

[prathamo 'dhyāyaḥ]

[Chapter One]

Invocation]

*anādimadhyāntam anantapāraṃ
susūkṣmam avyaktajagatsusāraṃ |
harīndrabrahmādibhir āsamagraṃ*

praṇamya vakṣye vṛṣasārasaṃgraham || 1:1 ||

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

1.1 *Pāda* a is reminiscent of, among other famous passages, Bhagavadgītā 11.19:

*anādimadhyāntam anantavīryam
anantabāhuṃ śaśisūryanetram |
paśyāmi tvāṃ dīptahutāśavaktraṃ
svatejasā viśvam idaṃ tapantam ||*

See also Bhagavadgītā 10.20cd:

aham ādiś ca madhyaṃ 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). See also e.g. Kūrmapurāṇa 1.11.237:

*rūpaṃ tavāśeṣakalāvibhinam
agocaraṃ nirmalam ekarūpaṃ |
anādimadhyāntam anantam ādyaṃ
namāmi satyaṃ 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 formless, abstract 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 not being listed explicitly 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 1.9–10, two verses nearby discussing *brahmavidyā*.

In *pāda* b *jagat-susāraṃ* is most probably not to be interpreted as *jagatsu sāraṃ* ('the essence in the worlds'). 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. (See Introduction CHECK) Thus *harīndrabrahmā*° can be treated as a regular beginning of an *upajāti* (. - . - -), the syllable *bra* not turning the previous syllable long.

The reading *āsamagraṃ* in *pāda* c is suspect, although the initial *ā*- might convey the meaning of completeness (See e.g. Kale Higher Grammar, 126). The fact that we could perceive the ends of *pādas* a and b, as well as *pādas* c and d, as rhyming pairs suggests that accepting the reading *āsamagraṃ* can be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagraṃ*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsamagraṃ*. The most tempting of all the possible options (*arcyam/arhyam/arghyam/īdyam/ādhyam/agram/āsamastam*) seemed to be *āptam agram*, meaning 'appointed/received/respected [by Hari, Indra, Brahmā etc.] as the foremost one'. The fact that the *akṣaras āsam* and *āptam* look similar in most of the scripts used in our manuscripts could support this conjecture. *Āptam*

[*janamejayavaiśampāyanasamvādaḥ* —
 The dialogue of Janamejaya and Vaiśampāyana]
śatasāhasrikam grantham sahasrādhyāyam uttamam |
parva cāsya śataṁ pūrṇam śrutvā bhāratasaṁhitām || 1:2 ||
 Having listened to the Bhāratasaṁhitā [i.e. the Mahābhārata], the supreme book
 of a hundred thousand [verses], a thousand chapters (*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 and what he asked Vaiśampāyana in the past, listen
 to that unweariedly.
janamejaya uvāca |
bhagavan sarvadharmajña sarvaśāstraviśārada |
asti dharmam param guhyam saṁsārārṇavatāraṇam || 1:4 ||
 Janamejaya spoke: O venerable sir, O knower of the entire Dharma, O you who are
 well-versed in all the sciences (*śāstra*)! Is there a supreme and secret Dharma which
 liberates [us] from the ocean of mundane existence (*saṁsāra*)?
dvaipāyanamukhodbhūtaṁ dharmam vā yad dvijottama |
kathayasva hi me trptim kuru yatnāt tapodhana || 1:5 ||

could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛ̥ṣasārasaṁgraha* that was first received by Hari...’ etc. Another candidate was *ādhyam agram*: ‘Having bowed to [Him] who contains Hari, Indra, Brahmā etc.’ I have not emended the text because it is difficult to know if any change is required and if yes, 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).

1.2 The dialogue of Janamejaya and Vaiśampāyana make up the outermost layer of the VSS (except for the introductory stanzas 1.1-3), mostly containing general *dharmasāstric* material. The hundred *parvans* of the Mahābhārata are listed in MBh 1.2.33–70.

1.3 For a similar unsatisfaction or dissatisfaction with previous teachings, see Nīśvāsa mūla 1.9:
 <skt>vedāntam viditam deva sām̐khyam vai pañcaviṁśakam | na ca trptim gamiṣyāmo hy ṛte śaivād anugrahāt
 ||</skt>
 and Śivadharmasāstra... CHECK. Vaiśampāyana, a Ṛṣi, the 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 we 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. XXCHECK.

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

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

vaiśampāyana uvāca |
śṛṇu rājann avahito dharmākhyānam anuttamam |
vyāsānugrahasamprāptam 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.

anarthayajñakartāraṁ tapovrataparāyaṇam |
śīlaśaucasamācāraṁ sarvabhūta-dayāparam || 1:7 ||
jijñāsanārthaṁ praśnaikaṁ viṣṇunā prabhaviṣṇunā |
dvijarūpadharo bhūtvā papraccha vinayānvitaḥ || 1:8 ||

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

[*brahmavidyā* —
 The knowledge of Brahman]

[*vigatārāga uvāca |*]
brahmavidyā katham jñeyā rūpavarṇavivarjitā |
svaravyaṅjananirmuktaṁ akṣaram kimu tatparam || 1:9 ||

[Vigatārāga spoke:] “How is the knowledge of the Brahman to be understood if [that knowledge] is devoid of [definitions of the] form and colour [of the Brahman]? [And] the syllable that is devoid of vowels and consonants: is there anything higher than that?”

anarthayajña uvāca |
anuccāryam asandigdham avicchinnam anākulam |
nirmalaṁ sarvagaṁ sūkṣmam akṣaram kimu tatparam || 1:10 ||

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although Cb’s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā* is probably in a weak sense. That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, thus no real options are involved here, becomes clear in 1.6cd. The reading of M is tempting but could be a later correction. M’s readings here are unique but probably secondary. *trptim kuru* seems more attractive than *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.

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 XXCHECK.

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 meaning ‘how much more/less’ here. Rather *u* is probably just an expletive.

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

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

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

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

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

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

anarthayajña uvāca |
atisaṃśayaḥ kaṣṭhaṃ te prṣṭo ’haṃ dvijasattama |
durvijñeyaṃ manuṣyais tu devadānavapannagaiḥ || 1:13 ||

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

karmahetuḥ śarīrasya utpattir nidhanaṃ ca yat |
sukṛtaṃ duṣkṛtaṃ caiva pāśadvayaṃ 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 svargaṃ eva vā |
sukhaduḥkhaṃ śarīreṇa bhoktavyaṃ karmasambhavam || 1:15 ||

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

hetunānena viprendra dehaḥ sambhavate nṛṇām |
yaṃ kālapāśam ity ābuhḥ śṛṇu vakṣyāmi suvrata || 1:16 ||

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. <cite>Ohnuma2019</cite>).

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

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

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

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

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

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

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

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

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

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

*samā dvādaśa māsāś ca kālatattvavido janāḥ |
śatam varṣasahasrāṇi trīṇi mānuṣasamkhyayā || 1:21 ||*

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

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

by human standards is said to be the Kali era. The Dvāpara era is known to be twice as long as the Kali era.

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

1.17 The variant *jijñāsyasi* seems to be the *lectio difficilior* as opposed to *vijñāsyasi*, but the latter could also work fine here. Note how M (agreeing with Ed) gives a reading that is clearly wrong. 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.

1.19 I have calculated 3.2 seconds for one *kāṣṭhā* backwards, starting from one day (see 1.20ab).

1.22 Note the stem form noun *yuga* metri causa.

The Tretā era is thrice [as long], the Kṛta era four [times as long as the Kali]. Taking these numbers related to the Four Yugas [= a *mahāyuga*] seventy-one [times],

manvantarasya caikasya jñānam uktaṃ samāsataḥ |

kalpo manvantarāṇāṃ tu caturdaśa tu saṃkhyayā || 1:24 ||

the knowledge about one time-span of Manu is being taught briefly [i.e. 71 four-fold *mahāyugas* make up a *manvantara*]. One Kalpa is fourteen *manvantaras* in total.

daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |

rātrir etāvatī proktā munibhis tattvadarśibhiḥ || 1:25 ||

Brahmā's day is made up of ten thousand Kalpas. [Brahmā's] night is of the same [length] according to the wise who know the truth.

rātryāgame pralīyante jagat sarvaṃ carācaram |

ahāgame 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 |

anāgataṃ tathaivāhur bhṛgurādimaharṣayaḥ || 1:27 ||

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 |

kālacakraṃ bhramatvaiva viśramaṃ na ca vidmahe || 1:28 ||

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

kālaḥ sṛjati bhūtāni kālaḥ saṃharate punaḥ |

kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 1:29 ||

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

caturdaśaparārdhāni devarājā dvijottama |

kālena samatītāni kālo hi duratikramaḥ || 1:30 ||

1.23 The element °yugā° seems to stand for °yuga° metri causa. If °yugā and saṃkhyā are to be separated, eṣā becomes problematic to interpret.

1.24 See 21.34ff.

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

1.27 Note the peculiar compound *bhṛgu-r-ādi-maharṣayaḥ*.

Fourteen *parārdhas* is [the number of] the kings of the gods [i.e. Indras?], O Brahmin, who 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, it is beginningless and endless, it is the creator, the great soul. Pay homage [to Time].

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

vigatarāga uvāca |
śrutaṃ vai kālacakram tu mukhapadmavinīṣṭam |
parārdham ca paraṃ caiva śrotuṃ vaḥ pratidīpitam || 1:32 ||

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

anarthayajña uvāca |
ekam daśam śataṃ caiva sahasram ayutaṃ tathā |
prayutaṃ niyutaṃ koṭim arbudaṃ vṛndam eva ca || 1:33 ||

Anarthayajña spoke: One, ten, a hundred, a thousand, and ten thousand (*ayuta*), a hundred thousand (*prayuta*), a million (*niyuta*), ten millions (*koṭi*), a hundred millions (*arbuda*), and a billion (*vṛnda*, 10 to the power of 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 to the power of 12), and ten trillion (*padma*), a hundred trillion (*samudra*), one quadrillion (*madhya* 10 to the power of 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 ||

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

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*.

1.32 The reading of all manuscripts consulted, *vinīṣṭam*, may be considered metrical if we interpret it, loosely, as *vinīṣṭam*.

Pāda d is suspicious and my translation is tentative. Ms reading in *pāda d* (*śrotuṃ naḥ pratidīyatām*) might make sense (“give it back/repeat it for us again”), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotuṃ vaḥ pratidīpitam*, which is in fact not easy to interpret.

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.

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 cāṅgulimūrdheṣu sūryas tapati vai mahīm || 1:37 ||

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

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

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

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

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

śivāṇḍābhyantareṇaiva sarveṣām iva bhūbhṛtām |
daśanāma 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* —

1.37 The word *prāpitam* is a conjecture for *cāpitam*, which I find unintelligible. Another possibility could be *jñāpitam*. The purport of *pādas* c and d is slightly obscure to me.

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

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

1.40 My conjecture in *pāda* b is based on the fact that the readings transmitted in the MSS seem unintelligible and more importantly that these names are said to belong to *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*

East]

sabāsahabḥ sahabḥ sahyo visahabḥ samḥato 'sabā |
prasaho 'prasahabḥ sānuḥ pūrvato daśa nāyakāḥ || 1:41 ||

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

[*āgneye* —
 South-East]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |
dīptatejās ca tejās ca tejā tejavaho daśa || 1:42 ||

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

āgneye tv etad ākhyātam yāmye śṛṇu atha bho dviḥ |

[*yāmye* —
 South]

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

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

samyano yamanoyāno yaniyugmā yanoyanaḥ |

[*nairṛte* —
 South-West]

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

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

nagarbho gahano guhyo gūḍhajo daśa tatparaḥ |

[*vāruṇe* —
 West]

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

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

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

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

west]. Listen, O Brahmin, learn from me.

babhrah setur bhavodbhadrah prabhavodbhavabhājanah |
bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 1:46 ||

[1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhā-jana, [8] Bharaṇa, [9] Bhuvana, and [10] Bhartṛ: these ten dwell in Varuṇa's direc-tion [in the west].

[*vāyavye* —
 North-West]

nṛgarbho 'suragarbhaś ca devagarbho mahīdharah |
vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajah || 1:47 ||

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

jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanah |
nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:48 ||

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

[*uttare* —
 North]

sulabhaḥ sumanaḥ saumyaḥ suprajah sutanuḥ śivah |
sata satya layaḥ śambhur daśanāyakam uttare || 1:49 ||

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

[*īśāne* —
 North-East]

indu bindu bhuvo vajra varado vara varṣaṇah |
ilano valīno brahmā daśeśāneṣu nāyakāḥ || 1:50 ||

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

[*madhyame* —
 Center]

aparo vimalo mohoh nirmalo mana mohanaḥ |

1.45 Note that the reconstruction of these names are tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nirṛti*, *naraka* and *nāgas*.

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

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

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

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

[1] Aparā, [2] Vimalā, [3] Mohā, [4] Nirmalā, [5] Manā, [6] Mohanā, [7] Akṣaya, [8] Avyaya, [9] Viṣṇu, [10] Varadā: [these are] the ten [leaders] in the centre.

*sarveṣāṃ daśāṃ īśānāṃ parivāraśatāṃ śatāṃ |
śatānāṃ pṛthag ekaikaṃ sahasraiḥ parivāritam* || 1:52 ||

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

*sahasreṣu ca ekaikaṃ ayutaiḥ parivāritam |
ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtaḥ* || 1:53 ||

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

*ekaikasya parivāro niyutaḥ pṛthag eva ca |
koṭibhir daśakoṭyena ekaikaḥ parivāritam* || 1:54 ||

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

*daśakoṭiṣu ekaikaṃ vṛndavṛndabhṛtair vṛtam |
vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam* || 1:55 ||

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

*kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtam |
daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam* || 1:56 ||

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

*śaṅkubhiḥ pṛthag ekaikaṃ padmena parivāritam |
padmavargeṣu ekaikaṃ samudraiḥ parivāritam* || 1:57 ||

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

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

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

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

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

*samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |
madhyasaṃkhyeṣu ekaikaṃ anantaḥ parivāritam || 1:58 ||*

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

*ananteṣu ca ekaikaṃ parārdhaparivāritam |
parārdheṣu ca ekaikaṃ pareṇa parivāritam |
eṣa vai kathito vipra śakyaṃ sāmkyam udīritam || 1:59 ||*

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. [All] the possible numbers have been taught.

[*pramāṇam* —
Measurements]

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

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

*koṭikoṭisahasraṃ tu yojanānāṃ samantataḥ |
aṇḍānāṃ ca parīmāṇaṃ brahmaṇā parikīrtitam || 1:61 ||*

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

*saptakoṭisahasrāṇi saptakoṭīśatāni ca |
viṃśakoṭiṣu gulmeṣu ūrdhvatas tapate raviḥ || 1:62 ||*

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

*pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmāṇḍaṃ cāprameyānāṃ lakṣaṇaṃ parikīrtitam || 1:63 ||*

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

[*vyāsāḥ* —

The Redactors (of the Purāṇas)]

purāṇāśīsahasrāṇi śatāni dvijasattama |

1.61 aṇḍānāṃ plural...: a new egg in every mahākālpā? CHECK

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

brahmanā kathitaṃ pūrṇaṃ mātariśvā yathātatham || 1:64 ||

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

1.64 Pāda a should probably be analysed and interpreted as *purāṇam* (*purāṇānām aśīṭisahasrāṇi śatāni ślokāni*) *brahmanā kathitam*. Alternatively, pāda a may have originally read *purāṇāni sahasrāṇi*, and then the initial number of verses transmitted by Brahmā is a hundred thousand.

Compare this list to Viṣṇupurāṇa 3.3.11–19:

*dvāpare prathame vyastāḥ svayaṃ vedāḥ svayaṃbbhuvā|
dvitīye dvāpare caiva vedavyāsāḥ prajāpati||
tṛtīye cośanā vyāsaś caturthe ca br̥haspatiḥ|
savitā pañcame vyāsāḥ śaṣṭhe mṛtyuḥ smṛtaḥ prabhuḥ||
saptame ca tathaivendro vasiṣṭhaś cāṣṭame smṛtaḥ|
sārasvataś ca navame tridhāmā daśame smṛtaḥ||
ekādaśe tu trisikho bharadvājas tataḥ paraḥ|
trayodaśe cāntarikṣo varṇī cāpi caturdaśe||
trayyārunāḥ pañcadaśe ṣoḍaśe tu dhanañjayaḥ|
kratuñjayaḥ saptadaśe tadūrdhvaṃ ca jayaḥ smṛtaḥ||
tato vyāso bharadvājo bharadvājāc ca gautamaḥ|
gautamād uttaro vyāso haryātmā yo 'bhidhīyate||
atha haryātmanonte ca smṛto vājaśravāmuniḥ|
somaśuśkāyaṇas tasmāt tṛṇabindur iti smṛtaḥ||
ṛkṣobhūdbhārgavas tasmād vālmikīr yo 'bhidhīyate|
tasmād asmatpitā śaktir vyāsaś tasmād ahaṃ mune||
jātukarṇo 'bhavan mattaḥ kṛṣṇadvaipāyaṇas tataḥ|
aṣṭaviṃśatir ity ete vedavyāsāḥ purātanaḥ||*

Another relevant passage is Brahmāṇḍapurāṇa 3.4.58cd–67:

*brahmā dadau śāstram idaṃ purāṇaṃ mātariśvane||
tasmāc cośanasā prāptaṃ tasmāc cāpi br̥haspatiḥ|
br̥haspatīś tu provāca savitre tadanantaram||
savitā mṛtyave prāha mṛtyuś cendrāya vai punaḥ|
indras cāpi vasiṣṭāya so 'pi sārasvatāya cai||
sārasvatas tridhāmne 'tha tridhāmā ca śaradvate|
śaradvāms tu triviṣṭāya so 'ntarikṣāya dattavān||
carṣiṇe cāntarikṣo vai so 'pi trayyārunāya ca|
trayyārunād dhanañjayaḥ sa vai prādāt kṛtañjaye||
kṛtañjayaṭ tṛṇaṇjayo bharadvājāya so 'py atha|
gautamāya bharadvājaḥ so 'pi niryantare punaḥ||
niryyantaras tu provāca tathā vājaśravāya vai|
sa dadau somaśuśmāya sa cādāt tṛṇabindave||
tṛṇabindus tu dakṣāya dakṣaḥ provāca śaktaye|
śakteḥ parāśaraś cāpi garbhasthaḥ śrutavānidam||
parāśarāj jātukarṇyas tasmād dvaipāyaṇaḥ prabhuḥ|
dvaipāyanāt punaś cāpi mayā prāptaṃ dvijottama||
mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye|
ity eva vākyam brahmādiguruṇām samudāhṛtam||*

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

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

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

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

*ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |
indrenāha vasiṣṭhāya viṃśatslokaśahasrikam || 1:67 ||*

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

*aṣṭādaśasahasrāṇi tena sārvasvatāya tu |
sārsvatas tridhāmāya sahasradaśa sapta ca || 1:68 ||*

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

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

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

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

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

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

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

*kṛtaṃjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtaṃjayād dvijaśreṣṭha ṛṇamjayamahātmane || 1:72 ||*

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

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

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

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

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

*tṛṇabindus tu vṛkṣāya vṛkṣaḥ śaktim abhāṣata |
śaktiḥ parāśaram prāha jātūkarnāya vai tataḥ || 1:75 ||*

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

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

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

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

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

iti vṛṣasārasaṃgrāhe brahmāṇḍasaṃkhyā nāmādhyāyaḥ prathamah

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

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

1.75 Perhaps keep jatu°.

[dvitīyo 'dhyāyaḥ]

[Chapter Two]

vigatarāga uvāca |

śrutam mayā janāgreṇa brahmāṇḍasya tu nirṇayam |

pramāṇam varṇarūpaṁ ca saṁkhyā tasya samāsataḥ || 2:1 ||

Vigatarāga spoke: I the best of men(? phps accept it) [rather: through you, the best of men], have listened to the concise description of the Brahmāṇḍa, it's extent, colour, form and the numbers associated with it.

śivāṇḍeti tvayā prokto brahmāṇḍālayakīrtitaḥ |

kīdrśam lakṣaṇam jñeyam pramāṇam tasya vā kati || 2:2 ||

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

kasya vālayanam jñeyam pramāṇam vātra vāsinaḥ |

kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ || 2:3 ||

Whose dwelling/resting place is it [phps ālayana for ālaya] and [what] is the extent/proof of the one who dwells there? [maybe the number of inhabitants Flo] [Or: what is its extent and [who are its] inhabitants]? Who are the people there? And who is Prajāpati there?

[śivāṇḍasaṁkhyā —

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...

agamyagamanam guhyam guhyād api samuddhitam |

na prabbur netaras tatra na daṇḍyo na ca daṇḍakaḥ || 2:5 ||

The path leading to it is not to be trodden, it is extremely secret and [...] There is no master or the opposite there, nobody to be punished and no punisher.

na satyo nānṛtas tatra suśīlo no duḥśīlavān |

nānṛjur na ca dambhitvaṁ na tṛṣṇā na ca īrṣyatā || 2:6 ||

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

na krodho na ca lobho 'sti na māno 'sti na sūyakaḥ |

īrṣyā dveṣo na tatrāsti na śatḥo na ca matsaraḥ || 2:7 ||

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

na vyādhir na jarā tatra na śoko 'sti na viklavaḥ |

nādhamaḥ puruṣas tatra nottamo na ca madhyamaḥ || 2:8 ||

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

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

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

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

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

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

Go without material desires (*anarthin*), being there you'll be resting under a wishing tree. There is no karma there and no enemy. The era of strife [the Kali era] is not there and there is no fight.

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

There is no Dvāpara era or Tretā or Kṛta. There are no Manvantaras (1 Manvantara = 1000 Kalpas) there and no Kalpas.

*ābhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |
na janmamaraṇaṃ tatra āpadaṃ nāpnuyāt kvacit || 2:13 ||*

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

*na cāsāpāśabaddho '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 piśācāś ca gandharvā ṛṣayas tathā |
tārā grahaṃ na tatrāsti nāgakiṃnaragāruḍam || 2:15 ||*

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

*na japo nāhnikas tatra nāgnihotrī na yajñakṛt |
na vratam na tapaś caiva na tiryam narakam tathā || 2:16 ||*

There is no recitation there or daily rituals, nobody performs the Agnihotra and there is no sacrificer. There are no religious observances and no austerities and no 'animal hell' [or: on animals and no hell].

*tasyeśānasya devasya aiśvaryaguṇavistaram |
api varṣaśatenāpi śakyam vaktum na kenacit || 2:17 ||*

Nobody would be able to tell the extent of the god Īśāna's[??] powers starting with aiśvarya, not even in a hundred years.

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

[Instead] I shall teach you all that are produced by Hara's wish one by one, excluding the gods and people, starting with the trees, the bushes and creepers.

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

[Their?] height is two Parārdha, and [their?] width is the same. There are lovely flowers of different forms [there] and also lovely fruits.

*anye kāñcanavrkṣāṇi maṇivrkṣāṇy athāpare |
pravālamaniṣaṇḍāś ca padmarāgaruhāni ca || 2:20 ||*

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

*svādumūlaphalāskandalatāviṭapapādapāḥ |
kāmarūpās ca te sarve kāmādāḥ kāmabhāṣiṇaḥ || 2:21 ||*

There are trees with twigs on which creepers with tasty roots reach for the tasty fruits. [REVISE] All of them can change their shapes on their own accord [just bending etc.?] and they fulfill man's desires and they whisper in a lovely way[?] [any language? maybe not].

*tatra vipra prajāḥ sarve anantaḡuṇasāgarāḥ |
tulyarūpabalāḥ 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.

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

... is two Parārdha [yojanas] long and two Parārdha [yojanas] wide, and two Parārdha yojanas is its extension[?], O great Brahmin.

*aiśvaryatvam na saṃkhyāsti balaśaktiś ca bho dvija |
adhordhvo na ca saṃkhyāsti na tiryāṇ caiti kaścana || 2:24 ||*

Authority is not a number [cannot be expressed by a number? OR: there is no question of....?] neither is the Power of strength, O twice-born. Down and up are no numbers [no question of going to heaven or hell?], and nobody goes to the Tiryāṇc [hell] [??? OR with iti: there is no horizontal extension?].

śivāṇḍasya ca vistāram āyāmaḡ ca na vedmy aham |

2.21 After kāmarū°, MS Cc has some folios missing and resumes only at 3.XX. CHECK Florinda's pics!

bhogam akṣayas tatraiva janmamṛtyur na vidyate || 2:25 ||

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

*śivāṇḍamadhyam āśṛitya gokṣīrasadrśaprabhāḥ |
parārdhaparakoṭīnām īśānānām smṛtālayaḥ* || 2:26 ||

Inside the Śivāṇḍa, there is the dwelling-place of Īśāna's people [= Īśāna's region] [on] one and a half Para krore [yojanas? or that many people?], who shine like cow's milk [or the region shines?].

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

They are all like the rising sun in the House of Tatpuruṣa [on] one and a half Para krore [yojanas? or that many people?] in the east.

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

All of them are like collyrium in the southern direction, in the House of Aghora, [on] one and a half Para krore [yojanas?].

*kundendubhimaśailābhāḥ paścimām diśam āśritāḥ |
parārdhaparakoṭīnām sadyamiṣṭālayaḥ smṛtaḥ* || 2:29 ||

In the western direction, in Sadyojāta's beloved House, [on] one and a half krore [yojanas?] they are like jasmine, the moon, like snowy rocks.

*kuṅkumodakasamkāśā uttarām diśam āśritāḥ |
parārdhaparakoṭīnām vāmadevālayaḥ smṛtaḥ* || 2:30 ||

In the northern direction, in Vāmadeva's House of one and a half krore [yojanas?] they are like saffron and water.

*īśānasya kalāḥ pañca vaktrasyāpi catuṣ 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 |
aṣṭatṛiṃśat kalā hy etāḥ kīrtitā dvījasattama* || 2:32 ||

2.25 Pāda c is unmetrical, or rather, a ra-vipulā with licence (tatraiva as SHORT-LONG). Note also the gender problem (*bhogam akṣayas*), or rather take -m- as a sandhi-bridge (*bhoga-m-akṣayas*, for *bhogo 'kṣayas*).

2.28 Note the Aiśa form <i>diśim</i> in <ms>C₄₅</ms>.

2.29 Note the Aiśa form <i>diśim</i> in <ms>K₀₇</ms> in pāda b. In pāda d, we may suppose the presence of a sandhi-bridge: <i>sadya-m-iṣṭālayaḥ</i>.

2.30 Note the Aiśa form <i>diśim</i> in <ms>C₉₅</ms> in pāda b.

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

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

saṃkhyā varṇā diśaś caiva ekaikasya prthak prthak |
pūrvoktena vidhānena bodhavyās tattvacintakaiḥ || 2:33 ||

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

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

If one has the intention to go to the Śivāṇḍa [if he is 'pulled' towards it], 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 all the difficult austerities, for a hundred Kalpas, it is impossible to get there even for the gods, O great ascetic.

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

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

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

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

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

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

yajñatīrthatapodānavedādhyayanapāragaḥ |
brahmāṇḍāntasya bhogāṃs tu bhuṅkte kālavaśānugaḥ || 2:39 ||

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

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

Dharma decays with time that is sent by... Like a circle of burning coal, time goes round and round. 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 Enumeration of the Śivāṇḍa.

[**ṭṛtīyo 'dhyāyaḥ**]
[**Chapter Three**]
[*dharmappravacanam* —
An Exposition of Dharma]

vigatarāga uvāca |
kimarthaṃ dharmam ity ābuh katimūrtiś ca kīrtyate |
katipādavr̥ṣo jñeyo gatis tasya kati smṛtāḥ || 3:1 ||

Vigatarāga spoke: Why do they call [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 mamotpannaṃ saṃśayaṃ chindhi tattvataḥ |
kasya putro munisreṣṭha prajāś tasya kati smṛtāḥ || 3:2 ||

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

anarthayajña uvāca |
dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |
ādhāraṇān mahattvāc ca dharmā ity abhidhīyate || 3:3 ||

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

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

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 āhur dharmena vidhṛtāḥ prajāḥ |
yat syād dhāraṇasaṃyuktaṃ sa dharmā iti niścayaḥ ||

Note the similarities with this chapter: the phrase *dharmā ity āhur*, 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 *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahābhāgāḥ*).

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

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

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

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

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

*dakṣakanyā viśālākṣī śraddhādyāḥ sumanoharāḥ |
tasya putrāś ca pautrāś ca anekāś ca babbhūva ha |
eṣa dharmanisargo 'yaṃ kiṃ bhūyaḥ śrotum icchasi || 3:7 ||*

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

*vigatarāga uvāca |
dharmapatnī viśeṣeṇa putras tebhyaḥ prthak prthak |*

*dharmam ekaṃ catuspādam āśritās te naraṣabbhāḥ |
taṃ santo vidhivat prāpya gacchanti paramām gatim ||
grhebhya eva niṣkramya vanam anye samāśritāḥ |
grhaṃ evābbhisamśritya tato 'nye brahmacārīṇaḥ ||
dharmam etaṃ catuspādam āśramaṃ brāhmaṇā viduḥ |
ānantyaṃ brahmaṇaḥ sthānaṃ 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 (*adharmaṇa*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit. (MDh 1.81–82)"

Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmah kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramah kīrtito manīṣibhiḥ*.

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

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

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

MMW on Dakṣa: "daughters of whom 27 become the Moon's wives, forming the lunar asterisms, and 13 [or 17 BhP.; or 8 R.] those of Kaśyapa, becoming by this latter the mothers of gods, demons, men, and animals, while 10 are married to Dharma, Mn. ix, 128f." CHECK

śrotum icchāmi tattvena kathayasva tapodbhana || 3:8 ||

Vigatārāga spoke: I would like to hear about Dharma's wives according to the truth[?] and about each one of the sons born to them. Teach me, O great ascetic.

anarthayajña uvāca |

śraddhā lakṣmīr dhṛtiḥ tuṣṭiḥ puṣṭir medhā kriyā lajjā |

buddhiḥ śāntir vapuḥ kīrtiḥ siddhiḥ prasūtisambhavāḥ || 3:9 ||

Anarthayajña spoke: [Dharma's wives are:] [1] Śraddhā ('Faith'), [2] Lakṣmī ('Prosperity'), [3] Dhṛti ('Resolution'), [4] Tuṣṭi ('Satisfaction'), [5] Puṣṭi ('Growth'), [6] Medhā ('Wisdom'), [7] Kriyā ('Ritual'), [8] Lajjā ('Modesty'), [9] Buddhi ('Intelligence'), [10] Śānti ('Tranquillity'), [11] Vapuḥ ('Beauty'), [12] Kīrti ('Fame'), [13] Siddhi ('Success'), [all] born to Prasūti [Dakṣa's wife].

śraddhā kāmāḥ suto jāto darpo lakṣmīsutaḥ smṛtaḥ |

dhṛtyāś tu niyamaḥ putraḥ saṁtoṣaḥ tuṣṭijāḥ smṛtaḥ || 3:10 ||

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

puṣṭyā lābhaḥ suto jāto medhāputraḥ śrutas tathā |

kriyāyāś tu abhayaḥ putro daṇḍaḥ samaya eva ca || 3:11 ||

To Puṣṭi was born a son [called] Lābha ('Profit'). Medhā's son is Śruta ('Sacred Knowledge'). Kriyā's sons are Abhaya ('Freedom from danger'), Daṇḍa ('Punishment') and Samaya ('Law').

3.8 Consider emending *tebhyah* to the correct feminine form *tābhyah*. Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnīr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

3.9 For Dharma's thirteen wives and their sons, see Liṅgapurāṇa 1.5.34-37 (note the similarity between the first line and VSS 3.6cd-7ab above):

dharmasya patnyaḥ śraddhādyāḥ kīrtitā vai trayodaśa |
tāsu dharmaprajāṁ vakṣye yathākramam anuttamam ||
kāmo darpo 'tha niyamaḥ saṁtoṣo lobha eva ca |
śrutas tu daṇḍaḥ samayo bodhaś caiva mahādyutiḥ ||
apramādaś ca vinayo vyavasāyo dvijottamāḥ |
kṣemaṁ sukhaṁ yaśaś caiva dharmaputrāś ca tāsu vai ||
dharmasya vai kriyāyāṁ tu daṇḍaḥ samaya eva ca |
apramādas tathā bodho buddher dharmasya tau sutau ||

prasūtisambhavāḥ is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, that of Dakṣa's wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in Ca) to cause confusion. Another option would be to accept *Ābhūti* as the name of Dakṣa's wife.

For Prasūti being Dakṣa's wife in other sources, see e.g. Liṅgapurāṇa 1.5.20-21 (but also note the presence of the name Sambhūti...): *prasūtiḥ suṣuve dakṣāc caturviṁśatikanyakāḥ | śraddhāṁ lakṣmīm dhṛtiṁ puṣṭiṁ tuṣṭiṁ medhāṁ kriyāṁ tathā || buddhiḥ lajjāṁ vapuḥ śāntiṁ siddhiṁ kīrtiṁ mahātapāḥ | khyātiṁ śāntiś ca sambhūtiṁ smṛtiṁ prītiṁ kṣamāṁ tathā ||*

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl.).

3.11 It is tempting to emend *abhayaḥ* to *ubhayaḥ*, thus matching the relevant line in the Kūmapurāṇa cited

lajjāyā vinayaḥ putro buddhya bodhaḥ sutaḥ smṛtaḥ |

lajjāyāḥ sudhiyaḥ putra apramādaś ca tāv ubhau || 3:12 ||

Lajjā's son is Vinaya ('Discipline'), Buddhi's son is Bodha ('Intelligence'). Lajjā has two [more] sons: Sudhiya[/Sudhī] ('Wise') and Apramāda ('Cautiousness'). [or one more son only: the wise Apramāda?]

kṣemaḥ śāntisuto vindyād vyavasāyo vapoḥ sutaḥ |

yaśaḥ kīrtisuto jñeyaḥ sukhaṁ siddher vyajāyata |

svāyambhuve 'ntare tv āsan kīrtitā dharmasūnavaḥ || 3:13 ||

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

vigatārāga uvāca |

mūrtidvayaṁ kathaṁ dharmam kathayasva tapodhana |

kautūhalaṁ atīvaṁ me kartaya jñānasamśayam || 3:14 ||

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

anarthayajña uvāca |

śrutismṛtidvayor mūrtir dharmasya parikīrtitā |

dārāgnihotrasambandham ijjā śrautasya lakṣaṇam |

smārto varṇāśramācāro yamaś ca niyamair yutaḥ || 3:15 ||

Anarthayajña spoke: Dharma's embodiment is said to consist of Śruti and Smṛti. The characteristics of the Śrauta [tradition] are an association with a wife [i.e. marriage] and with the fire ritual, and sacrifice. The Smārta [tradition] [focuses on] the

above: *kriyāyāś cābhavat putro daṇḍaḥ samaya eva ca* and allotting only two sons to Kriyā, but in a number of sources Kriyā actually has three sons, see e.g. Viṣṇupurāṇa 1.7.29(ab? CHECK in book), where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutaṁ kriyā daṇḍam nayaṁ vinayam eva ca*. Perhaps read *kriyāyāś tu nayaḥ putro* in pāda c? Compare Vāyupurāṇa 1.10.34cd *kriyāyāś tu nayaḥ prokto daṇḍaḥ samaya eva ca* with Brahmāṇḍapurāṇa 1.9.60ab: *kriyāyāś tanayau proktau damaś ca śama eva ca*

3.12 In a very similar passages in Kūrmapurāṇa 1.8.20 ff., Apramāda is Buddhi's son and Lajjā has only one son, Vinaya. In the above verse (VSS 3.12), *sudhiyaḥ* (for *sudhīḥ*) may only be qualifying *apramāda*, thus Lajjā may have two sons: Vinaya and the wise Apramāda.

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

3.14 Note *dharmā* as a neuter noun and the form *atīvaṁ* for *atīva* metri causa. My emendation from *kīrtaya* ('declare') to *kartaya* ('cut') was influenced by the combination of *chindhi* and *saṁśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2b: *saṁśayaṁ chindhi tattvataḥ*; 10.XXcd: *kautūhalaṁ mahaj jātaṁ chindhi saṁśayakārakam*; 15.2ab: *etat kautūhalaṁ chindhi saṁśayaṁ parameśvara*. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13b above (De Simini's observation).

conduct (*ācāra*) of the classes (*varṇa*) and life-stages (*āśrama*) which is connected to rules and regulations (*yama-niyama*).

[*yamanīyamabhedah* —
Yama and Niyama rules]

yamaś ca niyamaś caiva dvayor bhedam ataḥ śṛṇu |
ahiṃsā satyam asteyam ānṛśaṃsyam damo ghrṇā || 3:16 ||

Now hear the classification of both the *yama* and *niyama* rules. Non-violence, truthfulness, not stealing, kindness, self-restraint, the rule of taboos,

dhanyāpramādo mādhuryam ārjavam ca yamā daśa |
ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ || 3:17 ||

virtue, carefulness, charm, honesty: these are the ten *yamas*. The wise say that there are five subclasses to each.

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

ahiṃsādi pravakṣyāmi śṛṇuṣvāvahito dvija |
trāsanam tāḍanam bandho māraṇam vṛttināśanam |
hiṃsām pañcavidhām āhur munayas tattvadarśinaḥ || 3:18 ||

I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O Brahmin. Frightening and beating [other people], tying [someone] up, killing and the destruction of [other people's] livelihood: violence is said by the wise who see the truth to be of [these] five types.

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

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

baddhvā pādau bhujoraś ca śirorukkantḥapāśitāḥ |

3.15 The reading °*dvayī* in Nc in *pāda* a is attractive, but as Judit Törzsök has pointed out to me, it is probable that the slightly less convincing but widespread variant °*dvayor* is original. To state that the Smārta tradition is connected to *yamas* and *niyamas* and the *āśramas* and then to discuss these at length (principally in chapters 3–8 and 11) can be seen as a clear self-identification with the Smārta tradition.

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

3.17 Note how all witnesses read *mādhūrya* instead of *mādhurya*. The former may have been acceptable originally in this text.

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

anāhatā mriyanty evaṃ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

[Others,] tie up [people] at their feet and their arms and chests. [These,] bound by [with?] their hair and [on their?] necks, die without being wounded. This is the capital punishment for tying up [other people].

*śatrucaurabhayair ghoraiḥ śiṃhavyāghragajoragaiḥ |
trāsanād vadham āpnoti anyair vāpi suduḥsahaiḥ || 3:21 ||*

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

*yasya yasya hared vittaṃ tasya tasya vadhaḥ smṛtaḥ |
vṛttijīvābhūtanāṃ tadvārān nihataḥ smṛtaḥ || 3:22 ||*

He who robs somebody's money is to be punished by the same person. He is [to be] hit by those whose livelihood got damaged by him as many times [as the victims are].

*viśavahniśaraśastrair māyāyogabalena vā |
himsakāny āhu viprendra munayas tattvadarśinaḥ || 3:23 ||*

[Those who kill other people] with poison, fire, arrows, swords, or by the force of magic or yoga are called murderers by the sages who see the truth, O great Brahmin[, and to be killed by the same methods].

*ahimsā paramaṃ dharmaṃ yas tyajet sa durātmavān |
kleśāyāsavinirmuktaṃ sarvadharmaphalapradaṃ || 3:24 ||*

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

*nātaḥ parataro mūrkhō nātaḥ parataram tamaḥ |
nātaḥ parataram duḥkham nātaḥ parataro 'yaśaḥ || 3:25 ||*

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

3.20 Understand *bhujoraś ca* in *pāda* a as *bhuje uraś ca*, in this case with an instance of double sandhi: *bhuje uraś ca* – *bhuja uraś ca* – *bhujoraś ca*. Alternatively, understand it as a compound: *bhujorasi*.

3.22 Understand *vadhaḥ* in *pāda* b as *vadhyah* metri causa.

3.23 *Pāda* a is unmetrical. Note how elliptical this verse is and that *himsakāni* is neuter although it refers to people, perhaps implying *bhūtāni*. Alternatively, take °ny° in *himsakāny* as rather unusual sandhi-bridge (*himsakā-ny-āhu*). Note also that *āhu* stands for *āhur* metri causa.

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

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

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

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

yo binasti na bhūtāni udbhijjādi caturvidham |
sa bhavet puruṣaḥ śreṣṭhaḥ sarvabhūtadayānviṭaḥ || 3:27 ||

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

sarvabhūtadayām nityam yaḥ karoti sa paṇḍitaḥ |
sa yajvā sa tapasvī ca sa dātā sa dṛḍhavrataḥ || 3:28 ||

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

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

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

ahiṃsā paramo yajñaḥ ahiṃsā paramam vratam |
ahiṃsā paramam jñānam ahiṃsā paramā kriyā || 3:30 ||

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

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

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

ahiṃsā paramo dharmāḥ ahiṃsā paramā gatiḥ |
ahiṃsā paramam brahma ahiṃsā paramaḥ śivaḥ || 3:32 ||

Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is the supreme welfare (*śiva*).

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

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

svamāṃsaṃ paramāṃsena yo vardhayitum icchati |

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

anabhyarcya pitṛn devān na tato 'nyo 'sti pāpakṛt || 3:34 ||

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

madhuparke ca yajñe ca pitṛdaivatakarmaṇi |

atraiva paśavo hiṃsyā nānyatra manur abravīt || 3:35 ||

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

krītvā svayaṃ vāpy utpādya paropahṛtam eva vā |

devān pitṛmś' cārcayitvā khādan māṃsaṃ na doṣabhāk || 3:36 ||

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

vedayajñatapastīrthadānaśīlakriyāvrataiḥ |

māṃsābhāranivṛttānāṃ ṣoḍaśāṃsaṃ na pūryate || 3:37 ||

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

mṛgāḥ parnatṛṇābhārād ajameṣagavādibhiḥ |

sukhīno balavantaś' ca vicaranti mahītale || 3:38 ||

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

vānarāḥ phala-m-ābhārā rākṣasā rudhirapriyāḥ |

nihatā rākṣasāḥ sarve vānaraiḥ phalabhojibhiḥ || 3:39 ||

Monkeys eat fruits, Rākṣasas prefer blood. The fruit-eating monkeys defeated all the Rākṣasas [as the Rāmāyaṇa tells us].

tasmān māṃsaṃ na hībeta balakāmena bho dvija |

balena ca guṇākaraṣāt parato bhayabhīruṇā || 3:40 ||

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

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

3.37 See a similarly phrased comparison in Manu 2.86:

ye pākayajñās catvāro vidhiyajñasamanvitāḥ |

sarve te jāpayajñasya kalām nārbhanti ṣoḍaśīm ||

3.39 Understand *phalam ābhārā* as *phalābhārā* (-m- is a sandhi-bridge).

3.40 *guṇākaraṣāt* in pāda c is difficult to interpret and *guṇākaraṣāt* is a conjecture by Judit Törzsök which fits the context well, although the polysemy of *guṇa* may allow for other solutions.

Verses 3.40–42 may be echoing Brahmapurāṇa 216.64–66:

ahiṃsakasamo nāsti dānayaājñasamīhaya |
iba loke yaśaḥ kīrtiḥ paratra ca parā gatiḥ || 3:41 ||

One cannot be equal to someone who refrains from violence by [merely] wishing to make donations and perform sacrifices. [He will have] fame and glory in this world and the supreme path in the other.

trailokyam maṇiratnapūrṇam akhilaṃ dattvottame brāhmaṇe
koṭīyajñasahasrapadmam ayutaṃ dattvā mahīm dakṣiṇām |
tīrthānām ca sahasrakoṭīniyutaṃ snātvā sakṛn mānavaḥ
etatpuṇyaphalam ahiṃsakajānaḥ prāpnoti niḥsaṃśayaḥ || 3:42 ||

A person who refrains from violence will gain, no doubt about it, the [same] meritorious rewards that others would get by donating the three worlds filled with jewels and gems in their entirety to an excellent Brahmin, by performing a thousand [times] ten trillion (*padma*) [times] ten thousand (*ayuta*) *koṭīyajña* (= *koṭīhoma*?) sacrifices, by donating the earth [to a priest] as sacrificial fee, and by bathing [at] a thousand times ten million times a million (*niyuta*) sacred places at once,

iti vṛṣasārasaṃgrāhe ahiṃsāpraśaṃsā nāmādhyāyas tṛtīyaḥ

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

māṃsān miṣṭataram nāsti bhakṣyabhojyādikeṣu ca |
tasmān māṃsam na bhuñjīta nāsti miṣṭaiḥ sukhodayaḥ ||
gosahasraṃ tu yo dadyād yas tu māṃsam na bhakṣayet |
samāv etau purā prāha brahmā vedavidām varaḥ ||
sarvatīrtheṣu yat puṇyam sarvayaājñeṣu yat phalam |
amāṃsabbhakṣaṇe viprās tac ca tac ca ca tatsamam ||

3.41 Pādas ab probably stand for *ahiṃsako nāsti samo dānayaājñasamīhaiḥ puruṣaiḥ* CHECK and are reminiscent of Śivadharmasāstra 11.92: *ahiṃsaikā paro dharmāḥ śaktānām parikīrtitam |*
aśaktānām ayaṃ dharmo dānayaājñādīpūrvakāḥ ||

Note the variant °dharmā° in both Cc and Ed in *pāda* b.

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

koṭīyajña in *pāda* d may refer to a special kind of sacrifice, mostly known as *koṭīhoma* in the Purāṇas and in inscriptions (see e.g. Fleming 2010 and 2013) It probably involves a hundred fire-pits and a hundred times one thousand brāhmaṇas (hence the name ‘the ten-million sacrifice’). See e.g. Bhaviṣyapurāṇa uttaraparvan 4.142.54–58:

śatānāno daśamukho dvimukhaikamukhas tathā | caturvidho mahārāja koṭīhomo vidhīyate || kāryasya gu-
rutām jñātvā naiva kuryād aparvaṇi | yathā saṃkṣepataḥ kāryaḥ koṭīhomas tathā śṛṇu || kṛtvā kuṇḍaśataṃ di-
vyaṃ yathoktaṃ hastasammitam | ekaikasmimś tataḥ kuṇḍe śataṃ viprān niyojayet || sadyaḥ pakṣe tu viprāṇām
sahasraṃ parikīrtitam | ekasthānapranīte ’gnau sarvataḥ paribhāvite || homaṃ kuryur dvijāḥ sarve kuṇḍe kuṇḍe
yathodītam | yathā kuṇḍababutve ’pi rājasūye mahākratau ||

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

[**caturtho 'dhyāyaḥ**]

[**Chapter Four**]

[*yameṣu satyam* (2) —

The second yama-rule: Truthfulness]

anarthayajña uvāca |

sadbhāvaḥ satyam ity ābur dr̥ṣṭapratyayam eva vā |

yathābhūtārthakathanam tat satyakathanam smṛtam || 4:1 ||

Anarthayajña spoke: The state of being real (*sad-bhāva*) is called Truth (*sat-ya*).

Alternatively, it is also a notion that originates in perception. [Also, it is] relating things that correspond to reality. This is how Truth is discussed. REVISE

ākrośatāḍanādīni yaḥ sabeta suduḥsaham |

kṣamate yo jītātmā tu sa ca satyam udāhṛtam || 4:2 ||

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

vadhārtham udyataḥ śāstram yadi pr̥ccheta karhicit |

na tatra satyam vaktavyam anṛtam satyam ucyate || 4:3 ||

If one is being interrogated any time with a sword lifted to strike him down, then it is not the truth that is to be spoken. [In this case,] a lie is called truth.

vadhārthaḥ puruṣaḥ kaścid vrajet pathi bhayāturalḥ |

pr̥cchato 'pi na vaktavyam satyam tad vāpi ucyate || 4:4 ||

A person who is walking on the road and is afraid of being killed, should not reply [to people who are potentially dangerous] even if they ask him. That is also called Truth.

na narmayuktam anṛtam hinasti

na strīṣu rājan na vivāhakāle |

prāṇātyaye sarvadhanāpahāre

pañcānṛtam satyam udāharanti || 4:5 ||

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

devamānuṣatiryēṣu satyam dharmāḥ paro yataḥ |

satyam śreṣṭham varīṣṭham ca satyam dharmāḥ sanātanaḥ || 4:6 ||

Since Truth is the supreme Dharma with respect to gods, humans and animals[?],

Truth is the best, the most preferable. Truth is the eternal Dharma.

satyam sāgaram avyaktaṁ satyam akṣayabhogadam |

4.1 Should we read *satyalakṣaṇam* in pāda d, following the rather similar Śivadharmasāstra 11.105cd?

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

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

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

satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |

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

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

satyaṃ śīlaṃ tapo jñānaṃ satyaṃ śaucaṃ damaḥ śamaḥ |

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

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

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |

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

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

satyena tapate sūryaḥ satyena pṛthivī sthitā |

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

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

tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |

satye tiṣṭhati govindo balibandhanakāraṇāt || 4:12 ||

The oceans dwell in Truth because of their encounter[?] with Priyavrata [Manu's son]. Govinda abides in Truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that this was achieved by a trick].

agnir dahati satyena satyena śaśinācaraḥ |

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

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

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

For Priyavrata's story, in which he wanted to turn nights into days by circling around Mount Meru in a chariot, and by this produced the seven oceans, see e.g. Bhāgavatapurāṇa 5.1.30–31:

yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiḥ pratapaty ardhenā vacchādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātītipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinam kariṣyāmīti saptakṛtvā taranīm anuparyakrāmad dvitīya iva pataṅgaḥ | ye vā u ha tadrathacaraṇanemikṛtaparikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ |

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

satyena vindhyās tiṣṭhanti vardhamāno na vardhate || 4:13 ||

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

4.13 Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācaraḥ* could also be possible here in pāda b (see NaNbNc), perhaps standing for *śaśinas caraṇam* or *śaśis carati*. My emendation (*śaśinācaraḥ*) could stand for *śaśinā/śaśinas cāraḥ* metri causa.

Pādas cd refer to the story of Agastya and the Vindhya mountain: Vindhya became jealous of the Sun's revolving around Mount Meru and when the Sun refused to him the same favour, he decided to grow higher and obstruct the Sun's movement. As a solution to this situation, Agastya asked Vindhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him to do but Agastya never returned. See Mahābhārata 3.102.1–14 (see in the word *samaya* in verse 13 and compare it to VSS 4.12b):

yudhiṣṭhira uvāca |
kimarthaṃ sahasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ |
etat icchāmy ahaṃ śrotuṃ vistareṇa mahāmune ||
lomaśa uvāca |
adrirājaṃ mahāśailaṃ meruṃ kanakaparvatam |
udayāstamaye bhānuḥ pradakṣiṇam avartata ||
taṃ tu dṛṣṭvā tathā vindhyaḥ śailaḥ sūryam athābravīt |
yathā hi merur bhavatā nityaśaḥ parigamyate ||
pradakṣiṇam ca kriyate mām evaṃ kuru bhāskara |
evaṃ uktas tataḥ sūryaḥ śailendraṃ pratyabhāṣata ||
nāham ātmecchayā śaila karomy enaṃ pradakṣiṇam |
eṣa mārگاḥ pradīṣṭo me yenedaṃ nirmitaṃ jagat ||
evaṃ uktas tataḥ krodhāt pravṛddhaḥ sahasācalaḥ |
sūryācandramasor mārگاṃ roddhum icchan paramtapa ||
tato devāḥ sahitāḥ sarva eva; sendrāḥ samāgamya mahādrirājaṃ |
nivārayām āsur upāyatas taṃ; na ca sma teṣāṃ vacanaṃ cakāra ||
athābhijagmur munim āśramasthaṃ; tapasvinaṃ dharmabhṛtāṃ varīṣṭhaṃ |
agastyam atyadbhutaṃ vīryadīptaṃ; taṃ cārthaṃ ūcuḥ sahitāḥ surās te ||
devā ūcuḥ |
sūryācandramasor mārگاṃ nakṣatrāṇāṃ gatiṃ tathā |
śailarājo vṛṇoty eṣa vindhyaḥ krodhavasānugaḥ ||
taṃ nivārayitum śakto nānyaḥ kaś cid dvijottama |
ṛte tvām hi mahābhāga tasmād enaṃ nivāraya ||
lomaśa uvāca |
tac chrutvā vacanaṃ vipraḥ surāṇāṃ śailam abhyagāt |
so 'bhigamyābravīt vindhyaṃ sadāraḥ samupasthitaḥ ||
mārگاṃ icchāmy ahaṃ dattaṃ bhavatā parvatottama |
dakṣiṇāṃ abhigantāsmi diśaṃ kāryeṇa kena cit ||
yāvadāgamaṇaṃ mahyaṃ tāvat tvam pratipālāya |
nivṛtte mayi śailendra tato vardhasva kāmataḥ ||
evaṃ sa samayaṃ kṛtvā vindhyenāmitrakarśana |
adyāpi dakṣiṇād deśād vārunīr na nivartate ||
etat te sarvaṃ ākhyātaṃ yathā vindhyo na vardhate |
agastyasya prabhāvena jan māṃ tvam paripṛchasi ||

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

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

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

The milk a cow yields is Truth. Ghee in milk is there as Truth. The soul dwells in the body in Truth. The eternal soul is Truth.

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

If Truth alone (ekena) is obtained, Dharma is surely accomplished. By the heroism of Rāma Rāghava, Truthfulness was well-guarded, more than anything else.

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

This is how [I] taught the rules of Truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

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

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

[yameṣv asteyam (3) —

The third yama-rule: Refraining from stealing]

*anarthayajña uvāca |
steyaṃ śṛṇu atha viprendra pañcadhā parikīrtitam |
adattādānam ādau tu utkocaṃ ca tataḥ param |
prasthavyājas tulāvyājaḥ prasahyasteya pañcamam || 4:19 ||*

Anarthayajña spoke: Now listen to [my teaching about] stealing, O great Brahmin, which is taught to be of five kinds. Firstly, [listen to] theft [lit. 'taking what has not been given'], then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

*dhr̥ṣṭaduṣṭaprabhāvena paradravypakarṣaṇam |
vāryamāṇo 'pi durbuddhir adattādānam ucyate || 4:20 ||*

4.16 Another way to translate *ekena* in pāda a would turn the sentence into this: 'If Truth is obtained by somebody, he will be one for whom Dharma is surely accomplished.'

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

Theft is when somebody else's wealth is taken away through a bold/impudent crime. [A person who commits such a crime] is foolish even if he remains unnoticed [or: kept back from the crime?].

utkocaṃ śṛṇu viprendra dharmasaṃkarakāṛakam |
mūlyam kāryavināśārtham utkocaḥ parigrhyate |
tena cāsau vijānīyād dravyalobhabalāt kṛtam || 4:21 ||

O great Brahmin, listen to bribery, which defiles Dharma. A sum of money taken in order to annul a punishment [or something that is to be done, in order to become exempt from a duty] is a bribe. Therefore this [also] should be considered as such [i.e. as stealing because] it is committed out of greed.

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

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

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

[The case is similar] if somebody takes away somebody else's belongings by the method of cheating with scales. Other people, deceitful swindlers (*kūṭa-kāpaṭika*) [can also] have the characteristics of thieves.

durbalārjavabhāṣeṣu cchadmanā vā balena vā |
aparhṛtya dhanam mūdhaḥ sa coraś cora ucyate || 4:24 ||

[If] someone, by deceit or by force, snatches away the wealth of weak and honest people or children [and women and simpletons?], that morally corrupt thief is [rightly] called a thief.

nāsti steyasamam pāpam nāsty adharmaś ca tatsamaḥ |
nāsti stenasamākīrtir nāsti stenasamo 'nayaḥ || 4:25 ||

There is no sin equal to stealing. There is no crime (*adharma*) equal to it. There is no ill-fame comparable to that of being a thief. There is no bad-conduct comparable to being a thief.

nāsti steyasamāvidyā nāsti stenasamaḥ khalah |
nāsti stenasama ajño nāsti stenasamo 'lasaḥ || 4:26 ||

There is no such ignorance as stealing. There are no bigger rouses than thieves. There is nobody as ignorant as a thief. There is not a lazy person who is comparable to a thief.

4.21 Note *asau* in pāda c as an accusative form.

4.23 A line may have dropped out after pāda b, perhaps because a line similar to 4.22cd caused an eyeskip. Alternatively, this line may simply be elliptical.

nāsti stenasamo dveṣyo nāsti stenasamo 'priyaḥ |

nāsti steyasamaṃ duḥkhaṃ nāsti stenasamo 'yaśaḥ || 4:27 ||

There is nobody as detestable as a thief. There is nobody as much of an enemy as a thief. There is no such suffering as stealing. There is nobody more disgraced than a thief.

pracchanṇo briyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret

nikṣepād dhanahāriṇo 'nya-m-adhama vyājena cānyo haret |

anye lekhyavikalpanābhṛtadhanā <crux> anyo bhṛtād vai bhṛtā </crux>

<crux> anyāḥ kṛtadhano 'paro dhayabhṛta </crux> ete jaghanyāḥ smṛtāḥ || 4:28 ||

Some [thieves] take away [other people's] wealth in disguise, some in broad daylight. Other wicked people take money from deposits, and some people steal through fraud. Some gather wealth by forging documents, others steal from stolen money??? Some people's wealth is from a purchased [child?? (*kṛta*)]. These are considered the vilest.

stenastulya na mūḍham asti puruṣo dharmārthahīno 'dhamah

yāvaj jīvati śaṅkayā narapateḥ samtrasyamāno raṭan |

prāptaśśāsana tīvrasyaviṣamaṃ prāpnoti karmeritaḥ

kālena mriyate sa yāti nirayam ākrandaṃ bhṛśam || 4:29 ||

There are no bigger idiots than thieves, who are wicked people without Dharma and Artha. As long as he lives, he trembles in fear of the king, wailing. Having received his punishment, he gets into severe and [in]tolerable difficulties, propelled by [his] karma. When his time comes, he dies and goes to hell, weeping vehemently.

nītvā durgatikoṭikalpa nirayāt tiryatvam āyānti te

tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |

mānuṣyaṃ tad avāpnuvanti vipule dāridryarogākulam

4.27 Note how *stena* and *steya* are used interchangeably (or chaotically) in the above passages in the MSS to denote both 'thief' and 'theft/stealing'. The scribe of Nc ends up writing *stenya* in 4.27e.

4.28 It appears that *briyate* in pāda a is to be taken as an active verb (*harate*). Note also how Cb and Nc read the same here. Take *'hariṇo* in pāda b as singular and *m* in *'nya-m-adhama* as a sandhi-bridge.

4.29 Understand *stenastulya na mūḍham asti* (the reading of Ed!) as a 'metri causa' version of *stenatulya na mūḍho 'sti*, and see a similar case of a nominative ending inside of compound in pāda c below. One major concern remains here: the accepted reading here is that of Ed, an edition that rarely emerges as the sole transmitter of the best reading. A solution could be to emend to *stenamṛtulya...*, meaning 'There is no bigger foolishness than theft', but then the second part of pāda a is difficult to connect.

Understand *prāptaśśāsana tīvrasyaviṣamaṃ* in pāda c as *prāptaśśāsanas tīvram asahyaṃ ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasya*° as *duḥsahya*° (suggested by Törzsök).

The actual reading of Ca, *prāptaś* (lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptah*) may suggest a doubling of the *ś* of *śāsana* metri causa (suggestion by Törzsök). More likely is that a licence of having a nominative ending inside of a compound is applied here, as probably above in pāda a (also remarked by Törzsök).

tasmād durgatibetu karma sakalaṃ tyaktvā śivaṃ cāśrayet || 4:30 ||

Having spent ten million aeons of suffering, they emerge from hell to the state of animal existence. Similarly [CHECK eka], after roaming about in animal existence for a hundred and one times ten million years, then they reach the status of human existence on earth which is full of poverty and disease. Then abandoning all one's karmas, the causes of suffering, one seeks refuge in Śiva.

[*yameṣv ānṛśaṃsyam* (4) —

The fourth yama-rule: Absence of cruelty]

aṣṭamūrtiśivadveṣṭā pitur mātus ca yo dviṣet |

gavāṃ vā atither dveṣṭā nṛśaṃsāḥ pañca eva te || 4:31 ||

The one who is hostile towards the eight-formed Śiva, he who hurts his mother or father, he who is hostile towards cows or guests: these are the five types of cruel people.

aṣṭamūrtiḥ śivaḥ sāṅśāt pañcavyomasamanvitaḥ |

sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ tannṛśaṃsakaḥ || 4:32 ||

Śiva in his manifest form (*sāṅśāt*) is of eight forms, with the five elements (vyomaṇ! NOTE), and the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a cruel person.

pitākāśasamo jñeyo janmotpattikaraḥ pitā |

pitṛdaivatam ādityam ānṛśaṃsa tamanvitaḥ || 4:33 ||

The father is to be considered similar to the sky, he is the cause of one's birth.

prṭhvīyā gurutarī mātā ko na vandeta mātaram |

yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet || 4:34 ||

4.30 Note °*kalpa* for °*kalpaṃ* metri causa. I understand *vīpule* as *vīpulāyāṃ*, *vīpulā* appearing in Amarakośa 2.1.7 as a synonym of *dhātṛī*, 'earth'. Note the switch from plural to singular in pāda d.

4.31 Note *pitur* and *mātur* used as accusative forms in pāda b, or alternatively understand: 'who are hateful towards their fathers and mothers'.

4.32 See Śakuntalā 1.1:

yā sṛṣṭiḥ sraṣṭur ādya [1] *vahati vidhibutaṃ yā havir* [2] *yā ca hotrī* [3]
ye dve kālāṃ vidhattaḥ [4,5] *śruti-viśaya-guṇā yā* [6] *sthitā vyāpya viśvam* |
yām ābhuḥ sarva-bīja-prakṛtir [7] *iti yayā prāṇinaḥ prāṇavantaḥ* [8]
pratyakṣābhīḥ prapannas tanubhir avatu vas tābhīḥ aṣṭābhīḥ īśaḥ ||

The eight *tanus* here are: [1] jala [2] agni [3] yajamāna [4,5] sūrya + candra [6] ākāśa [7] bhūmi [8] vāyu

For a similar interpretation of *aṣṭamūrti*, see e.g. Īśānaśivagurudevapaddhati 2.29.34 (*mantrapāda*; note *yajamāna* for our *dīkṣa*): *kṣmā-vahni-yajamānārka-jala-vāy-vindu-puṣkaraiḥ* | *aṣṭābhīḥ mūrtibhiḥ sambhor dvitīyāvaraṇaṃ smṛtam* || (For *puṣkara* as 'sky, atmosphere', see e.g. Amarakośa 1.2.167: *dyodivau dve striyām abhram vyoma puṣkaram ambaram*.) A closely related *Aṣṭamūrti*-hymn appears in Niśv mukha 1.30–41 (I owe thanks to Nirajan Kafle for drawing my attention to this); see Kafle 2018: 62, 63, 116, 119. Kafle notes that this hymn is closely parallel to some passages in the Prayogamañjarī (1.19–26), the Tantrasamuccaya (1.16–23), and the Īśānaśivagurudevapaddhati (kriyāpāda 26.56–63). See also TAK I s.v. *aṣṭamūrti*.

The mother is more venerable than the earth. Who would not praise a mother? By that [praise], sacrifices, donations, austerities and [the study of] the Vedas, all will be completed.

*gāvaḥ pavitraṃ maṅgalyaṃ devatānāṃ ca devatāḥ |
sarvadevamayā gāvas tasmād eva na hiṃsayet || 4:35 ||*

Cows are a sacred [auspicious/purifying Judit] blessing, they are the gods of the gods. Cows contain in themselves all the gods. That's exactly why one should not hurt them.

*jātamātrasya lokasya gāvas trātā na saṃśayaḥ |
gḥṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛt karṣaṇam eva ca || 4:36 ||*

Cows are the protectors of the world as if the world were their new-born [calf], there is no doubt about it. The collection of [the five products of the cow, the *pañcagavya*,] ghee, milk, curd, and [the cow's] urine and dung [is auspicious].

*pañcāmṛtaṃ pañcapavitrāpūtaṃ
ye pañcagavyaṃ puruṣāḥ pibanti |
te vājīmedhasya phalaṃ labhanti
tad akṣayaṃ svargam avāpnūvanti || 4:37 ||*

People who drink the five products of the cow, the five nectars, the five holy and pure [substances] [or: clarified with a strainer??], will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

*gobhir na tulyaṃ dhanam asti kiṃcid
duhṃyanti vāhyanti bahiṣcaranti |
trṇāni bhuktvā amṛtaṃ sravanti
vipreṣu dattāḥ kulam uddharanti || 4:38 ||*

There is no wealth comparable to [having] a cow. They yield milk, they draw [a plough etc.]. [As] they roam under the sky, feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *saṃsāra*/the suffering experienced in hell].

*gavāhnikam yaś ca karoti nityaṃ
śuśrūṣaṇam yaḥ kurute gavāṃ tu |
aśeṣayajñatapadānapuṇyaṃ
labhaty asau tam anṛśaṃsakartā || 4:39 ||*

He who never fails to serve the cow daily [e.g. with a handful of grass], and he who tends to the cows' service, will obtain the merits of all sacrifices, austerities and donation [because] he is one who is kind to it (*tām?*) [i.e. to the cow].

*atithim yo 'nugaccheta atithim yo 'numanyate |
atithim yo 'nupūjyeta atithim yaḥ praśaṃsate || 4:40 ||*

He who looks after a guest, he who respects a guest, he who worships a guest, he who praises a guest,

atithim yo na pīdyeta atithim yo na duṣyati |
atithipriyakartā yaḥ atitheḥ paricārakaḥ |
atitheḥ kṛtasaṃtoṣas tasya puṇyam anantakam || 4:41 ||

he who does not harm a guest, he who does not commit a fault towards a guest,
 he who does kind things to a guest, he who attends to the needs of a guest, he who makes a guest satisfied: his merits are endless.

āsanenārghapādyena pādaśaucājalena ca |
annavastrapradānair vā sarvaṃ vāpi nivedayet || 4:42 ||

He should offer [the guest] a seat, water-offering, feet-washing water [or: °pātreṇa?], water for washing his feet[?], or gifts of food and clothes, or all [of these].

putradārātmanā vāpi yo 'tithim anupūjayet |
śraddhaya cāvikalpena aklībamānasena ca || 4:43 ||

He who worships the guest by [offering him] his own son, wife or himself with willingness and with a brave and non-hesitating mind,

na prcched gotracaraṇaṃ svādhyāyaṃ deśajanmanī |
cintayen manasā bhaktyā dharmāḥ svayam ihāgataḥ || 4:44 ||

and does not ask [the guests about their] lineage, Vedic affiliation (*carāṇa*), studies, country or birth, and imagines mentally, with devotion, that it is Dharma himself who has arrived,

aśvamedhasahasrāṇi rājasūyaśatāni ca |
puṇḍarīkasahasraṃ ca sarvatīrthatapaḥphalam || 4:45 ||

[will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarīka sacrifices and the fruit of [visiting] all the pilgrimage places and [performing] all the austerities;

atithir yasya tuṣyeta nṛśaṃsamatam utsṛjet |
sa tasya sakalaṃ puṇyaṃ prāpnuyān nātra saṃśayaḥ || 4:46 ||

he whose guest is satisfied [and] he who can abandon the sentiment of cruelty, will obtain all the merits of [the above], there is no doubt about it.

4.40 Not the peculiar verb forms *anugaccheta* and *anupūjyeta* in this verse.

4.42 Pāda b seems to awkwardly repeat what *arghapādyena* in pāda a signifies. Some emendation may be required here, perhaps taking into account bathing (*snāna*) or an unguent (*abhyāṅga*).

4.43 For the requirement that one could part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38 and the narrative in VSS chapter 12; these influenced my decision to emend °*ātmano* to °*ātmanā* in pāda a.

4.46 The demonstrative pronoun *tasya* in pāda c may refer to the guest: 'he will obtain all his [i.e. the guest's] merits', hinting at some sort of karmic exchange. Nevertheless, I think that *tasya* points at the merits one can obtain by rituals listed in the previous verse. This is suggested by passages such as the following:

<crux>na gatim atithijñasya gatim āpnoti karhicit</crux> |

tasmād atithim āyāntam abhigacchet kṛtāñjaliḥ || 4:47 ||

... he who [does not] know [how to greet his] guests ... will never reach the path ...
? Therefore one should go up to the arriving guest with respectfully joined palms.

saktuprasthena caikena yajña āsīn mahādbbuthaḥ |

atithiprāptadānena svaśarīraṃ divaṃ gatam || 4:48 ||

By one *prastha* of coarsely ground grains given to a guest, an extremely great sacrifice was performed [so to say], and his [the Brahmin's and his family members'] bodies (*svaśarīraṃ*) reached heaven.

nakulena purādhītaṃ vistareṇa dvijottama |

viditaṃ ca tvayā pūrvaṃ prasthavārttā ca kīrtitā || 4:49 ||

The mongoose related [this story in the Mahābhārata] in the past in detail, O great Brahmin, and you've known it already. The story of the *prastha* is well-known.

[yameṣu damaḥ (5) —

The fifth yama-rule: Self-restraint]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |

damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||

Self-restraint of humans is in itself the collected essence of Dharma. Self-restraint is Dharma, Self-restraint is heaven, Self-restraint is fame, Self-restraint is happiness.

Mahābhārata Supp. 13.14.379 ff.:

<skt>ahany ahani yo dadyāt kapilāṃ dvādaśiḥ samāhi|

māsi māsi ca satreṇa yo yajeta sadā naraḥ||

gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapuṣkare|

na taddharmaphalaṃ tulyam atithir yasya tuṣyati||</skt>

Brahmavaivartapurāṇa 3.44–46:

<skt>atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ|

atithir yasya santuṣṭas tasya tuṣṭo hariḥ svayam||

snānena sarvatīrtheṣu sarvadānena yat phalam|

sarvavratopavāseṇa sarvayajñeṣu dīkṣayā||

sarvaiḥ tapobhir vividhair nityair naimittikādibhiḥ|

tad evātithisevāyāḥ kalāṃ nārhanṭi ṣoḍaśīm||</skt>

4.48 This verse is a reference to the story related by a mongoose in MBh 14.92–93: A Brahmin who practises the vow of gleaning (*uñcha*) and his family receive a guest. They feed the guest with the last morsels of the little food they have. In the end, the guest reveals that he is in fact Dharma (14.93.80cd) and as a reward the family departs to heaven. The noble act of the poor Brahmin and his family is depicted as yielding greater rewards than Yudhiṣṭhira's grandiose horse-sacrifice. (See some remarks on this story in Takahashi 2021.)

We would be forced to accept the reading of Ed in pāda d if the expression were in the masculine (*saśarīro divaṃ gataḥ*). This would make sense and it would also echo expressions occurring e.g. in the Mahābhārata: 3.164.33cd: <skt>paśya puṇyakṛtāṃ lokān saśarīro divaṃ vraja</skt>; 14.5.10cd: <skt>saṃjīvyā kalam iṣṭaṃ ca saśarīro divaṃ gataḥ</skt>. It is tempting to emend the pāda accordingly, but I have retained *svaśarīraṃ divaṃ gatam* and I interpret it as referring to the Brahmin's whole family (*sva*).

damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |
damahīna-m-adharmaś ca damaḥ kāmakulapradah || 4:51 ||

Self-restraint is sacrifice, Self-restraint is a pilgrimage-place, Self-restraint is merit,
 Self-restraint is religious austerity. If one has no Self-restraint, there is no Dharma,
 [while] Self-restraint yields a multitude of desired objects.

nirdamaḥ kari mīnaś ca pataṅgabhrāmaramrgāḥ |
tvag jihvā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 4:52 ||

The elephant, the fish, the moth, the bee and the deer are without Self-restraint.
 The senses are the skin, the tongue, the nose, the eye and the ear.

durjayendriyam ekaikaṃ sarve prāṇaharāḥ smṛtāḥ |
damam yo jayate samyag nirdamo nidhanam vrajet || 4:53 ||

Each of these sense faculties are hard to conquer and all are known to be fatal [if
 unconquered]. If one masters Self-restraint, the [one with a?] lack of Self-restraint
 will die.???

mrge śrotravaśān mṛtyuḥ pataṅgāś cakṣuḥ mṛtāḥ |
ghrāṇayā bhrāmāro naṣṭo naṣṭo mīnaś ca jihvayā || 4:54 ||

In the case of the deer, death comes about because of hearing [when hunters use
 buck grunts]. Moths die because[?] of their eyes [as they are attracted to the light
 of a lamp]. Bees perish because of their smelling, fish because of their tongues.

sparsēna ca karī naṣṭo bandhanāvāsaduḥsahāḥ |
kiṃ punaḥ pañcabhuktānām mṛtyus tebhyaḥ kim adbhutam || 4:55 ||

The elephant perishes because of touch, not being able to tolerate being in fetters
 [?]. How much more true it is for those who enjoy all five [senses]! Why should
 death come as a surprise for them?

purūravo 'tilobbena atikāmena daṇḍakah |
sāgarāś cātidarpeṇa atimānena rāvaṇah || 4:56 ||

Purūravas [perished] by excessive greed, Daṇḍaka by excessive desire, Sagara's sons
 by excessive pride, Rāvaṇa by excessive haughtiness,

4.52 Note *kari* for *karī* metri causa, and the end of pāda b (°*mrgāḥ*), which should be treated metrically as if it read °*mrigāḥ*.

4.56 Purūravas (double sandhi originally? purūravās ati° – purūravā ati° – purūravāti°). Pāda a may refer to the following passage in the Mahābhārata (1.70.16–18, 20ab):

<skt>purūravās tato vidvān ilāyāṃ samapadyata|
 sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam||
 trayodaśa samudrasya dvīpān aśnan purūravāḥ|
 amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyāśāḥ||
 vipraiḥ sa vighraṇ cakre vīryonmattaḥ purūravāḥ|
 jahāra ca sa viprāṇāṃ ratnāny utkrośatām api||

...

tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata|</skt>

atikrodhena saudāsa atipānena yādavāḥ |
atitṛṣṇā ca māndhātā nahuṣo dvijavajñayā || 4:57 ||

Saudāsa by excessive anger, the Yādavas by excessive drinking, Māndhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,

(“The wise Purūravas was born to Ilā. We heard that Ilā was both his mother and his father. The great Purūravas ruled over thirteen islands of the ocean and, though human, he was always surrounded by superhuman beings. Intoxicated with his power, Purūravas quarrelled with some Brahmins and robbed them of their wealth even though they were protesting. [...] Therefore, cursed be the great Ṛṣis, he perished.”)

See also Buddhacarita 11.15 (Aiḍa = Purūravas): <skt> aiḍas ca rājā tridivam vigāhya

nītvāpi devīm vaśam urvaśīm tām|

lobhād ṛṣibhyaḥ kanakaṃ jihīṣur

jagāma nāśaṃ viṣayeṣv atṛptaḥ||</skt>

For Daṇḍa(ka)’s story, see Rāmāyaṇa 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl, in a forest and rapes her. As a consequence, her father, Śukra/Bhārgava, destroys Daṇḍa’s kingdom, which thus becomes the desolate Daṇḍaka-forest.

For two versions of the destruction of Sagara’s sons, who were chasing the sacrificial horse of their father’s Aśvamedha sacrifice, and by doing so disturbed Kapila’s meditation, and who in turn burnt them to ashes, see Mahābhārata 3.105.9 ff. and Brahmāṇḍapurāṇa 2.52–53.

As for Rāvaṇa’s haughtiness, especially the fact that he chose to be invincible by all creatures except humans, and its consequences, one should recall the story of the Rāmāyaṇa and Rāvaṇa’s destruction brought about by Rāma therein.

4.57 Saudāsa, also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha’s son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See Mahābhārata 1.166.1 ff.

As for the end of the Yādavas, see the short Mausalaparvan of the Mahābhārata (canto 16): cursed by the sages Viśvāmitra, Kaṇva and Nārada, and seeing menacing omens, the Yādavas take to drinking in Prabhāsa and destroy each other.

Most probably, *atitṛṣṇā* in the MSS stand for *atitṛṣṇāt* (intending *atitṛṣṇayā*). The form *māndhātō* in Cb stands for *māndhātā* (nominative of *māndhātṛ*). I have corrected it in spite of the fact that the authors’ knowledge about his story may come from Divyāvadāna 17, where it sometimes appears to be an a-stem noun (*māndāta*). *dvijavajñayā* in *pāda* d stands for *dvijavajñayā* metri causa.

Māndhātṛ was born from his father’s body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, Buddhacarita 11.13 suggests that Māndhātṛ himself was still unsatisfied with worldly objects even after he had obtained half of Indra’s throne:

<skt> devena vṛṣṭe ’pi hiranyavarṣe

dvīpān samagrāṃś cāturo ’pi jītvā|

śakrasya cārdhāsanam apy avāpya

māndhātūr āśīd viṣayeṣv atṛptiḥ||</skt> In fact, as Monika Zin points out (2012: 149) Māndhātṛ/Māndhātā’s rise and fall is a very popular theme in the ‘Narrative Art of the Amaravati School’: “Statistics show that in the Amaravati School the most frequently represented narrative is the story of King Māndhātār, which appears 47 times.” See *ibid.* p. 151: “The story [e.g. <i>Divyāvadāna</i> XVII, see more sources in fn. 17 of this article] relates that Māndhātār was a miraculously born <i>cakravartin</i> with Seven Jewels who could cause rain to fall so that his subjects could prosper; not usual rain, but rain of coins, of grain or of cloth. By virtue of his moral strength alone, Māndhātār conquered the world - without any weapons. He conquered all the countries on earth, then Uttarakuru, Pūrvavideha and Aparagodānīya, after which he set out to conquer the heavens. When he was traversing from one abode of the gods to the next (Nāgas, Sadāmattas, Mālādhara, etc.) groups of gods pledged obeisance to him and immediately marched in front of his troops. Māndhātār reached the splendid city

atidānād balir naṣṭa atiśauryeṇa arjunaḥ |
atidyūtān nalo rājā nṛgo gobaraṇena tu || 4:58 ||

[Mahā]bali perished by excessive donations, Arjuna by excessive heroism, King Nala by excessive gambling, Nṛga by taking a cow.

damena hīnaḥ puruṣo dvijendra
svargaṃ ca mokṣaṃ ca sukhaṃ ca nāsti |
viññānadharmakulakīrtināśa
bhavanti vipra damayā vibhīnāḥ || 4:59 ||

[For] a person who is without Self-restraint, O great Brahmin, there is no heaven, liberation or happiness. O Brahmin, people without Self-restraint are the destruction of knowledge, Dharma, family and fame.

[*yameṣu ghrṇā (6)* —

of the Trayastriṃśa gods atop Sumeru, where Indra, in the meeting-hall, bequeathed to him half of his own seat and half of his heavenly realm. Māndhātara then ruled together with Indra for an unimaginable period of time during which 36 Indras changed. One day, shortly after he won a battle against the Asuras, a sinful thought came to his mind: why should he rule alongside Indra? It was he, after all, who won the war, not Indra - he was better and should, therefore, rule alone. At that very moment Māndhātara fell from heaven, down to his former realm, became sick and died. Shortly before his death, he preached a sermon to his subjects in which <i>gāthā</i>s from the <i>Dhammapada</i> (186–187) appear...”

Nahuṣa was elevated to the position of Indra for a period of time and he also wanted to take Śacī, Indra’s wife. Indra instructed Śacī to tell Nahuṣa to harness some Ṛsis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛsis, was insulted even further by Nahuṣa, therefore he cursed Nahuṣa, who then fell from the vehicle. See Mahābhārata 12.329.35 ff. and the verse in the Buddhacarita (11.14) that follows the one about Māndhātara:

<skt> bhuktvāpi rājyaṃ divi devatānām
 śatakratau vṛtrabhayāt pranaṣṭe|
 darpān maharṣin api vāhayitvā
 kāmēṣv atṛpto nahuṣaḥ papāta||</skt>

4.58 Pāda a is most probably a reference to Mahābali’s promises made to Vāmana that caused his fall. Arjuna: the exile? Flo Kirātārjunīya?? he killed Bhīṣma? Flo King Nala was an expert in the game of dice and lost his kingdom to Puṣkara in a game. See e.g. Mahābhārata 3.56.1 ff.

As for Nṛga, see Mahābhārata 14.93.74:

<skt> gopradānasahasrāṇi dvijebhyo ’dān nṛgo nṛpaḥ|
 ekāṃ dattvā sa pāraḥ narakam samavāptavān||</skt>

</skt> (“King Nṛga had made gifts of thousands of cows for the twice-born. By giving away one single cow that belonged to someone else, he fell into hell.”)

4.59 Note how flexible the gender of most nouns is in pāda b: *svarga*, *mokṣa* and *dama* are usually masculine in standard Sanskrit. The majority of the witnesses suggest that pāda c ends in a stem form noun (°*nāśa*). This pāda is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (°*dharMA*°). Note how *viprā* in pāda d is probably an attempt in some MSS to restore the metre. This pāda is also unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*viPRA*).

The sixth yama-rule: Taboos]

nirghṛṇo na paratrāsti nirghṛṇo na ihāsti vai |
nirghṛṇe na ca dharmo 'sti nirghṛṇe na tapo 'sti vai || 4:60 ||

[For] a person without taboos there is neither the other world, nor this life. In the case of a person without taboos there is no Dharma or religious austerity.

parastrīṣu parārtheṣu parajīvāpakarṣaṇe |
paranindāparānneṣu ghrṇāṃ pañcasu kārayet || 4:61 ||

These five are taboo: women who are not depending on oneself, others' wealth, taking away others' lives, hurting others and [consuming] others' food.

parastrī śṛṇu viprendra ghrṇīkāryā sadā budhaiḥ |
nājñī viprī parivrājā svayoniparayoniṣu || 4:62 ||

Listen, O great Brahmin, the wise should always treat women who are not dependent on oneself as taboo, [be she] a queen, a Brahmin's wife, a wandering religious mendicant, a relative or of another family.

parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |
āḍhaprasthatulāvyājaiḥ parārtham yo 'pakarṣati || 4:63 ||

Listen further to something else with regards to others' wealth. [It may include] gaining wealth through unlawful means, when somebody takes away other people's wealth by cheating with [small] weights of an *āḍha[ka]* or a *prastha* and with scales.

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaḥ |
vanajāvānaajā jīvā vilagās' caranācarāḥ || 4:64 ||

O Brahmin, the wise should regard the taking away [of others'] lives as taboo. Wild and domesticated animals, [serpents] that live in holes and those that walk on their feet [are examples of life forms not to destroy].

paranindā ca kā vipra śṛṇu vakṣye samāsataḥ |
devānāṃ brāhmaṇānāṃ ca gurumātātithidviṣaḥ || 4:65 ||

And what is the hurting of others? Listen, O Brahmin, I'll tell you briefly. He who is hostile to the gods, Brahmins, gurus, mothers and guests [hurts others].

parānneṣu ghrṇā kāryā abhojyeṣu ca bhojanam |
sūtake mṛtake śauṇḍe varṇabhraṣṭakule nate || 4:66 ||

As regards other people's food, eating together with people whose food is not to be accepted (*abhojyeṣu*) is taboo, [e.g.] after birth or death [in the family], in case

4.64 In pāda d, understand *caranācara* as *caranācāra* (metri causa).

4.65 Note *mātā* as a stem form.

there are vendors of alcohol, in the case of a family having lost their caste, and in the case of a Naṭa [dancer caste?].

*ete pañcaghr̥ṇāsu saktapurusaḥ svargārthamokṣārthinaḥ
loke 'nindanam āpnuvanti satatam kīrtir yaśo'lamkṛtam |
prajñābodhaśrutim smṛtim ca labhate mānam ca nityam labhet
dākṣiṇyam sa bhavet sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||*

Those people who cling to [the prohibition of] the five kinds of taboo [and thus] seek heaven, wealth and liberation, will reach eternal faultlessness in this world, embellished with fame and glory. [A person like that] will obtain wisdom, intelligence, [knowledge of] the Śruti and Smṛti traditions, and honour forever. He will be kindness itself[?] and he will obtain an extra long life, no doubt.

[*yameṣu pañcavidho dhanyaḥ (7) —*

The seventh yama-rule: The five methods of virtue?]

*caturmaunaś catuḥśatruś caturāyatanam tathā |
caturdhyānam catuṣpādam pañcadhanyavidhocyate || 4:68 ||*

The four cases of observing silence, [victory over] the four enemies, the four sanctuaries/planes, the four meditations, and the four legged [Dharma] are called the five ways of being virtuous[?].

*caturmaunasya vaksyāmi śṛṇuṣvāvahito bhava |
pāruṣyapiśunāmīthyāsambhinnāni ca varjayet || 4:69 ||*

I shall tell you about the four cases of observing silence. Listen, be attentive. One should avoid [1] violent [words], [2] slanderous [words], [3] lies, and [4] idle [talk].

*kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |
catuḥśatruḥ nihantavyaḥ so 'rihā vītakalmaṣaḥ || 4:70 ||*

4.66 One should probably understand *śauṇḍe* in pāda c as *śauṇḍike* (alternatively, it may be corrupted from *ṣaṇḍhe*); see both in Vāsiṣṭhadharmaśāstra 14.1–3:

<skt>athāto bhojyābhojyam ca varṇayisyāmāḥ| cikitsaka-mrgayu-puṃścali-ḍaṇḍika-stenābhiśastar-ṣaṇḍha-patitānām annam abhojyam| kadarya-dikṣita-baddhātura-somavikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakṛtānām||</skt> etc.

In Olivelle's translation (DhSūtras 1999: 285): "Next we will describe food that is fit and food that is unfit to be eaten [...] The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker..."

In support of reading *ṣaṇḍhe*, see Manu 3.239:

<skt>cāṇḍāś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca|
rajasvalā ca ṣaṇḍhaś ca nekṣerann aśnato dvijān||</skt>

4.67 Understand *kīrtir yaśo°* as *kīrtiyaśo°* ('r' being an intrusive consonant here metri causa). Understand *āyusa* as *āyusaṃ* (metri causa).

4.69 Is *sambhinna* a Buddhist term? See also Dharmaputrikā 1.31.

The fourfold enemy, desire, anger, greed and delusion, is to be destroyed. He who destroys [these] enemies will become sinless.

*caturāyatanaṃ vipra kathayiṣyāmi tac chṛṇu |
karuṇā muditopekṣā maitrī cāyatanaṃ smṛtaṃ || 4:71 ||*

I shall teach you the four sanctuaries/planes. Listen, O Brahmin. Compassion, sympathy in joy, indifference, and benevolence are the four sanctuaries/planes.

*caturdhyānādhunā vakṣye saṃsārārṇavatāraṇaṃ |
ātmavidyābhavaḥ sūkṣmaṃ dhyānaṃ uktaṃ caturvidhaṃ || 4:72 ||*

I shall now teach you the four meditations, which will liberate you from mundane existence (*saṃsāra*). Meditation is taught to be fourfold: of the Self, *vidyā*, *bhava* [= Śiva] and the subtle one.

*ātmatattvaḥ smṛto dharmo vidyā pañcasu pañcadhā |
ṣaṭtrimśākṣaram ityāhuḥ sūkṣmatattvaṃ alakṣaṇaṃ || 4:73 ||*

The *tattva* of the Self is the *ātman*. *Vidyā* in the five in a fivefold way[?]. They call the thirty-sixth the imperishable one, [and] the subtle *tattva* has no attributes.

*catuṣpādaḥ smṛto dharmas caturāśramam āśritaḥ |
gr̥hastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 4:74 ||*

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated include Buddhacarita 11.17:

<skt>cīrāmbarā mūlaphalāmbubhākṣā
jaṭā vahanto 'pi bhujamgadīrghāḥ|
yair nānyakāryā munayo 'pi bhagnāḥ
kaḥ kāmasaṃjñān mṛgayeta śatrūn||</skt>
and Bhagavaditā 3.43:

<skt>evaṃ buddheḥ paraṃ buddhvā saṃstabhyātmānam ātmanā|
jahi śatruṃ mahābāho kāmarūpaṃ durāsadam||</skt>

4.71 Is *āyatana* just a synonym of *vihāra* here or could this use of the term *āyatana* for the four Buddhist *brahmavihāras* have been influenced by the following passage in the Dharmasamuccaya (date?)?

<skt>mokṣasyāyatanāni ṣaṭ|
apramādas tathā śraddhā vīryārambhas tathā dhṛtiḥ|
jñānābhyāsaḥ saṃtāśleṣo mokṣasyāyatanāni ṣaṭ||1.3||
nava śāntisamprāptihetaḥ|
dānaṃ śīlaṃ damaḥ kṣāntir maitrī bhūteṣv ahiṃsatā|
karuṇāmuditopekṣā śāntisamprāptihetaḥ||1.4||
</skt>

4.72 Note the stem form *dhyāna* in °*dhyānādhunā* (for °*dhyānam adhunā*) in pāda a. For contrast, see VSS 6.8:

<skt>dhyānaṃ pañcavidhaṃ caiva kīrtitaṃ hariṇā purā|
sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṃ tattvaṃ ca pañcamam||</skt>

4.73 If pāda c is indeed a reference to a 36-tattva philosophical system, it is in striking contrast with the 25-tattva system described in VSS chapter 20.

Dharma is said to be four-legged [as] it rests on the four *āśramas*, [those of] the householder, the chaste one, the forest-dweller and the mendicant.

dhanyās te yair idaṃ vetti nikhilena dvijottama |

pāvanam sarvapāpānām punyānām ca pravardhanam || 4:75 ||

Virtuous are those who know these thoroughly, O great Brahmin. [They will experience] the purification of all sins and the growth of merits.

āyuhḥ kīrtir yaśaḥ saukhyaṃ dhanyād eva pravardhate |

śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 4:76 ||

One's life-span, fame and glory and happiness grow only through virtue (*dhanya*). [In] a virtuous person piece, prosperity, memory/tradition? and intelligence will arise.

[*yameṣv apramādaḥ* (8) —

The eighth yama-rule: Lack of Negligence]

pramādashāna pañcaiva kīrtayiṣyāmi tac chrṇu |

brahmahatyā surāpānam steyo gurvaṅganāgamam |

mahāpātakam ity āhuḥ tatsamyogī ca pañcamah || 4:77 ||

There are five areas of negligence. I shall teach them to you, listen. Murdering a Brahmin, drinking alcohol, stealing, having sex with the guru's wife: they call these Grievous Sins. The fifth is when one is connected with them [i.e. with these sins or with people involved in these sinful acts].

anṛtaṃ ca samutkarṣe rājagāmī ca paśūnaḥ |

guroś cālīkanirbaddhaḥ samāni brahmahatyayā || 4:78 ||

A lie concerning one's superiority, a slander that reaches the king's ear, and false accusations against an elder are equal to killing a Brahmin.

brahmo ṛgvedanindā ca kūṭasākṣī subṛdvaḍhaḥ |

garbitānādyayor jagdhiḥ surāpānasamāni ṣaṭ || 4:79 ||

Defaming a Brahmin or the Ṛgveda, being a false witness, murdering a friend, eating unfit or forbidden food are six [deeds that are] equal to drinking alcohol.

retotsekahḥ svayonyāsu kumārīṣu antyajāsu ca |

sakhyuhḥ putrasya ca strīṣu gurutaḥpasamaḥ smṛtaḥ || 4:80 ||

Sexual intercourse with a female relative, with an unmarried girl, with women of the lowest castes, with the wife of a friend or of one's own son are said to be equal to violating the guru's bed.

4.75 Note the plural instrumental (*yair*) with a singular active verb (*vetti*).

4.77 Note the stem form noun in pāda a (*sthāna*) metri causa, and also that this stem form noun may function as a singular noun next to a number (*pañca*), a frequently seen phenomenon in this text. Note how pāda f deviates from Manu.

4.78 The translation of this verse is based on Olivelle's (Olivelle Crit Ed. p. 218).

nikṣepasyāpaharaṇaṃ narāśvarajatasya ca |

bhūmivajramaṇīnāṃ ca rukmasteyasamaḥ smṛtaḥ || 4:81 ||

Stealing/taking away deposits, people, horses, silver, land, diamonds, or gems are said to be equal to stealing gold.

catvāra ete sambhūya yat pāpaṃ kurute naraḥ |

mahāpātakapañcāitan tena sarvaṃ prakāśitam |

pañcapramādam etāni varjanīyaṃ dvijottama || 4:82 ||

If a man takes parts in these four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvaṅganāgama*], that is the fifth Grievous Sin. By this all [of them] have been explained.

These five kinds of negligence are to be avoided, O great Brahmin.

[*yameṣu mādhuryam* (9) —

The ninth yama-rule: Charm]

kāyavānmanamādhuryaṃ cakṣur buddhiś ca pañcamah |

saumyadṛṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||

[Charm has five types:] bodily, verbal and mental charm, [charm of] the eyes and [of one's] thoughts *pañcamah*. Giving [others] a friendly glance [is commendable] and one should avoid cruel thoughts.

prasannamanasā dhyāyet priyavākyaṃ udīrayet |

yathāśaktipradānaṃ ca svāśramābhyāgato guruḥ || 4:84 ||

One should meditate with a tranquil mind and should speak [to other people using] gentle words. [When] respectable people arrive at one's own hermitage, [one should] present them with as many gifts as one can,

indhanodakadānaṃ ca jātavedam athāpi vā |

sulabhāni na dattāni indhanāgnyudakāni ca |

kṣute jīvati vā noktaṃ tasya kiṃ parataḥ phalam || 4:85 ||

with gifts of fire-wood, water and fire. [If] fire-wood, fire and water are easily available [but] are not given [as gift] or [if the phrase] 'Live [for a hundred years]!' is not uttered [by him] when [somebody else] sneezes, what reward could there be for him in the afterlife?

4.82 Note syntax.

4.83 My emendation from *°manasā dhūryaś* to *°mana-mādhuryaś* is based on the fact that following the list of *yamas* in 3.16cd–17ab, we need some reference to *mādhurya* here and that it is easy to see how this corruption came about: *°mano-mādhurya°* would be unmetrical, thus the form *°mana-mādhurya*; *°mana-mā°* is easily corrupted to *°manasā°* (not to mention the fact that *manasā* comes up in the next verse); in addition we need five items in this line because of *pañcamah*. As always, I correct *mādhūrya* to *mādhurya*, although it seems that the former is acceptable in this text. I did not correct *mādhuryaś* to *mādhuryaṃ* because of the corresponding *pañcamah*.

4.85 Understand *jātavedam* in pāda b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound *°dānaṃ: jātavedodānaṃ*. For pāda e, see Mahāsubhāṣitasamgraha 2558: <skt>amṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīva</skt> ('When eating or drinking, one should say: "Let it turn into nectar!"; and after sneezing: "Live for a hundred years!"')

[*yameṣv ārjavam* (10) —

The tenth yama-rule: Sincerity]

pañcārjavāḥ praśamsanti munayas tattvadarśinaḥ |
karmavṛttyābhivṛddhiṃ ca pāratoṣikam eva ca |
strīdhanotkocavittam ca ārjavo nābhinandati || 4:86 ||

The sages who see the truth praise five types of sincerity. [Sincerity] in action, in livelihood, in prosperity, in gratifying others [and ...?]. A sincere person does not rejoice in women, wealth, bribery and property.

ārjavo na vṛthā yajña ārjavo na vṛthā tapaḥ |
ārjavo na vṛthā dānam ārjavo na vṛthāgnayaḥ || 4:87 ||

Sincerity [means] no sacrifice [performed] idly. Sincerity [means] no austerity [performed] idly. Sincerity [means] no donation [given] idly. Sincerity [means] no fires [kindled] idly.

ārjavasyendriyagrāmaḥ suprasanno 'pi tiṣṭhati |
ārjavasya sadā devāḥ kāye tasya caranti te || 4:88 ||

The sense faculties of a sincere person are firm even when he is delighted. The gods always live inside the body of a sincere person.

iti yamaprabhāgaḥ kīrtito 'yam dvijendra
iha parata sukhārtham kārayet tam manuṣyaḥ |
duritamalapahārī śaṅkarasyājñāyāste
bhavati prthivibhartā hy ekachatrapravartā || 4:89 ||

Thus has been taught this section on the *yama*-rules, O great Brahmin. Humans should follow them to reach happiness here and in the other world. He'll live by Śaṅkara's command with his filth of sins destroyed. He'll become a ruler of the world [that he subjugates] under one royal umbrella.

iti vṛṣasārasaṃgrāhe yamavibhāgo nāmādhyāyaś caturthaḥ

Here ends the fourth chapter in the *Vṛṣasārasaṃgraha* called the Section on the Yama-rules.

4.89 In pāda a °*pra*° does not make the previous syllable long: this is the phenomenon of 'muta cum liquida', one of the hallmarks of the *Vṛṣasārasaṃgraha*, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In pāda b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra* ('muta cum liquida'). °*malapahārī* in the MSS stands either for °*malāpahārī* or °*malaprahārī* metri causa. I could have chosen to emend it to °*malaprahārī* ('muta cum liquida' again), but I decided not to because *apahārīn*, *apahāra* *apahāraka* are used in the text very frequently. See also 8.XX, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

[**pañcamo 'dhyāyaḥ**]

[**Chapter Five**]

[*niyamāḥ* —

The niyama-rules]

vigatarāga uvāca |

kathaya niyamatattvaṃ sāmpratam tvam viśeṣād

amṛtavadanatulyaṃ śrotukāmo gato 'smi |

prakṛtidahanadagdhaṃ jñānatoyair niṣiktam

<crux>*apara vada matajñā*</crux> *nāsti dharmeṣu trptiḥ* || 5:1 ||

Vigatarāga spoke: [Please] now teach me the true nature of the Niyama-rules in detail. It is comparable to a speech of ambrosia. I have become curious to hear [it]. [It was?] burnt by the fire of Prakṛti, sprinkled with the water of knowledge[?]. There is no satisfaction [yet] in the Dharmas [for me]. ...[perhaph *apara-vadam ataj-jñā*... or *apara[m] vada me tajiñā? mata-jñā?*].

anarthayajña uvāca |

śravaṇasukham ato 'nyat kīrtayiṣye dvijendra

niyamakalaviśeṣaḥ pañca pañca prakāraḥ |

harīharamunibhīṣṭaṃ dharmasāraṃ dvijendra

kalikaluṣavināśaṃ prāyamokṣaprasiddham || 5:2 ||

Anarthayajña spoke: I shall teach you something else that is nice to hear, O best of the twice-born: the particular part[s, for kalā; or for kalpa?] of Niyama are of five types [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the Kali age, generally[?] known as liberation.

śaucam iḥyā tapo dānaṃ svādhyāyopasthanigrabaḥ |

vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa || 5:3 ||

Purification, sacrifice, penance, donation, Vedic study and the restraint of sexual desire, religious observances, fasting, taciturnity, and bathing: these are the ten Niyamas.

[*niyameṣu śaucam (1)* —

The first niyama-rule: Purity]

tatra śaucādinirdeśaṃ vakṣyāmīha dvijottama |

śārīraśaucam āhāro mātṛā bhāvaś ca pañcamah || 5:4 ||

From among these, now I shall tell you the particulars of purification [first], and [then] the others. [1] Bodily purity, [2] [purity of] food, [3] [purity of] property[?], [4] [purity of] conduct[?], and the fifth, [5]...?

[*śārīraśaucam* —

Purity of the Body]

5.2 In *pāda* a, *anyat* is a bit strange, but it could be echoing *apara* above in 5.1d.

*tāḍayen na ca bandheta na ca prāṇair viyojayet |
parastrīparadravyeṣu śaucaṃ kāyikam ucyate || 5:5 ||*

He should not beat or tie or kill [any living being]. When this concerns others' wives and property, it is called bodily purity.

*śrotraśaucaṃ dvijaśreṣṭha gudopasthamukhādayaḥ |
mukhasyācamaṇam śaucaṃ āhāravacaneṣu ca || 5:6 ||*

The cleanliness of the ears, O great Brahmin, and of the anus, the loins, the mouth etc. [is also bodily purity]. The purity of the mouth [comes from] sipping water when eating, speaking,

*mūtraviṣṭāsamutsarge devatārādhaneṣu ca |
mṛttoyais tu gudopastham śaucayīta vicakṣaṇaḥ || 5:7 ||*

[after] the emission of urine and faeces, and [before] the worship of gods. The wise one should clean his anus and his loins with clay and water.

*ekopasthe gude pañca tathaikatra kare daśa |
ubhayoḥ sapta dātavyā mṛdaḥ śuddhiṃ samīhatā || 5:8 ||*

One [portion of clay] for the loins, five for the anus, and ten for one [the left] hand. [Then] seven is to be applied for both [hands] by him who wishes cleanliness with clay.

*etac chaucam gr̥bhasṭhānām dviguṇam brahmacārīṇām |
vānaprasthasya triguṇam yatīnām tu caturguṇam || 5:9 ||*

This is the purification for the householder (*gr̥bhasṭha*), twice as much for the chaste one (*brahmacārīn*), three times as much for the forest-dweller (*vānaprastha*), four times as much for the ascetic (*yati*).

[*āhāraśaucaṃ* —
Purity of the food]

*āhāraśaucaṃ vakṣyāmi śṛṇuṣvāvahito bhava |
bhāḡadvayaṃ tu bhuñjīta bhāḡam ekaṃ jalaṃ pibet |
vāyusaṃcārādānārthaṃ caturthaṃ avaśeṣayet || 5:10 ||*

I shall teach you the rules of purity with food. Listen, pay great attention. He should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to be able to practise breath-control, he should save the remaining quarter.

5.7 Note [or emend?] the form *śaucayīta*.

5.10 For similar instructions, see a verse cited in Śaṅkara's commentary ad BhG 6.16: *uktaṃ hi | ardham savyañjanānnasya tṛtīyam udakasya ca | vāyoḥ saṃcaraṇārthaṃ tu caturthaṃ avaśeṣayet* ("Half is for food with sauce, the third part for water, but in order to be able to move the air, he should leave the fourth part [empty].") See also e.g. Aṣṭāṅghṛdaya 8.46cd-47ab: *annena kuṣṇer dvāv aṃśau pānenaikaṃ prapūrayet | āśrayaṃ pavanādīnām caturthaṃ avaśeṣayet* and Sannyāsopaniṣad 59: *āhārasya ca bhāḡau dvau tṛtīyam udakasya ca | vāyoḥ saṃcaraṇārthāya caturthaṃ avaśeṣayet* |

*snigdhasvādurasaiḥ śadbhir āhāraśaḍrasair budhaḥ |
dhātuvaiṣamyānāśo 'sti na ca rogāḥ sudāruṇāḥ || 5:11 ||*

[By] the wise one[’s applying] the six soft and sweet juices, [which are] the six juices in food, the disturbances of the *dhātus* and the terrible illnesses will disappear.

*abhakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |
agamyāṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 5:12 ||*

He should not eat foods that are forbidden and he should not drink drinks that are forbidden. He should not go where he is not allowed to and he should not say what is improper.

*laśunam ca palāṇḍum ca grñjanam kacakāni ca |
gauram ca śūkaram māmśam varjayec ca vidhānataḥ || 5:13 ||*

He should avoid garlic, onion, *grñjana* onion, mushrooms, buffalo meat? and pork, following the rules.

*chattrākaṃ vidvarāhaṃ ca gomāmśam ca na bhakṣayet |
caṭakam ca kapotaṃ ca jālapādāmś ca varjayet || 5:14 ||*

He should not eat *chattrāka* mushrooms, village hog, and cow flesh. He should also avoid sparrows, pigeons, and water-birds.

*haṃsasārasacakraḥvakukkuṭān śukaśyenakān |
kākolūkaṃ balākaṃ ca matsyādīṃś cāpi varjayet || 5:15 ||*

He should also avoid [eating] geese, cranes, *cakravāka* birds, dogs, parrots and hawks, crows, owls, *balāka* cranes, fish etc.

*amedhyāmś cāpavitrāmś ca sarvān eva vivarjayet |
śākamūlaphalānām ca abhakṣyaṃ parivarjayet || 5:16 ||*

He should avoid everything that is ritually impure or polluted. He should also completely avoid those vegetables, roots and fruits that are prohibited.

*mānaveṣu purāṇeṣu śaivabhāratasaṃhite |
kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ || 5:17 ||*

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the Bhāratasaṃhitā (= the Mahābhārata), the practice of purity is definitely expanded in full.

*tvayā jijñāsito 'smy adya saṃkṣiptaḥ kathito mayā |
satyavādī śucir nityaṃ dhyānayogarataḥ śuciḥ || 5:18 ||*

Now you have asked me [? about it], and I taught it [to you] in a condensed form. He who speaks the truth is pure. He who engages in yogic meditation is pure.

*ahimsakaḥ śucir dānto dayābbhūtakṣamā śuciḥ |
sarveṣāṃ eva śaucānām arthaśaucaṃ paraṃ smṛtam || 5:19 ||*

5.17 Understant 'śaivabhāratasaṃhite as śaive bhāratasaṃhitāyām.

He who avoids violence and is restrained is pure. He whose patience has become compassion is pure[???]. Of all the [ways of] purification, material purification is taught to be the highest.

*yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |
kāyavānmanasām śaucaṃ sa śuciḥ sarvavastuḥ || 5:20 ||*

For he who is pure with regards to material things is truly pure, and not he who [only] uses clay and water [i.e. who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, that is purity of all things.

*śaucāśaucavidhiṇa mānava yadi kālakṣaye niścayaḥ
saubhāgyatvam avāpnuvanti satataṃ kīrtir yaśo'laṅkṛtaḥ |
prāptaṃ tena ihaiva puṇyasakalaṃ saddharmaśāstreritam
jīvānte ca paratra-m-īhitagatiṃ prāpnoti niḥsaṃśayam || 5:21 ||*

If a person knows the rules of purity and impurity, he will surely (niścayaṃ?) gain happiness at the end of time, eternally embellished with glory and fame. He has reached here in this world all the merits that the books on true Dharma teach, i and at the end of his life he will undoubtedly reach the desired path in the other world.

iti vṛṣasārasaṃgrāhe śaucācāraavidhir nāmādhyāyaḥ pañcamah

Here ends the fifth chapter in the Vṛṣasārasaṃgraha called the Method of Purification.

5.21 Note the stem form adjective °jña and noun °mānava metri causa, the second syllable of yadi as a long syllable at the caesura, the plural āpnuvanti where one would expect a verb in the singular, kīrtir metri causa for a compounded stem form (kīrti°), and the sandhi-bridge -m- in paratra-m-īhita°.

[**ṣaṣṭho 'dhyāyaḥ**]

[**Chapter Six**]

[*niyameṣu iḥyā (2)* —

The second niyama-rule: Sacrifice]

[*anarthayajña uvāca* |]

atha pañcavidhāṃ iḥyāṃ pravakṣyāmi dvijottama |

dharmamokṣaprasiddhyartham śṛṇusvāvahito dvija || 6:1 ||

[Anarthayajña spoke:] Now I shall teach you the five types of sacrifice, O excellent Brahmin, for [your] success in Dharma and liberation. Listen carefully, O Brahmin!

arthayajñāḥ kriyāyajño japayajñas tathaiva ca |

jñānaṃ dhyānaṃ ca pañcāitat pravakṣyāmi pṛthak pṛthak || 6:2 ||

Material sacrifice, sacrifice through work, sacrifice through recitation, knowledge and meditation: I shall teach you these five one by one.

[*arthayajñāḥ* —

Material sacrifice]

agnyupāśanakarmādi agnihotrakratukriyā |

aṣṭakāḥ pārvanī śrāddham dravyayajñāḥ sa ucyate || 6:3 ||

Material sacrifice includes the following: the worship of fire etc., the performance of the ritual of Agnihotra, oblations on the eight day after full moon, oblations offered at new and full moons, and the rituals for the ancestors.

[*kriyāyajñāḥ* —

Sacrifice through work]

ārāmodyānavāpīṣu devatāyataneṣu ca |

svastakṛtasamskāraḥ kriyāyajña sa ucyate || 6:4 ||

The sacrifice through work is the construction of a grove, a park, a pond or a temple with one's own hands.

[*japayajñāḥ* —

Sacrifice with recitation]

japayajñaṃ tato vakṣye svargamokṣaphalapradaṃ |

vedādhyayana kartavyaṃ śivasamhitā eva ca |

itihāsapurāṇaṃ ca japayajñāḥ sa ucyate || 6:5 ||

Next I shall teach you the sacrifice with recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, the Śivasamhitā [= Śivasamkalpa?

6.1 Maybe iḥyāṃ is to be accepted. No, see 5.3a.

6.2 Note pañcāitat for pañcāitāni or pañcete.

6.3 See Dharmasūtras, Niśv book, Kiraṇa, Svachchanda, Tantrāloka etc.

or rather śaivam bhāratasaṃhitam ca?], the epics and the Purāṇas: this is called sacrifice with recitation.

[jñānayaajñah —

Sacrifice through knowledge]

idaṃ karma akarmedam ūhāpohaviśāradaḥ |

śāstracakṣuḥ samālokyā jñānayaajñah sa ucyate |

dhyānayaajñam samāsenā kathayiṣyāmi te śṛṇu || 6:6 ||

He who is knowledgeable about inference CHECK and reasoning, [and knows that] “this is [proper] action; the other is improper action”, and views [things through?] the eyes of science is called [a person performing] sacrifice through knowledge. I shall teach you concisely about sacrifice through meditation. Listen to me.

[dhyānayaajñah —

Sacrifice through meditation]

dhyānam pañcavidham caiva kīrtitam hariṇā purā |

sūryaḥ somo 'gni sphaṭikaḥ sūkṣmam tattvam ca pañcamam || 6:7 ||

Meditation was taught by Hari in the past as of five kinds. [Meditation of] the Sun, the Moon, Fire, Crystal and the subtle Tattva as fifth.

sūryamaṇḍalam ādau tu tattvam prakṛtir ucyate |

tasya madhye śaśim dhyāyet tattvam puruṣa ucyate || 6:8 ||

First it is the Sun [that should be meditated upon], which is said to be Prakṛti Tattva. He should visualize the Moon in its centre: that is said to be Puruṣa [Tattva].

candramaṇḍalamadhye tu jvālām agniṃ vicintayet |

prabhutattvaḥ sa vijñeyo janmamṛtyuvinaśanaḥ || 6:9 ||

In the centre of the Moon disk, he should visualise a flame, a fire. That is said to be Prabhu Tattva, the destroyer of birth and death.

agnimaṇḍalamadhye tu dhyāyet sphaṭika nirmalam |

vidyātattvaḥ sa vijñeyaḥ kāraṇam ajam avyayam || 6:10 ||

In the centre of the ring of fire, he should visualize a spottless crystal. That is said to be Vidyā Tattva, the never-born, imperishable Cause.

vidyāmaṇḍalamadhye tu dhyāyet tattvam anuttamam |

akīrtitam anaupamyam śivam akṣayam avyayam |

pañcamam dhyānayaajñasya tattvam uktam samāsataḥ || 6:11 ||

In the centre of the disk of Vidyā, he should visualize the highest Tattva, never-heard, unparalleled one, undecaying and imperishable Śiva. The fifth Tattva of the sacrifice through meditation has been taught in short.

6.5 Note vedādhyāyana (stem form) and °saṃhitam for saṃhitām metri causa.

6.8 Note śaśim for śaśinaṃ.

*vigatarāga uvāca |
ekaikasya hi tattvasya phalaṃ kīrtaya kīdṛśam |
kāni lokāḥ prapadyante kālaṃ vāsya tapodbhava || 6:12 ||*

Vigatarāga spoke: Teach me: what are the fruits of [reaching] each Tattva? Which worlds can be attained and how much time [can one spend there], O great ascetic?

*anarthayajña uvāca |
brahmalokaṃ tu prathamam tattvaṃ prakṛticintayā |
kalpakotisahasrāṇi śivavan modate sukhī || 6:13 ||*

Anarthayajña spoke: The first [world to reach] is Brahmaloka, through the meditation on the first Tattva, Prakṛti. He will rejoice [there] happily like Śiva for millions of aeons.

*dvitīyaṃ tattva puruṣaṃ dhyāyamāno mṛto yadi |
viṣṇulokaṃ ito yāti kalpakotyayutam sukhī || 6:14 ||*

If one dies while meditating on the second Tattva, Puruṣa, one goes to Viṣṇuloka from this world, [and will live there] happily for billions of aeons.

*prabhutattvaṃ tṛtīyaṃ tu dhyāyamāno marīṣyati |
śivaloke vasen nityaṃ kalpakotyayutam śatam || 6:15 ||*

Should one die while meditating on the third Tattva, Prabhu, one can live in Śivaloka continuously for a hundred billion aeons.

*vidyātattvāmṛtaṃ dhyāyet sadāśivam anāmayam |
akṣayaṃ lokam āpnoti kalpānāntaparam tathā || 6:16 ||*

If he visualizes Vidyā Tattva, [i.e.] Sadāśiva [or sadā śivam?] he can reach [His] immortal, diseaseless, imperishable world [and can live there] well beyond endless aeons[?].

*pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani samsthitam |
na kālasamkhyā tatrāsti śivena saha modate || 6:17 ||*

The fifth one, the subtle Śivatattva dwells in the Self. There is no counting of time there and he will be rejoicing [there] together with Śiva.

*pañcadhyānābhiyukto bhavati ca na punarjanmasaṃskārabandhaḥ
jijñāsyantāṃ dvijendra bhavadahanakaraḥ prārthanākalpavṛkṣaḥ |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhyantu
pratyakṣān nānumānaṃ sakalamalaharam svātmasaṃvedanīyam || 6:18 ||*

[If] he practises the five meditations, there is no rebirth and no more fetters of transmigration. O excellent Brahmin, [the Lord] should be sought, a wishing tree of desires, [as] he burns away existence. Liberation comes within one single birth!

6.12 *tri°* in the MSS is a problem.

6.13 Odd syntax plus gender.

People, why should you not strive [for it]! [This is known] as the destroyer of all impurity. [It's ascertainable] by direct perception. It is not inference. It is to be experienced by your own self.

[*niyameṣu tapaḥ* (3) —

The third niyama-rule: Penance]

mānasam tapa ādau tu dvitīyam vācikaṁ tapaḥ |
kāyikaṁ ca tṛtīyam tu manovākkarma tatparam |
kāyikaṁ vācikaṁ caiva tapo miśraṁ pañcamam || 6:19 ||

The first [type of penance] is mental penance, the second is verbal penance, the third is the bodily one, the next one[??] is the one which is both mental and verbal action. The fifth type of penance is a mixture of the bodily and the verbal.

manahsaumyam prasādaś ca ātmanigraham eva ca |
maunam bhāvaviśuddhiś ca pañcāitat tapa mānasam || 6:20 ||

Gentleness of the mind, calmness, self-control, taciturnity and the purification of one's state of mind: mental penance comprises these five.

anudvegakarā vānī priyam satyam hitam ca yat |
svādhyāyābhyasanam caiva vācikaṁ tapa ucyate || 6:21 ||

Verbal penance is taught as speech that causes no anxiety, which is kind, true and useful, and [it includes] also the practice of recitation.

ārjavaṁ ca ahimsā ca brahmacaryaṁ surārcanam |
śaucaṁ pañcamam ity etat kāyikaṁ tapa ucayate || 6:22 ||

Bodily penance is taught as the following: honesty, harmlessness, chastity, the worship of gods, and purity as the fifth.

iṣṭam kalyāṇabhāvaṁ ca dhanyaṁ pathyaṁ hitam vadet |
manomiśraṁ pañcāitat tapa uktaṁ maharṣibhiḥ || 6:23 ||

[Penance] which is a mixture of the mental [and the verbal] is taught by the great Ṛṣis to be these five: he should speak [about things that are] agreeable, virtuous [bhāva?], auspicious, salutary and useful.

svastimaṅgalam āśīrbhir atithigurupūjanam |
kāyamiśraṁ pañcāitat tapa uktaṁ mahātmabhiḥ || 6:24 ||

[Penance] in which bodily [and verbal things] are mixed is taught by the great Ṛṣis to be these five: the worship of the guest and the guru by asking about their well-being, celebrating them and blessing them.[??]

6.18 Note how a plural imperative ātmanepada form (jijñāsyantām) stands for the singular (jijñāsyatām) metri causa. Note also that the last syllable of dvijendra counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS. Note the form janmena.

6.20 Note that miśraṁ in pāda b stands for miśraṁ metri causa. etc would be better for etāni? phps no, see 6.24c.

*maṇḍūkayogī hemante grīṣme pañcatapās tathā |
abhrāvakāṣe varṣāsu tapaḥ sādhanam ucyate || 6:25 ||*

[Being] a [so-called] frog-yogin in the winter, or one with the five fires, or one who has the clouds [i.e. the open sky] for shelter in the rainy season: this kind of penance is called *sādhana*.

*svamāṃsoddhṛtya dānam ca hastapādaśiras tathā |
puṣpam utpādya dānam ca sarve te tapa sādhanāḥ || 6:26 ||*

Carving out his own flesh as a donation, or [offering his own] hand, feet and head, ... puṣpa as blood? All these kinds of penance is *sādhana*,

*kṛcchrātikṛcchram naktam ca taptakṛcchram ayācitam |
cāndrāyaṇam parākam ca tapaḥ sāṃtapanādayaḥ || 6:27 ||*

[such as also] the Painful penance and the Extremely Painful one, [eating only] at night, the Hot and Painful and [the one in which only food obtained] without solicitation [can be eaten], the Cāndrāyaṇa and Parāka penances, the Sāṃtapana etc.

*yenedam tapa tapyate sumanasā saṃsāraduḥkhaḥchidam
āśāpāśa vimucya nirmalamatis tyaktvā jaghanyam phalam |
svargākāṅkṣyanṛpatvabhogaviṣayam sarvāntikam tat phalam*

jantuh śāsvatajanmamṛtyubhavane tanniṣṭhasādhyam vahet || 6:28 ||

A person who performs with a well-disposed mind this penance that puts an end to the suffering caused by mundane existence, abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven, being a king and having enjoyments for the senses, can bring that ultimate [? *sarvāntika*] reward which stems from it [i.e. from *tapas*] to [this] home of eternal births and deaths.

iti vṛṣasārasaṃgrabe ṣaṣṭho 'dhyāyaḥ

Here ends the sixth chapter in the Vṛṣasārasaṃgraha.

6.25 CHECK abhrāvakāṣa in MBh, Manu and Śivadharmaśaṃgraha.

6.28 Note the stem form °pāśa in *pāda* b metri causa.

[saptamo 'dhyāyaḥ]

[Chapter Seven]

[*niyameṣu dānam* (4) —

The fourth niyama-rule: Donation]

dānāni ca tathety ābuh pañcadhā munibhiḥ purā |

annaṃ vastraṃ hiraṇyaṃ ca bhūmi godāna pañcamam || 7:1 ||

In the past the wise declared that there were five kinds of donation ... CHECK
Donation of food, clothes, gold, land and the fifth, donation of cows.

[*annadānam* —

Donation of food]

annāt tejaḥ smṛtiḥ prāṇaḥ annāt puṣṭir vapuḥ sukham |

annāc chrīḥ kānti vīryaṃ ca annāt sattvaṃ ca jāyate || 7:2 ||

From food [comes] energy, memory, the vital breath, growth, body, happiness.
From food arise grace and beauty, heroism, strength.

annāj jīvanti bhūtāni annaṃ tuṣṭikaraṃ sadā |

ānnāt kāmo mado darpaḥ annāc chauryaṃ ca jāyate || 7:3 ||

Living beings live on food. Food always satisfies. From food arise desire, rapture,
pride and valour.

annaṃ kṣudhātrṣāvvyādhīn sadya eva vināśayet |

annadānāc ca saubhāgyaṃ khyātiḥ kīrtiś ca jāyate || 7:4 ||

Food drives away hunger and thirst and disease instantly. From donations of food
arise happiness, fame and glory.

annadaḥ prāṇadaś caiva prāṇadaś cāpi sarvadaḥ |

tasmād annasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati || 7:5 ||

He who donates food donates life. He who donates life donates everything. There-
fore nothing is equal to the donation of food, nothing was, nothing will be.

[*vastradānam* —

Donation of clothes]

vastrābhāvān manuṣyasya śrīyād api parityajet |

vastrahīno na pūjyeta bhāryāputrasakhādibhiḥ || 7:6 ||

... ? A person without clothes may not be respected by his wife, son, friends etc.

vidyāvān sukulīno 'pi jñānavān guṇavān api |

vastrahīnaḥ parādhīnaḥ paribhūtaḥ pade pade || 7:7 ||

Be it a learned person from a good family or an intelligent and virtuous one, a per-
son without clothes is subdued and humiliated on every occasion

apamānam avajñāṃ ca vastrahīno hy avāpnuyāt |

7.1 *tathety* is suspicious. Note how *annaṃ*, *vastraṃ*, *hiraṇyaṃ* and *bhūmi* (the latter treated as neuter, or given in stem form) are all meant to go with *-dāna* (again, in stem form, metri causa).

jugupsati mahātmāpi sabhāstrījanasamsadi || 7:8 ||

because a person without clothes receives contempt and disrespect. Even a great soul will try to avoid [him] at the court, among women, in an assembly.

*tasmād vastrapradānāni praśamsanti manīṣiṇaḥ |
na jīrṇaṃ sphuṭitaṃ dadyād vastraṃ kutsitaṃ eva vā || 7:9 ||*

Therefore the wise praise donations of clothes. One should not give away old, torn or dirty clothes.

*navam purāṇarahitaṃ mṛdu sūkṣmaṃ suśobhanam |
susamskr̥tya pradātavyaṃ śraddhābhaktisamanvitam || 7:10 ||*

[Clothes] should be donated [only if they are] new, not worn, soft, delicate and beautiful, well-washed, and [if] accompanied by willingness and devotion.

*śraddhāsattvaviśeṣeṇa deśakālavidhena ca |
pātradravyaviśeṣeṇa phalam āhuḥ pr̥thak pr̥thak || 7:11 ||*

They say that the reward [of donation/generosity] is in every case dependent on the particular [donor's] willingness and character, the choice of place and time, and on the particular recipient and material.

*yādṛśam dīyate vastraṃ tādṛśam prāpyate phalam |
jīrṇavastrapradānena jīrṇavastraṃ avāpnuyāt |
śobhanam dīyate vastraṃ śobhanam vastraṃ āpnuyāt || 7:12 ||*

The reward received will be similar to the clothes donated. By donating old clothes, one would receive old clothes [as a reward]. By donating beautiful clothes, one would receive beautiful clothes [as a reward].

*dadyād vastra suśobhanam dvijavare kālē śubhe sādaram
saubhāgyam atulaṃ labheta sa naro rūpaṃ tathā śobhanam |*

*tasmin yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃśayam
tasmāt tvaṃ kuru vastrapradānam asakṛt pātratrikotkarṣaṇam || 7:13 ||*

Should one bestow very beautiful clothes on a Brahmin [lit. on a person who is first among the twice-born] in an auspicious time, respectfully, he [i.e. the donor] will receive unequalled happiness and a beautiful appearance. When he departs, he will be given hundreds of millions of items of nice clothes, no doubt about that. Therefore do donate clothes often. It is the way up to the other world.

[*suvarṇadānam* —
Donation of gold]

*suvarṇadānam viprendra saṃkṣīpya kathayāmy aham |
pavitram maṅgalaṃ puṇyam sarvapātakanāśanam || 7:14 ||*

7.8 The intention originally may have been this: “Even if he is a great soul, he will be avoided...”

7.11 It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b.

O great Brahmin, now I shall teach you about the donation of gold in a concise manner. It is pure, auspicious and meritorious [act] and it washes off all sins.

dhārayet satataṃ vipra suvarṇakāṭakāṅgulim |
mucyate sarvapāpebhyo rāhunā candramā yathā || 7:15 ||

Should one hand over [to someone] a golden bracelet or ring, O Brahmin, he will be freed of all sins, just as the moon is freed from [the demon] Rāhu.

dattvā suvarṇaṃ viprebhyo devebhyas ca dvijaṛṣabha |
tuṭīmātre 'pi yo dadyāt sarvapāpaiḥ pramucyate || 7:16 ||

If a person donates gold to Brahmins or gods, O excellent Brahmin, even if it is only in a minute quantity, he will be freed of all sins.

raktimāśakakarṣaṃ vā palārdhaṃ palam eva vā |
evam eva phalaṃ vṛddhir jñeyā dānaviśeṣataḥ || 7:17 ||

[The amount can be just] one *rakti*, a *māśaka*, a *karṣa*, half a *pala* or a *pala*: this is exactly how the increase in the [size of the corresponding] reward will be, in proportion to the kind [i.e. amount] of the donation.

[*bhūmidānam* —
Donation of land]

sarvādhāraṃ mahidānaṃ praśaṃsanti manīṣiṇaḥ |
annavastrahiranyaṃ sarvaṃ vai bhūmisambhavam || 7:18 ||

The wise praise the donation of land as the basis of everything [else]. Food, clothes, gold etc.: all of these originate in the land.

bhūmidānena viprendra sarvadānaphalaṃ labhet |
bhūmidānasamaṃ vipra yady asti vada tattvataḥ || 7:19 ||

O Brahmin, one can obtain all the rewards of donation by donating land. If there is anything that equals the donation of land, O Brahmin, you should really tell me.

mātrkukṣivimuktas tu dharaṇīśaraṇo bhavet |
carācarāṇāṃ sarveṣāṃ bhūmiḥ sādharmaṇā smṛtā || 7:20 ||

[Humans] have the earth as their abode as soon as they get out of their mother's womb. Land is taught as common to all that is mobile and immobile.

ekahastaṃ dvihastaṃ vā pañcāśac chatam eva vā |
sahasrāyutalakṣaṃ vā bhūmidānaṃ praśasyate || 7:21 ||

7.15 I suspect that *aṅguli* is used here in the sense of *aṅgulīya* ('finger-ring').

7.16 The form *tuṭi* as a widespread variant of *tuṭi*, see e.g. CHECK.

7.17 I suspect that *phalaṃ vṛddhir* stands for *phalavṛddhir* (*phalasya vṛddhiḥ*) metri causa, meaning 'the increase of the reward'.

7.20 I take *sādhāraṇā* as one word, but it is possible that the intention of the author was *sā dhāraṇā* in two words, in fact meaning *sādhāraṇa* (*sā ādhāraḥ*, 'it is the basis').

Be it [only a land of] one forearm, two forearms, fifty or a hundred, a thousand, ten thousand, a hundred thousand, donations of land are held in great esteem.

ekabastām ca yo bhūmiṃ dadyād dvijavarāya tu |
varṣakoṭīśataṃ divyaṃ svargaloke mahīyate || 7:22 ||

Should he donate a piece of land of [only] one forearm to an excellent Brahmin, he will enjoy a billion divine years in heaven.

evaṃ babuṣu hasteṣu guṇāguṇi phalaṃ smṛtam |
śraddhādhikam phalaṃ dānam kathitam te dvijottama || 7:23 ||

Thus in case of many forearms [of land], the reward is said to be [proportional to the dimensions of the land, i.e.] ... O Brahmin, I have taught you about the rewards of donation that is made willingly.

jāmadagnyena rāmeṇa bhūmiṃ dattvā dvijāya vai |
āyur akṣayam āptam tu ihaiva ca dvijottama || 7:24 ||

[Paraśu]rāma, the son of Jamadagni, having donated land to the Brahmin [Kaśyapa], obtained eternal life in this very world, O excellent Brahmin.

[*godānam* —

Donation of cows]

bemaśṛṅgām raupyakburām cailaghaṇṭām dvijottama |
viprāya vedaviduṣe dattvānantaphalaṃ smṛtam || 7:25 ||

[A cow] with golden horns, silver hooves, garment and bell, O Brahmin, when given to a Veda-knowing Brahmin, [produces] rewards that are said to be endless.

[*dānapraśamsā* —

Praise of donation]

dānābhyāsarataḥ pravartanabhavām śakyānurūpaṃ sadā
annam vastrahiraṇyaraupyam udakam gāvas tilān medinīm |
dadyāt pādukachattrapīṭhakalaśam pātrādyam anyac ca vā

7.23 I think that *guṇāguṇi*, or perhaps *guṇaguṇi* (which would be unmetrical), should refer to the idea that e.g. the donation of a piece of land of 2 x 2 *hastas* would result in 4 x *koṭīśata* years in heaven, *guṇa* generally meaning ‘times’. But this is only a guess, and it needs to be supported by some similar passage. I suspect that *pāda c* is an awkward attempt at saying *śraddhādhikadāna(sya) phalaṃ*.

7.24 See entry ‘Paraśurāma’ in Purāṇic Enc.:

To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Ṛtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions from Kaśyapa the gold platform was cut into pieces and the gold pieces were offered to brahmins. When Kaśyapa got all the lands from Paraśurāma he said thus:—“Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there.” Paraśurāma walked south and requested the ocean to give him some land to live.

śraddhādānam abhinnaṛāgavadanam kṛtvā mano nirmalam || 7:26 ||

Always rejoicing in the practice of giving as far as his capacities go ... ? one should give food, clothes, gold and silver, water, cows, sesameum [oil?], land, sandals, parasols, seats, jars, cups or anything else. Making the [deed of] giving willingly (*śraddhādāna*) something done with an uninterrupted facial expression of affection, one's mind becomes spotless.

dānād eva yaśaḥ śriyaḥ sukhakarāḥ khyātiṃ ca tulyāṃ labhet
dānād eva nigarhaṇaṃ rīpugaṇe ānandadam saukhyadam |

dānād durjayatā prasādam atulaṃ saubhāgya dānāl labhet
dānād eva anantabhoga niyatam svargaṃ ca tasmād bhavet || 7:27 ||

Glory and fortune that makes us happy come about only by donations, and one can gain unequalled fame. The reproach of the enemy will give pleasure and happiness only because of donations[?]. Being invincible comes from donation and also unequalled graciousness. One can reach happiness through donations. Endless enjoyments surely come only from donations, and heaven is [reached] also because of it.

dānād eva ca śakralokasakalam dānāj janānandanam
dānād eva mahīm samasta bubhuje samrāj mahīmaṇḍale |

dānād eva surūpayonisubhagaś candrānana vīkṣyate
dānād eva anekasambhavasukhaṃ prāpnoti niḥsaṃśayam || 7:28 ||

The unequalled world of Śakra [i.e. Indra] [can be reached] only by donations. Donations make people happy. Samrāj enjoyed the whole earth in the world only because of donations. CHECK Skanda (*candrānana*) is seen as a handsome and fortunate one with a [good] family[? CHECK] only because of donations. One can reach happiness that lasts countless births only through donations, there is no doubt about that.

iti vṛṣasārasaṃgrāhe dānaprasaṃsādhyāyaḥ saptaamah

Here ends the seventh chapter in the Vṛṣasārasaṃgraha called the chapter praising donations

7.26 For *śakyānurūpaṃ* in *pāda* a understand *śakyatānurūpaṃ*.

7.27 I suspect that *khyātiś ca tulyāṃ* in the MSS stands for *khyātiṃ atulyāṃ* ('and unequalled fame') metri causa. I have corrected those parts of this phrase that could be corrected without violating the metre. REVISE! ūrja? Note *svargaṃ* as a neuter in *pāda* d.

7.28 Revise.

[aṣṭamo 'dhyāyaḥ]

[Chapter Eight]

[niyameṣu svādhyāyaḥ (5) —

The fifth niyama-rule: Study]

pañcasvādhyāyanam kāryam ihāmutra sukhārthinā |

śaivam sāmkhyaṃ purāṇam ca smārtaṃ bhāratasaṃhitā || 8:1 ||

Five kinds of study are to be pursued by those who wish to be happy in this life and in the other: [one has to study the] Śaiva [teachings], Sāmkhya [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṃhitā* [i.e. the *Mahābhārata*].

śaivatattvaṃ vicinteta śaivapāśupatadvaye |

atra vistarataḥ proktaṃ tattvasārasamuccayam || 8:2 ||

He should reflect on the Śaiva truth in both Śaiva and Pāśupata [teachings]. In those teachings the whole essence of truth is taught extensively.

sāmkyātattvaṃ tu sāmkyeṣu boddhavyaṃ tattvacintakair |

pañcatattvavibhāgena kīrtitāni maharṣibhiḥ || 8:3 ||

Those who reflect on the truth (*tattva*) can grasp the truth (*tattva*) of enumeration (*sāmkyā*) [of ontological principles/reality levels] from Sāmkhya [texts]. The great sages taught [those twenty-five] *tattvas* [of Sāmkhya] as being in groups of five.

purāṇeṣu mahikoṣo vistareṇa prakīrtitaḥ |

adhordhvamadyatīryaṃ ca yatnataḥ sampraveśayet || 8:4 ||

In the Purāṇas it is the sheaths of the world that are described extensively. One can definitely enter [the realm] of the lower [world, i.e. hell], the upper [world, i.e. heaven], and middle [world, i.e. the human world], and the horizontal [world, i.e. of animals by studying the Purāṇas].

smārtaṃ varṇāśramācāraṃ dharmaṇyāyapravartanam |

śiṣṭācāro 'vikalpena grāhyas tatra aśaṅkitaḥ || 8:5 ||

The Smārta [tradition] deals with the conduct of the classes (*varṇa*) and the conduct in the life-stages (*āśrama*), and with the activities of Dharma and legal proceedings. Good conduct is to be gathered from that [source] without hesitation,

8.1 Note the accusative ending of °*saṃhitā* after a list consisting of words probably in the nominative. One may correct it to °*saṃhitā*.

8.2 Note that *śaivatattvaṃ* in pāda a is the result of a conjecture and that the reading *śaivapāśupatadvaye* in pāda b is based on one single manuscript (P). In spite of this uncertainty, I think that this form of the current half-verse is the only one that yields an appropriate meaning.

8.3 In pāda d, *kīrtitāni* pick up an implied *tattvāni*.

8.4 Note that *tīrya* seems to be an acceptable nominal stem in this text for *tīryaṇc*. I understand the causative form *sampraveśayet* as non-causative, and interpret °*madhya*° as the 'human world' tentatively.

with trust.

itihāsam adbīyānaḥ sarvajñaḥ sa naro bhavet |
dharmārthakāmamokṣeṣu saṁśayas tena chidyate || 8:6 ||

A man who studies the epics (*itihāsa*) will become omniscient. [All his] doubts about Dharma, Artha, Kāma and Mokṣa will be eliminated.

[*niyameṣv upasthanigrahaḥ* (6) —

The sixth niyama-rule: Sexual restraint]

śṛṇuṣvāvahito vipra pañcopasthavinigraham |
striyo vā garhitotsargaḥ svayammuktiś ca kīrtiyate |
svapnopaghātaṁ viprendra divāsvapnaṁ ca pañcamah || 8:7 ||

Listen with great attention, O Brahmin, to the five types of sexual restraint [concerning the following:] women, forbidden ejaculation, and masturbation are mentioned [in this context, as well as] offence while sleeping, O Brahmin, and day-dreaming as the fifth.

[*striyaḥ* —

Women]

agamyā strī divā parve dharmapatny api vā bhavet |
viruddhastri na seveta varṇabhraṣṭādhikāsu ca || 8:8 ||

A woman is not to be approached sexually in daytime and on the four days of the changes of the Moon (*parvan*), even if she is one's lawful wife. One should not have sex with a woman who is taboo or with one of those who have lost their class (*varṇa*) or are [of a] superior [*jāti* than oneself].

[*garhitotsargaḥ* —

Forbidden ejaculation]

ajameṣagavādīnāṁ vadavāmahiṣīsu ca |
garhitotsargam ity etad yatnena parivarjayet || 8:9 ||

Intercourse with goats, sheep, cows, mares, buffaloes is called forbidden ejaculation, which is to be avoided at all cost.

[*svayammuktiḥ* —

Masturbation]

ayonyakasaṇā vāpi apānakasaṇāpi vā |
svayammuktir iyaṁ jñeyā tasmāt tāṁ parivarjayet || 8:10 ||

Rubbing himself against something else than a female sexual organ or rubbing his anus, are called masturbation, therefore these are to be avoided.

8.5 Compare pāda a with 3.15c.

8.8 Understand *parve* as *parvani* (thematization of the stem in *-an*).

8.9 Understand °*ādīnām* in pāda a as standing for the locative case. Understand °*sargam* as neuter nominative (instead of °*sargaḥ*) or alternatively understand pāda c with a hiatus bridge: *garhitotsarga-m-ity etad*.

8.10 The conjecture that changes *anyonya*° to *ayonya*° in pāda a involves minimal intervention and makes

[*svapnaghātam* —

Offence while sleeping]

svapnaghātam dvijaśreṣṭha aniṣtam paṇḍitaiḥ sadā |

svapne strīṣu ramante ca retaḥ prakṣarate tataḥ || 8:11 ||

Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] one enjoys women while sleeping, his semen gets spilt.

[*divāsvapnam* —

Daydreaming]

divāśayaṃ na kartavyaṃ nityaṃ dharmapareṇa tu |

svargamārgārgalā hy etāḥ strīyo nāma prakīrtitāḥ || 8:12 ||

Daydreaming [about women] should always be avoided by those who are intent on Dharma. Women are called ‘the bolts [that block the gate to] the path to heaven’.

[*niyameṣu vratapañcakam* (7) —

The seventh niyama-rule: religious observances]

mārjārabakakāśvānagomahīvratapañcakam |

[*mārjārakavratam* —

The Cat Vow]

svaviṣṭhamūtram bhūmiṣu chādayed dvijasattama |

sūryasomānumodanti mārjāravratikeṣu ca || 8:13 ||

[Hear about] the five religious observances [called] the cat, the crane, the dog, the cow, and the earth. <sep/>He buries his own urine and faeces in the ground, O truest Brahmin. He rejoices [seeing] the sun and the moon when performing the cat observance.

[*bakavratam* —

The Crane Vow]

bakavac cendriyagrāmaṃ sunīyamyā tapodhana |

sādhayec ca manastuṣṭim mokṣasāadhanatatparaḥ || 8:14 ||

O great ascetic, one should suppress all of his senses like a crane, and should cultivate the peace of the mind, focusing on achieving liberation.

[*śvānavratam* —

The Dog Vow]

the sentence much more meaningful than the version transmitted. Also consider *ayoni*°. The variant *strī* for *tām* in pāda d in the Ed may be an example of Naraharināth, the editor’s conscious interventions.

8.13 Note °*viṣṭha*° for *viṣṭhā* metri causa in pāda c (*ma-vipulā*). Alternatively, read *svaviṣṭhāmūtra bhūmiṣu*. Note the stem form *sūryasoma* for *sūryasomau* in pāda e. It is not entirely clear why cats would rejoice seeing the Sun and the Moon. Perhaps this remark refers to the fact that cats can be active both in the daytime and at night.

8.14 Cranes are compared to ascetics here probably because of the similarity of their tendency of relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic depicted on the famous relief in Mahabalipuram).

mūtraviṣṭhe na bhūmīṣu kurute śvānadaḥ sadā |
tuṣyate bhagavān śarvaḥ śvānavratacaro yadi || 8:15 ||

He does not bury his urine and faeces in the ground, and he barks constantly. Lord Śarva [i.e. Śiva] is satisfied when one practises the dog observance.

[*govratam* —
 The Cow Vow]

mūtravarco na rudhyeta sadā govratiko naraḥ |
bhīma tuṣṭikarāś caiva purāṇeṣu nigadyate || 8:16 ||

A person practising the Cow Vow should never hold back his urine and faeces. He is terrifying and he gives satisfaction, [as] stated in the Purāṇas.

[*mahīvrataṁ* —
 The Earth Vow]

kuddālair dārayanto 'pi kīlakoṭīśataiś citāḥ |
kṣamate pṛthivī devī evam eva mahīvrataḥ || 8:17 ||

CHECK Digging [the earth] with spades and collecting [? the soil] with wedges: Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

vratapañcakam ity etad yaś careta jīteन्द्रियाḥ |
sa cottamam idaṁ lokam prāpnoti na ca saṁśayaḥ || 8:18 ||

He who practises these five religious observances with his senses subdued will, without doubt, reach this superior world (i.e. heaven?).

[*niyameṣu upavāsaḥ* (8) —
 The eighth niyama-rule: Fasting]

śeṣānnam antarānnaṁ ca naktāyācitam eva ca |
upavāsaṁ ca pañcāitat kathayīṣyāmi tac chṛṇu || 8:19 ||

Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only] at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

[*śeṣānnam* —
 Eating leftovers]

vaiśvadevātithiśeṣaṁ pitṛśeṣaṁ ca yad bhavet |
bhṛtyaputrakalatrebhyaḥ śeṣāśi vighasāśanaḥ || 8:20 ||

8.15 CITE source on dog being Bhairava's vāhana...

8.16 I prefer reading *bhīma tuṣṭi*° as two separate words, the first one in stem form, to reading it as a compound because of the following *caiva*, and to the reading *bhīmas tuṣṭi*° because the corresponding witnesses are the ones that usually give inferior readings.

8.17 While *dārayanto* as an active participle in the masculine nominative is acceptable as an irregular form, the precise interpretation of pādas a and b is still problematic.

8.18 Note the neuter *idaṁ* picking up the normally masculine *lokam* in pāda c.

[He who eats] the leftovers belonging to all the gods, to guests, and to the ancestors, he who eats the leftovers (śeṣāśin) of servants, sons and wives is the one who consumes the remains of food (*vighasāśana*).

[*antarānnam* —

[Not] eating in-between breakfast and dinner]

antarā prātarāśī ca sāyamāśī tathaiva ca |

sadopavāsī bhavati yo na bhunkte kadācana || 8:21 ||

He will be regarded as one that is always fasting if he never eats between breakfast and dinner.

[*naktānnam* —

Eating [only] at night]

na divā bhojanam kāryam rātrau naiva ca bhojayet |

naktavele ca bhoktavyam naktadharmam samīhatā || 8:22 ||

One should not eat in the daytime or in the evening, and should eat [only] at mid-night if he wishes to follow the order of [eating only at] night.

[*ayācitānnam* —

Eating food obtained without solicitation]

anārambhasya āhāram kuryān nityam ayācitam |

parair dattam tu yo bhunkte tam ayācitam ucyate || 8:23 ||

He should eat only the unsolicited food of someone who has not yet started eating [this food]. He who eats [only] that which has been given by others [without asking them for it] is called [one who eats] unsolicited [food].

[*upavāsaḥ* —

Fasting]

bhakṣyam bhojyam ca lehyam ca coṣyam peyam ca pañcamam |

na kāṅkṣen nopayunṅīta upavāsaḥ sa ucyate || 8:24 ||

Chewable and unchewable food (*bhakṣyam bhojyam ca*), food to be sipped or sucked or drunk, as the fifth [category]: if one does not long for and does not consume [any of the above], that is called fasting (*upavāsa*).

[*niyameṣu maunavratam (9)* —

The ninth niyama-rule: Silence]

8.21 My translation here follows the parallel verse in the MBh and is based on that of Kisari Mohan Ganguli. The syntax of the version here in the VSS is less smooth than that in the MBh, and the VSS's reading *prāntarāśī* definitely required an emendation.

8.22 Note °*vele* for °*velāyāṃ* in pāda c.

8.23 The translation of *anārambhasya* ('of someone who has not yet started eating') is tentative.

8.24 For a detailed discussion of the categories *bhakṣya*, *bhojya*, *lehya* and *coṣya*, see Kafle 2020:245, n. 534. See also Śivadharmottara 8.13: *bhakṣyam bhojyam ca peyam ca lehyam coṣyam ca picchilam |
 iti bhedāḥ śadannasya madhurādyāś ca śadguṇāḥ ||*

mithyāpiśunapāruṣyatīkṣṇavāg apralāpanam |
maunapañcakam ity etad dhārayen niyatavrataḥ || 8:25 ||

One should keep these five types of taciturnity, always dwelling in religious observances: [in situations where silence is best instead of] deceitful speech, envious speech, abuse, harsh speech, bragging.

[*mithyāvācanam* —
 Deceitful speech]

asambhūtam adṛṣṭam ca dharmāc cāpi bahiḥkṛtam |
anarthāpriyavākyaṃ yat tan mithyāvācanam smṛtam || 8:26 ||

Fictitious [speech], [speech on] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called lying.

[*piśunaḥ* —
 Envy]

paraśrīm nābhinandanti parasyaiśvaryaṃ eva ca |
aniṣṭadarśanākāṅkṣī piśunaḥ samudāhṛtaḥ || 8:27 ||

One who does not rejoice in others' fortune or in others' power, one who would like to see something disadvantageous [for others] is called envious [and he should rather remain silent].

[*pāruṣyam* —
 Abuse]

mṛtamātā pitā caiva hānisthānam katham bhavet |
bhūṅkṣva kāmam amṛtānām pāruṣyam samudāhṛtam || 8:28 ||

[May your] mother and father be dead! [This is] how a ruined state will befall [you]! Enjoy the love of unclean [women]! [These are] called abuse.

[*tīkṣṇavāk* —
 Harsh speech]

bṛdi na sphuṭase mūḍha śiro vā na vidāryase |
evam ādīny anekāni tīkṣṇavādī sa ucyate || 8:29 ||

Won't you burst in your heart, stupid? Will your head not split into two? [If one utters] these or similar [curses], he is said to be one of harsh speech.

[*asatpralāpaḥ* —
 Bragging]

dyūtabhojanayuddham ca madyastrikatham eva ca |

8.25 *pāruṣya* seems to be the good reading in pāda a because in the following a short section on this category is coming up. As far as the readings *sprṣṭavāg* and *prṣṭavāg* are concerned, I suppose *prṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is questions that are given as relevant examples. Nevertheless I conjectured *tīkṣṇavāg* here, relying on the same verse, 8.29.

8.28 My translation of pāda b, or rather of the whole verse, is tentative.

8.29 Understand *śiro* as standing for the locative (*śirasi*).

asatpralāpaḥ pañcaitat kīrtitaṃ me dvijottama || 8:30 ||

Relating fancy stories about gambling, enjoyments, fights, drinking and women are the five types of bragging, as I teach them, O excellent Brahmin.

maunam eva sadā kāryaṃ vākyasaubhāgyam icchatā |

apāruṣyaṃ asambhinnaṃ vākyam satyaṃ udīrayet || 8:31 ||

Taciturnity should always be practised by those who prefer the beauty of speech. One should always speak without abuse and without idle talk.

yas tu maunasya no kartā dūṣitaḥ sa kulādhamaḥ |

janme janme ca durgandho mūkaś caivopajāyate || 8:32 ||

He who does not practise taciturnity is defiled and he is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.

tasmān maunavrataṃ sadaiva sudṛḍhaṃ kurvīta yo nīcītaṃ

vācā tasya alaṅghyatā ca bhavati sarvāṃ sabhāṃ nandati |

vaktrāc cotpalagandham asya satataṃ vāyanti gandhotkaṭāḥ

śāstrānekasahasraśo giri naraḥ proccāryate nirmalam || 8:33 ||

Therefore the speech of a person who always keeps the observance of taciturnity firmly, with resolution, will be impossible to ignore and he will make the community rejoice. The fragrance of lotuses and [other kinds of] strong fragrances will blow from his mouth. Thousands of faultless *śāstras* will be declared in the words of this person.

[*niyameṣu snānam (10)* —

The tenth niyama-rule: Bathing]

snānaṃ pañcavidhaṃ caiva pravakṣyāmi yathātatham |

āgneyaṃ vāruṇaṃ brāhmyaṃ vāyavyaṃ divyaṃ eva ca || 8:34 ||

I shall teach you the five kinds of bathing as they really are: Fire bath, water bath, Vedic bath, wind bath and divine bath.

[*āgneyaṃ snānam* —

Fire bath]

āgneyaṃ bhasmanā snānaṃ toyāc chataguṇaṃ phalam |

bhasmapūtaṃ pavitraṃ ca bhasma pāpaprāṇāśanam || 8:35 ||

Fire bath is [performed] with ashes. Its fruits are a hundred times bigger than [those of] a water [bath]. [Things] purified with ashes are holy. Ashes destroy sin.

8.30 I take **katham* in pāda b as an alternative nominative form of **kathā* metri causa and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yuddhakathā*, *madyakathā*, *striakathā*. Understand *me* in pāda d as *mayā*.

8.32 The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aīśa phenomenon. See XXXXX

8.33 To make sense of pāda d, we are forced to take *śāstra* as a stem form noun and *naraḥ* as a (regular) genitive from *nṛ*. (I thank Judit Törzsök for this interpretation.) Another way of understanding the beginning of this sentence would be to separate *śāstrāneka*° as *śāstrān eka*°, treating the word *śāstra* as masculine.

tasmād bhasma prayuñjīta dehinām tu malāpaham |
sarvaśāntikaram bhasma bhasma rakṣakam uttamam || 8:36 ||

Therefore one should use ashes for it purifies humans of their defilement. Ashes produce peace for everyone. Ashes are the ultimate protectors.

bhasmanā tryāyuṣaṁ kṛtvā brahmacaryavrate sthitam |
bhasmanā ṛṣayaḥ sarve pavitrīkṛtam ātmanaḥ || 8:37 ||

Drawing [the sectarian marks on their foreheads while reciting] the Tryāyuṣa [mantra], remaining in chastity, all the Ṛṣis purified themselves with ashes.

bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ |
bhasmānuśaṁsam dr̥ṣṭvaiva brahmaṇānumatiḥ kṛtā || 8:38 ||

The gods, afflicted by their fear of Vīrabhadra, were set free with the help of ashes. Seeing the glory of ashes, Brahmā consented [to the use of this otherwise impure substance].

8.37 Note *tryāyuṣa* in the sense of the three *punḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* as *sthitāḥ* or rather *sthitāḥ* if we are to connect this line to the next (8.37cd). Grammatical notes on *kṛtam* and *ātmanaḥ*

8.38 It is not clear which story concerning Vīrabhadra is referred to here. Is it the destruction of Dakṣa's sacrifice, after which the gods were relieved? Or, which is a less likely possibility, another in which Kāśyapa and other Ṛṣis were burnt to ashes then reanimated by Vīrabhadra in the Śokara forest? For the latter, less well-known story, see Padmapurāṇa 5.107.1–14ff: *śucismitovāca
 kāśyapaṁ jamadagniṁ ca devānāṁ ca purā katham |
 rarakṣa bhasma tad brahmaṇ samācakṣva mune mama ||1
 dadhīca uvāca
 kāśyapādiyutā devāḥ pūrvam abhyāgaman girim |
 śokaram nāma vikhyātāṁ girimadhye suśobhanam ||2
 nānāvi-
hamgasamkīrṇam nānāmunigaṇāśrayam |
 vāsudevāśrayam ramyam apsarogaṇasevitam ||3
 vici-
travṛkṣasamvītam sarvartukusumojjvalam |
 tathāvidham praviśyaite girim vayam athāpare ||4
 stu-
vamtaḥ keśavam tatra gatāḥ sma giriśeṣvaram |
 dr̥ṣṭvā tatra mahājvalām praviṣṭāśca vayam ca tām ||5

 māmekaṁ tu tiraskṛtya hy adabhad devatā munin |
 mām dadāha tataḥ paścād bhasmībhūtā vayam
śubhe ||6
 asmān etādr̥ṣān dr̥ṣṭvā vīrabhadraḥ pratāpavān |
 kenāpikāraṇenāsau gataṁ parvatam
ca tam ||7
 bhasmodbhūlitasarvāṁgo mastakasthaśivaḥ śuciḥ |
 ekākī niḥsprhaḥ sānto bhāṣābdam
athāśr̥ṇot ||8
 atha cimtāparaś cāsīn mriyamāṇa śavadbhvanī |
 śavānām iva gamdhaś ca dr̥śyate tan-
nirīkṣaṇe ||9
 iti niścitya manasā jagāmāgnim atiprabham |
 sa vahnir vīrabhadraṁ ca dagdhum ārab-
dhavān atha ||10
 tṛṇāgnir iva śānto 'bhūd āśādyā salilam yathā |
 tato 'parām mahājvalām vīrab-
hadraḥ tu dr̥ṣṭavān ||11
 kham gacchamti mahākālo jvalām nīpatitām api |
 manasā cimtayac cāpi
vīrabhadraḥ pratāpavān ||12
 sarveṣāṁ nāśini jvalā prāṇinām śatakoṭīśaḥ |
 tat sarvaṁ rakṣaṇārtham
hi pipāsuś cāpy aham tv imām ||13
 prāśnāmi mahatīm jvalām salilam tṛṣito yathā |
 etasminn amtare
vīram vāg āha cāśārīriṇī ||14*

“Śucismitā said:

1. O brāhmaṇa, O sage, tell me how formerly the sacred ash protected Kāśyapa, Jamadagni of the gods? Dadhīca said:

2–6. Formerly gods accompanied by Kāśyapa and others went to a well-known mountain named Śokara. In the middle of the mountain was a very beautiful (forest) which was full of many birds, which was resorted to by various hosts of sages, which was the resort of Vāsudeva, which was charming, which was resorted to by beves of celestial nymphs, which was crowded with strange trees, which was bright with flowers of all seasons. We and others entered the best mountain (forest) like that and praising Viṣṇu went there to lord Śiva. We saw a great flame there and we entered it. Excepting me that deity (i.e. that flame) burnt (other) sages. After that it (also)

caturāśramato 'dhikyam vratam pāśupatam kṛtam |
tasmāt pāśupatam śreṣṭham bhasmadhāraṇabetutaḥ || 8:39 ||

[Thus] the Pāśupata observance was created, which is above [the system of] the four āśramas. Therefor the Pāśupata [observance] is the best because it involves carrying ashes [on one's body].

[*vāruṇam snānam* —
 Water bath]

vāruṇam salilam snānam kartavyam vividham naraiḥ |
nadītoyataḍāgeṣu prasraveṣu bradeṣu ca || 8:40 ||

A water bath (*vāruṇa*) is to be performed with water by people in various ways in the water of rivers, water tanks, streams and ponds.

[*brāhmyam snānam* —
 Vedic bath]

brahmasnānam ca viprendra āpohiṣṭham vidur budhāḥ |
trisaṃdhyam eva kartavyam brahmasnānam tad ucyate || 8:41 ||

The wise know the Vedic bath as [the one performed with the Vedic mantra beginning] *āpo hi ṣṭhā* [RV 10.9.1–3], O excellent Brahmin. It is to be performed at the three junctures of the day (dawn, noon, evening). It is called the Vedic bath.

[*vāyavyam snānam* —
 Wind bath]

goṣu saṃcāramārgēṣu yatra godhūlisambhavaḥ |
tatra gatvāvasīdeta snānam uktam manīṣibhiḥ || 8:42 ||

burnt me. O auspicious one, we were reduced to ash.
 7–14. Seeing us like this, that brave Vīrabhadra went to that mountain for some reason. With his entire body smeared with sacred ash, he remaining at the top, auspicious and pure, all alone, desireless and tranquil, heard the sound of wailing. Then he was full of thought: 'The sound of the bodies of dead men and the smell as it were of dead bodies, are being perceived.' Deciding like this in his mind, he went to the fire of great brilliance. Then that fire also started to burn Vīrabhadra. But it went out as the fire of (i.e. burning) grass (i.e. hay) would go out on receiving (i.e. being sprinkled over with) water. Then Vīrabhadra saw a great, mighty flame, which went (up) to the sky even (like) flame falling (i.e. dropped by) Śiva (obscure!). The brave Vīrabhadra thought in his mind: '(This) flame is the destroyer of hundreds of crores of beings. So for the protection of all I desire to drink it. As a thirsty man drinks water, I shall consume this great flame.' In the meanwhile a divine voice said to (Vīrabhadra) the hero [...] (translation by N.A. Deshpande, in: Padma-purāṇa, Delhi: MLBD, 1951)"

8.39 One could simply accept the reading of Cc(°*betunā*) in pāda d, but all other rejected readings hint at an original *betutaḥ* (as pointed out by Judit Törzsök).

8.40 The reading *vividham* in pāda b seems to be the lectio difficilior as opposed to the rejected *vidhivat*.

8.41 The Rgvedic mantra starting with *āpo hi ṣṭhā* (RV 10.9) is traditionally associated with *mārjana* ('cleaning, wiping'). According to Kane (A History of Dharmaśāstra, vol. 4, p. 120), a Brahmin "should bathe thrice in the day, should perform *mārjana* (splashing or sprinkling water on the head and other limbs by means of *kuśas* dipped in water after repeating sacred mantras) with the three verses 'apo hi ṣṭhā' [sic] (Rg. X.9.1–3) [...]" This suggests a method of bathing that is more of a ritual than an actual bath.

He should go where, on the paths where cows roam, dust is rising, and he should sit down there. This is called [a kind of] bath, [namely the *vāyavya* or wind-bath].

[*divyaṃ snānam* —
Heavenly bath]

varṣatoyāmbudbhārābhiḥ plāvayitvā svakāṃ tanum |
snānaṃ divyaṃ vadaty eva jagadādimakeśvaraḥ || 8:43 ||

One should immerse his own body in the water-showers of rain water. The one and only great Lord (*makeśvara*) of the universe calls it heavenly bath.

iti niyamavibhāgaḥ pañcabhedena vipra
nigadita tava prṣṭaḥ sarvalokānukampya |
sakalamalapahārī dharmapañcāśad etan
na bhavati punaḥjanma kalpakotyāyute 'pi || 8:44 ||

Thus have I taught you the section on the Niyama-rules [see Chapters 5–8] in divisions of five [sub-categories] because you asked me to, favouring the whole world. [These Niyama-rules] wipe off all the defilement, these fifty Dharma [teachings, i.e. 10 main topics/rules × 5 subcategories]. There will not be rebirth [for one who keeps these rules], not even in millions of aeons.

iti vṛṣasārasaṃgrāhe niyamaprasaṃsā nāmādhyāyo 'ṣṭamaḥ

Here ends the eighth chapter in the Vṛṣasārasaṃgraha called the Praise of the Niyama-rules

8.42 This version of bathing seems to be rather a kind of bathing in the holy dust raising from under the hooves of cows.

8.44 Understand *sarvalokānukampya* in pāda b as *sarvalokān anukampya*. Understand *sakalamalapahārī* in pāda c as *sakala-mala-apahārī*, which would be unmetrical. Understand *etan/etad* as either picking up °*pahārī* or a plural corresponding to °*pañcāśad*.

[navamo 'dhyāyaḥ]

[Chapter Nine]

[traiguṇyam —

[anarthayajña uvāca |]

trikālaguṇabhedena bhinnam sarvacarācaram |

tasmāt triguṇabandhena veṣṭitam nikhilam jagat || 9:1 ||

The whole universe with its moving and unmoving elements is divided by the three [divisions of] time and the [three] *guṇas* [or *guṇa* not tech term here?]. Therefore the whole world is bound by the fetters of the three *guṇas*.

vigatarāga uvāca |

traikālyam iti kiṃ jñeyam traidhātukaśarīriṇaḥ |

kiṃcid vistaram eveha kathayasva tapodhana || 9:2 ||

Vigatarāga spoke: What does the term ‘the three divisions of time’ mean for the soul in the three worlds[?]? Talk about it in a somewhat more extended manner, O great ascetic.

anarthayajña uvāca |

traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |

anyonyam upajīvanti anyonyam anuvartināḥ || 9:3 ||

Anarthayajña spoke: The three [divisions of] time are the three *guṇas*. It[?] is pervading and born from Prakṛti. They support each other, they serve each other.

sattvaṃ rajas tamaś caiva rajaḥ sattvaṃ tamas tathā |

tamaḥ sattvaṃ rajas caiva anyonyamithunāḥ smṛtāḥ || 9:4 ||

Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are each other’s pairs.

sāttviko bhagavān viṣṇuḥ rājasasḥ kamalodbhavaḥ |

tāmaso bhagavān īśaḥ sakalam vikaleśvaraḥ || 9:5 ||

Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa. Lord Īśa is Tāmasa, the limbless is all ... [?]

sattvaṃ kundenduvarṇābhaṃ padmarāganibhaṃ rajaḥ |

tamaś cāñjanaśailābhaṃ kīrtitāni maṇiṣibhiḥ || 9:6 ||

Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby. Tamas is of the colour of lamp-black ... śaila. [This is what] the wise teach.

sattvaṃ jalam rajo 'ṅgāraṃ tamo dhūmasamākulam |

etadguṇamayair baddhāḥ pacyante sarvadehināḥ || 9:7 ||

Sattva is water, Rajas is charcoal, Tamas is full of smoke. All souls are constructed/suffer (*pacyante*) as bound by these *guṇas*.

9.2 I have included the element *trai*° in the lemma in pādas ab only because Cc has a slightly unusual ligature there (*mtrai*)

*vigatarāga uvāca |
 kena kena prakāreṇa guṇapāśena badhyate |
 cihnam eṣāṃ prthaktvena kathayasva tapodhana || 9:8 ||*

Vigatarāga spoke: By what sorts of noose of *guṇas* is [the soul] bound? Teach me the signs connected to them one by one, O great ascetic.

*anarthayajña uvāca |
 anekākārabhāvena badhyante guṇabandhanaiḥ |
 mohitā nābhijānanti jānanti śivayogināḥ || 9:9 ||*

Anarthayajña spoke: The souls are bound in many ways and by many conditions by the fetters of the *guṇas*. Those who are deluded do not recognize [them]. The Śivayogins do recognize [them].

*ūrdhvaṃgo nityasattvastho madhyago rajasāvṛtaḥ |
 adhogatis tamo'vsthā bhavanti puruṣādhamāḥ || 9:10 ||*

He who is always established in Sattva goes upwards. He who is covered with Rajas goes in the middle. Those lowest of men in the state of Tamas go downward.

*svarge 'pi hi trayo vaite bhāvanīyās tapodhana |
 mānuṣeṣu ca tīryeṣu guṇabhedās trayas trayāḥ || 9:11 ||*

These three kinds of *guṇas* are to be acknowledged even in heaven, O great ascetic, and among humans and also among animals.

[*sāttvikottamāḥ* —

*brahmā viṣṇuś ca rudraś ca dharma indraḥ prajāpatiḥ |
 somo 'gnir varuṇaḥ sūryo daśa sattvottamāḥ smṛtāḥ || 9:12 ||*

The ten superior Sattva [beings] are: Brahmā, Viṣṇu, Rudra, Dharma, Indra, Prajāpati, Soma, Agni, Varuṇa and Sūrya.

[*sāttvikamadhyamāḥ* —

*rudrādityā vasusādhyā viśveśamaruto dhruvaḥ |
 ṛṣayaḥ pitaraś caiva daśaite sattvamadhyamāḥ || 9:13 ||*

...

[*sāttvikādhamāḥ* —

*tārā grabhāḥ surā yakṣā gandharvāḥ kiṃnaroragāḥ |
 rakṣobhūtapiśācāś ca daśaite sāttvikādhamāḥ || 9:14 ||*

...

[*rājasottamāḥ* —

*ṛtvik purohitācāryayajvāno 'tithivijñanāḥ |
 rājamantrī vrati vedī daśaite rājasottamāḥ || 9:15 ||*

... ..

9.10 Understand *adhogatis* in pāda c as a bahuvrīhi in plural (*adhogatayas*).

[*jātaḥ rājasādhamaḥ* —
sūto 'mbaṣṭavanīk cograḥ śilpikārukamāgadhbāḥ |
veṇavaidehakāmātyā daśaite rajamādhyamāḥ || 9:16 ||

... ..

carmakṛtkumbhakṛtkolī lobakṛttrapunilikāḥ |
naṭamuṣṭikacaṇḍālā daśaite rajasādhamaḥ || 9:17 ||

... ..

[*tāmasottamaḥ* —
gogajagavayā aśvamrgacāmarakiṃnarāḥ |
siṃhavyāghravārāḥ ca daśaite tāmasottamaḥ || 9:18 ||

These are the ten superior Tāmāsa [animals]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kiṃnaras, lions, tigers, wild boar.

[*tāmasamādhyamaḥ* —
ajameṣamahīṣyāś ca mūṣikānakulādayaḥ |
uṣṭrarāṅkuśaśagaṇḍā daśaite tamamādhyamaḥ || 9:19 ||

The ten middle ranking Tāmāsa [beings] are: rams, sheep, buffaloes, mice, mongooses etc., camels, Rāṅku deer, hares, rhinoceroses. [only 9!]

[*tāmasādhamaḥ* —
ṛkṣagodhāmṛgaśṛṅgibakavānaragardabbāḥ |
sūkaraśvānagomāyur daśaite tāmasādhamaḥ || 9:20 ||

The ten low-ranking Tāmāsa [beings] are: bears, alligators, deer, horned animals[?], cranes, apes, donkeys, boar, dogs and frogs.

[*tamasāttvikāḥ* —
krauñcahaṃsaśukaśyenabhāṣabāruṇḍasārasāḥ |
cakrābhvaśukamāyūrā daśaite tamasāttvikāḥ || 9:21 ||

The ten Tāmāsa-Sāttvika [beings] are: curlews, swans, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[*tamarājasāḥ* —
balākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |
grdhrakaṇkabakaśyena daśaite tamarājasāḥ || 9:22 ||

The ten Tāmāsa-Rājasa [beings] are: Balāka-cranes, cocks, crows, Bengal kites, Lāvakas, partridges, vultures, herons, Bakas and hawks.

kokilolūkakiṇjalkakapotāḥ pañca eva ca |
śārikāś ca kuṇḍīgāś ca daśaite tamasādhamaḥ || 9:23 ||

9.19 °mahīṣyāś seems to be an equivalent of °mahīṣāś metri causa.

9.21 Although all the manuscripts consulted read *krauñca*° in pāda a, I decided to accept Ed's standard spelling in this case. In pāda b, I left °bāruṇḍa° thus, although what is really meant is probably *bhāruṇḍa*, *bhāruṇḍa* or *bhurūṇḍa*. Note the repetition of *śuka* in this stanza.

The ten lowest Tāmasa [beings] are: cuckoos, owls, Kiñjalkas[?], doves, Śārīka birds and sparrows.

makaragobhanakrās' ca ṛkṣās' ca tamasāttvikāḥ |
kacchapa<crux>śūśu</crux>kumbhīramanḍūkās tamarājasāḥ |
śaṅkhaśuktikaśambūka<crux>kabandhyā</crux>s tamatāmasāḥ || 9:24 ||

Makaras crocodiles, cow-killing alligators and bears are of Tamas-Sattva. Tortoises, Śūśus[?], crocodiles of the Ganges and frogs are of Tamas-Rajas. Conch-shells, pearl-oysters, shells and [...] are Tamas-Tāmasa.

candanāgarupadmaṃ ca plakṣodumbarapippalāḥ |
vaṭadāruśamībilvā daśaite tamasāttvikāḥ || 9:25 ||

... ..

jāmbīralakucāmṛtadādīmākolavetasāḥ |
nīmbanīpo dhravāvaś ca daśaite tamarājasāḥ || 9:26 ||

The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, ratan trees, Neemb trees, Kadamba trees and ...

vrkṣavallīlatāvenutvaksārātṛnabhūruḥāḥ |
mīrajās' ca śilāśasyā daśaite tamasāttvikāḥ || 9:27 ||

... ..

bhramarādīpataṅgās' ca krimikīṭajalaukasāḥ |
yūkoddamaśamaśānām ca viṣṭajās tamasāttvikāḥ || 9:28 ||

... ..

dayā satyaṃ damaḥ śaucaṃ jñānaṃ maunaṃ tapaḥ kṣamā |
śīlaṃ ca nābbhimānaṃ ca sāttvikās cottamā janāḥ || 9:29 ||

[These words describe] the people who are the best among the Sāttvika [type]: compassion, truthfulness, self-control, purity, knowledge, taciturnity, penance, patience, integrity, lack of self-conceit.

kāmatṛṣṇāratidyūtamāno yuddhaṃ madaḥ sprhā |
nirghṛṇāḥ kalikartāro rājaseṣūttamā janāḥ || 9:30 ||

[These words describe] the people who are the best among the Rājasa [type]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

himsāsūyāghṛṇāmūḍhanidrātandribhayālasāḥ |
krodho matsaramāyī ca tāmaseṣūttamā janāḥ || 9:31 ||

9.23 This list is problematic for it has only six elements instead of the expected ten and *kiñjalka* is difficult to interpret.

9.24 Note that the reading that yields 'and bears' (*ṛkṣās' ca*) is my conjecture for a problematic *ṛṣā ca*. It is far from satisfactory since bears have already appeared in verse 9.20 above. I have not been able to identify the probably aquatic animal behind the word *śūśu* here.

[These words describe] people who are the best among the Tāmasa [type]: harming, envious, incompassionate, stupid, sleepy, lazy, cowardly, idle, angry, greedy, cheating.

laghuprītiprakāśī ca dhyānayoge sadotsukah |
prajñābuddhivirāgī ca sātṭvikam guṇalakṣaṇam || 9:32 ||

The Sātṭvika can be characterised as follows: light, joyful, bright, always eager for yoga meditation, wise, intelligent and dispassionate.

bālako nipuṇo rāgī māno darpaś ca lobhakah |
sprhā īrṣā pralāpī ca rājasam guṇalakṣaṇam || 9:33 ||

The Rājasa can be characterised as follows: childish, skilful, passionate, proud, arrogant, greedy, desirous, jealous and chattering.

udvega ālaso mohaḥ krūras taskaranirdayaḥ |
krodhaḥ piśūna nidrā ca tāmasam guṇalakṣaṇam || 9:34 ||

The Tāmasa can be characterised as follows: anxious, lazy, deluded, cruel, a pitiless robber, angry, wicked and sleepy.

vigatarāga uvāca |
kena cihnena vijñeya āhāraḥ sarvadehinām |
traiguṇyasya prthaktvena kathayasva tapodhana || 9:35 ||

Vigatarāga spoke: By what signs can the food of all humans be recognized? [?]
Teach me about the three *guṇas*, O great ascetic.

anarthayajña uvāca |
āyuh kīrtiḥ sukham prītiḥ balārogyavivardhanam |
hr̥dyasvādurasam snigdha āhāraḥ sātṭvikapriyaḥ || 9:36 ||

Anarthayajña spoke: The Sātṭvikas prefer food that yields [long] life, fame, happiness, joy, which increases strength and health, which is savoury and which tastes nice, and which is soft.

atyuṣṇam āmlalavaṇam rūkṣam tikṣṇam vidāhi ca |
rājasasreṣṭha āhāro duḥkhaśokāmayapradaḥ || 9:37 ||

The best food for the Rājasas is rather warm, acidic, salty, hard, hot and pungent. It gives you pain, a burning sensation and indigestion.

abhakṣyāmedhyapūti ca pūti paryuṣitam ca yat |
āyāmarasavisvāda āhāras tāmasapriyaḥ || 9:38 ||

Tāmasas prefer food that is prohibited, impure and foul-smelling, ... stale ... and tasteless.

9.34 In pāda a, *piśūno* might be the right choice: it is a ra-vipulā if *dr* in *nidrā* does not make the previous syllable long, a licence often occurring in this text ('muta cum liquida').

9.38 Understand 'pūti' in pāda a as standing for 'pūti metri causa, and note that 'āmedhya' in the same pāda is an emendation (correcting Nc's reading). Read *āmayārāsa* in pāda c?

vigatarāga uvāca |
guṇātītaṃ kathaṃ jñeyaṃ saṃsāraparapāragam |
guṇapāśanibaddhānāṃ mokṣaṃ kathaya tattvataḥ || 9:39 ||

Vigatarāga spoke: How can one recognize [the state of getting] beyond the *guṇas*, which leads one to the other shore of [the ocean] of mundane existence? Tell me truly about the liberation of those who are [initially] bound by the noose of the *guṇas*.

anarthayajña uvāca |
ātmavat sarvabhūtāni samyak paśyeta bho dvija |
guṇātītaḥ sa vijñeyaḥ saṃsāraparapāragah || 9:40 ||

Anarthayajña spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the *guṇas*, as one who has departed to the other shore of [the ocean of] mundane existence.

īrṣādveśasamo yas tu sukhaduḥkhasamāś ca ye |
stutinindāsamā ye ca guṇātītaḥ sa ucyate || 9:41 ||

He who treats envy and hate[?], happiness and sorrow, praise and reproach as equal is called ‘one who is beyond the *guṇas*’.

tulyapriyāpriyo yaś ca arimitrasamas tathā |
mānāpamānayoḥ tulyo guṇātītaḥ sa ucyate || 9:42 ||

He who is indifferent to pleasant and unpleasant things, to enemy or friend, to respect and contempt is called ‘one who is beyond the *guṇas*’.

eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |
guṇayuktas tu saṃsārī guṇātītaḥ parāṅgatiḥ || 9:43 ||

O Brahmin, thus has the exposition of the essence of the *guṇas* been taught to you. Those who are connected with the *guṇas* are mundane (*saṃsārīn*), those beyond the *guṇas* are on the supreme path.

iti vṛṣasārasaṃgrahē traiguṇyaviśeṣaṇīyo nāmādhyāyo navamaḥ

Here ends the ninth chapter in the Vṛṣasārasaṃgraha called the Particulars of the Three Guṇas

[**daśamo 'dhyāyaḥ**]

[**Chapter Seven**]

[*kāyatīrthopavarṇanam* —

The description of the pilgrimage places in the body]

vigatarāga uvāca |

katamaṃ sarvatīrthānāṃ śreṣṭhaṃ āhur manīṣinaḥ |

kathayasva munīśreṣṭha yady asti bhuvi kāmadaṃ || 10:1 ||

Vigatarāga spoke: Which pilgrimage place do the wise consider the best of all? Tell me, O best of sages, if there is one in the world that fulfills [all] desires.

anarthayajña uvāca |

atigubhyam idaṃ praśnaṃ pṛṣṭaḥ snehād dvijottama |

bravīmi vaḥ purāvṛttaṃ nandinā kathito 'smy ahaṃ || 10:2 ||

Anarthayajña spoke: This question [that I have been] asked is an extremely deep secret. Out of fondness, O excellent Brahmin, I'll teach you an ancient legend that Nandi told me.

nandikeśvara uvāca |

kailāsaśikhare ramye siddhacāraṇasevite |

tatrāsīnaṃ śivaṃ sāḁṣād devī vacanaṃ abravīt || 10:3 ||

Nandikeśvara spoke: On a beautiful peak of Mount Kailāsa, which is frequented by Siddhas and celestial singers (*cāraṇa*), there was Śiva himself there, seated, and Devī spoke to him thus:

devy uvāca |

bhagavan devadeveśa sarvabhūtajagatpate |

praṣṭum icchāmy ahaṃ tv ekaṃ dharmagubhyam sanātanaṃ || 10:4 ||

Devī spoke: O Lord, Lord of the chiefs of the gods, O ruler of all beings and all the world, I would like to ask you about one thing that concerns the eternal and secret Dharma,

atitīrthaṃ paraṃ guhyam saṃsārād yena mucyate |

manuṣyāṇāṃ hitārthāya brūhi tattvaṃ maheśvara || 10:5 ||

the transcendental and highly secret pilgrimage place by which one can be liberated from Saṃsāra. O Maheśvara, teach me the truth for the benefit of mankind.

maheśvara uvāca |

ko māṃ pṛcchati taṃ praśnaṃ muktvā tvāṃ eva sundarī |

śṛṇu vakṣyāmi tat praśnaṃ devair api sudurlabhaṃ || 10:6 ||

Maheśvara spoke: Who else would ask me that question if not you, O Sundarī? Listen, I'll expound that question which is difficult to grasp even for the gods.

kurukṣetraṃ prayāgaṃ ca vārāṇasīm ataḥ paraṃ |

gaṅgāgniṃ somatīrthaṃ ca sūryapuṣkaramānasam || 10:7 ||

[If one] gets to know Kurukṣetra, Prayāga, Vārāṇasī, Gaṅgā, Agni[tīrtha], Somatīrtha, Sūrya[tīrtha], Puṣkara, Mānasa,

*naimiṣaṃ bindusāraṃ ca setubandhaṃ suradrahaṃ |
ghaṇṭikeśvaravāgīśaṃ jñātvā niścayaṇāpahā || 10:8 ||*

Naimiṣa, Bindusaras, Setubandha, Suradraha, Ghaṇṭikeśvara, and Vāgīśa, he'll certainly be able to destroy his sins.

*umovāca |
evamādi mahādeva pūrvavat kathitāsmi aham |
svargabhogapradam tīrtham eteṣāṃ suranāyaka || 10:9 ||*

Umā spoke: This and other [related] things, O Mahādeva, have been [just] taught to me [by you] as previously. Among these[?] the pilgrimage place that yields all enjoyments, O Suranāyaka.

*kathaṃ mucyeta saṃsārāj jñānamātreṇa īśvara |
kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam || 10:10 ||*

[But] how is one liberated from mundane existence merely by knowledge, O Īśvara? Cut [this] great curiosity arising [in me] that causes doubt.

*rudra uvāca |
kiṃ na jānāmi tat tīrtham sulabhaṃ durlabhaṃ ca yat |
sulabhaṃ gurusevīnāṃ durlabhaṃ tad vivarjayet || 10:11 ||*

Rudra spoke: How could I not know that pilgrimage place which is both easy and difficult to reach? It is easy to reach for those who serve their guru and difficult to reach should one abandon it [i.e. the service of the guru].

[*kurukṣetram* —
Kurukṣetra]

*kurukṣetram puruṣa vijñeyaḥ śarīraṃ kṣetra ucyate |
śarīrasthaṃ kurukṣetram sarvatīrthaphalapradam || 10:12 ||*

Kuru [in *kurukṣetra*] is to be known as the soul (*puruṣa*), *kṣetra* as the body. Kurukṣetra [which] is in the body yields the fruits of all pilgrimage places.

*sarvayajñaphalāvāptiḥ sarvadānaphalāni ca |
sarvavratatapaś cīrṇaṃ tatphalaṃ sakalaṃ bhavet || 10:13 ||*

[And there will be] the obtaining of the fruits of all sacrifices, the fruits of all [possible] donations, and all the fruits of all religious observances and penance observed.

*evam eva phalaṃ teṣāṃ tīrthapañcadaśeṣu ca |
anaghānaṃ mahāpuṇyaṃ mahātīrtham mahāsukham || 10:14 ||*

10.8 Note *bindusāraṃ* for *bindusaras*/^o*saraṃ*/^o*sarasam* metri causa.

10.9 Is perhaps *pūrvavat* used in the sense of *pūrvam* here?

In the same manner [one will obtain] the fruits of those fifteen pilgrimage places [from Kurukṣetra to Vāgīśa, cf. 10.7–8, by only knowing the bodily Kurukṣetra]. ... [this] great pilgrimage place is extremely auspicious and pleasant.

devy uvāca |
atīva romaharṣo me jāto 'sti tridaśeśvara |
sulabham sukaram sūkṣmam śrutvā tuṣṭiś ca me gatā || 10:15 ||

Devī spoke: I am extremely thrilled, O Tridaśeśvara. Hearing this which is easy to obtain, easy to perform and is subtle, I am filled with satisfaction.

caturdaśa paro bhūyaḥ kathayasva manoharam |
prayāgādi prthaktvena tattvatas tu sureśvara || 10:16 ||

Teach me on, teach me the remaining fourteen pleasant [pilgrimage places], Prayāga and the others, one by one, as they are, O Sureśvara.

[*prayāgo vārāṇasī ca —*
 Prayāga and Vārāṇasī]

rudra uvāca |
suṣumnā bhagavatī gaṅgā iḍā ca yamunā nadī |
etā srotavahā nadyaḥ prayāgaḥ sa vidhīyate || 10:17 ||

The Suṣumnā[-tube] is the Honourable Gaṅgā, Iḍā[-tube] is the river Yamunā. ... is called Prayāga.

dakṣiṇā vāruṇī nāsā vāmanāsā asi smṛtā |
vāruṇā-asimadhyena tena vārāṇasī smṛtā || 10:18 ||

The right nostril is [the river] Vāruṇī, the left nostril is known as [the river] Asi. Because [it is] at the confluence of Vāruṇā and Asi, [the city there] is known as Vārāṇasī.

[*gaṅgā —*
 The Gaṅgā]

ākāśagaṅgā vikhyātā tasyāḥ sravati cāmṛtam |
ahorātram avicchinnam gaṅgā sā tena ucyate || 10:19 ||

10.17 There seems to be only two yogic tunnel here (and in 10.20–21): Suṣumnā and Iḍā, instead of the usual three (Iḍā, Piṅgalā, Suṣumnā). This is strikingly similar to what we see in the archaic yoga of the Nīśvāsa Naya, see Goodall et al. pp. 33–34.

Note Ed's attempt to make pāda a metrical. Cf. MBh Indices 6.3A.41–44:

iḍā bhagavatī gaṅgā piṅgalā yamunā nadī |
tayor madhye tṛtīyā tu tat prayāgam anusmaret ||
iḍā vai vaiṣṇavi nāḍī brahmanāḍī tu piṅgalā |
suṣumnā caīśvarī nāḍī tridhā prāṇavahā smṛtā |

See also *Haṭhayogapradīpikā* 3.110:

iḍā bhagavatī gaṅgā piṅgalā yamunā nadī |
iḍāpiṅgalayor madhye bālaraṇḍā ca kuṇḍalī ||

She is called the ethereal Gaṅgā [because] the nectar of immortality issues from her day and night uninterruptedly. That's why she is called Gaṅgā (perhaps: 'ever-goer').

[*somatīrtham* —
Somatīrtha]

somatīrtham idā nādī kiṅkiṇīravacihnitā |
taṃ tu śrutvā na saṃdehaḥ sarvapāpakṣayo bhavet || 10:20 ||

Somatīrtha is the tube Iḍā. It is characterised by the ringing of small bells. Upon hearing that [ringing], all of one's sins will be destroyed.

[*sūryatīrtham* —
Sūryatīrtha]

sūryatīrtham suṣumnā ca nīravārasaṃyutā |
śrutimātrād vimucyeta pāparāśir mahān api || 10:21 ||

Sūryatīrtha is the [tube] Suṣumnā By merely hearing about it one is liberated, even if one has a huge heap of sins.

[*agnitīrtham* —
Agnitīrtha]

agnitīrthārjunā nādī brahmaghoṣamanoramā |
tat tad akṣaram ākarṇya amṛtatvāya kalpate || 10:22 ||

Agnitīrtha is the Arjuna tube[?]. It is charming because of the hum of Veda recitation. Upon hearing this or that syllable, one will become immortal.

[*puṣkaram* —
Puṣkara]

puṣkaram hr̥di madhyastham aṣṭapattraṃ sakarṇikam |
cintayet sūkṣma tanmadhye janmamṛtyuvinaśanam || 10:23 ||

Puṣkara is [a lotus] with eight petals and a pericarp in the centre of the heart. One should visualize the Subtle One in its centre [and] it'll destroy birth and death.

[*mānasam* —
Mānasa]

mānasasaramadhyastham sahaṃsakamalopari |
salīlo līlayācārī parataḥ parapāragah || 10:24 ||

In the centre of the Mānasa lake on a lotus with [the syllables] HAM-SA, ...

[*naimiṣam* —
Naimiṣa]

10.20 Iḍā has already been identified as the the Yamunā in 10.17b.

10.21 Suṣumnā has already been identified as the the Gaṅgā in 10.17a.

10.23 *hr̥di* might be meant to be a nominative, as in 12.17, here compounded with *madhyastham*.

10.24 Understand *mānasasara* ° in pāda a as *mānasasaro* (metri causa).

naimiṣaṃ śṛṇu deveśi nimiṣā pratyayo bhavet |
samyag chāyāṃ nirīkṣeta ātmāno vā parasya vā || 10:25 ||

Listen to Naimiṣa, O Deveśi. It presents proof in a moment. One can observe one's own or others' shadow properly[?].

āyatapy aṅgulīmātraṃ nimiṣākṣi sa paśyati |
drṣtvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate || 10:26 ||

... When he has seen the proof thus, he is called the knower of Naimiṣa.

[*bindusaraḥ* —

Bindusaras]

tīrthaṃ bindusaraṃ nāma śṛṇu vakṣyāmi sundari |
dehamadhye hṛdi jñeyam hṛdimadhye tu paṅkajam || 10:27 ||

Listen O Sundarī, I shall teach you the pilgrimage place called Bindusaras. The heart is to be known to be located in the centre of the body. In the centre of the heart, there is a lotus.

karṇikā padmamadhye tu binduḥ karṇikamadhyataḥ |
bindumadhye sthito nādaḥ sa nādaḥ kena bhidyate || 10:28 ||

There is a pericarp in the centre of the lotus, and the subtle sonic matter (*bindu*) in the centre of the pericarp. In the centre of the subtle sonic matter (*bindu*), there is the subtle sound (*nāda*). How is that subtle sound (*nāda*) divided?

ukāraṃ ca makāraṃ ca bhittvā nādo vinirgataḥ |
taṃ viditvā viśālākṣi so 'mṛtatvaṃ labheta ca || 10:29 ||

Divided by the sound U and the sound MA, the subtle sound (*nāda*) departs. Realizing that [subtle sound], O Viśālākṣi, one can obtain immortality.

[*setubandham* —

Setubandha]

vakṣye te setubandham duritamalaharam nādatoyappravāham
jihvākaṇṭhorakūlā svaragaṇapulināvartaghoṣā taraṅgā |
kumbhīrāghoṣamīnā daśagaṇamakarā bhīmanakrā visargā

sānusvāre gabbīre madasukharasanaṃ setubandham vrajasva || 10:30 ||

I shall teach you Setubandha, [which sports] a current whose water of subtle sound (*nāda*) cleanses you of the dirt of your sins. The banks [of this river] are the tongue, the throat and the chest, its sandy beaches are the host of gods, it roars with whirlpools and is wavy. It's full of the roar of crocodiles and full of fish, ten types of sea-monsters [also: makāra?], terrifying alligators and with *visarga*[?] Go to Setubandha, [the pilgrimage place that] tastes like the pleasure of intoxication in the deep ...

10.27 Note *hṛdi* as a nominative in pāda c and possibly also in pāda d (and see 10.23a).

10.30 Note that *'kaṇṭhōra* is a conjecture based on the context: this line probably talks about sounds and the production of sounds. For this *urāḥ/ura* ('chest') seems better than *ūru* ('thigh').

[*suradrahah* —

Suradraha]

saptadvīpāntamadhye śṛṇu śaśivadane sarvaduḥkhāntalābham

īśānenābhijūṣṭam hr̥di hr̥da vimalam nādaśītāmbupūrṇam |

tatraikam jātapadmaṁ prakṛtidalayutam keśaraśaktibhinnaṁ

pañcavyomapraśastaṁ gatiparamapadaṁ prāptukāmena sevyaṁ || 10:31 ||

O Moon-faced goddess, listen to [the description of Suradraha], the way to the cessation of all sorrow, in the centre of the seven islands. It is frequented by Īśāna, it's a spotless lake in the heart full of the cool water of sound (*nāda*). There is a lotus arising, with Prakṛti as its petals, and divided by its Śakti filaments. It is praised by the five voids, it is the path to the supreme level, and it is to be served if one wishes to obtain [heaven].

[*ghaṇṭikeśvaram* —

Ghaṇṭikeśvara]

nāḍyaikāsaṅgatāni nipatitam amṛtaṁ ghaṇṭikāpārakeṇa

tr̥pyante tena nityam hr̥di kamalapuṭam sthānubhūtāntarātmā |

yaṁ paśyantīśabhaktā kalikaluṣaharam vyāpinam niṣprapañcam

deveṣaṁ ghaṇṭikeśamarabhavam abhavantīrtham ākāśabindum || 10:32 ||

[*vāgīśvaratīrtham* —

Vāgīśvaratīrtha]

mīmāṃsāratnakūlā kramapadapulinā śaivaśāstrārthatoyā

mīnaughā pañcarātraṁ śrutikuṭilagatismārtavegā taraṅgā |

yogāvartatīśobhā upaniṣadivahā bhāratāvartaphenā

pañcāśadvyomarūpī rasabhavananadī tīrthavāgīśvarīyam || 10:33 ||

yaṁ tam vetti sa vetti vedanikhilam saṁsāraduḥkhacchidam

janmavyādhivīyogatāpamaraṇam kleśārṇavam duḥsaham |

garbhāvāsam atīva sahyaviṣayaṁ dustīryaduḥkhālayam

prāptam tena na saṁśayaḥ śivapadam duṣprāpya devair api || 10:34 ||

iti vṛṣasārasaṁgrāhe kāyatīrthopavarṇano nāmādhyāyo daśamaḥ

[ekādaśamo 'dhyāyaḥ]

[Chapter Eleven]

[caturāśramadharmavidhānaḥ —

The regulations on the Dharma of the four āśramas]

devy uvāca |

sarvayajñāḥ paraśreṣṭha asti anyāḥ surottama |

alpakleśa-m-anāyāsa arthaprāyaṃ vineśvara || 11:1 ||

The Goddess spoke: O Paraśreṣṭha, O Surottama! Is there another [form of] universal sacrifice, which is free of pain, which is easy, and which does not require an abundance of materials, O Īśvara?

sarvayajñaphalāvāpti daivataiś cāpi pūjitam |

kathayasva suraśreṣṭha mānuṣāṇāṃ hitāya vai || 11:2 ||

For the benefit of mankind, teach me, O Suraśreṣṭha, how one obtains the fruits of [this] universal sacrifice, [a sacrifice] praised even by the gods.

maheśvara uvāca |

na tulyaṃ tava paśyāmi dayā bhūteṣu bhāmini |

kim anyat kathayiṣyāmi dayā yatra na vidyate || 11:3 ||

Maheśvara spoke: I cannot see anything comparable to your compassion towards living beings, O Bhāminī. What else could I teach concerning which there is no compassion [in you towards living beings]?

sadāśivamukhāt pūrvaṃ śrutaṃ me varasundari |

śṛṇu devi pravakṣyāmi dharmasāraṃ anuttamam || 11:4 ||

I heard [this] previously from Sadāśiva's mouth, O Varasundarī. Listen, O Goddess, I shall teach you the ultimate essence of Dharma.

[gr̥hasthaḥ(?) —

vinārthena tu yo yajñāḥ sa yajñāḥ sārvaśāntikāḥ |

akṣayaś cāvyaś caiva sarvapātakanāśanaḥ || 11:5 ||

Immaterial sacrifice satisfies all desires. It is undecaying and imperishable, and it removes all sins.

bahuvighnakaro hy artho bahvāyāsakaras tathā |

brahmahatyā ivendrasya pravibhāgaphalā smṛtā || 11:6 ||

Material things present many kinds of obstacle and [their acquisition causes] great fatigue, similarly to Indra's murder of the Brahmin [Viśvarūpa], which yielded results that were distributed [among trees, lands etc.].

11.1 I understand pāda c as containing a sandhi bridge *alpakleśa-m-anāyāsa*.

11.3 I understand *dayā* in pāda b as instrumental: *tava dayayā bhūteṣu na tulyaṃ paśyāmi*.

11.6 Context: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa's heads were struck off by Indra. In the Bhāgavatapurāṇa, Indra's sin are distributed among the ground, water, trees and women.

pañcaśodhyena śodhyeta arthayajño varānane |
śodhite tu phalaṃ śuddham aśuddhe niṣphalaṃ bhavet || 11:7 ||

Material sacrifice can be purified by the five purifications, O Varānānā. If it is purified, then the fruits will also be pure. If it is not purified, there is no fruit.

devy uvāca |
pañcaśodhye suraśreṣṭha saṃśayo 'tra bhaven mama |
kathayasva vibhāgena śrotum icchāmi tattvataḥ || 11:8 ||

The Goddess spoke: I am not sure about the five purifications, O Suraśreṣṭha. Please teach [them to] me one by one, I want to hear [them] as [they] really [are].

rudra uvāca |
manaśśuddhis tu prathamam dravyaśuddhir ataḥ param |
mantraśuddhis tṛtīyā tu karmaśuddhir ataḥ param |
pañcamī sattvaśuddhis tu kratuśuddhis ca pañcadhā || 11:9 ||

Rudra spoke: The first is the purification of the mind, then comes the purification of the substances. The third is the purification of the mantras. The next one is the purification of the ritual. The fifth is the purification of Sattva. The purification of the sacrifice is [thus] fivefold.

manaśśuddhir nāma aviparītabhāvanayā |
dravyaśuddhir nāma ananyāyopārjitadravyena || 11:10 ||

The purification of the mind is [achieved] by mentally creating what is not wrong. The purification of the substances is [achieved] by [using] substances that were not obtained by unlawful means.

mantraśuddhir nāma svaravyaṅjanayuktatayā |
kriyāśuddhir nāma yathākramāviparītatayā |
sattvaśuddhir nāma rajastama-apradhānatayā || 11:11 ||

The purification of the mantras is [achieved] by [properly] joining vowels to consonants. The purification of the ritual is [achieved] by not altering the proper sequence. The purification of Sattva is [achieved] by the non-prevalence of Rajas and Tamas.

vidhim evaṃ yadā śudhyed yadi yajñam karoti hi |
tasya yajñaphalāvāptir janmamṛtyuś ca no bhavet || 11:12 ||

When he has purified the ritual (*vidhi*) thus and performs the sacrifice, he will obtain the fruits of the sacrifice, and will not experience birth and death [again].

vinārthena tu yo yajñam karoti varasundarī |
na tasya tatphalāvāptiḥ sarvayajñeṣv aśeṣataḥ || 11:13 ||

But he who performs immaterial sacrifice, O Varasundarī, will not obtain [only] its fruits, [but] of all sacrifices, without exception.

yajñavāṇa kurukṣetram sattvāvāsakṛtālayaḥ |

pratyāhāra mahāvedih kuśaprastarasamnyamaḥ || 11:14 ||

His sacrificial ground is Kurukṣetra, he has made his abode in the house of Truth/Sattva. His great altar is the withdrawal of the senses. His seat of kuśa grass is self-control.

vidhi niyamavistāro dhyānavahniḥpradīpitaḥ |
yogendhanasamijjvālatapodbūmasamākulaḥ || 11:15 ||

The injunction is the various .. . He lights the fire of meditation which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.

pātranyāsa śivajñānaṃ sthālīpāka śivātmakaḥ |
ājyābutim avicchinnam lambakasruvapātitaḥ || 11:16 ||

The placing down of the chalice is knowledge about Śiva. [The oblation of] boiled rice is directed towards[?] Śiva. The continuous oblation of clarified butter is poured with the ladle of Lambaka [uvula, lambikā?].

dhāraṇādhvaryuvāt kṛtvā prāṇāyāmaś ca ṛtvijaḥ |
tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ || 11:17 ||

Transforming concentration into an Adhvaryu [priest], breath control will be the [other] priests. Samādhi which involves Tarka and which is long is the burning of the oblation[? vayas-tāpana?].

brahmavidyāmayo yūpaḥ paśubandho manonmanaḥ |
śraddhā patnī viśālākṣi samkalpaḥ pada śāśvatam || 11:18 ||

The sacrificial post is made up of the knowledge about Brahman. The tying of the sacrificial animal is [the mental state called] Manonmanas. His wife is Faith, O Viśālākṣī. His sacrificial ritual intention/declaration is the eternal abode.

pañcendriyajayotpannaḥ purodāśo 'mṛtāśanaḥ |
brahmanādo mahāmantraḥ prāyaścittānilo jayaḥ || 11:19 ||

Rice oblation is the consumption of the nectar of immortality that arises from the victory over the five senses. The great mantra is Brahmā's sound. Expiation is the victory over breath.

somapāna pariññānam upākarma caturyamah |
itihāsa jalasnānaṃ purāṇakṛta-m-ambaraḥ || 11:20 ||

The consumption of Soma is complete knowledge. The commencement [of the reading of the Veda] is the four yama-rules[?]. The ritual water-bath is [the reading of] the epics. His garment is made of [his readings of] the Purāṇas.

iḍāsusumnāsasamvedye snānam ācamanam sakṛt |
samtoṣātithim ādr̥tya dayābhūtadvijārcitaḥ || 11:21 ||

11.15 Consider emending °samijjvāla° to °samujjvāla°, which would stand metri causa for °samujjvāla°.

11.17 Understand: dhāraṇām adhvaryuvāt kṛtvā (dhāraṇā is a stem form noun).

11.18 Understand: padaṃ śāśvatam (pada is a stem form noun metri causa).

11.19 Perhaps *brahmanādo* in pāda c refers to the same concept as *brahmabilasvara* does in 11.29d.

Ritual bathing and sipping water once are [to be performed] at the confluence of the Iḍā and the Suṣumnā [i.e. at the internalized Prayāga, see 10.17]. Having honoured Contentment as a guest, he salutes the Brahmin that is now Compassion.

brahmakūrca guṇātīta havirgandha nirañjanaḥ |
brahmasūtram trayas tattvaṃ bodhanā muṇḍitaṃ śiraḥ || 11:22 ||

The Brahmakūrca [penance] is the Guṇātīta [state of mind], the scent of the sacrifice is the Nirañjana [state of mind]. [His] sacred thread is the three Tattvas. For a shaven head he has enlightenment/teaching.

nivṛtṭyādi caturvedaś catuḥprakaraṇāsanaḥ |
dakṣiṇām abhayaṃ bhūte dattvā yajñam yajet sadā || 11:23 ||

The four Vedas are Nivṛtti etc. His seat is the four Prakaraṇas. He should always perform a sacrifice donating the priestly fee of providing being[s] with freedom from danger.

vinārthaṃ yajñasamprāptiḥ kathitā te varānane |
āsahasrasya yajñānām phalaṃ prāpnoti nityaśaḥ || 11:24 ||

The attainment of non-material sacrifice has been taught to you, O Varānana. [The sacrificer] will in any case obtain the fruits of up to a thousand [ordinary] sacrifices.

āśramaḥ prathamā tubhyaṃ kathito 'sti varānane |
sadāśīvena saddharmaṃ daivatair api pūjitam || 11:25 ||

The first life-stage [life option] has been taught to you, O Varānana, the true Dharma, which is revered by Sadāśīva and also by the [other] gods.

[*brahmacaryaṃ —*
brahmacaryaṃ nibodhedam śṛṇuṣvāvahitā śubhe |
dvītiyaṃ āśramaṃ devī sarvapāpavināśanam || 11:26 ||

[Now] learn about brahmacarya. Listen with attention, O Śubhā. [This is] the second life-stage, O Devī, the destroyer of all sins.

vratam brahmaparam dhyānam sāvitṛ prakṛti-r-layam |
brahmasūtrākṣaram sūkṣmam triguṇālaya mekhalam || 11:27 ||

[Here] religious observance is [now] meditation on Brahman. The Sāvitṛ [hymn] is absorption in Prakṛti. The Brahmanical cord is the subtle syllable. His girdle is now contained in the three guṇas.

dama daṇḍa dayā pātram bhikṣā saṃsāramocanam |
tryāyuṣaṃ dvyaḥsarātītāṃ jñānabhaṣma-alanḁṛtam || 11:28 ||

11.22 On the guṇātīta state of mind, see 9.39–43. Understand guṇātītātvaṃ and nirañjanatvaṃ?

11.27 One could emend *prakṛtir layam* in pāda b to *prakṛtau layaḥ*, but I retained the reading of CaNaNcEd because it may have been the original way to make the compound *prakṛtilaya* metrical. In other words, I suspect the -r- to be only a link between the two elements of this compound. I also retained the neuter ending. Note 16.8d, where the same expression becomes *prakṛtālayam*.

His staff is self-restraint, his bowl compassion. Begging/alms? is liberation from saṃsāra. The tryāyuṣa [mantra] is the one beyond the two syllables[?]. It[?] is embellished with the ashes of knowledge.

*snānavratam sadāsatyaṃ śīlaśaucasamanvitam |
agnihotra trayas tattvaṃ japa brahmabilasvaraḥ || 11:29 ||*

The bath-vow is speaking the truth always. It is accompanied by the purity of moral conduct. Sacrifice to Agni is the three tattvas[?]. Recitation is the sound at the aperture of Brahmā.

*dvitīya āśramo devi yathāha bhagavān śivaḥ |
mayāpi kathitam tubhyaṃ janmamṛtyuvinnāśanam || 11:30 ||*

[This is] the second life-stage as Lord Śiva taught it, O Devī. I have also taught [it to] you[,] the destruction of birth and death.

*[vānaprasthaḥ —
vānaprasthavidhiṃ vaksye śṛṇuṣvāyatalocane |
yathāśrutam yathātathyam ṛṣidaivatapūjitam || 11:31 ||*

Listen, O Long-eyed goddess, I shall teach you the forest-dweller's way of life, which is revered by the Ṛṣis and the gods, as I heard it, as it [really] is.

*vairāgyavanam āśritya niyamāśramam āharet |
śīlaśailadṛḍhadvāre prākāre vijitendriyaḥ || 11:32 ||*

Having taken to the forest of indifference, he should take residence in the Āśrama of niyama-rules, within walls that have the stone-strong gate of moral conduct, with his sense faculties conquered.

*adhibhūtaḥ smṛto mātā adhyātmaś ca pitā tathā |
adhidaivika-m-ācāryo vyavasāyāś ca bhrātaraḥ || 11:33 ||*

One's mother is the material realm, one's father the supreme spirit. the divine realm is one's teacher, determination one's brothers.

*śrutiḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |
maitrī bandhur jaṭā cāpaṃ karuṇā supavitrakam || 11:34 ||*

His wives are Śruti and Smṛti, his son is Wisdom, his younger brother Patience. His relative is Benevolence, his twisted hair is his bow, Compassion his sacred thread.

*muditā mauna catvāraḥ sarvakāryam upekṣakā |
yamavalkalasamvītas tapaḥkṛṣṇājīnādharaḥ || 11:35 ||*

Sympathy is the four ways of taciturnity. All his duties are Indifference. He has the yama-rules for a garment made of bark, and he wears Penance for the skin of a black antelope.

uttarāsaṅgam āsīno yogapaṭṭadṛḍhavrataḥ |

11.29 Perhaps *brahmabilasvara* in pāda d refers to the same concept as *brahmanāda* does in 11.19c.

vedaghoṣeṇa ghoṣeṇa prāṇāyāmo 'gnihāvanam || 11:36 ||

He is seated on the highest level of non-attachment, and the firm observance is his yoga-belt. Fire sacrifice accompanied by the sound of murmuring the Vedas is breath-control accompanied by the hissing [of breathing].

*jitaprāṇamrgākūlo dhṛti yajñah kriyā japah |
arthasaṃgraha śāstreṣu sahbā damadayādayah || 11:37 ||*

He is full of[??] conquered breaths for a deer[?]. [For him] sacrifice is resolution, ritual is recitation. His collection of wealth is in the *śāstras*, his companions are self-control, compassion etc.

*śivayajñam prayuñjita sādhanāṣṭakapūjanam |
pañcabrahmajalaih pūtaḥ satyatīrthaśivabrade || 11:38 ||*

He should perform sacrifice to Śiva [with/as?] the worship of the eight [yogic?] practices. He is purified by the water of the five Brahma[-mantras] in the auspicious [śiva] pool on the sacred banks of truthfulness.

*snānam ācamanam kṛtvā saṃdhyātrayaṃ upāsayet |
akṣamālā purāṇārtham japa śāntam divānīśam || 11:39 ||*

Having bathed and having sipped water [there], he should take honour the three junctures of the day. His rosary is the meaning of the Purāṇas. The pacification of mantras? is? recitation day and night.

*jñānasalilasampūrṇamitihāsakamaṇḍaluh |
pañcakarmakriyotkrānti japa pañcavidhaḥ sukham || 11:40 ||*

His jar of epics is filled with the water of knowledge. [Tentatively:] The actions of the five [medical] procedures are suicide. The five kinds of pleasure are recitation.[?]

*sādhanaṃ śivasamkalpo yogasiddhiphalapradah |
saṃtoṣaphalam āhārah kāmakrodhaparājitaḥ || 11:41 ||*

The Śivasamkalpa [hymn] is practice (sādhana), which yields fruits of yoga accomplishments. His food is the fruit of Contentment. He conquered lust and anger.

*āśāpāśajayābhyāso dhyānayogaratipriyah |
atithibhyo 'bhayaṃ dattvā vānaprasthaś cared vratam |
vānaprastham ayaṃ dharmam gaditam pūrvadhāritam || 11:42 ||*

11.36 hāvana = havana metri causa

11.37 °mrgākūla for °mrgākūlaḥ metri causa? See *saṃgraha* used probably in a similar sense in 11.46.

11.40 pūrṇa-m-itihāsa°: -m- is a filler. Note that *utkrānti* is a *yogāṅga* in chapter 16.

11.41 The Śivasamkalpa is Rgvedakhila 4.11 ff: yenedam bhūtaṃ bhuvanaṃ bhaviṣyat parigrhītaṃ amṛtena sarvaṃ, yena yajñas tāyate saptahotā tan me manaś śivasamkalpam astu, etc. See also Manu 11.251ab: sakṛt japtvāsyavāmīyaṃ śivasamkalpam eva ca.

His practice is the victory over the trap of hope. He prefers the joy of yoga meditation. The forest-dweller should observe his vow by providing his guests with fearlessness. This is how the Dharma of the forest-dweller has been taught and followed in the past.

! saṃsāroddharaṇam anityaharaṇam ajñānanirmūlanam

! prajñāvṛddhikaram amoghakaraṇam kleśārṇavottāraṇam |

! janmavyādhīharam akarmadahanam sevet sa dharmottamam || 11:43 ||

[The yogin] should follow, with faith and self-control, the supreme Dharma, which delivers him from Saṃsāra, removes transient existence, uproots ignorance, increases wisdom, is fruitful, delivers cross him from the flood of affliction, removes rebirth, disease and burns his bad karma.

[*parivrājakaḥ* —

The wandering mendicant]

parivrājakadharmo 'yaṃ kīrtayiṣyāmi tac chrṇu |

sukhaduḥkham samam kṛtvā lobhamohavivarjitaḥ || 11:44 ||

Here follows the a wandering religious mendicant's Dharma. Listen, I shall teach you about it. Making joy and pain equal, he gets rid of greed and folly.

varjayaṇ madhu māṃsāni paradārāṃś ca varjayet |

varjayec ciravāsam ca paravāsam ca varjayet || 11:45 ||

He should avoid honey and meat, as well as others' wives. He should avoid staying [in a place] for long and also staying at others' places.

varjayet sṛṣṭabhojyāni bhikṣām ekām ca varjayet |

varjayet saṃgrahaṇam nityam abhimānaṇam ca varjayet || 11:46 ||

He should avoid food that has been thrown away and he should avoid a single alms round[?? the same food?]. He should always refrain from accumulating wealth and from self-conceit.

susūkṣmaṇ manasā dhyātvā śucau pādāṇ vinikṣipet |

na kupyeta anālābhe lābhe vāpi na harṣayet || 11:47 ||

Meditating on the subtle he can put his feet into the pure.[??] He should not get angry when [food] is not available, and when it is, he should not rejoice.

arthatṛṣṇāsv anudvīgno roṣe vāpi sudāruṇe |

stutinindā samam kṛtvā priyaṇ vāpriyaṇ eva vā || 11:48 ||

11.42 Gender!

11.43 Na only corrects °haraṇamanitya° to °haraṇam anitya° (CHECK this), but its scribe probably meant an anusvāra at the end of °haraṇam, perhaps trying to correct the metre. He tries to correct the metre also with anityaharaṇan tajñā°.

11.46 See the term *arthasaṃgraha* in 11.37c

He should not be agitated with regards to thirst for material things or to violent anger. He should take praise and reproach equal, as well as pleasant and unpleasant things.

*niyamās tu parīdhānam saṃyamāvṛtamekhalah |
nirālambam manaḥ kṛtvā buddhiṃ kṛtvā nirañjanām || 11:49 ||*

His garment is the Niyama-rules, and he is girded by the girdle of self-control. He makes his mind supportless, his intellect spotless,

*ātmānam pṛthivīm kṛtvā kham ca kṛtvā manonmanam |
tridaṇḍam triguṇam kṛtvā pātram kṛtvākṣaro 'vyayaḥ || 11:50 ||*

his self Earth, the Manonmana ether[?], his three staffs [of the Parivrājaka] the three guṇas, his bowl the imperishable syllable.

*nyased dharmam adharmaṃ ca īṣyādveṣaṃ parityajet |
nirdvandvo nityasatyastho nirmamo nirahaṃkṛtaḥ || 11:51 ||*

He should throw away [the distinction between?] Dharma and Adharma, and should avoid envy and hatred. He is indifferent to the opposites [such as cold and heat, good and bad], dwells always in truthfulness, unselfish, humble.

*divasasyāṣṭame bhāge bhikṣāṃ sapta-grhaṃ caret |
na cāsīta na tiṣṭheta na ca dehīti vā vadet || 11:52 ||*

He should go on his alms round visiting seven houses at the eighth part of the day. He should not sit down, he should not stay, and he should not say 'Give me!'.

*yathālābhena varteta aṣṭau piṇḍān dine dine |
vastrabhojanaśayyāsu na prasajyeta vistaram || 11:53 ||*

He should live on what is available, on eight bites a day. He should not stick to items of clothes, food or a bed for long.

*nābhinandeta maraṇam nābhinandeta jīvitam |
indriyāṇi vaśamkṛtvā kāmaṃ hatvā yatavrataḥ || 11:54 ||*

He should nor rejoice in death, he should not rejoice in life. Having conquered his senses, having killed his desire, firm in his observances,

*atītam ca bhaviṣyam ca na bhikṣuś cintayet sadā |
krodhamānamadadarpān parivrāḍ varjayet sadā || 11:55 ||*

the Bhikṣu should never think about the past or the future. The wandering mendicant should always avoid anger, self-conceit, intoxication and pride.

*virāgaṃ tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |
dhāraṇāśaratikṣṇena mṛgaṃ hatvā manendriyam || 11:56 ||*

11.48 In pāda c, understand *stutinindā* as a dual accusative.

11.49 Check if *saṃyama* is a technical term here.

11.50 *ḥṣaram avyayam* in pāda d would be unmetrical, that is why the nominative appears here.

Making indifference a bow which is strung by the strings of breath-control, he should kill the beast that is the mind and the sense-faculties with the sharp-pointed arrow of concentration.

*maitrīkhaḍgasutīkṣṇena saṃsārāriṃ nikṛntayet |
karuṇāvartacakreṇa krodhamattagajam jayet || 11:57 ||*

He should stab the enemy that is Saṃsāra with the extremely sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion.

*muditāvarmabaddhāṅgas tūṇam pūrṇam upekṣayā |
anākṣaram param brahma cintayet satatam dvija || 11:58 ||*

His body is clad in the armour of sympathy, his quiver is full of indifference. He should constantly recall the unutterable syllable which is supreme Brahman, O Brahmin.

*brahmaṇo hṛdayam viṣṇur viṣṇoś ca hṛdayam śivah |
śivasya hṛdayam saṃdhyā tasmāt saṃdhyām upāsayet || 11:59 ||*

Brahmā's heart is Viṣṇu. Viṣṇu's heart is Śiva. Śiva's heart is the Junctions of the day. Therefore he should worship the Junctions.

*saṃsārārṇavatāraṇam śubhagatiḥ sa brahma saṃdhyākṣaram
dhyāyen nityam atandrito hy anupamam vyaktātmavedyam śivam |
rūpair varṇaguṇādibhiś ca vibitam durlakṣyalakṣyottamam
yatnoddhṛtya samāśrayet suragurum sarvārtihartā haram || 11:60 ||*

[Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctions, the [sacred] syllable. [the yogin] should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifested soul. He should take refuge in Hara, who is devoid[!] of form, colour, qualities etc., who is the supreme aim which is difficult to discern, ... , the divine guru, who removes all pain.

iti vṛṣasārasaṃgrāhe caturāśramadharmavidhāno nāmādhyāya ekādaśamah

Here ends the eleventh chapter in the Vṛṣasārasaṃgraha called the Regulations Concerning the Four Life-Stages.

11.57 Note the Buddhist terms *maitrī* and *karuṇā* in this verse.

11.58 Note the Buddhist terms *muditā* and *upekṣā* in this verse.

11.60 vihita here in the sense of 'devoid'.

[dvādaśamo 'dhyāyaḥ]
[Chapter Twelve]
[ātithyadharmah —
The rules of hospitality]

devy uvāca |

ahiṃsā paramo dharmah satataṃ parikīrtyate |

ātithyakānām dharmam ca kathayasva yad uttamam || 12:1 ||

The Goddess spoke: Harmlessness is always praised as the highest Dharma. Also, teach me the ultimate Dharma of those who practise hospitality.

maheśvara uvāca |

ahiṃsātithyakānām ca śṛṇu dharmam yad uttamam |

trailokyam akhilam devi ratnapūrṇam sulocane || 12:2 ||

Maheśvara spoke: Hear the ultimate Dharma of the harmless ones and that of the ones who practise hospitality. O beautiful-eyed goddess, [if] all the three worlds, full of wealth,

caturvedavide dānam na tattulyam ahiṃsakaḥ |

śṛṇu dharmam atithyānām kīrtayiṣyāmi sundari || 12:3 ||

[were handed over as] a gift to [a Brahmin who] knows the four Vedas, [that gift] cannot be compared to somebody who avoids doing harm. Hear the Dharma of the hospitable ones. I'll teach it [to you], O beautiful one.

[vipulopākhyānam —
The Story of Vipula]

āsīd vṛttam purākhyānam nagare kusumābhvaye |

kapilasya suto vidvān vipulo nāma viśrutaḥ || 12:4 ||

This is an old story of what happened once in a city called Kusuma [i.e. Pāṭaliputra]. There was a famous and wise man called Vipula, Kapila's son.

dharmanityo jitakrodhaḥ satyavādī jitendriyaḥ |

brahmaṇyaś ca kṛtajñaś ca madbhaktaḥ kṛtaniścayaḥ || 12:5 ||

He always followed his Dharma, he conquered anger, he spoke only the truth and he conquered his senses. He was friendly to Brahmins. He was grateful and he was my determined devotee.

dhanādhyo 'tithipūjyaś ca dātā dānto dayāluḥ |

nyāyārjitadhano nityam anyāyaparivarjitaḥ || 12:6 ||

12.2 Understand *ahiṃsātithyakānām* as *ahiṃsakānām ātithyakānām ca*

12.3 Note that this verse seems to be all that Maheśvara teaches in this chapter on *ahiṃsā* and that *tattulyam ahiṃsakaḥ* may contain a sandhi bridge: *tattulya-m-ahiṃsakaḥ atithyānām* in pāda c stands for *ātithyānām* or *ātithyakānām* metri causa.

He was rich and he worshipped[?] his guests. He was generous, restrained, and merciful. He wealth always came through just means. He always stayed away from illegal actions.

*bhāryā ca rūpiṇī tasya candrabimbaśubhānanā |
pīnottuṅgastanī kāntā sakalānandakāriṇī |
pativratā patiratā patiśuśrūṣaṇe ratā || 12:7 ||*

He had a beautiful wife whose face was as pure as the disk of the moon. Her breasts were round and elevated, she was lovely, a source of all pleasure. She was faithful, devoted to her husband and his needs.

*atha kenāpi kālena sūryarāgam abhūt tataḥ |
grastabhāgatrayas tv āsīt kṛṣṇamādhavamāsike || 12:8 ||*

Now, once there was an eclipse of the sun. Three quarters [of the sun] were eclipsed, and it was in the dark half of the month of Mādhava.

*snātukāmāvatīryante sarve paurāṇyapādayaḥ |
devās ca pitaraś caiva tarpyante vidhivat tathā || 12:9 ||*

Eager to take a ritual bath, the king and all citizens went down [to the river]. They were worshipping the gods and the deceased ancestors according to rule.

*kecij juhvati tatrāgniṃ kecid viprāṃś ca tarpayet |
kecid dānopatiṣṭhanti kecit stuvanti devatām || 12:10 ||*

Some sacrificed in the fire, some fed the Brahmins, some gave donations, others praised the deity.

*dhyānayogarataḥ kecit kecit pañcatape rataḥ |
evam pravartamāṇeṣu rājanādiṣu sarvaśaḥ || 12:11 ||*

Some people practised yoga meditation, others were engrossed in five-fire penance. While all the royals and other people were doing this all around the place,

*vipulo 'pi hi tatraiva gaṅgāgaṇḍakisaṃgame |
bhāryayā saha tatraiva snātvā kṣomavibhūṣaṇaḥ || 12:12 ||*

Vipula too, there at the confluence of the Gaṅgā and the Gaṇḍakī, together with his wife, performed a bath, and, attired in linen clothes,

*devatāguruviprāṇām anyeṣāṃ tarpaṇe rataḥ |
tatrāvasarasamprāpto brāhmaṇo 'tithir āgataḥ || 12:13 ||*

was satiating the deities, the gurus, the Brahmins and others. Then, jumping on the possibility, a Brahmin came up [to them] as a guest.

*bhāryā tasyātirūpeṇa mohitā brahmaṇas tadā |
brāhmaṇo 'pi tathaiveha rūpeṇāpratimo bhavet || 12:14 ||*

12.12 Note *gaṇḍakī* metri causa for *gaṇḍakī* in pāda b.

The wife got infatuated with that Brahmin's extreme beauty. The Brahmin [felt] the same. His beauty was unparalleled.[?]

anyonyadr̥ṣṭisamsaktau jātau tau tu parasparam |
vipulenañjalim̐ kṛtvā brāhmaṇa samsitavrata || 12:15 ||

Their gaze got fixed on each other mutually. Vipula joined his hands [and said:]
“O virtuous Brahmin,

ājñāpaya dvijaśreṣṭha adya me 'nugrahaṃ kuru |
bhāryābhṛtyapaśuḡrāma ratnāni vividhāni ca || 12:16 ||

I am at your service, be gracious to me now, O great Brahmin. [My] wife, servants, cattle, village and all kinds of jewels [are all at your service].”

vipulenaivam uktas tu gr̥hīto brāhmaṇo 'bravīt |
yadi satyaṃ pradātāsi suprasannaṃ manas tava || 12:17 ||

Having been addressed and greeted hospitably by Vipula, the Brahmin spoke: “If you really mean to give, your heart is very generous.”

vipula uvāca |
suprasannaṃ mano me 'dya suprasannaṃ tapaḥphalam |
śiḡhram ājñāpaya vipra yac cābhilaṣitaṃ tava |
adeyaṃ nāsti viprasya svaśiraḥprabhṛti dvija || 12:18 ||

Vipula spoke: “My heart is generous, generosity is the fruit of austerity. Just command me quickly, O Brahmin. What is your desire? There is nothing that should not be donated to a Brahmin, beginning with one's own head, O Brahmin.”

brāhmaṇa uvāca |
yady evaṃ vadase bhadra bhāryāṃ me dehi rūpiṇīm |
svasti bhavatu bhadraṃ vaḥ kalyāṇaṃ bhava śāśvatam || 12:19 ||

The Brahmin spoke: “If you talk like this, my dear, give me your beautiful wife. Be happy, may you be fortunate, and may you prosper eternally!”

vipula uvāca |
pratīccha bhāryāṃ suśroṇīm rūpayauvanaśālinīm |
akutsitām̐ viśālākṣīm̐ pūrṇacandranibhānanām̐ || 12:20 ||

Vipula spoke: “Accept my wife who has nice buttocks, and is young and beautiful, blameless, large-eyed and whose face resembles the full-moon.”

12.14 Pāda d is slightly suspect and the translation of pādas cd is tentative. The expression *rūpenāpratīmo/°pratīmā bhuvī* is common in the Mahābhārata and in the Purāṇas. Is that what was meant here? May a dual have been intended?

12.17 Note that Cc's omission here is probably due to an eyeskip from *suprasannaṃ* in 12.17d to *suprasannaṃ* in 12.18a, although this would have lead to an omission of the next *vipula uvāca*.

12.19 In pāda d, *bhava* is less than satisfactory. One would normally expect *bhavate/bhavatām/bhavatu* in this context. Alternatively, it is possible *kalyāṇo bhava* ('be happy') was meant or we could accept Ed's reading.

bhāryovāca |
parityājyā katham nātha apāpām tyajase katham |
atīva hi priyām bhāryām nirdoṣām sa katham tyajeh || 12:21 ||

The wife spoke: “How can you abandon me, my lord? How can you leave somebody who is sinless? How can you abandon a wife who is extremely kind and faultless?”

sakhā bhāryā manuṣyāṇām iha loke paratra ca |
dānam vā sumahad dattvā yajño vā subahuḥ kṛtaḥ || 12:22 ||

A wife is a man’s friend in this world and in the other world. [Even if] a man gives enormous donations or performs numerous sacrifices,

aputro nāpnuyāt svargam tapobhir vā suduṣkaraiḥ |
śruto me pītṛbhiḥ prokto brāhmaṇaiś ca mamāntike || 12:23 ||

or performs hard penance, he cannot get to heaven without having a son. I have heard that this was taught by the ancestors, and by Brahmins in my presence.

aputro nāpnuyāt svargam śrutam me bahuśaḥ purā |
mandapālo dvijaśreṣṭho gataḥ svargam tapobalāt || 12:24 ||

The sonless cannot obtain heaven. I have heard this so many times! Mandapāla, the great Brahmin, went to heaven as a reward of his austerities.

dānāni ca bahūn dattvā yajñāṁś ca vividhāṁś tathā |
vedāṁś ca japayajñāṁś ca kṛtvā sa dvijasattamah || 12:25 ||

That great Brahmin made numerous donations, performed various sacrifices, [recited] the Vedas, and performed sacrifices of recitation.

prāptadvāro ’pi yasyāpi devadūtair nivāritaḥ |
aputro nāpnuyāt svargam yadi yajñasatair api || 12:26 ||

But when he reached the gate [of heaven], it was blocked by the celestial messengers: “The sonless cannot get to heaven, not even by hundreds of sacrifices.”

ity uktas tu cyutaḥ svargān mandapālo mahān ṛṣiḥ |
putrān utpādayām āsa śāraṅgāṁś caturo dvijaḥ || 12:27 ||

Mandapāla, the great sage was thus informed and he fell from heaven. The Brahmin begot four sons with a Śāraṅga-bird.

tena puṇyaprabhāveṇa svargam prāpto hy avāritaḥ |
kulatrāṇāt kalatrāsmi bharaṇād bhārya eva ca || 12:28 ||

12.21 sa is problematic CHECK accept tyajet?

12.25 I have taken *japayajñāṁś* in pāda c as a *tatpuruṣa* compound. The same expression occurs e.g. in VSS 6.2ff, MBh 13.102.8c, Manu 2.86 etc. By this, *vedāṁś* becomes difficult to interpret (I supply ‘recited’). It may be possible to take *japa* as a form deriving from *japan* (present participle) metri causa: *vedāṁś ca japa[n] yajñāṁś ca kṛtvā*, but in this case the notion of performing sacrifices comes up twice in this verse.

By the virtue of this, he reached heaven unobstructed. I am a wife (*kalatra*) [because] I protect the family (*kulatrāṇa*), and I am a wife to be supported (*bhārya*) because I bear [sons] (*bharaṇa*).

dārasaṃgraha putrārthe kriyate śāstradarśanāt |
yāni santi gr̥he dravyaṃ grāmaghoṣagr̥hāṇi ca || 12:29 ||

Taking a wife is for the sake of having sons according to the Śāstras. You can give that Brahmin all the wealth at home, all the villages, the stations of herdsmen and the houses,

dātum arhasi viprāya na mām dātum ihārhasi |
bhāryāyā vacanaṃ śrutvā vipulaḥ punar abravīt || 12:30 ||

but please don't give me away this time!" Having heard his wife's speech, Vipula spoke again.

sādhū bhāmini jānāmi sādhu sādhu pativrate |
jīto 'smy anena vākyena anenāsmi hi toṣitaḥ || 12:31 ||

"Alright, my beautiful wife, I know! Good, good, my faithful wife! I am beaten by this speech and I am satisfied with it.

adya grahaṇakāle ca dvija āgatya yācate |
dadāmiṭi pratijñāya adattvā narakam vraje || 12:32 ||

Today the Brahmin came up to me at the time of eclipse, and he asked me. I promised him that I would give [you away]. If I don't give [you to him], I shall go to hell.

narakam yadi gacchāmi kulena saha sundari |
kalpakoṭisahasre 'pi narakasthād yaśasvini || 12:33 ||

If I go to hell along with my family/decendants, I will not see release from hell, O brilliant woman, for millions of eons,

muktim eva na paśyāmi janmakotiśatair api |
adānāc cāśubham devi paśyāmi varavarṇini || 12:34 ||

as long as millions of births. I can see something bad, my Princess, from not giving, O woman with a nice complexion,

dānena tu śubham paśye svargaloke yad akṣayam |
noktaṃ mayānṛtaṃ pūrvaṃ nityaṃ satyavrate sthitaḥ || 12:35 ||

12.28 Note that pāda c is the result of emendations and that *bhārya* in pāda d is to be understood as *bhāryā* metri causa (nevertheless I supplied 'to be supported' in the translation to convey the general meaning of the word *bhārya*, which seemed to fit the context well).

12.30 I have not included Cc's *vipula uvāca* (echoed in Ed) because after *punar abravīt* it seems secondary and unnecessary. Note that the correction in Cc is in a second hand.

12.33 The reading *narakastho* (NcEd) is tempting but it could be a scribal correction and *narakasthād* may be original, meaning *narakasthānād*.

but from giving I can see something good in heaven that is eternal. I have never ever lied, I always observe the vow of truthfulness.

satyadharmam atikramya nānyadharmam samācare |
bhāryā dharmasakhety evaṁ tvayā pūrvam udāhṛtam || 12:36 ||

If I transgressed the law of truth, [by this] I would stop following all other laws [too]. You mentioned earlier that the wife is one's Dharmic friend.

yadi dharmasakhāyāsi so 'dya kāla ihāgataḥ |
dviṣarūpadharo dharmah svayam eva ihāgataḥ || 12:37 ||

If you are indeed my Dharmic friend, then now the time has come. Dharma himself has visited us disguised as a Brahmin.

jijñāsārtham aham bhadre na vighnam kartum arhasi |
mātavyaktaḥ pitā brahmā buddhir bhāryā damaḥ sakḥā || 12:38 ||

to test me. O my dear, please don't cause me trouble. The Unmanifest (Prakṛti) is my mother, Brahmā is my father, Intelligence is my wife, self-control is my friend.

putro dharmah kriyācārya ity ete mama bāndhavāḥ |
kālaśreṣṭho grahaḥ sūryo gaṅgā śreṣṭhā nadīṣu ca || 12:39 ||

Dharma is my son, Ritual is my guru. These are my relatives. The best time is the time of the eclipse of the Sun. The best one among the rivers is the Gaṅgā.

candraḥ śreṣṭhaḥ naraśreṣṭho dviṣottamaḥ |
śuśrūṣaṇārtham viprasya mayā dattāsi sundari |
sarvasvam brāhmaṇe dattvā vanam evāśrayāmy aham || 12:40 ||

The best day is at new moon, the best man is the Brahmin. I have given you to the Brahmin to serve him. Having given everything to the Brahmin, I'll resort to the forest."

śaṅkara uvāca |
tūṣṇīm bhūtā tato bhāryā aśrupūrṇākulekṣaṇā |
kare gr̥hya viśālākṣī brāhmaṇāya niveditā || 12:41 ||

Śaṅkara [i.e. Śiva] spoke: The wife remained silent, her eyes filled with tears. [Vip-ula] took her hand and the long-eyed woman was presented to the Brahmin.

yāni santi gr̥he dravyam hiraṇyam paśavas tathā |
dadāmi te dvijaśreṣṭha grāmaghoṣagr̥hādikam || 12:42 ||

12.36 I have emended *tvayi* in pāda d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity.

12.38 In pāda a, *aham* either stands for *mām* or the phrase *jijñāsārtham aham* can be translated as 'I am to be tested.'

12.39 I understand *grahaḥ sūryo* in pāda c as *sūryagrahaḥ* (or *sūryagrahaṇam*): the eclipse of the Sun, which appears to be an auspicious day. See parallels in the apparatus.

12.40 In pāda f, *brāhmaṇe* (loc., in all the witnesses that I have consulted) may have originally read *brāhmaṇe* (dat.).

I am ready to give you all the wealth I have at home, all the gold and the cattle, O great Brahmin, the village, the stations of herdsmen and the houses, and everything else,

*muktā vaidūryavāsāṃsi divyāṇy ābharaṇāni ca |
sarvān grhāṇa viprendra śraddhayā dattasatkṛtān || 12:43 ||*

pearls, gems, clothes and divine ornaments. Accept all these, O best of Brahmins. It's given in good faith and with respect.

*prīyatām bhagavān dharmah prīyatām ca maheśvaraḥ |
prīyantām pitaraḥ sarve yady asti sukṛtaṃ phalam || 12:44 ||*

May Lord Dharma be pleased and may Maheśvara be pleased. May all the ancestors rejoice if there is reward for meritorious acts.

*rudra uvāca |
vipulasya vacaḥ śrutvā brāhmaṇena tapasvinā |
āśīḥ suvipulaṃ dattvā vipulāya mahātmane || 12:45 ||*

Rudra spoke: Having heard Vipula's speech, the ascetic Brahmin blessed the good-souled Vipula a good number of times,

*vaset tatra grhe ramye bhāryām ādāya tasya ca |
vipulas tu namaskṛtvā kṛtvā cāpi pradakṣiṇam || 12:46 ||*

and then went off to live in a nice house, taking Vipula's wife with him. As for Vipula, he said good-bye and circulambulated him.

*brāhmaṇam abhivādyaivam gataḥ śīghram vanāntaram |
vane mūlaphalābhāro vicareta mahītale || 12:47 ||*

Thus saluting the Brahmin, he departed quickly into the forest. In the forest he lived off roots and fruits and roamed about in the world.

*ekāki vijane sūnye cintayā ca pariplutaḥ |
kva gacchāmi kva bhokṣyāmi kutra vā kiṃ karomy aham || 12:48 ||*

But being alone in an abandoned and deserted place, he got overwhelmed with worry. Where should I go? Where should I look for food? From whom? What shall I do?

*na patham viṣayam vedmi grāmaṃ vā nagarāṇi vā |
kheṭakharvaṭadeśam vā jānāmīha na kaṃcana || 12:49 ||*

12.44 Note Śivadharmaśāstra 10.11cd, in a similar context of donations: *bhojayitvā tato brūyāt prīyatām bhagavān śivaḥ* Understand *sukṛtaṃ phalam* as *sukṛtaphalam* (metri causa).

12.45 There are several ways to explain the form *āśīḥ* in pāda c. The easiest is to treat it as a singular accusative neuter. Alternatively, it could be a plural accusative feminine from *āśī* and then *suvipulaṃ* is either to be understood adverbially or as *suvipulā[s]*. Another way to treat *āśīḥ* would be to take it as a nominative standing for the accusative.

I don't know these roads, this country, these villages and these cities, towns, mountain settlements. I don't know anybody here.

amum suśailam paśyāmi vipulodarakandaram |
tam āruhya nirīkṣyāmi grāmaṃ nagarapattanam || 12:50 ||

I can see a nice mountain there with large cavities and caves. I'll climb it and try to figure out if there is a village, town or city [nearby].

evam uktvā tu vipulaḥ śanaiḥ parvatam āruhat |
vṛkṣacchāyāṃ samālokyā niśasāda śramānvitaḥ || 12:51 ||

Having said this, Vipula climbed the mountain slowly. He caught sight of the shades of a tree, and being exhausted sat down [there].

etasminn eva kāle tu vṛkṣaśākhāvatārya ca |
apūrvam ca surūpam ca sugandhatvam ca śobhanam || 12:52 ||

In the same moment, descending from among the branches of the tree, [a monkey appeared and] carrying an extraordinary, beautiful, fragrant, excellent,

phalam gṛhya vicitraṃ ca hrdayānandanam śubham |
vipulasyāgrataḥ kṛtvā punar vṛkṣam samāruhat || 12:53 ||

lovely, delightful and pleasant-looking fruit, it put it in front of Vipula and then returned to the tree.

vipulaś citravad drṣṭvā vismayaṃ paramaṃ gataḥ |
aho vā svapnabhūto 'smi aho vā tapasaḥ phalam || 12:54 ||

Vipula, seeing this wonder, was perplexed. Am I sleeping or is this the fruit of my penance?

na paśyāmi na jighrāmi na ca svādam ca vedmy aham |
vārttāpi na ca me śrotā pratijānāmi kaṃcana || 12:55 ||

I have never seen, smelt, tasted anything like this. I have not even heard of anything like this. I shall let somebody know about it.

evam uktvā hy anekāni phalam gṛhya manoramam |
sunirīkṣya punar jighraṃ punar jighraṃ nirīkṣya ca || 12:56 ||

Having said this ... , taking that nice fruit, he kept observing its smell again and again.

12.49 In pāda d, the reading of all the witnesses, *kaścana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens at 12.55d.

12.51 I have accepted the reading (emendation?) of Edin pāda d (*āruhat*) because I think that *ārubet* is an early scribal mistake that is easy to make and because *āruhat* comes up again in 12.53d.

12.53 Note how the agent of this sentence is omitted here. That it was a monkey that gave Vipula the fruit becomes clear in 12.94.

12.55 I suspect that *śrotā* in pāda c is meant to be feminine participle *śrutā*, but the metre required the first vowel to be lengthened; understand *me* as *mayā*. In pāda d, the reading of all the witnesses, *kaścana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens at 12.49d.

phalaṃ cātra nirūpyanto deśaṃ vāpy avalokayan |
pāthēyarahitaś cāsmi devadattaṃ phalaṃ mama || 12:57 ||

“Examining the fruit, ... seeing this country, I have run out of provision, and this fruit must have been sent to me by a god.

tat phalaṃ pratigrhyaiva nagaraṃ praviśāmy aham |
prārthayitvā tu yat kiṃcij jīvanārthaṃ carāmy aham || 12:58 ||

Therefore, I shall take this fruit and go to that city, and I shall go and seek something to live on.

tataḥ śailam atikramya nagaraṃ praviveśa ha |
pathi kaścij janaḥ prṣṭhaḥ kiṃnāma nagaraṃ tv idam || 12:59 ||

Then leaving that mountain behind, he entered the city. He asked a man on the road what the name of this city was.

sa hovāca pathikena kim apūrvam ihāgataḥ |
dakṣiṇāpathadeśo 'yaṃ naravīrapuraṃ tv adaḥ || 12:60 ||

That traveller replied: “Have you never been here? This is the Deccan region, and this is the city of Naravīra.

rājā siṃhajaṭo nāma rājñī tasya ca kekayī |
ativṛddho jarāgrastaḥ kekayī ca tathaiva ca || 12:61 ||

The king is called Siṃhajaṭa, his queen is Kekayī. The king is very old, afflicted by old age. The queen likewise.

dātā sarvakalājñaś ca yuddhe vīryabalānvitaḥ |
brahmaṇyo vatsalo loke sarvaśāstraviśāradaḥ || 12:62 ||

He is generous and he is an expert in the arts and he possesses the power of heroism in battle. He is pious and devoted to his subjects and he is well-versed in the Śāstras.”

vipula uvāca |
atra śreṣṭhim upāsyāmi nāma vā tasya kiṃ vada |
katamo deśas tadvāsaḥ kathayasva na saṃśayaḥ || 12:63 ||

Vipula spoke: “As a matter of fact, I am seeking audience with the foreman of the guild (śreṣṭhi/śreṣṭhin). What is his name? Tell me. In which district is his dwelling? Tell me without any hesitation.”

12.60 I understand *pathikena* as standing for *pathikena* metri causa (see 12.64b) and not as two words, *pathi kena*. This means that we are forced to accept an instrumental as the agent of the finite verb *uvāca*. I suspect that Nc’s reading (*pathiko*) is an attempt to correct the syntax, but in this way *apūrvam* becomes problematic. With *pūrvam* the sentence may mean: ‘The traveller replied: “Have you not come here before?”’ *ayam* as the end of this verse may have been the original reading and Cb may have corrected it to *adaḥ*. Another possibility is that an original *adaḥ* is preserved in Cb, and it got corrupted to *ayaḥ* (Ca), and then to *ayam* (CcNa). In any case, I have chosen the reading *adaḥ* because it works better; it can be viewed as my editorial correction.

12.63 Note the form *śreṣṭhim* from the stem *śreṣṭhi* instead of *śreṣṭhin* (thematization).

vipulenaivam uktas tu pathikovāca taṃ punaḥ |
mama bhīmabalo nāma śreṣṭhikasya grhāgataḥ || 12:64 ||

Having been addressed by Vipula thus, the traveller spoke to him again: “My name is Bhīmabala and I have come to visit the house of the foreman of the guild.

śreṣṭhikaḥ puṇḍako nāma khyātaḥ śreṣṭhika ucyate |
kautukaṃ tava yady asti tad āgaccha mayā saha || 12:65 ||

The foreman of the guild is called Puṇḍaka and he is said to be a famous foreman. If you are eager [to see him], come with me.”

evam astu iti tenokto vipulena mahātmanā |
tenaiva saha niriyātaḥ śreṣṭhikasya grhaṃ prati || 12:66 ||

“Alright, let it be.” Great-souled Vipula spoke thus to him, and he set off to visit the foreman’s house together with Vipula.

śreṣṭhikaḥ svagrāsīno dṛṣṭaḥ sa vipulena tu |
tasyāntikam upāgamya tat phalaṃ sa niveditaḥ || 12:67 ||

When Vipula saw the foreman who was sitting in his house, he went up to him and offered him that fruit.

aho phalam idaṃ śreṣṭham aho phalam ihānitam |
aho rūpam aho gandham aho phalaṃ suśobhanam || 12:68 ||

“Wow, what an excellent fruit! And hey, it has been brought here. Wow, what a form, what a smell, wow what a splendid fruit!

tat phalaṃ na mahījātaṃ na merau na ca mandare |
devalokika suvyaktaṃ na martya upajāyate || 12:69 ||

This fruit was not produced on earth, not even on Mount Meru or ... It is clearly from the world of gods, [this kind of fruit] does not grow in the world of humans.

aho ’smi saphalam bhoktā rājārham ca na saṃśayaḥ |
ḍhaukayitvā phalaṃ divyaṃ rājānaṃ toṣayāmy aham || 12:70 ||

Ah! I will enjoy [its] profits. It is fit for a king. Offering this divine fruit to the king, I shall please him.”

12.64 Note the stem form *pathika* in *pathikovāca* in pāda b. Alternatively, it is an instance of double sandhi (*pathika uvāca - pathikovāca*)

12.68 Note *ihānitam* for *ihānītam* in pāda b for metrical reasons.

12.69 Most probably, *kandare* (‘in a cave’) in pāda b is an early mistake for *mandare* (‘on Mount Mandara’), a location that appears frequently in the epics and the Purāṇas next to Mount Meru. This is why I conjecture *mandare* here. Understand *devalokika* in pāda c as a stem form compound (metri causa) for a more standard *devalaukikaṃ*. *martya-m-upajāyate* in pāda d might be original, with *m* as a sandhi bridge. Nevertheless, I emended the pāda to make it clearer.

12.70 Pāda a is slightly suspect. It is possible that originally it contained a negation: *aho ’smi na phalam bhoktā* (‘Ah! I will not eat this fruit’). On the other hand, *saphala* seems to be an odd form in this text simply meaning *phala* (see 12.71–72, 108). The translation I have chosen is tentative.

tatas tvarita gatvaiva phalaṃ gr̥hya manoharam |
ādareṇopasṛtyaiva rājānaṃ sa phalaṃ dadau || 12:71 ||

Then grabbing that pleasant fruit, he left hastily. He approached the king respectfully, and gave him the fruit.

rājā ca sa phalaṃ dr̥ṣṭvā vismayam paramam gataḥ |
kutaḥ śreṣṭhi tvayā nītaṃ phalaṃ pūrvaṃ manoharam || 12:72 ||

And seeing the fruit, the king was highly amazed. “O foreman, from where have you brought this charming fruit previously?

svādumūlaṃ phalaṃ kandaṃ dr̥ṣṭam pūrvaṃ na tādṛśam |
rūpagandhaguṇopetaṃ hr̥dayānandakārakam || 12:73 ||

I have never seen such a sweet root or fruit or bulbous root, one with such beauty, fragrance and qualities that gladden one’s heart.

sadya evopayun̄jāmi tvayā dattam idaṃ phalaṃ |
kīdṛśam svāda vijñānam icchāmi kuru māciram || 12:74 ||

I shall eat this fruit that you have given me instantly. What does it taste like? I want to know. Give it to me quickly.”

tataḥ sa bhakṣayām āsa phalaṃ cāmṛtasam̄nibham |
amṛtopamasusvādam sarvaṃ ca bubhuje nṛpaḥ || 12:75 ||

Then he ate the fruit that looked like the nectar of immortality. The king devoured all of it and it tasted nice, like nectar.

sadya ṣoḍaśavarṣasya yauvanam samapadyata |
na valīpalitaṃ sadyo na jarā na ca durbalaḥ || 12:76 ||

In an instant he obtained the youthfulness of a sixteen-year-old person. In a moment, there were no wrinkles and grey hair, no illness and no weakness.

keśadantanakhasnigdho dr̥ḍhadanto dr̥ḍhendriyaḥ |
tejaścakṣurbalaprāṇān sadya sarvān avāptavān || 12:77 ||

His hair, teeth and nails all became smooth and shiny, his teeth and senses strong, he regained his vital powers, his vision, strength and his life energies in a moment.

mantrī purohito ’mātyaḥ sarve bhṛtyajanās tathā |
paurastṛī bālavyṛddhās ca sarve te vismayam gatāḥ || 12:78 ||

12.71 In pāda a, *tvarita*, for the adverb *tvaritaṃ*, is in stem form metri causa. As in 12.70, *sa phala*, or rather *saphala* might simply mean *phala*. Here in pāda d I have chosen to print this phrase as two words because here *sa* can be grammatically/syntactically correct. See also next line (12.72a).

12.72 On the possibility that *saphala* is a form in this text simply signifying *phala*, see notes on 12.70 and 72. *pūrva[m]* in pāda d is suspect and difficult to interpret and Ed is probably trying to silently emend it. One possibility is that the pāda originally contained a stem form noun: *phalāpūrvaṃ manoharam* (‘an unparalleled and charming fruit’). Alternatively, *pūrva* is an eyeskip to 12.73b.

12.74 I take *svāda* as a stem form noun that stands for the accusative metri causa.

The minister, the domestic chaplain, the counsellor, all the servants, the townswomen, and all the children and all the elderly people, everybody was amazed.

*rājā siṃhajaṭo nāma tuṣṭim eva parāṃ gataḥ |
praharṣam atulaṃ caiva prāptavān sa nareśvaraḥ || 12:79 ||*

The sovereign, king Siṃhajaṭa, became extremely satisfied and very happy.

*uvāca rājā taṃ śreṣṭhīm svārthataṭparanirdayaḥ |
kuru bhīmabalas tv evaṃ phalam ānaya adya vai || 12:80 ||*

The king, who was selfish and cruel, spoke to that foreman of the guild: “Tell Bhīmabala to bring another fruit today.

*punar me yauvanaprāptis tvatprasādān narottama |
kekayīm durbalām vṛddhām punaḥ prāpaya yauvanam || 12:81 ||*

I have regained my youthfulness by your kindness, O excellent man. Bring youthfulness also to Kekayī, who is weak and old.”

*sa rājñā evam uktas tu śreṣṭhī bhīmabalas tathā |
pratyuvāca ha rājānaṃ prāñjaliḥ pranataḥ sthitaḥ || 12:82 ||*

The foreman and Bhīmabala were addressed by the king thus. [Bhīmabala] replied to the king, joining his hands reverentially and remaining standing with his head bowed down.

*na vanena vane rājan na vāñijyakṛṣṇa vā |
kenāpi kulaputrena tava darśanakāṃkṣayā || 12:83 ||*

“Your majesty, one cannot obtain [such a fruit by wondering] from forest to forest. It cannot be obtained through merchants or by cultivating the land. Some noble man who is seeking your audience

*datto ’smi tena rājendra mayā datto ’si bhūpate |
na te śaknoṃy ahaṃ rājan vaktuṃ vaideśīnaṃ naram || 12:84 ||*

gave it to me, and, O king, I gave it to you, your majesty. Your majesty, I cannot tell you who this foreigner is.”

*śrutvā bhīmabalavākyaṃ pratyuvāca tataḥ punaḥ |
amātyakulaputras tvam brūhi madvacanaṃ punaḥ || 12:85 ||*

12.80 The syntax of pāda c is confusing. I translate it as if it carried a causative meaning (e.g. *kuru bhīmabalaṃ tv evaṃ*: ‘make Bhīmabala do like this’). On the other hand, an instrumental would be better (‘act like this, together with Bhīmabala’), at least 12.82b hints at this solution.

12.82 I accepted the reading *śreṣṭhī* in pāda b although it may be a correction of *śreṣṭhi*, an original *prātipadika* of the thematised form of *śreṣṭhin* (see 1.63a).

12.83 Pāda a could be construed as *na vane na vane rājan* (‘Your majesty, there is no [such fruit] in any forest’), but a similar expression, *vanena vanam*, occurs e.g. in MBh 1.144.1 meaning ‘from forest to forest’ (*te vanena vanam vīrā ghnanto mṛgaganān babūn| apakramya yayu rājams tvaramāṇā mahārathāḥ||*), and this made me choose another option (*na vanena vane rājan*). Ed’s variant seems like an attempt to ‘correct’ the text.

Having heard Bhīmabala's reply, [the king] said: You are the son of a noble family of ministers. Announce[?] my orders.

yadi nāsti kiṃ me dattaṃ mayā vā mārgito bhavān |
yatraiko bahavo 'traiva jāyante nātra saṃśayaḥ || 12:86 ||

If there are no more, why did you give me one? This is what I request from you, sir. Where there is one, there are many, that is for sure.

āgamopāyamārgaṃ ca tenaiva sa tu gamyatām |
avaśyaṃ tena gantavyaṃ tena mārgena mārgaya || 12:87 ||

[There is a] path by which[?] it arrived. One should go [back] by the same route. By all means, that's the way to go. Track it down by that route.

adattvā phalam anyac ca śiraś chedyāmi durmate |
chedyaś caṇḍavicaṇḍābhyāṃ rakṣa bhīmabalādhama || 12:88 ||

If you are unable to provide another [fruit], I'll have your head cut off, you fool. Caṇḍa and Vicaṇḍa will slay [you]. Beware, vile Bhīmabala!"

tato bhīmabalaḥ kruddhaḥ khaḍgaṃ grhya śaśiprabham |
alaṅghya vacanaṃ rājñāḥ kulaputraṃ vrajaty aram || 12:89 ||

Then Bhīmabala got angry, took his sword that looked like the [crescent] moon, and, obeying the king's orders, went to that son of a noble family [together with Puṇḍaka the foreman].

mā ruṣa kulaputra tvaṃ mayā vadbhyo bhaviṣyasi |
sadyo 'sti phalam anyad vā dehi rājānam adya vai || 12:90 ||

O son of a noble family, don't take it as an offence, [but] I'll kill you unless you have more of this fruit. Give one to the king now!

yatra prāptaṃ phalaṃ divyaṃ tatra vādeśaya tvaram |
tatphalena vinā bhadra durlabhaṃ tava jīvitam || 12:91 ||

Reveal to me quickly where you found the divine fruit. Without that fruit, my friend, your life is in danger."

12.85 Pāda a is unmetrical. It is possible the the original read 'balam to avoid this, still meaning the compound *bhīmabalavākyaṃ*.

12.86 I have choosen Cb's reading in pāda c only because it is metrical. This does not mean that the unmetrical reading of CaNaNc cannot have been the original one.

12.88 My impression is that Caṇḍa and Vicaṇḍa could be the two royal envoys mentioned in verse 12.126 (*rājadūtadvayam*), sent along with Bhīmabala to make sure he obeys the king's command. Compare with Śi-vadharmottara 7.101 (Kenji and Sathya), where Yamas attendants are called Caṇḍa and Mahācaṇḍa.

12.89 The reconstruction of pāda d is unsatisfactory and I do not know how to emend *aram/param* at the end of the line. We have to suppose that Bhīmabala is accompanied by Puṇḍaka the foreman of the guild because Vipula's answer seems to be directed towards him.

12.91 I conjectured *tvaram* for *tava* in pāda b because *tava* is both unmetrical and meaningless in this context. *tava* might have been the result of an eyeskip to pāda d or rather to pāda b of 12.92.

vipula uvāca |
jīvitāsām ahaṃ prāpto vaideśībhavanam tava |
kṛtakartā katham vadhyaḥ prāpnuyām aham adya vai || 12:92 ||

Vipula spoke: I regained my hope for life [when I reached?] your house in this foreign country. How could one who does his duty be slain? I would obtain [another fruit] right now.

phalam vā na punas tv anyad dātum śakyam na kenacit |
sahyaparvataśailāgre āsīnaḥ śrāntamānasaḥ || 12:93 ||

But there is no other fruit. Nobody can provide any. Up on the rocky peak[?] of Mount Sahya, I sat down, mentally exhausted.

vānaras tat phalam grhya mama dattvā punar gataḥ |
mayā dattam idaṃ tubhyaṃ tvayāpi ca narādhiṇe || 12:94 ||

It was a monkey that took that fruit, gave it to me and then disappeared. I gave it to you, you gave it to the king.

tatra gacchāva bho śreṣṭhi drśyate yadi vānaraḥ |
tvayā mayā ca gatvaiva yācāvaḥ plavagādhipam || 12:95 ||

Let's go to that place, O foreman, to see if the monkey is there. When we get there together, we can ask the monkey king [for more fruit].

śreṣṭhinā ca tathety āha gacchāmaḥ sahitā vayam |
yatra prāptam phalam tubhyaṃ mokṣayāmo na saṃśayaḥ || 12:96 ||

The foreman said: "Alright, let's go together to the place where you got that fruit. We shall be saved."

rudra uvāca |
tam āruhya giriṃ sahyam mārgamāṇaḥ samantataḥ |
vipulena tato dr̥ṣṭo vānaraḥ plavagādhipaḥ || 12:97 ||

Rudra spoke: Climbing Mount Sahya, searching the place all over, Vipula then caught glimpse of the monkey, the monkey king.

ayaṃ sa vānaraśreṣṭho vr̥kṣacchāyām samāśritaḥ |
mama punyabalenaiva dr̥ṣyate 'dyāpi vānaraḥ || 12:98 ||

"It's that extraordinary monkey there lurking in the shade of that tree. This monkey has showed up today merely by the force of my meritorious act.

12.92 The translation of pādas ab is tentative. If my interpretation is correct, the house in question is Puṇḍaka's house. Perhaps understand *kṛtakartā* in pāda c as *kṛtyakartā*.

12.95 I have accepted Cb's reading in pāda d mainly because the reading of all the other witnesses is difficult to interpret and because a similar verb form, *yācasva*, appears in 12.105d.

12.96 The foreman uses the plural in his reply correctly: he refers to Vipula, Bhīmabala and himself.

12.98 The 'meritorious act' mentioned here is probably that of giving his wife to the Brahmin at the beginning of the story.

vānara kuru mitrārtham sadyo mṛtyur bhaven mama |
pūrvadattaṃ phalam anyad dehi vānara jīvaya || 12:99 ||

Hey, monkey, unless you do me a friendly favour I'll perish very quickly. Give me another one of that fruit that you gave me, O monkey, [and thus] keep me alive."

vānara uvāca |
gandharveṇa tu me dattaṃ phalam dattaṃ tu te mayā |
punar anyat katham dāsyē tatra gaccha yadīcchasi || 12:100 ||

The monkey spoke: It was a Gandharva that had given me the fruit and I gave it to you. How could I give you another one? Go there [where Gandharvas live] if you wish.

vipula uvāca |
adattvā tat phalam tubhyam jīvitum saṁśayo bhavet |
athavā tatra gacchāmo yatra citrarathaḥ svayam || 12:101 ||

Vipula spoke: "If you cannot give me another fruit, [my] staying alive is doubtful. Another alternative is that we go where Citraratha himself[, the king of the Gandharvas,] dwells."

vānaraḥ punar evāha evaṃ kurvāmahe vayam |
tataś citrarathāhvāsam upagamyedam abravīt || 12:102 ||

The monkey replied: "Let's do it." Then, upon reaching the dwelling place of Citraratha and having gone up to him, he said this:

gandharvarāja kāryārthī tvām ahaṃ punar āgataḥ |
pūrvadattaphalam tv anyad dehi māṃ yadi śakyate || 12:103 ||

"O king of the Gandharvas, I have come back to you with a request. Give me another of that fruit that you gave me if you can."

gandharvarāja uvāca |
sūryalokagataś cāsmi tena dattaṃ phalottamam |
mayā dattaṃ phalam tubhyam atyantasuhrdo 'si me || 12:104 ||

The king of the Gandharvas spoke: "I went to the world of Sūrya, and it was him who gave me that extraordinary fruit. I gave that fruit to you [because] you are my very best friend.

kuto 'nyat phalam ādāsyē mama nāsti plavaṅgama |
sūryalokaṃ gamiṣyāmas tatra yācasva bhāskaram || 12:105 ||

Where could I find another fruit to give you, I don't have one, O monkey. Let's go to the world of Sūrya and ask the Sun there."

gandharvenaivam uktas tu tathety āha plavaṅgamaḥ |

12.101 I suspect that *tubhyam* in pāda a is used in the sense of *tvayā* and that is how I translate this phrase. I doubt if Vipula would threaten the monkey ('for you living becomes doubtful').

12.104 Understand *suhrdo* in pāda d as a singular nominative of the rare *suhrda*.

sūryalokaṃ tataḥ prāptā gandharvādaya sarvaśaḥ || 12:106 ||

Having been addressed thus by the Gandharva, the monkey consented. They reached the world of Sūrya all together, the Gandharva and the others.

*gandharva uvāca |
kāryārthena punaḥ prāptas tvatsakāśaṃ khageśvara |
pūrvadattaphalaṃ tv anyad dehi jīvam anāśaya || 12:107 ||*

The Gandharva spoke: I have come back to you with a request, O Sky-goer lord. Give me another of that fruit you gave me and spare a life.

*sūrya uvāca |
somalokagataś cāsmi tena dattaṃ phalottamam |
sa phalaṃ dattaṃ evāsi subṛdatvān mayā tava || 12:108 ||*

Sūrya spoke: I went to Soma's world, and it was he who gave me the magical fruit. I gave you that fruit out of my friendship for you.

*anyad dātum na śaknomi gaccha somapurādya vai |
taṃ prārthayāvikalpena atriputram graheśvaram || 12:109 ||*

I cannot give you another one. Go now to Soma's city. Ask him, the son of Atri, the lord of planets, without hesitation.

*rudra uvāca |
gatāḥ sūryāgrataḥ kṛtvā somalokaṃ tathaiva hi |
uvāca sūryaḥ somāya karuṇāpekṣayā śaśim || 12:110 ||*

Rudra spoke: Led by Sūrya, they went to the world of Soma, Sūrya addressed Soma, expecting compassion from the Moon.

*soma uvāca |
kimartham āgato bhūyaḥ kartavyaṃ tatra bhāskara |
phalaṃ dātum punas tv anyan muktvā tv anyat karomy aham || 12:111 ||*

Soma spoke: For what purpose have you returned? O Sun, there will be a solution for that. Except for giving another fruit, I shall do anything.

*sūrya uvāca |
yadi śakyaṃ phalaṃ dehi anyan na prārthayāmy aham |
na dattāsi phalam anyan mayā vadhya bhaviṣyasi || 12:112 ||*

12.106 I have emended the correct but unmetrical °*ādayaḥ* in pāda d to *ādaya* to restore the metre.

12.108 Note the odd syntax of pādas cd. *sa phalaṃ* may have been influenced by 12.71d and 72a. Here *tat phalaṃ* would work better but see *sa phalaṃ* in a similarly odd position in 12.113d. *dattaṃ evāsi* is also problematic although similar structures do appear in this text, e.g. in 12.113c. The original may have read *tat phalaṃ datta evāsi*; or take *dattaṃ evāsi* as *datta-m-evāsi*, with a hiatus breaker -m-.

12.109 Understand *purādya* as *puram adya* (stem form metri causa)

12.110 Understand *sūryāgrataḥ* in pāda a as *sūryam agrataḥ* (stem form noun). Note the form *śaśim* for *śaśinam*.

Sūrya spoke: “If you can, give me a fruit, I am not asking for anything else. If you do not give me another fruit, I’ll kill you.”

soma uvāca |

āgamam tasya vakṣyāmi śṛṇuṣvāvahito bhava |

indreṇāsmi phalam dattam sa phalam datta me bhavān || 12:113 ||

Soma spoke: “I shall tell you how it arrived. Listen carefully. It was Indra who gave me the fruit and I gave that fruit to you.

gatvaivendrasadas tv anyat prārthayāmaḥ sabaiva tu |

evam kurma iti prāha gatvendrasadanam prati || 12:114 ||

Let’s go to Indra’s palace and ask for another one together. Let’s go!” he said and left for Indra’s dwelling residence.

soma indram uvācedam phalakāmā ihāgatāḥ |

pūrvadattaphalam anyad dehi śakra mamādya vai || 12:115 ||

Some said this to Indra: “We have come here seeking a fruit.” Give me another of the fruit now that you gave me before, O Śakra.

indra uvāca |

yadartham iha samprāptaḥ sa ca nāsti niśākara |

viṣṇuhastān mayā prāptam ekam eva phalam śubham || 12:116 ||

Indra spoke: “The reason for which you came here does not exist, O Moon. I received only a single one of that nice fruit out of Viṣṇu’s hands.

sarva eva hi gacchāmo viṣṇulokam graheśvara |

sarva evopajagmus te phalārtham madhusūdanam || 12:117 ||

Let’s go, all of us, to Viṣṇu’s world, O lord of the planets.” They all went to Madhusūdana for the fruit.

evam uktvā gatāḥ sarve devarājapuraskṛtāḥ |

mubhūrtenaiva samprāptā viṣṇulokam yaśasvini || 12:118 ||

After he spoke thus, they all left, led by the king of the gods. They reached the world of Viṣṇu in a moment, O Yaśasvinī.

upasṛtya tata indraḥ praṇipatya janārdanam |

sarveṣāṃ uparodbhena prārthayāmi yaśodhara || 12:119 ||

Indra then approached Janārdana, bowing down respectfully. I have a request, O Yaśodhara, that troubles everybody [here].

viṣṇur uvāca |

12.113 Note *sa phalam* for *tat phalam* again, as in 12.108c. The syntax of pādas cd is rather confused and *datta* in pāda d is a stem form participle metri causa.

12.115 *soma indram* in pāda a in Nc may be a correction of the reading in all the other sources. On the other hand, it can be original, and the hiatus may have confused an early scribe.

12.119 Note that pāda a is unmetrical. Emend to *tato* (irregular sandhi)?.

pūrvadattaphalasyārthe tac ca sarvam ihāgatāḥ |
na śaknōmi phalaṃ dātum kiṃ vā tv anyat karomy aham || 12:120 ||

Viṣṇu spoke: “You all have come here for the fruit that I donated previously. I cannot give you the fruit. Otherwise, what else can I do for you?”

indra uvāca |
brahmāṇḍam api bhettum tvam śaknoṣi garudadhvaja |
aśakyaṃ tava nāstīti jñāmi puruṣottama || 12:121 ||

Indra spoke: You are even capable of splitting Brahmā’s Egg, O you of the banner with Garuḍa on it. I know that there is nothing that you cannot do, O Puruṣot-tama.”

evam uktaḥ punar viṣṇuḥ pratyuvāca purandaram |
phalam ekaṃ parityajya sarvaṃ śaknōmi kauśika || 12:122 ||

Having been addressed thus, Viṣṇu replied to Purandara (i.e. Indra): “O Kauśika, I can do everything with the only exception of the fruit.

upāyo ’tra pravakṣyāmi āgamam śṛṇu gopate |
brahmaṇā ca mama dattaṃ tat phalaikaṃ purandara || 12:123 ||

I shall tell you now the means [of obtaining it]. Listen to where it came from, O Gopati. It was Brahmā who gave me that one single piece of fruit, O Purandara.

mayā dattaṃ phalaṃ tv ekaṃ kim anyad dātum icchasi |
prārthayāmo ’tra gatvaikaṃ parameṣṭhiprajāpatiṃ || 12:124 ||

I have given you one piece of fruit, why do you want me to give you another one [go for icchati?]? Let’s now go to the highest creator Prajāpati (Brahmā) and ask him for one.

tavoparodbād devendra prārthayāmi pitāmaham |
evam uktvā gatāḥ sarve puraskṛtya janārdanam || 12:125 ||

I’ll ask Grandfather Brahmā, O king of the gods, to solve your problem.” After he said this, they all left together, led by Janārdana:

indraḥ sūryaḥ śaśī caiva gandharvo vānaras tathā |
vipulaḥ śreṣṭhikaś caiva rājadūtadvayaṃ tathā || 12:126 ||

Indra, Soma, Sūrya, the Gandharva, the monkey, Vipula, the foreman, and two envoys of the king.

brahmalokaṃ muhūrtena prāptavān surasundari |

12.120 The function of *tac ca* in pāda b is unclear. Perhaps understand *atra* (‘here’). Understand *sarvam ihāgatāḥ* as *sarva-m-ihāgatāḥ*, with a hiatus filler *-m-* for *sarva* (i.e. *sarve*) *ihāgatāḥ*. The non-standard form *anyam* transmitted in all witnesses consulted might be original but I have not found any more instances of it in this text. That is why I have corrected it to the standard *anyat*.

12.124 For the expression *parameṣṭhiprajāpati* see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajā-pateḥ*

dr̥ṣṭvā brahmasado ramyaṃ sarvakāmaparicchadam || 12:127 ||

They reached Brahmā's world in a moment, O Surasundarī. Seeing Brahmā's beautiful palace filled by all desireable things,

anekāni vicitrāṇi ratnāni vividhāni ca |

mandāratalaśobhāni vaidūryamaṇikuṭṭimān || 12:128 ||

the many kinds of brilliant gems, beautified with coral-tree roofs, floors inlaid with cat's-eye gems,

pravālamaṇistambhāni vajrakāñcanavedikām |

pravālasphāṭiko jāla indranīlagavākṣakaḥ || 12:129 ||

the coral-gem pillars and the diamond and golden altar, the coral-gem and crystalline lattice-windows and sapphire windows,

paśyate vipulas tatra nānāvṛkṣa manoramāḥ |

puṣpānāmitavṛkṣāgrāḥ phalānāmitakā bhavet || 12:130 ||

Vipula [also] saw [that there were] various charming trees there, with their tops bent down with [the burden of] the blossom and the fruits,

sarvaratnamayā vṛkṣāḥ sarvaratnamayaṃ jalam |

vṛkṣagulmalatāvallī kandamūlaphalāni ca || 12:131 ||

all the trees made of gems and the water[?] made of gems, the trees, bushes, creepers, winding plants and bulbous roots and fruits:

sarve ratnamayā dr̥ṣṭā vipulo vipulekṣaṇaḥ |

anekabhaumaṃ prāsādam muktādāma vibhūṣitam || 12:132 ||

Vipula saw all these consisting of jewels with his eyes open wide. [There was] a multi-storeyed palace decorated with garlands of pearls,

apsarogaṇakoṭībhīḥ sarvābharanabhūṣitam |

vimānakoṭīkoṭīnām sarvakāmasamanvitam || 12:133 ||

embellished with millions of groups of Apsarases wearing all kinds of ornaments, and millions and millions of floating aerial palaces possessing everything wished for.

brahmalokasabhā ramyā sūryakoṭīsamaprabhā |

tatra brahmā sukhāsīno nānāratnopaśobhite || 12:134 ||

The assembly hall in Brahmā's world was charming and it shone like millions of suns. Brahmā was sitting there comfortably, decorated[?] with various jewels,

caturmūrtiś caturvaktraś caturbāhuś caturbhujah |

12.130 Note °vṛkṣa in pāda b as a stem form noun for °vṛkṣā or °vṛkṣān (manoramāḥ/-ān). One could simply correct the pāda to nānāvṛkṣān manoramān, but then the next line should also be altered.

12.132 Note the odd syntax of pādas ab. Pāda b should be understood as a phrase in the instrumental case.

12.133 I understand pādas ab as if it read *apsarogaṇakoṭībhīḥ sarvābharanabhūṣitair bhūṣitam* Perhaps understand *vimānakoṭīkoṭīnām* as *vimānakoṭīnām koṭīḥ* and °samanvitam as °samanvitānām.

caturvedadharo devaś caturāśramanāyakaḥ || 12:135 ||

with his four embodiments, four heads, four arms and four hands. The god who is the governor of the four social disciplines (*āśrama*) was holding the four Vedas.

caturvedāvṛtas tatra mūrtimantam upāsate |

gāyatrī vedamātā ca sāvitṛī ca surūpīṇī || 12:136 ||

Gāyatrī, who is the mother of the Vedas, and beautiful Sāvitṛī were there, around the Vedas, attending [upon him] in their embodied form,

vyāhṛtiḥ praṇavaś caiva mūrtimān samupāsate |

vauṣaṭkāro vaṣaṭkāro namaskāraḥ sa mūrtimān || 12:137 ||

Also Vyāhṛti[s] (Bhur, Bhuvaḥ, Svar) and Praṇava (Om) were serving [him] in their embodied forms, as well as the syllables Vauṣaṭ, Vaṣaṭ and Namaḥ in their embodied forms,

śrutiḥ smṛtiś ca nītiś ca dharmasāstraṃ samūrtimat |

itihāsaḥ purāṇaṃ ca sāmṁkhyā yogaḥ patañjalam || 12:138 ||

and Śruti and Smṛti and Nīti and Dharmaśāstra in their embodied forms, as well as Itihāsa, Purāṇa and Pātañjala Sāmṁkhyayoga,

āyurvedo dhanurvedo vedo gāndharva-m-eva ca |

arthavedo 'nyavedāś ca mūrtimān samupāsate || 12:139 ||

Āyurveda, Dhanurveda, and Gāndharvaveda, Arthaveda, and other Vedas, in their embodied forms.

tato brahmā samutthāya abhigamya janārdanam |

gām ca argham ca dattvaivam āsyatām iti cābravīt || 12:140 ||

Then Brahmā rose and approached Janārdana (i.e. Viṣṇu). Giving him a cow? and guest-water, he said “Please take a seat.

mañiratnamaye divye āsane garuḍadhvajah |

devarājo raviḥ somo gandharvaḥ plavagesvaraḥ || 12:141 ||

The one of the banner with Garuḍa on it [should please sit] on [this] divine throne made of gems and jewels. The king of the gods (Indra), the Sun, the Moon, the Gandharva, the monkey king

vipulaś ca mahāsattva āsyatām ratna-āsane |

sādhū bho vipula śreṣṭha sādhū bho vipulaṃ tapaḥ || 12:142 ||

12.138 Note the form *patañjalam* metri causa for *pātañjalam*. It is difficult to say if *sāmṁkhyā yoga* in pāda d signifies one or two things. I have chosen to separate them, interpreting *sāmṁkhyā* as a stem form noun, because in other parts of the text, *sāmṁkhyā* and *yoga* are usually treated as two different traditions. See 8.1–3, 16.36–37, and 23.5c. Understand *patañjalam* as *pātañjalāḥ* (metri causa and gender confusion). Another, less likely, possibility is that here *sāmṁkhyayoga* and *pātañjalayoga* are contrasted.

12.139 Understand *mūrtimān* in pāda d as *mūrtimantaḥ*. Note also Cb and Cc’s attempt to include the Atharvaveda. I find it more likely that by *arthaveda* Kauṭilya’s Arthaśāstra is being referred to here.

and Vipula the great man should sit on [these] gem-thrones. Well done, excellent Vipula! Congratulations for your enormous (*vīpula*) austerity!

sādhū bho vīpulaṣṭrīṇa sādhu bho vīpulaśrīya |
toṣitāḥ sma vyaṃ sarve brahmaviṣṇumabeśvarāḥ || 12:143 ||

Well done, you of enormous wisdom! Well done, you of enormous fortune! We are all pleased: Brahmā, Viṣṇu, Maheśvara,

ādityā vasavo rudrāḥ sādhyāśvinau marut tathā |
bhūṅkṣva bhogān yathotsāhaṃ mama loka yathāsukham || 12:144 ||

the Ādityas, the Vasus, the Rudras, the Sādhyas, the Aśvins and the Marut[s]. Dive into the enjoyments in my world as much as you want, as you please.

iyaṃ vimānakoṭīnāṃ tavārtthāyopakalpita |
sahasrāṇāṃ sahasrāṇi apsara kāmariṇi || 12:145 ||

This one amongst the millions of aerial palaces has been built for you. There are thousands and thousands of sexy Apsarases,

tavārtthāyopasaranti sarvālaṃkārabhūṣitāḥ |
yāvat kalpasahasrāṇi parārdhāni tapodhana |
yatra yatra prayāsītvaṃ tatra tatropabhuḥjyātām || 12:146 ||

adorned with all kinds of ornaments, making advances towards you. [This state of affairs will go on] for a thousand hundred quadrillion aeons, O great ascetic. Where there is effort, there one can enjoy [the results]”.

maheśvara uvāca |
iti śrutvā vacas tasya vīpulo vīpulekṣaṇaḥ |
vepamāno bhayatrasta aśrupūrṇākulekṣaṇaḥ || 12:147 ||

Maheśvara spoke: Listening to his speech, Vipula, with his eyes wild open, shaking, trembling with fear, his eyes filled with tears,

praṇamya śirasā bhūmau praṇipatya punaḥ punaḥ |
uvāca madhuraṃ vākyaṃ brahmalokapitāmahaṃ || 12:148 ||

bowing down his head, prostrating himself on the ground again and again, delivered a sweet speech to [Brahmā,] the Grandfather of Brahmaloḥka:

12.143 Understand *śrīya* as the singular vocative masculine of *śrī*.

12.145 *iyaṃ* (f.) in pāda a stands for either *ayaṃ* (m.) or *idaṃ* (n.), agreeing with the gender of *vimāna*. Alternatively, the sentence wants, rather clumsily, to convey the meaning ‘all these millions of aerial palaces...’. Note that here, as often in this text, nouns stand in the singular after numbers such as a thousand.

12.146 Understand *tavārtthāyopasaranti* as *tavārtthīyā upasaranti* (double sandhi). *tavārtthāyo*° may work as well (Cb and Na) but I consider *tavārtthīyo*° the lectio difficilior, thus potentially the original reading.

12.147 We are forced to accept Ed’s reading of *bhayatrasta* here because it is far superior to the readings of all other witnesses. The rejected reading (*bhayas tatra*) may have been the result of a simple metathesis (*tra-sta* to *sta-tra*).

12.148 The compound *brahmalokapitāmahaḥ* may sound slightly odd as an epithet of Brahmā but it does occur in the MBh (12.336.30b) and in other texts (Padmasaṃhitā 3.193d, Jayadrathayāmala 3.14.198b).

vipula uvāca |
bhagavan sarvalokeśa sarvalokapitāmaha |
svapnabhūtam ivāścaryam paśyāmi tridaśeśvara |
smṛtibhramśaś ca me jāto buddhir jātāndhacetanā || 12:149 ||

Vipula spoke: “Venerable sir, lord of all the worlds, Grandfather of all people, I can see a dream-like wonder, O lord of the thirty[-three] gods. My memory abandons me, my mind’s intelligence is darkened.

tubhyam trailokyabandho bhava mama śaraṇam trāhi saṃsāraghorāt
bhīto ’haṃ garbhavāsāj jaramaraṇabhayāt trāhi mām mohabandhāt |
nityam rogādhivāsam aniyatavapuṣaṃ trāhi mām kālapāśāt
tiryam cānyonyabhakṣaṃ bahuyugaśataśas trāhi mohāndhakārāt || 12:150 ||

... Be my refuge. Protect [me] from[?] terrible transmigration. I am afraid of being in a womb, of the terror of old age and death. Protect me from the fetter of illusions. Dwelling in illness is eternal and the body is uncontrollable. Protect me from the noose of time. Animals eating each other[?] for hundreds and hundreds of *yuga*. Protect [me] from the darkness of illusions.

śrutvaivovāca brahmā vipulamati punar mānayatīvā yathāvat
ābhūtasamplavānte bhaviṣyasi tava me janmalobho na bhūyaḥ |
garbhāvāsaṃ na ca tvan na ca punamaraṇam kleśam āyāsapūrṇam
chittvā mohāndhaśatruṃ vrajasi ca paramaṃ brahmabhūyatvam eṣi || 12:151 ||

Hearing [this] Brahmā spoke to [Vipula] of huge intellect, honouring [him] as follows. You will live until the universal floods of destruction. You will not have any longing for being reborn any more. There will be no dwelling in a womb for you, no rebirth, no anguish full of weariness. Killing the enemy who is the darkness of illusions, and you will reach the ultimate, the absorption into the Brahman.”

maheśvara uvāca |
brahmaṇā evam uktas tu viṣṇunā prabhaviṣṇunā |
evam bhavatu bhadraṃ vo yathovāca pitāmahaḥ || 12:152 ||

Maheśvara spoke: When [Vipula] was addressed thus by Brahmā, Lord Viṣṇu (*viṣṇunā prabhaviṣṇunā*) [said:] “Let it be like that, bless your soul, just as the Grandfather said.”

12.149 Note that Ed adds a line here (see the apparatus; translation: ‘I am a fool, how could I praise you? You are beyond knowledge, beyond the ultimate.’). I have not been able to locate this line in any of the available sources.

12.151 The stem form noun °*mati* of the bahuvrīhi compound in pāda a may stand for *matih* (see the unmetrical reading of CaCbNa), and then it should refer to Brahmā himself (‘Brahmā, the one with a huge intellect...’). I have chosen to take *mati* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mānayatīvā* (and *śrutvā*) requires an object. Note *ābhūtasamplava* instead of the more common *ābhūtasamplava* (see also 2.13). *me* in pāda b is difficult to interpret. I take *tvan na* in pāda c as an ablative of *tvad* used as a genitive plus *na*.

indreṇa raviṇā caiva somena ca punaḥ punaḥ |
sādhyādityair marudrudrair viśvebhīr vasavaiḥ tathā || 12:153 ||

[Then] Indra, Ravi and Soma, the Sādhyas, the Ādityas, the Maruts, the Rudras,
 the Viśve[śas] and the Vasus[?] [spoke:]

aho tapaḥphalaṃ divyaṃ vipulasya mahātmanaḥ |
svaśarīraṃ divyaṃ prāptaḥ śraddhayātithipūjajā || 12:154 ||

“Wow, what a divine reward for great-souled Vipula’s penance! He has reached
 heaven in his own [mortal] body by virtue of his worshipping a guest in good faith.”

evam ādīny anekāni vipule parikīrtitam |
brahmāṇaṃ punar evāha viṣṇur viśvajagatprabhuḥ || 12:155 ||

This and many other things are related in the Vipula section [probably of the *Mahābhārata*, see MBh 13.39.1ff]. Viṣṇu, the lord of the whole universe, turned back to Brahṃā.

12.154 *svaśarīraṃ* may stand for *svaśarīre* or *svaśarīreṇa* in pāda c.