

*The Vṛṣasāraṃgraha, a text of the Śivadharma corpus*

A Critical Edition

Volume 1

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

THE ŚIVADHARMA PROJECT

*Studies on the History of Śaivism*  
X??

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A Critical Edition  
Volume 1

Csaba Kiss



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# Preface

## *Aims and problems*

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

Find a hard copy of McGann's Textual Condition.

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

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

<sup>2</sup> McGann 1991, ??.

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

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

# Introduction

## *The Śivadharmā corpus*

In general...

## *Reading the Vṛṣasārasaṃgraha*

### *The title*

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

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

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

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

*manuṣyāṇām anuyugaṃ brasatīti nibodha me || 13 ||*

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

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

MMW ‘vṛṣa’:

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

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

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

The ŚDhU also mentions the ‘Dharma bull’:

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

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

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

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

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

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

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

1.125cd (*dharmah punyam vṛṣaḥ śreyah sukṛtam ca samam smṛtam*); *Manusmṛti* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Patañgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭhaḥ 'pi jitasmaro 'pi yaḥ śaṅkaro 'bhūd bhuvi ko 'py apūrvvaḥ*, concerning the Śaiva ascetic Vyomaśambhu: ‘He was in the world an extraordinary new Śiva, since he too was *vṛṣaikaniṣṭhaḥ* (‘devoted solely to pious observance’; in Śiva’s case ‘riding only on the Bull’) and he too was *jitasmarah* (‘one who had defeated sensual urges’; in Śiva’s case ‘the defeater of the Love god Kāmadeva’). This is also the meaning of *vṛṣaḥ* in the title *Vṛṣasārasaṃgraha*, one of the works of the Śivadharma corpus (see, e.g., Sanderson 2014, p. 2), i.e., ‘Summary of the Essentials of the [Śiva]dharma’.

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

Bhattacharya (1977, 1552) suggests that

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

Is he ignoring the fact that Dharma as a bull appears already in the *Mahābhārata*? He comes to the conclusion (Bhattacharya 1977, 1555) that one of the earliest sources to fuse the figures of Nandin and the bull is the relatively early<sup>5</sup> *Matsya-purāṇa*.

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

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

<sup>5</sup> See Rocher 1986, 199.

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

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

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

### *The structure of the VSS*

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

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

<sup>7</sup> Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

## Contents of chapters 1–12

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

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

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

## Dating and provenance

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

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

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

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



*Interpretation of chapters*

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

*The role of the VSS in the Śivadharma corpus*

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

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

- *Gr̥hastha. The Householder in Ancient Indian Religious Culture*. Edited by Patrick Olivelle. OUP, 2019. Especially Csaba Dezső’s article in it.
- %dscn 8034.jpg ff in folder /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/pasupatimatam4/ % in Naraharinātha’s Paśupatimatam pp. 580ff % CHECK if Naraharinath seems to be better at Sanskrit in other texts % the edition seems problematic at many places % a dialogue between Janamejaya and Vaiśampāyana, the latter of whom relates dialogues between Vigatārāga and Anarthayajña % revise as and lost/ill Bisschop in “Universal Śaivism”: ” – En-dashes indicate a lost or illegible syllable in the manuscript.”
- %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (great-grandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna’s son Abhimanyu) [”SBr.] xi, xīi AitBr. ”Sāṅkhir. xvi [MBh.] &c.;
- Bisschop 2018, 2: “The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kafle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmasāstra alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma 2014). The Śivopaniṣad, which also forms part of the Śivadharm corpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933).”
- What MS did Naraharinātha used? See Bisschop 2018:58–59.
- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss\_florinda/newari/ngmpp/palm\_leaf\_3:3/fr.8493.0.A\_0003-03\_3/A3-03+65851+177\_vss\_start.jpg Paper MS /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss\_florinda/newari/ngmpp/paper\_mtm/A1341-06/DSCN0331 fol. 204\_vss.JPG
- Vipula  
Vipula in the MBh:  
MBh 13040016aff  
Devaśarman and his wife Ruci 13040017a tasya rūpeṇa → 13040017a tasyā rūpeṇa

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

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

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

### Misc

- susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ paramēśvaraḥ | svargāpavargayor dātā taṁ vijñāya vimucyate || 46 ||. yamas-niyamas: see table in Bisschop, Kafle, & Lubin 2021, 17
- other Why is this mentioned at <http://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/403> : C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, "Introducing Śivadharmā and Śivadharmottara", *Altorientalische Forschungen* vol. 20 issue. 2 pp. 342-349 (1993). "There is no raw data." EdX Harvard Digital Humanities
- CHECK out Kenji on the Umāmaheśvarasamvāda in the MBh, his summary looks similar to the VSS
- Kenji: "BDhS 2: Discussion of gr̥hastha. but BDh 2.11.9–34 is a digression on the topic of caturāśrama (vikalpa type, not krama type), and the author denies caturāśrama idea."

- MSS: see Bisschop 2018, 52–53; De Simini & Mirnig pp. 587, 591 % “a stable element of the corpus”
- Vindicate your edition: look at the apparatus, all the Ed entries

### Notes on the language

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aīśa Sanskrit,<sup>8</sup> and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, could lead us to the author(s) or redactors of the text and to its place of composition. Here I only give a brief overview of the most important phenomena. For details see the observations on the constitution of the Sanskrit text in the footnotes to the translation (pp. ??), as well as the Index.

### Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’<sup>9</sup> namely that some consonant clusters that would normally turn the previous short (laghu) syllable long (guru) may in some cases do not do so. The syllables pra, bra, hra, kra, especially at the beginning of words CHECK, are well-known candidates for this licence.<sup>10</sup> In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving conjunct consonants with a liquid sounds or semi-vowels in second position, and possibly also rpa, CHECK! seem additional ones.

The well-known author on prosody, Kedārabhaṭṭa (11-12th centuries),<sup>11</sup> frequently quoted by Mallinātha, gives the following definition in his *Vṛttarat-nākara* (here given together with Sulhaṇa’s *Sukaviḥṛdayanandinī* commentary):

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

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

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

<sup>8</sup> See Goodall, Törzsök, Hatley, Kiss, Meyr?

<sup>9</sup> For recent contributions on this phenomenon, see e.g. Ranjan Sen 2006 (discussing it as appearing in Latin) and Balogh 2018, note 6 (discussing Sanskrit metre).

<sup>10</sup> See e.g. Apte’ XXXX Dictionary Appendix A p. 1. ADD real life examples.

<sup>11</sup> SOURCE

TRANSLATE the whole passage!

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

... TRANSLATE

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

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

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

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasaḥ

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

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

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

### Vocabulary

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

### Number and gender

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

### Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ

### Stem form nouns

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

# A Critical Edition of *Vṛṣasārasaṃgraha* 1–12

## *Witnesses*

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.<sup>12</sup> In the manuscript descriptions below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b and the catalogues I mention at some of the individual manuscript.<sup>13</sup>

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

<sup>12</sup> As I remarked elsewhere (Kiss 2021, 185, n. 9): ‘Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19) [= De Simini 2016b], it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.’

<sup>13</sup> I owe thanks to Florinda De Simini for sharing with me most of the manuscripts listed here, to Kengo Harimoto and Gudrun Melzer (Munich) for providing photos of the Munich MS, and to Nirajan Kafle for sharing a digital copy of the Paris MS with me.



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

### *The Cambridge manuscripts*

(N)C<sub>94</sub> 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.<sup>14</sup> According to this catalogue, the date of creation of this manuscript is the 12th century, its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*, 5) *Uttarottaramahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharma-putrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193 (the recto side, online image no. 381, is an empty folio side, the text itself starts on the verso side); it ends on f. 239r (online image no. 473). The text of the VSS is transmitted fully, without any folios or major sections of the text missing. The leaves transmitting the VSS are well-preserved. Some folio sides are faded and most folios are somewhat damaged on the right side, sometimes at other parts, and it seems from the images that some opaque-looking tape has been applied to protect these damaged sections. In my critical edition the broken off, completely lost, *akṣaras* are represented by ×, the illegible *akṣaras* under the tape by ★ (‘illegible’). The quality of the readings of this manuscript is one of the best among the available witnesses, comparable only to K<sub>82</sub> and P<sub>57</sub>, making it one of the most important sources for the VSS.

(N)C<sub>45</sub> 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.<sup>15</sup> According to this catalogue, the dimensions of the manuscript are 4.4 × 61.7cm. The manuscript is dated to (Nepala) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām,*’ which converts to July 10/11 Monday/Tuesday, 1139 CE.<sup>16</sup> The script is Nepālā-

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

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

<sup>16</sup> F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyādi 8 trayodaśyām* (retrived 8 Dec 2021). The element *dvādaśīpyādi* might be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes the 11th of July. Kengo Harimoto has suggested that

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

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K<sub>82</sub> remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).<sup>17</sup> This is more difficult to see in the case of the VSS, but indeed, they seem closely related.

(N)C<sub>02</sub> 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.<sup>18</sup> According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmahēśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The *Vṛṣasārasaṃgraha* starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,<sup>19</sup> 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 C<sub>94</sub>, and twenty folios in C<sub>45</sub>. Thus this MS did most probably transmit all eight texts of the Śivadharm corpus.<sup>20</sup>

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.<sup>21</sup>

the unclear element (*yādi/pyādi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (*ghaṭikā*) the scribe finished copying the text. It is still not clear if we should take *dvādaśi* or *trayodaśyām* as the date. For help on the conversion of the date and for a detailed discussion on the colophon I am indebted to Kengo Harimoto.

<sup>17</sup> Personal communication, 1 Dec 2021.

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

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

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

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

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

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

In the apparatus, the siglum C<sup>Σ</sup> signifies all three Cambridge MSS described above.

### *The Kathmandu manuscripts*

(N)K<sub>82</sub> 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.<sup>22</sup> According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5cm. It is dated to Nepāla Samvat 189 (1068–69 CE).<sup>23</sup> The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmit-

the beginning of the *Vṛṣasārasaṅgraha*.<sup>24</sup> 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 other way round. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins.

<sup>22</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00098499](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499)

<sup>23</sup> See f. 12r line 2 of the *Dharmaputrikā* in this MS: *navottarāsītīyute sate bde āśāḍhaśuklasya tithau tṛtīye*, translated by De Simini 2016b, 252 n. 49 as: ‘in [the year] 189, in the 3rd lunar day of the bright [fortnight] of [the month] Āśāḍha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

ted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmabheśvarasamvāda*, 5) *Śivopaniṣad*. 6) *Vṛṣasārasamgraha*, 7) *Dharmaṣūtrikā*, 8) *Uttarottaramahāsamvāda*.

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

(N)K<sub>10</sub> 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.<sup>25</sup> According to this catalogue, the dimensions of the manuscript are 55 x 5.5cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four text are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmabheśvarasamvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasamgraha*.

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

(N)K<sub>7</sub> NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief descrip-

<sup>24</sup> See a similar evaluation in Bisschop 2018, 56.

<sup>25</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00085264](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264)

tion of this MS in the NGMCP online catalogue.<sup>26</sup> According to this catalogue, the dimensions of the manuscript are 58 × 6cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottaramahāsaṃvāda*, 8) *Dharmaputrikā*. Ff. 209v–264v contain the VSS.

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

(N)K<sub>3</sub> NGMPP A 3/3 (= A 1081/5), NAK 5-737. I have collated this MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.<sup>27</sup> According to this catalogue, the dimensions of the manuscript are 58.5 × 5.5cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, missing (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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

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

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

### *The Munich manuscript*

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

<sup>26</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00062373](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373)

<sup>27</sup> [http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A\\_3-3\\_Śivadharmasāstra](http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra)

<sup>28</sup> [http://catalogue.ngmcp.uni-hamburg.de/wiki/A\\_11-3\\_Śivadharmottara](http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara)

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

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

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

### *The Paris manuscript*

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

<sup>29</sup> This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

### *The Oxford manuscript*

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

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

### *The Kolkata manuscripts*

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

(N)Ko<sub>76</sub> MS G 4076 in the collection of The Asiatic Society, Kolkata.<sup>30</sup> Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko<sub>52</sub> (MS G 3852), a Śivadharm corpus MS in the same collection lacking the VSS; see note 12 on page 1.

(N)Ko<sub>77</sub> According to Shastri 1928, 720, MS G 4077 in the collection of the Asiatic Society, Kolkata, a palm leaf MS, transmits the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it ‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251).

### *The Tübingen manuscript*

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

<sup>30</sup> I am grateful to our colleague Sushmita Das for attempting to get a copy of this MS in March 2020.



### The London manuscript

(N)L<sub>16</sub> This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under the shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. This MS is described in Wujastyk 1985.

While collating MS L<sub>16</sub> for VSS chapter 22, I realised that it was to be a direct or close copy of K<sub>82</sub>. A few examples to prove this will suffice:

K<sub>82</sub> (f. 40r) reads:



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

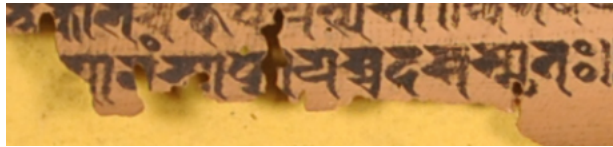
L<sub>16</sub> (f. 381v) gives:



*sphaṭikāṃsatam eva ca* || *devayogāsanāsīto*

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

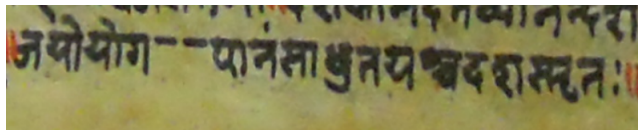
Here K<sub>82</sub> (f. 39v) reads:



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

with *dhyā* and *svā* damaged;

L<sub>16</sub> (f. 381r) cannot read the bit that is completely lost, and it misreads the damaged *dhyānaṃ* as *dhānaṃ*, *svādhyā* as *sādhū*:



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





*Editorial policies*

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

SDh MSS from Nepal  
stemma...

*The Sanskrit text*

# वृषसारसंग्रहः

## [ प्रथमोऽध्यायः ]

[ स्तुतिः ]

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

### [ जनमेजयवैशम्पायनसंवादः ]

शतसाहसिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।  
पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥१:२॥  
अतृप्तः पुनः पप्रच्छ वैशम्पायनमेव हि ।  
जनमेजय यत्पूर्वं तच्छृणु त्वमतन्द्रितः ॥१:३॥  
जनमेजय उवाच ।  
भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।



Testimonia for this chapter: C<sub>94</sub> ff. 193v–195v, C<sub>45</sub> ff. 201v–203v, C<sub>02</sub> ff. 267r–270r, K<sub>82</sub> ff. 1v–3v, K<sub>10</sub> exp. 44, 43 lower and then upper leaf; (1.62cd–2.22 are missing), K<sub>7</sub> ff. 209v–211v, K<sub>3</sub> ff. 227v–229v (collated only up to 1.15ab); M ff. 1r–3v; C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

1a cf. ŚDhU 10.6: आदिमध्यान्तनिर्मुक्तः स्वभावविमलः प्रभुः । सर्वज्ञः परिपूर्णश्च शिवो ज्ञेयः शिवागमे ॥  
2c cf. MBh 1.2.70ab: एतत्पर्वशतं पूर्णं व्यासेनोक्तं महात्मना 4ab = MBh 13.112.9ab



1a °न्तमनन्त° ] C<sub>94</sub>C<sub>45</sub><sup>pc</sup>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; °न्तमन्त° C<sub>45</sub><sup>ac</sup> • °पारं ] C<sup>Σ</sup>K<sub>7</sub>ME; °पारं  
K<sub>82</sub>K<sub>10</sub>K<sub>3</sub> 1b सुसूक्ष्म° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; शुसूक्ष्म° C<sub>02</sub> • °जगत्सुसारम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME;  
°जगत्सुसारं C<sub>02</sub>, °जगत्सुसारं K<sub>10</sub>, °जगत्सुसारम् K<sub>3</sub> 1c °भिरासमग्रं ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>E;  
°भिर्यत्समग्रं M (unmetr.) 1d वृष° ] C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; °वृषो C<sub>94</sub><sup>ac</sup> 2b सहस्राध्यायमु° ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>M; सहस्राध्यायमु° C<sub>02</sub>, सहस्राध्यायरु° E 2c पर्व चास्य ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M<sup>pc</sup>;  
पर्वज्चास्य C<sub>45</sub>, पर्वमस्य C<sub>02</sub>K<sub>3</sub>M<sup>ac</sup>E • शतं पूर्णं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; त C<sub>02</sub> 2d श्रुत्वा ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; श्रद्धा C<sub>45</sub> • भारतसंहिताम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; भारसंहिता C<sub>02</sub>,  
भारतसंहितं K<sub>3</sub>, नारादसंहिताम् E 3a अतृप्तः पुनः पप्रच्छ ] em.; अतृप्तः पुः/××प्रच्छ C<sub>94</sub>, अतृप्तः पुनः  
पप्रच्छ C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, अतृप्तः पुनरप्रच्छे C<sub>02</sub>, अतृप्तः पुनः पप्रच्छ K<sub>3</sub>, अतृप्तः पुनः पपृच्छ M, अतृप्ता  
पुनः पप्रच्छ E 3b वैशम्पायन° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; वैशम्पायन° C<sub>02</sub> 3c जनमेजय यत्पूर्वं ]  
em.; जनमेजयेन यत्पूर्वं C<sub>94</sub><sup>pc</sup>C<sub>45</sub>K<sub>7</sub>K<sub>3</sub>E, जनमेजये यत्पूर्वं C<sub>94</sub><sup>ac</sup>, जन्मेजयेन यत्पूर्वं C<sub>02</sub>, जनमेजयेन  
यत्पूर्वं K<sub>82</sub>, जनमेजयेन यत्पूर्वं K<sub>10</sub>, जन्मेजयेन यत्पूर्वं M 3d तच्छृणु त्वम° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME;  
तच्छृणु त्वम° C<sub>02</sub>, \_\_\_\_\_ K<sub>10</sub>, तच्छृणु स्वम° K<sub>3</sub> • °तन्द्रितः ] C<sub>02</sub>K<sub>82</sub>; °तन्द्रितम् C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>K<sub>3</sub>ME,  
\_\_\_\_\_ K<sub>10</sub> 4 जनमेजय ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; जन्मेजय C<sub>02</sub> 4a भगवन्स° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
भचावं स° C<sub>02</sub>, भगव स° K<sub>3</sub>, भगवं स° M • °धर्मज्ञ ] C<sup>Σ</sup>K<sub>10</sub>K<sub>7</sub>ME; °ज्ञ K<sub>82</sub>, °धर्मज्ञः K<sub>3</sub>  
4b °विशारद ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>; °विसारदः C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>E, °विशारदम् M

अस्ति धर्मं परं गुह्यं संसारणवतारणम् ॥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॥  
 जिज्ञासनार्थं प्रश्नैकं विष्णुना प्रभविष्णुना ।  
 द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥१:८॥

### [ ब्रह्मविद्या ]

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

### [ कालपाशः ]



4c अस्ति धर्मं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; अस्ति धर्मः C<sub>45</sub>, अस्ति धर्म C<sub>02</sub>M, अधर्म K<sub>3</sub> • परं गुह्यं ] C<sub>94</sub>K<sub>10</sub>K<sub>3</sub>ME; परो गुह्य C<sub>45</sub>, परं गुह्य C<sub>02</sub>K<sub>82</sub>, परगुह्यं K<sub>7</sub> 5a द्वैपायनं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; द्वैपायनं C<sub>02</sub> • मुखोद्गीर्णं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मुखोद्गीर्णं C<sub>02</sub>, मुखोद्गीर्णं K<sub>3</sub>, मुखं गीर्णं M<sup>ac</sup>, मुखं गीर्णं M<sup>pc</sup>, मुखोद्गीर्णं E 5b धर्मं वा यद्विजोत्तमं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; धर्मं यत्तद्विजोत्तमं C<sub>45</sub>, धर्मवत्य द्वि C<sub>02</sub>, धर्मं वा यद्विजोत्तमं K<sub>3</sub>, धर्मवाक्यं द्वि M • उत्तमं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>E; उत्तमः C<sub>02</sub>, उत्तमः M 5c हि मे तृप्तिं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; हि मे तृप्ति K<sub>3</sub>, प्रसादेन M 5d यत्नात्तपोधन ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; यत्नात्तपोधन C<sub>94</sub>, यत्ना तपोधनः C<sub>02</sub>, यत्ना तपोधन K<sub>3</sub>, यत्नन्तपोधन M 6 वैशम्पायन उवाच ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>M<sup>pc</sup>E; omitted in M<sup>ac</sup> 6a राजन्नं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; राजन्नं K<sub>3</sub>, राजन्नं M 6b व्याख्यानमनुत्तमम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; व्याख्यानमुत्तमम् C<sub>45</sub>, व्याख्यानमुत्तमम् C<sub>02</sub>, धर्मव्याख्यानमुत्तमं K<sub>3</sub> (hypermetr.) 6c प्राप्तं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; प्राप्तं C<sub>02</sub> 6d धर्मं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; धर्मं C<sub>02</sub> • शृणोतु ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; शृणोतु C<sub>02</sub> • मे ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; मे C<sub>45</sub> 7a कर्तारं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; कर्तारं K<sub>10</sub> 7b व्रतं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>E; व्रतं M • यणम् ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>ME; यणं C<sub>02</sub>, यणः K<sub>82</sub>, यणं K<sub>7</sub>, यणं K<sub>3</sub> 7d परम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; परम् C<sub>02</sub>K<sub>3</sub>, परं K<sub>10</sub> 8a र्थं प्रश्नैकं ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; र्थं प्रश्नैकं C<sub>94</sub>K<sub>3</sub>, र्थप्रश्नैकम् C<sub>02</sub>E, र्थप्रश्नैकं M 8b प्रभं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>3</sub>ME; प्रभं C<sub>02</sub>, प्रभं K<sub>7</sub> 8c धरो ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>K<sub>3</sub>ME; धरो C<sub>94</sub>, धरा K<sub>10</sub> 8d न्वितः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; न्वितं C<sub>02</sub>K<sub>3</sub>M 9a ज्ञेया ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; ज्ञेयं C<sub>45</sub>C<sub>02</sub>, ज्ञेय K<sub>3</sub>, भूयो E 9b वर्णं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>M; वर्णं E • वर्जिता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>3</sub>ME; वर्जितं C<sub>02</sub>, वर्जिताः K<sub>7</sub> 9c व्यञ्जनं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>M; व्यञ्जनं E 9cd मुक्तमक्षं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; मुक्तं अक्षं C<sub>45</sub>, मुक्तं अखं K<sub>3</sub>, मुक्तं अक्षं M 9d किमु तत्परम् ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; किमतः परम् C<sub>45</sub>C<sub>02</sub>, किमतत्परं K<sub>10</sub>K<sub>3</sub>M 10a चार्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>ME; चार्यं C<sub>02</sub>K<sub>7</sub>K<sub>3</sub> 10ab सन्दिग्धमविच्छिन्नमनाकुलम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>K<sub>3</sub>ME; विच्छिन्नसन्दिग्धमनाकुलं C<sub>02</sub>, सन्दिग्धमविच्छिन्नमनाकुलम् K<sub>10</sub> 10d किमु तत्परम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; किमतः परम् C<sub>45</sub>M, किमतत्परं C<sub>02</sub>K<sub>3</sub>

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 ।  
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥१:१३॥  
 कर्महेतुः शरीरस्य उत्पत्तिर्निधनं च यत् ।  
 सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥१:१४॥  
 तेनैव सह संयाति नरकं स्वर्गमेव वा ।  
 सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥१:१५॥  
 हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।  
 यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥१:१६॥

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



**11** °राग उवाच ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; °रागोवाच K<sub>३</sub> **11a** देहे क्ष° ] C<sub>९४</sub>C<sub>०२</sub>K<sub>७</sub>; देहात्क्ष° C<sub>४५</sub>,  
 देहक्ष° K<sub>८२</sub>K<sub>१०</sub>K<sub>३</sub>ME • याते ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; यान्ते K<sub>३</sub> **11b** °ग्निशिवादिभिः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME;  
 °ग्निशिवादिभि C<sub>०२</sub>, °ग्निं शि×दिभि K<sub>३</sub> **11c** °दूतैः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; °दूते C<sub>०२</sub>K<sub>३</sub> •  
 नीतो ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>; नीत्वा C<sub>०२</sub>, नीतः M, नीता E **11d** निरञ्जनः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>ME;  
 निरञ्जन C<sub>०२</sub> **12a** °पाशैः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; °पाशे C<sub>०२</sub>, °पाशै K<sub>३</sub> • बद्धो ] C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME;  
 बद्धो C<sub>४५</sub>, बद्ध K<sub>३</sub> **12b** निर्देहश्च ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M<sup>pe</sup>E; निर्देहः स C<sub>०२</sub>, निर्देहस्य K<sub>३</sub>, निर्देहन्म  
 M<sup>ac</sup> • व्रजेत् ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>K<sub>३</sub>ME; भवेत् K<sub>१०</sub> **12c** स्वर्गं ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; स्वर्ग C<sub>०२</sub>K<sub>३</sub>M  
 • स ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>K<sub>३</sub>E; सं K<sub>१०</sub>M • याति ] K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>M; यान्ति C<sup>२</sup>E **12e** संशयं ]  
 C<sup>२</sup>K<sub>७</sub>ME; संशये K<sub>८२</sub>, संशयो K<sub>१०</sub>K<sub>३</sub> **12f** °तुमिच्छामि ] C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>ME; °तुमि  
 C<sub>४५</sub> **13** अनर्थयज्ञ उवाच ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>ME; omitted in K<sub>८२</sub> **13a** अतिसंशयकष्टं ते ]  
 C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M<sup>pe</sup>; अतिशंसयकष्टन्ते C<sub>९४</sub>, अतिशंसयकष्टम्मे C<sub>०२</sub>M<sup>ac</sup>E, अतिसंशयकष्टो मो K<sub>३</sub>  
**13b** द्विजसत्तम ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; च द्विजोत्तमः C<sub>०२</sub>, द्विजसत्तमः K<sub>३</sub> **13c** °ज्ञेयं ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>७</sub>;  
 °ज्ञेय C<sub>०२</sub>K<sub>१०</sub>K<sub>३</sub>ME • मनुष्यैस्तु ] C<sub>९४</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; मनुष्यैश्च C<sub>४५</sub>, मनुष्यैः C<sub>०२</sub>, मनुष्यैस्तु  
 K<sub>३</sub> **14a** कर्म° ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>M; अनर्थयज्ञ उवाच ॥ कर्म° C<sub>०२</sub>E • °हेतुः ] C<sub>४५</sub>;  
 °हेतु C<sub>९४</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>ME, °हेतु C<sub>०२</sub> • शरीरस्य ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>ME; शरीरस्य C<sub>०२</sub>  
**14b** उत्पत्तिर्नि° ] M; उत्पत्तिनि° C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E, उत्पत्तिनि° C<sub>०२</sub>K<sub>३</sub> • च यत् ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>ME;  
 च यः K<sub>१०</sub>, यत् K<sub>३</sub> **14c** सुकृतं ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; सुकृतकृतन् C<sub>०२</sub>, सुकृत K<sub>३</sub> • चैव ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; वापि K<sub>३</sub> **14d** °हृतम् ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>K<sub>३</sub>ME; °हृतः C<sub>०२</sub> **15a** तेनैव ]  
 C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; तेनेव C<sub>०२</sub>K<sub>३</sub> • संयाति ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; सा यान्ति C<sub>०२</sub>K<sub>३</sub>, सा  
 याति M **15b** वा ] C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>ME; च K<sub>८२</sub>K<sub>३</sub> **15c** सुख° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; सुखं M •  
 °दुःखं ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>७</sub>M; °दुःख C<sub>०२</sub>K<sub>१०</sub>E **15d** °सम्भवम् ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M; °सम्भवः  
 C<sub>०२</sub>E **16a** °न्द्र ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>ME; °न्द्रः K<sub>१०</sub> **16b** देहः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>७</sub>E; देहे C<sub>०२</sub>, देह  
 K<sub>१०</sub>M • नृणाम् ] C<sub>९४</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; नृणा C<sub>४५</sub>C<sub>०२</sub> **16c** यं कालपाशमित्याहुः ] em.; यं  
 कालपाशमित्याहु C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>, कालपासेति सत्वाह C<sub>०२</sub>, यं कालपाशमित्याहु K<sub>१०</sub>K<sub>७</sub>E, कालपाषेति  
 ऽपस्त्वैह M **16d** °व्रत ] C<sub>९४</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; °व्रतः C<sub>४५</sub>C<sub>०२</sub>

न त्वया विदितं किञ्चिज्ज्ञास्यसि कथं द्विज ।  
 कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥१:१७॥  
 कलाकलितकालं च कालतत्त्वकलां शृणु ।  
 त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥१:१८॥  
 कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।  
 त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥१:१९॥  
 मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।  
 अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥१:२०॥  
 समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।  
 शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ॥१:२१॥  
 षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ।  
 द्विगुणः कलिसंख्यातो द्वापरो युग संज्ञितः ॥१:२२॥  
 त्रेता तु त्रिगुणा ज्ञेया चतुः कृतयुगः स्मृतः ।  
 एषा चतुर्युगा संख्या कृत्वा वै ह्येकसप्ततिः ॥१:२३॥  
 मन्वन्तरस्य चैकस्य ज्ञानमुक्तं समासतः ।



22 K<sub>10</sub> omits verses 22–24



**17a** विदितं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; विदित C<sub>02</sub> **17ab** किञ्चिज्जि° ] C<sub>45</sub>M; किञ्चिद्वि°  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, किद्वि° C<sub>94</sub><sup>ac</sup>, किञ्चि जि° C<sub>02</sub> **17b** कथं द्विज ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
 ×××××××××× त्वया विदितं किञ्चिद्विज्ञास्यसि (cancelled) कथं द्विज C<sub>02</sub> **17c** कालपाशं च ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; कालपाशेति M **17d** वेत्तुमर्हसि ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>; वेत्तुमर्हसि K<sub>7</sub>, वक्तुमर्हसि ME  
**18a** कला° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; काला° C<sub>02</sub>K<sub>82</sub><sup>ac</sup> • °कालं च ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °कालश्च  
 ME **18b** °कलां ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>E; °कला C<sub>45</sub>K<sub>7</sub>, °विधिं K<sub>82</sub>, °कलाः M **18c** त्रुटिद्वयं ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>E; त्रुटिद्वय C<sub>45</sub>K<sub>10</sub>, त्रुटिद्वयं K<sub>82</sub>M • °मेषस्तु ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>ME; °मेवस्तु C<sub>94</sub>,  
 °मेषद्वि° K<sub>82</sub> **18d** निमेषद्वि° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; निमेषद्वि° M **19a** °गुणिता ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 °गुणितं M **19b** काष्ठा वै त्रिंशतिः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; वै त्रिंशता C<sub>45</sub>, काष्ठा वै त्रिंशति C<sub>02</sub>,  
 काष्ठान्वै त्रिंशति M **19c** मुहूर्तश्च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; मुहूर्तं C<sub>45</sub>, मुहूर्तञ्च E **19d** मानुषेन ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; मानुषश्च C<sub>02</sub> • °त्तम ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; °त्तमः K<sub>10</sub>M, °त्तमः K<sub>7</sub><sup>ac</sup> **20a** मुहूर्त° ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मुहूर्तं M, मुहूर्तं E **20c** °रात्रं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °रात्र M **20d** °नीषिणः ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °नीषिण M **21a** समा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; मास C<sub>02</sub> • °मासाश्च ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °मासश्च C<sub>02</sub>E, मासाहुः M **21b** काल° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>ME; कला° K<sub>7</sub>  
**21c** शतं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; शत° E **21b** मानुष° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; माणुष्य° C<sub>45</sub>C<sub>02</sub>  
 (unmetr.) **22a** षष्टिं चैव ] C<sub>94</sub>K<sub>7</sub>M; षष्टिं वर्ष° K<sub>82</sub>, omitted in K<sub>10</sub>, षष्टिशैव E **22b** °युगः ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>; omitted in K<sub>10</sub>, °युग ME **22c** द्विगुणः कलिसंख्यातो ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>; omitted in  
 K<sub>10</sub>, कलिसंख्यास्तु द्विगुणो M, द्विगुणा कलिसंख्यातो E **22d** द्वापरो युग संज्ञितः ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>;  
 omitted in K<sub>10</sub>, द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः E **23a** त्रेता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; त्रेता  
 C<sub>02</sub>M, omitted in K<sub>10</sub>, त्रेता K<sub>7</sub> • त्रिगुणा ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; त्रिगुणो M, omitted in K<sub>10</sub> • ज्ञेया ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; ज्ञेयः M, omitted in K<sub>10</sub> **23b** °युगः ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>M; omitted in K<sub>10</sub>, °युग  
 E **23d** ह्ये° ] C<sub>94</sub>K<sub>82</sub>ME; omitted in K<sub>10</sub>, हे° K<sub>7</sub> • °सप्ततिः ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; °सप्तति M,  
 omitted in K<sub>10</sub> **24a** चैकस्य ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>M<sup>ac</sup>E; omitted in K<sub>82</sub>K<sub>10</sub>M<sup>ac</sup> **24b** °क्तं ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; °क्त M, omitted in K<sub>10</sub>

कल्पो मन्वन्तराणां तु चतुर्दश तु संख्यया ॥१:२४॥  
दश कल्पसहस्राणि ब्रह्माहः परिकल्पितम् ।  
रात्रिरेतावती प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥१:२५॥  
रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।  
अहागमे तथैवेह उत्पद्यन्ते चराचरम् ॥१:२६॥  
परार्धपरकल्पानि अतीतानि द्विजोत्तम ।  
अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥१:२७॥  
यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।  
कालचक्रं भ्रमत्वैव विश्रमं न च विद्महे ॥१:२८॥  
कालः सृजति भूतानि कालः संहरते पुनः ।  
कालस्य वशगाः सर्वे न कालवशकृत्क्वचित् ॥१:२९॥  
चतुर्दशपरार्धानि देवराजा द्विजोत्तम ।  
कालेन समतीतानि कालो हि दुरतिक्रमः ॥१:३०॥  
एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।  
अनादिनिधनो धाता स महात्मा नमस्कुरु ॥१:३१॥

### [ परार्धादि ]

विगतराग उवाच ।  
श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।

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



24c कल्पो ] C<sub>45</sub>; कल्प C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME, omitted in K<sub>10</sub> • मन्वन्त° ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; न्वन्त°  
M<sup>ac</sup>, मन्वन्त° M<sup>pc</sup>, omitted in K<sub>10</sub> 24d °दश ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; °दशं C<sub>45</sub>, omitted in  
K<sub>10</sub> • संख्यया ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; शंख्यया M, omitted in K<sub>10</sub> 25b °आहः ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
°आह C<sub>94</sub> • परिकल्पितम् ] C<sub>94</sub>K<sub>7</sub>; करिकल्पितम् C<sub>45</sub>, परिकल्पितः C<sub>02</sub>K<sub>10</sub>ME, परिकीर्तिताः  
K<sub>82</sub> 25d °दर्शिभिः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °दर्शिभि M 26a प्रलीयन्ते ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
प्रलीयते C<sub>45</sub> 26b सर्वं च° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सर्वश्च° M 26c अहागमे ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>; अहाग-  
K<sub>10</sub>, अहागमे M (unmetr.), अहागमे E 26d °पद्यन्ते ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °पद्यति M 27a °र्ध° ]  
C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>ME; °र्ध K<sub>10</sub> 27cd °वाहुर्भृ° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °वाहु भृ° C<sub>02</sub>K<sub>10</sub>M 27d महर्षयः ]  
C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>E; महयः K<sup>ac</sup>, महर्षयः K<sub>7</sub>, महर्षिभिः M 28a °आर्क° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M<sup>pc</sup>E;  
°आर्का° M<sup>ac</sup> • °तारेन्दु ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °तारेन्दु M 28b दृश्यते त्विह ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
दृश्यन्दिह C<sub>45</sub>, दृश्यते त्विहः C<sub>02</sub>, दृश्यते त्विहः M 28c °त्वैव ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; °त्वैव C<sub>45</sub>K<sub>10</sub>M,  
°त्वैह C<sub>02</sub> 28d °श्रमं ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; °श्रमो K<sup>ac</sup>, °श्रामन् K<sub>10</sub>, °श्रामो M • विद्महे ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
विग्रहे C<sub>45</sub>, विद्यते M 29b कालः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; काल E 29c कालस्य ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M<sup>pc</sup>E;  
कालःस्य M<sup>ac</sup> • वशगाः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; वशगा E 29d कालवशकृ° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
कालो वशकृ° M 30b देवराजा ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; देवराज ME • °त्तम ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °त्तमः  
M 31a कालो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; काल C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>ME 31b ब्रह्मा विष्णुः परः ] C<sub>45</sub>; ब्रह्मविष्णुपरः  
C<sub>94</sub>K<sub>7</sub>M, ब्रह्मा विष्णु परः C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ब्रह्मविष्णुपर E (unmetr.) 32a श्रुतं वै ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
श्रुतो वः M • °चक्रं तु ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °चक्रस्य C<sub>02</sub>, °चक्रत्तु M 32b विनिःसृतम् ] corr.;  
विनिःसृतम् C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME (unmetr.)



परार्धं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥१:३२॥  
 अनर्थयज्ञ उवाच ।  
 एकं दशं शतं चैव सहस्रमयुतं तथा ।  
 प्रयुतं नियुतं कोटिर्बुद्धं वृन्दमेव च ॥१:३३॥  
 खर्वं चैव निखर्वं च शङ्कुः पद्मं तथैव च ।  
 समुद्रो मध्यमन्तं च परार्धं च परं तथा ॥१:३४॥  
 सर्वे दशगुणा ज्ञेयाः परार्धं यावदेव हि ।  
 परार्धद्विगुणेनैव परसंख्या विधीयते ॥१:३५॥  
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।  
 पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥१:३६॥

### [ ब्रह्माण्डम् ]

विगतराग उवाच ।  
 ब्रह्माण्डं कति विज्ञेयं प्रमाणं प्रापितं क्वचित् ।  
 कति चाङ्गुलिमूर्ध्वेषु सूर्यस्तपति वै महीम् ॥१:३७॥  
 अनर्थयज्ञ उवाच ।  
 ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।  
 देवास्ते ऽपि न जानन्ति मानुषाणां च का कथा ॥१:३८॥



34cd E omits 34cd-35

34ab = BrahmanṇḍaP 3.2.101



32c परार्धं च ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; परार्द्धं च C<sub>94</sub>, परार्धञ्च M<sup>ac</sup>, परार्धञ्चे M<sup>pc</sup> • परं चैव ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; परार्धञ्चैव M 32d वः ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M<sup>ac</sup>; नः M<sup>pc</sup>, यः E • °दीपितम् ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °दीयतां M 33 अनर्थयज्ञ उवाच ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; omitted in K<sub>82</sub> 33b सहस्रं ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; साहस्रं M • °युतं ] C<sup>sc</sup>K<sub>82</sub>K<sub>7</sub>ME; °तन् K<sub>10</sub> 33cd कोटिमं ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>ME; कोटिर् K<sub>7</sub> 33d °बुद्धं ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>ME; °बुद्धं K<sub>7</sub> 34a निखर्वं च ] C<sup>sc</sup>K<sub>82</sub>K<sub>7</sub>E; निखर्वं तु K<sub>10</sub>, निसर्वञ्च M 34b शङ्कुः ] corr.; शङ्कु C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M, शंख E • पद्मं ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; पद्म M 34c समुद्रो ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; समुद्रं M, omitted in E • मध्यमन्तं च ] C<sup>sc</sup>K<sub>82</sub>M; मध्यमान्तं च K<sub>82</sub>, मध्यमन्तञ्च K<sub>10</sub>, मध्यमन्तश्च K<sub>7</sub>, omitted in E 34d परार्धं च परं तथा ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; परार्द्धपरद्वेगुणाम् M, omitted in E 35b परार्धं ] K<sub>7</sub>; परार्धं C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>M, परार्धं C<sub>94</sub>, omitted in E 35c परार्धं ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>M; परार्धं K<sub>7</sub>, omitted in E 35d °संख्या ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °संख्या M, omitted in E 36ab परात्परतरं नास्ति इति मे निश्चिता मतिः ] C<sup>sc</sup>K<sub>10</sub>K<sub>7</sub>; परात्परतरं नास्ति इति मे निश्चिता मति K<sub>82</sub>K<sub>7</sub>, परात्परतरन्नास्ति इति मे निश्चिता मति M, वृन्दञ्चैव महावृन्द द्विपरानन्तमेव च । परात्परतरं नास्ति इति मे निश्चिता मतिः ॥ E 36e °वेदं ] C<sub>94</sub>E; °वेदे C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub> (unmetr.), °वेदा K<sub>82</sub>, °वेदैः M 36f °आख्याता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; °आख्यातं C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>ME • °त्तम ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °तम M 37a ब्रह्माण्डं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; ब्रह्माण्ड C<sub>02</sub> 37b प्रमाणं प्रापितं क्वचित् ] conj.; प्रमाणञ्चापितं क्वचित् C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>E, प्रमाणञ्चापितत् क्वचित् K<sub>7</sub>, प्रमाणञ्चापितां कति M 37c °ध्वेषु ] em.; °ध्वेषु C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME 37d सूर्यस्तं ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; यो M<sup>ac</sup>, शूयो M<sup>pc</sup> • महीम् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>M; महीम् C<sub>94</sub>, मही K<sub>10</sub>K<sub>7</sub>E 38a ब्रह्मा ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; ब्रह्मं M • प्रसंख्यातुं ] C<sup>sc</sup>K<sub>82</sub>K<sub>7</sub>M; प्रसंसा तु K<sub>10</sub>, च संख्यातुं E 38b शक्यं कं ] K<sub>82</sub>K<sub>10</sub>E; शक्या कं C<sup>sc</sup>K<sub>7</sub>, सक्याङ्कं M 38c देवास्ते ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; देवतापि M 38d मानुषाणां च ] C<sup>sc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; मानुषार्णञ्च M<sup>ac</sup>, मानुषानाञ्च M<sup>pc</sup>

पययेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।  
 ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥१:३९॥  
 शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।  
 दश नाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥१:४०॥  
**[ भूभृतां नामानि ]**

**[ पूर्वतः ]**

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

**[ आग्नेये ]**

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

**[ याम्ये ]**

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

**[ नैर्ऋते ]**

नगजो नगना नन्दो नगरो नग नन्दनः ।

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



39c पुराख्यातो ]  $C^{\infty}K_{82}K_{10}K_7$ ; पुराख्यातं M, ममाख्यातो E 40a शिवाण्डा° ]  $C^{\infty}K_{82}K_{10}K_7E$ ;  
 शिवाण्ड°  $M^{ac}$ , शिवाण्डे°  $M^{pc}$  40b सर्वेषामिव भूभृताम् ] conj.; सर्वेषामिव भूरिताः  $C_{94}C_{45}K_7$ ,  
 सर्वेषामेव भूरिताः  $C_{02}$ , सर्वेषामिव भूरिता  $K_{82}$ , सर्वेषामेव भूरिणाम्  $K_{10}$ , सर्षपा इव भाविता M,  
 सर्वेषामेव भूरिमां E 40c दिशा° ]  $C^{\infty}K_{82}K_7ME$ ; शिवा°  $K_{10}$  40d ब्रह्माण्डे ]  $C^{\infty}K_{82}K_{10}K_7E$ ;  
 ब्रह्माण्डा M • कीर्तितं शृणु ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; य च कीर्तितम्  $C_{45}$ , कीर्तिता शृणु M 41a सहासहः ]  
 $K_7$ ; साहासह  $C^{\infty}K_{82}K_{10}ME$  • सहः सह्यो ]  $C_{94}C_{02}K_{82}K_{10}K_7$ ; सहः सज्ञा  $C_{45}$ , सहो सह्यः M,  
 सहः सज्ञो E 41b विसहः ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ; विसह  $C_{02}M$  • ऽसभा ]  $C_{94}C_{02}K_{82}K_{10}K_7$ ;  
 सहा M, सभाः  $C_{45}$ , सता E 41c प्रसहो ]  $C^{\infty}K_{82}K_{10}K_7M$ ; प्रसहेः E • प्रसहः ]  $C_{94}C_{45}K_{82}K_{10}K_7M$ ;  
 प्रसहः  $C_{02}$ , सप्रहः E • सानुः ]  $C^{\infty}K_{82}K_{10}$ ; सानु  $K_7ME$  41d पूर्वतो ]  $C^{\infty}K_{82}K_{10}K_7M$ ; पर्वतो  
 E 42a भासनो ]  $C_{94}C_{45}K_{82}K_{10}K_7M$ ; भास  $C_{02}$ , भासतो E • भानुः ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ;  
 भानु  $C_{45}M$  42b द्युतिमो ]  $C^{\infty}K_{82}K_{10}M$ ; द्युतिनो  $K_7E$  42c दीप्ततेजाश्च तेजाश्च ]  $C_{94}C_{02}K_{82}K_{10}K_7$ ;  
 दीप्ततेजाश्च तेजश्च  $C_{45}$ , दीप्ततेजस् तेजश्च M (unmetr.), दीप्ततेजश्च तेजाश्च E 42d तेजा तेजवहो ]  
 $C^{\infty}K_{82}K_{10}K_7E$ ; तेजतेजयह M 42e आग्नेये ]  $C^{\infty}K_{82}K_{10}E$ ; आग्नेय  $K_7$ , आग्नेर्ये M • त्वेतदा° ]  
 $C^{\infty}K_{82}K_{10}K_7E$ ; त्वेचमा M 42f शृण्वथ ]  $C^{\infty}K_{82}K_{10}K_7E$ ; शृणुथ M • द्विज ]  $C^{\infty}K_{82}K_7ME$ ;  
 द्विजः  $K_{10}$  43b संयमो ]  $C^{\infty}K_{82}K_{10}K_7E$ ; संयम M • यमुनो ]  $C_{94}C_{45}K_{10}$ ; यमनो  $C_{02}K_7$ , यमुना  
 $K_{82}$ , यमतो M, यमुना° E • यमः ]  $C^{\infty}K_{82}K_{10}K_7E$ ; यन M 43c संयनो यमनोयानो ]  $K_{82}$ ; संयमो  
 यमनोयानो  $C_{94}C_{02}E$ , संयमो यमनोयानो  $C_{45}K_{10}$ , संयमा यमनो यामो  $K_7$ , यमियुग्मा यनो यानः M  
 43d यनियुग्मा यनोयनः ]  $K_{10}$ ; यनियुग्मा नयो यनः  $C_{94}C_{02}K_{82}$ , यनियुग्मा नयो नयः  $C_{45}$ , यनियुग्मा  
 नयो यमः  $K_7$ , दशमा याम्यमाश्रुता M, यनियुग्मा नयोयन E 44a नगना नन्दो ]  $C_{94}C_{02}K_{82}K_{10}K_7$ ;  
 नगजा नन्दो  $C_{45}$ , नगनागेन्द्र M, नगनो नदो E 44b नगरो नगनन्दनः ]  $K_{10}M^{ac}$ ; नगरोगनन्दनः  
 $C_{94}K_7$ , नगरोनगनन्दनः  $C_{45}$ , नगरो\_ \_ नन्दनः  $C_{02}$ , नगरोगरनन्दनः  $K_{82}$ , नगरो नननन्दनः  $M^{pc}$ ,  
 नगरोन्नगनन्दनः E

नगर्भो गहनो गुह्यो गूढजो दश तत्परः ॥१:४४॥

[ वारुणे ]

वारुणेन प्रवक्ष्यामि शृणु विप्र निबोध मे ।

बभ्रः सेतुर्भवोद्भद्रः प्रभवोद्भवभाजनः ।

भरणो भुवनो भर्ता दशैते वरुणालयाः ॥१:४५॥

[ वायव्ये ]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।

वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥१:४६॥

ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।

नायका दश वायव्ये कीर्तिता ये मया द्विज ॥१:४७॥

[ उत्तरे ]

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।

सतः सत्य लयः शम्भुर्दश नायकमुत्तरे ॥१:४८॥

[ ईशाने ]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।

इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥१:४९॥

[ मध्यमे ]



44c नगर्भो ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; नृगर्भो K<sub>10</sub>, नगर्भ M • गहनो गुह्यो ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; गुहनो गुह्य M, गहनो गुह्य E 44d गूढजो ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; गुडजो M • तत्परः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; तत्परम् M 45a वारुणेन ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; वारुणे च E 45b शृणु ] K<sub>10</sub>M; शृङ्गे C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, शृङ्गे C<sub>02</sub>, मृद्धे E 45c बभ्रः सेतुर्भ° ] corr.; बभ्रं सेतुर्भ° C<sub>94</sub>C<sub>45</sub>, बभ्रं सेतु भ° C<sub>02</sub>, बभ्रः सेतु भ° K<sub>82</sub>, बभ्रं सेतुर्भ° K<sub>10</sub>, बभ्र सेतुर्भ° K<sub>7</sub>, बभ्र सेतु भ° M, बभ्रन्सेतुर्भ° E 45d प्रभवोद्भव° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; प्रभवोद्भव° M • °भाजनः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; °भाजन E 45e भरणो ] C<sub>45</sub>K<sub>7</sub>; भरण C<sub>94</sub>K<sub>82</sub>, भरणां C<sub>02</sub>E, भरणा K<sub>10</sub>, भरणः M 45f दशैते ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>E; दशैते K<sub>7</sub>, दशैता M • °आलयाः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °आलया ME 46a नृगर्भो ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; नृगर्भ M • °गर्भश्च ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>; °गर्भश्च C<sub>02</sub>K<sub>82</sub>ME 46b देवगर्भो ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; देवगर्भ M 46c °गर्भश्च ] C<sup>2</sup>K<sub>10</sub>K<sub>7</sub>E; °गर्भश्च K<sub>82</sub>, °गर्भोश्च M 46d वृषाङ्को ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; वृषाङ्गो M • वृषभ° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; वृषभ° C<sub>02</sub> 47a ज्ञातव्यश्च तथा सम्यग् ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; वृषञ्जवृषनन्दश्च M, ज्ञानवाञ्च तथा सत्य° E 47b वृषजो वृषनन्दनः ] C<sup>2</sup>K<sub>10</sub>K<sub>7</sub>E; वृषनन्दनः K<sub>82</sub>, दशनायक वायवे M 47cd नायका दश वायव्ये कीर्तिता ये मया द्विज ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; नायका दश वायव्ये कीर्तिता ये मया द्विजः C<sub>02</sub>K<sub>10</sub>, नायका दश वायव्ये कीर्तिता य मया द्विज K<sub>7</sub>, कीर्तिता यं मया द्विज यथा तथ्येन सुव्रतः M 48a सुलभः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; सुरभः E • सुमनः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>E; सुमनाः K<sub>7</sub>, सुमनो M • सौम्यः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सौम्य M 48c सतः सत्य ] corr.; सत सत्य C<sup>2</sup>K<sub>7</sub>, सत्यसत्य K<sub>82</sub>, सुत सत्य K<sub>10</sub>, सुतः सत्य M, सत सत्या° E • लयः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>ME; लयं K<sub>7</sub> 48cd शम्भुर्द° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E; शम्भुर्द° C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, शम्भुर्द° M 48d °नायकमु° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; °नायक उ° E 49a वज्र ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; व्रजः M 49b °वर्षणः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>M; °×र्षणम् K<sub>7</sub>, °दर्यं च E 49c इलनो वलिनो ब्रह्मा ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; इलिनो वलिनो ब्रह्माः M 49d दश° ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; दशै° C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>, दिशै° M • नायकाः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; नायका M

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

[ परिवाराः ]

सर्वेषां दशमीशानां परिवारशतं शतम् ।  
शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥१:५१॥  
सहस्रेषु च एकैकमयुतैः परिवारितम् ।  
अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥१:५२॥  
एकैकस्य परीवारो नियुतः पृथगेव च ।  
कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥१:५३॥  
दशकोटिषु एकैकं वृन्दवृन्दभूतैर्वृतम् ।  
वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥१:५४॥  
खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।  
दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥१:५५॥  
शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।  
पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥१:५६॥



50a अपरो विमलो मोहो ]  $C^{\Sigma}K_{82}K_{10}K_7E$ ; अपरः विमला मोहा M 50b निर्मलो म° ] em.; निमलो म°  $C_{94}$ , निर्मलोन्म°  $C_{45}K_7$ , निर्मलोन्म°  $C_{02}E$ , निमलोर्म°  $K_{82}K_{10}$ , निर्मलोन्म° M 50c अक्षयश्चाव्ययो ]  $C_{94}C_{45}K_{82}K_{10}K_7$ ; अक्षयाश्चाव्ययो  $C_{02}$ , अक्षयश्चाव्ययं M, अक्षयञ्चाव्ययो E 50cd विष्णुर्व° ]  $C_{94}C_{45}K_7E$ ; विष्णु व°  $C_{02}K_{82}M$ , विष्णुर्व  $K_{10}$  50d मध्यमे दश ]  $C_{94}C_{45}K_7$ ; मध्यमो दश  $C_{02}K_{82}$ , वरवर्षणः  $K_{10}$ , मध्यमो दशः M, मध्यमे दशः E 51a सर्वेषां ]  $C^{\Sigma}K_{82}K_{10}ME$ ; सर्वेषा  $K_7$  • दशमीशानां ]  $C^{\Sigma}K_{82}K_{10}K_7M$ ; दशरीशानां E 51b परिवार° ]  $C_{94}C_{02}K_{10}K_7ME$ ; परि°  $C_{45}$ , परिवारं  $K_{82}$  51d सहस्रैः ]  $C^{\Sigma}K_{82}K_{10}K_7E$ ; सहस्रै M • °वारितम् ]  $C_{94}C_{45}C_{02}K_{82}K_{10}K_7$ ; °वारिता  $C_{02}$ , °वारितः M, °वारिताः E 52ab एकैकम् ]  $C_{94}C_{45}K_{10}K_7E$ ; एकैकं म°  $C_{02}K_{82}M$  52b परिवारितम् ]  $C^{\Sigma}K_{82}K_{10}K_7$ ; परिवारितः M, परिवारितमाः E 52c अयुतं ] E; अयुतैः  $C^{\Sigma}K_{82}K_7M$ , अयुतै  $K_{10}$  • प्रयुतैर्वृन्दैः ]  $C^{\Sigma}K_{82}K_{10}E$ ; प्रयुतै वृन्दैः  $K_7$ , प्रयुतैर्भृत्य M 52d प्रयुतं नियुतैर्वृतम् ] corr.; प्रयुतैर्नियुतैर्वृतः  $C_{94}C_{45}K_{82}K_7$ , प्रयुतैर्नियुतैर्वृतः  $C_{02}$ , प्रयुतै नियुतै वृतः  $K_{10}$ , प्रयुतः नियुतैः वृतः M, प्रयुतं नियुतैर्वृतः E 53a परीवारो ]  $C^{\Sigma}K_{82}K_{10}K_7$ ; परिवार M (unmetr.), परिवारो E (unmetr.) 53b नियुतः ]  $C_{94}C_{45}K_{82}K_{10}K_7ME$ ; नियुत  $C_{02}$  • च ]  $C^{\Sigma}K_{82}K_{10}K_7^pME$ ; चः  $K_7^a$  53c कोटिभिर्दशकोट्येन ]  $C_{94}C_{02}E$ ; कोटिभि दशकोट्येन  $C_{45}$ , कोटिभिर्दशकोट्येन  $K_{82}K_7$ , कोटिभिर्दशकोट्येनः  $K_{10}$ , कोटिभिः परिवाराणि कोटिभि दशकोटिकम् M 53d एकैकः परिवारितः ]  $C_{45}K_{82}E$ ; एकैकः परिवारितः  $C_{94}$ , एकैकपरिवारितः  $C_{02}K_{10}K_7$ , एकैकपरिवाराणां M 54a दशकोटिषु एकैकं ]  $C_{45}C_{02}K_{10}E$ ; दशकोटिषु एकैकं  $C_{94}K_{82}K_7$ , दशकोट्येषु एकैकं M 54b वृन्दवृन्दभूतैर्वृतम् ]  $C^{\Sigma}K_{10}$ ; वृन्दवृन्दवृत्तैर्वृतं  $K_{82}$ , वृन्दवृन्दभूतैर्वृतं  $K_7$ , वृन्दवृन्देषु एकैकं M, वृन्दवृन्दं वृत्तैर्वृतः E 54c वृन्दवर्गेषु ]  $C^{\Sigma}K_{82}K_{10}K_7E$ ; वृन्दवर्गभिः तै वृतम् M 54d खर्वभिः परिवारितम् ]  $C^{\Sigma}K_{82}K_{10}$ ; खर्वभिः परिवारितम्  $K_7$ , खर्वभिः परिवाराणि M, खर्वभिः परिवारितः E 55a खर्ववर्गेषु एकैकं ]  $C^{\Sigma}K_{82}K_{10}K_7E$ ; खर्ववर्गेव एकैकम् M 55b दशखर्वगणैर्वृतम् ]  $C_{94}C_{02}K_{82}K_{10}$ ; दशखर्वगणै वृतम्  $C_{45}$ , दशखर्वगणे वृतं  $K_7$ , दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E 55c °खर्वेषु ]  $C^{\Sigma}K_{82}K_{10}ME$ ; °गर्वेषु  $K_7$  55d शङ्कुभिः परिवारितम् ]  $C^{\Sigma}K_{82}K_{10}K_7M$ ; शङ्कुभिः परिवारितः E 56a पृथगेकैकं ] em.; पृथगेनैव  $C_{94}C_{02}K_{82}K_{10}K_7ME$ , पृथगेनैव  $C_{45}$  56b °वारितम् ]  $K_{82}^pM$ ; °वारितः  $C^{\Sigma}K_{10}K_7E$ , °तं  $K_{82}^a$  56d समुद्रैः ]  $C_{02}K_{82}K_{10}K_7ME$ ; समुद्रैः  $C_{94}$ , दमुद्रैः  $C_{45}$  • °वारितम् ]  $C^{\Sigma}K_{82}K_{10}K_7M$ ; °वारितः E

समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।  
मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥१:५७॥  
अनन्तेषु च एकैकं परार्धपरिवारितम् ।  
परार्धेषु च एकैकं परेण परिवारितम् ।  
एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥१:५८॥

[ प्रमाणम् ]

प्रमाणं शृणु मे विप्र संक्षेपाद्ब्रुवतो मम ।  
चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥१:५९॥  
कोटिकोटिसहस्रं तु योजनानां समन्ततः ।  
अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥१:६०॥  
सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।  
विंशकोटिष्वङ्गुलीषु ऊर्ध्वतस्तपते रविः ॥१:६१॥  
प्रमाणं नाम संख्या च कीर्तितानि समासतः ।  
ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥१:६२॥

[ व्यासाः ]

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



61cd The folio in K<sub>10</sub> ends with ऊर्ध्वः, and the folios that may have contained verses 1.61d–2.22 are missing.



57a तथै° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; तथे° C<sub>02</sub> 57b मध्यसंख्यैस्तु तैर्वृतम् ] C<sup>°</sup>K<sub>82</sub>M; मध्यसंख्यैस्तु  
तै वृतम् K<sub>10</sub>, मध्यसंख्यैस्तु तैर्वृतं K<sub>7</sub>, मध्ये शङ्ख्यायुतैर्वृतः E 57c मध्यसंख्येषु ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
मध्यसांख्यो च M, मध्ये शंखेषु E 57cd एकैकमनन्तैः ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; एकैकं मनतैः K<sub>7</sub>, एकैकं अनन्तै  
M 57d °वारितम् ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; °वारितः E 58b परार्धपरिवारितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
परार्ध\_\_\_रितम् C<sub>02</sub>, परार्धे परिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M, परार्धैः परिवारितः E  
58d °वारितम् ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>M; °वारिवारितं K<sub>10</sub>, °वारितः E 58e कथितो ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>M; कथितो  
K<sub>10</sub>, कथिता E 58f शक्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; शक्य C<sub>02</sub> • सांख्यमु° ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>M;  
सांख्यमु° C<sub>45</sub>, स्यख्यमु° K<sub>82</sub>, संख्यमु K<sub>7</sub>, संख्यामु° E 59a प्रमाणं ] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; प्रणामं  
C<sub>94</sub>C<sub>45</sub>, प्रमाण K<sub>10</sub> 59b संक्षेपाद्ब्रुवतो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E; संक्षेपाद्ब्रुवतो C<sub>45</sub>, संख्येपाद्ब्रुवतो  
K<sub>7</sub>, संक्षेप ब्रुवतो M 60a कोटिकोटि° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; कोटीकोटि° M 60a च परीमाणं ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; च परिमाणं C<sub>45</sub> (unmetr.), परिमाणञ्च M 60b ब्रह्मणा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
\_\_\_ C<sub>02</sub> • °कीर्तितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; °कीर्तिताः C<sub>02</sub>, °कीर्तितः K<sub>82</sub>M 61c विंशकोटिष्वङ्गुलीषु ]  
conj.; विंशकोटिषु गुल्मेषु C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, विंशकोटि विना गुल्मे M 61d ऊर्ध्वतस्त° ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E;  
ऊर्ध्व\_\_\_ K<sub>10</sub>, ऊर्ध्वतो त° M • रविः ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>M; रवि E 62a प्रमाणं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME;  
प्रणामं C<sub>45</sub> 62c ब्रह्माण्डं चा° ] K<sub>82</sub>; ब्रह्माण्डश्च C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>M, ब्रह्माण्डाश्चा° C<sub>02</sub>, ब्रह्माण्डाश्च E  
• °मेयाणां ] C<sub>94</sub>K<sub>82</sub>ME; °मेयाणा C<sub>45</sub>C<sub>02</sub>K<sub>7</sub> 62d °कीर्तितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °कीर्तिताः  
C<sub>02</sub>, °कीर्तितः M 63b °सत्तम ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; \_\_\_ मः C<sub>02</sub> 63c पूर्णं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>E; पूर्वं  
C<sub>45</sub>, पूर्ण K<sub>7</sub>, पूर्व M 63d मातरिश्वा ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; मातरिश्च M • °तथम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
°तथा C<sub>02</sub>M 64a संक्षिप्य ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; संक्षिप्यः M 64b प्राप्तं चोशनसं ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; प्राप्तं  
चौसनसं C<sub>94</sub>, प्राप्त×औसनसं C<sub>02</sub>, प्राप्ताश्चौशनसम M (unmetr.), प्राप्तश्चौशनसं E

तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥१:६४॥  
 बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।  
 पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥१:६५॥  
 एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।  
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥१:६६॥  
 अष्टादशसहस्राणि तेन सारस्वताय तु ।  
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥१:६७॥  
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।  
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥१:६८॥  
 चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।  
 त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥१:६९॥  
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।  
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥१:७०॥  
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।  
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥१:७१॥  
 ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।  
 गौतमाच्च भरद्वाजस्तस्माद्वर्यात्मनाय तु ॥१:७२॥  
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।

✧

**64c** संक्षिप्य ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; संक्षिप्यः M **64d** प्राप्तवांश्च बृहस्पतिः ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; प्राप्तधञ्च  
 बृहस्पति M **65b** सूर्य ] C<sub>02</sub>E; सूर्यस् C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>; सूर्य C<sub>45</sub>M • त्रिंशत्स° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
 त्रिंशत्स° C<sub>02</sub>M **65c** °विंशत्सहस्राणि ] corr.; °विंशहस्राणि C<sub>94</sub>; °विंशसहस्राणि C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>M,  
 °विंशत्सहस्राणि E **65d** मृत्युं प्राह ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; मृत्यु प्राहः M **66a** °विंशत° ] E; °विंश°  
 C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>M **66b** कीर्तितम् ] E; कीर्तितः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub><sup>pc</sup>M, कीर्तिताः C<sub>02</sub>, कीर्तित K<sub>7</sub><sup>ac</sup>  
**66c** वसिष्ठाय ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>ME; विशिष्टाय C<sub>45</sub>; वहिष्ठाय K<sub>7</sub> **66d** विंशत्श्लो° ] corr.; विंशत्श्लो°  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, विंशत्श्लो° C<sub>45</sub>; त्रिंशत्श्लो° M **67a** अष्टादशसहस्राणि ] C<sup>5</sup>K<sub>82</sub>E; आष्टादशसहस्राणि  
 K<sub>7</sub>, वसिष्ठेदशसहस्रं M **67c** सारस्वतस्त्रि° ] em.; सारस्वता त्रि° C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E, सारस्वतास्त्रि°  
 C<sub>45</sub>; सारस्वत तृ° M • °धामाय ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>ME; omitted in K<sub>82</sub><sup>ac</sup> **67d** सहस्रदश ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E;  
 सहस्रादश M **68b** भर° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; भार° C<sub>02</sub>; सन° M **68d** अभाषत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>;  
 अभाषत C<sub>02</sub>; अभाषतः K<sub>7</sub>E, मभासतः M **69b** अन्तरी° ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; अन्तरि° M **69c** त्रय्यारुणिं ]  
 corr.; त्रय्यारुणि C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>M, त्रय्यारुणि C<sub>02</sub>E, त्रय्यारुणि K<sub>7</sub> **69d** अभाषत ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>;  
 अभाषतः C<sub>45</sub>; स्वभावत K<sub>82</sub>; मभासतः M, ह्यभाषत E **70a** त्रय्यारुणि° ] corr.; त्रय्यारुणि° C<sup>5</sup>K<sub>7</sub>;  
 त्रय्यारुणि° K<sub>82</sub>E, त्रय्यारुणि° M • विप्रेन्द्रो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; विप्रेन्द्र C<sub>02</sub>M **70b** धनंजय° ]  
 C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>ME; धन° K<sub>82</sub><sup>ac</sup> • °भाषत ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>; °भाषतः C<sub>45</sub>ME **71b** °मुनिः ]  
 C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; °मुनि M **71c** कृतंजयाद्वि° ] C<sub>94</sub>K<sub>82</sub>E; कृतंजया द्वि° C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>, धनञ्जय  
 द्वि° M • °श्रेष्ठ ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>M; °श्रेष्ठो E **71d** ऋणंजय° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; ऋणंजाय°  
 C<sub>45</sub> • °महात्मने ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; °मभासतः M **72a** प्राप्तो ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; प्राप्तः M, प्राप्तौ E  
**72b** महर्षिणे ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; महर्षिणः M **72c** गौतमाच्च ] C<sup>5</sup>K<sub>82</sub>E; गौतमाश्च K<sub>7</sub>, गौतमेन M  
**72cd** भरद्वाजस्तस्माद्वर्यात्मनाय ] em.; भरद्वाजस्तस्माद्वर्याद्वताय C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, भरद्वास्तस्माद्वर्याद्वताय  
 C<sub>45</sub>; भरद्वाज तस्मा हर्यद्वताय M, भरद्वाजस्तस्माद्वर्याद्वताय E **73a** राजश्रवास्त° ] em.; राजश्रव त°  
 C<sup>5</sup>K<sub>82</sub>E, राजश्रव त° K<sub>7</sub>, राजर्षव त° M

सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥१:७३॥  
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।  
 शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥१:७४॥  
 द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।  
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥१:७५॥  
 रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।  
 दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।  
 मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥१:७६॥

॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥

76ab  $\approx$  BrahmanḍaP 3.4.67ab: मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये



73c °शुष्मात्त° ] C<sup>2</sup>K<sub>7</sub>ME; °शुष्मा त° K<sub>82</sub> 73cd प्राप्तस्तृ° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; प्राप्त  
 तृ° C<sub>02</sub> 73d भो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; omitted in C<sub>45</sub> 74b वृक्षः ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; वृक्ष  
 M • °भाषत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °भाषतः C<sub>02</sub>ME 74c शक्तिः पराशरं ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; शपरासर  
 M<sup>ac</sup>, शक्ति परासर M<sup>pc</sup> 74d जतु° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; तु° C<sub>45</sub>, जंतु° M 75a द्वैपायनं तु ]  
 em.; द्वैपायनस्तु C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>M, द्वैपायनाय E 75b जतुकर्णो महर्षिणम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; जतुकर्णा  
 महर्षिणः C<sub>02</sub>, जकर्णो महर्षिणं K<sub>82</sub><sup>ac</sup>, जंतुकर्णमहर्षिणा M, जतुकर्णमहर्षिणा E 75d °मुनिः ]  
 C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>; °मुनि ME 76a °हर्षेण ] M; °हर्षाय C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>, °हर्षणाय E 76b °बुद्धये ]  
 C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; °बुद्धयः M 76b पुराणं सम्प्रकाशितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; पुराण सम्प्रकाशितां  
 C<sub>02</sub> 76e मानुषाणां ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; मनुषाणां C<sub>45</sub>, मानुषाना M • हितार्थाय ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E;  
 हित्यथाय M 76f भूयः ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>; भूय ME Colophon: नामाध्यायः प्रथमः ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>;  
 नामाध्यायः प्रथमः श्लोक ७७ M, नाम प्रथमोऽध्याय E

## [ द्वितीयो ऽध्यायः ]

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

### [ शिवाण्डसंख्या ]

अनर्थयज्ञ उवाच ।  
 शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।  
 दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥२:४॥  
 अगम्यगमनं गुह्यं गुह्यादपि समुद्धृतम् ।  
 न 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॥

Testimonia for this chapter: C<sub>94</sub> ff. 195v–197r, C<sub>45</sub> ff. 203v–204v, C<sub>02</sub> ff. 270r–270v (it breaks off at 2.21 and resumes at 3.30b), K<sub>82</sub> ff. 3v–4v, K<sub>10</sub> exp. 43 and 42 (sic!; it broke off at 1.62d and resumes at 2.23), K<sub>7</sub> ff. 211v–213r; C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub> 5ab cf. LinP 1.21.71ab: नमो गुण्याय गुह्याय अगम्यगमनाय च



1a जनाग्रेण ] C<sub>45</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub> E; जना\_ C<sub>94</sub> 2b ब्रह्माण्डा° ] C<sup>Σ</sup> K<sub>82</sub> K<sub>7</sub>; ब्रह्माण्ड E 2c ज्ञेयं ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub> E; ज्ञेया C<sub>02</sub> 2d कति ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub> E; कति: C<sub>02</sub> 3a लयनं ज्ञेयं ] C<sub>94</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub>; लयनं C<sub>45</sub>, लक्षणं ज्ञेयं E 3b वासिनः ] C<sub>94</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub> E; वासिरानः C<sub>45</sub> 3c का ] em.; को C<sup>Σ</sup> K<sub>82</sub> K<sub>7</sub>, कि E • प्रजा ज्ञेया ] C<sub>45</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub> E; प्रजा\_ या C<sub>94</sub> 4b न त्वं ] C<sup>Σ</sup> K<sub>82</sub> K<sub>7</sub>; तत्त्वं E • °हसि ] C<sup>Σ</sup> K<sub>82</sub> E; °हसि K<sub>7</sub> 4c दैवतै° ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub>; दैवतै° C<sub>02</sub> K<sub>7</sub> E • शक्तिर् ] C<sub>94</sub>; शक्ति C<sub>45</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub> E 5a अगम्यगमनं ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> E; अगम्यगमनं C<sub>02</sub>, अगम्यगमनं K<sub>7</sub> 5b गुह्या° ] K<sub>7</sub> E; गुह्या° C<sup>Σ</sup> K<sub>82</sub> • समुद्धृतम् ] em.; समुद्धृतम् C<sup>Σ</sup> K<sub>82</sub>, समुद्धृतं K<sub>7</sub>, समुद्धृतम् E 5c प्रभुर्नै° ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub> E; प्रने° C<sub>02</sub> 5d दण्ड्यो ] C<sub>02</sub> K<sub>82</sub> K<sub>7</sub>; दण्डो C<sub>94</sub> C<sub>45</sub>, दण्ड्या E • दण्डकः ] C<sub>94</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub> E; ण्डकः C<sup>ac</sup><sub>45</sub>, पण्डकः C<sup>pc</sup><sub>45</sub> 6a सत्यो ] C<sup>Σ</sup> K<sub>82</sub> K<sub>7</sub>; सत्यौ E • तत्र ] C<sup>Σ</sup> K<sub>82</sub> K<sub>7</sub>; तत्रा E 6b नो ] C<sub>45</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub> E; \_ C<sub>94</sub> 6c नानृजुर्न ] em.; नात्रजुर्न C<sub>94</sub> E, नात्रजुर्न C<sub>45</sub> K<sub>7</sub>, नात्रजुर्न K<sub>82</sub>, नात्रजुर्न C<sub>02</sub> 6d न तृष्णा न च ] C<sup>Σ</sup> K<sub>7</sub> E; न च तृष्णा न K<sub>82</sub> • ईर्ष्यता ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub>; ईर्ष्यता: C<sub>02</sub>, ईर्ष्यता E 7a क्रोधो ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub> E; क्रोधौ C<sub>02</sub> 7b सूयकः ] C<sub>94</sub> C<sub>02</sub> K<sub>82</sub> K<sub>7</sub>; सूयकः C<sub>45</sub>, स्तेयकः E (unmetr.) 7d शठो ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub>; षठो C<sub>02</sub>, शठे E • मत्सरः ] C<sup>Σ</sup> K<sub>82</sub> K<sub>7</sub>; मत्सरा: E 8a व्याधिर्न ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> E; व्याधि न C<sub>02</sub> K<sub>7</sub> • जरा तत्र ] C<sub>45</sub> K<sub>7</sub>; जरास्तत्र C<sub>94</sub> C<sub>02</sub> K<sub>82</sub> E 8b विक्लवः ] C<sup>Σ</sup> K<sub>82</sub> K<sub>7</sub>; विक्लव E



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॥  
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।  
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥२:११॥  
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।  
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥२:१२॥  
 आहूतसम्प्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।  
 न जन्ममरणं तत्र आपदं नाप्नुयात्क्वचित् ॥२:१३॥  
 न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।  
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥२:१४॥  
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।  
 ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥२:१५॥  
 न जपो नाहिकस्तत्र नाग्निहोत्री न यज्ञकृत् ।  
 न व्रतं न तपश्चैव न तिर्यन्नरकं तथा ॥२:१६॥  
 तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।  
 अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥२:१७॥  
 हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।  
 देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥२:१८॥  
 परार्धद्विगुणोत्सेधो विस्तारश्च तथाविधः ।

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



**9a** मानव° ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; मा\_ व° C<sub>94</sub> **9c** प्रशंसास्ति ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; प्रशंसाश्च E **10c** तत्रास्ति ]  
 C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>E; तत्रा K<sub>82</sub> **11a** ब्रज त° ] C<sup>Σ</sup>K<sub>82</sub>E; ब्रजस्त° K<sub>7</sub> **11c** कर्म ना° ] em.; कर्म न  
 C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; कर्मणा E **11d** कलिः ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub><sup>pc</sup>; कलि K<sub>7</sub><sup>ac</sup>E **12a** च न त्रेता ] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E;  
 च न त्रेता C<sub>94</sub>, च त्रेता न C<sub>45</sub> **12b** कृतं चा° ] C<sub>02</sub>K<sub>82</sub>; कृतश्चा° C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E **12c** मन्वन्तरं  
 न तत्रास्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; मन्वन्तरास्ति C<sub>02</sub>, मन्वन्तरनन्त तत्रास्ति K<sub>7</sub> **12d** कल्पश्चैव ] C<sup>Σ</sup>K<sub>7</sub>E;  
 कल्पं चैव K<sub>82</sub> **13a** आहूत° ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; आहूत° E **13b** ब्रह्मरात्रिदिनं ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; ब्रह्मरात्रिदिवस्  
 E **13c** जन्ममरणं तत्र ] C<sub>02</sub>K<sub>82</sub>E; जन्मरणं तत्र C<sub>94</sub>C<sub>45</sub>, जन्ममरणन्त्रत K<sub>7</sub> **13d** आपदं ]  
 C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; आपदं E **14a** चाशापाश° ] C<sub>45</sub>K<sub>7</sub><sup>pc</sup>; च सायाश° C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub><sup>ac</sup>E • °बद्धो ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °बद्धो C<sub>02</sub>, °वृद्धो E **14b** °मोहं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °मोहो C<sub>94</sub> **14c** देवा ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; देवो C<sub>45</sub> **15b** गन्धर्वा ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; गन्धर्वो E **16a** जपो ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E;  
 जयो C<sub>94</sub> • नाहिकस्त° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; नाहिक त° C<sub>45</sub> **16d** न तिर्यन्नरकं ] em.; नातिर्यन्नरकस्  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>, नातिर्यन्नरकन् C<sub>45</sub>, नात्रिर्यं नरकस् K<sub>7</sub>, न तीर्थन्नरकन् E **18a** हरेच्छाप्रभवाः ] K<sub>7</sub>;  
 हरेच्छाप्रभवाः C<sup>Σ</sup>K<sub>82</sub>, हरेच्छाप्रभवा E **18c** वर्ज्यानि ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; वर्ज्यानि E **19a** °गुणोत्सेधो ]  
 conj.; °गुणोच्छेधा C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, °गुणोच्छेधा C<sub>02</sub>, °गुणाच्छेधा E **19b** विस्तारश्च ] K<sub>7</sub>; विस्तारं  
 च C<sup>Σ</sup>K<sub>82</sub>E • °विधः ] K<sub>7</sub>; °विधा C<sup>Σ</sup>K<sub>82</sub>E

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 ।  
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥२:२२॥  
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।  
 परार्धद्वयविक्षेपा योजनानां द्विजोत्तम ॥२:२३॥  
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।  
 अधोर्ध्वो न च संख्यास्ति न तिर्यज्जैति 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॥  
 कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।

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After कामरू०, C<sub>02</sub> has two folios missing (ff. 271–272) and resumes only at 3.30b

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**19c** अनेकाकार° ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; अनेकार° C<sub>94</sub> **20a** अन्ये ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; बहु° E **20c** षण्डाश्च ]  
 C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; घण्टाश्च E **20d** °रुहाणि ] C<sub>02</sub>; °रुहानि C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °सहानि E **21a** स्वादु° ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; स्वाधु° C<sub>94</sub> • °मूल° ] C<sup>5</sup>K<sub>7</sub>E; °मूला K<sub>82</sub> • °फलाः ] conj.; °फला  
 C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E **21b** स्कन्ध° ] conj.; स्कन्ध° C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E **22c** °बालाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>;  
 °वराः E **23c** °द्वय° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °द्व° K<sup>ac</sup><sub>82</sub> • °विक्षेपा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; विज्ञेया  
 E **23d** °त्तम ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; °त्तमः K<sub>82</sub> **24b** बलशक्तिश्च भो द्विज ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 omitted in K<sup>ac</sup><sub>82</sub>, तव शक्तिश्च भो द्विज E **24c** अधोर्ध्वो न च संख्यास्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 omitted in K<sup>ac</sup><sub>82</sub> **24d** न तिर्यज्जैति कश्चन ] K<sup>pc</sup><sub>82</sub>K<sub>7</sub>; न तिर्यज्जैति कश्चन C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E, न तिर्यं चेति  
 कश्चन K<sup>ac</sup><sub>82</sub> **25c** भोगमक्षय त° ] em.; भोगमक्षयस्त° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (unmetr.), भोगमयास्तु  
 त° E **25d** °मृत्युर्न ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °मृत्यु न K<sub>10</sub> **26b** प्रभाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; प्रभा E  
**26d** °शानानां ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; °शानाना K<sub>10</sub>, °गानानां K<sub>7</sub> • स्मृतालयः ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>; स्मृतालय  
 C<sub>45</sub>, स्मृतालयं K<sub>82</sub>, स्मृतालया E **27a** °भाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °भा E **27b** ज्ञेयास्त° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>; ज्ञेया त° K<sub>82</sub>E • °आलये ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °आलयं E **27d** दिश° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; दिशि K<sub>10</sub> **28a** °प्रभाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °प्रभा E **28b** दक्षिणां ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दक्षिण° E • दिशम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दिशम् C<sub>45</sub>E **28d** °घोरा° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °घोरा° E • °श्रिताः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °श्रिता E **29b** पश्चिमां ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; पश्चिमा C<sub>45</sub> • दिश° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; दिशि° K<sub>7</sub> • °श्रिताः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 °श्रिता E

परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥२:२९॥  
 कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।  
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥२:३०॥  
 ईशानस्य कलाः पञ्च वक्त्रस्यापि 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॥  
 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 ।

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



29d सद्यमिष्टा° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; सद्यमिष्ट्वा° K<sub>82</sub> • स्मृतः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; स्मृताः C<sub>45</sub>  
 30b उत्तरां ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; उत्तरा C<sub>45</sub> • दिशम् ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; दिशिम् C<sub>94</sub> 30d °लयः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; °लय K<sub>7</sub> 31a कलाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; कला E 31b चतुष्कलाः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; चतुष्कले E 31d वामदेवा° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; वामदेव° K<sub>10</sub> 32a ज्ञेयाः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ज्ञेया E 32b संसारा° ] C<sub>94</sub>C<sub>45</sub><sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; संसा° C<sub>45</sub><sup>ac</sup> 32c °त्रिंशत्क° ]  
 corr.; °त्रिंशक° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • ह्येताः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ज्ञेयाः E 32d °सत्तम ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °सत्तमः K<sub>10</sub>E 33a संख्या वर्णा ] C<sub>45</sub>K<sub>7</sub>; संख्या वर्णो C<sub>94</sub>K<sub>10</sub>, संख्या वर्णा  
 K<sub>82</sub>, संख्या वर्णा E 33b एकैकस्य ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>E; एकैकस्य C<sub>45</sub>K<sub>82</sub> 33d बोधव्यास्त° ]  
 em.; बोधव्या त° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 34a °कृष्ट्या ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E; कृष्टा K<sub>82</sub>K<sub>7</sub> 34b योगं  
 सदाभ्यसेत् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; योग समभ्यसेत् K<sub>10</sub> 34c °योगं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °योग E  
 35c °तप ] E; °तपः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (unmetr.) 35e शक्येत ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शक्येत  
 C<sub>45</sub>; शक्येते E 35f देवै° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; देवै° K<sub>7</sub> • °धन ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °धनम् C<sub>45</sub>  
 36a गन्तुं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; गन्तु K<sub>10</sub>K<sub>7</sub> • शक्येत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शक्यन्ते E 37a °द्वीप° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; °दीप° K<sub>7</sub> • °समुद्राणि ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °समुद्राय K<sub>10</sub> 37c गन्तुं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; गन्तु K<sub>10</sub>, गन्तु K<sub>7</sub> • शक्येत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शक्यन्ते E 38a स्वदेहान्मांस° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; स्वदेहात्मांस° K<sub>7</sub>, स्वदेहात्मां स° E 38a °स्वं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °स्व K<sub>10</sub>

न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥२:३८॥  
 यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।  
 ब्रह्माण्डान्तस्य भोगांस्तु भुङ्क्ते कालवशानुगः ॥२:३९॥  
 कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।  
 अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।  
 त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥२:४०॥

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥



**38e** न तत्र गन्तुं ]  $C_{94}K_{82}K_{10}K_7E$ ; न तत्र गन्तुं न  $C_{45}$  **38f** °दुष्करैः ]  $C_{94}C_{45}K_{82}K_7E$ ;  
 °दुष्कृतः  $K_{10}$  **39c** °दान° ]  $C_{94}C_{45}K_7E$ ; °दानं  $K_{82}$ , °दानै  $K_{10}$  **39d** °पारगः ]  $C_{45}K_{82}K_7E$ ;  
 °पारगाः  $C_{94}K_{10}$  **39a** ब्रह्माण्डान्तस्य भोगांस्तु ]  $C_{94}C_{45}K_{82}K_7$ ; ब्रह्माण्डान्तस्य भोगास्तु  $K_{10}$ ,  
 ब्रह्माण्डान्तस्य भोगास्तु  $E$  **39b** भुङ्क्ते ]  $C_{94}C_{45}K_{82}K_{10}$ ; ?भुङ्क्ते?  $K_7$ , भुक्त्वा  $E$  • °गः ]  
 $C_{94}C_{45}K_{82}K_{10}K_7E$ ; °गः  $K_{82}^{ac}$  **40b** धर्मो ]  $C_{94}C_{45}K_{82}K_{10}E$ ; धर्मे  $K_7$  **40e** °कलनात्काल° ]  
 $C_{94}C_{45}K_{82}K_7E$ ; °कलना काल°  $K_{10}$  **Colophon:** नामाध्यायो द्वितीयः ]  $C_{94}C_{45}K_{82}K_7$ ;  
 नामाध्याय द्वितीयः  $K_{10}$ , नाम द्वितीयो ऽध्यायः  $E$

## [ तृतीयो ऽध्यायः ]

[ धर्मप्रवचनम् ]

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

Testimonia for this chapter: C<sub>94</sub> ff. 197r-198v, C<sub>45</sub> ff. 204v-206r, C<sub>02</sub> ff. 273r-273v (it broke off at 2.21 and resumes at 3.30b; f. 272 is missing), K<sub>82</sub> ff. 4v-6r, K<sub>10</sub> exp. 42, 47-48 (sic!), K<sub>7</sub> ff. 213r-214v; C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub> 3cd cf. Liṅgapurāṇa 1.10.12cd-13ab: धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे महत्त्वे च अधर्म इति चोच्यते । 3 ≈ Matsyapurāṇa 145.27: धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते । 5ab C<sub>45</sub> reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5-7ab. 6ab cf. Devīpurāṇa 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः



1a आहुः ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; आहु E 1d स्मृताः ] P<sub>57</sub>C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; स्मृता C<sub>45</sub>; स्मृतः E  
 2a कौतूहलं ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; कौतूहल E • ममोत्पन्नं ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; समोत्पन्नं  
 K<sub>7</sub> 2b संशयं ] P<sub>57</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; संशयं C<sub>94</sub> 3c आधारणान्म° ] P<sub>57</sub>C<sub>94</sub>K<sub>10</sub>; आधारणात्प°  
 C<sub>45</sub>; आधारणात्प° K<sub>82</sub>K<sub>7</sub>; आधारणे म° E 3d इत्यभिधीयते ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; इत्यभिधीयते P<sub>57</sub>,  
 इत्यविधीयते C<sub>45</sub>K<sub>10</sub> 4ab °स्मृतिद्वयोर्मूर्तिश्च° ] C<sub>94</sub>; °स्मृतिद्वयोर्मूर्तिश्च° P<sub>57</sub>C<sub>45</sub>K<sub>10</sub>, °स्मृतिद्वयो  
 मूर्तिश्च° K<sub>82</sub>K<sub>7</sub>, °स्मृतिद्वयोर्मूर्तिश्च E 4b °वृषः ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; °वृष K<sub>7</sub> 4c चतुरा° ]  
 P<sub>57</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; चतुरा° C<sub>94</sub>K<sub>7</sub> 5a विज्ञेयाः ] em.; विज्ञेयः P<sub>57</sub>C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, omitted  
 in C<sub>45</sub> 5c °मानुष° ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °मानुषि° P<sub>57</sub> 6a ब्रह्मणो ] P<sub>57</sub>C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 omitted in C<sub>45</sub>, ब्रह्मणो E • भित्त्वा ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; वित्त्वा K<sub>10</sub> 6b धर्मः ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
 धर्म K<sub>10</sub>

## An Annotated Translation

[ **prathamo 'dhyāyaḥ** ]

[ **Chapter One** ]

[ *stutiḥ* —

Invocation ]

*anādimadhyāntam anantapāraṃ*

*susūkṣmam avyakta jagatsusāraṃ |*

*harīndrabrahmādibhir āsamagraṃ*

*praṇamya vakṣye vṛṣasārasaṃgrahaṃ || 1:1 ||*

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

Dharma]’.

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

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

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

A faint reference to the Bhagavadgītā seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the *Mahābhārata* (see following verses of the VSS). Compare also e.g. Kūrmapurāṇa 1.11.237: *rūpaṁ tavāśeṣakalāvibhinam agocaram nirmalam ekarūpaṁ | anādimadhyāntam anantam ādyaṁ namāmi satyaṁ tamasaḥ parastāt ||* To say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi*...*antam*), but to have no ‘middle part’ (*madhya*) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably a fixed expression usually referring to a deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, it may be Śiva, his name missing in *pāda* c, but the phrasing of the verse is vague enough to keep the question somewhat open: the impersonal Brahman might be another option, even more so if we look at verses 1.9–10, whose topic is *brahmavidyā*.

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

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

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

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



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

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

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

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

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

*dvaipāyanamukhodbhūtaḥ dharmam vā yad dvijottama |*  
*kathayasva hi me tṛptim kuru yatnāt tapodbhava || 1:5 ||*

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

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

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

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

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

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C<sub>45</sub>'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā* functions probably in a weak sense. That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, and thus no real options are involved here, becomes clear in 1.6cd. The reading of M in *pāda* b (*dharmavākyaṃ*) is tempting but could be a later

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

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

*anarthayajñakartāraṃ tapovrataparāyaṇam |*  
*śīlaśaucasamācāraṃ sarvabhūta-dayāparam || 1:7 ||*  
*jijñāsanārthaṃ praśnaikaṃ viṣṇunā prabhaviṣṇunā |*  
*dvijarūpadharo bhūtvā papraccha vinayānvitaḥ || 1:8 ||*

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

[ *brahmavidyā* —  
 The knowledge of Brahman ]

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

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

*anarthayajña uvāca |*  
*anuccāryam asandigdham avicchinnam anākulam |*  
*nirmalaṃ sarvagaṃ sūkṣmam akṣaram kimu tatparam || 1:10 ||*

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

[ *kālapāśaḥ* —

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

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

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

The noose of death and time ]

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

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

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

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

*anarthayajña uvāca |*  
*atisaṃśayaḥ kaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |*  
*durvijñeyaṃ manusyaḥ tu devadānavapannagaiḥ || 1:13 ||*

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

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

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

*tenaiva saha saṃyāti narakam svargam eva vā |*

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

1.12 The word *kāla* has, as usual, a double meaning here: *kālapāśa* is both Yama's noose, and also the limitations and bondage caused by time, as becomes clear at the discussion on the different time units in verses 1.18–31.

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

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

*sukhaduḥkhaṃ śarīreṇa bhoktavyaṃ karmasambhavam* || 1:15 ||

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

*betunānena viprendra dehaḥ sambhavate nṛṇām |*  
*yaṃ kālapāśaṃ ity ābuh śṛṇu vakṣyāmi suvrata* || 1:16 ||

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

*na tvayā viditaṃ kiñcij jijnāsyasi kathaṃ dvija |*  
*kālapāśaṃ ca viprendra sakalaṃ vettum arhasi* || 1:17 ||

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

*kalākalitakālaṃ ca kālatattvakalāṃ śṛṇu |*  
*truṭīdvayaṃ nimeṣas tu nimeṣadviguṇā kalā* || 1:18 ||

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

*kalādviguṇitā kāṣṭhā kāṣṭhā vai triṃśatiḥ kalā |*  
*triṃśatkalā mubūrtaś ca mānuṣena dvijottama* || 1:19 ||

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

*mubūrtatriṃśakenaiva ahorātraṃ vidur budhāḥ |*  
*ahorātraṃ punas triṃśan māsam āhur manīṣiṇaḥ* || 1:20 ||

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

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

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

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

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

*ṣaṣṭim caiva sahasrāṇi kālāḥ kaliyugaḥ smṛtaḥ |*  
*dviguṇaḥ kalisaṃkhyāto dvāparo yuga saṃjñitaḥ || 1:22 ||*

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

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

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

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

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

*daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |*  
*rātrir etāvatī proktā munibhis tattvadarśibhiḥ || 1:25 ||*

Brahmā's day (*brahmāhar*) is made up of ten thousand Kalpas. [Brahmā's] night is of the same [duration] according to the wise who know the truth.

*rātryāgame praliyante jagat sarvaṃ carācaram |*  
*abhāgame tathaiveha utpadyante carācaram || 1:26 ||*

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

*parārdhaparakalpāni atītāni dvijottama |*  
*anāgatam tathaivāhur bhṛgurādimabarṣayaḥ || 1:27 ||*

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

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

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

1.24 See 21.34ff.

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

1.26 The plural form *praliyante* in *pāda* a is metri causa for *praliyate*, perhaps also influencing *utpadyante* (for *utpadyate*) in *pāda* d, which in turn is used here to avoid an iambic pattern (- - - - -).  
- - - - -

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

*yathārkagrahatārendu bhramato dṛśyate tv iha |*  
*kālacakram bhramatvaiva viśramam na ca vidmahe || 1:28 ||*

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

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

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

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

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

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

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

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

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

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

*anarthayajña uvāca |*

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

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

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

1.32 The reading of all manuscripts consulted, *vinīṣṛtam*, may be considered metrical if we

*ekam daśam śataṃ caiva sahasraṃ ayutaṃ tathā |*  
*prayutaṃ niyutaṃ koṭiṃ arbudaṃ vṛndam eva ca || 1:33 ||*

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

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

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

*sarve daśaguṇā jñeyāḥ parārdham yāvad eva hi |*  
*parārdhadvigūṇenaiva parasamkhyā vidhīyate || 1:35 ||*

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

*parāt parataram nāsti iti me niścītā matiḥ |*  
*purāṇavedapaṭhitā mayākhyātā dvijottama || 1:36 ||*

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

[ *brahmāṇḍam* —  
 Brahmā's Egg ]

*vigatarāga uvāca |*  
*brahmāṇḍam kati vijñeyam pramāṇam prāpitam kvacit |*  
*kati cāṅguli-m-ūrdhveṣu sūryas tapati vai mahīm || 1:37 ||*

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

interpret it, loosely, as *vinisritam*. *Pāda* d is suspect and my translation is tentative. M's reading in *pāda* d (*srotuṃ naḥ pratidīyatām*) might make sense ('give it back/repeat it for us again'), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *srotuṃ vaḥ pratidīpitam*, which is in fact not easy to interpret. One would expect a phrase meaning 'please tell me about these.'

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

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

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

1.37 The use of the singular next to numerals is one of the hallmarks of the VSS (see p. **CHECK**). As an introduction to this phenomenon, *pāda* a has *brahmāṇḍam* in the singular where

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

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

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

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

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

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

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

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

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

we would expect a plural form. The word *prāpitam* is a conjecture for *cāpitam*, which I find unintelligible. Another possibility could be *jñāpitam*. My emendation of *cāṅguli-mūrdheṣu* to *cāṅguli-m-ūrdhveṣu* (with a hiatus filler) is based on *ūrdhvatas* in 1.61d, which is part of the reply to the question posed in this line. In turn, *aṅguli* here triggered an conjecture in 1.61c.

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

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

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

1.41 Note that many of the names here and in the following verses are, in the absence of any parallel passage, rather insecure. In order to avoid the repetition of the name Saha, I take the first name here as feminine; Asabhā seems also to be a feminine ruler's name. Later on there seem to come more feminine names (Tējā, Yamunā, Naganā, etc.), therefore it may be correct to interpret



[ *āgneye* —  
South-East ]

*prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutih |*  
*dīptatejās ca tejās ca tejā tejavaho daśa |*  
*āgneye tv etad ākhyātāṃ yāmye śṛṇu atha bho dvija || 1:42 ||*

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

[ *yāmye* —  
South ]

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

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

[ *nairṛte* —  
South-West ]

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

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

[ *vāruṇe* —  
West ]

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

I shall teach you the [names] in Varuṇa's region [in the west]. Listen, O Brahmin, learn from me. [1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharaṇa, [9] Bhu-

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.

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

1.43 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*. All the name forms in this verse are to be taken as tentative. The only guiding light is the presence of *ya*, reinforcing a connection with Yama.

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

vana, and [10] Bhartṛ: these ten dwell in Varuṇa's region [in the west].

[ *vāyavye* —  
North-West ]

*nṛgarbho 'suragarbhaś ca devagarbho mahīdharaḥ |*

*vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajaḥ || 1:46 ||*

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

*jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanāḥ |*

*nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:47 ||*

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

[ *uttare* —  
North ]

*sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |*

*sataḥ satya layaḥ śambhur daśa nāyakam uttare || 1:48 ||*

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

[ *īśāne* —  
North-East ]

*indu bindu bhuvo vajra varado vara varṣaṇaḥ |*

*ilano valino brahmā daśeśāneṣu nāyakāḥ || 1:49 ||*

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

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

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

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

1.48 I prefer the form *sumanaḥ* to the more standard *sumanāḥ* (K<sub>7</sub>) in *pāda* a, because it suits the slightly irregular language of the VSS (see pp. **CHECK**), and because the solitary reading of K<sub>7</sub> may well only be an attempt to standardise. It is also not inconceivable that *sumanaḥ* stands compounded with *saumyaḥ*. Note how *daśa nāyakam* could again be an example for the use of the singular next to a number in *pāda* d. It seems that here the northern region is associated with Śiva, rather than the north-east, the *īśāna* direction, which is occupied by Brahmā: see next verse. In a tantric context, Brahmā is sometimes associated with the north-east, see, e.g., Goodall, Rout, Sathyanarayanan *et al* 2005, 39. **CHECK** I have left *satya* in stem form.

1.49 I consider *indu*, *bindu* and *vajra* stem form nouns. The north-east seems to be occupied

[ *madhyame* —  
Center ]

*aparo vimalo mobo nirmalo mana mohanaḥ |*  
*akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 1:50 ||*

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

[ *parivārāḥ* —  
Subordinates ]

*sarveṣāṃ daśa-m-iśānāṃ parivāraśaṭaṃ śaṭaṃ |*  
*śaṭānāṃ prthag ekaikaṃ sahasraṇi parivāritaṃ || 1:51 ||*

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

*sahasreṣu ca ekaikaṃ ayutaṇi parivāritaṃ |*  
*ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtaṃ || 1:52 ||*

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

*ekaikasya parivāro niyutaḥ prthag eva ca |*  
*koṭibhir daśakotyena ekaikaḥ parivāritaḥ || 1:53 ||*

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

*daśakoṭiṣu ekaikaṃ vṛndavṛndabhr̥tair vṛtaṃ |*  
*vṛndavargeṣu ekaikaṃ kharvabhīḥ parivāritaṃ || 1:54 ||*

by Brahmā, and by rulers whose names should somehow evoke Brahmā's name.

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

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

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

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

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

*kharvavargeṣu ekaikaṁ daśakharvagaṇair vṛtam |*  
*daśakharveṣu ekaikaṁ śaṅkubhiḥ parivāritam || 1:55 ||*

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

*śaṅkubhiḥ pṛthag ekaikaṁ padmena parivāritam |*  
*padmavargeṣu ekaikaṁ samudraiḥ parivāritam || 1:56 ||*

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

*samudreṣu tathaikaikaṁ madhyasaṁkhyais tu tair vṛtam |*  
*madhyasaṁkhyeṣu ekaikaṁ anantaiḥ parivāritam || 1:57 ||*

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

*ananteṣu ca ekaikaṁ parārdhaparivāritam |*  
*parārdheṣu ca ekaikaṁ pareṇa parivāritam |*  
*eṣa vai kathito vipra śakyaṁ sām̐khyam udīritam || 1:58 ||*

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

[ *pramāṇam* —  
Measurements ]

*pramāṇam śṛṇu me vipra saṁkṣepād bruvato mama |*  
*candrodaye pūrṇamāsyāṁ vapur aṇḍasya tādṛśam || 1:59 ||*

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

*koṭikoṭisahasraṁ tu yojanānām samantataḥ |*  
*aṇḍānām ca parīmāṇam brahmaṇā parikīrtitam || 1:60 ||*

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

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

saptakoṭisahasrāṇi saptakoṭisatāni ca |  
viṃśakoṭiṣv aṅguḷiṣu ūrdhvatapate raviḥ || 1:61 ||

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

pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ |  
brahmāṇḍaṃ cāprameyānām lakṣaṇaṃ parikīrtitam || 1:62 ||

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

[ vyāsāḥ —

The redactors (of the Purāṇas) ]

purāṇāśisahasrāṇi śatāni dvijasattama |  
brahmaṇā kathitam pūrṇaṃ mātariśvā yathātatham || 1:63 ||

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

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

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

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

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

Compare this list to a list of twenty-eight *vedavyāsa*s, from Brahmā to Vyāsa Dvaipāyana, in *Viṣṇupurāṇa* 3.3.10–19, taught by Parāśara, the twenty-sixth *vyāsa* of this list and our text (in the numbering that I add here I follow the translation in Dutt 1896, 178–179): *vedavyāsā vyatītā ye aṣṭaviṃśati sattama | caturdhā yaḥ kṛto vedo dvāpareṣu punaḥ punaḥ || dvāpare prathame vyastāḥ svayaṃ vedāḥ* [1] *svayambhuvā | dvitīye dvāpare caiva vedavyāsaḥ* [2] *prajāpati || trtīye* [3] *cośanā vyāsaś caturthe ca* [4] *brhaspatiḥ |* [5] *savitā pañcame vyāsaḥ* [6] *mṛtyuḥ ṣaṣṭhe smṛtaḥ prabhūḥ || saptame ca* [7] *tathaivendro* [8] *vasiṣṭhaś cāṣṭame smṛtaḥ |* [9] *sārasvataś ca navame* [10] *tridhāmā daśame smṛtaḥ || ekādaśe tu* [11] *trivṛṣā* [12] *bhāradvājaḥ tataḥ param | trayodaśe* [13] *cāntarikṣo* [14] *varṇī cāpi caturdaśe ||* [15] *trayyāruṇaḥ pañcadaśe ṣoḍaśe tu* [16] *dhanamjayaḥ |* [17] *kratumjayaḥ saptadaśe* [18] *ṛṇajyo 'ṣṭādaśe smṛtaḥ || tato vyāso* [19] *bharadvājo bharadvājāt tu* [20] *gautamaḥ | gautamād uttamo vyāso* [21] *haryātmā yo 'bhīdhīyate || atha haryātmāno* [22] *venaḥ smṛto vājaśravāś tu yaḥ | somaḥ suṣmāyaṇas tasmāt* [23] *ṛṇabindur iti smṛtaḥ ||* [24] *ṛkṣo 'bhūd bhārgavas tasmād vālmīkir yo 'bhīdhīyate | tasmād asmatpitā* [25] *śaktir vyāsaś tasmād* [26] *abam mune ||* [27] *jātukarṇo 'bhavan mattaḥ kṛṣṇadvāipāyanaś* [28] *tataḥ | aṣṭaviṃśatir ity ete vedavyāsāḥ purātanaḥ ||*

Another relevant passage is *Brahmāṇḍapurāṇa* 3.4.58cd–67 (≈ *Vāyupurāṇa* 2.41.58–67). Note how Ṛṇabindu is, perhaps by mistake, different from Somaśuṣma/Suṣmāyaṇa here, but,

*vāyunā pāda saṃkṣīpya prāptam cośanasam purā |  
tenāpi pāda saṃkṣīpya prāptavāms ca bṛhaspatih || 1:64 ||*

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 || 1:65 ||*

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

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

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

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

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

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

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

*caturdaśasahasrāṇi antarikṣāya vai tataḥ |  
trayyārunim sahasrāṇi trayodaśa abhāṣata || 1:69 ||*

more importantly, note Amitabuddhi of VSS 1.76 appear at the end of this list: [1] *brahmā dadau śāstram idam purāṇam* [2] *mātariśvane || tasmāc* [3] *cośanasā prāptam tasmāc cāpi* [4] *bṛhaspatih | bṛhaspatis tu provāca* [5] *savitre tadanantaram || savitā* [6] *mṛtyave prāha mṛtyuś* [7] *cendrāya vai punaḥ | indraś cāpi* [8] *vasiṣṭhāya so 'pi* [9] *sārasvatāya ca || sārasvatas* [10] *tridhāmne 'tha tridhāmā ca* [11] *śaradvate | śaradvāms tu* [12] *triviṣṭhāya so* [13] *'ntarikṣāya dattavān ||* [14] *carṣiṇe cāntarikṣo vai so 'pi* [15] *trayyārunāya ca | trayyārunād* [16] *dbanañjayaḥ sa vai prādāt* [17] *kṛtañjaye || kṛtañjayāt* [18] *tṛṇañjāyo* [19] *bharadvājāya so 'py aṭha* [20] *gautamāya bharadvājāḥ so 'pi* [21] *niryyantare punaḥ || niryyantaras tu provāca tathā* [22] *vājaśravāya vai | sa dadau* [23] *somaśuṣmāya sa cādāt* [24] *tṛṇabindave || tṛṇabindus tu* [25] *dakṣāya dakṣaḥ provāca* [26] *śaktaye | śakteḥ* [27] *parāśaraś cāpi garbbasthaḥ śrutavān idam || parāśarāj* [28] *jātukarṇyas tasmād* [29] *dvaipāyanāḥ prabhūḥ | dvaipāyanāt punaś cāpi* [30] *mayā prāptam dvijottama || mayā caitat punaḥ proktaḥ* [31] *putrāyāmitabuddhaye | ity eva vākyam brahmādigurunām samudāhṛtam ||*

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

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

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

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

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

*kṛtamjayāya samprāpto dhanamjayamahāmuniḥ |  
kṛtamjayād dvijaśreṣṭha ṛnamjayamahātmane || 1:71 ||*

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

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

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

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

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

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

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

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

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

1.71 Note the odd structure in *pādas* ab: *dhanamjayāḥ kṛtamjayāya samprāptaḥ*, for a more standard *dhanamjayena (purāṇam) samprāpitam kṛtamjayam* ('the Purāṇa was transmitted to Kṛtamjaya').

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

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

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

the great sage, gave it to [29] Romaharṣa.

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

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

*|| iti vṛṣasārasaṃgrāhe brahmāṇḍasaṃkhyā nāmādhyāyaḥ prathamah ||*

Here ends the first chapter in the *Vṛṣasārasaṃgraha* called the Description  
of the Brahmāṇḍa[s].

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

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

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

Manuscripts C<sub>02</sub> and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchāsīti ||O||* (C<sub>02</sub>) and *icchasi iti ||o||* (M). Note also that M gives the number of *ślokas* in this chapter, 77, which is almost exactly the number of verses this critical edition has produced. The scribe of M struggled with eyeskips in this chapter, therefore it seems unlikely that he himself counted the number of verses he had copied and arrived at this very figure. Rather, he copied the number from his exemplar.



[ dvitīyo 'dhyāyah ]  
[ 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 the Brahmāṇḍa from [you,] the best of men, its extent, colour, form and the numbers associated with it, in a concise manner.

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

You mentioned a Śivāṇḍa as taught to be the receptacle of the Brahmāṇḍa [in 1.40ab above]. What are its characteristics and how much is its extent?

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

Whose dwelling place is it? and [what] is the scale of the one who dwells there? **CHECK** [maybe the number of inhabitants Flo] What kind of people live there? And who is the ruler (*prajāpati*) there?

[ śivāṇḍasaṃkhyā —  
Summary of the Śivāṇḍa ]

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

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

*agamyagamanam guhyam guhyād api samuddhṛtam |*  
*na prabbur 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 [lit. the opposite] there, nobody to be punished and no punisher.

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

2.3 *vā layanam* in *pāda* a may stand for *vā-ālayanam*, in the sense of *vā-ālayam*.

2.5 My emendation to *samuddhṛtam* in *pāda* b is not fully satisfactory, but the readings transmitted in the witnesses are problematic. M, a MS not collated for this chapter, gives a confusing reading: *saṃmurdhniḍam*. I doubt if E's *saṃrddhidam* ('yielding success') is the correct reading. Perhaps *samudāhṛtam* ('declared, talked about as') was meant. It is not inconceivable that C<sub>02</sub>'s (and M's) *agamyagabanam* ('it is inaccessible because of its depth') is original and it is to be con-

*na satyo nānṛtas tatra suśilo no duḥśilavān |  
nānṛjur na ca dambhitvaṃ na tṛṣṇā na ca īṛṣyatā || 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 |  
īṛṣyā dveṣo na tatrāsti na śaṭho na ca matsaraḥ || 2:7 ||*

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

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

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

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

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

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

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

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

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

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

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

*āhūtasamplavam nāsti brahmarātridinaṃ tathā |*

trasted with *samuddhṛtam* ('lofty'). One also wonders if *guhād* could be the right reading, and in what sense, in *pāda* b.

2.6 Strictly speaking *duḥśilavān* in *pāda* b is unmetrical; understand or pronounce *duśilavān*. *īṛṣyatā* (for *īṛṣyā*, see 2.7a) is a form rarely attested.

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

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

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

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

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

*na cāśāpāśabaddho 'sti rāgamohaṃ na vidyate |  
na devā nāsurās tatra na yakṣoragarākṣasāḥ* || 2:14 ||

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

*na bhūtā na piśācās ca gandharvā ṛṣayas tathā |  
tārāgrahaṃ na tatrāsti nāgakiṃnaragāruḍam* || 2:15 ||

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

*na japo nāhnikas tatra nāgnihotrī na yajñakṛt |  
na vrataṃ na tapas caiva na tiryannarakaṃ tathā* || 2:16 ||

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

*tasyeśānasya devasya aiśvaryaguṇavistaram |  
api varṣāsatenaṇī śakyaṃ vaktuṃ na kenacit* || 2:17 ||

Nobody would be able to tell the extent of the qualities of the god Īśāna's powers, not even in a hundred years.

*harecchāprabhavāḥ sarve paryāyeṇa bravīmi te |  
devamānuṣavarjyāni vṛkṣagulmalatādayaḥ* || 2:18 ||

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

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

2.16 The phrase of *tiryannaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpāḥ tiryannarakagāmināḥ*. Here Ganguli 1884 translates *tiryān* separately as 'in a crooked way,' but I suspect that in the VSS *tiryannaraka* has more to do with *tiraggati*, being reduced to animal existence, being reborn as an animal or entering a hell in animal form. Cf. MBh 13.134.057 (CHECK): *nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ | tiryannarakagantāro hy adhamās te narādhamāḥ* ||, and *Umāmabeśvarasaṃvāda* 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 SivP 7.2.8.28ab and SkandaP 55.30cd, and ŚDhU 2.6, 79, 125, 127, with *aiśvaryā* most probably referring to the eight *siddhis* *aṇiman*, *laghiman* etc. De Simini (2016a, 386), e.g., translates *sarvaiśvaryaguṇopetaḥ* in ŚDhU 2.127 as 'endowed with all the qualities of lordship.'

ers.

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

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

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

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

*svādumūlaphalāḥ skandhalatāviṭapapādapāḥ |  
kāmarūpās ca te sarve kāmādāḥ kāmabbhāṣiṇaḥ || 2:21 ||*

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

*tatra vipra prajāḥ sarve anantaguṇasāgarāḥ |  
tulayarūpabalāḥ sarve sūryāyutasamaprabhāḥ || 2:22 ||*

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

*parārdhadvayavistāraṃ parārdhadvayam āyatam |  
parārdhadvayavikṣepā yojanānām dvijottama || 2:23 ||*

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

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

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

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

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

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

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

2.23 I understand *pādas* cd, tentatively, as *vikṣepaṃ parārdhadvayaṃ yojanānām*

downwards and upwards cannot be expressed by numbers, neither can its horizontal extension.

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

[In reality,] I do not know the length and width of the Śivāṇḍa. Enjoyment is undecaying there, and there is no birth or death there.

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

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

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

They are all like the rising sun in the region of Tatpuruṣa. They live in the east on one and a half *para* crore [*yojanas*].

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

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

*kundendubimaśailābhāḥ paścimām diśam āśritāḥ |*  
*parārdhaparakoṭinām sadya-m-iṣṭālayaḥ smṛtaḥ || 2:29 ||*

In the western direction, they are like jasmine, the moon, like snowy rocks. Sadyojāta's beloved region is known as of one and a half *para* crore [*yojanas*].

*kunkumodakasaṃkāśā uttarām diśam āśritāḥ |*

2.24 This line is a reply to 2.17b

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

2.26 Īśāna is traditionally the upward-looking face of Śiva, here positioned in the centre. Note that if *pāda* c here and in the coming verses indeed refer to the extent of the given region, and *koṭi/i* is indeed a number here (and not a smaller region, as e.g. in *narakakoṭayaḥ* in 24.5) these figures are in contradiction to what was taught in 2.23. Perhaps this is why in 2.25ab above Anarthayajña admits that he has no idea about the extent of the Śivāṇḍa. Note the stem form *smṛta* in *pāda* d (cf. 2.29d).

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

2.28 Note the Aīśa form *diśim* in C<sub>45</sub>, and that Aghora is indeed usually south-facing.

2.29 Note the Aīśa form *diśim* in K<sub>7</sub> in *pāda* b. In *pāda* d, we may presuppose the presence of a *sandhi*-bridge: *sadya-m-iṣṭālayaḥ*. Sadyojāta is traditionally associated with the western direction.

*parārdhaparakotīnām vāmadevālayaḥ smṛtaḥ || 2:30 ||*

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

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

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

*sadyaś cāṣṭau kalā jñeyāḥ saṃsārārṇavatārakāḥ |  
aṣṭatrimśat kalā hy etāḥ kīrtitā dvijasattama || 2:32 ||*

Sadyojāta has eight parts. These parts, altogether thirty-eight, which liberate us from the ocean of existence, have been taught, O truest Brahmin.

*saṃkhyā varṇā diśaś caiva ekaikasya pṛthak pṛthak |  
pūrvoktena vidhānena bodhavyās tattvacintakāḥ || 2:33 ||*

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

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

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

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

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

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

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

2.30 Note the Aiśa form *diśīm* in C<sub>94</sub> in *pāda* b. Vāmadeva is traditionally associated with the western direction.

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

2.32 Note *sadyaś* in *pāda* a for *sadyasaś* or *sadyojātasya*.

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

2.35 Understand *kṛcchrāditapa sarvāṇi* as *kṛcchrāditapāṃsi sarvāṇi*.

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

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

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

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

*yajñatīrthatapodānavedādhyayanapāragah |  
brahmāṇḍāntasya bhogāṃs tu bhuṅkte kālavaśānugaḥ || 2:39 ||*

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

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

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

*|| iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyāyo dvitīyaḥ ||*

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

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

[ tṛtīyo 'dhyāyaḥ ]  
[ Chapter Three ]

[ dharmappravacanam —  
An Exposition of Dharma ]

*vigatarāga uvāca |*  
*kīmarthaṃ dharmam ity ābuh katimūrtiś ca kīrtyate |*  
*katiṇādvṛṣo jñeyo gatis tasya kati smṛtāḥ || 3:1 ||*

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

*kautūbalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |*  
*kasya putro 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?

*anarthayaḥ uvāca |*  
*dhṛtiḥ ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |*  
*ādharmaṇān mahattvā ca dharmā ity abhidhīyate || 3:3 ||*

Anarthayaḥ spoke: Well, the root [sic!] *dhṛti* ('resolution') is said to be a synonym [of *dharmā*]. It is called Dharma because it supports (*āDHĀRaṇa*) and because it is great (*MAhattva*).

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

The four-legged Bull is the embodiment of both Śruti and Smṛti. The four *āśramas* are taught by the wise to be [the four legs of] Dharma. [or

3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma or Dharma itself/himself, see the end of the previous chapter, where *dharmā* was mentioned (2.40b), and to which the present verse is a reaction; and also MBh 12.110.10–11: *prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam | yat syād ahimsāsaṃyuktaṃ sa dharmā iti niścayaḥ || dhāraṇād dharmā ity ābuh dharmena vidhṛtāḥ prajāḥ | yat syād dhāraṇasaṃyuktaṃ sa dharmā iti niścayaḥ ||* Note the similarities with this chapter: the phrase *dharmā ity ābuh*, the fact that the present chapter from verse 18 on is actually a chapter on *ahimsā*, and that the etimological explanation involves the word [*ā*]dhāraṇa in both cases. These lead me to think that in *pādas* ab of this verse in the VSS, it is Dharma that is the focus of the inquiry and not the bull. Understand *pāda* d as *gatayaś tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahābbhāgāḥ*).

3.3 On a non-verbal stem being a *dhātu*, see e.g. Vāyupurāṇa 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvyaḥ*; Vāyupurāṇa 3.19cd (= Brahmanḍapurāṇa 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñaiḥ pālāne smṛtaḥ*; Liṅgapurāṇa 2.9.19: *bhaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*; etc.



rather: ... which is Dharma as made up of the four āśramas... kīrtitaḥ!]

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

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

3.4 A similar image of the legs of the Bull of Dharma being the four āśramas is hinted at MBh 12.262.19–21: *dharmam ekaṃ catuṣpādam āśritās te naraṣabbhāḥ | taṃ santo vidhivat prāpya gacchanti paramāṇi gatim || gr̥hebhya eva niṣkramya vanam anye samāśritāḥ | gr̥ham evābhisamśritya tato 'nye brahmacārīṇaḥ || dharmam etaṃ catuṣpādam āśramam brāhmaṇā viduḥ | ānanyam brahmaṇaḥ sthānam brāhmaṇā nāma niścayaḥ ||* On the more frequently quoted interpretation of the four legs, see Olivelle 'Āśrama', 235: "Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adbarmena*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit. (MDh 1.81–82)" Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmas kīrtitaḥ caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramas kīrtito manīṣibhiḥ*.

3.5 Understand *gatiś* as *gatayaś* and note that *vijñeyāḥ* is an emendation from *vijñeyaḥ* following the logic of 3.1d. *tiryā* seems to be an acceptable nominal stem in this text for *tiryānc*. See e.g. 4.6a: *devamānuṣatiryēṣu. °ādayaḥ* in *pāda* d seems superfluous.



# Appendices

*passages from part two*



# Symbols, Abbreviations and Bibliography

## *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**

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*Brahmāṇḍapurāṇa*: see **CHECK**

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

*Manu*: see Dave 1972

*Mahābhārata*: see Sukthankar & al. 1927–1966

*Viṣṇupurāṇa*: see Pathak 1997–1999





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