cf. LakṣmīNārS 1.345.50ab : सत्येन सूर्यस्तपति चन्द्रः सत्येन वर्धते । cf. MBh Suppl. 13.587 : मुचुकुन्देन मान्वात्रा हरिश्चन्द्रेण चाभिभो । सत्यं वदत मासत्यं सत्यं धर्मः सनातनः । हरिश्चन्द्रश्चरति वै दिवि सत्येन चन्द्रवत् ॥

(13ab) सत्येन सत्येन] Σ , सत्येन $K_{82}^{ac}K_7$ (13b) शशिनश्चरः] conj., सशि(भाचरः) C_{94} , श(सि)चरः C_{45} , स शिरा वरः C_{02} , शशिराचरः $K_{82}K_{10}K_7$, शशिभाष्करः E
(13c) विन्ध्यास्तिष्ठन्ति] $C_{94}K_{82}K_7$, विन्ध्यस्तिष्ठन्ति $C_{45}K_{10}$, विन्ध्या तिष्ठन्ति C_{02} , तिष्ठते विन्ध्यो E (14a) ऽलोकः] E, ऽलोक $C_{\Sigma}K_{82}K_{10}K_7$ • स्थितः] Σ , स्थिः K_7
• सत्ये] Σ , सत्यं E (14b) मेरुः] Σ , मेरु $C_{02}E$ (14c) वेदास्ति०] Σ , देवास्ति० C_{45} , वेदा ति० E (14d) सत्ये] Σ , धर्मे C_{02} • प्रतिष्ठति] Σ , प्रतिष्ठति K_7^{ac} , प्रतिष्ठितः K_7^{pc} (15a) गौः] Σ , गौ $C_{02}K_{10}$ (15ab) क्षीरं सत्यं] Σ , क्षीत्यं C_{45}^{ac} , क्सीचनित्यं C_{45}^{pc} (15b) क्षीरे घृतं स्थितम्] $C_{94}C_{45}K_{82}K_7$, क्षीरं घृतं स्थितम् C_{02} , क्षीरे घृतं स्थितम् K_{10} , क्षीरं स्थितं घृतम् E (15c) सत्ये जीवः] Σ , सत्ये जीव K_7 , सत्यं जीव E (15d) जीवः] Σ , जीव C_{02} (16a) सत्यमेकेन] Σ , सत्यमेकेन C_{45} , सत्यमेकेन K_{10} (16b) धर्म०] E, धर्मः $C_{\Sigma}K_{82}K_{10}K_7$ • ऽनिश्चयः] Σ , ऽनिश्चः C_{94} (16d) सत्यमेकं] Σ , सत्यमेकं K_{10} • सुरक्षितम्] Σ , सुरक्षितम् C_{45} , सुरक्षितः K_{82} (17a) एवं सत्यं] C_{45} , एतत्सत्यं $C_{94}C_{02}K_{82}K_{10}K_7E$ (17b) सुव्रत] $C_{94}K_{82}K_7$, सुव्रते $C_{45}K_{10}$, सुव्र(तः) C_{02} , सुव्रतं E

[यमेष्वस्तेयम् (३)]

विगतराग उवाच ।

न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।

उपरिष्ठादतो भूयः कथयस्व तपोधन ॥ ४:१८ ॥

अनर्थयज्ञ उवाच ।

स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।

अदत्तादानमादौ तु उत्कोचं च ततः परम् ।

प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥ ४:१९ ॥

धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।

वार्यमाणोऽपि दुर्बुद्धिरदत्तादानमुच्यते ॥ ४:२० ॥

उत्कोचं शृणु विप्रेन्द्र धर्मसंकरकारकम् ।

मूल्यं कार्यविनाशार्थमुत्कोचः परिगृह्यते ।

तेन चासौ विजानीयाद्रव्यलोभबलात्कृतम् ॥ ४:२१ ॥

- (18a) तृप्तिं] Σ , तृप्ति C_{02} • विजानामि] Σ , विनामि K_{10} (18b) श्रुत्वा धर्मं तवाप्यहम्] Σ , श्रु धर्मन्तवाप्यहम् C_{94} , धर्मं श्रुत्वा तथाप्यहम् E (18d) ०धन] C_{02} $K_{82}K_{10}E$, ०धून C_{94} , ०धन: $C_{45}K_7$ (19b) ०कीर्तितम्] Σ , ०कीर्त्तिताम् C_{45} (19d) उत्कोचं च ततः] Σ , त्कोच ततः C_{45} , उत्कोचं चानृतः E (19e) तुलाव्याजः] $C_{45}K_7$ E, तुलाव्याज $C_{94}C_{02}K_{82}K_{10}$ (19f) ०सह्य०] Σ , ०सह्ये K_{10} • ०स्तेय] Σ , ०स्तेन $C_{94}K_7$ • पञ्चमम्] Σ , पञ्चमः $C_{02}E$ (20a) धृष्टदुष्ट०] $C_{94}K_{82}K_7E$, धृष्टदुष्ट० C_{45} , धृतदुष्ट० C_{02} , दृष्टदुष्ट० K_{10} (20b) ०कर्षणम्] Σ , ०कर्षण K_{82} (20c) वार्यमाणोऽपि] Σ , वार्यमानो वि० C_{45} (21a) उत्कोचं] Σ , उत्कोच C_{94} • विप्रेन्द्र] Σ , विप्रेन्द्र K_{10} (21b) ०संकर०] $C_{02}K_{82}$, ०शङ्कर० $C_{94}C_{45}K_{10}$, ०सकर० K_7 , ०संहार० E • ०कारकम्] Σ , ०कारकः K_{82} (21c) मूल्यं] conj., मूल $C_{\Sigma}K_{82}K_{10}K_7E$ • ०विनाशार्थ०] Σ , ०विनाशार्थ० K_{82}^{ac} (21d) ०त्कोचः] Σ , ०त्कोचं K_{10} , ०त्कोच E (21ef) विजानीयाद्र०] Σ , विजानीया द्र० C_{02}

प्रस्थव्याज-उपायेन कुटुम्बं त्रातुमिच्छति ।

तं च स्तेनं विजानीयात्परद्रव्यापहारकम् ॥ ४:२२ ॥

तुलाव्याज-उपायेन परस्वार्थं हरेद्यदि ।

चौरलक्षणकाश्चान्ये कूटकापटिका नराः ॥ ४:२३ ॥

दुर्बलार्जवबालेषु च्छद्मना वा बलेन वा ।

अपहृत्य धनं मूढः स चौरश्चोर उच्यते ॥ ४:२४ ॥

नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।

नास्ति स्तेनसमाकीर्तिर्नास्ति स्तेनसमोऽनयः ॥ ४:२५ ॥

नास्ति स्तेयसमाविद्या नास्ति स्तेनसमः खलः ।

नास्ति स्तेनसम अज्ञो नास्ति स्तेनसमोऽलसः ॥ ४:२६ ॥

23cd cf. UMS 8.3cd : कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः

25 This verse is missing in E.

(22c) तं च स्तेनं] C₉₄, तच्च स्तेन C₄₅, सो ऽपि तेन C₀₂E, तं च स्तेयं K₈₂, तच्च तेय K₁₀, तच्च तेन K₇ (22d) °हारकम्] C₉₄C₄₅K₈₂^{pc}K₇E, °हारकः C₀₂, °हारका K₈₂°हारकाः K₁₀ (23a) परस्वार्थं] C₉₄C₀₂K₈₂K₇, परस्वार्थं C₄₅K₁₀, परस्यार्थं E • हरेद्यदि] Σ, हरेद्यदि C₄₅ (23d) कूटकापटिका] K₁₀, (कु)टका यटिका C₉₄, कूटकायटिका C₄₅C₀₂K₈₂^{ac}K₇, कूटकार्यटिका K₈₂^{pc}E (24a) °र्जव°] Σ, °जव° K₁₀ (24b) च्छद्मना] E, च्छन्मना C_ΣK₈₂K₁₀, च्छत्माना K₇ (24cd) मूढः स] Σ, मूढास्स K₁₀ (24d) चौरश्चोर] K₇, चोरश्चोर C₉₄C₀₂K₁₀E, चौर चोर C₄₅, चौरश्चौर K₈₂ (25a) स्तेय°] K₈₂K₇, तेन C₉₄, स्तेन° C₄₅C₀₂K₁₀ (25b) °समः] Σ, °समं C₀₂ (25c) स्तेन°] Σ, तेन C₀₂, स्तेय° K₇ • °समा°] C₄₅C₀₂K₁₀, °समो C₉₄K₈₂K₇ (25d) स्तेन°] Σ, स्तेय° K₈₂K₇ (26a) स्तेय°] K₈₂K₇E, स्तेन° C_ΣK₁₀ • °समा] C₀₂K₁₀, °समो C₉₄C₄₅K₈₂K₇E (26b) स्तेन°] C_ΣK₁₀, स्तेय° K₈₂K₇, तेन E (26c) स्तेन°] C₉₄C₄₅K₁₀K₇, स्तेय° C₀₂K₈₂E • °सम] Σ, °समं K₁₀ • अज्ञो] C₄₅, अज्ञ° C₉₄, अज्ञ C₀₂K₈₂K₁₀K₇, अज्ञः E (26d) स्तेन°] C₉₄C₄₅K₁₀, स्तेय° C₀₂K₈₂K₇, तेन E

नास्ति स्तेनसमो द्वेष्यो नास्ति स्तेनसमो ऽप्रियः ।
नास्ति स्तेयसमं दुःखं नास्ति स्तेयसमो ऽयशः ॥ ४:२७ ॥

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

स्तेनतुल्य न मूढमस्ति पुरुषो धर्मार्थहीनो ऽधमः
यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।

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

(27a) स्तेन०] C₉₄C₄₅K₁₀, स्तेय० C₀₂K₈₂K₇, तेन E (27b) स्तेन०] K₁₀, स्तेय० C_ΣK₈₂K₇E (27c) स्तेय०] C₀₂, स्तेन० C₉₄C₄₅K₈₂K₁₀, स्तेन्य० K₇, तेन E (27d) स्तेय०] C₀₂K₇, स्तेन० C₉₄C₄₅K₈₂K₁₀, तेन E (28a) प्रच्छन्नो] Σ, प्रस्थन्नो C₄₅ • ऽर्थमन्यपुरुषः] C₄₅K₇, वित्तम् C₉₄K₈₂^{ac}K₁₀, चित्त C₀₂, च वित्तमथवा K₈₂^{pc}E • प्रत्यक्षमन्यो] Σ, प्रत्यक्षमनो C₄₅, प्रत्यक्ष्यमन्ये E (28b) निक्षेपाद्धन०] C₉₄C₄₅K₈₂, निक्षेपा धन० C₀₂K₁₀K₇, निक्षेपात्रय० E • ०हारिणो] Σ, ०हारिण्यो C₄₅, ०हारिणा K₁₀ • ऽन्यमधमो] Σ, ऽन्यमधनो C₀₂, ऽन्यविधयो E • चान्यो] Σ, चान्या E • हरेत्] Σ, हरे K₈₂ (28c) अन्ये लेख्य०] corr., अन्या लेख० C₄₅C₀₂, अन्यो ले(ख्य)० C₉₄, अन्यो लेख्य० K₈₂K₁₀K₇, अन्योल्लेख्य E • ०धना अन्यो] Σ, ०धन्यो C₄₅ • हताद्वै] Σ, हतद्वै K₈₂, हताद्वै K₁₀ (28d) अन्यः क्रीतधनो] Σ, अन्य क्रीतधनो K₇, अनाश्रीतधनं E • ऽपरो धयहृत] C₉₄C₀₂K₁₀, परो धयहृत C₄₅, परो धन(हृत) K₈₂, परोधप्रहृत K₇, मदा ह्यपहृतं E • जघन्याः] Σ, जघन्यः E (29a) स्तेनतुल्य] C₉₄C₄₅K₇ (unmetr.), स्तेयस्तुल्य C₀₂, स्तेयतुल्य K₈₂ (unmetr.), तेन तुल्य K₁₀ (unmetr.), स्तेनस्तुल्य E (29b) यावज्जीवति] Σ, यावत्तज्जीवति E • ०पतेः] C₄₅K₁₀K₇, ०पतिः C₉₄C₀₂K₈₂E • संत्रस्यमानो रटन्] Σ, संत्रास्यमानो शठः E

प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मैरितः
कालेन भ्रियते स याति निरयमाक्रन्दमानो भृशम् ॥ ४:२९ ॥

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

[यमेष्वा नृशंस्यम् (४)]

अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।
गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥ ४:३१ ॥

(29c) प्राप्तः०] Σ , प्राप्त० K_{82} • ०सह्य०] Σ , २ K_{10} , ०सद्य० E • ०विषमं]
em., ०विषमः $C_{\Sigma}K_{82}K_7E$, ३ K_{10} • कर्मैरितः] Σ , कर्मैरितः C_{94} , २ (रितः) K_{10}
(29d) निरयमाक्रन्दमानो] $C_{\Sigma}K_{82}$, (निर)यमाक्रन्दमा(नो) K_{10} , निरयं स क्रन्दमानो K_7 ,
नियममाक्रन्दमानो E (30a) निरयात्तिर्यत्व०] $C_{45}K_{82}$, निरयान्तिर्यत्व० C_{94} , निरया
तिर्यत्व० C_{02} , नि(रयात्तिर्यत्व)० K_{10} , निरयान्तिर्यक्ष० K_7 , निरयान्तिर्यत्त्व० E (30b)
तिर्यत्वे] Σ , (तिर्यत्वे) K_{10} , तिर्यत्त्व० E • तथैवमेकशतिकं] C_{45} , तथैकमेकशतिकं $C_{94}K_{82}$
 K_7 , तथैकमेकशतिक C_{02} , (तथै)कमेकशतिकं K_{10} , तथैकमेकसक्तिकं E • ०भ्रम्य०] Σ ,
०भ्राम्य K_{82} , १ K_{10} • वर्षावुदम्] K_7^{pc} , वर्षाम्बुदम् $C_{94}C_{45}K_{82}K_{10}K_7^{ac}$, वर्षाम्बुदः
 $C_{02}E$ (30c) मानुष्यं] Σ , मानुष्य C_{45} (unmetr.), (मानुष्य) K_{10} (tops of akṣaras
lost) • विपुले] Σ , विपु(ल) K_{10} (tops of akṣaras lost), विपुलं E • दारिद्र्य०] Σ ,
२रि२ K_{10} , दारिद्र्य० E (30d) तस्माद्दु०] Σ , तस्मा दु० C_{02} , (तस्मा दु)० K_{10} •
चाश्रयेत्] Σ , चाश्रत् K_{82} (31a) ०शिव०] Σ , ०शिवं K_7 (31c) गवां वा] Σ ,
अवाम्वा C_{45} , २ (म्वा) K_{10} • अतिथेर्द्वे०] Σ , अतिथिद्वे० C_{02} , अतिथे द्वे० K_{82} (31d)
नृशंसाः] $C_{94}C_{02}K_{82}K_{10}$, नृशंसा $C_{45}K_7E$

अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।
 सूर्यः सोमश्च दीक्षश्च दूषकः स नृशंसकः ॥ ४:३२ ॥
 पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।
 पितृदैवतमादिश्चमानृशंस तमन्वितः ॥ ४:३३ ॥
 पृथ्व्या गुरुतरी माता को न वन्देत मातरम् ।
 यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥ ४:३४ ॥
 गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।
 सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥ ४:३५ ॥
 जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।
 घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥ ४:३६ ॥

32 cf. ŚDhŚ 12.17: मूर्तयो याः शिवस्याष्टौ तासु निन्दां विवर्जयेत् । गुरोश्च शिवभक्तानां नृपसा-
 धुतपस्विनां ॥ 35a ≈ ViṣṇuS 23.57c: गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिता) • cf.
 also MBh Suppl. 13.15.33: गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिताः and AgniP 291.1cd:
 गावः पवित्रा माङ्गल्या गोषु लोकाः प्रतिष्ठिताः 35c = VDhU 3.291.25c 36 cf. ŚDhU
 12.92ff

(32a) °मूर्तिः] Σ, °मूर्ति° E (32b) °न्वितः] Σ, °न्विताः C₀₂K₁₀ (32c)
 सूर्यः] C_ΣK₈₂, (सूर्य)° K₁₀K₇, सूर्य° E • दीक्ष°] Σ, (दी)° K₁₀, दीक्षु° E (33b)
 °करः पिता] Σ, °करपिताः C₀₂, °(करः पिता) K₁₀ (33c) °दैवत°] Σ, °देवत°
 C₄₅, °वत° K₁₀ (33cd) °दिश्चमानृशंस तमन्वितः] C₉₄C₄₅, °दित्यमनृशंस तमन्वितः
 C₀₂K₁₀, °दिश्च अनृशंस तमान्वितः K₈₂, °दिश्चमनृशंस तमान्वितः K₇, °दित्यम्मानृशंस
 ततो ऽन्वितः E (34a) पृथ्व्या] C₉₄C₄₅K₇, (पृथ्व्या) C₀₂K₈₂, पृथ्वी K₁₀, पृथ्व्यां E
 (34b) वन्देत] Σ, वन्देन वन्देत C₄₅, वन्द्येत C₀₂ (34d) सर्व] em., सर्व C_Σ
 K₈₂K₁₀K₇E (35a) पवित्रं] Σ, (पवित्र) K₁₀ • मङ्गल्यं] C₉₄C₄₅K₈₂, माङ्गल्यं C₀₂
 K₇E, (मङ्गल्यं) K₁₀ • देवताः] C_ΣK₇, दैवताः K₈₂, (देवताः) K₁₀, देवता E (35d)
 °स्मादेव] Σ, °स्मादुव C₄₅, °स्माद्वाव E (36a) जातमात्रस्य लोकस्य] C₉₄C₀₂
 K₈₂K₇E, सतसातस्य C₄₅^{ac}, सतसातस्य नोकस्य C₄₅^{pc}, जातमात्र(स्य लोकस्य) K₁₀ (36d)
 शकृत्क°] Σ, क्षत्क° C₄₅, (शकृत्क)° K₁₀

पञ्चामृतं पञ्चपवित्रपूतं

ये पञ्चगव्यं पुरुषाः पिबन्ति ।

ते वाजिमेधस्य फलं लभन्ति

तदक्षयं स्वर्गमवाप्नुवन्ति ॥ ४:३७ ॥

गोभिर्न तुल्यं धनमस्ति किञ्चिद्

दुहन्ति वाहन्ति बहिश्चरन्ति ।

तृणानि भुक्त्वा अमृतं स्रवन्ति

विप्रेषु दत्ताः कुलमुद्धरन्ति ॥ ४:३८ ॥

गवाहिकं यश्च करोति नित्यं

शुश्रूषणं यः कुरुते गवां तु ।

अशेषयज्ञतपदानपुण्यं

लभत्यसौ तामनृशंसकर्ता ॥ ४:३९ ॥

अतिथिं योऽनुगच्छेत अतिथिं योऽनुमन्यते ।

अतिथिं योऽनुपूज्येत अतिथिं यः प्रशंसते ॥ ४:४० ॥

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

(37a) °पवित्रपूतम्] C₀₂K₈₂E, °पवित्रपूतम् C₉₄ (unmetr.), °पवित्रं C₄₅ (unmetr.), °पवित्रपूत K₁₀, °पवित्रपूतं K₇ (unmetr.) (37b) °गव्यं] Σ, °गव्या C₀₂, °(गव्यां) K₁₀ • पुरुषाः] Σ, पुरुषा C₀₂, पुरुषः E • पिबन्ति] Σ, विवन्ति C₀₂ (37c) लभन्ति] Σ, भवन्ति C₀₂ (37d) स्वर्गं] Σ, स्व° C₄₅ (38a) गोभिर्न तु°] K₇, न गोभिस्तु° C_ΣK₈₂K₁₀ (unmetr.), न गावतु° E (38d) दत्ताः] Σ, (दत्ता) C₀₂, दत्ता E (39a) गवाहिकं] Σ, गवाहिकं C₉₄ • यश्च करोति] Σ, यः प्रकरोति E (39b) गवां तु] C₄₅K₇, गवान्तु C₉₄C₀₂K₈₂K₁₀, गवानाम् E (39c) °तप°] Σ, °(तप)° K₁₀, °जप° E (39d) लभत्यसौ तामनृशंसकर्ता] em., लभत्यसौ तामनृशंसकर्ता C₄₅K₈₂K₁₀ K₇, लभत्यसौ भमनृशंसकर्ता C₉₄, लभत्यसौ तमनृतं स कर्ता C₀₂, भवत्यसौ धर्ममशेषकर्ता E (40d) प्रशंसते] Σ, प्रशंस्यते C₀₂

अतिथिं यो न पीड्येत अतिथिं यो न दुष्यति ।
 अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥ ४:४१ ॥

आसनेनार्घपात्रेण पादशौचजलेन च ।
 अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥ ४:४२ ॥

पुत्रदारात्मनो वापि यो ऽतिथिमनुपूजयेत् ।
 श्रद्धया चाविकल्पेन अक्लीबमानसेन च ॥ ४:४३ ॥

न पृच्छेद्भोत्रचरणं स्वाध्यायं देशजन्मनी ।
 चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥ ४:४४ ॥

अश्वमेधसहस्राणि राजसूयशतानि च ।
 पुण्डरीकसहस्रं च सर्वतीर्थतपःफलम् ॥ ४:४५ ॥

44ab = UUMS 10.7ab = UMS 6.11ab ≈ MBh 13.62.18ab : न पृच्छेद्भोत्रचरणं स्वाध्यायं देशमेव वा 44cd cf. VSS 12.37cd : द्विजरूपधरो धर्मः स्वयमेव इहागतः

(41a) न पीड्येत] C₉₄C₄₅K₈₂E, न गच्छेत (eyeskip to 4.40c) C₀₂, (न पी) = K₁₀, निपीड्येत K₇ (41b) अतिथिं] Σ, अति C₀₂, = K₁₀ • न दुष्यति] Σ, नुदुष्यति C₄₅, = दुष्यति K₁₀ (41c) अतिथिं] C₉₄K₈₂, अतिथिं C₄₅C₀₂K₇E, अति(थि) K₁₀ • ०प्रियं] Σ, प्रियः C₀₂ • यः] Σ, यर् C₉₄, य K₈₂ (41e) अतिथेः] C₄₅C₀₂K₇, अतिथिं C₉₄K₈₂K₁₀, अतिथिं E (41ef) ०संतोषस्तस्य] Σ, ०संता यस्य C₄₅ (41f) पुण्यं] Σ, पूनं K₇ (42a) ०आर्घ्यं] Σ, ०आर्घ्यं E • ०पात्रेण] conj., ०पात्रेण C_ΣK₈₂K₁₀K₇E (42c) अन्नवः] Σ, अन्नम् C₀₂, (अन्न)वः K₁₀ (42d) निवेदयेत्] Σ, प्रदापयेत् E (43a) ०दारात्मनो] Σ, ०(दारा)त्मनो C₉₄, ०दारात्मको E (43b) ०पूजयेत्] C₉₄K₈₂E, ०पूज्यते C₄₅C₀₂K₁₀, ०पूजते K₇ (43c) श्रद्धया] Σ, श्रद्धया C₀₂ • चाविकल्पेन] Σ, चापि कल्पेन C₉₄ (44a) ०चरणं] Σ, ०प्रवरं E (44b) देशजन्मनी] Σ, देशजन्मना C₉₄ (44c) चिन्तयेन्मः] Σ, चिन्तयेन्मः C₄₅, चिन्तयेन्मः K₇ (44d) ०गतः] Σ, ०गताः C₀₂, ग(तम्) K₁₀ (45b) ०सूयः] C₉₄K₈₂K₇E, ०सूर्यः C₄₅C₀₂, ०सूर्यः K₁₀ (45d) ०तपः] Σ, ०तपः K₇ (unmetr.)

अतिथिर्यस्य तुष्येत नृशंसमतमुत्सृजेत् ।
 स तस्य सकलं पुण्यं प्राप्नुयान्नात्र संशयः ॥ ४:४६ ॥

+न गतिमतिथिज्ञस्य+ गतिमाप्नोति कर्हचित् ।
 तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः ॥ ४:४७ ॥

सक्तुप्रस्थेन चैकेन यज्ञ आसीन्महाद्भुतः ।
 अतिथिप्राप्तदानेन स्वशरीरं दिवं गतम् ॥ ४:४८ ॥

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

[यमेषु दमः (५)]

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

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

47cd = VāyuP 2.17.8 = BrahmaṇḍaP 2.15.8 ≈ ŚDhU 4.44ab : तस्मादतिथिमाया-
 न्तमनुगच्छेत्कृताञ्जलिः 50b cf., e.g., MBh Suppl. 14.4.2477 : श्रोतुमिच्छामि कात्स्न्येन
 धर्मसारसमुच्चयम्

(46b) नृशंसमतमुत्सृजेत्] C₉₄K₈₂K₇, नृशंसमत उत्सृजेत् C₄₅, नृशंसकमममुत्सृजेत्
 C₀₂, नृससमतमुत्सृजेत् K₁₀, न संशय समश्रुते E (47a) न गतिम०] C₉₄C₄₅K₁₀K₇,
 न तिथिम० C₀₂E, न गति ना० K₈₂ (47b) कर्हचित्] Σ, कर्हिचित् C₉₄E (47c)
 ०यान्त०] Σ, ०यान्ति० C₀₂ (48a) सक्तु०] em., शक्तु० C₉₄C₄₅, शंक्तु० C₀₂, शक्तु०
 K₈₂K₇, शक्थु० K₁₀, शक्ति० E • चैकेन] Σ, चेकेन K₇ (48b) आसीन्महाद्भुतः] corr.,
 आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀, आसी महद्भुतः C₀₂, आसीत्महाद्भुतः K₇, आसीन्महाद्भुतम्
 E (48c) ०दानेन] Σ, ०प्रादानेन C₀₂ (48d) स्व०] Σ, (स)० K₇, स० E
 • ०गतम्] Σ, ०गतः C₀₂ (49b) ०त्तम] Σ, ०त्तमम् C₀₂, ०त्तमः E (49d)
 कीर्तिता] Σ, कीर्तितम् C₀₂, कीर्तिताः E (50b) धर्मसार०] em., धर्मः सार० C_ΣK₈₂
 K₁₀K₇, धर्मभार० E (50c) स्वर्गो] Σ, स्वर्ग C₀₂ (50d) कीर्तिर्द०] C₉₄C₄₅K₁₀
 E, कीर्ति द० C₀₂K₈₂K₇ (51a) दमस्ती०] Σ, दम ती० C₄₅ (51d) दमः] Σ, दम
 C₀₂, दमं E • काम०] Σ, कामं K₇

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

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

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

स्पर्शनं च करी नष्टो बन्धनावासदुःसहः ।
 किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥ ४:५५ ॥

पुरुरवो ऽतिलोभेन अतिकामेन दण्डकः ।
 सागराश्चातिदर्पेण अतिमानेन रावणः ॥ ४:५६ ॥

अतिक्रोधेन सौदास अतिपानेन यादवाः ।
 अतितृष्णाच्च मान्धाता नहुषो द्विजवज्राया ॥ ४:५७ ॥

54 cf. BuddhCar 11.35 : गीतैर्हियन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिरत्यायसमामिषार्थी तस्मादनर्थं विषयाः फलन्ति ॥ 56d cf. MahāSubhS 563cd : विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत्

(52a) ०दमः] Σ, ०दम C₀₂ (52b) ०भ्रमर०] Σ, ०भ्रम(रा)० K₇ (52c) घ्राणा] Σ, घ्राणं C₄₅, घ्राण C₀₂ (52d) ०न्द्रियाः] Σ, ०न्द्रियः E (53b) सर्वे] Σ, सर्व० C₄₅ • ०हराः] Σ, ०हरा E (53d) व्रजेत्] Σ, व्रजे. 1. C₉₄ (54a) मृगे] Σ, मृगो K₁₀ E • श्रोत्र०] Σ, श्रोत्र० C₀₂, श्रोत० K₇ • ०वशा०] Σ, ०वचशा० C₄₅ (54b) पतङ्गाश्च०] Σ, पतङ्गा च० E • ०षोर्मृताः] Σ, ०सो मृताः C₀₂, ०षो मृताः K₇ (54c) घ्राणया] Σ, घ्रातया C₄₅ (54cd) नष्टो नष्टो] Σ, नष्टो C₄₅ (55b) ०सदुःसहः] Σ, ०सदुःसह C₄₅, ०सुदुस्सहः K₁₀ (55c) पुनः] Σ, पुन C₉₄^{ac} (55d) तेभ्यः] Σ, तेभ्य E (56a) पुरुरवो] Σ, पुरुरवे C₀₂, पुरुरवा० E (56ab) तिलोभेन अतिकामेन] Σ, तिकामेन अतिलोभेन E (56b) दण्डकः] Σ, पुण्डकः E (56c) सागरा०] em., सगर० C₉₄C₄₅K₈₂K₁₀K₇E, सागर० C₀₂ (57b) अतिपानेन] Σ, अतिपापेन E (57c) अतितृष्णाच्च मान्धाता] conj., अतितृष्णा च मान्धातो C₉₄, अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇, अतितृष्णा च मन्यातो K₁₀, अतितृष्णा च मानाच्च च E (57d) नहुषो] Σ, नघुषो K₁₀

अतिदानाद्वलिर्नष्ट अतिशौर्येण अर्जुनः ।

अतिद्यूतान्नलो राजा नृगो गोहरणेन तु ॥ ४:५८ ॥

दमेन हीनः पुरुषो द्विजेन्द्र

स्वर्गं च मोक्षं च सुखं च नास्ति ।

विज्ञानधर्मकुलकीर्तिनाश

भवन्ति विप्र दमया विहीनाः ॥ ४:५९ ॥

[यमेषु घृणा (६)]

निर्घृणो न परत्रास्ति निर्घृणो न इहास्ति वै ।

निर्घृणे न च धर्मोऽस्ति निर्घृणे न तपोऽस्ति वै ॥ ४:६० ॥

परस्त्रीषु परार्थेषु परजीवापकर्षणे ।

परनिन्दापरान्नेषु घृणां पञ्चसु कारयेत् ॥ ४:६१ ॥

58a cf. MahāSubhS 563ab : अतिदानाद्वलिर्बद्धो नष्टो मानात्सुयोधनः

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

(58a) °नष्ट] Σ, °नष्टो C₄₅, नष्टो C₀₂ (58c) अतिद्यूतान्नलो] C₉₄C₀₂K₁₀K₇,
अतिद्यूतान्नलो C₄₅K₈₂, अतिख्यातान्नलो E (58d) नृगो गो०] E, नृगङ्गो C₉₄C₀₂K₁₀
K₇, नृगं गो० C₄₅K₈₂ (59a) हीनः पुरुषो द्विजेन्द्र] Σ, हीन पुरुषो द्विजेन्द्र K₁₀, हीनं
पुरुषं द्विजेन्द्रः E (59c) °नाश] C₄₅, °नाशो E °नाम C₉₄C₀₂K₈₂, °नश्च K₁₀, °नागा
K₇ (59d) विप्र] Σ, विप्रा K₈₂K₇ • दमया] Σ, दया C₄₅ (60a) निर्घृणो] C₉₄
C₄₅K₁₀, निर्घृणो C₀₂K₇, निर्घृण K₈₂^{ac}, निर्घृ(णे) K₈₂^{pc}, निर्घृणे E (60b) निर्घृणो] C₉₄
C₄₅K₈₂K₁₀, निर्घृणो C₀₂K₇, निर्घृणे K₈₂^{pc}E (60c) निर्घृणे] C₉₄C₄₅K₁₀E, निर्घृणे C₀₂
K₈₂K₇ (60d) निर्घृणे] Σ, निर्घृणे C₀₂K₇ (61b) °जीवापकर्षणे] Σ, °जीवापर्कणे
C₄₅, °जीवोपकर्षणे E (61c) परनिन्दा०] Σ, परनिन्द = C₉₄ • °परात्रेषु] Σ, °परांनेषु
K₁₀ (61d) घृणां] C₉₄C₄₅K₈₂K₇, घृणा C₀₂K₁₀E

परस्त्री शृणु विप्रेन्द्र घृणीकार्या सदा बुधैः ।
 राज्ञी विप्री परिव्राजा स्वयोनिपरयोनिषु ॥ ४:६२ ॥

परार्थे शृणु भूयो ऽन्य अन्यायार्थमुपार्जनम् ।
 आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥ ४:६३ ॥

जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।
 वनजावनजा जीवा विलगाश्चरणाचराः ॥ ४:६४ ॥

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

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

63b cf. BhG 16.12: आशापाशशतैर्वद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थ-
 संचयान् ॥

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

(62a) घृणी०] Σ, घृणा C₄₅ (62c) ०ब्राजा] C_ΣK₇, ०ब्राजी K₈₂K₁₀, ०ब्राज्या E
 (62d) ०पर०] Σ, ०पशु० K₁₀ (63b) अन्याया०] Σ, अन्यया० K₁₀ • ०र्जनम्]
 Σ, ०र्जवम् K₁₀ (63c) ०तुला०] Σ, ०तुल० K₁₀ (63d) ०र्थ] C₉₄C₄₅K₈₂E, ०र्थ
 C₀₂, ०(र्थ) K₁₀, ०र्थ K₇ (64a) विप्र] Σ, वि(प्र) C₉₄, विप्रे C₀₂ (64b) घृणी०]
 Σ, घृणां E (64c) वनजावनजा] C₉₄C₀₂K₈₂K₁₀E, वनजाव=जा C₄₅^{ac}, वनजा व(नि)जा
 C₄₅^{pc}, वनज विनजा K₇ (64d) विलगाश्चरणाचराः] corr., विलगाचरणाचराः C₉₄C₄₅
 K₇, विलगोचरगोचरः C₀₂E, विलगोचरगोचराः K₈₂, (विलगाचर)णाचराः K₁₀ (65b)
 वक्ष्ये] Σ, वक्ष्या E (66b) अभोज्येषु] Σ, अभोज्ये C₄₅ (66c) शौण्डे] K₈₂,
 सौण्ड्ये C₉₄C₀₂K₇, शौण्ड्ये C₄₅, (सौण्डे) K₁₀, सौण्डो E

चतुर्थोऽध्यायः

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

[यमेषु धन्यः (७)]

चतुर्मौनं चतुःशत्रुश्चतुरायतनं तथा ।
चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥ ४:६८ ॥
चतुर्मौनस्य वक्ष्यामि शृणुष्वावहितो भव ।
पारुष्यपिशुनामिथ्या सम्भिन्नानि च वर्जयेत् ॥ ४:६९ ॥
कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः ।
चतुःशत्रुर्निहन्तव्यः सो ऽरिहा वीतकल्मषः ॥ ४:७० ॥
चतुरायतनं विप्र कथयिष्यामि तच्छृणु ।

69cd cf. Divyāv 186.21 : आर्य, किमेभिः कर्म कृतम्येनैवंविधानि दुःखानि प्रत्यनुभवन्तीति ? स कथयति । एते प्राणातिपातिका अदत्तादायिकाः काममिथ्याचारिका मृषावादिकाः पैशुनिकाः पारुषिकाः सम्भिन्नप्रलापिका अभिध्यालवो व्यापन्नचित्ता मिथ्यादृष्टिकाः ।; cf. DharmP 1.31cd-32ab : मिथ्या पिशुनसम्भिन्नपारुष्यवचनानि च ॥ जल्पतः सम्भवन्त्येते तस्मान्मौनं प्रशस्यते ।

(67a) °पुरुषाः] K₇, °पुरुषः C_ΣK₈₂K₁₀E • °र्थिनो] em., °र्थिनः K₇^{pc}, °र्थिनां C_ΣK₈₂K₁₀E, °र्थिना K₇^{ac} (67b) ऽनिन्दनमाप्नुवन्ति] Σ, ऽनिन्दनवाप्नुवन्ति C₀₂, नन्दनवायुवान्ति E (67c) °श्रुतिं] K₇, °श्रुतिः C_ΣK₈₂K₁₀E • नित्यं] Σ, नित्य C₄₅ (67d) स आयुष] em., समायुष C_ΣK₇, समायुषः K₈₂ (unmetr.), (समायुष) K₁₀, स मानुष E • निःसंशयः] Σ, निःसंशयः K₈₂ (68a) चतुर्मौनं च°] corr., चतुर्मौनश्च° C₉₄ C₄₅K₈₂K₇E, चतुर्मौनश्च° C₀₂, (चतुर्मौनश्च°) K₁₀ (68ab) °तुःशत्रुश्च°] Σ, °तुशत्रु च° C₀₂, °तुःशत्रु च° E (68b) °तुरायतनं] Σ, °(तु)रायतनं C₉₄, °(तुरायतनम्) K₁₀ (68c) °पादं] Σ, °पादः K₈₂, °= K₁₀ (68d) पञ्चधन्य°] Σ, धन्यपञ्च° E (69a) °मौनस्य] Σ, °मौनस्य C₄₅ (69c) पारुष्य°] Σ, पारुष्यं K₈₂ • °पिशुना°] Σ, °पिण्डाना° E (70c) चतुःशत्रुर्नि°] C₉₄C₄₅E, चतुशत्रु नि° C₀₂K₈₂K₁₀K₇ (70d) सो ऽरिहा] Σ, स्त्रोरिहा C₄₅, सर्वथा E

करुणा मुदितोपेक्षा मैत्री चायतनं स्मृतम् ॥ ४:७१ ॥
 चतुर्ध्यानाधुना वक्ष्ये संसारार्णवतारणम् ।
 आत्मविद्याभवः सूक्ष्मं ध्यानमुक्तं चतुर्विधम् ॥ ४:७२ ॥
 आत्मतत्त्वः स्मृतो धर्मो विद्या पञ्चसु पञ्चधा ।
 षड्विंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥ ४:७३ ॥
 चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।
 गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥ ४:७४ ॥
 धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।
 पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥ ४:७५ ॥
 आयुः कीर्तिर्यशः सौख्यं धन्यादेव प्रवर्धते ।
 शान्तिः पुष्टिः स्मृतिर्मेधा जायते धन्यमानवे ॥ ४:७६ ॥

74cd = MBh 12.234.13ab \approx MBh 14.4513ab etc. 74 cf. 3.4 above: श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः । चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥

(71c) मुदितो] Σ , मुदितौ E (71d) चायतनं] Σ , चायतन C₉₄, चायत(न) C₄₅
 (72c) भवः] C₄₅ C₀₂^{pc} K₈₂ K₁₀ K₇, भव C₉₄ C₀₂^{ac}, भवं E (72cd) सूक्ष्मं ध्या०]
 C₉₄ K₈₂ K₇ E, सूक्ष्मा(न्या)० C₄₅, सू(क्ष्म)ध्या० C₀₂, सूक्ष्मध्यान० K₁₀ (72d) नमुक्तं
 चतुर्विधम्] C₀₂ K₁₀, नमुक्तश्चतुर्विधम् C₉₄, नमुक्तश्चतुर्विधः C₄₅ K₈₂, नमुक्तं चतुर्विधि
 K₇, नयज्ञश्च E (73a) स्मृतो] Σ , स्मृता C₀₂ E • धर्मो] Σ , धन्या E (73cd) आहुः
 सू] Σ , आ८८ C₉₄ (74ab) धर्मश्च०] Σ , धर्म च० C₀₂ K₁₀ (74b) अश्रितः]
 Σ , अश्रिताः K₇ (74d) भैक्षुकः] Σ , भक्षकः E (75a) यैरिदं] Σ , यैरिदं C₄₅ C₀₂ •
 वेत्ति] Σ , वेति C₀₂ (75d) प्रवर्धनम्] Σ , प्रवर्धनः E (76b) धन्यादेव] Σ , धर्मादेव
 E mssALL, स्मृति मेधा C₀₂ K₈₂ (76d) मानवे] em., मानवः C_Σ K₈₂ K₁₀ K₇ E

[यमेष्वप्रमादः (८)]

प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।

ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।

महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥ ४:७७ ॥

अनृतं च समुत्कर्षे राजगामी च पैशुनः ।

गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्याया ॥ ४:७८ ॥

ब्रह्मोज्झं वेदनिन्दा च कूटसाक्षी सुहृद्वधः ।

गर्हितानाद्ययोर्जग्धिः सुरापानसमानि षट् ॥ ४:७९ ॥

रेतोत्सेकः स्वयोन्यासु कुमारीष्वन्त्यजासु च ।

77c–f ≈ MBh Suppl. 12.30 : ब्रह्महत्यां सुरापानं स्तेयं गुर्वङ्गनागमम् । महान्ति पातकान्याहुः
संयोगं चैव तैः सह ॥ ≈ Manu 11.55 (in Olivelle’s edition) : ब्रह्महत्या सुरापानं स्तेयं गु-
र्वङ्गनागमः । महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥ cf. also YājñS 3.228 : ब्रह्महा मद्यपः
स्तेनस्तथैव गुरुतल्पगः । एते महापातकिनो यश्च तैः सह संवसेत् ॥ 78 ≈ MBh 5.40.3 and
Manu 11.56 : अनृतं च समुत्कर्षे राजगामि च पैशुनम् । गुरोश्चालीकनिर्वन्धः समानि ब्रह्महत्यया ॥
≈ ViṣṇuS 37.1–4 ≈ AgniP 168.25 79 ≈ Manu 11.57 : ब्रह्मोज्झता वेदनिन्दा कौटसा-
क्ष्यं सुहृद्वधः । गर्हितानाद्ययोजंघिः सुरापानसमानि षट् ॥ cf. YājñS 3.229 : गुरूणामध्यधिक्षेपो
वेदनिन्दा सुहृद्वधः । ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥

(77a) ◌स्थान] C₉₄C₀₂K₈₂K₁₀, ◌स्थान C₄₅K₇E (unmetr.) • पञ्चैव] Σ, पञ्चैवं E (77b) कीर्तिथिष्यामि] Σ, कीर्तिथिष्यामि K₁₀ (78a) समुत्कर्ष] em., समुत्कर्ष C₉₄K₈₂, समुत्कर्ष C₄₅, समुत्कर्ष C₀₂K₁₀K₇E (78b) राज०] Σ, राज्ञी० E (78c) ◌निर्वन्धः] em., ◌निर्वद्धः C₄₅K₇, निबद्धस C₉₄C₀₂K₈₂K₁₀, निर्वद्धस E (78d) ब्रह्महत्यया] Σ, ब्र॰=॰या C₉₄ (79a) ब्रह्मोज्ञं] em., ब्रह्मो ऋग्० C_ΣK₈₂K₁₀K₇, ब्रह्म ऋग्० E (79b) सुहृद्वधः] Σ, सकृद्बुधः E (79c) ◌नाद्ययोरजिघिः] em., ◌न्नच्च यो जिघिंस C₉₄, ◌न्नच्च यो जिघि C₄₅, ◌न्नच्च यो द्विग्नः C₀₂, ◌न्न च यो जिघिः K₈₂, ◌न्न च यो जिघिः K₁₀, ◌न्नच्च यो जवे K₇, ◌न्नश्च यो विप्रः E (80a) स्वयोन्यासु] Σ, सुतोन्यासु C₄₅

सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमः स्मृतः ॥ ४:८० ॥

निक्षेपस्यापहरणं नराश्वरजतस्य च ।

भूमिवज्रमणीनां च रुक्मस्तेयसमः स्मृतः ॥ ४:८१ ॥

चत्वार एते सम्भूय यत्पापं कुरुते नरः ।

महापातक पञ्चैतत् तेन सर्वं प्रकाशितम् ।

पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥ ४:८२ ॥

[यमेषु माधुर्यम् (९)]

कायवाङ्मनमाधुर्यश्चक्षुर्बुद्धिश्च पञ्चमः ।

सौम्यदृष्टिप्रदानं च क्रूरबुद्धिं च वर्जयेत् ॥ ४:८३ ॥

प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।

यथाशक्तिप्रदानं च स्वाश्रमाभ्यागतो गुरुः ॥ ४:८४ ॥

इन्धनोदकदानं च जातवेदमथापि वा ।

80 ≈ Manu 11.59: रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च । सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥ 81 = Manu 11.58

(80c) सख्युः] em., सख्यु C_ΣK₈₂E, ≈ K₁₀, स(ख्यु) K₇ • पुत्रस्य च स्त्रीषु] Σ, ≈ ≈ ≈ ≈ ≈ K₁₀, पुत्रीषु चास्त्रीषु E (80d) ०समः] Σ, ≈ K₁₀, ०सम E (81a) निक्षेप०] Σ, निक्षेप० C₄₅, (निक्षेप)० K₁₀ (81b) नराश्वरजतस्य] Σ, नराणां स्वजनस्य C₄₅, (नराश्वरजतस्य) K₁₀ (81d) रुक्मस्तेय०] em., (रूग्म)≈य० C₉₄, रुग्मस्तेय० C₄₅C₀₂K₈₂K₇, ≈ ≈ ≈ K₁₀, हतस्तेय० E • ०समः] Σ, सः C₄₅^{ac}, ०सम E (82a) एते] Σ, (एते) K₁₀, एव E • सम्भूय] Σ, संभूयो C₀₂, (संभूयो) K₁₀ (82c) ०पञ्चैतत्] corr., ०पञ्चैतन् C_ΣE, ०पञ्चैते K₈₂, ०पञ्चैतम् K₁₀, ०पञ्चैतन् K₇ (82e) ०मादम्] Σ, ०माद E (82f) वर्जनीयं] Σ, वर्जनीयो C₀₂ (83ab) मनमाधुर्यश्च०] em., ०मनसा धूर्यश्च० C₉₄C₀₂K₈₂K₇, ०मन(मा)धूर्यश्च० C₄₅, ०मन≈धूर्य≈ K₁₀, ०मनसा भूयश्च० E (83b) ०क्षुर्बुद्धिं] C₉₄C₄₅K₇E, ०क्षु बुद्धिं C₀₂K₈₂, ≈ ≈ K₁₀ (83c) ०दानं च] Σ, ≈ K₁₀, ०दानश्च E (83d) ०बुद्धिं च] C₉₄K₈₂K₇, बुद्धिश्च C₄₅, ०दृष्टिं च C₀₂E, ≈ ≈ K₁₀ (84a) प्रसन्न०] Σ, (प्रसन्न)० K₁₀, प्रसन्न० K₇ (84c) यथा०] Σ, यस्य E • ०दानं] Σ, ०दातश्च E (84d) स्वाश्रमा०] Σ, स्वासमा० C₀₂ • ०गतो] Σ, ०सतो K₇ (85b) इन्धनो०] Σ, इत्वनो० K₇ • जात०] Σ, जा० C₄₅

सुलभानि न दत्तानि इन्धनाग्न्युदकानि च ।
क्षुते जीवेति वा नोक्तं तस्य किं परतः फलम् ॥ ४:८५ ॥

[यमेष्वाज्वम् (१०)]

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

आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।
आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥ ४:८७ ॥

आर्जवस्येन्द्रियग्रामः सुप्रसन्नोऽपि तिष्ठति ।
आर्जवस्य सदा देवाः काये तस्य चरन्ति ते ॥ ४:८८ ॥

85c सुलभानि न] Σ , सुलभानि च E 85d उदकानि] Σ , ०(त)कानि K_{10} 85e
क्षुते] conj., क्षुतं $C_{\Sigma}K_{82}K_{10}K_7$, शतं E 86a पञ्चार्जवाः] $C_{94}C_{45}K_{82}K_7$, पञ्चार्जवः
 C_{02} , $\approx \approx \approx \approx K_{10}$, पञ्चार्जवा E • प्रशंसन्ति] $C_{\Sigma}K_7$, प्रशंसन्ति $K_{82}E$, (प्रससन्ति) K_{10}
86c कर्म०] Σ , \approx र्म० C_{94} , (कम्मा)० K_{10} • वृत्त्याभिवृद्धिं च] Σ , वृत्तिभिवृद्धिश्च
 K_{10} , वृत्त्याभिवृद्धिश्च E 86d पारितोषिक०] em., पारतोषिक० $C_{\Sigma}K_{82}K_{10}K_7E$
86e स्त्रीधनोत्कोच०] Σ , स्त्रीधनङ्गो च E • वित्तं च] Σ , वित्तिश्च K_{10} 86f
आर्जवो ना०] Σ , आर्जवश्च C_{02} , आर्जवेना० E 87ab आर्जवो न वृथा यज्ञ आर्जवो न
वृथा तपः] $C_{\Sigma}K_{10}K_7$, om. K_{82}^{ac} आर्जवो न वृथा यज्ञ आर्जवो न वृथा तप K_{82}^{pc} , आर्जवो न
वृथा यज्ञ आर्जवो न वृथा तपः E 87cd (आर्जवो... वृथाग्नयः)] Σ , om. E 88ab
(आर्जवो... तिष्ठति)] Σ , om. E 88a अग्रामः] $C_{94}C_{45}K_7E$, अग्रामात् $C_{02}K_{10}$,
अग्रामाः K_{82} 88d तस्य चरन्ति] Σ , त \approx न्ति C_{94} , तस्य रमन्ति E

इति यमप्रविभागः कीर्तितो ऽयं द्विजेन्द्र
इह परत सुखार्थं कारयेत्तं मनुष्यः ।
दुरितमलपहारी शङ्करस्याज्ञयास्ते
भवति पृथिविभर्ता ह्येकछत्रप्रवर्ता ॥ ४:८९ ॥

॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥

(89a) यमप्रविभागः] C₉₄C₄₅K₁₀K₇, यमविभागः C₀₂, यमप्रविभागः K₈₂, नियमपरि-
भागः E • द्विजेन्द्र] Σ, नरेन्द्र E (89b) ऽयेत्तं मनुष्यः] corr., ऽयेत्तन्मनुष्यः C₉₄
K₈₂K₁₀K₇E, ऽयेत्त मनुष्यः C₄₅, ऽयेत्तन्मनुष्यः C₀₂ (89c) दुरित०] Σ, इरित० E •
०पहारी] Σ, ०पलपहारी C₀₂ • ०ज्ञयास्ते] Σ, ०ज्ञयाते K₈₂ (89d) ०वर्ता] conj.,
०वृत्ता C₅K₁₀K₇, ०वृत्ताः K₈₂E (Colophon) नामाध्यायश्चतुर्थः] Σ, नामश्चतुर्थो
ऽध्यायः E

[पञ्चमो ऽध्यायः]

[नियमाः]

विगतराग उवाच ।

कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्
अमृतवचनतुल्यं श्रोतुकामो गतो ऽस्मि ।

प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्
अपर वदमतज्ज्ञं नास्ति धर्मेषु तृप्तिः ॥ ५:१ ॥

अनर्थयज्ञ उवाच ।

श्रवणसुखमतो ऽन्यत्कीर्तयिष्ये द्विजेन्द्र

नियमकलविशेषः पञ्च पञ्च प्रकारः ।

हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र

कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥ ५:२ ॥

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

① विगतराग उवाच] Σ, विगत(राग उवा)च C₉₄ ①a कथय नि०] Σ, कथयति E
• ०तत्त्वं] Σ, तं C₄₅ • साम्प्रतं त्वं विशेषाद्] C₉₄K₈₂K₇E, त्वां वशेषात् C₄₅, सांप्रत त्वं
विसेषात् C₀₂K₁₀, साम्प्रतं त्वं विशेषा M ①b ०वचनतुल्यं श्रो०] M, वदनतुल्यं श्रो० C₉₄
C₀₂K₈₂K₁₀K₇E, वदनतुल्यां श्रो० C₄₅, वदन(तुल्यं श्रो) तुल्यं स्त्रो० K₈₂^{ac} • ०कामो] Σ,
०कामा ME ①c ०दहन०] Σ, ०वदन० E • ०दग्धं] Σ, ०दग्ध M • ०निषिक्तम्] Σ,
०विमुक्तम् C₄₅, ०निषिक्तः M ①d अपर०] Σ, अपरं K₈₂ (unmetr.), अर० M^{ac} •
मतज्ज्ञं नास्ति] conj., मतज्ञा नास्ति C₉₄C₄₅K₈₂K₇M, तज्ञा नास्ति C₉₄^{ac}, मतज्ञा(न्ना)स्ति
C₀₂, (मे) ०तत्त्वं K₁₀, ०न तज्ज्ञानास्ति E • धर्मेषु तृप्तिः] Σ, मे धर्मतृप्तिः M ②
अनर्थ०] Σ, अर्थ० M ②a ०सुख०] Σ, ०मुख० K₈₂^{ac} • ०मतो ऽन्यत्] C_ΣK₈₂K₇,
०मतो ऽन्य K₁₀, ०मतो न्यः M, ०मनो ऽन्यत् E • कीर्त०] Σ, कीर्ति० K₈₂K₁₀ ②b
०विशेषः] Σ, विशेः C₉₄, ०विशेष C₄₅ • प्रकारः] Σ, पकारः K₇ ②d ०विनाशं]
Σ, ०विनाश० C₀₂E

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

[नियमेषु शौचम् (१)]

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

[शरीरशौचम्]

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

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

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

3 = LiP 1.8.29cd-30ab = VDhU 3.233.202

(3a) इज्या] C₉₄C₄₅K₈₂K₇E, ईज्या C₀₂K₁₀M • दानं] Σ, दानं K₁₀ (3c)
०पवासं] Σ, ०प्रवाषं M (4a) ०निर्देशं] Σ, ०नियमं K₈₂, ०र्द्देशं K₁₀ (4c)
शारीरं] Σ, शरीरं K₁₀ • ०शौचमाहारो] Σ, ०शौचं=हारो C₉₄, ०स्रोतमाहार M (4d)
मात्रा भावश्च] Σ, मात्रा भावं च C₉₄, (सात्राभा)वश्च K₁₀ (5a) ताडयेन्न] Σ, ताडये न
K₇M • बन्धेत] Σ, बन्धेन M (5c) ०द्रव्येषु] Σ, ०द्रवेषु M (5d) शौचं] Σ,
शौच K₇ • कायिकमुच्यते] Σ, कायिकमुच्यते K₇ (6a) श्रोत्रं] M, श्रोतं C_ΣK₈₂
K₁₀K₇E (6b) गुदोपस्थं] Σ, गुदोपस्थं K₇, गुदापस्थं E (6c) मुखस्यां]
Σ, मुखस्यां C₄₅ (6cd) शौचमां] C₉₄C₀₂K₈₂K₇E, शौचंमां C₄₅K₁₀, शौच आं
M (6d) ०वचनेषु] Σ, ०वषनेषु M (7a) ०विष्टां] Σ, ०विष्टं K₁₀M (7c)
मृत्तोयैस्तु] C₀₂K₈₂K₁₀E, (मृ)०=०= C₉₄, मृत्तोयैस्तु C₄₅M, मृत्तोयेस्तु K₇ • ०पस्थं]
C₉₄C₄₅K₈₂K₁₀K₇, ०पस्थ C₀₂E, ०पस्थः M (7d) शौचयीत] Σ, शौचये च M

एकोपस्थे गुदे पञ्च तथैकत्र करे दश ।

उभयोः सप्त दातव्या मृदः शुद्धिं समीहता ॥ ५:८ ॥

एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।

वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ ५:९ ॥

[आहारशौचम्]

आहारशौचं वक्ष्यामि शृणुष्यावहितो भव ।

भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।

वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥ ५:१० ॥

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

(8a) °पस्थे] C₉₄C₄₅K₈₂K₇E, °पस्थ° C₀₂K₁₀M • गुदे] C₉₄C₄₅K₈₂K₇E, गुदो C₀₂K₁₀, गुद M (8b) तथैकत्र] C₉₄C₀₂K₈₂K₁₀K₇, तथैक(त्र) C₄₅, तथैकत्रे M, तथैकश्च E • दश] Σ, दश: C₀₂ (8c) उभयोः] Σ, उभय M • दातव्या] C₉₄C₄₅K₈₂K₁₀K₇, दातव्यो C₀₂E, दातव्य M (8d) मृदः] C_ΣK₇E, मृत: K₈₂M, मृदा K₁₀ • शुद्धिं समीहता] C₉₄C₄₅K₈₂, शुद्धिसमीहता C₀₂, शु(द्धि) समीहता K₁₀, शुद्धि: समीहता K₇, शुद्धि समीहता M, शुद्धिं समाहिता E (9a) एतच्छौचं] C₉₄C₄₅K₈₂K₇M, चेतच्छौच C₀₂E, एत° = K₁₀ (9b) °गुणं] Σ, °गुण C₀₂ (9c) वानप्रस्थस्य] Σ, वानप्रस्थे तु M • त्रि°] Σ, द्वि° C₀₂ (10a) °शौचं] Σ, °शौच M (10b) शृणुष्यावहितो] Σ, शृणु(ष्याव) = C₉₄, शृणुष्यावहितो K₁₀ (10d) °कं जलं] Σ, °कोदकं M • पिबेत्] Σ, पिबे C₄₅ (10e) °चारदानार्थं] Σ, °चरदानार्थं M, °चारणार्थाय E

स्निग्धस्वादुरसैः षड्विराहारषड्रसैर्बुधः ।

धातुवैषम्यनाशो ऽस्ति न च रोगाः सुदारुणाः ॥ ५:११ ॥

अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।

अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥ ५:१२ ॥

लशुनं च पलाण्डुं च गृञ्जनं कवकानि च ।

गौरं च सूकरं मांसं वर्जयेच्च विधानतः ॥ ५:१३ ॥

छत्ताकं विड्वराहं च गोमांसं च न भक्षयेत् ।

चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥ ५:१४ ॥

हंससारसचक्राहकुक्कुटान्शुकश्येनकान् ।

काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥ ५:१५ ॥

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

(11a) °स्वादुरसैः] C_ΣK₈₂K₇, °स्वा-रसैः K₁₀, °स्वादुरसं M, °स्वादुरसैः E (11b)
°हारषड्रसैर्बुधं] C₄₅E, °हारसद्रवैर्बुधं C₉₄K₈₂K₇, °हारसद्रवै बुधं C₀₂, °हारषड्रसै बुधं K₁₀,
°हारे सद्रवद्बुधं M (11c) °वैषम्यनाशो ऽस्ति] C₉₄C₀₂K₈₂K₁₀K₇, °(दै)षम्यनाशास्ति
C₄₅, °वैशम्य नस्यास्ति M, °वैषम्य नश्यन्ति E (11d) रोगाः] Σ, रोग M •
सुदारुणाः] Σ, स्वदारुणाः M, सुदारुणः E (12a) अभक्ष्यं] C_ΣK₈₂K₇, °-° K₁₀,
अभक्षं ME • च न भक्षेत] Σ, न च भक्षेतः M (12b) न च] Σ, च न K₇E (12c)
गम्येत] Σ, गम्येतः M (12d) अवाच्यं] Σ, अवाचं C₀₂ (13a) पलाण्डुं] E, पलण्डुं
C_ΣK₁₀K₇M, पलण्डुं K₈₂ (13b) कवकानि] Σ, च कचानि E (13c) गौरं च]
em., गोरस्व C₉₄K₁₀, गोरश्च C₄₅C₀₂K₈₂K₇M, गौरश्च E • मांसं] Σ, मांसः M, मांसं E
(13d) विधानतः] Σ, विधानत् M (14a) छत्ताकं] Σ, छत्ताक C₀₂ • विड्वं]
Σ, विड्वं K₈₂K₇ (14b) गोमांसं] Σ, गोमाञ् C₄₅^{ac} (14c) चटकं] Σ, चटकम्
C₀₂K₁₀ (14d) °पादांश्च] Σ, जालपादश्च M (15a) °चक्राहं] Σ, °चक्राह्वां M
(15b) °कुक्कुटान्शुं] C_ΣK₇E, °कुक्कुटां शुं K₈₂, °कुक्कुटां शुं K₁₀, °कुक्कुटां शुं M •
°श्येनकान्] C₉₄C₀₂K₇E, °शोनकान् C₄₅, °श्येनका K₈₂, °श्येनकां K₁₀, °श्येनकम् M
(15c) काकोलूकं बलाकं च] C₄₅K₇, काकोलूक(स्व)°-°श्च C₉₄, काकोलूकबलाकं च C₀₂
K₈₂ME, (काकोलूकं बलाकं च) K₁₀ (15d) मत्स्यादींश्चापि वर्जयेत्] Σ, मत्स्यादीनि च
वर्जये M

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

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

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

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

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

19cd E adds here, after pādas cd : शौचाशौचविधिर्ज्ञात्वा मुच्यते सर्वकिल्बिषात् (None of the palm-leaf MSS, nor K₄₁ or K₁₀₇, add anything.)

16a अमेध्यांश्चापवित्रांश्च] C_ΣK₈₂K₇, (अमेध्याश्चापवित्रांश्च) K₁₀, अमेध्याश्च पवित्राश्च M, अमेध्यश्चापवित्रांश्च E 16b सर्वानेव विवर्जयेत्] Σ, सर्वान्येतानि वर्जयेत् M 17c विशेषेण] Σ, मशेषेण M 17e जिज्ञासितो] Σ, जिज्ञासनो K₇, जिज्ञासतो E 17f ंक्षिप्तः] C₉₄C₀₂K₈₂K₇E, ंक्षिप्य C₄₅, ंक्षिप्त K₁₀M • कथितो] Σ, कथितं E 18a ंवादी] Σ, ंवादि M • रतः शुचिर्] C₉₄C₄₅E, रतः शुचि C₀₂K₇, रतः शुचिर्न K₈₂K₁₀, रत शुचि M 18c अहिंसकः] Σ, अहिंसक C₄₅M • शुचिर्दान्तो] C₉₄C₄₅K₈₂K₁₀, शुचि दान्तो C₀₂K₇M, शुचिर्दान्तौ E 18d ंभूतः] Σ, ंभुतः M • शुचिः] Σ, शुचि M 19b ंशौचं परं स्मृतम्] C₉₄K₈₂K₁₀K₇, ंशौचं परं स्मृतम् C₄₅C₀₂, ंशौच परं स्मृतः M, ंशौचयनं स्मृतः E 19cd योऽर्थे हि शुचिः स शुचिर्न] C_ΣK₇ (unmetr.), योऽर्थे हि शुचिः स शुचि न K₈₂K₁₀, यो र्थे शुचि हि स शुद्धि M, योऽर्थे हि सुशुचिर्विप्र न E 19d ंशुचिः शुचिः] C_ΣK₈₂K₇, शुचि शुचिः K₁₀, ंशुचि शुचि M, ंशुचिः शुचि E 19e वाङ्मनसां शौचं] Σ, वाङ्मनसा शुद्धि M 19f शुचिः] Σ, शुचि C₀₂M • वस्तुषु] Σ, वस्तुषुः K₇, वस्तुशु M

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

॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥

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

(20a) शौचाशौच०] Σ , शौचाशुच C_{45} • यदि] Σ , यदि: M • कालक्षये निश्चयः] $K_{82}^{ac}K_7$,
 कालक्षयेनिश्चयः $C_{94}C_{45}K_{82}^{pc}$, कालक्षयेन्निश्चयः $C_{02}K_{10}$, कालक्षयानिश्चयः M, कालक्षयेतिश्च
 यः E (20b) कीर्तिर्यशो०] $C_{45}K_{82}K_{10}K_7E$, कीर्तिर्यशो० $C_{94}C_{02}(\text{unmetr.})$, कीर्तिर्यशा०
 M • ०लङ्कृतम्] M, ०लङ्कृतः $C_{94}C_{02}K_{82}K_{10}K_7E$, ०लङ्कृतः C_{45} (20c) सद्धर्म०]
 Σ , य धर्म० M • ०एरितम्] Σ , ०ओदितः E (20d) परत्रमीहित०] Σ , परत्रमीहित० M,
 पवित्रमीहित० E • ०गतिं] em., ०गतिः $C_{\Sigma}K_{82}K_{10}K_7ME$ • निःसंशयम्] $C_{94}K_{10}K_7$,
 निःसंशयः $C_{45}C_{02}K_{82}ME$ (Colophon) ०विधिर्नामा०] C_{94} , ०विधिनामा० $C_{45}C_{02}$
 $K_{82}K_7M$, (विधि)नामा० K_{10} , ०विधिर्नाम E • ०ध्ययः पञ्चमः] Σ , ०ध्यायः पञ्चमः श्लोक
 २५ M, पञ्चमो ऽध्यायः E

[षष्ठो ऽध्यायः]

[नियमेष्विज्या (२)]

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

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

[अर्थयज्ञः]

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

[क्रियायज्ञः]

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

[जपयज्ञः]

जपयज्ञं ततो वक्ष्ये स्वर्गमोक्षफलप्रदम् ।
वेदाध्ययन कर्तव्यं शिवसंहितमेव च ।

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

1a ०मिज्यां] C₄₅, ०मीज्यां C₉₄ C₀₂ K₈₂ K₁₀ K₇ E 1b ०त्तम] Σ, ०त्तम: K₁₀ K₇ 1c ०मोक्षप्रसिद्ध्यर्थं] C_Σ K₇, ०मोक्षप्रसिद्ध्यर्थं K₈₂ K₁₀, ०मोक्षेशसिद्ध्यर्थं E 1d द्विज] Σ, भव E 2a अर्थयज्ञः] C₉₄ C₀₂ K₈₂, अनर्थयज्ञः C₄₅, अर्थयज्ञ K₁₀ K₇, अर्थयज्ञः E 2c ज्ञानं] Σ, ज्ञान C₀₂ K₇ 3b अग्निः] Σ, (अ) ¹ C₉₄, ² K₁₀ • ०क्रिया] Σ, ०क्रिया: C₄₅ C₀₂ 3c पार्वणी] Σ, पर्वणी C₄₅, (पर्वणी) K₁₀ 3d ०यज्ञः] Σ, ०यज्ञ C₀₂, ¹ K₁₀ 4b ०यतनेषु] C₄₅ C₀₂ E, ०लयनेषु C₉₄ K₈₂ K₇, ०यत ¹ K₁₀ 4c ०हस्तः] Σ, ¹ K₁₀, ०हस्तैः E 5a ०यज्ञं ततो] Σ, ०यज्ञं तपो C₄₅ ०यज्ञस्ततो C₀₂ 5c वेदाः] Σ, अदाः K₁₀

इतिहासपुराणं च जपयज्ञः स उच्यते ॥ ६:५ ॥

[ज्ञानयज्ञः]

इदं कर्म अकर्मैदमूहापोहविशारदः ।

शास्त्रचक्षुः समालोक्य ज्ञानयज्ञः स उच्यते ॥ ६:६ ॥

[ध्यानयज्ञः]

ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ।

ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।

सूर्यः सोमो ऽग्नि स्फटिकः सूक्ष्मं तत्त्वं च पञ्चमम् ॥ ६:७ ॥

सूर्यमण्डलमादौ तु तत्त्वं प्रकृतिरुच्यते ।

तस्य मध्ये शशि ध्यायेत्तत्त्वं पुरुष उच्यते ॥ ६:८ ॥

चन्द्रमण्डलमध्ये तु ज्वालामग्निं विचिन्तयेत् ।

प्रभुतत्त्वः स विज्ञेयो जन्ममृत्युविनाशनः ॥ ६:९ ॥

अग्निमण्डलमध्ये तु ध्यायेत्स्फटिकं निर्मलम् ।

विद्यातत्त्वः स विज्ञेयः कारणमजमव्ययम् ॥ ६:१० ॥

विद्यामण्डलमध्ये तु ध्यायेत्तत्त्वमनुत्तमम् ।

(5e) ०पुराणं च] Σ , ०पुराणश्च E (5f) ०यज्ञः] Σ , ०यज्ञ C₀₂ (6a) कर्म] Σ , क्रमम् E (6c) ०चक्षुः] Σ , ०चक्षु C₀₂ (6d) ०यज्ञः] Σ , ०यज्ञ C₀₂, ०(यज्ञस) K₁₀ (7a) ०यज्ञं] Σ , ०यज्ञ C₀₂K₁₀ (7c) ध्यानं] Σ , ध्यान K₈₂K₇ (7e) सोमो] C₉₄C₀₂K₈₂K₇, सोमा० C₄₅K₁₀E (7f) सूक्ष्मं तत्त्वं च पञ्चमम्] C₄₅, सूक्ष्मं त(त्त्व)२-ञ्चमम् C₉₄, सूक्ष्मतत्त्वं च पञ्चमः C₀₂K₈₂K₁₀, सूक्ष्मं तत्त्वञ्च पञ्चमः K₇, सूक्ष्मां तत्त्वश्च पञ्चमम् E (8c) शशि] Σ , शशि K₁₀, शशिन् K₇ (8cd) ध्यायेत्त०] Σ , ध्याये त० C₀₂ (9b) ज्वालामग्निं] Σ , ज्वालामग्नि K₇ (9c) ०तत्त्वः] C_ΣK₇, ०तत्त्व K₈₂, ०तत्त्वं K₁₀E (9d) ०नाशनः] Σ , ०नाशनम् C₀₂E (10b) ध्यायेत्स्फटिक] C₉₄C₄₅K₈₂K₁₀K₇, ध्यायेत्स्फटि C₉₄^{ac}, ध्याये स्फटिक C₀₂E • ०मलम्] Σ , ०मलः K₈₂, ०(मलः) K₇ (10c) तत्त्वः स] C₄₅K₈₂K₁₀K₇, त(त्वन)१- C₉₄, तत्व स C₀₂, तत्त्वं स E (10d) ०जमव्ययम्] Σ , ०मव्ययं C₀₂ (11ab) ध्यायेत्त०] Σ , ध्याये त० C₀₂

अकीर्तितमनौपम्यं शिवमक्षयमव्ययम् ।
 पञ्चमं ध्यानयज्ञस्य तत्त्वमुक्तं समासतः ॥ ६:११ ॥

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

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

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

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

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

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

11cd DharmP 4.14ab : अकीर्तितमनौपम्यं पञ्चमं शिवमण्डलम्

(11e) ०यज्ञस्य] Σ , ०यज्ञश्च C₀₂E (11f) समासतः] Σ , सनातनः E (12a) तु] conj., त्रि० C₅K₈₂K₁₀K₇, हि E (12c) लोकाः] C₉₄K₈₂K₇, लोका C₄₅C₀₂K₁₀E • प्रपद्यन्ते] Σ , प्र००० C₉₄ (12d) ०धन] Σ , ०धनः C₄₅K₇ (13ab) प्रथमं तत्त्व०] Σ , om. K₈₂^{ac}, प्रथमं तत्त्वं E • प्रकृतिचिन्तया] Σ , च कृतिचिन्तय E (13d) सुखी] Σ , सुखम् E (14c) याति] Σ , यान्ति E (15a) ०तत्त्वं] Σ , ०तत्त्व C₀₂ • तृतीयं] Σ , तृतीयस् E (15b) ध्यायमानो मरिष्यति] Σ , ध्याय०००रिष्यति C₉₄, ध्यायामानो मरिष्यति E (15c) शिवलोके] Σ , शिवलोक C₄₅, रुद्रलोके E • वसेन्नि०] Σ , वसे नि० C₀₂ (15d) ०युतं] Σ , ०युत K₁₀ (16a) ०तत्त्वामृतं] Σ , ०तत्वमृतन C₀₂, ०तत्त्वामृतं E (16c) अक्षयं] Σ , अक्षय० E

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

[नियमेषु तपः (३)]

मानसं तप आदौ तु द्वितीयं वाचिकं तपः ।
कायिकं च तृतीयं तु मनोवाक्कर्म तत्परम् ।
कायिकं वाचिकं चैव तपो मिश्रक पञ्चमम् ॥ ६:१९ ॥

मनःसौम्यं प्रसादश्च आत्मनिग्रहमेव च ।
मौनं भावविशुद्धिश्च पञ्चैतत्तप मानसम् ॥ ६:२० ॥
अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।

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

(18a) ०युक्तो] Σ, ०यु८ C₉₄ (tops of akṣaras lost), ०युक्तौ E • च] Σ, om. C₄₅
E • पुनर्जन्म०] Σ, पुन(ज)न्म० C₉₄ (tops of akṣaras lost), पुनजन्म० C₀₂ (18b)
जिज्ञास्यन्तां] C₉₄K₁₀K₇E, जिज्ञास्यतां C₄₅K₈₂ (unmetr.), जिज्ञास्यन्ता C₀₂ (18c)
जन्मेनैकेन] C₄₅K₁₀K₇E, जन्मेनैकेन C₉₄C₀₂K₈₂ (unmetr.) • मुक्तिर्भ०] Σ, मुक्ति भ०
C₀₂ • न वा] Σ, भवा K₈₂ • मानवाः] C₉₄K₈₂K₁₀K₇, मानमानवाः C₄₅, मानवा C₀₂,
मानव E (18d) प्रत्यक्षा०] Σ, प्रत्यक्ष० K₈₂ • ०वेदनीयम्] C₄₅K₈₂K₁₀, ०वेदनीयः
C₉₄C₀₂K₇, ०वेदनीय E (19a) ०तप] Σ, ०तपम् E (19c) कायिकं च तृतीयं तु]
Σ, मानसं तप आदौ तु K₁₀ (eyeskip) (19d) मनोवाक्कर्म] C₉₄K₇E, मनोक्कर्म C₄₅,
मनोवाक्कर्म० C₀₂, मनोवाक्काय० K₈₂K₁₀ • ०परम्] C₀₂, ०परः C₉₄C₄₅K₈₂K₁₀K₇E
(19e) कायिकं] Σ, कायिक K₈₂ (20a) ०सौम्यं] K₇, ०सौम्यं C₉₄C₄₅K₈₂K₁₀
E, ०सौम(य)० C₀₂ (tops of akṣaras lost) • प्रसादश्च] C₉₄C₀₂K₈₂K₇, प्रसादं च C₄₅E,
प्रदानश्च K₁₀ (20c) मौनं] Σ, मौन८ E • ०शुद्धिश्च] Σ, ०शुद्धिं च C₀₂E (20d)
पञ्चैतत्] C₉₄K₁₀K₇, पञ्चैते C₄₅K₈₂, पञ्चैतत् C₀₂, पञ्चैतन् E

स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥ ६:२१ ॥

आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।

शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥ ६:२२ ॥

इष्टं कल्याणभावं च धन्यं पथ्यं हितं वदेत् ।

मनोमिश्रक पञ्चैतत्तप उक्तं महर्षिभिः ॥ ६:२३ ॥

स्वस्ति मङ्गलमाशीर्भिरतिथिगुरुपूजनम् ।

कायमिश्रक पञ्चैतत्तप उक्तं महात्मभिः ॥ ६:२४ ॥

मण्डूकयोगी हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।

अभ्रावकाशो वर्षासु तपःसाधनमुच्यते ॥ ६:२५ ॥

स्वमांसोद्धृत्य दानं च हस्तपादशिरस्तथा ।

21cd \approx MBh 6.39.15cd (BhG 17.15): अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 22 cf. MBh 6.39.14 (BhG 17.14): देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 24ab cf. ŚDhŚ 11.79: नमस्काराभिरादिषु स्वस्तिमङ्गलवाचकैः । शिवं भवतु सर्वत्र प्रब्रूयात्सर्वकर्मसु ॥ 25ab \approx MBh Suppl. 15.801: मण्डूकशायी हेमन्ते ग्रीष्मे पञ्चतपा भवेत् \approx UMS 6.26ab: मण्डूकयोगो हेमन्ते ग्रीष्मे पञ्चतपास्तथा; cf. ŚDhSaṅgr 9.32ab: अभ्रावकाशं शीतोष्णो पञ्चाग्निर्जलशायिता

(21c) ०भ्यसनं चैव] Σ , ०भ्यसनं \approx \approx C₉₄, ०भ्यस(नं) चैव K₁₀ (22a) आर्जवं च अहिंसा च] Σ , आर्जवत्वमहिंसाश्च E (22b) ०चर्यं] Σ , ०चर्य C₀₂E (22c) शौचं] Σ , शौच E (23a) इष्टं] Σ , इष्ट C₀₂K₁₀ • ०भावं] Σ , ०भावश्च E (23b) पथ्यं] Σ , सत्यं E (23c) मनो] Σ , मन० E • पञ्चैतत्] Σ , पञ्चेतत् K₇, पञ्चैतान् E (23d) तप उक्तं महर्षिभिः] Σ , तपमुक्तं महर्षिभिः E (24a) ०शीर्भिः] C₉₄E, ०शीभिः C₄₅ C₀₂K₈₂K₁₀K₇ (24b) ०तिथिः] Σ , ०तिथि E (24c) ०मिश्रक] Σ , ० \approx \approx क C₉₄, ०मित्यश्रक C₄₅ • पञ्चैतत्] Σ , पञ्चैतन् E (24d) तप उक्तं] Σ , तपमुक्तं E (25b) ग्रीष्मे] Σ , गृष्मे E (25c) ०वकाशो] em., ०वकाशे C₂K₈₂K₁₀K₇E (25d) तपः] Σ , तप C₀₂ • साधनमु] C₉₄K₈₂K₇E, साधन उ० C₄₅C₀₂K₁₀ (26a) दानं] Σ , (दान) K₁₀ (tops of akṣaras lost), दानश्च E

पुष्पमुत्पाद्य दानं च सर्वे ते तपसाधनाः ॥ ६:२६ ॥

कृच्छ्रातिकृच्छ्रं नक्तं च तप्तकृच्छ्रमयाचितम् ।

चान्द्रायणं पराकं च तपः सांतपनादयः ॥ ६:२७ ॥

येनेदं तप तप्यते सुमनसा संसारदुःखच्छिदम्

आशापाश विमुच्य निर्मलमतिस्त्यक्त्वा जघन्यं फलम् ।

स्वर्गाकाङ्क्षानृपत्वभोगविषयं सर्वान्तिकं तत्फलं

जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥ ६:२८ ॥

॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥

(26c) दानं] Σ , दानश्च E (26d) तपः] E, तपः $C_{\Sigma}K_{82}K_{10}K_7$ (unmetr.) (27a) कृच्छ्रातिकृच्छ्रं] $C_{94}C_{45}K_{82}E$, कृच्छ्रादिकृच्छ्र C_{02} , कृच्छ्रातिकृच्छ्र K_{10} , कृच्छ्रातिकृच्छ्र K_7 (27b) ऽयाचितम्] Σ , ऽयाचितः E (27c) चान्द्रायणं पराकं] $C_{94}C_{02}K_{10}K_7$, चान्द्रायणं पराकं C_{45} , चान्द्रायणं पराकं K_{82} , चान्द्रायणवराकश्च E (27d) तपः सांतपनादयः] Σ , तपसान्तपनादयः $C_{02}E$ (28a) तप तः] E, तपस्तः $C_{\Sigma}K_{82}K_{10}K_7$ (unmetr.) • ऽमनसा] em., ऽमनसः $C_{\Sigma}K_{82}K_{10}K_7E$ (28b) निर्मलमतिः] Σ , निर्मलमतिः C_{45} • जघन्यं] Σ , जगत्यं E (28c) ऽकाङ्क्षः] Σ , ऽकाङ्क्षः E • सर्वान्तिकं] Σ , सर्वान्तिकं C_{45} (28d) ऽभवने] Σ , ऽभवने K_7 • ऽसाध्यं वहेत्] $C_{02}K_{82}K_{10}K_7$, ऽ(साध्यम्) $\asymp C_{94}$, ऽसाध्यं वहेत् C_{45} , ऽसाध्यं वदेत् E

[सप्तमो ऽध्यायः]

[नियमेषु दानम् (४)]

दानानि च तथेत्याहुः पञ्चधा मुनिभिः पुरा ।
अन्नं वस्त्रं हिरण्यं च भूमि गोदान पञ्चमम् ॥ ७:१ ॥

[अन्नदानम्]

अन्नात्तेजः स्मृतिः प्राणः अन्नात्पुष्टिर्वपुः सुखम् ।
अन्नाच्छ्रीः कान्ति वीर्यं च अन्नात्सत्त्वं च जायते ॥ ७:२ ॥
अन्नाजीवन्ति भूतानि अन्नं तुष्टिकरं सदा ।
आन्नात्कामो मदो दर्पः अन्नाच्छौर्यं च जायते ॥ ७:३ ॥
अन्नं क्षुधातृषाव्याधीन्सद्य एव विनाशयेत् ।
अन्नदानाच्च सौभाग्यं ख्यातिः कीर्तिश्च जायते ॥ ७:४ ॥

Witnesses used for this chapter: C₉₄ ff. 203r–204r, C₄₅ ff. 209v–210v, C₀₂ ff. 279r–280v, K₈₂ ff. 10v–11v, K₁₀ exp. 52 (lower–upper) – 53 (lower), K₇ ff. 218v–219v, E pp. 601–603; C_Σ = C₉₄ + C₄₅ + C₀₂

①a तथेत्याहुः] Σ, तथैत्याहुः C₄₅K₈₂ ①c वस्त्रं] Σ, वस्त्र C₀₂K₁₀ ②a
अन्नात्तेजः स्मृतिः प्राणः] C_ΣK₈₂^{pc}K₁₀, अन्नात्तेजः स्मृतिः प्राणः K₈₂^{ac} अन्नात्तेजः स्मृति प्राणः
K₇, अन्नाद्भवन्ति भूतानि E ②c अन्नाच्छ्रीः] Σ, अन्नाच्छ्री K₁₀E • कान्ति वीर्यं च]
C₄₅C₀₂K₈₂K₁₀, कान्तिवीर्यञ्च C₉₄K₇ (unmetr.), कान्तिवीर्यञ्च E ②d अन्नात्सत्त्वं
च] Σ, अन्नात्सत्त्वञ्च C₀₂, अन्नात्सत्त्वश्च E • जायते] Σ, जाय C₉₄ ③a अन्नाजी०]
C₉₄K₈₂K₁₀E, अन्ना जी० C₄₅C₀₂K₇ ③b अन्नं] Σ, अन्नां C₀₂, अन्ना K₁₀ • ँकरं]
Σ, ँकरः C₀₂E ③c दर्पः] C₉₄C₀₂K₈₂K₁₀, दर्प C₄₅K₇, दर्पो E ③d अन्नाच्छौर्यं
च] C₉₄C₀₂K₇, अन्नात्सौर्यञ्च C₄₅K₈₂K₁₀, अन्नाच्छौर्यश्च E ④a अन्नं क्षु०] C₉₄C₄₅
K₈₂^{pc}K₇, अन्ना क्षु० C₀₂K₈₂^{ac}, अन्नाक्षु० K₁₀E ④ab ँव्याधीन्स०] C₄₅K₇, ँव्याधान्स०
C₉₄C₀₂K₁₀, ँवाधान्स० K₈₂, ँव्याधा स० E ④b विनाशयेत्] Σ, विशयेत् C₄₅

अन्नदः प्राणदश्चैव प्राणदश्चापि सर्वदः ।
तस्मादन्नसमं दानं न भूतं न भविष्यति ॥ ७:५ ॥

[वस्त्रदानम्]

वस्त्राभावान्मनुष्यस्य श्रियादपि परित्यजेत् ।
वस्त्रहीनो न पूज्येत भार्यापुत्रसखादिभिः ॥ ७:६ ॥

विद्यावान्सुकुलीनो ऽपि ज्ञानवान्गुणवानपि ।
वस्त्रहीनः पराधीनः परिभूतः पदे पदे ॥ ७:७ ॥

अपमानमवज्ञां च वस्त्रहीनो ह्यवाप्नुयात् ।
जुगुप्सति महात्मापि सभास्त्रीजनसंसदि ॥ ७:८ ॥

तस्माद्वस्त्रप्रदानानि प्रशंसन्ति मनीषिणः ।
न जीर्णं स्फुटितं दद्याद्वस्त्रं कुत्सितमेव वा ॥ ७:९ ॥

नवं पुराणरहितं मृदु सूक्ष्मं सुशोभनम् ।
सुसंस्कृत्य प्रदातव्यं श्रद्धाभक्तिसमन्वितम् ॥ ७:१० ॥

5 ≈ ŚDhU 1.27: अन्नदः प्राणदः प्रोक्तः प्राणदश्चापि सर्वदः । तस्मादन्नप्रदानेन सर्वदानफलं लभेत् ॥ ≈ MBh suppl 14.4.2285–86: अन्नदः प्राणदो लोके प्राणदः सर्वदो भवेत् । तस्मादन्नविशेषेण दातव्यं भूतिमिच्छता ॥ ≈ NāradaP 1.13.71: अन्नदः प्राणदः प्रोक्तः प्राणदश्चापि सर्वदः । सर्वदानफलं यस्मादन्नदस्य नृपोत्तम ॥ 5cd = ŚDhU 7.31cd ≈ MBh 13.62.6ab: अन्नेन सदृशं दानं न भूतं न भविष्यति

(5a) अन्नदः] Σ, अन्नद E (5b) प्राणदश्चापि] Σ, प्राणश्चापि K₁₀ • सर्वदः] Σ, सर्वदा: C₀₂ (5d) भूतं] C₀₂K₈₂K₁₀K₇, -1 तन् C₉₄, भूते C₄₅, भूतो E (6a) °भावान्म°] Σ, °भावात्म° K₈₂K₇ (6b) श्रियादपि] Σ, प्रियादपि C₄₅, श्रिया वापि K₇ (8a) °वज्ञां] Σ, °वज्ञं E (8b) °हीनो] Σ, °ही C₄₅ (9c) जीर्णं स्फुटितं] Σ, जीर्णस्फुटितं K₁₀E (9d) कुत्सितमेव वा] Σ, कुत्सितमेव च C₀₂, कुत्सितमेव वा K₇ (10b) सूक्ष्मं] Σ, सूक्ष्म C₀₂, शुक्लं E (10c) °दातव्यं] Σ, °दातव्य C₀₂ (10d) °समन्वितम्] Σ, °तं K₈₂^{ac}

श्रद्धासत्त्वविशेषेण देशकालविधेन च ।

पात्रद्रव्यविशेषेण फलमाहुः पृथक्पृथक् ॥ ७:११ ॥

यादृशं दीयते वस्त्रं तादृशं प्राप्यते फलम् ।

जीर्णवस्त्रप्रदानेन जीर्णवस्त्रमवाप्नुयात् ।

शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् ॥ ७:१२ ॥

दद्याद्वस्त्रं सुशोभनं द्विजवरे काले शुभे सादरं

सौभाग्यमतुलं लभेत स नरो रूपं तथा शोभनम् ।

तस्मिन्याति सुवस्त्रकोटि शतशः प्राप्नोति निःसंशयं

तस्मात्त्वं कुरु वस्त्रदानमसकृत्पारत्रिकोत्कर्षणम् ॥ ७:१३ ॥

[सुवर्णदानम्]

सुवर्णदानं विप्रेन्द्र संक्षिप्य कथयाम्यहम् ।

पवित्रं मङ्गलं पुण्यं सर्वपातकनाशनम् ॥ ७:१४ ॥

धारयेत्सततं विप्र सुवर्णकटकाङ्गुलिम् ।

मुच्यते सर्वपापेभ्यो राहुणा चन्द्रमा यथा ॥ ७:१५ ॥

11 cf. Manu 7.86–87 (the latter usually labelled as an additional verse): पात्रस्य हि विशेषेण श्रद्धानतयाइव च । अल्पं वा बहु वा प्रेत्य दानस्य फलमश्नुते ॥ देशकालविधानेन द्रव्यं श्रद्धा-समन्वितम् । पात्रे प्रदीयते यत्तु तद्धर्मस्य प्रसाधनम् ॥ 15cd = 22.38 below = a line inserted after MBh 1.56.18 in some manuscripts as indicated in the critical edition

11a °सत्त्व°] Σ, °स च° E 12ef शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात्] Σ, om. K₁₀ 13a द्विजवरे काले शुभे] Σ, द्विजयिने एकाशुभं E 13b सौभाग्यम°] Σ, सौभाग्यत्वम° C₀₂^{ac} • नरो] Σ, दरो C₄₅ 13c तस्मिन्याति] Σ, त(स्मा)न्याति K₈₂ • सुवस्त्र°] Σ, स वस्त्र° E • °संशयम्] C₉₄C₄₅K₇₇, °संशयः C₀₂K₈₂K₁₀ E 13d दानमसकृत्पा°] Σ, दानसत्पा° K₁₀ 14a °दानं] Σ, °दान K₁₀E 14d °पातक°] Σ, °पापक° C₉₄ 15b °कटकाङ्गुलिम्] Σ, °क=°गुलिम् C₉₄, °कटकाङ्गुलिम् K₁₀

दत्त्वा सुवर्णं विप्रेभ्यो देवेभ्यश्च द्विजर्षभ ।
तुटिमात्रे ऽपि यो दद्यात्सर्वपापैः प्रमुच्यते ॥ ७:१६ ॥

रक्तिमाषककर्षं वा पलार्धं पलमेव वा ।
एवमेव फलंवृद्धिर्ज्ञेया दानविशेषतः ॥ ७:१७ ॥

[भूमिदानम्]

सर्वाधारं महीदानं प्रशंसन्ति मनीषिणः ।
अन्नवस्त्राहिरण्यादि सर्वं वै भूमिसम्भवम् ॥ ७:१८ ॥

भूमिदानेन विप्रेन्द्र सर्वदानफलं लभेत् ।
भूमिदानसमं विप्र यद्यस्ति वद तत्त्वतः ॥ ७:१९ ॥

मातृकुक्षिविमुक्तस्तु धरणीशरणो भवेत् ।
चराचराणां सर्वेषां भूमिः साधारणा स्मृता ॥ ७:२० ॥

एकहस्तं द्विहस्तं वा पञ्चाशच्छतमेव वा ।
सहस्रायुतलक्षं वा भूमिदानं प्रशस्यते ॥ ७:२१ ॥

एकहस्तां च यो भूमिं दद्याद्विजवराय तु ।
वर्षकोटिशतं दिव्यं स्वर्गलोके महीयते ॥ ७:२२ ॥

(16a) सुवर्णं] Σ , सुवर्ण K_{10} (16b) ऽर्षभ] Σ , ऽर्षभः $C_{02}K_{10}$ (16c) तुटि०] Σ , तुटि० E • ०मात्रे] Σ , ०मात्रो $K_{82}E$ (16d) सर्वपापैः प्रमुच्यते] Σ , सर्वपापैः स मुच्यते C_{94} , सर्वपापै प्रमुच्यते E (17a) रक्तिमाषक०] K_7^{ac} , रन्तिमाषक० C_{94} , रत्तिमाषक० $C_{45}K_{82}K_7^{pc}$, रन्तिम्मान्सक० C_{02} , रत्तिमान्सक० K_{10} , रत्तिमाषक० E (17b) ऽर्धं] $C_{94}C_{45}K_7E$, ०द्ध $C_{02}K_{82}K_{10}$ (17cd) ०वृद्धिर्ज्ञेया] $C_{94}E$, ०वृद्धि ज्ञेया $C_{45}C_{02}K_{82}K_{10}$, ०वृद्धि ज्ञेया K_7 (18a) ०धारं] C_{45} , ०धार० $C_{94}C_{02}K_{82}K_{10}K_7E$ (18ab) ०दानं प्रशंसन्ति] Σ , दाः (नम्प) ॥ सन्ति C_{94} (18d) सर्वं वै] Σ , सर्वं (वे) C_{94} (tops of akṣaras lost) (19b) ०फलं लभेत्] Σ , ०ललं भवेत् K_{10}^{ac} , ०लं भवेत् K_7 (20a) ०मुक्तस्तु] Σ , ०मुक्तिस्तु E (20b) ०शरणो] Σ , ०शरण K_7 , ०शरणां E (21a) एकहस्तं] $C_{45}K_{82}K_{10}K_7$, एकहस्त० $C_{94}C_{02}E$ (21d) भूमिदानं प्रशस्यते] Σ , भूमिदान प्रशस्यते C_{45} , पञ्चाशच्छतमेव वा । सहायुतलक्षम्वा भूमिदं प्रशस्यते K_{10} (eyeskip) (22a) ०हस्तां च] Σ , ०हस्तञ्च $C_{45}K_{10}$ (22b) दद्याद्वि०] Σ , दद्या द्वि० E

एवं बहुषु हस्तेषु गुणागुणि फलं स्मृतम् ।
श्रद्धाधिकं फलं दानं कथितं ते द्विजोत्तम ॥ ७:२३ ॥

जामदग्न्येन रामेण भूर्मिं दत्त्वा द्विजाय वै ।
आयुरक्षयमाप्तं तु इहैव च द्विजोत्तम ॥ ७:२४ ॥

[गोदानम्]

हेमशृङ्गां रौप्यक्षुरां चैलघण्टां द्विजोत्तम ।
विप्राय वेदविदुषे दत्त्वानन्तफलं स्मृतम् ॥ ७:२५ ॥

[दानप्रशंसा]

दानाभ्यासरतः प्रवर्तनभवां शक्यानुरूपं सदा
अन्नं वस्त्रहिरण्यरौप्यमुदकं गावस्तिलान्मेदिनीम् ।
दद्यात्पादुकच्छत्तपीठकलशं पात्राद्यमन्यच्च वा
श्रद्धादानमभिन्नरागवदनं कृत्वा मनो निर्मलम् ॥ ७:२६ ॥

25ab ≈ VāgMāPr 17.33ab: हेमशृङ्गां रौप्यक्षुरां चैलघण्टावलम्बिनीम् । 25 cf., e.g., MBh 7.58.18: तथा गाः कपिला दोग्ध्रीः सर्षभाः पाण्डुनन्दनः । हेमशृङ्गी रूप्यक्षुरा दत्त्वा चक्रे प्रदक्षिणम् ॥ and BhavP Uttara 12.25: हेमशृङ्गीं रौप्यक्षुरां सघंटां कांस्यदोहनाम् । महादेवाय गां दद्याद्दीक्षिताय द्विजाय वै ॥

25ab Omitted in K₁₀

(23b) गुणागुणि०] Σ, गुणागुणि० E (23c) ०धिकं] C₄₅C₀₂K₈₂K₁₀, ०धिक० C₉₄K₇E (23d) ०त्तम] Σ, ०त्तमः K₇ (24a) जामदग्न्येन] C₄₅K₈₂K₇, जामदग्न्येन C₉₄, जामदग्न्येन C₀₂K₁₀E • रामेण] C₄₅K₇E, ०ण C₉₄, रामेण C₀₂K₈₂K₁₀ (24b) दत्त्वा द्वि०] Σ, दद्याद्वि० C₄₅ (24d) च] Σ, हि E (25a) ०शृङ्गां] Σ, ०शृङ्गं K₈₂, om. K₁₀ • रौप्य०] Σ, रौप्यं K₇ • ०क्षुरां] Σ, ०क्षुरां C₀₂E (25d) दत्त्वानन्त०] Σ, दत्त्वान्त० E (26a) ०रूपं] Σ, ०रूप K₁₀ (26b) ०रौप्य०] Σ, ०रौप्य० C₄₅, ०(रौप्य)० K₇ • गावस्तिलान्मे०] em., गावस्तिलान्मे० C₉₄C₀₂K₇, गावस्तिला मे० C₄₅K₈₂, गावन्तिला मे० K₁₀, गावस्तिलं मे० E (26c) दद्यात्पा०] Σ, दद्या पा० K₁₀ • पात्राद्यमन्यच्च वा] Σ, पात्राद्यमन्यच्च वा C₄₅, पात्रेषु लब्धेषु वै E (26d) श्रद्धादान०] Σ, दत्त्वादान० E

दानादेव यशः श्रियः सुखकराः ख्यातिमतुल्यां लभेद्
 दानादेव निर्गहणं रिपुगणे आनन्ददं सौख्यदम् ।
 दानादूर्जयता प्रसादमतुलं सौभाग्य दानाल्लभेद्
 दानादेव अनन्तभोग नियतं स्वर्गं च तस्माद्भवेत् ॥ ७:२७ ॥

दानादेव च शक्रलोकसकलं दानाज्जनानन्दनं
 दानादेव महीं समस्त बुभुजे सम्राड्बहीमण्डले ।
 दानादेव सुरूपयोनिसुभगश्चन्द्राननो वीक्ष्यते
 दानादेव अनेकसम्भवसुखं प्राप्नोति निःसंशयम् ॥ ७:२८ ॥

॥ इति वृषसारसंग्रहे दानप्रशंसाध्यायः सप्तमः ॥

- (27a) यशः] $C_{45}K_7E$, यश $C_{94}C_{02}K_{82}K_{10}$ • सुखकराः] Σ , सुखकर K_7^{pc}
 • ख्यातिमतुल्यां] $em.$, ख्यातिश्च तुल्यं $C_{\Sigma}K_{82}K_{10}K_7E$ • लभेद्] Σ , भवेत् K_7E
 (27b) निर्गहणं] $C_{94}^{pc}C_{02}K_{82}E$, निर्हणं C_{94}^{ac} , निर्वहणं $C_{45}K_7$, निर्गहण K_{10} • ऽगणे
 आनन्ददं सौख्यदम्] Σ , ऽगणै आनन्ददं सौख्यदम् C_{02} , ऽगणैश्चानन्दसौख्यप्रदम् E (27c)
 दानादूर्जयता] Σ , दानादूर्जयतां K_{82} , दानाहुं E • प्रसादं] Σ , प्रासादं K_{82} • सौभाग्य]
 Σ , सौगाग्य C_{45} , सौभाग्यं E (unmetr.) • दानाल्लभेद्] $C_{45}E$, दानं लभेत् $C_{94}C_{02}K_{82}$
 $K_{10}K_7$ (27d) दानादेव] Σ , दानादोव C_{02} • ऽनियतं] Σ , ऽनियत C_{02} (28a)
 शक्रलोकसकलं] Σ , शत्रुलोकसकलं K_{82} , शक्रलोकमतुलं E • दानाज्जं] Σ , दाना जं C_{94} ,
 दानार्जं C_{45} (28b) दानादेव] Σ , दानेदेव C_{45} • महीं समस्त] $conj.$, महीसमासु C_{45}
 C_{02} , महीं समासु $C_{94}K_{82}K_7$, मही समस्त K_{10} , महीयसां स E • सम्राड्बं] Σ , संग्राड्बं
 C_{45} (28c) सुरूपं] Σ , स्वरूपं K_{10} • ऽयोनिसुं] $K_{10}E$, ऽयोनिसुं C_{94} • योनिः
 सुं $C_{45}C_{02}K_{82}K_7$ • ऽभगश्चं] $C_{94}C_{02}K_{10}K_7$, ऽभग चं $C_{45}K_{82}E$ • ऽन्द्राननो]
 $C_{94}C_{45}K_{82}E$, ऽन्द्रानने $C_{02}K_{10}$, ऽन्द्राननौ K_7 • वीक्ष्यते] $C_{45}C_{02}$, वीक्षते $C_{94}K_{82}K_{10}$
 K_7 , विक्षते E (28d) निःसंशयम्] $C_{94}C_{45}K_7$, निःसंशयः C_{02} , निःसंशयः $K_{82}E$,
 निःस्ययः K_{10} (Colophon) ऽप्रशंसाध्यायः सप्तमः] Σ , ऽप्रशंसाध्यायः समाप्तः C_{45} ,
 ऽप्रशंसा सप्तमो ऽध्यायः E

[अष्टमो ऽध्यायः]

[नियमेषु स्वाध्यायः (५)]

पञ्चस्वाध्यायनं कार्यमिहामुत्र सुखार्थिना ।

शैवं सांख्यं पुराणं च स्मार्तं भारतसंहिताम् ॥ ८:१ ॥

शैवे तत्त्वं विचिन्तेत शैवपाशुपतद्वये ।

अत्र विस्तरतः प्रोक्तं तत्त्वसारसमुच्चयम् ॥ ८:२ ॥

संख्यातत्त्वं तु सांख्येषु बोद्धव्यं तत्त्वचिन्तकैः ।

पञ्चतत्त्वविभागेन कीर्तितानि महर्षिभिः ॥ ८:३ ॥

पुराणेषु महीकोषो विस्तरेण प्रकीर्तितः ।

अधोर्ध्वमध्यतिर्यं च यत्नतः सम्प्रवेशयेत् ॥ ८:४ ॥

Witnesses used for this chapter : C₉₄ ff. 204r–205v, C₄₅ ff. 210v–211v, C₀₂ ff. 280v–282r, K₈₂ ff. 11v–13r, K₁₀ exp. 53 (lower) – 54 (lower), K₇ ff. 219v–221r, P₅₇ exp. 426–428, K₄₁ ff. 213r–214v, E pp. 603–606 ; C_Σ = C₉₄ + C₄₅ + C₀₂

①a ०स्वाध्यायनं] Σ, ०स्वाध्ययनं K₇ ①b ०मुत्र] Σ, ०मूत्र K₄₁E • ०र्थिना] Σ, ०र्थिना K₁₀ ①c शैवं] Σ, (शै)लं C₀₂ • सांख्यं] C₉₄C₄₅K₇P₅₇K₄₁E, शांख्य C₀₂, सांख्यं K₈₂K₁₀ ①d स्मार्तं] Σ, स्मार्त C₀₂K₁₀ • भारतसंहिताम्] Σ, भारतसंहिता: K₈₂, भारतसंहितां K₇ ②a शैवे] C₉₄C₀₂K₈₂K₁₀K₇, शैवै C₄₅P₅₇, शैवं K₄₁E • तत्त्वं] Σ, ०तत्त्व P₅₇ ②b शैव०] P₅₇, शैवः C₉₄C₄₅K₁₀K₇, शैवाः C₀₂K₄₁E, शैवा K₈₂ • ०द्वये] Σ, ०ये C₄₅ ②d ०सारसमुच्चयम्] Σ, ०सारं समुच्चयम् K₈₂, ०सारं समुच्चयं K₁₀ ③a संख्यातत्त्वं तु] K₈₂K₇P₅₇K₄₁, सं(ख्या)००० C₉₄, संख्यातत्त्वं C₄₅, शाङ्खातत्त्वं तु C₀₂, सख्यतत्त्वन्तु K₁₀, संख्यातत्त्व तु E • सांख्येषु] Σ, सख्येषु K₁₀ ③c ०तत्त्व०] Σ, ०तत्त्वा० C₄₅, om. K₁₀ ④c अधोर्ध्व०] Σ, अधोर्ध्व K₁₀ • ०मध्य०] Σ, ०मध० C₀₂ ④d यत्नतः] Σ, यत्नत K₁₀ • सम्प्रवेशयेत्] Σ, सम्प्रबोधयेत् E

स्मार्तं वर्णाश्रमाचारं धर्मन्यायप्रवर्तनम् ।
शिष्टाचारो ऽविकल्पेन ग्राह्यस्तत्र अशङ्कितः ॥ ८:५ ॥

इतिहासमधीयानः सर्वज्ञः स नरो भवेत् ।
धर्मार्थकाममोक्षेषु संशयस्तेन छिद्यते ॥ ८:६ ॥

[नियमेष्वुपस्थनिग्रहः (६)]

शृणुष्वावहितो विप्र पञ्चोपस्थविनिग्रहम् ।
स्त्रियो वा गर्हितोत्सर्गः स्वयंमुक्तिश्च कीर्त्यते ।
स्वप्नोपघातं विप्रेन्द्र दिवास्वप्नं च पञ्चमः ॥ ८:७ ॥

[स्त्रियः]

अगम्या स्त्री दिवा पूर्वे धर्मपत्न्यपि वा भवेत् ।
विरुद्धस्त्रीं न सेवेत वर्णभ्रष्टाधिकासु च ॥ ८:८ ॥

[गर्हितोत्सर्गः]

अजमेषगवादीनां वडवामहिषीषु च ।
गर्हितोत्सर्गमित्येतद्यत्नेन परिवर्जयेत् ॥ ८:९ ॥

(5a) स्मार्तं वर्णा०] C₉₄, तस्मार्तम्बवर्णा० C₄₅, स्मार्तवर्णा० C₀₂K₈₂K₁₀K₇K₄₁E, स्मार्तं वर्णा० P₅₇ (5b) धर्म०] Σ, धर्म C₀₂ • ०वर्तनम्] Σ, ०व॰नं P₅₇, ०वर्तन E (5c) शिष्टा०] Σ, शिष्टा० K₄₁ • ०चारो] C₉₄C₄₅K₁₀K₇K₄₁, ०चार० C₀₂E, ०चारा K₈₂, ०चारा(रो)० P₅₇ (5d) ग्राह्यस्तत्र अशङ्कितः] Σ, ग्राह्यस्त॰ ऽङ्कितः C₉₄ (6b) ०ज्ञः] Σ, ०ज्ञ C₀₂ (7b) ०ग्रहम्] Σ, ०ग्र(हः) K₈₂ (7c) गर्हितोत्सर्गः] C₉₄C₄₅K₁₀K₇P₅₇, गर्हितस्सर्गः C₀₂, गर्हितो विप्र K₈₂, गर्हितो स्वर्गः K₄₁E (7d) स्वयं०] Σ, स्वय० C₄₅ • कीर्त्यते] Σ, की(र्त्य)ते C₀₂ (7e) ०घातं] Σ, ०घात C₀₂E (8a) स्त्री दिवा पूर्वे] C₄₅C₀₂K₈₂K₁₀K₇K₄₁, ऽदिवा पूर्वे C₉₄, ऽ॰॰॰पूर्वे P₅₇, स्त्री दिवापूर्वे E (8b) ०पत्न्यपि] Σ, ०पत्नी पि C₀₂ (8c) विरुद्धस्त्रीं न] K₄₁, विरुद्धस्त्री न C_ΣK₁₀K₇, विरुद्धस्त्री नि० K₈₂P₅₇, द्विरुद्धास्त्रीन E (8d) ०धिकासु च] C₉₄C₄₅K₈₂P₅₇K₄₁, ०धिकासु त C₀₂, ०दिकाषु च K₁₀, ०विकाषु च K₇, ०पिकासु च E (9a) ०मेष०] Σ, ०मेय० C₄₅

अष्टमोऽध्यायः

[स्वयंमुक्तिः]

अयोनिः कषणा वापि अपानकषणापि वा ।
स्वयंमुक्तिरियं ज्ञेया तस्मात्तां परिवर्जयेत् ॥ ८:१० ॥

[स्वप्नघातम्]

स्वप्नघातं द्विजश्रेष्ठ अनिष्टं पण्डितैः सदा ।
स्वप्ने स्त्रीषु रमन्ते च रेतः प्रक्षरते ततः ॥ ८:११ ॥

[दिवास्वप्नम्]

दिवाशयं न कर्तव्यं नित्यं धर्मपरेण तु ।
स्वर्गमार्गार्गला ह्येताः स्त्रियो नाम प्रकीर्तिताः ॥ ८:१२ ॥

[नियमेषु व्रतपञ्चकम् (७)]

मार्जारकवकश्चानगोमहीव्रतपञ्चकम् ।

[मार्जारकव्रतम्]

स्वविष्टमूत्रं भूमीषु छादयेद्विजसत्तम ।
सूर्यसोमानुमोदन्ति मार्जारव्रतिकेषु च ॥ ८:१३ ॥

12cd cf. PadmaP 1.13.395cd : परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च

- (10a) अयोनिः] conj., अन्योन्यं $C_{\Sigma}K_{82}K_{10}K_7P_{57}K_{41}E$ • कषणा] $C_{94}K_{82}$,
कषणा $C_{45}C_{02}K_{10}K_7P_{57}K_{41}E$ (10b) कषणापि] $C_{\Sigma}K_{82}$, कषणापि $K_{10}K_7P_{57}$
 $K_{41}E$ (10c) स्वयंमुक्तिः] Σ , स्वयमुक्तिः C_{45} • ज्ञेया] Σ , ज्ञेया K_{10} (10d)
तस्मात्तां] $C_{94}C_{45}K_{82}K_7P_{57}K_{41}$, तस्मात्तां C_{02} , तस्मात्तां K_{10} , तस्मात्तां E (11a)
स्वप्नघातः] Σ , स्वप्नघातः P_{57}^{ac} (11b) पण्डितैः] Σ , पण्डितैः C_{02} , पण्डितैः K_7 (11c)
रमन्ते] Σ , रमन्ते K_{41} (11d) प्रक्षरते] Σ , प्रस्वलतस् E • ततः] Σ , तत
 C_{02} (12a) दिवाशयं न] $C_{\Sigma}P_{57}K_{41}E$, दिवाशयेन्न K_{82} , दिवाशयानं K_{10} , दिवाशायं
 K_7 (12b) नित्यं] Σ , नित्य K_{10} • परेण तु] Σ , परेण तु C_{94} , परेण च
 C_{02} (12c) ह्येताः] K_7 , ह्येता $C_{\Sigma}K_{82}K_{10}P_{57}K_{41}E$ (12d) स्त्रियो] Σ , स्त्रियो
 E • कीर्तिताः] Σ , कीर्तिता K_7 (13ab) मार्जारकवकश्चानगोमहीव्रतः] $C_{\Sigma}K_{82}$
 K_7P_{57} , मार्जारकवकश्चानगोमहीव्रतः K_{10} , मार्जारकवकश्चानगोमहीव्रतः K_{41} , मार्जारकश्च
श्चानाश्च गोमहीव्रतः E (13c) विष्टम्] Σ , विष्टम् E • मूत्रं] Σ , मूत्रं $C_{45}K_{10}$
(13e) मोदन्ति] Σ , मोदन्ति E

वृषसारसंग्रहे

[बकव्रतम्]

बकवच्चेन्द्रियग्रामं सुनियम्य तपोधन ।

साधयेच्च मनस्तुष्टिं मोक्षसाधनतत्परः ॥ ८:१४ ॥

[श्वानव्रतम्]

मूत्रविष्टे न भूमीषु कुरुते धुनदं सदा ।

तुष्यते भगवान्शर्वः श्वानव्रतचरो यदि ॥ ८:१५ ॥

[गोव्रतम्]

मूत्रवर्चो न रुध्येत सदा गोव्रतिको नरः ।

भीमस्तुष्टिकरश्चैव पुराणेषु निगद्यते ॥ ८:१६ ॥

[महीव्रतम्]

कुद्दालैर्दारयन्तो ऽपि कीलकोटिशतैश्चितः ।

क्षमते पृथिवी देवी एवमेव महीव्रतः ॥ ८:१७ ॥

व्रतपञ्चकमित्येतद्यश्चरेत जितेन्द्रियः ।

स चोत्तममिदं लोकं प्राप्नोति न च संशयः ॥ ८:१८ ॥

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- (14a) तपोधन] $C_{\Sigma}K_{82}K_{10}P_{57}$, तपोधन: K_7 , तपोधनम् $K_{41}E$ (14c) साधयेच्च] Σ , साधये च C_{45} • मनस्तुष्टिं] Σ , मनस्तुष्टिं $C_{45}C_{02}$ (14d) •साधनं] Σ , •सानं K_7 (15a) मूत्रविष्टे न] Σ , मूत्रविष्टे च E (15b) धुनदं] Σ , श्वानदः K_{82} , छादनं E (15c) शर्वः] $C_{94}K_{82}K_7P_{57}K_{41}E$, सर्वः $C_{45}K_{10}$, सव्वः C_{02} (16a) •वर्चो] $C_{94}C_{02}K_{10}K_7P_{57}K_{41}$, •वच्चो $C_{45}K_{82}$, •वर्चा E (16b) गोव्रतिको] Σ , ऽव्रतिको C_{94} (16c) भीमस्तु] $C_{02}K_{10}E$, भीमतुं $C_{94}C_{45}K_{82}K_7P_{57}$, भिमस्तुं K_{41} (17a) कुद्दालैर्दारयन्तो] $K_{82}P_{57}E$, कुद्दालैर्दारयन्नो C_{94} , कुद्दारै दारयन्तो C_{45} , कुद्दारै दारयन्ता C_{02} , कुद्दालै दारयामास K_{10} , कुद्दालै दारयन्तो K_7 , कुद्दालै (द्वार)यन्तो K_{41} (17b) कीलकोटिशतैश्चितः] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$, कीटकोटीशतैरपि $C_{02}K_{41}E$ (17d) •व्रतः] Σ , •व्रत K_7 (18b) जितेन्द्रियः] Σ , द्विजेन्द्रियः K_{10}

अष्टमोऽध्यायः

[नियमेष्वुपवासः (८)]

शेषान्नमन्तरान्नं च नक्तायाचितमेव च ।

उपवासं च पञ्चैतत्कथयिष्यामि तच्छृणु ॥ ८:१९ ॥

[शेषान्नम्]

वैश्वदेवातिथिशेषं पितृशेषं च यद्भवेत् ।

भृत्यपुत्रकलत्रेभ्यः शेषाशी विघसाशनः ॥ ८:२० ॥

[अन्तरान्नम्]

अन्तरा प्रातराशी च सायमाशी तथैव च ।

सदोपवासी भवति यो न भुङ्क्ते कदाचन ॥ ८:२१ ॥

[नक्तान्नम्]

न दिवा भोजनं कार्यं रात्रौ नैव च भोजयेत् ।

नक्तवेले च भोक्तव्यं नक्तधर्मं समीहिता ॥ ८:२२ ॥

21cd ≈ MBh 12.214.9: अन्तरा प्रातराशं च सायमाशं तथैव च । सदोपवासी च भवेद्यो न भुङ्क्ते कथंचन ॥ ≈ MBh 13.93.10: अन्तरा सायमाशं च प्रातराशं तथैव च । सदोपवासी भवति यो न भुङ्क्तेऽन्तरा पुनः ॥

(19a) शेषान्नमन्तरान्नं च] $C_{94}C_{45}K_{10}K_7P_{57}^{pc}$, शेषाणामन्तराणाञ्च $C_{02}E$, शेषान्नमन्तरान्नं च K_{82} , शेषान्नमन्तरान्नं च P_{57}^{ac} , शेषाणामन्तराणाञ्च K_{41} (19b) नक्तायाचितम्] Σ , नक्त(या)चितम् K_7 • च] Σ , वा E (19cd) पञ्चैतत्कम्] Σ , पञ्चैते कम् C_{02} (20a) शेषं] Σ , शेषां C_{45} (20d) विघसाशनः] $C_{94}K_{82}K_{10}$, विघसासनम् C_{45} , विघसाधिनः C_{02} , विघसासनः K_7 , विघसाश(नः) P_{57}^{pc} , घसाशन P_{57}^{ac} , विघसासनः K_{41} , विघसासनः E (21a) अन्तरा प्रातराशी] em., अन्तरा प्रान्तराशी $C_{\Sigma}K_{82}K_7$, अन्तरा (क्रन्त)राशी K_{10} , अन्तरा प्रा(त्त)राशी P_{57} , अन्तमा प्रान्तराशी च K_{41} , अन्तसम्प्रान्तराशी E (21b) सायमाशी] $C_{45}C_{02}K_{82}K_{10}K_7P_{57}$, सायमाशीन् C_{94} , नायमाशी K_{41} , नियमाशी E (21c) वासी भवति] Σ , वासी च भवति C_{02} (21d) कदाचन] Σ , कदाचनः C_{02} (22a) भोजनं] Σ , नोजनं K_7 (22b) च] Σ , तु C_{45} , om. K_{82} • भोजयेत्] Σ , कारयेत् K_{10} (22c) वेले च] $C_{94}C_{02}K_{82}K_{10}P_{57}K_{41}$, वेला च C_{45} , वेलो च K_7 , वेले व E (22d) धर्मं समीहिता] $C_{94}C_{45}K_{82}K_7P_{57}$, धर्मसमीहिता $C_{02}K_{10}$, धर्मसमीहिता K_{41} , धर्मः समीहितः E

[अयाचितान्नम्]

अनारभ्य य आहारं कुर्यान्नित्यमयाचितम् ।
परैर्दत्तं तु यो भुङ्क्ते तमयाचितमुच्यते ॥ ८:२३ ॥

[उपवासः]

भक्ष्यं भोज्यं च लेह्यं च चोष्यं पेयं च पञ्चमम् ।
न काङ्क्षेन्नोपयुञ्जीत उपवासः स उच्यते ॥ ८:२४ ॥

[नियमेषु मौनव्रतम् (९)]

मिथ्यापिशुनपारुष्यतीक्ष्णवागप्रलापनम् ।
मौनपञ्चकमित्येतद्वारयेन्नियतव्रतः ॥ ८:२५ ॥

[मिथ्यावचनम्]

असम्भूतमदृष्टं च धर्माच्चापि बहिष्कृतम् ।
अनर्थाप्रियवाक्यं यत् तन्मिथ्यावचनं स्मृतम् ॥ ८:२६ ॥

- (23a) अनारभ्य य] conj., अनारम्भस्य C_ΣK₈₂K₁₀K₇P₅₇K₄₁E (23b) कुर्यान्नि०] Σ, कुर्या नि० K₇ (23c) परैर्दत्तं तु] C₉₄C₄₅K₈₂P₅₇K₄₁, परै दत्तञ्च C₀₂, परै दत्तन्तु K₁₀, परैर्दन्तन्तु K₇E (23d) तमयाचि०] C_ΣK₈₂K₁₀K₇E, नमयाचि० P₅₇^{ac}K₄₁, (तम)याचि० P₅₇^{pc} (24a) भक्ष्यं] Σ, भक्ष्य K₈₂ (24c) काङ्क्षेन्नो०] Σ, काङ्क्षे नो० C₀₂ • ०युञ्जीत] C₀₂K₈₂K₁₀K₄₁, ०ञ्जत C₉₄, ०यञ्जीत C₄₅, ०भुञ्जीत K₇, ०भुञ्जीत P₅₇E (24d) ०वासः स] C_ΣK₈₂P₅₇E, ०वास स K₁₀, ०वासस्य K₇, ०वासः स K₄₁ (25a) ०पारुष्य०] C₉₄C₄₅K₈₂K₁₀K₇P₅₇, ०संभिन्ना C₀₂, संभिन्ना K₄₁, ०याभिन्ना E (25b) ०तीक्ष्णवाग०] conj., ०स्पृष्टवाग० C₉₄C₄₅K₈₂K₁₀K₇P₅₇, पृष्टवाक० C₀₂K₄₁, पृष्टेवाक० E (25c) मौनपञ्चक०] C₉₄C₄₅K₁₀, मौनं पञ्चक० C₀₂K₈₂K₇K₄₁E, मौनम्पञ्च० P₅₇ • ०त्येत०] Σ, ०त्ये० P₅₇^{ac} (25d) ०रयेन्नि०] Σ, ०रयन्नि० E (26a) ०दृष्टं च] Σ, दृष्ट(ञ्च) C₀₂ (26b) धर्माच्चापि] C₉₄C₄₅K₈₂K₁₀K₇P₅₇, धर्मश्चापि C₀₂K₄₁, धर्म चापि E • बहिष्कृतम्] C₉₄C₄₅K₈₂K₇P₅₇, बहिष्कृतः C₀₂E, नहिष्कृतं K₁₀, बहिष्कृतः K₄₁ (26c) अनर्था०] C₉₄C₄₅K₈₂K₁₀K₇P₅₇, अनर्थ० C₀₂K₄₁E (26cd) ०वाक्यं यत्तन्मि०] C₉₄C₄₅K₈₂P₅₇K₄₁, वक्तार तं मि० C₀₂, वाक्य यत्तन्मि० K₁₀, वाक्यं यन्तन्मि० K₇E (26d) स्मृतम्] Σ, स्मृतः C₄₅

अष्टमोऽध्यायः

[पिशुनः]

परश्रीं नाभिनन्दन्ति परस्यैश्वर्यमेव च ।

अनिष्टदर्शनाकाङ्क्षी पिशुनः समुदाहृतः ॥ ८:२७ ॥

[पारुष्यम्]

मृत माता पिता चैव हानिस्थानं कथं भवेत् ।

भुङ्क्ष्व कामममृष्टानां पारुष्यं समुदाहृतम् ॥ ८:२८ ॥

[तीक्ष्णवाक्]

हृदि न स्फुटसे मूढ शिरो वा न विदार्यसे ।

एवमादीन्यनेकानि तीक्ष्णवादी स उच्यते ॥ ८:२९ ॥

[असत्प्रलापः]

द्यूतभोजनयुद्धं च मद्यस्त्रीकथमेव च ।

असत्प्रलापः पञ्चैतत्कीर्तितं मे द्विजोत्तम ॥ ८:३० ॥

मौनमेव सदा कार्यं वाक्यसौभाग्यमिच्छता ।

अपारुष्यमसम्भिन्नं वाक्यं सत्यमुदीरयेत् ॥ ८:३१ ॥

(27a) परश्रीं ना०] C₉₄C₄₅K₈₂K₇P₅₇, परस्त्री ना० C₀₂K₄₁^{pc}E, परस्त्रीन्ना० K₁₀, परस्त्री
श्री ना० K₄₁^{ac} • अभिनन्दन्ति] Σ, अभिनन्ति C₄₅, अभिन्नन्दन्ति C₀₂ (27b) परस्यैश्वर्यं]
Σ, परसैश्वर्यं C₄₅ (27c) दर्शना०] C₉₄C₄₅K₈₂K₇P₅₇E, द्द(ब्ब)ना० C₀₂, दर्शनां
K₁₀, द्दशना० K₄₁ (27d) पिशुनः] Σ, पिशुन C₀₂ (28a) मृत] Σ, मृता P₅₇^{pc}
(28b) स्थानं] Σ, स्थान C₄₅C₀₂ (28c) भुङ्क्ष्व] K₇P₅₇, भुत्त्व C₉₄, भुत्त्वा C₄₅
C₀₂, भुं(क्ष) K₈₂, भुक्ष K₁₀, भु(क्त) K₄₁, भुक्ता E • कामममृष्टानां] C₉₄K₈₂K₇P₅₇E,
कममसृष्टानां C₄₅, कामसुसमृष्टानां C₀₂, काममुमृष्टाना K₁₀, पारुष्यमृष्टना K₄₁ (29a)
स्फुटसे] Σ, स्फुटय K₁₀ (30a) युद्धं] Σ, युद्धश्च E (30b) कथं] K₁₀K₇,
कष० C₅K₈₂P₅₇, कर्ष० K₄₁E (30cd) पञ्चैतत्की०] Σ, पञ्चैते की० K₁₀, पञ्चैतत्की०
K₇ (30d) मे] Σ, ते E (31a) कार्यं] Σ, कार्या K₁₀ (31b) वाक्यं] C₉₄C₄₅
K₈₂K₇P₅₇E, वाक्यं C₀₂K₁₀K₄₁ • सौभाग्यं] Σ, सौभार्यं C₄₅ (31c) अभिन्नं]
Σ, अभिन्न C₀₂, दिग्धं E

यस्तु मौनस्य नो कर्ता दूषितः स कुलाधमः ।

जन्मे जन्मे च दुर्गन्धो मूकश्चैवोपजायते ॥ ८:३२ ॥

तस्मान्मौनव्रतं सदैव सुदृढं कुर्वीत यो निश्चितं

वाचा तस्य अलङ्घ्यता च भवति सर्वा सभां नन्दति ।

वक्त्राच्चोत्पलगन्धमस्य सततं वायन्ति गन्धोत्कटाः

शास्त्रानेकसहस्रशो गिरि नरः प्रोच्चार्यते निर्मलम् ॥ ८:३३ ॥

[नियमेषु स्नानम् (१०)]

स्नानं पञ्चविधं चैव प्रवक्ष्यामि यथातथम् ।

आग्नेयं वारुणं ब्राह्म्यं वायव्यं दिव्यमेव च ॥ ८:३४ ॥

[आग्नेयं स्नानम्]

आग्नेयं भस्मना स्नानं तोयाच्छतगुणं फलम् ।

भस्मपूतं पवित्रं च भस्म पापप्रणाशनम् ॥ ८:३५ ॥

- (32b) दूषितः] Σ , दूषित C_{02} , भूषितः E (32c) जन्मे जन्मे] $C_{45}C_{02}K_{82}K_{41}$
E, जन्म जन्म $C_{94}K_{10}K_7P_{57}$ • दुर्गन्धो] $C_{94}K_{10}K_7P_{57}K_{41}$, दुर्गन्धो C_{45} , दुर्गन्धा
 C_{02} , दुर्गन्धो K_{82} , दुर्गन्धो E (33a) तस्मान्मौ०] $C_{02}K_{10}K_7P_{57}K_{41}E$, ॐ त्मौ०
 C_{94} , तस्मान्मौ० $C_{45}K_{82}$ • सदैव] $C_{94}C_{45}K_{82}P_{57}E$, सदैव $C_{02}K_7K_{41}$, सुदैत्य K_{10} •
कुर्वीत यो निश्चितम्] $C_{94}C_{45}K_7P_{57}K_{41}E$, कुर्वन्ति येन्निश्चितम् $C_{02}K_{82}$, कुर्वन्ति योन्निश्चित
 K_{10} (33b) अलङ्घ्यता च] $C_{94}C_{45}K_{82}K_{10}P_{57}$, अलङ्घ्यताञ्च $C_{02}K_7K_{41}E$ • सर्वा
सभां] $C_{94}K_{82}P_{57}K_{41}E$, सर्वा सभा $C_{45}K_7$, सर्वः सभान् C_{02} , सर्वा सुभा K_{10} (33c)
वक्त्राच्चोत्पलगन्धमस्य] $C_{94}C_{45}K_7P_{57}K_{41}$, वक्त्रं चोत्पलगन्धमस्य C_{02} , वक्त्रं चोत्पलगन्धमस्य
 K_{82} , वक्त्रं चोत्पल(ग)न्धमस्य K_{10} , वक्त्राश्चोत्पलगन्धमस्य P_{57}^{ac} , वक्त्राच्चोत्पलगन्धमस्य E
(33d) ०सहस्रशो] Σ , ०सहस्रशो C_{45} • ०मलम्] $C_{94}K_{82}K_{10}K_7P_{57}$, ०मलः C_{45}
 $C_{02}K_{41}E$ (34a) पञ्चविधं] Σ , पञ्चवि C_{45} (34b) यथातथम्] Σ , ॐ तथम् C_{94}
(34c) आग्नेयं] Σ , आग्नेये K_{10} • वारुणं] Σ , ब्राह्मणं $K_{41}E$ • ब्राह्म्यं] Σ , ब्रह्मं K_7
(35a) स्नानं] Σ , स्नाना K_{82}^{ac} (35b) ०गुणं] Σ , ०गुणं K_7

तस्माद्भस्म प्रयुञ्जीत देहिनां तु मलापहम् ।

सर्वशान्तिकरं भस्म भस्म रक्षकमुत्तमम् ॥ ८:३६ ॥

भस्मना त्र्यायुषं कृत्वा ब्रह्मचर्यव्रते स्थितम् ।

भस्मना ऋषयः सर्वे पवित्रीकृतमात्मनः ॥ ८:३७ ॥

भस्मना विबुधा मुक्ता वीरभद्रभयार्दिताः ।

भस्मानुशंसं दृष्ट्वैव ब्रह्मणानुमतिः कृता ॥ ८:३८ ॥

चतुराश्रमतो ऽधिक्यं व्रतं पाशुपतं कृतम् ।

तस्मात्पाशुपतं श्रेष्ठं भस्मधारणहेतुतः ॥ ८:३९ ॥

[वारुणं स्नानम्]

वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।

नदीतोयतडागेषु प्रस्रवेषु हृदेषु च ॥ ८:४० ॥

(36a) तस्माद्भस्म प्रयुञ्जीत] Σ , ~~~~~~ \sim K₁₀ (36b) मला०] Σ , पला० K₄₁
(36c) सर्व०] Σ , (ए)ना० K₄₁ (37a) त्र्यायुषं कृत्वा] Σ , त्र्यायु० ~~~~ \sim C₉₄, त्र्यायुष्यं
कृत्वा P₅₇ (37b) ०व्रते] Σ , ०व्रत० K₄₁E (37c) ऋषयः सर्वे] Σ , ऋषिभिर्सर्वैः E
(38a) मुक्ता] Σ , मुक्ताः E (38b) ०र्दिताः] Σ , ०र्दिताः C₄₅ (38c) भस्मानुशंसं
दृष्ट्वैव] corr. TÖRZSÖK, भस्मानुसंसं दृष्ट्वैव C₉₄, भस्मानुशंसां दृष्ट्वैव C₄₅, भस्मानुसंसदृष्ट्वैव
C₀₂K₁₀, भस्मानुसंसन्दृष्ट्वैव K₈₂, भस्मानुशंसंदृष्ट्वैव K₇, भस्मानुशंसं दृष्ट्वैव P₅₇, भस्मानुशंसं
(दृष्ट्वैव) K₄₁, भस्मना शं प्रदृश्यैव E (38d) ब्रह्मणानुमतिः] em., ब्रह्मणानुमता C Σ
K₈₂K₁₀K₇P₅₇, ब्राह्मणानुमतो K₄₁E • कृता] em., कृतः C₉₄C₄₅K₁₀K₇P₅₇K₄₁E,
कृतिः C₀₂, कृताः K₈₂ (39a) चतुराश्रमतो] C₄₅C₀₂K₁₀P₅₇E, चातुराश्रमतो C₉₄K₇
K₄₁, चतुराश्रतो K₈₂^{ac}, चातुराश्रमतो K₈₂^{pc} (39ab) ऽधिक्यं व्रतं पाशुपतं कृतम्] Σ ,
(धिक्यव्रतपाशुपत) ~~~~ \sim K₁₀ (tops of akṣaras lost) (39c) तस्मात्पाशुपतं श्रेष्ठं] Σ ,
om.K₁₀ (39d) ०हेतुतः] em. TÖRZSÖK, ०हेतवः C₉₄C₄₅K₈₂K₇P₅₇K₄₁E, ०हेतुना
C₀₂, ०हेतुनुतः K₁₀ (40a) वारुणं] C₄₅C₀₂K₈₂K₁₀P₅₇E, वा ~~~~ \sim C₉₄, वारुणा
K₇^{ac}, वारुण K₇^{pc}, वरुणं K₄₁ • सलिलं] C Σ K₈₂K₁₀P₅₇, सलिल० K₇K₄₁E (40b)
विविधं नरैः] C Σ K₈₂K₄₁, विविध्नरैः K₁₀, विविधन्नरैः K₇P₅₇E (40c) ०तडागेषु] Σ ,
०तडागेवा K₁₀ (40d) प्ररुवेषु] Σ , प्रयेवेषु K₁₀, प्रभवेषु K₇

वृषसारसंग्रहे

[ब्राह्म्यं स्नानम्]

ब्रह्मस्नानं च विप्रेन्द्र आपोहिष्ठं विदुर्बुधाः ।

त्रिसंध्यमेव कर्तव्यं ब्रह्मस्नानं तदुच्यते ॥ ८:४१ ॥

[वायव्यं स्नानम्]

गोषु संचारमार्गेषु यत्र गोधूलिसम्भवः ।

तत्र गत्वावसीदेत स्नानमुक्तं मनीषिभिः ॥ ८:४२ ॥

[दिव्यं स्नानम्]

वर्षतोयाम्बुधाराभिः प्लावयित्वा स्वकां तनुम् ।

स्नानं दिव्यं वदत्येव जगदादिमहेश्वरः ॥ ८:४३ ॥

इति नियमविभागः पञ्चभेदेन विप्र

निगदित तव पृष्ठः सर्वलोकानुकम्प्य ।

सकलमलपहारी धर्मपञ्चाशदेतन्

न भवति पुनर्जन्म कल्पकोट्यायुते ऽपि ॥ ८:४४ ॥

॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ॥

41a विप्रेन्द्र] Σ, विप्रेन्द्र K₇P₅₇ 41b विदुर्बु०] Σ, विदुर्बु० K₇ 42d
०क्तं] Σ, ०क्त K₁₀ 43b तनुम्] Σ, तनं K₇ 43c दिव्यं] Σ, दिव्य
K₁₀K₄₁ 43d जगदादि०] Σ, गजदादि० C₄₅ 44a ०भागः] Σ, ०भागं
K₇ 44b निगदित तव] E, निगदितस्तव C_ΣK₈₂K₁₀K₇P₅₇K₄₁ (unmetr.) •
०कम्प्य] C₉₄, ०कम्प C₄₅C₀₂K₈₂K₇P₅₇, ०कम्पः K₁₀, ०कम्प्यः K₄₁E 44c
०पहारी] C₄₅C₀₂K₁₀, ०पहारि C₉₄K₇(unmetr.), ०प्रहारि K₈₂P₅₇K₄₁, ०पहारे E •
०पञ्चाशदेतन्] C₉₄C₄₅K₈₂K₁₀P₅₇, ०पञ्चाशमेतन् C₀₂K₄₁E, ०पञ्चादेतन् K₁₀^{ac} 44d
पुनर्जन्म] C₀₂K₁₀, पुनर्जन्म C₉₄K₈₂K₇P₅₇K₄₁E, पुन(र्जन्म) C₄₅ Colophon: इति
वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः] P₅₇, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्याय
अष्टमः C₉₄K₈₂K₄₁, om.C₄₅, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः C₀₂K₁₀,
इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाऽष्टमः K₇, इति वृषसारसंग्रहे नियमप्रशंसा नाम अष्टमो
ऽध्यायः E

[नवमो ऽध्यायः]

[त्रैगुण्यम्]

[अनर्थयज्ञ उवाच ।]

त्रिकालगुणभेदेन भिन्नं सर्वचराचरम् ।

तस्मात्त्रिगुणबन्धेन वेष्टितं निखिलं जगत् ॥ ९:१ ॥

विगतराग उवाच ।

त्रैकाल्यमिति किं ज्ञेयं त्रैधातुकशरीरिणः ।

किञ्चिद्विस्तरमेवेह कथयस्व तपोधन ॥ ९:२ ॥

अनर्थयज्ञ उवाच ।

त्रैकाल्यं त्रिगुणं ज्ञेयं व्यापी प्रकृतिसम्भवः ।

अन्योन्यमुपजीवन्ति अन्योन्यमनुवर्तिनः ॥ ९:३ ॥

3cd ≈ BrahmanḍaP 1.4.9–10 : एत एव त्रयो लोका एत एव त्रयो गुणाः । एत एव त्रयो वेदा
एत एव त्रयो ऽग्नयः ॥ परस्परान्वया ह्येते परस्परमनुव्रताः । परस्परेण वर्तन्ते प्रेरयन्ति परस्परम् ॥
≈ VāyuP 1.5.16–17ab ≈ LiP 1.70.78–79

Witnesses used for this chapter : C₉₄ ff. 205v–207r, C₄₅ ff. 211v–212v, C₀₂ ff.
282r–283v, K₈₂ ff. 13r–14v, K₁₀ exp. 54 (lower) – 55 (lower), K₇ ff. 221r–222v,
E pp. 606–609; C_Σ = C₉₄ + C₄₅ + C₀₂

(1a) त्रिकाल०] Σ, त्रिष्काल० C₀₂ • भेदेन] Σ, भेदेन K₁₀^{ac} (1b) भिन्नं] Σ,
भिन्न K₁₀ (1c) तस्मात्त्रि०] Σ, तस्मा त्रि० C₀₂K₇ (2a) काल्यम्] Σ, कालम्
C₉₄K₇ (2ab) किं ज्ञेयं त्रै०] C₉₄K₇, विज्ञेयं त्रै० C₄₅K₈₂K₁₀E, किं ज्ञेयम्त्रै० C₀₂
(2b) धातुक०] Σ, धायुक्त० E (2c) किञ्चि०] Σ, सात्त्विको भगव् विष्णु राजसः
कमलोद्भवः । तामसो भगवानीशः सकलं विक किञ्चि० C₄₅^{ac} (eyeskip to 9.5) • वेह] Σ,
तद्वि E (2d) कथयस्व] Σ, कथयस्व C₉₄ (3a) काल्यं] Σ, काल्य C₀₂ •
गुणं] Σ, गुण C₀₂

सत्त्वं रजस्तमश्चैव रजः सत्त्वं तमस्तथा ।
तमः सत्त्वं रजश्चैव अन्योन्यमिथुनाः स्मृताः ॥ ९:४ ॥

सात्त्विको भगवान्विष्णू राजसः कमलोद्भवः ।
तामसो भगवानीशः सकलं विकलेश्वरः ॥ ९:५ ॥

सत्त्वं कुन्देन्दुवर्णाभं पद्मरागनिभं रजः ।
तमश्चाञ्जनशैलाभं कीर्तितानि मनीषिभिः ॥ ९:६ ॥

सत्त्वं जलं रजो ऽङ्गारं तमो धूमसमाकुलम् ।
एतद्गुणमयैर्बद्धाः पच्यन्ते सर्वदेहिनः ॥ ९:७ ॥

विगतराग उवाच ।
केन केन प्रकारेण गुणपाशेन बध्यते ।
चिह्नमेषां पृथक्त्वेन कथयस्व तपोधन ॥ ९:८ ॥

अनर्थयज्ञ उवाच ।
अनेकाकारभावेन बध्यन्ते गुणबन्धनैः ।
मोहिता नाभिजानन्ति जानन्ति शिवयोगिनः ॥ ९:९ ॥

4d \approx BrahmāṇḍaP 1.4.11ab : अन्योन्यं मिथुनं ह्येते अन्योन्यमुपजीविनः \approx VāyuP 1.5.17cd
 \approx LiP 1.70.80ab 5 cf. BrahmāṇḍaP 1.4.6cd : सत्त्वं विष्णू रजो ब्रह्मा तमो रुद्रः प्रजापतिः

(4a) सत्त्वं] Σ , सत्व K_{10} • रजस्त०] Σ , रजत० E (4b) रजः] $C_{94}C_{45}K_{82}K_{77}$,
रज० $C_{02}K_{10}E$ • सत्त्वं तमस्तथा] $C_{94}K_{82}K_{77}$, सत्त्वं तमन्तथा C_{45} , सत्वस्तमस्तथा C_{02}
 K_{10} , सत्त्वतमस्तथा E (4c) तमः सत्त्वं] $C_{94}C_{45}K_{82}K_{77}$, तमसत्व० C_{02} , तमः सत्व०
 $K_{10}E$ • रजश्चैव] Σ , रजःश्चैव C_{45} (4d) स्मृताः] Σ , om. C_{02} (5a) षणू]
corr., षणु $C_{25}K_{82}K_{10}K_{77}E$ (5b) राजसः कमलोद्भवः] Σ , (राज) $\approx \approx \approx \approx \approx \approx \approx C_{94}$
(5cd) तामसो भगवानीशः सकलं] Σ , $\approx \approx \approx \approx \approx \approx \approx$ (सकलम्) C_{94} (6a) सत्त्वं]
 Σ , सत्व $C_{02}K_{77}$ • ववर्णाभं] Σ , ववर्णाभं C_{02} , ववर्णाभं K_{82} (6c) भं] Σ , भा E
(7a) जलं] Σ , रजं C_{02} , ज्वाल K_{10} • रजो ऽङ्गारं] Σ , र(ङ्गो)ङ्गारन् C_{02} , रजोङ्गारन् E
(7d) ंदेहिनः] Σ , ंदेहिना C_{45} (8b) गुण०] Σ , om. C_{94} (8c) षां पृथक्त्वेन]
 Σ , षा पृथक्केन K_{77} (9c) भिजानन्ति] Σ , भिजानान्ति C_{02} (9d) जानन्ति] Σ ,
om. C_{45}^{ac}

नवमो ऽध्यायः

ऊर्ध्वगो नित्यसत्त्वस्थो मध्यगो रजसावृतः ।
अधोगतिस्तमोऽवस्था भवन्ति पुरुषाधमाः ॥ ९:१० ॥

स्वर्गे ऽपि हि त्रयो वैते भावनीयास्तपोधन ।
मानुषेषु च तिर्येषु गुणभेदास्त्रयस्त्रयः ॥ ९:११ ॥

[सात्त्विकोत्तमाः]

ब्रह्मा विष्णुश्च रुद्रश्च धर्म इन्द्रः प्रजापतिः ।
सोमो ऽग्निर्वरुणः सूर्यो दश सत्त्वोत्तमाः स्मृताः ॥ ९:१२ ॥

[सात्त्विकमध्यमाः]

रुद्रादित्या वसुसाध्या विश्वेशमरुतो ध्रुवः ।
ऋषयः पितरश्चैव दशैते सत्त्वमध्यमाः ॥ ९:१३ ॥

[सात्त्विकाधमाः]

तारा ग्रहाः सुरा यक्षा गन्धर्वाः किंनरोरगाः ।
रक्षोभूतपिशाचाश्च दशैते सात्त्विकाधमाः ॥ ९:१४ ॥

10a ऊर्ध्वगो नित्य] conj., ऊर्ध्वाङ्गो नित्य० C_ΣK₈₂^{pc}E, ऊर्ध्वाङ्गा नत्य० K₈₂^{ac}, ऊर्ध्वगो
सित्य० K₁₀^{ac}, ऊर्ध्वगो सत्य० K₁₀^{pc}, उर्ध्वाङ्गो नित्य० K₇ • सत्त्व०] C₉₄C₄₅K₈₂K₇, सत्य०
C₀₂E, नित्य० K₁₀ 10b मध्यगो] Σ, मध्यमो E • अवृतः] Σ, अवृतम् E 10c
अगतिस्तमो०] Σ, अगतितमो० C₄₅C₀₂ 11c मानुषेषु] Σ, मनुष्येषु C₄₅, मानुष्येषु
K₇ • तिर्येषु] Σ, तीर्येषु E 11d अस्त्रयः] Σ, अस्त्रः C₄₅^{ac} 12b धर्म इन्द्रः]
Σ, इर्म इन्द्र C₄₅, धर्मरिन्द्र० E 12c अग्निर्वरुणः] C₉₄K₈₂K₇, अग्नि वरुण C₄₅C₀₂K₁₀
E 12d दश] Σ, दशः E • सत्त्वोत्तमाः] Σ, सत्वत्तमाः C₄₅, सत्तोत्तमाः K₇
13ab अदित्या वसुसाध्या] C₄₅K₈₂K₁₀K₇, अदित्या वसुसा = C₉₄, अदित्य वसुसाध्या
C₀₂, अदित्य वसुसाध्याः वि० E 13b विश्वेश०] Σ, अश्वेश C₉₄, विश्वेशि० C₀₂
13d दशैते] Σ, दशैतेते C₄₅^{ac} 14a ग्रहाः सुरा] Σ, ग्रहास्वराः C₀₂, ग्रहाऽसुरा
E 14b गन्धर्वाः] C₉₄K₁₀K₇E, गन्धर्वा C₄₅K₈₂, गन्धर्वाः गन्धर्वा C₀₂ 14c
अपिशाचाश्च] Σ, अपिशाश्चाश्च K₇ 14d दशैते] Σ, दशैते C₄₅ • सात्त्विका०] Σ,
सत्वका० C₄₅

[राजसोत्तमाः]

ऋत्विक्पुरोहिताचार्ययज्वानो ऽतिथि विज्ञानी ।

राजा मन्त्री व्रती वेदी दशैते राजसोत्तमाः ॥ ९:१५ ॥

[राजसमध्यमाः]

सूतो ऽम्बष्ठवणिश्चोग्रः शिल्पिकारुकमागधाः ।

वेणवैदेहकामात्या दशैते रजमध्यमाः ॥ ९:१६ ॥

[राजसाधमाः]

चर्मकृत्कुम्भकृत्कोली लोहकृत्तपुनीलिकाः ।

नटमुष्टिकचण्डाला दशैते रजसाधमाः ॥ ९:१७ ॥

[तामसोत्तमाः]

गोगजगवया अश्वमृगचामरकिनराः ।

सिंहव्याघ्रवराहाश्च दशैते तामसोत्तमाः ॥ ९:१८ ॥

[तामसमध्यमाः]

अजमेषमहिष्याश्च मूषिकानकुलादयः ।

उष्ट्ररङ्कुशशगण्डा दशैते तममध्यमाः ॥ ९:१९ ॥

17c = UMS 2.10a, 2.20a = UUMS 2.31c

(15b) ०विज्ञानी] Σ, ०विज्ञकौ E (15c) राजा] em., राज० C_ΣK₈₂K₁₀K₇E •
 ०मन्त्री व्रती] Σ, ०मन्त्रि व्रतो E (15d) राजसो०] Σ, रामसो C₄₅ (16a) सूतो
 ऽम्बष्ठ०] corr., सूतो ऽष्ट० C₉₄, सूत(म्बष्ठ)० C₄₅, सूतोन्वष्ठ० C₀₂, सूतोत्वष्ट० K₈₂,
 सूतोत्वष्ट० K₁₀K₇, सूतो ऽम्बष्ठ० E • ०वणिश्चो०] Σ, ०वणिश्चो० E (16b) शिल्पि०]
 K₁₀, शिल्पि० C_ΣK₈₂K₇E • मागधाः] Σ, मागधा C₀₂ (16c) वेणवैदेहकामात्या] C₉₄
 C₀₂K₈₂K₁₀, वेणवैदेहकामात्या C₄₅, वेणवैदेहकामात्या K₇, वेणवैदेहकौ मात्या E (17a)
 ०कृत्कोली] Σ, ०ककोली K₈₂, ०कृत्काली E (17b) ०नीलिकाः] Σ, ०तीलिका E
 (17c) ०मुष्टिक०] Σ, ०मौष्टिक० C₀₂ • ०चण्डाला] Σ, ०चाण्डालः E (17d) दशैते]
 Σ, दशैते C₄₅ (18a) ०गवया] Σ, ०गवय K₁₀, ०गवयो E (18b) ०चामर०]
 C₉₄C₄₅K₈₂K₇, ०वानर० C₀₂E, ०(वा)नर० K₁₀ (18c) ०वराहा०] Σ, ०वराह० K₁₀E
 (18d) तामसोत्तमाः] Σ, तामसोत्तमः C₄₅, तमसोत्तमाः E (19a) ०महिष्याश्च] Σ,
 ०महिष्या च K₁₀ (19c) उष्ट्र०] Σ, उष्ट्र० C₀₂, दंष्ट्रि० E • ०शशगण्डा] Σ, ०शगण्डाश्च
 E (19d) तममध्यमाः] Σ, तममध्यमाः C₉₄

नवमो ऽध्यायः

[तामसाधमाः]

ऋक्षगोधामृगशृङ्गिबकवानरगर्दभाः ।

सूकरश्चानगोमायुर्दशैते तामसाधमाः ॥ ९:२० ॥

[तमसात्त्विकाः]

क्रौञ्चहंसशुकश्येनभासबारुण्डसारसाः ।

चक्राह्वशुकमायूरा दशैते तमसात्त्विकाः ॥ ९:२१ ॥

[तमराजसाः]

बलाकाः कुक्कुटाः काकाश्चिल्ललावकतित्तिराः ।

गृध्रकङ्कबकश्येन दशैते तमराजसाः ॥ ९:२२ ॥

[तामसाधमादि]

कोकिलोलूककञ्जल्यकपोताः पञ्च एव च ।

शारिकाश्च कुलिङ्गाश्च दशैते तमसाधमाः ॥ ९:२३ ॥

(20b) °गर्दभाः] Σ, °गर्दभः E (20c) सूकर°] Σ, सुखर° C₄₅ (20cd) °गोमायुर्द°] Σ, °गोमायु द° K₈₂K₁₀ (20d) °शैते] Σ, °शेते C₄₅ • तामसा°] C₄₅, तमसा° C₉₄C₀₂K₈₂K₁₀K₇E (21a) क्रौञ्च°] E, क्रोञ्च° C_ΣK₈₂K₁₀K₇ (21b) °सारसाः] Σ, °सारसा K₇ (21c) °ह्वशुकमायूरा] Σ, °(ङ्ग)ञ्च°यूरा C₉₄, °ङ्गशुकमायूरा E (21d) दशैते] Σ, दशेते C₄₅ • तमसात्त्विकाः] C₀₂K₇E, तमस्सात्त्विकाः C₉₄K₁₀ (unmetr.), नमः सात्त्विकाः C₄₅ (unmetr.), तमःसात्त्विकाः K₈₂ (unmetr.) (22a) बलाकाः] corr., बलाका C₉₄K₈₂K₇, बलाक° C₄₅C₀₂K₁₀ E (22ab) कुक्कुटाः काकाश्चि°] corr., कुक्कुटकाकाश्चि° C₉₄C₄₅ (unmetr.), कुक्कुटा काकाश्चि° C₀₂K₇, कुक्कुटकाकाश्चि K₈₂K₁₀, कुक्कुटो काका चि° E (22b) °तित्तिराः] Σ, °तित्तिराः K₇, °तित्तिरिः E (22c) गृध्र°] Σ, गृध° K₇ (23a) कोकिलो°] Σ, कौकिलो° C₄₅ • °कञ्जल्य°] em., °किञ्जल्य° C₉₄C₀₂K₈₂, °किञ्जल्क° C₄₅K₁₀K₇ E (23b) च] Σ, चः K₇ (23c) शारिकाश्च] corr., शारिका च C_ΣK₈₂K₁₀K₇, शालिका च E • कुलिङ्गाश्च] corr., कुलिङ्गा च C₉₄K₁₀E, कुलिङ्गा च C₄₅C₀₂K₇, कुलिकां च K₈₂

मकरगोहनक्राश्च ऋक्षाश्च तमसात्त्विकाः ।
 कच्छपशिशुकुम्भीरमण्डूकास्तमराजसाः ।
 शङ्खशुक्तिकशम्बूकाः कवय्यस्तमतामसाः ॥ ९:२४ ॥

चन्दनागरुपद्मं च प्लक्षोदुम्बरपिप्पलाः ।
 वटदारुशमीबिल्वा दशैते तमसात्त्विकाः ॥ ९:२५ ॥

जाम्बीरलकुचाम्रातदाडिमाकोलवेतसाः ।
 निम्बनीपो ध्रुवावश्च दशैते तमराजसाः ॥ ९:२६ ॥

वृक्षवल्लीलतावेणुत्वक्सारतृणभूरुहाः ।
 मीरजाश्च शिलाशस्या दशैते तमसात्त्विकाः ॥ ९:२७ ॥

भ्रमरालि पतङ्गाश्च क्रिमिकीटजलौकसः ।

(24a) °गोहनक्राश्च] Σ , °गोहनक्रा च C_{02} , °गोहनक्राश्च K_{10} (24b) ऋक्षाश्च] conj., ऋषा च $C_{\Sigma}K_{82}K_{10}K_7E$ • तमसात्त्विकाः] E , तम(स्सा) $\asymp C_{94}$, तमःसात्त्विकाः $C_{45}C_{02}K_{82}K_{10}$ (unmetr.), तसमात्त्विकाः K_7 (24c) °शिशु°] em., °शुशु° $C_{\Sigma}K_{82}K_{10}K_7E$ • °कुम्भीर°] Σ , °कम्भीरा $C_{02}E$ (24d) °मण्डूका°] Σ , °मण्डूक° K_{10} , °मण्डुका° E (24e) शम्बूकाः] corr., °शम्बूका $C_{\Sigma}K_{82}K_{10}E$, °(स)म्बूकाः K_7 (24f) °कवय्य°] conj., °कबन्या° $C_{\Sigma}K_{82}K_{10}K_7E$, °कवन° K_{10}^{ac} • °मतामसाः] $C_{45}E$, °मस्तामसाः $C_{94}C_{02}K_7$ (unmetr.), °मःतामसाः $K_{82}K_{10}$ (unmetr.) (25a) °गरु°] Σ , °गुरु° E (25c) °बिल्वा] $C_{94}C_{45}K_{82}E$, °बिल्व $C_{02}K_{10}K_7$ (25d) दशैते] Σ , दशै C_{02} • तमसात्त्विकाः] E , तमस्सात्त्विकाः C_{94} (unmetr.), तमःसात्त्विकाः $C_{45}C_{02}K_{82}K_{10}K_7$ (unmetr.) (26a) जाम्बीर°] Σ , जम्बीर° C_{02} (26b) °दाडिमा°] Σ , °द्राडिमा° C_{02} , °द्राडि(हा)° K_{82} (26c) °नीपो] Σ , °नीपौ K_7 • ध्रुवावश्च] Σ , ध्रुवावश्च C_{94}^{pc} , ध्रुवावश्च E (26d) दशैते] Σ , $\asymp C_{94}$ (27a) वृक्षवल्ली°] Σ , (वृक्षवल्ली) K_{10} (27b) °त्वक्सारतृण°] $C_{94}C_{45}K_{82}K_{10}$, °त्वक्सारस्तृण° $C_{02}E$, °त्वक्सारतृण° K_7 (unmetr.) (27c) मीरजाश्च] corr., मीरजा च $C_{94}C_{02}K_{82}K_{10}K_7E$, मीनजा च C_{45} (27d) तमसात्त्विकाः] K_7E , तमस्सात्त्विकाः C_{94} , तमःसात्त्विकाः $C_{45}C_{02}K_{82}$ (unmetr.), तमःसाधिकाः K_{10} (unmetr.) (28a) °आलि] em., $C_{\Sigma}K_{82}K_{10}K_7E$ • पतङ्गाश्च] Σ , पतङ्गानां E (28b) क्रिमिकीटजलौकसः] $C_{\Sigma}K_{82}$, क्रिमिकीटजलौकसः K_{10} , क्रिमिकीटजलौक(साः) K_7 , क्रिमिकीटजलौकसां E

यूकोदंशमशानां च विष्टाजास्तमसात्त्विकाः ॥ ९:२८ ॥

दया सत्यं दमः शौचं ज्ञानं मौनं तपः क्षमा ।

शीलं च नाभिमानं च सात्त्विकाश्चोत्तमा जनाः ॥ ९:२९ ॥

कामतृष्णारतिद्यूतमानो युद्धं मदः स्पृहा ।

निर्घृणाः कलिकर्तारो राजसेषूत्तमा जनाः ॥ ९:३० ॥

हिंसासूयाघृणामूढनिद्रातन्द्रीभयालसाः ।

क्रोधो मत्सरमायी च तामसेषूत्तमा जनाः ॥ ९:३१ ॥

लघुप्रीतिप्रकाशी च ध्यानयोगे सदोत्सुकः ।

प्रज्ञाबुद्धिविरागी च सात्त्विकं गुणलक्षणम् ॥ ९:३२ ॥

बालको निपुणो रागी मानो दर्पश्च लोभकः ।

स्पृहा ईर्ष्या प्रलापी च राजसं गुणलक्षणम् ॥ ९:३३ ॥

- (28c) यूकोदंशमशानां च] C₉₄, यूकोदंशमशानाञ्च C₄₅K₈₂, यूकोदंशमसकानाञ्च C₀₂ (unmetr.), यूकोदंशमसानान्तु K₁₀, (यूकोदं) ॐ ॐ ॐ ॐ ॐ K₇, युक्तोदंशमशानाश्च E (28d) विष्टाजास्तमसात्त्विकाः] corr., विष्टजास्तमस्सात्त्विकाः C₉₄ (unmetr.), विष्टजास्तमःसात्त्विकाः C₄₅C₀₂K₈₂ (unmetr.), विष्टजास्तमःसाधिकाः K₁₀ (unmetr.), ॐ ॐ (जा)तमस्साधिकाः K₇ (unmetr.), विष्टजा तमसात्त्विकाः E (29b) ज्ञानं] C₉₄C₀₂K₁₀E, ज्ञान C₄₅K₇, ज्ञा(नं) K₈₂ • मौनं] Σ, मौन K₈₂ • क्षमा] Σ, क्षमाः C₄₅K₁₀ (29c) शीलं च] Σ, नीलञ्च K₁₀, शिलं च E • नाभिमानं] Σ, नाभिमानां E (30a) ०मानो] Σ, ०मनो C₀₂ (30b) युद्धं] Σ, युद्धं E • स्पृहा] Σ, स्मृत K₁₀ (30c) निर्घृणाः] C_Σ, निर्घृणा K₈₂E, निर्घृणाः K₁₀K₇ (30d) राजसेषूत्तमा] Σ, राजसेसूतमा C₀₂, राजसे द्युत्तमो E (31a) ०सूयां] Σ, ०स(यू) K₁₀ • ०मूढं] Σ, ०मूढा C₄₅K₁₀ (31b) ०तन्द्रीं] Σ, ०तन्त्रीं E (31c) क्रोधो] Σ, क्रोधं E (31d) तामसेषूत्तमा] Σ, तामसेसूतमा C₀₂, तामसे द्युत्तमो E (32b) ०योगे] Σ, ०(योगे) C₉₄ (32c) ०विरागी च] Σ, ०विरागी K₈₂, ०विराङ्गी च K₇ (33a) बालको] Σ, चालको K₇ • निपुणो] E, निपुनो C_ΣK₈₂K₁₀, निपुणे K₇ (33c) ईर्ष्या] Σ, ईर्ष्या C₄₅E • प्रलापी] Σ, च लापी C₀₂ (33d) राजसं] Σ, तामसं E

उद्वेग आलसो मोहः क्रूरस्तस्करनिर्दयः ।
क्रोधः पिशुन निद्रा च तामसं गुणलक्षणम् ॥ ९:३४ ॥

[आहारस्त्रैगुण्ये]

विगतराग उवाच ।
केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् ।
त्रैगुण्यस्य पृथक्त्वेन कथयस्व तपोधन ॥ ९:३५ ॥

अनर्थयज्ञ उवाच ।
आयुः कीर्तिः सुखं प्रीतिर्बलारोग्यविवर्धनम् ।
हृद्यस्वादुरसं स्निग्ध आहारः सात्त्विकप्रियः ॥ ९:३६ ॥

अत्युष्णमाम्ललवणं रूक्षं तीक्ष्णं विदाहि च ।
राजसश्रेष्ठ-आहारो दुःखशोकामयप्रदः ॥ ९:३७ ॥

अभक्ष्यामेध्यपूती च पूति पर्युषितं च यत् ।

- (34a) आलसो] Σ , अलसो C_{45} (34b) क्रूरस्त०] $C_{94}C_{45}K_{82}$, क्रूरत० $C_{02}K_7E$,
क्रूरस्त० K_{10} • निर्दयः] Σ , निर्दयाः K_7 (34c) क्रोधः] Σ , क्रोध० C_{45} • पिशुन]
E, पिशुनो $C_{\Sigma}K_{82}K_{10}K_7$ • च] Σ , om. K_{10} (34d) गुण०] Σ , गु० C_{45}^{ac} (35ab)
केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम्] Σ , ~~~~~~देहिनाम् C_{94} , केन
चिह्नेन विज्ञेय आहार सर्वदेहिनाम् K_{10} (35c) पृथक्त्वेन] Σ , पृथक्केण K_7 (35d) धन]
 Σ , धनः K_7 (36a) कीर्तिः] Σ , किर्तिः E • सुखं प्रीतिर्व०] K_7 , सुखं प्रीतिव० C_{94}
 $C_{45}K_{82}K_{10}$, सुखप्रीति व० C_{02} , सुखं प्रीतिव० E (36b) रोग्य०] Σ , रोग्यं C_{45}
(36c) हृद्य०] Σ , हृद० E • रसं] $C_{94}C_{45}K_{82}$, रस C_{02} , र(स) K_{10} , रसां K_7 ,
रसा E • स्निग्ध] Σ , स्निग्धं K_{82} , (सन्दिग्ध) K_{10} (36d) आहारः] $C_{94}K_{10}K_7E$,
आहार $C_{94}C_{45}C_{02}K_{82}$ • सात्त्विकप्रियः] $C_{94}C_{45}K_{82}K_7$, सात्त्विकप्रिया C_{02} , सात्त्विकप्रिय
 K_{10} , सात्त्विकः कियाः E (37a) ऋण०] Σ , ऋण० E • लवणं] Σ , लक्षणं C_{45}
(37b) तीक्ष्णं] Σ , ती(क्ष्ण) C_{94} , स्तीक्ष्णं E • विदाहि च] $C_{45}K_{82}K_{10}K_7$, ~~~~~(दाहि च)
 C_{94} , विदाहिक C_{02}^{pc} , विदाहिकः C_{02}^{ac} (37cd) राजसश्रेष्ठ आहारो दुःखशोकामयप्रदः]
 $C_{45}K_{82}K_7$, ~~~~~~ C_{94} , राजसश्रेष्ठ आहारो दुःखशोकामयः प्रदः
 C_{02} , राजसः श्रेष्ठ आहारो दुःखशोकामयप्रदः K_{10} , राजसे श्रेष्ठमाहारो दुःखशोकाभयप्रदः E
(38a) अभक्ष्यामेध्यपूती च] em., अभक्ष्यमेध्यपूती च $C_{\Sigma}K_{82}$, अभक्ष्यमेध्यपूती च K_{10} ,
अभक्ष्यामेध्यपूती च K_7 , अभक्ष्यमेध्यपूती वै E

आमयारसविस्वाद आहारस्तामसप्रियः ॥ ९:३८ ॥

[गुणातीतम्]

विगतराग उवाच ।

गुणातीतं कथं ज्ञेयं संसारपरपारगम् ।

गुणपाशनिबद्धानां मोक्षं कथय तत्त्वतः ॥ ९:३९ ॥

अनर्थयज्ञ उवाच ।

आत्मवत्सर्वभूतानि सम्यक्पश्येत भो द्विज ।

गुणातीतः स विज्ञेयः संसारपरपारगः ॥ ९:४० ॥

ईर्षाद्वेषसमो यस्तु सुखदुःखसमाश्रये ।

स्तुतिनिन्दासमा ये च गुणातीतः स उच्यते ॥ ९:४१ ॥

तुल्यप्रियाप्रियो यश्च अरिमित्रसमस्तथा ।

मानापमानयोस्तुल्यो गुणातीतः स उच्यते ॥ ९:४२ ॥

एष ते कथितो विप्र गुणसद्भावनिर्णयः ।

40ab ≈ PadmaP 1.19.337ab : आत्मवत्सर्वभूतानि यः पश्यति स पश्यति 40 cf. BhG 6.32 : आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 41ab cf. VSS 11.51ab : न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत and BhG 14.25 : मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ and also BhG 12.13 : अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ 42 cf. BhG 14.24cd-25 : तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

(38c) आमया०] conj., आयाम० C_ΣK₈₂K₁₀K₇, आयास० E (38d) ०मस०] Σ, ०मसः C₀₂E • ०प्रियः] Σ, ०प्रियाः C₀₂ (39a) ०तीतं] Σ, ०तीत C₀₂K₁₀ (39b) ०गम्] Σ, ०गः C₀₂ (39c) ०वद्धानां] Σ, ०वर्द्धानां C₄₅, ०वद्दामो E (40a) ०भूतानि] Σ, ०भूतां K₈₂ (40b) सम्यक्प०] Σ, सम्यत्प० K₈₂ (40c) ०तीतः] C₉₄C₄₅K₈₂K₁₀, ०तीत C₀₂K₇, ०तीतं E (41a) ईर्षा०] Σ, ईर्ष्या० K₇E (41b) ०समाश्रये] Σ, ०समाश्रये K₁₀ (41d) ०तीतः] Σ, ०तीत K₁₀ (42a) तुल्य०] E, तुल्यः C_ΣK₈₂K₁₀K₇ (42b) ०सम०] Σ, ०समा० C₀₂ (43a) ते] Σ, तो K₁₀ (43b) ०सद्भाव०] Σ, ०मद्भाव० E

गुणयुक्तस्तु संसारी गुणातीतः पराङ्गतिः ॥ ९:४३ ॥

॥ इति वृषसारसंग्रहे त्रैगुण्यविशेषणीयो नामाध्यायो नवमः ॥

(43d) गुणातीतः] $C_{94}C_{02}K_{82}$, गुणातीत $C_{45}K_{10}K_7E$ • पराङ्गतिः] E, पराङ्गतिम् $C_{\Sigma}K_{82}K_{10}K_7$ (Colophon) •विशेषणीयो] corr., •विशेषणीयो $C_{\Sigma}K_{82}K_{10}K_7E$ •
नामाध्यायो नवमः] Σ , नाम नवमो ऽध्यायः E

[दशमो ऽध्यायः]

[कायतीर्थोपवर्णनम्]

विगतराग उवाच ।

कतमं सर्वतीर्थानां श्रेष्ठमाहुर्मनीषिनः ।

कथयस्व मुनिश्रेष्ठ यद्यस्ति भुवि कामदम् ॥ १०:१ ॥

अनर्थयज्ञ उवाच ।

अतिगुह्यमिदं प्रशं पृष्ठः स्नेहाद्विजोत्तम ।

ब्रवीमि वः पुरावृत्तं नन्दिना कथितो ऽस्म्यहम् ॥ १०:२ ॥

नन्दिकेश्वर उवाच ।

कैलासशिखरे रम्ये सिद्धचारणसेविते ।

तत्रासीनं शिवं साक्षाद्देवी वचनमब्रवीत् ॥ १०:३ ॥

देव्युवाच ।

भगवन्देवदेवेश सर्वभूतजगत्पते ।

प्रष्टुमिच्छाम्यहं त्वेकं धर्मगुह्यं सनातनम् ॥ १०:४ ॥

3ab cf. MBh 12.327.18cd : मेरौ गिरिवरे रम्ये सिद्धचारणसेविते

Witnesses used for this chapter : C₉₄ ff. 207r-208v, C₄₅ ff. 212v-214r, C₀₂ ff. 283v-285v, K₈₂ ff. 14v-15v, K₁₀ exp. 55 (lower) – 56 (lower), K₇ ff. 222v-223v, E pp. 610-613 ; C_Σ = C₉₄ + C₄₅ + C₀₂

①a कतमं सर्वं] Σ, कतमसर्वं K₁₀, कथमन्सर्वं K₇ ①ab ०तीर्थानां श्रेष्ठं] Σ, ०तीर्थाः = ऽष्टं C₉₄ ①b मनीषिनः] Σ, मनीषिभिः E ①d भुवि] Σ, भूरि E
• ०दम्] Σ, ०दः K₈₂ ②b स्नेहाद्विं] Σ, स्नेहा द्विं C₀₂ ②d ऽस्म्यहम्] Σ, स्महम् C₀₂ ③ नन्दिं] Σ, नन्दीं C₄₅ ③a कैलासं] Σ, कैलाशे E ④a ०देवेश] Σ, ०देश C₄₅ ④b ०पते] Σ, ०पतिम् K₈₂^{ac} ④c धर्मं] Σ, घ(र्म) K₈₂

अतितीर्थं परं गुह्यं संसाराद्येन मुच्यते ।
मनुष्याणां हितार्थाय ब्रूहि तत्त्वं महेश्वर ॥ १०:५ ॥

महेश्वर उवाच ।
को मां पृच्छति तं प्रश्नं मुक्त्वा त्वामेव सुन्दरि ।
शृणु वक्ष्यामि तं प्रश्नं देवैरपि सुदुर्लभम् ॥ १०:६ ॥

कुरुक्षेत्रं प्रयागं च वाराणसीमतः परम् ।
गङ्गाग्निं सोमतीर्थं च सूर्यपुष्करमानसम् ॥ १०:७ ॥

नैमिषं बिन्दुसारं च सेतुबन्धं सुरद्रहम् ।
घण्टिकेश्वरवागीशं ज्ञात्वा निश्चयपापहा ॥ १०:८ ॥

उमोवाच ।
एवमादि महादेव पूर्ववत्कथितास्म्यहम् ।
स्वर्गभोगप्रदं तीर्थमेतेषां सुरनायक ॥ १०:९ ॥

कथं मुच्येत संसाराज्ज्ञानमात्रेण ईश्वर ।
कौतूहलं महज्जातं छिन्धि संशयकारकम् ॥ १०:१० ॥

(5a) ०तीर्थ] Σ , ०तीर्थ $K_{10}E$ (5ab) गुह्यं संसाराद्येन मुच्यते] Σ , (ग) \perp (सं)साराद्येन मुच्यते K_{10} (5d) ०श्वर] Σ , ०श्वर: C_{02} (6a) तं प्रश्नं] $K_{82}K_{10}$, तत्प्रश्न $C_{94}C_{45}$, तत्प्रश्न $C_{02}E$, तं प्रश्न K_7 (6b) मुक्त्वा] Σ , मुक्ता E (6c) तं प्रश्नं] K_7 , तत्प्रश्न $C_{\Sigma}K_{82}K_{10}E$ (7c) गङ्गाग्निं] $C_{94}C_{45}$, गङ्गाग्नि $C_{02}K_{82}K_{10}K_7$, गङ्गाऽग्नि० E (8a) नैमिषं] Σ , नैमिस K_7 (8b) ०बन्धं] Σ , ०बन्ध० E • ०द्रहम्] Σ , ०हदं E (8c) ०वागीशं] Σ , \perp (गीश) K_{10} (8d) निश्चयपापहा] Σ , निश्च(य) $\perp \perp \perp C_{94}$ (9b) कथिता०] $C_{94}C_{02}K_{82}K_7$, कथितो $C_{45}K_{10}E$ (9cd) तीर्थमे०] Σ , तीर्थमे० C_{02} (9d) सुरनायक] $C_{94}^{pc}K_{82}K_7$, सुरनाक C_{94}^{ac} , सुरनायकम् $C_{45}C_{02}K_{10}E$ (10a) कथं] Σ , कथ C_{45} (10b) ज्ञान०] Σ , ज्ञात० C_{45} • ईश्वर] Σ , चेश्वर K_{82} (10c) कौतूहलं महज्जातं] $C_{\Sigma}E$, कौतूहलम्(हो)जातं K_{82} , कौहलम्हज्जातं K_{10}^{ac} , कौ(तू)हलम्हज्जातं K_{10}^{pc} , कौतूहलं महज्जातं K_7 (10d) ०कारकम्] E , ०कारक $C_{\Sigma}K_{10}K_7$, ०कारक: K_{82}

रुद्र उवाच ।

किं न जानामि तत्तीर्थं सुलभं दुर्लभं च यत् ।

सुलभं गुरुसेवीनां दुर्लभं तद्विवर्जयेत् ॥ १०:११ ॥

[कुरुक्षेत्रम्]

कुरुः पुरुष विज्ञेयः शरीरं क्षेत्र उच्यते ।

शरीरस्थं कुरुक्षेत्रं सर्वतीर्थफलप्रदम् ॥ १०:१२ ॥

सर्वयज्ञफलावाप्तिः सर्वदानफलानि च ।

सर्वव्रततपश्चीर्णं तत्फलं सकलं भवेत् ॥ १०:१३ ॥

एवमेव फलं तेषां तीर्थपञ्चदशेषु च ।

अनघानं महापुण्यं महातीर्थं महासुखम् ॥ १०:१४ ॥

देव्युवाच ।

अतीव रोमहर्षो मे जातो ऽस्ति त्रिदशेश्वर ।

सुलभं सुकरं सूक्ष्मं श्रुत्वा तुष्टिश्च मे गता ॥ १०:१५ ॥

12b cf. BhG 13.1: इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 13ab ≈ UMS 21.48cd: सर्वयज्ञफलावाप्तिः सर्वदानफलं लभेत् ≈ VSS 11.2ab

(11a) जानामि] $C_{\Sigma}K_{10}$, जाना(मि) K_{82}^{ac} , जाना(सि) K_{82}^{pc} , जानासि K_7E (11b) दुर्लभं च] $C_{94}K_{82}K_{10}E$, दुर्लभञ्च $C_{45}K_7$, दुर्लभञ्च C_{02} (11c) सुलभं गुरुसेवीनां] Σ , $\approx \approx \approx \approx \approx$ वीनां C_{94} (11d) \circ वर्जयेत्] Σ , \circ वर्जये K_{82} , \circ वर्जनात् E (12a) कुरुः] Σ , गुरुः K_{10} • पुरुष] E , पुरुषः $C_{\Sigma}K_{82}K_{10}$ (unmetr.), पुरुषो K_7 (unmetr.) (12b) शरीरं] Σ , शरी(र) C_{94} • क्षेत्र उच्यते] Σ , क्षेत्रमुच्यते K_{82} (12c) \circ स्थं] Σ , \circ स्थ K_7 • \circ क्षेत्रं] Σ , \circ क्षेत्र K_7 (13d) तत्फलं] Σ , तत्फल K_7 (14b) तीर्थपञ्चदशेषु] Σ , तीर्थम्पञ्चदशेषु C_{45} (14c) अनघानं महापुण्यं] $C_{45}K_7$, $\approx \approx \approx \approx \approx$ पुण्य C_{94} , अनघ्याम्महापुण्यं C_{02} (hypermetr.), अनघ्यानं महापुण्यं K_{82} , अध्वानन्तु महापुण्यं K_{10} , स्नानध्यानं महापुण्यं E (15a) अतीव] Σ , अवीव C_{45} (15b) ऽस्ति] Σ , स्मि K_{10} • त्रिदशेश्वर] Σ , त्रिदशेश्वरः C_{02} , त्रि-॥ शेश्वर K_{10} (15d) तुष्टिश्च] Σ , तुष्टिञ्च C_{02} • गता] Σ , गताः C_{45}

चतुर्दश परो भूयः कथयस्व मनोहरम् ।
प्रयागादि पृथक्त्वेन तत्त्वतस्तु सुरेश्वर ॥ १०:१६ ॥

[प्रयागो वाराणसी च]

रुद्र उवाच ।
सुषुम्ना भगवती गङ्गा इडा च यमुना नदी ।
एताः स्रोतोवहा नद्यः प्रयागः स विधीयते ॥ १०:१७ ॥

दक्षिणा वारुणी नासा वामनासा असि स्मृता ।
वारुणा-असिमध्येन तेन वाराणसी स्मृता ॥ १०:१८ ॥

[गङ्गा]

आकाशगङ्गा विख्याता तस्याः स्रवति चामृतम् ।
अहोरात्रमविच्छिन्नं गङ्गा सा तेन उच्यते ॥ १०:१९ ॥

[सोमतीर्थम्]

सोमतीर्थमिडा नाडी किङ्किणीरवचिहिता ।
तं तु श्रुत्वा न संदेहः सर्वपापक्षयो भवेत् ॥ १०:२० ॥

(16d) तत्त्वतस्तु] Σ , तत्त्वत K_{82}^{ac} (17a) सुषुम्ना] Σ , सुषुम्णा E • भगवती गङ्गा] Σ , भगवती ग \asymp C_{94} , भवती गङ्गा E (17c) एताः स्रोतोवहा] em., एता श्रोतवहा $C_{94}K_7E$, एते श्रोतावहा $C_{45}C_{02}$, एता श्रोत्रवहा $K_{82}K_{10}$ (18a) दक्षिणा] Σ , दक्षि(णं) C_{94} , दक्षिणं C_{02} • वारुणी] $K_{82}^{pc}K_7E$, वरुणी $C_{94}C_{02}K_{82}^{ac}K_{10}$, वरुणा C_{45} (18b) •नासा] Σ , •ना $C_{45}K_{10}$ (18c) वारुणा-असिमध्येन] E, वरुणा असिमध्येन $C_{94}C_{45}K_{82}K_7$, वारुणनासमध्येन C_{02} , वरुण असिमध्येन K_{10} (19b) तस्याः] Σ , तस्मा C_{02} , तस्या K_{10} (19d) तेन] Σ , ते C_{02} (20a) •तीर्थमिडा] Σ , •तीर्थ इडा C_{45} (20b) किङ्किणी •] Σ , चिञ्चिनी • C_{02} • •रव •] Σ , •रवि • C_{45}^{ac} , •राव • E • •चिहिता] Σ , •चिहिता C_{02} , •चिहता K_{10} (20c) तं तु] corr., (तन्तु) C_{94} , तन्तु $C_{45}C_{02}K_{82}K_7$ E, त(त्तु) K_{10} • न संदेहः] Σ , वरारोहेः C_{02}

दशमोऽध्यायः

[सूर्यतीर्थम्]

सूर्यतीर्थं सुषुम्ना च नीरवारवसंयुता ।

श्रुतिमात्राद्विमुच्येत पापराशिर्महानपि ॥ १०:२१ ॥

[अग्नितीर्थम्]

अग्नितीर्थाजुना नाडी ब्रह्मघोषमनोरमा ।

तत्तदक्षरमाकर्ण्य अमृतत्वाय कल्पते ॥ १०:२२ ॥

[पुष्करम्]

पुष्करं हृदि मध्यस्थमष्टपत्तं सकर्णिकम् ।

चिन्तयेत्सूक्ष्म तन्मध्ये जन्ममृत्युविनाशनम् ॥ १०:२३ ॥

[मानसम्]

मानससरमध्यस्थं स हंसः कमलोपरि ।

सलीलो लीलयाचारी परतः परपारगः ॥ १०:२४ ॥

[नैमिषम्]

नैमिषं शृणु देवेशि निमिषा प्रत्ययो भवेत् ।

सम्यग्छायां निरीक्षेत आत्मानो वा परस्य वा ॥ १०:२५ ॥

22cd = 22.31

- (21a) °तीर्थ] Σ , °तीर्थ K_{10} • सुषुम्ना] Σ , सुषुम्णा E (21b) नीरवा°] E, वीरवा° $C_{94}C_{02}$, चीरवा° $C_{45}K_{82}K_{10}K_7$ • °युता] $C_{94}K_{82}K_7E$, °युतम् $C_{45}C_{02}$, °युतां K_{10}
(21c) °मात्रा°] Σ , °माता° C_{02} (22a) °जुना] Σ , °जुना C_{02} , °जुनं E (22b) °रमा] Σ , °रमा: K_7E (22c) °कर्ण्य] Σ , °र्ण्य C_{45} (22d) कल्पते] $C_{45}K_7E$, क८.१. C_{94} , कल्प्यते $C_{02}K_{82}K_{10}$ (23b) °पत्तं] $C_{45}K_{82}K_7E$, ८.२ C_{94} , °पत्र $C_{02}K_{10}$ • °कर्णिकम्] Σ , ८.२ C_{94} , °कर्णिकाम् E (23c) सूक्ष्म] Σ , (सूक्ष्म) C_{94} , सूक्ष्म E (24a) मानस°] $C_{45}K_{82}$, (मानस) C_{94} , मानसं $C_{02}K_{10}K_7E$ (24b) स हंसः] conj., सहंस° $C_{94}C_{02}K_{82}K_{10}K_7E$, सहसं C_{45} (24c) सलीलो] Σ , सलीला E (24d) परतः] Σ , परत K_{10} (25b) निमिषा प्रत्ययो भवेत्] Σ , निमि प्रत्ययो भवेत् C_{45} , नि.१. (षो) प्रत्ययो (भवेत्) K_{10} (25d) आत्मानो] Σ , ८.न्मनो C_{94} , स्वात्मानो E • परस्य वा] Σ , परस्य च E

आयतमङ्गुलीमात्रं निमिषाक्षिः स पश्यति ।

दृष्ट्वा प्रत्ययमेवं हि नैमिषज्ञः स उच्यते ॥ १०:२६ ॥

[बिन्दुसरः]

तीर्थं बिन्दुसरं नाम शृणु वक्ष्यामि सुन्दरि ।

देहमध्ये हृदि ज्ञेयं हृदिमध्ये तु पङ्कजम् ॥ १०:२७ ॥

कर्णिका पद्ममध्ये तु बिन्दुः कर्णिकमध्यतः ।

बिन्दुमध्ये स्थितो नादः स नादः केन भिद्यते ॥ १०:२८ ॥

उकारं च मकारं च भित्त्वा नादो विनिर्गतः ।

तं विदित्वा विशालाक्षि सो ऽमृतत्वं लभेत च ॥ १०:२९ ॥

[सेतुबन्धम्]

वक्ष्ये ते सेतुबन्धं दुरितमलहरं नादतोयप्रवाहं

जिह्वाकण्ठोरकूला स्वरगणपुलिनावर्तघोषा तरङ्गा ।

27cd ≈ 22.24ab 27 cf. NiśvK 5.55 : एतेषां नादमध्ये तु शिवं तत्र व्यवस्थितः । हृदयं देहमध्ये तु तत्र पद्मं व्यवस्थितम् ॥ 28 cf. NiśvK 5.56 : कर्णिका पद्ममध्ये तु अकारं तस्य मध्यतः । तस्य मध्ये विनिष्क्रान्तं नादं परमदुर्लभम् ॥ 29ab = NiśvK 5.57ab

(26a) आयतमङ्गुली०] conj., आयतप्यङ्गुली० C_ΣK₈₂K₁₀, आयातप्यङ्गुली० K₇E •
 ०मात्रं] Σ, ०मात्र K₇, ०मध्ये E (26b) ०क्षिः] em., ०क्षि C_ΣK₈₂K₁₀K₇E (26d)
 नैमिषज्ञः] Σ, नैमिसंज्ञः C₄₅, नैमिषज्ञ C₀₂ (27a) तीर्थं बिन्दु०] Σ, तीर्थमिन्दु० E
 (27c) हृदि ज्ञेयं] Σ, om. C₄₅ (28a) ०मध्ये] Σ, ०ध्ये C₉₄, ०पध्ये K₈₂ (28c)
 बिन्दुमध्ये] Σ, (बिन्दु) ० C₉₄ (28d) भिद्यते] Σ, (वि)द्यते C₉₄, विद्यते C₀₂ (29a)
 उकारं च मकारं] Σ, उकारश्च मकारश्च E (29d) सो ऽमृतत्वं] Σ, सोम्यतत्वं C₀₂,
 सोमतत्वं E • च] Σ, वा E (30a) ते] Σ, om. C₉₄^{ac}, हं C₀₂ • ०बन्धं] Σ, ०बन्धूं
 C₄₅ • ०तोय०] Σ, ०तोयं K₁₀ (30b) ०कण्ठोर०] conj., ०कण्ठोरु० C_ΣK₈₂K₁₀K₇
 E • स्वर०] Σ, सुर० C₀₂E

कुम्भीराघोषमीना दशगणमकरा भीमनक्रा विसर्गा
सानुस्वारे गभीरे मदसुखरसनं सेतुबन्धं व्रजस्व ॥ १०:३० ॥

[सुरद्रहः]

सप्तद्वीपान्तमध्ये शृणु शशिवदने सर्वदुःखान्तलाभम्
ईशानेनाभिजुष्टं हृदि हृद विमलं नादशीताम्बुपूर्णम् ।
तत्रैकं जातपद्मं प्रकृतिदलयुतं केशरं शक्तिभिन्नं
पञ्चव्योमप्रशस्तं गतिपरमपदं प्राप्तुकामेन सेव्यम् ॥ १०:३१ ॥

[घण्टिकेश्वरम्]

+नाड्यैकासङ्गतानि+ निपतितममृतं घण्टिकापारकेण
तृप्यन्ते तेन नित्यं हृदि कमलपुटं स्थाणुभूतान्तरात्मा ।
यं पश्यन्तीशभक्ताः कलिकलुषहरं व्यापिनं निष्प्रपञ्चं
देवेशं घण्टिकेशामरभवमभवं तीर्थमाकाशविन्दुम् ॥ १०:३२ ॥

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- (30c) °मीना] Σ , °माना E • दश°] Σ , °= C₉₄ • विसर्गा] C_Σ, विसर्गा: K₈₂
K₁₀K₇E (30d) °स्वारे] C₉₄C₄₅K₇E, °सारे C₀₂, °स्वारो K₈₂, °स्वारेण K₁₀
(unmetr.) • गभीरे] C₉₄C₄₅K₇, गम्भीरे C₀₂K₁₀E, (गं)भीरे K₈₂ • °रसनं] Σ , °रमणं
E • °बन्धं] Σ , °बन्ध C₄₅ • व्रजस्व] Σ , रमस्व E (31a) °द्वीपा°] Σ , °दीपा°
K₇ (31b) ईशानेनाभिजुष्टं] C₀₂K₈₂K₇E, ईशानेनाभिदुष्टं C₉₄K₁₀, ईशानेभिदुष्टं C₄₅^{ac},
ईशानेभि-₁ दुष्टं C₄₅^{pc} • विमलं नादशीता°] Σ , विमलान्नादशीता° K₁₀, विमलं नामशिता°
E (31c) केशरं] C₄₅E, केशर° C₉₄C₀₂K₈₂K₇ (unmetr.), केश्वर° K₁₀ (unmetr.)
(31d) °व्योम°] Σ , °व्यो(मं) K₈₂ • °शस्तं ग°] Σ , °शस्वङ्ग° C₀₂ • °परम°] Σ ,
°परमं K₈₂ (unmetr.) • सेव्यम्] Σ , सर्वम् E (32a) निपतितममृतं] Σ , निपतितममृत°
K₈₂ (unmetr.), नि-₂ तममृतं K₁₀ • °पारकेण] C₉₄C₄₅K₈₂K₇, °याङ्क्रेण C₀₂E,
°(पारकेन) K₁₀ (32b) °पुटं] Σ , °पुट C₄₅ • स्थाणु°] conj., स्थाणु° C_ΣK₈₂K₇,
(स्थान)° K₁₀, स्थान° E (32c) यं पश्यन्तीशभक्ताः] K₈₂, यं पश्यन्तीशभक्ता C₉₄K₁₀,
यं पश्यन्तीशभर्ताः C₄₅, यं पश्यन्तीशभक्त्या C₀₂, यत्पश्यन्तीशभक्त्या K₇, यं पश्यन्तीशमक्षा E
• °प्रपञ्चम्] C₉₄K₈₂K₁₀K₇, °प्रपञ्च C₄₅C₀₂E

[एकादशमो ऽध्यायः]

[चतुराश्रमधर्मविधानः]

देव्युवाच ।

सर्वयज्ञः परश्रेष्ठ अस्ति अन्यः सुरोत्तम ।

अल्पक्लेशमनायास अर्थप्रायं विनेश्वर ॥ ११:१ ॥

सर्वयज्ञफलावाप्ति दैवतैश्चापि पूजितम् ।

कथयस्व सुरश्रेष्ठ मानुषाणां हिताय वै ॥ ११:२ ॥

महेश्वर उवाच ।

न तुल्यं तव पश्यामि दया भूतेषु भामिनि ।

किमन्यत्कथयिष्यामि दया यत्र न विद्यते ॥ ११:३ ॥

सदाशिवमुखात्पूर्वं श्रुतं मे वरसुन्दरि ।

शृणु देवि प्रवक्ष्यामि धर्मसारमनुत्तमम् ॥ ११:४ ॥

Witnesses used for this chapter: C₉₄ ff. 208v–210r, C₄₅ ff. 214r–215v, C₀₂ ff. 285v–287v, K₈₂ ff. 15v–17v, K₁₀ ff. 221v–223v (exp. 56 lower – 58 lower), K₇ ff. 223v–225v; E pp. 613–617; C_Σ = C₉₄ + C₄₅ + C₀₂

1b अन्यः] C₄₅-K₈₂K₇, अन्य C₉₄C₀₂K₁₀, चान्या E • उत्तम] Σ, उत्तमः K₇
1c •नायास] Σ, •नाया(सं) K₈₂, •(नाया)सं K₁₀ 1d •र्थप्रायं] K₈₂^{pc}K₇, •र्थप्राय
C_Σ, •र्थप्रायप्रायं K₈₂^{ac}, •(र्थप्राय) K₁₀, •थाम्नाय E • विनेश्वर] Σ, (विनेश्वर) K₁₀, सुरेश्वर
E 2a दैवतैः] C₉₄C₄₅-K₈₂E, देवतैः C₀₂K₇, (देवतैः) K₁₀ 2cd •श्रेष्ठ मानुषाणां
हिताय वै] Σ, •श्रे¹⁰ K₁₀ 3 महेश्वर] Σ, महेश्वर K₇ 3a तुल्यं तव] Σ, तुल्यं
C₉₄ 3b भामिनि] Σ, भामि C₀₂ 3c किमन्यम्] Σ, किमन्यम् K₁₀ 4c
देवि प्रवक्ष्यामि] C₄₅C₀₂-K₈₂K₁₀, ते देवि वक्ष्यामि C₉₄K₇E 4d •सारमनुत्तमम्] Σ,
•सारसमुच्चयम् C₀₂

[गृहस्थः]

विनार्थेन तु यो यज्ञः स यज्ञः सार्वकामिकः ।

अक्षयश्चाव्ययश्चैव सर्वपातकनाशनः ॥ ११:५ ॥

बहुविघ्नकरो ह्यर्थो बह्वायासकरस्तथा ।

ब्रह्महत्या इवेन्द्रस्य प्रविभागफला स्मृता ॥ ११:६ ॥

पञ्चशोध्येन शोध्येत अर्थयज्ञो वरानने ।

शोधिते तु फलं शुद्धमशुद्धे निष्फलं भवेत् ॥ ११:७ ॥

देव्युवाच ।

पञ्चशोध्ये सुरश्रेष्ठ संशयो ऽत्र भवेन्मम ।

कथयस्व विभागेन श्रोतुमिच्छामि तत्त्वतः ॥ ११:८ ॥

रुद्र उवाच ।

मनःशुद्धिस्तु प्रथमं द्रव्यशुद्धिरतः परम् ।

मन्त्रशुद्धिस्तृतीया तु कर्मशुद्धिरतः परम् ।

5ab See a sequence or list of the four āśramas in 4.75 above : गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भिक्षुकः ; see also 5.9 : एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥

(5b) यज्ञः] Σ , यज्ञ E • सार्वकामिकः] $C_{45}E$, सर्वकालिकः $C_{94}K_{77}$, सर्वकामिक C_{02} , सार्वकालिकः K_{82} , सार्वकामिकाः K_{10} (5c) अक्षयश्चाव्ययश्] $C_{45}K_{10}K_{77}E$, अक्षयं चाव्ययं $C_{94}C_{02}K_{82}$ (5d) नाशनः] $C_{94}K_{82}K_{10}K_{77}$, नाशनम् $C_{45}E$, नाशन C_{02} (6a) करो] Σ , करा $C_{02}E$ • ह्यर्थो] Σ , ह्यर्थो E (6b) करस्तथा] Σ , करतस्था E (6d) प्रविभागः] C_{45} , प्रविभागः $C_{94}C_{02}(?)K_{82}K_{77}E$, प्रतिभागः K_{10} • फला स्मृता] C_{02} , फलः स्मृतः $C_{94}C_{45}K_{82}K_{10}K_{77}$, फल स्मृतः C_{94}^{ac} , प्रदः स्मृतः E (7b) यज्ञो] Σ , यज्ञ C_{02} (7cd) शुद्धमशुद्धे] Σ , शुद्धमशुद्धे K_{82} , शुद्धमशुद्धं E (8) देव्युवाच] Σ , om. K_{10}^{ac} (8a) शोध्ये] $C_{\Sigma}K_{82}$, शोध्य $K_{10}K_{77}$, शोध्यः E • श्रेष्ठ] Σ , स्त्रेष्ठ C_{02} (8b) ऽत्र भवेः] Σ , ऽत्रा भवः E (9b) शुद्धिरतः] Σ , शुद्धिगतः K_{10} (9c) मन्त्रशुद्धिस्तृतीया] Σ , मन्त्रादि तृतीया K_{77} (9d) कर्मशुद्धिः] Σ , कर्मसिद्धि K_{77}

पञ्चमी सत्त्वशुद्धिस्तु क्रतुशुद्धिश्च पञ्चधा ॥ ११:९ ॥

मनःशुद्धिर्नाम अविपरीतभावनया ।

द्रव्यशुद्धिर्नाम अनन्यायोपार्जितद्रव्येन ॥ ११:१० ॥

मन्त्रशुद्धिर्नाम स्वरव्यञ्जनयुक्ततया ।

क्रियाशुद्धिर्नाम यथाक्रमाविपरीततया ।

सत्त्वशुद्धिर्नाम रजस्तम-अप्रधानतया ॥ ११:११ ॥

विधिमेवं यदा शुध्येद्यदि यज्ञं करोति हि ।

तस्य यज्ञफलावाप्तिर्जन्ममृत्युश्च नो भवेत् ॥ ११:१२ ॥

विनार्थेन तु यो यज्ञं करोति वरसुन्दरि ।

न तस्य तत्फलावाप्तिः सर्वयज्ञेष्वशेषतः ॥ ११:१३ ॥

यज्ञवाट कुरुक्षेत्रं सत्त्वावासकृतालयः ।

प्रत्याहार महावेदि कुशप्रस्तर संयमः ॥ ११:१४ ॥

- (9e) पञ्चमी] Σ, पञ्चमं E • शुद्धिस्तु] Σ, शुद्धिश्च K₈₂E (9f) शुद्धिश्च पञ्चधा] Σ, शुद्धिस्तु पञ्चधा C₀₂, शुद्धिरतः परम् K₈₂ (10ab) शुद्धिर्नाम] Σ, शुद्धि नां C₀₂ • भावनया] Σ, भावनवा K₈₂, भावनतया K₁₀ (10cd) शुद्धिर्नाम] Σ, शुद्धि नां C₀₂K₇ • अनन्यायो] C₄₅K₈₂K₁₀K₇, अन-¹ यो C₉₄, अन्यायो C₀₂, स्वल्पोन्यायो E • द्रव्येन] Σ, व्येन K₁₀ (11ab) मन्त्रशुद्धिर्नाम] C₉₄C₄₅K₁₀E, मन्त्रशुद्धि नां C₀₂K₇, मन्त्रस्तुद्धिनां K₈₂ • युक्ततया] Σ, युक्तया C₄₅ (11cd) शुद्धिर्नाम] Σ, शुद्धि नां C₀₂K₁₀ • क्रमां] Σ, क्रमं C₀₂ • रीततया] Σ, रीतया C₄₅, ² तया K₇ (11ef) शुद्धिर्नाम] Σ, शुद्धि नां C₉₄C₀₂ • धानतया] Σ, धानत K₇ (12a) धिमेवं यदा] C₄₅E, धिमेव यदा C₉₄C₀₂K₈₂, धिमेव य K₁₀, धिमेवं यथा K₇ (12ab) शुध्येद्यदि] conj., सूयेद्यदि C₉₄K₈₂, पूर्य यदि C₄₅, सूर्येद्यदि C₀₂, सूयेद्यति K₁₀, पूयेद्यदि K₇, शूय्य यदि E (12b) यज्ञं] C₉₄C₄₅K₈₂E, यज्ञ C₀₂K₇, संज्ञ K₁₀ • हि] Σ, om. K₁₀ (12cd) वाप्तिर्जं] C₉₄C₄₅E, वाप्ति ज C₀₂K₁₀K₇, वापि जं K₈₂ (13b) सुन्दरि] Σ, सुन्दरी E (13d) यज्ञेष्वशेषतः] Σ, यज्ञेषु शेषतः E (14a) वाट कुरु] Σ, वाटङ्कुरु C₄₅, वाटकृतं E • क्षेत्रं] Σ, क्षेत्र K₇ (14b) सत्त्वां] Σ, सत्त्वासत्त्वां C₄₅^{ac} • लयः] Σ, लयम् C₀₂ (14c) वेदि] Σ, देवि E

विधि नियमविस्तारो ध्यानवह्निः प्रदीपितः ।
योगेन्धनसमिज्ज्वालतपोधूमसमाकुलः ॥ ११:१५ ॥

पात्रन्यास शिवज्ञानं स्थालीपाक शिवात्मकः ।
आज्याहुतिमविच्छिन्नं लम्बकस्रुवपातितः ॥ ११:१६ ॥

धारणाध्वर्युवत्कृत्वा प्राणायामश्च ऋत्विजः ।
तर्कयुक्तः सविस्तारः समाधिर्वयतापनः ॥ ११:१७ ॥

ब्रह्मविद्यामयो यूपः पशुबन्धो मनोन्मनः ।
श्रद्धा पत्नी विशालाक्षि संकल्प पद शाश्वतम् ॥ ११:१८ ॥

पञ्चेन्द्रियजयोत्पन्नः पुरोडाशो ऽमृताशनः ।
ब्रह्मनादो महामन्त्रः प्रायश्चित्तानिलो जयः ॥ ११:१९ ॥

सोमपान परिज्ञानमुपाकर्म चतुर्यमः ।
इतिहास जलस्नानं पुराणकृतमम्बरः ॥ ११:२० ॥

(15a) विधि नि०] Σ, विधिर्नि० E • ०विस्तारो] Σ, ०विस्तारौ C₄₅ (15b) ध्यानवह्निः
प्रदीपितः] K₇, ध्यानवह्निप्रदीपितः C₉₄K₈₂, ध्यानं वह्निप्रदीपितः C₄₅, ध्यानमग्निप्रदीपितः
C₀₂, ध्यान अग्निप्रदीपनः K₁₀, ध्यानवृद्धिप्रदीपिनः E (15cd) ०न्धनसमिज्ज्वालतपोधूम०]
K₁₀K₇, ०न्धनसमिज्ज्वालतपोधूप० C₉₄, ०(न्ध)सत्वमिज्ज्वालतपोधूम० C₄₅, ०न्धनसमिज्ज्वाल-
तपोधूम० C₀₂, ०न्धनशमि(त)ज्वालतपोधूप० K₈₂, ०न्धनसमिज्ज्वाला तपोधूम० E (16a)
पात्र०] Σ, पात्रा० K₇ (16c) ०च्छिन्नं] Σ, ०च्छिन्न K₇ (16d) लम्बक०] Σ,
(ल)म्बक० C₀₂, त्र्यम्बक० E • ०पातितः] Σ, ०पातितम् E (17a) ०ध्वर्युव०] K₁₀,
०ध्वर्यव० C_Σ, ०(ध्व)र्यव० K₈₂, ध्व०० K₇, धर्मव० E (17c) ०युक्तः] Σ, ०युक्त C₀₂,
०युक्तिः K₈₂ • ०विस्तारः] Σ, ०विस्तारो C₀₂ (18b) ०न्मनः] C₉₄K₈₂K₁₀E, ०त्मनः
C₄₅C₀₂K₇ (18c) पत्नी] Σ, (पत्नी) C₉₄ • विशालाक्षि] Σ, विशालाक्षी K₇E (18d)
पद शाश्वतम्] Σ, प(द) ॥ श्वतम् C₉₄ (19b) ०डाशो] C_ΣK₁₀K₇, ०भा K₈₂^{ac}, ०भासे
K₈₂^{pc}, ०भागे E • मृता०] Σ, मृगा० C₀₂ (19d) ०त्तानिलो] Σ, ०त्तानिलो C₀₂K₁₀ •
जयः] Σ, जलाः E (20a) परि०] Σ, पर० C₀₂ (20c) ०स्नानं] Σ, ०स्नान C₄₅
(20d) पुराण०] Σ, पुराणं E • ०कृतमम्बरः] Σ, ०कृतम्बरम् C₄₅ (unmetr.)

इडासुषुम्नासंवेद्ये स्नानमाचमनं सकृत् ।
 संतोषातिथिमादृत्य दयाभूतद्विजार्चितः ॥ ११:२१ ॥

ब्रह्मकूर्चं गुणातीतं हविर्गन्धं निरञ्जनः ।
 ब्रह्मसूत्रं त्रयस्तत्त्वं बोधना मुण्डितं शिरः ॥ ११:२२ ॥

निवृत्त्यादि चतुर्वेदश्चतुःप्रकरणासनः ।
 दक्षिणामभयं भूते दत्त्वा यज्ञं यजेत्सदा ॥ ११:२३ ॥

विनार्थं यज्ञसम्प्राप्तिः कथिता ते वरानने ।
 आसहस्रस्य यज्ञानां फलं प्राप्नोति नित्यशः ॥ ११:२४ ॥

आश्रमः प्रथमस्तुभ्यं कथितोऽस्ति वरानने ।
 सदाशिवेन सद्धर्मं दैवतैरपि पूजितम् ॥ ११:२५ ॥

[ब्रह्मचारी]

ब्रह्मचर्यं निबोधेदं शृणुष्वावहिता शुभे ।

23c cf. VSS 22.14ab : दक्षिणामभयं भूतेभ्यः पशुबन्धः स्वयंकृतः

(21a) ०सुषुम्ना०] Σ, ०सुषुम्न० C₀₂ • ०वेद्ये] C₉₄E, ०वेद्य C₄₅K₁₀, ०वेद्ये: C₀₂, ०वैद्य K₈₂, ०भेदो K₇ (21b) सकृत्] Σ, विदुः C₀₂ (21c) ०तोषातिथिमादृत्य] Σ, ०तोषातिथिमादृत्य K₁₀ (21d) ०द्विजा०] Σ, ०दया० C₄₅ (22b) ०हविर्ग०] Σ, ०हवि(र्ग)० C₄₅, ०हविग K₈₂ (22c) ०सूत्रं त्रयस्] C₄₅K₁₀K₇E, ०सूत्रत्रयस्तयस् C₉₄, ०सूत्रं त्रय C₀₂, ०सूत्रत्रयं K₈₂ (22d) मुण्डितं] Σ, मुण्डित० C₄₅K₇(unmetr.) (23a) निवृत्त्या०] em., निवृत्त्या० C_ΣK₈₂K₁₀K₇, निवृत्त्या० E (23b) ०प्रकरणासनः] Σ, प्रकरणासनः C₀₂, प्रकरणासनः E (23c) ०भयं भूते] Σ, ०भक्षयम्भूतै C₄₅ (23d) यज्ञं यजेत्] Σ, यज्ञं ददत् E (24a) विनार्थं] Σ, विनार्थ C₀₂ (24b) कथिता ते] Σ, कथि(तो) स्मि C₀₂, कथितस्ते E • वरानने] Σ, व(रा)नने C₀₂ (24d) प्राप्नोति] Σ, प्राप्ति C₉₄ • नित्यशः] Σ, मानवः K₁₀ (25a) आश्रमः] Σ, आश्रम C₄₅C₀₂ • ०स्तुभ्यं] Σ, ०स्त्येष C₀₂, ०स्त्यैव E (25b) ऽस्ति] C₉₄C₄₅K₈₂K₇, स्मि C₀₂K₁₀E (25c) ०धर्मं] Σ, ०ध(र्म) C₄₅, ०धर्म E (25d) दैव०] Σ, देव० K₁₀E • पूजितम्] Σ, पूजितम् C₄₅ (26a) ०चर्यं] Σ, ०चर्य K₈₂ (26b) ०वहिता शुभे] Σ, ०वहितो भव C₀₂, ०वहितो शुभे K₁₀

द्वितीयमाश्रमं देवि सर्वपापविनाशनम् ॥ ११:२६ ॥

व्रतं ब्रह्मपरं ध्यानं सावित्री प्रकृतिर्लयम् ।

ब्रह्मसूत्राक्षरं सूक्ष्मं त्रिगुणालय मेखलम् ॥ ११:२७ ॥

दम दण्ड दया पात्रं भिक्षा संसारमोचनम् ।

त्र्यायुषं व्यक्षरातीतं ज्ञानभस्म-अलङ्कृतम् ॥ ११:२८ ॥

स्नानव्रतं सदासत्यं शीलशौचसमन्वितम् ।

अग्निहोत्र त्रयस्तत्त्वं जप ब्रह्मबिलस्वरः ॥ ११:२९ ॥

द्वितीय आश्रमो देवि यथाह भगवान्निश्वः ।

ममापि कथितं तुभ्यं जन्ममृत्युविनाशनम् ॥ ११:३० ॥

[वानप्रस्थः]

वानप्रस्थविधिं वक्ष्ये शृणुष्वायतलोचने ।

यथाश्रुतं यथातथ्यमृषिदैवतपूजितम् ॥ ११:३१ ॥

वैराग्यवनमाश्रित्य नियमाश्रममाहरेत् ।

26cd cf. MBh 12.184.10A: गार्हस्थ्यं खलु द्वितीयमाश्रमं वदन्ति 27ab cf. VSS 16.8cd

- (26d) °विनाशनम्] Σ, °प्रनाशनम् K₁₀ (27a) °परं ध्यानं] Σ, °परिज्ञानं E
 (27b) °कृतिर्लयम्] C₉₄K₈₂K₇E, °कृतालयम् C₄₅, °कृतीलयम् C₀₂, °कृतिलः K₁₀
 (27d) °लय] Σ, °ल. C₉₄ • मेखलम्] Σ, यत्फलम् E (28a) दण्ड दया]
 Σ, दण्डादया K₈₂, दण्डादयो E • पात्रं] Σ, पात्र K₁₀ (28c) °युषं] Σ, °युष
 K₈₂ (28d) भस्म] Σ, भष्मम् E (29a) °व्रतं] C₉₄C₀₂K₈₂K₁₀, °व्रत C₄₅
 K₇E (29c) °होत्र त्रयस्तत्त्वं] K₈₂K₇E, °होत्रत्रयस्तत्त्वं C₉₄, °होत्र(त)यस्तत्त्वं C₄₅,
 °होत्रत्रयं तत्त्वा C₀₂, °होत्रं त्रयस्तत्त्वं K₁₀ (29d) °बिलस्वरः] corr., °बिलश्वरः C_Σ
 K₈₂K₁₀, °बिलेश्वर K₇E (30a) द्वितीय आश्रमो] Σ, द्वितीयमाश्रमो C₀₂, द्वितीयमाश्रमं
 E (30b) यथाह] C₉₄C₄₅K₈₂K₇, यथाहं C₀₂K₁₀, यदाह E (30c) ममापि कथितं
 तु०] Σ, ममापि कथितस्तु० K₇, मयापि कथितो तु० E (30d) °मृत्यु०] Σ, °मृ. C₉₄
 • °नाशनं] Σ, °नाशनः K₇ (31a) °विधिं] Σ, °विधि C₄₅ (31d) °दैवत०]
 Σ, °देवत० C₀₂ (32a) वैराग्य०] Σ, वैराग्या E (32b) नियमा०] Σ, मा० K₈₂ •
 °श्रममा०] Σ, °श्रमनो हरेत् C₉₄

शीलशैलदृढद्वारे प्राकारे विजितेन्द्रियः ॥ ११:३२ ॥

अधिभूतः स्मृतो माता अध्यात्मश्च पिता तथा ।

अधिदैविकमाचार्यो व्यवसायाश्च भ्रातरः ॥ ११:३३ ॥

श्रुतिः स्मृतिः स्मृता भार्या प्रज्ञा पुत्रः क्षमानुजः ।

मैत्री बन्धुर्जटा चापं करुणा सुपवित्रकम् ।

मुदिता मौन चत्वारः सर्वकार्यमुपेक्षका ॥ ११:३४ ॥

यमवल्कलसंवीतस्तपःकृष्णाजिनाधरः ।

उत्तरासङ्गमासीनो योगपट्टदृढव्रतः ॥ ११:३५ ॥

वेदघोषेण घोषेण प्राणायामोऽग्निहावनम् ।

जितप्राण मृगाकूलो धृति यज्ञः क्रिया जपः ॥ ११:३६ ॥

अर्थसंग्रह शास्त्रेषु सखा दमदयादयः ।

शिवयज्ञं प्रयुञ्जीत साधनाष्टकपूजनम् ॥ ११:३७ ॥

33ab cf. VSS 22.10ab : अध्यात्मनगरस्फीतः अधिभूतजनाकुलः 37d cf. DharmP 2.1 : अष्टभिः साधनैरभिहितं कायञ्च यत्नतः । शोधयित्वा ततो योगी योगाभ्यासं समाचरेत् ॥

32c ०दृढ०] Σ, ०दृष्ट० E 32d ०कारे] Σ, ०कार० C₀₂ 33a स्मृतो] Σ, २ C₄₅, स्मृतौ E 33c अधिदैविक०] em. GOODALL, (अ) १ (भौ) १ क० C₉₄, अधिभौतिक० C₄₅ C₀₂ K₈₂ K₇ E, अधिभौक्तिक० K₁₀ 33d व्यवसायाश्च] Σ, व्यवसायश्च E 34a स्मृता] Σ, स्मृतो C₄₅ 34c बन्धुर्ज०] Σ, बन्धु ज० C₀₂ K₁₀ 34e मौन चत्वारः] Σ, मौनश्चत्वारः C₄₅, मौन चत्वार C₀₂ 34f ०कार्यमुं] Σ, ०कार्यामुं K₈₂ • ०पेक्षका] Σ, ०पेक्षया E 35a ०संवीत०] Σ, ०सान्वीत० E 35b ०कृष्णा०] Σ, ०कृष्णां C₀₂ • ०जिनाधरः] K₇, ०जिनधरः C_Σ K₈₂ K₁₀ (unmetr.), ०जिनं पुरः E 35d ०दृढ०] Σ, ०दृष्ट० K₁₀ • ०व्रतः] Σ, २ C₉₄ 36a वेद०] Σ, १ द० C₉₄ • ०ण घोषेण] Σ, ०ण घोषीण C₀₂ 36b ०हावनम्] Σ, ०(हावनम्) C₄₅, ०हावन C₀₂ 36d ०जपः] Σ, ०जिणः C₀₂ 37b सखा] Σ, सखो K₁₀ • दमद०] Σ, दम० C₉₄^{ac}, दयद० C₀₂ 37c ०यज्ञं] Σ, ०यज्ञ C₀₂ K₇ 37d ०पूजनम्] Σ, ०पूजिकं C₀₂

पञ्चब्रह्मजलैः पूतः सत्यतीर्थशिवहृदे ।
स्नानमाचमनं कृत्वा संध्यात्रयमुपासयेत् ॥ ११:३८ ॥

अक्षमाला पुराणार्थं जप शान्तं दिवानिशम् ।
ज्ञानसलिलसम्पूर्णमितिहासकमण्डलुः ॥ ११:३९ ॥

पञ्चकर्मक्रियोत्क्रान्ति जप पञ्चविधः सुखम् ।
साधनं शिवसंकल्पो योगसिद्धिफलप्रदः ॥ ११:४० ॥

संतोषफलमाहारः कामक्रोधपराजितः ।
आशापाशजयाभ्यासो ध्यानयोगरतिप्रियः ।
अतिथिभ्यो ऽभयं दत्त्वा वानप्रस्थश्चरेद्व्रतम् ॥ ११:४१ ॥

वानप्रस्थमयं धर्मं गदित यत्पूर्वमवधारितं
संसारोद्धरणमनित्यहरणमज्ञाननिर्मूलनम् ।

38d cf. VSS 11.59cd: शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत्

(38a) °ब्रह्मजलैः पूतः] Σ, ब्र. 5. K₁₀ (38b) °तीर्थ°] Σ, °तीर्थ° E (38c) °चमनं] Σ, °चनं C₄₅ (38d) °सयेत्] em., °श्रयेत् C_Σ K₈₂ K₁₀ K₇ E (39a) अक्षमाला] Σ, (अक्ष) 1. ला C₉₄ • पुराणार्थं] Σ, पुराणाञ्च K₁₀, पुराणा(र्था) K₇ (39b) °शान्तं] Σ, °शान्ति C₉₄ K₈₂ (39c) °सलिल°] Σ, °सलील° E (39d) °कमण्डलुः] Σ, °कमण्डलु E (40ab) °त्क्रान्ति ज°] C₉₄ C₄₅ K₁₀, °क्रान्तिज° C₀₂, °त्क्रान्तिर्ज° K₈₂, °त्क्रान्तिज° K₇, ऽक्रान्ति ज° E (40d) °दः] Σ, °दम् E (41c) °भ्यासो] Σ, °भ्यास E (41d) °रति°] C₀₂ K₈₂ K₁₀ K₇, 2. C₉₄, °रिति° C₄₅, °रतिः E (41e) अतिथिभ्यो ऽभयं] Σ, आर्तिभ्यश्चाभयं E • दत्त्वा] Σ, दारा C₀₂ (41f) °प्रस्थश्च°] Σ, °प्रस्थ च° C₀₂ K₁₀ (42a) गदित यत्पूर्वमवधारितम्] conj., गदितं पूर्वधारितम् C₉₄ C₄₅, यत्पूर्वमवधारितं C₀₂ E, गदितं यत्पूर्वधारितं K₈₂^{ac}, गदितं यत्पूर्व(मवधा)रितं K₈₂^{pc}, गदित पूर्वधारितं K₁₀, गदितं यत्पूर्वमेधारितं K₇ (42b) °हरणमनित्यहरणमज्ञा°] C₉₄ C₄₅ K₈₂^{ac} K₁₀ K₇, °हरणमनित्यहरणमज्ञा° C₀₂ E, °हरणम् अनित्यहरणन्तज्ञा° K₈₂^{pc}

प्रज्ञावृद्धिकरममोघकरणं क्लेशार्णवोत्तारणं
जन्मव्याधिहरमकर्मदहनं सेवेत्स धर्मोत्तमम् ॥ ११:४२ ॥

[परिव्राजकः]

परिव्राजकधर्मोऽयं कीर्तयिष्यामि तच्छृणु ।
सुखदुःखं समं कृत्वा लोभमोहविवर्जितः ॥ ११:४३ ॥

वर्जयेन्मधु मांसानि परदारांश्च वर्जयेत् ।
वर्जयेच्चिरवासं च परवासं च वर्जयेत् ॥ ११:४४ ॥

वर्जयेत्सृष्टभोज्यानि भिक्षामेकां च वर्जयेत् ।
वर्जयेत्संग्रहं नित्यमभिमानं च वर्जयेत् ॥ ११:४५ ॥

सुसूक्ष्मं मनसा ध्यात्वा दृशौ पादं विनिक्षिपेत् ।

43d cf. VSS 4.71 : कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः । चतुःशत्रुर्निहन्तव्यः सर्वथा वीत-
कल्मषः ॥ 44ab cf. Manu 2.177 : वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्निव्ययः । शुक्तानि
यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥ 45b cf. Manu 2.188ab : भैक्षेण वर्तयेन्नित्यं नैकान्नादी
भवेद्व्रती

42d E (and paper MS K₄₁) add here a Śārdūlavikrīḍita line : श्रद्धापूर्वकमेव यः सनियमं
साक्षाच्च जीवन्निवः (शुद्धापूर्वकमेव यः सनियतं साक्षाच्च जीवने शिवः K₄₁) 45ab Omitted
in C₄₅

(42c) (प्रज्ञा... उत्तारणम्)] Σ, om. K₁₀ • ऽकरममोघं] C_ΣK₈₂ (unmetr.),
om. K₁₀, ऽकममोघं K₇, ऽकरं प्रबोधं E • क्लेशार्णवो] C_ΣK₇, क्लेशाणवो K₈₂,
om. K₁₀, शोकार्णवो E (42d) सेवेत्स] Σ, सेवे स C₀₂, सेवेत् K₁₀ (43b)
कीर्तयिष्यामि] Σ, कीर्तयि-॥ मि C₉₄ (43c) ऽदुःखं] C₄₅, ऽदुःख C₉₄C₀₂K₈₂
K₁₀K₇E (43d) लोभमोहं] C₄₅, लाभालोभं C₉₄K₈₂K₁₀K₇, लाभलोभं C₀₂,
लाभालाभं E • ऽवर्जितः] Σ, ऽवर्जिताः K₁₀ (44a) वर्जयेत्] C₉₄K₁₀, वर्जयेत्
C₄₅C₀₂K₈₂K₇E (44c) ऽवासं] Σ, ऽवासश् E (44d) ऽवासं] Σ, ऽवासश्
E (45a) वर्जयेत्सृष्टं] C₀₂(?)K₈₂K₇, वर्जयेत्सृष्टं C₉₄, वर्जन्मृष्टं K₁₀, वर्जयेन्मृष्टं
E • ऽभोज्यानि] Σ, ऽभोजालि(?) K₇ (45b) ऽक्षामेकां] C₉₄K₁₀, ऽक्षामेकं C₀₂K₈₂,
ऽक्षमेकञ् K₇, ऽक्षामेकश् E (46b) दृशौ] conj., शुचौ C_ΣK₈₂K₁₀K₇E • पादं] C₄₅
C₀₂K₈₂K₇, पा(दं) C₉₄, पाद K₁₀E • विनिक्षिं] Σ, ॥ निक्षिं C₉₄, विनिक्षं K₇

न कुप्येत अनालाभे लाभे वापि न हर्षयेत् ॥ ११:४६ ॥

अर्थतृष्णास्वनुद्विग्नो रोषे वापि सुदारुणे ।

स्तुतिनिन्दा समं कृत्वा प्रियं वाप्रियमेव वा ॥ ११:४७ ॥

नियमास्तु परीधानं संयमावृतमेखलः ।

निरालम्बं मनः कृत्वा बुद्धिं कृत्वा निरञ्जनाम् ॥ ११:४८ ॥

आत्मानं पृथिवीं कृत्वा खं च कृत्वा मनोन्मनम् ।

त्रिदण्डं त्रिगुणं कृत्वा पात्रं कृत्वाक्षरो ऽव्ययः ॥ ११:४९ ॥

न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत् ।

निर्द्वन्द्वो नित्यसत्यस्थो निर्ममो निरहंकृतः ॥ ११:५० ॥

दिवसस्याष्टमे भागे भिक्षां सप्तगृहं चरेत् ।

न चासीत न तिष्ठेत न च देहीति वा वदेत् ॥ ११:५१ ॥

46cd ≈ Manu 6.57: अलाभे न विषदी स्याल्लाभे चैव न हर्षयेत् = VāsiṣṭhaDhS 10.22
50cd cf. BhG 2.45cd: निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् 51b cf. GautDhS
23.18: तस्याजिनमूर्ध्वबालं परिधाय लोहितपत्रः सप्त गृहान्भक्षं चरेत्

(46c) कुप्येत] Σ, कुपेत C₀₂ • अनालाभे] K₈₂, मनोलाभे C₉₄C₄₅K₁₀K₇, मनोलाभो
C₀₂, मनालाभे E (47a) अर्थं] C₄₅C₀₂K₇, अर्थां C₉₄K₈₂K₁₀, अर्थ E • अनुद्विग्नो]
Σ, अनुद्विग्नो C₀₂ (48a) ०धानं] Σ, ०धाना C₀₂, ०(धानं) K₇ (48b) ०वृतं] Σ,
०मृतं K₁₀, ०नृतं E • ०मेखलः] Σ, ०मेखला: C₀₂, ०मेखला K₁₀ (48c) ०वं मनः
कृत्वा] K₇, ०बमसत्कृत्वा C₉₄K₈₂, ०बमसंकृत्वा C₄₅, ०बमनंकृत्वा C₀₂, ०ब मनस्कृत्वा
K₁₀, ०बमनङ्कृत्वा E (48d) बुद्धिं] Σ, बुद्धि C₄₅E • निरञ्जनाम्] em., निरञ्जनम्
C_ΣK₁₀K₇E, निरञ्जनः K₈₂ (49a) कृत्वा खं च] Σ, कृ(त्वा) ॥ च C₉₄ (49b)
मनोन्मनम्] Σ, मनोन्मनः K₇, मनोन्मनैः E (49d) ०क्षरो] Σ, ०करो K₁₀ • व्ययः]
C₉₄C₄₅K₈₂K₁₀, व्ययं C₀₂, व्यय K₇, द्वयम् E (50a) ०धर्मं च] Σ, ०धर्मं वा K₈₂
(50b) ईर्ष्यां] K₈₂K₇E, ईर्ष्यां C_ΣK₁₀ • ०द्वेषं] Σ, ०द्वेष C₀₂ (50c) निर्द्वन्द्वो]
Σ, निर्वद्वो C₀₂ • ०सत्यं] Σ, ०संत्यं C₀₂ (50d) निर्ममो] K₇E, निर्मांसो C_ΣK₈₂,
निर्मसो K₁₀ • ०कृतः] Σ, ०कृतं K₈₂, ०कृतिः E (51a) दिवसस्यां] Σ, दिवसत्यां
C₄₅ (51b) भिक्षां] Σ, भिक्षा K₁₀

यथालाभेन वर्तेत अष्टौ पिण्डान्दिने दिने ।
 वस्त्रभोजनशय्यासु न प्रसज्येत विस्तरम् ॥ ११:५२ ॥
 नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
 इन्द्रियाणि वशंकृत्वा कामं हत्वा यतव्रतः ॥ ११:५३ ॥
 अतीतं च भविष्यं च न भिक्षुश्चिन्तयेत्सदा ।
 क्रोधमानमददर्पान्परिव्राड्जयेत्सदा ॥ ११:५४ ॥
 विरागं तु धनुः कृत्वा प्राणायामगुणैर्युतम् ।
 धारणाशरतीक्षणेन मृगं हत्वा मनेन्द्रियम् ॥ ११:५५ ॥
 मैत्रीखड्गसुतीक्षणेन संसारारिं निकृन्तयेत् ।
 करुणावर्तचक्रेण क्रोधमत्तगजं जयेत् ।
 मुदितावर्मबद्धाङ्गस्तूणं पूर्णमुपेक्षया ॥ ११:५६ ॥
 अनक्षरं परं ब्रह्म चिन्तयेत्सततं द्विज ।
 ब्रह्मणो हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।

53ab = MBh 12.237.15ab = Manu 6.45ab = NāradParivrUp 3.61cd

(52a) यथालाभेन] Σ, यथाला 2. C₉₄ (52b) अष्टौ] Σ, अष्ट E (52c) शय्यासु] Σ, शय्याञ्च K₁₀, शय्यासु E (52d) सज्येत] C₉₄C₀₂K₈₂K₁₀, युज्ये C₄₅, सहेत K₇, सहेत E • विस्तरम्] Σ, विस्तरः E (53c) वशंकृ०] Σ, वसंकृ० C₀₂ (53d) हत्वा यतव्रतः] Σ, कृत्वा यतः व्रतः K₁₀ (54b) भिक्षुश्चि०] Σ, भिक्षुश्चि० K₈₂, भिक्षु चि० E • सदा] Σ, om. C₄₅ (54cd) दर्पान्प०] Σ, दर्पात्प० C₄₅ (55a) धनुः] Σ, धनुष E (55b) प्राणायामगु०] Σ, प्राणायामगु० C₉₄ • युतम्] Σ, युतः K₈₂, वृतं E (55c) तीक्ष्णेन] K₁₀E, तीक्ष्णेन C_ΣK₇, तीक्ष्णेन K₈₂ (56a) सुतीक्ष्णेन] C₉₄K₁₀K₇E, सुतीक्ष्णेन C₄₅C₀₂K₈₂^{pc}, ण K₈₂^{ac} (56b) सारारिं] Σ, सारारि C₀₂K₇ (56f) तूणं पूर्णमु०] em. GOODALL, तूणापूर्णमु० C₉₄, तूणापूर्णमु० C₄₅, तू(न)पूर्णमु० C₀₂, तूणापूर्णामु० K₈₂, तूणापूर्णमु० K₁₀K₇, तूणीपूर्णमु० E (57a) अनक्षरं] C₄₅, अनाक्षरं C₉₄K₈₂, अनाक्षरं C₀₂K₇E, अनक्षरं K₁₀ • परं] Σ, पर C₄₅K₇ (57c) हृदयं] Σ, 1. दयं C₉₄, हृदये K₇ (57cd) विष्णुर्वि०] C₉₄K₈₂E, विष्णुर्वि० C₄₅, विष्णु वि० C₀₂K₁₀K₇ (57d) शिवः] E, शिवं C_ΣK₈₂K₁₀K₇

शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत् ॥ ११:५७ ॥

संसारार्णवतारणं शुभगतिः स ब्रह्म संध्याक्षरं
ध्यायेन्नित्यमतन्द्रितो ह्यनुपमं व्यक्तात्मवेद्यं शिवम् ।
रूपैर्वर्णगुणादिभिश्च विहितं दुर्लक्ष्यलक्ष्योत्तमं
यत्नोद्धृत्य समाश्रयेत्सुरगुरुं सर्वार्तिहर्ता हरम् ॥ ११:५८ ॥

॥ इति वृषसारसंग्रहे चतुराश्रमधर्मविधानो नामाध्याय
एकादशमः ॥

57 ≈ Saubhāgyabhāskara of Bhāskararāya ad Lalitāsahasranāmastotra 302: ब्रह्मणो हृदयं विष्णुर्विष्णोरपि शिवः स्मृतः । शिवस्य हृदयं सन्ध्या तेनोपास्या द्विजातिभिः ॥ इति कश्यपादिवचनैः कौर्मपाद्मस्कान्दादिनिखिलपुराणेषु च तत्र तत्र देवीकालिकाब्रह्माण्डमार्कण्डेयादिपुराणेषु बहुशः शक्तिरहस्य-देवीभागवत-तृतीयस्कन्धादिषु च इदंपर्येण सर्वत्र ज्ञानार्णवकुलार्णवादितन्त्रेषु त्वपरिमितत्या वर्णितम्

(57f) ०सयेत्] $C_{94}C_{02}K_{10}$, ०शयेत् $C_{45}K_{82}$, ०श्रयेत् K_7E (58a) ०गतिः] $C_{02}E$, ०गति $C_{94}C_{45}K_{82}K_{10}$ (unmetr.), ०गति K_7 • ०क्षरं] Σ , ०क्षर C_{45} (58b) ०तन्द्रितो] $C_{94}K_{82}K_7E$, ०तन्द्रितो C_{45} , ०तन्द्रिय C_{02} , ०तन्द्रिय K_{10} • ०वेद्यं] Σ , ०वेद्य K_{10} (unmetr.) (58c) रूपैर्व०] $C_{94}K_{82}K_7E$, रूपै व० $C_{45}C_{02}K_{10}$ • विहितं] Σ , रहितं $K_{82}^{pe}(?)E$ • दुर्लक्ष्यलक्ष्योत्तमम्] $C_{94}K_{10}$, दुर्लक्ष्यलक्ष्योत्तमम् $C_{45}C_{02}K_7E$, दुर्लक्ष्यलक्ष्योत्तमम् K_{82} (58d) यत्नोद्धृत्य] Σ , यत्नोद्धृत्य E • समाश्रये०] Σ , मणाश्रये० K_{10} • सर्वार्तिहर्ता हरम्] $C_{27}K_{10}$, सर्वार्तिह(र्ता) हरं K_{82} , सर्वार्तिहर्ता हरं K_7 , सर्वार्तिहर्ता शङ्करम् E (Colophon): नामाध्याय एकादशमः] Σ , नामाध्याय एकादश K_7 , नाम एकादशो Σ ध्यायः E

[द्वादशमो ऽध्यायः]

[आतिथ्यधर्मः]

देव्युवाच ।

अहिंसा परमो धर्मः सततं परिकीर्त्यते ।

आतिथ्यकानां धर्मं च कथयस्व यदुत्तमम् ॥ १२:१ ॥

महेश्वर उवाच ।

अहिंसातिथ्यकानां च शृणु धर्मं यदुत्तमम् ।

त्रैलोक्यमखिलं देवि रत्नपूर्णं सुलोचने ॥ १२:२ ॥

चतुर्वेदविदे दानं न तत्तुल्यमहिंसकः ।

शृणु धर्ममतिथ्यानां कीर्तयिष्यामि सुन्दरि ॥ १२:३ ॥

[विपुलोपाख्यानम्]

आसीद्वृत्तं पुराख्यानं नगरे कुसुमाह्वये ।

कपिलस्य सुतो विद्वान्विपुलो नाम विश्रुतः ॥ १२:४ ॥

धर्मनित्यो जितक्रोधः सत्यवादी जितेन्द्रियः ।

5b = MBh 12.218.13b

Witnesses used for this chapter: C₉₄ ff. 210r–215r, C₄₅ ff. 215v–219v, C₀₂ ff. 287v–283v (f. 291 is missing), K₈₂ ff. 17v–22r, K₁₀ exp. 58 (lower) – 62 (lower), K₇ ff. 225v–230r, E pp. 617–628; C_Σ = C₉₄ + C₄₅ + C₀₂

(1ab) धर्मः स०] Σ, धर्मोऽस० C₀₂ (1c) आतिथ्य०] Σ, अतिथ्य० C₄₅K₁₀ • धर्म
च] Σ, धर्मश्च C₀₂, धर्मानां K₁₀ (2) महेश्वर] Σ, भगवान् K₈₂ (2b) शृणु]
Σ, ॥ णु C₉₄ • धर्म] Σ, धर्म C₀₂E • उत्तमम्] Σ, उत्तमां E (2d) ०पूर्ण] Σ,
पूर्ण C₀₂, ०पूर्णा E • ०लोचने] Σ, ०लोचनं C₄₅ (3a) दानं] Σ, नानं C₄₅ (4a)
आसीद्वृत्तं] C₉₄K₈₂E, आशीदत्तं C₄₅, आसीद्वृत्तम् C₀₂, आसी वृत्तं K₁₀, आसीद्वृत्त K₇ •
०ख्यानं] Σ, ०ख्यातं E (4b) नगरे कुसुमाह्वये] Σ, नगरं कुसुमाह्वयम् C₀₂K₁₀

ब्रह्मण्यश्च कृतज्ञश्च मद्भक्तः कृतनिश्चयः ॥ १२:५ ॥

धनाढ्यो ऽतिथिपूज्यश्च दाता दान्तो दयालुकः ।

न्यायार्जितधनो नित्यमन्यायपरिवर्जितः ॥ १२:६ ॥

भार्या च रूपिणी तस्य चन्द्रबिम्बशुभानना ।

पीनोत्तुङ्गस्तनी कान्ता सकलानन्दकारिणी ।

पतिव्रता पतिरता पतिशुश्रूषणे रता ॥ १२:७ ॥

अथ केनापि कालेन सूर्यरागमभूततः ।

ग्रस्तभागत्रयस्त्वासीत्कृष्णमाधवमासिके ॥ १२:८ ॥

स्नातुकामावतीर्यन्ते सर्वे पौरनृपादयः ।

देवाश्च पितरश्चैव तर्प्यन्ते विधिवत्तथा ॥ १२:९ ॥

केचिज्जुहति तत्राग्निं केचिद्विप्रांश्च तर्पयेत् ।

केचिदानोपतिष्ठन्ति केचित्स्तुवन्ति देवताम् ॥ १२:१० ॥

ध्यानयोगरताः केचित्केचित्पञ्चतपे रताः ।

7ef cf. *Brahmavaivartapurāṇa* 4.27.174cd : पतिव्रते पतिरते पतिं देहि नमो ऽस्तु ते

(5c) ब्रह्मण्य०] C₄₅K₈₂K₁₀E, ब्राह्मण्य० C₉₄C₀₂K₇ • ०ज्ञश्च] Σ, ०ज्ञ C₄₅, ०ज्ञश्च K₁₀ (5d) ०भक्तः] Σ, ०भक्त० E (6a) ०पूज्यश्च] C₉₄C₀₂K₈₂^{pc}K₇E, ०पूज्य C₄₅K₈₂^{ac}, ०पूजश्च K₁₀ (6b) दान्तो] C₄₅^{ac}K₇E, दान्त C₉₄C₀₂K₈₂, दान्तोम(?) C₄₅^{pc}, दान्त K₁₀ (6c) न्याया०] C₀₂K₈₂K₇E, न्यायो० C₉₄C₄₅K₁₀ (6cd) नित्यम०] Σ, नित्यम० K₁₀ (6d) ०वर्जितः] Σ, ०वर्जयेत् K₁₀ (7b) ०बिम्ब०] Σ, ०बि(बा) K₈₂ • ०शुभानना] Σ, ०निभानना K₁₀ (7d) सकला०] Σ, -३. C₉₄ (7e) पतिव्रता] Σ, प्रतिव्रता C₄₅ • पतिरता] Σ, प्रतिरता C₄₅K₁₀ (7f) पतिशुश्रूषणे] Σ, प्रतिशुश्रूषणे K₁₀ (8b) ०भूततः] Σ, ०भूततः C₀₂ (9a) ०वतीर्यन्ते] Σ, च तीर्थन्ते E (9c) देवाश्च] Σ, देवश्च C₀₂ (9d) तर्प्यन्ते] Σ, तर्प्यन्ते C₄₅K₁₀ (10a) ०चिज्जुहति] Σ, ०चिज्जुति C₄₅, ०चि(ज्जु)हति C₀₂ (10b) विप्रांश्च] Σ, विप्राश्च C₄₅ (10c) दानो०] Σ, ध्यानो० E (10d) केचित्स्तुवन्ति] C₉₄C₄₅K₇, केचिद्वन्ति C₀₂, केचि स्तुवन्ति K₈₂K₁₀, केचित्स्तुवन्ति E • देवताम्] Σ, देवता C₄₅K₇ (11a) ०रताः] Σ, ०रता K₁₀

द्वादशमोऽध्यायः

एवं प्रवर्तमानेषु राजनादिषु सर्वशः ॥ १२:११ ॥

विपुलोऽपि हि तत्रैव गङ्गागण्डकिसंगमे ।

भार्यया सह तत्रैव स्नात्वा क्षोमविभूषणः ॥ १२:१२ ॥

देवतागुरुविप्राणामन्येषां तर्पणे रतः ।

तत्रावसरसम्प्राप्तो ब्राह्मणोऽतिथिरागतः ॥ १२:१३ ॥

भार्या तस्यातिरूपेण मोहिता ब्रह्मणस्तदा ।

ब्राह्मणोऽपि तथैवेह रूपेणाप्रतिमो भवेत् ॥ १२:१४ ॥

अन्योन्यदृष्टिसंसक्तौ जातौ तौ तु परस्परम् ।

विपुलेनाञ्जलिं कृत्वा ब्राह्मण संशितव्रत ॥ १२:१५ ॥

आज्ञापय द्विजश्रेष्ठ अद्य मेऽनुग्रहं कुरु ।

भार्याभृत्यपशुग्राम रत्नानि विविधानि च ॥ १२:१६ ॥

विपुलेनैवमुक्तस्तु गृहीतो ब्राह्मणोऽब्रवीत् ।

15d = MBh 12.213.18d and 12.347.1d

(11d) राजना०] Σ , राजाना० E (12a) ऽपि हि] $C_{94}C_{02}K_{82}^{pc}K_{10}K_7$, पि C_{45} , हि न K_{82}^{ac} , पि च E (12c) भार्यया] $C_{94}^{pc}C_{45}K_{82}K_{10}K_7$, भार्याया $C_{94}^{ac}C_{02}E$ (12d) ०भूषणः] Σ , ०भूष(णैः) C_{02} , ०भूषितः K_{82} (13ab) देवतागुरुविप्राणामन्येषां तर्पणे रतः] $C_{45}K_{82}^{pc}K_{10}K_7$, देवतागुरुविप्राणामन्येषां तर्पणे रतः C_{94} , देवतागुरुविप्राणामन्येषां तर्पणे रताः C_{02} , om. K_{82}^{ac} , देवतागुरुविप्राणामन्येषां तर्पणा रतः E (14b) मोहिता] Σ , मोहितो C_{45} • ब्रह्मणस्तदा] $C_{94}C_{45}K_7$, ब्राह्मणास्तथा C_{02} , ब्राह्मणस्तदा $K_{82}K_{10}$, ब्राह्मणस्य च E (14c) ब्राह्मणो] Σ , ब्रह्मणो C_{45} • तथैवेह] $C_{45}K_{82}K_{10}E$, त(थे)वेह C_{94} , तथेवेह $C_{02}K_7$ (14d) रूपेणा०] $C_{94}K_{82}K_{10}K_7$, रूपेना० C_{45} , रूपेण C_{02} , रूपिणा० E (15a) ०संसक्तौ] E, ०संशक्तौ $C_{94}K_{82}K_7$, ०शक्तौ C_{45} , ०संसक्तौ $C_{02}K_{10}$ (15b) जातौ तौ] Σ , जातो तौ तौ C_{02} , जातौ (ता) K_7 (15d) ब्राह्मण] $C_{45}C_{02}$, ब्राह्मणः $C_{94}K_{82}K_{10}K_7E$ • ०शित०] em., ०श्रित० $C_{\Sigma}K_{82}K_{10}K_7E$ • ०व्रत] conj., ०व्र० C_{94} , ०व्रतः $C_{45}C_{02}K_{82}K_{10}K_7E$ (16b) ०ग्रहं] Σ , ०ग्रह C_{45} (16c) ०भृत्य०] Σ , ०भृत्या० C_{02} (17b) ब्राह्मणोऽब्रवीत्] Σ , ब्राह्मणस्तथा C_{02}

यदि सत्यं प्रदातासि सुप्रसन्नं मनस्तव ॥ १२:१७ ॥

विपुल उवाच ।

सुप्रसन्नं मनो मे ऽद्य सुप्रसन्नं तपःफलम् ।

शीघ्रमाज्ञापय विप्र यच्चाभिलषितं तव ।

अदेयं नास्ति विप्रस्य स्वशिरःप्रभृति द्विज ॥ १२:१८ ॥

ब्राह्मण उवाच ।

यद्येवं वदसे भद्र भार्या मे देहि रूपिणीम् ।

स्वस्ति भवतु भद्रं वः कल्याणं भव शाश्वतम् ॥ १२:१९ ॥

विपुल उवाच ।

प्रतीच्छ भार्या सुश्रोणीं रूपयौवनशालिनीम् ।

अकुत्सितां विशालाक्षीं पूर्णचन्द्रनिभाननाम् ॥ १२:२० ॥

भार्योवाच ।

परित्याज्या कथं नाथ अपापां त्यजसे कथम् ।

अतीव हि प्रियां भार्या निर्दोषां च कथं त्यजेः ॥ १२:२१ ॥

सखा भार्या मनुष्याणामिह लोके परत्र च ।

- (17c) यदि सत्यं प्रदातासि] Σ , om. C₀₂ (17d) सुप्रसन्नं मनस्तव] C₉₄C₄₅K₈₂
K₇, om. C₀₂, सुप्रसन्नमनस्तव K₁₀E (18a) ०प्रसन्नं मनो] Σ , ०प्रसन्नमनो C₀₂K₁₀
(18b) सुप्रसन्नं तपः०] Σ , सुप्रसन्नतपः० K₁₀ (18c) शीघ्र०] Σ , श्रीघ्र० K₁₀ (18e)
अदेयं] Σ , अदेय K₁₀ (18f) स्वशिरः०] Σ , शरीर० K₈₂ • ०भृति] Σ , ०भृतिर् E
(19) ब्राह्मण] Σ , ब्राह्मणा C₉₄^{ac}, ब्रह्म K₁₀ (19b) भार्या] Σ , भार्या K₁₀K₇ (19c)
स्वस्ति] Σ , स्वस्ति K₁₀, स्वस्तिर् E (19d) कल्याणं] Σ , कल्या(ण) C₀₂ • भव] Σ ,
तव E (20) विपुल] Σ , विप्र E (20a) भार्या] Σ , भार्या K₁₀ • ०श्रोणीं] C₉₄C₄₅
K₈₂K₇E, ०श्रोणि C₀₂K₈₂K₁₀ (20b) ०शालिनीम्] Σ , ०शालिनी K₁₀, ०शीलिनी K₇
(20c) अकुत्सितां विशालाक्षीं] Σ , अकुत्सि(ता) विशालाक्षि C₀₂, अकुत्सिता विशालाक्सी
K₁₀ (20d) ०निभाननाम्] Σ , ०निभानना K₁₀ (21a) ०त्याज्या] C₉₄K₈₂K₇E,
०त्याज्य C₄₅K₁₀, ०त्या(ज्य) C₀₂ (21c) प्रियां] Σ , प्रियं C₀₂K₁₀ (21d) निर्दोषां]
 Σ , निर्दोष C₀₂ • त्यजेः] C₉₄K₈₂K₇, त्यज्येत् C₄₅C₀₂, त्यजेत् K₁₀E • च] conj., स
C₂K₈₂K₁₀K₇E (22ab) मनुष्याणामिह] Σ , मनुष्याणामिह C₀₂

दानं वा सुमहदत्त्वा यज्ञो वा सुबहुः कृतः ॥ १२:२२ ॥

अपुत्रो नाप्नुयात्स्वर्गं तपोभिर्वा सुदुष्करैः ।

श्रुतो मे पितृभिः प्रोक्तो ब्राह्मणैश्च ममान्तिके ॥ १२:२३ ॥

अपुत्रो नाप्नुयात्स्वर्गं श्रुतं मे बहुशः पुरा ।

मन्दपालो द्विजश्रेष्ठो गतः स्वर्गं तपोबलात् ॥ १२:२४ ॥

दानानि च बहून्दत्त्वा यज्ञांश्च विविधांस्तथा ।

वेदांश्च जपयज्ञांश्च कृत्वा स द्विजसत्तमः ॥ १२:२५ ॥

प्राप्तद्वारोऽपि यस्यापि देवदूतैर्निवारितः ।

अपुत्रो नाप्नुयात्स्वर्गं यदि यज्ञशतैरपि ॥ १२:२६ ॥

इत्युक्तस्तु च्युतः स्वर्गान्मन्दपालो महानृषिः ।

पुत्रानुत्पादयामास शारङ्गांश्चतुरो द्विजः ॥ १२:२७ ॥

तेन पुण्यप्रभावेण स्वर्गं प्राप्तो ह्यवारितः ।

- (22d) °बहुः] em., °बहु C_ΣK₈₂K₇ (unmetr.), °बहु K₁₀, °बहून् E • कृतः] Σ, कृतम् C₀₂ (23ab) स्वर्गं तपोभिर्वा] Σ, स्व(र्गन) -३- र्वा C₉₄ (23d) °न्तिके] Σ, °न्तिकैः C₄₅ (24a) स्वर्गं] C₉₄K₈₂K₇E, स्वर्ग C₄₅C₀₂K₁₀ (24c) °पालो] K₇E, °पाल C_ΣK₈₂K₁₀ (25a) बहून्द°] Σ, बहु द° K₇ (25b) यज्ञांश्च विविधांस्तथा] C₉₄C₀₂K₈₂K₁₀, यत्वा यज्ञांश्च विविधां तथा C₄₅, यज्ञांश्च विविधाम् तथा K₇, स्यज्ञांश्च विविधास्तथा E (25c) वेदांश्च जपयज्ञांश्च] C₉₄C₀₂K₈₂K₇, वेदांश्च जपयज्ञांश्च C₄₅, वेदांश्च जपयज्ञांश्च K₁₀, वेदांश्च जपयज्ञांश्च E (25d) स द्वि°] conj., तद्वि° C_ΣK₈₂E, तद्वि° K₁₀, सद्भि° K₇ • °सत्तमः] Σ, °सत्तम K₈₂ (26a) °द्वारो] Σ, °द्वारे K₁₀ (26ab) यस्यापि दे°] Σ, यस्यापि दे° K₁₀, यस्याहि दे° E (26b) °दूतैर्नि°] Σ, °दूतैर्नि° K₁₀, °दूतैर्नि° K₇ (26c) °यात्स्वर्गं] Σ, °यात्स्वर्गं C₀₂ (26d) °शतैरपि] Σ, करोति यः C₀₂ (27a) °क्तस्तु च्युतः] Σ, °क्तस्तु(च्यु)तः C₀₂ (27c) पुत्रानु°] Σ, पुत्रमु° C₀₂ (27d) शारङ्गांश्च] K₈₂K₇, शारङ्गांश्च C₉₄, शारङ्गंश्च C₄₅, शारङ्गंश्च C₀₂K₁₀, शारङ्गाच्च E • द्विजः] Σ, द्विज C₀₂ (28b) स्वर्गं] Σ, स्वर्गं C₀₂ • °वारितः] Σ, °वरितः K₁₀

कुलत्राणात्कलत्रास्मि भरणाद्भार्य एव च ॥ १२:२८ ॥

दारसंग्रह पुत्रार्थे क्रियते शास्त्रदर्शनात् ।

यानि सन्ति गृहे द्रव्यं ग्रामघोषगृहाणि च ॥ १२:२९ ॥

दातुमर्हसि विप्राय न मां दातुमिहार्हसि ।

भार्याया वचनं श्रुत्वा विपुलः पुनरब्रवीत् ॥ १२:३० ॥

साधु भामिनि जानामि साधु साधु पतिव्रते ।

जितो ऽस्म्यनेन वाक्येन अनेनास्मि हि तोषितः ॥ १२:३१ ॥

अद्य ग्रहणकाले च द्विज आगत्य याचते ।

ददामीति प्रतिज्ञाय अदत्त्वा नरकं व्रजे ॥ १२:३२ ॥

नरकं यदि गच्छामि कुलेन सह सुन्दरि ।

कल्पकोटिसहस्रे ऽपि नरकस्थो यशस्विनि ।

मुक्तिमेव न पश्यामि जन्मकोटिशतैरपि ॥ १२:३३ ॥

अदानाच्चाशुभं देवि पश्यामि वरवर्णिनि ।

दानेन तु शुभं पश्ये स्वर्गलोके यदक्षयम् ॥ १२:३४ ॥

नोक्तं मयानृतं पूर्वं नित्यं सत्यव्रते स्थितः ।

(28c) कुल०] C₄₅, कल० C₉₄C₀₂K₈₂K₁₀K₇E • ०त्राणात्क०] K₁₀, ०त्राणां क० C_Σ K₈₂E, ०त्राणा क० K₇ • ०स्मि] Σ, ०स्मि K₁₀ (28d) ०आद्भार्य एव] C₉₄K₈₂K₇E, ०आद्भार्यमेव C₄₅, ०आ भार्य एव C₀₂K₁₀ (29a) ०ग्रह] C₀₂K₁₀K₇E, ०ग्रहः C₉₄C₄₅ K₈₂ • पुत्रा०] Σ, पात्रा० E (29b) क्रियते] Σ, क्रियाते C₄₅ (30c) वचनं] Σ, वचन K₇ (30d) ०ब्रवीत्] Σ, ०ब्रवीत् । विपुल उवाच । C₀₂E (31a) जानामि] C₄₅C₀₂K₈₂E, जानासि C₉₄K₁₀K₇ (31b) पति०] Σ, प्रति० K₁₀ (31d) तोषितः] Σ, तोषिनिः K₇ (32d) व्रजे] C₉₄K₈₂K₇, व्रजेत् C₄₅C₀₂K₁₀E, व्रजेत् K₈₂^{ac} (33a) यदि] Σ, ययदि K₇ (33c) ०सहस्रे ऽपि] Σ, ०सहस्राणि C₀₂E (33d) ०स्थो य०] K₇E, ०स्थाद्य० C₉₄C₀₂K₈₂K₁₀, स्था य० C₄₅ (33e) मुक्तिमेव] Σ, मुक्तिमेवन् E (34a) अदानाच्चा०] Σ, अदाना चा० C₀₂ (34d) ०लोके] Σ, om. K₈₂^{ac}, ०लोकं E (35a) नोक्तं] Σ, नोक्ता K₇^{ac} (35b) ०व्रते] Σ, ०व्रत० E

सत्यधर्ममतिक्रम्य नान्यधर्मं समाचरे ॥ १२:३५ ॥

भार्या धर्मसखेत्येवं त्वया पूर्वमुदाहृतम् ।

यदि धर्मसखायासि सोऽद्य काल इहागतः ॥ १२:३६ ॥

द्विजरूपधरो धर्मः स्वयमेव इहागतः ।

जिज्ञासार्थमहं भद्रे न विघ्नं कर्तुमर्हसि ॥ १२:३७ ॥

माताव्यक्तः पिता ब्रह्मा बुद्धिर्भार्या दमः सखा ।

पुत्रो धर्मः क्रियाचार्य इत्येते मम बान्धवाः ॥ १२:३८ ॥

कालश्रेष्ठो ग्रहः सूर्यो गङ्गा श्रेष्ठा नदीषु च ।

चन्द्रक्षये दिनं श्रेष्ठं नरश्रेष्ठो द्विजोत्तमः ॥ १२:३९ ॥

शुश्रूषणार्थं विप्रस्य मया दत्तासि सुन्दरि ।

सर्वस्वं ब्राह्मणे दत्त्वा वनमेवाश्रयाम्यहम् ॥ १२:४० ॥

शङ्कर उवाच ।

तूष्णीम्भूता ततो भार्या अश्रुपूर्णाकुलेक्षणा ।

करे गृह्य विशालाक्षी ब्राह्मणाय निवेदिता ॥ १२:४१ ॥

39b ≈ 15.18b: श्रेष्ठा गङ्गा नदीषु च

(35d) °चरे] Σ, °चरेत् K₁₀E (36a) धर्म°] Σ, धर्म K₈₂ (36b) त्वया] em., त्वयि C_ΣK₈₂K₁₀K₇E (36c) °सखाया°] Σ, °सखा° C₄₅ (37a) °धरो] Σ, °परो C₄₅ (37c) °र्थमहं] Σ, °र्थम्महं K₁₀, °र्थमह K₇ (38a) °व्यक्तः] Σ, °व्यक्त C₀₂, °व्यक्त(S) K₇ (38b) बुद्धिर्भा°] C₉₄C₄₅K₁₀, बुद्धि भा° C₀₂K₈₂K₇E • दमः] Σ, दम K₁₀ (unmetr.) • सखा] Σ, समा C₉₄ (39a) °श्रेष्ठो] C₄₅K₈₂K₇^{pc}, °श्रेष्ठ° C₉₄C₀₂K₁₀, °श्रेष्ठा K₇^{ac}, °श्रेष्ठः E (39b) श्रेष्ठा] Σ, श्रेष्ठो K₈₂, श्रेष्ठ K₁₀ (39c) दिनं] C₉₄C₄₅K₈₂K₇, दिन° C₀₂K₁₀E (39d) °त्तमः] Σ, °त्तम C₀₂ (40a) °र्थ] Σ, °र्थ C₄₅ (41) शङ्कर] Σ, महेश्वर E (41a) तूष्णीम्भूता] C₉₄, तूष्णीम्भूता C₄₅, तूष्णीम्भूत C₀₂, तूष्णीम्भूता K₈₂K₁₀, तूष्णीम्भूती K₇, तूष्णीम्भूतां E • भार्या] Σ, भार्या E (41b) °क्षणा] C₉₄C₄₅K₈₂K₇, °क्षणः C₀₂, °क्षणाः K₁₀, °क्षणाम् E (41c) °क्षी] Σ, °क्षी E (41d) ब्राह्मणाय निवेदिता] Σ, ब्राह्मय दिवेदिता C₄₅

यानि सन्ति गृहे द्रव्यं हिरण्यं पशवस्तथा ।
ददामि ते द्विजश्रेष्ठ ग्रामघोषगृहादिकम् ॥ १२:४२ ॥

मुक्तावैडूर्यवासांसि दिव्याण्याभरणानि च ।
सर्वान्गृहाण विप्रेन्द्र श्रद्धया दत्तसत्कृतान् ॥ १२:४३ ॥

प्रीयतां भगवान्धर्मः प्रीयतां च महेश्वरः ।
प्रीयन्तां पितरः सर्वे यद्यस्ति सुकृतं फलम् ॥ १२:४४ ॥

रुद्र उवाच ।
विपुलस्य वचः श्रुत्वा ब्राह्मणेन तपस्विना ।
आशीः सुविपुलं दत्त्वा विपुलाय महात्मने ॥ १२:४५ ॥

वसेत्तत्र गृहे रम्ये भार्यामादाय तस्य च ।
विपुलस्तु नमस्कृत्वा कृत्वा चापि प्रदक्षिणम् ॥ १२:४६ ॥

ब्राह्मणमभिवाद्यैवं गतः शीघ्रं वनान्तरम् ।
वने मूलफलाहारो विचरेत महीतले ॥ १२:४७ ॥

एकाकी विजने शून्ये चिन्तया च परिलुतः ।

(42b) हिरण्यं] Σ, हिरण्यं K₈₂E (42c) ददामि] Σ, ददानि C₄₅ • ते द्विजं] Σ, २- जं C₉₄, त द्विजं K₇ (43a) अवैडूर्यं] C₉₄C₄₅K₁₀K₇, अवैभार्यं C₀₂, अवैर्यं K₈₂^{ac}, अवैडूर्यं K₈₂E • वासांसि] Σ, वासांसि K₇ (43c) सर्वान्गृहाण] C₉₄C₄₅K₈₂E, सर्वान्तान्गृहं C₀₂, सर्वान्गृहान् K₁₀, सर्वा गृहाण K₇ (43d) सत्कृतान्] em., सत्कृताम् C_ΣK₈₂K₇E, सत्कृतम् K₁₀ (44b) प्रीयं] Σ, प्रीनं K₇^{ac} (44c) प्रीयन्तां] C₉₄, प्रीयतां C₄₅C₀₂K₈₂K₇E, प्रीयता K₁₀ • पितरः] Σ, पितर K₈₂ (44d) अस्ति] Σ, अस्ति C₉₄ (45) रुद्र] Σ, महेश्वर E (45a) वचः श्रुत्वा] Σ, वच(श्च) १- C₉₄ (45b) तपस्विना] Σ, तपस्विनाम् K₁₀ (46a) वसेत्तत्र गृहे] C₄₅K₈₂, वस तत्र गृहे C₉₄C₀₂K₁₀, वस(पन्त)त्र गृहे K₇, वसते च गृहं E (46c) विपुलस्तु] Σ, विपुलस्य K₁₀ (46d) कृत्वा चापि] Σ, २-२-२- K₇, कृत्वा च वि० E (47a) ब्राह्मणं] Σ, ब्राह्मणा K₁₀ • द्यैवं] em., द्येवं C₉₄C₀₂K₈₂K₁₀E, द्येनं C₄₅, द्यवं K₇ (47b) शीघ्रं] Σ, श्रीघ्रं K₁₀ (47c) फलाहारो] Σ, फाहारो K₇^{ac} (48a) एकाकी] Σ, ए(का) १- C₉₄ (48b) परि०] Σ, पलि० K₇

क गच्छामि क भोक्ष्यामि कुत्र वा किं करोम्यहम् ॥ १२:४८ ॥
 न पथं विषयं वेद्मि ग्रामं वा नगराणि वा ।
 खेटखर्वटदेशं वा जानामीह न कंचन ॥ १२:४९ ॥
 अमुं सुशैलं पश्यामि विपुलोदरकन्दरम् ।
 तमारुह्य निरीक्ष्यामि ग्रामं नगरपत्तनम् ॥ १२:५० ॥
 एवमुत्त्वा तु विपुलः शनैः पर्वतमारुहत् ।
 वृक्षच्छायां समालोक्य निषसाद श्रमान्वितः ॥ १२:५१ ॥
 एतस्मिन्नेव काले तु वृक्षशाखावतार्य च ।
 अपूर्वं च सुरूपं च सुगन्धत्वं च शोभनम् ॥ १२:५२ ॥
 फलं गृह्य विचित्रं च हृदयानन्दनं शुभम् ।
 विपुलस्याग्रतः कृत्वा पुनर्वृक्षं समारुहत् ॥ १२:५३ ॥
 विपुलश्चित्रवदृष्ट्वा विस्मयं परमं गतः ।
 अहो वा स्वप्नभूतोऽस्मि अहो वा तपसः फलम् ॥ १२:५४ ॥
 न पश्यामि न जिघ्रामि न च स्वादं च वेद्म्यहम् ।

(48c) क गच्छामि] Σ , क्ष गच्छामि K_7 • क भोक्ष्यामि] C_{94} , क भोज्यामि $C_{45}K_{82}K_{10}$,
 क भोक्ष्यामि C_{02} , क भोक्ष्यामि K_7 , किं भोक्ष्यामि E (unmetr.) (49a) विषयं वेद्मि] C_{94}
 $K_{82}K_{10}E$, विषयं वेद्मि $C_{45}C_{02}$, विषयं वे(दिम) K_7 (49b) वा] Σ , च $C_{45}K_{82}$ (49c)
 खेट०] Σ , क्षेत्र० C_{02} • खर्वट०] E, कर्पट० $C_{\Sigma}K_{82}K_{10}K_7$ (49d) कंचन]
 em., कश्चन $C_{\Sigma}K_{82}K_{10}K_7E$ (50a) सुशैलं] Σ , सुशैलं K_7 (50b) विपुलो०] Σ ,
 विलो० K_{10} (50c) निरीक्ष्यामि] Σ , निरीक्ष्यामि K_7 (51a) एवमु०] Σ , एकं उ०
 C_{45} (51b) ंरुहत्] E, ंरुहेत् $C_{\Sigma}K_{82}K_{10}K_7$ (51c) ंच्छायां] Σ , ंच्छाया K_7
 (52a) एतस्मिन्नेव] Σ , एतस्मिन्नैव C_{02} , एतस्मिन्नैव K_7 • काले तु] $C_{94}C_{45}K_{82}K_{10}$,
 कालेन $C_{02}E$, कालेन K_7 (52b) वृक्ष०] Σ , वृक्षा० $K_{82}K_7^{ac}$ (52c) सुरूपं] Σ ,
 स्वरूपं $C_{45}K_{82}$ (53d) पुनर्वृक्षं समारुहत्] Σ , पुन वृक्ष समारुहम् C_{02} , पुनर्वृक्ष समारुहं
 K_{10} (54a) ंत्रवदृष्ट्वा] Σ , ंत्रव दृष्ट्वा C_{02} (54cd) ंभूतोऽस्मि अहो] Σ , ंसंभूतो
 (स्म्य)हो K_{82} (55a) जिघ्रामि] Σ , च ग्रामि C_{45}

वार्त्तापि न च मे श्रोता प्रतिजानामि कंचन ॥ १२:५५ ॥

एवमुक्त्वा ह्यनेकानि फलं गृह्य मनोरमम् ।

सुनिरीक्ष्य पुनर्जिघ्रन् पुनर्जिघ्रन्निरीक्ष्य च ॥ १२:५६ ॥

फलं चात्र निरूप्यन्तो देशं वाप्यवलोकयन् ।

पाथेयरहितश्चास्मि देवदत्तं फलं मम ॥ १२:५७ ॥

तत्फलं प्रतिगृह्यैव नगरं प्रविशाम्यहम् ।

प्रार्थयित्वा तु यत्किञ्चिज्जीवनार्थं चराम्यहम् ॥ १२:५८ ॥

ततः शैलमतिक्रम्य नगरं प्रविवेश ह ।

पथि कश्चिज्जनः पृष्ठः किंनाम नगरं त्विदम् ॥ १२:५९ ॥

स होवाच पथीकेन किमपूर्वमिहागतः ।

दक्षिणापथदेशो ऽयं नरवीरपुरं त्वदः ॥ १२:६० ॥

राजा सिंहजटो नाम राज्ञी तस्य च केकयी ।

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- (55c) श्रोता] Σ, श्रोत्रा C₉₄ (55d) कंचन] em., कश्चन C_ΣK₈₂K₁₀K₇E (56a) ०मुक्त्वा] Σ, ०मुक्ता C₀₂ (56b) गृह्य] Σ, गृह K₇ (56c) ०निरीक्ष्य] Σ, ०निरीक्ष K₇ (56cd) पुनर्जिघ्रन्पुनर्जिघ्रन्] C₉₄C₄₅K₈₂E, मुन जिघ्रं पुन जिघ्रं C₀₂, पुनर्जिघ्र पुनर्जिघ्रं K₁₀, पुनर्जिघ्र पुनर्जिघ्र K₇ (56d) निरीक्ष्य] Σ, निरीक्ष K₇ (57a) चात्र] Σ, चा C₉₄^{ac}, चा(त्र) C₉₄^{pc} • निरूप्यन्तो] E, निरूप्यान्ति C₉₄, निरूप्यां चा C₄₅, निरूप्यन्ति C₀₂K₈₂K₁₀K₇ (57b) ०लोकयन्] Σ, ०लोकयत् C₄₅ (57c) पाथेय०] Σ, पथेय० K₁₀ • ०रहितश्चा०] Σ, ०रहिते चा० C₀₂ (57d) ०दत्तं] C₉₄K₈₂K₇, ०दत्त० C₄₅C₀₂K₁₀E • फलं] Σ, om. K₇ (58a) ०गृह्यैव] C₄₅K₁₀E, ०गृह्येव C₉₄K₇, गृहे च C₀₂, ०गृह्यैवं K₈₂ (58c) तु] Σ, च E (58cd) यत्किञ्चिजी०] Σ, यत्किञ्चि जी० C₀₂ (59d) नगरं त्विदम्] C₉₄K₈₂K₇E, नगर त्विदम् C₄₅C₀₂, नगरं त्विह K₁₀ (60a) स हो०] Σ, अहो० C₄₅K₁₀ • पथीकेन] Σ, पथीको न K₇ (60b) ०गतः] Σ, ०तवः K₁₀ (60c) ०पथ०] Σ, ०पथे C₄₅ (60d) ०पुरं त्वदः] C₄₅, ०पुरं त्वयः C₉₄, ०पुरं त्वयं C₀₂K₈₂K₁₀, पुरन्दरः K₇, ०पुरं स्वयम् E (61a) राजा] Σ, राजा हि K₇, राज E • ०जटो] Σ, ०यतो E (61b) केकयी] Σ, कैकयी C₉₄

अतिवृद्धो जराग्रस्तः केकयी च तथैव च ॥ १२:६१ ॥

दाता सर्वकलाज्ञश्च युद्धे वीर्यबलान्वितः ।

ब्रह्मण्यो वत्सलो लोके सर्वशास्त्रविशारदः ॥ १२:६२ ॥

विपुल उवाच ।

अत्र श्रेष्ठिमुपास्यामि नाम वा तस्य किं वद ।

कतमो देश तद्वासः कथयस्व न संशयः ॥ १२:६३ ॥

विपुलेनैवमुक्तस्तु पथिकोवाच तं पुनः ।

मम भीमबलो नाम श्रेष्ठिकस्य गृहागतः ॥ १२:६४ ॥

श्रेष्ठिकः पुण्डको नाम ख्यातः श्रेष्ठिक उच्यते ।

कौतुकं तव यद्यस्ति तदागच्छ मया सह ॥ १२:६५ ॥

एवमस्त्विति तेनोक्तो विपुलेन महात्मना ।

तेनैव सह निर्यातः श्रेष्ठिकस्य गृहं प्रति ॥ १२:६६ ॥

श्रेष्ठिकः स्वगृहासीनो दृष्टः स विपुलेन तु ।

तस्यान्तिकमुपागम्य तत्फलं स निवेदितः ॥ १२:६७ ॥

61d केकयी] Σ, कैकयी C₉₄ • तथैव च] Σ, तथैव र K₇ 62a दाता] Σ, दा ता C₉₄ • कला०] E, कल० C_ΣK₈₂K₁₀K₇ 62b युद्धे] Σ, युद्धो K₁₀ 63a उपास्यामि] Σ, उपस्यामि C₀₂ 63b नाम] C₉₄C₄₅K₇, नामं C₀₂K₈₂K₁₀E • वद] Σ, वदः C₄₅ 63c देश त०] C₀₂K₁₀, देशस्त० C₉₄C₄₅K₈₂K₇E (unmetr.) 63d कथयस्व] Σ, कथयस्य C₄₅ 64a विपुलेनैव०] Σ, विपुलेनेव० K₇ 64c मम भीमबलो नाम] Σ, मम भी० बलो नाम C₉₄, om. E 64d श्रेष्ठिकस्य गृहागतः] Σ, श्रेष्ठिकस्य गृहागतः ॥ पथिकोऽहमिदानीञ्च । को भवान् तस्य विषये किं वा ज्ञातुं चिकीर्षसि ॥ E 66a अस्त्विति] Σ, अस्तिति C₄₅C₀₂ • तेनोक्तो] Σ, तोनोक्तो K₇, तेनोक्तौ E 66b अत्मना] Σ, अत्मनाः K₇ 66c तेनैव] Σ, तेनेव K₇ 66d प्रति] Σ, प्रतिः C₀₂E 67a श्रेष्ठिकः] Σ, श्रेष्ठितः C₉₄, श्रेष्ठिक K₈₂ 67b दृष्टः स] C₄₅K₈₂K₇E, (दृ)-२- C₉₄, दृष्ट स C₀₂, दृष्टस्य K₁₀ 67c अगम्य] Σ, अगत्य K₇ 67d स निवेदितः] Σ, सन्निवेदितः K₈₂, सनिवेदितः K₇

अहो फलमिदं श्रेष्ठमहो फलमिहानितम् ।
अहो रूपमहो गन्धमहो फलं सुशोभनम् ॥ १२:६८ ॥

तत्फलं न महीजातं न मेरौ न च मन्दरे ।
देवलोकि सव्यक्तं न मर्त्यमुपजायते ॥ १२:६९ ॥

अहो ऽस्मि स फलं भोक्ता राजार्हं च न संशयः ।
दौकयित्वा फलं दिव्यं राजानं तोषयाम्यहम् ॥ १२:७० ॥

ततस्त्वरितं गत्वैव फलं गृह्य मनोहरम् ।
आदरेणोपसृत्यैव राजानं स फलं ददौ ॥ १२:७१ ॥

राजा च स फलं दृष्ट्वा विस्मयं परमं गतः ।
कुतः श्रेष्ठि त्वया नीतं फलं पूर्वं मनोहरम् ॥ १२:७२ ॥

स्वादुमूलं फलं कन्दं दृष्टं पूर्वं न तादृशम् ।

- (68ab) श्रेष्ठमहो] Σ , श्रेष्ठ अहो C_{02} (68cd) गन्धमहो फलं] corr., गन्धमहो फल $C_{94} C_{45}^{pc} C_{02} K_{82} E$, गन्धमहो गन्धमहो फल C_{45}^{ac} , गन्ध अहो फल K_{10} , गन्धो फलं अहो K_7
- (69a) तत्फ०] Σ , यत्फ० E (69b) मेरौ] $C_{94} C_{45} K_{82} K_7^{pc} E$, मेरो $C_{02} K_{10} K_7^{ac}$
- मन्दरे] conj., कन्दरे $C_{\Sigma} K_{82} K_{10} K_7 E$ (69c) देवलोकि] Σ , देवलोकि K_{10}^{ac}
- (69d) मर्त्यमुपजायते] $C_{02} K_{82} K_{10} K_7$, मर्त्य(मुपजा)-2- C_{94} , मर्त्य सुपजायते C_{45} , मह्यमुपजायते E (70a) अहो] Σ , 1- हो C_{94} , अहो E • स फलं] Σ , (स)फलम् C_{94} , तत्फलं E • भोक्ता] Σ , भोक्तं K_7 (70b) राजार्हं च] $C_{02} K_{10}$, राजार्हश्च $C_{94} C_{45} K_7 E$, राजार्ह(श्च) K_{82} (70c) दौकयित्वा] Σ , दौकयित्वा K_{10} (71a) त्वरित] $K_{82} K_7 E$, त्वरितं $C_{\Sigma} K_{10}$ (unmetr.) (71b) गृह्य] Σ , गृह C_{45} • ०हरम्] Σ , ०रमम् $K_{10} E$ (71c) ०सृत्यैव] $C_{94} C_{45} E$, ०सृत्येव $C_{02} K_{10} K_7$, ०संगत्य K_{82} (71d) स फलं] Σ , तत्फलं E (72a) स फलं] Σ , तत्फलं E (72b) विस्मयं] Σ , विस्मय K_{10} (72c) श्रेष्ठि] Σ , श्रेष्ठ E (72d) फलं पूर्वं मनोहरम्] corr., फल-4- हरम् C_{94} , फल(म्य)र्वमनोहरम् C_{45} , फलं पूर्वं मनोहरम् $C_{02} K_{82} K_{10} K_7$, फलं सर्वमनोहरम् E (73a) ०मूलं फलं] K_7 , ०मूलफलं $C_{\Sigma} K_{82} K_{10} E$ (73ab) कन्दं दृष्टं पू०] em., ०कन्दं दृष्ट्वा पू० $C_{94} K_{82} K_{10}$, ०स्कन्द दृष्ट्वा पू० C_{45} , ०स्कन्द दृष्ट पू० C_{02} , कन्द दृष्ट(न्यू)० K_7 , ०स्कन्द दृष्टा पू० E (73b) तादृशम्] Σ , तादृ(शं) C_{02} , यादृशम् E

रूपगन्धगुणोपेतं हृदयानन्दकारकम् ॥ १२:७३ ॥
 सद्य एवोपयुञ्जामि त्वया दत्तमिदं फलम् ।
 कीदृशं स्वाद विज्ञानमिच्छामि कुरु माचिरम् ॥ १२:७४ ॥
 ततः स भक्षयामास फलं चामृतसंनिभम् ।
 अमृतोपमसुस्वादं सर्वं च बुभुजे नृपः ॥ १२:७५ ॥
 सद्यः षोडशवर्षस्य यौवनं समपद्यत ।
 न वलीपलितं सद्यो न जरा न च दुर्बलः ॥ १२:७६ ॥
 केशदन्तनखस्निग्धो दृढदन्तो दृढेन्द्रियः ।
 तेजश्चक्षुर्बलप्राणान्सद्यः सर्वानवाप्तवान् ॥ १२:७७ ॥
 मन्त्री पुरोहितोऽमात्यः सर्वे भृत्यजनास्तथा ।
 पौरस्त्री बालवृद्धाश्च सर्वे ते विस्मयं गताः ॥ १२:७८ ॥
 राजा सिंहजटो नाम तुष्टिमेव परां गतः ।
 प्रहर्षमतुलं चैव प्राप्तवान्स नरेश्वरः ॥ १२:७९ ॥
 उवाच राजा तं श्रेष्ठिं स्वार्थतत्परनिर्दयः ।

73d) ०कारकम्] Σ, ०कारकः K₈₂ 74a) सद्य एवोपयुञ्जामि] Σ, सत्य एव प्रभुञ्जामि E 74c) स्वाद विज्ञानम्] Σ, स्वादु विज्ञातुम् E 75a) ततः] Σ, तत C₄₅ 75cd) स्वादं सर्वं च] Σ, स्वा-⁴ C₉₄ 76a) सद्यः] corr., C_ΣK₈₂K₁₀K₇E 76b) ०पद्यत] C₉₄C₄₅, ०पद्यते C₀₂K₈₂K₁₀E, ०द्यत K₇ 76c) वली०] Σ, वलि० E 77b) ०दन्तो] Σ, ०देहो E • दृढेन्द्रियः] Σ, दृढेन्द्रिः K₁₀ 77c) ०चक्षुर्बलप्राणा०] C₉₄C₄₅K₈₂K₁₀, ०चक्षुर्वलप्राणा० C₀₂, ०चक्षुर्बलं प्राणा० K₇, ०चक्षुर्वलप्राणा० E 77d) ०न्सद्यः] corr., ०न्सद्य C_ΣK₈₂K₁₀K₇E • सर्वान०] Σ, सर्वान्न० C₀₂ • ०प्तवान्] Σ, ०भुयात् K₈₂ 78a) पुरोहितोऽमात्यः] C₉₄C₀₂K₁₀, पुरोहितो मात्य C₄₅K₈₂K₇, पुरोहितामात्य E 78b) सर्वे भृत्यजनास्तथा] Σ, जनास्तथास्तथा C₄₅ 78c) ०स्त्री] Σ, ०स्त्रि E 78d) सर्वे] Σ, -² C₉₄ • गताः] Σ, गतः C₀₂ 79b) परां] Σ, परं K₁₀ 80a) राजा तं] Σ, राजनं K₁₀ • श्रेष्ठिं] Σ, श्रेष्ठं E 80b) ०दयः] Σ, ०दय E

कुरु भीमबलस्त्वेवं फलमानय अद्य वै ॥ १२:८० ॥

पुनर्मे यौवनप्राप्तिस्त्वत्प्रसादान्नरोत्तम ।

केकयीं दुर्बलां वृद्धां पुनः प्रापय यौवनम् ॥ १२:८१ ॥

स राज्ञा एवमुक्तस्तु श्रेष्ठी भीमबलस्तथा ।

प्रत्युवाच ह राजानं प्राञ्जलिः प्रणतः स्थितः ॥ १२:८२ ॥

न वनेन वने राजन्न वाणिज्यकृषेण वा ।

केनापि कुलपुत्रेण तव दर्शनकांक्षया ॥ १२:८३ ॥

दत्तो ऽस्मि तेन राजेन्द्र मया दत्तो ऽसि भूपते ।

न ते शक्नोम्यहं राजन्वक्तुं वैदेशिनं नरम् ॥ १२:८४ ॥

श्रुत्वा भीमबलवाक्यं प्रत्युवाच ततः पुनः ।

अमात्यकुलपुत्रस्त्वं ब्रूहि मद्वचनं पुनः ॥ १२:८५ ॥

यदि नास्ति किं मे दत्तं मया वा मार्गितो भवान् ।

(80c) कुरु] Σ , शृणु E • भीमबलस्त्वेवं] $C_{45}C_{02}K_{82}$, भीमवस्त्वेवं $C_{94}E$, भीमबलस्त्वेव K_{10} , भीमबल(स्त्वे)वं K_7 (81b) •त्तम] Σ , •त्तमः E (81c) केकयीं दुर्बलां] K_{82} , कैकयीन्दुर्बलान् C_{94} , केकयीं C_{45} , केकयी दुर्बला $C_{02}K_{10}E$, कैकयी दुर्बलां K_7 (81cd) वृद्धां पुनः] $C_{45}K_{82}K_{10}K_7$, वृ(द्धा)- $\frac{2}{-}$ C_{94} , वृद्धा पुनः $C_{02}E$ (81d) प्रापय] Σ , प्राप C_{02} (82b) श्रेष्ठी] $C_{02}E$, श्रेष्ठि $C_{94}C_{45}K_{82}K_7$, श्रिष्ठि K_{10} • •बलस्तथा] Σ , •बलस्तदा $K_{10}K_7$ (82c) •वाच ह] Σ , •वाचाह E • राजानं] Σ , राजान K_{82} (83a) न वनेन] Σ , न फलेदं E (83ab) राजन्न] Σ , राजान्न $C_{45}K_{10}$ (83c) कुल०] Σ , कु० K_7 (84a) ऽस्मि तेन] Σ , स्मिन्तेन K_{10} , ऽस्मि तव E (84b) दत्तो ऽसि] C_{94} $C_{45}K_{10}K_7$, दत्तासि C_{02} , दत्तो स्मि K_{82} , प्राप्तोषि E (84c) ते] Σ , च E (84cd) राजन्वक्तुं] Σ , रा- $\frac{2}{-}$ क्तुम् C_{94} , राजान्वक्तुम् C_{02} (84d) वैदेशिनं नरम्] $C_{45}C_{02}K_{82}K_7$, (वै)देशिनन्नरम् C_{94} , वैदेशिनं नरः K_{10} , च देहि तन्नरः E (85a) •बल०] $C_{94}C_{45}$, •बलं $C_{02}K_{82}K_{10}K_7E$ (85c) अमात्य०] Σ , अमत्य० K_{10} • •पुत्रस्त्वं] Σ , •पुत्रं त्वं K_7 (86a) किं मे दत्तं] K_7 , किमे दत्तं $C_{25}K_{82}K_{10}$, किमेतत्तं E (86b) मार्गितो] Σ , प्रार्थितो E • भवान्] Σ , भगवन् K_7

यत्र ह्येको बहवो ऽत्र जायन्ते नात्र संशयः ॥ १२:८६ ॥

आगमोपायमार्गं च तेनैव स तु गम्यताम् ।

अवश्यं तेन गन्तव्यं तेन मार्गेण मार्गय ॥ १२:८७ ॥

अदत्त्वा फलमन्यच्च शिरश्छेद्यामि दुर्मते ।

छेद्यश्चण्डविचण्डाभ्यां रक्ष भीमबलाधमः ॥ १२:८८ ॥

ततो भीमबलः क्रुद्धः खड्गं गृह्य शशिप्रभम् ।

अलङ्घ्य वचनं राज्ञः कुलपुत्रं व्रज त्वरम् ॥ १२:८९ ॥

मा रुष कुलपुत्रं त्वं मया वध्यो भविष्यसि ।

सद्यो ऽस्ति फलमन्यद्वा देहि राजानमद्य वै ॥ १२:९० ॥

यत्र प्राप्तं फलं दिव्यं तत्र वादेशय त्वरम् ।

तत्फलेन विना भद्रं दुर्लभं तव जीवितम् ॥ १२:९१ ॥

विपुल उवाच ।

जीविताशामहं प्राप्तो वैदेशी भवनं तव ।

87d C₀₂ breaks off here missing one folio (f. 291); it resumes at 12.113d on f. 292.

(86c) यत्र ह्येको बहवो ऽत्र] C₉₄K₈₂K₁₀K₇, यत्रैको बहवो ऽत्रैव C₄₅, यतश्चैक बहून्तत्र C₀₂, यत्रश्चैको बहून्तत्र E (86d) जायन्ते] Σ, जायते C₀₂ (87b) तेनैव] Σ, तैनैव C₀₂ (87c) अवश्यं तेन] Σ, अव(स्य) .1. न C₉₄ • गन्तव्यं] Σ, (बुद्ध)व्यं C₄₅ (87d) मार्गय] Σ, मार्गयः E (88a) अदत्त्वा] Σ, अदत्ता K₁₀, अदत्त्वाफत्वा K₇^{ac} (88c) छेद्यश्च०] K₈₂, छेद्ये च० C₉₄K₁₀, छेदे च० C₄₅K₇, छेद्य च० E (88d) अधमः] Σ, अधम C₄₅ (89a) अबलः] Σ, अबल K₈₂ (89b) शशिप्रभम्] Σ, शशी प्रदम् E (89c) अलङ्घ्य] Σ, लङ्घ्य K₁₀, उवाच E • राज्ञः] Σ, राजा K₁₀ (89d) कुलपुत्रं व्रज त्वरम्] K₁₀E, कुलपुत्रं व्रजत्यरम् C₉₄C₄₅, कुलपुत्रं व्रजन्यरं K₈₂, कुलपुत्रं व्रजन्यरं K₇ (90a) पुत्रं त्वं] Σ, पुत्रस्त्वं E (90b) वध्यो] Σ, वध्यौ K₁₀ • भविष्यसि] Σ, भविष्यति K₁₀ (90c) सद्यो ऽस्ति] Σ, .1. द्योस्ति C₉₄, यद्यस्ति E (91a) प्राप्तं] Σ, प्राप्तं C₄₅, प्राप्ति E (91b) देशय] Σ, देशयत K₁₀, देशयन् E • त्वरम्] conj., तव C₉₄C₄₅K₈₂K₁₀K₇E (92b) वैदेशी] em., वैदेशि C_ΣK₈₂K₁₀K₇E

कृतकर्ता कथं वध्यः प्राप्नुयामहमद्य वै ॥ १२:९२ ॥

फलं वा न पुनस्त्वन्यदातुं शक्यं न केनचित् ।

सह्यपर्वतशैलाग्रे आसीनः श्रान्तमानसः ॥ १२:९३ ॥

वानरस्तत्फलं गृह्य मम दत्त्वा पुनर्गतः ।

मया दत्तमिदं तुभ्यं त्वयापि च नराधिपे ॥ १२:९४ ॥

तत्र गच्छाव भो श्रेष्ठि दृश्यते यदि वानरः ।

त्वया मया च गत्वैव याचावः प्लवगाधिपम् ॥ १२:९५ ॥

श्रेष्ठिना च तथेत्याह गच्छामः सहिता वयम् ।

यत्र प्राप्तं फलं तुभ्यं मोक्षयामो न संशयः ॥ १२:९६ ॥

रुद्र उवाच ।

तमारुह्य गिरिं सह्यं मार्गमाणः समन्ततः ।

विपुलेन ततो दृष्टो वानरः प्लवगाधिपः ॥ १२:९७ ॥

अयं स वानरश्रेष्ठो वृक्षच्छायां समाश्रितः ।

मम पुण्यबलेनैव दृश्यते ऽद्यापि वानरः ॥ १२:९८ ॥

वानर कुरु मित्रार्थं सद्यो मृत्युर्भवेन्मम ।

(92d) प्राप्नुयाम०] Σ, प्राप्नुयाम० K₈₂, प्राप्तो ऽयम० E • ०हमद्य वै] Σ, ०हपद्य वै K₁₀, ०हमद्य वै: K₇ (93a) वा न] Σ, वा C₄₅ (93ab) ०न्यदातुं] Σ, ०न्य दातुं K₇ (93b) शक्यं न केनचित्] Σ, शक्य-2 नचित् C₉₄, शक्यं न तेनचिद् K₇ (93d) आसीनः] Σ, आशीतः C₄₅ • श्रान्त०] Σ, श्रोत्त० C₄₅, सान्त० K₁₀ (94b) मम] Σ, मह्यं E (94c) तुभ्यं] Σ, तुभ्य K₁₀ (94d) ०धिपे] Σ, ०धिप K₁₀ (95d) च गत्वैव] Σ, (त)गत्वैव K₇ • याचावः प्लवगाधिपम्] C₄₅, यो वासः प्लवगाधिपः C₉₄ K₈₂ K₁₀ K₇ E (96a) तथेत्याह] C₉₄ K₁₀ E, तथेत्याह C₄₅ K₈₂ K₇ (96b) गच्छामः] Σ, ग.1. मस् C₉₄, गच्छाम K₇ (96c) प्राप्तं] Σ, प्राप्त E (96d) तुभ्यं] Σ, तुभ्य K₁₀ (97a) गिरिं] Σ, गिरि C₄₅ (97b) ०मानः] Σ, ०मानाः E (97d) वानरः] Σ, वानर C₄₅ • प्लवगा०] Σ, प्लगा० C₉₄ (98a) वानरश्रेष्ठो] Σ, वानरः श्रेष्ठे K₇, वानरः श्रेष्ठो E (98b) वृक्षच्छायां] K₇, वृक्षच्छायां C₉₄, वृक्षच्छायां C₄₅ K₁₀ E, वृच्छायां K₈₂ (99a) वानर] Σ, वानरं K₁₀ • ०र्थ] Σ, ०र्थ C₄₅ K₁₀ (99b) मृत्युर्भ०] Σ, मृत्यु भ० K₈₂ K₁₀

पूर्वदत्तं फलमन्यद्देहि वानर जीवय ॥ १२:९९ ॥

वानर उवाच ।

गन्धर्वेण तु मे दत्तं फलं दत्तं तु ते मया ।

पुनरन्यत्कथं दास्ये तत्र गच्छ यदीच्छसि ॥ १२:१०० ॥

विपुल उवाच ।

अदत्त्वा तत्फलं तुभ्यं जीवितुं संशयो भवेत् ।

अथवा तत्र गच्छामो यत्र चित्ररथः स्वयम् ॥ १२:१०१ ॥

वानरः पुनरेवाह एवं कुर्वामहे वयम् ।

ततश्चित्ररथावासमुपगम्येदमब्रवीत् ॥ १२:१०२ ॥

गन्धर्वराज कार्यार्थी त्वामहं पुनरागतः ।

पूर्वदत्तफलं त्वन्यद्देहि मां यदि शक्यते ॥ १२:१०३ ॥

गन्धर्वराज उवाच ।

सूर्यलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।

मया दत्तं फलं तुभ्यमत्यन्तसुहृदोऽसि मे ॥ १२:१०४ ॥

99c °दत्तं] C₉₄K₇E, °दत्त° C₄₅K₈₂K₁₀ • फलमन्य°] Σ, फलमन्य° K₈₂ 99d
 °हि वानर जीवय] C₉₄, °वि वानर जीवय: C₄₅, °हि वानर जीवय: K₈₂K₁₀, °हि वान जीवय
 K₇, °हि वा न च जीवये E 100a तु मे दत्तं] Σ, तु मे दत्त° K₁₀, मम दत्तं E 101a
 अदत्त्वा] Σ, अदत्ता K₇ 101b जीवितुं] Σ, जीवितु K₈₂, जीवितं K₁₀ • भवेत्] Σ,
 (भवेत्) K₈₂ 101c अथवा तत्र] Σ, अ-३. त्र C₉₄ 101d चित्ररथः] Σ, चिरथः
 C₄₅^{ac}, चित्ररथ K₈₂ 102b एवं] Σ, एव C₄₅ 102c ततश्चि°] C₉₄C₄₅K₈₂,
 तत्रश्चि° K₁₀, तत्र चि° K₇E 102d °ब्रवीत्] C₉₄C₄₅K₇E, °वीत् K₈₂^{ac}, °वीवीत् K₈₂^{pc},
 °ब्रवी K₁₀ 103b त्वामहं पु°] conj., त्वन्हयम्पु° C₉₄K₇, त्वात् ह्यहम्पु° C₄₅, त्वत्
 ह्ययं पु° K₈₂, त्वत् ह्यहं पु° K₁₀E 104 गन्धर्वराज उवाच] C₄₅, गन्धर्वराजोवाच C₉₄
 K₁₀E, गन्धर्वराजोवाच K₈₂, गन्धराज उवाच K₇ 104a गतश्चास्मि] Σ, गत(श्चा)-
 C₉₄, गतश्चास्मि K₁₀ 104b तेन दत्तं] Σ, -३. त्तम् C₉₄ 104c दत्तं] corr.,
 दत्त° C₉₄C₄₅K₈₂K₁₀K₇E 104d °सुहृदो] Σ, °सुहृदो C₄₅

कुतो ऽन्यत्फलमादास्ये मम नास्ति प्लवङ्गम ।

सूर्यलोकं गमिष्यामस्तत्र याचस्व भास्करम् ॥ १२:१०५ ॥

गन्धर्वेनैवमुक्तस्तु तथेत्याह प्लवङ्गमः ।

सूर्यलोकं ततः प्राप्ता गन्धर्वादय सर्वशः ॥ १२:१०६ ॥

गन्धर्व उवाच ।

कार्यार्थेन पुनः प्राप्तस्त्वत्सकाशं खगेश्वर ।

पूर्वदत्तफलं त्वन्यद्देहि जीवमनाशय ॥ १२:१०७ ॥

सूर्य उवाच ।

सौमलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।

स फलं दत्तमेवासि सुहृदत्वान्मया तव ॥ १२:१०८ ॥

अन्यद्दातुं न शक्नोमि गच्छ सोमपुराद्य वै ।

तं प्रार्थयाविकल्पेन अत्रिपुत्रं ग्रहेश्वरम् ॥ १२:१०९ ॥

रुद्र उवाच ।

-
- (105a) ऽन्यत्फलमादास्ये] Σ, ऽन्यफल दास्यामि E (105b) मम नास्ति प्लवङ्गम]
 Σ, मम नास्ति प्लवङ्गमः K₈₂, मत्तो ऽस्ति प्लवङ्गमः E (105cd) गमिष्यामस्तत्र] Σ,
 गमिष्यामस्तत K₇, गमिष्यामि तत्र E (106b) तथेत्याह] Σ, तथेत्याह C₄₅ (106c)
 प्राप्ता] Σ, प्राप्ताः K₇ (106d) ऽदय सर्वशः] conj., ऽदयस्सर्वशः C₉₄ (unmetr.),
 ऽदयः सर्वशः C₄₅K₈₂K₇E (unmetr.), दय सर्वश K₁₀ (107) गन्धर्व उवाच] Σ, गन्धर्व
 (उवा) ¹ C₉₄, गन्धर्वराजोवाच E (107ab) प्राप्तस्त्व०] Σ, प्राप्त त्व० K₈₂ (107b)
 ऽकाशं] Σ, ऽकाशां K₁₀ • ऽश्वर] Σ, ऽश्वरः K₁₀K₇ (107c) फलं त्वन्य०] C₉₄K₈₂
 K₇, फलं त्व० C₄₅, फलंस्त्वन्य० K₁₀E (107d) ऽनाशय] Σ, अनामयः K₁₀, ऽनाशयः
 E (108ab) ऽस्मि तेन] Σ, ऽस्मिन्तेन K₁₀ (108b) दत्तं] Σ, दत्त० K₁₀ (108c)
 ऽवासि] C₉₄C₄₅K₇, ऽवा(भि) K₈₂, ऽएवाति K₁₀, ऽवाभिः E (108d) सुहृदत्वान्मया]
 Σ, सुहृदत्वात्मया K₈₂, स च दत्वा मया E (109a) अन्यद्दातुं] K₈₂K₇E, अन्य दातुं C₉₄
 C₄₅, अन्य दातु K₁₀ (109b) ऽपुराद्य] Σ, ऽपराद्य E (109c) तं] Σ, त K₁₀ •
 ऽविकल्पेन] Σ, ऽ(विक) ² C₉₄ (109d) ऽपुत्रं] Σ, ऽपुत्र० C₉₄K₁₀ (110) रुद्र]
 Σ, महेश्वर E

गताः सूर्याग्रतः कृत्वा सोमलोकं तथैव हि ।

उवाच सूर्यः सोमाय कारणापेक्षया शशिम ॥ १२:११० ॥

सोम उवाच ।

किमर्थमागतो भूयः कर्तव्यं तत्र भास्कर ।

फलं दातुं पुनस्त्वन्यन्मुक्त्वा त्वन्यत्करोम्यहम् ॥ १२:१११ ॥

सूर्य उवाच ।

यदि शक्यं फलं देहि अन्यन्न प्रार्थयाम्यहम् ।

न दत्तासि फलमन्यन्मया वध्यो भविष्यसि ॥ १२:११२ ॥

सोम उवाच ।

आगमं तस्य वक्ष्यामि शृणुष्वावहितो भव ।

इन्द्रेणास्मि फलं दत्तं स फलं दत्त मे भवान् ॥ १२:११३ ॥

गत्वैवेन्द्रसदस्त्वन्यत्प्रार्थयामः सहैव तु ।

एवं कुर्म इति प्राह गत्वेन्द्रसदनं प्रति ॥ १२:११४ ॥

113d C₀₂ resumes here with दत्त मे भवान्

110a गताः] C₄₅, गत C₉₄K₈₂K₁₀, गतः K₇E 110b हि] Σ, om.
K₁₀ 110c सूर्यः] Σ, सूर्य K₁₀ 110d कारणा°] Σ, करुणा° C₄₅ •
°पेक्षया] Σ, °पेक्षणा K₁₀ • शशिम] C₉₄C₄₅K₈₂, शशि K₁₀E, शशि(न) K₇ 111a
°गतो] Σ, °गता K₁₀ 111b तत्र] Σ, तव E • °कर] Σ, °करः E 111cd
पुनस्त्वन्यन्मुक्त्वा त्वन्यत्क°] corr., पुनस्त्वन्य मुक्त्वा त्वन्यङ्क° C₉₄, पुनस्त्वन्यन्मुक्त्वास्त्वन्यं
क° C₄₅, पुनः त्वन्य मुक्त्वा त्वन्यत्क° K₈₂, पुनस्त्वन्य मुक्त्वा त्वन्यत्क° K₁₀, पुनस्त्वन्यत्मुक्त्वा
त्वन्यङ्क° K₇E 112a शक्यं फलं देहि] C₉₄K₈₂K₇E, काफलन्देहि C₄₅^{ac}, काफल=न्देहि
C₄₅^{pc}, शक्य फलं देहि K₁₀ 112b अन्यन्न] Σ, अन्यत्वं K₇, अन्यान्न E 112cd
फलमन्यन्म°] Σ, फलमन्यन्म° K₈₂, फलं मन्ये म° E 112d वध्यो] K₇, वध्यो C₉₄
C₄₅K₈₂K₁₀, वद्धो E • भविष्यसि] Σ, भविष्यति C₄₅ 113a वक्ष्यामि] Σ, वक्ष्या(मि)
K₈₂ 113d दत्त मे] Σ, वत्त मे K₈₂ 114a गत्वैवेन्द्र°] C₉₄, गत्वैवेन्द्र° C₄₅
K₁₀K₇, °=°=°= C₀₂, गत्वावेन्द्र° K₈₂, गन्धर्वेन्द्र° E 114b °र्थयामः] Σ, °र्थयामा
K₈₂ • सहैव तु] Σ, सदैव तु C₀₂, सहैव तुः K₇ 114c कुर्म] Σ, कर्म K₁₀, सोम E

सोमेनेन्द्रमुवाचेदं फलकामा इहागताः ।
 पूर्वदत्तफलमन्यदेहि शक्र ममाद्य वै ॥ १२:११५ ॥
 इन्द्र उवाच ।
 यदर्थमिह सम्प्राप्तः स च नास्ति निशाकर ।
 विष्णुहस्तान्मया प्राप्तमेकमेव फलं शुभम् ॥ १२:११६ ॥
 सर्व एव हि गच्छामो विष्णुलोकं ग्रहेश्वर ।
 सर्व एवोपजग्मुस्ते फलार्थं मधुसूदनम् ॥ १२:११७ ॥
 एवमुक्त्वा गताः सर्वे देवराजपुरस्कृताः ।
 मुहूर्तेनैव सम्प्राप्ता विष्णुलोकं यशस्विनि ॥ १२:११८ ॥
 उपसृत्य तत इन्द्रः प्रणिपत्य जनार्दनम् ।
 सर्वेषामुपरोधेन प्रार्थयामि यशोधर ॥ १२:११९ ॥
 विष्णुरुवाच ।
 पूर्वदत्तफलस्यार्थं तच्च सर्वमिहागताः ।

117cd This folio side in K₁₀ (verses 12.117–138) is faded and most of it is difficult to read, thus its readings reported are less reliable than usual

- (115a) सोमेनेन्द्र०] Σ, सोमेवेन्द्र० K₁₀, सोम इन्द्र० K₇ • ०चेदं] Σ, ०चेन्द्रं C₀₂
 (115c) पूर्व०] Σ, पूर्व K₁₀ (115cd) ०न्यदेहि] Σ, ०न्य देहि C₀₂ (115d)
 शक्र] Σ, शक्र E • वै] Σ, वै: C₄₅ (116b) ०कर] Σ, ०कर: C₄₅E (116c)
 विष्णुहस्तान्मया] Σ, विष्णुहस्ता मया K₁₀ (116d) फलं] Σ, फल C₄₅ (117b)
 ०लोकं] Σ, ०लोक C₀₂ • ०श्वर] Σ, ०श्वरं C₄₅, ०श्वर K₁₀ (117c) सर्व
 एवोपजग्मुस्ते] Σ, सर्व एवोपजग्मुस्ते C₉₄ (unmetr.), ०००००००००० K₁₀ (117d)
 फलार्थं मधुसूदनम्] Σ, ०००००००००० K₁₀, फलार्थं मधुसूदनम् K₇ (118a) एवमुक्त्वा
 गताः सर्वे] C₂K₈₂, ०००००००००० K₁₀, एवमुक्त्वा गता सर्वे K₇, एवमुक्त्वा गताः सर्वे E
 (118d) विष्णुलोकं] Σ, विष्णुलोक C₀₂, ००००० K₁₀ (119d) ०धर] Σ, ०धरम् E
 (120) विष्णुरुवाच] C₉₄C₄₅C₀₂K₈₂K₁₀K₇, विष्णुरुच C₉₄^{ac} om. K₈₂^{ac}, विष्णु उवाच E
 (120a) ०दत्त०] Σ, ०दत्तं E • ०र्थे] Σ, ०र्थि E

न शक्नोमि फलं दातुं किं वा त्वन्यत्करोम्यहम् ॥ १२:१२० ॥

इन्द्र उवाच ।

ब्रह्माण्डमपि भेतुं त्वं शक्नोषि गरुडध्वज ।

अशक्यं तव नास्तीति जानामि पुरुषोत्तम ॥ १२:१२१ ॥

एवमुक्तः पुनर्विष्णुः प्रत्युवाच पुरन्दरम् ।

फलमेकं परित्यज्य सर्वं शक्नोमि कौशिक ॥ १२:१२२ ॥

उपायोऽत्र प्रवक्ष्यामि आगमं शृणु गोपते ।

ब्रह्मणा च मम दत्तं तत्फलैकं पुरन्दर ॥ १२:१२३ ॥

मया दत्तं फलं त्वेकं किमन्यद्दातुमिच्छसि ।

प्रार्थयामोऽत्र गत्वैकं परमेष्ठिप्रजापतिम् ॥ १२:१२४ ॥

तवोपरोधादेवेन्द्र प्रार्थयामि पितामहम् ।

एवमुक्त्वा गताः सर्वे पुरस्कृत्य जनार्दनम् ॥ १२:१२५ ॥

इन्द्रः सूर्यः शशी चैव गन्धर्वो वानरस्तथा ।

- (120c) शक्नोमि] Σ , शक्नोति C_{45} • फलं दातुं] Σ , फल(न्दातु) C_{02} (120d)
 त्वन्यत्करोम्यहम्] K_7 , त्वन्यं करोम्यहम् $C_{25}K_{82}E$, $\simeq \simeq \simeq \simeq \simeq$ म्यहम् K_{10} (121a)
 ब्रह्माण्डं] Σ , ब्रह्माण्डं K_7 • भेतुं त्वं] Σ , भेतु त्वं C_{45} , भर्तुत्वं E (121b) शक्नोषि]
 Σ , शक्नोति C_{45} (121c) अशक्यं] Σ , (अशक्य) C_{45} (121d) • उत्तम] Σ ,
 • उत्तमम् E (122a) एवमुक्तः पुनर्विष्णुः] C_{45} , एवमुक्त्वा पुनर्विष्णुः $C_{94}C_{02}K_{82}K_7E$,
 $\simeq \simeq \simeq$ पुनर्विष्णुः K_{10} (122b) पुरन्दरम्] Σ , पुरदरं K_7 (unmetr.) (122d) सर्वं
 शक्नोमि] Σ , सर्वं शक्नोसि C_{02} , $\simeq \simeq$ शक्नोमि K_{10} (123c) मम] Σ , ममां E (123d)
 तत्फलैकं] Σ , तत्फलकं K_{82}^{ac} , तत्फलेकं K_{82}^{pc} • पुरन्दर] Σ , पुरन्द(रं) K_7 (124a)
 दत्तं] $C_{02}K_{10}$, दत्तं $C_{94}C_{45}K_{82}K_7E$ • त्वेकं] Σ , त्वैकं K_7 (124b) • च्छसि]
 Σ , • च्छति C_{94} (124c) प्रार्थयामोऽत्र गत्वैकं] Σ , प्रार्थया च गत्वैवं E (124d)
 • ष्ठीप्रजां] $C_{94}K_{82}K_{10}K_7$, • ष्ठी प्रजां $C_{45}E$, • ष्ठी(प्रजा)ं C_{02} (125a) तवो] Σ ,
 ततो E • • रोधादेवे] $C_{94}C_{45}K_{82}K_7$, • रोधा देवे $C_{02}K_{10}$, • राधादेवे E (125b)
 • महम्] Σ , • मह K_{10} (125c) गताः] Σ , गता $C_{02}E$ (125d) पुरस्कृत्य]
 Σ , पुनस्कृत्य K_7 • जनार्दनम्] Σ , जनार्दन C_{02} (126a) इन्द्रः] Σ , इन्द्र C_{02} • सूर्यः
 शशी चैव] $C_{94}C_{45}K_{82}K_7$, सूर्य शशी चैव $C_{02}K_{10}$, सोमश्च सूर्यश्च E

अप्सरोगणकोटीभिः सर्वाभरणभूषितम् ।

विमानकोटिकोटीनां सर्वकामसमन्वितम् ॥ १२:१३३ ॥

ब्रह्मलोकसभा रम्या सूर्यकोटिसमप्रभा ।

तत्र ब्रह्मा सुखासीनो नानारत्नोपशोभिते ॥ १२:१३४ ॥

चतुर्भुजश्चतुर्वक्रश्चतुर्बाहुश्चतुर्भुजः ।

चतुर्वेदधरो देवश्चतुराश्रमनायकः ॥ १२:१३५ ॥

चतुर्वेदावृतस्तत्र मूर्तिमन्तमुपासते ।

गायत्री वेदमाता च सावित्री च सुरूपिणी ॥ १२:१३६ ॥

व्याहृतिः प्रणवश्चैव मूर्तिमान्समुपासते ।

वौषट्कारो वषट्कारो नमस्कारः स मूर्तिमान् ॥ १२:१३७ ॥

श्रुतिः स्मृतिश्च नीतिश्च धर्मशास्त्रं समूर्तिमत् ।

133 cf. ŚDhŚ 10.41 (on the results of an observance): सूर्यकोटिप्रतीकाशैर्विमानैः सार्व-
कामिकैः । रुद्रकन्यासमाकीर्णैर्महावृषभसंयुतैः ॥

(133ab) अप्सरोगणकोटीभिः सर्वाभरणभूषितम्] Σ, ~~~~~
K₁₀ **(133cd)** विमानकोटिकोटीनां सर्वकामसमन्वितम्] C₄₅C₀₂K₈₂K₇, विमानकोटि-
 कोटीशं सर्वकामसमन्वितम् C₉₄, ~~~~~ K₁₀, om. E **(134b)**
 °कोटि°] Σ, °(कौटि)° K₇ **(134d)** °शोभिते] Σ, °शोभिता K₁₀ **(135a)**
 °मूर्तिश्च°] Σ, °मूर्ति च° C₀₂, °मूरु(त्तिश्च) K₁₀ **(135ab)** °वक्रश्वतुर्बाहुश्वतुर्भुजः] Σ,
 °वक्राश्वतुर्बाहुश्वतुर्भुजः C₀₂, °वक्र~ ~ ~ ~ ~ K₁₀ **(135c)** चतुर्वेद°] Σ, चतुवेद°
 K₇ **(135cd)** देवश्च°] Σ, देव च° C₀₂ **(136ab)** °वेदा वृतस्तत्र मूर्तिमन्तमुपासते]
 C₉₄C₄₅K₇E, °वेदवृतस्तत्र मूर्तिमन्तमुपासते C₀₂, °(वेदा)वृतस्तत्र मूर्तिमन्तमुपासते K₈₂,
 वे~ ~ ~ ~ ~ K₁₀ **(136c)** गायत्री वेदमाता च] Σ, ~~~~~ K₁₀
(137a) व्याहृतिः] C₉₄K₇E, व्याहृदिः C₄₅, व्याकृतिः C₀₂, व्याहृति K₈₂, ~~~ K₁₀ •
 प्रणवश्चैव] C₄₅K₈₂K₇E, प्रण(व)१ व C₉₄, प्रकृतिश्चैव C₀₂, ~~~~ K₁₀ **(137b)**
 मूर्तिमान्समुपासते] Σ, ~~~~~ K₁₀ **(137c)** वौषट्कारो वषट्कारो] C₉₄C₀₂K₈₂
 E, om. C₄₅, ~~~~~ K₁₀, वौषट्कारो च (स)त्कारो K₇ **(137d)** °कारः] Σ,
 °कार C₀₂ **(138b)** °शास्त्रं समूर्तिमत] Σ, °शास्त्रसमूर्तिमान् C₀₂E

इतिहासः पुराणं च सांख्ययोगः पतञ्जलम् ॥ १२:१३८ ॥

आयुर्वेदो धनुर्वेदो वेदो गान्धर्वमेव च ।

अर्थवेदो ऽन्यवेदाश्च मूर्तिमान् समुपासते ॥ १२:१३९ ॥

ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम् ।

गां च अर्घं च दत्त्वैवमास्यतामिति चाब्रवीत् ॥ १२:१४० ॥

मणिरत्नमये दिव्ये आसने गरुडध्वजः ।

देवराजो रविः सोमो गन्धर्वः प्लवगेश्वरः ॥ १२:१४१ ॥

विपुलश्च महासत्त्व आस्यतां रत्न-आसने ।

साधु भो विपुल श्रेष्ठ साधु भो विपुलं तपः ॥ १२:१४२ ॥

साधु भो विपुलप्राज्ञ साधु भो विपुलश्रिय ।

तोषिताः स्म वयं सर्वे ब्रह्मविष्णुमहेश्वराः ॥ १२:१४३ ॥

- (138c) इतिहासः पुराणं च] $C_{94}C_{02}K_{82}K_7$, पुराणश्च $C_{45}E$, $\sim\sim\sim\sim\sim\sim\sim K_{10}$
 (138d) सांख्ययोगः] Σ , सांख्ययोग C_{02} , $\sim\sim\sim\sim K_{10}$ • पतञ्जलम्] Σ , $\sim\sim\sim\sim$
 K_{10} , पतञ्जलि E (139a) आयुर्वेदो धनुर्वेदो] Σ , वेद धनुर्वेद C_{02} , $\sim\sim\sim\sim\sim\sim\sim K_{10}$
 (139b) वेदो गान्धर्वमेव] $C_{94}K_{82}$, वेदो गान्धर्वमेव C_{45} , वेद गान्धर्वमेव
 C_{02} , $\sim\sim\sim\sim\sim\sim\sim K_{10}$, वेदो गान्धर्वमेव K_7 , वेदो गान्धर्वमेव E (139c) अर्थवेदो
 ऽन्यवेदाश्च] E, अर्थवेदान्यवेदाश्च C_{94} , अर्थवेदान्यवेदश्च C_{45} (unmetr.), अर्थवेदान्यवेदाश्च
 C_{02} , अर्थवेदान्यवेदां च K_{82} , $\sim\sim\sim\sim\sim\sim\sim K_{10}$, अर्थवेदान्यवेदश्च K_7 (139d)
 मूर्तिमान् समुपासते] Σ , $\sim\sim\sim\sim\sim\sim\sim K_{10}$ (140ab) ततो ब्रह्मा समुत्थाय अभिगम्य
 जनार्दनम्] Σ , $\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim K_{10}$ (140c) अर्घं च] Σ , अ(घ)श्च
 C_{45} , अर्घ्यश्च E (141c) रविः सोमो] Σ , र(वि) सोमो K_{10} , शशी सूर्यो E (141d)
 गन्धर्वः] Σ , गन्धर्व K_{82} , $\sim\sim\sim K_{10}$ • प्लवगेश्वरः] $C_{94}C_{45}^{pc}C_{02}K_{82}E$, प्लवगेश्वरः
 C_{45}^{ac} , $\sim\sim\sim\sim\sim K_{10}$, प्लवगेश्वरः K_7 (142a) विपुलश्च महासत्त्व] Σ , विपुलश्च समासत्त्व
 C_{45} , $\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim\sim K_{10}$ (142b) आस्यतां] Σ , आस्यता C_{45} • आसने] C_{Σ}
 K_{82} , आसने $K_{10}E$, आसने: K_7 (142c) साधु भो] Σ , साधु हो C_{45} , $\sim\sim\sim K_{10}$
 (142d) विपुलं तपः] $K_{82}K_{10}E$, (वि) -३. पः C_{94} , विपुलतपः $C_{45}C_{02}K_7$ (143b)
 श्रिय] $C_{94}K_{10}K_7$, श्रियः C_{45} , श्रियः $C_{02}K_{82}E$ (143c) तोषिताः] Σ , तोषिता
 $K_{82}E$

आदित्या वसवो रुद्राः साध्याश्विनौ मरुत्तथा ।
 भुङ्क्षु भोगान्यथोत्साहं मम लोके यथासुखम् ॥ १२:१४४ ॥

इयं विमानकोटीनां तवार्थायोपकल्पिता ।
 सहस्राणां सहस्राणि अप्सरा कामरूपिणी ।
 तवार्थीयोपसर्पन्ति सर्वालंकारभूषिताः ॥ १२:१४५ ॥

यावत्कल्पसहस्राणि परार्धानि तपोधन ।
 यत्र यत्र प्रयासित्वं तत्र तत्रोपभुज्यताम् ॥ १२:१४६ ॥

महेश्वर उवाच ।
 इति श्रुत्वा वचस्तस्य विपुलो विपुलेक्षणः ।
 वेपमानो भयत्रस्त अश्रुपूर्णाकुलेक्षणः ॥ १२:१४७ ॥

प्रणम्य शिरसा भूमौ प्रणिपत्य पुनः पुनः ।
 उवाच मधुरं वाक्यं ब्रह्मलोकपितामहम् ॥ १२:१४८ ॥

विपुल उवाच ।
 भगवन्सर्वलोकेश सर्वलोकपितामह ।

144a रुद्राः] C_ΣK₈₂, रुद्रा K₁₀K₇E 144b साध्याश्विनौ] K₁₀, साध्याश्विन्यौ
 C₉₄C₄₅K₈₂, साध्याश्विन्यो C₀₂K₇, साध्या यक्षो E • मरुत्तथा] Σ, मरुत्तस्तथा C₀₂
 144c भुङ्क्षु] Σ, भुत्त्वा K₁₀, भुंक्षु E • भोगान्यथोत्साहं] Σ, भोगा यथेत्साह C₀₂भोगा
 यथोत्साहं K₁₀ 144d लोके] Σ, लोक K₁₀ 145a ंकोटीनां] Σ, ंकोटीनि
 C₀₂, ंकोटीना K₁₀ 145b तवार्थायोप०] C₉₄K₈₂K₇E, तवायोपि० C₄₅, त्वयार्थ
 याव० C₀₂, तवार्थायोप्र० K₁₀ • ंकल्पिता] C₉₄C₄₅K₈₂, ंकल्पितं C₀₂, ंकल्पि= K₁₀
 K₇, ंकल्पितान् E 145c सहस्राणां] Σ, सहस्राणा C₄₅ 145d अप्सरा] Σ,
 अप्सरो C₀₂ • ंरूपिणी] Σ, ंरूपिणि E 145e तवार्थीयो०] C₉₄, तवार्थायो०
 C₄₅K₈₂K₁₀K₇, तवार्थीयो० C₀₂, तवार्थेयो० E 145f ंसर्पन्ति] Σ, ंष्यन्ति K₇
 • ंभूषिताः] Σ, ंभूषितः K₈₂ 146a परार्धानि] Σ, पराणि C₄₅ • ंधन] Σ,
 ंधनाः E 146d ंपभुज्यताम्] Σ, ंप्रभुज्यताम् K₁₀ 147b विपुलो] Σ, om.
 C₄₅, विपुले C₀₂ 147c भयत्रस्त] E, भयस्तत्र C_ΣK₈₂K₁₀, भयस्त्र K₇ 147d
 अश्रु०] Σ, अश्व० K₇ • ंपूर्णा०] Σ, ंपूर्ण० K₁₀ 148a शिरसा] Σ, शिर K₁₀
 148c मधुरं] Σ, मधुर० C₄₅ 148d ंलोक०] Σ, लोके E

स्वप्नभूतमिवाश्चर्यं पश्यामि त्रिदशेश्वर ।

स्मृतिभ्रंशश्च मे जातो बुद्धिर्जातान्धचेतना ॥ १२:१४९ ॥

तुभ्यं त्रैलोक्यबन्धो भव मम शरणं त्राहि संसारघोराद्

भीतो ऽहं गर्भवासाज्जरमरणभयात्त्राहि मां मोहबन्धात् ।

नित्यं रोगाधिवासमनियतवपुषं त्राहि मां कालपाशात्

तिर्यं चान्योन्यभक्षं बहुयुगशतशस्त्राहि मोहान्धकारात् ॥ १२:

१५० ॥

श्रुत्वैवोवाच ब्रह्मा विपुलमति पुनर्मनयित्वा यथावद्

आहूतसम्लवान्ते भविष्यसि तव मे जन्मलोभो न भूयः ।

गर्भावासं न च त्वन्न च पुनर्मरणं क्लेशमायासपूर्णं

छित्त्वा मोहान्धशत्रुं व्रजसि च परमं ब्रह्मभूयत्वमेषि ॥ १२:१५१ ॥

- (149c) स्वप्नभूतमिवा०] Σ , स्वप्नमितमिवा० C_{02} (149f) बुद्धिर्जातान्धचेतना] C_{Σ} , बुद्धिर्जातान्धचेतना K_{82}^{ac} , बुद्धिर्जातान्धचेतना K_{82}^{pc} , बुद्धि जातान्धचेतना K_{10} , बुद्धि जातात्वचेतना K_7 , बुद्धिर्जातो ऽन्धचेतनः । मूढो ऽहं त्वां कथं स्तौमि ज्ञानातीतं परात्परम् ॥ E (150a) तुभ्यं] Σ , तुभ्यंस K_{10} , नमस् E • त्रैलोक्य०] Σ , त्रैलोक्य० C_{45} • ०बन्धो] Σ , ०(वन्तो) K_{82} • ०घोराद्] corr., ०घोरम् $C_{94}C_{02}K_{10}E$, ०घोरात् C_{45} , ०घोरः K_{82} , ०(घोरात्)त् K_7 (150b) ०साज्जर०] Σ , ०सा जर० C_{02} , ०साज्जनु० E • ०मरण०] Σ , ०ण० K_{10}^{ac} • ०भयात्] E, भयं $C_{\Sigma}K_{82}K_{10}K_7$ (150c) नित्यं] Σ , नित्य० C_{45} (unmetr.) • रोगा०] Σ , ०रागा० E • ०वासमनियत०] Σ , ०वासमतियत० C_{45} , ०वासमनियत० K_{82} • ०वपुषं त्राहि मां] Σ , ०(वपुष त्राहि मा) C_{45} • कालपाशात्] Σ , कापाशात् K_{82}^{ac} , कालपाशान् K_{10} (150d) तिर्यं चान्योन्यभक्षं] Σ , तिर्यं चान्योन्यभक्षं K_{10} , तिर्यश्चान्योन्यभक्षं E • ०शतशस्त्राहि] Σ , ०सतस त्राहि C_{02} (151a) श्रुत्वैवोवाच] Σ , श्रुत्वैव वाच E • ०मति] $C_{02}E$, ०मतिः $C_{94}C_{45}K_{82}K_{10}K_7$ (unmetr.) • मानयित्वा] Σ , माणयित्वा K_7 , मानयंवा E • यथावद्] corr., यथावत् $C_{\Sigma}K_{82}^{pc}K_{10}K_7E$, वत् K_{82}^{ac} (151b) आहूत] Σ , आभूत E • सम्लवान्ते] C_{02} , सम्लवन्ते $C_{94}C_{45}K_{82}K_{10}E$, संप्लवन्ते K_7 • भविष्यसि] Σ , भविष्य C_{02} , अविपलि E • मे जन्मलोभो न] $C_{\Sigma}K_{82}$, मे जन्मलाभो न $K_{10}K_7$, यजन्मलाभानु E • भूयः] Σ , भूय K_7 (151c) ०वासं न च त्वन्न] $C_{94}K_{82}K_{10}K_7$, ०वासन्न C_{45} , ०वासा न च त्वन्न C_{02} , ०वासानुबन्धं न E • पुनर्मरणं] $C_{02}E$, पुनर्मरणं $C_{94}K_{82}K_{10}K_7$ (unmetr.), पुनर्मरण C_{45} • ०पूर्णम्] Σ , ०पूर्णं C_{02}

द्वादशमो ऽध्यायः

महेश्वर उवाच ।

ब्रह्मणा एवमुक्तस्तु विष्णुना प्रभविष्णुना ।

एवं भवतु भद्रं वो यथोवाच पितामहः ॥ १२:१५२ ॥

इन्द्रेण रविणा चैव सोमेन च पुनः पुनः ।

साध्यादित्यैर्मरुद्रैर्विश्वेभिर्वसवैस्तथा ॥ १२:१५३ ॥

अहो तपःफलं दिव्यं विपुलस्य महात्मनः ।

स्वशरीरो दिवं प्राप्तः श्रद्धयातिथिपूजया ॥ १२:१५४ ॥

एवमादीन्यनेकानि विपुले परिकीर्तितम् ।

ब्रह्माणं पुनरेवाह विष्णुर्विश्वजगत्प्रभुः ॥ १२:१५५ ॥

॥ इति वृषसारसंग्रहे विपुलोपाख्यानो नामाध्यायो द्वादशमः ॥

151d cf. Manu 1.98cd : स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते and Manu 12.102cd : इहैव लोके तिष्ठन्त ब्रह्मभूयाय कल्पते

(151d) ०शत्रुं] Σ, ०शत्रु C₄₅C₀₂ • परमं] Σ, परम K₁₀ (152b) विष्णुना] Σ, om. C₄₅, विष्णुनात् C₀₂ (152d) ०महः] C₉₄K₇E, ०मह C₄₅C₀₂K₈₂K₁₀
(153a) रविणा] Σ, रविना C₀₂, शशिना E (153b) सोमेन] Σ, सूर्येण E • पुनः पुनः] Σ, पुन पुनः C₄₅ (unmetr.), पुन च पुनः पुनः C₀₂ (153c) ०दित्यैर्म०] Σ, ०दित्यै म० C₀₂ (153cd) ०रुद्रैर्विश्वेभिर्] E, ०रुद्रैर्विश्वेभिर् C₉₄K₈₂, ०रुद्रैर्विश्वेभिर् C₄₅, ०रुद्रैर्विश्वेभिर् C₀₂, ०रुद्रैर्विश्वेभिर् K₁₀, ०रुद्रैर्विश्वेभिर् K₇ (154c) स्वशरीरो] em., स्वशरीरं C₉₄K₈₂K₁₀K₇, शशरीरो C₄₅, स्वशरीर C₀₂, स्वशरीरं E • प्राप्तः] C₄₅C₀₂, प्राप्तं C₉₄K₈₂K₁₀K₇E (154d) ०पूजया] Σ, ०पूजनात् E (155b) ०नेकानि] Σ, ०नेनेकानि K₁₀ (155c) ब्रह्माणं] Σ, ब्राह्मणः C₄₅, ब्रह्मणं C₀₂ (155d) विष्णुर्वि०] Σ, विष्णु वि० C₀₂ • ०जगत्प्रभुः] Σ, ०जगत्प्रभु C₀₂ (Colophon) वृषसार०] Σ, वृष० K₁₀ • ०ख्यानो नामाध्यायो द्वादशमः] Σ, ०ख्या(न ना)माध्यायो द्वादश K₇, ०ख्यानो नाम द्वादशो ऽध्यायः E

An Annotated Translation of
Vṛṣasārasaṃgraha 1–12

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[prathamo 'dhyāyaḥ]
[Chapter One]

[*stutiḥ* —
Invocation]

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

Having bowed to the One without beginning, middle, or end, whose limits are boundless, who is most subtle, the unmanifest and the fine essence of the world—and also to Indra, Brahmā, and all the other [gods]—I shall recite [the work entitled] ‘A Compendium on the Essence of the Bull [of Dharma]’.

1.1 Metre: *upajāti*. *Pāda* a is reminiscent of, among other famous passages, *Bhagavadgītā* 11.19:

anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanetram |
paśyāmi tvāṃ dīptabūtāśavaktraṃ svatejasā viśvam idam tapantam ||.
See also BhG 10.20cd:

abam ādiś ca madhyaṃ ca bhūtānām anta eva ca ||.

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

Compare also, e.g., *Kūrmapurāṇa* 1.11.237:

rūpaṃ tavāśeṣakalāvibhīnam agocaraṃ nirmalam ekarūpaṃ |
anādimadhyāntam anantam ādyaṃ namāmi satyaṃ tamasaḥ parastāt ||.

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

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

Strictly speaking, *pāda* c is unmetrical, but it is better to simply acknowledge here the phenomenon of ‘muta cum liquida’, or rather, *krāma* licence, namely that syllables followed by consonant clusters such as *ra*, *bra*, *bhra*, *kra*, *śra*, *śya*, *śva*, *sva*, *dva* can be treated as light or short (*laghu*) (see pp. 39 ff.) Thus *harīndrabrahmā* can be treated as a regular

[*janamejayavaiśampāyanasaṃvādaḥ* —
Dialogue of Janamejaya and Vaiśampāyana]
śatasāhasrikam grantham sahasrādhyāyam uttamam |
parva cāsyā śataṃ pūrṇam śrutvā bhāratasaṃhitām || 1:2 ||

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

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

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

VSS 1.1 is echoed in VSS 20.3:

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

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

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

1.2 The dialogue of Janamejaya and Vaiśampāyana makes up the outermost layer of the VSS (see p. 11), mostly containing general *dharmaśāstric* material.

That the MBh should contain a hundred thousand verses is hinted at, e.g., in line 19 of Khoh Charter 2 of Śarvanātha, year 214 (Siddham Database IN00088; *uktañ ca mahābhārata śatasāhasryam* [understand °*ryām*] *saṃhitāyām*...). The hundred *parvans* of the *Mahābhārata* are listed in MBh 1.2.33–70. Note the use of the singular (*parva*) in connection with numerals (*śataṃ*), one of the hallmarks of this text (see p. 32).

atrptaḥ puna papraccha vaiśampāyanam eva hi |
janamejayena yat pūrvaṃ tac chr̥ṇu tvam atandritam || 1:3 ||

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

janamejaya uvāca |
bhagavan sarvadharmajña sarvaśāstraviśārada |
asti dharmam paraṃ guhyaṃ saṃsārārṇavatāraṇam || 1:4 ||

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

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

1.3 My emendation from the unmetrical *punaḥ* to the unusual—or rather, Middle Indic (Edgerton 1953, vol. 2, p. 347), and Newar (Jørgensen 1941, 113)—*puna* is based on the assumption that in the original the metre must have overridden morphology, similarly to what may have happened in 8.44d (Mālinī metre): *na bhavati puna-janma kalpakotīyāyute 'pi*, and in 12.151c (Sragdharā metre): *garbhāvāsaṃ na ca tvan na ca punamarāṇaṃ kleśam āyāsapūrṇam*.

For an unsatisfaction or dissatisfaction (*atrpti*) with previous teachings in a somewhat similar manner to what Janamejaya experiences here, see, e.g., *Nisvāsa mūlasūtra* 1.9: *vedāntaṃ viditaṃ deva sāmkyam vai pañcaviṃśakam |*
na ca trptiṃ gamiṣyāmo hy ṛte śaivād anugrahāt ||

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

It is tempting to emend *pāda* c to contain a stem form proper noun (*janamejaya*) in order to maintain the metre, and note how the manuscripts struggle with this *pāda*. Stem form nouns, *prātipadikas*, abound in the VSS: see p. 37. On the other hand, the contracted/syncopated form *janmejaya* occurs, e.g., in *Bhāgavatapurāṇa* 12.06.16, *Brahmavaivartapurāṇa* 4.14.41 and 46, and *Nepālamāhātmya* 1.2. (It is even lexicalised in Monier-Williams' *Sanskrit–English Dict.*) The hypermetrical form *janamejayena*, and the construction finite verb + instrumental (*papraccha...janamejayena*), could be original (see p. 35); compare 1.8 and 4.75 below. Alternatively, 1.3cd could be taken as a separate, and elliptical, sentence standing for *janamejayena yac chrutaṃ pūrvaṃ tac chr̥ṇu*.

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

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

vaiśampāyana uvāca |
śṛṇu rājann avahito dharmākhyānam anuttamam |
vyāsānugrabhasamprāptaṃ guhyadharmaṃ śṛnotu me || 1:6 ||

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

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

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

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

1.7 On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an im-
portant figure discussed in 22.3ff, as well as a concept ('nonmaterial sacrifice'), see Kiss
2021 and Introduction p. 11.

1.8 Note the syntax here involving the agent in the instrumental with a finite verb
(ergative structure): *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. Compare 1.3 and see
p. 35.

[*brahmavidyā* —
Knowledge of Brahman]

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

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

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

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

[*kālapāśaḥ* —
Noose of death and time]

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

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

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

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

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

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

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

*anarthayajña uvāca |
atisaṃśayakaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |
durvijñeyaṃ manuṣyais tu devadānavapannagaiḥ || 1:13 ||*

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

*karmabetu śarīrasya utpatti nidhanaṃ ca yat |
sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtaṃ || 1:14 ||*

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

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

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

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

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

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

betunānena viprendra dehaḥ sambhavate nṛṇām |
yaṃ kālapāśaṃ ity ābuh śṛṇu vakṣyāmi suvrata || 1:16 ||

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

na tvayā veditaṃ kiñcij jijñāsyasi kathaṃ dvija |
kālapāśaṃ ca viprendra sakalaṃ vettum arbasi || 1:17 ||

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

kalākalitakālaṃ ca kālatattvakalāṃ śṛṇu |
truṭīdvayaṃ nimeṣaḥ tu nimeṣadvigunā kalā || 1:18 ||

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

kalādvigunītā kāṣṭhā kāṣṭhā vai triṃsatīḥ kalā |
triṃśatkalā muhūrtaḥ ca mānuṣena dvijottama || 1:19 ||

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

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

1.18 *Pādas* 18d and 19a are problematic in the light of 19b, which redefines *kalā* in harmony with the traditional interpretation, see, e.g., *Arthaśāstra* 2.20.33: *triṃśatkāṣṭhāḥ kalāḥ*. On divisions of time, see also, e.g., *Manu* 1.64ff, and also Hayashi 2017. I have calculated 1.6 second for one *kalā* backwards, starting from one day (see 1.20ab).

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

mubūrtatrimśakenaiva aborātram vidur budhāḥ |
ahorātram punas trimśan māsam ābur manīṣiṇaḥ || 1:20 ||

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

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

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

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

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

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

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

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

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

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

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

kalpo manvantarāṇām tu caturdaśa tu samkhyayā |
daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |
rātrir etāvati proktā munibhis tattvadarsibhiḥ || 1:24 ||

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

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

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

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

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

yathārkagrabatārendu bhramato dṛśyate tv iha |
kālacakraṃ bhr̥mitvaiva viśramaṃ na ca vidmahe || 1:27 ||

Just as the sun, the planets, the stars, and the moon are seen in this world to move in circles, so we, wandering on while riding the wheel of time (*kālacakra*), can never find rest.

1.24 The accepted reading *kalpo* in *pāda* a is probably not original, but it makes the sentence clearer than what is transmitted in most sources. M has a separator sign (||o||) at the end of *pāda* b, as if a section ended here.

1.25 The plural form *praliyante* in *pāda* a is metri causa for *praliyate*, perhaps also influencing *utpadyante* (for *utpadyate*) in *pāda* d, which in turn is used here to avoid an iambic pattern (- - U - U - U -). Note a general lack of a sense of grammatical number (see p. 31).

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

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

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

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

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

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

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

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

[*parārdhādi* —

Parārdha etc.: numbers]

vigatarāga uvāca |
śrutam vai kālacakraṃ tu mukhapadmaviniṣṛtam |
parārdham ca paraṃ caiva śrotum vaḥ pratidīpitam || 1:31 ||

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

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

1.31 I have corrected the unmetrical *vinisṛtam* in *pāda* b to *vinīṣṛtam*. The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinīṣṛtam*. Also, we might read *tvānmukhapadma*° (‘your lotus mouth’) over the *pāda*-boundary. See, e.g., *Śivapurāṇa* 2.3.27.6ab: *taj jñātvā nikhilam devī śrutvā tvānmukhapadmakajāt*. *Pāda* d is suspect and my translation tentative. M’s reading in *pāda* d (*śrotum naḥ pratidīyatām*) might make sense (‘give it back/repeat it for us to hear’), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotum vaḥ pratidīpitam*, the reading of the majority of the witnesses, which is in fact not easy to interpret. One would expect a phrase meaning ‘please tell me about these.’ Finally, I have decided to take *vaḥ* as instrumental (‘by you’). Still, a verb is missing.

anarthayajña uvāca |

ekaṃ daśaṃ śataṃ caiva sahasraṃ ayutaṃ tathā |

prayutaṃ niyutaṃ koṭiṃ arbudaṃ vṛndam eva ca || 1:32 ||

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

kharvaṃ caiva nikharvaṃ ca śaṅku padmaṃ tathaiva ca |

samudro madhyam antaṃ ca parārdhaṃ ca paraṃ tathā || 1:33 ||

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

sarve daśaguṇā jñeyāḥ parārdhaṃ yāvad eva hi |

parārdhadviguṇenaiva paraṃkhyā vidhīyate || 1:34 ||

Each should be understood as a power of ten up to *parārdha*. The number corresponding to *para* is twice that of *parārdha*.

parāt parataraṃ nāsti iti me niścītā matiḥ |

purāṇavedapaṭhitā mayākhyātā dvijottama || 1:35 ||

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

[*brahmāṇḍam* —

Brahmā's Egg: the Universe]

vigatarāga uvāca |

brahmāṇḍam kati vijñeyaṃ pramāṇaṃ jñāpitaṃ kvacit |

kati cāṅguli-m-ūrdhveṣu sūryas tapati vai mahīm || 1:36 ||

1.32 Although the form *daśa* is more standard than the accepted *daśam*, the latter can be original. See a similar teaching of numbers in *Brahmāṇḍapurāṇa* 3.2.91ff.

1.33 Note that K₄₁ inserts a line here. See apparatus. For *anta* meaning *ananta*, see 1.57. M's reading in *pāda* d may be a result of an eyeskip to 1.34c.

1.35 Note that E inserts the line here that K₄₁ inserted above. See apparatus.

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

*anarthayajña uvāca |
brahmāṇḍānām prasaṃkhyātum mayā śakyaṃ katham dvija |
devās te 'pi na jānanti mānuṣāṇām ca kā kathā || 1:37 ||*

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

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

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

*śivāṇḍābhyantareṇaiva sarveṣām iva bhūbhṛtām |
daśa nāma diśāṣṭānām brahmāṇḍe kīrtitaṃ śṛṇu || 1:39 ||*

1.36 The use of the singular next to numerals is one of the hallmarks of the VSS (see p. 32). This means that *pāda* a may well refer to multiple *brahmāṇḍas*. Nevertheless, in the light of VSS 2.2d (*pramāṇam tasya vā kati*), I suspect that the first question here could be rendered in slightly more standard Sanskrit as *brahmāṇḍasya pramāṇam kati yojanāni vijñeyaṃ. cāpitaṃ kvacit in pāda b* in the witnesses is enigmatic. One may conjecture *prāpitaṃ* (perhaps: 'is it available somewhere?'). The intended form may have been *jñātaṃ kenacit* ('is it known by anyone?'), or *jñāpitaṃ* ('is it disclosed somewhere?'). I have chosen the latter, to which 1.37 below could be a reply. Of course, *cāpitaṃ* could be analysed as *cāpi tam* (possibly for *cāpi tat*), but that would help little, unless we imagine that the question is 'and where is it?' (*cāpi tat kva*).

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

1.37 One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasaṃkhyātum*..., or rather, *brahmāṇḍasya viśeṣān prasaṃkhyātum*. The structure noun in genitive + verb meaning 'to tell' occurs also, e.g., in 4.69a. See more on this phenomenon on p. 36.

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

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

[*bbūbhṛtām nāmāni* —
Names of the cosmic rulers]
[*pūrvataḥ* —
East]

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

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

[*āgneye* —
South-East]

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

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

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

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

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

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

[*yāmye* —
South]

yamo 'tha yamunā yāmaḥ saṃyamo yamuno 'yamaḥ |
saṃyano yamanoyāno yanyugmā yanoyanaḥ || 1:42 ||

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

[*nairṛte* —
South-West]

nagajo naganā nando nagaro naga nandanaḥ |
nagarbho gahano guhyo gūḍhajo daśa tatparaḥ || 1:43 ||

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

[*vāruṇe* —
West]

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

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

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

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

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

[*vāyavye* —
North-West]

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

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

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

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

[*uttare* —
North]

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

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

[*īśāne* —
North-East]

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

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

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

1.47 I prefer the form *sumanaḥ* to the more standard *sumanāḥ* (K₇) in *pāda* a because it suits the slightly irregular language of the VSS (see pp. 30) and because the solitary reading of K₇ may well only be an attempt to standardise. It is also not inconceivable that *sumanaḥ* stands compounded with *saumyaḥ*. Note how *daśa nāyakam* (neuter singular for masculine plural) could again be an example for the use of the singular next to a number in *pāda* d. It seems that here it is the northern region that is associated with Śiva, rather than the north-east, the *īśāna* direction, which is occupied by Brahmā in the next verse. (In a tantric context, Brahmā is sometimes associated with the north-east, see, e.g., Goodall et al. 2005, 39.) I have left *satya* in stem form.

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

[*madhyame* —
Center]

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

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

[*parivārāḥ* —
Subordinates]

sarveṣāṃ daśa-m-īśānāṃ parivāraśataṃ śatam |
śatānāṃ prthag ekaikaṃ sahasraiḥ parivāritam || 1:50 ||

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

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

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

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

1.49 Note that the last three lists above have been associated with Śiva, Brahmā and Viṣṇu, respectively, and here, in a layer of the text that can be labelled Vaiṣṇava (see pp. 11), it is Viṣṇu that seems to occupy a central position. *mana mohanaḥ* (or *nirmalonmana*) in *pāda* b may sound like one single name, but we are forced to separate these two words (*mana* being in stem form metri causa) to arrive at a list of ten names.

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

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

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

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

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

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

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

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

śaṅkubhiḥ pṛthag ekaikaṁ padmena parivāritam |
padmavargeṣu ekaikaṁ samudraiḥ parivāritam || 1:55 ||

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

samudreṣu tathaikaikaṁ madhyasaṃkhyais tu tair vṛtam |
madhyasaṃkhyeṣu ekaikaṁ anantaḥ parivāritam || 1:56 ||

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

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

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

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

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

[*pramāṇam* —
Measurements]

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

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

koṭikōṭisahasraṃ tu yojanānām samantataḥ |
aṇḍānām ca parimāṇam brahmaṇā parikīrtitam || 1:59 ||

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

saptakoṭisahasrāṇi saptakoṭīśatāni ca |
viṃśakoṭīṣv aṅgulīṣu ūrdhvas tapate raviḥ || 1:60 ||

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

pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmāṇḍam cāprameyāṇām lakṣaṇam parikīrtitam || 1:61 ||

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

1.60 This verse is the reply to the question in 1.36cd, which contains the word *aṅguli*: this hints at the possibility that the unintelligible *gulmeṣu* transmitted in most of the witnesses might be corrupted from *aṅgulīṣu*; hence my conjecture, resulting in a *ra-vipulā*. For reference, the distance given here (7,720 *koṭi aṅgulas* \approx 1–1.5 million km) is about a hundred times smaller than the modern astronomical distance to the Sun (\approx 150 million km).

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

[*purāṇam* —
Redactors of the Purāṇa[s]]
purāṇāśisahasrāṇi śatāni dvijasattama |
brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham || 1:62 ||

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

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

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

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

On the idea that initially there was only one Purāṇa, see, e.g., Rocher 1986, 41ff. Compare the list in the VSS to a list of twenty-eight *vedavyāsa*s, from Brahmā to Vyāsa Dvaipāyana, in *Viṣṇupurāṇa* 3.3.10–19 (which is similar to *Brahmāṇḍapurāṇa* 1.35.117ff), taught by Parāśara, the twenty-sixth *vyāsa* of this list and our text (in the numbering that I add here I follow the translation in Dutt 1896, 178–179):

vedavyāsā vyatītā ye aṣṭāvīṃśati sattama |
caturdhā yaḥ kṛto vedo dvāpareṣu punaḥ punaḥ ||
dvāpare prathame vyastāḥ svayaṃ vedāḥ [1] svayaṃbbhuvā |
dvitīye dvāpare caiva vedavyāsaḥ [2] prajāpatiḥ ||
ṛtīye [3] cośanā vyāsaś caturthe ca [4] bṛhaspatiḥ |
[5] savitā pañcame vyāsaḥ [6] mṛtyuḥ ṣaṣṭhe smṛtaḥ prabhuḥ ||
saptame ca [7] tathaivendro [8] vasiṣṭhaś caṣṭame smṛtaḥ |
[9] sārasvataś ca navame [10] tridhāmā daśame smṛtaḥ ||
ekādaśe tu [11] trivṛṣā [12] bhāradvāja tataḥ param |
trayodaśe [13] cāntarikṣo [14] varuṇī cāpi caturdaśe ||
[15] trayyāruṇaḥ pañcadaśe ṣoḍaśe tu [16] dhanamjayaḥ |
[17] kratumjayaḥ saptadaśe [18] ṛṇajyo ṣṭādaśe smṛtaḥ ||
tato vyāso [19] bhāradvājo bhāradvājāt tu [20] gautamaḥ |
gautamād uttamo vyāso [21] haryātmā yo ’bhidhiyate ||
atha haryātmano [22] venaḥ smṛto vājaśravās tu yaḥ |

vāyunā pāda saṃkṣīpya prāptam cośanasam purā |
tenāpi pāda saṃkṣīpya prāptavāṃś ca bṛhaspatiḥ || 1:63 ||

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

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

somaḥ śuśmāyaṇas tasmāt [23] tṛṇabindur iti smṛtaḥ ||
[24] ṛkṣo 'bhūd bhārgavas tasmād vālmikīr yo 'bbidhīyate |
tasmād asmatpitā [25] śaktir vyāsas tasmād [26] abam mune ||
[27] jātukarṇo 'bhavan mattaḥ kṛṣṇadvaiṇāyanaḥ [28] tataḥ |
aṣṭaviṃśatir ity ete vedavyāsāḥ purāṇāḥ ||

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

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

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

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

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

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

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

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

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

ṣoḍaśānāṃ śahasrāṇi bharaadvājāya vai tataḥ |
daśa pañcasahasrāṇi trivṛṣāya abhāṣata || 1:67 ||

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

caturdaśasahasrāṇi antarīkṣāya vai tataḥ |
trayyāruṇim śahasrāṇi trayodaśa abhāṣata || 1:68 ||

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

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

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

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

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

1.64 *Pāda* a is a *ma-vīpulā*, or simply a *pathyā* if *pra* in *provāca* does not turn the previous syllable long (*krama* licence).

1.70 Note the odd structure in *pādas* ab: *dhanamjayāḥ kṛtaṃjayāya samprāptāḥ*, for a more standard *dhanamjayena (purāṇam) samprāpitaṃ kṛtaṃjayam* ('the Purāṇa was transmitted to Kṛtaṃjaya').

*ṛṇaṇjayāt punaḥ prāpto gautamāya maharṣiṇe |
gautamāc ca bharadvājas tasmād dharyadvatāya tu || 1:71 ||*

Then from Ṛṇaṇjaya it was given to [18] Gautama, the great sage;
from Gautama to [19] Bharadvāja, from him to [20] Haryadvata.

*rājaśravās tataḥ prāptaḥ somaśuṣmāya vai tataḥ |
somaśuṣmāt tataḥ prāptas tṛṇabindus tu bho dvija || 1:72 ||*

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

*tṛṇabindus tu vṛkṣāya vṛkṣaḥ śaktim abhāṣata |
śaktiḥ parāśaraṃ prāha jatukarṇāya vai tataḥ || 1:73 ||*

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

*dvaipāyanam tu provāca jatukarṇo maharṣiṇam |
romaharṣāya samprāpto dvaipāyanamahāmuniḥ || 1:74 ||*

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

*romaharṣeṇa provāca putrāyāmitabuddhaye |
daśa dve ca sahasrāṇi purāṇam samprakāṣitam |
mānuṣāṇām hitārthāya kiṃ bhūyaḥ śrotum icchasi || 1:75 ||*

1.71 The structure of *pādas* ab is as odd as that of 1.70ab. What was intended is probably *ṛṇaṇjayena prāpitam gautamāya*. Many of the syntactic oddities in this and other chapters might betray an influence of classical Newar. See pp. 30. The name Haryadvata in *pāda* d seem to be a variant on the attested forms Haryadvata and Haryātman (the latter is in the list of *vedavyāsas* in ViṣṇuP 3.3.16–17, see note to 1.62 above).

1.72 The syntax is again slightly odd here. The intention may have been *prāpitam rājaśravasā somaśuṣmāya... tatas tṛṇabindunā prāptam*.

1.73 In other list of *vedavyāsas*, Tṛṇabindu hands the Purāṇas down to Ṛkṣa, Rūkṣa or Dakṣa (see note to 1.62 above); *vṛkṣa* in *pāda* a is probably a corrupted form. The name Jatukarṇa may be a corrupted form of Jātū- or Jātukarṇa.

1.74 *Pādas* ab are a *pathyā* if *pra* in *provāca* does not turn the previous syllable long (*krama* licence). The syntax of *pādas* cd echoes that of 1.70ab above.

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

|| *iti vṛṣasārasaṃgrāhe brahmāṇḍasaṃkhyā nāmādhyaḃyaḥ prathamah* ||

Here ends the first chapter in the *Vṛṣasārasaṃgrāha* called Description of Brahmā's Egg.

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

In *Brahmāṇḍapurāṇa* 3.4.67ab (*mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye*, see note to 1.62 above), Amitabuddhi is clearly the name (or epithet) of Romahaṛṣa's son. This suggests that the reading *romahaṛṣāya* in some of the MSS in *pāda* a is a mistake for *romahaṛṣaś ca*, or something similar. MS M is either transmitting a syntactically problematic reading (*romahaṛṣeṇa*) that may nevertheless be more original than that preserved in most other witnesses, or its scribe is attempting to correct the text. Supposing the former, I have accepted M's reading. Note that the extent of the transmitted text (12,000 *śloka*s) has not changed since Trayyāruṇi (1.69).

Manuscripts C₀₂ and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchasiṭi* ||O|| (C₀₂) and *icchasi iti* ||O|| (M). Note also that M gives the number of *śloka*s in this chapter as '77', which is close to the number of verses yielded by this critical edition. The scribe of M struggled with eyeskips in this chapter, therefore it seems unlikely that he himself counted the number of verses he had copied and arrived at this very figure. More likely, he reproduced the number from his exemplar.

[dvitīyo 'dhyāyaḥ]
[Chapter Two]

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

Vigatarāga spoke: I have heard the description of Brahmā's Egg (*brahmāṇḍa*) from [you,] the best of men, its extent, colour, form, and the numbers associated with it, in a concise manner.

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

You mentioned Śiva's Egg (*śivāṇḍa*) as taught to be the receptacle of Brahmā's Egg (*brahmāṇḍa*). What are its characteristics and how much is its extent?

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

And whose dwelling place is it? And [what] is the extent of the inhabitants thereof? What kind of subjects live there? And who is the ruler (*prajāpati*) there?

[*śivāṇḍasaṃkhyā* —
Summary of the Śivāṇḍa]

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

2.1 It is unlikely that *janāgreṇa* picks up *mayā* ('by me, the best of men'). Instead, I suppose that this instrumental could be understood as 'through the best of man,' or rather, simply taken as an ablative ('from the best of men').

2.2 The location where the Śivāṇḍa was mentioned is verse 1.39a above.

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

Anarthayañña spoke: Please don't ask me about the characteristics of Śiva's Egg (*śivāṇḍa*), O Brahmin. How could even the gods have the power to truly know and see Śiva's Egg?

agamyagamanam guhyam guhyād api samuddhitam |
na prabhur netaras tatra na daṇḍyo na ca daṇḍakaḥ || 2:5 ||

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

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

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

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

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

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

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

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

2.5 *samuddhitam* in *pāda* b is suspect. Emending it to *samuddhṛtam* would not be fully satisfactory, and the readings transmitted in the witnesses are problematic. M, a MS not collated for this chapter, gives a confusing reading: *saṁmurdhniḍam*. I doubt if E's *saṁyaddhidam* ('yielding success') is the correct reading. Perhaps *samudāhṛtam* ('declared, talked about as'), or *samāvṛtam* ('guarded') was meant. It is not inconceivable that *agamyagabanaṃ* in C₀₂ (and in MK₄₁; 'it is inaccessible because of its depth') is original and is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhād* could be the right reading, and in what sense, in *pāda* b.

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

2.7 *na sūyakaḥ* in *pāda* b stands for *nāsūyakaḥ* (*na asūyakaḥ*) metri causa.

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

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

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

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

Go without material desires (*anarthin*). Once there, you will rest beneath a wishing tree. There is no karma there, no enemy, no Kali age, and no fighting.

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

There is no Dvāpara, no Tretā, no Kṛta age; no Manu-eras (*manvantara*), and no æons (*kalpa*) exist there.

āhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |
na janmamaraṇaṃ tatra āpadaṃ nāpnuyāt kvacit || 2:13 ||

No universal floods of destruction occur there, nor are there days and nights of Brahmā. There is no birth or death, and no catastrophes ever arise.

na cāśāpāśabaddho 'sti rāgamohaṃ na vidyate |
na devā nāsurās tatra na yakṣoragarākṣasāḥ || 2:14 ||

No one is bound by the noose of hope; there is no passion or delusion. There are no gods or demons there, nor any Yakṣas, Serpents, or Rākṣasas.

2.11 Note the term *anarthī* in *pāda* a: it may be connected with the notion and with our interlocutor Anarthayajña. My emendation in *pāda* c from *na priyas* ('no lover/husband') to *nāpriyas* ('no enemy') may not be strictly necessary but it seems more meaningful than the transmitted readings.

2.12 On *manvantaras* and *kalpas*, see 1.22–23 above.

2.13 *āhūtasamplava* for the more widely attested form *ābhūtasamplava* occurs, e.g., in some MSS transmitting *Śivadharmasāstra* 10.77 and 81 (see Bisschop et al. 2025).

na bhūtā na piśācāś ca gandharvā ṛṣayas tathā |
tārāgrahaṃ na tatrāsti nāgakiṃnaragāruḍam || 2:15 ||

There are neither Ghosts nor Piśācas, no Gandharvas and no Ṛṣis.
 There are no planets, no Nāgas, Kiṃnaras or Garuḍa-like creatures.

na japo nāhnikas tatra nāgnihotrī na yajñakṛt |
na vrataṃ na tapaś caiva na tiryāṇnarakaṃ tathā || 2:16 ||

There are no recitations or daily rituals; no one performs the Agnihotra, and there are no sacrificers. There are no religious observances, no austerities, and no ‘animal hell’.

tasyeśānasya devasya aiśvaryaguṇavistaram |
api varṣaśatenāpi śakyam vaktum na kenacit || 2:17 ||

No one could ever measure the extent of the divine powers of the god, not even in a hundred years.

bareccbhāprabhavāḥ sarve paryāyeṇa bravīmi te |
devamānuṣavarjyāni vṛkṣagulmalatādayaḥ || 2:18 ||

All are born by Hara’s wish. I shall teach [them] to you one by one—gods, humans, trees, bushes, creepers, and the rest.

2.16 The phrase of *tiryāṇnaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpāś tiryāṇnarakagāmināḥ*. Ganguli 1883–1896 translates *tiryāṇ* in this line from the MBh separately as ‘in a crooked way,’ but I suspect that in the VSS *tiryāṇnaraka* has more to do with *tiryaggati*, i.e., the state of being reduced to animal existence, being reborn as an animal, or entering hell in animal form. Cf. MBh Suppl. 13.15.2615–16:

nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ |
tiryāṇnarakagantāro hy adhamās te narādhamāḥ ||;
 and *Umāmahesvarasaṃvāda* 6.1:

avamanyanti ye viprān sarvaloke namaskṛtān |
narakaṃ yānti te sarve tiryagyonim vrajanti ca ||.

I suspect that *nātiryā*° in the witnesses is only a scribal mistake for *na tiryā*°.

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

2.18 Treat *pāda* a as if it were the object of *bravīmi*. Note the gender confusion in this verse. In *pāda* c, °*varjyāni* is suspect. I take it as if it stood for *vargāḥ/vargāṇi*, and not in the sense of ‘excluding,’ because gods and people are in fact, albeit vaguely, mentioned below.

parārdhadviguṇotsedho vistāraś ca tathāvidhaḥ |
anekākārāpuṣpāṇi phalāni ca manoharam || 2:19 ||

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

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

There are also golden trees and jewel trees, thickets of coral gems, and ruby plants,

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

tasty roots and fruits, and trees with creepers twining around their trunks and branches. All are shape-shifters, fulfilling every desire and whispering seductively.

tatra vipra prajāḥ sarve anantaḡuṇasāgarāḥ |
tulyarūpabalāḥ sarve sūryāyutasamaprabhāḥ || 2:22 ||

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

parārdhadvayavistāraṃ parārdhadvayam āyatam |
parārdhadvayavikṣepaṃ yojanānām dvijottama || 2:23 ||

[Śiva's Egg] is two *parārdhas* long and two *parārdhas* wide, and two *parārdhas* is its [vertical] extension, [measured] in *yojanas*, O great Brahmin.

2.19 I understand *pāda* a as *parārdhadviguṇa utsedho*, i.e., as an example of double *sandhi*. On the other hand, °*sedho* is only my conjecture, and *pāda* a may have originally referred to something else than the Śivāṇḍa. Note the number confusion in *pāda* d, and also that two *parārdhas* is one *para*, the highest possible number according to verses 1.34–35 above. The number may refer to any unit of length, but 2.23 below suggests that it is *yojanas*.

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

2.21 My conjectures in *pādas* ab result in a compound spanning the *cæsurā*, which may have been the reason why this line got corrupted.

2.23 Both *pāda* a and c may be treated as containing two words, the first in stem form: *parārdhadvaya vistāraṃ* and *parārdhadvaya vikṣepaṃ*.

aiśvaryatvaṃ na saṃkhyāsti balasaktiś ca bho dvija |
adhordhvo na ca saṃkhyāsti na tiryañ caiti kaścana || 2:24 ||

[Īśāna's] divinity cannot be expressed in numbers, nor can [His] strength and power, O twice-born. [The distances within Śiva's Egg], both above and below, likewise cannot be expressed in numbers. None can traverse it.

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

[Indeed,] I do not know the length and breadth of Śiva's Egg. Enjoyment there is undecaying; there is neither birth nor death.

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

In the centre of Śiva's Egg, [creatures] shine like cow's milk. [It is] said to be the region (*ālaya*) of those belonging to Īśāna, one and a half *para* crore in number.

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

2.24 *Pādas* ab are an echo of 2.17b. *kaścana* in *pāda* d forces us to accept the reading in K₈₂^{pc} K₇ (*caiti*), as opposed to *ceti* in the remaining witnesses. Alternatively, translate as '[The distances within Śiva's Egg] downwards and upwards and horizontally cannot be expressed in numbers, some people say.'

2.25 *Pāda* c is transmitted in an unmetrical form and with a gender problem in the witnesses (*bhogaṃ akṣayas*, including paper MS K₄₁, not collated here), hence my emendation using a stem form noun, a phenomenon frequently seen in this text. But note that *bhoga* is normally masculine, therefore we may also see a hiatus-filler in-between the two words: *bhoga-m-akṣaya*.

2.26 Note the stem form *smṛta* in *pāda* d (cf. 2.29d). I understand *īśānānām* as *aiśānānām*.

Īśāna is traditionally the upward-looking face of Śiva; his region is positioned at the centre here. Note that the somewhat cryptic third *pādas* here and in the coming verses may or may not refer to the number of creatures dwelling in the given region. They may instead indicate the extent of the given region, although the numbers are much higher than one would expect after verse 2.23; in fact, the second *para* might simply function in the way *adhika* normally does—the number could be 'half a *para* plus a crore.'

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

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

In the southern direction, in the region of Aghora, all are like collyrium, one and a half *para* crore in number.

kundendubimaśailābhāḥ paścimām diśam āśritāḥ |
parārdhaparakoṭīnām sadya-m-iṣṭālayaḥ smṛtaḥ || 2:29 ||

In the western direction, they resemble jasmine, the moon, and snowy rocks. Sady[oḷāta]'s beautiful region is [home] to one and a half *para* crore [beings].

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

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

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

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

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

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

2.28 Note the Aīśa form *diśim* in C₄₅ (see, e.g., Kiss 2015, 83, §26), and that Aghora is indeed traditionally south-facing.

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

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

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

sadyaś cāṣṭau kalā jñeyāḥ saṃsārārṇavatārakāḥ |
aṣṭatrimśat kalā hy etāḥ kīrtitā dvijasattama || 2:32 ||

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

saṃkhyā varṇā diśaś caiva ekaikasya prthak prthak |
pūrvoktena vidhānena bodhavyās tattvacintakaiḥ || 2:33 ||

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

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

If one intends to reach Śiva's Egg, one must practise Śiva-yoga regularly. Without Śiva-yoga, O Brahmin, it is impossible to go there.

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

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

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

By [merely] bathing and performing austerities at all the sacred places such as the Gaṅgā, not even the honorable Ṛṣis can attain it.

2.32 Note *sadyaś* in *pāda* a for *sadyaśaś* or *sadyojātasya*.

2.34 °*ākṛṣṭyā* ('because of being drawn to' or 'with the intention of') in *pāda* a might be corrupt. Perhaps understand °*ākṛṣṭaḥ* ('he who is attracted to').

2.35 Understand *kṛcchrāditapa sarvāṇi* as *kṛcchrāditapāṃsi sarvāṇi*. It can be considered an instance of the use of a stem form noun. On the specific penance called *kṛcchra*, which involves having to sleep in a sitting position, see, e.g., Kane 1941–1962, 120.

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

[Even] by donating the oceans of the seven islands, with all their gems, to a Veda-expert, O Brahmin, and doing so with faith and devotion, one cannot reach that place without meditation. This is certain.

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

He who cuts flesh from his own body and gives it without hesitation to those who are in need, or he who gives away his wife, his son and his possessions or [even] his own head to those in need, or he who [performs] other arduous deeds—none of these will enable him to reach that place [by such acts alone].

*yajñatīrthatapodānavedādhyāyanapāragḥ |
brahmāṇḍāntasya bhogāṃs tu bhuṅkte kālavaśānugḥ || 2:39 ||*

He who has completed sacrifices, pilgrimages, austerities, gifts, and the study of the Vedas will experience [only] those enjoyments that Brahmā's Egg affords, still remaining subject to time and death.

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

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

2.38 For examples of legends that involve donating one's own flesh, see VSS 17.37–40 (Uśīnara, Alarka). See also 6.26. Examples of people donating family members include VSS chapter 12 (Vipula giving away his wife), and 17.41 (Sudāsa's story).

2.40 Notice the *krama* licence in *pāda* a: *samapre*^o renders as short-short-long. I take *samapreṣyena* as if it read *sampreṣito*, picking up *dharmo*; otherwise it is difficult to make

|| *iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyaṃ dvitīyaḥ* ||

Here ends the second chapter in the *Vṛṣasārasaṃgrāha* called Description of Śiva's Egg.

sense of it. As Kenji Takahashi pointed out to me, Fitzgerald 2012 is a good starting point to understand the implication of *alātacakra*, 'a single, rapidly twirled torch creat[ing] the illusion of an apparently real, continuous circle' (ibid., p. 777). The function of *sarvaṃ* in *pāda* a becomes clear only if we understand *paribhraman* in a causative sense (for *paribhramayan*). One cannot help noticing that this verse would be in a more fitting context after verse 1.30, at the end of a section on *kāla*. On the other hand, it leads us to the next topic, Dharma, smoothly.

[ṛṭīyo 'dhyāyaḥ]
[Chapter Three]

[*dharmapravacanam* —
Exposition of Dharma]

vigatarāga uvāca |
kimarthaṃ dharmam ity ābuh katimūrtiś ca kīrtyate |
katipādavr̥ṣo jñeyo gatis tasya kati smṛtāḥ || 3:1 ||

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

kautūhalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |
kaśya putro munīśreṣṭha prajāś tasya kati smṛtāḥ || 3:2 ||

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

anarthayajña uvāca |
dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |
ādhāraṇān mahattvāc ca dharmā ity abhidhīyate || 3:3 ||

3.1 For the correct interpretation of *pāda* a—namely to decide whether these questions focus on the bull of Dharma (“Why do they call the bull Dharma?”) or on Dharma itself/himself (“Why is Dharma called Dharma?”)—see the end of the previous chapter, where *dharmā* was mentioned (2.40b), and to which the present verse is a reaction. Therefore, the focus is not so much on the bull but on Dharma. Compare also MBh 12.110.10–11:

prabhāvārthāya bhūtānāṃ dharmapravacanam kṛtam |
yat syād abhimsāsamuktam sa dharmā iti niścayaḥ ||
dhāraṇād dharmā ity ābur dharmeṇa vidhṛtāḥ prajāḥ |
yat syād dhāraṇasamuktam sa dharmā iti niścayaḥ ||.

Note the similarities of the above passage from the MBh with this present VSS chapter: the phrase *dharmā ity ābur*, the fact that the present chapter from verse 18 on is actually a chapter on *abhimsā*, and that the etymological explanation involves the word [ā]dhāraṇa in both cases. The above have led me to think that in *pāda* a of the verse in the VSS it is Dharma that is the focus of the inquiry, as in the MBh, and not the bull.

Understand *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural at the end of the phrase signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī...mahābhāgāḥ*). On this, see p. 31. On Dharma as a bull, see pp. 6.

Anarthayañña spoke: Well, *dhṛti* (‘firmness’), [of] the [same] verbal root [as *dharma*], is said to be [its] synonym. It is called *dharma* because it supports (*āDHĀRaṇa*) and because it is great (*MAhat-tva*).

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

The four-legged Bull is the embodiment of both Śruti and Smṛti.
It is Dharma, as made up of the four disciplines (*āśrama*).

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

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

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

The insertion ‘[of] the [same]’ in my translation solves the slight problem of a noun (*dhṛti*) being considered a verbal root (*dhātu*) here. For similar passages with nominal stems apparently being treated as *dhātus*, see, e.g., *Vāyupurāṇa* 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kālē vibhāvyaṭe*; *Vāyupurāṇa* 3.19cd (= *Brahmāṇḍapurāṇa* 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñaiḥ pālāne smṛtaḥ*; *Liṅgapurāṇa* 2.9.19: *bhaja ity eṣa dhātur vai sevāyāṃ parikīrtitaḥ*.

3.4 Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmāḥ kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmāś caturāśramaḥ kīrtito manīṣibhiḥ*. Judit Törzsök suggested that *caturāśrama* and *dharmāḥ* may be interpreted as a split compound here.

An image of the four divisions or legs of Dharma being the four *āśramas*—and not three, as it may seem, at least according to Olivelle 1993, 99 and Ganguli 1883–1896, Śāntiparvan CCLXX—is hinted at MBh 12.262.19–21:

dharmam ekaṃ catuṣpādam āśritās te naraṣabbhāḥ |
taṃ santo vidhivat prāpya gacchanti paramāṃ gatim ||
grhebhya eva niṣkramya vanam anye samāśritāḥ |
grham evābhisamśritya tato 'nye brahmacārīṇaḥ ||
dharmam etaṃ catuṣpādam āśramaṃ brāhmaṇā viduḥ |
ānantaṃ brahmaṇaḥ sthānaṃ brāhmaṇā nāma niścayaḥ ||

On the more frequently quoted interpretation of the four legs, see Olivelle 1993, 235, a translation of *Manu* 1.81–82: ‘Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adharmaṇa*). By obtaining, however, *dharma* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit.’

3.5 Note the use of the singular next to a number in *pāda* a, as in 3.1d. *tirya* seems to

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

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

dakṣakanyā viśālākṣī śraddhādyā sumanoharāḥ |
tasya putrāś ca pautrāś ca anakāś ca babbhūva ha |
eṣa dharmanisargo 'yaṃ kiṃ bhūyaḥ śrotum icchasi || 3:7 ||

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

vigatarāga uvāca |
dharmapatnī viśeṣeṇa putras tebhyaḥ prthak prthak |
śrotum icchāmi tattvena kathayasva tapodhana || 3:8 ||

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

be an acceptable nominal stem in this text for *tiryāñc*. See, e.g., 4.6a: *devamānuṣātīryeṣu. °ādayaḥ* in *pāda* d seems superfluous, the verse having already listed five items.

3.6 Note the use of the singular in *pādas* cd. I have left *sumadhyamāḥ* as the manuscripts transmit it: it signals the presence of the plural. One might consider correcting *mahābhāgā* to *mahābhāgās*, but cf. p. 31 on grammatical number. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

3.7 *śraddhāḍhyāḥ* in *pāda* b is an attractive *lectio difficilior* ('they were rich in faith/devotion'), but I have finally decided to accept the easier and better-attested *śraddhādyā[ḥ]*. (Note that in fact the wives' names start with Śraddhā in 3.9.) Again, the plural forms *°ādyāḥ* could have been applied. I have chosen *sumanoharāḥ* in *pāda* b because having the required plural ending only at the end of the noun phrase, seems to be natural in the language of the VSS. Note the use of a singular verb instead of the required plural in *pādas* cd, *babbhūva ha* perhaps being a phonetic and metrically 'adjusted' equivalent, so to say, of *babbhūvuh*.

3.8 I could have emended *tebhyaḥ* to the correct feminine form *tābhyaḥ*, suspecting that it is only the result of some early confusion brought about by *putras*, but *tebhyaḥ* might be original, and it might even mean '[I wish to hear] about them [i.e., the sons].' Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnīr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

anarthayajña uvāca |

śraddhā lakṣmīr dhṛtis tuṣṭiḥ puṣṭir medhā kriyā lajjā |

buddhiḥ śāntir vapuḥ kīrtiḥ siddhiḥ prasūtisambhavāḥ || 3:9 ||

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

śraddhā kāmaḥ suto jāto darpo lakṣmīsutaḥ smṛtaḥ |

dhṛtyās tu niyamaḥ putraḥ saṁtoṣas tuṣṭijaḥ smṛtaḥ || 3:10 ||

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

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

For Dharma's thirteen wives and their sons, see, e.g., *Līṅgapurāṇa* 1.5.34–37 (note the similarity between the first line and VSS 3.6cd–7ab above):

dharmasya patnyaḥ śraddhādyaḥ kīrtitā vai trayodaśa |
tāsu dharmaprajāṃ vakṣye yathākramam anuttamam ||
kāmo darpo 'tha niyamaḥ saṁtoṣo lobha eva ca |
śrutas tu daṇḍaḥ samayo bodhaś caiva mahādyutiḥ ||
apramādaś ca vinayo vyavasāyo dvijottamāḥ |
kṣemaṃ sukhaṃ yaśaś caiva dharmaputrāś ca tāsu vai ||
dharmasya vai kriyāyāṃ tu daṇḍaḥ samaya eva ca |
apramādas tathā bodho buddher dharmasya tau sutau ||.

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

For Prasūti being Dakṣa's wife in other sources, see, e.g., *Līṅgapurāṇa* 1.5.20–21 (but also note the presence of the name Sambhūti):

prasūtiḥ suśuve dakṣāc caturvīṃśatikanyakāḥ |
śraddhām lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhām kriyām tathā ||
buddhi lajjām vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ |
khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ prītiṃ kṣamām tathā ||.

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

puṣṭyā lābhah suto jāto medhāputrah śrutas tathā |
kriyāyās tv abhavat putro daṇḍah samaya eva ca || 3:11 ||

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

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

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

kṣemaḥ śāntisuto vindyād vyavasāyo vapoh sutaḥ |
yaśaḥ kīrtisuto jñeyaḥ sukhaṃ siddher vyajāyata |
svāyambhuve 'ntare tv āsan kīrtitā dharmasūnavah || 3:13 ||

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

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda* c, following the relevant line in the *Kūrmapurāṇa* cited in the apparatus to this verse (*kriyāyās cābhavat putro daṇḍah samaya eva ca*) and also *Līṅgapurāṇa* 1.5.37 quoted also in the apparatus, allotting only two sons to Kriyā. Thus I don't think that Kriyā is supposed to have a son called Abhaya ('Freedom from danger'; *Bhāgavatapurāṇa* 4.1.50ab claims that Dayā had a son called Abhaya: *śraddhāsūta śubhaṃ maitrī prasādam abhayaṃ dayā*). Nevertheless, in several sources Kriyā actually has three sons; see, e.g., *Viṣṇupurāṇa* 1.7.26ab, where they are named Daṇḍa, Naya and Vinaya: *medhā śrutam kriyā daṇḍam nayaṃ vinayam eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in *pāda* c? Compare *Vāyupurāṇa* 1.10.34cd (*kriyāyās tu nayaḥ prokto daṇḍah samaya eva ca*) with *Brahmāṇḍapurāṇa* 1.9.60ab (*kriyāyās tanayau proktau damaś ca śama eva ca*).

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

3.13 Note that *sukhaṃ* in *pāda* d is probably meant to be masculine (*sukhaḥ*), but, e.g., in the *Kūrmapurāṇa* passage quoted above it is also neuter. For the emendation in *pāda* e, see *Matsyapurāṇa* 9.2cd:

yāmā nāma purā devā āsan svāyambhuvāntare,
and Bhāgavatapurāṇa 6.4.1:
devāsuraṇṛṇāṃ sargo nāgānāṃ mṛgapakṣiṇām |
sāmāsikas tvayā prokto yas tu svāyambhuve 'ntare ||.

vigatarāga uvāca |
mūrtidvayaṃ katham dharmam kathayasva tapodbhava |
kautūhalaṃ atīvaṃ me kartaya jñānasaṃśayam || 3:14 ||

Vigatarāga spoke: How is it that Dharma has two embodiments?
Tell me, O great ascetic. I am extremely intrigued—dispel my doubts
concerning [this] knowledge.

anarthayajña uvāca |
śrutismṛtidvayor mūrtir dharmasya parikīrtitā |
dārāgnihotrasambandha iḥyā śrautasya lakṣaṇam |
smārto varṇāśramācāro yamais ca nīyamair yutaḥ || 3:15 ||

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

3.14 Note *dharmā* as a neuter noun and the form *atīvaṃ* for *atīva* metri causa. My emendation from *kīrtaya* ('declare') to *kartaya* ('cut, dispel') was influenced by the combination of *chindhi* and *saṃśaya*, often found together with *kautūhala*, elsewhere in the VSS: 3.2ab: *kautūhalaṃ mamotpannaṃ saṃśayaṃ chindhi tattvataḥ*; 10.10cd: *kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāvakam*; 15.2ab: *etat kautūhalaṃ chindhi saṃśayaṃ paramesvara*. The reading *kīrtaya* may have been influenced by *kīrtitā* in 3.13f above.

3.15 The reading °*dvayī* in *K*₇ in *pāda* a is attractive, but it could easily be only an attempt to improve the text. The emendation in *pāda* c is based on parallel passages in *Manu* and the *Matsyapurāṇa* (see the apparatus).

As for Dharma being based on *śruti* and *smṛti*, see, e.g., *Manu* 2.10:

śrutis tu vedo vijñeyo dharmasāstraṃ tu vai smṛtiḥ |
te sarvārtheṣv amīmāṃsye tābhyāṃ dharmo hi nīrabhau ||

In Olivelle's translation (2005, 94): "Scripture" should be recognized as "Veda," and "tradition" as "Law Treatise." These two should never be called into question in any matter, for it is from them that the Law shines forth.'

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

[*yamanīyamabhedah* —
Yama and Niyama rules]

yamaś ca niyamaś caiva dvayor bhedam ataḥ śṛṇu |
ahiṃsā satyam asteyam ānṛśaṃsyam damo ghr̥ṇā |
dhanyāpramādo mādhuburyam ārjayaṃ ca yamā daśa || 3:16 ||

Now hear the classification of both the *yama* and *niyama* rules.
Non-violence, truthfulness, refraining from stealing, absence of
hostility, self-restraint, taboos, virtue, avoiding mistakes, charm,
sincerity: these are the ten *yamas*.

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

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

[*yameṣv ahiṃsā* (1) —
First Yama-rule: non-violence]

[*pañcavidhā hiṃsā* —
Five types of violence]

trāsanam tāḍanam bandho māraṇam vṛttināśanam |
hiṃsām pañcavidhām ābur munayaḥ tattvadarśinaḥ || 3:18 ||

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

3.16 *Pāda* a should be understood as *yamanīyamayoś*, but the author of this line may have tried to avoid the metrical fault of having two short syllables in second and third position. Note how all witnesses read *mādhūrya* in *pāda* e instead of *mādhurya*. The former may have been acceptable originally in this text. *Pāda* e is a *ma-vipulā*.

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

3.17 In *pāda* a, *pañca* and *bhedā* may be typeset as two separate words since the use of the singular after numbers is one of the hallmarks of the text (see p. 31).

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

Cruel people beat [others] with sticks, clods of earth [i.e., they stone them], with whips and other [objects] in this world. Their bodies broken by the same blows, they suffer capital punishment.

baddhvā pādau bhujoraś ca śīrorukkantḥapāśitāḥ |
anāhatā mriyanty evaṃ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

[Others] tie [people] up by their feet, arms and chest. Hung by their hair and neck, they die in this way without being wounded. This is the capital punishment for tying [people] up.

śatrucaurabhayair ghoraiḥ śimbavyāghragajoragaiḥ |
trāsanād vadham āpnoti anyair vāpi suduḥsakaiḥ || 3:21 ||

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

yasya yasya hared vittaṃ tasya tasya vadhaḥ smṛtaḥ |
vṛttijīvābhībūtānāṃ taddvārā nibataḥ smṛtaḥ || 3:22 ||

He who robs someone of money is to be punished by the same person; he is [to be] struck down by those whose livelihood has been harmed by him.

3.19 Note the use of the singular (°āṅgo... avāpnuyāt) in *pādas* cd referring back to the plural agents of the previous sentence. Most probably, °*vadhyam* is to be understood as °*vadham* and the form *vadhyam* serves only to avoid two *laghu* syllables in *pāda* d. (See the word *vadha* in the next three verses.)

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

3.22 Perhaps understand *vadhaḥ* in *pāda* b as *vadhyaḥ* metri causa. My translation of the second line of this verse reflects a conjecture (*taddvārā*) understood as connected to both *pāda* c and *nibataḥ* in *pāda* d. The plural genitive in *pāda* c and the instrumental *taddvārā* are perhaps to be taken as plural instrumentals: °*bhībūtāis tair*.

viṣavahnīśaraśastrair māyāyogabalena vā |
hīṃsakāṇy āhu viprendra munayas tattvadarśinaḥ || 3:23 ||

[Those who kill other people] with poison, fire, arrows, swords,
 or by the force of magic or yoga, are called murderers by the sages
 who see the truth, O great Brahmin.

[*abīṃsāpraśamsā* —
 Praise of non-violence]

abīṃsā paramaṃ dharmam yas tyajet sa durātmavān |
kleśāyāsavinirmuktaṃ sarvadharmaphalapradaṃ || 3:24 ||

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

nātaḥ parataro mūrkhō nātaḥ parataram tamaḥ |
nātaḥ parataram duḥkhaṃ nātaḥ parataro 'yaśaḥ || 3:25 ||

There is no bigger fool than one [who abandons it]. There is no
 bigger mental darkness [than the abandonment of non-violence].
 There is no greater suffering, no greater infamy.

nātaḥ parataram pāpaṃ nātaḥ parataram viṣam |
nātaḥ paratarāvidyā nātaḥ parataro 'dhanāḥ || 3:26 ||

There is no greater sin, no more potent poison. There is no greater
 ignorance, no greater poverty.

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

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

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

3.26 Most witnesses read *tapodhana* at the end of the *pāda* d. The vocative *tapodhana* usually refers to Anarthayajña in these passages, and not to Vigatārāga, as seemingly does here. For long, my idea to emend to *nātaḥ parataro 'dhanāḥ* ('there is no bigger loss of wealth')—in spite of the fact that a neuter *parataram adhanam* would be better—was not supported by any witness, but the collation of T₈₂ made me revisit and adopt this possibility.

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

He who does not harm [any of] the four types of living beings, beginning with plants, is the best person, because he has compassion for all creatures.

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

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

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

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

*ahiṃsā paramo yajñāḥ ahiṃsā paramaṃ vratam |
ahiṃsā paramaṃ jñānam ahiṃsā paramā kriyā || 3:30 ||*

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

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

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

*ahiṃsā paramo dharmāḥ ahiṃsā paramā gatīḥ |
ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivaḥ || 3:32 ||*

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

[*māṃsābhāraḥ* —
Meat-consumption]

māṃsāśānān nivarteta manasāpi na kāṅkṣayet |
sa mabat phalam āpnoti yas tu māṃsaṃ vivarjayet || 3:33 ||

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

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

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

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

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

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

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

vedayajñatapastīrthadānaśilakriyāvrataiḥ |
māṃsābhāranivṛttānāṃ ṣoḍaśāṃśaṃ na pūryate || 3:37 ||

[People who perform] Vedic sacrifices and austerities, and [visit] sacred places, give gifts, [those who are of] good conduct, [perform] rituals and [keep] religious vows, [but eat meat] will not [be able to] enjoy even the sixteenth part of [such rewards that those] people [receive] who have given up meat.

3.34 See *Uttarottaramahāsaṃvāda* chapter two for a similar section on meat-consumption. The present verse is a variant on *Manu* 5.52 (see apparatus).

3.35 This verse is a variant of *Manu* 5.41.

3.36 This verse is *Manu* 5.32.

3.37 As for *pāda* d, see a similarly phrased comparison in *Manu* 2.86:

mrgāḥ paṇatṛṇābhārād ajameṣagavādibhiḥ |
sukhino balavantaś ca vicaranti mahītale || 3:38 ||

Deer, goats, sheep, cows, and other [animals] roam the world in happiness and great strength, [simply] by feeding on leaves and grass.

vānarāḥ phala-m-ābhārā rākṣasā rudhirapriyāḥ |
nibatā rākṣasāḥ sarve vānarāḥ phalabhojibhiḥ || 3:39 ||

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

tasmān māṃsaṃ na hībeta balakāmena bho dvija |
balena ca guṇākarṣāt parato bhayabhīruṇā || 3:40 ||

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

abhiṃsakasamo nāsti dānaya jñāsamābhayā |
īha loke yaśaḥ kīrtiḥ paratra ca parā gatīḥ || 3:41 ||

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

ye pākayajñās catvāro vidhiyajñasamanvitāḥ |
sarve te japayajñasya kalām nārbhanti ṣoḍaśīm ||.

In Olivelle's translation (2005, 99): 'The four types of cooked oblations along with the sacrifices consisting of prescribed rites—all these are not worth a sixteenth part of the sacrifice consisting of soft recitation.'

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

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

3.41 Note the variant °*dharmasamābhayā* in *pāda* b in both C₀₂ and E. *Pādas* ab are reminiscent of *Śivadharmasāstra* 11.92:

abhiṃsaikā paro dharmāḥ śaktānām parikīrtitam |
aśaktānām ayaṃ dharmo dānaya jñādīpūrvakāḥ ||.

On the above verse see also Bisschop et al. 2021, 15–16.

*trailokyam maṇiratnapūrṇam akhilaṃ dattvottame brāhmaṇe
koṭīyajñasahasrapadmam ayutaṃ dattvā mahīm dakṣiṇām |
tīrthānām ca sahasrakotīniyutaṃ snātvā sakṛn mānava
etatpūṇyaphalam abhīṃsakajānaḥ prāpnoti niḥsaṃśayaḥ || 3:42 ||*

A person who refrains from violence will gain, without doubt, the [same] meritorious rewards as one who donates the three worlds, entirely filled with jewels and gems, to an excellent Brahmin; who [performs] a thousand times ten trillion (*padma*) times ten thousand (*ayuta*) *koṭīyajña* sacrifices; who donates the whole earth as a sacrificial fee; and who bathes at once [at] a thousand times ten million times a million (*niyuta*) sacred places.

|| iti vṛṣasārasaṃgrabe abhīṃsāpraśamsā nāmādhyāyas tṛtīyaḥ ||

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

3.42 Metre: *śārdūlavikrīḍita*. Note that the second syllable of *phalam* in *pāda* d is treated as long: this happens often at word-boundaries in this text (see p. 39); and note how K₇ aims to restore the metre by inserting *tv* after its *phalam*. On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.31–35.

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

*śātānāno daśamukho dvimukhaikamukhas tathā |
caturvidho mahārāja koṭibhomo vidhīyate ||
kāryasya gurutām jñātvā naiva kuryād aparvaṇi |
yathā saṃkṣepataḥ kāryaḥ koṭibhomas tathā śṛṇu ||
kṛtvā kuṇḍaśataṃ divyaṃ yathoktaṃ hastasaṃmitam |
ekaikasmīms tataḥ kuṇḍe śataṃ viprān niyojayet ||
sadyaḥ pakṣe tu viprāṇāṃ sahasraṃ parikīrtitam |
ekasthānapraṇīte ’gnau sarvataḥ paribhāvite ||
bhomaṃ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam |
yathā kuṇḍababutve ’pi rājasūye mahākratau ||*

Note *Śivadharmasāstra* 10.91 (see apparatus), a statement on *abhīṃsā* which is similar to the present verse.

[caturtho 'dhyāyaḥ]
[Chapter Four]

[*yameṣu satyam* (2) —
Second Yama-rule: truthfulness]

anarthayajña uvāca |
sadbhāvaḥ satyam ity āhur dṛṣṭapratyayam eva vā |
yathābhūtārthakathanam tat satyakathanam smṛtam || 4:1 ||

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

ākrośatādanādīni yaḥ saheta suduḥsaham |
kṣamate yo jītātmā tu sa ca satyam udāhṛtam || 4:2 ||

He who endures severe abuse and beating, etc. and resists [giving away secrets], his self being conquered, is said to be [an example of] truth[fulness].

vadhārtham udyataḥ śāstram yadi pṛccheta karhicit |
na tatra satyam vaktavyam anṛtam satyam ucyate || 4:3 ||

4.1 Compare *Śivadharmasāstra* 11.105:

svānubhūtam svadrṣṭam ca yaḥ pṛṣṭārtham na gūhati |
yathābhūtārthakathanam ity etat satyalakṣaṇam ||.

This verse is translated in Bisschop et al. 2021, p. 124 as follows: ‘If one does not conceal a matter one is asked about, whether it was experienced by oneself or witnessed with one’s own eyes, but gives an account of things as they happened, this is the definition of “truth.”’ This verse makes it tempting to emend *satyakathanam* to *satyalakṣaṇam* in VSS 4.1d, but I rather take the VSS verse to introduce two views on truth: one philosophical, and one ordinary that relates to the moral aspect of truthfulness. Also consider the commentator’s remark on the same verse in the *Śivadharmasāstra* (verse 11.105; Bisschop et al. 2021, p. 124 n. 181 and p. 143): *yathābhūtārthakathane prāṇivadhaprāptāv asatyasya sādbutvāt paraṇipādinīrnmuktam eva satyam ity āha*. Translation *ibid.*: ‘... he states that [speech is] truth only as long as it is devoid of harm of others, for untruth is good when giving an account of something as it really happened will result in the slaughter of a living creature.’

4.2 *suduḥsaham* (singular) in *pāda* b picks up °*ādīni* (plural) in *pāda* a. The *-m* in *satyam* may be a sandhi-bridge and the phrase may refer to a masculine subject (‘a truthful person’) thus: *sa ca satya-m-udāhṛtaḥ*. Compare with *Śivadharmasāstra* 11.82 (see apparatus), which is a definition of forbearance (*kṣānti*).

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

vadhārbaḥ puruṣaḥ kaścid vrajet pathi bhayāturaḥ |
pr̥cchato 'pi na vaktavyaṃ satyaṃ tad vāpi ucyate || 4:4 ||

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

na narmayuktam anṛtaṃ hinasti
na strīṣu rājan na vivāhakāle |
prāṇātyaye sarvadhanāpahāre
pañcānṛtaṃ satyaṃ udāharanti || 4:5 ||

A lie does not cause harm when it is told in jest, in dealings with women, O king, at the time of marriage, at the moment of death, or when one's entire wealth is about to be taken away. These five kinds of lies are called truths.

devamānuṣatiryeṣu satyaṃ dharmāḥ paro yataḥ |
satyaṃ śreṣṭhaṃ varīṣṭhaṃ ca satyaṃ dharmāḥ sanātanaḥ || 4:6 ||

Since truth is the supreme Dharma in [the world of] gods, humans and animals, truth is the best, the most preferable. Truth is the eternal Dharma.

satyaṃ sāgaram avyaktaṃ satyaṃ akṣayabhogadam |
satyaṃ potaḥ paratrārthaṃ satyaṃ panthāna vistaram || 4:7 ||

4.3 Understand *udyataḥ* (nominative) in an active sense ('holding/lifting').

4.4 'being killed' is not the most obvious translation for *vadhārbaḥ* in *pāda a*, but the context suggests that what may have been intended is not a person who 'deserves death.'

4.5 Metre: *upajāti*. This verse appears in countless sources, beginning with the MBh (see the apparatus). All versions contain a vocative addressing a king, which is out of context in the VSS, the addressee being Vigatarāga, i.e., Viṣṇu disguised as a Brahmin. The redactors did not notice or did not care about this small inconsistency. Note the metrical licence that allows the last syllable of *yuktam* to count as long (see p. 41). The reading with *anṛtaṃ*, as opposed to *vacanaṃ*, in *pāda a*, can be found in the apparatus of the MBh critical edition.

Truth is an unmanifest ocean. Truth yields imperishable pleasures.
Truth is a ship bound for the other world. Truth is the wide path.

satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |
satyaṃ tīrthaṃ paraṃ tīrthaṃ satyaṃ dānam anantakam || 4:8 ||

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

satyaṃ śīlaṃ tapo jñānaṃ satyaṃ śaucaṃ damaḥ śamaḥ |
satyaṃ sōpānam ūrdhvasya satyaṃ kīrtir yaśaḥ sukham || 4:9 ||

Truth is virtue, austerity, knowledge. Truth is purity, self-control,
and tranquillity. Truth is the ladder [that leads] upwards. Truth is
fame and glory and happiness.

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |
aśvamedhasahasrād dhi satyam eva viśiṣyate || 4:10 ||

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

satyena tapate sūryaḥ satyena pṛthivī sthitā |
satyena vāyavo vānti satye toyaṃ ca śītaḥ || 4:11 ||

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

tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |
satye tiṣṭhati govindo balibandhanakāraṇāt || 4:12 ||

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

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

4.11 In general, see sections similar to VSS 4.11–17 on *satya* in MBh 12.192.63–72, *Revākhaṇḍa* 91.68–70, *Viṣṇudharma* 55.1ff, *Viṣṇudharmottara* 3.265.1ff, etc. Here in VSS 4.11d, and several times below, *satye* is probably to be taken as standing for *satyena*.

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

agnir dahati satyena satyena śaśinaś carah |
satyena vindhyās tiṣṭhanti vardhamāno na vardhate || 4:13 ||

Fire burns according to truth. The Moon's course is [governed] by truth. It is because of truth that the Vindhya mountain stands in place and that although it was growing, it is not growing [any-more].

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

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

For a reference to the story of Mahābali that is somewhat similar to our *pādas* cd, see, e.g., *Vāmanapurāṇa* 65.66:

evaṃ purā cakradbhareṇa viṣṇunā baddho balir vāmanarūpadbhāriṇā |
śakrapriyārtham surakāryasiddhaye hitāya vipraśabbhagodvījānām ||

4.13 *Pāda* a might as well be a reference to a story mentioned in *Manu* 8.116:

vatsasya hy abhiśastasya purā bhrātrā yavīyasā |
nāgnir dadāha romāpi satyena jagataḥ spaśaḥ ||

Olivelle's translation (2005, 311): 'Long ago when Vatsa was accused by his younger brother, Fire, the world's spy, did not burn a single hair of his because he told the truth.' Olivelle's note on this verse (ibid., 311) reads: 'Vatsa was accused by his brother of being the son of a Śūdra woman and thus not a pure Brahmin. Vatsa went through fire to prove his pedigree. See *Pañcaviṃśa Brāhmaṇa* 14.6.6.'

Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācarah* (K₈₂K₁₀K₇) in *pāda* b could be acceptable here, perhaps standing metri causa for the compound *śaśicarah*. Nevertheless, I have chosen to conjecture *śaśinaś carah*, now preferring it to my previous conjecture, *śaśinā carah*. Other possibilities, suggested by Judit Törzsök and other colleagues, include *śaśibhāskarah*, *śaśigocarah*, *śiśiro 'carah*, and *śiśirāmbhasaḥ*. Similar passages quoted in the apparatus suggest that the Moon waxes, or shines, by truth (*satyena vardhate/rājate*). Compare also a passage in the MBh (quoted in the apparatus) that compares Hariścandra, renowned for his truthfulness, to the Moon, using the verb *carati*. These passages seem to support a reading close to my conjecture.

While it is not clear if *pādas* ab refer to specific legends or not, *pādas* cd hint at the

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

The [mythical] Lokāloka mountains are located in truth. Mount

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

yudhiṣṭhira uvāca |
kimarthaṁ sabasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ |
etad icchāmy ahaṁ śrotuṁ vistareṇa mahāmune ||
lomaśa uvāca |
adrirājaṁ mahāsāilaṁ meruṁ kanakaprvatam |
udayāstamaye bhānuḥ pradakṣiṇam avartata ||
taṁ tu dṛṣtvā tathā vindhyaḥ śailaḥ sūryam athābravīt |
yathā hi merur bhavatā nityaśaḥ parigamyate |
pradakṣiṇaṁ ca kriyate mām evaṁ kuru bhāskara ||
evam uktas tataḥ sūryaḥ śailendraṁ pratyabhāṣata |
nāhaṁ ātmecchayā śaila karomy enaṁ pradakṣiṇam |
eṣa mārگاḥ pradīṣṭo me yenedaṁ nirmitaṁ jagat ||
evam uktas tataḥ krodhāt pravṛddhaḥ sabasācalaḥ |
sūryācandramasor mārگاṁ roddhum icchan paramtapa || 5 ||
tato devāḥ sahitāḥ sarva eva; sendrāḥ samāgamya mahādrirājaṁ |
nivārayām āsur upāyatas taṁ; na ca sma teṣāṁ vacanaṁ cakāra ||
athābbijagmur munim āśramasthaṁ; tapasvinam dharmabbṛtām varīṣṭhaṁ |
agastyam atyadbhutavīryadīptaṁ; taṁ cārthaṁ ūcuḥ sahitāḥ surās te ||
devā ūcuḥ |
sūryācandramasor mārگاṁ nakṣatrāṇāṁ gatiṁ tathā |
śailarāja vṛṇoty eṣa vindhyaḥ krodhavaśānugaḥ ||
taṁ nivārayitum śakto nānyaḥ kaś cid dvijottama |
ṛte tvām hi mahābhāga tasmād enaṁ nivāraya ||
lomaśa uvāca |
tac chrutvā vacanaṁ vipraḥ surāṇāṁ śailam abhyagāt |
so 'bhigamyābravīt vindhyaṁ sadāraḥ samupasthitaḥ || 10 ||
mārگاṁ icchāmy ahaṁ dattaṁ bhavatā parvatottama |
dakṣiṇāṁ abhigantāsmi diśaṁ kāryeṇa kena cit ||
yāvadāgamaṇaṁ mahyaṁ tāvat tvam pratipālaya |
nivṛtte mayi śailendra tato vardhasva kāmataḥ ||
evaṁ sa samayaṁ kṛtvā vindhyenāmitrakarśana |
adyāpi dakṣiṇād deśād vārunir na nivartate ||
etad te sarvam ākhyātāṁ yathā vindhyo na vardhate |
agastyasya prabhāvena yaṁ mām tvam paripṛcchasi || 14 ||.

Meru stands by truth. The Vedas abide in truth. Dharma is rooted in truth.

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

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

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

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

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

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

[*yameṣv asteyaṃ* (3) —

Third Yama-rule: refraining from stealing]

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

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

4.15 *satye* in *pāda* c, which I take as standing for *satyena*, could also be a mistake for the nominative: 'The soul dwells in the body as truth.'

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

4.17 Note the syntax of *pādas* ab: a verb meaning 'to tell' with a noun in the genitive. See p. 36. Choosing *etat* instead of the much less well-attested *evaṃ* in *pāda* a would not solve the problem.

4.18 It is not inconceivable that *tava* is meant to carry the sense of the ablative ('I can't have enough of learning about Dharma from you').

anarthayajña uvāca |
steyaṃ śṛṇv atha viprendra pañcadbhā parikīrtitam |
adattādānam ādau tu utkocaṃ ca tataḥ param |
prasthavyājas tulāvyaḥ prasaḥyasteya pañcamam || 4:19 ||

Anarthayajña spoke: Now listen to [my teaching about] stealing, O great Brahmin, which is taught to be of five kinds. Firstly, [listen to] theft, then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

dhṛṣṭaduṣṭaprabhāvena paraḍravyāpakarṣaṇam |
vāryamāṇo 'pi durbuddhir adattādānam ucyate || 4:20 ||

When someone's wealth is seized with impudent and wicked intent, it is called theft, even if that fool is prevented [from carrying out the act].

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

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

4.19 'Theft' (*adattādāna*): literally 'taking what has not been given.' Note the stem form °*steya* in *pāda* f.

4.20 My impression is that *prabhāva* in *pāda* a stands for *bhāva*, *duṣṭabhāva* ('vicious') being a common expression. The implications of *vāryamāṇo* in *pāda* c are unclear to me, therefore my translation is tentative. One could consider emending to *vāryamāṇāpi*, possibly suggesting that 'it is a wicked thought (*durbuddhi*) even if suppressed (*vāryamāṇa*).'

4.21 Note that *mūlyam* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣarā* (ad *Yājñavalkyasmṛti* 2.176cd, or 2.180 in Olivelle 2019), which lists categories of gifts deemed irrevocable and revocable: *panyasya kṛtadravyasya yan mūlyam dattam... utkocena kāryapratibandhanirāsārtham adhikṛtebhyo dattam...*; '[Irrevocable, e.g.:] the price of a commodity, a item sold, when paid... [Revocable, e.g.: a gift] given as a bribe to officials to obstruct or cancel lawsuits...' Note *asau* in *pāda* e as an accusative form (for *amum* or *adaḥ*). It is not unlikely that *tena* is a corruption from *stena*, and the *pāda* may have originally read *stenaṃ taṃ ca vijānīyād* ('he should be known as a thief'), or similar (cf. 4.22c below). M (f. 7r) reads *tena steya vijānīyād* here.

prasthavyāja-upāyena kuṭumbaṃ trātum icchati |
taṃ ca stenam vijānīyāt paradravyāpahārakam || 4:22 ||

Even if someone seeks to support a family by cheating with weights, that person should be regarded as a thief, for he takes away the wealth of others.

tulāvvyāja-upāyena parasvārthaṃ hared yadi |
cauralakṣaṇakāś cānye kūṭakāpaṭikā narāḥ || 4:23 ||

If someone takes another's belongings by the method of cheating with scales, that person is another kind of a deceitful swindler (*kūṭakāpaṭika*), bearing the marks of a thief.

durbalārjavabāleṣu cchadmanā vā balena vā |
apahr̥tya dhanam mūdhaḥ sa cauraś cora ucyaṭe || 4:24 ||

If someone, by deceit or by force, seizes the wealth of the weak, the honest, or the simple, that morally corrupt usurper is [nothing but] a thief.

nāsti steyasamaṃ pāpaṃ nāsty adharmaś ca tatsamaḥ |
nāsti stenasamākīrtir nāsti stenasamo 'nayaḥ || 4:25 ||

There is no sin equal to stealing; no crime (*adharma*) equal to it. There is no infamy comparable to that of being a thief, and no misconduct comparable to it.

nāsti steyasamāvidyā nāsti stenasamaḥ khalāḥ |
nāsti stenasama ajño nāsti stenasamo 'lasaḥ || 4:26 ||

There is no greater ignorance than stealing. There are no worse rogues than thieves. No one is as deluded as a thief, and none equals him in indolence.

4.23 I take *anye* in *pāda* c rather liberally, and as connected to *pādas* ab, because I suspect that this verse introduces one single category, albeit using clumsy syntax.

4.24 It is possible that *pāda* d read differently originally, e.g., *sa coraś cora ucyaṭe*, meaning 'that thief is [rightly] called a thief'.

4.26 Note the peculiar sandhi in *pāda* c (*°sama ajño*), which still leaves the *pāda* a *sa-vipulā*.

nāsti stenasamo dveṣyo nāsti stenasamo 'priyaḥ |
nāsti steyasamaṃ duḥkhaṃ nāsti steyasamo 'yaśaḥ || 4:27 ||

There is no one as detestable as a thief, nor anyone so disliked. There is no suffering greater than that caused by stealing, and no disgrace greater than that of theft.

pracchanno briyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret
nikṣepād dhanabhāriṇo 'nya-m-adhama vyājena cānyo haret |
anye lekhyavikalpanābhṛtadhanā †anyo bhṛtād vai bhṛtā†
anyaḥ krītadhanō 'paro dhayabhṛta ete jaghanyāḥ smṛtāḥ || 4:28 ||

Some [thieves] take away [other people's] wealth in disguise, some in broad daylight. Other wicked people seize money from deposits, and some people steal through fraud. Some accumulate wealth by forging documents, others steal from stolen money[?]. Some derive wealth from purchased [children?] (*krīta*). Others usurp another's inheritance[?]. These are considered the vilest of all.

stenatulya na mūḍham asti puruṣo dharmārthabhīno 'dhamaḥ
yāvaj jīvati śaṅkayā narapateḥ samtrasyamāno raṭan |
prāptaḥśāsana tīvrasyaviṣamaṃ prāpnoti karmeritaḥ
kālena mriyate sa yāti nirayam ākrandamāno bhṛṣam || 4:29 ||

There is no greater fool than a thief, a wicked man devoid of Dharma and financial gain (*artha*). For as long as he lives, he trembles in fear of the king, wailing in distress. Having received his punishment, he

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

4.28 Metre (4.28–30): *śārdūlavikrīḍita*. It appears that *briyate* in *pāda* a is to be taken as an active verb (*harate*). Note also how C₄₅ and K₇ read the same here against the other witnesses. Take °*hāriṇo* in *pāda* b as singular and *m* in °*nya-m-adhama* as a sandhi-bridge. Alternatively, read as plural: °*hāriṇo 'nya adhama*... The second half of *pāda* c is difficult to reconstruct. The translation of *pāda* d is mostly guesswork. Tentatively, I take *krīta* as *krītaka* ('a purchased son', see *Manu* 9.174). *dhayabhṛta* makes little sense to me. Florinda De Simini suggested that *dhaya* might stand for *daya*, which in turn may stand for *dāya* ('inheritance') metri causa. Lacking any better solution, I supplied these in my translation, marked with question marks. Note also the metrical licence that the last syllable of *dhayabhṛta* counts as long.

falls into severe and [in]tolerable hardship, driven by [his] karma.
When his time comes, he dies and goes to hell, weeping bitterly.

*nītvā durgatikotikalpa nirayāt tiryatvam āyānti te
tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |
mānuṣyaṃ tad avāpnuvanti vipule dāridryarogākulaṃ
tasmād durgatibetu karma sakalaṃ tyaktvā śivam cāśrayet || 4:30 ||*

After enduring ten million æons of suffering, he emerges from hell to the state of animal existence. Again, he wanders in animal existence for a hundred and one times ten million years. Thereafter, he attains human birth upon the earth, a realm fraught with poverty and disease. Then abandoning all karmans—the causes of suffering—he seeks refuge in Śiva.

4.29 For some time I was wondering if one should accept E's reading *stenastulya na mūḍham asti* as a metri causa version of *stenatulyo na mūḍho 'sti*; see a similar case of a nominative ending inside of compound in *pāda* c. One major concern remained: the accepted reading would be of an edition that rarely emerges as the sole transmitter of the best reading. Another possible solution could be to emend to *stenamṭulya...*, meaning 'there is no bigger foolishness than theft,' but then the second part of *pāda* a is difficult to connect. In the end, I decided to go for the most widely attested reading (*stenatulya*), which is unmetrical.

Understand *prāptaḥśāsana tīvrasyaviṣamaṃ* in *pāda* c as *prāptaśāsanas tīvrasyaḥ ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasyaḥ*° as *duḥsahya*°. The actual reading of C₉₄, *prāptaś*, lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptaḥ*, may suggest a doubling of the ś of *śāsana* metri causa. More likely is that a licence of having a nominative ending inside of a compound is applied here, as may have been the case above in *pāda* a.

4.30 Note the stem form °*kalpa* for °*kalpaṃ* metri causa in *pāda* a. In *pāda* c, *tathaivam*, or *tathaikam*, and *ekaśatikam* are suspect. I understand *vipule* as *vipulāyām*, *vipulā* appearing in *Amarakośa* 2.1.7 as a synonym of *dhātṛī*, 'earth.' It is difficult to interpret it otherwise. This is still problematic because both human and animal existence takes place on earth, thus, if *tiryatva* (i.e., *tiryaktva*) indeed means 'animal existence,' there is no contrast between *pādas* b and c as regards location. As for *tiryaktva*, see, e.g., *Manu* 12.40:

*devatvaṃ sāttvikā yānti manuṣyatvaṃ ca rājasāḥ |
tiryaktvaṃ tāmasā nityam ity eṣā trividhā gatir ||*

'Those who possess Goodness become gods; those who possess Vigor become humans; and those who possess Darkness always become animals—that is the threefold course.' (Olivelle 2005, 232.)

It is not unlikely that the original form of *dāridryarogākulaṃ* was *dāridryarogākule*, picking up *vipule*. Note the switch from plural to singular in *pāda* d (*āśrayet*).

[*yameṣv ānṛśaṃsyam* (4) —

Fourth Yama-rule: absence of hostility]

aṣṭamūrtiśīvadveṣṭā pitur mātus ca yo dviṣet |
gavāṃ vā atither dveṣṭā nṛśaṃsāḥ pañca eva te || 4:31 ||

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

aṣṭamūrtiḥ śivaḥ sāksāt pañcavyomasamanvitaḥ |
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛśaṃsakaḥ || 4:32 ||

Śiva, when manifest (*sāksāt*), has eight form, possessing the five elements (*vyoman*), and the Sun, the Moon, and the sacrificer. Whoever disgraces [any of these] is a hostile person.

pitākāśasamo jñeyo janmotpattikaraḥ pitā |
pitṛdaivata†m ādīś cam ānṛśaṃsa tamanvitaḥ† || 4:33 ||

4.31 Note *pitur* and *mātur* used as accusative forms in *pāda* b, or rather, understand *pitur mātus ca yo dveṣṭā*, i.e., *dviṣet* is metri causa for *dveṣṭā*.

4.32 Judit Törzsök has suggested emending *sa nṛśaṃsakaḥ* in *pāda* d to *tan-
nṛśaṃsakaḥ*. I don't think that it is inevitably necessary. I think that *pādas* a-c form a list that is meant to be in the genitive, understanding: *ity eteṣāṃ dūṣakaḥ sa nṛśaṃsakaḥ* or similar. This is clumsy but in a way that is more than possible within the style of this text.

I have not been able find any other attestation of *vyoman* meaning the five elements. Perhaps it is meant to mean *vyomādi* ('the atmosphere/sky and the other four elements').

For Śiva of eight forms, see, e.g., *Śakuntalā* 1.1:

[1] *yā srṣṭiḥ sraṣṭur ādyā vahati* [2] *vidbhibutaṃ yā havir* [3] *yā ca hotrī*
[4, 5] *ye dve kālāṃ vidbhattaḥ* [6] *śruti-viśaya-guṇā yā sthitā vyāpya viśvam |*
[7] *yām ābuh sarva-bija-prakṛtir iti yayā prāṇinaḥ prāṇavantaḥ* [8]
pratyakṣābbhiḥ prapannas tanubhir avatu vas tābbhir aṣṭābbhir iśaḥ ||

Here the eight *mūrtis*, or rather, *tanus*, are: [1] *jala*, [2] *agni*, [3] *hotrī* ('the form that sacrifices'), [4 + 5] *sūrya* + *candra*, [6] *ākāśa*, [7] *bhūmi*, [8] *vāyu*.

For a similar interpretation of *aṣṭamūrti*, see, e.g., *Īśānaśivagurudevapaddhati* 2.29.34 (*mantrapāda*; note *yajamāna* for our *dīkṣa*):

kṣmā-vahni-yajamānārka-jala-vāyvu-indu-puṣkaraiḥ |
aṣṭābbhir mūrtibhiḥ sambhor dvitīyāvarāṇaṃ smṛtam ||

(For *puṣkara* as 'sky, atmosphere', see, e.g., *Amarakośa* 1.2.167: *dyodivau dve striyām abhram vyoma puṣkaram ambaram*.)

A closely related *Aṣṭamūrti*-hymn appears in *Niśvāsa mukhasūtra* 1.30–41; see Kāfle 2020, 62, 63, 116, 119. Kāfle adds that this hymn is closely parallel to *Prayogamañjarī* 1.19–26, *Tantrasamuccaya* 1.16–23, and *Īśānaśivagurudevapaddhati kriyāpāda* 26.56–63. See also TAK I s.v. *aṣṭamūrti*.

The father is to be considered similar to the [element] sky, he is the cause of one's birth. A father is a deity... One should not be hostile...[?].

prthvyā gurutarī mātā ko na vandeta mātaram |
yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet || 4:34 ||

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

gāvaḥ pavitraṃ maṅgalyaṃ devatānāṃ ca devatāḥ |
sarvadevamayā gāvas tasmād eva na hiṃsayet || 4:35 ||

Cows are an auspicious blessing, they are the gods of the gods. Cows contain in themselves all the gods. That is exactly why one should not hurt them.

jātamātrasya lokasya gāvas trātā na saṃśayaḥ |
ghṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛtkarṣaṇam eva ca || 4:36 ||

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

pañcāmṛtaṃ pañcapavitrāpūtaṃ
ye pañcagavyaṃ puruṣāḥ pibanti |
te vājimedhasya phalaṃ labhanti
tad akṣayaṃ svargam avāpnūvanti || 4:37 ||

4.33 It is difficult to restore *pādas* cd, although the general meaning of this line is predictable. Some questions remain. Is *āditya* a good reading or is *mātṛ* hidden in *daivata-mādiśca*? Is *ānṛśaṃsa* right or was it *nṛśaṃsa* that was meant by the author of this line? Does *tamanvitaḥ* (or *tamānvitaḥ*) has anything to do with *tamas* ('darkness')?

4.36 Note the number confusion in the phrase *gāvas trātā*, for *gāvas trātāras*. Alternatively, this line might try to echo *Harivaṃśa* 45.30ab: *trātavyāḥ prathamam gāvas trātās trāyanti tā dvijān*; 'First the cows should be protected. When protected, they protect the Brahmins'. *Pāda* c is a *sa-viplulā*. The use of *karsaṇa* in *pāda* d, most probably in the sense of 'collecting,' is slightly odd.

People who drink the five products of the cow, the five nectars, purified by the five Pavitras, will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

*gobhir na tulyaṃ dhanam asti kiṃcid
duhyanti vāhyanti bahiś caranti |
trṇāni bhuktvā amṛtaṃ sravanti
vipreṣu dattāḥ kulam uddharanti || 4:38 ||*

There is no wealth comparable to cows. They yield milk, bear burdens, and roam beneath the sky. Feeding on grass, they produce nectar. When given to Brahmins, they deliver the family [from *samsāra* or the torments of hell].

*gavāhnikam yaś ca karoti nityaṃ
śuśrūṣaṇam yaḥ kurute gavāṃ tu |
aśeṣayajñatapadānapunyaṃ
labhaty asau tām anṛśamsakartā || 4:39 ||*

He who feeds the cow daily, he who serves her, he who is kind to her, will obtain the merits of all sacrifices, austerities and gifting.

*atithiṃ yo 'nugaccheta atithiṃ yo 'numanyate |
atithiṃ yo 'nupūjyeta atithiṃ yaḥ praśamsate || 4:40 ||*

He who looks after a guest, who respects and worships a guest, who praises him,

4.37 Metre (4.37–39): *upajāti*. The five *pavitras* can be the five *brahmamantras*, see, e.g., TAK III s.v. *pavitra* 1.

4.38 Note that *duhyanti* and *vāhyanti* are supposed to be understood as passive, as in the similar verse in *Sivadharmottara* 12.92 (see apparatus).

4.39 Strictly speaking, *pāda c* is unmetrical. The second syllable of *yajña* counts as long (see p. 41). Although the accusative with *°kartā* in *pāda d* is still not optimal, my emendation of *tam* to *tām* at least restores the metre and improves upon the meaning of the sentence. Alternatively, as suggested by Judit Törzsök, *taṃ* could be understood as *tad*, picking up *punyaṃ* in *pāda c*, but in this way any reference to cows here is only implied.

4.40 Note the peculiar active verb forms *anugaccheta* and *anupūjyeta*. On this formation, see a remark about *Niśvāsa mūlasūtra* 2.8 in Goodall et al. 2015, 247: ‘We have assumed that *pūjyeta* is intended to mean *pūjayet* and is perhaps a contraction of *pūjayeta*.’

atithiṃ yo na pīdyeta atithiṃ yo na duṣyati |
atithipriyakartā yaḥ atitheḥ paricārakaḥ |
atitheḥ kṛtasamtoṣas tasya puṇyam anantakam || 4:41 ||

who does not harm him, who commits no fault towards him, he
 who keeps him happy, who attends to his needs, and who makes
 him satisfied—his merits are endless.

āsanenārghapātrena pādaśaucajalena ca |
annavastrapradānair vā sarvaṃ vāpi nivedayet || 4:42 ||

He should offer [the guest] a seat, a vessel with water-offering, and
 water for washing his feet, or gifts of food and clothes, or all [of
 these].

putradārātmano vāpi yo 'tithiṃ anupūjayet |
śraddhayā cāvikalpena aklībamānasena ca || 4:43 ||

He who worships the guest by [offering], with willingness, with-
 out hesitation, and with a brave heart, even his own son or wife;

na prcched gotracaraṇaṃ svādhyāyaṃ deśajanmanī |
cintayen manasā bhaktyā dharmāḥ svayam ihāgataḥ || 4:44 ||

who does not ask [the guest about his] lineage, Vedic affiliation
 (caraṇa), studies, country or birth; and who, with devotion, imag-
 ines in his mind that it is Dharma himself who has come to visit—

aśvamedhasahasrāṇi rājasūyaśatāni ca |
puṇḍarīkasahasraṃ ca sarvatīrthatapaḥphalam || 4:45 ||

4.41 On the form *pīdyeta*, see previous note.

4.42 My conjecture in *pāda* a (°*pātrena* for °*pādyena*) is inspired by the fact that in the MSS *pāda* b seems to awkwardly repeat what °*pādyena* in *pāda* a signifies.

4.43 I analyse *pāda* a as if it read *putradārair ātmano* (*putradārair* being a common expression). Another solution would be to emend to °*ātmanā*, and thus to include the possibility of sacrificing one's own life for the guest.

For the requirement that one should in certain circumstances part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38, and the narrative in VSS chapter 12 which tells about a Brahmin giving away his own wife to a guest. Note that in fact VSS 4.44cd below echoes verse 37cd in the above mentioned chapter 12 (see the apparatus).

[such a man will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarīka sacrifices and the fruit of [visiting] all the pilgrimage places and [performing] all the austerities.

atithir yasya tuṣyeta nṛśaṃsamatam utsrjet |

sa tasya sakalam puṇyaṃ prāpnuyān nātra saṃśayaḥ || 4:46 ||

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

†na gatim atithijñasya† gatim āpnoti karhacit |

tasmād atithim āyāntam abhigacchet kṛtāñjalīḥ || 4:47 ||

One will never reach a path that is the path of one who knows his guest.[?] Therefore one should go up to the arriving guest with respectfully joined palms.

saktuprasthena caikena yajña āsīn mahādbhutaḥ |

atithiprāptadānena svaśarīraṃ divaṃ gatam || 4:48 ||

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

MBh Suppl. 13.14.379–380:

abany abani yo dadyāt kapilāṃ dvādaśīḥ samāḥi |
māsi māsi ca satreṇa yo yajeta sadā naraḥ ||
gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapuṣkare |
na taddharmaphalam tulyam atithir yasya tuṣyati ||;

Brahmavaivartapurāṇa 3.44–46:

atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ |
atithir yasya saṃtuṣṭas tasya tuṣṭo hariḥ svayam ||
snānena sarvatīrtheṣu sarvadānena yat phalam |
sarvavratopavāseṇa sarvayajñeṣu dīkṣayā ||
sarvais tapobhir vividhair nityair naimittikādibhiḥ |
tad evātithisevāyāḥ kalām nārhanti ṣoḍaśim ||.

4.47 Something has gone wrong with *pādas* ab and I am unable to reconstruct the meaning. The translation tries to reflect what is actually transmitted. The line may have begun with something like *nāgatātithyavajña*^o (‘he who despises a guest that has arrived will not...’). I have accepted *karhacit* for standard *karhicit* in *pāda* b because it is attested in Buddhist texts, see Edgerton 1953, s.v. *karhacid*, and because the readings support it overwhelmingly, unlike in 4.3b above.

By one *prastha* [i.e., a small amount] of coarsely ground grains given to a guest, an extremely wonderful sacrifice was performed, and [a Brahmin] reached heaven [in] his body [i.e., in his mortal form].

nakulena purādhītāṃ vistareṇa dvijottama |
viditāṃ ca tvayā pūrvam prasthavārttā ca kīrtitā || 4:49 ||

[This] old [story] of the mongoose is [to be] read in detail [in the *Mahābhārata*], O great Brahmin, and you must know it already.
The story of the *prastha* is well-known.

[*yameṣu damaḥ* (5) —
Fifth Yama-rule: self-restraint]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |
damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||

Self-restraint is in itself the distilled essence of Dharma for man.
Self-restraint is Dharma, self-restraint is heaven, self-restraint is fame,
self-restraint is happiness.

damo yajño damas tīrthaṃ damaḥ puṇyam damas tapaḥ |
damahīna-m-adharmaś ca damaḥ kāmakulapradah || 4:51 ||

Self-restraint is sacrifice, self-restraint is a pilgrimage-place, self-restraint is merit, self-restraint is religious austerity. If one has no self-restraint,

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

We would be forced to accept the reading of E in *pāda* d (*saśarīro*) if the expression were in the masculine (*divam gataḥ*). This would make sense and it would also echo expressions occurring, e.g., in the MBh: 3.164.33cd: *paśya puṇyakṛtāṃ lokān saśarīro divam vraja*; 14.5.10cd: *saṃjīvyā kālam iṣṭam ca saśarīro divam gataḥ*. It is tempting to emend accordingly, but instead I have retained *saśarīram divam gatam*, and I interpret it in a general way.

4.49 The syntax of *pādas* ab is slightly problematic if we take *adbītaṃ* in its usual sense ('studied through [the teaching of] the mongoose'); the line works better if we take it to mean 'taught,' which is possible. For the story of the mongoose in the *Mahābhārata*, see previous footnote.

one is a sinner (*adharmā*), [while] self-restraint yields a multitude of desired objects.

nirdamaḥ kari mīnaś ca pataṅgabhrāmaramṛgāḥ |
tvag jihvā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 4:52 ||

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

durjayendriyam ekaikaṃ sarve prāṇaharāḥ smṛtāḥ |
damaṃ yo jayate 'samyag nirdamo nidhanaṃ vrajet || 4:53 ||

Each of these sense faculties are hard to conquer and all are known to be fatal [if unconquered]. If one masters self-restraint in a less than proper way, one remains unrestrained and will die.

mṛge śrotravaśān mṛtyuḥ pataṅgāś cakṣuḥ mṛtāḥ |
ghrāṇayā bhrāmāro naṣṭo naṣṭo mīnaś ca jihvayā || 4:54 ||

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

sparśena ca karī naṣṭo bandhanāvāsaduḥsahaḥ |
kiṃ punaḥ pañcabhuktānāṃ mṛtyus tebhyaḥ kiṃ adbhutam || 4:55 ||

4.51 I suspect that the final *m* in *dhamahīnam* in *pāda* c is a hiatus-filler. Understand *dhamahīno 'dharmaś ca. kāmakulapradāḥ* in *pāda* d is slightly suspect. It may have originally read *sarvakāmapradāḥ* ('fulfilling all desires') or *kulakāmapradāḥ* ('fulfilling the desires of the family'). *Śivādharmaśāstra* 4.28b reads *sarvakāmasukhapradam*, which opens up further possibilities.

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

4.53 The only way to make sense of *pādas* cd is to supply and *avagraha* before *samyag*. Otherwise some text may have dropped out here.

4.54 My comments in square brackets in the translation are tentative. See a verse from the *Buddhacarita* (11.35) in the apparatus that may have been the inspiration for this verse in the VSS. In Johnston's translation (1936, II. 157): 'For deer are lured to their destruction by songs, moths fly into the fire for its brightness, the fish greedy for the bait swallows the hook; therefore the objects of sense breed calamity.'

The elephant perishes from mere touch, unable to endure being kept in fetters. How much more true this is of those who enjoy all five [senses]! Why then should death come as a surprise to them?

purūravo 'tilobhena atikāmena daṇḍakaḥ |
sāgarās cātidarpeṇa atimānena rāvaṇaḥ || 4:56 ||

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

4.55 *Mātāṅgalilā* 11.1 may shed some light on elephants dying in captivity:
vānyas tatra sukhoṣītā vidhivaśād grāmāvatīrṇā gajā baddhās tikṣṇakaṭū-
gravāgbhir atisugbbhimohabandhādibbiḥ | udvignās ca manahśarīrajanitair duḥkhai-
rativākṣamāḥ prāṇān dhārayitum ciraṃ naravaśaṃ prāptāḥ swayūthād atha ||

In Edgerton's translation (1931, 92):

'Forest elephants who dwell there happily and by the power of fate have been brought to town in bonds, afflicted by harsh, bitter, cruel words, by excessive grief, fear, bewilderment, bondage, etc., and by sufferings of mind and body, are quite unable for long to sustain life, when from their own herds they have come into the control of men.'

4.56 We may treat *purūravo* in *pāda* a as a stem form noun or thematised stem, or imagine that the original reading was *purūravā°* with double sandhi: *purūravās ati°* → *purūravā ati°* → *purūravāti°*.

Pāda a may refer to the following passage in the MBh (1.70.16–18, 20ab):

purūravās tato vidvān ilāyāṃ samapadyata |
sā vai tasyābhavan mātā pitā ceti bi naḥ śrutam ||
trayodaśa samudrasya dvīpān aśnan purūravā |
amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyaśā ||
vīpraiḥ sa vīgrahaṃ cakre vīryonmattaḥ purūravā |
jahāra ca sa vīprāṇāṃ ratnāny utkrośatām ap ||
[...]

tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata |

'The wise Purūravas was born to Ilā, who, as we have heard, was both his mother and his father. The great Purūravas ruled over thirteen islands of the ocean and, though human, was always surrounded by superhuman beings. Intoxicated by his power, Purūravas quarrelled with certain Brahmins and robbed them of their wealth, despite their protests. [...] Therefore, cursed by the great Ṛṣis, he perished.'

See also *Buddhacarita* 11.15 (Aiḍa = Purūravas):

aiḍaś ca rājā tridivam vigāhya nītvāpi devīm vaśam urvaśīm tām |
lobhād ṛṣibhyaḥ kanakam jībīrṣur jagāma nāśaṃ viṣayeṣv atriptaḥ ||

In Johnston's translation (1936, II. 152):

'Although the royal son of Idā penetrated the triple heaven and brought the goddess Urvaśī into his power, he was still unsatisfied with the objects of sense and came to destruction in his greedy desire to seize gold from the ṛṣis.'

atikrodhena saudāsa atipānena yādavāḥ |
atitṛṣṇāc ca māndhātā nahuṣo dvijavajñayā || 4:57 ||

Saudāsa by excessive anger, the Yādavas by excessive drinking, Māndhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,

For Daṇḍa(ka)’s story, see *Rāmāyaṇa* 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl, in a forest and rapes her. As a consequence, her father, Śukra/Bhārgava, destroys Daṇḍa’s kingdom, which thus becomes the desolate Daṇḍaka-forest.

For two versions of the destruction of Sagara’s sons (note the emendation in *pāda c*), who were chasing the sacrificial horse of their father’s Aśvamedha sacrifice, and by doing so disturbed Kapila’s meditation, and who in turn burnt them to ashes, see MBh 3.105.9 ff. and *Brahmāṇḍapurāṇa* 2.52–53.

As for Rāvaṇa’s haughtiness—particularly his choice to be invincible to all beings except humans and the consequences of that choice—one should recall the story of the *Rāmāyaṇa* and Rāvaṇa’s destruction at the hands of Rāma therein.

4.57 Saudāsa (note the sandhi between the two *pādas*), also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha’s son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See MBh 1.166.1ff.

As for the end of the Yādavas, see the short *Mausalaparvan* of the MBh (Book Sixteen): cursed by the sages Viśvāmitra, Kaṇva and Nārada, and confronted with menacing omens, the Yādavas take to drinking in Prabhāsa and annihilate each other.

Most probably, *atitṛṣṇā* in the MSS stands for *atitṛṣṇāt* (intending *atitṛṣṇayā*), and the forms *māndhāto/mandhāto* in C₄₅ stand for *māndhātā* (the nominative of *māndhātṛ*). I have corrected these despite the fact that the authors’ knowledge about Māndhātṛ’s story may derive from *Divyāvadāna* 17, where the name sometimes appears to be an a-stem noun (*māndhāta*). *dvijavajñayā* in *pāda d* stands for *dvijāvajñayā* metri causa.

Māndhātṛ was born from his father’s body: once, being excessively thirsty, his father drank a decoction prepared for ritual purposes and therefore became pregnant with him. Nevertheless, *Buddhacarita* 11.13 suggests that Māndhātṛ himself remained unsatisfied with worldly objects, even after he had obtained half of Indra’s throne:

devena vṛṣṭe ’pi hiranyavarṣe dvīpān samagrāṁś caturō ’pi jītvā |
śakrasya cārdhāsanam apy avāpya māndhātūr āsīd viśayeṣv atriptiḥ ||

In Johnston’s translation (1936, II. 151):

‘Though the heavens rained gold for him and though he conquered the whole of the four continents and won half the seat of Śakra, yet Māndhātṛ’s longing for the objects of sense remained unappeased.’

Nahuṣa was elevated to the position of Indra for a period of time and he also desired to take Śacī, Indra’s wife. Indra instructed Śacī to tell Nahuṣa to harness some Ṛsis to a chariot and use this vehicle to carry Śacī. When Nahuṣa further insulted Agastya, one of the Ṛsis, the sage cursed him, and Nahuṣa fell from the chariot. See MBh 12.329.35ff and a verse in the *Buddhacarita* (11.14) that comes after the one about Māndhātṛ:

bhuktvāpi rājyaṁ divi devatānāṁ śatakratau vṛtrabhayāt pranaṣṭe |
darpan maharṣiṇ api vāhayitvā kāmēṣv atripto nahuṣaḥ papāta ||

atidānād balir naṣṭa atisauryeṇa arjunaḥ |
atidyūtān nalo rājā nṛgo goharaṇena tu || 4:58 ||

[Mahā]bali perished by excessive gifting, Arjuna by excessive heroism, King Nala by excessive gambling, Nṛga by taking a cow.

damena hīnaḥ puruṣo dvijendra
svargaṃ ca mokṣaṃ ca sukhaṃ ca nāsti |
viññānadharmakulakīrtināśa
bhavanti vipra damayā vibhīnāḥ || 4:59 ||

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

In Johnston's translation (1936, II. 151):

'Although he enjoyed sovereignty over the gods in heaven, when Śatakratu hid himself for fear of Vṛtra, and though out of wanton pride he made the great ṛṣis carry him, yet Nahuṣa fell, being still unsatisfied with the passions.'

4.58 *Pāda* a is most probably a reference to Mahābali's promises made to Vāmana that caused his own fall. The ultimate cause of Arjuna's death while the Pāṇḍavas were on the way to the underworld was summarised by Yudhiṣṭhira thus (MBh 17.2.21ab):

ekāhnā nirdabeyaṃ vai śatrūn ity arjuno 'bravīt |
na ca tat kṛtavān eṣa śūramānī tato 'patat ||;

'Arjuna claimed that he could destroy the enemy in one single day. He failed to do so. He was a boaster, that is why he fell.'

King Nala was an expert in the game of dice but once he lost his kingdom to Puṣkara. See, e.g., MBh 3.56.1ff.

As for Nṛga, see MBh 14.93.74:

gopradānasahasrāṇi dvijebhyo 'dān nṛgo nṛpaḥ |
ekāṃ dattvā sa pāraḥ narakam samavāptavān ||;

'King Nṛga had donated thousands of cows to the twice-born. By giving away one single cow that belonged to someone else, he fell into hell.'

4.59 Metre: *upajāti*. Note *svarga* and *mokṣa* in *pāda* b: they are usually masculine in standard Sanskrit. The majority of the witnesses suggest that *pāda* c ends in a stem form noun (°*nāśa*), although a singular masculine nominative (as in E) may work. This *pāda* is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (°*dharMA*°; see p. 41). Note how *viprā* in *pāda* d is probably an attempt in some MSS to restore the metre. This *pāda* is also unmetrical, or rather the licence of a word-final short syllable being counted as potentially long is applied again (*viPRA*).

[*yameṣu ghrṇā* (6) —
Sixth Yama-rule: taboos]

nirghrṇo na paratrāsti nirghrṇo na ihāsti vai |
nirghrṇe na ca dharmo 'sti nirghrṇe na tapo 'sti vai || 4:60 ||

There is no one without taboos either in this or the other world. If one has no taboos, one cannot have Dharma or religious austerity.

parastrīṣu parārtheṣu paraḥjīvāpakarṣaṇe |
paranindāparānneṣu ghrṇāṃ pañcasu kārayet || 4:61 ||

These five should be regarded as taboo: women who are not under one's protection, the wealth of others, taking others' lives, causing harm to others, and [consuming] others' food.

parastrī śṛṇu viprendra ghrṇīkāryā sadā budhaiḥ |
rājñī viprī parivrajā svayoniparayoniṣu || 4:62 ||

Listen, O great Brahmin. The wise should always regard as taboo any woman not under one's protection, [whether she be] a queen, a Brahmin's wife, a wandering religious mendicant, a relative, or of another caste.

parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |
ādḥapraṣṭhatulāvyaḥ parārthaṃ yo 'pakarṣati || 4:63 ||

Listen further, with regards to the wealth of others. [It includes] acquiring wealth through unlawful means, [such as] when someone cheats with weights of one *ādḥa*[*ka*] or a *praṣṭha*, or with scales, to take away another's property.

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaḥ |
vanajāvanajā jīvā vilagās' caranācarāḥ || 4:64 ||

4.62 The translation of *parayoni* ('of another caste?') in *pāda* d is tentative.

4.63 Although '*nya*' in *pāda* a could be interpreted several ways (e.g., *anye* for *anyas-min*, or taken to be the first element of a compound: *anya-anyāyārtha-*), I think that *bhūyo 'nyat* is a fixed expression meaning 'something/anything more.' See, e.g., BhG 7.2cd: *yaj jñātvā neha bhūyo 'nyaj jñātvāyam avaśīyate*. Understand *pāda* b as a compound (*anyāya-artha-upārjanam*). See cheating with scales mentioned in 4.23.

O Brahmin, the wise should regard the taking of life as taboo, [whether it be of] wild or domesticated beings, serpents, plants, or animals.

paranindā ca kā vipra śṛṇu vakṣye samāsataḥ |
devānāṃ brāhmaṇānāṃ ca gurumātātithidviṣaḥ || 4:65 ||

And what does causing harm to others comprise? Listen, O Brahmin, I shall tell you briefly. He who is hostile to the gods, Brahmins, the guru, to a mother, or to guests [is one who causes harm to others].

parānneṣu ghrṇā kāryā abhojyeṣu ca bhojanam |
sūtake mṛtake śauṇḍe varṇabhraṣṭakule naṭe || 4:66 ||

As regards the food of others, eating together with people whose food is not to be accepted (*abhojyeṣu*) is taboo—[for example] after a birth or death [in the family], in the case of vendors of alcohol, a family that has lost its caste, or a [member of the] Naṭa [caste of dancers].

4.64 In *pāda* d, I take *caranācarāḥ* as standing for *carācarāḥ* (*cara-acarāḥ*) metri causa. Alternatively, it may be understood as *caranacarāḥ* (metri causa), meaning ‘those who move on their feet,’ perhaps in contrast to snakes (*bilaga* or *bilamga*). Neither solution is fully satisfactory. Note also that this *pāda* involves a small correction.

4.65 Note *mātā* as a stem form in *pāda* d.

4.66 One should probably understand *śauṇḍe* in *pāda* c as *śauṇḍike*, ‘a distiller,’ or, alternatively, it may be corrupted from *ṣaṇḍhe*, ‘a eunuch’; see both in *Vāsiṣṭhadharma-sūtra* 14.1–3:

athāto bhojyābhojyaṃ ca varṇayīṣyāmaḥ | cikitsaka-mṛgayu-puṃścali-dāṇḍika-
stenābbhiṣastar-ṣaṇḍha-patitānām annam abhojyam | kadarya-dikṣita-baddhātura-
soma-vikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakraṇtānām ||, etc.

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

In support of reading *ṣaṇḍhe*, one might consult *Manu* 3.239:

cāṇḍālaś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca |
rajasvalā ca ṣaṇḍhaś ca nekṣerann aśnato dvijān ||

This verse is translated by Olivelle (2005, 120) as:

‘A Cāṇḍāla, a pig, a cock, a dog, a menstruating woman, or a eunuch must not look at the Brahmins while they are eating.’

ete pañcagbr̥ṇāsu saktapurūṣāḥ svargārthamokṣārthino
loke 'nindanam āpnuvanti satataṃ kīrtir yaśo'laṃkṛtam |
prajñābodhaśrutim smṛtiṃ ca labhate mānam ca nityaṃ labhed
dākṣiṇyaṃ sabhabet sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||

Those people who stick to the five kinds of taboo [and thus] seek heaven, wealth and liberation, will reach eternal faultlessness in this world, embellished with fame and glory. [A person like that] will obtain wisdom, intelligence, [knowledge of] the Śruti and Smṛti traditions, and honour forever. Kindness will arise and he will obtain an extra long life, no doubt.

[*yameṣu dhanyaḥ* (7) —
 Seventh Yama-rule: virtue]

caturmaunaṃ catuḥśatruś caturāyatanam tathā |
caturdhyānam catuṣpādam pañcadhanyavidbhocyate || 4:68 ||

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

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |
pāruṣyapiśunāmithyā sambhinnāni ca varjayet || 4:69 ||

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

4.67 Metre: *śārdūlavikrīḍita*. Understand *kīrtir-yaśo°* as *kīrtiyaśo°* ('r' being an intrusive consonant here metri causa), as in 5.20b below. Alternatively, emend to *kīrtim yaśo'laṃkṛtām*. In *pāda* c, note the *krama* licence that allows °*bodhaśrutim°* to scan as - U U -, the consonant cluster *śr* not turning the previous syllable long. *Pāda* d has several problems. I take *sabhabet* as standing for *sambhabet* metri causa, and I had to emend *saṃāyusa* to *sa āyusa* to make sense of it. Understand *āyusa* as *āyuh* (metri causa), otherwise accept E's *sa mānuṣa*. Also consider correcting *niḥsaṃśayaḥ* to *niḥsaṃśayam*.

4.68 Understand *pāda* d as *pañcavidho dhanya ucyate*.

4.69 Note the genitive with a verb meaning 'to tell' in *pāda* a, similarly to 1.37a and 4.17ab (see p. 36). Compare the four types of *mauna* taught here with the five types of *maunavrata*, as the ninth Niyama-rule, in VSS 8.25–33 below. Similar lists on *mauna* are often found in Buddhist texts: see references, e.g., in Edgerton 1953 s.v. *paśūnika* and *sambhinnapralāpa*. See also the relevant *Divyāvadāna* 186.21, as well as *Dharmaputrikā* 1.31cd–32ab quoted in the apparatus.

*kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |
catuḥśatrur nihantavyaḥ so 'rihā vītakalmaṣaḥ || 4:70 ||*

The fourfold enemy [made up of] desire, anger, greed, and delusion is to be destroyed. He who destroys [these] enemies will become sinless.

*caturāyatanaṃ vipra kathayiṣyāmi tac chr̥ṇu |
karuṇā muditopekṣā maitrī cāyatanaṃ smṛtam || 4:71 ||*

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

*caturdhyānādhunā vakṣye saṃsārārṇavatāraṇam |
ātmavidyābhavaḥ sūkṣmaṃ dhyānam uktaṃ caturvidham || 4:72 ||*

I shall now teach you the four meditations, which will liberate you from transmigration. Meditation is taught to be fourfold: of the Self, *vidyā*, *bhava* [= Śiva] and the subtle one (*sūkṣma*).

*ātmātattvaḥ smṛto dharmo vidyā pañcasu pañcadhā |
ṣaṭtriṃśākṣaram ity ābuh sūkṣmatattvam alakṣaṇam || 4:73 ||*

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated or avoided include *Buddhacarita* 11.17:

*cīrāmbarā mūlaphalāmbubhākṣā jaṭā vahanto 'pi bhujamgadīrghāḥ |
yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṃjñān mṛgayeta śatrūn ||.*

In Johnston's translation (1936, II. 152):

'Who would seek after the enemies known as the passions, by whom even sages were undone, despite their bark-dresses, their diet of roots and water, their coils of hair long as snakes, and their lack of worldly interests.'

See also BhG 3.37–43 on *kāma* as an enemy. As for *aribā* in *pāda* d, the notion that a saint is a 'destroyer of the enemies' [that are evil states of mind] (*aribanta/arabanta*) in Jainism, but less so in Buddhism, is discussed in Gombrich 2013, 57–58.

4.71 This verse teaches the four Buddhist *brahmavibhāras* under the label *caturāyatana*. Therefore the word *āyatana* seems to be a synonym of *vibhāra* here, and its use a way of appropriating it, turning the list into a Brahmanical one—unless the two terms are simply mixed up.

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

The *tattva* of the Self is Dharma. *Vidyā* is in the five in a fivefold way. They call the thirty-sixth the imperishable one [Śiva]. The subtle *tattva* has no attributes.

catuspādaḥ smṛto dharmas caturāśramam āśritaḥ |
gr̥bhasṭho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 4:74 ||

The four-legged [bull] is said to be Dharma [as] it rests on the four social disciplines (*āśrama*), [those of] the householder, the chaste one, the forest-dweller and the mendicant.

dhanyās te yair idaṃ vetti nikhilena dvijottama |
pāvanam sarvapāpānām puṇyānām ca pravardhanam || 4:75 ||

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

āyuh kīrtir yaśaḥ saukhyaṃ dhanyād eva pravardhate |
śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 4:76 ||

One's life-span, fame and glory, and happiness, grow only through virtue (*dhanya*). In a virtuous person peace, prosperity, tradition (*smṛti*) and intelligence will arise.

[*yameṣv apramādaḥ* (8) —

Eighth Yama-rule: avoiding mistakes]

pramādashāna pañcaiva kīrtayiṣyāmi tac chr̥ṇu |
brahmahatyā surāpānaṃ steyo gurvāṅganāgamam |
mahāpātakaṃ ity āhus tatsaṃyogī ca pañcamah || 4:77 ||

4.73 This verse is difficult to interpret. *Pādas* a to d should define *ātman*, *vidyā*, *bhava* (i.e., Śiva), and *sūkṣma*, objects of meditation, respectively. In *pāda* a, *dharmo* is suspect: it may be the result of an eyeskip to *pāda* a of the next verse. *Pāda* b might refer to *tattvas* in an ontological system of twenty-five *tattvas*. *Pāda* c seems a reference to a tantric 36-*tattva* ontological system, in striking contrast with the 25-*tattva* system described in VSS chapter 20. Compare the rather similar *dhyānayaṇa* section in VSS 6.7ff, in which five types of meditations are taught.

4.75 Note the ergative syntax with the plural instrumental (*yair*) and a singular active verb. See more on this on p. 35.

4.76 Emending °*mānavah* to °*mānave* may risk overcorrection, and °*mānavah* may have originally been felt as a genitive ('for a person...').

There are five areas of making serious mistakes. I shall teach them to you, listen. Murdering a Brahmin, drinking alcohol, stealing, having sex with the guru's wife: they call these grievous sins. The fifth is when one is connected with them [i.e., with these sins or with people involved in these sinful acts].

anṛtaṃ ca samutkarṣe rājagāmī ca paśūnaḥ |
guroś cālīkanirbandhaḥ samāni brahmahatyayā || 4:78 ||

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

brahmojjhaṃ vedanindā ca kūṭasākṣī subṛdvaḥ |
garhitānādyayor jagdhiḥ surāpānasamāni ṣaṭ || 4:79 ||

Abandoning the Vedas, reviling the Vedas, being a false witness, murdering a friend, eating unfit or forbidden food are six [deeds that are] equal to drinking alcohol.

retotsekhaḥ svayonyāsu kumārīṣv antyajāsu ca |
sakhyuḥ putrasya ca strīṣu gurutaḥpasamaḥ smṛtaḥ || 4:80 ||

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

4.77 Note the stem form noun in *pāda* a (°*sthāna*) metri causa, and also that this stem form noun may function as a singular noun next to a number (*pañca*), a frequently seen phenomenon in this text.

See the apparatus to the Sanskrit text for very similar verses in the MBh, *Manu* and the *Yājñavalkyasmṛti*, and note how *pāda* f slightly deviates from *Manu* 11.55, which is translated in Olivelle 2005, 217–218 as: 'Killing a Brahmin, drinking liquor, stealing, and having sex with an elder's wife—they call these "grievous sins causing loss of caste"; and so is establishing any links with such individuals.'

4.78 This verse being a quotation of *Manu* 11.56, my translation is based on Olivelle 2005, 218. On lies and slander (or 'malignant speech,' *paśūna*), see also VSS 4.69 and 8.25–28.

4.79 This verse continues quoting *Manu*. *Pāda* a in the witnesses may actually be no more than the result of misreading of the syllable *jjha* in *Manu* 11.57. Note our variant *brahmojjhaṃ vedanindā ca*—in contrast with *brahmojjhatā vedanindā*, the better-known phrasing—in both the 'Northern' and 'Southern' transmissions in Olivelle's critical edition of *Manu* (Olivelle 2005, 847).

4.80 The text, and my emendation in *pāda* c, still follow *Manu* (11.59).

nikṣepasyāpabaraṇaṃ narāśvarajatasya ca |
bhūmivajramaṇīnāṃ ca rukmasteyasamaḥ smṛtaḥ || 4:81 ||

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

catvāra ete sambhūya yat pāpaṃ kurute naraḥ |
mahāpātaka pañcāitat tena sarvaṃ prakāśitam |
pañcapramādam etāni varjanīyaṃ dvijottama || 4:82 ||

A man commits sin if [any of] these four [i.e., *brahmahatyā*, *surā-pāna*, *stena*, *gurvaṅganāgama*] occurs, therefore all the five grievous sins have been explained. These five kinds of mistakes are to be avoided, O great Brahmin.

[*yameṣu mādhuburyam* (9) —
Ninth Yama-rule: charm]

kāyavānmanamādhuryaś cakṣur buddhiś ca pañcamah |
saumyadr̥ṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||

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

prasannamanasā dhyāyet priyavākyam udīrayet |
yathāśaktipradānaṃ ca svāśramābhyāgato guruḥ || 4:84 ||

4.81 This is *Manu* 11.58. I have emended *rugma*° to *rukma*° in *pāda* d, although *rugma*° is attested in a great number of Southern MSS and one Śārādā MS in Olivelle 2005, 847.

4.82 The translation of *pādas* ab is tentative. Perhaps understand *pāda* c as *etan mahāpātakapañcakaṃ*. Note the confusion of number and gender in *pāda* d: understand *pañca pramādāḥ etā varjanīyāḥ*.

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

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

indhanodakadānaṃ ca jātavedam athāpi vā |
sulabhāni na dattāni indhanāgnyudakāni ca |
kṣute jīveti vā noktaṃ tasya kiṃ parataḥ phalam || 4:85 ||

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

[yameṣv ārjavam (10) —
 Tenth Yama-rule: sincerity]

pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |
karmavṛttyābbhivṛddhiṃ ca pārītoṣikam eva ca |
strīdhanotkocavittaṃ ca ārjavo nābbhinandati || 4:86 ||

The sages who see the truth praise five types of sincerity. A sincere person does not rejoice in prosperity arising from the operation of karma or by a reward, in riches from women, from property, and bribery.

4.84 *Pādas* cd of the previous verse, and *pādas* ab of the present one cover four categories of the above: *caḥsurmādhurya*, *buddhimādhurya*, *dṛṣṭimādhurya* and *vāg-mādhurya*. This suggests that what follows is on *kāyamādhurya*. Emending *pāda* d to *svāśramābhyāgate gurau* would make the line smoother.

4.85 Understand *jātavedam* in *pāda* b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound °*dānaṃ*: *jātavedodānaṃ*. For *pāda* e, see an Āryāgīti verse in the *Mahāsubhāṣitasamgraha* (2558):

amṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīva |
choṭikayā saba jṛmbhāsamaye syātām cirāyurānandau ||;

'When eating or drinking, one should say: "May it turn into nectar!"; and after sneezing: "Live for a hundred years!" By snapping the thumb and forefinger when yawning, there will be long life and happiness.'

4.86 °*ārjavāḥ* should be in the accusative, therefore it is to be taken as feminine (rather than neuter) or as an irregular form for °*ārjavāni*. I have emended *pārītoṣikam* to *pārītoṣikam*. My translation of the categories listed here is tentative, the only guiding light being that, if the first line is right, there should be five of them. In addition, I have tried to find categories that seem to be, more or less, in conflict with 'sincerity' or 'straightness.'

ārjavo na vṛthā yajña ārjavo na vṛthā tapaḥ |
ārjavo na vṛthā dānam ārjavo na vṛthāgnayaḥ || 4:87 ||

If one is not sincere, sacrifice is in vain. If one is not sincere, austerity is in vain. If one is not sincere, gifting is in vain. If one is not sincere, [sacrificial] fires are in vain.

ārjavasyendriyagrāmaḥ suprasanno 'pi tiṣṭhati |
ārjavasya sadā devāḥ kāye tasya caranti te || 4:88 ||

The sense faculties of a sincere person are firm even when he is delighted. The gods are always present in the body of a sincere person.

iti yamapravibhāgaḥ kīrtito 'yaṃ dvijendra
iba parata sukhārthaṃ kārayet taṃ manuṣyaḥ |
duritamalapahārī śaṅkarasyājñāyāste
bhavati pṛthivibhartā hy ekachatrapravartā || 4:89 ||

Thus has this section on the Yama-rules been taught, O great Brahmin. Humans should follow them to attain happiness both here and in the other world. By removing the filth of sins, one shall, by Śaṅkara's command, become a ruler of the world, bringing it under a single royal umbrella.

|| iti vṛṣasārasaṃgrabe yamavibhāgo nāmādhyāyaś caturthaḥ ||

Here ends the fourth chapter in the *Vṛṣasārasaṃgraha* called the Section on the Yama-rules.

4.89 Metre: *mālinī*. In *pāda* a °*pra*° does not make the previous syllable long: this is the phenomenon of 'muta cum liquida,' or *krama* licence, one of the hallmarks of the VSS, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In *pāda* b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra*, presupposing the presence of the *krama* licence also here. °*malapahārī* in the MSS stands either for °*malāpahārī* or °*malaprabhārī* metri causa. I could have chosen to emend it to °*malaprabhārī* again applying the *krama* licence, but I decided not to because *apahārīn*, *apahāra*, *apahāraka* are used in the text very frequently. See also 8.44c, which contains a very similar expression: *sakalamalapahāre dbarmapañcāśad etat*.

[pañcamo 'dhyāyaḥ]
[Chapter Five]

[*niyamāḥ* —
Niyama-rules]

vigatarāga uvāca |
kathaya niyamatattvaṃ sāmpratam tvaṃ viśeṣād
amṛtavacanatulyaṃ śrotukāmo gato 'smi |
prakṛtidahanadagbhaṃ jñānatoyair niṣiktam
apara vada-m-atajjñam nāsti dharmeṣu tṛptiḥ || 5:1 ||

Vigatarāga spoke: Now teach me the true nature of the Niyama-rules in detail. I have become desirous to hear [your] teaching that is comparable to ambrosia. Tell [me] more (*apara vada*), [to me who had been] burnt by the fire of materiality (*prakṛti*), [but is now] sprinkled with the water of knowledge, and is ignorant of [the topic]. One can't have enough of the [teaching on] Dharmas (*nāsti dharmeṣu tṛptiḥ*).

anarthayajña uvāca |
śravaṇasukham ato 'nyat kīrtayiṣye dvijendra
niyamakalaviśeṣaḥ pañca pañca prakāraḥ |
hariharamunibhīṣṭam dharmasāraṃ dvijendra
kalikaluṣavināśaṃ prāyamokṣaprasiddham || 5:2 ||

Anarthayajña spoke: I shall teach you something else that is nice to hear, O best of the twice-born. The [ten] individual Niyamas are fivefold [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the

5.1 Metre (5.1–2): *mālīnī*. Most witnesses read *amṛtavādana*^o in *pāda* b. This is slightly odd in the sense of 'speech,' the meaning required here, therefore I follow M. One wonders if it is not *amṛtasvādana* or ^o*svādana* ('tasting nectar') what was meant originally. I translate the phrase in question as if it read *amṛtatulyavacanam*. The first half of *pāda* d is difficult to interpret safely. *apara vada* ('tell me more') might be original, with *apara* in stem form. The phrase *matājñā* is now emended to *-m-atajjñam*, containing a hiatus break. Otherwise it could be understood as *matājñānam* ('knowledge of the doctrine'), or emended to *matājña* (with the last syllable taken as long) and translated as a vocative ('O knower of the doctrine'). Note M's reading for the end of the line (*me dharmatṛptiḥ*).

Kali age, known as quasi-liberation.

śaucam iḥyā tapo dānaṃ svādhyāyopasthanigrahaḥ |
vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa || 5:3 ||

Purification, sacrifice, penance, gifting, Vedic study, the restraint of sexual desire, religious observances, fasting, observing silence, and bathing: these are the ten Niyamas.

[*niyameṣu śaucam* (1) —
First Niyama-rule: purity]

tatra śaucādinirdeśaṃ vakṣyāmīha dvijottama |
śārīraśaucam āhāro mātṛā bhāvaś ca pañcamah || 5:4 ||

From among these, now I shall tell you the particulars of the first—purification. [1] Bodily purity, [2] [purity of] food, [3] [purity of] livelihood[?] (*mātṛā*), [4] [purity of] character (*bhāva*), and the fifth, [5]...

[*śārīraśaucam* —
Purity of the Body]

tādayen na ca bandheta na ca prāṇair viyojayet |
parastrīparadravyeṣu śaucam kāyikam ucyate || 5:5 ||

He should not beat, tie or kill [any living being]. [This and] purity concerning others' wives and property is called bodily purity.

5.2 My suspicion is that °*kala*° in *pāda* b stands for *kalā* metri causa. Similarly, °*munibhīṣṭam* is metri causa, for °*munyabhīṣṭam* ('dear to the sages'). In *pāda* d, *prāya*° is suspect. Compare with 6.1c: *dharmamokṣaprasiddhyartham*.

5.3 See this verse in *Līṅgapurāṇa* 1.8.29cd–30ab and *Viṣṇudharmottara* 3.233.202.

5.4 The following passages deal with *śārīraśauca* (5.5–9) and *āhāraśauca* (5.10–16), therefore *pāda* c is probably correct, and M's reading (*śārīrasrotam āhāra*) seems wrong. Even if we could interpret *pāda* d with any certainty, there is one element missing in this list of allegedly five items. Something must have dropped out here. Oddly enough, the chapter stops after teaching the second type of purity, *āhāraśauca*, so we are left without a clue. MBh Suppl. 14.4.3229–3230, which seems relevant at first sight, is not very helpful either:

manaḥśaucam karmaśaucam kulaśaucam ca bhārata |
śārīraśaucam vākśaucam śaucam pañcavidhaṃ smṛtam ||

5.5 Note the application of the *krāma* licence in *pāda* c: the first syllable of *dravyeṣu* does not make the previous syllable heavy.

*śrotraśaucam dvijaśreṣṭha gudopasthamukhādayaḥ |
mukhasyācamanaṃ śaucam āhāravacaneṣu ca || 5:6 ||*

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

*mūtraviṣṭāsamutsarge devatārādhaneṣu ca |
mṛttoyais tu gudopastham śaucayīta vicakṣaṇaḥ || 5:7 ||*

After the emission of urine and faeces, and before the worship of gods, the wise one should clean his anus and his loins with clay and water.

*ekopasthe gude pañca tathaikatra kare daśa |
ubhayoḥ sapta dātavyā mṛdaḥ śuddhiṃ samīhatā || 5:8 ||*

One [portion of clay] for the loins, five for the anus, ten for one hand, [then] seven [portions] of clay are to be applied for both [hands] by him who wishes cleanliness.

*etac chaucam gr̥basthānām dviguṇam brahmacārīṇām |
vānaprasthasya triguṇam yatīnām tu caturguṇam || 5:9 ||*

This is the purification for the householder (*gr̥bastha*). It is twice as much for the chaste one (*brahmacārī*), three times as much for the forest-dweller (*vānaprastha*), and four times as much for the ascetic (*yati*).

5.7 Note the peculiar verb form *śaucayīta* (for a more standard *śocayeta*). M's *śaucayē[c] ca* may be close to an original reading.

5.8 In essence, this verse is *Manu* 5.136. Olivelle's notes (2005, 287) on this verse read: 'on one hand: within the context the meaning is clear: "one hand" refers to the left hand, with which the person applied the earth and water to the penis and anus. All purifications below the navel are carried out using the left hand. Variant reading: "on the left hand."'

5.9 This verse corresponds to *Manu* 5.137. Note the *krama* licence in *pāda* c: *tr* does not turn the previous syllable heavy and the *pāda* becomes a *na-vipulā*.

[*ābhāraśaucam* —
Purity of the food]

ābhāraśaucam vakṣyāmi śṛṇuṣvāvahito bhava |
bhāgadvayaṃ tu bhuñjīta bhāgam ekaṃ jalam pibet |
vāyusaṃcāradānārthaṃ caturthaṃ avaśeṣayet || 5:10 ||

I shall teach you the rules of purity concerning food. Listen, pay great attention. One should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to give passage to the air, one should save the remaining quarter.

snigdhasvādurasaiḥ ṣaḍbhir ābhāraṣaḍrasair budhaḥ |
dhātuvaiṣamyānāśo 'sti na ca rogāḥ sudāruṇāḥ || 5:11 ||

It is through the six soft and sweet juices—the six flavours in food—that the imbalance of the constituents (*dhātu*) disappear and terrible illnesses do not arise for the wise.

5.10 Śaṅkara quotes a similar verse in his commentary ad *Bhagavadgītā* 6.16 (see apparatus). It translates as: 'Half is for saucy food, the third part for water, but in order to be able to move the air, one should leave the fourth part [empty].' This verse and one in the *Sannyāsopaniṣad* (see apparatus) have *saṃcaraṇārthaṃ tu* and *saṃcaraṇārthāya*, respectively, where our verse in the VSS has *saṃcāradānārthaṃ*. It would be tempting to emend but the VSS version works fine more or less, therefore there is no need to alter the text.

5.11 The readings may suggest that *pāda* b contains *sadrava* or maybe *sudrava*, but then it would be difficult to make sense of the sentence. If the reading *budhaḥ* is left unaltered, and is taken as an agent, we lack a verb—*ābhāra* might be a mistake for *ābaret* (see M). I now take *budhaḥ* as an odd form for the genitive (*budhasya*), and that is how I translate the sentence. Alternatively, one may emend it to the vocative (*budha*).

The Āyurvedic implications of this clumsy verse are not entirely clear to me. What is clear is that traditionally there are six basic flavours or 'juices' in food. See, e.g. *Bhelasamhitā* 1.28.1:

yad bhakṣayati bhuñkte vā vidhivac cāpi mānavaḥ |
anyac ca kiñcit pibati tat sarvaṃ ṣaḍrasānvitam ||;

'All that a human eats or enjoys according to the rules, and furthermore all that he or she drinks, is endowed with the six flavours.'

To repair *pādas* ab, one should perhaps imagine that the intended meaning was that the six flavours/juices should be present in a harmonious proportion in a wise man's food. Cf. *Bhelasamhitā* 3.1.1:

śarīraṃ dhārayantīha ṣaḍrasāḥ samam āhṛtāḥ |
ato 'nyathā vikārāṃs tu janayanti śarīriṇām ||;

*abhakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |
agamyāṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 5:12 ||*

He should not eat what is forbidden and he should not drink what is forbidden. He should not go where he is not allowed to and he should not say what is improper.

*laśunaṃ ca palāṇḍuṃ ca gr̥ñjanaṃ kavakāni ca |
gaurāṃ ca sūkaraṃ māmśaṃ varjayet ca vidbhānataḥ || 5:13 ||*

He should avoid garlic, onion, gr̥ñjana onion, mushrooms, buffalo meat, and pork, in accordance with the rules.

*chattrākaṃ viḍvarāhaṃ ca gomāmśaṃ ca na bhakṣayet |
caṭakaṃ ca kapotaṃ ca jālapādāṃś ca varjayet || 5:14 ||*

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

*haṃsasārasacakrābhvakukkuṭān śukaśyenakān |
kākolūkaṃ balākaṃ ca matsyādīṃś cāpi varjayet || 5:15 ||*

He should also avoid [eating] geese, cranes, cakravāka birds, cocks, parrots, and hawks, crows, owls, herons, fish, etc.

*amedhyāṃś cāpavitrāṃś ca sarvān eva vivarjayet |
śākamūlaphalānāṃ ca abhakṣyaṃ parivarjayet || 5:16 ||*

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

‘The six flavours will support the body in this world when brought to a balanced state. Otherwise they will cause defects to people.’ On *dhātuvaiśāmya*, the balanced state of the bodily constituents *pitta*, *kapha* and *vāyu*, see, e.g., *Carakasamhitā* 1.9.4:

*vikāro dhātuvaiśāmyaṃ sāmyaṃ prakṛtir ucyate |
sukhasamjñakam ārogyaṃ vikāro duḥkham eva ca ||;*

‘The imbalance of the *dhātus* means defects. Balance is said to be natural. Health is happiness, defects are suffering.’ See also VSS 9.2 below.

5.12 Understand the causative *pāyayet* as simplex.

5.15 Note that in *pāda* b the first syllable of *śyenakān* does not turn the previous syllable, *śu*, heavy (*krama* licence).

mānaveṣu purāṇeṣu śaivabhāratasaṃhite |
kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ |
tvayā jijñāsito 'smy adya saṃkṣiptaḥ kathito mayā || 5:17 ||

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the *Bhāratasaṃhitā* (i.e., the *Mahābhārata*), the practice of purity is expounded thoroughly and in great detail. Since you have asked me [about it], I have taught it [to you] in a condensed form.

satyavādī śucir nityaṃ dhyānayogarataḥ śuciḥ |
ahiṃsakaḥ śucir dānto dayābhūtakṣamā śuciḥ || 5:18 ||

He who speaks the truth is always pure. He who engages in yogic meditation is pure. He who avoids violence and is restrained is pure. Compassion towards living beings and patience is purity.

sarveṣāṃ eva śaucānām arthaśaucaṃ paraṃ smṛtam |
yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |
kāyavānmanasām śaucaṃ sa śuciḥ sarvavastuṣu || 5:19 ||

Of all the [ways of] purification, material purification is taught to be the highest. For he who is pure with regards to material things is truly pure, and not the one who [only] uses clay and water [i.e., who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, he is pure in all respects.

śaucāśaucavidhijñāmānava yadi kālakṣaye niścayaḥ
saubhāgyatvam avāpnvanti satataṃ kīrtir yaśo'laṅkṛtam |
prāptaṃ tena ibaiva puṇyasakalam saddharmaśāstreritam
jīvānte ca paratra-m-īhitagatiṃ prāpnoti niḥsaṃśayam || 5:20 ||

5.17 In *pāda* b, since °*saṃhite* is not a correct locative of °*saṃhitā*, instead of emending to *śaive bhāratasaṃhite*, we may take the compound as a *samābhāradvandvasamāsa* in the neuter locative. Note the gender and number confusion between *kīrtitāni* and °*ācāram* in *pādas* cd. This and the next verse sound as if the author had been aware of the fact that he left the remaining three categories of purity (see 5.4) unexplained.

5.18 My impression is that *dayābhūtakṣamā* in *pāda* d may stand for *bhūta-dayā kṣamā* (*bhūta-dayā* occurring in 1.7 and 3.27–28), and I translate accordingly.

5.19 *Pādas* a-d are quoting *Manu* 5.106 (in most witnesses, unmetrically); it is translated by Olivelle (2005, 144) as: 'Purifying oneself with respect to wealth, tradition tells us, is the highest of all purifications; for the truly pure man is the one who is pure with respect to wealth, not the one who becomes pure by using earth and water.'

If a person who knows the rules of purity and impurity is determined to destroy aging, he will surely gain attractiveness, eternally embellished with glory and fame. He obtains here in this world all the merits that the books on true Dharma teach, and at the end of his life he will undoubtedly reach the desired path in the other world.

|| *iti vṛṣasārasaṃgrāhe śaucācāravidhir nāmādbhyaḥ pañcamah* ||

Here ends the fifth chapter in the *Vṛṣasārasaṃgraha* called the Method of Purification.

5.20 Metre: *śārdūlavikrīḍita*. Note the stem form noun °*mānava* metri causa and the second syllable of *yadi* as a long syllable at the cæsura in *pāda* a (see M's reading). In place of the plural *āpnuvanti* one would expect a verb in the singular, and *kīrtir* is metri causa for a compounded stem form (*kīrti*°) in *pāda* b. Note also the sandhi-bridge -*m*- in *paratra-m-ibhita*° in *pāda* d. Compare with 4.67b above.

[ṣaṣṭho 'dhyāyaḥ]
[Chapter Six]

[*niyameṣv iḥyā* (2) —

Second Niyama-rule: sacrifice]

atha pañcavidhām iḥyām pravakṣyāmi dvijottama |
dharmamokṣaprasiddhyartham śṛṇuṣvāvahito dvija || 6:1 ||

[Anarthayajña continued:] Now I shall teach you the five types of sacrifice (*iḥyā*), O excellent Brahmin, for success in Dharma and liberation. Listen carefully, O Brahmin.

arthayajñāḥ kriyāyajño japayajñas tathaiva ca |
jñānaṁ dhyānaṁ ca pañcāitat pravakṣyāmi prthak prthak || 6:2 ||

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

[*arthayajñāḥ* —

Material sacrifice]

agnyupāsanakarmādi agnihotrakratukriyā |
aṣṭakā pārvaṇī śrāddham dravyayajñāḥ sa ucyate || 6:3 ||

Material sacrifice includes the following: the domestic ritual fire worship etc., the public performance of the ritual of Agnihotra, [and the so-called *pākayajñas* such as] the Aṣṭakā oblation, the Pārvaṇī oblation, and the ancestral ritual (*śrāddha*).

6.2 Note the singular *etat* after a number (see pp. 31ff).

Compare this list of five to the somewhat similar *Bhagavadgītā* 4.28:

dravyayajñās tapoyajñā yogayajñās tathāpare |
svādhyāyajñānāyajñāś ca yatayaḥ saṁśītaṁ ||

Śivādharmottara chapter three can be also relevant since it uses the terms *japayajña*, *jñānāyajña*, and *dhyānāyajña*. See also ŚDhU 1.10 (C₉₄ f. 42v l. 4):

karmayajñās tapoyajñāḥ svādhyāyo dhyānaṁ eva ca |
jñānāyajñāś ca pañcaite mahāyajñāḥ prakīrtitāḥ ||

Note how this definition of the five *mahāyajñas* in the ŚDhU is different from the one, e.g., in *Manu* 3.69–71 (*brahma*°, *pitṛ*°, *daiva*°, *bhauta*°, and *nṛyajña*).

6.3 By somewhat overtranslating the items in this list, I want to emphasise that the text introduces three categories of sacrificial rituals well-known from the time of the

[*kriyāyajñāḥ* —

Sacrifice through work]

ārāmodyānavāpīṣu devatāyataneṣu ca |
svahastakṛtasamskāraḥ kriyāyajña sa ucyate || 6:4 ||

Sacrifice through work means constructing (*saṃskāra*) a grove, a park, a pond, or a temple with one's own hands.

[*japayajñāḥ* —

Sacrifice through recitation]

japayajñam tato vakṣye svargamokṣaphalapradaṃ |
vedādhyayana kartavyam śivasamhitam eva ca |
itihāsapurāṇam ca japayajñāḥ sa ucyate || 6:5 ||

Next I shall teach you the sacrifice through recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, Śaiva collections, Itihāsas and Purāṇas: this is called sacrifice through recitation.

Gṛhyasūtras and Śrautasūtras: those of the domestic or *aupāsana* fire (*grhyakarman*), the Śrauta rituals such as the Agnihotra, and the Smṛta *pākayajñas*, such as the *aṣṭakā*, the *pārvaṇī* and the *śrāddha*. For a mention of the *pākayajñas* in a manner similar to our *pādas* cd here, see, e.g., a verse in the *Dikṣottara* quoted in Goodall et al. 2015, 275:

aṣṭakāḥ pārvaṇī śrāddham śrāvany āgrāyaṇī tathā |
caitṛī cāśvayujī caiva pākayajñāḥ prakīrtitāḥ || 178 ||.

For an earlier list of *pākayajñas*, see *Gautamadharmasūtra* 1.8.19: *aṣṭakā pārvaṇāḥ śrāddham śrāvanyāgrahāyaṇīcaitṛyāśvayujīti sapta pākayajñasamsthāḥ*.

6.5 Note the stem form *vedādhyayana* in *pāda* c metri causa. There are several possible interpretations for *pādas* d and e: *śivasamhitam* could mean 'Śaiva texts and the [Bhārata]samhitā,' i.e., the *Mahābhārata* (see 5.17b above: *śaivabhāratasamhitā*). Alternatively, it may mean 'the collection of Śaiva teachings.' As for *itihāsapurāṇam*, it is most probably a dvandva compound, most probably denoting the *Mahābhārata* (but perhaps not the *Rāmāyaṇa*, contrary to claims such as that, e.g., in Olivelle 2018, 34, n. 6), and the Purāṇas. In case *samhitam* in *pāda* d means the *Mahābhārata*, *itihāsapurāṇam* could in general mean 'histories and legends.' In the light of 8.1–6, where *itihāsa* clearly means the *Mahābhārata*, and Purāṇas are mentioned separately, this is unlikely. In my translation, I have left these terms untranslated. For the debate on what *itihāsa* is, see, e.g., Adluri and Bagchee 2011 and Bailey 2018.

Both *śivasamhitam* and *itihāsapurāṇam* should be interpreted as being part of the compound in *pāda* c: *śivasamhitādhyayanam* and *itihāsapurāṇādhyayanam*.

See *japayajña* mentioned, e.g., in BhG 10.25c (*yajñānām japayajño 'smi*) and *Manu* 2.86 (*vidhiyajñaj japayajño viśiṣṭo daśabbir guṇaiḥ*).

[*jñānayaajñah* —

Sacrifice through knowledge]

idaṃ karma akarmedaṃ ūhāpohaviśāradaḥ |
śāstracakṣuḥ samālokya jñānayaajñah sa ucyate || 6:6 ||

[He who can decide if] ‘this is [proper] action; the other is improper action’ because he is knowledgeable about reasoning pro and contra, and conducts investigations with his eyes on the Śāstras, is called [a person performing] sacrifice through knowledge.

[*dhyānayaajñah* —

Sacrifice through meditation]

dhyānayaajñam samāsenā kathayiṣyāmi te śṛṇu |
dhyānam pañcavidhaṃ caiva kīrtitaṃ hariṇā purā |
sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṃ tattvaṃ ca pañcamam || 6:7 ||

I shall teach you concisely about sacrifice through meditation. Listen to me. Meditation was taught by Hari in the past as of five kinds. [Meditation on] the Sun, the Moon, Fire, Crystal and the subtle *tattva* as fifth.

sūryamaṇḍalam ādau tu tattvaṃ prakṛtir ucyate |
tasya madhye śaśiṃ dhyāyet tattvaṃ puruṣa ucyate || 6:8 ||

First it is the Sun [that should be meditated upon], which is said to be *prakṛti-tattva*. He should visualize the Moon in its centre: that *tattva* is said to be *puruṣa*.

6.6 For the expression *śāstracakṣuḥ*, see, e.g., *Brahmapurāṇa* 24.21:

tena yajñān yathāproktān mānavāḥ śāstracakṣuṣaḥ |
kurvate 'har abhaś caiva devān āpyāyanti te ||

In G. P. Bhatt's translation (1955, 126): ‘Day by day men with the sacred scriptures as their guides perform sacrifices in the manner they have been laid down and thereby nourish the gods.’

6.7 For an analysis of this fivefold method of meditation, and this ancient-looking *tattva*-system, see p. 18, and compare with VSS 4.72–73, and the similar teaching in VSS 22.19–28 and *Dharmaputrikā* 4.5–14. *Pāda* e is unmetrical, or possibly an exceptional expansion of the *krama* licence, the syllable *spha*° not turning the previous syllable long, and thus making the *pāda* a *na-vipulā*.

6.8 Note the thematised form *śaśiṃ* for *śaśinaṃ*.

*candramaṇḍalamadhye tu jvālām agniṃ vicintayet |
prabhutattvaḥ sa vijñeyo janmamṛtyuvināśanaḥ || 6:9 ||*

In the centre of the Moon's disk, he should visualise a flame, a fire. That is said to be *prabhu-tattva*, the destroyer of [the circle of] birth and death.

*agnimaṇḍalamadhye tu dhyāyet sphaṭika nirmalam |
vidyātattvaḥ sa vijñeyaḥ kāraṇam ajam avyayam || 6:10 ||*

In the centre of the ring of Fire, he should visualize a spotless crystal. That is said to be *vidyā-tattva*, the never-born, imperishable cause.

*vidyāmaṇḍalamadhye tu dhyāyet tattvam anuttamam |
akīrtitam anaupamyam śivam akṣayam avyayam |
pañcamam dhyānayajñasya tattvam uktaṃ samāsataḥ || 6:11 ||*

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

*vigatarāga uvāca |
ekaikasya tu tattvasya phalaṃ kīrtaya kīdṛśam |
kāni lokāḥ prapadyante kālāṃ vāsya tapodbhava || 6:12 ||*

Vigatarāga spoke: Teach me, what are the fruits of [reaching] each *tattva*? Which worlds can be attained and how much time [can one spend there], O great ascetic?

*anarthayajña uvāca |
brahmalokaṃ tu prathamam tattvapraṛticintayā |
kalpakotiśahasrāṇi śivavan modate sukhī || 6:13 ||*

6.9 Note °*tattvaḥ* in the masculine in *pāda* c.

6.10 Note the stem form *sphaṭika* in *pāda* b metri causa.

6.12 The reading *tritattvasya* in *pāda* a in the MSS is a problem because we have just finished a section mentioning five *tattvas*. (This was probably noticed by E, hence printing *hi* for *tri*°.) My conjecture (*tu*) is based on the assumption that *tri* is often written as *tr* in Nepalese MSS (e.g., in M at this point) and that *tr* may then easily get corrupted to *tu*.

Anarthayajña spoke: Through meditation on the first *tattva*, *prakṛti*, [one can reach] Brahmaloka. He will rejoice [there] happily like Śiva for millions of æons.

dvitīyaṃ tattva puruṣaṃ dhyāyamāno mṛto yadi |
viṣṇulokaṃ ito yāti kalpakotīyayutaṃ sukhī || 6:14 ||

If one dies while meditating on the second *tattva*, *puruṣa*, one will depart to Viṣṇuloka from this world, [and will dwell there] happily for billions of æons.

prabhutattvaṃ tṛtīyaṃ tu dhyāyamāno marīṣyati |
śivaloke vāsen nityaṃ kalpakotīyayutaṃ śataṃ || 6:15 ||

Should one die while meditating on the third, the *prabhu-tattva*, one can live in Śivaloka continuously for a hundred billion æons.

vidyātattvāmṛtaṃ dhyāyet sadāśivaṃ anāmayam |
akṣayaṃ lokam āpnoti kalpānāntaparam tathā || 6:16 ||

If one visualizes the nectar of *vidyā-tattva*, [i.e.] Sadāśiva, one can reach [His] diseaseless, imperishable world [and can live there] well beyond endless æons.

pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani samsthitam |
na kālasamkhyā tatrāsti śivena sāha modate || 6:17 ||

6.13 Understand *pādas* ab as *brahmalokaṃ* [*prānoti*] *prathamamatattvacintayā prakṛtītattvacintayā*. One might take *prathamam* adverbially ('firstly'), but in the next verses, the ordinal numbers (*dvitīyaṃ*, *tṛtīyaṃ*, *pañcamam*) always refer to the *tattvas*. *Pāda* a is a *na-vipulā* if the *krama* licence is applied and the syllable *pra*^o does not turn the previous syllable long.

6.14 Note the stem form *tattva* in *pāda* a metri causa (*na-vipulā*).

6.15 E changes *śivaloka* to *rudraloka*, probably for more contrast with *sadāśiva* in 6.16 and *śivatattva* in 6.17. This is not Naraharinath's intervention since K₄₁, a paper MS close to his sources, also reads *rudraloka* (on K₄₁, see p. 72).

6.16 In *pāda* a, *amṛta* is suspect. It may qualify the world of Sadāśiva ('immortal') and then *vidyātattva* is in stem form. Alternatively, since this verse is the only one in this list of worlds (6.13–17) without an ordinal number, *amṛtaṃ* may mean 'four' or possibly 'fourth,' as suggested by Monier-Williams and Apte in their dictionaries. This meaning would fit in nicely. In addition, dying has been mentioned above, thus *amṛtaṃ* might be a corrupted form of a participle from the verbal root *mṛ* (*mṛyan* or *maran*?): e.g., *vidyātattvaṃ mṛyan dhyāyet...* ('should he meditation upon Vidyātattva while dying...').

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

*pañcadhyānābhiyukto bhavati ca na punarjanmasaṃskārabandhaḥ
jijñāsyantām dvijendra bhavadabhanakaraḥ prārthanākālpavṛkṣo |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhyantu
pratyakṣān nānumānaṃ sakalamalaharam svātmasaṃvedanīyam
|| 6:18 ||*

[If] one practises the five meditations, there will be no rebirth and no more fetters of transmigration. O excellent Brahmin, [the five meditation] should be pursued. [They] burn away existence, wishing trees of desires. Liberation will come within one single birth. Why should people not master [these meditations that] destroy all impurities perceptibly, not only by inference, [since they] are to be experienced by one's own Self.

[*niyameṣu tapaḥ* (3) —

Third Niyama-rule: penance]

*mānasaṃ tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |
kāyikaṃ ca tṛtīyaṃ tu manovākkarma tatparam |
kāyikaṃ vācikaṃ caiva tapo miśraḥ pañcamam || 6:19 ||*

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

manāḥsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |

6.17 Pāda c is a *ma-vipulā*.

6.18 Metre: *sragdharā*. Note how a plural passive imperative form (*jijñāsyantām*) stands for the singular (*jijñāsyatām*) metri causa, or rather, since probably the five types of meditation are meant, the singulars in *pāda* b are somewhat out of context. Note also that the last syllable of *dvijendra* (at the *cāsura*) counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS (see pp. 41ff). The non-standard *janmena* in *pāda* d seems superior to *janmanā* for it preserves the metre.

6.19 The reading *manovākkāya*^o (K₈₂K₁₀) in *pāda* d is probably secondary, influenced by such common expressions as, e.g., *manovākkāyakarmabhiḥ* in *Yājñavalkyaśmṛti* 1.27d. Note the stem form *miśraḥ* in *pāda* f metri causa.

maunaṃ bhāvaviśuddhiś ca pañcaitat tapa mānasam || 6:20 ||

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

*anudvegakarā vāṇī priyaṃ satyaṃ hitaṃ ca yat |
svādhyāyābhyasanaṃ caiva vācikaṃ tapa ucyate || 6:21 ||*

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

*ārjavaṃ ca ahimsā ca brahmacaryaṃ surārcanam |
śaucaṃ pañcamam ity etat kāyikaṃ tapa ucyate || 6:22 ||*

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

*iṣṭaṃ kalyāṇabhāvaṃ ca dhanyaṃ pathyaṃ hitaṃ vadet |
manomiśraka pañcaitat tapa uktaṃ maharṣibhiḥ || 6:23 ||*

[Penance] which is a mixture of the mental [and the verbal] is taught by the great sages to be these five: he should speak [about things that are] agreeable, of a noble character, virtuous, salutary, and useful.

*svasti maṅgalam āśīrbhir atithigurupūjanam |
kāyamiśraka pañcaitat tapa uktaṃ mahātmabhiḥ || 6:24 ||*

6.20 Again, we can see the use of the singular (*etat*) next to numbers; note also the stem form *tapa* in *pāda* d metri causa. This verse is a paraphrase of MBh 3.39.16 (BhG 17.16; see text in the apparatus).

6.21 This verse is a variant of MBh 6.39.15 (BhG 17.15; see it in the apparatus). Note that *pāda* a in the Bhandarkar critical edition reads *anudvegakaraṃ vākyaṃ*, and no variants appear in the apparatus. One wonders why our version has the much more problematic feminine *°karā vāṇī*, whose connection to *pāda* b is much more difficult to explain.

6.22 This verse seems to be a paraphrase of MBh 6.39.14 (BhG 17.14; see it in the apparatus).

6.23 Note the use of the singular (*etat*) next to a number, and the stem form noun in *pāda* c.

[Penance] in which bodily [and verbal actions] mix is taught by the great-souled ones to be these five: benediction, greetings, blessings, and the worship of the guest and the guru.

*maṇḍūkayogī hemante grīṣme pañcatapās tathā |
abhrāvakaśo varṣāsu tapaḥsādhanaṃ ucyate || 6:25 ||*

[Being] a [so-called] frog-yogin in the winter, or one with the five fires in the summer, or having the clouds [i.e., the open sky] for shelter in the rainy season: these are called accomplishments of penance.

*svamāṃsoddhṛtya dānaṃ ca hastapādaśīras tathā |
puṣpaṃ utpādya dānaṃ ca sarve te tapasādhanaḥ || 6:26 ||*

Carving out his own flesh as a gift, or [offering his own] hand, feet and head, or drawing [his own] blood (*puṣpa*) as gifting: all these are accomplishments of penance,

6.24 See ŚDhŚ 11.73–79 (and Bisschop et al. 2021, 91–93 and 120–121) for a somewhat similar discussion on ‘kind speech.’ I take *āśīrbhir* as a separate item primarily because we need five items here.

6.25 *Pādas* a and c are *ma-vipulās*. *Manu* 6.23 mentions three kinds of penance that correspond to three seasons:

*grīṣme pañcatapās tu syād varṣāsv abhrāvakaśīkaḥ |
ādravāsā tu hemante kramaśo vardhayaṃs tapaḥ ||*

It is translated in Olivelle 2005, 149 as: ‘[He should] surround himself with the five fires in the summer; live in the open air during the rainy season; and wear wet clothes in the winter—gradually intensifying his ascetic toil.’ This and ŚDhSamgr 9.32ab (quoted in the apparatus) may suggest that being a ‘frog-yogin’ could be the same as wearing wet clothes or standing in water for a long time. A footnote to MBh 12.309.9 in the Kumbakonam edition of the MBh (Krishnacharya and Vyasacharya 1906–1914; *śuklavāsāś ca durvāsāḥ śāyī nityam adhas tathā | maṇḍūkaśāyī ca tathā vīrāsanagatas tathā ||*) suggests otherwise: *maṇḍūkavat pāṇipādaṃ saṅkocya nyubjaḥ śete iti maṇḍūkaśāyī*. (‘The word “frog-sleeper” means somebody who sleeps like a frog, with his hands and feet withdrawn and with his back humped.’)

6.26 Note the stem form *svamāṃsa* in *pāda* a for the accusative. The translation of *pāda* c is tentative, but *puṣpa* as ‘blood’ does occur in tantric texts (see, e.g., *Siddhayogeshvarīmata* 16.49). VSS 17.37–38 teaches blood gifting:

*devī uvāca |
svamāṃsarudhiraṃ dānaṃ dānaṃ putrakalatrāyoh |
kiṃ praśasyaṃ mahādeva tattvaṃ vaktum ibārbasi ||
mahēśvara uvāca |
svamāṃsarudhiraṃ dānaṃ praśaṃsanti maṇiṣiṇaḥ |*

kṛcchrātikṛcchrām naktam ca taptakṛcchrām ayācitam |
cāndrāyaṇam parākaṇ ca tapaḥ sām̐tapanaḍayaḥ || 6:27 ||

[as also] the ‘painful penance’ and the ‘extremely painful one’, [eating only] at night, the ‘hot and painful’ and [the one in which only food obtained] without solicitation [can be eaten], the *cāndrāyaṇa* and *parāka* penances, the *sām̐tapana*, etc.

yenedam tapa tapyate sumanasā saṁsāraduḥkhaacchidam
āśāpāsa vimucya nirmalamatis tyaktvā jaghanyaṁ phalam |
svargākāṅksyanṛpatvabhogaṁ sarvāntikaṁ tatphalam
jantuḥ śāśvatajanmamṛtyubhavane tanniṣṭhasādhyaṁ vabhet || 6:28 ||

He who performs with a well-disposed mind this penance that puts an end to the suffering caused by transmigration (*saṁsāra*), abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven and being a king and having enjoyments for the senses, that man will experience the ultimate (*sarvāntika*) reward that in this home of eternal births and deaths accomplishes their cessation.

|| *iti vṛṣasārasaṁgrāhe ṣaṣṭho ’dhyāyaḥ* ||

Here ends the sixth chapter in the *Vṛṣasārasaṁgraha*.

śrūyatām pūrvavṛttāni saṁkṣipya kathayāmy aham ||

‘Devī spoke: Are one’s own flesh and blood and one’s son and wife praised as donation, O Mahādeva? Tell me the truth please. Maheśvara spoke: The wise praise one’s own flesh and blood as donation. Let’s hear the old legends, I shall tell you briefly.’

6.27 *Pāda* a is a *ma-vīpulās*. For short descriptions and the loci classici of these penances, see, e.g., Kane 1941–1962, v. 4, 130–152. For *nakta/naktāṇna*, see VSS 8.22 below and, e.g., *Śivadharmaśāstra* chapter ten (Bisschop et al. 2025), and for *ayācita*, VSS 8.23 below.

6.28 Metre: *śārdūlavikrīḍita*. Note my emendation in *pāda* a (*sumanasā* from *sumanasah*) and that in order to restore the metre, I accepted E’s stem form *tapa*. Note the stem form °*pāsa* in *pāda* b metri causa.

[saptamo 'dhyāyaḥ]
[Chapter Seven]

[*niyameṣu dānam* (4) —
Fourth Niyama-rule: gifting]

dānāni ca tathety ābuh pañcadbhā munibhiḥ purā |
annaṃ vastraṃ hiraṇyaṃ ca bhūmi godāna pañcamam || 7:1 ||

In the past the wise declared that, again, there were five kinds of gifting. The gift of food, clothes, gold, land, and the fifth, the gift of cows.

[*annadānam* —
Gift of food]

annāt tejaḥ smṛtiḥ prāṇaḥ annāt puṣṭir vapuḥ sukham |
annāc chrīḥ kānti vīryaṃ ca annāt sattvaṃ ca jāyate || 7:2 ||

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

annāj jīvanti bhūtāni annaṃ tuṣṭikaraṃ sadā |
annāt kāmo mado darpaḥ annāc chauryaṃ ca jāyate || 7:3 ||

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

annaṃ kṣudhātṛṣāvyādhīn sadya eva vināśayet |
annadānāc ca saubhāgyaṃ khyātiḥ kīrtiś ca jāyate || 7:4 ||

Food drives away hunger and thirst and disease instantly. From gifting food arise beauty, fame, and glory.

annadaḥ prāṇadaś caiva prāṇadaś cāpi sarvadaḥ |
tasmād annasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati || 7:5 ||

7.1 *tathety* in *pāda* a is suspicious and my translation of it ('again') is tentative and is supposed to refer back to the fact that all *yamas-niyamas* so far have been divided into five types. Note how *annaṃ*, *vastraṃ*, *hiraṇyaṃ* and *bhūmi* (the latter treated as neuter, or given in stem form) are all meant to go with °*dāna* (again, in stem form, metri causa).

7.2 Note the stem form noun *kānti* metri causa in *pāda* c.

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

[*vastradānam* —
Gift of clothes]

vastrābhāvān manuṣyasya śrīyād api parityajet |
vastrabhīno na pūjyeta bhāryāputrasakhādibhiḥ || 7:6 ||

In the absence of [proper] clothes, a man will also lose his fortunes.
A person without clothes may not be respected by his wife, son,
friends, etc.

vidyāvān sukulīno 'pi jñānavān guṇavān api |
vastrabhīnaḥ parādhīnaḥ paribhūtaḥ pade pade || 7:7 ||

Be he a learned person from a good family or an intelligent and
virtuous person, without clothes everybody is subdued and hu-
miliated on every occasion,

apamānam avajñāṃ ca vastrabhīno hy avāpnuyāt |
jugupsati mahātmāpi sabhāstrījanasaṃsadi || 7:8 ||

for a man without clothes is met with contempt and disrespect.
Even a great soul will wish to avoid the court, women, and the as-
sembly.

tasmād vastrapradānāni praśaṃsanti manīṣiṇaḥ |
na jirṇaṃ sphuṭitaṃ dadyād vastraṃ kutsitam eva vā || 7:9 ||

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

7.5 See some similar verses from the *Śivadharmottara*, the *Mahābhārata*, and the *Nārada-purāṇa* in the apparatus.

7.6 *Pāda* b is difficult to interpret securely. I translate it as if reading *śrīs tam api parityajet* or *śrīyāpi parityajyate*. Consider also *Brahmapurāṇa* 220.139:

vastrābhāve kriyā nāsti yajñā vedās tapāṃsi ca |
tasmād vāsāṃsi deyaṇi śrāddhakāle viśeṣataḥ ||;

‘If one has no clothes, there is no ritual, no worship, no Vedas or penance. Therefore clothes should be donated, especially at the time of a Śrāddha ritual.’

navam purāṇarabitaṃ mṛdu sūkṣmaṃ suśobhanam |
susaṃskṛtya pradātavyaṃ śraddhābhaktisamanvitam || 7:10 ||

[Clothes] should be donated [only if they are] new, not worn, soft, delicate and beautiful, nicely ornamented, and in good faith and with devotion.

śraddhāsattvaviśeṣeṇa deśakālavidhena ca |
pātradravyaviśeṣeṇa phalam ābuh pṛthak pṛthak || 7:11 ||

They say that the reward [of gifting] is in every case dependent on the particular [donor's level of] faith and purity, the choice of place and time, and on the particular recipient and material.

yādṛśaṃ dīyate vastraṃ tādrśaṃ prāpyate phalam |
jīrṇavastrapradānena jīrṇavastraṃ avāpnuyāt |
śobhanaṃ dīyate vastraṃ śobhanaṃ vastraṃ āpnuyāt || 7:12 ||

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

dadyād vastra suśobhanaṃ dvijavare kāle śubhe sādaraṃ
saubhāgyam atulaṃ labheta sa naro rūpaṃ tathā śobhanaṃ |
tasmin yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃśayaṃ
tasmāt tvaṃ kuru vastradānam asakṛt pāratrikotkarṣaṇam || 7:13 ||

Should one bestow very beautiful clothes on a Brahmin at an auspicious time, respectfully, he [i.e. the donor] will receive unequalled attractiveness and a beautiful appearance. When he departs, he will be given hundreds of millions of items of nice clothes, no doubt

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

7.12 This teaching sounds slightly surprising if not interpreted as referring to the next life (see next verse).

about that. Therefore do donate clothes often. It is the way up to the other world.

[*suvarṇadānam* —
Gift of gold]

suvarṇadānaṃ vipreṇdra saṃkṣīpya kathayāmy aham |
pavitraṃ maṅgalaṃ puṇyaṃ sarvapātakanāśanam || 7:14 ||

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

dhārayet satataṃ vipra suvarṇakāṭakāṅgulim |
mucyate sarvapāpebhyo rāhuṇā candramā yathā || 7:15 ||

Should one always wear a golden bracelet or ring, O Brahmin, he will be freed of all sins, just as the moon is freed from [the demon] Rāhu [after an eclipse].

dattvā suvarṇaṃ viprebhyo devebhyas ca dvijaṛṣabha |
tuṭimātre 'pi yo dadyāt sarvapāpaiḥ pramucyate || 7:16 ||

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

raktimāṣakakarṣaṃ vā palārdhaṃ palam eva vā |
evam eva phalaṃvrddhir jñeyā dānaviśeṣataḥ || 7:17 ||

7.13 Metre: *śārdūlavikrīḍita*. Note the stem form *vastra* in *pāda* a metri causa. 'on a Brahmin' (in *pāda* a): literally, 'on a person who is first among the twice-born' (*dvi-javare*). The final syllable of *saubhāgyam* in *pāda* b counts as long by licence; see, e.g., 5.20 and 6.18b. This time the caesura is not involved. Understand *tasmin yāti* in *pāda* c as *tasmin yāte* (past participle in a locative absolute construction) metri causa; °*koṭi* is treated as neuter or as a stem form (also metri causa).

7.15 I suspect that *aṅguli* is used in *pāda* b in the sense of *aṅgulīya* ('finger-ring').

7.16 *Pāda* a is a *ma-vīpulā*. The form *tuṭi* as a widespread variant of *truṭi*, see, e.g., (Old) *Skandapurāṇa* 27.14:

kāñcanaṃ tuṭimātraṃ vā yo dadyād bahu vā mama |
tasya baimavate śṛṅge dadāni grhaṃ uttamam ||

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

[*bhūmidānam* —
Gift of land]

sarvādhāraṃ mahīdānaṃ praśaṃsanti maṇiṣiṇaḥ |
annavastrahiranyaṃ sarvaṃ vai bhūmisambhavam || 7:18 ||

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

bhūmidānena vipreṇ dra sarvadhānaphalaṃ labhet |
bhūmidānasamaṃ vipra yady asti vada tattvataḥ || 7:19 ||

O Brahmin, one can obtain all the rewards of gifting by the gift of land. If there is anything that equals the gift of land, O Brahmin, you should definitely tell me.

mātrikuṣṭhivimuktas tu dharaṇīśaraṇo bhavet |
carācarāṇāṃ sarveṣāṃ bhūmiḥ sādadhāraṇā smṛtā || 7:20 ||

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

ekabastam dvibastam vā pañcāśac chatam eva vā |
sahasrāyutalakṣam vā bhūmidānaṃ praśasyate || 7:21 ||

Be it [only a plot of land measuring] one forearm, two forearms, fifty or a hundred, a thousand, ten thousand, a hundred thousand, the gift of land is held in great esteem.

ekabastam ca yo bhūmiṃ dadyād dvijavarāya tu |
varṣakoṭīśatam divyaṃ svargaloke mahīyate || 7:22 ||

7.17 I suspect that *phalaṃ vṛddhir*, or *phalanvṛddhir*, stands for *phalavṛddhir* (*phalasya vṛddhiḥ*) metri causa, meaning 'the increase of the reward.' *rakti*, *māṣaka*, *karṣa*, and *pala* are units of weight.

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

He who donates [as much as] a piece of land of one forearm to a Brahmin will enjoy a billion divine years in heaven.

evam babuṣu hasteṣu guṇāguṇi phalaṃ smṛtaṃ |
śraddhādbhikaṃ phalaṃ dānaṃ kathitaṃ te dvijottama || 7:23 ||

Thus in case of [donating] many forearms [of land], the reward is said to be proportional to the properties [of the land]. O Brahmin, I have taught you about the rewards of gifting that is performed in good faith.

jāmadagnyena rāmeṇa bhūmiṃ dattvā dvijāya vai |
āyur akṣayam āptaṃ tu ihaiva ca dvijottama || 7:24 ||

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

7.23 I think that *guṇāguṇi*, or perhaps *guṇaguṇi* (which would be unmetrical, containing two *laghus* in both the second and third syllables of the *pāda*), should refer to the idea that, e.g., the gift of a plot of land of 2×2 *bastas* would result in twice, or four times, *koṭīśata* years in heaven that the result of gifting only 1×1 *hasta* land, *guṇa* generally meaning ‘times.’ I take *guṇā*° as referring to the size of the land donated, and °*guṇi*[*n*] as ‘amounting to that many times,’ but this is only a guess, and it would need to be supported by some similar passage, other than 7.17 above.

I suspect that *pāda* c is an awkward attempt at saying *śraddhādbhikadāna(sya) phalaṃ*.

7.24 See a summary of the corresponding episodes in the MBh in Mani 1975, 570–571, s.v. Paraśurāma:

‘To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Ṛtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions from Kaśyapa the gold platform was cut into pieces and the gold pieces were offered to brahmins.

When Kaśyapa got all the lands from Paraśurāma he said thus:—“Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there.” Paraśurāma walked south and requested the ocean to give him some land to live.’

Note that without applying the *krama* licence (*ca dvīṣ*°), *pāda* d would be iambic and thus metrically problematic.

[*godānam* —
Gift of cows]

hemaśṛṅgāṃ raupyakṣurāṃ cailaghaṇṭāṃ dvijottama |
viprāya vedaviduṣe dattvānantaphalam smṛtam || 7:25 ||

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

[*dānaprasāṃsā* —
Praise of gifting]

dānābhyāsarataḥ pravartanabhavāṃ śakyānurūpaṃ sadā
annaṃ vastrahiranyaraupyaṃ udakaṃ gāvas tilān medinīm |
dadyāt pādukachattrapīṭhakalaśaṃ pātrādyam anyac ca vā
śraddhādānam abhinnaṛāgavadanaṃ kṛtvā mano nirmalam || 7:26 ||

Always rejoicing in the practice of giving, ..., as far as one's capacities go, one should give food, clothes, gold and silver, water, cows, sesame seeds, land, sandals, parasols, seats, jars, cups, or anything else. By giving in good faith (*śraddhādānam kṛtvā*), with words of unconditioned affection, one's mind [becomes] spotless.

dānād eva yaśaḥ śriyaḥ sukhakarāḥ khyātīm atulyāṃ labhed
dānād eva nigarhaṇaṃ ripugṇe ānandadaṃ saukhyadam |
dānād ūrjayatā prasādam atulaṃ saubhāgya dānāl labhed
dānād eva anantabhoga niyataṃ svargaṃ ca tasmād bhavet || 7:27 ||

Glory and fortune, which make one happy, come about only by gifting, and one can [thus] gain unequalled fame. Only from gifting will reproach [exercised by] the enemy [turn into] pleasure and

7.25 *kṣura* in *pāda* a is a known variant of the better-attested *khura*. *Pāda* a is unmetrical. *Pāda* c is a *na-vīpulā*.

7.26 Metre (7.26–28): *śārdūlavikrīḍita*. I am unable to interpret *pravartanabhavāṃ* in *pāda* a and I suspect that *śakyānurūpaṃ* in the same *pāda* stands for *śaktyanurūpaṃ* metri causa. Understand *gāvas* in *pāda* c as plural accusative (for *gās*). (Oberlies 2003, 2.15 [p. 68]). *abhinnaṛāgavadanaṃ* in *pāda* d is suspect. Perhaps ‘*vandanaṃ*’ was meant (‘unconditioned affection and adoration’).

happiness. Vigour and unequalled graciousness come from gifting. One can reach attractiveness through gifting. Endless enjoyments surely come only from gifting, and heaven is [reached] also because of it.

dānād eva ca śakralokasakalam dānāj janānandanam
dānād eva mahīm samasta bubhuje samrāḍ mahīmaṇḍale |
dānād eva surūpayonisubbhaś candrānana vīkṣyate
dānād eva anekasambhavasukham prāpnoti niḥsaṃśayam || 7:28 ||

Śakra [conquered] the whole world by gifting only. Gifting makes people happy. Samrāj enjoyed all the land in the world only because of gifting. Skanda appears as handsome and fortunate, and has a good family only because of gifting. One can reach happiness that lasts countless births only through gifting, there is no doubt about that.

7.27 I suspect that *khyātīś ca tulyam* in the MSS stands for *khyātīm atulyām* ('and unequalled fame') and that it is not a clumsy attempt to restore the metre, but rather a later correction gone wrong. I have emended the phrase believing that the second (last) syllable of *khyātīm* may be treated as *guru*. See the same licence applied in non-*anuṣṭubh* verses above, e.g., in 5.20a, 6.18b, 7.13b (just before *atula*). I doubt if E's reading in *pāda c*, *durjayatā* ('invincibility') were better than *ūrjayatā* transmitted in all the MSS consulted. While *ūrjayatā* is still problematic, it is not inconceivable that it stands for *ūrjatā* meaning most probably 'being powerful, strength, vigour.' Also, note here the stem form noun *saubhāgya* metri causa. Note *svargam* as a neuter noun, and the stem form *°bhoga* metri causa in *pāda d*. The lack of sandhi between *eva* and *ananta*^o helps restore the metre.

7.28 *°lokasakalam* in *pāda a* is suspect and E's silent emendation (*°lokam atulam*) is not without reason. This line may contain two general statements, the first perhaps saying that even Indra's world can be acquired or reached through gifting. Nevertheless, I suspect that there is a hidden reference to a myth, perhaps that of Dadhīca, who gave his bones to Indra to help him defeat Vṛtra. See VSS 17.47:

dadhīciḥ svatanuṃ dattvā vibudhānāṃ varānane |
bhuktṛvā lokān kramāt sarvān śivaloke pratiṣṭhitāḥ ||

'Dadhīci gave the gods his own body, O Varānana. Enjoying all the worlds in due order, he is now living in Śivaloka.'

One could translate *pāda b* as a general statement ('A universal monarch...), but again I suspect a reference to a specific person (the son of Citraratha by Ūrṇā?) and a specific legend. The perfect form *bubhuje*, and the next *pāda*, at least point to this direction. My translation of *pāda d* is also tentative. I take *surūpayonisubbhaga* as *surūpa-suyoni-subbhaga*. Unfortunately, no relevant specific legend comes to mind. Perhaps the reference is to Brahmā's boon to Tārakāsura, which ultimately led to Skanda's birth.

|| *iti vṛṣasārasaṃgrāhe dānapraśaṃsādhyaḥ saptaṃ* ||

Here ends the seventh chapter in the *Vṛṣasārasaṃgraha* called Praise of Gifting.

[aṣṭamo 'dhyāyaḥ]
[Chapter Eight]

[*niyameṣu svādhyāyaḥ* (5) —
Fifth Niyama-rule: study]

pañcasvādhyāyanam kāryam ihāmutra sukhārthinā |
śaivam sāmkyam purāṇam ca smārtaṁ bhāratasaṁbitām || 8:1 ||

Five kinds of study are to be pursued by those who wish to be happy in this life and in the other. [One should study] Śaiva [teachings], Sāmkyha [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṁbitā* [i.e., the *Mahābhārata*].

śaive tattvaṁ vicinteta śaivapāśupatadvaye |
atra vistarataḥ proktaṁ tattvasārasamuccayam || 8:2 ||

As far as the Śaiva tradition is concerned, he should reflect on the truth in both Śaiva and Pāśupata [teachings]. In those teachings the whole essence of truth is taught extensively.

sāmkyātattvaṁ tu sāmkyeṣu boddhavyaṁ tattvacintakaiḥ |
pañcatattvavibhāgena kīrtitāni maharṣibhiḥ || 8:3 ||

Those who reflect on the truth (*tattva*) can grasp the truth of enumeration [of ontological principles/reality levels] (*sāmkyātattva*) from Sāmkyha [texts]. The great sages taught [those twenty-five levels of Sāmkyha] in a fivefold grouping of *tattvas*.

purāṇeṣu mahikoṣo vistareṇa prakīrtitaḥ |
adhordhvamadhyatiryaṁ ca yatnataḥ sampraveśayet || 8:4 ||

8.1 The form *svādhyāyana*, for the more standard *svādhyāyana*, does occur in several, typically Buddhist, texts. See, e.g., the *Mahāpratisaṇā-mahāvīdyārājñī* (Hidas 2011, 153): *mahāyānōdgrahaṇalikhanavācanapaṭhanasvādhyāyanaśravaṇadhāraṇā-bhiyuktānām paripālīkeyam mahādhāraṇī*. Supply an active verb such as *adhyāt/adhīta* ('should study') for *pādas* cd.

8.2 The reading *śaivam* in *pāda* a (K₄₁ E) could be smoother than the better attested one (*śaive*). *śaivapāśupatadvaye* in *pāda* b is weakly attested but I think that only this reading yields the appropriate meaning. One could also emend to *śaivatattvaṁ* in *pāda* a; compare 8.3a.

8.3 In *pāda* d, *kīrtitāni* picks up an implied *tattvāni*.

In the Purāṇas, it is the layers of the world that are described extensively. [By learning about them], one may indeed enter [the realms] below, above, in the middle, and across.

smārtaṃ varṇāśramācāraṃ dharmanyāyappravartanam |
śiṣṭācāro 'vikalpena grāhyas tatra aśaṅkitaḥ || 8:5 ||

The Smārta [tradition] deals with the conduct of the social classes (*varṇa*) and disciplines (*āśrama*), and with Dharmic procedures and lawsuits (*nyāya*). Good conduct is to be gathered from it without hesitation, with certainty.

itihāsam adbhīyānaḥ sarvajñaḥ sa naro bhavet |
dharmārthakāmamokṣeṣu saṃśayas tena chidyate || 8:6 ||

A man who studies the Itihāsa [i.e., the *Mahābhārata*] will become omniscient. [All his] doubts about religious duty (*dharma*), financial gain (*artha*), carnal desires (*kāma*), and liberation (*mokṣa*) will be eliminated.

[*niyameṣv upasthanigrahaḥ* (6) —
Sixth Niyama-rule: sexual restraint]

śṛṇuṣvāvabito vipra pañcopasthavinigraham |
striyo vā garhitotsargaḥ svayaṇmuktis ca kīrtyate |
svapnopaghātāṃ viprendra divāsvapnaṃ ca pañcamah || 8:7 ||

Listen with great attention, O Brahmin, to the five [spheres of] sexual restraint. Women, forbidden ejaculation, and masturbation are mentioned [in this context, as well as] offence while sleeping, O Brahmin, and fantasising, as fifth.

8.4 Note that *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. I understand the causative form *sampraveśayet* as non-causative. E's silent emendation to *samprabodhayet* is understandable since to 'enter' these realms by the study of the Purāṇas makes little sense, at least when taken literally. Kengo Harimoto has suggested emending to *sampradeśayet*.

8.5 Compare *pādas* ab with 3.15cd: *smārto varṇāśramācāro yamaś ca niyamair yutaḥ*. The term *smārta* seems to be used here in the sense of Dharmaśāstra. The *avagraha* in 'vikalpena' is not to be found in the witnesses and has been supplied. The form *aśaṅkitaḥ* is less than perfect here, and may have been intended as an ablative (*aśaṅkā-taḥ*), as suggested by Judit Törzsök, or adverbially (*aśaṅkitam*), or even more probably as a loosely added subject (for *aśaṅkitena*).

8.6 As it is clear from 8.1d, what is primarily meant by *itihāsa* is the *Mahābhārata*. Compare VSS 6.5.

[*striyaḥ* —
Women]

agamyā strī divā parve dharmapatny api vā bhavet |
viruddhastrīm na seveta varṇabhraṣṭādhikāsu ca || 8:8 ||

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

[*garbitotsargaḥ* —
Forbidden ejaculation]

ajameṣagavādīnām vaḍavāmahiṣīṣu ca |
garbitotsargam ity etad yatnena parivarjayet || 8:9 ||

Intercourse with goats, sheep, cows, mares, and buffalo-cows is called forbidden ejaculation, which is to be avoided at all cost.

[*svayammuktiḥ* —
Masturbation]

ayonikaṣaṇā vāpi apānakaṣaṇāpi vā |
svayammuktir iyaṃ jñeyā tasmāt tām parivarjayet || 8:10 ||

8.8 Understand *parve* as *parvani* (thematization of the stem in *-an*).

Compare *Manu* 11.175 (Olivelle's edition and translation, 2005):

maithunaṃ tu samāsevyā puṃsi yoṣiti vā dvijaḥ |
goyāne 'psu divā caiva savāsāḥ snānam ācaret ||

'If a twice-born has sexual intercourse with a man or a woman in an ox-cart, on water, or during the day, he should bathe with his clothes on.'

Compare also *Manu* 3.45 (Olivelle's edition and translation):

ṛtukālābhigāmī syāt svadāranirataḥ sadā |
paravarjaṃ vrajec cainām tadvrato ratikāmyayā ||

'Finding his gratification always in his wife, he should have sex with her during her season. Devoted solely to her, he may go to her also when he wants sexual pleasure, except on the days of the moon's change.'

The nominative °*strī* in *pāda* c in most witnesses may be the result of an eyeskip to *strī* in *pāda* a. Note how the paper MS is the only one transmitting a fully correct form.

8.9 Understand °*ādīnām* in *pāda* a as standing for a locative, and °*sargam* as neuter nominative (instead of °*sargaḥ*) or, alternatively, understand *pāda* c with a hiatus bridge: *garbitotsarga-m-ity etad*.

Rubbing himself against something else than a female sexual organ or rubbing his anus are called masturbation (*svayaṃmukti*), therefore these are to be avoided.

[*svapnaghātam* —

Offence while sleeping]

svapnaghātam dvijaśreṣṭha aniṣṭam paṇḍitaiḥ sadā |
svapne strīṣu ramante ca retaḥ prakṣarate tataḥ || 8:11 ||

Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] somebody enjoys women in his dream, his semen will issue.

[*divāsvapnam* —

Daydreaming]

divāśayaṃ na kartavyaṃ nityaṃ dharmapareṇa tu |
svargamārgārgalā hy etāḥ striyo nāma prakīrtitāḥ || 8:12 ||

Lying down in the daytime [and fantasising] should always be avoided by those who are intent on Dharma. Women are called ‘the bolts [that block the gate to] the path to heaven.’

8.10 The conjecture in *pāda* a (*ayoni*^o from *anyonya*^o) involves minimal intervention and makes the sentence much more meaningful than the transmitted version. (Consider also *ayonya*^o.) Compare *Manu* 11.174 (Olivelle’s edition and translation):

amānuṣīṣu puruṣa udakyāyām ayoniṣu |
retaḥ siktivā jale caiva kṛcchraṃ sām̐tapanaṃ caret ||;

‘If someone ejaculates his semen in non-human females, in a man, in a menstruating woman, in any place other than the vagina, or on water, he should perform the Sāntapana penance...’

The variant *strī* for *tām* in *pāda* d in E may be an example of silent interventions made by Naraharinath in his edition.

8.12 It is not clearly explained why ‘sleeping by day’ or ‘lying down in the daytime’ should count as one of the offences against sexual restraint. A line, perhaps mentioning fantasising about women, may have dropped out here. *Pādas* cd are clumsy and out of context, especially *etāḥ* (‘these [women]’), which I left untranslated. This line would fit verse 8.8 better.

[*niyameṣu vratapañcakam* (7) —

Seventh Niyama-rule: religious observances]

mārjāarakabakaśvānagomahīvratapañcakam |

[*mārjāarakavratam* —

Cat observance]

svaviṣṭhamūtram bhūmiṣu chādayed dvijasattama |

sūryasomānumodanti mārjāravratikeṣu ca || 8:13 ||

[Hear about] the five religious observances [called] the cat, the heron, the dog, the cow, and the earth. He buries his own urine and faeces in the ground, O truest Brahmin. [Practitioners] rejoice [seeing] the sun and the moon, and fellow practitioners of the cat observance.

[*bakavratam* —

Heron observance]

bakavac cendriyagrāmaṃ suniyamya tapodbhava |

sādhayec ca manastuṣṭiṃ mokṣasāadhanatatparaḥ || 8:14 ||

O great ascetic, one should suppress all one's senses like a heron, and should cultivate the peace of the mind, focusing on achieving liberation.

8.13 Note °*viṣṭha*° for *viṣṭhā* metri causa in *pāda* c (*ma-vipulā*). Alternatively, read *svaviṣṭhāmūtra bhūmiṣu* (*pathyā* with stem form noun). Note the stem form *sūryasoma* for *sūryasomau* (*sūryasomāu anu*°) in *pāda* e. It is not entirely clear why cats would rejoice seeing the Sun and the Moon. Perhaps this remark refers to the fact that cats can be active both in the daytime and at night. Unfortunately, the 'cat-vow' (*baḍḍālavrata*) described in *Manu* 4.195 seems unrelated: 'A man who always displays the banner of righteousness and yet is greedy and deceitful, who deludes the world, who is given to violence, and who beguiles everybody should be viewed as one who observes the "cat-vow"' (Olivelle 2005, 134).

8.14 Cranes are compared to ascetics here probably because of the similarity of their posture when relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic, and a cat, depicted on the famous relief in Mahabalipuram). More specifically, herons apply 'meditation,' so to say, when fishing, as Olivelle (2005, 298) points out commenting on *Manu* 7.106a (*bakavac cintayed arthān*), quoting Bhāruci's explanation ad loc.: 'Just as naturally in order to catch a mass of fish who are safe in their water-for the "heron" finds an effective means to take them by employing meditation, after dedicating himself to the task, so the king should not be despondent realizing that if one employs abundant thought on one's affairs even aims very difficult to achieve are attained'; (*yathā abdurgāśrayaṃ matsyabalaṃ svabhāvatā tad-*

[*śvānavratam* —
Dog observance]

mūtraviṣṭhe na bhūmiṣu kurute dhunadam sadā |
tuṣyate bhagavān śarvaḥ śvānavratacarō yadi || 8:15 ||

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

[*govratam* —
Cow observance]

mūtravarco na rudhyeta sadā govatiko naraḥ |
bhīmas tuṣṭikaraś caiva purāṇeṣu nigadyate || 8:16 ||

A man practising the cow observance should never hold back his urine and faeces. This is a terrifying [observance] that gives satisfaction, [as] stated in the Purāṇas.

grahaṇārthaṃ bakaḥ paryupāsanaḥ tadgrahaṇopāyaṃ dhyānayogād āśādayati, evaṃ arthacintābhiyogātīśayena suduṣprāpā apy arthā āśādyanta iti matvā na nirvedaṃ gacchet |. Unfortunately, the ‘heron-vow’ (*bakavrata*) described in *Manu* 4.196 seems unrelated: ‘A twice-born who goes around with downcast eyes but is cruel, given to furthering his own ends, crooked, and being falsely sanctimonious, is a man who is observing the “heron-vow”’ (Olivelle 2005, 134).

8.15 *dhunadam* (‘barking?’) in *pāda* b may not be the intended form; perhaps understand *dhunanam* (related to *dhvanana*), or emend to *dhvananam*. A possible explanation for Śiva being satisfied with an ascetic practising this observance is that Śiva’s Bhairava form often has a dog as his mount. See, e.g., Bakker 2014, 232–233 on a 5-6th-century image of Bhairava and a dog carved in rock at Muṇḍeśvarī Hill not far from Vārāṇasī.

The so-called dog observance has ancient roots. Its practitioner, the *kukkuravatika* appears in *Majjhimanikāya* 2.1.7, in the *Kukkuravatiyasutta*, alongside with a practitioner of the *govrata* (*govatika*), an observance that comes up in the next verse in the VSS: *evaṃ me sutam. ekaṃ samayaṃ bhagavā kolīyesu viharati haliddavasanaṃ nāma kolīyānaṃ nigamo. atha kho puṇṇo ca kolīyaputto govatiko, acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimṣu...* See more on this in Acharya 2013, 127–128. Acharya summarises the *Kukkuravatiyasutta* thus: ‘The *Kukkuravatiyasutta* from the *Majjhimanikāya* (II.1.7) presents a *govatika* together with a *kukkuravatika*. They are observing their vows, and have adopted the behaviour of a bull and a dog respectively. The Buddha tells them that as they are cultivating bullness and dogness, the state of mind of these animals, they will go to hell or become reborn as animal. They are alarmed at this and take refuge in the Buddha.’ See also Selva 2019, especially pp. 337ff, for arguments about the Vedic and Pāśupata roots of animal observances, and reflections on Acharya’s observations.

8.16 I prefer reading *bhīma* and *tuṣṭi*° as two separate words, the first one either in

[*mahīvrataṃ* —
Earth observance]

kuddālair dārayanto 'pi kīlakoṭīśataiś citaḥ |
kṣamate pṛthivī devī evaṃ eva mahīvrataḥ || 8:17 ||

Splitting [the earth] with spades and laid out on hundreds of pointed wedges: Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

stem form (C₉₄C₄₅K₈₂K₇P₅₇) or as *bhīmas* (C₀₂K₁₀E) or *bhīmaṃ* (em.), to reading these two words as a compound because of the following *caiva*. I suspect that both *bhīma* and *tuṣṭikara* refer to the *vrata*, rather than its practitioner, but I have not emended *bhīmas tuṣṭikaraś* to *bhīmaṃ tuṣṭikaraṃ* because *vrata* appears as a masculine noun, e.g., in 8.17d below.

Acharya (2013, 116–118) gives a number of significant clues about the origins of this observance. After exploring its links to Pāsupatas, he quotes *Jaiminīyabrāhmaṇa* 2.113, which contains the phrase *yatra yatrainam viṣṭhā vindet tat tad vitiṣṭheta*, in Acharya's translation: 'Wherever he feels the urge to evacuate faeces, right there he should evacuate.' This is an instruction in a Vedic text that is close to what the VSS teaches above. Incidentally, the *Jaiminīyabrāhmaṇa* adds: *tena haitenottaravayasy e[va] yajeta* (translated by Acharya as: 'One should perform this [sacrifice] in the final years of one's life').

8.17 While *dārayanto*, as an active participle in the masculine nominative, is acceptable as an irregular form, the precise interpretation of *pādas* a and b remains problematic. My translation of this verse is therefore tentative, and the description seems too condensed to be fully intelligible. Kengo Harimoto has suggested that C₀₂ and E might preserve the correct reading, in which case the reference would be to soil piled up by millions of insects (*kīṭakoṭī*°), rather than to points of wedges (*kīlakoṭī*°). Nevertheless, I now think that the reference could be Bhīṣma's dying scene in the MBh, where the great warrior is lying on a bed of hundreds of arrows: *sa śete śaratalpastho medinīm asprśaṃs tadā*: 'Then he lay there on his bed of arrows, without touching the ground' (MBh 6.115.8ab). The word *cita* is used in a similar context in MBh 12.47.4ab: *vikīrṇāṃśur ivādityo bhīṣmaḥ śaraśataiś citaḥ*: 'Bhīṣma, laid on a hundred arrows, was like the Sun with its scattered rays of light.'

If this interpretation of VSS 8.17 is correct, the observance described here may require The reference to the Earth in *pāda* c may have been inspired by lines such as MBh one to dig the ground, set up wedges, and lie upon them, in the manner of fakirs. 6.115.11cd: *raraśa pṛthivī caiva bhīṣme śāmtanave bate*: 'The Earth cried out when Bhīṣma, the son of Śāmtanu, was killed.'

In *Bhaviṣyapurāṇa* 4.121, called 'The Description of eighty-five observances' (*vrata-apañcāṣṭitvarṇana*), we find this on *mahīvrata*:

dadyāt triṃśatpalād ūrdhvaṃ mahīm kṛtvā tu kāmcanīm |
kulācalādriśabitām tilavastrasamanvitām || 152 ||
tiladroṇopari gatām brāhmaṇāya kutumbine |
dīnaṃ payovratas tiṣṭhet rudraloke mahiyate || 153 ||
etan mahīvrataṃ proktaṃ saptakalpānuvartakam |.

*vratapañcakam ity etad yaś careta jitendriyaḥ |
sa cottamam idaṃ lokaṃ prāpnoti na ca saṃśayaḥ || 8:18 ||*

He who practises these five religious observances with his senses
subdued will, without doubt, reach this superior world [i.e. heaven?].

[*niyameṣv upavāsaḥ* (8) —

Eighth Niyama-rule: eating restrictions]

*śeṣānnam antarānnaṃ ca naktāyācitam eva ca |
upavāsaṃ ca pañcāitat kathayīṣyāmi tac chṛṇu || 8:19 ||*

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

[*śeṣānnam* —

Eating leftovers]

*vaiśvadevātithiśeṣaṃ pitrśeṣaṃ ca yad bhavet |
bhrtyaputrakalatrebhyaḥ śeṣāṣī vighasāśanaḥ || 8:20 ||*

[He who eats] the leftovers belonging to all the gods, to guests, and
to the ancestors, he who eats the leftovers (*śeṣāśin*) of servants, sons
and wives, is [called in general] the one who consumes the remains
of food (*vighasāśana*).

A tentative translation of this passage would go as follows: ‘One should donate a golden [model of the] Earth weighing more than thirty *palas* (approx. one kilogram), depicting the chief mountain-ranges, together with [the gift of] sesame seeds and clothes—the sesame seeds [weighing] more than a *droṇa* (approx. ten kilograms)—to a householder Brahmin. One should keep the milk-observance [i.e., subsisting on nothing but milk] for one day, and one will enjoy delight in Rudraloka. This is called the Earth Observance whose range is seven æons.’ (I take the values for weights from Olivelle 2005, 997.) *Matsya-purāṇa* 101.52 gives similar instructions, as do the descriptions of the *dharāvṛata* and the *śubhadvādaśī* observances in Kane 1941–1962, v. 5, 321 and 429. The VSS’s *mahāvṛata* seems different, however, and more in line with the somewhat transgressive and wild—perhaps Pāśupata-oriented—nature of the four preceding observances.

8.18 Note the neuter *idaṃ* picking up the normally masculine *lokaṃ* in *pāda* c, and that the same *idaṃ* would make more sense if the interlocutor were a deity, e.g., Śiva, referring to his abode, and not Anarthayajña, the ascetic. Perhaps emend to *paraṃ*, as suggested by Florinda De Simini.

8.19 Note how this category of *niyama*-rules was called *upavāsa* (‘fasting’) in 5.3c above but how in fact *upavāsa* is just the fifth subcategory withing this group of eating restrictions.

8.20 *Pāda* a is a *sa-vipulā*.

[*antarānnam* —

[Not] eating in-between breakfast and dinner]

antarā prātarāṣī ca sāyamāṣī tathaiva ca |
sadopavāṣī bhavati yo na bhunkte kadācana || 8:21 ||

If he fasts between breakfast and dinner, he will be regarded as one who is always fasting.

[*naktānnam* —

Eating [only] at night]

na divā bhojanam kāryam rātrau naiva ca bhojayet |
naktavele ca bhoktavyam naktadharmam samīhatā || 8:22 ||

One should eat neither in the daytime nor in the evening, one should eat [only] at midnight (*naktavelā*) if he wishes to follow the practice of [eating only at] night (*naktadharma*).

[*ayācitānnam* —

Eating food obtained without solicitation]

anārabhya ya āhāram kuryān nityam ayācitam |
parair dattam tu yo bhunkte tam ayācitam ucyate || 8:23 ||

He who consumes food without ever initiating [the gifting], without asking for it, and eats [only] that which has been given by others is called [one who eats] unsolicited [food].

[*upavāsaḥ* —

Fasting]

bhakṣyam bhojyam ca lehyam ca coṣyam peyam ca pañcamam |
na kāṅkṣen nopayunṅjīta upavāsaḥ sa ucyate || 8:24 ||

8.21 My translation here follows the parallel verse in the MBh and Ganguli's (1883–1896) rendering. The syntax of the version here in the VSS is less smooth than that in the MBh, and the VSS's reading *prāntarāṣī* definitely required emendation.

8.22 Note °*vele* for °*velāyām* in *pāda* c. On *naktābhojana*, see *Śivadharmasāstra* chapter ten (Bisshop et al. 2025).

8.23 *anārambhasya* ('of someone who has not yet started/initiated') in *pāda* a seems suspect, hence my conjecture (*anārabhya ya*) that involves minimal intervention and yields better sense. I take *ayācitam* in *pāda* b adverbially. Note the accusative with the passive in *pāda* d (*tam... ucyate*).

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

[*niyameṣu maunavratam* (9) —

Ninth Niyama-rule: observing silence]

mīthyāpiśunapāruṣyatīkṣṇavāg apralāpanam |

maunapañcakam ity etad dhārayen niyatavratatḥ || 8:25 ||

One who is steady in his religious observances should observe silence with regards these five: deceitful speech, malignant speech, insult, abusive speech, and banter.

[*mīthyāvacanam* —

Deceitful speech]

asambhūtam adṛṣṭam ca dharmāc cāpi bahiṣkṛtam |

anarthāpriyavākyaṃ yat tan mīthyāvacanam smṛtam || 8:26 ||

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

[*piśunatḥ* —

Malignancy]

paraśrīm nābhinandanti parasyaiśvaryaṃ eva ca |

aniṣṭadarśanākāṅkṣī piśunatḥ samudāhṛtatḥ || 8:27 ||

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

bhakṣyaṃ bhojyaṃ ca peyaṃ ca lehyaṃ coṣyaṃ ca picchilam |

iti bhedāḥ ṣaḍannasya madhurādyāś ca ṣaḍguṇāḥ ||.

8.25 *pāruṣya* seems to be the correct reading in *pāda* a, as opposed to C₀₂'s *saṃbhinnā*, because in the following a short section on the category of *pāruṣya* is coming up (in 8.28). As far as the readings *prṣṭavāg* and *prṣṭavāg* are concerned, I suppose *prṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is, in a way, questions that are given as relevant examples. Another possibility, as suggested by Kengo Harimoto, could be *mṛṣāvāg* ('lying'), although this does not fully fit the corresponding examples. All in all, I conjectured *tīkṣṇavāg* here, relying on 8.29. As it will become clear below, *apralāpa* stands for *asatpralāpa* ('prattling about untrue things'). Compare the five types of *maunavrata* taught here with the four types of *mauna*, as part of the seventh Yama-rule, in VSS 4.68–69 above.

One who does not rejoice in others' fortune or in others' power,
one who would like to see something disadvantageous [for others]
is called somebody utters malignant speech.

[*pāruṣyam* —
Insult]

mṛta mātā pitā caiva hānisthānaṃ katham bhavet |
bhuñkṣva kāmam amṛṣṭānāṃ pāruṣyaṃ samudāhṛtam || 8:28 ||

‘[May your] mother and father be dead! How come you fail? Enjoy
the love of unclean women!’ [These are] called insult.

[*tikṣṇavāk* —
Verbal abuse]

hṛdi na sphuṭase mūḍha śiro vā na vidāryase |
evamādīny anekāni tikṣṇavādī sa ucyate || 8:29 ||

‘[Why] don’t you burst in your heart, stupid? [Why] don’t you
break your head?’ [If one utters] these or similar [curses], he is said
to be engaging in verbal abuse.

[*asatpralāpaḥ* —
Banter]

dyūtabhojanayuddham ca madyastrikatham eva ca |
asatpralāpaḥ pañcāitat kīrtitaṃ me dvijottama || 8:30 ||

Stories about gambling, food, fights, drinking, and women are five
[examples of] banter. [Thus] have I taught [reasons for observing
silence], O excellent Brahmin.

8.27 Note the plural form *abhinandanti* in *pāda* a presumably only for metrical reasons.

8.28 Understand *mṛta* as a stem form noun for, presumably, *mṛtā*. My translation of *pāda* b, or rather of the whole verse, is tentative. I am not at all certain that I understand correctly what these abusive phrases imply. Should we read *bā niṣṭhā na katham bhavet* (‘Oh how could [you] avoid death?’) in *pāda* b? Alternatively, should we emend to *sthānisthānaṃ katham bhavet* (‘How come you have such a high position?’).

8.30 I take *°katham* in *pāda* b as an alternative nominative form of *°kathā* metri causa and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yuddhakathā*, *madyakathā*, *strikathā*. There are various definitions of *asatpralāpa*, of which the most useful for understanding this verse is perhaps Siṃhabhūpāla’s (*Rasārṇa-*

*maunam eva sadā kāryaṃ vākyaśaubhāgyam icchatā |
apāruṣyaṃ asambhinnaṃ vākyaṃ satyaṃ udīrayet || 8:31 ||*

Those who long for eloquent speech should always observe silence.
One should speak true words without insult and idle talk.

*yaś tu maunasya no kartā dūṣitaḥ sa kulādhamaḥ |
janme janme ca durgandho mūkaś caivopajāyate || 8:32 ||*

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

*tasmān maunavratam sadaiva sudṛḍham kurvīta yo niścitam
vācā tasya alaṅghyatā ca bhavati sarvāṃ sabhāṃ nandati |
vaktrāc cotpalagandham asya satatam vāyanti gandhotkatāḥ
śāstrāṇekasahasraśo giri naraḥ proccāryate nirmalam || 8:33 ||*

Therefore the speech of a person who observes silence always [at
the proper time], firmly, with resolution, will become inviolable
and [it will cause] everybody in the assembly to rejoice, and the
fragrance of lotuses [and other kinds of] rich fragrances will con-
stantly blow from his mouth. Thousands of faultless *śāstras* will
be declared in the words of this person.

vasudbhākara 3.382–383): *asambaddhakathālāpo 'satpralāpa itīritah* ('Relating incoherent stories is called *asatpralāpa*.)' This is illustrated with an incoherent and illogical verse from the play *Vīrabhadravijyāmbhaṇa*. It is possible that what the author of this section in the VSS had in mind was boasting about these categories or boastful speech while engaging in activities in connection with them.

Note the use of the singular next to a number in *pāda* c and understand *me* in *pāda* d as *mayā*. The latter usage appears in the epics, see Oberlies 2003, 102–103 (4.1.3).

8.32 The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aīśa phenomenon. See, e.g., *Niśvāsa nayasūtra* 1.86a and *Brahmayāmala* 45.8b, 452a, 559a. Thematisation of stems in *-an* occurs also in the epics, see Oberlies 2003, 88 (3.10).

8.33 Metre: *śārdūlavikrīḍita*. Note the *krama* licence in *°vratam*: the last syllable of *mauna°* counts as light. In *pāda* b, understand *nandati* in a causative sense, or accept the reading *sarvā sabhā*. To make sense of *pāda* d, we are forced to take *śāstra* as a stem form noun and *naraḥ* as a (regular) genitive from *nr*. (I thank Judit Törzsök for this interpretation.)

[*niyameṣu snānam* (10) —
Tenth Niyama-rule: bathing]

snānam pañcavidhaṃ caiva pravakṣyāmi yathātatham |
āgneyaṃ vāruṇaṃ brāhmaṇaṃ vāyavyaṃ divyam eva ca || 8:34 ||

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

[*āgneyaṃ snānam* —
Fire bath]

āgneyaṃ bhasmanā snānam toyāc chataguṇaṃ phalam |
bhasmapūtaṃ pavitraṃ ca bhasma pāpaprāṇāśanam || 8:35 ||

Fire bath is [performed] with ashes. [Its] fruits are a hundred times bigger than [those of a] water [bath]. [For anything] cleaned with ashes is pure. Ashes destroy sin.

tasmād bhasma prayuñjīta dehināṃ tu malāpaham |
sarvaśāntikaraṃ bhasma bhasma rakṣakaṃ uttamam || 8:36 ||

Therefore one should use ash for it purifies humans of their defilement. Ashes yield appeasement for everyone. Ash is the ultimate protector.

bhasmanā tryāyuṣaṃ kṛtvā brahmacaryavrate sthitam |
bhasmanā ṛṣayaḥ sarve pavitrikṛtam ātmanaḥ || 8:37 ||

8.34 For a similar set of five types of baths, see, e.g., *Parāśarasmr̥ti* 12.9–11:

snānāni pañca puṇyāni kīrtitāni manīṣibhiḥ |
āgneyaṃ vāruṇaṃ brāhmaṇaṃ vāyavyaṃ divyam eva ca || 9 ||
āgneyaṃ bhasmanā snānam avagāhya tu vāruṇaṃ |
āpo hi śṭheti ca brāhmaṇaṃ vāyavyaṃ gorajaḥ smṛtam || 10 ||
yat tu sātapavarṣeṇa tat snānam divyam ucyate |
tatra snātvā tu gaṇḍāyāṃ snāto bhavati mānavaḥ || 11 ||.

Similar passages are to be found, e.g., in *Padmapurāṇa* 1.47.4ff, *Revākhaṇḍa* 177.6ff, and in a citation attributed to Bhṛgu in Maskari's commentary ad *Gautamadharmasūtra* 2.14.

Drawing [the sectarian marks on their foreheads while reciting] the Tryāyuṣa [mantra], observing chastity, all the sages purified themselves with ashes.

bhasmanā vibudhā muktā vīrabhadrabhayaṛditāḥ |
bhasmānuśamsaṃ dṛṣṭvaiva brahmaṇānumatiḥ kṛtā || 8:38 ||

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

8.37 Note *tryāyuṣa* in the sense of the three *puṇḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* in *pāda* b as *sthitāḥ* if we are to connect this line to the next. Understand *pavitrikṛtam* as *pavitrikṛtvantaḥ*. The reference here may be to a story in which Kaśyapa and other Ṛṣis are burnt to ashes, to be later reanimated by Vīrabhadra, in the Śokara forest. See *Padmapurāṇa* 5.107.1–14ff:

śucismitovāca |
kaśyapaṃ jamadagniṃ ca devānāṃ ca purā katham |
rarakṣa bhasma tad brahman samācakṣva mune mama || 1 ||
dadhica uvāca |
kaśyapādiyutā devāḥ pūrvam abhyāgaman girim |
śokaram nāma vikhyātāṃ girimadhye suśobhanam || 2 ||
[...]
stuvantaḥ keśavaṃ tatra gatāḥ sma giriśeṣvaram |
dṛṣṭvā tatra mahājvālāṃ praviṣṭāś ca vayaṃ ca tām || 5 ||
mām ekaṃ tu tiraskṛtya hy adabhad devatā munin |
mām dadāha tataḥ paścād bhasmībhūtā vayaṃ śubhe || 6 ||
asmān etādṛśān dṛṣṭvā vīrabhadraḥ pratāpavān |
kenāpi kāraṇenāsau gataṃ parvataṃ ca tam || 7 ||
bhasmodbhūlitasarvāṅgo mastakasthaśivaḥ śuciḥ |
ekāki niḥspṛhaḥ śānto bhāṣābdam athāśṛjot || 8 ||
atha cintāparaś cāśin mṛiyamāṇasavadhvaṇiḥ |
śavānām iva gandhaś ca dṛṣyate tannirikṣaṇe || 9 ||
iti niścitya manasā jagāmaṇim atiprabham |
sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān atha || 10 ||
trṇāgnir iva śānto 'bhūd āśādyā salilam yathā |
tato 'parāṃ mahājvālāṃ vīrabhadraḥ tu dṛṣṭavān || 11 ||
khaṃ gacchantiṃ mahākālo jvālāṃ nīpatitām api |
manasā cintayac cāpi vīrabhadraḥ pratāpavān || 12 ||
sarveśāṃ nāśinī jvālā prāṇināṃ śatakoṭīṣaḥ |
tat sarvaṃ rakṣaṇārthaṃ hi pīpāsus cāpy ahaṃ tu imām || 13 ||
prāśnāmi mabatiṃ jvālāṃ salilam tṛṣito yathā |
etasmīn antare vīraṃ vāg āha cāśarīriṇī || 14 ||.

8.38 The verse may refer to the destruction of Dakṣa's sacrifice, after which the gods

caturāśramato 'dbikyam vratam pāsupatam kṛtam |
tasmāt pāsupatam śreṣṭham bhasmadhāraṇahetutaḥ || 8:39 ||

[Thus] the Pāsupata observance was created, which ranks above [the system of] the four disciplines (*āśrama*). Therefore the Pāsupata [observance] is the best because it involves carrying ashes [on one's body].

[*vāruṇam snānam* —
Water bath]

vāruṇam salilam snānam kartavyam vividham naraiḥ |
nadītoyatadāgeṣu prasraveṣu bradeṣu ca || 8:40 ||

A water bath (*vāruṇa*) is to be performed with water in different ways by [different] people, in the water of rivers, in water tanks, streams, and ponds.

[*brāhmyam snānam* —
Vedic bath]

brahmasnānam ca viprendra āpohiṣṭham vidur budhāḥ |
trisaṃdhyam eva kartavyam brahmasnānam tad ucyate || 8:41 ||

The wise know the Vedic bath (*brahmasnāna*) as [the one performed with the Vedic mantra beginning with] *āpo hi ṣṭhā*, O excellent Brahmin. It is to be performed at the three junctures of the day [dawn, noon, and evening]. It is called the Vedic bath.

were relieved. See [Old] *Skandapurāṇa* 180.1–4ab (in which our *pāda* b is echoed):

sanatkumāra uvāca |
brahmādyā devatā vyāsa dakṣayañnavadhe purā |
śaṅkaram śaraṇam jagmur vīrabhadrabhayārditāḥ || 1 ||
gaṇendrenābhiyuktās tu bhasmakūṭāni bhejire |
yadā bhasma praviṣṭās te tejaḥ śaṅkaram uttamam || 2 ||
abbavan te tadā raudrāḥ paśavo dīkṣitā iva |
bhasmābhasitaḡātrāṇām śaṅkaravratacāriṇām || 3 ||
svam yogam prādadau teṣām tadā deva umāpatiḥ |

8.39 One could simply accept the reading of C₀₂ (*°betunā*) in *pāda* d, but all other rejected readings hint at an original *hetutaḥ* (as remarked by Judit Törzsök).

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

8.41 The Ṛgvedic mantra starting with *āpo hi ṣṭhā* (RV 10.9.1–3) is traditionally

[*vāyavyaṃ snānam* —
Wind bath]

goṣu saṃcāramārgeṣu yatra godhūlisambhavaḥ |
tatra gatvāvasīdeta snānam uktaṃ manīṣibhiḥ || 8:42 ||

He should go where dust rises among the cows on the roads where they roam, and he should sit down there. This is [also] called a bath, [namely the *vāyavya* or wind-bath].

[*divyaṃ snānam* —
Heavenly bath]

varṣatoyāmbudhārābhiḥ plāvayitvā svakāṃ tanum |
snānam divyaṃ vadaty eva jagadādīmaheśvaraḥ || 8:43 ||

One should immerse one's own body in the water-showers of rain. The first and foremost Lord (*maheśvara*) of the universe declares this as the heavenly bath.

iti niyamavibhāgaḥ pañcabhedena vipra
nigadita tava prṣṭaḥ sarvalokānukampya |
sakalamalapahārī dharmapañcāśad etan
na bhavati punajanma kalpakotyaṅyute 'pi || 8:44 ||

Thus has the section on the Niyama-rules, which you asked about, been taught, in divisions of five [sub-categories to each], O Brahmin, to favour the whole world. These fifty Dharmic [teachings] wipe off all defilement. There will be no rebirth [for one who follows these rules], not even in millions of æons.

associated with *mārjana* ('cleaning, wiping'). According to Kane (1941–1962, v. 4, 120), a Brahmin 'should bathe thrice in the day, should perform *mārjana* (splashing or sprinkling water on the head and other limbs by means of *kuśas* dipped in water after repeating sacred mantras) with the three verses 'apo hi sthā' [sic] (Rg. X.9.1–3) [...]' This suggests a method of bathing that is more of a ritual than an actual bath.

8.42 See similar teachings on *vāyavyasnāna*, e.g., in *Kūrmapurāṇa* 2.1814ab: *gavāṃ hi rajasā proktaṃ vāyavyaṃ snānam uttamam*, and in *Parāśarasmr̥ti* 12.10d: *vāyavyaṃ gorajaḥ smṛtam* (see note to 8.34 above). This version of bathing seems to be a way of taking a shower in the holy dust raising from under the hooves of cows.

8.44 Metre: *mālinī*. This verse marks not only the end of a long section on the Niyama rules, but also the end of a major part of the text that discusses the ten Yama and ten Niyama rules, spanning 3.16–8.44. There are two stem form nouns in *pāda* b:

|| *iti vṛṣasārasaṃgrāhe niyamapraśaṃsā nāmādhyaṃyo 'ṣṭamaḥ* ||

Here ends the eighth chapter in the *Vṛṣasārasaṃgrāha* called Praise of the Niyama-rules.

I suspect that E is right assuming that in order to restore the metre, we must have *nigadita*, as opposed to *nigaditas*, the reading transmitted in all the witnesses; also understand *sarvalokānukampya* in *pāda* b as *sarvalokān anukampya*.

Understand *sakalamalapahārī* in *pāda* c as *sakala-mala-apahārī*, which would be unmetrical, and compare it with *duritamalapahārī* in 4.89c. Take *etan/etad* as either picking up °*pahārī* or rather a plural corresponding to °*pañcāśad*. The latter phenomenon, namely the use of the singular after numbers, is one of the hallmarks of the text.

By ‘fifty Dharmas,’ the text refers to the ten main Niyama-rules, each having five subcategories ($10 \times 5 = 50$).

The licence of an word-ultimate short syllable treated as long (°*janma* in *pāda* d) is also frequently seen in this text (see pp. 41ff). Note also *puna* for *punar* metri causa.

[navamo 'dhyāyaḥ]
[Chapter Nine]

[*traiguṇyam* —
System of three qualities]

[*anarthayajña uvāca* |]
trikālaguṇabhedena bhinnam sarvacarācaram |
tasmāt triguṇabandhena veṣṭitam nikhilam jagat || 9:1 ||

All that move or do not move are divided by the three subdivisions (*guṇa*) of time. Therefore the whole world is bound by the ties of the three qualities (*guṇa*).

vigatarāga uvāca |
traikālyam iti kiṃ jñeyam traidhātukaśārīriṇaḥ |
kiṃcid vistaram eveha kathayasva tapodhana || 9:2 ||

Vigatarāga spoke: What does the term ‘the three times’ mean for an embodied creature that is made up of the three constituents (*traidhātuka*)? Teach me about this in a somewhat more extended manner, O great ascetic.

9.1 It is only M, a MS not collated for this chapter, that inserts, post correctionem, *anarthayajña uvāca* at the beginning of this chapter. It is not really needed: Anarthayajña’s teaching continues without interruption here. Another possibility is that this verse was originally the continuation of the end of chapter two (2.40ef: *traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ*). At least it seems to directly connect there topic-wise. My translation of *guṇa* in *pāda* a is tentative.

9.2 I have included the element *traī*^o in the lemma from *pāda* b only because C₀₂ has a slightly unusual ligature there (*mtraī*).

As for the interpretation of *traidhātuka* in *pāda* b, an intelligent guess would be a reference to the three so-called ‘humours’ of the body, namely *pitta*, *vāyu*/*anila*/*vāta*, and *śleṣman*. They are discussed later in VSS chapter 23 in the context of types of sleep. MBh 12.330.21–22ab clearly states that the three *dhātus*, *pitta*, *śleṣma*, and *vāyu* keep the body alive:

trayo hi dhātavaḥ khyātāḥ karmajā iti ca smṛtāḥ |
pittaṃ śleṣmā ca vāyuś ca eṣa saṃghāta ucyate ||
etaiś ca dhāryate jantur etaiḥ kṣīṇaiś ca kṣīyate |.
See also *Uttarottaramahāsaṃvāda* (C₉₄ f. 179r line 4):
tridhātukaṃ śarīram vai manuṣasya ca dehināḥ |
śleṣmā pittaṃ ca vāyuś ca śarīram tena vyāpitam ||.

anarthayajña uvāca |
traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |
anyonyam upajīvanti anyonyam anuvartinaḥ || 9:3 ||

Anarthayajña spoke: The three times are the three qualities (*guṇa*). They are [all-]pervading and are born from Prakṛti. They support each other, they follow each other.

sattvaṃ rajas tamaś caiva rajasḥ sattvaṃ tamas tathā |
tamaḥ sattvaṃ rajasḥ caiva anyonyamithunāḥ smṛtāḥ || 9:4 ||

Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are mutually each other's pairs.

sāttviko bhagavān viṣṇuḥ rājasasḥ kamalodbhavaḥ |
tāmaso bhagavān īśasḥ sakalamvikaleśvaraḥ || 9:5 ||

Lord Viṣṇu is Sattvic. [Brahmā], the one who was born from a lotus, is Rājasa. Lord Īśa is Tāmasa, [both in his] complete (*sakala*) [form] and [as] formless (*vikala*) Īśvara.

The present verse in the VSS contains the only occurrence of the term *traidhātuka* in the text. In 5.11cd, *dhātu* is probably used in the same Āyurvedic sense that I am proposing here (*dhātuvaiśamyanāśo 'sti na ca rogāḥ sudārunāḥ*). Elsewhere *dhātu* means 'verbal root' (3.3), 'metal' (16.6: *yathā vai sarvadhātūnām doṣā dahyanti dhāmyatām | tathā pāpāḥ pradahyante dhravaṃ prāṇasya nigrhāt ||*), and 'gross element' (for Sāṃkhya-style *mahābhūta*s in chapter 20). To slightly complicate things, chapter thirteen claims that the human body is made up of two *dhātus*: *somadhātu* and *agnidhātu*. Semen contains *somadhātu*, menstrual blood *agnidhātu*, and the new-born baby is thus made up of both. See e.g. 13.21–22:

śukraśoṇitasamīyogād garbhotpattis tataḥ smṛtā |
agnisomātmakam devi śarīraṃ dvayadhātutaḥ ||
somadhātu smṛtam śukram agnidhātu rajasḥ smṛtam |
agnisomāśrayam devi śarīraṃ iti samjñitam ||.

9.3 Understand *pāda* b as referring to the neuter *traikālyam* or rather *triguṇam* (gender confusion).

9.4 I have failed to fully understand what this verse tries to convey. Perhaps it simply states Sattva, Rajas, and Tamas form various pairs. See the pairs in 9.21–22 and 9.24–28.

9.5 My altering the reading *viṣṇu* to *viṣṇuḥ* in *pāda* a against all witnesses may be regarded as an overcorrection and the stem form could be original, but compare BrahmanḍaP 1.4.6cd (in the apparatus). My translation of *pādas* cd is tentative. I suspect that *pāda* d is one single compound, the *anuvāra* is only inserted to avoid the metric fault of two *laghu* syllables at the second and third position. I understand *vikala* as a synonym of *niṣkala*. For the tantric connotations of the pair *sakala-niṣkala* see, e.g., TAK III s.v. *niṣkala*.

sattvaṃ kundenduvarṇābhaṃ padmarāganibhaṃ rajaḥ |
tamaś cāñjanaśailābhaṃ kīrtitāni manīṣibhiḥ || 9:6 ||

Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby. Tamas is of the colour of lamp-black and black pigment. [This is how the colours of the qualities] are taught by the wise.

sattvaṃ jalaṃ rajo 'ṅgāraṃ tamo dhūmasamākulam |
etadguṇamayair baddhāḥ pacyante sarvadehinaḥ || 9:7 ||

Sattva is water, Rajas is charcoal, Tamas is a mass of smoke. All living creatures are being cooked, bound by these qualities (*guṇa*).

vigatarāga uvāca |
kena kena prakāreṇa guṇapāśena badhyate |
cibnam eṣāṃ prthaktvena kathayasva tapodhana || 9:8 ||

Vigatarāga spoke: By what sort of nooses of the qualities (*guṇa*) is [a person] bound? Teach me the signs connected to them one by one, O great ascetic.

anarthayajña uvāca |
anekākārabhāvena badhyante guṇabandhanaiḥ |
mohitā nābhijānanti jānanti śivayoginaḥ || 9:9 ||

Anarthayajña spoke: [Living beings] are bound in many ways and by many conditions by the fetters of the qualities (*guṇa*). Those who are deluded do not know. The Śivayogins do know.

ūrdhvaṃgo nityasattvastho madhyago rajasāvṛtaḥ |
adhogatis tamo'vasthā bhavanti puruṣādhamāḥ || 9:10 ||

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

9.7 °maya° in *pāda* c is probably superfluous; understand *etair guṇair baddhāḥ*.

9.9 For the possible identification of the figure of the Śivayogin in the context of the Śivadharmas, see, e.g., De Simini 2016a and 2022, Mirnig 2019, and Bisschop et al. 2021.

9.10 Note the conjecture in *pāda* a (*ūrdhvaṃgo*, 'going upwards,' for *ūrdhvaṅgo*, 'the upper part of the body'). Understand *adhogatis* in *pāda* c as a *bahuvrīhi* in the plural (*adhogatayas*).

svarge 'pi hi trayo vaite bhāvanīyās tapodhana |
mānuṣeṣu ca tīryeṣu guṇabhedās trayas trayah || 9:11 ||

These three [*guṇas*] are to be acknowledged even in heaven, O great ascetic. The threefold classification by Quality (*guṇa*) is there among humans, and also among animals.

[*sāttvikottamāḥ* —
Superior Sattva-type]
brahmā viṣṇuś ca rudraś ca dharma indrah prajāpatiḥ |
somo 'gnir varuṇah sūryo daśa sattvottamāḥ smṛtāḥ || 9:12 ||

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

[*sāttvikamadhyamāḥ* —
Middle Sattva-type]
rudrādityā vasusādhyā viśveśamaruto dhruvah |
ṛṣayah pitaraś caiva daśaite sattvamadhyamāḥ || 9:13 ||

The ten middle-ranking Sattva [categories of divine beings] are: Rudras, Ādityas, Vasus, Sādhyas, Viśveśa, the Maruts, Dhruva, the sages, and the ancestors.

[*sāttvikādhāmāḥ* —
Low Sattva-type]
tārā grabhāḥ surā yakṣā gandharvāḥ kiṁnaroragāḥ |
rakṣobhūtapiśācāś ca daśaite sāttvikādhāmāḥ || 9:14 ||

The ten low-ranking Sattva [entities] are the stars, the planets, the Suras, the Yakṣas, the Gandharvas, the Kiṁnaras, the Serpents, the Rakṣases, the Ghosts, and the Piśācas.

9.11 The expression *trayas trayah* probably hints at both the threefold classification by *guṇa* and also the threefold subtypes of each (*uttama*, *madhyama*, *adhama*), described below.

9.12 Note that Brahmā was labelled as Rajas-type in 9.5b above.

9.13 *Pāda* a is a *sa-vīpulā*. Note that there seems to be only nine names/categories listed here unless we try to interpret *viśveśa* as *viśvedevāḥ* and *īśah*.

[*rājasottamāḥ* —
Superior Rajas-type]

ṛtvik purohitācāryayajvāno 'tithi vijñanī |
rājā mantrī vratī vedī daśaite rājasottamāḥ || 9:15 ||

The ten superior Rājasa [categories] are the Ṛtvij priest, the domestic chaplain, the teacher, the sacrificer, the guest, the scholar, the king, the minister, people engaged in religious observances, and [Brahmins] who know the Vedas.

[*rājasamadhyamāḥ* —
Middle Rajas-type]

sūto 'mbaṣṭhavaṇiś cograḥ śilpikārukamāgadhbāḥ |
veṇavaidehakāmātyā daśaite rajamadhyamāḥ || 9:16 ||

The ten middle-ranking Rājasa [categories] are [the following castes and professions]: Sūta [coachman/bard], Ambaṣṭha [doctor], Vaṇij [merchant caste], Ugra [combatant?], Śilpin and Kāruka [both artisans], Māgadha [bard], Veṇa [musician], Vaidehaka [guard], and Āmātya [counsellor].

[*rājasādhamāḥ* —
Low Rajas-type]

carmakṛt kumbhakṛt kolī lohakṛt trapunīlikāḥ |
naṭamuṣṭikacaṇḍālā daśaite rajasādhamāḥ || 9:17 ||

The ten low-ranking Rājasa [professions] are: leathersmith, potter, Kolī, blacksmith, tinsmith, dyer, dancer, goldsmith, Caṇḍāla.

9.15 I take 'tithi as a stem form noun and vijñanī as vijñānī, both metri causa. *rājamantrī* as 'minister' makes sense, but by emending *rāja*^o to *rājā* in *pāda* c I aim to arrive at a list of ten categories instead of nine.

9.16 Since all the witnesses consulted treat *vaṇi* as an acceptable stem in *pāda* a, I have refrained from correcting it to *vaṇij/vaṇik*. The English equivalents that I give in square brackets are in some cases little more than traditionally accepted guesses.

9.17 Problems with this verse include the following. There are only nine professions/castes listed here instead of the expected ten. *kolī* is difficult to interpret; later texts of the Jātiviveka genre such as Gopinātha's *Jātiviveka* (see O'Hanlon et al. 2015) mention *kolī* as a regional name for the caste Niṣāda (sometimes: a falconer). I take *trapu* tentatively as *trapukṛt* although I cannot see any attestation of that form. And taking *nīlikā* as a (female) dyer is again tentative.

[*tāmasottamāḥ* —
Superior Tamas-type]
gogajagavayā aśvamṛgacāmarakiṃnarāḥ |
siṃhavyāghravarābhās ca daśaite tāmasottamāḥ || 9:18 ||

These are the ten superior Tāmasa [creatures]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kiṃnaras, lions, tigers, and wild boar.

[*tāmasamadhyamāḥ* —
Middle Tamas-type]
ajameṣamahiṣyās ca mūṣikānakulādayaḥ |
uṣṭrarāṅkuśaśagaṇḍā daśaite tamamadhyamāḥ || 9:19 ||

The ten middle-ranking Tāmasa [animals] are: goats, sheep, buffaloes, mice, mongooses etc., camels, Raṅku deer, hares, and rhinoceroses.

[*tāmasādhāmāḥ* —
Low Tamas-type]
ṛkṣagodhāmṛgaśṛṅgibakavānaragardabhāḥ |
sūkaraśvānagomāyur daśaite tāmasādhāmāḥ || 9:20 ||

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

[*tamasāttvikāḥ* —
The Tamas–Sattva category]
krauñcahaṃsaśukaśyenabhāsabāruṇḍasārasāḥ |
cakrābhvaśukamāyūrā daśaite tamasāttvikāḥ || 9:21 ||

9.18 Note that Kiṃnaras have already appeared in another category in 9.14 above.

9.19 °*mahiṣyās* seems to be an equivalent of °*mahiṣās* metri causa. Again, we expect ten items in this list but we find only nine. *Pāda* c is a *sa-vipulā*.

9.20 *Pāda* a is a *sa-vipulā*. Translating *śṛṅgi*, *śṛṅgin*, or perhaps *śṛṅgī* as ‘horned animals’ is little more than a guess. Other possibilities such as ‘elephants’ or simply ‘bulls’ are less attractive because we have had them above in other categories, although repetitions do occur across, and sometimes within, these lists: see, e.g., *mṛga* mentioned both in 9.18 and 20, *śyena* in both 9.21 and 22, and *śuka* repeated in 9.21.

The ten Tāmasa–Sāttvika [beings] are: curlews, geese, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[*tamarājasāḥ* —

The Tamas–Rajas category]

balākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |
grdhrakaṇkabakaśyena daśaite tamarājasāḥ || 9:22 ||

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

[*tāmasādhamādi* —

Low Tamas-type etc.]

kokilolūkakañjalyakapotāḥ pañca eva ca |
śārikāś ca kuṇṭigāś ca daśaite tāmasādhamāḥ || 9:23 ||

The ten lowest Tāmasa [beings also include]: cuckoos, owls, Kañjala-birds, doves, and the five[?], Śārika birds and sparrows.

makaragobhanakrāś ca ṛkṣāś ca tāmasāttvikāḥ |
kacchapaśiśukumbhīramaṇḍūkās tamarājasāḥ |
śaṅkhaśuktikaśambūkāḥ kavayyas tamatāmasāḥ || 9:24 ||

Makara crocodiles, cow-killing alligators, and bears are of Tamas–Sattva. Tortoises, porpoises, crocodiles of the Ganges, and frogs

9.21 Although all the manuscripts consulted read *kroṇca°* in *pāda* a, I have decided to accept E's standard spelling in this case. In *pāda* b, I left °*bāruṇḍa°* thus, although what is really meant is probably *bhāruṇḍa*, *bhāruṇḍa* or *bhurūṇḍa*. Note the repetition of *śuka* in this stanza.

9.22 It would be easy to correct the stem form °*śyena* in *pāda* c to *śyenā* (plural) but I suspect that the form could be original, possibly because it was confused with an instrumental.

9.23 My impression is that the reading °*kiñjalka°* (usually: 'the filament of a lotus') in *pāda* a is either a mistake for, or rather an altered form metri causa, maybe a regional form, of *kañjala* (a kind of bird). C₉₄C₀₂K₈₂ (*kiñjalya*) may be slightly closer to the required form (*kañjalaka*/*kañjalka*?). My emendation is a compromise. Note that there are only six items in this list and that *pāda* b is difficult to make sense of in this context. Something must have gone wrong here.

are of Tamas–Rajas. Conch-shells, pearl-oysters, shells, and Kavayī fish are Tamas–Tāmasa.

candanāgarupadmaṃ ca plakṣodumbarapippalāḥ |
vaṭadāruśamībilvā daśaite tamasāttvikāḥ || 9:25 ||

Sandalwood, aloe wood, lotus, waved-leaf fig-tree, Ficus Glomerata, holy fig-tree, Banyan, Devadāru tree, Śamī tree, wood-apple tree: these ten are Tamas-Sattva.

jāmbīralakucāmrātadāḍimākolavetasāḥ |
nimbanīpo †dhravāvaś ca† daśaite tamarājasāḥ || 9:26 ||

The ten Tamas–Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, rattan trees, Neem trees, Kadamba trees and ...

vrkṣavallīlatāveṇutvaksāratrṇabbūrubāḥ |
mīrajās ca śilāśasyā daśaite tamasāttvikāḥ || 9:27 ||

9.24 Note the two *laghus* in *pāda* a. The reading that yields ‘and bears’ (*vrkṣās ca*) is my conjecture for a problematic *ṛṣā ca*. It is far from satisfactory since bears have already appeared in verse 9.20 above. My emendation of the word *śusu* to *śisu* (‘porpoise,’ for *śīśuka* or *śīśumāra*, lit. ‘child-killer’) in *pāda* c is based on the fact that, most probably, we need an aquatic animal here, rather than a hare (*śāśa*). The readings *kabandhyās* and *kabanas* in *pāda* f make no sense. I conjecture *kavayyas* (the plural of *kavayī*), which is a type of fish. See them mentioned in MahāSubhS 388:

ajājījambāle rajasi maricānām ca luṭhitāḥ |
kaṭutvād uṣṇatvāj janītarasanausthavyatikarāḥ |
anīrvāṇotthēna prabalaratāilāktatanavo |
mayā sadyo bhrṣṭāḥ katipayakavayyaḥ kavalitāḥ ||

See a translation of this verse in the MahāSubhS (ed. Sternbach, vol. 1, p. 67): ‘I rolled them in a cumin swamp / and in a heap of pepper dust / till they were spiced and hot enough / to twist your tongue and mouth. / When they were basted well with oil, / I didn’t wait to wash or sit; / I gobbled that mess of *koji* fish / as soon as they were fried. (D. H. H. Ingalls’s translation).’

9.25 In *pāda* d, *tamas°* or *tamaḥ°* are unmetrical and might be the result of scribal correction. The original may have been the metrical *tama°*, here transmitted only in E. Cf. 9.27d.

9.26 There seems to be only nine items here instead of the expected ten. I have not been able to interpret the last one, *dhravāvaś*, which might conceal two names—possibly *dhava* (Grislea tomentosa or Anogeissus latifolia) and *aśvattha* (Ficus religiosa).

[Other] trees, creepers, winding plants, cane, bamboo, grass, plants, seaweed, rocks, and grains are the ten Tamas–Sattva ones.

bhramarāli pataṅgās ca krimikīṭajalaukasah |
yūkoddamaśamaśānām ca viṣṭhājās tamasāttvikāḥ || 9:28 ||

Bees, black bees and butterflies, worms, insects, aquatic animals, lice, bugs, mosquitoes, and creatures in faeces are Tamas–Sattva ones.

dayā satyaṃ damaḥ śaucaṃ jñānaṃ maunaṃ tapaḥ kṣamā |
śīlaṃ ca nābbhimānaṃ ca sāttvikās cottamā janāḥ || 9:29 ||

[These ten expressions describe] people who are the best within the Sāttvika [type]: having compassion, truthfulness, self-control, purity, knowledge, observing silence, penance, patience, integrity, lack of self-conceit.

kāmatṛṣṇārati dyūtamāno yuddhaṃ madaḥ spṛhā |
nirghṛṇāḥ kalikartāro rājaseṣūttamā janāḥ || 9:30 ||

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

himsāsūyāghṛṇāmūḍhanidrātandrībhayālasāḥ |
krodho matsaramāyī ca tāmaseṣūttamā janāḥ || 9:31 ||

[These words describe] people who are the best among the Tāmasa [type]: violence, envy, incompassionate, stupid, sleepy, lazy, cowardly, idle, anger, greedy, cheating.

laghuprītiprakāśī ca dhyānayoge sadotsukāḥ |
prajñābuddhivirāgī ca sāttvikāṃ guṇalakṣaṇam || 9:32 ||

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

9.28 The reading *ādi* in *pāda* a could be misplaced, in order to avoid the metrical fault of two *laghu* syllables in the second and third syllables (understand *bhramara-pataṅgādayas ca*), but since in this way we have only nine items here, I emended *bhramarādi*° to *bhramarāli*° to include another category, *ali*, that seems fitting.

bālako nīpuṇo rāgī māno darpaś ca lobhakaḥ |
spṛhā īrṣā pralāpī ca rājasam guṇalakṣaṇam || 9:33 ||

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

udvega ālaso mohaḥ krūras taskaranirdayaḥ |
krodhaḥ piśuna nidrā ca tāmasam guṇalakṣaṇam || 9:34 ||

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

[*āhāras traiguṇye* —
Food and the three qualities]

vigatarāga uvāca |
kena cibhena vijñeya āhāraḥ sarvadehinām |
traiguṇyasya pṛthaktvena kathayasva tapodbhava || 9:35 ||

Vigatarāga spoke: By what signs can the food of each [category of] humans be recognised? Teach [them] to me one by one with regards to the three qualities (*guṇa*), O great ascetic.

anarthayajña uvāca |
āyuh kīrtiḥ sukham prītiḥ balārogyavivardhanam |
hr̥dyasvādurasam snigdha āhāraḥ sāttvikapriyaḥ || 9:36 ||

Anarthayajña spoke: The Sāttvikas prefer food that yields [long] life, fame, happiness, joy, which increases strength and health, which is savoury, tastes nice, and which is soft.

atyuşṇam āmlalavaṇam rūkṣam tīkṣṇam vidāhi ca |
rājasasreṣṭha-āhāro duḥkhaśokāmayapradāḥ || 9:37 ||

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

9.34 In *pāda* a, *piśuno*, the reading of all MSS consulted, could be the right choice instead of E's *piśuna*: in this way the *pāda* could be a (slightly wrong) *ra-vīpulā*, *dr* in *nidrā* not making the previous syllable long, a licence often occurring in this text (*krama* licence).

9.37 Note the lack of sandhi within what was meant to be a compound in *pāda* c (understand *rājasasreṣṭha-āhāro*), and the total lack of gender agreement between the adjectives in *pādas* ab, and *āhāro* and *pradāḥ*.

abbakṣyāmedhyapūti ca pūti paryuṣitaṃ ca yat |
āmayārasavisvāda āhāras tāmasapriyaḥ || 9:38 ||

Tāmasas prefer food that is prohibited, impure and foul-smelling, stinky, and stale. It causes indigestion, is sapless, and tasteless.

[*guṇātītam* —
 Beyond the qualities]

vigatarāga uvāca |
guṇātītaṃ kathaṃ jñeyam saṃsāraparapāragam |
guṇapāśanibaddhānām mokṣaṃ kathaya tattvataḥ || 9:39 ||

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

anarthayajña uvāca |
ātmavat sarvabhūtāni samyak paśyeta bho dvija |
guṇātītaḥ sa vijñeyaḥ saṃsāraparapāragah || 9:40 ||

Anarthayajña spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the qualities (*guṇa*), as one who has reached the other shore of [the ocean of] mundane existence.

īrṣādveśasamo yas tu sukhaduḥkhasamās ca ye |
stutinindāsamā ye ca guṇātītaḥ sa ucyate || 9:41 ||

He who is indifferent to envy and hate, he who treats happiness and sorrow as equal, he who treats praise and reproach as equal, is called ‘one who is beyond the qualities (*guṇa*).’

tulyapriyāpriyo yaś ca arimītrasamas tathā |
mānāpamānayos tulyo guṇātītaḥ sa ucyate || 9:42 ||

9.38 Understand °*pūti* in *pāda* a as standing for °*pūti* metri causa (which is oddly repeated in *pāda* b), and note that °*āmedhya*° in the same *pāda* is an emendation (correcting K₇’s reading). I have conjectured *āmayārasa*° for *āyāmarasa*° in *pāda* c because the transmitted readings make little sense and because *āmaya* appeared in 9.37d above.

9.40 Note verses from the BhG (6.32, 12.13, 14.24–25) quoted in the apparatus to the critical edition, of which VSS 9.40–42 seem to be echoes of.

He who treats pleasant and unpleasant things, enemy and friend, respect and contempt equally, is called ‘one who is beyond the qualities (*guṇa*)’.

eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |
guṇayuktas tu saṃsārī guṇātītaḥ parāṅgatiḥ || 9:43 ||

O Brahmin, thus has the exposition of the essence of the qualities (*guṇa*) been taught to you. Those who are bound by the qualities (*guṇa*) are subject to transmigration, while (*saṃsārī*), those beyond the qualities (*guṇa*) tread the supreme path.

|| iti vṛṣasārasaṃgrāhe traiguṇyaviśeṣaṇīyo nāmādhyāyo navamaḥ ||

Here ends the ninth chapter in the *Vṛṣasārasaṃgrāha* called Particulars of the Three Guṇas.

9.43 I have accepted E’s *parāṅgatiḥ* in *pāda* d, as opposed to the even more problematic *parāṅgatim* of the MSS, both probably standing for the bahuvrīhi compound *para-gatiḥ* metri causa. Alternatively, accept *parām gatim* and supply *yāti* or *gacchati*.

[daśamo 'dhyāyaḥ]
[Chapter Seven]

[*kāyatīrthopavarṇanam* —

Description of the pilgrimage places in the body]

vigatarāga uvāca |
katamaṃ sarvatīrthānāṃ śreṣṭhaṃ ābur manīṣinaḥ |
kathayasva muniśreṣṭha yady asti bhuvi kāmadaṃ || 10:1 ||

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

anarthayajña uvāca |
atigubhyaṃ idaṃ praśnaṃ prṣṭaḥ snehād dvijottama |
bravīmi vaḥ purāvrtaṃ nandinā kathito 'smy ahaṃ || 10:2 ||

Anarthayajña spoke: This question is an extremely deep secret. [Now that you] ask [me], O excellent Brahmin, I shall teach you, out of fondness, an ancient legend that Nandi told me.

nandikeśvara uvāca |
kailāsaśikhare ramye siddhacāraṇasevite |
tatrāsīnaṃ śivaṃ sākṣād devī vacanaṃ abravīt || 10:3 ||

Nandikeśvara spoke: On the beautiful peak of Mount Kailāsa, which is frequented by Siddhas and celestial singers (*cāraṇa*), Devī asked Śiva, who was sitting there in his manifest form (*sākṣāt*).

devy uvāca |
bhagavan devadeveśa sarvabhūtajagatpate |
praṣṭum icchāmy ahaṃ tv ekaṃ dharmagubhyaṃ sanātanam || 10:4 ||

10.1 Strictly speaking *katamat* would be a more grammatical form in *pāda* a than *katamaṃ*.

10.2 On the syntax of *pāda* d, see pp. 35 ff.

10.3 Note the change of speaker here: Nandikeśvara is also the main interlocutor of the ŚDhŚ and the ŚDhSaṃgr. This verse marks the beginning of the layer that can be labelled Śaiva (see pp. 11 ff). On Nandi/Nandin/Nandikeśvara not being Śiva's bull, see Bhattacharya 1977 and pp. 6 ff. above.

Devī spoke: O Lord, Lord of the chiefs of the gods, O ruler of all beings and of the whole world, I would like to ask you about an eternal secret concerning Dharma,

atitīrtham param guhyaṃ saṃsārād yena mucyate |
manuṣyāṇāṃ hitārthāya brūhi tattvaṃ mahēśvara || 10:5 ||

about the transcendental and highly secret pilgrimage place at which one can be liberated from mundane existence (*saṃsāra*). O Maheśvara, teach me the truth for the benefit of mankind.

mahēśvara uvāca |
ko mām prcchati taṃ praśnaṃ muktvā tvām eva sundari |
śṛṇu vakṣyāmi taṃ praśnaṃ devair api sudurlabham || 10:6 ||

Maheśvara spoke: Who else could ask me that question except for you, O Sundarī? Listen, I shall expound that question, which is difficult to grasp even for the gods.

kurukṣetraṃ prayāgaṃ ca vārāṇasīm atah param |
gaṅgāgniṃ somatīrtham ca sūryapuṣkaramānasam || 10:7 ||

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

naimiṣaṃ bindusāraṃ ca setubandhaṃ suradrahaṃ |
ghaṇṭikeśvaravāgīśaṃ jñātvā niścayapāpahā || 10:8 ||

Naimiṣa, Bindusaras, Setubandha, Suradraha, Ghaṇṭikeśvara, and Vāgīśa, one will certainly be able to destroy one's sins.

umovāca |
evamādi mahādeva pūrvavat kathitāsmi aham |
svargabhogaḥ pradaṃ tīrtham eteṣāṃ suranāyaka || 10:9 ||

10.4 It is not unlikely that in *pāda* d, *sanātanaṃ* was intended to refer to *dharmā*^o ('eternal Dharma'), or that *dharmaguhyā* should be corrected to *dharmam guhyaṃ* ('... ask you about the secret and eternal Dharma').

10.8 Note *bindusāraṃ* for *bindusaras*/^o*saraṃ*/^o*sarasam* metri causa. Although some of these toponyms are difficult to identify and some may refer to southern locations (e.g. Setubandha), in general they suggest a North Indian focus. See details on the pilgrimage places in this chapter on pp. 19 ff.

Umā spoke: I have been taught this previously, O Mahādeva. [Which is] the pilgrimage place that yields all kinds of enjoyment, O Suranāyaka?

katham mucyeta saṃsārāj jñānamātreṇa īśvara |
kautūhalaṃ mahaj jātaṃ chindhi saṃśayakārakam || 10:10 ||

[And] how is one liberated from mundane existence by merely knowing [the pilgrimage places], O Īśvara? Dispel [this] great curiosity arising [within me], which gives rise to doubt.

rudra uvāca |
kiṃ na jānāmi tat tīrthaṃ sulabhaṃ durlabhaṃ ca yat |
sulabhaṃ gurusevīnāṃ durlabhaṃ tad vivarjayet || 10:11 ||

Rudra spoke: How could I not know [the difference between] that pilgrimage place that is easy to reach and that which is difficult to reach? The easy one is for those who serve their guru. One can abandon the one which is difficult to reach.

[*kurukṣetram* —
Kurukṣetra]

kurukṣ puruṣa vijñeyayaḥ śarīraṃ kṣetra ucyate |
śarīrasthaṃ kurukṣetram sarvatīrthaphalapradam || 10:12 ||

Kuru- [in Kurukṣetra] is to be known as the soul (*puruṣa*), *-kṣetra* as the body. Kurukṣetra in the body yields the fruits of [visiting]

10.9 I take *pūrvavat* in *pāda* b as if used in the sense of *pūrvam* ('previously'), and *eteṣāṃ* in *pāda* d as *eteṣu*. It would also be possible to take *eteṣāṃ* in 10.9d and *jñānamātreṇa* in 10.10b as connected ('by the mere knowledge of them'; actually, one should understand *svargabhogapradānāṃ tīrthānāṃ eteṣāṃ*), but the former solution, namely taking *eteṣāṃ* as *eteṣu*, seems to work also in 10.14, where again a genitive (*teṣāṃ*) may stand for a locative (*teṣu*). On the syntax of *pāda* b, see p. 35.

10.10 We are forced to agree with E's printing °*kāarakam* in *pāda* d because all the other readings seem out of context, whether they refer to Śiva in the vocative or nominative.

10.11 Note *sevinām* for *sevinām* in *pāda* c metri causa.

My translation here is slightly tentative and is fashioned to make sense in light of what is coming: the praise of internalised pilgrimage places, contrasting them with real, external pilgrimage places.

all pilgrimage places.

sarvayajñaphalāvāptiḥ sarvadānaphalāni ca |
sarvavratatapaś cīrṇaṃ tatphalaṃ sakalaṃ bhavet || 10:13 ||

[And there will be] the obtaining of the fruits of all sacrifices, the fruits of all [possible] gifting, and all the fruits of all religious observances and penance performed.

evam eva phalaṃ teṣāṃ tīrthapañcadaśeṣu ca |
anaghānaṃ mahāpuṇyaṃ mahātīrthaṃ mahāsukhaṃ || 10:14 ||

This is how the fruits [are said to be also] in the case of those fifteen pilgrimage places [from Kurukṣetra to Vāgīśa]. [Kurukṣetra,] the great and faultless pilgrimage place is extremely auspicious and pleasant.

devy uvāca |
atīva romaḥarṣo me jāto 'sti tridaśeśvara |
sulabhaṃ sukaraṃ sūkṣmaṃ śrutvā tuṣṭiś ca me gatā || 10:15 ||

Devī spoke: I am extremely thrilled, O Tridaśeśvara. Hearing about that which is easy to obtain, easy to perform, and is subtle, my contentment has left me [that is, I want to hear more].

caturdaśa paro bhūyaḥ kathayasva manoharam |
prayāgādi prthaktvena tattvatas tu sureśvara || 10:16 ||

Teach me further about the remaining fourteen pleasant [pilgrimage places], Prayāga and the others, one by one, as they really are, O Sureśvara.

10.12 In *pāda* b, one could apply K₈₂'s reading that has the standard neuter nominative form *kṣetram* as opposed to the form transmitted in all other witnesses (*kṣetra*) but the latter might be original, influenced by the stem form *puruṣa* in *pāda* a.

10.14 *anaghānaṃ* in *pāda* c is problematic. It may simply stand for *anaghaṃ* ('faultless'). That is how I translate it. Originally it may have involved a stem form adjective: *anaghaitan* (*anagha* + *etad*).

10.15 We could read *śrutvātuṣṭiś* (i.e. *śrutvā-atuṣṭiś*) in *pāda* d ('hearing this, my discontent is gone'), but interlocutors in this text usually want to hear more when they are still unsatisfied, and hungry for more teaching. See, e.g., Kiss 2021. (Or shall we read *śrutvātuṣṭiś ca me 'gatā*, 'hearing this my discontent has not yet disappeared'?)

10.16 Note again the use of the singular next to numbers (*caturdaśa ... manoharam prayāgādi*), a frequent phenomenon in this text.

[*prayāgo vārāṇasī ca* —
Prayāga and Vārāṇasī]

rudra uvāca |
suṣumnā bhagavatī gaṅgā idā ca yamunā nadī |
etāḥ srotovahā nadyaḥ prayāgaḥ sa vidhīyate || 10:17 ||

The Suṣumnā[-tube] is the Honourable Gaṅgā, the Idā[-tube] is the river Yamunā. [At the confluence of] these surging rivers is [the pilgrimage place] called Prayāga.

dakṣiṇā vāruṇī nāsā vāmanāsā asi smṛtā |
vāruṇā-asimadhyena tena vārāṇasī smṛtā || 10:18 ||

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

10.17 There seems to be only two yogic tubes mentioned here (and in 10.20–21 and 11.21): Suṣumnā and Idā, instead of the more usual triad of Idā, Piṅgalā, and Suṣumnā. This is strikingly similar to what we see in the archaic yoga of the *Nisvāsa nayasūtra*, see Goodall et al. 2015, 33–34. According to Barois 2020, 23 and 46 the case is similar in the *Dharmaputrikā*. This is slightly doubtful because a third tube, called Turyā, is mentioned immediately after Idā and Suṣumnā in DharmP 4.57:

idā vāmā suṣumnā ca dve nāḍī nāsikāśrite |
bhruvor madhye parā nāḍī tajjñais turyeti kīrtitā ||.

It is also possible that the third tube is there, as Prayāga, in our obscure VSS 10.17cd, which may intend to say that at the confluence of the Gaṅgā/Suṣumnā and the Yamunā/Idā, there is the internalised pilgrimage place, or tube, called Prayāga. Compare MBh Suppl. 6.3A.41–44:

idā bhagavatī gaṅgā piṅgalā yamunā nadī |
tayor madhye tṛtīyā tu tat prayāgam anusmaret ||
idā vai vaiṣṇavī nāḍī brahmanāḍī tu piṅgalā |
suṣumnā caīśvarī nāḍī tridhā prāṇavahā smṛtā ||.

Note that the Yamunā has not been mentioned as a *tīrtha* in VSS 10.7–8 above. See also *Haṭhayogapradīpikā* 3.110:

idā bhagavatī gaṅgā piṅgalā yamunā nadī |
idāpiṅgalayor madhye bālaraṇḍā ca kuṇḍalī ||.

Note also E's attempt to make *pāda* a metrical.

10.18 This verse most probably describes the spot between the eyebrows as an internalised pilgrimage place.

[*gaṅgā* —
Gaṅgā]

ākāśagaṅgā vikhyātā tasyāḥ sravati cāmṛtam |
ahorātram avicchinnam gaṅgā sā tena ucyate || 10:19 ||

[There is] the famous ethereal Gaṅgā. The nectar of immortality issues from her day and night uninterruptedly. That is why [this internalised pilgrimage place] is called Gaṅgā.

[*somatīrtham* —
Somatīrtha]

somatīrtham idā nāḍī kinṅiṇīravacibhitā |
taṁ tu śrutvā na saṁdehaḥ sarvapāpakṣayo bhavet || 10:20 ||

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

[*sūryatīrtham* —
Sūryatīrtha]

sūryatīrthaṁ suṣumnā ca nīravārasaṁyutā |
śrutimātrād vimucyeta pāparāśir mahān api || 10:21 ||

Sūryatīrtha is the [tube] Suṣumnā, the one that emits a soundless thunder. One is liberated by merely hearing it, even if one has mountains of sin.

[*agnitīrtham* —
Agnitīrtha]

agnitīrthārjunā nāḍī brahmaghoṣamanoramā |
tat tad akṣaram ākarṇya amṛtatvāya kalpate || 10:22 ||

Agnitīrtha is the Arjuna tube. It is charming because of the hum of Veda recitation. Upon hearing this or that syllable, one's share will be immortality.

10.19 This verse may describe a bodily location such as the soft palate as an internalised pilgrimage place. The word *gaṅgā* is interpreted here as an intensive form from the verbal root *gam*, related to the better-attested intensive stems *jaṅgam* and *ganīgam* (see the latter two, e.g., in Whitney 1989 [1924], §1003).

10.20 Note that Iḍā has already been identified as the Yamunā in 10.17b.

10.21 Suṣumnā has already been identified as the Gaṅgā in 10.17a.

10.22 *agnitīrtha* is most probably in stem form in *pāda* a.

[*puṣkaram* —
Puṣkara]

puṣkaram hṛdi madhyastham aṣṭapattraṃ sakarnīkam |
cintayet sūkṣma tanmadhye janmamṛtyuvīnāśanam || 10:23 ||

Puṣkara is a lotus with eight petals and a pericarp in the centre of the heart. One should visualize the Subtle One in its centre. It will destroy birth and death.

[*mānasam* —
Mānasa]

mānasasaramadhyastham sa haṃsaḥ kamalopari |
salilo līlayācārī parataḥ parapāragaḥ || 10:24 ||

That goose on a lotus in the middle of the Mānasa lake is playful, acting gracefully, rising far beyond the other shore.

[*naimiṣam* —
Naimiṣa]

naimiṣam śṛṇu deveśi nimiṣā pratyayo bhavet |
samyag chāyāṃ nirīkṣeta ātmāno vā parasya vā || 10:25 ||

I am not aware of any yogic teachings that involve a *nāḍī* called *arjunā*. Maybe *aruṇā* or *varuṇā* was meant? A *vāruṇī nāḍī* does occur in some texts, such as the *Yogasāikhopaniṣad* (5.26, Sastri 1920, 444), the *Haṭharatnāvalī* (4.34–35, Mallinson and Singleton 2017, 5.1.10), and the *Śivasamhitā* (2.15, ibid. 5.2.4). On the other hand, ‘red’ (*aruṇa*) would be an appropriate label for Agnītīrtha, not to mention that fact that it is a synonym of *piṅgala*, the name of the *nāḍī* that is conspicuously missing in this chapter and in 11.21.

10.23 *hṛdi* was probably meant to be nominative, as in 10.27, here potentially compounded with *madhyastham*. On *sūkṣma* (here in stem form metri causa), see note to verse 11.46 below.

10.24 Understand *mānasasara*° in *pāda* a as *mānasasaro*° (metri causa). To make sense of this verse, especially the masculine nominatives in *pādas* cd, I have conjectured *sa haṃsaḥ* for what seems to a compound: *sahaṃsakamalopari*. I suspect *pāda* a to qualify, clumsily, *kamala* in *pāda* b. Other possibilities include *sahaṃsa*° meaning ‘with the syllables HAṂ and SA on it.’

The association of Lake Mānasa on Mount Kailāsa with lotuses, and especially with geese or swans, is well-known. See, e.g., MBh 6.114.90ff: Gaṅgā sends the great sages, who inhabit Lake Mānasa in the form of geese, to visit the dying Bhīṣma. Although the interpretation of this verse, which obviously refers to an internalised form of this pilgrimage place, is still problematic, the goose/swan most probably signifies to the soul.

Listen to Naimiṣa, O Deveśi. It yields assurance in a moment. One can observe the shadow of one's own and others' soul properly.

āyatam aṅgulīmātram nemiṣākṣiḥ sa paśyati |
dr̥ṣṭvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate || 10:26 ||

He will see [the soul's] length with his eyes shut as one finger-breadth. When one has seen the proof thus, one is called the knower of Naimiṣa.

[*bindusaraḥ* —
Bindusaras]

tīrthaṃ bindusaraṃ nāma śṛṇu vakṣyāmi sundari |
dehamadhye hṛdi jñeyam hṛdimadhye tu paṅkajam || 10:27 ||

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

karṇikā padmamadhye tu binduḥ karṇikamadhyataḥ |
bindumadhye sthito nādaḥ sa nādaḥ kena bhidyate || 10:28 ||

There is a pericarp in the centre of the lotus, and the subtle sonic matter (*bindu*) in the centre of the pericarp. In the centre of the

10.25 This obscure verse (coupled with the next one) might have something to do with a type of meditation, *chāyādhyanā*, mentioned in *Niśvāsa uttarasūtra* 5.6:

tattvadhyānaṃ prathamakaṃ chāyādhyanam dvitīyakam |
ghoṣadhyānan tṛtīyan tu lakṣadhyānaṃ caturthakam ||.

Later on in the same text (5.12 and 16), this meditation on 'the shadow of the soul/*puruṣa*' is mentioned again. *Niśvāsa uttarasūtra* 5.16 states that '[f]ocussing on[?] one's awareness on [one's] "shadow" (*chāyācittam*), one will see the soul (*pumān* = *pumāṃsam*?) in the sky (*viyatstham*). Practising in this way, one attains success and becomes Śiva.' (Translation from Goodall et al. 2015, 391.) The Sanskrit reads:

chāyācittam samālambya viyatstham paśyate pumān |
evam abhyasamānas tu siddhyate ca śivo bhavet ||.

But as the editors of the *Niśvāsatattvasambitā* put it with reference to the four elements of meditation given there: '[v]ery little of this is clear and almost nothing is certain' (Goodall et al. 2015, 389).

10.26 *Pādas* ab involve an emendation and a conjecture, without which it is difficult to understand this line.

10.27 Understand *°saraṃ* in *pāda* a as *°saro* (thematization). Take *hṛdi* as a nominative in *pāda* c and d (and see 10.23a).

subtle sonic matter (*bindu*), there is the subtle sound (*nāda*). How is that subtle sound (*nāda*) divided?

ukāraṃ ca makāraṃ ca bhittvā nādo vinirgataḥ |
taṃ viditvā viśālākṣi so 'mṛtatvaṃ labbeta ca || 10:29 ||

Cutting through the sounds U and M, the subtle sound (*nāda*) arises. Realizing that [subtle sound], O Viśālākṣi, one can obtain immortality.

[*setubandham* —
Setubandha]

vakṣye te setubandhaṃ duritamalaharaṃ nādatoyappravāhaṃ
jihvākaṇṭhorakūlā svaragaṇapulināvartaghoṣā taraṅgā |
kumbhīrāghoṣamīnā daśagaṇamakarā bhīmanakrā visargā
sānusvāre gabhīre madasukharasanaṃ setubandhaṃ vrajasva || 10:30 ||

I shall teach you Setubandha, which sports a current whose water of subtle sound (*nāda*) cleanses you of the dirt of your sins. [It is a river, so to say, whose] banks are the tongue, the throat, and the chest, and its sandbanks are the group of vowels (*svara*). It ripples with whirlpools of voiced consonants (*ghoṣa*). Voiceless consonants (*aghoṣa*) are its crocodiles and fish, the ten verbal classes (*gaṇa*) are its sea-monsters, *visargas* are its terrifying alligators. It is located in the deep-sounding *anusvāra* (*sā-anusvāre*). Go to Setubandha taste the pleasure of intoxication.

10.28 For a general discussion on *nāda* and *bindu*, see, e.g., TAK III s.v. *nāda*. Our text considers the internalised manifestation of the pilgrimage place Bindusaras to be *bindu*, or subtle sonic matter.

10.29 VSS 10.27–29ab seem to paraphrase *Niśvāsa kārīkā* 5.55–57ab; see the apparatus to VSS 10.27–29ab.

10.30 Metre (10.30–33): *sragdharā*. Note that **kaṇṭhōra*^o is a conjecture based on the context: this line speaks about sounds and the production of sounds. For this, *urab/ura* ('chest') seems better than *ūru* ('thigh'). It is not immediately evident why *pādas* b and c retain feminine endings. I take this as qualifying an implied *nadī*, partly because the similarly structured 10.33 below explicitly mentions *nadī*, even though this may not align with the fact that Setubandha is the name of the ridge of rocks extending from Rāmeśvara to Śrī Laṅkā. The authors may have had only a hazy idea of the true nature

[*suradrahāḥ* —
Suradraha]

saptadvīpāntamadhye śṛṇu śaśivadane sarvaduḥkḥāntalābham
īśānenābhijuṣṭam hr̥di brada vimalam nādaśītāmbupūrṇam |
tatraikam jātapadmaṃ prakṛtidalayutam keśaram śaktibhinnaṃ
pañcavyomaprasaṣṭam gatiparamapadam prāptukāmena sevyaṃ || 10:31 ||

O Moon-faced goddess, listen to [the description of Suradraha], the way to the cessation of all sorrow, in the centre of the seven islands. It is frequented by Īśāna, a spotless lake in the heart full of the cool water of sound (*nāda*). There is a lotus arising there whose petals are Prakṛti and whose filaments are split between Śaktis, praised as the five gross elements (*vyoman*). It is to be honoured if one wishes to obtain the path to the supreme abode.

[*ghaṇṭikeśvaram* —
Ghaṇṭikeśvara]

†*nāḍyaikāsaṅgatāni*† *nīpatitam amṛtam ghaṇṭikāpārakeṇa*
tr̥pyante tena nityaṃ hr̥di kamalapuṭam sthānubhūtāntarātmā |
yaṃ paśyantiśabhaktāḥ kalikaluṣaharam vyāpinam niṣprapañcam
deveśam ghaṇṭikeśāmarabhavam abhavam tīrtham ākāśabindum || 10:32 ||

The tubes join[?]. The nectar of immortality (*amṛta*) has descended by the Saviour Ghaṇṭikā. Those whose inner selves have become

of Setubandha, or refer here to a different pilgrimage place, possibly in Nepal. Some of the compounds here are inverted or split: understand *āvartaghoṣa taraṅgā* as *ghoṣāvar-taraṅgā*, *kumbhīrāghoṣamīnā* as *aghoṣakumbhīramīnā*, and *bhīmanakrā visargā* as *vis-argabhīmanakrā*. Nevertheless, the general idea seems to be clear: the internalised version of the pilgrimage place Setubandha, externally probably understood as Rāmeśvara in the South, is now the sounds of recitation.

10.31 The first syllable of *brada* in *pāda* b does not make the previous syllable long (*krama* licence), otherwise the line would be unmetrical. Understand the same *brada* as a stem form standing *metri causa* for the accusative. *keśaram śaktibhinnaṃ* in *pāda* c should probably be understood as a bahuvrīhi compound thus: *śaktibhinna-keśaram*. For *vyoman* as ‘gross element,’ see notes to VSS 4.32 above, but note that the expression ‘fifty voids’ (*pañcāśadvyoman*) comes up again in 10.33 below, and also in 20.7. It is not clear why this internalised pilgrimage place, or the filaments of the lotus mentioned, would be praised as the five elements.

Sthāṇu [i.e. Śiva] are continuously delighted in Him, as he is embraced by the lotus in their hearts. [He is the one] whom Īśa's devotees can behold, who drives off the impurity of the Kali age, who is all-pervading (*vyāpin*) and non-manifest (*niṣprapañca*), the lord of gods, Ghaṇṭikeśa of undying existence. The ærial *bindu* is a non-mundane (*abhava*) pilgrimage place.

[*vāgīśvaratīrtham* —
Vāgīśvaratīrtha]

mīmāṃsāratnakulā kramapadapulinā śaivaśāstrārthatoyā
mīnaughā pañcarātram śrutikuṭilagatiḥ smārtavegā taraṅgā |
yogāvartātīśobhā upaniṣadivahā bhāratāvartaphenā
pañcāśadvyomarūpī rasabhavananadī tīrtha vāgīśvarīyam || 10:33 ||

The banks [of Vāgīśvaratīrtha] are the gems of Mīmāṃsā, its sandbanks the [Vedic] *kramapadas*, its water the meaning of the Śaiva manuals. Its flock of fish is the Pañcarātra [tradition], its winding path is the Śruti [tradition], its rapid waves the Smārta [tradition]. It is beautified by whirlpools of yoga. Its currents are the Upaniṣads. The foam made by its whirlpools is the *Mahābhārata*. This river, whose form is the fifty voids (*vyoman*), is the abode of the elixir. [This is the description of] the pilgrimage place Vāgīśvara.

10.32 The interpretation of this verse is not without problems. The cruxed expression in *pāda* a is difficult to repair; it may involve *nāḍī* or *nāḍyā*, *ekā*, and *saṃgata*. These suggest that it may hint at a point of confluence where the bodily tubes (*nāḍī*) join. Possibly understand *nāḍyā ekasaṃgatāḥ*. In *pāda* b, *sthāṇu* is my conjecture for *sthānu*, and I understand °*ātmā* as standing for the plural nominative. I take *ghaṇṭikeśa* in *pāda* d as a stem form noun in sandhi with *amara*, notwithstanding the (unmetrical) reading *ghaṇṭikeśamara*° in C₉₄C₄₅K₁₀K₇.

The external pilgrimage place related to Ghaṇṭikeśvara the redactors of the VSS may have had in mind here may or may not be 'Virajā, modern Jaipur in the Cuttack District of Orissa' presided over by Ghaṇṭīśa, Mahāghaṇṭeśvara or Mahāghaṇṭa Bhairava (Sanderson 2009, 113, n. 241). See Introduction, pp. 19 ff.

As for the yogic interpretation of this verse, it seems plausible that *ghaṇṭikā* is taken here as the uvula, from which *amṛta* is said to be dripping down the throat. See TAK II s.v. *ghaṇṭikā* and Mallinson 2007.

10.33 By *kramapada*, most probably a particular method of reciting Vedic texts (better known as *padakrama*) is meant. Note the split compounds in *pāda* b. Understand

*yas taṃ vetti sa vetti vedanikhilaṃ saṃsāraduḥkhaḥchidaṃ
janmavyādhiviyogatāpamaraṇaṃ kleśārṇavaṃ duḥsaham |
garbhāvāsaṃ atīva sahyaviṣayaṃ dustīryaduḥkhālayaṃ
prāptaṃ tena na saṃśayaḥ śivapadaṃ duḥprāpya devair api || 10:34 ||*

One will know all the Vedas by knowing Him who puts an end to the suffering of transmigration, to birth, disease, separation, suffering, death, the floods of unbearable pain, to dwelling in the womb, to extremely insufferable sensations, and to places of suffering that are difficult to escape from. Such a person will, without doubt, reach Śiva's world that is difficult to enter even for the gods.

|| iti vṛṣasārasaṃgrāhe kāyatīrthopavarṇano nāmādhyāyo daśamaḥ ||

Here ends the tenth chapter in the *Vṛṣasārasaṃgraha* called the Description of the bodily pilgrimage places.

mīnaughā pañcarātraṃ as *pañcarātramīnaughā*, and *smārtavegā taraṅgā* as *smārtavegatarāṅgā*. Note the form *upaniṣadi* for a stem form of *upaniṣad* in *upaniṣadi-vahā* in *pāda* c. This phenomenon is similar to what we see in 10.23 and 27 above with *hr̥di*. The lack of sandhi between °*śobbā* and *upaniṣadi*° is also notable. *tīrtha* in *pāda* d is a stem form noun metri causa. The exact meaning of *pañcāśadvyoma*° is not clear to me. Could it be the fifty sounds of Sanskrit? All in all, Vāgīśvaratīrtha here represents the religious traditions and scriptures.

10.34 Metre: *śārdūlavikrīḍita*. I take *pādas* b and c as if °*chidaṃ* in *pāda* a were implied for each element there, and *atīva sahya*° as standing for *atīvāsahya*° metri causa. Understand *duḥprāpya* as a stem form adjective (for *duḥprāpyaṃ*) metri causa.

[ekādaśamo 'dhyāyaḥ]
[Chapter Eleven]

[*caturāśramadharmavidhānaḥ* —

Regulations on the Dharma of the four social disciplines]

devy uvāca |

sarvayajñāḥ paraśreṣṭha asti anyaḥ surottama |

alpakleśa-m-anāyāsa arthaprāyaṃ vineśvara || 11:1 ||

The Goddess spoke: O Paraśreṣṭha, O Surottama! Is there another [form of] sacrifice that is for all (*sarvayajña*), free of pain, easy to perform, and requiring no abundance of materials, O Lord?

sarvayajñaphalāvāpti daivatais cāpi pūjitam |

kathayasva suraśreṣṭha mānuṣāṇāṃ hitāya vai || 11:2 ||

For the benefit of mankind, teach me, O Suraśreṣṭha, how one may obtain the fruits of [this] universal sacrifice (*sarvayajña*), which is praised even by the gods.

11.1 I understand *pāda* c as containing a sandhi bridge thus: *alpakleśa-m-anāyāsa*. The sandhi between *pādas* c and d is irregular, understand °*anāyāso* 'rtha°, or °*anāyāsaḥ* artha°.

Śivadharmasāstra 1.7–11ab express a sentiment similar to the one expressed here, using the word *āyāsa*, but giving a somewhat clearer reason for asking for a new form of devotion, namely that twice-born members of society with limited financial resources struggle to perform expensive Vedic rituals (see ŚDhŚ 1.9ab below):

sanatkumāra uvāca |

bhagavan sarvadharmajña śivadharmaparāyaṇaḥ |

śrotukāmāḥ paraṃ dharmam imaṃ sarve samāgatāḥ || 1.7

agniṣtomādayo yajñā bahuvittakriyānvitāḥ |

nātyantaphalabbhūyiṣṭhā bahvāyāśasamanvitāḥ || 1.8

na śakyante yataḥ kartum alpavittair dvijātibhiḥ |

sukhopāyam ato brūhi sarvakāmārthasādhakam |

hitāya sarvasatvānāṃ śivadharmam sanātanam || 1.9

nandikeśvara uvāca |

śrūyatām abhidhāsyāmi sukhopāyamabatphalam |

paramasarvadharmāṇāṃ śivadharmam śivātmakam || 1.10

śivena kathitaṃ pūrvam pārvatyaḥ ṣaṇmukhasya ca |

11.2 Note °*avāpti* as neuter in *pāda* a, unlike 10.12a, which contains the same compound but ends in a *visarga*.

maheśvara uvāca |
na tulyaṃ tava paśyāmi dayā bhūteṣu bhāmini |
kim anyat kathayiṣyāmi dayā yatra na vidyate || 11:3 ||

Maheśvara spoke: I know of no other compassion for living beings like yours, O Bhāminī. What else could I teach [you] with respect to which [your] compassion is not evident?

sadāśivamukhāt pūrvam śrutam me varasundarī |
śṛṇu devi pravakṣyāmi dharmasāram anuttamam || 11:4 ||

I once heard [the following] from the mouth of Sadāśiva, O Varasundarī. Listen, O Goddess—I shall teach you the ultimate essence of Dharma.

[*gr̥hasthaḥ* —
 The householder]

vinārthena tu yo yajñāḥ sa yajñāḥ sārvaśāntikāḥ |
akṣayaś cāvyayaś caiva sarvapātakanāśanaḥ || 11:5 ||

Sacrifice [performed] without materials fulfils all desires. It is undecaying and imperishable, and it removes all sins.

11.3 I understand *dayā* in *pāda* b as if it were instrumental: *tava dayayā bhūteṣu tulyaṃ na paśyāmi*. Alternatively, as suggested by Csaba Dezső, *pādas* ab could be interpreted as two sentences: ‘I cannot see anything comparable to you. [You have great] compassion towards living beings, O Bhāminī.’

11.4 Note *me* for *mayā* in *pāda* b (Oberlies 2003, 102–103 [4.1.3]), and the evident distinction here between Maheśvara, the interlocutor, and Sadāśiva, who, in this context seems to be superior, being the ultimate source here of the following teaching. This might hint at a familiarity with the Tantric sequence of *tattvas*, on which see, e.g., Goodall et al. 2015, 45.

11.5 The subchapter heading is tentative here because in this chapter the category of the *gr̥hastha* never gets mentioned. This category is simply labelled *āśramaḥ prathamah* in 11.25a. Nevertheless, it is most probably the *gr̥hastha* that is implied, and it is mentioned elsewhere (see 4.74c, 5.9a, and 15.17a, which reads *āśramāṇām gr̥hī śreṣṭho*). The teaching on sacrifice without materials (*vinārthena yajñāḥ* or *anarthayajñāḥ*), which is fundamentally internalised sacrifice, is a central teaching of the VSS: in addition to the present chapter, the expression appears as the main interlocutor’s name (Anarthayajña) in chapters 1–9 and 19–21, and his life is discussed in chapter 22. Thus the name Anarthayajña or the concept of *anarthayajña* appears in each major layer of the text. On this see pp. 11 ff, and Kiss 2021. That *anarthayajña* is basically internalised worship is also hinted at in 10.12cd–13 above, and in 13.2, which reads:

svaśarīre sthito yajñāḥ svaśarīre sthitaṃ tapaḥ |
svaśarīre sthitaṃ tirthaṃ śruto vistarato mayā ||

*bahuvighnakaro hy artho bahvāyāsakaras tathā |
brahmahatyā ivendrasya pravibhāgaphalā smṛtā || 11:6 ||*

Material objects (*artha*) bring countless obstacles and great hardship—just as Indra’s slaying of the Brahmin [Viśvarūpa] resulted in [sin] being distributed [among trees, lands etc.].

*pañcaśodhyena śodhyeta arthayajño varānane |
śodbite tu phalaṃ śuddham aśuddhe niṣphalaṃ bhavet || 11:7 ||*

Material sacrifice may be purified with the five purifications, O Varānanā. When purified, its fruits too are pure; when impure, it yields no fruit.

*devy uvāca |
pañcaśodhye suraśreṣṭha saṃśayo ’tra bhaven mama |
kathayaśva vibhāgena śrotum icchāmi tattvataḥ || 11:8 ||*

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

*rudra uvāca |
manaśuddhis tu prathamam dravyaśuddhir ataḥ param |
mantraśuddhis tṛtīyā tu karmaśuddhir ataḥ param |
pañcamī sattvaśuddhis tu kratuśuddhis ca pañcadhā || 11:9 ||*

Rudra spoke: First is the purification of the mind, then the purification of the substances; third is the purification of mantras, then

11.6 The context of *pādas* cd is this: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa’s heads were struck off by Indra and Indra’s sins were distributed among the earth, water, trees, and women. See, e.g., *Bhāgavatapurāṇa* 6.9.6:

*brahmahatyām aṅjalīnā jagrāha yad apīśvaraḥ |
saṃvatsarānte tad agham bhūtānām sa viśuddhaye |
bhūmyambudrumayoṣidbhyaś caturdhā vyabhajad dharīḥ ||*

‘Even though [Indra was] the Lord, he took on himself, with folded hands, the sin of killing a Brahmin. At the end of the year, Hari [= Indra] distributed that sin in four parts to the earth, water, trees and women for the self-purification of living beings.’

the purification of the ritual; the fifth is the purification of Sattva.
The purification of the sacrifice is [thus] fivefold.

manaśuddhir nāma aviparītabhāvanayā |
dravyaśuddhir nāma ananyāyopārjitadravyena || 11:10 ||

Purification of the mind is by mentally creating what is not against
[the rule or Dharma]. Purification of the substances is through [us-
ing] only lawfully obtained materials.

mantraśuddhir nāma svaravyaṅjanayuktatayā |
kriyāśuddhir nāma yathākramāviparītatayā |
sattvaśuddhir nāma rajastama-apradhānatayā || 11:11 ||

Purification of mantras is by correctly linking vowels to consonants.
Purification of the ritual is by not altering the proper sequence [of
the elements of ritual]. Purification of Sattva is through the non-
prevalence of Rajas and Tamas.

vidhim evaṃ yadā śudhyed yadi yajñam karoti hi |
tasya yajñaphalāvāptir janmamṛtyuś ca no bhavet || 11:12 ||

He who has purified the ritual (*vidhi*) thus and has performed the
sacrifice, will obtain the fruits of the sacrifice, and will not undergo
births and deaths [any more].

vinārthena tu yo yajñam karoti varasundari |
na tasya tatphalāvāptiḥ sarvayajñeṣv aśeṣataḥ || 11:13 ||

11.9 *Pāda* a is unmetrical unless the *krama* licence is applied for the first syllable of *prathamam* (for *prathamā*), turning the line into a *na-vipulā*.

Sets of five types of purification are a commonplace in Tantric Śaivism, but they are usually somewhat different from what we see here. They usually include *ātmaśuddhi*, *sthānaśuddhi*, *dravyaśuddhi*, *mantraśuddhi* and *liṅgaśuddhi*. See Goodall's entry on this in TAK III s.v. *dravyaśuddhi*.

11.10 The passage 11.10–11 is in fact prose.

11.12 An alternative to my conjecture in *pāda* a (*yadā śudhyed* for *yadā śūyed*, *sūryed*, *pūrya*, and *pūyed*) has been suggested by Dominic Goodall, namely that one could apply the reading of C₄₅ thus: *yadāpūrya* ('when having completed').

But he who performs the sacrifice without materials, O Varasundarī, will gain not only its fruits, but the fruits of all sacrifices without exception.

yajñavāṭa kurukṣetraṃ sattvāvāsakṛtālayaḥ |
pratyābhāra mahāvedi kuśaprastara saṃyamaḥ || 11:14 ||

The sacrificial ground is [now the inner] Kurukṣetra. The abode made is [now:] dwelling in Truth (*sattva*). The great altar is the withdrawal of the senses (*pratyābhāra*). The *kuśa* grass seat is restraint (*saṃyama*) [in internalised sacrifice].

vidhi niyamavistāro dhyānavahniḥ pradīpitaḥ |
yogendhanasamijjvālatapodbhūmasamākulaḥ || 11:15 ||

Vedic injunction (*vidhi*) is the great collection of Niyama-rules. [The Vedic ritual fire is now] the fire of meditation (*dhyāna*) lit

11.13 I tentatively interpret *sarvayajñeṣu* in *pāda* d as a locative for genitive, and in a sense that does not reflect the meaning in which I took *sarvayajñāḥ* in 11.1a above. Compare the conclusion of this section, 11.24cd: *āsahasrasya yajñānām phalaṃ prāpnoti nityaśaḥ*.

11.14 It would be easy to correct *yajñavāṭa* in *pāda* a to *yajñavāṭaḥ*, and to normalise all the similarly positioned stem form nouns in the following verses because there are no metrical constraints that would prevent us from doing so, but it seems to me that there is a pattern here and that these stem forms are being emphasised, highlighted, or being items in a list (see 11.14c and d, 15a, 16a and b, 17a, 18d, etc.). Nevertheless, some of the expression in the upcoming verses should be interpreted as bahuvrīhis qualifying the sacrificer or yogin. In fact, we could read *yajñavāṭakurukṣetraḥ* and *pratyābhāramahāvediḥ* as bahuvrīhis here.

Kurukṣetra was defined as an internalised pilgrimage place in 10.12, which fits well with the presently introduced teaching of internalised sacrifice. Both are summarised, together with bodily penance, in 13.2 (see note to 11.5). The term *sattvāvāsa* has elsewhere, but probably not here, a distinctively Buddhist flavour, denoting the seven or nine ‘abodes of beings,’ see, e.g., Edgerton 1953, vol. 2, s.v. *sattvāvāsa*, and Sferra 2022, 1155. Note that if *pāda* c followed the pattern of *pāda* a, namely that ‘X in Vedic ritual is now Y in this internalised sacrifice,’ we would need to read *mahāvedi pratyābhāra*, but that would be unmetrical.

saṃyama is mentioned only a few times in the VSS (e.g., in a similar context, in 22.12), and is never explained, in contrast with the *niyama*-rules mentioned in the next verse, which are expounded in detail in 5.1–8.44. *saṃyama* may perhaps be used here in the sense in which it appears in the YS: the yogic application, or appearance, of *dhāraṇā*, *dhyāna*, and *samādhi* at the same time (see *Yogasūtra* 3.1–4).

and flaring with the fuel of the firewood of yoga and abounding
in the smoke of penance.

pātranyāsa śivajñānaṃ sthālīpāka śivātmakāḥ |
ājyāhutim avicchinnāṃ lambakasruvapātitaḥ || 11:16 ||

The placing of the chalice is the knowledge of Śiva. [The offering
of] boiled rice is [now the process of] be[com]ing Śiva. The con-
tinuous oblation of clarified butter (*ājyāhuti*) is poured with the
ritual ladle (*sruva*) of the uvula (*lambaka*).

dhāraṇādhvaryuvat kṛtvā prāṇāyāmaś ca ṛtvijaḥ |
tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ || 11:17 ||

Concentration (*dhāraṇā*) takes the role of the Adhvaryu [priest;
the phases of] breath control will be the [other Vedic] priests[, the
Hotṛ, the Brahman, and the Udgātṛ]. Extensive Samādhi, accom-
panied by reflection (*tarka*) is the [Vedic ritual of] burning the obla-
tion (*vaya[s]-tāpana*).

brahmavidyāmayo yūpaḥ paśubandho manonmanaḥ |
śraddhā patnī viśālākṣi saṃkalpa pada śāśvatam || 11:18 ||

The sacrificial post is made of the knowledge about the Brahman.
The binding of the sacrificial animal is [the mental state called]

11.15 I have chosen the reading in *pāda* b that is the easiest to interpret. Alternatively, the intended expression may have been *dhyānena vahnīḥ pradīpitaḥ*. Instead of taking °*samijjvāla*° as a tatpuruṣa compound in *pāda* c (°*samidh-jvāla*°), consider emending it to °*samujjvāla*°, which would stand metri causa for °*samujjvāla*°.

11.16 The interpretation of *pāda* b is tentative. Ignoring the problems concerning grammatical gender and case, we may presume that the intended meaning in *pādas* cd could be expressed thus: *ājyāhutir avicchinnā lambikāsrūvena pātitaḥ*. I suspect that *lambaka* simply stands for *lambikā* (‘uvula’), which fits the internalised nature of this ritual. See also *ghaṇṭikā* possibly as ‘uvula’ in 10.32d.

11.17 Understand *pādas* a as *dhāraṇām adhvaryuvat kṛtvā* (*dhāraṇā* in the MSS being in stem form). Note how taking 11.14c and 15b together with the present verse, all six auxiliaries of the *śaḍaṅgayoga* of VSS chapter 16 have now been mentioned in this chapter. See 16.18:

pratyābāras tathā dhyānaṃ prāṇāyāmaś ca dhāraṇā |
tarkaś caiva samādhīś ca śaḍaṅgo yoga ucyaṭe ||

My interpretation of *vayatāpana* in *pāda* d as ‘burning of oblation’ (*vaya* possibly standing for *vayas* metri causa) is tentative.

mind-nonmind (*manonmanas*). [The householder's] wife is Faith, O Viśālākṣī. [His] ritual resolve (*saṃkalpa*) is the attainment of the eternal abode.

pañcendriyajayotpannaḥ puroḍāśo 'mṛtāśanaḥ |
brahmanādo mahāmantraḥ prāyaścittānilo jayaḥ || 11:19 ||

The rice-offering is the consumption of the nectar of immortality, born from conquering the five senses. The great [Vedic] mantra is [now] the sound of Brahmā. Expiation is mastery over breath.

somapāna parijñānam upākarma caturyamah |
itihāsa jalasnānaṃ purāṇakṛta-m-ambaraḥ || 11:20 ||

Drinking Soma is [substituted now with] complete knowledge. The commencement [of the Vedic ritual] is the four Yama-rules. The ritual water-bath is [the study of] the Itihāsa, and his garment is made of [his study of] the Purāṇas.

11.18 Verse 11.49 below mentions *manonmanas* again. Verse 19.43 mentions *manonmanah* as the final state of becoming equal to Śiva. The final section of VSS chapter 20, a chapter on the *tattvas* of Sāṃkhya, discusses the perhaps similar mental state of *unmanas*:

unmanastvaṃ gate vipra nibodha daśalakṣaṇam |
na śabdaṃ śṛṇute śrotraṃ saṅkhabberīśvanād api ||, etc.

In *pāda* d, understand *saṃkalpaḥ padaṃ śāśvatam* (both *saṃkalpa* and *pada* are stem form nouns in the verse, the latter metri causa).

11.19 The term *brahmanāda* in *pāda* c may refer to the same concept as *brahmabīlasvara* does in 11.29d. It may be the same as the (haṭha)yogic concept of *mahānāda* ('great sound' or 'unstruck sound'), on which see Mallinson 2007, 225, nn. 359 and 361. My translation tentatively presupposes that *mantra* in *mahāmantra* refers to Vedic mantras, now contrasted with a yogic experience. (See *mahāmantra* referring to Vedic/Śrauta mantras in SkandaP 13.132cd: *śrutigītair mahāmantrair mūrtimadbhir upasthitaiḥ*.)

Understand *pāda* d as *prāyaścitto 'nilajayaḥ*. It would be possible to correct °*cittānilo* to °*citto 'nilo*, but since °*nilajayaḥ* would be unmetrical and since stem form nouns abound in this chapter, I believe that *prāyaścittānilo* could be original.

11.20 *caturyamah* in *pāda* b is baffling. The VSS teaches ten Yama-rules in 3.16–4.89. Dominic Goodall has suggested that *caturyamah* could stand for *ca tu yamāḥ* metri causa. Another possibility would be to interpret *catur* as *caturtha* ('fourth') and then the phrase may refer to the fourth Yama-rule, absence of hostility (*ānṛsaṃsya*, 4.31–49). Note the stem form *itihāsa* in *pāda* c, and see notes to verses 6.5 and 8.6 to clarify what *itihāsa* most probably means in the VSS (the *Mahābhārata*). There is a hiatus-filler (-m-) in *pāda* c in °*kṛta-m-ambaraḥ*, which is a metrical solution for °*kṛto 'mbaraḥ*.

idāsuṣumnāsaṃvedye snānam ācamanam sakṛt |
saṃtoṣātithim ādṛtya dayābhūtaḍvijārcitaḥ || 11:21 ||

Ritual bathing and sipping water takes place simultaneously at the confluence of Idā and Suṣumnā. Honouring Contentment as a guest, he salutes the Brahmin—Compassion.

brahmakūrca guṇātīta havirgandha nirañjanaḥ |
brahmasūtraṃ trayas tattvaṃ bodhanā muṇḍitaṃ śiraḥ || 11:22 ||

The Brahmakūrca [observance] is the [state of mind called] ‘beyond the Qualities’ (*guṇātīta*), the fragrance of the sacrifice is the ‘spotless’ (*nirañjana*) [state of mind]. [His] sacred thread is the three truths (*tattva*); the shaven head [of the *snātaka*] is enlightenment.

11.21 For the teaching on the internalised pilgrimage places Gaṅgā, i.e. Suṣumnā, and Yamunā, i.e. Idā, and their internalised confluence, Prayāga, see 10.17. Note that Idā and Suṣumnā are then reinterpreted as Somatīrtha and Sūryatīrtha, respectively, in 10.20–21. *saṃtoṣa*° is either meant to be compounded with °*atithim* in *pāda* c or is in stem form for *saṃtoṣam atithim*; for the latter possibility cf., e.g., 11.17a above. Similarly, °*dvija*° may be in stem form in *pāda* d, for °*dvijo* °*rcitaḥ*, or simply correct it to the same.

11.22 Note the stem form nouns in *pādas* ab.

On the *brahmakūrca* observance, see, e.g., Kane 1941–1962, vol. 4, 146, where the references given include *Mitākṣarā* ad *Yājñavalkyasmṛti* 3.314: *yadā punaḥ pūrvedyur upoṣyāparedyuḥ samantrakam saṃyujya samantrakam eva pañcagavyaṃ pīyate tadā brahmakūrca ity ākhyāyate*; ‘And when one fasts one day, and on the next day mixes the five products of the cow together while reciting mantras, and drinks [the mixture] while reciting mantras again, that is called *brahmakūrca*.’

On the *guṇātīta* state of mind, see 9.39–43. See the term *nirañjana* mentioned as a characteristic of the soul (*jīva*) in 1.11 and 15.4, of the *puruṣa* in 20.3, as a state of mind in 11.48, and as one of ten meditative states in 22.30.

It is difficult to know what the three *tattvas* mentioned in *pāda* c are. (Understand *trayas tattvaṃ* as *tattvatrayaṃ*, *trīṇi tattvāni*, *tritattvāni*, or *tritattvaṃ*.) VSS chapter four teaches four *tattvas* as objects of meditation: *ātman*, *vidyā*, *bhava*, and *sūkṣma* (see, e.g., 4.72). VSS chapter six discusses five *tattvas*: *sūrya*, *soma*, *agni*, *sphaṭika*, and *sūkṣma* (see, e.g., 6.7). VSS chapter twenty enumerates the twenty-five *tattvas* of Sāṃkhya. One possibility would be to interpret the set of three *tattvas* as the three *padārthas* of the Śaivāsiddhānta: *pati*, *paśu*, and *pāśa*. See, e.g., TAK III, s.v. *patipaśupāśa*. Dominic Goodall has tentatively suggested reading here in VSS 11.22c, with *K₈₂*, *brahmasūtra-trayaṃ tattvaṃ* (‘the three strands of the sacred thread is truth’). The problem is firstly that we have *trayas tattvaṃ* repeated in 11.29c below, and secondly that what we need here is three entities compared to the three strands of the sacred thread. What is clear here is that even the investiture of the sacred thread (*upanayana*) is supposed to be internalised in this teaching of non-material sacrifice.

nivṛtṭyādi caturvedaś catuḥprakaraṇāśanaḥ |
dakṣiṇām abhayaṃ bhūte dattvā yajñam yajet sadā || 11:23 ||

The four Vedas are [now] *nivṛtti* etc. His seat is the four *prakaraṇas*.
 He should always perform a[n internalised] sacrifice after offering
 the priestly fee of granting being[s] freedom from danger.

vināṛthaṃ yajñasamprāptiḥ kathitā te varānane |
āsahasrasya yajñānām phalaṃ prāpnoti nityaśaḥ || 11:24 ||

The attainment of sacrifice without materials has been taught to
 you, O Varānanā. [The sacrificer] shall, in any case, gain the fruits
 of up to a thousand [Vedic] sacrifices.

āśramaḥ prathamāś tubhyaṃ kathito 'sti varānane |
sadāśiveṇa saddharmaṃ daivatair api pūjitam || 11:25 ||

The first social discipline (*āśrama*) has been taught to you, O Varā-
 nanā, [as revealed] by Sadāśiva; [this is] the true Dharma, revered
 even by the gods.

11.23 My assumption is that *pāda* a here hints at those four, later five, categories, called *kalās*, that are well-known from Tantric Śaivism: *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. For this, I had to emend the reading found in all witnesses consulted, *nivṛ-tyā*°. I consider *nivṛti* for *nivṛtti* a common and plausible error. As Dominic Goodall has suggested, here the four *kalās*, originally possibly the four Śaktis of the Lord, may be reinterpreted as yogic states. The fact that the VSS is aware of only four *kalās* here may hint at a relatively early date of composition of this section (see pp. 28 ff). On the history and interpretation of these *kalās*, see TAK II s.v. *kalā* 6.

catuḥprakaraṇāśanaḥ may be taken as *catuḥprakaraṇāṇy āsanam*, or, as I take it in my translation, a bahuvrīhi compound qualifying the practitioner. As to what the four *prakaraṇas* ('chapters?') refer to here, I am without a clue. Perhaps the phrase was meaningful in a context whereof this section was taken out. It may stand for yogic *karaṇas*, postures, which are mentioned, but then not clearly described, in 16.1:

adbhunā śrotum icchāmi yogasadbhāvanirṇayam |
karaṇam ca yathānyāyāṃ kathayasva sureśvara ||.

11.25 *sadāśiveṇa* in *pāda* c could also be interpreted as the agent of *pūjitam* in *pāda* d ('it is revered by Sadāśiva'), but Sadāśiva was mentioned as the original teacher of this ritual in 11.4 above, which makes it probable that he is being referred to in a similar manner here. Cf. also 11.30 below.

[*brahmacārī* —
The chaste one]

brahmacaryaṃ nibodhedam śṛṇuṣvāvahitā śubhe |
dvitīyaṃ āśramaṃ devī sarvapāpavināśanam || 11:26 ||

[Now] listen to this, the practice of chastity (*brahmacarya*). Pay close attention, O Śubhā. This is the second social discipline (*āśrama*), O Devī—the destroyer of all sins.

vratam brahmaparam dhyānam sāvitṛī prakṛti-r-layam |
brahmasūtrākṣaram sūkṣmam triguṇālaya mekhalam || 11:27 ||

Religious observance is [now] meditation focused on the Brahman. The Sāvitṛī [hymn] is absorption in Prakṛti. The Brahmanical cord (*brahmasūtra*) is the subtle syllable; the girdle is the abode of the three Qualities (*guṇa*).

dama daṇḍa dayā pātram bhikṣā saṃsāramocanam |
tryāyuṣaṃ dvyakṣarātitaṃ jñānabhasma-alakṛtam || 11:28 ||

The staff is self-restraint, the begging-bowl is compassion. Alms are liberation from transmigration (*saṃsāra*). The Tryāyuṣa is the one beyond the two syllables. [The three lines are] prepared with

11.26 *idam* in *nibodhedam* in *pāda* a sounds clumsy with *brahmacaryaṃ* (lit. ‘listen to this practice of chastity’) but in fact the MBh and the Purāṇas contain countless similar, albeit smoother, expressions, e.g., MBh 5.145.15ab (*dur̥yodhana nibodhedam kulārthe yad bravīmi te*), BrahmaP 133.10ab (*bharadvāja nibodhedam vākyaṃ mama samāsatāḥ*), etc. See some remarks on the disciplines, or life-stages (*āśrama*), and especially on their order, in the VSS in Kiss 2021.

11.27 One could emend *prakṛtir layam* in *pāda* b to the expected *prakṛtau layaḥ* (see, e.g., AgniP 379.1d: *vairāgyāt prakṛtau layam*). Nevertheless, I retained the reading of C_{9.4}K_{8.2}K₇E because it may have been the way in which the compound *prakṛtilaya* was originally made metrical. In other words, I suspect the *-r-* to be only a link between the two elements of this compound. I also retained the neuter ending. Compare 16.8d, where the same expression is transmitted in all the witnesses consulted so far as *prakṛtālayam*.

Note the stem form nouns in *pādas* cd (°*sūtra* and °*ālaya*). The ‘subtle syllable’ may be *om̐* (cf. 1.9–10), traditionally analysed as made up of three sounds, here corresponding to the three strands of the sacred thread. In *pāda* d, *triguṇālaya* might rather mean ‘absorption in the three Qualities’ (*triguṇeṣu layaḥ*) although in my translation I translate it as *triguṇa-ālayaḥ*.

the ashes of knowledge.

*snānavratam sadāsatyaṃ śīlaśaucasamanvitam |
agnihotra trayas tattvaṃ japa brahmabilasvaraḥ || 11:29 ||*

The vow of bathing is lifelong truthfulness, accompanied by purity and moral conduct. The Agnihotra sacrifice is the three *tattvas*. Recitation is the sound [heard] at the aperture of Brahmā.

*dvitīya āśramo devī yathāha bhagavān śivaḥ |
mamāpi kathitaṃ tubhyaṃ janmamṛtyuvinnāśanam || 11:30 ||*

The second discipline (*āśrama*) has also been taught to you, O Devī, just as Lord Śiva taught it to me—the means to destroy birth and death.

[*vānaprasthaḥ* —
The forest-dweller]

*vānaprasthavidhiṃ vakṣye śṛṇuṣvāyatalocane |
yathāśrutam yathātathyaṃ ṛṣidaivatapūjitam || 11:31 ||*

Listen, O Long-eyed goddess—I shall teach you the forest-dweller's way of life, revered by sages and gods alike, just as I heard it, just as it [truly] is.

11.28 The Tryāyusa is a Vedic mantra, see, e.g., *Rgveda-khila* 5.3.6: *tryāyusaṃ jamadagneḥ kaśyapasya tryāyusaṃ | agastyasya tryāyusaṃ yad devānām tryāyusaṃ tan no astu tryāyusaṃ* |; ‘The threefold vitality of [the sage] Jamadagni, that of [the sage] Kaśyapa, and of Agastya, that which is that of the gods—may it be ours!’ (translation based on Bisschop et al. 2021, 28). ‘In the Vedic domestic ritual codes, this is the mantra to be recited over the razor or over the student who is about to be shaven before bathing at the end of his studies’ (ibid.). In ŚivaUp 5.20ab, this mantra is prescribed to accompany the application of the *tripuṇḍra*—the three lines on the forehead. Thus here in VSS 11.28cd, *tryāyusa* and the mention of ashes make it clear that the next element of the ritual life of the *brahmacārin* to be internalised is the application of the *tripuṇḍra*. As for the *duyakṣarātīta*, which should be a mantra, it perhaps means a three-syllable mantra, possibly *a-u-m* or *śivāya*.

11.29 On the problem of understanding what the three *tattvas* are in this text, and on the phrase *trayas tattvaṃ*, see notes on verse 11.22 above. Perhaps *brahmabilasvara* in *pāda* d refers to the same concept as *brahmanāda* does in 11.19c.

11.30 One may consider correcting *mamā*° to *mayā*° (‘it has been taught by me’), but *mama*, linked to the first hemistich, may be original, with *api* then—slightly unusually—placed at the beginning of a new phrase in the sense of ‘too/also’ (as, e.g., in *Raghuvamśa* 5.44 and 9.8c).

vairāgyavanam āśritya niyamāśramam āharet |
śīlāśailadr̥ghadvāre prākāre vijitendriyaḥ || 11:32 ||

Having entered the forest of detachment, he should take residence in the hermitage of Niyama-rules, encircled by walls fortified by the stone gate of moral conduct, with his sense-faculties conquered.

adhibbhūtaḥ smṛto mātā adhyātmaś ca pitā tathā |
adbidaivikam ācāryo vyavasāyāś ca bhrātaraḥ || 11:33 ||

His mother is the material realm, his father is the Self; his guru is the divine; his brothers are his own resolutions.

śrutiḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |
maitrī bandhur jaṭā cāpaṃ karuṇā supavitrakam |
muditā mauna catvāraḥ sarvakāryam upekṣakā || 11:34 ||

Śruti and Smṛti are his wives; Wisdom is his son; Patience his younger brother. Benevolence is his kinsman, his twisted hair [and] his bow. Compassion is his sacred thread. Sympathy constitutes the four ways of observing silence. All his religious duties are equanimity.

11.32 *āharet* ('should take away, get, use') in *pāda* b is suspect; *āvaset* ('should settle') or *āśrayet* ('should take refuge') would make more sense in this context.

11.33 Note the *krama* licence applied in *pāda* d: the syllable *bhrā* does not make the previous syllable long.

I have accepted Dominic Goodall's suggestion to emend *adhibbhautika* in *pāda* c to *adbidaivika*. In this way, we arrive at the well-known triad of *adhibbhūta*, *adhyātma*, and *adbidaivika* (or more often: *ādhibbhautika*, *ādhyātmika*, and *ādhidaivika*; see, e.g., *Yogabhāṣya* ad YS 1.31 and 3.22, and SāṃkhyK 1.1 in most commentators' interpretation). *adhibbhautika* in *pāda* c may be the result of an eyeskip to *pāda* a, and the final *-m* of *adbidaivika* could be interpreted as a hiatus-filler. The triad in question usually qualify three types of suffering or bad omen: pertaining to the material world, one's own self or body, and to the world of gods, respectively. Here in the VSS, they seem to refer to realms of knowledge, or as *Bhagavadgītā* 8.1–4, a possible source for the present verse, define them, *adhibbhūta* is mundane existence (*kṣaro bhāvaḥ*), *adhyātma* is one's true nature (*svabhāvaḥ*), and *adbidaivata* the *puruṣa*.

11.34 *bhāryā* in *pāda* a is probably meant to be in the dual (*bhārye*) but the use of the singular could be original. Note how notions expressed by feminine nouns in *pāda* b are associated with male relatives (*prajñā* is a son, *kṣamā* a brother).

In *pāda* c, *jaṭā cāpaṃ* is problematic. One would expect here an abstract notion corresponding to a real-life element of the forest-dweller life, as in the above verses. Also, a bow is not naturally associated with the life of a forest hermit. *jaṭā* and *cāpa* are either still

yamavalkalasaṃvītaḥ tapaḥkṛṣṇājīnādharah |
uttarāsaṅgam āsīno yogapattadr̥ḍhavrataḥ || 11:35 ||

Instead of bark-cloth, he wears the Yama-rules; instead of the black antelope skin, he wears austerity. He sits upon the supreme seat of non-attachment, his yogic belt is a firm observance.

vedaghoṣeṇa ghoṣeṇa prāṇāyāmo 'gnihāvanam |
jītaprāṇa mṛgākūlo dhr̥ti yajñah kriyā japaḥ || 11:36 ||

The fire-offering accompanied by the murmuring of the Vedas becomes breath-control accompanied by its hissing sound. The herd of deer [in the forest where the forest-dweller normally lives] is [now his] conquered breaths. His sacrifice is resolve; his ritual is mantra-recitation.

arthasaṃgraha śāstreṣu sakhā damadayādayah |
śivayajñam prayujjīta sādhanāṣṭakapūjanam || 11:37 ||

identified with *maitrī* (that is how I translate the *pāda*) or there is a need to emend, e.g., to *jaṭācārah* ('good conduct is his twisted hair'). I prefer the former solution because in this way the four Buddhist *brahmavihāras*—*maitrī-karuṇā-muditā-upekṣā*—appear in one uninterrupted sequence. One could even emend to *jaṭā cāyam* or *jaṭā cāpi*. The *brahmavihāras* may seem to be out of context in a Brahmanical text but the source for them may have been YS 1.33: *maitrīkaruṇāmuditopekṣāṇām sukhaduḥkhaṇyāpūṇyaviṣayāṇām bhāvanātaś cittaprasādanam*. See them mentioned also in verse 4.71 above, and in 11.56 below.

Note *mauna* in *pāda* e in stem form, and *upekṣakā* for *upekṣā*, both metri causa. For the four *mauns*, see 4.69.

11.35 I think that K₇'s *jīnādharah* in *pāda* b may be the original reading, and it lengthens the final *a* of *jina*^o metri causa, and the remaining sources try to restore the standard form of *ajina* and thus ruin the metre. Cf., e.g., MBh 1.123.18:

sa kṛṣṇam maladigdhanāgam kṛṣṇājīnadharam vane |
naiṣādim śvā samālakṣya bhaṣam tathau tadantike ||

The accusative *uttarāsaṅgam* in *pāda* c is acceptable, but one may understand the final *-m* as a hiatus-filler after a locative (°*saṅga āsīno*), or in the middle of a compound (°*saṅgāsīno*).

11.36 *hāvana* in *pāda* b stands for *havana* metri causa. I suspect that °*mṛgākūlo* in *pāda* c stands for an unmetrical *mṛgakulo*. Incidentally, even by inverting the order of the two elements in this *pāda*, there would remain the metrical error of two *lagbus*: *mṛgakulo jītaprāṇo*. Also, note °*prāṇa* and *dhr̥ti* in *pādas* cd as nouns in stem form.

His collected goods are in the *śāstras*; his companions are self-control, compassion, and the like. He should sacrifice to Śiva by the worship that is the eight [yogic] practices (*sādhana*).

pañcabrahmajalaih pūtaḥ satyatīrthaśivabrade |
snānam ācamanam kṛtvā saṁdhyātrayam upāsayet || 11:38 ||

Purified by the waters of the five Brahma[-mantras], he should bathe and sip water in the auspicious (*śiva*) lake at the pilgrimage site of Truth, and should honour the three junctures of the day.

akṣamālā purāṇārthaṁ japa śāntaṁ divānīśam |
jñānasalilasampūrṇa-m-itihāsakamaṇḍaluh || 11:39 ||

The rosary is the meaning of the Purāṇas. Recitation is his peace of mind by day and night. His jar of epics is filled with the water of knowledge.

pañcakarmakriyotkrānti japa pañcavidhaḥ sukham |
sādhanaṁ śivasamkalpo yogasiddhiphalapradaḥ || 11:40 ||

The application of the five [medical] procedures (*pañcakarman*) is yogic suicide (*utkrānti*). Recitation corresponds to the five kinds of joy. The *Śivasamkalpa* [hymn] is [his yogic] practice (*sādhana*), yielding the fruits of yogic accomplishments.

11.37 See the word *saṁgraha* (here in stem form) used probably in a similar sense in 11.45 below. See a reference to eight *sādhana*s in *Dharmaputrikā* 2.1 (quoted in the apparatus to the present verse in the critical edition). These may or may not point to the same set of practices.

11.38 The reading of the witnesses in *pāda* d, *upāśrayet*, might be acceptable, but I consider my emendation, *upāsayet*, better, especially because that is the verb used in 11.58d below, in a similar context.

11.39 *Pāda* b may allow for various interpretations. The one I have chosen seems to be the simplest. It involves a stem form noun, *japa*, and *śāntaṁ* in the sense of *śāntiḥ*. Understand the middle of *pādas* cd as containing a hiatus-filler to bridge the vowels in a standard °*pūrṇa itihāsa*°.

11.40 My translation of this verse is tentative. Note that *utkrānti* (usually in similar contexts: ‘yogic suicide’) is a *yogāṅga* in chapter sixteen. See also 17.31, which mentions suicide by entering fire. I take *japa* tentatively as a stem form noun, and *pañcavidhaḥ* as if it read *pañcavidham*. BodhisattvaBh 1.3.4 teaches five kinds of *sukha*: *hetusukhaṁ vedītasukhaṁ duḥkha-prātipakṣikaṁ sukhaṁ vedītopacchedasukhaṁ avyabādhyāṇ ca pañca-*

saṃtoṣaphalam ābhāraḥ kāmakrodhaparājitaḥ |
āśāpāśajayābhyaśo dhyānayogaratipriyaḥ |
atithibhyo 'bhayaṃ dattvā vānaprasthaś cared vratam || 11:41 ||

His food is the fruit of contentment. He conquers lust and anger.
 His practice is the victory over the trap of hope. He delights in the
 joy of yogic meditation. The forest-dweller should observe his vow
 by offering fearlessness to his guests.

vānaprastham ayaṃ dharmam gadita yat pūrvam avadbhāritaṃ
saṃsāroddharaṇam anityaharaṇam ajñānanirmūlanam |
prajñāvṛddhikaram amoghakaraṇam kleśārṇavottāraṇam
janmavyādhikaram akarmadahanaṃ sevet sa dharmottamam || 11:42 ||

He should practise the Dharma of the forest-dweller—the supreme
 Dharma—which has been taught and which, when first properly
 understood, leads beyond rebirth, removes impermanence, uproots
 ignorance, increases wisdom, yields fruit, saves one from the flood

maṃ sukham. This would not be the first occasion in this chapter to see Buddhist categories introduced, see 11.34 above.

I think that E's silent correction of °*pradaḥ* to °*pradam*, making *pāda* d qualifying *sādhanaṃ* in *pāda* c, is reasonable, but since this form is not attested in any of the witnesses consulted, I hesitate to follow it. Nevertheless, I understand the sentence thus: that which is normally the *śivasamkalpa* is now, in this internalised version of the forest-dweller's life, (yogic) practice that yields *siddhis*. I suppose that the reference is to *Vājasaneyisaṃhitā* 34.1–6, usually called *Śivasamkalpa*:

yaj jāgrato dūram udaiti daivaṃ tad u suptasya tathaivaiti |
dūraṃgamam jyotiṣāṃ jyotir ekaṃ tan me manaḥ śivasamkalpaṃ astu ||, etc.;

‘The divine that travels far for the waking one moves just the same for the one who sleeps. That far-going, single light of all lights—may that mind of mine be endowed with auspicious resolve;’ etc.

See this hymn referred to in *Manu* 11.251 in a context of expiation:

sakṛj japtvāsyavāmīyaṃ śivasamkalpaṃ eva ca |
apahrtya suvarṇam tu kṣaṇād bhavati nirmalaḥ ||.

In Olivelle's translation: ‘A man who has stolen gold, on the other hand, becomes instantly stainless by reciting softly[? rather: once] the Asyavāmīya hymn and the Śivasamkalpa formulas.’ Other texts that reference the *Śivasamkalpa* include *Niśvāsa guhyasūtra* 2.77, *Agnipurāṇa* 259.74, and *Līṅgapurāṇa* 1.64.76. See more on the *Śivasamkalpa* in Scheffelowitz 1906 and 1921.

11.41 Cf. 11.23 above on giving *abhaya* to guests.

of suffering, destroys rebirth and disease, and burns away bad karma.

[*parivrājakaḥ* —

The wandering mendicant]

parivrājakadharmo 'yaṃ kīrtayiṣyāmi tac chrṇu |
sukhaduḥkhaṃ samaṃ kṛtvā lobhamohavivarjitaḥ || 11:43 ||

Now listen—I shall teach you the Dharma of the wandering mendicant (*parivrājaka*). Making joy and sorrow equal, he should abandon greed and delusion.

varjayaṃ madhu māṃsāni paradārāṃś ca varjayet |
varjayec cīravāsaṃ ca paravāsaṃ ca varjayet || 11:44 ||

He should avoid honey and meat, and other men's wives. He should avoid staying long [in one place], and avoid staying in the homes of others.

varjayet śṛṣṭabhojyāni bhikṣāṃ ekāṃ ca varjayet |
varjayet saṃgrahaṃ nityaṃ abhimānaṃ ca varjayet || 11:45 ||

He should not eat discarded food, nor should he always beg from the same household. He should always refrain from amassing goods and from self-conceit.

susūkṣmaṃ manasā dhyātvā dṛṣṭau pādaṃ vinikṣipet |
na kupyeta anālābhe lābhe vāpi na harṣayet || 11:46 ||

11.42 Metre: *śārdūlavikrīḍita*. In some MSS, *pāda* a gives a first impression of being an *anuṣṭubh* line with metrical problems. But, as Dominic Goodall remarked, the variants suggest that it may belong to the upcoming *Śārdūlavikrīḍita* verse. This is all the more so because that verse would otherwise contain only three *pādas*. My reconstruction of the now *pāda* a is still highly problematic; *gadita* is in stem form, and the final syllable of *pūrvam* scans as heavy. While these are acceptable in the language of the VSS (see pp. 30 ff), some elements remain questionable, namely the first syllable of *dharmam* as a short syllable, and the second syllable of *avadhāritam* as long. The *pāda* may have gone through some heavy corruption, possibly involving an eyeskip to 11.43a. It is also unclear if the first half of the *pāda* is to be interpreted as *vānaprastham ayaṃ*, *vānaprastho 'yaṃ* [*sevet*], *vānaprastham idaṃ*, or *vānaprasthamayaṃ*. I translate the first of these options, taking both *ayaṃ* and *dharmam* as neuter nominative. Word-final short syllables treated as heavy also appear in *pādas* bcd: °*haraṇam* (twice), °*karam*, and °*haram*.

11.45 See the term *arthaśaṃgraha* in 11.37c, probably in a sense similar to that in *pāda* c here.

Meditating on the extremely subtle one, he should keep his gaze fixed on his own feet [while begging]. He should not get angry if he receives nothing, nor rejoice if he does.

arthatṛṣṇāsv anudvigno roṣe vāpi sudārune |
stutinindā samaṃ kṛtvā priyaṃ vāpriyaṃ eva vā || 11:47 ||

He should remain unmoved by thirst for material things, and untouched by violent anger. He should treat praise and blame equally, as well as pleasant and pain.

niyamās tu parīdhānaṃ saṃyamāvṛtamekhalāḥ |
nirālambaṃ manaḥ kṛtvā buddhiṃ kṛtvā nirañjanām || 11:48 ||

His garment is the Niyama-rules, and his girdle is constraint (*saṃyama*). He should make his mind supportless, his intellect spotless.

11.46 The ‘extremely subtle one’ (*susūkṣma*) is usually an epithet of the highest divinity, most often Śiva. See VSS 1.1b, 15.13 (*susūkṣmaḥ sarvago vyāpi...*), 22.27cd (*tasya madhye ’mbaraṃ dhyāyet susūkṣmaṃ śivam avyayaṃ*); see also Śivadhar-mottara 10.45ab (on the 27th Tattva): *saptāviṃśatimaḥ śāntaḥ susūkṣmaḥ parame-śvaraḥ*, Dharmaputrikā 1.1a: *nityaṃ śāntaṃ susūkṣmaṃ tribhuvanānamitaṃ sarvasattvaikanātham*, etc.

Pāda b is suspect as transmitted in the MSS (in most sources it reads *śucau pādaṃ vinikṣīpet*: ‘he should place his foot in the pure?’). My conjecture (*dṛṣau*) results in something close to the early Buddhist rule given in the Pāli *Pātimokkha* on begging, which states that the monk should not make eye-contact with the donor. See *Pātimokkha* Sekhiyā 7–8 and 28:

okkhattacakkhu antaraghare gamissāmiti sikkhā karaṇīyā |
okkhattacakkhu antaraghare nisidissāmiti sikkhā karaṇīyā | [...]
pattasaññi piṇḍapātaṃ paṭiggahessāmiti sikkhā karaṇīyā |

In Bhikkhu Ñāṇatusita’s translation (Ñāṇatusita 2014, 294 and 303): ‘“I shall go with the eyes cast down inside an inhabited area,” thus the training is to be done. “I shall sit with the eyes cast down inside an inhabited area,” thus the training is to be done. [...] “I shall accept alms-food paying attention to the bowl,” thus the training is to be done.’ The last of these sentences opens up another possibility for emending the text of the VSS: *pādaṃ* might perhaps be considered as a corruption from *pātraṃ* (‘on his bowl’). I am not aware of similar Dharmasāstric teachings on avoiding eye-contact. The closest could be BaudhDhS 1.5.11 on observing silence while begging (*vāgyatas tiṣṭhet*). Not even *Manu* 5.50–60, a longer section on begging, prohibits eye-contact. If there are indeed no Brahmanical rules on this topic, the verse above in the VSS could be another piece of evidence for Buddhist influence.

11.47 In *pāda* c, understand *stutinindā* as a dual (or singular) accusative.

11.48 On *saṃyama*, see notes on 11.14 above.

ātmānaṃ pṛthivīm kṛtvā khaṃ ca kṛtvā manonmanam |
tridaṇḍaṃ triguṇaṃ kṛtvā pātraṃ kṛtvākṣaro 'vyayaḥ || 11:49 ||

The ground is his self; the sky the mind-nonmind [state] (*manonmana*). The triple staff [of the *parivrājaka*] is the three qualities (*guṇa*); his begging bowl is the imperishable syllable.

nyased dharmam adharmaṃ ca irṣyādvēṣaṃ parityajet |
nirdvandvo nityasatyastho nirmamo nirahaṃkṛtaḥ || 11:50 ||

He should abandon both Dharma and Adharma, and should give up envy and hatred. He should be indifferent to opposites, always dwell in truthfulness, being unselfish, humble.

divasasyāṣṭame bhāge bhikṣāṃ sapta-grhaṃ caret |
na cāśīta na tiṣṭheta na ca debhīti vā vadet || 11:51 ||

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

yathālābhena varteta aṣṭau piṇḍān dine dine |
vastrabhojanaśaṃyāsu na prasajyeta vistaram || 11:52 ||

He should live on what is available, sustaining himself on eight mouthfuls a day. He should not cling for long to clothes, food, or a bed.

nābbhinandeta maraṇaṃ nābbhinandeta jīvitaṃ |
indriyāṇi vaśaṃkṛtvā kāmam hatvā yatavrataḥ || 11:53 ||

He should nor rejoice in death, he should not rejoice in life. Having conquered his senses and overcome desire, firm in his observances,

11.49 °kṣaram avyayam in *pāda* d would be hypermetrical, that is probably why the nominative appears here. On the 'triple staff' of the renouncer, see Olivelle 1992, 64, 69, 79, 99, 106, and, e.g., *Bauddhāyanadharma-sūtra* 2.(10).18.1: *ekadaṇḍī tridaṇḍī vā*.

11.51 According to *Manu* 6.56, the wandering ascetic should go around begging after people have finished their meal. MBh Suppl. 1.52.36 (= LakṣmīNārS 1.238.18ab = VāsiṣṭhaDhS 11.36ab) suggests that the 'eighth part of the day' is around sunset: *divasasyāṣṭame bhāge mandibhūte divākare*.

atītaṃ ca bhaviṣyaṃ ca na bhikṣuś cintayet sadā |
krodhamānamadadarpān parivrāḍ varjayet sadā || 11:54 ||

the mendicant (*bhikṣu*) should never think about the past or the future. The wandering mendicant (*parivrāḍ*) should always avoid anger, self-conceit, intoxication, and pride.

virāgaṃ tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |
dhāraṇāśaratikṣṇena mṛgaṃ hatvā manendriyam || 11:55 ||

Making detachment a bow, strung with the cord of breath-control, he should slay the beast that is the mind and the sense-faculties with the sharp arrow of concentration.

maitrīkhaḍgasutikṣṇena saṃsārārīm nikṛntayet |
karuṇāvartacakreṇa krodhamattagajam jayet |
muditāvarmabaddhāṅgas tūṇam pūrṇam upekṣayā || 11:56 ||

He should pierce the enemy that is transmigration with the exceedingly sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion. His body should be clad in the armour of sympathy; his quiver full of equanimity.

anākṣaram paraṃ brahma cintayet satataṃ dvija |
brahmaṇo hṛdayam viṣṇur viṣṇoś ca hṛdayam śivah |
śivasya hṛdayam saṃdhyā tasmāt saṃdhyām upāsayet || 11:57 ||

He should constantly recall the inexpressible syllable—the supreme Brahman, O Brahmin. Brahmā's heart is Viṣṇu; Viṣṇu's heart is Śiva; Śiva's heart is the junctures of the day. Therefore, he should worship the junctures.

saṃsārārṇavatāraṇam śubhagatīḥ sa brahma saṃdhyākṣaram
dhyāyen nityam atandrito hy anupamam vyaktātmavedyam śivam |

11.54 Pāda c is a *sa-vipulā*.

11.55 Understand pāda c as *dhāraṇāśaratikṣṇaśareṇa*.

11.56 Understand pāda a as *maitrīsutikṣṇakhaḍgena*, which is even metrical. Note the four Buddhist *brahmavihāras*, *maitrī*, *karuṇā*, *muditā*, and *upekṣā*, mentioned in this verse. They appear also in verses 4.71 and 11.56 above.

*rūpair varṇaguṇādibhiś ca vibitaṃ durlakṣyalakṣyottamaṃ
yatnoddhṛtya samāśrayet suraguruṃ sarvārtihartā haram || 11:58 ||*

[Śiva] is deliverance from the ocean of worldly existence, the path to happiness, the Brahman, the junctures, the [sacred] syllable. Always, without weariness, one should meditate on matchless Śiva, who is to be recognized as the manifest soul. He should take refuge in Hara, who is without form, colour, qualities etc.; who is the supreme goal, difficult to perceive, honouring with effort the divine guru who removes all suffering.

|| iti vṛṣasārasaṃgrāhe caturāśramadharmavidhāno nāmādhyāya ekādaśamaḥ ||

Here ends the eleventh chapter in the *Vṛṣasārasaṃgraha* called Regulations concerning the four life-stages.

11.58 Metre: *śārdūlavikrīḍita*. Note *vibita* in *pāda* c probably in the sense of ‘devoid of.’ I take *yatnoddhṛtya* in *pāda* d as *yatnenoddhṛtya*, *yatna* being in stem form, and °*hartā* as nominative for accusative.

[dvādaśamo 'dhyāyaḥ]
[Chapter Twelve]

[ātithyadharmah —
Rules of hospitality]

devy uvāca |
ahiṃsā paramo dharmah satataṃ parikīrtyate |
ātithyakānāṃ dharmam ca kathayasva yad uttamam || 12:1 ||

The Goddess spoke: Non-violence is always praised as the highest Dharma. Teach me also the supreme Dharma of hospitality.

maheśvara uvāca |
ahiṃsātithyakānāṃ ca śṛṇu dharmam yad uttamam |
trailokyam akhilaṃ devi ratnapūrṇam sulocane || 12:2 ||

Maheśvara spoke: Listen to the supreme Dharma of non-violence and that of hospitality. O beautiful-eyed goddess, [even if] all the three worlds, filled with wealth,

caturvedavide dānam na tattulyam ahiṃsakah |
śṛṇu dharmam atithyānāṃ kīrtayiṣyāmi sundari || 12:3 ||

[were given as] a gift to [a Brahmin who] knows the four Vedas, [even that] would not equal [the merit of one] refrains from causing harm. Listen [now] to the Dharma of the hospitable ones. I shall teach it [to you], O beautiful one.

12.1 One could read *ahiṃsāparamo dharmah* in *pāda* a. This would translate as ‘A Dharma beyond non-violence is always being praised.’ It is not entirely clear why *ahiṃsā* is mentioned at the beginning of this chapter. Also, I suspect that by *ātithyakānāṃ dharmam*, one should simply understand *ātithyadharmam*.

12.2 Understand *ahiṃsātithyakānāṃ* as *ahiṃsakānāṃ atithyakānāṃ ca* or *ahiṃsāyā atithyakānāṃ ca*.

12.3 Note that this verse appears to be all that Maheśvara teaches in this chapter on *ahiṃsā*, and that *tattulyam ahiṃsakah* may either contain a sandhi bridge (*tattulyam-ahiṃsakah*) or be interpreted as *dānam na tat tulyam ahiṃsakena* or *ahiṃsakasya* (‘that gift is not comparable to a non-violent person’ or ‘to that of a non-violent person’). *atithyānāṃ* in *pāda* c stands for *ātithyānāṃ*, *ātithyasya*, or *ātithyakānāṃ*, metri causa.

[*vīpulopākhyānam* —
Story of Vipula]

āsīd vṛttaṃ purākhyānaṃ nagare kusumābhvaye |
kapilasya suto vidvān vīpulo nāma viśrutaḥ || 12:4 ||

This is an old story of something that once happened in a city called Kusuma. [There lived] a famous and wise man named Vipula, the son of Kapila.

dharmanityo jitakrodhaḥ satyavādī jitendriyaḥ |
brahmaṇyaś ca kṛtajñaś ca madbhaktaḥ kṛtaniścayaḥ || 12:5 ||

He always followed Dharma, had conquered anger, spoke only the truth, and had mastered his senses. He was pious, learned, and a devoted worshipper of mine.

dhanādhyo 'tithipūjyaś ca dātā dānto dayāluḥ |
nyāyārjitadhano nityam anyāyaparivarjitaḥ || 12:6 ||

He was wealthy and he honoured his guests. He was generous, self-restrained, and kind. His wealth always came through just means. He always kept away from dishonest dealings.

bhāryā ca rūpiṇī tasya candrabimbaśubhānanā |
pīnottuṅgastanī kāntā sakalānandakārīṇī |
pativratā patiratā patiśuśrūṣaṇe ratā || 12:7 ||

12.4 Kusumapura is Pāṭaliputra, or modern Patna, in Bihar. This is confirmed in verse 12.12, where the confluence of the river Gaṇḍakī and the Gaṅgā is mentioned as a local spot. The *dramatis personae* in the following story are the following: Vipula—a merchant, Kapila's son; Vipula's wife; a Brahmin guest (Dharma in disguise?); a monkey; Bhīmabala—a traveller; Puṇḍaka—the foreman of the guild; King Siṃhajata; Queen Kekayī; Caṇḍa and Vicaṇḍa—two envoys of the king; Citraratha—the king of the Gandharvas; Sūrya, Soma, Indra, Viṣṇu, and Brahmā.

12.5 *Pāda* d implies that Vipula is a Śaiva devotee, but there is little further indication in this story of Vipula's affiliation, except for 12.44, where Maheśvara is mentioned. The story as we have it here ends with a praise of Brahmā.

12.6 While one would normally translate *atithipūjya* (in *pāda* a) as 'to be worshipped by guests,' in the light of the story I suspect that the intended meaning is that he worshipped his guests.

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

atha kenāpi kālena sūryarāga-m-abbhūt tataḥ |
grastabhāgatrayas tv āsīt kṛṣṇamādhavamāsike || 12:8 ||

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

snātukāmāvatīryante sarve pauranṛpādayaḥ |
devāś ca pītarāś caiva tarpyante vidhivat tathā || 12:9 ||

Eager to take a ritual bath, the king and all the citizens went down [to the riverbank]. [There] they worshipped the gods and the ancestors according to the rules.

keciḥ juhvati tatrāgniṃ kecid viprāṃś ca tarpayet |
kecid dānopatiṣṭhanti kecit stuvanti devatām || 12:10 ||

Some offered sacrifices into the fire, some fed Brahmins, some gave gifts in service of others, while others praised the deity.

dhyānayogarātāḥ kecit kecit pañcatape ratāḥ |
evaṃ pravartamāneṣu rājanādiṣu sarvaśaḥ || 12:11 ||

Some practised yogic meditation, others were engrossed in five-fire penance (*pañcatapa[s]*). All around, ritual waving of lamps and [other ceremonies] were being performed.

12.8 In *pāda* b, understand *sūryarāgam* as *sūryoparāgaḥ* ('eclipse of the sun'). I take °*rāga-m-abbhūt* an example of irregular sandhi for °*rāgo 'bbhūt*.

12.9 Understand *pāda* a as *snātukāmā avatīryante*. It is an instance of double sandhi or of a stem form noun in sandhi with the following verb.

12.10 Understand *agniṃ* in *pāda* a as locative, and *tarpayet* in *pāda* b as plural. Note *dāna* in *pāda* c in stem form (for the instrumental).

12.11 *rājanādiṣu* in *pāda* d is suspect. The intended meaning may be 'the royals and other people,' but I prefer now the option to take it as a shortened form of *nīrājanādiṣu*, and that is how I translate it. Cf., e.g., ŚivaP 7.30.81cd: *nīrājanādikam kṛtvā pūjāśeṣam samāpayet*.

vipulo 'pi hi tatraiva gaṅgāgaṇḍakisaṃgame |
bhāryayā sāha tatraiva snātvā kṣomavibhūṣaṇaḥ || 12:12 ||

Vipula too, having bathed at the confluence of the Gaṅgā and the Gaṇḍakī, dressed in linen, together with his wife,

devatāguruviprāṇām anyeṣāṃ tarpaṇe rataḥ |
tatrāvasarasamprāpto brāhmaṇo 'tithir āgataḥ || 12:13 ||

was engaged in satiating the deities, the gurus, the Brahmins, and others. Then, seizing the opportunity, a Brahmin approached them as a guest.

bhāryā tasyātīrūpeṇa mobitā brahmaṇas tadā |
brāhmaṇo 'pi tathaiveha rūpeṇāpratimo bhavet || 12:14 ||

The wife became infatuated with the Brahmin's extraordinary beauty. The Brahmin, [too, felt] the same. His beauty was unmatched in the world.

anyonyadr̥ṣṭisaṃsaktau jātāu tau tu parasparam |
vīpulenāñjaliṃ kṛtvā brāhmaṇa saṃśītaavrata || 12:15 ||

Their eyes became fixed on one another. Vipula joined his hands [and said:] 'O virtuous Brahmin,

ājñāpaya dvijaśreṣṭha adya me 'nugrahaṃ kuru |
bhāryābhṛtyapaśuḡrāma ratnāni vividhāni ca || 12:16 ||

12.12 Note *gaṇḍaki* metri causa for *gaṇḍakī* in *pāda* b.

12.14 *Pāda* d is suspect and the translation of *pāda*s cd is tentative. The expression *rūpeṇāpratimo*/*pratimā bhūvi* ('his/her beauty is unparalleled in the world') is common in the MBh and in the Purāṇas. Is that what was meant here? May a dual have been intended? An alternative reading, albeit requiring substantial emendations, could be: *brāhmaṇo 'pi tathaivāha rūpeṇāpratimā bhūvi*; 'The Brahmin [felt the same] and said [to himself,] her figure is unparalleled in the world.' Nevertheless, I retained the reading found in the MSS, and I interpret *pāda* d as an indication that this Brahmin was extraordinary, in fact a manifestation of Dharma.

12.15 While the apparatus here appears to indicate that in *pāda* a I am following E, in fact the majority of the remaining witnesses suggest the same reading.

I am at your service—be gracious to me now, O great Brahmin. My wife, my servants, my cattle, my village, and all kinds of jewels—[all are at your disposal].’

vīpulaivaivaṃ uktas tu grhīto brāhmaṇo ’bravīt |
yadi satyaṃ pradātāsi suprasannaṃ manas tava || 12:17 ||

Welcomed and honoured hospitably by Vipula, the Brahmin spoke:
‘If you really intend to give, your heart is indeed very generous.’

vīpula uvāca |
suprasannaṃ mano me ’dya suprasannaṃ tapaḥphalam |
śīghram ājñāpaya vipra yac cābhilaṣitaṃ tava |
adeyaṃ nāsti viprasya svaśiraḥprabhṛti dvija || 12:18 ||

Vipula spoke: ‘My heart is generous today—generosity is the fruit of austerity. Command me without delay, O Brahmin. What is your desire? Nothing should be withheld from a Brahmin—not even one’s own head, O Brahmin.’

brāhmaṇa uvāca |
yady evaṃ vadase bhadra bhāryāṃ me dehi rūpiṇīm |
svasti bhavatu bhadraṃ vaḥ kalyāṇaṃ bhava śāśvatam || 12:19 ||

The Brahmin spoke: ‘If you speak in this way, dear Sir, then give me your beautiful wife. May happiness be yours, may you be fortunate, and may you prosper eternally!’

vīpula uvāca |
pratiścha bhāryāṃ suśroṇīm rūpayauvanaśālinīm |
akutsitāṃ viśālākṣīm pūrṇacandranibhānanām || 12:20 ||

12.16 °grāma in *pāda* c is in stem form, although it would be unproblematic to correct it to the neuter singular (to form a *samāhārasamāsa*).

12.17 Note that C₀₂’s omission of *pādas* cd here could be due to an eyeskip from *suprasannaṃ* in 12.17d to *suprasannaṃ* in 12.18a, although this would have also led to an omission of the next *vīpula uvāca*.

12.18 *Pāda* c is either a *sa-vīpulā* or by applying the *krama* licence, by which °*pra* does not make *vi*° heavy, a *na-vīpulā*.

12.19 *Pāda* c has the metrical fault of two *laghus* in the second and third position.

In *pāda* d, *bhava* is less than satisfactory. One would normally expect *bhavate/bhavatām/bhavatu* in this context. Alternatively, it is possible that *kalyāṇo bhava* (‘be happy’) was meant, or E’s reading (*tava*) could be accepted as a conjecture.

Vipula spoke: ‘Accept my nice-buttocked, young and beautiful wife,
who is blameless, large-eyed, and whose face resembles the full-moon.’

bhāryovāca |
parityājyā katham nātha apāpām tyajase katham |
atīva hi priyām bhāryām nirdoṣām ca katham tyajeh || 12:21 ||

The wife spoke: ‘How can you abandon me, my lord? How can
you cast away a woman who is sinless? How can you forsake a wife
who is supremely kind and without fault?

sakhā bhāryā manuṣyāṇām iha loke paratra ca |
dānam vā sumahad dattvā yajño vā subahuḥ kṛtaḥ || 12:22 ||

A wife is a man’s companion in this world and in the next. [Even if]
a man gives enormous donations or performs countless sacrifices,

aputro nāpnuyāt svargaṁ tapobhir vā suduṣkaraiḥ |
śruto me pitṛbhiḥ prokto brāhmaṇaiś ca mamāntike || 12:23 ||

or undertakes severe penance, he cannot reach heaven without a
son. I have heard this taught by my father, my uncles, and Brah-
mins in my presence.

aputro nāpnuyāt svargaṁ śrutaṁ me bahuśaḥ purā |
mandapālo dvijaśreṣṭho gataḥ svargaṁ tapobalāt || 12:24 ||

A sonless man cannot reach heaven—I have heard this said so many
times! The great Brahmin Mandapāla reached heaven as the fruit
of his austerities,

dānāni ca bahūn dattvā yajñāṁś ca vividhāṁs tathā |
vedāṁś ca japayajñāṁś ca kṛtvā sa dvijasattamaḥ || 12:25 ||

12.21 All witnesses consulted read *sa* instead of my conjectured *ca* in *pāda* d. *sa* might work if we read *tyajet* (C₄₅C₀₂) instead of *tyajeh* (C₉₄K₈₂K₇), but even this version sounds a bit out of context (‘how can he abandon...’).

12.23 Note *me* as instrumental in *pāda* c (Oberlies 2003, 102–103 [4.1.3]). I translate *pitṛbhiḥ* in the same *pāda* as ‘father and uncles,’ and not as ‘ancestors’ because the former fits the context better.

12.24 Note *me* as instrumental again in *pāda* b. See details of Mandapāla’s story, summarised here in verses 12.24cd–28ab, in MBh 1.220.5ff.

after giving abundant donations and performing various sacrifices—
Vedic sacrifices and sacrifices of recitation, that great Brahmin.

prāptadvāro 'pi yasyāpi devadūtair nivāritaḥ |
aputro nāpnuyāt svargaṃ yadi yajñasatair api || 12:26 ||

But even he, when he reached the very gate [of heaven], was stopped
by the celestial messengers: “The sonless cannot enter heaven, not
even after hundreds of sacrifices.”

ity uktas tu cyutaḥ svargān mandapālo mahān ṛṣiḥ |
putrān utpādayām āsa śāraṅgāṃś caturo dvijaḥ || 12:27 ||

Thus informed, the great sage Mandapāla fell from heaven. [Later,]
the Brahmin begot four sons with a Śāraṅga-bird.

tena puṇyaprabhāveṇa svargaṃ prāpto hy avāritaḥ |
kulatrāṇāt kalatrāsmi bharaṇād bhārya eva ca || 12:28 ||

By virtue of this, he entered heaven without obstruction. I am a
wife (*kalatra*) because I protect the family (*kulatrāṇāt*), and I am
a wife to be supported (*bhāryā*) because I bear [sons] (*bharaṇa*).

dārasaṃgraha putrārthe kriyate śāstradarśanāt |
yāni santi grhe dravyaṃ grāmaghoṣagrāhāṇi ca || 12:29 ||

According to the Śāstras, taking a wife is for the sake of having
sons. Give that Brahmin all the wealth you find at home—the vil-
lage, the herdsmen’s stations, and the houses,

12.25 Note *dānāni bahūn* for *dānāni bahūni* in *pāda* a. Understand *pāda* c as *vedayajñān jāpayajñānś ca kṛtvā*. (See *vedayajña* mentioned in VSS 3.37a above.) On *jāpayajña*, see VSS 6.1–2 and 5 above, as well as, e.g., BhG 10.25c (*yajñānām jāpayajño 'smi*) and *Manu* 2.86 (*vidhiyajñāj jāpayajño viśiṣṭo daśabbir guṇaiḥ*).

12.26 *Pādas* ab are not perfectly smooth syntactically; *yasyāpi* is difficult to integrate. Perhaps understand *prāptadvāre 'pi yasmin sa devatūtair nivāritaḥ*. Alternatively, *yasya* might reference *svargaḥ*.

12.28 Note that *pāda* c is the result of emendations (the majority of the MSS read *kalatrāṇām kalatrāsmi*), and that *bhārya* in *pāda* d is to be understood as *bhāryā* metri causa. I added ‘to be supported’ in the translation to convey the general meaning of the word *bhārya*, which seemed to fit the context well.

12.29 Note the stem form *saṃgraha* used metri causa in *pāda* a. Also note the number discrepancy between *yāni santi* and *dravyaṃ* in *pāda* c, which is repeated in 12:42a.

dātum arhasi viprāya na māṃ dātum ibārhasi |
bhāryāyā vacanam śrutvā vipulaḥ punar abravīt || 12:30 ||

but do not give me away this time!’ Having heard his wife’s words,
Vipula spoke again:

sādhū bhāmini jānāmi sādhu sādhu pativrate |
jito ’smy anena vākyena anenāsmi hi toṣitaḥ || 12:31 ||

‘Alright, my beautiful wife, I understand! Well said, well said, my
faithful wife! I am defeated by this speech and I am satisfied with
it.

adya grahaṇakāle ca dvija āgatya yācate |
dadāmīti pratijñāya adattvā narakam vraje || 12:32 ||

Today the Brahmin came to me at the time of the eclipse and made
a request. I promised him that I would give [you]. If I don’t give
[you to him], I shall fall into hell.

narakam yadi gacchāmi kulena saha sundari |
kalpakoṭisahasre ’pi narakastho yaśasvini |
muktim eva na paśyāmi janmakotīśatair api || 12:33 ||

If I fall into hell along with my family, I shall remain there, O radi-
ant woman, for millions of æons, and not find release for millions
of births.

adānāc cāśubham devi paśyāmi varavarṇini |
dānena tu śubham paśye svargaloke yad akṣayam || 12:34 ||

I see misfortune, my princess, arising from not giving, O woman
with a nice complexion, but from giving, I see eternal good fortune
in heaven.

12.30 I have not included C₀₂^{pc}’s *vipula uvāca* (echoed in E) because after *vipulaḥ punar abravīt* it seems secondary and unnecessary. Note that the correction in C₀₂ is in a second hand and it is also to be found in paper MSS K₄₁ and K₁₀₇ (on this, see p. 75).

12.33 The reading *narakastho* in *pāda* b (K₇E) might not be original but it is definitely the simplest solution. *narakasthād* may be original, possibly meaning *narakasthānād*.

noктаṃ mayānṛtaṃ pūrvam nityaṃ satyavrate sthitaḥ |
satyadharmam atikramya nānyadharmam samācare || 12:35 ||

I have never spoken a lie; I always observe the vow of truthfulness.
 If I were to transgress the Dharma of truthfulness, I would be abandoning all other Dharmas as well.

bhāryā dharmasakhety evaṃ tvayā pūrvam udāhṛtam |
yadi dharmasakhāyāsi so 'dya kāla ihāgataḥ || 12:36 ||

You yourself just said that the wife is [a man's] Dharmic companion. If you are indeed Dharma's companion, then this is the perfect occasion for him to have approached us today.

dvijarūpadharo dharmah svayam eva ihāgataḥ |
jijñāsārtham aham bhadre na vighnam kartum arhasi || 12:37 ||
 [For] Dharma himself has come to us, disguised as a Brahmin. I am being put to the test. My dear, please do not cause me distress.

mātavyaktaḥ pitā brahmā buddhir bhāryā damaḥ sakhā |
putro dharmah kriyācārya ity ete mama bāndhavāḥ || 12:38 ||
 The Unmanifest (*avyakta*) is my mother, Brahmā is my father, intelligence my wife, self-control my friend. Dharma is my son, and ritual is my teacher. These are my [true] relatives.

kālaśreṣṭho grabhaḥ sūryo gaṅgā śreṣṭhā nadīṣu ca |
candraśayā dinam śreṣṭham naraśreṣṭho dvijottamaḥ || 12:39 ||
 The best time is the moment of a solar eclipse. The best of rivers is the Gaṅgā. The best day is new moon. The best man is the Brahmin.

12.36 I have emended *tvayi* in *pāda* d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity. Note the form *sakhāyā* for a feminine *sakhī* or *sahāyā*. I sense a touch of humour or sarcasm in Vipula's spin on his wife's claim in 12.22a that 'a wife is a man's friend': now he suggests that his wife, his 'Dharmic friend,' is actually friends with Dharma.

12.37 *jijñāsārtham aham* in *pāda* c is slightly clumsy. Understand *maj-jijñāsārtham* ('in order to test me').

12.39 I understand *grabhaḥ sūryo* in *pāda* a as *sūryagrabhaḥ* (or *sūryagrahaṇam*): the eclipse of the Sun, which appears to be an auspicious day. See, e.g., *Āgamakalpalatā* 3.128: *sūryagrahaṇakālasya samānā nāsti bhūtale |*

atra yad yat kṛtaṃ karma anantaphaladaṃ bhavet ||

This short list of 'best of' items anticipates VSS 15.16–29, a longer list of what is best in every possible category, not entirely differently in manner from BhG 10.21–38.

śuśrūṣaṇārthaṃ viprasya mayā dattāsi sundari |
sarvasvaṃ brāhmaṇe dattvā vanam evāśrayāmy aham || 12:40 ||

I have given you to the Brahmin to serve him, O beautiful woman.
Once I have given all my wealth to the Brahmin, I shall retire to
the forest.’

śaṅkara uvāca |
tūṣṇīmbhūtā tato bhāryā āsrupūrṇākulekṣaṇā |
kare gr̥hya viśālākṣī brāhmaṇāya niveditā || 12:41 ||

Śaṅkara spoke: The wife remained silent, her bewildered eyes filled
with tears. [Vipula] took her by the hand and presented the long-
eyed woman to the Brahmin.

yāni santi gr̥he dravyaṃ hiraṇyaṃ paśavas tathā |
dadāmi te dvijaśreṣṭha grāmaghoṣagr̥hādikam || 12:42 ||

‘I am ready to give you all the wealth I possess at home—all the gold
and cattle, O great Brahmin, the village, the herdsmen’s stations,
the houses, and everything else,

muktāvaiḍūryavāsāṃsi divyāṇy ābharaṇāni ca |
sarvān gr̥hāṇa viprendra śraddhayā dattasatkṛtān || 12:43 ||

pearls, gems, garments, and exquisite jewellery. Accept all these, O
best of Brahmins, given in good faith and with respect.

prīyatām bhagavān dharmāḥ prīyatām ca maheśvaraḥ |
prīyantām pitarāḥ sarve yady asti sukṛtaṃ phalam || 12:44 ||

May Lord Dharma be pleased and may Maheśvara be pleased. May
all the ancestors rejoice, if indeed merit accrues from righteous acts.’

12.40 *Pāda* d may give a hint at the connection between this chapter and the end of
the previous one: this story is partly a propagation of the life of the *vānaprastha*.

12.41 Note that the variant *maheśvara uvāca* in E may seem as an odd alteration by
Naraharinath, but in fact paper MSS K₄₁ and K₁₀₇ (neither collated for this chapter) also
read the same. See pp. 72 ff.

12.42 See the phrase *yāni santi gr̥he dravyaṃ*, with number confusion, also in
12.29c.

12.44 Note ŚDhŚ 10.11cd, in a similar context of gifting: *bhojayitvā tato brūyāt prīy-
atām bhagavān śivāḥ*. Understand *sukṛtaṃ phalam* as *sukṛtaphalam*, a *tatpuruṣa* com-
pound, metri causa.

rudra uvāca |
vipulasya vacaḥ śrutvā brāhmaṇena tapasvinā |
āśīḥ suvipulaṃ dattvā vipulāya mahātmane || 12:45 ||

Rudra spoke: Hearing Vipula's words, the ascetic Brahmin blessed the good-souled Vipula many times over,

vaset tatra gr̥he ramye bhāryām ādlāya tasya ca |
vipulas tu namaskṛtvā kṛtvā cāpi pradakṣiṇam || 12:46 ||

and then went off to live in a fine house, taking Vipula's wife with him. As for Vipula, he paid homage to him and circumambulated him.

brāhmaṇam abhivādyaivaṃ gataḥ śīghraṃ vanāntaram |
vane mūlaphalābhāro vicareta mahātale || 12:47 ||

Taking leave of the Brahmin thus, Vipula quickly departed into the forest. In the forest, he lived on roots and fruits, and wandered the earth.

ekākī vijane śūnye cintayā ca pariplutaḥ |
kva gacchāmi kva bhokṣyāmi kutra vā kiṃ karomy aham || 12:48 ||

But, alone in an abandoned and deserted place, he was overcome with anxiety. 'Where should I go? Where could I find food? From whom? What shall I do?

na pathaṃ viṣayaṃ vedmi grāmaṃ vā nagarāṇi vā |
khetakharvaṭadeśaṃ vā jānāmīha na kaṃcana || 12:49 ||

12.45 Note that the variant *mabesvara uvāca* in E again is to be found in the paper MS K₄₁, but this time not in K₁₀₇ (compare with note to 12.41). One may wonder why the Brahmin is labelled as ascetic (*tapasvin*) in *pāda* b.

There are several ways to explain the form *āśīḥ* in *pāda* c. The easiest is to treat it as a singular accusative neuter. Alternatively, it could be a plural accusative feminine of *āśī* and then *suvipulaṃ* is either to be understood adverbially or as *suvipulā*[*ḥ*]. Another way to treat *āśīḥ* would be to take it as a nominative standing for the accusative.

12.47 Note the metrical problem in *pāda* a (two *laghus*).

I do not know these roads, this land, these villages, and these cities,
these towns, or these mountain settlements. I know no one here.

amum suśailaṃ paśyāmi vipulodarakandaram |
tam āruhya nirīkṣyāmi grāmaṃ nagarapattanam || 12:50 ||

Yet I can see a fine mountain over there, full of large hollows and
caves. I shall climb it and try to find out whether there is a village,
a town, or city [nearby].⁷

evam uktvā tu vipulaḥ śanaīḥ parvatam āruhat |
vṛkṣacchāyāṃ samālokyā niśasāda śramānviṭaḥ || 12:51 ||

Having said this, Vipula slowly climbed the mountain. Spotting
the shade of a tree, and being exhausted, he sat down [beneath it].

etasminn eva kāle tu vṛkṣaśākhāvatārya ca |
apūrvam ca surūpaṃ ca sugandhatvaṃ ca śobhanam || 12:52 ||

At that very moment, descending from among the branches of the
tree, [a monkey appeared and,] carrying an extraordinary, beautiful,
fragrant, exquisite,

phalaṃ gr̥hya vicitraṃ ca hṛdayānandanam śubham |
vipulasyāgrataḥ kṛtvā punar vṛkṣaṃ samāruhat || 12:53 ||

lovely, delightful and pleasant-looking fruit, it put it in front of
Vipula, and then climbed back up into the tree.

12.49 In *pāda* c, I accepted E's reading (°*kharvaṭa*°, 'a mountain village') against all witnesses consulted. The MSS transmit a reading that is difficult to make sense of (°*kharpaṭa*°, 'ragged garment'). In *pāda* d, the reading of all the witnesses, *kaścana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens in 12.55d.

12.50 *Pāda* a is a *ma-vipulā*.

12.51 I have accepted the reading of E in *pāda* d (*āruhat*) because I think that *ārubet* is an early scribal mistake that is easy to make, and because °*āruhat* comes up again in 12.53d. Additionally, K₄₁ (paper MS, not collated here) seems to read *āruhat* too (f. 220r).

12.52 Note the stem form noun °*śākhā* in *pāda* b. Understand °*śākhāyā avatārya* or *śākhayāvatārya*. Understand *sugandhatvaṃ* in *pāda* d as *sugandhi*.

From this point on, the story might be interpreted as a dream. See especially 12.149cd: *svapnabhūtam ivāścāryaṃ paśyāmi* ('I see a wondrous vision like a dream').

12.53 Note how the agent of this sentence is omitted here. That it was a monkey that gave Vipula the fruit becomes clear in 12.94 below.

vipulaś citravad dṛṣṭvā vismayam paramam gataḥ |
aho vā svapnabhūto 'smi aho vā tapasaḥ phalam || 12:54 ||

Vipula, looking [at it] as if witnessing a miracle, was astonished.
Wow, am I dreaming? Or is this the fruit of my penance?

na paśyāmi na jighrāmi na ca svādam ca vedmy aham |
vārttāpi na ca me śrotā pratijānāmi kaṃcana || 12:55 ||

Never have I seen, smelt, or tasted anything like this. I have not
even heard of anything like it. I shall inform someone about this.

evam uktvā hy anekāni phalam grhya manoramam |
sunirīkṣya punar jighran punar jighran nirīkṣya ca || 12:56 ||

Having repeated this several times, taking that fine fruit, he kept
gazing at it, smelling it over and over again.

phalam cātra nirūpyanto deśam vāpy avalokayan |
pāthēyarahitaś cāsmi devadattam phalam mama || 12:57 ||

‘While staring at this fruit, and looking over the landscape, I have
used up all my provisions. This fruit has surely come to me from
the gods.

tat phalam pratigrhyaiva nagaram praviśāmy aham |
prārthayitvā tu yat kiṃcij jīvanārtham carāmy aham || 12:58 ||

12.54 See notes on 12.52 above on how most of the story could be interpreted as a dream.

12.55 Note the use of the (non-historical) present tense in *pādas* ab clearly pointing to past events. I suspect that *śrotā* in *pāda* c is meant to be feminine participle *śrutā*, but the metre required the first vowel to be lengthened. Understand *me* as *mayā* (Oberlies 2003, 102–103 [4.1.3]). In *pāda* d, the reading of all the witnesses, *kaṃcana*, seems to be an early scribal mistake for *kañcana*. Note that the same happens in 12.49d.

12.56 Since one of the main points, and a source of conflict, in the story is that there was only one single fruit, we have to interpret *anekāni* in *pāda* a as a shortened form of *anekavāram* (‘repeatedly’). Most sources consulted read *jighra* or *jighrām* in both *pāda* c and d, i.e., most of them do not suggest the participle *jighran*, which seems to be the correct reading. I have altered this part of the text silently.

12.57 Understand *nirūpyanto* in *pāda* a as a thematised present participle in the nominative (*nirūpyan*). This is also suggested by the standard *avalokayan* in *pāda* b.

Therefore, I shall take this fruit and enter that city. I shall go and look for some means of sustenance.’

*tataḥ śailam atikramya nagaram praviveśa ha |
pathi kaścij janāḥ prṣṭhaḥ kiṃnāma nagaram tv idam || 12:59 ||*

Then, crossing that mountain, he entered the city. He asked a man on the road: ‘What is the name of this city?’

*sa hovāca pathikena kim apūrvam ihāgataḥ |
dakṣiṇāpathadeśo ’yaṃ naravīrapuram tv adaḥ || 12:60 ||*

The traveller replied: ‘Have you never been here before? This is the Deccan region, and this city is called Naravīra.

*rājā siṃhajaṭo nāma rājñī tasya ca kekayī |
ativṛddho jarāgrastaḥ kekayī ca tathaiva ca || 12:61 ||*

The king is called Siṃhajaṭa, and his queen is Kekayī. The king is very old, afflicted by age—and Kekayī likewise.

*dātā sarvakalājñaś ca yuddhe vīryabalānvitaḥ |
brahmaṇyo vatsalo loka sarvaśāstraviśāradaḥ || 12:62 ||*

12.60 I understand *pathikena* as standing for *pathikena* metri causa (see *pathika* in 12.64b), and not as two words, *pathi kena*. This means that we are forced to accept an instrumental as the agent of the finite verb *uvāca* (ergative structure, see p. 35). I suspect that K₇’s reading (*pathiko na*) is an attempt to correct the syntax, but in this way *na ... apūrvam* becomes problematic.

ayam as the end of this verse may have been the original reading and C₄₅ may have corrected it to *adaḥ*. Another possibility is that an original *adaḥ* is preserved in C₄₅, and it got corrupted to *ayaḥ* (C₉₄), and then to *ayam* (C₀₂K₈₂). In any case, I have chosen the not-so-well attested reading *adaḥ* simply because it works better. Another possibility would be to echo 12.59d and correct to *idam*.

Since I am not aware of any attestation of Naravīrapura as a city, I suspect that this name is either a mistake for or a pun on Karavīrapura, possibly modern Kolhapur in Maharashtra. See p. 23, and compare 12.93, in which the Sahya mountain is mentioned, with *Padmapurāṇa* 6.106.3:

*āsīt sahyādriviśaye karavīrapure purā |
brāhmaṇo dharmavit kaścīd dharmadatto ’tiviśrutaḥ ||*

‘Once upon a time, in the region of Mount Sahya, in Karavīrapura, there was a certain very famous Brahmin called Dharmadatta, who was an expert on Dharma.’

On the area of the Sahya mountain as ‘the southernmost limit of the authors’ map’ in the ‘the Skandapurāṇa’s literary imagining of a Pāśupata landscape,’ see Cecil 2020, 161ff.

He is generous, skilled in all the arts, and renowned for his bravery in battle. He is pious and protective of his subjects, and well-versed in the Śāstras.’

vipula uvāca |
atra śreṣṭhim upāsyāmi nāma vā tasya kiṃ vada |
katamo deśa tadvāsaḥ kathayasva na saṃśayaḥ || 12:63 ||

Vipula spoke: ‘As a matter of fact, I am seeking an audience with the foreman of the guild (śreṣṭhi[n]). What is his name? Tell me. In which district is his dwelling? Tell me without hesitation.’

vipulenaivam uktas tu pathikovāca taṃ punaḥ |
mama bhīmabalo nāma śreṣṭhikasya gr̥hāgataḥ || 12:64 ||

Thus addressed by Vipula, the traveller replied: ‘My name is Bhīmabala and I am on my way to the house of the foreman of the guild.

śreṣṭhikaḥ puṇḍako nāma khyātaḥ śreṣṭhika ucyate |
kautukam tava yady asti tad āgaccha mayā saha || 12:65 ||

The foreman is called Puṇḍaka, and he is said to be a famous foreman. If you are eager [to meet him], come along with me.’

evam astv iti tenokto vipulena mahātmanā |
tenaiva saha niriyātaḥ śreṣṭhikasya gr̥haṃ prati || 12:66 ||

‘Very well,’ replied the great-souled Vipula, and together they set off for the foreman’s house.

śreṣṭhikaḥ svagr̥hāsīno dr̥ṣṭaḥ sa vipulena tu |
tasyāntikam upāgamya tat phalaṃ sa niveditaḥ || 12:67 ||

12.62 Oddly, I had to accept E’s reading in *pāda* a (°*kalā*° as opposed to °*kala*°) because it is the only one that makes sense. (Paper MS K₄₁ also reads °*kala*°.) A faint possibility would be correcting the text to *sarvakālajñāś* (‘knowing all the times, past, present, and future’), but that sounds out of context, being usually the epithet of gods and Buddhas.

12.63 Note the thematised stem *śreṣṭhi* from *śreṣṭhin* in *pāda* a. I have chosen a variant containing a stem form in *pāda* c (*deśa*) for metrical reasons. One may even read *kata-moddeśa* in a similar sense, or as containing *uddeśa* (for *uddiśa*) as an imperative: ‘Where is his house, give me directions.’

12.64 Note the stem form *pathika* in *pathikovāca* in *pāda* b. Alternatively, it is an instance of double sandhi (*pathika uvāca* → *pathikovāca*).

When Vipula saw the foreman seated in his house, he approached him and presented the fruit.

aho phalam idaṃ śreṣṭham aho phalam ibānitam |
aho rūpam aho gandha-m-aho phalaṃ suśobhanam || 12:68 ||

[Puṇḍaka exclaimed:] ‘Wow, what an excellent fruit! Hey, what a fruit we have here! Wow, what a form, what a fragrance—wow, what a splendid fruit!’

tat phalaṃ na mahījātaṃ na merau na ca mandare |
devalokika suvyaktaṃ na martya-m-upajāyate || 12:69 ||

This fruit does not grow on earth, not even on Mount Meru or Mount Mandara. It clearly comes from the world of gods—it does not grow in the world of humans.

aho ’smi sa phalaṃ bhoktā rājārhaṃ ca na saṃśayaḥ |
dhaukayitvā phalaṃ divyaṃ rājānaṃ toṣayāmy aham || 12:70 ||

Alas! Will I really be the one to enjoy this fruit? Surely, [only] a king is worthy of it. By offering this divine fruit to the king, I shall win his favour.’

12.67 Understand the construction in *pāda* d as *tasmai tena tat phalaṃ niveditam*, or read (partly with K₈₂K₇) *tat phalaṃ saṃniveditam*. Or rather, here *niveditaḥ* is used as a finite verb; compare *na jñāto ’ham* in the Newar *Vicitrakarṇikāvadānoddhṛta*, meaning ‘I don’t know’; see p. 36 n. 85.

12.68 Note *ibānitam* for *ibānītam* in *pāda* b for metrical reasons. I consider the *-m-* between *gandha* and *aho* in *pādas* cd a hiatus-filler.

12.69 *kandare* (‘in a cave’) in *pāda* b must be an early mistake in the MSS for *mandare* (‘on Mount Mandara’), a location that appears frequently in the epics and the Purāṇas next to Mount Meru. This is why I conjecture *mandare* here. See, e.g., MBh 3.187.10:

catuḥsamudraparyantāṃ merumandarabhūṣaṇām |
śeṣo bhūtvāham evaitāṃ dhārayāmi vasuṃdharām ||

Understand *devalokika* in *pāda* c as being in stem form (*metri causa*) for a more standard *devalaukikaṃ*. Understand *martya-m-upajāyate* in *pāda* d as *martya upajāyate* (i.e., *martye...*) with *-m-* as a sandhi bridge.

12.70 *Pāda* a is slightly suspect. It is possible that it originally contained a negation: *aho ’smi na phalaṃ bhoktā* (‘Ah! I will not eat this fruit’). I have chosen to translate this *pāda* as a question, interpreting *sa* as giving emphasis to the grammatical subject. Nevertheless, the slightly odd recurrence of the phrase *sa phalaṃ* in 12.71 and 72 might suggest that it could at times be interpreted, somewhat surprisingly, as *tat phalaṃ*.

tatas tvarita gatvaiva phalaṃ gr̥hya manoharam |
ādareṇopasṛtyaiva rājānaṃ sa phalaṃ dadau || 12:71 ||

Then seizing that delightful fruit, he hurried away. Approaching the king with due respect, he offered him the fruit.

rājā ca sa phalaṃ dr̥ṣtvā vismayaṃ paramaṃ gataḥ |
kutaḥ śreṣṭhi tvayā nūtaṃ phalaṃ pūrvam manoharam || 12:72 ||

Seeing the fruit, the king was greatly astonished. ‘O foreman, where did you obtain this marvellous fruit?

svādumūlaṃ phalaṃ kandaṃ dr̥ṣtaṃ pūrvam na tādṛśam |
rūpagandhaguṇopetaṃ hṛdayānandakāraṇam || 12:73 ||

Never before have I seen such a delicious root or fruit or bulb, with such beauty, fragrance, and qualities—one that so gladdens the heart.

sadya evopayauñjāmi tvayā dattaṃ idaṃ phalaṃ |
kīdṛśam svāda vijñānaṃ icchāmi kuru māciraṃ || 12:74 ||

I shall eat this fruit, which you have given me, immediately. I want to know what it tastes like. Let there be no delay.’

tataḥ sa bhakṣayām āsa phalaṃ cāmṛtasam̐nibham |
amṛtopamasusvādaṃ sarvaṃ ca bubhuje nṛpaḥ || 12:75 ||

Then he ate that fruit, which looked like ambrosia. The king devoured it entirely, and its taste was [indeed] like that of ambrosia.

sadyaḥ ṣoḍaśavarṣasya yauvanaṃ samapadyata |
na valīpalitaṃ sadyo na jarā na ca durbalaḥ || 12:76 ||

12.71 In *pāda* a, *tvarita*, for the adverb *tvaritaṃ*, is in stem form metri causa.

12.72 On the possibility that *saphala* is a form in this text simply signifying *phala*, see notes on 12.70 and 113. *pūrvā[m]* in *pāda* d is suspect and E is probably trying to silently emend it. One possibility is that the *pāda* originally contained a stem form noun: *phalāpūrvam manoharam* (‘an unparalleled and charming fruit’). Alternatively, *pūrvā* is an eyeskip to 12.73b.

12.74 I take *svāda* in *pāda* c as a stem form noun that stands for the accusative metri causa. I translate *kuru māciraṃ* in *pāda* d rather freely, but since the king has already been given the fruit, the second person imperative is slightly odd here.

In an instant, he regained the youthful vigour of a sixteen-year-old boy. In a moment, his wrinkles and grey hair disappeared, along with his ailments and weakness.

keśadantanakhasnigdho dṛḍhadanto dṛḍhendriyaḥ |
tejaścakṣurbalaprāṇān sadyaḥ sarvān avāptavān || 12:77 ||

His hair, teeth, and nails became smooth and shining; his teeth and senses grew strong. He regained his vital powers, his eyesight, his strength, and his life-energy, all at once.

mantrī purohito 'mātyaḥ sarve bhṛtyajanās tathā |
paurastṛī bālavrddhās ca sarve te vismayaṃ gatāḥ || 12:78 ||

The minister, the domestic priest, the counsellor, all the servants, the townswomen, the children, and the elderly—everyone was astonished.

rājā śimhajaṭo nāma tuṣṭim eva parāṃ gataḥ |
praharṣam atulaṃ caiva prāptavān sa nareśvaraḥ || 12:79 ||

King Śimhajaṭa, the sovereign, became utterly delighted and filled with joy.

uvāca rājā taṃ śreṣṭhiṃ svārthatatparanirdayaḥ |
kuru bhīmabalaḥ tv evaṃ phalam ānaya adya vai || 12:80 ||

[But] the king, selfish and cruel [by nature], spoke to the foreman of the guild: ‘Tell Bhīmabala to bring another fruit today.

punar me yauvanaprāptis tvatprasādān narottama |
kekayīṃ durbalāṃ vrddhāṃ punaḥ prāpaya yauvanam || 12:81 ||

12.76 I have corrected *sadya* in *pāda* a to *sadyaḥ* because there is no metrical reason to retain this thematised stem form here (cf. *sadyo* in *pāda* c).

12.77 I have corrected *sadya* to *sadyaḥ* in *pāda* d, similarly to what I did in 12.76a.

12.78 Note the singular *paurastṛī* in *pāda* c clearly for a plural.

12.80 Note the thematised *śreṣṭhiṃ* in *pāda* a (for *śreṣṭhinam*). The syntax of *pāda* c is confusing. I translate it as if it carried a causative meaning (e.g. *kāraya bhīmabalaṃ tv evaṃ*: ‘make Bhīmabala act like this’). On the other hand, an instrumental (*bhīmabalena*) would be better (‘act like this, together with Bhīmabala’).

By your kindness I have regained my youth, O excellent man. Let Kekayī too—who is frail and aged, regain her youth.’

sa rājñā evam uktas tu śreṣṭhī bhīmabalas tathā |
pratyuvāca ha rājānaṃ prāñjaliḥ praṇataḥ sthitaḥ || 12:82 ||

This is how the king addressed the foreman. This time Bhīmabala replied to the king, joining his hands in reverence, standing respectfully with his head bowed:

na vanena vane rājan na vāñijyakṛṣṇa vā |
kenāpi kulaputreṇa tava darśanakāṃkṣayā || 12:83 ||

‘Your majesty, [such a fruit] cannot be obtained [by wandering] from forest to forest. It cannot be acquired through merchants or by cultivating land. Some noble stranger, seeking your audience,

datto ’smi tena rājendra mayā datto ’si bhūpate |
na te śaknomy ahaṃ rājan vaktuṃ vaideśinaṃ naram || 12:84 ||

gave it to me, and I, O supreme king, gave it to you, your majesty. But, your majesty, I cannot tell you who this foreigner is.’

śrutvā bhīmabalavākyaṃ pratyuvāca tataḥ punaḥ |
amātyakulaputras tvaṃ brūhi madvacanaṃ punaḥ || 12:85 ||

12.82 I accepted the reading *śreṣṭhī* (C₀₂) in *pāda* b although it may be a correction of *śreṣṭhi* (C₉₄ C₄₅ K₈₂ K₇), an original *prātipadika* of the thematised form of *śreṣṭhin* (see 12.63a). All in all, the latter reading is more likely to be the result of a bit of confusion about the two nominatives *śreṣṭhī* and *bhīmabalas*, referring to two different persons. That it is Bhīmabala that replies to the king, and not Puṇḍaka the foreman, becomes clear in 12.85a (*śrutvā bhīmabalavākyaṃ*).

12.83 *Pāda* a could be construed as *na vane na vane rājan* (‘Your majesty, there is no [such fruit] in any forest’), but a similar expression, *vanena vanaṃ*, occurs, e.g., in MBh 1.144.1 meaning ‘from forest to forest’ (*te vanena vanaṃ vīrā ghnanto mṛgagaṇān bahūn | apakramya jayū rājaṃs tvaramāṇā mahārathāḥ ||*), and this made me choose the other option, *na vanena vane rājan*. E’s variant, *na phaledaṃ vane rājan*, is likely an attempt to ‘correct’ the text. The reading of paper MS K₄₁, *na vane tava ne rājan*, does not give a meaningful alternative.

12.84 On constructions such as *datto ’smi* in *pāda* a, see pp. 35ff. Note the form *vaideśin* for the better-attested *videśin* or *vaideśika* in *pāda* d.

Hearing Bhīmabala's reply, [the king] said: 'You are the son of a noble family of ministers. Convey this message [to Vipula]:

yadi nāsti kiṃ me dattaṃ mayā vā mārgito bhavān |
yatra hy eko bahavo 'tra jāyante nātra saṃśayaḥ || 12:86 ||

If there is no more [of this fruits], why did you give me even one?
This is what I request from you, sir. Where there is one, there must surely be many, that is for sure.

āgamopāyamārgaṃ ca tenaiva sa tu gamyatām |
avaśyaṃ tena gantavyaṃ tena mārgeṇa mārgaya || 12:87 ||

[There must be a] path by which it came. He [Vipula] should follow that very route. By all means, that is the way to go. Track it down by that route.

adattvā phalam anyac ca śiraś chedyāmi durmate |
chedyaś caṇḍavicaṇḍābhyāṃ rakṣa bhīmabalādhamah || 12:88 ||

If you are unable to provide another, I shall have your head cut off, fool! [Vipula] will be slain by Caṇḍa and Vicaṇḍa. Beware, Bhīmabala, he is a scoundrel!

tato bhīmabalaḥ kruddhaḥ khaḍgaṃ grhya śaśiprabham |
alaṅghya vacanaṃ rājñah kulaputra vraja tvaram || 12:89 ||

Then Bhīmabala, angry, drew his sword, which shone like the [crescent] moon. [He said to Vipula:] 'Obey the king's order, O son of a noble family, and go at once!

12.85 *Pāda* a, as transmitted in C₉₄C₄₅, is a rare *sa-vipulā*. Some MSS (C₀₂K₈₂K₁₀K₇) read °*balam* to avoid this.

12.86 *Pāda* c is a rare *sa-vipulā* (cf. 12.85a above), as transmitted in C₉₄K₈₂K₁₀K₇. It seems that C₄₅ and C₀₂ try to 'correct' it in different ways.

12.88 Understand *chedyāmi* in *pāda* b as *chedayāmi*. It is difficult to see how the readings *chedye* and *chede* in *pāda* c appeared in C₉₄K₁₀ and C₄₅K₇, respectively. The only MS transmitting *chedyaś* is K₈₂, but I suppose that this phrase should refer to Vipula being potentially slain by Caṇḍa and Vicaṇḍa, the two royal envoys mentioned in verse 12.126 (*rājadūtadvayam*), sent along with Bhīmabala to make sure he obeys the king's command. Compare with ŚDhU 7.101, where Yama's attendants are called Caṇḍa and Mahācaṇḍa.

mā ruṣa kulaputra tvaṃ mayā vadhyo bhaviṣyasi |
sadyo 'sti phalaṃ anyad vā dehi rājānam adya vai || 12:90 ||

O son of a noble family, do not take offence, but I have [the king's]
authorisation to kill you, if you cannot produce another of these
fruits quickly. Bring another for the king before the end of the day!

yatra prāptaṃ phalaṃ divyaṃ tatra vādeśaya tvaram |
tatphalena vinā bhadra durlabhaṃ tava jīvitam || 12:91 ||

Reveal to me quickly where you found that extraordinary fruit.
Without that fruit, my friend, your life is in danger.'

vīpula uvāca |
jīvitāśāṃ ahaṃ prāpto vaideśi bhavanam tava |
kṛtakartā katham vadhyaḥ prāpnuyām ahaṃ adya vai || 12:92 ||

Vipula spoke: 'As a foreigner, when I reached your house, I also
regained new hope for life. How could one who does his duty be
slain? I would [gladly] fetch [another fruit] right now,

phalaṃ vā na punas tv anyad dātum śakyaṃ na kenacit |
sahyaparvataśailāgre āsinaḥ śrāntamānasaḥ || 12:93 ||

but there is no other such fruit. No one can provide another. Up
on the rocky peak of Mount Sahya, I sat down disheartened.

vānaras tat phalaṃ grhya mama dattvā punar gataḥ |
mayā dattam idaṃ tubhyaṃ tvayāpi ca narādhipe || 12:94 ||

It was a monkey who brought that fruit, gave it to me, and then
disappeared. I gave it to you, you in turn gave it to the king.

tatra gacchāva bho śreṣṭhi dṛśyate yadi vānaraḥ |
tvayā mayā ca gatvaiva yācāvaḥ plavagādhīpam || 12:95 ||

12.91 I have conjectured *tvaram* for *tava* in *pāda* b because *tava* is both unmetrical and meaningless in this context. *tava* might have been the result of an eyeskip to *pāda* d, or rather to *pāda* b of 12.92.

12.92 I emended *vaideśibhavanam* in *pāda* b to *vaideśi bhavanam* to arrive at a much smoother interpretation.

Come, let us go to that place, O foreman, and see whether the monkey is still there. If we reach that place together, we can ask the monkey king [for another fruit].’

śreṣṭhina ca tathety āha gacchāmaḥ sahitā vayam |
yatra prāptaṃ phalaṃ tubhyaṃ mokṣayāmo na saṁśayaḥ || 12:96 ||

The foreman said: ‘Very well, let us all go together to the place where you found that fruit. No doubt we shall be saved.’

rudra uvāca |
tam āruhya giriṃ sahyaṃ mārgamāṇaḥ samantataḥ |
vipulena tato dr̥ṣṭo vānaraḥ plavagādhipaḥ || 12:97 ||

Rudra spoke: Climbing that mountain, Mount Sahya, and searching the place thoroughly, Vipula then caught sight of that monkey—the monkey king.

ayaṃ sa vānaraśreṣṭho vṛkṣacchāyāṃ samāśritaḥ |
mama puṇyabalenaiva dr̥śyate ’dyāpi vānaraḥ || 12:98 ||

‘There he is—that extraordinary monkey, lurking in the shade of that tree. Today again, by the force of my merit, this monkey has appeared before me.

vānara kuru mitrārthaṃ sadyo mṛtyur bhaven mama |
pūrvadattaṃ phalaṃ anyad dehi vānara jīvaya || 12:99 ||

12.95 I have accepted C₄₅’s reading in *pāda* d (*yācāvaḥ plavagādhipam*) against all other witnesses (*yo vāsaḥ plavagādhipaḥ*). The dual seems to nicely follow *gacchāva* in *pāda* a, and the verb verbal root *yāc* also appears in 12.105d (*yācasva*). Nevertheless, C₄₅ may only be trying to correct the problematic reading found in all the other witnesses: *yo vāsaḥ plavagādhipaḥ* could be just an awkward way of saying *yatra plavagādhipasya vāsaḥ* or *yatra vasati plavagādhipaḥ*.

12.96 Puṇḍaka, the foreman, switches to the plural in his reply, possibly referring to Vipula, Bhīmabala, and himself, and also perhaps to the two envoys of the king, Caṇḍa and Vicaṇḍa (see 12.126cd). Note also *tubhyaṃ* in *pāda* c as instrumental (Oberlies 2003, 104 [4.2.2]).

12.97 Note the slightly clumsy syntax here: from the nominatives of *pādas* ab, we switch to an instrumental in *pāda* c.

Hey, monkey, do me this favour of friendship—otherwise I shall surely perish very soon. Please give me another fruit like the one you gave me before, and save my life, O monkey.’

vānara uvāca |
gandharveṇa tu me dattaṃ phalaṃ dattaṃ tu te mayā |
punar anyat kathaṃ dāsyē tatra gaccha yadīcchasi || 12:100 ||

The monkey spoke: ‘It was a Gandharva that gave me that fruit, which I in turn gave to you. How could I possibly give you another? But if you wish, go there [where the Gandharvas dwell].’

vipula uvāca |
adattvā tat phalaṃ tubhyaṃ jīvitum saṃśayo bhavet |
athavā tatra gacchāmo yatra citrarathaḥ svayam || 12:101 ||

Vipula spoke: ‘If you cannot give me another fruit, [my] staying alive is doubtful. The only alternative is that we go to the place where Citraratha himself resides.’

vānaraḥ punar evāha evaṃ kurvāmahe vayam |
tataś citrarathādvāsam upagamyedam abravīt || 12:102 ||

The monkey replied: ‘Let us do it.’ Then, reaching Citraratha’s dwelling, and approaching him, he spoke as follows:

gandharvarāja kāryārthī tvām ahaṃ punar āgataḥ |
pūrvadattaphalaṃ tv anyad dehi mām yadi śakyate || 12:103 ||

‘O king of the Gandharvas, I have returned to you with a request. If you can, give me another fruit like the one that you gave me before.’

12.99 Note the two *laghu* syllables in *pāda* a in second and third position.

12.101 Note *tubhyaṃ* in *pāda* a again, as in 12.96d, used in the sense of *tvayā* (Oberlies 2003, 104 [4.2.2]). Citraratha is the king of the Gandharvas.

12.103 Variants for *pāda* b are problematic (*tvat/tvāt hy ayam/ahaṃ*). I conjectured *tvām ahaṃ* because *ahaṃ* (in C₄₅K₁₀) seems to work better with *punar* than *ayam* (after all, it is the monkey who returns to the Citraratha, and not Vipula), and because it is difficult to accept the ablative *tvat* as meaning ‘to you.’ The original may have read the enclitic form *tvā*. Considering *tvatsakāśaṃ* in 12.107b opens up other possibilities, such as conjecturing *tvadvāsam*.

gandharvarāja uvāca |

sūryalokagataś cāsmi tena dattaṃ phalottamam |

mayā dattaṃ phalaṃ tubhyam atyantasuḥṛdo 'si me || 12:104 ||

The king of the Gandharvas spoke: 'I had gone to the world of Sūrya, and it was he who gave me that extraordinary fruit. I gave you that fruit, for you are my very dearest friend.

kuto 'nyat phalam ādāsye mama nāsti plavaṅgama |

sūryalokaṃ gamiṣyāmas tatra yācasva bhāskaram || 12:105 ||

Where could I find another fruit? I have none, O monkey. Let us go to the world of Sūrya and ask the Sun for one.'

gandharvenaivam uktas tu tathety āha plavaṅgamaḥ |

sūryalokaṃ tataḥ prāptā gandharvādaya sarvaśaḥ || 12:106 ||

Thus addressed by the Gandharva, the monkey agreed. They reached the world of Sūrya all together, the Gandharva and the others.

gandharva uvāca |

kāryārthena punaḥ prāptas tvatsakāśaṃ khageśvara |

pūrvadattaphalaṃ tv anyad dehi jīvam anāśaya || 12:107 ||

The Gandharva spoke: 'I have come back to you with a request, O Lord who moves through the sky. Give me another fruit like the one that you gave me, and save a life.'

sūrya uvāca |

somalokagataś cāsmi tena dattaṃ phalottamam |

sa phalaṃ dattam evāsi suḥṛdatvān mayā tava || 12:108 ||

Sūrya spoke: 'I went to Soma's world, and it was he who gave me that magical fruit. That is how I came to give you that fruit, out of friendship.

12.104 Understand *suḥṛdo* in *pāda* d as a singular nominative of the rare *suḥṛda*.

12.106 I have emended the correct but unmetrical °*ādayaḥ* in *pāda* d to a stem form in order to restore the metre.

12.108 Note the odd syntax of *pādas* cd. *sa phalaṃ* may have been influenced by 12.71d and 72a. Here in 12.108 *tat phalaṃ* would work better but see *sa phalaṃ* in a similarly odd position in 12.113d. I translate *sa* again as standing for emphasis ('it was like that that you...'; cf. 12.70a). *dattam evāsi* is also problematic although similar structures do appear in this text, e.g., in 12.113c (see more on pp. 35 ff). The original may have read *tat phalam datta evāsi*; or take *dattam evāsi* as *datta-m-evāsi*, with a hiatus breaker *-m-*.

anyad dātum na śaknōmi gaccha somapurādya vai |
taṃ prārthayāvikalpena atriputraṃ graheśvaram || 12:109 ||

I cannot give you another. Go now to Soma's city and ask him—
 [the Moon], the son of Atri, the Lord of the planets—without hes-
 itation.

rudra uvāca |
gatāḥ sūryāgrataḥ kṛtvā somalokaṃ tathaiva hi |
uvāca sūryaḥ somāya kāraṇāpekṣayā śasim || 12:110 ||

Rudra spoke: Led by Sūrya, they all went to the world of Soma.
 Sūrya spoke to Soma, hoping for action on the Moon's part.

soma uvāca |
kimartham āgato bhūyaḥ kartavyaṃ tatra bhāskara |
phalaṃ dātum punas tv anyan muktvā tv anyat karomy aham || 12:111 ||

Soma spoke: 'For what purpose have you returned, O Sun? There
 will be a solution for it. Except for giving another fruit, I shall do
 anything.'

sūrya uvāca |
yadi śakyaṃ phalaṃ dehi anyan na prārthayāmy aham |
na dattāsi phalam anyan mayā vadhya bhaviṣyasi || 12:112 ||

Sūrya spoke: 'If you can, give me another fruit—I ask for nothing
 else. If you do not, I shall kill you.'

12.109 Understand *purādya* as *puram adya* (stem form metri causa).

12.110 Understand *sūryāgrataḥ* in *pāda* a as *sūryam agrataḥ* (stem form noun).
 Note the thematised form *śasim* for *śaśinam* in *pāda* d. *somāya ... śasim* could be just
 a clumsy way of saying *somaṃ ... śaśinaṃ*, or *somāya ... śaśine*, but I interpret *pāda* d
 separately. It is not inconceivable that C₄₅ is right reading *karuṇāpekṣayā* ('hoping for
 compassion') instead of *kāraṇāpekṣayā*.

12.112 Understand *pāda* c either as *na dattaṃ tvayā phalam anyat* or *na dātāsi
 phalam anyat*. This *pāda* is a *sa-vīpulā*, or if we apply a licence mostly seen in the non-
anuṣṭubh verses in this text, namely that a word-final syllable can count as heavy, it is a
 standard *anuṣṭubh* (*pathyā*).

Sūrya threatening Soma in a harsh manner is somewhat surprising (*pāda* d).

soma uvāca |
āgamam tasya vakṣyāmi śṛṇuṣvāvahito bhava |
indreṇāsmi phalam dattam sa phalam datta me bhavān || 12:113 ||

Soma spoke: ‘I shall tell you how it came to me. Listen carefully. It was Indra who gave me the fruit and I in turn gave it to you.

gatvaivendrasadas tv anyat prārthayāmaḥ sabaiva tu |
evam kurma iti prāha gatvendasadanam prati || 12:114 ||

If we go to Indra’s palace, we can ask him together for another fruit. Let us do it!’ he said and set off for Indra’s residence.

somenendram uvācedam phalakāmā ihāgatāḥ |
pūrvadattaphalam anyad dehi śakra mamādya vai || 12:115 ||

Soma said this to Indra: ‘We have come here in search of a fruit.’ Please give me now another fruit like the one that you gave me before, O Śakra.

indra uvāca |
yadartham iha samprāptaḥ sa ca nāsti niśākara |
viṣṇuhastān mayā prāptam ekam eva phalam śubham || 12:116 ||

Indra spoke: ‘The reason for which you have come does not exist, O Night-maker! I received only a single one of those fine fruits, from Viṣṇu’s own hands.

sarva eva hi gacchāmo viṣṇulokam grabeśvara |
sarva evopajagmus te phalārtham madhusūdanam || 12:117 ||

Let us all go to Viṣṇu’s world, O Lord of the Planets.’ They all went to Madhusūdana for the fruit.

12.113 Note *sa phalam*, potentially for *tat phalam*, or for emphasis, again, as in 12.108c. The syntax of *pādas* cd is rather confused (see pp. 35), and *datta* in *pāda* d is a stem form participle metri causa. Note also *me* for *mayā* (Oberlies 2003, 102–103 [4.1.3]), and *bhavān* as a dative.

12.115 While *somenendram* in *pāda* a is grammatically incorrect and we have a correct, or corrected, reading in K₇ (*soma indra°*), I have left the phrase thus, since ergative structures are not alien to the VSS. See pp. 35 ff, and, e.g., verse 1.3 above.

Pāda c is either a *sa-vipulā* or a *pathyā* if the final syllable of *phalam* counts as heavy. Cf. 12.112 above.

*evam uktvā gatāḥ sarve devarājapuraskṛtāḥ |
muhūrtenaiva samprāptā viṣṇulokaṃ yaśasvini || 12:118 ||*

After he spoke thus, they all departed, led by the king of the gods.
In a moment, they reached the world of Viṣṇu, O glorious lady.

*upasṛtya tata indraḥ praṇipatya janārdanam |
sarveṣāṃ uparodhena prārthayāmi yaśodhara || 12:119 ||*

Indra then approached Janārdana, bowing down respectfully. ‘I have a request, O Yaśodhara, concerning something that troubles us all.’

*viṣṇur uvāca |
pūrvadattaphalasyārthe tac ca sarva-m-ihāgatāḥ |
na śaknomi phalaṃ dātum kiṃ vā tv anyat karomy aham || 12:120 ||*

Viṣṇu spoke: ‘You have all come here seeking the fruit I gave away before. I cannot give you [another] fruit. But what else may I do for you?’

*indra uvāca |
brahmāṇḍam api bhettum tvaṃ śaknoṣi garuḍadhvajā |
aśakyam tava nāstīti jānāmi puruṣottama || 12:121 ||*

Indra spoke: ‘O Lord whose banner bears Garuḍa, you are capable even of splitting the Cosmic Egg of Brahmā. I know that there is nothing that you cannot do, O Supreme Person.’

*evam uktaḥ punar viṣṇuḥ pratyuvāca purandaram |
phalam ekaṃ parityajya sarvaṃ śaknomi kauśika || 12:122 ||*

12.118 Note how there is a minor confusion here with the order of events. 12.117 informs us that Indra spoke and then they all left. Then 12.118ab restates that after Indra spoke they left. Alternatively, 12.117cd may have been intended to be in the present tense and mean: ‘Everybody goes to Madhusūdana for fruits [anyway].’

12.119 *Pāda* a is a *sa-vipulā*.

12.120 The function of *tac ca* in *pāda* b is unclear. Perhaps understand *atra* (‘here’) or, less likely, *tvaṃ ca* (‘you and [everybody else]’). Understand *sarvaṃ ihāgatāḥ* as *sarva-m-ihāgatāḥ*, with a hiatus-filler *-m-* for *sarva* (i.e., *sarve*) *ihāgatāḥ*. The non-standard neuter form *anyam* transmitted in most witnesses consulted might be original but I have not found any clear occurrences of it in this text elsewhere. That is why I have chosen K₇’s reading, the standard *anyat*.

Thus addressed, Viṣṇu replied to Purandara [Indra]: ‘O Kauśika, I am capable of everything—except producing another of that fruit.

upāyo ’tra pravakṣyāmi āgamaṃ śṛṇu gopate |
brahmaṇā ca mama dattaṃ tat phalaikaṃ purandara || 12:123 ||

But I shall give you a solution and tell you how it was obtained. Listen well, O Chief (*gopati*). It was Brahmā who gave me that unique fruit, O Purandara.

mayā dattaṃ phalaṃ tv ekaṃ kim anyad dātum icchasi |
prārthayāmo ’tra gatvaikaṃ parameṣṭhiprajāpatim || 12:124 ||

I have given you that one fruit—why do you ask me for another? Let us all now go to Prajāpati [Brahmā], the supreme creator, and ask him for one.

tavoparodhād devendra prārthayāmi pitāmahaṃ |
evam uktvā gatāḥ sarve puraskṛtya janārdanaṃ || 12:125 ||

I myself shall ask Grandfather Brahmā, O king of the gods, to resolve your problem.’ Having said this, they all set out together, led by Janārdana:

indraḥ sūryaḥ śaśi caiva gandharvo vānaras tathā |
vīpulaḥ śreṣṭhikaś caiva rājadūtadvayaṃ tathā || 12:126 ||

Indra, Sūrya, the Moon, the Gandharva, the monkey, Vipula, the foreman, and the two royal envoys.

brahmalokaṃ muhūrtena prāptavān surasundari |
dṛṣṭvā brahmasado ramyaṃ sarvakāmaparicchadam || 12:127 ||

In a moment, they reached Brahmā’s world, O beautiful goddess. There, they saw Brahmā’s splendid palace, filled with all desirable things.

12.123 Note that *pāda* c is a *sa-vīpulā*.

12.124 In *pāda* b, by *dātum icchasi*, Viṣṇu probably means to say *prāptum icchasi*, or *tava dāsyāmīticchasi*. For the expression *parameṣṭhiprajāpati*, see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajāpateḥ*.

12.126 Reading this list of characters, the careful reader may ask the question: what happened to Bhīmabala?

12.127 I suppose that the singular *prāptavān* was intended to refer to the plurality of characters involved.

anekāni vicitrāṇi ratnāni vividhāni ca |
mandāratala śobbhāni vaiḍūryamaṇikuṭṭimān || 12:128 ||

There were countless wonders and every kind of precious jewel;
the beautiful coral-tiled roofs; floors inlaid with cat's-eye gems;

pravālamaṇistambhāni vajrakāñcanavedikām |
pravālasphāṭiko jāla indranīlagavākṣakah || 12:129 ||

pillars of coral and gems; altars of gold and diamond; lattice-windows
of coral and crystal; windows of sapphire.

paśyate vipulas tatra nānāvṛkṣa manoramāḥ |
puṣpānāmitavṛkṣāgrāḥ phalānāmitakā bhavet || 12:130 ||

Vipula [also] saw [there] many beautiful trees, their branches bend-
ing low under the weight of blossoms and fruits.

sarvaratnamayā vṛkṣāḥ sarvaratnamayaṃ jalam |
vṛkṣagulmalatāvallī kadamūlaphalāni ca || 12:131 ||

The trees and the waters all appeared to be made of precious gems.
The trees, shrubs, creepers, vines, roots, and fruits

sarve ratnamayā dṛṣṭā vipulo vipulekṣaṇaḥ |
anekabhaumaṃ prāsādaṃ muktādāma vibhūṣitam || 12:132 ||

all seemed to Vipula's astonished eyes to consist of jewels. There
was a multi-storeyed palace decorated with garlands of pearls,

apsarogaṇakoṭībhīḥ sarvābharaṇabhūṣitam |
vimānakoṭikoṭīnāṃ sarvakāmasamanvitam || 12:133 ||

12.128 I take *mandāratala* as a stem form compound (for *mandāratalāni*). Note that all witnesses read °*kuṭṭimām* or °*kuṭṭimām* for the masculine plural accusative—to go with *dṛṣṭvā* in 12.127a.

12.129 *Pāda* a is unmetrical. Understand the nominatives in *pādas* cd as (plural) accusatives, and *pāda* c as a compound.

12.130 Note °*vṛkṣa* in *pāda* b as a stem form noun for °*vṛkṣā* or °*vṛkṣān* (*manoramāḥ/-ān*). One could simply correct the *pāda* to *nānāvṛkṣān manoramān*, but then the next line should also be altered. *bhavet* in *pāda* d is out of context.

12.132 Note the odd syntax of *pādas* ab. *Pāda* b should be understood as a phrase in the instrumental case. Alternatively, *dṛṣṭā* is used as a finite verb (see p. 36). C₄₅ tries to correct the syntax by reading *dṛṣṭvā*. *Pāda* c is a *ma-vipulā*.

adorned with millions of groups of Apsarases beautified with all kinds of ornaments, and millions and millions of ærial chariots floating above, fulfilling every wish.

brahmalokasabbā ramyā sūryakoṭisamaprabhā |
tatra brahmā sukhāsīno nānāratnopaśobbhite || 12:134 ||

The assembly hall in Brahmā's world was charming, shining like millions of suns. Brahmā sat there at ease, [on a throne] decorated with many kinds of jewels,

caturmūrtiś caturvaktraś caturbāhuś caturbhujah |
caturvedadharo devaś caturāśramanāyakaḥ || 12:135 ||

with his four embodiments, four faces, four arms, and four hands. The god who governs of the four social disciplines (*āśrama*) held the four Vedas.

caturvedāvṛtas tatra mūrtimanta-m-upāsate |
gāyatrī vedamātā ca sāvitrī ca surūpiṇī || 12:136 ||

And around him stood the four Vedas themselves, embodied, worshipping him. Gāyatrī, mother of the Vedas, and beautiful Sāvitrī,

vyāhṛtiḥ praṇavaś caiva mūrtimān samupāsate |
vauṣaṭkāro vaṣaṭkāro namaskāraḥ sa mūrtimān || 12:137 ||

the Vyāhṛti[s] [Bhūr, Bhuvaḥ, Svar], and Praṇava [Om]—all these stood there in their embodied forms, serving [Him], as did [the mantras] Vauṣaṭ, Vaṣaṭ, and Namaḥ.

12.133 I understand *pādas* ab as if it read *apsarogaṇakoṭibhiḥ sarvābharaṇabhūṣitair bhūṣitam*. Perhaps understand *vimāṇakoṭikoṭinām* as *vimāṇakoṭinām koṭibhiḥ* and °*samanvitam* as °*samanvitānām*. This is what, e.g., ŚDhŚ 10.41 suggests (see the apparatus).

12.134 *Pādas* c may have intended to read *tatra brahmā sukhāsane*, or at least *āsane* is implied in *pāda* d.

12.136 The context dictates that *pāda* b be understood in the plural (*mūrtimanta upāsate*), with a hiatus-filler *-m-* (cf. *Devīpurāṇa* 12.12.53cd: *saptakoṭimahāmantrā mūrtimanta upāsate*). For Gāyatrī being 'the mother of the Vedas,' see, e.g., MBh Suppl. 14.4.494: *yo jayet pāvanīm devīm gāyatrīm vedamātaram*.

12.137 Note the singular *mūrtimān* in *pāda* b governing each singular subject in 12.136cd and 137a.

śrutiḥ smṛtiś ca nītiś ca dharmasāstraṃ samūrtimat |
itihāsaḥ purāṇaṃ ca sāmṁkhyayogaḥ patañjalam || 12:138 ||

[There too stood] in embodied form, Śruti and Smṛti, and Nīti and Dharmasāstra, as well as Itihāsa, the Purāṇas, and Pātañjala Sāmṁkhyayoga.

āyurvedo dhanurvedo vedo gāndharva-m-eva ca |
arthavedo 'nyavedāś ca mūrtimān samupāsate || 12:139 ||

Āyurveda, Dhanurveda, Gāndharvaveda, Arthaveda, and other Vedas were present there in embodied form.

tato brahmā samutthāya abhigamya janārdanam |
gām ca argham ca dattvaivam āsyatām iti cābravīt || 12:140 ||

Then Brahmā rose and approached Janārdana [Viṣṇu]. He gifted him a cow and gave him guest-water, and said, 'Please, take a seat.

mañiratnamaye divye āsane garuḍadhvajah |
devarājo raviḥ somo gandharvah plavagesvarah || 12:141 ||

The one with the banner with Garuḍa on it [i.e., Viṣṇu, should please sit] on [this] divine throne made of gems and precious stones. Let the king of the gods [Indra], the Sun, the Moon, the Gandharva, the monkey king,

vipulaś ca mahāsattva āsyatām ratna-āsane |
sādhū bho vipula śreṣṭha sādhu bho vipulam tapaḥ || 12:142 ||

12.138 Understand *samūrtimat* simply as *mūrtimat*.

See notes to verses 6.5 and 8.6 on how Itihāsa is primarily the *Mahābhārata*.

It is difficult to say if *sāmṁkhyā-yoga* in *pāda* d signifies one or two things. I could have chosen to separate them, interpreting *sāmṁkhyā* as a stem form noun, because in other parts of the text, *sāmṁkhyā* and *yoga* are usually treated as two different traditions. See 8.1–3, 16.36–37 (here clearly separate), and 23.5c (again, clearly separate). In any case, one should probably understand *patañjalam* as *pātañjalāḥ* metri causa, with gender confusion. Another, less likely, possibility is that *sāmṁkhyayoga* and *pātañjalayoga* are somehow contrasted here.

12.139 Note C₄₅ and C₀₂'s attempt to include the Atharvaveda in this list. I find it more likely—partly because the 'four Vedas' have already been mentioned in 12.36a—that by *arthaveda* Kauṭilya's Arthaśāstra is being referred to here.

and Vipula, the great man, all sit on [these] gem-encrusted thrones.
Well done, excellent Vipula! Congratulations for your enormous
(*vipula*) austerity!

sādhū bho vipulaprajña sādhu bho vipulaśrīya |
toṣitāḥ sma vyaṃ sarve brahmaviṣṇumabheśvarāḥ || 12:143 ||

Well done, you of vast wisdom (*vipulaprajña*)! Well done, you of
enormous fortune (*vipulaśrīya*)! We—Brahmā, Viṣṇu, and Mahe-
śvara—are all pleased with you,

ādityā vasavo rudrāḥ sādhyāśvinau marut tathā |
bhūṅkṣva bhogān yathotsāhaṃ mama loke yathāsukham || 12:144 ||

[as are] the Ādityas, the Vasus, the Rudras, the Sādhyas, the Āsvins,
and the Marut[s]. Enjoy to your heart's content all the pleasures of
my world.

iyam vimānakotīnām tavārthāyopakalpita |
sahasrāṇām sahasrāṇi apsarā kāmārūpiṇi |
tavārthīyopasarpanti sarvālaṃkārabhūṣitāḥ || 12:145 ||

Among these millions of ærial chariots, this one has been prepared
for you. There are thousands upon thousands of sensual Apsarases,
adorned with every kind of ornament, ready to court you.

yāvat kalpasahasrāṇi parārdhāni tapodhana |
yatra yatra prayāsitaṃ tatra tatropabbujyatām || 12:146 ||

12.142 Note how Bhīmabala and Puṇḍaka are not mentioned here. They have either not made it to Brahmā's palace, or are kept standing. Note Brahmā's puns on Vipula's name in *pāda* d and in the next verse.

12.143 Understand °śrīya as the singular masculine vocative of °śrī.

12.144 *Pāda* b is iambic. MSS C₉₄C₄₅K₈₂K₇ read *bhogāṃ* for the plural accusative *bhogān* (silently corrected).

12.145 *iyam* (f.) in *pāda* a stands for either *ayam* (m.) or *idaṃ* (n.), agreeing with the gender of *vimāna*. Alternatively, the sentence aims, rather clumsily, to convey the meaning 'all these millions of ærial vehicles...' Note that here, as often in this text, nouns and adjectives stand in the singular after numbers such as a thousand (see pp. 32 ff). Understand *tavārthīyopasarpanti* in *pāda* e as *tavārthīyā upasarpanti* (double sandhi). *tavārthāyo*° may work as well (C₄₅ and K₈₂) but I consider *tavārthīyo*° the lectio difficilior, thus potentially the original reading.

[This state of affairs will go on] for a thousand hundred quadrillion æons, O great ascetic. Wherever there is effort, there will be enjoyment.’

mahēśvara uvāca |
iti śrutvā vacas tasya vipulo vipulekṣaṇaḥ |
vepamāno bhayatrasta āśrupūrnākulekṣaṇaḥ || 12:147 ||

Maheśvara spoke: Hearing His words, Vipula—his eyes wild with wonder (*vipulekṣaṇa*), trembling, shaking with fear, his bewildered eyes brimming with tears—

praṇamya śirasā bhūmau praṇipatya punaḥ punaḥ |
uvāca madhuraṃ vākyam brahmalokapitāmahaṃ || 12:148 ||

bowed his head, prostrated himself on the ground again and again, and spoke these gentle words to [Brahmā,] the Grandfather of Brahmalo-
 ka:

vipula uvāca |
bhagavan sarvalokeśa sarvalokapitāmaha |
svapnabhūtaṃ ivāścaryam paśyāmi tridaśēśvara |
smṛtibhraṃśaś ca me jāto buddhir jātāndhacetanā || 12:149 ||

Vipula spoke: ‘Revered Sir, Lord of all the worlds, Grandfather of all beings—before my eyes I see a wondrous vision like a dream, O Lord of the Thirty[-Three] Gods. My memory fails me, and my mind’s intelligence is overcome with darkness.

12.147 We are forced to accept E’s reading of *bhayatrasta* in *pāda* c because it is far superior to the readings of all other witnesses. In fact, paper MS K₄₁, a source close to E’s sources (not collated for this chapter) reads *bhayaṃtrasta*, which is close enough. The rejected reading (*bhayaś tatra*) may have been the result of a simple metathesis (*tra-sta* to *sta-tra*).

12.148 The compound *brahmalokapitāmahaḥ* may sound tautological as an epithet of Brahmā but it does occur in the MBh (12.336.30b) and in other texts (PadmaS 3.193d, JRY 3.14.198b). Otherwise, the word *brahma* may stand for the accusative here (*brahmānam*), or may be corrupted from *sarva*^o (see next verse).

12.149 Note that E adds a line here, see the apparatus. Its translation is the following: ‘I am a fool, how could I praise you? You are beyond knowledge, beyond the ultimate.’ I have not been able to locate this line in any of the available sources, not even in paper manuscripts.

*tubhyaṃ trailokyabandho bhava mama śaraṇaṃ trāhi saṃsāraghorād
bhīto 'haṃ garbhavāsāj jaramaraṇabhayāt trāhi māṃ mohabandhāt*

*nityaṃ rogādhivāsam aniyatavapuṣaṃ trāhi māṃ kālapāśāt
tiryaṃ cānyonyabhakṣaṃ bahuyugaśataśas trāhi mohāndhakārāt || 12:150 ||*

You govern the three worlds. Be my refuge. Protect [me] from terrible cycle of rebirth. I am afraid of life in the womb, and of the terror of old age and death. Protect me from the snare of illusions. Dwelling in illness is eternal. Protect me, whose body is not controlled, from the noose of time. Living in animal forms means mutual slaughter over many hundreds of æons. Protect [me] from the darkness of illusion.'

*śrutvaivovāca brahmā vipulamati punar mānayatīvā yathāvad
ābhūtasamplavānte bhaviṣyasi tava me janmalobho na bhūyaḥ |
garbhāvāsaṃ na ca tvan na ca punamaraṇaṃ kleśaṃ āyāsapūrṇaṃ
chittvā mohāndhaśatruṃ vrajasi ca paramaṃ brahmabhūyatvam eṣi
|| 12:151 ||*

Hearing [this], Brahmā spoke to [Vipula], of vast intellect (*vipulamati*), honouring [him] properly: 'You will live until the floods of cosmic destruction. You will no longer have any desire for rebirth. There will be no life in the womb for you, no rebirth, no wearisome suffering. Killing the enemy that is the darkness of illusions, you will attain the ultimate—absorption into the Brahman.'

12.150 Metre (12.150–151): *sragdharā*. We have to understand *tubhyaṃ*, as often in this text, as an instrumental (see 12.96c and 101a above). Note that in *pāda* c of this Sragdharā verse, the final syllable of *rogādhivāsam* scans as long. This is a phenomenon seen many times in this text (see p. 41).

12.151 The stem form noun °*mati* of the bahuvrīhi compound in *pāda* a may stand for *matib* (see the unmetrical reading in C₉₄C₄₅K₈₂), and then it should refer to Brahmā himself ('Brahmā, the one with a huge intellect...'). I have chosen to take *mati* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mānayatīvā* (and *śrutvā*) requires an object. Note *ābhūtasamplava* instead of the more common *ābhūtasamplava* (both unmetrical here; see also 2.13). *me* in *pāda* b is difficult to interpret (perhaps 'you will live with me?'). I take *tvan na* in *pāda* c as the ablative *tvaḥ* used as a genitive, plus *na*. Note the *krama* licence in operation in *pādas* a and b: *bra* in *brahmā*,

mabheśvara uvāca |

brahmaṇā evam uktas tu viṣṇunā prabhaviṣṇunā |

evam bhavatu bhadraṃ vo yathovāca pitāmahaḥ || 12:152 ||

Maheśvara spoke: When Brahmā had thus addressed [Vipula], Lord Viṣṇu [said:] ‘So be it! May it be as Grandfather has declared. Blessings upon you!’

indreṇa raviṇā caiva somena ca punaḥ punaḥ |

sādhyaḍityair marudrudrair viśvebhir vasavaḥ tathā || 12:153 ||

[Then] Indra, Ravi and Soma, the Sādhya, the Ādityas, the Maruts, the Rudras, the Viśve[śas], and the Vasus [cried out:]

aho tapaḥphalaṃ divyaṃ vipulasya mahātmanaḥ |

svaśarīro divaṃ prāptaḥ śraddhayātithipūjaya || 12:154 ||

‘Wow, what a divine reward for the penance of great-souled Vipula! Through the merit of his sincere hospitality to a guest, he has reached heaven in his very own body.’

evam ādīnyānekaṇi vipule parikīrtitam |

brahmāṇaṃ punar evāha viṣṇur viśvajagatprabhuḥ || 12:155 ||

This and many other things are related in the [story of] Vipula. Then Viṣṇu, Lord of the whole universe, turned back towards Brahmā.

|| iti vṛṣasārasaṃgrabe vipulopākhyāno nāmādhyaḥ dvādaśamaḥ ||

Here ends the twelfth chapter in the *Vṛṣasārasaṃgraha* called The Story of Vipula.

and possibly *śya* in *bhaviṣyasi* do not turn the previous syllable heavy, although the latter is unusual because the syllables taking part in this licence should be at word-final position (see pp. 39).

12.153 Note that I had to accept E’s reading in *pāda* d, and note *vasavaḥ* probably for *vasubhiḥ*.

12.155 The reference here to a ‘Vipula section’ is probably to MBh 13.39.1ff, although this story is not to be found there. See p. 25. Alternatively, *vipule* simply means ‘concerning Vipula.’

The story ends abruptly here in the VSS. The next chapter starts with a short summary by Devī of the previous chapters:

devy uvāca |

abhiṣātithyakānāṃ ca śruto dbarmaḥ suvistarāḥ |

kiṃ na kurvanti manuḥjāḥ sukhopāyaṃ mahat phalam || 13.1 ||

svaśarīrasthito yajñāḥ svaśarīre sthitaṃ tapaḥ |

svaśarīre sthitaṃ tirthaṃ śruto vistarato mayā || 13.2 ||

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 Inscriptions Database: <https://siddham.network>

ŚDhŚ = *Śivadharmaśāstra*

ŚDhU = *Śivadharmottara*

VSS = asdfadfasdfadsa

TO BE SUPPLIED

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Uttarottara: see CHECK

Umāmahēśvarasaṃvāda: see CHECK

R̥gveda-khila: see Scheftelowitz 1906

Kūrmapurāṇa: see Mukhopādhyāya 1890

Nepālamāhātmya: see Acharya 1992

Padmapurāṇa: see CHECK

Buddhacarita: see CHECK

Bodhisattvabhūmi: see CHECK

Brahmāṇḍapurāṇa: see CHECK

Bhagavadgītā: see Sukthankar and al. 1927–1966 CHECK

Manu/Mānavadharmasāstra: see Dave 1972

Mahābhārata: see Sukthankar and al. 1927–1966

Mahāsubhāṣitasamgraha: see Sternbach 1974–2007

Mātaṅgalīlā: see Śāstri 1910

Yogasūtra: see CHECK

Raghuvamśa: see

Rasārṇavasudhākara: see Venkatacharya 1979

Vāgmatīmāhātmyaprasaṃsā:

Vājasaneyisaṃhitā: see Weber 1972

Viṣṇudharmottara:

Viṣṇudharma: see Grünendahl 1983

Viṣṇupurāṇa: see Pathak 1997–1999

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Sanskrit words, including titles of works, are typeset in *italics*. Sanskrit names of deities, divine beings, humans (including authors), months, etc., and the names of modern authors, are written in a non-italic, standard typeface with capitalised initial letters. English words are presented in a non-italic, standard typeface. (The boundaries between these categories are sometimes fluid.)

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