

The Vṛṣasārasaṃgraha, a text of the Śivadharmas corpus

A Critical Edition

Volume I

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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
X??

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A Critical Edition
Volume I

Csaba Kiss



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Preface

Aims and problems

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

And as to complicate things, we are publishing this long text in two vol-

Find a hard copy
of McGann's Textual
Condition.

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

² McGann 1991, ??.

umes, and the second volume is still in the making when the first comes out. This may produce various problems: of interpretation, of internal references, of repetition, and most importantly of presenting a text of embedded and recurring layers cut in half. To counteract some of these problems, I had finished editing and studying some of the most significant passages in the second part of the text by the time I let the first one out of my hands; some of these the reader can find in the Appendices. A further minor problem arises when I discuss topics that I have already touched upon in Kiss 2021: some overlaps are inevitable.

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

Introduction

The Śivadharmā corpus

In general...

Reading the *Vṛṣasārasaṃgraha*

The title

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

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

kr̥te catuṣpāt sakalo nirvyāḥopādhivarjitaḥ |
vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣu abhavat purā || 10 ||
adharmapādavidhas tu tribhir aṃśaiḥ pratiṣṭhitaḥ |
tretāyāṃ dvāpare ’rdhena vyāmiśro dharmo ucyate || 11 ||

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

*tribhir aṃśair adharmas tu lokān ākrāmya tiṣṭhati |
caturthāṃśena dharmas tu manuṣyān upatiṣṭhati || 12 ||
āyur vīryam atho buddhir balaṃ tejaś ca pāṇḍava |
manuṣyāṇām anuyugam hrasatīti nibodha me || 13 ||*

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

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

MMW ‘vṛṣa’:

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

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

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

The ŚDhU also mentions the ‘Dharma bull’:

*īśvarāyatanaśyādhaḥ śrīmān dharmavṛṣaḥ sthitaḥ |
yatra vīravṛṣas tatra kṣityāṃ gomātarāḥ sthitā || 12.87*

visnusmrḍn:ViS 86.15a/vṛṣo hi bhagavān dharmaś catuṣ-pādaḥ prakīrtitaḥ

/

Śivapurāṇa 2.3.40.54–55:

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

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

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

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

To laud the bull (*vr̥ṣa*) would be surprising if the intended meaning were the bull that is Śiva's mount, but not if the word is intended in its figurative meaning, namely *dharmah*, or *sukṛtam* 'the virtuous actions [prescribed by the Veda].' For this meaning of *vr̥ṣah* see, for example, Amarasimha, *Nāmaliṅgānūsāsana* 1.4.25b (*sukṛtam vr̥ṣah*), 3.3.220 (*sukṛte vr̥ṣabhe vr̥ṣah*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmah puṇyam vr̥ṣah śreyah sukṛtam ca samam smṛtam*); *Manu* 8[.]16a (*vr̥ṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Pataṅgaśambhu (Mirashi 1962), l. 15, *vr̥ṣaikaniṣṭho 'pi jitasmaro 'pi yah śaṅkaro 'bhūd bhuvi ko 'py apūrvvaḥ*, concerning the Śaiva ascetic Vyomaśambhu: 'He was in the world an extraordinary new Śiva, since he too was *vr̥ṣaikaniṣṭhaḥ* ('devoted solely to pious observance'; in Śiva's case 'riding only on the Bull') and he too was *jitasmarah* ('one who had defeated sensual urges'; in Śiva's case 'the defeater of the Love god Kāmadeva'). This is also the meaning of *vr̥ṣah* in the title *Vṛṣasārasaṃgraha*, one of the works of the Śivadharmā corpus (see, e.g., Sanderson 2014, p. 2), i.e., 'Summary of the Essentials of the [Śiva]dharma'.

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

Bhattacharya (1977, 1552) suggests that

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

Is he ignoring the fact that Dharma as a bull appears already in the *Mahābhārata*? NOOOOO He comes to the conclusion (Bhattacharya 1977, 1555) that

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

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

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

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

Pañcāvaraṇastava 71: pratyag āśāsthitaṃ vande vṛṣaṃ ca vṛṣabhākṛtim|
sākṣād dharmāṃ sitaṃ tryakṣaṃ parameśasya vāhanam|| + notes to this verse on p. 171

The genre

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

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

⁵ See Rocher 1986, 199.

⁶ Gnoli etc. and <https://siddham.network/inscription/ino2001/>

⁷ Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

mary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) geneologies (*vaṁśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṁśānucarita*).⁸ Arguably all these are present in the VSS, most of them already in chapter one, and later in twenty-one and twenty-four, plus narratives of the deeds of gods (e.g. in chapter twenty-three), and much more that one normally sees in Purāṇas.

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

The structure of the VSS

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

⁸ See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṁśo manvantarāṇi ca | vaṁśānucaritam caiva purāṇaṁ pañcalakṣaṇam ||*

Contents of chapters 1–12

9

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

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

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

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

Dating and provenance

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

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

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

Maybe the VSS is eclectic because of dvairājya?

– Dating

- the archaic yoga of chapter 10 (no Piṅgalā), Śaiva
- order of āśramas, cf. Bisschop, Kafle, & Lubin 2021, 23, Chapter 11, Śaiva
- 11.23a: 4 kalās (nivṛtṭyādi caturvedaś), instead of the later 5, Śaiva
- the tattvas (no tanmātras), Chapter 20, Vaiṣṇava
- varṇas and the Liṅgapurāṇa
- check lists of deities such as Vasus
- bull, Nandi

– Place of composition: geographical names and persons mentioned

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

- in the narrative in chapter 12:
 - Mṛgendrasīkhara (on the southern slopes of the Himalayas; 22.5ab: *himavaddakṣiṇe pārśve mṛgendrasīkhare*)
 - Mahendrapathaga(?), the name of a river near Mṛgendrasīkhara)
 - Kusuma (i.e., Pāṭaliputra)
 - the Gāṅgā and the Gaṇḍakī River
 - Naravīrapura (in the south, see 12.60)
 - the Sahya mountain (12.93)
- *tīrthas* mentioned in ch. 10:
 - Himavat (the Himalayas)
 - Kurukṣetra

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

Interpretation of chapters

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

The role of the VSS in the Śivadharmā corpus

- general ideas
 - is this text really Śaiva? why in this collection?
 - niśvāsa as sadāśiva in ch. 16; Niśvāsa uttarasūtra 5.50–51; see also Kāfle Niśvāsamukha p.11ff; ibid. p.12: “The term niśvāsa means sighing. Thus, an alternative meaning of the Niśvāsatattvasaṃhitā could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.”
 - tattva-system: mati and suśira (ch. 20)
 - parallels: MBh, Bṛhatkālottara,
 - ch. 21: Viṣṇu; is this a Śaiva text?
 - āśramas are in an order different from usual; compare this to NĀT; “Variations on the āśrama-system”
- History of Dharmasastra 2.1 pp. 416ff on āśramas
- n. 988! see Āpastamba-dharma-sūtra ii.9.21.1: catvāra āśramā gārhaṣṭhyam ācāryakulaṃ maunaṃ vānaprasthyam iti| Quoted by Śaṅkara But the chapters in Āpastamba follow the traditional order. “Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas.” Kane ibid.

- ibid p. 417: person in last āśrama is called: parivrāt, parivrājaka(!), bhikṣu, muni, yati. See Olivelle, Patrick. *The Āśrama System. The History and Hermeneutics of a Religious Institution*. New York, Oxford: Oxford University Press, 1993. [megvan] p.82ff: The Order of Āśramas; ibid: “In later texts the usual order is student, householder, hermit, and renouncer, reflecting the sequence of the passage from one āśrama to another... In the Dharmasūtras, however, only Baudhāyana and Vasiṣṭha follow that order... A specific order becomes insignificant when the āśramas are taken as four alternative adult vocations.” Are they alternative adult vocations here in the Vṛṣasārasaṃgraha? They are numbered.
- *Gr̥hastha. The Householder in Ancient Indian Religious Culture*. Edited by Patrick Olivelle. OUP, 2019. Especially Csaba Dezső’s article in it.
- %dscn 8034.jpg ff in folder /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/pasupatimatam4 % in Naraharinātha’s Paśupatimatam pp. 580ff % CHECK if Naraharinath seems to be better at Sanskrit in other texts % the edition seems problematic at many places % a dialogue between Janamejaya and Vaiśampāyana, the latter of whom relates dialogues between Vi-gatarāga and Anarthayajña % revise as and lost/ill Bisschop in “Universal Śaivism”: ” – En-dashes indicate a lost or illegible syllable in the manuscript.”
- %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (greatgrandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna’s son Abhimanyu) [”SBr.] xi, xii AitBr. ”Sāṅkhir. xvi [MBh.] &c.;
- Bisschop 2018, 2: “The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kifle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmaśāstra alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma 2014). The Śivopaniṣad, which also forms part of the Śivadharma corpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933).”

Introduction

- What MS did Naraharinātha used? See Biscchop 2018:58–59.
- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmp3:3/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/sc134I-06/DSCN033I fol. 204_vss.JPG

- Vipula

Vipula in the MBh:

MBh 13040016aff

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

all gods, esp. Indra, are in love with her but Devaśarman guards her wants to perform yajña: how to guard her during the ritual? calls his pupil, Vipula tells him that Indra can assume various forms Vipula decides that the only way to protect her from Indra is to magically 'enter' her (with yoga) he tells her stories and enters her MBh 13041001ff Indra sees the opportunity and enters the āśrama as a beautiful man he sees Vipula's lifeless body Ruci fancies Indra, but Vipula in his body stops her from standing up Indra sings to her beautiful songs he says "I have come for you, I am Devendra, I am in love" Vipula stops her from doing anything Indra is a bit shocked by her not being moved, gets angry and can see now that Vipula is in her Vipula leaves her, enters his own body, and abuses Indra and tells Indra how wicked he is Indra is ashamed and disappears Devaśarman returns to the āśrama, Vipula tells him what happened and Devaśarman praises him

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

Dhyāna in the VSS and the DharmP

Compare, borrowings

Misc

- susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ parameśvaraḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46 ||. yamas-niyamas: see table in Bisschop, Kafle, & Lubin 2021, 17
- other Why is this mentioned at <http://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/403> : C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, “Introducing Śivadharma and Śivadharmottara”, *Altorientalische Forschungen* vol. 20 issue. 2 pp. 342–349 (1993). “There is no raw data.” EdX Harvard Digital Humanities
- CHECK out Kenji on the Umāmaheśvarasaṃvāda in the MBh, his summary looks similar to the VSS
- Kenji: “BDhS 2: Discussion of gr̥hastha. but BDh 2.11.9–34 is a digression on the topic of caturāśrama (vikalpa type, not krama type), and the author denies caturāśrama idea.”
- MSS: see Bisschop 2018, 52–53; De Simini & Mirnig pp. 587, 591 % “a stable element of the corpus”
- Vindicate your edition: look at the apparatus, all the Ed entries

Texts related to the VSS

MBh Manu Nīśvāsakārikā

Introduction

Pāśupatas in the VSS

Buddhism in the VSS

Notes on the language

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aśa Sanskrit,¹⁰ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, could lead us to the author(s) or redactors of the text and to its place of composition. Here I only give a brief overview of the most important phenomena. For details see the observations on the constitution of the Sanskrit text in the footnotes to the translation (pp. ??), as well as the Index.

Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’¹¹ namely that some consonant clusters that would normally turn the previous short (laghu) syllable long (guru) may in some cases do not do so. The syllables pra, bra, hra, kra, especially at the beginning of words CHECK, are well-known candidates for this licence.¹² In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving conjunct consonants with a liquid sounds or semi-vowels in second position, and possibly also rpa, CHECK! seem additional ones.

The well-known author on prosody, Kedārabhaṭṭa (11-12th centuries),¹³ frequently quoted by Mallinātha, gives the following definition in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukavihṛdayanandinī* commentary):

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

vibhaktyantaṃ padaṃ tasya padasyādaḥ vartamāno yo
varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjño jñeyah
| tena krameṇa purovartinā prākpadānte vartamānasya
prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurodhena
| nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryānāṃ
piṅgalanāgaprabhṛtīnāṃ kālīdāsādīnāṃ ca kavīnāṃ samayaḥ

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

¹¹ For recent contributions on this phenomenon, see e.g. Ranjan Sen 2006 (discussing it as appearing in Latin) and Balogh 2018, note 6 (discussing Sanskrit metre).

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

¹³ SOURCE

*parigrhītaḥ | saṁyogaḥ kramasaṁyogaḥ || 10 || tatra gra-
saṁyogena yathā | idam asyodāharaṇam |*

*taruṇaṃ sarṣapaśākam navaudanam picchalāni ca dadhīni |
alpavyayena sundari grāmyajano miṣṭam aśnāti || I.II ||*

TRANSLATE the whole passage!

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

... TRANSLATE

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

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

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

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasaḥ

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

The VSS abounds in this phenomenon of ‘muta cum liquida’. EXAM-
PLES from the VSS and from my emendations. CHECK

- only beginning of words in the VSS?
- final -am etc. counts as long (reverse of muta cum liquida)
- In Kannada and Telugu prosody, under the name of śīthīla-dvīṭva, the exception is that sometimes in a consonant cluster of the form [consonant + “r”], the “r” (repha) can be ignored, so that it is not a conjunct consonant anymore.

- The exception is not accepted by purists: Shatavadhani Ganesh says that the Sanskrit masters like Kālidāsa, Bhāravi, Māgha, Śrīharṣa, and Viśākhadatta have not freely used this exception (though the masters in Kannada and other languages have). Being more of a “poetic licence” and a violation of the standard rule (only found in later poetry), it is extremely unlikely that any sane poet would have indulged in that exception in all four pāda-s of a verse. Thus it is very unlikely that the program will miss identifying a verse that indulges in this
- Reference: see comments by Dr. Ganesh and Nityananda Misra in this thread started by Vishvas Vasuki: <https://groups.google.com/forum/#!topic/bvparishat/yarcGLuhc14/>
poetic licences

Vocabulary

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

Number and gender

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

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dat-taṃ
kathito ’smi
as if not proofread

Stem form nouns

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

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.¹⁴ In the manuscript descriptions below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b and the catalogues I mention at some of the individual manuscript.¹⁵

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

¹⁴ As I remarked elsewhere (Kiss 2021, 185, n. 9): ‘Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19) [= De Simini 2016b], it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.’

¹⁵ I owe thanks to Florinda De Simini for sharing with me most of the manuscripts listed here, to Kengo Harimoto and Gudrun Melzer (Munich) for providing photos of the Munich MS, and to Nirajan Kafle for sharing a digital copy of the Paris MS with me.

VSS all available manuscripts use some variant of the Nepālākṣara script, in this publication I omit the first letter, making the letter for the current location non-superscript. This helps keeping the apparatus more readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

The Cambridge manuscripts

(N)C₉₄ Cambridge University Library, Add. 1694.1. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.¹⁶ According to this catalogue, the date of creation of this manuscript is the 12th century, its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvaraṣṭvāda*, 5) *Uttarottamamahāṣṭvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

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

(N)C₄₅ Cambridge University Library, Add. 1645. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.¹⁷ According to this catalogue, the dimensions of the manuscript are 4.4 × 61.7cm. The manuscript is dated to (Nepal) ‘*samvat 259 śrāvaṇa śukla dvādaśīyādī(?)*’ <

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

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

trayodaśyām,’ which converts to July 10/11 Monday/Tuesday, 1139 CE.¹⁸ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Śivopaniṣad*, 5) *Umāmaheśvarasamvāda*, 6) *Uttarottamamahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K₈₂ remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).¹⁹ This is more difficult to see in the case of the VSS, but indeed, they seem closely related.

(N)C₀₂ Cambridge University Library, Add. 2102. All available folios of this MS have been collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.²⁰ According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasamgraha*, 3) *Umāmaheśvarasamvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasamgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The *Vṛṣasārasamgraha* starts on f. 267r line 1 (online image no. 181).

¹⁸ F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśī[pyādi 8 trayodaśyām]* (retrived 8 Dec 2021). The element *dvādaśīpyādi* might be read as *dvādaśiyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes the 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pyādi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (*ghaṭikā*) the scribe finished copying the text. It is still not clear if we should take *dvādaśī* or *trayodaśyām* as the date. For help on the conversion of the date and for a detailed discussion on the colophon I am indebted to Kengo Harimoto.

¹⁹ Personal communication, 1 Dec 2021.

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

The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,²¹ which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottamamahāsaṃvāda*, which takes up twenty-three folios in C₉₄, and twenty folios in C₄₅. Thus this MS did most probably transmit all eight texts of the Śivadharmā corpus.²²

This first folio of the VSS is in a hand which is different from the rest of the manuscript, but the hand changes back in the next folio.²³

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

Again, there are two missing folios after *bandhus sarvva°* in verse 18.47c

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

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

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

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

In the apparatus, the siglum C^Σ signifies all three Cambridge MSS described above.

The Kathmandu manuscripts

(N)K₈₂ NGMPP A 1082/3, NAK 3/393. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²⁴ According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5cm. It is dated to Nepāla Samvat 189 (1068–69 CE).²⁵ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Uttarottamamahāsaṃvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. iv (f. ir is a cover) and the text spans ff. iv–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the *Vṛṣasārasaṃgraha*.²⁶

(N)K₁₀ NGMPP A 10/5, NAK 1/1261. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²⁷ According to this catalogue, the dimensions of the manuscript are 55 × 5.5cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four text are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmaheśvarasaṃvāda*, 3) *Śivopa-*

²⁴ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

²⁵ See f. 12r line 2 of the *Dharmaputrikā* in this MS: *navottarāsītīyute sate bde āsāḍhaśuklasya tithau tṛtīye*, translated by De Simini 2016b, 252 n. 49 as: ‘in [the year] 189, in the 3rd lunar day of the bright [fortnight] of [the month] Āṣāḍha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

²⁶ See a similar evaluation in Bisschop 2018, 56.

²⁷ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

niṣad, 4) *Vṛṣasārasaṃgraha*.

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

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²⁸ According to this catalogue, the dimensions of the manuscript are 58 × 6cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottamamahāsaṃvāda*, 8) *Dharmaṣaṣṭikā*. Ff. 209v–264v contain the VSS.

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

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

²⁸ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.²⁹ According to this catalogue, the dimensions of the manuscript are 58.5 x 5.5cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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

NAK 5–738 (NGMPP A 11/3)³⁰—the microfilm images of the folios containing the VSS are unfortunately extremely blurred to an extent that make them impossible to use.

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

Paper MSS? hidden

The Munich manuscript

M This MS is preserved at CHECK and has no access number CHECK. I have collated the readings of this MS only for VSS chapters one and five as a test. On this MS in more detail, see Harimoto 2022. I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Uttarottamamahāsaṃvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṃgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is

²⁹ http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra

³⁰ http://catalogue-old.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

dated (f. 50r line 5): || *iti vṛṣasārasaṃgrahē caturviṃśatimo dhyāyaḥ samāptaḥ* | *samvat 192 māghakṛṣṇadivāpāñcamyām* || *postakalikhitam iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS the precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharma corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

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

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

The Paris manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut d'études indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.60d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newari alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is fairly well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.³¹

³¹ This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

The Oxford manuscript

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

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

The Kolkata manuscripts

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

(N)Ko₇₆ MS G 4076 in the collection of The Asiatic Society, Kolkata.³² Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko₅₂ (MS G 3852), a Śivadharm corpus MS in the same collection lacking the VSS; see note 14 on page 1.

(N)Ko₇₇ According to Shastri 1928, 720, MS G 4077 in the collection of the Asiatic Society, Kolkata, a palm leaf MS, transmits the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it ‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251).

The Tübingen manuscript

I have not yet utilised MS Ma I 582 in the Universitätsbibliothek of Tübingen, a beautiful and nicely written MS. It seems to contain only sixteen folios that

³² I am grateful to our colleague Sushmita Das for attempting to get a copy of this MS in March 2020.

transmit the VSS, and they are from the second half of the text. Nothing appears to have been preserved from chapters 1–12.

The London manuscript

(N)L₁₆ This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under the shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharma-putrikā*. This MS is described in Wujastyk 1985.

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

K₈₂ (f. 4or) reads:



[*spha*]ṭikāṃsram [= °kāmbaram] eva ca | daśayogāsanāsīno

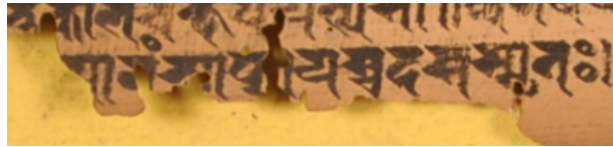
L₁₆ (f. 38rv) gives:



sphaṭikāṃsatam eva ca || devayogāsanāsīto

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

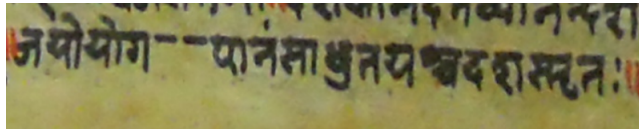
Here K₈₂ (f. 39v) reads:



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

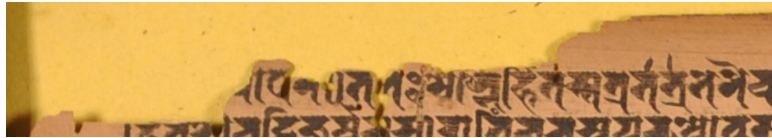
with *dhyā* and *svā* damaged;

L₁₆ (f. 38rv) cannot read the bit that is completely lost, and it misreads the damaged *dhyānaṃ* as *dhānaṃ*, *svādhyā* as *sādhū*:



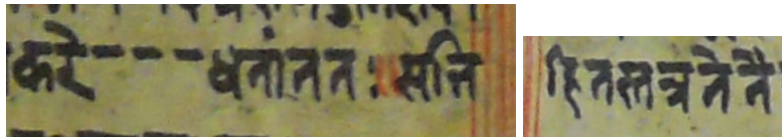
In the next example, the text is supposed to read *kare grhya tapodhanam | tatah so 'ntarhitas tatra tenaiva*.

K₈₂ (f. 39r) gives:



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

L_{16} (f. 38or) gives:



kare - - - dhatām tataḥ || sati hitas tatra tenaiva

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

Naraharinath's edition

(N)E Much has been said of Yogi Naraharinath's pioneering but problematic edition (the *editio princeps*) of the Śivadharma corpus (Naraharinath 1998): see e.g. De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, Bisschop, Kafle, & Lubin 2021, 55. My impression of the text of the VSS in Naraharinath's edition is that its quality is considerably inferior to those of the other texts of the corpus. It may or may not be Naraharinath's fault; others must have been involved in the process of transcription, and the number and nature of the innumerable mistakes all over the text may also suggest a general problem with the typesetting process. Nevertheless I have recorded the readings found in this publication for all twelve chapters given in my critical edition.

Editorial policies

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

SDh MSS from Nepal
stemma...

Introduction

The Sanskrit text

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वृषसारसंग्रहः

[प्रथमो ऽध्यायः]

[स्तुतिः]

अनादिमध्यान्तमनन्तपारं

सुसूक्ष्मव्यक्तजगत्सुसारम् ।

हरीन्द्रब्रह्मादिभिरासमग्रं

प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥ १:१ ॥

[जनमेजयवैशम्पायनसंवादः]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥ १:२ ॥

अतृप्तः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजय यत्पूर्वं तच्छृणु त्वमतन्द्रितः ॥ १:३ ॥



Testimonia for this chapter: C₉₄ ff. 193v–195v, C₄₅ ff. 201v–203v, C₀₂ ff. 267r–270r, K₈₂ ff. iv–3v, K₁₀ exp. 44, 43 lower and then upper leaf; (1.62cd–2.22 are missing), K₇ ff. 209v–211v, K₃ ff. 227v–229v (collated only up to 1.15ab), M ff. 1r–3v, E pp. 580–585; C_Σ = C₉₄ + C₄₅ + C₀₂

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

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



1a न्तमनन्त० C₉₄ C₄₅^{pc} C₀₂ K₈₂ K₁₀ K₇ K₃ ME न्तमन्त० C₄₅^{ac} • • पारं C_Σ K₇ ME पारगं K₈₂ K₁₀ K₃ **1b** सुसूक्ष्म० C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ ME सुसूक्ष्म० C₀₂ • • जगत्सुसारम् C₉₄ C₄₅ K₈₂ K₇ ME जगत्सुसारं C₀₂ जगत्सुरासुरं K₁₀ जगत्सुसारम् K₃ **1c** भिरासमग्रं C_Σ K₈₂ K₁₀ K₇ K₃ E भिर्यत्समग्रं M (unmetr.) **1d** वृष० C₉₄ C₄₅ C₀₂ K₈₂ K₁₀ K₇ K₃ ME वृषो C₉₄^{ac} **2b** सहस्राध्यायमु० C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ M सहस्राध्यायमु० C₀₂ सहस्राध्यायमु० E **2c** पर्व चास्य C₉₄ K₈₂ K₁₀ K₇ M^{pc} पर्वचास्य C₄₅ पर्वमस्य C₀₂ K₃ M^{ac} E • शतं पूर्णं C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ ME त C₀₂ **2d** श्रुत्वा C₉₄ C₀₂ K₈₂ K₁₀ K₇ K₃ ME श्रद्धा C₄₅ • भारतसंहिताम् C₉₄ C₄₅ K₈₂ K₁₀ K₇ M भारतसंहिता C₀₂ भारतसंहितं K₃ नारादसंहिताम् E **3a** अतृप्तः पुनः पप्रच्छ em. अतृप्तः पुनः पप्रच्छ C₉₄ अतृप्तः पुनः पप्रच्छ C₄₅ K₈₂ K₁₀ K₇ अतृप्तः पुनः पप्रच्छ C₀₂ अतृप्तः पुनः पप्रच्छ K₃ अतृप्तः पुनः पप्रच्छ M अतृप्ता पुनः पप्रच्छ E **3b** वैशम्पायन० C₉₄ C₄₅ K₈₂ K₁₀ K₇ K₃ ME वेसम्पायन० C₀₂ **3c** जनमेजय यत्पूर्वं em. जनमेजयेन यत्पूर्वं C₉₄ C₄₅ K₇ K₃ E जनमेजयेन यत्पूर्वं C₉₄^{ac} जन्मेजयेन यत्पूर्वं C₀₂ जनमेजयेन यत्पूर्वं K₈₂ जनमेजयेन यत्पूर्वं K₁₀ जन्मेजयेन यत्पूर्वं M **3d** तच्छृणु त्वम० C₉₄ C₄₅ K₈₂ K₇ ME तच्छृणु त्वम० C₀₂ ——— K₁₀ तच्छृणु स्वम० K₃ • • तन्द्रितः C₀₂ K₈₂ • तन्द्रितम् C₉₄ C₄₅ K₇ K₃ ME ——— K₁₀

जनमेजय उवाच ।
 भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।
 अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ १:४ ॥
 द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।
 कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥ १:५ ॥
 वैशम्पायन उवाच ।
 शृणु राजन्नवहितो धर्माख्यानमनुत्तमम् ।
 व्यासानुग्रहसम्प्राप्तं गुह्यधर्मं शृणोतु मे ॥ १:६ ॥
 अनर्थयज्ञकर्तारं तपोव्रतपरायणम् ।
 शीलशौचसमाचारं सर्वभूतदयापरम् ॥ १:७ ॥
 जिज्ञासनार्थं प्रश्नेकं विष्णुना प्रभविष्णुना ।
 द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥ १:८ ॥

4ab = MBh 13.112.9ab



4 जनमेजय C₉₄C₄₅K₈₂K₁₀K₇K₃ME जन्मेजय C₀₂ 4a भगवन्सं C₉₄C₄₅K₈₂K₁₀K₇E भवावं
 सं C₀₂ भगव सं K₃ भगवं सं M • ०धर्मज्ञ C₂K₁₀K₇ME ०ज्ञ K₈₂ ०धर्मज्ञ: K₃ 4b ०विशारद
 C₉₄K₁₀K₇K₃ ०विसारद: C₄₅C₀₂K₈₂E ०विशारदम् M 4c अस्ति धर्मं C₉₄K₈₂K₁₀K₇E अस्ति धर्मः
 C₄₅ अस्ति धर्मं C₀₂M अधर्म K₃ • परं गुह्यं C₉₄K₁₀K₃ME परो गुह्य C₄₅ परं गुह्य C₀₂K₈₂ परगुह्यं K₇
 5a द्वैपायनं C₉₄C₄₅K₈₂K₁₀K₇K₃ME द्वैपायनं C₀₂ • ०मुखोद्गीर्णं C₉₄C₄₅K₈₂K₁₀K₇ ०मुखोद्गीर्णं
 C₀₂ ०मुद्गीर्णं K₃ मुखं गीर्णं M^{ac} मुखं गीर्णं M^{pc} मुखोद्गीर्णं E 5b धर्मं वा यद्वि C₉₄K₈₂K₁₀K₇
 E धर्मं यत्तद्वि C₄₅ धर्मवत्य द्वि C₀₂ धर्मं वा यद्वि K₃ धर्मवाक्यं द्वि M • ०त्तम C₉₄C₄₅K₈₂K₁₀K₇
 K₃E ०त्तम: C₀₂ ०तम: M 5c हि मे तृप्तिं C₂K₈₂K₁₀K₇E हि मे तृप्ति K₃ प्रसादेन M 5d यत्नात्तपोधन
 C₄₅K₈₂K₁₀K₇E यत्नात्तपोधन C₉₄ यत्ना तपोधन: C₀₂ यत्ना तपोधन K₃ यत्नन्तपोधन M 6 वैशम्पायन
 उवाच C₂K₈₂K₁₀K₇K₃M^{pc}E om. M^{ac} 6a राजन्नं C₂K₈₂K₁₀K₇E राजनं K₃ राजनं M
 6b ०ख्यानमनुत्तमम् C₉₄K₈₂K₁₀K₇ME ०ख्यानमुत्तमम् C₄₅ ०ख्यानमुत्तमम् C₀₂ ०धर्मव्याख्यानमुत्तमं
 K₃ (hypermetr.) 6c ०प्राप्तं C₉₄C₄₅K₈₂K₁₀K₇K₃ME ०प्राप्त C₀₂ 6d ०धर्मं C₉₄C₄₅K₈₂K₁₀
 K₇K₃ME ०र्म C₀₂ • शृणोतु C₉₄C₄₅K₈₂K₁₀K₇K₃ME शृणोत C₀₂ • मे C₉₄C₀₂K₈₂K₁₀K₇K₃
 ME मै C₄₅ 7a ०कर्तारं C₂K₈₂K₇K₃ME ०कर्तन्तं K₁₀ 7b ०व्रतं C₂K₈₂K₁₀K₇K₃E ०व्रतं
 M • ०यणम् C₉₄C₄₅K₁₀ME ०यन C₀₂ ०यण: K₈₂ ०यनं K₇ ०यणं K₃ 7d ०परम् C₉₄C₄₅K₈₂
 K₇ME ०न्वितम् C₀₂K₃ ०परं K₁₀ 8a ०र्थं प्रश्नेकं C₄₅K₈₂K₁₀K₇ ०र्थं प्रश्नेकं C₉₄K₃ ०र्थप्रश्नेकम्
 C₀₂E ०र्थप्रश्नेकं M 8b प्रभं C₉₄C₄₅K₈₂K₁₀K₃ME प्रभुं C₀₂ प्राभं K₇ 8c ०धरो C₄₅C₀₂
 K₈₂K₇K₃ME ०धरो C₉₄ ०धरा K₁₀ 8d ०न्वित: C₉₄C₄₅K₈₂K₁₀K₇E ०न्वितं C₀₂K₃M

प्रथमोऽध्यायः

[ब्रह्मविद्या]

[विगतराग उवाच ।]

ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।

स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥ १:९ ॥

अनर्थयज्ञ उवाच ।

अनुच्चार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।

निर्मलं सर्वगं सूक्ष्ममक्षरं किमु तत्परम् ॥ १:१० ॥

[कालपाशः]

विगतराग उवाच ।

देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।

यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ १:११ ॥

कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।

स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।

एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ १:१२ ॥

11b cf. KürmP 2.23.74: अथ कश्चित्प्रमादेन प्रियतेऽग्निविषादिभिः । तस्याशौचं विधातव्यं कार्यं चैवोदकादिकम् ॥



9a ज्ञेया C₉₄K₈₂K₁₀K₇M ज्ञेयं C₄₅C₀₂ ज्ञेय K₃ भूयो E 9b वर्णं C₅₂K₈₂K₁₀K₇K₃M वर्णां
E • वर्जिता C₉₄C₄₅K₈₂K₁₀K₃ME वर्जितं C₀₂ वर्जिताः K₇ 9c व्यञ्जनं C₅₂K₈₂K₁₀K₇
K₃M व्यञ्जनं E 9cd मुक्तमक्षं C₉₄C₀₂K₈₂K₁₀K₇E मुक्त अक्षं C₄₅ मुक्तं अखं K₃ मुक्तं
अक्षं M 9d किमु तत्परम् C₉₄K₈₂K₇E किमतः परम् C₄₅C₀₂ किमतत्परं K₁₀K₃M 10a चार्यं
C₉₄C₄₅K₈₂K₁₀ME चार्यं C₀₂K₇K₃ 10ab सन्दिग्धमविच्छिन्नमनाकुलम् C₉₄C₄₅K₈₂K₇K₃
ME विच्छिन्नसन्दिग्धमनाकुलं C₀₂ सन्दिग्धमविच्छिन्नमनाकुलम् K₁₀ 10d किमु तत्परम् C₉₄K₈₂K₁₀
K₇E किमतः परम् C₄₅M किमतत्परं C₀₂K₃ 11 राग उवाच C₅₂K₈₂K₁₀K₇ME रागोवाच K₃
11a देहे क्षं C₉₄C₀₂K₇ देहात्क्षं C₄₅ देहक्षं K₈₂K₁₀K₃ME • याते C₅₂K₈₂K₁₀K₇ME यान्ते
K₃ 11b अग्निशिवादिभिः C₉₄C₄₅K₈₂K₁₀K₇ME अग्निशिवादिभिः C₀₂ अग्निं शिखिदिभिः K₃ 11c दूतैः
C₉₄C₄₅K₈₂K₁₀K₇ME दूतैः C₀₂K₃ • नीतो C₉₄C₄₅K₈₂K₁₀K₇K₃ नीत्वा C₀₂ नीतः M नीता
E 11d निरञ्जनः C₉₄C₄₅K₈₂K₁₀K₇K₃ME निरञ्जन C₀₂ 12a पाशैः C₉₄C₄₅K₈₂K₁₀K₇ME
पाशैः C₀₂ पाशैः K₃ • बद्धो C₉₄C₀₂K₈₂K₁₀K₇ME बद्धो C₄₅ बद्ध K₃ 12b निर्देहश्च C₉₄C₄₅
K₈₂K₁₀K₇M^{pe}E निर्देहः स C₀₂ निर्देहस्य K₃ निर्देहन्म M^{ac} • व्रजेत् C₅₂K₈₂K₇K₃ME भवेत् K₁₀
12c स्वर्गं C₉₄C₄₅K₈₂K₁₀K₇E स्वर्गं C₀₂K₃M • स C₅₂K₈₂K₇K₃E सं K₁₀M • याति K₈₂
K₁₀K₇K₃M यान्ति C₅₂E 12e संशयं C₅₂K₇ME संशये K₈₂ संशयो K₁₀K₃ 12f तुमिच्छामि
C₉₄C₀₂K₈₂K₁₀K₇K₃ME तुमि C₄₅

अनर्थयज्ञ उवाच ।
 अतिसंशयकष्टं ते पृष्ठो ऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १:१३ ॥
 कर्महेतुः शरीरस्य उत्पत्तिर्निधनं च यत् ।
 सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥ १:१४ ॥
 तेनैव सह संयाति नरकं स्वर्गमेव वा ।
 सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥ १:१५ ॥
 हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।
 यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥ १:१६ ॥
 न त्वया विदितं किञ्चिज्ज्ञास्यसि कथं द्विज ।
 कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥ १:१७ ॥
 कलाकलितकालं च कालतत्त्वकलां शृणु ।
 त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥ १:१८ ॥



13 अनर्थयज्ञ उवाच $C_{\Sigma}K_{82}^{pc}K_{10}K_7K_3ME$ om. K_{82}^{ac} **13a** अतिसंशयकष्टं ते $C_{45}K_{82}K_{10}K_7M^{pc}$
 अतिसंशयकष्टं ते C_{94} अतिसंशयकष्टमे $C_{02}M^{ac}E$ अतिसंशयकष्टो मो K_3 **13b** द्विजसत्तम $C_{94}C_{45}$
 $K_{82}K_{10}K_7ME$ च द्विजोत्तमः C_{02} द्विजसत्तमः K_3 **13c** ०ज्ञेयं $C_{94}C_{45}K_{82}K_7$ ०ज्ञेय $C_{02}K_{10}K_3ME$
 • मनुष्यैस्तु $C_{94}K_{82}K_{10}K_7ME$ मनुष्यैश्च C_{45} मनुष्यैस्तु C_{02} मनुष्यैस्तु K_3 **14a** कर्म $C_{94}C_{45}K_{82}$
 $K_{10}K_7K_3M$ अनर्थयज्ञ उवाच ॥ कर्म $C_{02}E$ • ०हेतुः C_{45} ०हेतु $C_{94}K_{82}K_{10}K_7K_3ME$ ०हेतु C_{02} •
 शरीरस्य $C_{94}C_{45}K_{82}K_{10}K_7K_3ME$ शरीरस्य C_{02} **14b** उत्पत्तिर्नि M उत्पत्तिनि $C_{94}C_{45}K_{82}K_{10}$
 K_7E उत्पत्तिनि $C_{02}K_3$ • च यत् $C_{\Sigma}K_{82}K_7ME$ च यः K_{10} यत् K_3 **14c** सुकृतं $C_{94}C_{45}K_{82}K_{10}$
 K_7ME सुकृतकृतन् C_{02} सुकृत K_3 • चैव $C_{\Sigma}K_{82}K_{10}K_7ME$ वापि K_3 **14d** ०हृतम् $C_{94}C_{45}K_{82}$
 $K_{10}K_7K_3ME$ ०हृतः C_{02} **15a** तेनैव $C_{94}C_{45}K_{82}K_{10}K_7ME$ तेनेव $C_{02}K_3$ • संयाति $C_{94}C_{45}$
 $K_{82}K_{10}K_7E$ सा यान्ति $C_{02}K_3$ सा याति M **15b** वा $C_{\Sigma}K_{10}K_7ME$ च $K_{82}K_3$ **15c** सुखं C_{Σ}
 $K_{82}K_{10}K_7E$ सुखं M • ०दुःखं $C_{94}C_{45}K_{82}K_7M$ ०दुःख $C_{02}K_{10}E$ **15d** ०सम्भवम् $C_{94}C_{45}K_{82}$
 $K_{10}K_7M$ ०सम्भवः $C_{02}E$ **16a** ०न्द्र $C_{\Sigma}K_{82}K_7ME$ ०न्द्रः K_{10} **16b** देहः $C_{94}C_{45}K_{82}K_7E$ देहे
 C_{02} देह $K_{10}M$ • नृणाम् $C_{94}K_{82}K_{10}K_7ME$ नृणा $C_{45}C_{02}$ **16c** यं कालपाशमित्याहुः em. यं
 कालपाशमित्याहु $C_{94}C_{45}K_{82}$ कालपासेति सत्वाह C_{02} यं कालपाशमित्याहु $K_{10}K_7E$ कालपाषेति ऽपस्त्वेह
 M **16d** ०व्रत $C_{94}K_{82}K_{10}K_7ME$ ०व्रतः $C_{45}C_{02}$ **17a** विदितं $C_{94}C_{45}K_{82}K_{10}K_7ME$ विदित
 C_{02} **17ab** किञ्चिज्ज्ञि $C_{45}M$ किञ्चिद्वि $C_{94}K_{82}K_{10}K_7E$ किद्वि C_{94}^{ac} किञ्चि जि C_{02} **17b** कथं
 द्विज $C_{94}C_{45}K_{82}K_{10}K_7ME$ xxxxxxxx ऽम त्वया विदितं किञ्चिद्विज्ञास्यसि (cancelled) कथं द्विज
 C_{02} **17c** कालपाशं च $C_{\Sigma}K_{82}K_{10}K_7E$ कालपाषेति M **17d** वेत्तुमर्हसि $C_{\Sigma}K_{82}K_{10}$ वेत्तुमर्हसि K_7
 वत्तुमर्हसि ME **18a** कला $C_{94}C_{45}K_{82}K_{10}K_7ME$ काला $C_{02}K_{82}^{ac}$ • ०कालं च $C_{\Sigma}K_{82}K_{10}$
 K_7 ०कालश्च ME **18b** ०कलां $C_{94}C_{02}K_{10}E$ ०कला $C_{45}K_7$ ०विधिं K_{82} ०कलाः M **18c** त्रुटिद्वयं
 $C_{94}C_{02}K_7E$ त्रुटिद्वय $C_{45}K_{10}$ त्रुटिद्वयं $K_{82}M$ • ०मेषस्तु $C_{45}C_{02}K_{10}K_7ME$ ०मेवस्तु C_{94} ०मेषद्वि
 K_{82} **18d** निमेषद्वि $C_{\Sigma}K_{82}K_{10}K_7E$ निमेषाद्वि M

कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।
 त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥ १:१९ ॥
 मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।
 अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥ १:२० ॥
 समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।
 शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ॥ १:२१ ॥
 षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ।
 द्विगुणः कलिसंख्यातो द्वापरो युग संज्ञितः ॥ १:२२ ॥
 त्रेता तु त्रिगुणा ज्ञेया चतुः कृतयुगः स्मृतः ।
 एषा चतुर्युगा संख्या कृत्वा वै ह्येकसप्ततिः ॥ १:२३ ॥
 मन्वन्तरस्य चैकस्य ज्ञानमुक्तं समासतः ।
 कल्पो मन्वन्तराणां तु चतुर्दश तु संख्यया ॥ १:२४ ॥
 दश कल्पसहस्राणि ब्रह्माहः परिकल्पितम् ।
 रात्रिरेतावती प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥ १:२५ ॥



22 K₁₀ omits verses 22–24



19a गुणिता C_ΣK₈₂K₁₀K₇E गुणितं M **19b** काष्ठा वै त्रिंशतिः C₉₄K₈₂K₁₀K₇E वै त्रिंशता C₄₅
 काष्ठा वै त्रिंशति C₀₂ काष्ठान्वै त्रिंशति M **19c** मुहूर्तश्च C₉₄C₀₂K₈₂K₁₀K₇M मुहूर्तश्च C₄₅ मुहूर्तश्च E
19d मानुषेन C₉₄C₄₅K₈₂K₁₀K₇ME मानुषश्च C₀₂ • •त्तम C_ΣK₈₂K₇^{pc}E •तमः K₁₀M •त्तमः K₇^{ac}
20a मुहूर्तः C_ΣK₈₂K₁₀K₇ मुहूर्तः M मुहूर्तः E **20c** रात्रं C_ΣK₈₂K₁₀K₇E रात्र M **20d** नीषिणः
 C_ΣK₈₂K₁₀K₇E नीषिण M **21a** समा C₉₄C₄₅K₈₂K₁₀K₇ME मास C₀₂ • •मासाश्च C₉₄C₄₅
 K₈₂K₁₀K₇ •मासश्च C₀₂E मासाहुः M **21b** कालः C_ΣK₈₂K₁₀ME कलाः K₇ **21c** शतं C_ΣK₈₂
 K₁₀K₇M शतः E **21b** मानुषः C₉₄K₈₂K₁₀K₇ME मानुष्यः C₄₅C₀₂ (unmetr.) **22a** षष्टिं
 चैव C_ΣK₇M षष्टिं वर्षः K₈₂ om. K₁₀ षष्टिश्चैव E **22b** युगः C_ΣK₈₂K₇ om. K₁₀ युग M
 E **22c** द्विगुणः कलिसंख्यातो C_ΣK₈₂K₇ om. K₁₀ कलिसंख्यास्तु द्विगुणो M द्विगुणा कलिसंख्यातो E
22d द्वापरो युग संज्ञितः C_ΣK₈₂K₇ om. K₁₀ द्वापरः युगः संज्ञिकम् M द्वापरे युग संज्ञितः E **23a** त्रेता
 C₉₄C₄₅K₈₂E त्रेता C₀₂M om. K₁₀ त्रेता K₇ • त्रिगुणा C_ΣK₈₂K₇E तृणुणो M om. K₁₀ • ज्ञेया
 C_ΣK₈₂K₇E ज्ञेयः M om. K₁₀ **23b** युगः C_ΣK₈₂K₇M om. K₁₀ युग E **23d** ह्ये C_ΣK₈₂M
 E om. K₁₀ हेः K₇ • •सप्ततिः C_ΣK₈₂K₇E •सप्तति M om. K₁₀ **24a** चैकस्य C_ΣK₈₂K₇M^{pc}E
 om. K₈₂K₁₀M^{ac} **24b** •क्तं C_ΣK₈₂K₇E •क्त M om. K₁₀ **24c** कल्पो C₄₅ कल्प C₉₄C₀₂
 K₈₂K₇ME om. K₁₀ • मन्वन्तः C_ΣK₈₂K₇E न्वन्तः M^{ac} मन्वन्तः M^{pc} om. K₁₀ **24d** दश
 C₉₄C₀₂K₈₂K₇ME दश C₄₅ om. K₁₀ • संख्यया C_ΣK₈₂K₇E संख्या M om. K₁₀ **25b** आहः
 C₄₅C₀₂K₈₂K₁₀K₇ME आह C₉₄ • परिकल्पितम् C₉₄K₇ करिकल्पितम् C₄₅ परिकल्पितः C₀₂K₁₀
 ME परिकीर्तिताः K₈₂ **25d** दर्शिभिः C_ΣK₈₂K₁₀K₇E दर्शिभि M

रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।
 अहागमे तथैवेह उत्पद्यन्ते चराचरम् ॥ १:२६ ॥
 परार्थपरकल्पानि अतीतानि द्विजोत्तम ।
 अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥ १:२७ ॥
 यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।
 कालचक्रं भ्रमत्वैव विश्रमं न च विद्महे ॥ १:२८ ॥
 कालः सृजति भूतानि कालः संहरते पुनः ।
 कालस्य वशगाः सर्वे न कालवशकृत्कचित् ॥ १:२९ ॥
 चतुर्दशपरार्थानि देवराजा द्विजोत्तम ।
 कालेन समतीतानि कालो हि दुरतिक्रमः ॥ १:३० ॥
 एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।
 अनादिनिधनो धाता स महात्मा नमस्कुरु ॥ १:३१ ॥
 [परार्थादि]
 विगतराग उवाच ।
 श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।
 परार्थं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥ १:३२ ॥

29ab ≈ UMS12.34cd: कालः पचति भूतानि कालः संहरते प्रजाः 29 ≈ KūrmP I.II.32: कालः सृजति भूतानि कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद्वशे ॥ 30d = MBh 12.220.4Id = GarP 1.108.7d



26a प्रलीयन्ते C₉₄C₀₂K₈₂K₁₀K₇ME प्रलीयते C₄₅ 26b सर्वं च० C_ΣK₈₂K₁₀K₇E सर्वश्च० M
 26c अहागमे C_ΣK₈₂K₇ अहाग_ K₁₀ अहागमे M (unmetr.) अहागमे E 26d पद्यन्ते C_ΣK₈₂
 K₁₀K₇E पद्यन्ति M 27a ०र्ध० C_ΣK₈₂K₇ME ०र्ध K₁₀ 27cd ०वाहुर्भृ० C₉₄C₄₅K₈₂K₇E ०वाहु
 भृ० C₀₂K₁₀M 27d महर्षयः C_ΣK₈₂K₁₀E महयः K₈₂ महर्षयः K₇ महर्षिभिः M 28a ०आर्क० C_Σ
 K₈₂K₁₀K₇M^{pc}E ०आर्का० M^{ac} • ०तारेन्दु C_ΣK₈₂K₁₀K₇E ०तारेन्दु M 28b दृश्यते त्विह C₉₄K₈₂
 K₁₀K₇E दृश्यन्दिह C₄₅ दृश्यते त्विहः C₀₂ दृश्यते त्विहः M 28c ०त्वैव C₉₄K₈₂K₇E ०त्वैव C₄₅K₁₀
 M ०त्वेह C₀₂ 28d ०श्रमं C_ΣK₈₂K₇E ०श्रमो K₈₂ ०श्रामन् K₁₀ ०श्रामो M • विद्महे C₉₄C₀₂K₈₂
 K₁₀K₇E विद्महे C₄₅ विद्यते M 29b कालः C_ΣK₈₂K₁₀K₇M काल E 29c कालस्य C_ΣK₈₂K₁₀
 K₇M^{pc}E कालःस्य M^{ac} • वशगाः C_ΣK₈₂K₁₀K₇M वशगा E 29d कालवशकृ० C_ΣK₈₂K₁₀K₇
 E कालो वशकृ० M 30b देवराजा C_ΣK₈₂K₁₀K₇ देवराज ME • ०त्तम C_ΣK₈₂K₁₀K₇E ०त्तमः
 M 31a कालो C₉₄C₄₅K₈₂ काल C₀₂K₁₀K₇ME 31b ब्रह्मा विष्णुः परः C₄₅ ब्रह्मविष्णुपरः C₉₄K₇
 M ब्रह्मा विष्णु परः C₀₂K₈₂K₁₀ ब्रह्मविष्णुपर E (unmetr.) 32a श्रुतं वै C_ΣK₈₂K₁₀K₇E श्रुतो वः
 M • ०चक्रं तु C₉₄C₄₅K₈₂K₁₀K₇E ०चक्रस्य C₀₂ ०चक्रत्तु M 32b विनिःसृतम् corr. विनिसृतम्
 C_ΣK₈₂K₁₀K₇ME (unmetr.) 32c परार्थं च C₄₅C₀₂K₈₂K₁₀K₇E परार्द्धं च C₉₄ परार्धश्च M^{ac}
 परार्धश्च M^{pc} • परं चैव C_ΣK₈₂K₁₀K₇E पराश्चैव M 32d वः C_ΣK₈₂K₁₀K₇M^{ac} नः M^{pc} यः E
 • ०दीपितम् C_ΣK₈₂K₁₀K₇E ०दीयतां M

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

[ब्रह्माण्डम्]

विगतराग उवाच ।
 ब्रह्माण्डं कति विज्ञेयं प्रमाणं प्रापितं क्वचित् ।
 कति चाङ्गुलिमूर्ध्वेषु सूर्यस्तपति वै महीम् ॥ १:३७ ॥



34cd E omits 34cd-35

34ab = BrahmanḍaP 3.2.101



33 अनर्थयज्ञ उवाच C_ΣK₈₂^{pc}K₁₀K₇ME om. K₈₂^{ac} **33b** सहस्रं C_ΣK₈₂K₁₀K₇E साहस्रं M •
 •युतं C_ΣK₈₂K₇ME •तन् K₁₀ **33cd** कोटिम् C_ΣK₈₂K₁₀ME कोटिः K₇ **33d** •बुदं C_ΣK₈₂
 K₁₀ME •बुदं K₇ **34a** निखर्वं च C_ΣK₈₂K₇E निखर्वं तु K₁₀ निसर्वश्च M **34b** शङ्कुः corr. शङ्कु C_Σ
 K₈₂K₁₀K₇M शङ्ख E • पद्मं C_ΣK₈₂K₁₀K₇E पद्म M **34c** समुद्रो C_ΣK₈₂K₁₀K₇ समुद्रं M om.
 E • मध्यमन्तं च C_ΣK₈₂^{ac}M मध्यमान्तं च K₈₂^{pc} मध्यमन्तश्च K₁₀ मध्यमन्तश्च K₇ om. E **34d** परार्धं
 च परं तथा C_ΣK₈₂K₁₀K₇ परार्धपरद्वेगुणाम् M om. E **35b** परार्धं K₇ परार्धं C₄₅C₀₂K₈₂K₁₀M
 परार्धं C₉₄ om. E **35c** परार्धं C_ΣK₈₂K₁₀M परार्धं K₇ om. E **35d** •संख्या C_ΣK₈₂K₁₀
 K₇ •संख्या M om. E **36ab** परात्परतरं नास्ति इति मे निश्चिता मतिः C_ΣK₁₀K₇^{pc} परात्परतरं नास्ति
 इति मे निश्चिता मतिः K₈₂K₇^{ac} परात्परतरनास्ति इति मे निश्चिता मतिः M वृन्दश्चैव महावृन्द द्विपरानन्तमेव च ।
 परात्परतरं नास्ति इति मे निश्चिता मतिः ॥ E **36c** •वेदं C₉₄E •वेदं C₄₅C₀₂K₁₀K₇ (unmetr.)
 •वेदं K₈₂ •वेदः M **36f** •आख्याता C₉₄C₄₅K₈₂ •आख्यातां C₀₂K₁₀K₇ME • •तम C_ΣK₈₂
 K₁₀K₇E •तम M **37a** ब्रह्माण्डं C₉₄C₄₅K₈₂K₁₀K₇ME ब्रह्माण्ड C₀₂ **37b** प्रमाणं प्रापितं क्वचित्
 conj. प्रमाणश्चापितं क्वचित् C_ΣK₈₂K₁₀E प्रमाणश्चापितं क्वचित् K₇ प्रमाणश्चापितां कति M **37c** •ध्वेषु
 em. •ध्वेषु C_ΣK₈₂K₁₀K₇ME **37d** सूर्यस्तं C_ΣK₈₂K₁₀K₇E सूर्यो M^{ac} सूर्यो M^{pc} • महीम् C₄₅
 C₀₂K₈₂M महीम् C₉₄ मही K₁₀K₇E

अनर्थयज्ञ उवाच ।
 ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।
 देवास्ते ऽपि न जानन्ति मानुषाणां च का कथा ॥ १:३८ ॥
 पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।
 ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥ १:३९ ॥
 शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।
 दश नाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ १:४० ॥
 [भूभृतां नामानि]

[पूर्वतः]
 सहासहः सहः सद्यो विसहः संहतो ऽसभा ।
 प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ १:४१ ॥
 [आग्नेये]
 प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।
 दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ।
 आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ॥ १:४२ ॥

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



38a ब्रह्मा० C_ΣK₈₂K₁₀K₇E ब्रह्म० M • प्रसंख्यातुं C_ΣK₈₂K₇M प्रसंसा तु K₁₀ च संख्यातुं E
38b शक्यं क० K₈₂K₁₀E शक्या क० C_ΣK₇ सक्याङ्क० M **38c** देवास्ते C_ΣK₈₂K₁₀K₇E देवतापि
 M **38d** मानुषाणां च C_ΣK₈₂K₁₀K₇E मानुषान्श्च M^{ac} मानुषानाश्च M^{pc} **39c** पुराख्यातो C_ΣK₈₂
 K₁₀K₇ पुराख्यातं M ममाख्यातो E **40a** शिवाण्डा० C_ΣK₈₂K₁₀K₇E शिवाण्ड० M^{ac} शिवाण्डे० M^{pc}
40b सर्वेषामिव भूभृताम् conj. सर्वेषामिव भूरिताः C₉₄C₄₅K₇ सर्वेषामेव भूरिताः C₀₂ सर्वेषामिव भूरिता
 K₈₂ सर्वेषामेव भूरिणाम् K₁₀ सर्षपा इव भाविता M सर्वेषामेव भूरिमां E **40c** दिशा० C_ΣK₈₂K₇ME
 शिवा० K₁₀ **40d** ब्रह्माण्डे C_ΣK₈₂K₁₀K₇E ब्रह्माण्डा M • कीर्तितं शृणु C₉₄C₀₂K₈₂K₁₀K₇E य च
 कीर्तितम् C₄₅ कीर्तिता शृणु M **41a** सहासहः K₇ साहासह C_ΣK₈₂K₁₀ME • सहः सद्यो C₉₄C₀₂K₈₂
 K₁₀K₇ सहः सज्ञा C₄₅ सहो सद्यः M सहः सज्ञो E **41b** विसहः C₉₄C₄₅K₈₂K₁₀K₇E विसह C₀₂M
 • ऽसभा C₉₄C₀₂K₈₂K₁₀K₇ सहा M सभाः C₄₅ सता E **41c** प्रसहो C_ΣK₈₂K₁₀K₇M प्रसहेः E •
 प्रसहः C₉₄C₄₅K₈₂K₁₀K₇M प्रसहः C₀₂ सप्रहः E • सानुः C_ΣK₈₂K₁₀ सानु K₇ME **41d** पूर्वतो
 C_ΣK₈₂K₁₀K₇M पर्वतो E **42a** भासनो C₉₄C₄₅K₈₂K₁₀K₇M भास C₀₂ भासतो E • भानुः
 C₉₄C₀₂K₈₂K₁₀K₇E भानु C₄₅M **42b** द्युतिमो C_ΣK₈₂K₁₀M द्युतिनो K₇E **42c** दीप्ततेजाश्च
 तेजाश्च C₉₄C₀₂K₈₂K₁₀K₇ दीप्ततेजाश्च तेजश्च C₄₅ दीप्ततेजस् तेजश्च M (unmetr.) दीप्ततेजश्च तेजाश्च E
42d तेजा तेजवहो C_ΣK₈₂K₁₀K₇E तेजतेजयह M **42e** आग्नेये C_ΣK₈₂K₁₀E आग्नेय K₇ आग्नेर्ये M
 • त्वेतदा० C_ΣK₈₂K₁₀K₇E त्वेचमा M **42f** शृण्वथ C_ΣK₈₂K₁₀K₇E शृणुथ M • द्विज C_ΣK₈₂
 K₇ME द्विजः K₁₀

प्रथमो ऽध्यायः

[याम्ये]

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

[नैरृते]

नगजो नगना नन्दो नगरो नग नन्दनः ।
नगर्भो गहनो गुह्यो गूढजो दश तत्परः ॥ १:४४ ॥

[वारुणे]

वारुणेन प्रवक्ष्यामि शृणु विप्र निबोध मे ।
बभ्रः सेतुर्भवोद्भद्रः प्रभवोद्भवभाजनः ।
भरणो भुवनो भर्ता दशैते वरुणालयाः ॥ १:४५ ॥

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।
वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ १:४६ ॥
ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।
नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ १:४७ ॥



43b संयमो C_२K_{८२}K_{१०}K_७E संयम M • यमुनो C_{९४}C_{४५}K_{१०} यमनो C_{०२}K_७ यमुना K_{८२} यमतो M यमुना० E • यमः C_२K_{८२}K_{१०}K_७E यन M **43c** संयनो यमनोयानो K_{८२} संयमो यमनोयानो C_{९४}C_{०२}E संयमो यमुनोयानो C_{४५}K_{१०} संयमा यमनो यामो K_७ यमियुग्मा यनो यानः M **43d** यनियुग्मा यनोयनः K_{१०} यनियुग्मा नयो यनः C_{९४}C_{०२}K_{८२} यनियुग्मा नयो नयः C_{४५} यनियुग्मा नयो यमः K_७ दशमा याम्यमाश्रुता M यनियुग्मा नयोयन E **44a** नगना नन्दो C_{९४}C_{०२}K_{८२}K_{१०}K_७ नगजा नन्दो C_{४५} नगनागेन्द्र M नगनो नदो E **44b** नगरो नगनन्दनः K_{१०}M^{ac} नगरोनगनन्दनः C_{९४}K_७ नगरोनगनन्दनः C_{४५} नगरो _ नन्दनः C_{०२} नगरोनगनन्दनः K_{८२} नगरो नननन्दनः M^{pc} नगरोनगनन्दनः E **44c** नगर्भो C_२K_{८२}K_७E नृगभो K_{१०} नगर्भ M • गहनो गुह्यो C_२K_{८२}K_{१०}K_७ गुहनो गुह्य M गहनो गुह्य E **44d** गूढजो C_२K_{८२}K_{१०}K_७E गुडजो M • तत्परः C_२K_{८२}K_{१०}K_७E तत्परम् M **45a** वारुणेन C_२K_{८२}K_{१०}K_७M वारुणे च E **45b** शृणु K_{१०} M शृङ्गे C_{९४}C_{४५}K_{८२}K_७ शृङ्गे C_{०२} मृद्धे E **45c** बभ्रः सेतुर्भ० corr. बभ्रं सेतुर्भ० C_{९४}C_{४५} बभ्रं सेतु भ० C_{०२} बभ्रः सेतु भ० K_{८२} बभ्रं सेतुर्भ० K_{१०} बभ्र सेतुर्भ० K_७ बभ्र सेतु भ० M बभ्रत्सेतुर्भ० E **45d** प्रभवोद्भव० C_२K_{८२}K_{१०}K_७E प्रभवोभव० M • भाजनः C_२K_{८२}K_{१०}K_७M भाजन E **45e** भरणो C_{४५}K_७ भरण C_{९४}K_{८२} भरणां C_{०२}E भरणा K_{१०} भरणः M **45f** दशैते C_२K_{८२}K_{१०}E दशैते K_७ दशैता M • आलयाः C_२K_{८२}K_{१०}K_७ आलया ME **46a** नृगर्भो C_२K_{८२}K_{१०}K_७E नृगभा M • गर्भश्च C_{९४}C_{४५} K_{१०}K_७ गर्भाश्च C_{०२}K_{८२}ME **46b** देवगर्भो C_२K_{८२}K_{१०}K_७E देवगर्भ M **46c** गर्भश्च C_२K_{१०} K_७E गर्भाश्च K_{८२} गर्भाश्च M **46d** वृषाङ्को C_२K_{८२}K_{१०}K_७E वृषाङ्गो M • वृषभ० C_{९४}C_{४५}K_{८२} K_{१०}K_७ME वृष० C_{०२} **47a** ज्ञातव्यश्च तथा सम्यग् C_२K_{८२}K_{१०}K_७ वृषञ्जवृषनन्दश्च M ज्ञानवाञ्च तथा सत्य० E **47b** वृषजो वृषनन्दनः C_२K_{१०}K_७E वृषनन्दनः K_{८२} दशनायक वायवे M **47cd** नायका दश वायव्ये कीर्तिता ये मया द्विज C_{९४}C_{४५}K_{८२}E नायका दश वायव्ये कीर्तिता ये मया द्विजः C_{०२}K_{१०} नायका दश वायव्ये कीर्तिता ये मया द्विज K_७ कीर्तिता ये मया द्विज यथा तथ्येन सुव्रतः M

[उत्तरे]

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।
सतः सत्य लयः शम्भुर्दश नायकमुत्तरे ॥ १:४८ ॥

[ईशाने]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।
इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥ १:४९ ॥

[मध्यमे]

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

[परिवाराः]

सर्वेषां दशमीशानां परिवारशतं शतम् ।
शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥ १:५१ ॥
सहस्रेषु च एकैकमयुतैः परिवारितम् ।
अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥ १:५२ ॥
एकैकस्य परिवारो नियुतः पृथगेव च ।



48a सुलभः C_ΣK₈₂K₁₀K₇M सुरभः E • सुमनः C_ΣK₈₂K₁₀E सुमनाः K₇ सुमनो M • सौम्यः C_ΣK₈₂K₁₀K₇E सोम्य M **48c** सतः सत्य corr. सत सत्य C_ΣK₇ सत्यसत्य K₈₂ सुत सत्य K₁₀ सुतः सत्य M सत सत्या. E • लयः C_ΣK₈₂K₁₀ME लयं K₇ **48cd** शम्भुर्द. C₉₄C₄₅K₁₀E शम्भु द. C₀₂K₈₂K₇ शमर्भु. द. M **48d** नायकमु. C_ΣK₈₂K₁₀K₇M नायक उ. E **49a** वज्र C_ΣK₈₂K₁₀K₇E व्रजः M **49b** वर्षणः C_ΣK₈₂K₁₀M वर्षणम. K₇ दर्य च E **49c** इलनो वलिनो ब्रह्मा C_ΣK₈₂K₁₀K₇E इलिनो वलिनो ब्रह्मः M **49d** दश. C₉₄K₈₂K₇E दशै. C₄₅C₀₂K₁₀ दिशै. M • नायकाः C_ΣK₈₂K₁₀K₇E नायका M **50a** अपरो विमलो मोहो C_ΣK₈₂K₁₀K₇E अपरः विमला मोहा M **50b** निर्मलो म. em. निमलो म. C₉₄ निर्मलोन्म. C₄₅K₇ निर्मलोत्म. C₀₂E निमलोर्म. K₈₂K₁₀ निर्मलोन्म. M **50c** अक्षयश्चाव्ययो C₉₄C₄₅K₈₂K₁₀K₇ अक्षयाश्चाव्ययो C₀₂ अक्षयश्चाव्ययं M अक्षयश्चाव्ययो E **50cd** विष्णुर्व. C₉₄C₄₅K₇E विष्णु व. C₀₂K₈₂M विष्णुर्व K₁₀ **50d** मध्यमे दश C₉₄C₄₅K₇ मध्यमो दश C₀₂K₈₂ वरवर्षणः K₁₀ मध्यमो दशः M मध्यमे दशः E **51a** सर्वेषां C_ΣK₈₂K₁₀ME सर्वेषा K₇ • दशमीशानां C_ΣK₈₂K₁₀K₇M दशरीशानां E **51b** परिवार. C₉₄C₀₂K₁₀K₇ME परि. C₄₅ परिवारं K₈₂ **51d** सहस्रैः C_ΣK₈₂K₁₀K₇E सहस्रै M • वारितम् C₉₄C₄₅C₀₂K₈₂K₁₀K₇ वारिता C₀₂ वारितः M वारिताः E **52ab** एकैकम. C₉₄C₄₅K₁₀K₇E एकैकं म. C₀₂K₈₂M **52b** परिवारितम् C_ΣK₈₂K₁₀K₇ परिवारितः M परिवारितमाः E **52c** अयुतं E अयुतैः C_ΣK₈₂K₇M अयुतै K₁₀ • प्रयुतैर्वृन्दैः C_ΣK₈₂K₁₀E प्रयुतै वृन्दैः K₇ प्रयुतैर्भृत्य M **52d** प्रयुतं नियुतैर्वृतम् corr. प्रयुतैर्नियुतैर्वृतः C₉₄C₄₅K₈₂K₇ प्रयुतेर्नियुतैर्वृतः C₀₂ प्रयुतै नियुतै वृतः K₁₀ प्रयुतः नियुतैः वृतः M प्रयुतं नियुतैर्वृतः E **53a** परिवारो C_ΣK₈₂K₁₀K₇ परिवार M (unmetr.) परिवारो E (unmetr.) **53b** नियुतः C₉₄C₄₅K₈₂K₁₀K₇ME नियुत C₀₂ • च C_ΣK₈₂K₁₀K₇ME चः K₇^{ac}

कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ १:५३ ॥

दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।

वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ १:५४ ॥

खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।

दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ १:५५ ॥

शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।

पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ १:५६ ॥

समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।

मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ १:५७ ॥

अनन्तेषु च एकैकं परार्धपरिवारितम् ।

परार्धेषु च एकैकं परेण परिवारितम् ।

एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ १:५८ ॥

[प्रमाणम्]

प्रमाणं शृणु मे विप्र संक्षेपाद्भवतो मम ।

चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥ १:५९ ॥



53c कोटिभिर्दशकोट्येन $C_{94}C_{02}E$ कोटिभिर्दशकोट्येन C_{45} कोटिभिर्दशकोट्येन $K_{82}K_7$ कोटिभिर्दशकोट्येन: K_{10} कोटिभिः परिवाराणि कोटिभिर्दशकोटिकम् M 53d एकैकः परिवारितः $C_{45}K_{82}E$ एकैकः परिवारितः C_{94} एकैकपरिवारितः $C_{02}K_{10}K_7$ एकैकपरिवाराणां M 54a दशकोटिषु एकैकं $C_{45}C_{02}K_{10}E$ दशकोटीषु एकैकं $C_{94}K_{82}K_7$ दशकोट्येषु एकैकं M 54b वृन्दवृन्दभृतैर्वृतम् $C_{\Sigma}K_{10}$ वृन्दवृन्दभृतैर्वृतं K_{82} वृन्दवृन्दभृतैर्वृतं K_7 वृन्दवृन्देषु एकैकं M वृन्दवृन्दं वृत्तैर्वृतः E 54c वृन्दवर्गेषु $C_{\Sigma}K_{82}K_{10}K_7E$ वृन्दवर्गभिः तैर्वृतम् M 54d खर्वभिः परिवारितम् $C_{\Sigma}K_{82}K_{10}$ खर्वभिः परिवारितम् K_7 खर्वभिः परिवाराणि M खर्वभिः परिवारितः E 55a खर्ववर्गेषु एकैकं $C_{\Sigma}K_{82}K_{10}K_7E$ खर्ववर्गेव एकैकम् M 55b दशखर्वगणैर्वृतम् $C_{94}C_{02}K_{82}K_{10}$ दशखर्वगणैर्वृतम् C_{45} दशखर्वगणे वृत्तं K_7 दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M दशखर्वगणैर्वृतः E 55c खर्वेषु $C_{\Sigma}K_{82}K_{10}ME$ खर्वेषु K_7 55d शङ्कुभिः परिवारितम् $C_{\Sigma}K_{82}K_{10}K_7M$ शङ्कुभिः परिवारितः E 56a पृथगेकैकं em . पृथगेनैव $C_{94}C_{02}K_{82}K_{10}K_7ME$ पृथगेनैव C_{45} 56b वारितम् K_{82}^pM वारितः $C_{\Sigma}K_{10}K_7E$ तं K_{82}^{ac} 56d समुद्रैः $C_{02}K_{82}K_{10}K_7ME$ समुद्रैः C_{94} समुद्रैः C_{45} • वारितम् $C_{\Sigma}K_{82}K_{10}K_7M$ वारितः E 57a तथैव $C_{94}C_{45}K_{82}K_{10}K_7ME$ तथैव C_{02} 57b मध्यसंख्यैस्तु तैर्वृतम् $C_{\Sigma}K_{82}M$ मध्यसंख्यैस्तु तैर्वृतम् K_{10} मध्यसंख्यैस्तु तैर्वृतं K_7 मध्ये शङ्क्यायुतैर्वृतः E 57c मध्यसंख्येषु $C_{\Sigma}K_{82}K_{10}K_7$ मध्यसांख्यो च M मध्ये सांख्येषु E 57cd एकैकमनन्तैः $C_{\Sigma}K_{82}K_{10}E$ एकैकं मनन्तैः K_7 एकैकं अनन्तै M 57d वारितम् $C_{\Sigma}K_{82}K_{10}K_7M$ वारितः E 58b परार्धपरिवारितम् $C_{94}C_{45}K_{82}K_{10}K_7$ परार्धं रितम् C_{02} परार्धं परिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M परार्धैः परिवारितः E 58d वारितम् $C_{\Sigma}K_{82}K_7M$ वारितं K_{10} वारितः E 58e कथितो $C_{\Sigma}K_{82}K_7M$ कथितो K_{10} कथिता E 58f शक्यं $C_{94}C_{45}K_{82}K_{10}K_7ME$ शक्यं C_{02} • सांख्यमुं $C_{94}C_{02}K_{10}M$ सांख्यमुं C_{45} स्यख्यमुं K_{82} संख्यमुं K_7 संख्यामुं E 59a प्रमाणं $C_{02}K_{82}K_7ME$ प्रमाणं $C_{94}C_{45}$ प्रमाण K_{10} 59b संक्षेपाद्भवतो $C_{94}C_{02}K_{82}K_{10}E$ संक्षेपाद्भवतो C_{45} संख्येपाद्भवतो K_7 संक्षेपं भवतो M

कोटिकोटिसहस्रं तु योजनानां समन्ततः ।
 अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥ १:६० ॥
 सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।
 विंशकोटिष्वङ्गुलीषु ऊर्ध्वतस्तपते रविः ॥ १:६१ ॥
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।
 ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥ १:६२ ॥

[व्यासाः]

पुराणाशीसहस्राणि शतानि द्विजसत्तम ।
 ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥ १:६३ ॥
 वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।
 तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥ १:६४ ॥
 बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।
 पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥ १:६५ ॥
 एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ १:६६ ॥
 अष्टादशसहस्राणि तेन सारस्वताय तु ।

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61cd The folio in K₁₀ ends with ऊर्ध्व०, and the folios that may have contained verses 1.61d–2.22 are missing.

✧

60a कोटिकोटि० C_ΣK₈₂K₁₀K₇E कोटीकोटि० M **60a** च परीमाणं C₉₄C₀₂K₈₂K₁₀K₇E च परिमाणं C₄₅ (unmetr.) परिमाणश्च M **60b** ब्रह्मणा C₉₄C₄₅K₈₂K₁₀K₇ME — C₀₂ • ०कीर्तितम् C₉₄C₄₅K₁₀K₇E ०कीर्तिताः C₀₂ ०कीर्तितः K₈₂M **61c** विंशकोटिष्वङ्गुलीषु conj. विंशकोटिषु गुल्मेषु C_ΣK₈₂K₁₀K₇E विंशकोटि विना गुल्मे M **61d** ऊर्ध्वतस्त० C_ΣK₈₂K₇E ऊर्ध्व — K₁₀ ऊर्ध्वतो त० M • रविः C_ΣK₈₂K₇M रवि E **62a** प्रमाणं C₉₄C₀₂K₈₂K₇ME प्रणामं C₄₅ **62c** ब्रह्माण्डं चा० K₈₂ ब्रह्माण्डश्च C₉₄C₄₅K₇M ब्रह्माण्डाश्चा० C₀₂ ब्रह्माण्डाश्चा E • ०मेयाणां C₉₄K₈₂ME ०मेयाणा C₄₅C₀₂K₇ **62d** ०कीर्तितम् C₉₄C₄₅K₈₂K₇E ०कीर्तिताः C₀₂ ०कीर्तितः M **63b** ०सत्तम C₉₄C₄₅K₈₂K₇ME — मः C₀₂ **63c** पूर्णं C₉₄C₀₂K₈₂E पूर्वं C₄₅ पूर्णं K₇ पूर्वं M **63d** मातरिश्वा C_ΣK₈₂K₇E मातरिश्वा M • ०तथम् C₉₄C₄₅K₈₂K₇E ०तथा C₀₂M **64a** संक्षिप्य C_ΣK₈₂K₇E संक्षिप्यः M **64b** प्राप्तं चोशनसं C₄₅K₈₂K₇ प्राप्तं चौशनसं C₉₄ प्राप्तं औशनसं C₀₂ प्राप्ताश्चोशनसम M (unmetr.) प्राप्ताश्चोशनसं E **64c** संक्षिप्य C_ΣK₈₂K₇E संक्षिप्यः M **64d** प्राप्तवांश्च बृहस्पतिः C_ΣK₈₂K₇E प्राप्तवांश्च बृहस्पति M **65b** सूर्यं C₀₂E सूर्यस् C₉₄K₈₂K₇ सूर्य C₄₅M • त्रिंशत्स० C₉₄C₄₅K₈₂K₇E त्रिंशत्स० C₀₂M **65c** ०विंशत्सहस्राणि corr. ०विंशहस्राणि C₉₄ ०विंशसहस्राणि C₄₅C₀₂K₈₂K₇M ०विंशत्सहस्राणि E **65d** मृत्युं प्राह C_ΣK₈₂K₇E मृत्यु प्राहः M **66a** ०विंशत० E ०विंश० C_ΣK₈₂K₇M **66b** कीर्तितम् E कीर्तितः C₉₄C₄₅K₈₂K₇ ^{Pc} M कीर्तिताः C₀₂ कीर्तित K₇^{ac} **66c** वसिष्ठाय C₉₄C₀₂K₈₂ME विशिष्ठाय C₄₅ वहिष्ठाय K₇ **66d** विंशत्श्लो० corr. विंशत्श्लो० C₉₄C₀₂K₈₂K₇E विशत्श्लो० C₄₅ त्रिंशत्श्लो० M **67a** अष्टादशसहस्राणि C_ΣK₈₂E अष्टादशसहस्राणि K₇ वसिष्ठेदशसहस्रं M

प्रथमो ऽध्यायः

सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ १:६७ ॥

षोडशानां सहस्राणि भरद्वाजाय वै ततः ।

दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ १:६८ ॥



67c सारस्वतस्त्रि० em. सारस्वता त्रि० C₉₄C₀₂K₈₂K₇E सारस्वतास्त्रि० C₄₅ सारस्वत तृ० M • ०धामाय
C₂K₈₂K₇ME om. K₈₂^{ac} 67d सहस्रदश C₂K₈₂K₇E सहस्रादश M 68b भर० C₉₄C₄₅K₈₂K₇
E भार० C₀₂ सन० M 68d अभाषत C₉₄C₄₅K₈₂ अभाषत C₀₂ अभाषतः K₇E मभासतः M

चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।
 त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥ १:६९ ॥
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥ १:७० ॥
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ १:७१ ॥
 ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।
 गौतमाच्च भरद्वाजस्तस्माद्धर्यात्मनाय तु ॥ १:७२ ॥
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।
 सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥ १:७३ ॥
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।
 शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥ १:७४ ॥
 द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ १:७५ ॥



69b अन्तरी० C_८K_{८२}K_७E अन्तरि० M **69c** त्रय्यारुणिं corr. त्रैयारुणि C_{९४}C_{४५}K_{८२}M त्रैयारुणि C_{०२}E त्रैयारूपिनि K_७ **69d** अभाषत C_{९४}C_{०२}K_७ अभाषतः C_{४५} स्वभावत K_{८२} मभाषतः M ह्यभाषत E **70a** त्रय्यारुणि० corr. त्रैयारुणि० C_८K_७ त्रैयारुणि० K_{८२}E त्रैयारुणि० M • विप्रेन्द्रो C_{९४}C_{४५}K_{८२}K_७ E विप्रेन्द्र C_{०२}M **70b** धनंजय० C_८K_{८२}K_७ME धन० K_{८२}^{ac} • •भाषत C_{९४}C_{०२}K_{८२}K_७ •भाषतः C_{४५} ME **71b** •मुनिः C_८K_{८२}K_७E •मुनि M **71c** कृतंजयाद्वि० C_{९४}K_{८२}E कृतंजया द्वि० C_{४५}C_{०२}K_७ धनञ्जय द्वि० M • •श्रेष्ठ C_८K_{८२}K_७M •श्रेष्ठो E **71d** ऋणंजय० C_{९४}C_{०२}K_{८२}K_७ME ऋणंजाय० C_{४५} • •महात्मने C_८K_{८२}K_७E •मभाषतः M **72a** प्राप्तो C_८K_{८२}K_७ प्राप्तः M प्राप्तौ E **72b** महर्षिणे C_८K_{८२}K_७E महर्षिणः M **72c** गौतमाच्च C_८K_{८२}E गौतमाश्च K_७ गौतमेन M **72cd** भरद्वाजस्तस्माद्धर्यात्मनाय em. भरद्वाजस्तस्माद्धर्यद्विताय C_{९४}C_{०२}K_{८२}K_७ भरद्वाजस्तस्माद्धर्यद्विताय C_{४५} भरद्वाज तस्मा हर्यद्विताय M भरद्वाजस्तस्माद्द्व्याद्माय E **73a** राजश्रवास्त० em. राजश्रव त० C_८K_{८२}E राजश्रव त० K_७ राजर्षव त० M **73c** •शुष्मात्त० C_८K_७ME •शुष्मा त० K_{८२} **73cd** प्राप्तस्तृ० C_{९४}C_{४५}K_{८२}K_७ME प्राप्त तृ० C_{०२} **73d** भो C_{९४}C_{०२}K_{८२}K_७ME om. C_{४५} **74b** वृक्षः C_८K_{८२}K_७E वृक्ष M • •भाषत C_{९४}C_{४५}K_{८२}K_७ •भाषतः C_{०२}ME **74c** शक्तिः पराशरं C_८K_{८२}K_७E शपरासर M^{ac} शक्ति परासर M^{pc} **74d** जतु० C_{९४}C_{०२}K_{८२}K_७E तु० C_{४५} जंतु० M **75a** द्वैपायनं तु em. द्वैपायनस्तु C_८K_{८२}K_७M द्वैपायनाय E **75b** जतुकर्णो महर्षिणम् C_{९४}C_{४५}K_{८२}K_७ जतुकर्णो महर्षिणः C_{०२} जकर्णो महर्षिणं K_{८२}^{ac} जंतुकर्णमहर्षिणा M जतुकर्णमहर्षिणा E **75d** •मुनिः C_८K_{८२}K_७ •मुनि ME

प्रथमो ऽध्यायः

रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।
दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ १:७६ ॥
॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥

76ab ≈ BrahmāṇḍaP 3.4.67ab: मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये



76a ०हर्षेण M ०हर्षाय C_ΣK₈₂K₇ ०हर्षणाय E **76b** ०बुद्धये C_ΣK₈₂K₇E ०बुद्धयः M **76b** पुराणं
सम्प्रकाशितम् C₉₄C₄₅K₈₂K₇ME पुराणं सम्प्रकाशितां C₀₂ **76e** मानुषाणां C₉₄C₀₂K₈₂K₇E मनुषाणां
C₄₅ मानुषानां M • हितार्थाय C_ΣK₈₂K₇E हित्यथाय M **76f** भूयः C_ΣK₈₂K₇ भूय ME **Colophon:**
नामाध्यायः प्रथमः C_ΣK₈₂K₇ नामाध्यायः प्रथमः श्लोक ७७ M नाम प्रथमो ऽध्याय E

[द्वितीयो ऽध्यायः]

विगतराग उवाच ।

श्रुतं मया जनाग्रेण ब्रह्माण्डस्य तु निर्णयम् ।

प्रमाणं वर्णरूपं च संख्या तस्य समासतः ॥ २:१ ॥

शिवाण्डेति त्वया प्रोक्तो ब्रह्माण्डालयकीर्तितः ।

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

कस्य वा लयनं ज्ञेयं प्रमाणं वात्र वासिनः ।

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

[शिवाण्डसंख्या]

अनर्थयज्ञ उवाच ।

शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।

दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥ २:४ ॥

अगम्यगमनं गुह्यं गुह्यादपि समुद्धृतम् ।

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

न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।

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

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



Testimonia for this chapter: C₉₄ ff. 195v-197r, C₄₅ ff. 203v-204v, C₀₂ ff. 270r-270v (it breaks off at 2.21 and resumes at 3.30b), K₈₂ ff. 3v-4v, K₁₀ exp. 43 and 42 (sic; it broke off at 1.62d and resumes at 2.23), K₇ ff. 211v-213r; E pp. 585-588; C_Σ = C₉₄ + C₄₅ + C₀₂

5ab cf. LinP I.21.71ab: नमो गुण्याय गुह्याय अगम्यगमनाय च



1a जनाग्रेण C₄₅ C₀₂ K₈₂ K₇ E जना C₉₄ **2b** ब्रह्माण्डा C_Σ K₈₂ K₇ ब्रह्माण्ड E **2c** ज्ञेयं C₉₄ C₄₅ K₈₂ K₇ E ज्ञेया C₀₂ **2d** कति C₉₄ C₄₅ K₈₂ K₇ E कति: C₀₂ **3a** लयनं ज्ञेयं C₉₄ C₀₂ K₈₂ K₇ लयनं C₄₅ लक्षणं ज्ञेयं E **3b** वासिनः C₉₄ C₀₂ K₈₂ K₇ E वासिरानः C₄₅ **3c** का em. को C_Σ K₈₂ K₇ किं E • प्रजा ज्ञेया C₄₅ C₀₂ K₈₂ K₇ E प्रजा या C₉₄ **4b** न त्वं C_Σ K₈₂ K₇ तत्त्वं E • •हसि C_Σ K₈₂ E •हसि K₇ **4c** दैवतैः C₉₄ C₄₅ K₈₂ देवतैः C₀₂ K₇ E • शक्तिर् C₉₄ शक्ति C₄₅ C₀₂ K₈₂ K₇ E **5a** अगम्यगमनं C₉₄ C₄₅ K₈₂ E अगम्यगमनं C₀₂ अगम्यगमनं K₇ **5b** गुह्या C₉₄ K₇ E गुह्या C_Σ K₈₂ • समुद्धृतम् em. समुद्धृतम् C_Σ K₈₂ समुद्धृतं K₇ समुद्धृतम् E **5c** प्रभुर्ने C₉₄ C₄₅ K₈₂ K₇ E प्रने C₀₂ **5d** दण्ड्यो C₀₂ K₈₂ K₇ दण्डो C₉₄ C₄₅ दण्ड्या E • दण्डकः C₉₄ C₀₂ K₈₂ K₇ E ण्डकः C₄₅ **6a** सत्यो C_Σ K₈₂ K₇ सत्यौ E • तत्र C_Σ K₈₂ K₇ तत्रा E **6b** नो C₄₅ C₀₂ K₈₂ K₇ E C₉₄ **6c** नानृजुर्न em. नानृजुर्न C₉₄ E नानृजुर्न C₄₅ K₇ नानृजुर्न K₈₂ नानृजुर्न C₀₂ **6d** न तृष्णा न च C_Σ K₇ E न च तृष्णा न K₈₂ • ईर्ष्यता C₉₄ C₄₅ K₈₂ K₇ ईर्ष्यता: C₀₂ ईर्ष्यता E **7a** क्रोधो C₉₄ C₄₅ K₈₂ K₇ E क्रोधौ C₀₂ **7b** सूयकः C₉₄ C₀₂ K₈₂ K₇ सूयकः C₄₅ स्तेयकः E (unmetr.)

ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥ २:७ ॥
 न व्याधिर्न जरा तत्र न शोकोऽस्ति न विक्लवः ।
 नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥ २:८ ॥
 नोत्कृष्टो मानवस्तस्मिन्त्रयश्चैव शिवालये ।
 न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥ २:९ ॥
 गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।
 याचमानो न तत्रास्ति दाता चैव न विद्यते ॥ २:१० ॥
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥ २:११ ॥
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥ २:१२ ॥
 आहूतसम्प्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।
 न जन्ममरणं तत्र आपदं नाप्नुयात्कचित् ॥ २:१३ ॥
 न चाशापाशबद्धोऽस्ति रागमोहं न विद्यते ।
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥ २:१४ ॥
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।
 ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥ २:१५ ॥
 न जपो नाह्निकस्तत्र नाग्निहोत्री न यज्ञकृत् ।
 न व्रतं न तपश्चैव न तिर्यन्तरकं तथा ॥ २:१६ ॥

16d cf. 19.48cd:विशिष्टे त्विन्द्रियग्रामे तिर्यन्तरकसाधनम्



7d शठो C₉₄C₄₅K₈₂K₇ षठो C₀₂ शठे E • मत्सरः C_ΣK₈₂K₇ मत्सराः E 8a व्याधिर्न C₉₄C₄₅
 K₈₂E व्याधि न C₀₂K₇ • जरा तत्र C₄₅K₇ जरास्तत्र C₉₄C₀₂K₈₂E 8b विक्लवः C_ΣK₈₂K₇ विक्लव
 E 9a मानवः C₄₅C₀₂K₈₂K₇E मा_ वः C₉₄ 9c प्रशंसास्ति C_ΣK₈₂K₇ प्रशंसाश्च E 10c तत्रास्ति
 C_ΣK₈₂K₇E तत्रा K₈₂ 11a ब्रज तः C_ΣK₈₂E ब्रजस्तः K₇ 11c कर्म ना० em. कर्म न C_ΣK₈₂K₇
 कर्मणा E 11d कलिः C_ΣK₈₂K₇E कलि K₇E 12a च न त्रेता C₀₂K₈₂K₇E च न त्रेता C₉₄ च त्रेता
 न C₄₅ 12b कृतं चा० C₀₂K₈₂ कृतश्चा० C₉₄C₄₅K₇E 12c मन्वन्तरं न तत्रास्ति C₉₄C₄₅K₈₂E
 मन्वन्तत्रास्ति C₀₂ मन्वन्तरनन्त तत्रास्ति K₇ 12d कल्पश्चैव C_ΣK₇E कल्पं चैव K₈₂ 13a आहूतः C_Σ
 K₈₂K₇ आहूतः E 13b ब्रह्मरात्रिदिनं C_ΣK₈₂K₇ ब्रह्मरात्रिदिवस् E 13c जन्ममरणं तत्र C₀₂K₈₂E
 जन्मरणं तत्र C₉₄C₄₅ जन्ममरणन्तत K₇ 13d आपदं C_ΣK₈₂K₇ आपदं E 14a चाशापाशः C₄₅K₇
 च सायाशः C₉₄C₀₂K₈₂K₇E • बद्धो C₉₄C₄₅K₈₂K₇ बद्धो C₀₂ बद्धो E 14b मोहं C₄₅C₀₂
 K₈₂K₇E मोहो C₉₄ 14c देवा C₉₄C₀₂K₈₂K₇E देवो C₄₅ 15b गन्धर्वा C_ΣK₈₂K₇ गन्धर्वो E
 16a जपो C₄₅C₀₂K₈₂K₇E जपो C₉₄ • नाह्निकस्तः C₉₄C₀₂K₈₂K₇E नाह्निक तः C₄₅ 16d न
 तिर्यन्तरकं em. नातिर्यन्तरकस् C₉₄C₀₂K₈₂ नातिर्यन्तरकन् C₄₅ नातिर्यन्तरकन् K₇ न तीर्थन्तरकन् E

तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।
 अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥ २:१७ ॥
 हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।
 देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥ २:१८ ॥
 परार्धद्विगुणोत्सेधो विस्तारश्च तथाविधः ।
 अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥ २:१९ ॥
 अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।
 प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥ २:२० ॥
 स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥ २:२१ ॥
 तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥ २:२२ ॥
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।
 परार्धद्वयविक्षेपं योजनानां द्विजोत्तम ॥ २:२३ ॥
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।
 अधोर्ध्वो न च संख्यास्ति न तिर्यश्चेति कश्चन ॥ २:२४ ॥
 शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।
 भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥ २:२५ ॥



21c After कामरू०, C₀₂ has two folios missing (ff. 271–272) and resumes only at 3.30b

17c cf. MBh (Indices) 14.4.2743: ऐश्वर्यगुणसंपन्नाः क्रीडन्ति च यथासुखम्, and BrahmāṇḍaP 1.26.1: महादेवस्य महात्म्यं प्रभुत्वं च महात्मनः । श्रोतुमिच्छामहे सम्यगैश्वर्यगुणविस्तरम् ॥



18a हरेच्छाप्रभवाः K₇ हरेच्छाप्रभवाः C_ΣK₈₂ हरेच्छाप्रभवा E 18c वर्ज्यानि C_ΣK₈₂K₇ वज्रानि E
 19a गुणोत्सेधो conj. गुणोच्छेधा C₉₄C₄₅K₈₂K₇ गुणोच्छेधा C₀₂ गुणाच्छेधा E 19b विस्तारश्च
 K₇ विस्तारं च C_ΣK₈₂E • विधः K₇ विधा C_ΣK₈₂E 19c अनेकाकार० C₄₅C₀₂K₈₂K₇E अनेकार०
 C₉₄ 20a अन्ये C_ΣK₈₂K₇ बहु० E 20c षण्डाश्च C_ΣK₈₂K₇ घण्टाश्च E 20d रुहाणि C₀₂ रुहानि
 C₉₄C₄₅K₈₂K₇ रुहानि E 21a स्वादु० C₄₅C₀₂K₈₂K₇E स्वाधु० C₉₄ • मूल० C_ΣK₇E मूला
 K₈₂ • फलाः conj. फला C_ΣK₈₂K₇E 21b स्कन्ध० conj. स्कन्द० C_ΣK₈₂K₇E 22c बालाः
 C₉₄C₄₅K₈₂K₇ वराः E 23c द्रय० C₉₄C₄₅K₈₂^{pc}K₁₀K₇E द्र० K₈₂^{ac} • विक्षेपं em. विक्षेपा
 C₉₄C₄₅K₈₂K₁₀K₇ विज्ञेया E 23d तम C₉₄C₄₅K₁₀K₇E तमः K₈₂ 24b बलशक्तिश्च भो द्विज
 C₉₄C₄₅K₈₂^{pc}K₁₀K₇ om. K₈₂^{ac} तव शक्तिश्च भो द्विज E 24c अधोर्ध्वो न च संख्यास्ति C₉₄C₄₅K₈₂^{pc}
 K₁₀K₇E om. K₈₂^{ac} 24d न तिर्यश्चेति कश्चन K₈₂^{pc}K₇ न तिर्यश्चेति कश्चन C₉₄C₄₅K₁₀E न तिर्यं चेति
 कश्चन K₈₂^{ac} 25c भोगमक्षय त० em. भोगमक्षयस्त० C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) भोगमयास्तु त०
 E 25d मृत्युर्न C₉₄C₄₅K₈₂K₇E मृत्यु न K₁₀

शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥ २:२६ ॥
 बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।
 परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥ २:२७ ॥
 भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।
 परार्धपरकोटीनामधोरालयमाश्रिताः ॥ २:२८ ॥
 कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥ २:२९ ॥
 कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥ २:३० ॥
 ईशानस्य कलाः पञ्च वक्त्रस्यापि चतुष्कलाः ।
 अधोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥ २:३१ ॥
 सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥ २:३२ ॥
 संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥ २:३३ ॥
 शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥ २:३४ ॥



26b प्रभाः $C_{94}C_{45}K_{82}K_{10}K_7$ प्रभा E **26d** शानानां $C_{94}C_{45}K_{82}E$ शानाना K_{10} शानानां K_7
 • स्मृतालयः $C_{94}K_{10}K_7$ स्मृतालय C_{45} स्मृतालयं K_{82} स्मृतालया E **27a** भाः $C_{94}C_{45}K_{82}K_{10}K_7$
 भा E **27b** ज्ञेयास्तत् $C_{94}C_{45}K_{10}K_7$ ज्ञेया तत् $K_{82}E$ • आलये $C_{94}C_{45}K_{82}K_{10}K_7$ आलयं E
27d दिशं $C_{94}C_{45}K_{82}K_7E$ दिशि K_{10} **28a** प्रभाः $C_{94}C_{45}K_{82}K_{10}K_7$ प्रभा E **28b** दक्षिणां
 $C_{94}C_{45}K_{82}K_{10}K_7$ दक्षिणं E • दिशम् $C_{94}K_{82}K_{10}K_7$ दिशिम् $C_{45}E$ **28d** धोरां $C_{94}C_{45}$
 $K_{82}K_{10}K_7$ धोरां E • श्रिताः $C_{94}C_{45}K_{82}K_{10}K_7$ श्रिता E **29b** पश्चिमां $C_{94}K_{82}K_{10}K_7$
 E पश्चिमा C_{45} • दिशं $C_{94}C_{45}K_{82}K_{10}E$ दिशि K_7 • श्रिताः $C_{94}C_{45}K_{82}K_{10}K_7$ श्रिता E
29d सद्यमिष्टां $C_{94}C_{45}K_{10}K_7E$ सद्यमिष्टां K_{82} • स्मृतः $C_{94}K_{82}K_{10}K_7E$ स्मृताः C_{45} **30b** उत्तरां
 $C_{94}K_{82}K_{10}K_7E$ उत्तरा C_{45} • दिशम् $C_{45}K_{82}K_{10}K_7E$ दिशिम् C_{94} **30d** लयः $C_{94}C_{45}K_{82}$
 $K_{10}E$ लय K_7 **31a** कलाः $C_{94}C_{45}K_{82}K_{10}K_7$ कला E **31b** चतुष्कलाः $C_{94}C_{45}K_{82}K_{10}K_7$
 चतुष्कले E **31d** वामदेवां $C_{94}C_{45}K_{82}K_7E$ वामदेव K_{10} **32a** ज्ञेयाः $C_{94}C_{45}K_{82}K_{10}K_7$ ज्ञेया
 E **32b** संसारां $C_{94}C_{45}K_{82}K_{10}K_7E$ संसां C_{45}^{ac} **32c** त्रिंशत्कं corr. त्रिंशकं $C_{94}C_{45}$
 $K_{82}K_{10}K_7E$ • ह्येताः $C_{94}C_{45}K_{82}K_{10}K_7$ ज्ञेयाः E **32d** सत्तम $C_{94}C_{45}K_{82}K_7$ सत्तम $K_{10}E$
33a संख्या वर्णा $C_{45}K_7$ संख्या वर्णां $C_{94}K_{10}$ संख्या वर्णा K_{82} संख्या वर्णा E **33b** एकैकस्य $C_{94}K_{10}$
 K_7E एकैकस्य $C_{45}K_{82}$ **33d** बोधव्यास्तं em. बोधव्या तं $C_{94}C_{45}K_{82}K_{10}K_7E$ **34a** कृष्ट्या
 $C_{94}C_{45}K_{10}E$ कृष्ट्या $K_{82}K_7$ **34b** योगं सदाभ्यसेत् $C_{94}C_{45}K_{82}K_7E$ योग समभ्यसेत् K_{10} **34c** योगं
 $C_{94}C_{45}K_{82}K_{10}K_7$ योग E

अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।
 कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।
 तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥ २:३५ ॥
 गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।
 तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥ २:३६ ॥
 सप्तद्वीपसमुद्राणि रत्नपूर्णानि भो द्विज ।
 दत्त्वा वा वेदविदुषे श्रद्धाभक्तिसमन्वितः ।
 तत्र गन्तुं न शक्येत विना ध्यानेन निश्चयः ॥ २:३७ ॥
 स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।
 स्वदारपुत्रसर्वस्वं शिरो ऽर्थिभ्यश्च यो ददेत् ।
 न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥ २:३८ ॥
 यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
 ब्रह्माण्डान्तस्य भोगास्तु भुङ्क्ते कालवशानुगः ॥ २:३९ ॥
 कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।
 अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।
 त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥ २:४० ॥

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥

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



35c तप E तपः C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) **35e** शक्येत C₉₄K₈₂K₁₀K₇ शक्येत C₄₅
 शक्येते E **35f** देवैः C₉₄C₄₅K₈₂K₁₀E देवैः K₇ • •धन C₉₄K₈₂K₁₀K₇E •धनम् C₄₅ **36a** गन्तुं
 C₉₄C₄₅K₈₂E गन्तु K₁₀K₇ • शक्येत C₉₄C₄₅K₈₂K₁₀K₇ शक्यन्ते E **37a** •द्वीपः C₉₄C₄₅K₈₂
 K₁₀E •दीपः K₇ • •समुद्राणि C₉₄C₄₅K₈₂K₇E •समुद्राय K₁₀ **37c** गन्तुं C₉₄C₄₅K₈₂E गन्तु K₁₀
 गन्तु K₇ • शक्येत C₉₄C₄₅K₈₂K₁₀K₇ शक्यन्ते E **38a** स्वदेहान्मांसं C₉₄C₄₅K₈₂K₁₀ स्वदेहान्मांसं
 K₇ स्वदेहान्मांसं स E **38a** •स्वं C₉₄C₄₅K₈₂K₇E •स्व K₁₀ **38c** न तत्र गन्तुं C₉₄K₈₂K₁₀K₇E
 न तत्र गन्तुं न C₄₅ **38f** •दुष्करैः C₉₄C₄₅K₈₂K₇E •दुष्कृतः K₁₀ **39c** •दानं C₉₄C₄₅K₇E
 •दानं K₈₂ •दानै K₁₀ **39d** •पारगः C₄₅K₈₂K₇E •पारगाः C₉₄K₁₀ **39a** ब्रह्माण्डान्तस्य भोगास्तु
 C₉₄C₄₅K₈₂K₇ ब्रह्माण्डान्तस्य भोगास्तु K₁₀ ब्रह्माण्डान्तस्य भोगास्तु E **39b** भुङ्क्ते C₉₄C₄₅K₈₂K₁₀
 (भुङ्क्ते) K₇ भुत्त्वा E • •गः C₉₄C₄₅K₈₂K₁₀K₇E •गाः K₈₂^{ac} **40b** धर्मो C₉₄C₄₅K₈₂K₁₀E धर्म
 K₇ **40e** •कलनात्कालं C₉₄C₄₅K₈₂K₇E •कलना कालं K₁₀ **Colophon:** नामाध्यायो द्वितीयः
 C₉₄C₄₅K₈₂K₇ नामाध्याय द्वितीयः K₁₀ नाम द्वितीयो ऽध्यायः E

[तृतीयो ऽध्यायः]

[धर्मप्रवचनम्]

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



Testimonia for this chapter: P₅₇ exp. 215r-215v (breaks off after 3.14d and resumes at 4.8a), C₉₄ ff. 197r-198v, C₄₅ ff. 204v-206r, C₀₂ ff. 273r-273v (broke off at 2.21 and resumes at 3.30b), K₈₂ ff. 4v-6r, K₁₀ exp. 42, 47 (upper), 48 (lower), K₇ ff. 213r-214v, E pp. 588-591; C_Σ = C₉₄ + C₄₅ + C₀₂ 5ab C₄₅ reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5-7ab.

3cd cf. LinP 1.10.12cd-13ab: धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते । 3 cf. BrahmanḍaP 1.32.29: धारणार्थं धृतिश्चैव धातुः शब्दे प्रकीर्तितः । आधारणामहत्त्वे च अधर्म इति चोच्यते ॥ ; cf. Vāyup 1.59.28: धारणा धृतिरित्यर्थाद्भातोर्धर्मः प्रकीर्तितः । आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते ॥ ; ≈ MatsP 145.27: धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते । 4 cf. 4.74 below: चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः । गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भिक्षुकः ॥



1a आहुः P₅₇C₉₄C₄₅K₈₂K₁₀K₇ आहु E 1d स्मृताः P₅₇C₉₄K₈₂K₁₀K₇ स्मृता C₄₅ स्मृतः E
 2a कौतूहलं P₅₇C₉₄C₄₅K₈₂K₁₀K₇ कौतूहल E • ममोत्पन्नं P₅₇C₉₄C₄₅K₈₂K₁₀E समोत्पन्नं K₇
 2b संशयं P₅₇C₄₅K₈₂K₁₀K₇E संशयं C₉₄ 3c आधारणान्म. P₅₇C₉₄K₁₀ आधारणात्प. C₄₅
 आधारणान्म. K₈₂K₇ आधारणे म. E 3d इत्यभिधीयते C₉₄K₈₂K₇E इत्यभिधीयते P₅₇ इत्यभिधीयते
 C₄₅K₁₀ 4ab स्मृतिद्वयोर्मूर्तिश्च. C₉₄ स्मृतिद्वयो मूर्तिश्च. P₅₇C₄₅K₁₀ स्मृतिद्वयो मूर्ति च. K₈₂
 K₇ स्मृतिद्वयो मूर्तिश्च E 4b वृषः P₅₇C₉₄C₄₅K₈₂K₁₀E वृष K₇ 4c चतुरा. P₅₇C₄₅K₈₂K₁₀
 E चतुरा. C₉₄K₇ 5a विज्ञेयाः em. विज्ञेयः P₅₇C₉₄K₈₂K₁₀K₇E om. C₄₅ 5c मानुष. P₅₇
 C₉₄C₄₅K₈₂K₁₀K₇E मानुषि. P₅₇

ब्रह्मणो हृदयं भित्त्वा जातो धर्मः सनातनः ।
तस्य पत्नी महाभागा त्रयोदश सुमध्यमाः ॥ ३:६ ॥
दक्षकन्या विशालाक्षी श्रद्धाद्याः सुमनोहराः ।
तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ।
एष धर्मनिसर्गो ऽयं किं भूयः श्रोतुमिच्छसि ॥ ३:७ ॥
विगतराग उवाच ।
धर्मपत्नी विशेषेण पुत्रस्ताभ्यः पृथक्पृथक् ।
श्रोतुमिच्छामि तत्त्वेन कथयस्व तपोधन ॥ ३:८ ॥
अनर्थयज्ञ उवाच ।
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया लज्जा ।
बुद्धिः शान्तिर्वपुः कीर्तिः सिद्धिः प्रसूतिसम्भवाः ॥ ३:९ ॥
श्रद्धा कामः सुतो जातो दर्पो लक्ष्मीसुतः स्मृतः ।
धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥ ३:१० ॥
पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।

6ab cf. DevīP 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः **10** For 3.10–13, see a rather similar passage e.g. in KūrmP 1.8.20 ff.: श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः । धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते ॥ पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा । क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ॥ बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत । लज्जाया विनयः पुत्रो वपुषो व्यवसायकः ॥ क्षेमः शान्तिसुतश्चापि सुखं सिद्धिरजायत । यशः कीर्तिसुतस्तद्वदित्येते धर्मसूनवः ॥ कामस्य हर्षः पुत्रो ऽभूद्देवानन्दो व्यजायत । इत्येष वै सुखोदकः सर्गो धर्मस्य कीर्तितः ॥



6a ब्रह्मणो P₅₇C₉₄K₈₂K₁₀K₇ om. C₄₅ ब्राह्मणो E • भित्त्वा P₅₇C₉₄C₄₅K₈₂K₇E वित्त्वा K₁₀
6b धर्मः P₅₇C₉₄C₄₅K₈₂K₇E धर्म K₁₀ **6d** मध्यमाः P₅₇C₉₄K₈₂K₁₀K₇E om. C₄₅ **7a** आक्षी P₅₇C₉₄K₈₂K₁₀K₇ om. C₄₅ आक्षि E **7b** आद्याः em. आद्या P₅₇K₁₀K₇E आढ्याः K₈₂ om. C₄₅ आढ्या C₉₄ • हराः K₁₀E हरा P₅₇C₉₄K₇ om. C₄₅ माः K₈₂ **7cd** तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह P₅₇C₉₄K₁₀ गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eyeskip to 3.5a) C₄₅ तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K₈₂K₇ तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E **8** विगतराग उवाच C₄₅K₈₂K₇E विगतराग उ P₅₇C₉₄K₁₀ om. K₈₂ **8b** ताभ्यः em. तेभ्यः C₉₄C₄₅K₈₂K₁₀K₇E **9a** लक्ष्मीर्धृतिस्तुष्टिः C₉₄ लक्ष्मीर्धृतिस्तुष्टिः C₄₅ लक्ष्मीर्धृतिस्तुष्टिः K₈₂ लक्ष्मीर्धृतिस्तुष्टिः K₈₂ लक्ष्मीर्धृतिस्तुष्टिः K₁₀ लक्ष्मीर्धृतिस्तुष्टिः P₅₇K₇ लक्ष्मीर्धृतिस्तुष्टिः E **9b** पुष्टिर्मेः P₅₇C₉₄C₄₅K₈₂K₁₀K₇ पुष्टि मेः E • लज्जा P₅₇C₉₄C₄₅K₁₀K₇E लजा K₈₂ **9c** बुद्धिः P₅₇C₄₅K₈₂K₁₀K₇E बुद्धि C₉₄ **9d** सिद्धिः प्रसूतिसम्भवाः conj. सिद्धिश्चाभूतिसम्भवाः P₅₇ सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀K₇ सिद्धिश्चाभूतिसम्भवा C₄₅ सिद्धिश्च भूतिसम्भवा E **10a** कामः K₈₂ कामः P₅₇C₉₄C₄₅K₁₀K₇ धर्मः E **11a** लाभः C₉₄C₄₅K₁₀K₇ लाभः K₈₂E **11b** पुत्रः em. पुत्र C₉₄C₄₅K₈₂K₁₀K₇E • श्रुतः C₉₄K₈₂K₁₀K₇E श्रुतः C₄₅

क्रियायास्त्वभवत्पुत्रो दण्डः समय एव च ॥ ३:११ ॥
लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।
लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥ ३:१२ ॥
क्षेमः शान्तिसुतो विन्ध्याद्व्यवसायो वपोः सुतः ।
यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।
स्वायम्भुवे ऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥ ३:१३ ॥
विगतराग उवाच ।
मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।
कौतूहलमतीवं मे कर्तव्यं ज्ञानसंशयम् ॥ ३:१४ ॥
अनर्थयज्ञ उवाच ।
श्रुतिस्मृतिद्वयोर्मूर्तिर्धर्मस्य परिकीर्तिता ।
दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् ।



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

11cd ≈ LinP 1.70.295ab: क्रियायामभवत्पुत्रो दण्डः समय एव च; ≈ KūrmP 1.8.22cd: क्रियायाश्चभवत्पुत्रो दण्डः समय एव च; cf. LinP 1.5.37: धर्मस्य वै क्रियायां तु दण्डः समय एव च **15cd** cf. Manu 3.171ab: दाराग्निहोत्रसंयोगं कुरुते यो ऽग्रजे स्थिते; and also MatsP 142.41: दाराग्निहोत्रसम्बन्धमृग्यजुःसामसंहिताः । इत्यादिबहुलं श्रौतं धर्मं सप्तर्षयो ऽब्रुवन् ॥



11c त्वभवत्पुत्रो em. त्वभयः पुत्रो C₉₄C₄₅K₈₂K₁₀K₇ तूभयः पुत्रौ E **11d** दण्डः corr. दण्डे C₉₄K₈₂^{ac} दण्डो C₄₅ दण्डो K₈₂K₁₀K₇E • च C₉₄C₄₅K₈₂K₁₀K₇ तु E **12a** लज्जाया विनयः C₉₄C₄₅K₈₂K₁₀K₇ लज्जायाः विनयो E **12b** सुतः स्मृतः K₈₂K₁₀K₇E सुतः xx C₉₄ सुतःस्तथा C₄₅ **12c** सुधियः E सुधिय C₉₄C₄₅K₈₂K₁₀K₇ • पुत्र C₉₄C₄₅K₈₂K₁₀K₇ पुत्रः E **12d** अप्रमादः C₉₄C₄₅K₁₀K₇E अप्रमादाः K₈₂ **13b** वपोः C₉₄C₄₅K₁₀K₇E वपो K₈₂ **13d** सिद्धेः C₄₅K₈₂K₁₀ सिद्धि C₉₄K₇E • व्यजायत C₉₄C₄₅K₈₂ व्यजायते K₁₀E व्यजायतः K₇ **13e** स्वायम्भुवे C₉₄K₈₂K₇ स्वायम्भुवो C₄₅ स्वायम्भुवे K₁₀E • ऽन्तरे त्वासन् conj. ऽन्तरे त्वासि C₉₄C₄₅K₈₂ ऽन्तरे त्वासीत् K₁₀ ऽन्तरे त्वासं K₇ ऽन्तरेवासि E **14a** धर्मं C₉₄C₄₅K₈₂K₁₀ धर्मं K₇ धर्मः E **14c** कौतूहलः C₉₄K₈₂K₁₀K₇E कौतूहलः C₄₅ • ऽतीवं मे C₉₄K₈₂K₁₀K₇E ऽतीवं मे C₄₅ **14d** कर्तव्यं em. कीर्तय C₉₄C₄₅K₈₂K₁₀K₇E • ऽसंशयम् C₉₄K₈₂K₇E ऽसंशयः C₄₅K₁₀ **15a** श्रुतिः C₉₄K₈₂K₁₀K₇ श्रुतिः C₄₅E **15ab** ऽद्वयोर्मूर्तिर्धः C₉₄ ऽद्वयो मूर्ति धः C₄₅K₈₂K₁₀ ऽद्वयी मूर्ति धः K₇ ऽद्वयोर्मूर्ति धः E **15b** ऽकीर्तिता C₉₄C₄₅K₈₂E ऽकीर्तितः K₁₀ कीर्तिताः K₇ **15cd** ऽबन्धमिः em. ऽबद्ध इः C₉₄C₄₅K₈₂K₇ ऽबन्ध इः K₁₀E **15d** श्रौतस्य em. श्रौतस्य C₉₄C₄₅K₇ श्रौत्रस्य K₈₂ स्रोत्रस्य K₁₀ श्रुतस्य E

स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ३:१५ ॥

[यमनियमभेदः]

यमश्च नियमश्चैव द्वयोर्भेदमतः शृणु ।

अहिंसा सत्यमस्तेयमानृशंस्यं दमो घृणा ।

धन्याप्रमादो माधुर्यमार्जवं च यमा दश ॥ ३:१६ ॥

एकैकस्य पुनः पञ्चभेदमाहुर्मनीषिणः ।

अहिंसादि प्रवक्ष्यामि शृणुष्ववहितो द्विज ॥ ३:१७ ॥

[यमेष्वहिंसा (१)]

[पञ्चविधा हिंसा]

त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।

हिंसां पञ्चविधामाहुर्मनयस्तत्त्वदर्शिनः ॥ ३:१८ ॥

काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।

तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥ ३:१९ ॥

बद्धा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।

अनाहता प्रियन्त्येवं वधो बन्धनजः स्मृतः ॥ ३:२० ॥

शत्रुचौरभयैर्घोरैः सिंहव्याघ्रगजोरगैः ।

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



15e स्मार्तो em. स्मार्त C₉₄C₄₅K₈₂K₁₀K₇E **16a** नियमः C₉₄C₄₅K₁₀K₇E नियमैः K₈₂ **16d** मानृशंस्यं em. मानृशंस्यो C₉₄C₄₅K₈₂K₁₀E मानृशंस्य K₇ **16e** धन्याः E धन्यः C₉₄C₄₅K₁₀K₇ धन्यं K₈₂ • माधुर्यं E माधुर्यं C₉₄C₄₅K₈₂K₁₀K₇ **16f** आर्जवं च C₉₄C₄₅K₈₂K₁₀K₇ आर्जवश्च E **17b** माहुर्मः C₉₄C₄₅K₈₂K₁₀E माहु मः K₇ **17d** शृणुष्वः C₉₄C₄₅K₇E शृणुष्वः K₈₂K₁₀ **18a** बन्धो C₉₄C₄₅K₈₂K₇ बद्धो K₁₀ बन्ध E **18c** हिंसां C₉₄K₈₂K₇ हिंसा C₄₅K₁₀E • विधामाहुः C₄₅K₈₂K₇ विधमाहुः C₉₄ विधान्याहुः K₁₀ विध प्राहुः E **19a** काष्ठलोष्टः C₉₄C₄₅K₈₂K₇E काष्ठलोष्टः K₁₀ **19b** निर्दयाः C₉₄C₄₅K₈₂K₁₀K₇ निर्दया E **19c** भिन्नाङ्गो C₉₄C₄₅K₈₂K₁₀K₇ भिन्नाङ्गो E **19d** वध्यमवाः C₄₅K₈₂K₁₀K₇E वध्यववाः C₉₄ **20a** भुजोरश्च C₉₄C₄₅K₁₀K₇ भुजोरश्च K₈₂E **20b** शिरोरुक्कण्ठः em. शिरोरुक्कण्ठः C₉₄C₄₅K₈₂K₁₀K₇ शिरोरुः कण्ठः E **20c** अनाहता प्रियन्त्येवं C₉₄C₄₅K₈₂K₇E अनाहत प्रियन्त्येव K₁₀ **20d** वधो बन्धनजः स्मृतः conj. नजाः स्मृताः C₉₄C₄₅K₈₂K₁₀ नजाः स्मृता K₇ नज स्मृतः E **21a** चौरभयैर्घोरैः C₉₄C₄₅K₈₂K₇E चौरभयैर्घोरैः K₁₀

त्रासनाद्धमाप्रोति अन्यैर्वापि सुदुःसहैः ॥ ३:२१ ॥
यस्य यस्य हरेद्वित्तं तस्य तस्य वधः स्मृतः ।
वृत्तिजीवाभिभूतानां तद्वारा निहतः स्मृतः ॥ ३:२२ ॥
विषवह्निशरशस्त्रैर्मायायोगबलेन वा ।
हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥ ३:२३ ॥
[अहिंसाप्रशंसा]
अहिंसा परमं धर्मं यस्त्यजेत्स दुरात्मवान् ।
क्लेशायासविनिर्मुक्तं सर्वधर्मफलप्रदम् ॥ ३:२४ ॥
नातः परतरो मूर्खो नातः परतरं तमः ।
नातः परतरं दुःखं नातः परतरोऽयशः ॥ ३:२५ ॥
नातः परतरं पापं नातः परतरं विषम् ।
नातः परतराविद्या नातः परं तपोधन ॥ ३:२६ ॥
यो हिनस्ति न भूतानि उद्भिज्जादि चतुर्विधम् ।
स भवेत्पुरुषः श्रेष्ठः सर्वभूतदयान्वितः ॥ ३:२७ ॥
सर्वभूतदयां नित्यं यः करोति स पण्डितः ।
स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥ ३:२८ ॥
अहिंसा परमं तीर्थमहिंसा परमं तपः ।
अहिंसा परमं दानमहिंसा परमं सुखम् ॥ ३:२९ ॥
अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।



29d C₀₂ resumes here in exp. 189, f. 273r (sic!) with रमं सुखम्

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



21d अन्यैर्वापि C₉₄C₄₅K₈₂K₁₀E अन्ये चापि K₇ 22a हरेद्वि० C₉₄C₄₅K₈₂K₇E हरे वि० K₁₀
22b वधः C₉₄C₄₅K₈₂K₁₀K₇ वध E 22a ०भिभूतानां C₉₄C₄₅K₈₂K₇E ०विभूतानां K₁₀ 22b तद्वारा
नि० conj. तद्वारान्नि० C₉₄C₄₅K₈₂K₁₀K₇ तद्वारान्नि० E 23ab ०शस्त्रैर्माया० C₉₄C₄₅K₈₂K₁₀ ०शस्त्रै
मा० K₇ ०शस्त्रैर्मया० E 23c हिंसकान्याहु वि० C₄₅K₁₀K₇ हिंसकान्याहुर्वि० C₉₄K₈₂ (unmetr.)
हिंसकेत्याहु वि० E 24c परमं धर्मं C₉₄C₄₅K₈₂E परमं धर्मं K₁₀ परमो धर्मं K₇ 24d त्यजेत्स दुरात्मवान्
C₄₅K₇E त्यजेच्छ दुरात्म० C₉₄ त्यजेत्सदुरात्मवान् K₈₂ त्यजेत्स दुरात्मनम् K₁₀ 25b ०तरं C₉₄C₄₅^{pc}
K₈₂K₁₀K₇ ०तन् C₄₅E 26d परं तपोधन C₉₄C₄₅K₈₂K₁₀K₇ पर तपोधमाः E 27a यो हिनस्ति
न C₉₄C₄₅K₈₂K₇ यो न हिनस्ति K₁₀ यो हि नास्ति न E 27b उद्भिज्जादि em. उद्भिज्जादि C₉₄C₄₅
K₁₀K₇E उद्भिज्जानि K₈₂ • ०विधम् C₉₄C₄₅K₈₂K₁₀E ०विधिं K₇ 27c पुरुषः C₉₄C₄₅K₈₂K₁₀K₇
पुरुष० E 28a ०दयां नित्यं C₉₄K₈₂E ०दया नित्यं C₄₅K₁₀ ०दया नित्य K₇ 28c यज्वा C₉₄C₄₅K₈₂
K₇E यज्या K₁₀ 29a परमं ती० C₉₄K₈₂K₁₀K₇E परन्ती० C₄₅ 30a यज्ञः C₄₅C₀₂K₁₀E यज्ञर्
C₉₄ यज्ञ K₈₂K₇

अहिंसा परमं ज्ञानमहिंसा परमा क्रिया ॥ ३:३० ॥

अहिंसा परमं शौचमहिंसा परमो दमः ।

अहिंसा परमो लाभः अहिंसा परमं यशः ॥ ३:३१ ॥

अहिंसा परमो धर्मः अहिंसा परमा गतिः ।

अहिंसा परमं ब्रह्म अहिंसा परमः शिवः ॥ ३:३२ ॥

[मांसाहारः]

मांसाशनान्निवर्तेत मनसापि न काङ्क्षयेत् ।

स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥ ३:३३ ॥

स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।

अनभ्यर्च्य पितृन्देवान् ततो ऽन्यो ऽस्ति पापकृत् ॥ ३:३४ ॥

मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।

अत्रैव पशवो हिंस्या नान्यत्र मनुर्ब्रवीत् ॥ ३:३५ ॥

क्रीत्वा स्वयं वाप्युत्पाद्य परोपहतमेव वा ।

देवान्पितृंश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥ ३:३६ ॥

वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।

✧

After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in C_ΣK₈₂K₁₀K₇

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

✧

30c परमं C_ΣK₈₂K₁₀K₇ परमो E 30d परमा C_ΣK₈₂K₇E परमां K₁₀ 31ab (अहिंसा... दमः) C_ΣK₈₂K₁₀K₇ om. E 31c लाभः K₇ लाभ C₉₄C₄₅K₈₂K₁₀E लाभो C₀₂ 31d परमं C_ΣK₁₀K₇E परमा K₈₂ 32a धर्मः K₈₂K₇ धर्म C₉₄C₄₅E धर्मो C₀₂ ध_ K₁₀ 32b अहिंसा परमा गतिः C_ΣK₈₂K₇ _____ K₁₀ अहिंसा परमो गतिः E 32e अहिंसा परमं ब्रह्म C_ΣK₈₂E अहिंसा परमं ब्रह्म K₁₀ अहिंसा परमं ब्रह्म K₇ 33a मांसाशनान्नि. C₉₄C₄₅E मान्साशन नि. C₀₂ मांसाशनान्नि. K₈₂ मन्सासननि. K₁₀ मांसाशनान्नि. K₇ 33d मांसं C_ΣK₈₂ मांस K₁₀E मांसं K₇ 34a मांसेन C_ΣK₈₂K₁₀E मासेन K₇ 34b वर्धयितुं C_ΣK₈₂K₇E वर्धयति K₁₀ 34c पितृन् C₉₄C₄₅K₈₂K₇ पितृन् C₀₂E पितृन् K₁₀ 34d ततो ऽन्यो C_ΣK₈₂K₁₀K₇ तदन्यो E 35b दैवत. C₉₄C₄₅K₈₂K₇E दैवत. C₀₂K₁₀ 35c अत्रैव पशवो हिंस्या C₉₄C₀₂K₇E अत्रैव पशवो हिंसा C₄₅ अत्रैव पशवो हिंस्यान् K₈₂ _____ K₁₀ 35d नान्यत्र मनुर्ब्रवीत् C_ΣK₈₂K₇E _____ त्र मनुर्ब्रवीत् K₁₀ 36a क्रीत्वा C_ΣK₈₂K₁₀K₇ कृत्वा E • •प्युत्पाद्य C_ΣK₈₂K₁₀K₇ •प्युत्पाद्या. E 36b हत. C_ΣK₈₂K₁₀K₇ हित. E • वा C_ΣK₈₂K₁₀K₇ च E 36c पितृंश्चार्चयित्वा C_ΣK₈₂K₇ पितृश्चार्चयित्वा K₁₀ पितृश्चार्चयित्वा E 36d मांसं C_ΣK₈₂K₁₀E मांसं K₇ 37b शील. C₉₄C₄₅K₈₂K₁₀K₇E शल. C₀₂ • व्रतैः C₉₄C₀₂K₈₂K₁₀K₇E व्रतैः C₄₅

मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥ ३:३७ ॥
 मृगाः पर्णतृणाहारादजमेषगवादिभिः ।
 सुखिनो बलवन्तश्च विचरन्ति महीतले ॥ ३:३८ ॥
 वानराः फलमाहारा राक्षसा रुधिरप्रियाः ।
 निहता राक्षसाः सर्वे वानरैः फलभोजिभिः ॥ ३:३९ ॥
 तस्मान्मांसं न हीहेत बलकामेन भो द्विज ।
 बलेन च गुणाकर्षात्परतो भयभीरुणा ॥ ३:४० ॥
 अहिंसकसमो नास्ति दानयज्ञसमीहया ।
 इह लोके यशः कीर्तिः परत्र च परा गतिः ॥ ३:४१ ॥
 त्रैलोक्यं मणिरत्नपूर्णमखिलं दत्त्वोत्तमे ब्राह्मणे
 कोटीयज्ञसहस्रपद्ममयुतं दत्त्वा महीं दक्षिणाम् ।
 तीर्थानां च सहस्रकोटिनियुतं स्नात्वा सकृन्मानवः
 एतत्पुण्यफलमहिंसकजनः प्राप्नोति निःसंशयः ॥ ३:४२ ॥
 ॥ इति वृषसारसंग्रहे अहिंसाप्रशंसा नामाध्यायस्तृतीयः ॥



37c वृत्तानां $C_{\Sigma}K_{82}K_7$ वृत्ताना K_{10} वृत्तीनां E 37d न $C_{94}C_{02}K_{82}K_{10}K_7E$ त C_{45} 38a पर्णो
 $C_{\Sigma}K_{10}K_7$ पर्णो K_{82} पर्णां E 38ab हारादो $C_{94}C_{02}K_{10}^{pc}K_7E$ हादो K_{10}^{ac} हारा अ $C_{45}K_{82}$
 39ab हारा रा $C_{45}K_{82}K_{10}$ हाराद्रा $C_{94}C_{02}K_7E$ 39d भोजिभिः $C_{\Sigma}K_{82}K_{10}K_7$ भोजिभिः
 E 40a मांसं $C_{\Sigma}K_{82}K_{10}E$ मांसं K_7 40b हीहेत $C_{\Sigma}K_7E$ हीयेत $K_{82}K_{10}$ 40c गुणाकर्षा
 conj. TÖRZSÖK गुणाकाशा $C_{\Sigma}K_{82}K_{10}K_7$ गुणा कुर्या E 41b यज्ञसमीहया $C_{94}C_{45}K_{82}K_{10}$
 धर्मसमीहया C_{02} यज्ञसमीहया K_7 धर्मसमीहय E 41c यशः $C_{94}C_{45}K_{82}K_{10}K_7E$ यशो C_{02}
 41d परा गतिः $C_{02}K_{82}K_7$ परा गतिः C_{94} पराङ्गतिम् $C_{45}K_{10}$ परां गतिः E 42a त्रैलोक्यं $C_{\Sigma}K_{82}K_7$
 E त्रैलोक्य K_{10} • अखिलं दत्त्वोत्तमे ब्राह्मणे $C_{45}C_{02}K_{10}K_7E$ अखिलं C_{94} अखिलं दत्त्वोत्तमे
 ब्राह्मणे K_{82} 42b कोटीयज्ञसहस्रपद्मम् $C_{45}C_{02}K_{82}K_{10}K_7E$ • महीं $C_{94}C_{45}K_{82}$
 $K_{10}K_7E$ मही C_{02} 42c कोटि $C_{\Sigma}K_{82}K_{10}K_7$ कोटी E (unmetr.) • स्नात्वा $C_{94}C_{02}K_{82}K_{10}$
 K_7E स्ना C_{45} 42d फलमहिंस $C_{\Sigma}K_{82}K_{10}E$ फलं त्वहिंस K_7 • निःसंशयः $C_{02}K_{82}K_{10}K_7$
 C_{94} निःसंशय C_{45} निःसंशयं E Colophon: नामाध्यायस्तृतीयः $C_{\Sigma}K_{82}K_{10}$ नामाध्यायस्तृतीय
 K_7 नामस्तृतीयोऽध्यायः E

[चतुर्थो ऽध्यायः]

[यमेषु सत्यम् (२)]

अनर्थयज्ञ उवाच ।
 सद्भावः सत्यमित्याहुर्दृष्टप्रत्ययमेव वा ।
 यथाभूतार्थकथनं तत्सत्यकथनं स्मृतम् ॥ ४:१ ॥
 आक्रोशताडनादीनि यः सहेतुः सहम् ।
 क्षमते यो जितात्मा तु स च सत्यमुदाहृतम् ॥ ४:२ ॥
 वधार्थमुद्यतः शस्त्रं यदि पृच्छेत कर्हिचित् ।
 न तत्र सत्यं वक्तव्यमनृतं सत्यमुच्यते ॥ ४:३ ॥
 वधार्हः पुरुषः कश्चिद्भजेत्पथि भयातुरः ।
 पृच्छतो ऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥ ४:४ ॥
 न नर्मयुक्तमनृतं हिनस्ति
 न स्त्रीषु राजन्न विवाहकाले ।
 प्राणात्यये सर्वधनापहारे



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

1a ≈ MBh 12.288.45d: सद्भावः सत्यमुच्यते • cf. also Brahman̄ḍaP 3.3.86ab: असद्भावो ऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते 1cd cf. ŚDhŚ II.105: स्वानुभूतं स्वदृष्टं च यः पृष्टार्थं न गूहति । यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥ 2 cf. ŚDhŚ II.82: आक्रुष्टस्ताडितो वापि यो नाक्रोशेन ताडयेत् । वागाद्यविकृतः स्वस्थं क्षान्तिरेषा सुनिर्मला ॥



1a सद्भावः C_ΣK₈₂K₇ सद्भावः K₁₀E 1ab सत्यमित्याहुर्दृष्टं C₄₅K₈₂K₇E सत्यमित्याहुर्दृष्टं C₉₄ सत्यमित्याहुर्दृष्टं C₀₂ सत्यामित्याहुर्दृष्टं K₁₀ 1b प्रत्ययः C₉₄C₄₅K₈₂K₁₀ प्रत्ययः C₀₂ प्रत्येयः K₇ प्रत्यक्षः E 1c यथाभूतार्थकथनं C₉₄C₄₅K₈₂K₁₀K₇E यथाभूतार्थं C₀₂^{ac} यथाभूतार्थकथनं C₀₂^{pc} 1d तत्सत्यकथनं C₉₄C₀₂K₈₂K₁₀K₇E तत्सत्यकथनं C₄₅ कथनं स्मृतं C₀₂^{ac} सत्यकथनं स्मृतं C₀₂^{pc} 2a ताडनाः C₉₄C₀₂K₈₂K₁₀K₇E नाडनाः C₄₅ 2b सुदुःसहम् C₉₄C₄₅K₈₂K₁₀K₇E सुदुःसहं C₀₂ 2d सत्यमुदाहृतम् C₄₅C₀₂K₈₂K₁₀K₇E सत्यमुदाहृतम् C₉₄ 3a द्यतः C_ΣK₁₀K₇E द्यतः K₈₂ • शस्त्रं C₉₄K₈₂K₁₀K₇ शस्त्रं C₀₂ सत्यं C₄₅E 3b कर्हिचित् C_ΣE कर्हिचित् K₈₂K₁₀K₇ 3c सत्यं C₉₄C₀₂K₈₂K₁₀K₇ सत्यं C₄₅E 4b तुरः C₉₄C₀₂K₈₂K₁₀K₇E तुरः C₄₅ 4c पृच्छतो C_ΣK₈₂K₁₀K₇ पृच्छते E 4d तद्वापि C_ΣK₈₂K₇E तदपि K₁₀ 5a हिनस्ति C₉₄C₄₅K₁₀K₇ हि नास्ति C₀₂K₈₂E 5b राजन्न C₉₄C₄₅K₁₀K₇E राज न C₀₂ राज्यं न K₈₂ 5c त्यये C_ΣK₈₂K₇E त्यजे K₁₀ • पहारे C₉₄C₄₅K₈₂K₇E प्रहारे C₀₂K₁₀

सत्येन वायवो वान्ति सत्ये तोयं च शीतलम् ॥ ४:११ ॥
 तिष्ठन्ति सागराः सत्ये समयेन प्रियव्रतः ।
 सत्ये तिष्ठति गोविन्दो बलिबन्धनकारणात् ॥ ४:१२ ॥
 अग्निर्दहति सत्येन सत्येन शशिना चरः ।
 सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥ ४:१३ ॥
 लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।
 वेदास्तिष्ठन्ति सत्येषु धर्मः सत्ये प्रतिष्ठति ॥ ४:१४ ॥
 सत्यं गौः क्षरते क्षीरं सत्यं क्षीरे घृतं स्थितम् ।
 सत्ये जीवः स्थितो देहे सत्यं जीवः सनातनः ॥ ४:१५ ॥
 सत्यमेकेन सम्प्राप्तो धर्मसाधननिश्चयः ।
 रामराघववीर्येण सत्यमेकं सुरक्षितम् ॥ ४:१६ ॥
 एवं सत्यविधानस्य कीर्तितं तव सुव्रत ।
 सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥ ४:१७ ॥
 [यमेष्वस्तेयम् (३)]
 विगतराग उवाच ।

11 ≈ VarP 193.37: सूर्यस्तपति सत्येन वातः सत्येन वाति च । अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता ॥
 ≈ VDhU 3.265.4cd-5ab: सत्येन वायुरभ्येति सत्येनाभासते रविः ॥ सत्येन चाग्निर्दहति स्वर्गं सत्येन
 गच्छति । 13c ≈ VarP 193.37cd: अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता



11c वायवो $C_{\Sigma}K_{82}K_7E$ वात्यवो K_{10} 11d सत्ये $C_{\Sigma}K_{82}K_{10}K_7$ सत्यात् E 12a सागराः $C_{94}C_{45}$
 $K_{82}K_{10}K_7E$ सागरा C_{02} 12b समयेन $C_{\Sigma}K_{82}K_{10}K_7$ सत्येन च E 13ab सत्येन सत्येन $C_{\Sigma}K_{82}^{pc}$
 $K_{10}E$ सत्येन $K_{82}^{ac}K_7$ 13b शशिनाचरः conj. सशिभाचरः C_{94} शशिराचरः $K_{82}K_{10}K_7$ शशि \times चरः
 C_{45} स शिरा वरः C_{02} शशिभाष्करः E 13c विन्ध्यास्तिष्ठन्ति $C_{94}K_{82}K_7$ विन्ध्यस्तिष्ठन्ति $C_{45}K_{10}$
 विन्ध्या तिष्ठन्ति C_{02} तिष्ठते विन्ध्यो E 14a लोकः E लोक $C_{\Sigma}K_{82}K_{10}K_7$ • स्थितः $C_{\Sigma}K_{82}K_{10}E$
 स्थिः K_7 • सत्ये $C_{\Sigma}K_{82}K_{10}K_7$ सत्यं E 14b मेरुः $C_{94}C_{45}K_{82}K_{10}K_7$ मेरु $C_{02}E$ 14c वेदास्ति०
 $C_{94}C_{02}K_{82}K_{10}K_7$ देवास्ति० C_{45} वेदा ति० E 14d सत्ये $C_{94}C_{45}K_{82}K_{10}K_7E$ धर्मे C_{02} • प्रतिष्ठति
 $C_{\Sigma}K_{82}K_{10}E$ प्रतिष्ठति K_7^{ac} प्रतिष्ठितः K_7^{pc} 15a गौः $C_{94}C_{45}K_{82}K_7E$ गौ $C_{02}K_{10}$ 15ab क्षीरं
 सत्यं $C_{94}C_{02}K_{82}K_{10}K_7E$ क्षीरं C_{45}^{ac} कसी \times नित्यं C_{45}^{pc} 15b क्षीरे घृतं स्थितम् $C_{94}C_{45}K_{82}K_7$ क्षीरं
 घृतं स्थितम् C_{02} क्षीरे घृतं स्थितम् K_{10} क्षीरं स्थितं घृतम् E 15c सत्ये जीवः $C_{\Sigma}K_{82}K_{10}$ सत्ये जीव
 K_7 सत्यं जीव E 15d जीवः $C_{94}C_{45}K_{82}K_{10}K_7E$ जीव C_{02} 16a सत्यमेकेन $C_{94}C_{02}K_{82}K_7E$
 सत्यमेकेन K_{10} सत्यमेकेन C_{45} 16b धर्मः E धर्मः $C_{\Sigma}K_{82}K_{10}K_7$ • निश्चयः $C_{45}C_{02}K_{82}K_{10}K_7E$
 निश्चयः C_{94} 16d सत्यमेकं $C_{\Sigma}K_{82}K_7E$ सत्यमेकं K_{10} • सुरक्षितम् $C_{94}C_{02}K_{10}K_7E$ सुरक्षितः K_{82}
 सुरक्षितम् C_{45} 17a एवं सत्यं C_{45} एतत्सत्यं $C_{94}C_{02}K_{82}K_{10}K_7E$ 17b सुव्रत $C_{94}K_{82}K_7$ सुव्रते
 $C_{45}K_{10}$ सुव्रतः C_{02} सुव्रतं E

न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।
उपरिष्ठादतो भूयः कथयस्व तपोधन ॥ ४:१८ ॥
अनर्थयज्ञ उवाच ।
स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।
अदत्तादानमादौ तु उत्कोचं च ततः परम् ।
प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥ ४:१९ ॥
धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।
वार्यमाणापि दुर्बुद्धिरदत्तादानमुच्यते ॥ ४:२० ॥
उत्कोचं शृणु विप्रेन्द्र धर्मसंकरकारकम् ।
मूल्यं कार्यविनाशार्थमुत्कोचः परिगृह्यते ।
तेन चासौ विजानीयाद्रव्यलोभबलात्कृतम् ॥ ४:२१ ॥
प्रस्थव्याज-उपायेन कुटुम्बं त्रातुमिच्छति ।
तं च स्तेनं विजानीयात्परद्रव्यापहारकम् ॥ ४:२२ ॥
तुलाव्याज-उपायेन परस्वार्थं हरेद्यदि ।
चौरलक्षणकाश्चान्ये कूटकापटिका नराः ॥ ४:२३ ॥
दुर्बलार्जवबालेषु च्छद्मना वा बलेन वा ।

23cd cf. UMS 8.3cd:कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः



18a तृप्तिं C₉₄C₄₅K₈₂K₁₀K₇E तृप्ति C₀₂ • विजानामि C₂K₈₂K₇E विनामि K₁₀ **18b** श्रुत्वा धर्मं
तवाप्यहम् C₄₅C₀₂K₈₂K₁₀K₇ श्रु धर्मन्तवाप्यहम् C₉₄ धर्मं श्रुत्वा तथाप्यहम् E **18d** धन C₀₂K₈₂K₁₀
E • धन C₉₄ • धनः C₄₅K₇ **19b** कीर्तितम् C₉₄C₀₂K₈₂K₁₀K₇E कीर्तितम् C₄₅ **19d** उत्कोचं
च ततः C₉₄C₀₂K₈₂K₁₀K₇ त्कोच ततः C₄₅ उत्कोचं चानृतः E **19c** तुलाव्याजः C₄₅K₇E तुलाव्याज
C₉₄C₀₂K₈₂K₁₀ **19d** सह्य C₂K₈₂K₇E सह्ये K₁₀ • स्तेय C₄₅C₀₂K₈₂K₁₀E स्तेन C₉₄K₇
• पञ्चमम् C₉₄C₄₅K₈₂K₁₀K₇ पञ्चमः C₀₂E **20a** धृष्टदुष्ट C₉₄K₈₂K₇E धृष्टदुष्ट C₄₅ धृतदुष्ट
C₀₂ दृष्टदुष्ट K₁₀ **20b** कर्षणम् C₂K₁₀K₇E कर्षण K₈₂ **20b** वार्यमाणापि em. वार्यमाणो ऽपि
C₉₄C₀₂K₈₂K₁₀K₇E वार्यमानो वि C₄₅ **21a** उत्कोचं C₄₅C₀₂K₈₂K₁₀K₇E उत्कोच C₉₄ • विप्रेन्द्र
C₂K₈₂K₇E विप्रेन्द्र K₁₀ **21b** संकर C₀₂K₈₂ संशङ्कर C₉₄C₄₅K₁₀ संकर K₇ संहार E •
• कारकम् C₂K₁₀K₇E कारकः K₈₂ **21c** मूल्यं conj. मूल C₂K₈₂K₁₀K₇E • विनाशार्थ C₂
K₈₂K₁₀K₇E विनार्थ K₈₂ **21d** त्कोचः C₂K₈₂K₇ त्कोच K₁₀ त्कोच E **21ef** विजानीयाद्र
C₉₄C₄₅K₈₂K₁₀K₇E विजानीया द्र C₀₂ **22c** तं च स्तेनं C₉₄ तश्च स्तेन C₄₅ तं च स्तेयं K₈₂ तश्च
तेय K₁₀ सो ऽपि तेन C₀₂E तश्च तेन K₇ **22d** हारकम् C₉₄C₄₅K₈₂K₇E हारकः C₀₂ हारका K₈₂
• हारकाः K₁₀ **23a** परस्वार्थ C₉₄C₀₂K₈₂K₇ परस्वार्थ C₄₅K₁₀ परस्वार्थ E • हरेद्यदि C₉₄C₀₂K₈₂
K₁₀K₇E हरेद्यदि C₄₅ **23d** कूटकापटिका K₁₀ कूटका यटिका C₉₄ कूटकायटिका C₄₅C₀₂K₈₂K₇
कूटकार्यटिका K₈₂E **24a** र्जव C₂K₈₂K₇E र्जव K₁₀ **24b** च्छद्मना E च्छन्मना C₂K₈₂K₁₀
च्छत्माना K₇

अपहृत्य धनं मूढः स चौरश्चोर उच्यते ॥ ४:२४ ॥
 नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।
 नास्ति स्तेनसमाकीर्तिर्नास्ति स्तेनसमो ऽनयः ॥ ४:२५ ॥
 नास्ति स्तेयसमाविद्या नास्ति स्तेनसमः खलः ।
 नास्ति स्तेनसम अज्ञो नास्ति स्तेनसमो ऽलसः ॥ ४:२६ ॥
 नास्ति स्तेनसमो द्वेष्यो नास्ति स्तेनसमो ऽप्रियः ।
 नास्ति स्तेयसमं दुःखं नास्ति स्तेयसमो ऽयशः ॥ ४:२७ ॥
 प्रच्छन्नो ह्रियते ऽर्थमन्यपुरुषः प्रत्यक्षमन्यो हरेत्
 निक्षेपाद्धनहारिणो ऽन्यमधमो व्याजेन चान्यो हरेत् ।
 अन्ये लेख्यविकल्पनाहृतधना †अन्यो हताद्वै हता†
 अन्यः क्रीतधनो ऽपरो धयहृत एते जघन्याः स्मृताः ॥ ४:२८ ॥
 स्तेनतुल्य न मूढमस्ति पुरुषो धर्मार्थहीनो ऽधमः



24cd मूढः स C_ΣK₈₂K₇E मूढास्स K₁₀ 24d चौरश्चोर K₇ चौरश्चोर C₉₄C₀₂K₁₀E चौर चोर C₄₅
 चौरश्चौर K₈₂ 25ab (नास्ति... तत्समः) C_ΣK₈₂K₁₀K₇ om. E 25a स्तेय० K₈₂K₇ तेन C₉₄
 स्तेन० C₄₅C₀₂K₁₀ om. E 25b ०समः C₉₄C₄₅K₈₂K₁₀K₇ ०समं C₀₂ om. E 25cd (नास्ति...
 ऽनयः) C_ΣK₈₂K₁₀K₇ om. E 25c स्तेन० C₉₄C₄₅K₈₂K₁₀ तेन C₀₂ स्तेय० K₇ om. E • ०समा०
 C₄₅C₀₂K₁₀ ०समो C₉₄K₈₂K₇ om. E 25d स्तेन० C_ΣK₁₀E स्तेय० K₈₂K₇ 26a स्तेय० K₈₂
 K₇E स्तेन० C_ΣK₁₀ • ०समा C₀₂K₁₀ ०समो C₉₄C₄₅K₈₂K₇E 26b स्तेन० C_ΣK₁₀ स्तेय० K₈₂K₇
 तेन E 26c स्तेन० C₉₄C₄₅K₁₀K₇ स्तेय० C₀₂K₈₂E • ०सम C_ΣK₈₂K₇E (unmetr.) ०समं K₁₀
 • अज्ञो C₄₅ अज्ञ× C₉₄ अज्ञ C₀₂K₈₂K₁₀K₇ अज्ञः E 26d स्तेन० C₉₄C₄₅K₁₀ स्तेय० C₀₂K₈₂K₇
 तेन E 27a स्तेन० C₉₄C₄₅K₁₀ स्तेय० C₀₂K₈₂K₇ तेन E 27b स्तेन० K₁₀ स्तेय० C_ΣK₈₂K₇E
 27c स्तेय० C₀₂ स्तेन० C₉₄C₄₅K₈₂K₁₀ स्तेन्य० K₇ तेन E 27d स्तेय० C₀₂K₇ स्तेन० C₉₄C₄₅K₈₂
 K₁₀ तेन E 28a प्रच्छन्नो C₉₄C₀₂K₈₂K₁₀K₇E प्रस्थन्नो C₄₅ • ऽर्थमन्यपुरुषः C₄₅K₇ च वित्तमथवा
 K₈₂E वित्तम् C₉₄K₈₂K₁₀ चित्त C₀₂ • प्रत्यक्षमन्यो C₉₄C₀₂K₈₂K₁₀K₇ प्रत्यक्षमनो C₄₅ प्रत्यक्षमन्ये
 E 28b निक्षेपाद्धन० C₉₄C₄₅K₈₂ निक्षेपा धन० C₀₂K₁₀K₇ निक्षेपात्रय० E • ०हारिणो C₉₄C₀₂K₈₂
 K₇E ०हारिण्यो C₄₅ ०हारिणा K₁₀ • ऽन्यमधमो C₉₄C₄₅K₈₂K₁₀K₇ ऽन्यमधनो C₀₂ ऽन्यविधयो E
 • चान्यो C_ΣK₈₂K₁₀K₇ चान्या E • हरेत् C_ΣK₁₀K₇E हरे K₈₂ 28c अन्ये लेख्य० corr. अन्या
 लेख० C₄₅C₀₂ अन्यो लेख्य० C₉₄ अन्यो लेख्य० K₈₂K₁₀K₇ अन्योल्लेख्य E • ०धना अन्यो C₉₄C₀₂
 K₈₂K₁₀K₇E ०धन्यो C₄₅ • हताद्वै C_ΣK₇E हताद्वै K₈₂ हताद्वै K₁₀ 28d अन्यः क्रीतधनो C_ΣK₈₂
 K₁₀ अन्य क्रीतधनो K₇ अनाश्रीतधनं E • ऽपरो धयहृत C₉₄C₀₂K₁₀ परो धयहृत C₄₅ परो धनहृत
 K₈₂ परोधप्रहृत K₇ मदा ह्यपहृतं E • जघन्याः C_ΣK₈₂K₁₀K₇ जघन्यः E 29a स्तेनतुल्य C₉₄C₄₅K₇
 (unmetr.) स्तेयस्तुल्य C₀₂ स्तेयतुल्य K₈₂ (unmetr.) तेन तुल्य K₁₀ (unmetr.) स्तेनस्तुल्य E

यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।
 प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मरितः
 कालेन प्रियते स याति निरयमाक्रन्दमानो भृशम् ॥ ४:२९ ॥
 नीत्वा दुर्गतिकोटिकल्प निरयात्तिर्यत्वमायान्ति ते
 तिर्यत्वे च तथैवमेकशतिकं प्रभ्रम्य वर्षाबुदम् ।
 मानुष्यं तदवाप्नुवन्ति विपुले दारिद्र्यरोगाकुलं
 तस्मादुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥ ४:३० ॥
 [यमेष्वानुशंस्यम् (४)]
 अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।
 गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥ ४:३१ ॥
 अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।
 सूर्यः सोमश्च दीक्षश्च दूषकः स नृशंसकः ॥ ४:३२ ॥
 पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।
 पितृदैवतमादिश्वमानुशंस तमन्वितः ॥ ४:३३ ॥



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



29b यावज्जीवति C_ΣK₈₂K₁₀K₇ यावत्तज्जीवति E • पतेः C₄₅K₁₀K₇ पतिः C₉₄C₀₂K₈₂E • संत्रस्यमानो रटन् C_ΣK₈₂K₁₀K₇ संत्रास्यमानो शठः E 29c प्राप्तः C_ΣK₁₀K₇E प्राप्तः K₈₂ • सहा C_ΣK₈₂K₇ — K₁₀ सद्यः E • विषमं em. विषमः C_ΣK₈₂K₇E — K₁₀ • कर्मरितः C₄₅C₀₂K₈₂K₇E कर्मरितः C₉₄ — रितः K₁₀ 29d निरयमाक्रन्दमानो C_ΣK₈₂ निरयमाक्रन्दमानो K₁₀ निरयं स क्रन्दमानो K₇ नियममाक्रन्दमानो E 30a निरयात्तिर्यत्वः C₄₅K₈₂ निरयान्तिर्यत्वः C₉₄ निरया तिर्यत्वः C₀₂ निरयात्तिर्यत्वः K₁₀ निरयान्तिर्यत्वः K₇ निरयान्तिर्यत्वः E 30b तिर्यत्वे C_ΣK₈₂K₇ तिर्यत्वे K₁₀ तिर्यत्वं E • तथैवमेकशतिकं C₄₅ तथैकमेकशतिकं C₉₄K₈₂K₇ तथैकमेकशतिकं C₀₂ तथैकमेकशतिकं K₁₀ तथैकमेकशतिकं E • भ्रम्यः C_ΣK₇E भ्रम्यः K₈₂ — भ्रम्यः K₁₀ • वर्षाबुदम् K₇^{pc} वर्षाबुदम् C₉₄C₄₅K₈₂K₁₀K₇^{ac} वर्षाबुदः C₀₂E 30c मानुष्यं C₉₄C₀₂K₈₂K₇E मानुष्यः C₄₅ (unmetr.) मानुष्यः K₁₀ (top of akṣaras lost) • विपुले C_ΣK₈₂K₇ विपुलः K₁₀ (top of akṣaras lost) विपुलः E • दारिद्र्यः C_ΣK₈₂K₇ ×रि× K₁₀ दारिद्र्यः E 30d तस्मादुः C₉₄C₄₅K₈₂K₇E तस्मादुः C₀₂ तस्मादुः K₁₀ • चाश्रयेत् C_ΣK₁₀K₇E चाश्रत् K₈₂ 31a शिवः C_ΣK₈₂K₁₀E शिवः K₇ 31c गवां वा C₉₄C₀₂K₈₂K₇E अवाम्वा C₄₅ ××/म्वा K₁₀ • अतिथेर्द्वेष्टा C₉₄C₄₅K₁₀K₇E अतिथिद्वेष्टा C₀₂ अतिथेर्द्वेष्टा K₈₂ 31d नृशंसाः C₉₄C₀₂K₈₂K₁₀ नृशंसाः C₄₅K₇E 32a मूर्तिः C_ΣK₈₂K₁₀K₇ मूर्तिः E 32b न्वितः C₉₄C₄₅K₈₂K₇E न्विताः C₀₂K₁₀ 32c सूर्यः C_ΣK₈₂ सूर्यः K₁₀K₇ सूर्यः E • दीक्षः C_ΣK₈₂K₇ दीक्षः K₁₀ दीक्षुः E 33b करः पिता C₉₄C₄₅K₈₂K₇E करः पिता K₁₀ करपिताः C₀₂ 33c दैवतः C₉₄C₀₂K₈₂K₇E दैवतः C₄₅ वतः K₁₀ 33cd दिश्वमानुशंस तमन्वितः C₉₄C₄₅ दिश्वमानुशंस तमन्वितः C₀₂K₁₀ दिश्व अनृशंस तमन्वितः K₈₂ दिश्वमनृशंस तमन्वितः K₇ दिश्वमानुशंस ततोऽन्वितः E

पृथ्व्या गुरुतरी माता को न वन्देत मातरम् ।
यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥ ४:३४ ॥
गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।
सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥ ४:३५ ॥
जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।
घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥ ४:३६ ॥
पञ्चामृतं पञ्चपवित्रपूतं
ये पञ्चगव्यं पुरुषाः पिबन्ति ।
ते वाजिमेधस्य फलं लभन्ति
तदक्षयं स्वर्गमवाप्नुवन्ति ॥ ४:३७ ॥
गोभिर्न तुल्यं धनमस्ति किञ्चिद्
दुहन्ति बाह्यन्ति बहिश्चरन्ति ।
तृणानि भुक्त्वा अमृतं स्रवन्ति
विप्रेषु दत्ताः कुलमुद्धरन्ति ॥ ४:३८ ॥
गवाहिकं यश्च करोति नित्यं
शुश्रूषणं यः कुरुते गवां तु ।

35a ≈ ViṣṇuS 23.57c: गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिता) • cf. also MBh Indices 13.15.33: गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिताः and AgniP 291.1cd: गावः पवित्रा माङ्गल्या गोषु लोकाः प्रतिष्ठिताः 35c = VDhU 3.291.25c 36 cf. ŚDhU 12.92ff 38a = ŚDhU 12.102d, 103d, 104d; cf. MBh 13.51.26cd: गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युत 38 cf. ŚDhU 12.92: तृणानि खादन्ति वसन्त्यरण्ये पिबन्ति तोयान्यपरिग्रहाणि । दुहन्ति बाह्यन्ति पुनन्ति पापं गवां रसैर्जीवति जीवलोकः ॥



34a पृथ्व्या C₉₄C₄₅K₇ {पृथ्व्या} C₀₂K₈₂ पृथ्वी K₁₀ पृथ्व्यां E 34b वन्देत C₉₄K₈₂K₁₀K₇E वन्देन वन्देत C₄₅ वन्देत C₀₂ 34d सर्वं em. सर्वं C₅K₈₂K₁₀K₇E 35a पवित्रं C₅K₈₂K₇E {पवित्र} K₁₀ • मङ्गल्यं C₉₄C₄₅K₈₂ {मङ्गल्यं} K₁₀ माङ्गल्यं C₀₂K₇E • देवताः C₅K₇ दैवताः K₈₂ {देवताः} K₁₀ देवता E 35d स्मादेव C₉₄C₀₂K₈₂K₁₀K₇ स्मादुव C₄₅ स्माद्वाव E 36a जातमात्रस्य लोकस्य C₉₄C₀₂K₈₂K₇E जातमात्रस्य लोकस्य K₁₀ सतसातस्य C₄₅^{ac} सतसातस्य लोकस्य C₄₅^{pc} 36d शकृत्क. C₉₄C₀₂K₈₂K₇E {शकृत्क.} K₁₀ क्षत्क. C₄₅ 37a पवित्रपूतम् C₀₂K₈₂E पवित्रपूतन C₉₄ (unmetr.) पवित्रं C₄₅ (unmetr.) पवित्रपूत K₁₀ पवित्रपूतनं K₇ (unmetr.) 37b गव्यं C₉₄C₄₅K₈₂K₇E गव्या C₀₂ गव्यां K₁₀ • पुरुषाः C₉₄C₄₅K₈₂K₁₀K₇ पुरुषा C₀₂ पुरुषः E • पिबन्ति C₉₄C₄₅K₈₂K₁₀K₇E विवन्ति C₀₂ 37c लभन्ति C₉₄C₄₅K₈₂K₁₀K₇E भवन्ति C₀₂ 37d स्वर्ग. C₉₄C₀₂K₈₂K₁₀K₇E स्व. C₄₅ 38a गोभिर्न तु. K₇ न गोभिस्तु. C₅K₈₂K₁₀ (unmetr.) न गावतु. E 38d दत्ताः C₉₄C₄₅K₈₂K₁₀K₇ {दत्ता} C₀₂ दत्ता E 39a गवाहिकं C₄₅C₀₂K₈₂K₁₀K₇E गवाहिकं C₉₄ • यश्च करोति C₅K₈₂K₁₀K₇ यः प्रकरोति E 39b गवां तु C₄₅K₇ गवान्तु C₉₄C₀₂K₈₂K₁₀ गवानाम् E

अशेषयज्ञतपदानपुण्यं

लभत्यसौ तामनृशंसकर्ता ॥ ४:३९ ॥

अतिथिं योऽनुगच्छेत अतिथिं योऽनुमन्यते ।

अतिथिं योऽनुपूज्येत अतिथिं यः प्रशंसते ॥ ४:४० ॥

अतिथिं यो न पीडयेत् अतिथिं यो न दुष्यति ।

अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।

अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥ ४:४१ ॥

आसनेनार्धपात्रेण पादशौचजलेन च ।

अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥ ४:४२ ॥

पुत्रदारात्मना वापि योऽतिथिमुपपूजयेत् ।

श्रद्धया चाविकल्पेन अङ्गीब्रह्मसेन च ॥ ४:४३ ॥

न पृच्छेद्भोत्रचरणं स्वाध्यायं देशजन्मनी ।

चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥ ४:४४ ॥

अश्वमेधसहस्राणि राजसूयशतानि च ।

पुण्डरीकसहस्रं च सर्वतीर्थतपःफलम् ॥ ४:४५ ॥

अतिथिर्यस्य तुष्येत नृशंसमतमुत्सृजेत् ।

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



39c °तप० C_२K_{८२}K_७ °तप० K_{१०} °जप० E 39d लभत्यसौ तामनृशंसकर्ता em. लभत्यसौ तामनृशंसकर्ता
C_{४५}K_{८२}K_{१०}K_७ लभत्यसौ भमनृशंसकर्ता C_{९४} लभत्यसौ तामनृशंसकर्ता C_{०२} भवत्यसौ धर्मशेषकर्ता E
40d प्रशंसते C_{९४}C_{४५}K_{८२}K_{१०}K_७E प्रशंस्यते C_{०२} 41a न पीडयेत् C_{९४}C_{४५}K_{८२}E न गच्छेत (eyeskip
to 4.40c) C_{०२} न पीडयेत् K_{१०} निपीडयेत् K_७ 41b अतिथिं C_{९४}C_{४५}K_{८२}K_७E अतिथिं C_{०२} ××× K_{१०} •
न दुष्यति C_{९४}C_{०२}K_{८२}K_७E न दुष्यति C_{४५} ×दुष्यति K_{१०} 41c अतिथिः C_{९४}K_{८२} अतिथिं C_{४५}C_{०२}K_७
E अतिथिं K_{१०} • °प्रिय० C_{९४}C_{४५}K_{८२}K_{१०}K_७E प्रियः C_{०२} • यः C_{४५}C_{०२}K_{१०}K_७E यः C_{९४} यः K_{८२}
41e अतिथेः C_{४५}C_{०२}K_७ अतिथिः C_{९४}K_{८२}K_{१०} अतिथिं E 41ef °संतोषस्तस्य C_{९४}C_{०२}K_{८२}K_{१०}K_७
E °संता यस्य C_{४५} 41f पुण्य० C_२K_{८२}K_{१०}E पून० K_७ 42a °आर्घ्य० C_२K_{८२}K_{१०}K_७ °आर्घ्य० E
• °पात्रेण conj. °पात्रेण C_२K_{८२}K_{१०}K_७E 42c अन्नव० C_{९४}C_{४५}K_{८२}K_७E अन्नम् C_{०२} °अन्नव०
K_{१०} 42d निवेदयेत् C_२K_{८२}K_{१०}K_७ प्रदापयेत् E 43a °दारात्मना em. °दारात्मनो C_{४५}C_{०२}K_{८२}
K_{१०}K_७ °दारात्मनो C_{९४} °दारात्मको E 43b °पूजयेत् C_{९४}K_{८२}E °पूज्यते C_{४५}C_{०२}K_{१०} °पूजते K_७
43c श्रद्धया C_{९४}C_{४५}K_{८२}K_{१०}K_७E श्रद्धया C_{०२} • चाविकल्पेन C_{४५}C_{०२}K_{८२}K_{१०}K_७E चापि कल्पेन
C_{९४} 44a °चरणं C_२K_{८२}K_{१०}K_७ °प्रवरं E 44b देशजन्मनी C_{४५}C_{०२}K_{८२}K_{१०}K_७E देशजन्मना C_{९४}
44c चिन्तयेन्म० C_{९४}C_{०२}K_{८२}K_{१०}E चिन्तयेत् C_{४५} चिन्तयेत् C_७ 44d °गतः C_{९४}C_{४५}K_{८२}K_७E
°गताः C_{०२} गतम् K_{१०} 45b °सूय० C_{९४}K_{८२}K_७E °सूर्य० C_{४५}C_{०२} °सूर्य० K_{१०} 45d °तपः
C_२K_{८२}K_{१०}E °तपः K_७ (unmetr.) 46b नृशंसमतमुत्सृजेत् C_{९४}K_{८२}K_७ नृशंसमत उत्सृजेत् C_{४५}
नृशंसकमममुत्सृजेत् C_{०२} नृसंसमतमुत्सृजेत् K_{१०} न संशय समश्नुते E

स तस्य सकलं पुण्यं प्राप्नुयान्नात्र संशयः ॥ ४:४६ ॥
 †न गतिमतिथिज्ञस्य† गतिमाप्नोति कर्हिचित् ।
 तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः ॥ ४:४७ ॥
 सक्तुप्रस्थेन चैकेन यज्ञ आसीन्महाद्भुतः ।
 अतिथिप्राप्तदानेन स्वशरीरं दिवं गतम् ॥ ४:४८ ॥
 नकुलेन पुराधीतं विस्तरेण द्विजोत्तम ।
 विदितं च त्वया पूर्वं प्रस्थवार्त्ता च कीर्तिता ॥ ४:४९ ॥
 [यमेषु दमः (५)]
 दम एव मनुष्याणां धर्मसारसमुच्चयः ।
 दमो धर्मो दमः स्वर्गो दमः कीर्तिर्दमः सुखम् ॥ ४:५० ॥
 दमो यज्ञो दमस्तीर्थं दमः पुण्यं दमस्तपः ।
 दमहीनमधर्मश्च दमः कामकुलप्रदः ॥ ४:५१ ॥
 निर्दमः करि मीनश्च पतङ्गभ्रमरमृगाः ।
 त्वग्निह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥ ४:५२ ॥
 दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।
 दमं यो जयते ऽसम्यग्निर्दमो निधनं व्रजेत् ॥ ४:५३ ॥

47cd = VāyuP 2.17.8 = BrahmanḍaP 2.15.8 ≈ ŚDhU 4.44ab: तस्मादतिथिमायान्तमनुगच्छेत्कृताञ्जलिः
 50b cf. e.g. MBh Indices I4.4.2477: श्रोतुमिच्छामि कात्स्न्येन धर्मसारसमुच्चयम्



47a न गतिम० C₉₄C₄₅K₁₀K₇ न गति ना० K₈₂ न तिथिम० C₀₂E 47b कर्हिचित् C₉₄E कर्हिचित्
 C₄₅C₀₂K₈₂K₁₀K₇ 47c यान्त० C₉₄C₄₅K₈₂K₁₀K₇E यान्ति० C₀₂ 48a सक्तु० em. शक्तु०
 C₉₄C₄₅ शक्तु० C₀₂ शक्तु० K₈₂K₇ शक्तु० K₁₀ शक्ति० E • चैकेन C_ΣK₈₂K₁₀E चैकेन K₇ 48b आसीन्महाद्भुतः
 corr. आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀ आसी महाद्भुतः C₀₂ आसीन्महाद्भुतः K₇ आसीन्महाद्भुतम् E 48c दानेन
 C₉₄C₄₅K₈₂K₁₀K₇E प्रादानेन C₀₂ 48d स्व० C_ΣK₈₂K₁₀ रस० K₇ स० E • गतम् C₉₄C₄₅K₈₂
 K₁₀K₇E गतः C₀₂ 49b उत्तम C₉₄C₄₅K₈₂K₁₀K₇ उत्तमम् C₀₂ उत्तमः E 49d कीर्तिता C₉₄C₄₅
 K₈₂K₁₀K₇ कीर्तितम् C₀₂ कीर्तिताः E 50b धर्मसार० em. धर्मः सार० C_ΣK₈₂K₁₀K₇ धर्मभार० E
 50c स्वर्गो C₉₄C₄₅K₈₂K₁₀K₇E स्वर्ग C₀₂ 50d कीर्तिर्द० C₉₄C₄₅K₁₀E कीर्ति द० C₀₂K₈₂K₇
 51a दमस्ती० C₉₄C₀₂K₈₂K₁₀K₇E दम ती० C₄₅ 51d दमः C₉₄C₄₅K₈₂K₁₀K₇ दम C₀₂ दमं E •
 काम० C_ΣK₈₂K₁₀E कामं K₇ 52a दमः C₉₄C₄₅K₈₂K₁₀K₇E दम C₀₂ 52b भ्रमर० C_ΣK₈₂
 K₁₀E (unmetr.) भ्रमर० K₇ 52c घ्राणा C₉₄K₈₂K₁₀K₇E घ्राणं C₄₅ घ्राण C₀₂ 52d इन्द्रियाः
 C_ΣK₈₂K₁₀K₇ इन्द्रियः E 53b सर्वे C₉₄C₀₂K₈₂K₁₀K₇E सर्व० C₄₅ • हराः C_ΣK₈₂K₁₀K₇
 हरा E 53d व्रजेत् C₄₅C₀₂K₈₂K₁₀K₇E व्रजे C₉₄

मृगे श्रोत्रवशान्मृत्युः पतङ्गाश्चक्षुषोर्मृताः ।
 घ्राणया भ्रमरो नष्टो नष्टो मीनश्च जिह्वया ॥ ४:५४ ॥
 स्पर्शेन च करी नष्टो बन्धनावासदुःसहः ।
 किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥ ४:५५ ॥
 पुरुरवोऽतिलोभेन अतिकामेन दण्डकः ।
 सागराश्चातिदर्पेण अतिमानेन रावणः ॥ ४:५६ ॥
 अतिक्रोधेन सौदास अतिपानेन यादवाः ।
 अतितृष्णाच्च मान्धाता नहुषो द्विजवज्रया ॥ ४:५७ ॥
 अतिदानाद्बलिर्नष्ट अतिशौर्येण अर्जुनः ।
 अतिद्यूतान्नलो राजा नृगो गोहरणेन तु ॥ ४:५८ ॥
 दमेन हीनः पुरुषो द्विजेन्द्र
 स्वर्गं च मोक्षं च सुखं च नास्ति ।
 विज्ञानधर्मकुलकीर्तिनाश
 भवन्ति विप्र दमया विहीनाः ॥ ४:५९ ॥



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

54 cf. BuddhCar II.35: गीतैर्हि यन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिरत्याय समामिषार्थं तस्मादनर्थं विषयाः फलन्ति ॥ 56d cf. MahāSubhS 563cd: विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत्
 58a cf. MahāSubhS 563ab: अतिदानाद्बलिर्बद्धो नष्टो मानात्सुयोधनः



54a मृगे C_ΣK₈₂K₇ मृगे K₁₀E • श्रोत्रं C₉₄C₄₅K₈₂K₁₀E श्रोत्रं C₀₂ श्रोतं K₇ • वशां C₉₄C₀₂K₈₂K₁₀K₇E वचशां C₄₅ 54b पतङ्गाश्च C_ΣK₈₂K₁₀K₇ पतङ्गा च E • षोर्मृताः C₉₄C₄₅K₈₂K₁₀E षो मृताः C₀₂ षो मृताः K₇ 54c घ्राणया C₉₄C₀₂K₈₂K₁₀K₇E घ्रातया C₄₅ 54cd नष्टो नष्टो C₉₄C₀₂K₈₂K₁₀K₇E नष्टो C₄₅ 55b सदुःसहः C₉₄C₀₂K₈₂K₇E सदुःसह C₄₅ सदुःसहः K₁₀ 55c पुनः C₉₄C₄₅C₀₂K₈₂K₁₀K₇E पुन C₉₄ 55d तेभ्यः C_ΣK₈₂K₁₀K₇ तेभ्य E 56a पुरुरवो C₉₄C₄₅K₈₂K₁₀K₇ पुरुरवे C₀₂ पुरुरवां E • तिलोभेन अतिकामेन C_ΣK₈₂K₁₀K₇ तिकामेन अतिलोभेन E 56b दण्डकः C_ΣK₈₂K₁₀K₇ पुण्डकः E 56a सागरां em. सगरं C₉₄C₄₅K₈₂K₁₀K₇E सागरं C₀₂ 57b अतिपानेन C_ΣK₈₂K₁₀K₇ अतिपापेन E 57c अतितृष्णाच्च मान्धाता conj. अतितृष्णा च मान्धातो C₉₄ अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇ अतितृष्णा च मन्धातो K₁₀ अतितृष्णा च मानाच्च च E 57d नहुषो C_ΣK₈₂K₇E नहुषो K₁₀ 58a नर्ष C₉₄K₈₂K₁₀K₇E नर्षो C₄₅ नष्टो C₀₂ 58c अतिद्यूतान्नलो C₉₄C₀₂K₁₀K₇ अतिद्यूतान्नरो C₄₅K₈₂ अतिख्यातान्नलो E 58d नृगो गो E नृगङ्गो C₉₄C₀₂K₁₀K₇ नृगं गो C₄₅K₈₂ 59a हीनः पुरुषो द्विजेन्द्र C_ΣK₈₂K₇ हीन पुरुषो द्विजेन्द्र K₁₀ हीनं पुरुषं द्विजेन्द्रः E 59c नाशो C₄₅ नाशो E नाम C₉₄C₀₂K₈₂ नश्च K₁₀ नागा K₇ 59d विप्र C_ΣK₈₂K₁₀E विप्रा K₈₂K₇ • दमया C₉₄C₄₅C₀₂K₈₂K₁₀K₇E दया C₄₅

[यमेषु घृणा (६)]

निर्घृणो न परत्रास्ति निर्घृणो न इहास्ति वै ।
निर्घृणे न च धर्मो ऽस्ति निर्घृणे न तपो ऽस्ति वै ॥ ४:६० ॥
परस्त्रीषु परार्थेषु परजीवापकर्षणे ।
परनिन्दापरान्नेषु घृणां पञ्चसु कारयेत् ॥ ४:६१ ॥
परस्त्री शृणु विप्रेन्द्र घृणीकार्या सदा बुधैः ।
राज्ञी विप्री परिव्राजा स्वयोनिपरयोनिषु ॥ ४:६२ ॥
परार्थे शृणु भूयो ऽन्य अन्यायार्थमुपार्जनम् ।
आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥ ४:६३ ॥
जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।
वनजावनजा जीवा विलगाश्चरणाचराः ॥ ४:६४ ॥
परनिन्दा च का विप्र शृणु वक्ष्ये समासतः ।
देवानां ब्राह्मणानां च गुरुमातातिथिद्विषः ॥ ४:६५ ॥
परान्नेषु घृणा कार्या अभोज्येषु च भोजनम् ।
सूतके मृतके शौण्डे वर्णभ्रष्टकुले नटे ॥ ४:६६ ॥
एते पञ्चघृणासु सक्तपुरुषाः स्वर्गार्थमोक्षार्थिनो



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

63b cf. BhG 16.12: आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥



60a निर्घृणो C₉₄C₄₅K₁₀ निर्घृणो C₀₂K₇ निर्घृण K₈₂^{ac} निर्घृणो K₈₂^{pc} निर्घृणे E **60b** निर्घृणो C₉₄C₄₅
K₈₂^{ac}K₁₀ निर्घृणो C₀₂K₇ निर्घृणे K₈₂^{pc}E **60c** निर्घृणे C₉₄C₄₅K₁₀E निर्घृणे C₀₂K₈₂K₇ **60d** निर्घृणे
C₉₄C₄₅K₈₂K₁₀E निर्घृणे C₀₂K₇ **61b** जीवापकर्षणे C₉₄C₀₂K₈₂K₁₀K₇ जीवापकर्षणे C₄₅ जीवापकर्षणे
E **61c** परनिन्दा C₄₅C₀₂K₈₂K₁₀K₇E परनिन्द C₉₄ • परान्नेषु C₉₄K₈₂K₇E परान्नेषु K₁₀
61d घृणां C₉₄C₄₅K₈₂K₇ घृणा C₀₂K₁₀E **62a** घृणी C₉₄C₀₂K₈₂K₁₀K₇E घृणा C₄₅ **62c** ब्राजा
C₉₄K₇ ब्राजी K₈₂K₁₀ ब्राज्या E **62d** पर C₉₄K₈₂K₇E पशु C₁₀ **63b** अन्याया C₉₄K₈₂
K₇E अन्यया K₁₀ • र्जनम् C₉₄K₈₂K₇E र्जवम् K₁₀ **63c** तुला C₉₄K₈₂K₇E तुल C₁₀
63d र्थ C₉₄C₄₅K₈₂E र्थ C₀₂ र्थ K₁₀ र्थ K₇ **64a** विप्र C₄₅K₈₂K₁₀K₇E विप्र C₉₄
विप्रे C₀₂ **64b** घृणी C₉₄K₈₂K₁₀K₇ घृणां E **64c** वनजावनजा C₉₄C₀₂K₈₂K₁₀E वनजावनजा
C₄₅ वनजा वनजा C₄₅ वनज वनजा K₇ **64d** विलगाश्चरणाचराः corr. विलगाचरणाचराः C₉₄C₄₅
K₇ विलगोचरगोचरः C₀₂E विलगोचरगोचराः K₈₂ विलगाचरणाचराः K₁₀ **65b** वक्ष्ये C₉₄K₈₂K₁₀K₇
वक्ष्या E **66b** अभोज्येषु C₉₄C₀₂K₈₂K₁₀K₇E अभोज्ये C₄₅ **66c** शौण्डे K₈₂ शौण्ड्ये C₉₄C₀₂
K₇ शौण्ड्ये C₄₅ शौण्डे K₁₀ शौण्ड्ये E **67a** पुरुषाः K₇ पुरुषः C₉₄K₈₂K₁₀E • र्थिनो em. र्थिनः
K₇^{pc} र्थिनां C₉₄K₈₂K₁₀E र्थिना K₇^{ac}

लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृताः ।
प्रज्ञाबोधश्रुतिं स्मृतिं च लभते मानं च नित्यं लभेद्
दाक्षिण्यं सभवेत्स आयुष परं प्राप्नोति निःसंशयः ॥ ४:६७ ॥

[यमेषु पञ्चविधो धन्यः (७)]

चतुर्मानं चतुःशत्रुश्चतुरायतनं तथा ।
चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥ ४:६८ ॥
चतुर्मानस्य वक्ष्यामि शृणुष्वनावहितो भव ।
पारुष्यपिशुनामिथ्यासम्भिन्नानि च वर्जयेत् ॥ ४:६९ ॥
कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः ।
चतुःशत्रुर्निहन्तव्यः सो ऽरिहा वीतकल्मषः ॥ ४:७० ॥
चतुरायतनं विप्र कथयिष्यामि तच्छृणु ।
करुणा मुदितोपेक्षा मैत्री चायतनं स्मृतम् ॥ ४:७१ ॥
चतुर्ध्यानाधुना वक्ष्ये संसारार्णवतारणम् ।
आत्मविद्याभवः सूक्ष्मं ध्यानमुक्तं चतुर्विधम् ॥ ४:७२ ॥
आत्मतत्त्वः स्मृतो धर्मो विद्या पञ्चसु पञ्चधा ।
षड्विंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥ ४:७३ ॥

69cd cf. Divyāv 186.21: आर्य, किमेभिः कर्म कृतम्येनैवंविधानि दुःखानि प्रत्यनुभवन्तीति? स कथयति ।
एते प्राणातिपातिका अदत्तादायिकाः काममिथ्याचारिका मृषावादिकाः पैशुनिकाः पारुषिकाः संभिन्नप्रलापिका
अभिध्यालवो व्यापन्नचित्ता मिथ्यादृष्टिकाः ।; cf. DharmP 1.3cd-32ab: मिथ्या पिशुनसम्भिन्नपारुष्यवचनानि
च ॥ जल्पतः सम्भवन्त्येते तस्मान्मौनं प्रशस्यते ।



67b ऽनिन्दनमाप्नुवन्ति C₉₄C₄₅K₈₂K₁₀K₇ ऽनिन्दनवाप्नुवन्ति C₀₂ नन्दनवायुवन्ति E • ०कृताः em.
०कृतम् C_ΣK₈₂K₁₀K₇E 67c ०श्रुतिं K₇ ०श्रुतिः C_ΣK₈₂K₁₀E • नित्यं C₉₄C₀₂K₈₂K₁₀K₇E
नित्य C₄₅ 67d स आयुष em. समायुष C_ΣK₇ समायुषः K₈₂ (unmetr.) समायुषः K₁₀ स मानुष
E • निःसंशयः C_ΣK₁₀K₇E निःसंशयः K₈₂ 68a चतुर्मानं च० corr. चतुर्मानश्च० C₉₄C₄₅K₈₂K₇E
चतुर्माणश्च० C₀₂ चतुर्मानश्च० K₁₀ 68ab ०तुःशत्रुश्च० C₉₄C₄₅K₈₂K₁₀K₇ ०तुःशत्रु च० C₀₂ ०तुःशत्रु
च० E 68b ०तुरायतनं C₄₅C₀₂K₈₂K₇E ०तुरायतनं C₉₄ ०तुरायतनम् K₁₀ 68c ०पादं C_ΣK₇E
०पादः K₈₂ × K₁₀ 68d पञ्चधन्य० C_ΣK₈₂K₁₀K₇ धन्यपञ्च० E 69a ०मौनस्य C₉₄C₀₂K₈₂K₁₀
K₇E ०मौनस्य C₄₅ 69c पारुष्य० C_ΣK₁₀K₇E पारुष्यं K₈₂ • ०पिशुना० C_ΣK₈₂K₁₀K₇ ०पिण्डाना०
E 70c चतुःशत्रुर्नि० C₉₄C₄₅E चतुःशत्रु नि० C₀₂K₈₂K₁₀K₇ 70d सो ऽरिहा C₉₄C₀₂K₈₂K₁₀K₇
स्रोहिहा C₄₅ सर्वथा E 71c मुदितो० C_ΣK₈₂K₁₀K₇ मुदितौ० E 71d चायतनं C₀₂K₈₂K₁₀K₇E
चायतन C₉₄ चायतनं C₄₅ 72c ०भवः C₄₅C₀₂K₈₂K₁₀K₇ ०भव C₉₄C₀₂ ०भवं E 72cd सूक्ष्मं
ध्या० C₉₄K₈₂K₇E सूक्ष्माध्या० C₄₅ सूक्ष्मध्या० C₀₂ सूक्ष्मध्यान० K₁₀ 72d ०नमुक्तं चतुर्विधम् C₀₂
K₁₀ ०नमुक्तश्चतुर्विधम् C₉₄ ०नमुक्तश्चतुर्विधः C₄₅K₈₂ ०नमुक्तं चतुर्विधिं K₇ ०नयज्ञश्च E 73a स्मृतो
C₉₄C₄₅K₈₂K₁₀K₇ स्मृता C₀₂E • धर्मो C_ΣK₈₂K₁₀K₇ धन्या E 73cd आहुः सू० C₄₅C₀₂K₈₂
K₁₀K₇E आ×× C₉₄

चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।
 गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥ ४:७४ ॥
 धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।
 पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥ ४:७५ ॥
 आयुः कीर्तिर्यशः सौख्यं धन्यादेव प्रवर्धते ।
 शान्तिः पुष्टिः स्मृतिर्मेधा जायते धन्यमानवे ॥ ४:७६ ॥

[यमेष्वप्रमादः (८)]

प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।
 ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।
 महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥ ४:७७ ॥
 अनृतं च समुत्कर्षे राजगामी च पैशुनः ।
 गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ ४:७८ ॥
 ब्रह्मोज्झं वेदनिन्दा च कूटसाक्षी सुहृद्बधः ।
 गर्हितानाद्ययोजग्धिः सुरापानसमानि षट् ॥ ४:७९ ॥

74cd = MBh 12.234.13ab ≈ MBh 14.4513ab etc. 74 cf. 3.4 above: श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः । चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥ 77c-f ≈ MBh Indices 12.30: ब्रह्महत्यां सुरापानं स्तेयं गुर्वङ्गनागमम् । महान्ति पातकान्याहुः संयोगं चैव तैः सह ॥ ≈ Manu 11.55 (in Olivelle's edition): ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः । महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥ cf. also YājñS 3.227: ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः । एते महापातकिनो यश्च तैः सह संवसेत् ॥ 78 ≈ MBh 5.40.3 and Manu 11.56: अनृतं च समुत्कर्षे राजगामि च पैशुनम् । गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ ≈ ViṣṇuS 37.1-4 ≈ AgniP 168.25 79 ≈ Manu 11.57: ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्बधः । गर्हितानाद्ययोजग्धिः सुरापानसमानि षट् ॥ cf. YājñS 3.228: गुरुणामध्यक्षेपो वेदनिन्दा सुहृद्बधः । ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥



74ab धर्मश्च C₉₄C₄₅K₈₂K₇E धर्मं च C₀₂K₁₀ 74b अश्रितः C₂K₈₂K₁₀E अश्रिताः K₇ 74d भैक्षुकः C₂K₈₂K₁₀K₇ भक्षकः E 75a यैरिदं C₉₄K₈₂K₁₀K₇E यैरिदं C₄₅C₀₂ • वेत्ति C₉₄C₄₅K₈₂K₁₀K₇E वेत्ति C₀₂ 75d प्रवर्धनम् C₂K₈₂K₁₀K₇ प्रवर्धनः E 76b धन्यादेव C₂K₈₂K₁₀K₇ धर्मादेव E 76c पुष्टिः C₄₅C₀₂K₈₂K₁₀K₇E पुष्टिः C₉₄ • स्मृतिर्मेधा C₉₄C₄₅K₁₀K₇E स्मृति मेधा C₀₂K₈₂ 76d मानवे em. मानवः C₂K₈₂K₁₀K₇E 77a अस्थान C₉₄C₀₂K₈₂K₁₀ अस्थानं C₄₅K₇E (unmetr.) • पञ्चैव C₂K₈₂K₁₀K₇ पञ्चैवं E 77b कीर्तयिष्यामि C₂K₈₂K₇E कीर्तयिष्यामि K₁₀ 78a समुत्कर्षे em. समुत्कर्षं C₉₄K₈₂ समुत्कर्षं C₀₂K₁₀K₇E समुत्कर्षं C₄₅ 78b राज C₂K₈₂K₁₀K₇ राज्ञी E 78c निर्बन्धः em. निर्बद्धः C₄₅K₇ निबद्धस् C₉₄C₀₂K₈₂K₁₀ निबद्धस् E 78d ब्रह्महत्यया C₄₅C₀₂K₈₂K₁₀K₇E ब्रह्महत्याया C₉₄ 79a ब्रह्मोज्झं em. ब्रह्मो ऋग C₂K₈₂K₁₀K₇ ब्रह्म ऋग E 79b सुहृद्बधः C₂K₈₂K₁₀K₇ सकृद्बधः E 79c नाद्ययोजग्धिः em. अन्नश्च यो जग्धिस् C₉₄ अन्नश्च यो जग्धि C₄₅ अन्नश्च योद्विग्रः C₀₂ अन्नं च यो जग्धिः K₈₂ अन्नं च यो जग्धिः K₁₀ अन्नश्च यो जवे K₇ अन्नश्च यो विप्रः E

रेतोत्सेकः स्वयोन्यासु कुमारीष्वन्त्यजासु च ।
 सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमः स्मृतः ॥ ४:८० ॥
 निक्षेपस्यापहरणं नराश्वरजतस्य च ।
 भूमिवज्रमणीनां च रुक्मस्तेयसमः स्मृतः ॥ ४:८१ ॥
 चत्वार एते सम्भूय यत्पापं कुरुते नरः ।
 महापातकपञ्चैतत् तेन सर्वं प्रकाशितम् ।
 पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥ ४:८२ ॥
 [यमेषु माधुर्यम् (९)]
 कायवाङ्मनमाधुर्यश्चक्षुर्बुद्धिश्च पञ्चमः ।
 सौम्यदृष्टिप्रदानं च क्रूरबुद्धिं च वर्जयेत् ॥ ४:८३ ॥
 प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।
 यथाशक्तिप्रदानं च स्वाश्रमाभ्यागतो गुरुः ॥ ४:८४ ॥
 इन्धनोदकदानं च जातवेदमथापि वा ।
 सुलभानि न दत्तानि इन्धनाग्न्युदकानि च ।
 क्षुते जीवेति वा नोक्तं तस्य किं परतः फलम् ॥ ४:८५ ॥
 [यमेष्वार्जवम् (१०)]
 पञ्चार्जवाः प्रशंसन्ति मुनयस्तत्त्वदर्शिनः ।

80 ≈ Manu II.59: रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च । सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥
 81 = Manu II.58



80a स्वयोन्यासु C₉₄C₀₂K₈₂K₁₀K₇E सुतोन्त्यासु C₄₅ **80c** सख्युः em. सख्य C_ΣK₈₂E ×× K₁₀
 सख्युः K₇ • पुत्रस्य च स्त्रीषु C_ΣK₈₂K₇ ××××× K₁₀ पुत्रीषु चास्त्रीषु E **80d** समः C_ΣK₈₂K₇ ××
 K₁₀ सम E **81a** निक्षेपः C₉₄C₀₂K₈₂K₇E {निक्षेप} K₁₀ निक्षेपः C₄₅ **81b** नराश्वरजतस्य C₉₄C₀₂
 K₈₂K₇E {नराश्वरजतस्य} K₁₀ नराणां स्वजनस्य C₄₅ **81d** रुक्मस्तेयः em. {रुक्म}×यः C₉₄ रुक्मस्तेयः
 C₄₅C₀₂K₈₂K₇ ×××× K₁₀ हतस्तेयः E • समः C₉₄C₄₅C₀₂K₈₂K₁₀K₇ सः C₄₅^{ac} सम E **82a** एते
 C_ΣK₈₂K₇ एते K₁₀ एव E • सम्भूय C₉₄C₄₅K₈₂K₇E संभूयो C₀₂ {संभूयो} K₁₀ **82c** पञ्चैतत्
 corr. पञ्चैतन् C_ΣE पञ्चैतम् K₁₀ पञ्चैतन् K₇ पञ्चैते K₈₂ **82e** मादम् C_ΣK₈₂K₁₀K₇ माद E
82f वर्जनीयं C₉₄C₄₅K₈₂K₁₀K₇E वर्जनीयो C₀₂ **83ab** मनमाधुर्यश्च em. मनसा धूर्यश्च C₉₄C₀₂
 K₈₂K₇ मनसाधूर्यश्च C₄₅ मनसाधूर्यश्च K₁₀ मनसा भूयश्च E **83b** क्षुर्बुद्धिः C₉₄C₄₅K₇E क्षु
 बुद्धिः C₀₂K₈₂ ××× K₁₀ **83c** दानं च C_ΣK₈₂K₇ ×× K₁₀ दानश्च E **83d** बुद्धिं च C₉₄K₈₂K₇
 बुद्धिश्च C₄₅ दृष्टिं च C₀₂E ××× K₁₀ **84a** प्रसन्नः C_ΣK₈₂E {प्रसन्न} K₁₀ प्रसन्नः K₇ **84c** यथा
 C_ΣK₈₂K₁₀K₇ यस्य E • दानं C_ΣK₈₂K₁₀K₇ दातश्च E **84d** स्वाश्रमाः C₉₄C₄₅K₈₂K₁₀K₇E
 स्वासमाः C₀₂ • गतो C_ΣK₈₂K₁₀E सतो K₇ **85b** इन्धनोः C_ΣK₈₂K₁₀E इत्वनोः K₇ • जातः
 C₉₄C₀₂K₈₂K₁₀K₇E जाः C₄₅ **85c** सुलभानि न C_ΣK₈₂K₁₀K₇ सुलभानि च E **85d** उदकानि
 C_ΣK₈₂K₇E उदकानि K₁₀ **85e** क्षुते conj. क्षुतं C_ΣK₈₂K₁₀K₇ शतं E **86a** पञ्चार्जवाः C₉₄C₄₅
 K₈₂K₇ पञ्चार्जवः C₀₂ ×××× K₁₀ पञ्चार्जवा E • प्रशंसन्ति C_ΣK₇ प्रशंसन्ति K₈₂E {प्रससन्ति} K₁₀

कर्मवृत्त्याभिवृद्धिं च पारतोषिकमेव च ।
 स्त्रीधनोत्कोचवित्तं च आर्जवो नाभिनन्दति ॥ ४:८६ ॥
 आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।
 आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥ ४:८७ ॥
 आर्जवस्येन्द्रियग्रामः सुप्रसन्नो ऽपि तिष्ठति ।
 आर्जवस्य सदा देवाः काये तस्य चरन्ति ते ॥ ४:८८ ॥
 इति यमप्रविभागः कीर्तितो ऽयं द्विजेन्द्र
 इह परत सुखार्थं कारयेत्तं मनुष्यः ।
 दुरितमलपहारी शङ्करस्याज्ञयास्ते
 भवति पृथिविभर्ता ह्येकलत्रप्रवर्ता ॥ ४:८९ ॥

॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥



86c कर्म० C₄₅C₀₂K₈₂K₇E xर्म० C₉₄ {कम्मा}० K₁₀ • ०वृत्त्याभिवृद्धिं च C_ΣK₈₂K₇ ०वृत्तिभिवृद्धिश्च K₁₀ ०वृत्त्याभिवृद्धिश्च E **86d** पारितोषिक० em. पारतोषिक० C_ΣK₈₂K₁₀K₇E **86e** स्त्रीधनोत्कोच० C_ΣK₈₂K₁₀K₇ स्त्रीधनङ्गो च E • ०वित्तं च C_ΣK₈₂K₇E ०वित्तिश्च K₁₀ **86f** आर्जवो ना० C₉₄C₄₅K₈₂K₁₀K₇ आर्जवश्च C₀₂ आर्जवेना० E **87ab** आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः C_ΣK₁₀K₇ om. K₈₂^{ac} आर्जवो न वृथा यज्ञ आर्जवो न वृथा तप K₈₂^{pc} आर्जवो न वृथा यज्ञश्चाऽर्जवो न वृथा तपः E **87cd** (आर्जवो... वृथाग्नयः) C_ΣK₈₂K₁₀K₇ om. E **88ab** (आर्जवो... तिष्ठति) C_ΣK₈₂K₁₀K₇ om. E **88a** ०ग्रामः C₉₄C₄₅K₇E ०ग्रामात् C₀₂K₁₀ ०ग्रामाः K₈₂ **88d** तस्य चरन्ति C₄₅C₀₂K₈₂K₁₀K₇ तस्य रमन्ति E तx__ न्ति C₉₄ **89a** यमप्रविभागः C₉₄C₄₅K₁₀K₇ यमविभागः C₀₂ यमप्रविभागः K₈₂ नियमपरिभागः E • द्विजेन्द्र C_ΣK₈₂K₁₀K₇ नरेन्द्र E **89b** ०येत्तं मनुष्यः corr. ०येत्तन्मनुष्यः C₉₄K₈₂K₁₀K₇E ०येत्त मनुष्यः C₄₅ ०येत्तन्मनुष्यः C₀₂ **89c** दुरित० C_ΣK₈₂K₁₀K₇ इरित० E • ०पहारी C₉₄C₄₅K₈₂K₁₀K₇E ०पलपहारी C₀₂ • ०ज्ञयास्ते C_ΣK₁₀K₇E ०ज्ञयास्ते K₈₂ **89d** ०वर्ता conj. ०वृत्ता C_ΣK₁₀K₇ ०वृत्ताः K₈₂E **Colophon:** नामाध्यायश्चतुर्थः C_ΣK₈₂K₁₀K₇ नामश्चतुर्थो ऽध्यायः E

[पञ्चमो ऽध्यायः]

[नियमाः]

विगतराग उवाच ।

कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्

अमृतवचनतुल्यं श्रोतुकामो गतो ऽस्मि ।

प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्

अपर वदमतज्ज्ञं नास्ति धर्मेषु तृप्तिः ॥ ५:१ ॥

अनर्थयज्ञ उवाच ।

श्रवणसुखमतो ऽन्यत्कीर्तयिष्ये द्विजेन्द्र

नियमकलविशेषः पञ्च पञ्च प्रकारः ।

हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र

कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥ ५:२ ॥

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।

व्रतोपवासमौनं च स्नानं च नियमा दश ॥ ५:३ ॥

[नियमेषु शौचम् (१)]

तत्र शौचादिनिर्देशं वक्ष्यामीह द्विजोत्तम ।



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

3 = LinP 1.8.29cd-30ab = VDhU 3.233.202



1 विगतराग उवाच C₄₅C₀₂K₈₂K₁₀K₇ME विगतराग उवाच C₉₄ **1a** कथय नि० C_ΣK₈₂K₁₀K₇M कथयति E • ०तत्त्वं C₉₄C₀₂K₈₂K₁₀K₇ME तं C₄₅ • साम्प्रतं त्वं विशेषाद् C₉₄K₈₂K₇E त्वां विशेषात् C₄₅ सांप्रतं त्वं विशेषात् C₀₂K₁₀ साम्प्रतं त्वं विशेषा M **1b** वचनतुल्यं श्रो० M वदनतुल्यं श्रो० C₉₄C₀₂K₈₂K₁₀K₇E वदनतुल्यां श्रो० C₄₅ वदनतुल्यं श्रो० तुल्यं स्रो० K₈₂^{ac} • ०कामो C_ΣK₈₂K₁₀K₇ ०कामा ME **1c** ०दहनं C_ΣK₈₂K₁₀K₇M ०वदनं E • ०दग्धं C_ΣK₈₂K₁₀K₇E ०दग्ध M • ०निषिक्तम् C₉₄C₀₂K₈₂K₁₀K₇E ०विमुक्तम् C₄₅ ०निशित्तः M **1d** अपरं C_ΣK₁₀K₇M^{pc}E अर० M^{ac} अपरं K₈₂ (unmetr.) • ०वद म० C₉₄C₄₅C₀₂K₈₂K₁₀K₇M ०वद० C₉₄^{ac} ०वदन० E • मतज्ज्ञं नास्ति conj. मतज्ञा नास्ति C₉₄C₄₅K₈₂K₇M मतज्ञानास्ति C₀₂ मे० x x x x K₁₀ मतज्ज्ञानास्ति E • धर्मेषु तृप्तिः C_ΣK₈₂K₁₀K₇E मे धर्मतृप्तिः M **2** अनर्थं C_ΣK₈₂K₁₀K₇E अर्थं M **2a** ०सुखं C_ΣK₈₂^{pc}K₁₀K₇ME ०मुखं K₈₂^{ac} • ०मतो ऽन्यत् C_ΣK₈₂K₇ ०मतो ऽन्य K₁₀ ०मतो न्यः M ०मनो ऽन्यत् E • कीर्तं C_ΣK₇ME कीर्तिं K₈₂K₁₀ **2b** ०विशेषः C₀₂K₈₂K₁₀K₇ME विशेषं C₉₄ ०विशेष C₄₅ • प्रकारः C_ΣK₈₂K₁₀ME प्रकारः K₇ **2d** ०विनाशं C₉₄C₄₅K₈₂K₁₀K₇M ०विनाशं C₀₂E **3a** इज्या C₉₄C₄₅K₈₂K₇E इज्या C₀₂K₁₀M • दानं C_ΣK₈₂K₇ME दानं K₁₀ **3c** ०पवासं C_ΣK₈₂K₁₀K₇E ०प्रवासं M **4a** ०निर्देशं C_ΣK₇ME ०नियमं K₈₂ ०र्देशं K₁₀

शारीरशौचमाहारो मात्रा भावश्च पञ्चमः ॥ ५:४ ॥

[शरीरशौचम्]

ताडयेन्न च बन्धेत न च प्राणैर्वियोजयेत् ।

परस्त्रीपरद्रव्येषु शौचं कायिकमुच्यते ॥ ५:५ ॥

श्रोत्रशौचं द्विजश्रेष्ठ गुदोपस्थमुखादयः ।

मुखस्याचमनं शौचमाहारवचनेषु च ॥ ५:६ ॥

मूत्रविष्टासमुत्सर्गे देवताराधनेषु च ।

मृत्तोयैस्तु गुदोपस्थं शौचयीत विचक्षणः ॥ ५:७ ॥

एकोपस्थे गुदे पञ्च तथैकत्र करे दश ।

उभयोः सप्त दातव्या मृदः शुद्धिं समीहता ॥ ५:८ ॥

एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।

वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ ५:९ ॥

[आहारशौचम्]

आहारशौचं वक्ष्यामि शृणुष्ववहितो भव ।

भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।

8 ≈ Manu ५.136: एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश । उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता ॥

9ab ≈ Manu ५.137: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । त्रिगुणं स्याद्वनस्थानां यतीनां तु चतुर्गुणम् ॥



4c शारीर० C_२K_{८२}K_७ME शरीर० K_{१०} • शौचमाहारो C_{४५}C_{०२}K_{८२}K_{१०}K_७E शौचमाहारो C_{९४} ०स्रोतमाहार M 4d मात्रा भावश्च C_{४५}C_{०२}K_{८२}K_७ME मात्रा भावं च C_{९४} सात्राभावाश्च K_{१०} 5a ताडयेन्न C_२K_{८२}K_{१०}E ताडये न K_७M • बन्धेत C_२K_{८२}K_{१०}K_७E बन्धेन M 5c ०द्रव्येषु C_२K_{८२}K_{१०}K_७E ०द्रव्येषु M 5d शौचं C_२K_{८२}K_{१०}ME शौच K_७ • कायिकमुच्यते C_२K_{८२}K_{१०}ME कायिकमुच्यते K_७ 6a श्रोत्र० M श्रोत० C_२K_{८२}K_{१०}K_७E 6b गुदोपस्थ० C_२K_{८२}K_{१०}M गुदोपस्थ० K_७ गुदापस्थ० E 6c मुखस्या० C_{९४}C_{०२}K_{८२}K_{१०}K_७ME मुखस्या० C_{४५} 6cd शौचमा० C_{९४}C_{०२}K_{८२}K_७E शौचमा० C_{४५}K_{१०} शौच आ० M 6d ०वचनेषु C_२K_{८२}K_{१०}K_७E ०वचनेषु M 7a ०विष्टा० C_२K_{८२}K_७E ०विष्टा० K_{१०}M 7c मृत्तोयैस्तु C_{०२}K_{८२}K_{१०}E मृत्तोयैस्तु C_{४५}M मृत्तोयैस्तु K_७ • ०पस्थं C_{९४}C_{४५} K_{८२}K_{१०}K_७ ०पस्थ C_{०२}E ०पस्थः M 7d शौचयीत C_२K_{८२}K_{१०}K_७E शौचये च M 8a ०पस्थे C_{९४}C_{४५} K_{८२}K_७E ०पस्थ C_{०२}K_{१०}M • गुदे C_{९४}C_{४५}K_{८२}K_७E गुदो C_{०२}K_{१०} गुद M 8b तथैकत्र C_{९४}C_{०२} K_{८२}K_{१०}K_७ तथैकत्र C_{४५} तथैकत्रे M तथैकश्च E • दश C_{९४}C_{४५}K_{८२}K_{१०}K_७ME दशः C_{०२} 8c उभयोः C_२K_{८२}K_{१०}K_७E उभय M • दातव्या C_{९४}C_{४५}K_{८२}K_{१०}K_७ दातव्यो C_{०२}E दातव्य M 8d मृदः C_२ K_७E मृदः K_{८२}M मृदा K_{१०} • शुद्धिं समीहता C_{९४}C_{४५}K_{८२} शुद्धिसमीहया C_{०२} शुद्धिः समीहता K_{१०} शुद्धिः समीहता K_७ शुद्धिः समीहता M शुद्धिं समाहिता E 9a एतच्छौचं C_{९४}C_{४५}K_{८२}K_७M चेतच्छौच C_{०२} E एत० K_{१०} 9b ०गुणं C_{९४}C_{४५}K_{८२}K_{१०}K_७ME ०गुण C_{०२} 9c वानप्रस्थस्य C_२K_{८२}K_{१०}K_७E वानप्रस्थे तु M • त्रि० C_{९४}C_{४५}K_{८२}K_{१०}K_७ME द्वि० C_{०२} 10a ०शौचं C_२K_{८२}K_{१०}K_७E ०शौच M 10b शृणुष्ववहितो C_{४५}C_{०२}K_{८२}K_७ME शृणुष्ववहितो C_{९४} शृणुष्ववहितो K_{१०} 10d ०कं जलं C_२K_{८२} K_{१०}K_७E ०कोदकं M • पिबेत् C_{९४}C_{०२}K_{८२}K_{१०}K_७ME पिबेत् C_{४५}

वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥५:१०॥
 स्निग्धस्वादुरसैः षड्विंशतिहारषड्रसैर्बुधः ।
 धातुवैषम्यनाशोऽस्ति न च रोगाः सुदारुणाः ॥५:११॥
 अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।
 अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥५:१२॥
 लशुनं च पलाण्डुं च गृञ्जनं कवकानि च ।
 गौरं च सूकरं मांसं वर्जयेच्च विधानतः ॥५:१३॥
 छत्राकं विड्वराहं च गोमांसं च न भक्षयेत् ।
 चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥५:१४॥
 हंससारसचक्राहकुक्कुटान्शुकश्येनकान् ।
 काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥५:१५॥
 अमेध्यांश्चापवित्रांश्च सर्वानिव विवर्जयेत् ।

10 ≈ Śaṅkara's commentary ad BhG 6.16: उक्तं हि । अर्थं सव्यञ्जनान्नस्य तृतीयमुदकस्य च । वायोः संचरणार्थं तु चतुर्थमवशेषयेत् ॥ ; cf. AṣṭāṅgHṛ 8.46cd-47ab: अन्नेन कुक्षेर्द्राविंशौ पानेनैकं प्रपूरयेत् ॥ आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।; cf. SannyāsUp 59: आहारस्य च भागौ द्वौ तृतीयमुदकस्य च । वायोः संचरणार्थाय चतुर्थमवशेषयेत् ॥ 13ab ≈ Manu 5.5ab: लशुनं गृञ्जनं चैव पलाण्डुं कवकानि च 14ab cf. Manu 5.19ab: छत्राकं विड्वराहं च लशुनं ग्रामकुक्कुटम्



10e •चारदानार्थं C₂K₈₂K₁₀K₇ •चरदानार्थं M •चारणार्थाय E 11a •स्वादुरसैः C₂K₈₂K₇ •स्वादुरसैः K₁₀ •स्वादुरसं M •स्वादुरसैः E 11b •हारषड्रसैर्बुधः C₄₅E •हारसद्रवैर्बुधः C₉₄K₈₂K₇ •हारसद्रवैर्बुधः C₀₂ •हारषड्रसैर्बुधः K₁₀ •हारे सद्रवद्रुः M 11c •वैषम्यनाशोऽस्ति C₉₄C₀₂K₈₂K₁₀K₇ •वैषम्यनाशास्ति C₄₅ •वैषम्यं नस्यास्ति M •वैषम्यं नश्यन्ति E 11d रोगाः C₂K₈₂K₁₀K₇E रोग M • सुदारुणाः C₂K₈₂K₁₀K₇ स्वदारुणाः M सुदारुणः E 12a अभक्ष्यं C₂K₈₂K₇ ••• K₁₀ अभक्षं ME • च न भक्षेत C₂K₈₂K₁₀K₇E न च भक्षेतः M 12b न च C₂K₈₂K₁₀M च न K₇E 12c गम्येत C₂K₈₂K₁₀K₇E गम्येतः M 12d अवाच्यं C₉₄C₄₅K₈₂K₁₀K₇ME अवाचं C₀₂ 13a पलाण्डुं E पलाण्डुं C₂K₁₀K₇M पलाण्डुं K₈₂ 13b कवकानि C₂K₈₂K₁₀K₇M च कचानि E 13c गौरं च em. गोरस्व C₉₄K₁₀गोरश्च C₄₅C₀₂K₈₂K₇M गौरश्च E • मांसं C₂K₈₂K₁₀K₇ मांसः M मांसं E 13d विधानतः C₂K₈₂K₁₀K₇E विधानत् M 14a छत्राकं K₈₂C₉₄C₄₅K₁₀K₇ME छत्राक C₀₂ • विड्वः C₂K₁₀ME विड्वः K₈₂K₇ 14b गोमांसं K₈₂C₉₄C₄₅C₀₂K₁₀K₇ME गोमाञ् C₄₅ 14c चटकं C₉₄C₄₅K₈₂K₇ME चटकाम् C₀₂K₁₀ 14d •पादांश्च C₂K₈₂K₁₀K₇E जालपादश्च M 15a •चक्राहः C₂K₈₂K₁₀K₇E •चक्राहः M 15b •कुक्कुटान्शुः C₂K₇E •कुक्कुटां शुः K₈₂ •कुक्कुटां शुः K₁₀ •कुक्कुटां शुः M • •श्येनकान् C₉₄C₀₂K₇E •शोनकान् C₄₅ •श्येनका K₈₂ •श्येनकां K₁₀ •श्येनकम् M 15c काकोलूकं बलाकं च C₄₅K₇ काकोलूकस्वः ••• C₉₄ काकोलूकबलाकं च C₀₂K₈₂ME काकोलूकं बलाकं च K₁₀ 15d मत्स्यादींश्चापि वर्जयेत् C₂K₈₂K₁₀K₇E मत्स्यादीनि च वर्जये M 16a अमेध्यांश्चापवित्रांश्च C₂K₈₂K₇ •अमेध्याश्चापवित्रांश्च K₁₀ अमेध्याश्च पवित्राश्च M अमेध्याश्चापवित्रांश्च E 16b सर्वानिव विवर्जयेत् C₂K₈₂K₁₀K₇E सर्वान्येतानि वर्जयेत् M

शाकमूलफलानां च अभक्ष्यं परिवर्जयेत् ॥ ५:१६ ॥
मानवेषु पुराणेषु शैवभारतसंहिते ।
कीर्तितानि विशेषेण शौचाचारमशेषतः ।
त्वया जिज्ञासितो ऽस्म्यद्य संक्षिप्तः कथितो मया ॥ ५:१७ ॥
सत्यवादी शुचिर्नित्यं ध्यानयोगरतः शुचिः ।
अहिंसकः शुचिर्दान्तो दयाभूतक्षमा शुचिः ॥ ५:१८ ॥
सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
यो ऽर्थे हि शुचिः स शुचिर्न मृद्धारिशुचिः शुचिः ।
कायवाङ्मनसां शौचं स शुचिः सर्ववस्तुषु ॥ ५:१९ ॥
शौचाशौचविधिज्ञ मानव यदि कालक्षये निश्चयः
सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृताः ।
प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितं
जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥ ५:२० ॥

॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥



19cd E adds here, after pādas cd: शौचाशौचविधिर्ज्ञात्वा मुच्यते सर्वकिल्बिषात्

19ab ≈ Manu 5.106: सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् । यो ऽर्थे शुचिर्हि स शुचिर्न मृद्धारिशुचिः शुचिः ॥ 20b ≈ 4.67b above (emended): लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृताः



17c विशेषेण C_ΣK₈₂K₁₀K₇E मशेषेण M 17e जिज्ञासितो C_ΣK₈₂K₁₀M जिज्ञासनो K₇ जिज्ञासतो E 17f ०क्षिप्तः C₉₄C₀₂K₈₂K₇E ०क्षिप्य C₄₅ ०क्षिप्त K₁₀M • कथितो C_ΣK₈₂K₁₀K₇M कथितं E 18a ०वादी C_ΣK₈₂K₁₀K₇E ०वादि M • ०रतः शुचिर् C₉₄C₄₅E ०रतः शुचि C₀₂K₇ ०रत शुचि M रतः शुचिन् K₈₂K₁₀ 18c अहिंसकः C₉₄C₀₂K₈₂K₁₀K₇E अहिंसक C₄₅M • शुचिर्दान्तो C₉₄C₄₅K₈₂K₁₀ शुचि दान्तो C₀₂K₇M शुचिर्दान्तौ E 18d ०भूतः C_ΣK₈₂K₁₀K₇E ०भुतः M • शुचिः C_ΣK₈₂K₁₀K₇E शुचि M 19b ०शौचं परं स्मृतम् C₉₄K₈₂K₁₀K₇ ०शौचं परं स्मृतम् C₄₅C₀₂ ०शौच परं स्मृतः M ०शौचयनं स्मृतः E 19cd यो ऽर्थे हि शुचिः स शुचिर्न C_ΣK₇ (unmetr.) यो ऽर्थे हि शुचिः स शुचि न K₈₂K₁₀ यो र्थे शुचि हि स शुद्धि M यो ऽर्थे हि सुशुचिर्विप्र न E 19d ०शुचिः शुचिः C_ΣK₈₂K₇ शुचि शुचिः K₁₀ ०शुचि शुचि M ०शुचिः शुचि E 19e वाङ्मनसां शौचं C_ΣK₈₂K₁₀K₇E वाङ्मनसा शुद्धि M 19f शुचिः C₉₄C₄₅K₈₂K₁₀K₇E शुचि C₀₂M • वस्तुषु C_ΣK₈₂K₁₀E वस्तुषुः K₇ वस्तुषु M msNaK₁₀K₇E यदिः M • कालक्षये निश्चयः K₈₂^{ac}K₇ कालक्षयेनिश्चयः C₉₄C₄₅K₈₂ कालक्षयेनिश्चयः C₀₂K₁₀ कालक्षयनिश्चयः M कालक्षयेतिश्च यः E 20b कीर्तिर्यशोः C₄₅K₈₂K₁₀K₇E कीर्तिर्यशोः C₉₄C₀₂(unmetr.) कीर्तिर्यशः M • ०लङ्कृताः em. ०लङ्कृतः C₉₄C₀₂K₈₂K₁₀K₇E ०लङ्कृतः C₄₅ ०लङ्कृतम् M 20c सद्धर्मः C_ΣK₈₂K₁₀K₇E य धर्मः M • ०परितम् C_ΣK₈₂K₁₀K₇M ०ओदितः E 20d परत्रमीहितः C_ΣK₈₂K₁₀K₇ परत्रमीहितः M पवित्रमीहितः E • ०गतिं em. ०गतिः C_ΣK₈₂K₁₀K₇ME • निःसंशयम् C₉₄K₁₀K₇ निःसंशयः C₄₅C₀₂K₈₂ME

प्रथमो ऽध्यायः



Colophon: ऽविधिर्नमा० C₉₄ ऽविधिनामा० C₄₅ C₀₂ K₈₂ K₇ M ऽविधिनामा० K₁₀ ऽविधिर्नाम E •
ऽध्ययः पञ्चमः C₅ K₈₂ K₁₀ K₇ ऽध्यायः पञ्चमः श्लोक २५ M पञ्चमो ऽध्यायः E

[षष्ठो ऽध्यायः]

[नियमेष्विज्या (२)]

अथ पञ्चविधामिज्यां प्रवक्ष्यामि द्विजोत्तम ।

धर्ममोक्षप्रसिद्धचर्थं शृणुष्वभावहितो द्विज ॥ ६:१ ॥

अर्थयज्ञः क्रियायज्ञो जपयज्ञस्तथैव च ।

ज्ञानं ध्यानं च पञ्चैतत्प्रवक्ष्यामि पृथक्पृथक् ॥ ६:२ ॥

[अर्थयज्ञः]

अभ्युपासनकर्मादि अग्निहोत्रक्रतुक्रिया ।

अष्टका पार्वणी श्राद्धं द्रव्ययज्ञः स उच्यते ॥ ६:३ ॥

[क्रियायज्ञः]

आरामोद्यानवापीषु देवतायतनेषु च ।

स्वहस्तकृतसंस्कारः क्रियायज्ञः स उच्यते ॥ ६:४ ॥

[जपयज्ञः]

जपयज्ञं ततो वक्ष्ये स्वर्गमोक्षफलप्रदम् ।

वेदाध्ययन कर्तव्यं शिवसंहितमेव च ।

इतिहासपुराणं च जपयज्ञः स उच्यते ॥ ६:५ ॥

[ज्ञानयज्ञः]

इदं कर्म अकर्मदमूहापोहविशारदः ।

शास्त्रचक्षुः समालोक्य ज्ञानयज्ञः स उच्यते ॥ ६:६ ॥

[ध्यानयज्ञः]

ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ।

ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।



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



1a °मिज्यां C₄₅ °मीज्यां C₉₄ C₀₂ K₈₂ K₁₀ K₇ E **1b** °त्तम C_Σ K₈₂ E °त्तमः K₁₀ K₇ **1c** °मोक्षप्रसिद्धचर्थं C_Σ K₇ °मोक्षप्रसिद्धचर्थं K₈₂ K₁₀ °मोक्षप्रसिद्धचर्थं E **1d** द्विज C_Σ K₈₂ K₁₀ K₇ भव E **2a** अर्थयज्ञः C₉₄ C₀₂ K₈₂ अनर्थयज्ञः C₄₅ अर्थयज्ञः K₁₀ K₇ अर्थयज्ञः E **2c** ज्ञानं C₉₄ C₄₅ K₈₂ K₁₀ E ज्ञान C₀₂ K₇ **3b** अग्निः C₄₅ C₀₂ K₈₂ K₇ E {अ}_ ° C₉₄ ×× K₁₀ • °क्रिया C₉₄ K₈₂ K₁₀ K₇ E °क्रियाः C₄₅ C₀₂ **3c** पार्वणी C₉₄ C₀₂ K₈₂ K₇ E पर्वणी C₄₅ {पर्वणी}_ K₁₀ **3d** °यज्ञः C₉₄ C₄₅ K₈₂ K₇ E °यज्ञः C₀₂ ×× K₁₀ **4b** °यतनेषु C₄₅ C₀₂ E °लयनेषु C₉₄ K₈₂ K₇ °यत×× K₁₀ **4c** °हस्तः C_Σ K₈₂ K₇ ×× K₁₀ °हस्तैः E **5a** °यज्ञं ततो C₉₄ K₈₂ K₁₀ K₇ E °यज्ञं तपो C₄₅ °यज्ञस्ततो C₀₂ **5c** वेदाः C_Σ K₈₂ K₇ E अदाः K₁₀ **5e** °पुराणं च C_Σ K₈₂ K₁₀ K₇ °पुराणश्च E **5f** °यज्ञः C₉₄ C₄₅ K₈₂ K₁₀ K₇ E °यज्ञः C₀₂ **6a** कर्म C_Σ K₈₂ K₁₀ K₇ क्रमम् E **6c** °चक्षुः C₉₄ C₄₅ K₈₂ K₁₀ K₇ E °चक्षुः C₀₂ **6d** °यज्ञः C₉₄ C₄₅ K₈₂ K₇ E °यज्ञः C₀₂ °यज्ञसं K₁₀ **7a** °यज्ञं C₉₄ C₄₅ K₈₂ K₇ E °यज्ञः C₀₂ K₁₀ **7c** ध्यानं C_Σ K₁₀ E ध्यान K₈₂ K₇

सूर्यः सोमोऽग्नि स्फटिकः सूक्ष्मं तत्त्वं च पञ्चमम् ॥ ६:७ ॥
 सूर्यमण्डलमादौ तु तत्त्वं प्रकृतिरुच्यते ।
 तस्य मध्ये शशिं ध्यायेत्तत्त्वं पुरुष उच्यते ॥ ६:८ ॥
 चन्द्रमण्डलमध्ये तु ज्वालामग्निं विचिन्तयेत् ।
 प्रभुतत्त्वः स विज्ञेयो जन्ममृत्युविनाशनः ॥ ६:९ ॥
 अग्निमण्डलमध्ये तु ध्यायेत्स्फटिक निर्मलम् ।
 विद्यातत्त्वः स विज्ञेयः कारणमजमव्ययम् ॥ ६:१० ॥
 विद्यामण्डलमध्ये तु ध्यायेत्तत्त्वमनुत्तमम् ।
 अकीर्तितमनौपम्यं शिवमक्षयमव्ययम् ।
 पञ्चमं ध्यानयज्ञस्य तत्त्वमुक्तं समासतः ॥ ६:११ ॥
 विगतराग उवाच ।
 एकैकस्य तु तत्त्वस्य फलं कीर्तय कीदृशम् ।
 कानि लोकाः प्रपद्यन्ते कालं वास्य तपोधन ॥ ६:१२ ॥
 अनर्थयज्ञ उवाच ।
 ब्रह्मलोकं तु प्रथमं तत्त्वप्रकृतिचिन्तया ।
 कल्पकोटिसहस्राणि शिववन्मोदते सुखी ॥ ६:१३ ॥
 द्वितीयं तत्त्व पुरुषं ध्यायमानो मृतो यदि ।
 विष्णुलोकमितो याति कल्पकोट्ययुतं सुखी ॥ ६:१४ ॥
 प्रभुतत्त्वं तृतीयं तु ध्यायमानो मरिष्यति ।

11cd DharmP 4.14ab: अकीर्तितमनौपम्यं पञ्चमं शिवमण्डलम्



7e सोमो C₉₄C₀₂K₈₂K₇ सोमा० C₄₅K₁₀E 7f सूक्ष्मं तत्त्वं च पञ्चमम् C₄₅ सूक्ष्मं तत्त्वं च पञ्चमम् C₉₄
 सूक्ष्मतत्त्वं च पञ्चमः C₀₂K₈₂K₁₀ सूक्ष्मं तत्त्वञ्च पञ्चमः K₇ सूक्ष्मां तत्त्वञ्च पञ्चमम् E 8c शशिं C_ΣK₈₂E
 शशि K₁₀ शशिन् K₇ 8cd ध्यायेत् C₉₄C₄₅K₈₂K₁₀K₇E ध्याये त० C₀₂ 9b ज्वालामग्निं C_ΣK₈₂
 K₁₀E ज्वालामग्नि K₇ 9c तत्त्वः C_ΣK₇ तत्त्व K₈₂ तत्त्वं K₁₀E 9d नाशनः C₉₄C₄₅K₈₂K₁₀
 K₇ नाशनम् C₀₂E 10b ध्यायेत्स्फटिक C₉₄C₄₅K₈₂K₁₀K₇ ध्यायेत्स्फटि C₉₄^{ac} ध्याये स्फटिक C₀₂
 E • मलम् C_ΣK₁₀E मलः K₈₂ मलः K₇ 10c तत्त्वः स C₄₅K₈₂K₁₀K₇ तत्त्वं C₉₄ तत्त्व
 स C₀₂ तत्त्वं स E 10d जमव्ययम् C₉₄C₄₅K₈₂K₁₀K₇E मव्ययं C₀₂ 11ab ध्यायेत् C₉₄C₄₅
 K₈₂K₁₀K₇E ध्याये त० C₀₂ 11e यज्ञस्य C₉₄C₄₅K₈₂K₁₀K₇ यज्ञञ्च C₀₂E 11f समासतः C_Σ
 K₈₂K₁₀K₇ सनातनः E 12a तु conj. त्रि० C_ΣK₈₂K₁₀K₇ हि E 12c लोकाः C₉₄K₈₂K₇ लोका
 C₄₅C₀₂K₁₀E • प्रपद्यन्ते C₄₅C₀₂K₈₂K₁₀K₇E प्रपद्यन्ते C₉₄ 12d धन C₉₄C₀₂K₈₂K₁₀E धनः
 C₄₅K₇ 13ab प्रथमं तत्त्व० C_ΣK₈₂K₁₀K₇ om. K₈₂ प्रथमं तत्त्वं E • प्रकृतिचिन्तया C_ΣK₈₂K₁₀
 K₇ च कृतिचिन्तय E 13d सुखी C_ΣK₈₂K₁₀K₇ सुखम् E 14c याति C_ΣK₈₂K₁₀K₇ याति E
 15a तत्त्वं C₉₄C₄₅K₈₂K₁₀K₇E तत्त्व C₀₂ • तृतीयं C_ΣK₈₂K₁₀K₇ तृतीयस् E 15b ध्यायमानो
 मरिष्यति C₄₅C₀₂K₈₂K₁₀K₇ ध्यायमानो मरिष्यति C₉₄ ध्यायमानो मरिष्यति E

शिवलोके वसेन्नित्यं कल्पकोट्ययुतं शतम् ॥ ६:१५ ॥
 विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।
 अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥ ६:१६ ॥
 पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।
 न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥ ६:१७ ॥
 पञ्चध्यानाभियुक्तो भवति च न पुनर्जन्मसंस्कारबन्धः
 जिज्ञास्यन्तां द्विजेन्द्र भवदहनकरः प्रार्थनाकल्पवृक्षः ।
 जन्मेनैकेन मुक्तिर्भवति किमु न वा मानवाः साधयन्तु
 प्रत्यक्षान्नानुमानं सकलमलहरं स्वात्मसंवेदनीयम् ॥ ६:१८ ॥
 [नियमेषु तपः (३)]
 मानसं तप आदौ तु द्वितीयं वाचिकं तपः ।
 कायिकं च तृतीयं तु मनोवाक्कर्म तत्परम् ।
 कायिकं वाचिकं चैव तपो मिश्रक पञ्चमम् ॥ ६:१९ ॥
 मनःसौम्यं प्रसादश्च आत्मनिग्रहमेव च ।
 मौनं भावविशुद्धिश्च पञ्चैतत्तप मानसम् ॥ ६:२० ॥
 अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।
 स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥ ६:२१ ॥

20 ≈ MBh 6.39.16 (BhG 17.16): मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ 21cd ≈ MBh 6.39.15cd (BhG 17.15): अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव बाह्यं तप उच्यते ॥



15c शिवलोके C₉₄C₀₂K₈₂K₁₀K₇ शिवलोक C₄₅ रुद्रलोके E • वसेन्नि C₉₄C₄₅K₈₂K₁₀K₇E वसे
 नि C₀₂ 15d •युतं C_ΣK₈₂K₇E •युत K₁₀ 16a •तत्त्वामृतं C₉₄C₄₅K₈₂K₁₀K₇ •तत्त्वामृतं C₀₂
 •तत्त्वामृतं E 16c अक्षयं C_ΣK₈₂K₁₀K₇ अक्षयं E 18a •युक्तो C₄₅C₀₂K₈₂K₁₀K₇ •यु× C₉₄
 (top of akṣaras lost) •युक्तौ E • च C₉₄C₀₂K₈₂K₁₀K₇ om. C₄₅E • पुनर्जन्म C₄₅K₈₂
 K₁₀K₇E पुनर्जन्म C₉₄ (top of akṣaras lost) पुनर्जन्म C₀₂ 18b जिज्ञास्यन्तां C₉₄K₁₀K₇E
 जिज्ञास्यतां C₄₅K₈₂ (unmetr.) जिज्ञास्यन्ता C₀₂ 18c जन्मेनैकेन C₄₅K₁₀K₇E जन्मेनैकेन C₉₄C₀₂
 K₈₂ (unmetr.) • मुक्तिर्भ C₉₄C₄₅K₈₂K₁₀K₇E मुक्ति भ C₀₂ • न वा C_ΣK₁₀K₇E भवा K₈₂ •
 मानवाः C₉₄K₈₂K₁₀K₇ मानमानवाः C₄₅ मानवा C₀₂ मानव E 18d प्रत्यक्षा C_ΣK₁₀K₇E प्रत्यक्ष
 K₈₂ • •वेदनीयम् C₄₅K₈₂K₁₀ •वेदनीयः C₉₄C₀₂K₇ •वेदनीय E 19a •तप C_ΣK₈₂K₁₀K₇ •तपम्
 E 19c कायिकं च तृतीयं तु C_ΣK₈₂K₇E मानसं तप आदौ तु K₁₀ (eyeskip) 19d मनोवाक्कर्म C₉₄K₇
 E मनोक्कर्म C₄₅ मनोवाक्कर्म C₀₂ मनोवाक्काय K₈₂K₁₀ • •परम् C₀₂ •परः C₉₄C₄₅K₈₂K₁₀K₇E
 19e कायिकं C_ΣK₁₀K₇E कायिक K₈₂ 20a •सौम्यं K₇ •सौम्य C₉₄C₄₅K₈₂K₁₀E •सौम्यः C₀₂
 (top of akṣaras lost) • प्रसादश्च C₉₄C₀₂K₈₂K₇ प्रसादं च C₄₅E प्रदानश्च K₁₀ 20c मौनं
 C_ΣK₈₂K₁₀K₇ मौन× E • •शुद्धिश्च C₉₄C₄₅K₈₂K₁₀K₇ •शुद्धिं च C₀₂E 20d पञ्चैतत् C₉₄K₁₀K₇
 पञ्चैते C₄₅K₈₂ पञ्चैतत् C₀₂ पञ्चैतन् E 21c •भ्यसनं चैव C₄₅C₀₂K₈₂K₇E •भ्यसन×× C₉₄ •भ्यसनं
 चैव K₁₀

आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।
 शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥ ६:२२ ॥
 इष्टं कल्याणभावं च धन्यं पथ्यं हितं वदेत् ।
 मनोमिश्रक पञ्चैतत्तप उक्तं महर्षिभिः ॥ ६:२३ ॥
 स्वस्ति मङ्गलमाशीर्भिरतिथिगुरुपूजनम् ।
 कायमिश्रक पञ्चैतत्तप उक्तं महात्मभिः ॥ ६:२४ ॥
 मण्डूकयोगी हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।
 अभ्रावकाशो वर्षासु तपः साधनमुच्यते ॥ ६:२५ ॥
 स्वमांसोद्धृत्य दानं च हस्तपादशिरस्तथा ।
 पुष्पमुत्पाद्य दानं च सर्वे ते तपसाधनाः ॥ ६:२६ ॥
 कृच्छ्रातिकृच्छ्रं नक्तं च तप्तकृच्छ्रमयाचितम् ।
 चान्द्रायणं पराकं च तपः सांतपनादयः ॥ ६:२७ ॥
 येनेदं तप तप्यते सुमनसा संसारदुःखच्छिदम्
 आशापाश विमुच्य निर्मलमतिस्त्यक्त्वा जघन्यं फलम् ।

22 cf. MBh 6.39.14 (BhG 17.14): देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 24ab cf. ŚDhŚ 11.79: नमस्काराभिवादेषु स्वस्तिमङ्गलवाचकैः । शिवं भवतु सर्वत्र प्रब्रूयात्सर्वकर्मसु ॥ 25ab ≈ MBh Appendices 15.801: मण्डूकशायी हेमन्ते ग्रीष्मे पञ्चतपा भवेत् ≈ UMS 6.26ab: मण्डूकयोगो हेमन्ते ग्रीष्मे पञ्चतपास्तथा; cf. ŚDhSaṅgr 9.32ab: अभ्रावकाश्यं शीतोष्णे पञ्चाग्निर्जलशायिता



22a आर्जवं च अहिंसा च C_ΣK₈₂K₁₀K₇ आर्जवत्वमहिंसाश्च E 22b ऽचर्यं C₉₄C₄₅K₈₂K₁₀K₇ ऽचर्यं C₀₂E 22c शौचं C_ΣK₈₂K₁₀K₇ शौच E 23a इष्टं C₉₄C₄₅K₈₂K₇E इष्ट C₀₂K₁₀ • ऽभावं C_ΣK₈₂K₁₀K₇ ऽभावश्च E 23b पथ्यं C_ΣK₈₂K₁₀K₇ सत्यं E 23c मनो C_ΣK₈₂K₁₀K₇ मन E • पञ्चैतत् C_ΣK₈₂K₁₀ पञ्चैतत् K₇ पञ्चैतान् E 23d तप उक्तं महर्षिभिः C_ΣK₈₂K₁₀K₇ तपमुक्तं महर्षिभिः E 24a ऽशीर्भिः C₉₄E ऽशीर्भिः C₄₅C₀₂K₈₂K₁₀K₇ 24b ऽतिथिः C_ΣK₈₂K₁₀K₇ ऽतिथिं E 24c ऽमिश्रक C₀₂K₈₂K₁₀K₇E • मिश्रक C₉₄ • पञ्चैतत् C_ΣK₈₂K₁₀K₇ पञ्चैतन् E 24d तप उक्तं C_ΣK₈₂K₁₀K₇ तपमुक्तं E 25b ग्रीष्मे C_ΣK₈₂K₁₀K₇ गृष्मे E 25c ऽवकाशो em. ऽवकाशे C_ΣK₈₂K₁₀K₇E 25d तपः C₉₄C₄₅K₈₂K₁₀K₇E तप C₀₂ • साधनमु C₉₄K₈₂K₇E साधन उ C₄₅C₀₂K₁₀ 26a दानं C_ΣK₈₂K₇ {दानं K₁₀ (top of akṣaras lost) दानश्च E 26c दानं C_ΣK₈₂K₁₀K₇ दानश्च E 26d तप E तपः C_ΣK₈₂K₁₀K₇ (unmetr.) 27a कृच्छ्रातिकृच्छ्रं C₉₄C₄₅K₈₂E कृच्छ्रातिकृच्छ्रं C₀₂ कृच्छ्रातिकृच्छ्रं K₁₀ कृच्छ्रातिकृच्छ्रं K₇ 27b ऽयाचितम् C_ΣK₈₂K₁₀K₇ ऽयाचितः E 27c चान्द्रायणं पराकं C₉₄C₀₂K₁₀K₇ चान्द्रायणं पराकं C₄₅ चान्द्रायणं पराकं K₈₂ चान्द्रायणवराकश्च E 27d तपः सांतपनादयः C₉₄C₄₅K₈₂K₁₀K₇ तपसान्तपनादयः C₀₂E 28a तप त E तपस्त C_ΣK₈₂K₁₀K₇ (unmetr.) • ऽमनसा em. ऽमनसः C_ΣK₈₂K₁₀K₇E 28b निर्मलमतिः C₉₄C₀₂K₈₂K₁₀K₇E निर्मलमतिः C₄₅ • जघन्यं C_ΣK₈₂K₁₀K₇ जगत्यं E

वृषसारसंग्रहे

स्वर्गाकाङ्क्षनृपत्वभोगविषयं सर्वान्तिकं तत्फलं
जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥ ६:२८ ॥

॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥



28c °काङ्क्ष° C_ΣK₈₂K₁₀K₇ °कांक्ष° E • सर्वान्तिकं C₉₄C₀₂K₈₂K₁₀K₇E सर्वान्तिकं C₄₅ 28d °भवने
C_ΣK₈₂K₁₀E °भवने K₇ • °साध्यं वहेत् C₀₂K₈₂K₁₀K₇ °साध्यम(×× C₉₄ °साध्य वहेत् C₄₅ °साध्यं
वदेत् E

[सप्तमो ऽध्यायः]

[नियमेषु दानम् (४)]

दानानि च तथेत्याहुः पञ्चधा मुनिभिः पुरा ।

अन्नं वस्त्रं हिरण्यं च भूमि गोदान पञ्चमम् ॥ ७:१ ॥

[अन्नदानम्]

अन्नात्तेजः स्मृतिः प्राणः अन्नात्पुष्टिर्वपुः सुखम् ।

अन्नाच्छ्रीः कान्ति वीर्यं च अन्नात्सत्त्वं च जायते ॥ ७:२ ॥

अन्नाज्जीवन्ति भूतानि अन्नं तुष्टिकरं सदा ।

आन्नात्कामो मदो दर्पः अन्नाच्छौर्यं च जायते ॥ ७:३ ॥

अन्नं क्षुधातृषाव्याधीन्सद्य एव विनाशयेत् ।

अन्नदानाच्च सौभाग्यं ख्यातिः कीर्तिश्च जायते ॥ ७:४ ॥

अन्नदः प्राणदश्चैव प्राणदश्चापि सर्वदः ।

तस्मादन्नसमं दानं न भूतं न भविष्यति ॥ ७:५ ॥

[वस्त्रदानम्]

वस्त्राभावान्मनुष्यस्य श्रियादपि परित्यजेत् ।

✧

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

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

✧

1a तथेत्याहुः C₉₄C₀₂K₁₀K₇E तथेत्याहुः C₄₅K₈₂ **1c** वस्त्रं C₉₄C₄₅K₈₂K₇E वस्त्र C₀₂K₁₀ **2a** अन्नात्तेजः
स्मृतिः प्राणः C_ΣK₈₂^{pc}K₁₀ अन्नात्तेजः स्मृतिः प्राण K₈₂^{ac} अन्नात्तेजः स्मृति प्राणः K₇ अन्नाद्भवन्ति भूतानि E
2c अन्नाच्छ्रीः C_ΣK₈₂K₇ अन्नाच्छ्री K₁₀E • कान्ति वीर्यं च C₄₅C₀₂K₈₂K₁₀ कान्तिवीर्यश्च C₉₄K₇
(unmetr.) कान्तिवीर्यश्च E **2d** अन्नात्सत्त्वं च C₉₄C₄₅K₈₂K₁₀K₇ अन्ना सत्त्वश्च C₀₂ अन्नात्सत्त्वश्च
E • जायते C₄₅C₀₂K₈₂K₁₀K₇E जाय× C₉₄ **3a** अन्नाज्जीः C₉₄K₈₂K₁₀E अन्ना जीः C₄₅C₀₂K₇
3b अन्नं C₉₄C₄₅K₈₂K₇E अन्नां C₀₂ अन्ना K₁₀ • करं C₉₄C₄₅K₈₂K₁₀K₇ करः C₀₂E **3c** दर्पः
C₉₄C₀₂K₈₂K₁₀ दर्प C₄₅K₇ दर्पो E **3d** अन्नाच्छौर्यं च C₉₄C₀₂K₇ अन्नात्सौर्यश्च C₄₅K₈₂K₁₀
अन्नाच्छौर्यश्च E **4a** अन्नं क्षुः C₉₄C₄₅K₈₂^{pc}K₇ अन्ना क्षुः C₀₂K₈₂^{ac} अन्नात्क्षुः K₁₀E **4ab** व्याधीन्सः
C₄₅K₇ व्याधान्सः C₉₄C₀₂K₁₀ व्याधान्सः K₈₂ व्याधा सः E **4b** विनाशयेत् C₉₄C₀₂K₈₂K₁₀K₇
E विनाशयेत् C₄₅ **5a** अन्नदः C_ΣK₈₂K₁₀K₇ अन्नद E **5b** प्राणदश्चापि C_ΣK₈₂K₇E प्राणश्चापि K₁₀
• सर्वदः C₉₄C₄₅K₈₂K₁₀K₇E सर्वदाः C₀₂ **5d** भूतं C₀₂K₈₂K₁₀K₇ — तन् C₉₄ भूते C₄₅ भूतो E
6a भावान्मः C_ΣK₁₀E भावात्मः K₈₂K₇ **6b** श्रियादपि C₉₄C₀₂K₈₂K₁₀E प्रियादपि C₄₅ श्रिया
वापि K₇

वस्त्रहीनो न पूज्येत भार्यापुत्रसखादिभिः ॥ ७:६ ॥
 विद्यावान्सुकुलीनो ऽपि ज्ञानवान्गुणवानपि ।
 वस्त्रहीनः पराधीनः परिभूतः पदे पदे ॥ ७:७ ॥
 अपमानमवज्ञां च वस्त्रहीनो ह्यवाप्नुयात् ।
 जुगुप्सति महात्मापि सभास्त्रीजनसंसदि ॥ ७:८ ॥
 तस्माद्वस्त्रप्रदानानि प्रशंसन्ति मनीषिणः ।
 न जीर्णं स्फुटितं दद्याद्वस्त्रं कुत्सितमेव वा ॥ ७:९ ॥
 नवं पुराणरहितं मृदु सूक्ष्मं सुशोभनम् ।
 सुसंस्कृत्य प्रदातव्यं श्रद्धाभक्तिसमन्वितम् ॥ ७:१० ॥
 श्रद्धासत्त्वविशेषेण देशकालविधेन च ।
 पात्रद्रव्यविशेषेण फलमाहुः पृथक्पृथक् ॥ ७:११ ॥
 यादृशं दीयते वस्त्रं तादृशं प्राप्यते फलम् ।
 जीर्णवस्त्रप्रदानेन जीर्णवस्त्रमवाप्नुयात् ।
 शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् ॥ ७:१२ ॥
 दद्याद्वस्त्रं सुशोभनं द्विजवरे काले शुभे सादरम्
 सौभाग्यमतुलं लभेत स नरो रूपं तथा शोभनम् ।
 तस्मिन्याति सुवस्त्रकोटि शतशः प्राप्नोति निःसंशयम्
 तस्मात्त्वं कुरु वस्त्रदानमसकृत्पारत्रिकोत्कर्षणम् ॥ ७:१३ ॥
 [सुवर्णदानम्]
 सुवर्णदानं विप्रेन्द्र संक्षिप्य कथयाम्यहम् ।
 पवित्रं मङ्गलं पुण्यं सर्वपातकनाशनम् ॥ ७:१४ ॥

11 cf. Manu 7.86–87 (the latter usually labelled as an additional verse): पात्रस्य हि विशेषेण श्रद्धानतयाइव च । अल्पं वा बहु वा प्रेत्य दानस्य फलमश्नुते ॥ देशकालविधानेन द्रव्यं श्रद्धासमन्वितम् । पात्रे प्रदीयते यत्तु तद्धर्मस्य प्रसाधनम् ॥



8a °वज्ञां C_ΣK₈₂K₁₀K₇ °वज्ञं E 8b °हीनो C₉₄C₀₂K₈₂K₁₀K₇E °ही C₄₅ 9c जीर्णं स्फुटितं C_ΣK₈₂K₇ जीर्णस्फुटितं K₁₀E 9d कुत्सितमेव वा C₉₄C₄₅K₈₂K₁₀E कुत्सितमेव च C₀₂ कुत्सितमेव वा K₇ 10b सूक्ष्मं C₉₄C₄₅K₈₂K₁₀K₇ सूक्ष्म C₀₂ शुक्लं E 10c °दातव्यं C₉₄C₄₅K₈₂K₁₀K₇E °दातव्य C₀₂ 10d °समन्वितम् C_ΣK₈₂^{pc}K₁₀K₇E °तं K₈₂^{ac} 11a °सत्त्व° C_ΣK₈₂K₁₀K₇ °स च° E 12ef शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् C_ΣK₈₂K₇E om. K₁₀ 13a द्विजवरे काले शुभे C_ΣK₈₂K₁₀K₇ द्विजयिने एकाशुभं E 13b नरो C₉₄C₀₂K₈₂K₁₀K₇E दरो C₄₅ 13c तस्मिन्याति C_ΣK₁₀K₇E तस्मात्स्याति K₈₂ • सुवस्त्र° C_ΣK₈₂K₁₀K₇ स वस्त्र° E • °संशयम् C₉₄C₄₅K₇ °संशयः C₀₂K₈₂K₁₀E 13d दानमसकृत्पा° C_ΣK₈₂K₇E दानसत्पा° K₁₀ 14a °दानं C_ΣK₈₂K₇ °दान K₁₀E 14d °पातक° C₄₅C₀₂K₈₂K₁₀K₇E °पापक° C₉₄

धारयेत्सततं विप्र सुवर्णकटकाङ्गुलिम् ।
 मुच्यते सर्वपापेभ्यो राहुणा चन्द्रमा यथा ॥ ७:१५ ॥
 दत्त्वा सुवर्णं विप्रेभ्यो देवेभ्यश्च द्विजर्षभ ।
 तुष्टिमात्रेऽपि यो दद्यात्सर्वपापैः प्रमुच्यते ॥ ७:१६ ॥
 रक्तिमाषककर्षं वा पलार्धं पलमेव वा ।
 एवमेव फलवृद्धिर्ज्ञेया दानविशेषतः ॥ ७:१७ ॥

[भूमिदानम्]

सर्वाधारं महीदानं प्रशंसन्ति मनीषिणः ।
 अन्नवस्त्रहिरण्यादि सर्वं वै भूमिसम्भवम् ॥ ७:१८ ॥
 भूमिदानेन विप्रेन्द्र सर्वदानफलं लभेत् ।
 भूमिदानसमं विप्र यद्यस्ति वद तत्त्वतः ॥ ७:१९ ॥
 मातृकुक्षिविमुक्तस्तु धरणीशरणो भवेत् ।
 चराचराणां सर्वेषां भूमिः साधारणा स्मृता ॥ ७:२० ॥
 एकहस्तं द्विहस्तं वा पञ्चाशच्छतमेव वा ।
 सहस्रायुतलक्षं वा भूमिदानं प्रशस्यते ॥ ७:२१ ॥
 एकहस्तां च यो भूमिं दद्याद्विजवराय तु ।
 वर्षकोटिशतं दिव्यं स्वर्गलोके महीयते ॥ ७:२२ ॥
 एवं बहुषु हस्तेषु गुणागुणि फलं स्मृतम् ।
 श्रद्धाधिकं फलं दानं कथितं ते द्विजोत्तम ॥ ७:२३ ॥

15cd = 22.38 below = a line inserted after MBh 1.56.18 in some manuscripts as indicated in the critical edition



15b कटकाङ्गुलिम् C₄₅C₀₂K₈₂K₇E क^{xx}गुलिम् C₉₄ कटकाङ्गुलिम् K₁₀ **16a** सुवर्णं C₅K₈₂K₇
 E सुवर्णं K₁₀ **16b** षभ C₉₄C₄₅K₈₂K₇E षभः C₀₂K₁₀ **16c** तुष्टिं C₅K₈₂K₁₀K₇ तुष्टिं E •
 मात्रे C₅K₁₀K₇ मात्रो K₈₂E **16d** सर्वपापैः प्रमुच्यते C₄₅C₀₂K₈₂K₁₀K₇ सर्वपापैः स मुच्यते C₉₄
 सर्वपापै प्रमुच्यते E **17a** रक्तिमाषकं K^{ac} रन्तिमाषकं C₉₄ रत्तिमाषकं C₄₅K₈₂K₇^{pc} रन्तिम्मान्सकं
 C₀₂ रत्तिमान्सकं K₁₀ रत्तिमाषकं E **17b** र्थं C₉₄C₄₅K₇E र्द्ध C₀₂K₈₂K₁₀ **17cd** वृद्धिर्ज्ञेया
 C₉₄E वृद्धि ज्ञेया C₄₅C₀₂K₈₂K₁₀ वृद्धि ज्ञेया K₇ **18a** धारं C₄₅ धारं C₉₄C₀₂K₈₂K₁₀K₇E
18ab दानं प्रशंसन्ति C₄₅C₀₂K₈₂K₁₀K₇E दा^xनम्प्रा_l सन्ति C₉₄ **18d** सर्वं वै C₄₅C₀₂K₈₂K₁₀
 K₇E सर्वं वै C₉₄ (top of akṣaras lost) **19b** फलं लभेत् C₅K₈₂K₁₀E ललं भवेत् K₁₀^{ac} लं
 भवेत् K₇ **20a** मुक्तस्तु C₅K₈₂K₁₀K₇ मुक्तिस्तु E **20b** शरणो C₅K₈₂K₁₀ शरण K₇ शरणां
 E **21a** एकहस्तं C₄₅K₈₂K₁₀K₇ एकहस्तं C₉₄C₀₂E **21d** भूमिदानं प्रशस्यते C₉₄C₀₂K₈₂K₇E
 भूमिदान प्रशस्यते C₄₅ पञ्चाशच्छतमेव वा । सहायुतलक्षम्वा भूमिदं प्रशस्यते K₁₀ (eyeskip) **22a** हस्तां
 च C₉₄C₀₂K₈₂K₇E हस्तश्च C₄₅K₁₀ **22b** दद्याद्विं C₅K₈₂K₁₀K₇ दद्या द्विं E **23b** गुणागुणि
 C₅K₈₂K₁₀K₇ गुणागुणि E **23c** धिकं C₄₅C₀₂K₈₂K₁₀ धिकं C₉₄K₇E **23d** उत्तम C₅K₈₂
 K₁₀E उत्तमः K₇

जामदग्नेन रामेण भूमिं दत्त्वा द्विजाय वै ।
आयुरक्षयमाप्तं तु इहैव च द्विजोत्तम ॥ ७:२४ ॥

[गोदानम्]

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

[दानप्रशंसा]

दानाभ्यासरतः प्रवर्तनभवां शक्यानुरूपं सदा
अन्नं वस्त्रहिरण्यरौप्यमुदकं गावस्तिलान्मेदिनीम् ।
दद्यात्पादुकछत्रपीठकलशं पात्राद्यमन्यच्च वा
श्रद्धादानमभिन्नरागवदनं कृत्वा मनो निर्मलम् ॥ ७:२६ ॥
दानादेव यशः श्रियः सुखकराः ख्यातिमतुल्यां लभेत्
दानादेव निगर्हणं रिपुगणे आनन्ददं सौख्यदम् ।
दानादूर्जयता प्रसादमतुलं सौभाग्य दानाल्लभेत्
दानादेव अनन्तभोग नियतं स्वर्गं च तस्माद्भवेत् ॥ ७:२७ ॥
दानादेव च शक्रलोकसकलं दानाज्जनानन्दनम्

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



24a जामदग्नेन C₄₅K₈₂K₇ जामदग्ने C₉₄ जामदग्ने C₀₂K₁₀E • रामेण C₄₅K₇E रामेण C₀₂K₈₂K₁₀ xxण C₉₄ 24b दत्त्वा द्वि. C₉₄C₀₂K₈₂K₁₀K₇E दद्याद्वि. C₄₅ 24d च C_ΣK₈₂K₁₀K₇ हि E 25ab (हेम... द्विजोत्तम) C_ΣK₈₂K₇E om. K₁₀ 25a शृङ्गां C_ΣK₇E शृङ्गं K₈₂ om. K₁₀ • रौप्य. C_ΣK₈₂K₁₀E रोप्यं K₇ • खुरां C₀₂E श्रुरां C₉₄C₄₅K₈₂K₇ om. K₁₀ 25d दत्त्वानन्त. C_ΣK₈₂K₁₀K₇ दत्त्वान्त. E 26a रूपं C_ΣK₈₂K₇E रूप K₁₀ 26b रौप्य. C₉₄C₀₂K₈₂K₁₀E रौप्य. C₄₅ रौप्य. K₇ • गावस्तिलान्मे. em. गावस्तिलाम्मे. C₉₄C₀₂K₇ गावस्तिला मे. C₄₅K₈₂ गावन्तिला मे. K₁₀ गावस्तिलं मे. E 26c दद्यात्पा. C_ΣK₈₂K₇E दद्या पा. K₁₀ • पात्राद्यमन्यच्च वा C₉₄C₀₂K₈₂K₁₀K₇ पात्राद्यमन्यच्च वा C₄₅ पात्रेषु लब्धेषु वै E 26d श्रद्धादान. C_ΣK₈₂K₁₀K₇ दत्त्वादान. E 27a यशः C₄₅K₇E यश C₉₄C₀₂K₈₂K₁₀ • सुखकराः C_ΣK₈₂K₁₀K₇^aE सुखकर K₇^c • ख्यातिमतुल्यां em. ख्यातिश्च तुल्यं C_ΣK₈₂K₁₀K₇E • लभेत् C_ΣK₈₂K₁₀ भवेत् K₇E 27b निगर्हणं C₉₄C₀₂K₈₂E निगर्हणं C₉₄^a निगर्हणं C₄₅K₇ निगर्हण K₁₀ • गणे आनन्ददं सौख्यदम् C₉₄C₄₅K₈₂K₁₀K₇ गणै आनन्ददं सौख्यदम् C₀₂ गणैश्चानन्दसौख्यप्रदम् E 27c दानादूर्जयता C_ΣK₁₀K₇ दानादूर्जयतां K₈₂ दानादु. E • प्रसाद. C_ΣK₁₀K₇E प्रसाद. K₈₂ • सौभाग्य C₉₄C₀₂K₈₂K₁₀K₇ सौभाग्य C₄₅ सौभाग्यं E (unmetr.) • दानाल्लभेत् C₄₅E दानं लभेत् C₉₄C₀₂K₈₂K₁₀K₇ 27d दानादेव C₉₄C₄₅K₈₂K₁₀K₇E दानादोव C₀₂ • नियतं C₉₄C₄₅K₈₂K₁₀K₇E नियत C₀₂ 28a शक्रलोकसकलं C_ΣK₁₀K₇ शत्रुलोकसकलं K₈₂ शक्रलोकमतुलं E • दानाज्ज. C₀₂K₈₂K₁₀K₇E दाना ज. C₉₄ दानार्ज. C₄₅

प्रथमो ऽध्यायः

दानादेव महीं समस्त बुभुजे सम्राज्जहीमण्डले ।
दानादेव सुरूपयोनि सुभगश्चन्द्राननो वीक्ष्यते
दानादेव अनेकसम्भवसुखं प्राप्नोति निःसंशयम् ॥ ७:२८ ॥

॥ इति वृषसारसंग्रहे दानप्रशंसाध्यायः सप्तमः ॥



28b दानादेव $C_{94}C_{02}K_{82}K_{10}K_7E$ दानेदेव C_{45} • महीं समस्त conj. महीसमासु $C_{45}C_{02}$ महीं समासु $C_{94}K_{82}K_7$ महीं समस्त K_{10} महीयसां स E • सम्राज्ज • $C_{94}C_{02}K_{82}K_{10}K_7E$ सम्राज्ज • C_{45} **28c** सुरूप • $C_{\Sigma}K_{82}K_7E$ स्वरूप • K_{10} • योनि सु • $K_{10}E$ योनि सु • C_{94} योनि सु • $C_{45}C_{02}K_{82}K_7$ • भगश्च • $C_{94}C_{02}K_{10}K_7$ भग च • $C_{45}K_{82}E$ • चन्द्राननो $C_{94}C_{45}K_{82}E$ चन्द्रानने $C_{02}K_{10}$ चन्द्राननौ K_7 • वीक्ष्यते $C_{45}C_{02}$ वीक्ष्यते $C_{94}K_{82}K_{10}K_7$ वीक्ष्यते E **28d** निःसंशयम् $C_{94}C_{45}K_7$ निःसंशयः C_{02} निःसंशयः $K_{82}E$ निःसंशयः K_{10} **Colophon:** प्रशंसाध्यायः सप्तमः $C_{94}C_{02}K_{82}K_{10}K_7$ प्रशंसाध्यायः समाप्तः C_{45} प्रशंसा सप्तमो ऽध्यायः E

[अष्टमो ऽध्यायः]

[नियमेषु स्वाध्यायः (५)]

पञ्चस्वाध्यायनं कार्यमिहामुत्र सुखार्थिना ।

शैवं सांख्यं पुराणं च स्मार्तं भारतसंहिताम् ॥ ८:१ ॥

शैवतत्त्वं विचिन्तेत शैवपाशुपतद्वये ।

अत्र विस्तरतः प्रोक्तं तत्त्वसारसमुच्चयम् ॥ ८:२ ॥

संख्यातत्त्वं तु सांख्येषु बोद्धव्यं तत्त्वचिन्तकैः ।

पञ्चतत्त्वविभागेन कीर्तितानि महर्षिभिः ॥ ८:३ ॥

पुराणेषु महीकोषो विस्तरेण प्रकीर्तितः ।

अधोर्ध्वमध्यतिर्यं च यत्नतः सम्प्रवेशयेत् ॥ ८:४ ॥

स्मार्तं वर्णाश्रमाचारं धर्मन्यायप्रवर्तनम् ।

शिष्टाचारो ऽविकल्पेन ग्राह्यस्तत्र अशङ्कितः ॥ ८:५ ॥

इतिहासमधीयानः सर्वज्ञः स नरो भवेत् ।

धर्मार्थकाममोक्षेषु संशयस्तेन छिद्यते ॥ ८:६ ॥

[नियमेष्वपस्थनिग्रहः (६)]

शृणुष्ववहितो विप्र पञ्चोपस्थविनिग्रहम् ।



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



1a स्वाध्यायनं C_ΣK₈₂K₁₀P₅₇E स्वाध्यायनं K₇ **1b** मुत्र C_ΣK₈₂K₁₀K₇P₅₇ मूत्र E • र्थिना C_ΣK₈₂K₇P₅₇E र्थिना K₁₀ **1c** शैवं C₉₄C₄₅K₈₂K₁₀K₇P₅₇E शैलं C₀₂ • सांख्यं C₉₄C₄₅K₇P₅₇E सांख्यं C₀₂ सांख्यं K₈₂K₁₀ **1d** स्मार्तं C₉₄C₄₅K₈₂K₇P₅₇E स्मार्तं C₀₂K₁₀ • भारतसंहिताम् C_ΣK₁₀P₅₇E भारतसंहिताः K₈₂ भारतसंहितां K₇ **2a** शैवो conj. शैवे C₉₄C₀₂K₈₂K₁₀K₇ शैवे C₄₅P₅₇ शैवं E • तत्त्वं C_ΣK₈₂K₁₀K₇E तत्त्वं P₅₇ **2b** शैवो P₅₇ शैवः C₉₄C₄₅K₁₀K₇ शैवाः C₀₂E शैवा K₈₂ • द्रये C₉₄C₀₂K₈₂K₁₀K₇P₅₇E द्ये C₄₅ **2d** सारसमुच्चयम् C_ΣK₇P₅₇E सारं समुच्चयम् K₈₂ सारं समुच्चयं K₁₀ **3a** संख्यातत्त्वं तु K₈₂K₇P₅₇ संख्यातत्त्वं C₉₄ संख्यातत्त्वं C₄₅ शाङ्खातत्त्वं तु C₀₂ संख्यातत्त्वं तु K₁₀ संख्यातत्त्वं तु E • सांख्येषु C_ΣK₈₂K₇P₅₇E सांख्येषु K₁₀ **3c** तत्त्वं C₉₄C₀₂K₈₂K₇P₅₇E तत्त्वा C₄₅ om. K₁₀ **4c** अधोर्ध्वं C_ΣK₈₂K₇P₅₇E अधोर्ध्वं K₁₀ • मध्यं C₉₄C₄₅K₈₂K₁₀K₇P₅₇E मध्यं C₀₂ **4d** यत्नतः C_ΣK₈₂K₇P₅₇E यत्नतः K₁₀ • सम्प्रवेशयेत् C_ΣK₈₂K₁₀K₇P₅₇ सम्प्रबोधयेत् E **5a** स्मार्तं वर्णा C₉₄ तस्मार्तम्वर्णा C₄₅ स्मार्तवर्णा C₀₂K₈₂K₁₀K₇E स्मार्तं वर्णं P₅₇ **5b** धर्मो C₉₄C₄₅K₈₂K₁₀K₇P₅₇E धर्मं C₀₂ • वर्तनम् C_ΣK₈₂K₁₀K₇ वर्तनं P₅₇ वर्तन E **5c** चारो C₉₄C₄₅K₁₀K₇ चारो C₀₂E चारा K₈₂ चारो P₅₇ **5d** ग्राह्यस्तत्र अशङ्कितः C₄₅C₀₂K₈₂K₁₀K₇P₅₇E ग्राह्यस्तत्र अशङ्कितः C₉₄ **6b** ज्ञो C₉₄C₄₅K₈₂K₁₀K₇P₅₇E ज्ञो C₀₂ **7b** ग्रहम् C_ΣK₁₀K₇P₅₇E ग्रहं K₈₂

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

[स्त्रियः]

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

[गर्हितोत्सर्गः]

अजमेषगवादीनां वडवामहिषीषु च ।
गर्हितोत्सर्गमित्येतद्यत्नेन परिवर्जयेत् ॥ ८:९ ॥

[स्वयंमुक्तिः]

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

[स्वप्नोपघातम्]

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

[दिवास्वप्नम्]

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

8ab cf. Manu II.175 (Olivelle's edition): मैथुनं तु समासेव्यं पुंसि योषिति वा द्विजः । गोयानेऽप्यु दिवा चैव सवासाः स्नानमाचरेत् ॥ and Manu 3.45 (Olivelle's edition): ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा । पर्ववर्जं व्रजेच्चैनां तद्वतो रतिकाम्यया ॥ **12cd** cf. PadmaP I.13.39scd: परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च



7c गर्हितोत्सर्गः C₉₄C₄₅K₁₀K₇P₅₇ गर्हितोत्सर्गः C₀₂ गर्हितो विप्र K₈₂ गर्हितो स्वर्गः E **7d** स्वयं० C₉₄C₀₂K₈₂K₁₀K₇P₅₇E स्वयं० C₄₅ • कीर्त्यते C₉₄C₄₅K₈₂K₁₀K₇P₅₇E कीर्त्यते C₀₂ **7e** •घातं C₉₄C₄₅K₈₂K₁₀K₇P₅₇ •घात C₀₂E **8a** स्त्री दिवा पर्वे C₄₅C₀₂K₈₂K₁₀K₇ × दिवा पर्वे C₉₄xxx पर्वे P₅₇ स्त्री दिवापूर्वे E **8b** •पत्न्यपि C₉₄C₄₅K₈₂K₁₀K₇P₅₇E •पत्नी पि C₀₂ **8c** विरुद्धस्त्रीं न corr. विरुद्धस्त्री न C_ΣK₁₀K₇ विरुद्धस्त्री न सेवेत K₈₂P₅₇ विरुद्धास्त्री न E **8d** •धिकासु च C₉₄C₄₅K₈₂P₅₇ •धिकासु त C₀₂ •दिकाषु च K₁₀ •विकाषु च K₇ •पिकासु च E **9a** •मेष० C₉₄C₀₂K₈₂K₁₀K₇P₅₇E •मेय० C₄₅ **10a** अयोन्य० conj. अन्योन्य० C_ΣK₈₂K₁₀K₇P₅₇E • •कषणा C₉₄K₈₂ •कर्षणा C₄₅C₀₂K₁₀K₇P₅₇E **10b** •कषणापि C_ΣK₈₂ •कर्षणापि K₁₀K₇P₅₇E **10c** स्वयंमुक्ति० C₉₄C₀₂K₈₂K₁₀K₇P₅₇E स्वयंमुक्ति० C₄₅ • ज्ञेया C_ΣK₈₂K₇P₅₇E ज्ञेयां K₁₀ **10d** तस्मात्तां C₉₄C₄₅K₈₂K₇P₅₇ तस्मात्तां C₀₂ तस्मात्तां K₁₀ तस्मात्स्त्री E **11a** स्वप्नोपघा० C_ΣK₈₂K₁₀K₇P₅₇^{pc}E स्वप्नोपघा० P₅₇^{ac} **11b** पण्डितैः C₉₄C₄₅K₈₂K₁₀P₅₇E पण्डितैः C₀₂ पण्डितैः K₇ **11d** प्रक्षरते C_ΣK₈₂K₁₀K₇P₅₇ प्रखलतस् E • ततः C₉₄C₄₅K₈₂K₁₀K₇P₅₇E तत C₀₂ **12a** दिवाशयं न C_ΣP₅₇E दिवाशयानं K₁₀ दिवाशयेन K₈₂ दिवाशयं K₇ **12b** नित्यं C_ΣK₈₂K₇P₅₇E नित्य K₁₀ • •परेण तु C₄₅K₈₂K₁₀K₇P₅₇E •परेण तु C₉₄ •परेण च C₀₂ **12c** हेताः K₇ हेता C_ΣK₈₂K₁₀P₅₇E **12d** स्त्रियो C_ΣK₈₂K₁₀K₇P₅₇ स्त्रियो E • •कीर्तिताः C_ΣK₈₂K₁₀P₅₇E •कीर्तिता K₇

[नियमेषु व्रतपञ्चकम् (७)]

मार्जारकबकश्चानगोमहीव्रतपञ्चकम् ।

[मार्जारकव्रतम्]

स्वविष्टमूत्रं भूमीषु छादयेद्विजसत्तम ।

सूर्यसोमानुमोदन्ति मार्जारव्रतिकेषु च ॥ ८:१३ ॥

[बकव्रतम्]

बकवच्चेन्द्रियग्रामं सुनियम्य तपोधन ।

साधयेच्च मनस्तुष्टिं मोक्षसाधनतत्परः ॥ ८:१४ ॥

[श्वानव्रतम्]

मूत्रविष्टे न भूमीषु कुरुते श्वानदः सदा ।

तुष्यते भगवान्शर्वः श्वानव्रतचरो यदि ॥ ८:१५ ॥

[गोव्रतम्]

मूत्रवर्चो न रुध्येत सदा गोव्रतिको नरः ।

भीमस्तुष्टिकरश्चैव पुराणेषु निगद्यते ॥ ८:१६ ॥

[महीव्रतम्]

कुद्दालैर्दारयन्तो ऽपि कीलकोटिशतैश्चितः ।

क्षमते पृथिवी देवी एवमेव महीव्रतः ॥ ८:१७ ॥

व्रतपञ्चकमित्येतद्यश्चरेत जितेन्द्रियः ।

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

[नियमेष्वुपवासः (८)]

शेषान्नमन्तरान्नं च नक्तायाचितमेव च ।



13ab मार्जारकबकश्चानगोमहीव्रतः $C_{\Sigma}K_{82}K_7P_{57}$ मार्जारकबकश्चानगोमहीव्रतः K_{10} मार्जारकश्च श्वानाश्च गोमहीवक E **13c** विष्टः $C_{\Sigma}K_{82}K_{10}K_7P_{57}$ विष्टाः E • मूत्रं $C_{94}C_{02}K_{82}K_7P_{57}E$ मूत्रः $C_{45}K_{10}$ **13e** मोदन्ति $C_{\Sigma}K_{82}K_{10}K_7P_{57}$ मोदन्ति E **14a** तपोधन $C_{\Sigma}K_{82}K_{10}P_{57}$ तपोधनः K_7 तपोधनम् E **14c** साधयेच्च $C_{94}C_{02}K_{82}K_{10}K_7P_{57}E$ साधये च C_{45} • मनस्तुष्टिं $C_{94}K_{82}K_{10}K_7P_{57}E$ मनस्तुष्टिः $C_{45}C_{02}$ **14d** साधनः $C_{\Sigma}K_{82}K_{10}P_{57}E$ सानः K_7 **15a** मूत्रविष्टे न $C_{\Sigma}K_{82}K_{10}K_7P_{57}$ मूत्रविष्टे च E **15b** श्वानदः K_{82} धुनदं $C_{\Sigma}K_{10}K_7P_{57}$ छादनं E **15c** शर्वः $C_{94}K_{82}K_7P_{57}E$ सर्वः $C_{45}K_{10}$ सव्वः C_{02} **16a** वर्चो $C_{94}C_{02}K_{10}K_7P_{57}$ वर्चो $C_{45}K_{82}$ वर्चा E **16b** गोव्रतिको $C_{45}C_{02}K_{82}K_{10}K_7P_{57}E$ व्रतिको C_{94} **16c** भीमस्तुष्टिकरश्चैव $C_{02}K_{10}E$ भीमस्तुष्टिकरश्चैव $C_{94}C_{45}K_{82}K_7P_{57}$ **17a** कुद्दालैर्दारयन्तो $K_{82}P_{57}E$ कुद्दालैर्दारयन्तो C_{94} कुद्दारे दारयन्तो C_{45} कुद्दारे दारयन्ता C_{02} कुद्दालैर् दारयामास K_{10} कुद्दालैर् दारयन्तो K_7 **17b** कीलकोटिशतैश्चितः $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ कीलकोटिशतैरपि $C_{02}E$ **17d** व्रतः $C_{\Sigma}K_{82}K_{10}P_{57}E$ व्रत K_7 **18b** जितेन्द्रियः $C_{\Sigma}K_{82}K_7P_{57}E$ द्विजेन्द्रियः K_{10} **19a** शेषान्नमन्तरान्नं च $C_{94}C_{45}K_{10}K_7P_{57}^{pc}$ शेषान्नमन्तरान्नं च K_{82} शेषान्नमन्तरान्नं च P_{57}^{ac} शेषान्नमन्तराणाञ्च $C_{02}E$ **19b** नक्तायाचितः $C_{\Sigma}K_{82}K_{10}P_{57}E$ नक्तायाचितः K_7 • च $C_{\Sigma}K_{82}K_{10}K_7P_{57}$ वा E

प्रथमोऽध्यायः

उपवासं च पञ्चैतत्कथयिष्यामि तच्छृणु ॥ ८:१९ ॥

[शेषान्नम्]

वैश्वदेवातिथिशेषं पितृशेषं च यद्भवेत् ।

भृत्यपुत्रकलत्रेभ्यः शेषाशी विघसाशनः ॥ ८:२० ॥

[अन्तरान्नम्]

अन्तरा प्रातराशी च सायमाशी तथैव च ।

सदोपवासी भवति यो न भुङ्क्ते कदाचन ॥ ८:२१ ॥

[नक्तान्नम्]

न दिवा भोजनं कार्यं रात्रौ नैव च भोजयेत् ।

नक्तवेले च भोक्तव्यं नक्तधर्मं समीहता ॥ ८:२२ ॥

[अयाचितान्नम्]

अनारम्भ्य य आहारं कुर्यान्नित्यमयाचितम् ।

परैर्दत्तं तु यो भुङ्क्ते तमयाचितमुच्यते ॥ ८:२३ ॥

[उपवासः]

भक्ष्यं भोज्यं च लेह्यं च चोष्यं पेयं च पञ्चमम् ।

न काङ्क्षेन्नोपयुञ्जीत उपवासः स उच्यते ॥ ८:२४ ॥

[नियमेषु मौनव्रतम् (९)]

मिथ्यापिशुनपारुष्यतीक्ष्णवागप्रलापनम् ।

21cd ≈ MBh 12.214.9: अन्तरा प्रातराशं च सायमाशं तथैव च । सदोपवासी च भवेद् यो न भुङ्क्ते कथंचन ॥

≈ MBh 13.93.10: अन्तरा सायमाशं च प्रातराशं तथैव च । सदोपवासी भवति यो न भुङ्क्तेऽन्तरा पुनः ॥



19cd पञ्चैतत्क० C₉₄C₄₅K₈₂K₁₀K₇P₅₇E पञ्चैते क० C₀₂ 20a ०शेषं C₉₄C₀₂K₈₂K₁₀K₇P₅₇E ०शेषां C₄₅ 20d विघसाशनः C₉₄K₈₂K₁₀ विघसासनम् C₄₅ विघसाशिनः C₀₂ विघशासनः K₇ विघसाशिनः P₅₇^{pc} घसाशन P₅₇^{ac} विघसासनः E 21a अन्तरा प्रातराशी em. अन्तरा प्रान्तराशी C_ΣK₈₂K₇ अन्तरा क्रन्त॥राशी K₁₀ अन्तरा प्रा॥त्त॥राशी P₅₇ अन्तसम्प्रान्तराशी E 21b सायमाशी C₄₅C₀₂K₈₂K₁₀K₇P₅₇ सायमाशीन् C₉₄ नियमाशी E 21c ०वासी भवति C₉₄C₄₅K₈₂K₁₀K₇P₅₇E ०वासी च भवति C₀₂ 21d कदाचन C₉₄C₄₅K₈₂K₁₀K₇P₅₇E कदाचनः C₀₂ 22a भोजनं C_ΣK₈₂K₁₀P₅₇E नोजनं K₇ 22b च C₉₄C₀₂K₁₀K₇P₅₇E तु C₄₅ om. K₈₂ • भोजयेत् C_ΣK₈₂K₇P₅₇E कारयेत् K₁₀ 22a ०वेले च C₉₄C₀₂K₈₂K₁₀P₅₇ ०वेला च C₄₅ ०वेलो च K₇ ०वेले व E 22b ०धर्मं समीहता C₉₄C₄₅K₈₂K₇P₅₇ ०धर्मसमीहता C₀₂K₁₀ ०धर्मः समीहितः E 23a अनारम्भ्य य conj. अनारम्भस्य C_ΣK₈₂K₁₀K₇P₅₇E 23b कुर्यान्नि० C_ΣK₈₂K₁₀P₅₇E कुर्या नि० K₇ 23c परैर्दत्तं तु C₉₄C₄₅K₈₂P₅₇ परै दत्तञ्च C₀₂ परै दत्तन्तु K₁₀ परैर्दन्तन्तु K₇E 23d तमयाचि० C_ΣK₈₂K₁₀K₇E नमयाचि० P₅₇^{ac} तमयाचि० P₅₇^{pc} 24a भक्ष्यं C_ΣK₁₀K₇P₅₇E भक्ष्य K₈₂ 24c काङ्क्षेन्नो० C₉₄C₄₅K₈₂K₁₀K₇P₅₇E काङ्क्षे नो० C₀₂ • ०युञ्जीत C₀₂K₈₂K₁₀ ०×त C₉₄ ०यञ्जीत C₄₅ ०भुञ्जीत P₅₇E ०भुञ्जीत K₇ 24d ०वासः स C_ΣK₈₂P₅₇E ०वास स K₁₀ ०वासस्य K₇ 25a ०पारुष्य० C₉₄C₄₅K₈₂K₁₀K₇P₅₇ ०संभिन्ना C₀₂ ०याभिन्ना E 25b ०तीक्ष्णवाग० conj. ०स्पृष्टवाग० C₉₄C₄₅K₈₂K₁₀K₇P₅₇ पृष्टवाक० C₀₂ पृष्टेवाक० E

मौनपञ्चकमित्येतद्धारयेन्नियतव्रतः ॥ ८:२५ ॥

[मिथ्यावचनम्]

असम्भूतमदृष्टं च धर्माच्चापि बहिष्कृतम् ।

अनर्थाप्रियवाक्यं यत् तन्मिथ्यावचनं स्मृतम् ॥ ८:२६ ॥

[पिशुनः]

परश्रीं नाभिनन्दन्ति परस्यैश्वर्यमेव च ।

अनिष्टदर्शनाकाङ्क्षी पिशुनः समुदाहृतः ॥ ८:२७ ॥

[पारुष्यम्]

मृता माता पिता चैव हानिस्थानं कथं भवेत् ।

भुङ्क्ष्व कामममृष्टानां पारुष्यं समुदाहृतम् ॥ ८:२८ ॥

[तीक्ष्णवाक्]

हृदि न स्फुटसे मूढ शिरो वा न विदार्यसे ।

एवमादीन्यनेकानि तीक्ष्णवादी स उच्यते ॥ ८:२९ ॥

[असत्प्रलापः]

द्यूतभोजनयुद्धं च मद्यस्त्रीकथमेव च ।

असत्प्रलापः पञ्चैतत्कीर्तितं मे द्विजोत्तम ॥ ८:३० ॥

मौनमेव सदा कार्यं वाक्यसौभाग्यमिच्छता ।

अपारुष्यमसम्भिन्नं वाक्यं सत्यमुदीरयेत् ॥ ८:३१ ॥



25c मौनपञ्चकं C₉₄C₄₅K₁₀ मौनं पञ्चकं C₀₂K₈₂K₇E मौनम्पञ्चं P₅₇ • ०त्येतं C₂K₈₂K₁₀K₇
P₅₇^{pc}E ०त्ये P₅₇^{ac} 25d ०रयेन्नि C₂K₈₂K₁₀K₇P₅₇ ०रयन्नि E 26a ०दृष्टं च C₉₄C₄₅K₈₂
K₁₀K₇P₅₇E दृष्टश्च C₀₂ 26b धर्माच्चापि C₉₄C₄₅K₈₂K₁₀K₇P₅₇ धर्मश्चापि C₀₂ धर्मं चापि E •
बहिष्कृतम् C₉₄C₄₅K₈₂K₇P₅₇ बहिष्कृतः C₀₂E नहिष्कृतं K₁₀ 26c अनर्था C₉₄C₄₅K₈₂K₁₀K₇
P₅₇ अनर्थं C₀₂E 26cd ०वाक्यं यत्तन्मि C₉₄C₄₅K₈₂P₅₇ वक्तार तं मि C₀₂ वाक्यं यत्तन्मि K₁₀
वाक्यं यन्तन्मि K₇E 26d स्मृतम् C₉₄C₀₂E K₈₂K₁₀K₇P₅₇ स्मृतः C₄₅ 27a परश्रीं ना C₉₄C₄₅
K₈₂K₇P₅₇ परस्त्री ना C₀₂E परस्त्रीना K₁₀ • ०भिनन्दन्ति C₉₄K₈₂K₁₀K₇P₅₇E ०भिनन्दन्ति C₀₂
०भिनन्ति C₄₅ 27b परस्यैश्वर्यं C₉₄C₀₂K₈₂K₁₀K₇P₅₇E परस्यैश्वर्यं C₄₅ 27c ०दर्शना C₉₄C₄₅
K₈₂K₇P₅₇E ०दर्शना C₀₂ ०दर्शना K₁₀ 27d पिशुनः C₉₄C₄₅K₈₂K₁₀K₇P₅₇E पिशुन C₀₂
28a मृता P₅₇^{pc} मृतं C₂K₈₂K₁₀K₇P₅₇^{ac}E 28b ०स्थानं C₉₄K₈₂K₁₀K₇P₅₇E ०स्थान C₄₅C₀₂
28c भुङ्क्ष्व K₇P₅₇ भुत्स्व C₉₄ भुत्स्वा C₄₅C₀₂ भुङ्क्ष्व K₈₂ भुक्ष K₁₀ भुक्ता E • कामममृष्टानां C₉₄K₈₂K₇
P₅₇E कामसुसमृष्टानां C₀₂ कमममृष्टानां C₄₅ काममुमृष्टाना K₁₀ 29a स्फुटसे C₂K₈₂K₇P₅₇E स्फुटय
K₁₀ 30a ०युद्धं C₂K₈₂K₁₀K₇P₅₇ ०युद्धश्च E 30b ०कथं K₁₀K₇ ०कथं C₂K₈₂P₅₇ ०कर्षं
E 30cd पञ्चैतत्की C₂K₈₂P₅₇E पञ्चैते की K₁₀ पञ्चैतत्की K₇ 30d मे C₂K₈₂K₁₀K₇P₅₇ ते
E 31a कार्यं C₂K₈₂K₇P₅₇E कार्या K₁₀ 31b वाक्यं C₉₄C₄₅K₈₂K₇P₅₇E वाक्यं C₀₂K₁₀ •
०सौभाग्यं C₉₄C₀₂K₈₂K₁₀K₇P₅₇E ०सौभाग्यं C₄₅ 31c ०भिन्नं C₉₄C₄₅K₈₂K₁₀K₇P₅₇ ०भिन्न
C₀₂ ०दिग्धं E

यस्तु मौनस्य नो कर्ता दूषितः स कुलाधमः ।
जन्मे जन्मे च दुर्गन्धो मूकश्चैवोपजायते ॥ ८:३२ ॥
तस्मान्मौनव्रतं सदैव सुदृढं कुर्वीत यो निश्चितं
वाचा तस्य अलङ्घ्यता च भवति सर्वा सभां नन्दति ।
वक्त्राच्चोत्पलगन्धमस्य सततं वायन्ति गन्धोत्कटाः
शास्त्रानेकसहस्रशो गिरि नरः प्रोच्चार्यते निर्मलम् ॥ ८:३३ ॥

[नियमेषु स्नानम् (१०)]

स्नानं पञ्चविधं चैव प्रवक्ष्यामि यथातथम् ।
आग्नेयं वारुणं ब्राह्म्यं वायव्यं दिव्यमेव च ॥ ८:३४ ॥

[आग्नेयं स्नानम्]

आग्नेयं भस्मना स्नानं तोयाच्छतगुणं फलम् ।
भस्मपूतं पवित्रं च भस्म पापप्रणाशनम् ॥ ८:३५ ॥
तस्माद्भस्म प्रयुञ्जीत देहिनां तु मलापहम् ।
सर्वशान्तिकरं भस्म भस्म रक्षकमुत्तमम् ॥ ८:३६ ॥
भस्मना त्र्यायुषं कृत्वा ब्रह्मचर्यव्रते स्थितम् ।
भस्मना ऋषयः सर्वे पवित्रीकृतमात्मनः ॥ ८:३७ ॥
भस्मना विबुधा मुक्ता वीरभद्रभयार्दिताः ।



32b दूषितः C₉₄C₄₅K₈₂K₁₀K₇P₅₇ दूषितः C₀₂ भूषितः E **32c** जन्मे जन्मे C₄₅C₀₂K₈₂E जन्म
जन्म C₉₄K₁₀K₇P₅₇ • दुर्गन्धो C₉₄K₁₀K₇P₅₇ दुर्गन्धो C₄₅ दुर्गन्धा C₀₂ दुर्गन्धो K₈₂ दुर्गन्धो E
33a तस्मान्मौ० C₀₂K₁₀K₇P₅₇E ××त्मौ० C₉₄ तस्मान्मौ० C₄₅K₈₂ • सदैव C₉₄C₄₅K₈₂P₅₇E सदैव
C₀₂K₇ सुदैत्य K₁₀ • कुर्वीत यो निश्चितम् C₉₄C₄₅K₇P₅₇E कुर्वन्ति येनिश्चितम् C₀₂K₈₂ कुर्वन्ति
योनिश्चित K₁₀ **33b** अलङ्घ्यता च C₉₄C₄₅K₈₂K₁₀P₅₇ अलङ्घ्यताश्च C₀₂K₇E • सर्वा सभां C₉₄K₈₂
P₅₇E सर्वा सभा C₄₅K₇ सर्वः सभान् C₀₂ सर्वा सुभा K₁₀ **33c** वक्त्राच्चोत्पलगन्धमस्य C₉₄C₄₅K₇P₅₇^{ac}
वक्त्रं चोत्पलमस्य C₀₂ वक्त्रं चोत्पलगन्धमस्य K₈₂ वक्त्रं चोत्पलगन्धमस्य K₁₀ वक्त्राच्चोत्पलगन्धमस्य P₅₇^{pc}
वक्त्राच्चोत्पलगन्धमस्य E **33d** सहस्रशो C₉₄C₀₂K₈₂K₁₀K₇P₅₇E सहस्रशो C₄₅ • मलम् C₉₄K₈₂
K₁₀K₇P₅₇ मलः C₄₅C₀₂E **34a** पञ्चविधं C₉₄C₀₂K₈₂K₁₀K₇P₅₇E पञ्चवि C₄₅ **34b** यथातथम्
C₄₅C₀₂K₈₂K₁₀K₇P₅₇E ××तथम् C₉₄ **34c** आग्नेयं C_ΣK₈₂K₇P₅₇E आग्नेये K₁₀ • वारुणं C_ΣK₈₂
K₁₀K₇P₅₇ ब्राह्मणं E • ब्राह्म्यं C_ΣK₈₂K₁₀P₅₇E ब्रह्म्यं K₇ **35a** स्नानं C_ΣK₈₂K₁₀K₇P₅₇E स्नाना
K₈₂^{ac} **35b** गुणं C_ΣK₈₂K₁₀P₅₇E गुणं K₇ **36a** तस्माद्भस्म प्रयुञ्जीत C_ΣK₈₂K₇P₅₇E ×××××त
K₁₀ **37a** त्र्यायुषं कृत्वा C₄₅C₀₂K₈₂K₁₀K₇E त्र्यायुषं C₉₄ त्र्यायुष्यं कृत्वा P₅₇ **37b** व्रते C_Σ
K₈₂K₁₀K₇P₅₇ व्रतं E **37c** ऋषयः सर्वे C_ΣK₈₂K₁₀K₇P₅₇ ऋषिभिर्षर्वैः E **38a** मुक्ता C_ΣK₈₂
K₁₀K₇P₅₇ मुक्ताः E **38b** र्दिताः C₉₄C₀₂K₈₂K₁₀K₇P₅₇E र्दिताः C₄₅

भस्मानुशंसं दृष्ट्वैव ब्रह्मणानुमतिः कृता ॥ ८:३८ ॥

चतुराश्रमतो ऽधिक्यं व्रतं पाशुपतं कृतम् ।

तस्मात्पाशुपतं श्रेष्ठं भस्मधारणहेतुतः ॥ ८:३९ ॥

[वारुणं स्नानम्]

वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।

नदीतोयतडागेषु प्रस्रवेषु ह्रदेषु च ॥ ८:४० ॥

[ब्राह्म्यं स्नानम्]

ब्रह्मस्नानं च विप्रेन्द्र आपोहिष्ठं विदुर्बुधाः ।

त्रिसंध्यमेव कर्तव्यं ब्रह्मस्नानं तदुच्यते ॥ ८:४१ ॥

[वायव्यं स्नानम्]

गोषु संचारमार्गेषु यत्र गोधूलिसम्भवः ।

तत्र गत्वावसीदेत स्नानमुक्तं मनीषिभिः ॥ ८:४२ ॥

[दिव्यं स्नानम्]

वर्षतोयाम्बुधाराभिः प्लावयित्वा स्वकां तनुम् ।

स्नानं दिव्यं वदत्येव जगदादिमहेश्वरः ॥ ८:४३ ॥

इति नियमविभागः पञ्चभेदेन विप्र

निगदित तव पृष्टः सर्वलोकानुकम्प्य ।

सकलमलपहारी धर्मपञ्चाशदेतन्

न भवति पुनर्जन्म कल्पकोट्यायुते ऽपि ॥ ८:४४ ॥



38c भस्मानुशंसं दृष्ट्वैव corr. TÖRZSÖK भस्मानुसंसं दृष्ट्वैव C₉₄ भस्मानुशंसं दृष्ट्वैव C₄₅ भस्मानुसंसं दृष्ट्वैव C₀₂K₁₀ भस्मानुसंसन्दृष्ट्वैव K₈₂ भस्मानुशंसंदृष्ट्वैव K₇ भस्मानुशंसं दृष्ट्वैव P₅₇ भस्मना शं प्रदृश्यैव E **38d** ब्रह्मणानुमतिः em. ब्रह्मणानुमता C_ΣK₈₂K₁₀K₇P₅₇ ब्रह्मणानुमतो E • कृता em. कृतः C₉₄C₄₅K₁₀K₇P₅₇E कृतिः C₀₂ कृताः K₈₂ **39a** चतुराश्रमतो C₄₅C₀₂K₁₀P₅₇E चातुराश्रमतो C₉₄K₇ चतुराश्रतो K₈₂^{ac} चातुराश्रमतो K₈₂^{pc} **39ab** ऽधिक्यं व्रतं पाशुपतं कृतम् C_ΣK₈₂K₇P₅₇E (धिक्यव्रतपाशुपत)xxx K₁₀ (top of akṣaras lost) **39c** तस्मात्पाशुपतं श्रेष्ठं C_ΣK₈₂K₇P₅₇E om.K₁₀ **39d** हेतुतः em. TÖRZSÖK हेतवः C₉₄C₄₅K₈₂K₇P₅₇E हेतुना C₀₂ हेतुनुतः K₁₀ **40a** वारुणं C₄₅C₀₂K₈₂K₁₀P₅₇E वाxx C₉₄ वारुणा K₇^{ac} वारुण K₇^{pc} • सलिलं C_ΣK₈₂K₁₀P₅₇ सलिलं K₇E **40b** विविधं नरैः C_ΣK₈₂ विविधन्नरैः K₇P₅₇E विविन्नरैः K₁₀ **40c** तडागेषु C_ΣK₈₂K₇P₅₇E तडागेवा K₁₀ **40d** प्रस्रवेषु C_ΣK₈₂P₅₇E प्रयेवेषु K₁₀ प्रभवेवेषु K₇ **41a** विप्रेन्द्र C_ΣK₈₂K₁₀E विप्रेन्द्र K₇P₅₇ **41b** विदुर्बुधः C_ΣK₈₂K₁₀P₅₇E विदुर्बुधः K₇ **42d** क्तं C_ΣK₈₂K₇P₅₇E क्तं K₁₀ **43b** तनुम् C_ΣK₈₂K₁₀P₅₇E तनं K₇ **43c** दिव्यं C_ΣK₈₂K₇P₅₇E दिव्य K₁₀ **43d** जगदादि C₉₄C₀₂K₈₂K₁₀K₇P₅₇E गजदादि C₄₅ **44a** भागः C_ΣK₈₂K₁₀P₅₇E भागं K₇ **44b** निगदित तव E निगदितस्तव C_ΣK₈₂K₁₀K₇P₅₇ (unmetr.) • कम्प्य C₉₄ कम्प C₄₅C₀₂K₈₂K₇P₅₇ कम्पः K₁₀ कम्प्यः E **44c** पहारी C₄₅C₀₂K₁₀ पहारि C₉₄K₇ (unmetr.) पहारि K₈₂P₅₇ पहारे E • पञ्चाशदेतन् C₉₄C₄₅K₈₂K₁₀K₇P₅₇ पञ्चाशमेतन् C₀₂E पञ्चादेतन् K₁₀^{ac} **44d** पुनर्जन्म C₀₂K₁₀ पुनर्जन्म C₉₄K₈₂K₇P₅₇E पुनर्जन्म C₄₅

प्रथमो ऽध्यायः

॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ॥



Colophon: इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः P_{57} इति वृषसारसंग्रहे नियमप्रशंसा नामाध्याय
अष्टमः $C_{94}K_{82}$ om. C_{45} इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः $C_{02}K_{10}$ इति वृषसारसंग्रहे नियमप्रशंसा
नामाध्यायाऽष्टमः K_7 इति वृषसारसंग्रहे नियमप्रशंसा नाम अष्टमो ऽध्यायः E

[नवमो ऽध्यायः]

[त्रैगुण्यम्]

त्रिकालगुणभेदेन भिन्नं सर्वचराचरम् ।
तस्मात्त्रिगुणबन्धेन वेष्टितं निखिलं जगत् ॥ ९:१ ॥
विगतराग उवाच ।
त्रैकाल्यमिति किं ज्ञेयं त्रैधातुकशरीरिणः ।
किञ्चिद्विस्तरमेवेह कथयस्व तपोधन ॥ ९:२ ॥
अनर्थयज्ञ उवाच ।
त्रैकाल्यं त्रिगुणं ज्ञेयं व्यापी प्रकृतिसम्भवः ।
अन्योन्यमुपजीवन्ति अन्योन्यमनुवर्तिनः ॥ ९:३ ॥
सत्त्वं रजस्तमश्चैव रजः सत्त्वं तमस्तथा ।
तमः सत्त्वं रजश्चैव अन्योन्यमिथुनाः स्मृताः ॥ ९:४ ॥
सात्त्विको भगवान्विष्णू राजसः कमलोद्भवः ।
तामसो भगवानीशः सकलं विकलेश्वरः ॥ ९:५ ॥



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

3cd ≈ BrahmāṇḍaP 1.4.9-10: एत एव त्रयो लोका एत एव त्रयो गुणाः । एत एव त्रयो वेदा एत एव त्रजो ऽग्रयः ॥ परस्परान्वया ह्येते परस्परमनुव्रताः । परस्परेण वर्तन्ते प्रेरयन्ति परस्परम् ॥ ≈ VāyuP 1.5.16-17ab ≈ LinP 1.70.78-79 4d ≈ BrahmāṇḍaP 1.4.11ab: अन्योन्यं मिथुनं ह्येते अन्योन्यमुपजीविनः ≈ VāyuP 1.5.17cd ≈ LinP 1.70.80ab



1a त्रिकालं C₉₄C₄₅K₈₂K₁₀K₇E त्रिष्कालं C₀₂ • भेदेन C_ΣK₈₂K₁₀K₇E • भेन K₁₀^{ac} **1b** भिन्नं C_ΣK₈₂K₇E भिन्नं K₁₀ **1c** तस्मात्त्रि C₉₄C₄₅K₈₂K₁₀E तस्मा त्रि C₀₂K₇ **2a** काल्यम् C₄₅C₀₂K₈₂K₁₀E कालम् C₉₄K₇ **2ab** किं ज्ञेयं त्रै C₉₄K₇ विज्ञेयं त्रै C₄₅K₈₂K₁₀E किं ज्ञेयम् त्रै C₀₂ **2b** धातुकं C_ΣK₈₂K₁₀K₇ धायुक्तं E **2c** किञ्चि C₉₄C₄₅C₀₂K₈₂K₁₀K₇E सात्त्विको भगव् विष्णु राजसः कमलोद्भवः । तामसो भगवानीशः सकलं विक किञ्चि C₄₅^{ac} (eyeskip to 9.5) • वेह C_ΣK₈₂K₁₀K₇ • तद्धि E **2d** कथयस्व C₄₅C₀₂K₈₂K₁₀K₇E कxxx C₉₄ **3a** काल्यं C₉₄C₄₅K₈₂K₁₀K₇E काल्य C₀₂ • गुणं C₉₄C₄₅K₈₂K₁₀K₇E गुण C₀₂ **4a** सत्त्वं C_ΣK₈₂K₇E सत्त्वं K₁₀ • रजस्तं C_ΣK₈₂K₁₀K₇ रजस्तं E **4b** रजः C₉₄C₄₅K₈₂K₇ रज C₀₂K₁₀E • सत्त्वं तमस्तथा C₉₄K₈₂K₇ सत्त्वं तमस्तथा C₄₅ सत्त्वस्तमस्तथा C₀₂K₁₀ सत्त्वतमस्तथा E **4c** तमः सत्त्वं C₉₄C₄₅K₈₂K₇ तमसत्त्वं C₀₂ तमः सत्त्वं K₁₀E • रजश्चैव C₉₄C₀₂K₈₂K₁₀K₇E रजश्चैव C₄₅ **4d** स्मृताः C₉₄C₄₅K₈₂K₁₀K₇E om. C₀₂ **5a** ष्णू corr. ष्णु C_ΣK₈₂K₁₀K₇E **5b** राजसः कमलोद्भवः C₄₅C₀₂K₈₂K₁₀K₇E {राज}{xxxxxx} C₉₄ **5cd** तामसो भगवानीशः सकलं C₄₅C₀₂K₈₂K₁₀K₇E {xxxxxxx}{सकलम} C₉₄

सत्त्वं कुन्देन्दुवर्णाभं पद्मरागनिभं रजः ।
तमश्चाञ्जनशैलाभं कीर्तितानि मनीषिभिः ॥ ९:६ ॥
सत्त्वं जलं रजोऽङ्गारं तमो धूमसमाकुलम् ।
एतद्गुणमयैर्बद्धाः पच्यन्ते सर्वदेहिनः ॥ ९:७ ॥
विगतराग उवाच ।
केन केन प्रकारेण गुणपाशेन बध्यते ।
चिह्नमेषां पृथक्त्वेन कथयस्व तपोधन ॥ ९:८ ॥
अनर्थयज्ञ उवाच ।
अनेकाकारभावेन बध्यन्ते गुणबन्धनैः ।
मोहिता नाभिजानन्ति जानन्ति शिवयोगिनः ॥ ९:९ ॥
ऊर्ध्वगो नित्यसत्त्वस्थो मध्यगो रजसावृतः ।
अधोगतिस्तमोऽवस्था भवन्ति पुरुषाधमाः ॥ ९:१० ॥
स्वर्गेऽपि हि त्रयो वैते भावनीयास्तपोधन ।
मानुषेषु च तिर्येषु गुणभेदास्त्रयस्त्रयः ॥ ९:११ ॥

[सात्त्विकोत्तमाः]

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

[सात्त्विकमध्यमाः]

रुद्रादित्या वसुसाध्या विश्वेशमरुतो ध्रुवः ।
ऋषयः पितरश्चैव दशैते सत्त्वमध्यमाः ॥ ९:१३ ॥



6a सत्त्वं C₉₄C₄₅K₈₂K₁₀E सत्व C₀₂K₇ • वर्णाभं C₉₄C₄₅K₈₂K₁₀K₇E • वर्णाभं C₀₂ • वर्णाभं K₈₂ **6c** • भं C_ΣK₈₂K₁₀K₇ • भा E **7a** जलं C₉₄C₄₅K₈₂K₇E रजं C₀₂ ज्वाल K₁₀ • रजोऽङ्गारं C₉₄C₄₅K₈₂K₁₀K₇ रङ्गोऽङ्गारं C₀₂ रजोऽङ्गारं E **7d** • देहिनः C₉₄C₀₂K₈₂K₁₀K₇E • देहिना C₄₅ **8b** गुणं C₄₅C₀₂K₈₂K₁₀K₇E om. C₉₄ **8c** • षां पृथक्त्वेन C_ΣK₈₂K₁₀E • षा पृथक्त्वेन K₇ **9c** • भिजानन्ति C₉₄C₄₅K₈₂K₁₀K₇E • भिजानन्ति C₀₂ **9d** जानन्ति C₉₄C₄₅C₀₂K₈₂K₁₀K₇E om. C₄₅ **10a** ऊर्ध्वगो नित्य conj. ऊर्ध्वगो नित्य • C_ΣK₈₂E उर्ध्वगो नित्य • K₇ ऊर्ध्वगो नित्य • K₈₂ ऊर्ध्वगो सित्य • K₁₀ ऊर्ध्वगो सत्य • K₁₀ **10b** मध्यगो C_ΣK₁₀K₈₂K₇ मध्यगो E • • वृतः C_ΣK₈₂K₁₀K₇ • वृतम् E **10c** • गतिस्तमो • C₉₄K₈₂K₁₀K₇E • गतिस्तमो • C₄₅C₀₂ **11c** मानुषेषु C₉₄C₀₂K₈₂K₁₀E मनुष्येषु C₄₅ मानुष्येषु K₇ • तिर्येषु C_ΣK₈₂K₁₀K₇ तीर्येषु E **11d** • स्त्रयः C₉₄C₄₅C₀₂K₈₂K₁₀K₇E • स्त्रयः C₄₅ **12b** धर्म इन्द्रः C₉₄C₀₂K₈₂K₁₀K₇ इर्म इन्द्र C₄₅ धर्म इन्द्र • E **12c** ग्निर्वरुणः C₉₄K₈₂K₇ ग्नि वरुण C₄₅C₀₂K₁₀E **12d** दश C_ΣK₈₂K₁₀K₇ दशः E • सत्त्वोत्तमाः C₉₄C₀₂K₈₂K₁₀E सत्वोत्तमाः C₄₅ सत्त्वोत्तमाः K₇ **13ab** • दित्या वसुसाध्या C₄₅K₈₂K₁₀K₇ • दित्या वसुसाध्या C₉₄ • दित्य वसुसाध्या C₀₂ • दित्य वसुसाध्याः वि • E **13b** विश्वेश • C₄₅K₈₂K₁₀K₇E • विश्वेश C₉₄ विश्वेशि • C₀₂ **13d** दशैते C₉₄C₄₅C₀₂K₈₂K₁₀K₇E दशैते C₄₅

[सात्त्विकाधमाः]

तारा ग्रहाः सुरा यक्षा गन्धर्वाः किंनरोरगाः ।
रक्षोभूतपिशाचाश्च दशैते सात्त्विकाधमाः ॥ ९:१४ ॥

[राजसोत्तमाः]

ऋत्विक्पुरोहिताचार्ययज्वानो ऽतिथि विज्ञानी ।
राजा मन्त्री व्रती वेदी दशैते राजसोत्तमाः ॥ ९:१५ ॥

[राजसमध्यमाः]

सूतो ऽम्बष्ठवणिश्चोग्रः शिल्पिकारुकमागधाः ।
वेणवैदेहकामात्या दशैते रजमध्यमाः ॥ ९:१६ ॥

[राजसाधमाः]

चर्मकृत्कुम्भकृत्कोली लोहकृत्पुनीलिकाः ।
नटमुष्टिकचण्डाला दशैते रजसाधमाः ॥ ९:१७ ॥

[तामसोत्तमाः]

गोगजगवया अश्वमृगचामरकिंनराः ।
सिंहव्याघ्रवराहाश्च दशैते तामसोत्तमाः ॥ ९:१८ ॥

[तामसमध्यमाः]

अजमेषमहिष्याश्च मूषिकानकुलादयः ।
उष्ट्ररङ्गुशशगण्डा दशैते तममध्यमाः ॥ ९:१९ ॥

17c = UMS 2.10a, 2.20a = UUMS 2.31c



14a ग्रहाः सुरा C₉₄C₄₅K₈₂K₁₀K₇ ग्रहास्वराः C₀₂ ग्रहाऽसुरा E **14b** गन्धर्वाः C₉₄K₈₂K₁₀K₇E
गन्धर्वा C₄₅K₈₂ गन्धर्व्याः गन्धर्व्या C₀₂ **14c** पिशाचाश्च C₉₄K₈₂K₁₀E पिशाचाश्च K₇ **14d** दशैते
C₉₄C₀₂K₈₂K₁₀K₇E दशैते C₄₅ • सात्त्विका C₉₄C₀₂K₈₂K₁₀K₇E सत्त्विका C₄₅ **15b** विज्ञानी
C₉₄K₈₂K₁₀K₇ विज्ञाकौ E **15c** राजा em. राज C₉₄K₈₂K₁₀K₇E • मन्त्री व्रती C₉₄K₈₂K₁₀K₇
मन्त्रि व्रतो E **15d** राजसो C₉₄C₀₂K₈₂K₁₀K₇E रामसो C₄₅ **16a** सूतो ऽम्बष्ठ corr. सूतो xष्ट
C₉₄ सूतम्बष्ठ C₄₅ सूतोन्वष्ट C₀₂ सूतोत्वष्ट K₈₂ सूतोत्वष्ट K₁₀K₇ सूतो ऽम्बष्ठ E • वणिश्चो
C₉₄K₈₂K₁₀K₇ वणिश्चो E **16b** शिल्पि K₁₀ शिल्प C₉₄K₈₂K₇E • मागधाः C₉₄C₄₅K₈₂K₁₀
K₇E मागधा C₀₂ **16c** वेणवैदेहकामात्या C₉₄C₀₂K₈₂K₁₀ वेणवैदेहकामात्या C₄₅ वेणवैदेहकामात्या K₇
वेणवैदेहकौ मात्या E **17a** कृत्कोली C₉₄K₁₀K₇ ककोली K₈₂ कृत्काली E **17b** नीलिकाः C₉₄
K₈₂K₁₀K₇ नीलिका E **17c** मुष्टिक C₉₄C₄₅K₈₂K₁₀K₇E मौष्टिक C₀₂ • चण्डाला C₉₄
K₈₂K₁₀K₇ चण्डालः E **17d** दशैते C₉₄C₀₂K₈₂K₁₀K₇E दशैते C₄₅ **18a** गवया C₉₄K₈₂K₇
गवय K₁₀ गवयो E **18b** चामर C₉₄C₄₅K₈₂K₇ वानर C₀₂E वाानर K₁₀ **18c** वराहा
C₉₄K₈₂K₇ वराह K₁₀E **18d** तामसोत्तमाः C₉₄C₀₂K₈₂K₁₀K₇ तामशोत्तमः C₄₅ तमसोत्तमाः E
19a महिष्याश्च C₉₄K₈₂K₇E महिष्या च K₁₀ **19c** उष्ट्र C₉₄C₄₅K₈₂K₁₀K₇ उष्ट्र C₀₂ दंष्ट्रि E
• शशगण्डा C₉₄K₈₂K₁₀K₇ शगण्डाश्च E **19d** तममध्यमाः C₄₅C₀₂K₈₂K₁₀K₇E तममध्यमाः C₉₄

प्रथमो ऽध्यायः

[तामसाधमाः]

ऋक्षगोधामृगशृङ्गिबकवानरगर्दभाः ।

सूकरश्चानगोमायुर्दशैते तामसाधमाः ॥ ९:२० ॥

[तमसात्त्विकाः]

क्रौञ्चहंसशुकश्येनभासबारुण्डसारसाः ।

चक्राहशुकमायूरा दशैते तमसात्त्विकाः ॥ ९:२१ ॥

[तमराजसाः]

बलाकाः कुकुटाः काकाश्चिल्ललावकतित्तिराः ।

गृध्रकङ्कबकश्येन दशैते तमराजसाः ॥ ९:२२ ॥

[तामसाधमादि]

कोकिलोलूककञ्जल्यकपोताः पञ्च एव च ।

शारिकाश्च कुलिङ्गाश्च दशैते तामसाधमाः ॥ ९:२३ ॥

मकरगोहनक्राश्च ऋक्षाश्च तमसात्त्विकाः ।

कच्छपशिशुकुम्भीरमण्डूकास्तमराजसाः ।

शङ्खशुक्तिकशम्बूकाः कवय्यस्तमतामसाः ॥ ९:२४ ॥



20b °गर्दभाः C_ΣK₈₂K₁₀K₇ °गर्दभाः E **20c** सूकर° C₉₄C₀₂K₈₂K₁₀K₇E सुखर° C₄₅ **20cd** °गोमायुर्द°
C_ΣK₇E °गोमायु द° K₈₂K₁₀ **20d** °शैते C₉₄C₀₂K₈₂K₁₀K₇E °शैते C₄₅ **21a** क्रौञ्च° E क्रौञ्च°
C_ΣK₈₂K₁₀K₇ **21b** °सारसाः C_ΣK₈₂K₁₀E °सारसा K₇ **21c** °हशुकमायूरा C₄₅C₀₂K₈₂K₁₀K₇
°ःङ्ग°××°यूरा C₉₄ °ङ्गशुकमायूरा E **21d** दशैते C₉₄C₀₂K₈₂K₁₀K₇E दशैते C₄₅ • तमसात्त्विकाः C₀₂
K₇E तमसात्त्विकाः C₉₄K₁₀ (unmetr.) तमःसात्त्विकाः K₈₂ (unmetr.) नमः सात्त्विकाः C₄₅ (un-
metr.) **22a** बलाकाः corr. वलाका C₉₄K₈₂K₇ वलाक° C₄₅C₀₂K₁₀E **22ab** कुकुटाः काकाश्च°
corr. कुकुटकाकाश्च° C₉₄C₄₅ (unmetr.) कुकुटा काकाश्च° C₀₂K₇ कुकुटकाकाश्च K₈₂K₁₀ कुकुटो
काका चि° E **22b** °तित्तिराः C_ΣK₈₂K₁₀ °तित्तिराः K₇ °तित्तिरिः E **22c** गृध्र° C_ΣK₈₂K₁₀E गृध°
K₇ **23a** कोकिलो° C₉₄C₀₂K₈₂K₁₀K₇E कौकिलो° C₄₅ • °कञ्जल्य° em. °कञ्जल्य° C₉₄C₀₂
K₈₂ °किञ्जल्य° C₄₅K₁₀K₇E **23b** च C_ΣK₈₂K₁₀E चः K₇ **23c** शारिकाश्च corr. शारिका च C_Σ
K₈₂K₁₀K₇ शारिका च E • कुलिङ्गाश्च corr. कुलिङ्गा च C₉₄K₁₀E कुलिङ्गा च C₄₅C₀₂K₇ कुलिङ्गा च
K₈₂ **24a** °गोहनक्राश्च C₉₄C₄₅K₈₂K₇E °गोहनक्रा च C₀₂ °गोहनक्राश्च K₁₀ **24b** ऋक्षाश्च conj.
ऋषा च C_ΣK₈₂K₁₀K₇E • तमसात्त्विकाः E तमसात्त्विकाः C₄₅C₀₂K₈₂K₁₀ (un-
metr.) तमसात्त्विकाः K₇ **24c** °शिशु° em. °शुशु° C_ΣK₈₂K₁₀K₇E • °कुम्भीर° C₉₄C₄₅K₈₂K₁₀
K₇ °कम्भीरा C₀₂E **24d** °मण्डूका C_ΣK₈₂K₇ °मण्डूक° K₁₀ °मण्डुका° E **24e** शम्बूकाः corr.
°शम्बूका C_ΣK₈₂K₁₀E °सम्बूकाः K₇ **24f** °कवय्य° conj. °कवय्या° C_ΣK₈₂K₁₀^{pc}K₇E °कवन°
K₁₀^{ac} • °मतामसाः C₄₅E °मस्तामसाः C₉₄C₀₂K₇ (unmetr.) °मःतामसाः K₈₂K₁₀ (unmetr.)

चन्दनागरुपद्मं च प्लक्षोदुम्बरपिप्पलाः ।
वटदारुशमीबिल्वा दशैते तमसात्त्विकाः ॥ ९:२५ ॥
जाम्बीरलकुचाप्रातदाडिमाकोलवेतसाः ।
निम्बनीपो †ध्रुवावश्च† दशैते तमराजसाः ॥ ९:२६ ॥
वृक्षवल्लीलतावेणुत्वक्सारतृणभूरुहाः ।
मीरजाश्च शिलाशस्या दशैते तमसात्त्विकाः ॥ ९:२७ ॥
भ्रमरादिपतङ्गाश्च क्रिमिकीटजलौकसः ।
यूकोदंशमशानां च विष्टाजास्तमसात्त्विकाः ॥ ९:२८ ॥
दया सत्यं दमः शौचं ज्ञानं मौनं तपः क्षमा ।
शीलं च नाभिमानं च सात्त्विकाश्चोत्तमा जनाः ॥ ९:२९ ॥
कामतृष्णारतिद्यूतमानो युद्धं मदः स्पृहा ।
निर्घृणाः कलिकर्तारो राजसेषूत्तमा जनाः ॥ ९:३० ॥
हिंसासूयाघृणामूढनिद्रातन्द्रीभयालसाः ।
क्रोधो मत्सरमायी च तामसेषूत्तमा जनाः ॥ ९:३१ ॥



25a गुरु० C_२K_{८२}K_{१०}K_७ गुरु० E **25c** बिल्वा C_{९४}C_{४५}K_{८२}E बिल्व C_{०२}K_{१०}K_७ **25d** दशैते C_{९४}C_{४५}K_{८२}K_{१०}K_७E दशै C_{०२} • तमसात्त्विकाः E तमसात्त्विकाः C_{९४} (unmetr.) तमसात्त्विकाः C_{४५}C_{०२}K_{८२}K_{१०}K_७ (unmetr.) **26a** जाम्बीर० C_{९४}C_{४५}K_{८२}K_{१०}K_७E जम्बीर० C_{०२} **26b** दाडिमा० C_{९४}C_{४५}K_{१०}K_७E दाडिमा० C_{०२} दाडिहा० K_{८२} **26c** नीपौ C_२K_{८२}K_{१०}E नीपौ K_७ • ध्रुवावश्च C_{९४}C_{४५}C_{०२}K_{८२}K_{१०}K_७ ध्रुवावश्च C_{९४}^{pc} ध्रुवावश्च E **26d** दशैते C_{४५}C_{०२}K_{८२}K_{१०}K_७E xxx C_{९४} **27a** वृक्षवल्ली० C_२K_{८२}K_७E वृक्षवल्ली० K_{१०} **27b** त्वक्सारतृण० C_{९४}C_{४५}K_{८२}K_{१०} त्वक्सारतृण० C_{०२}E त्वक्सारतृण० K_७ (unmetr.) **27c** मीरजाश्च corr. मीरजा च C_{९४}C_{०२}K_{८२}K_{१०}K_७E मीरजा च C_{४५} **27d** तमसात्त्विकाः K_७E तमसात्त्विकाः C_{९४} तमसात्त्विकाः C_{४५}C_{०२}K_{८२} (unmetr.) तमसात्त्विकाः K_{१०} (unmetr.) **28a** पतङ्गाश्च C_२K_{८२}K_{१०}K_७ पतङ्गानां E **28b** क्रिमिकीटजलौकसः C_२K_{८२} क्रिमिकीटजलौकसः K_{१०} क्रिमिकीटजलौकसाः K_७ क्रिमिकीटजलौकसां E **28c** यूकोदंशमशानां च C_{९४} यूकोदंशमशानाश्च C_{४५}K_{८२} यूकोदंशमसकानाश्च C_{०२} (unmetr.) यूकोदंशमसानान्तु K_{१०} यूकोदंशमसानान्तु K_७ युक्तोदंशमशानाश्च E **28d** विष्टाजास्तमसात्त्विकाः corr. विष्टाजास्तमसात्त्विकाः C_{९४} (unmetr.) विष्टाजास्तमसात्त्विकाः C_{४५}C_{०२}K_{८२} (unmetr.) विष्टाजास्तमसात्त्विकाः K_{१०} (unmetr.) xxजास्तमसात्त्विकाः K_७ (unmetr.) विष्टाजा तमसात्त्विकाः E **29b** ज्ञानं C_{९४}C_{०२}K_{१०}E ज्ञान C_{४५}K_७ ज्ञानं K_{८२} • मौनं C_२K_{१०}K_७E मौन K_{८२} • क्षमा C_{९४}C_{०२}K_{८२}K_७E क्षमाः C_{४५}K_{१०} **29c** शीलं च C_२K_{८२}K_७ नीलश्च K_{१०} शीलं च E • नाभिमानं C_२K_{८२}K_{१०}K_७ नाभिमानां E **30a** मनो C_{९४}C_{४५}K_{८२}K_{१०}K_७E मनो C_{०२} **30b** युद्धं C_२K_{८२}K_{१०}K_७ युद्धं E • स्पृहा C_२K_{८२}K_७E स्मृत K_{१०} **30c** निर्घृणाः C_२ निर्घृणा K_{८२}E निर्घृणाः K_{१०}K_७ **30d** राजसेषूत्तमा C_{९४}C_{४५}K_{८२}K_{१०}K_७ राजसेषूत्तमा C_{०२} राजसेषूत्तमो E **31a** सूया० C_२K_{८२}K_७E सयू० K_{१०} • मूढ० C_{९४}C_{०२}K_{८२}K_७E मूढा० C_{४५}K_{१०} **31b** तन्द्री० C_२K_{८२}K_७K_{१०} तन्त्री० E **31c** क्रोधो C_२K_{८२}K_{१०}K_७ क्रोध० E **31d** तामसेषूत्तमा C_{९४}C_{४५}K_{८२}K_{१०}K_७ तामसेषूत्तमा C_{०२} तामसेषूत्तमो E

लघुप्रीतिप्रकाशी च ध्यानयोगे सदोत्सुकः ।
 प्रज्ञाबुद्धिविरागी च सात्त्विकं गुणलक्षणम् ॥ ९:३२ ॥
 बालको निपुणो रागी मानो दर्पश्च लोभकः ।
 स्पृहा ईर्षा प्रलापी च राजसं गुणलक्षणम् ॥ ९:३३ ॥
 उद्वेग आलसो मोहः क्रूरस्तस्करनिर्दयः ।
 क्रोधः पिशुन निद्रा च तामसं गुणलक्षणम् ॥ ९:३४ ॥

[आहारस्त्रैगुण्ये]

विगतराग उवाच ।
 केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् ।
 त्रैगुण्यस्य पृथक्त्वेन कथयस्व तपोधन ॥ ९:३५ ॥
 अनर्थयज्ञ उवाच ।
 आयुः कीर्तिः सुखं प्रीतिर्बलारोग्यविवर्धनम् ।
 हृद्यस्वादुरसं स्निग्ध आहारः सात्त्विकप्रियः ॥ ९:३६ ॥
 अत्युष्णमाम्ललवणं रूक्षं तीक्ष्णं विदाहि च ।
 राजसश्रेष्ठ-आहारो दुःखशोकामयप्रदः ॥ ९:३७ ॥
 अभक्ष्यामेध्यपूती च पूति पर्युषितं च यत् ।



32b योगे C₄₅C₀₂K₈₂K₁₀K₇E योगे C₉₄ **32c** विरागी च C_ΣK₁₀K₇E विरागी K₈₂ विराङ्गी च K₇ **33a** बालको C_ΣK₈₂K₁₀E चालको K₇ • निपुणो E निपुणो C_ΣK₈₂K₁₀ निपुणे K₇ **33c** ईर्षा C₉₄C₀₂K₈₂K₁₀K₇ ईर्ष्या C₄₅E • प्रलापी C₉₄C₄₅K₈₂K₁₀K₇E च लापी C₀₂ **33d** राजसं C_ΣK₈₂K₁₀K₇ तामसं E **34a** आलसो C₉₄C₀₂K₈₂K₁₀K₇E अलसो C₄₅ **34b** क्रूरस्तो C₉₄C₄₅K₈₂K₁₀K₇E क्रूरस्तो C₀₂K₇E क्रूरस्तो K₁₀ • निर्दयः C_ΣK₈₂K₁₀E निर्दयाः K₇ **34c** क्रोधः C₉₄C₀₂K₈₂K₁₀K₇E क्रोधो C₄₅ • पिशुन E पिशुनो C_ΣK₈₂K₁₀K₇ • च C_ΣK₈₂K₇E om. K₁₀ **34d** गुणो C₉₄C₄₅C₀₂K₈₂K₁₀K₇E गुो C₄₅ **35ab** केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् C₄₅C₀₂K₈₂K₇E E xxxxxxxxxxxx देहिनाम् C₉₄ केन चिह्नेन विज्ञेय आहार सर्वदेहिनाम् K₁₀ **35c** पृथक्त्वेन C_ΣK₈₂K₁₀E पृथक्त्वेन K₇ **35d** धनं C_ΣK₈₂K₁₀E धनः K₇ **36a** कीर्तिः C_ΣK₈₂K₁₀K₇ कीर्तिः E • सुखं प्रीतिर्बो K₇ सुखं प्रीतिवो C₉₄C₄₅K₈₂K₁₀ सुखप्रीति बो C₀₂ सुखं प्रीतिवो E **36b** रोग्यो C₉₄C₀₂K₈₂K₁₀K₇E रोग्यं C₄₅ **36c** हृद्यो C_ΣK₈₂K₁₀K₇ हृद्यो E • रसं C₉₄C₄₅K₈₂ रस C₀₂ रसो K₁₀ रसां K₇ रसा E • स्निग्ध C_ΣK₇E स्निग्धं K₈₂ {सन्दिग्धो K₁₀ **36d** आहारः C₉₄C₄₅C₀₂K₈₂ • सात्त्विकप्रियः C₉₄C₄₅K₈₂K₇ सात्त्विकप्रिया C₀₂ सात्त्विकप्रिय K₁₀ सात्त्विकः कियाः E **37a** म्लो C_ΣK₈₂K₁₀K₇ म्लो E • लवणं C₉₄C₀₂K₈₂K₁₀K₇E लक्षणं C₄₅ **37b** तीक्ष्णं C₄₅C₀₂K₈₂K₁₀K₇ तीक्ष्णो C₉₄ स्तीक्ष्णं E • विदाहि च C₄₅K₈₂K₁₀K₇ x(दाहि च C₉₄ विदाहिक C₀₂ विदाहिकः C₀₂E **37cd** राजसश्रेष्ठ आहारो दुःखशोकामयप्रदः C₄₅K₈₂K₇ xxxxxxxxxxxx C₉₄ राजसश्रेष्ठ आहारो दुःखशोकामयः प्रदः C₀₂ राजसः श्रेष्ठ आहारो दुःखशोकामयप्रदः K₁₀ राजसे श्रेष्ठमाहारो दुःखशोकाभयप्रदः E **38a** अभक्ष्यामेध्यपूती च em. अभक्ष्यमेध्यपूती च C_ΣK₈₂ अभक्ष्यमेध्यपूती च K₁₀ अभक्ष्यामेध्यपूती च K₇ अभक्ष्यमेध्यपूती वै E

आमयारसविस्वाद आहारस्तामसप्रियः ॥ ९:३८ ॥

[गुणातीतम्]

विगतराग उवाच ।

गुणातीतं कथं ज्ञेयं संसारपरपारगम् ।

गुणपाशनिबद्धानां मोक्षं कथय तत्त्वतः ॥ ९:३९ ॥

अनर्थयज्ञ उवाच ।

आत्मवत्सर्वभूतानि सम्यक्पश्येत भो द्विज ।

गुणातीतः स विज्ञेयः संसारपरपारगः ॥ ९:४० ॥

ईर्षाद्वेषसमो यस्तु सुखदुःखसमाश्च ये ।

स्तुतिनिन्दासमा ये च गुणातीतः स उच्यते ॥ ९:४१ ॥

तुल्यप्रियाप्रियो यश्च अरिमित्रसमस्तथा ।

मानापमानयोस्तुल्यो गुणातीतः स उच्यते ॥ ९:४२ ॥

एष ते कथितो विप्र गुणसद्भावनिर्णयः ।

गुणयुक्तस्तु संसारी गुणातीतः पराङ्गतिः ॥ ९:४३ ॥

॥ इति वृषसारसंग्रहे त्रैगुण्यविशेषणीयो नामाध्यायो नवमः ॥

40ab ≈ PadmaP I.19.337ab: आत्मवत्सर्वभूतानि यः पश्यति स पश्यति 40 cf. BhG 6.32: आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 41ab cf. VSS II.51ab: न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत cf. BhG 14.25: मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ cf. BhG 12.13: अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ 42 cf. BhG 14.24cd-25: तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥



38c आमया० conj. आयास० C_ΣK₈₂K₁₀K₇ आयास० E 38d ०मस० C₉₄C₄₅K₈₂K₁₀K₇ ०मसः C₀₂E • ०प्रियः C₉₄C₄₅K₈₂K₁₀K₇E ०प्रियाः C₀₂ 39a ०तीतं C₉₄C₄₅K₈₂K₇E ०तीत C₀₂K₁₀ 39b ०गम् C₉₄C₄₅K₈₂K₁₀K₇E ०गः C₀₂ 39c ०बद्धानां C₉₄C₀₂K₈₂K₁₀K₇ ०वद्धानां C₄₅ ०बद्धामो E 40a ०भूतानि C_ΣK₁₀K₇E ०भूतां K₈₂ 40b सम्यक्प० C_ΣK₁₀K₇E सम्यत्प० K₈₂ 40c ०तीतः C₉₄C₄₅K₈₂K₁₀ ०तीत C₀₂K₇ ०तीतं E 41a ईर्षा० C_ΣK₈₂K₁₀ ईर्ष्या० K₇E 41b ०समाश्च ये C_ΣK₈₂K₇E ०समाश्चये K₁₀ 41d ०तीतः C_ΣK₈₂K₇E ०तीत K₁₀ 42a तुल्य० E तुल्यः C_ΣK₈₂K₁₀K₇ 42b ०सम० C₉₄C₄₅K₈₂K₁₀K₇E ०समा० C₀₂ 43a ते C_ΣK₈₂K₇E तो K₁₀ 43b ०सद्भाव० C_ΣK₈₂K₁₀K₇ ०मद्भाव० E 43d गुणातीतः C₉₄C₀₂K₈₂ गुणातीत C₄₅K₁₀K₇E • पराङ्गतिः E पराङ्गतिम् C_ΣK₈₂K₁₀K₇ Colophon: ०विशेषणीयो corr. ०विशेषणीयो C_ΣK₈₂K₁₀K₇E • नामाध्यायो नवमः C_ΣK₈₂K₁₀K₇ नाम नवमो ऽध्यायः E

[दशमो ऽध्यायः]

[कायतीर्थोपवर्णनम्]

विगतराग उवाच ।
कतमं सर्वतीर्थानां श्रेष्ठमाहुर्मनीषिनः ।
कथयस्व मुनिश्रेष्ठ यद्यस्ति भुवि कामदम् ॥ १०:१ ॥
अनर्थयज्ञ उवाच ।
अतिगुह्यमिदं प्रश्नं पृष्ठः स्नेहाद्विजोत्तम ।
ब्रवीमि वः पुरावृत्तं नन्दिना कथितो ऽस्म्यहम् ॥ १०:२ ॥
नन्दिकेश्वर उवाच ।
कैलासशिखरे रम्ये सिद्धचारणसेविते ।
तत्रासीनं शिवं साक्षादेवी वचनमब्रवीत् ॥ १०:३ ॥
देव्युवाच ।
भगवन्देवदेवेश सर्वभूतजगत्पते ।
प्रष्टुमिच्छाम्यहं त्वेकं धर्मगुह्यं सनातनम् ॥ १०:४ ॥
अतितीर्थं परं गुह्यं संसाराद्येन मुच्यते ।
मनुष्याणां हितार्थाय ब्रूहि तत्त्वं महेश्वर ॥ १०:५ ॥
महेश्वर उवाच ।
को मां पृच्छति तं प्रश्नं मुक्त्वा त्वामेव सुन्दरि ।
शृणु वक्ष्यामि तं प्रश्नं देवैरपि सुदुर्लभम् ॥ १०:६ ॥



Testimonia for this chapter: C₉₄ ff. 207r-208v, C₄₅ ff. 212v-214r, C₀₂ ff. 283v-285v, K₈₂ ff. 14v-15v, K₁₀ exp. 55 (lower) - 56 (lower), K₇ ff. 222v-223v, E pp. 610-613; C_Σ = C₉₄ + C₄₅ + C₀₂

3ab cf. MBh 12.327.18cd: मेरो गिरिवरे रम्ये सिद्धचारणसेविते



1a कतमं सर्वं C_ΣK₈₂E कतमसर्वं K₁₀ कथमन्सर्वं K₇ **1ab** तीर्थानां श्रेष्ठं C₄₅C₀₂K₈₂K₁₀K₇E तीर्थांशं C₉₄ **1b** मनीषिनः C_ΣK₈₂K₁₀K₇ मनीषिभिः E **1d** भुवि C_ΣK₈₂K₁₀K₇ भूरि E • ऽदम् C_ΣK₁₀K₇E ऽदः K₈₂ **2b** स्नेहाद्वि C₉₄C₄₅K₈₂K₁₀K₇E स्नेहा द्वि C₀₂ **2d** ऽस्म्यहम् C₉₄C₄₅K₈₂K₁₀K₇E स्मृहम् C₀₂ **3** नन्दि C₉₄C₀₂K₈₂K₁₀K₇E नन्दी C₄₅ **3a** कैलास C_ΣK₈₂K₁₀K₇ कैलाशे E **4a** ऽदेवेश C₉₄C₀₂K₈₂K₁₀K₇E ऽदेश C₄₅ **4b** ऽपते C_ΣK₈₂K₁₀K₇E ऽपतिम् K₈₂ **4c** धर्म C_ΣK₁₀K₇E धर्म K₈₂ **5a** तीर्थं C_ΣK₈₂K₇ तीर्थ K₁₀E **5ab** गुह्यं संसाराद्येन मुच्यते C_ΣK₈₂K₇E गुह्यं संसाराद्येन मुच्यते K₁₀ **5d** ऽश्वर C₉₄C₄₅K₈₂K₁₀K₇E ऽश्वरः C₀₂ **6a** तं प्रश्नं K₈₂K₁₀ तत्प्रश्नं C₉₄C₄₅ तत्प्रश्नं C₀₂E तं प्रश्नं K₇ **6b** मुक्त्वा C_ΣK₈₂K₁₀K₇ मुक्त्वा E **6c** तं प्रश्नं K₇ तत्प्रश्नं C_ΣK₈₂K₁₀E

कुरुक्षेत्रं प्रयागं च वाराणसीमतः परम् ।
 गङ्गाग्रिं सोमतीर्थं च सूर्यपुष्करमानसम् ॥ १०:७ ॥
 नैमिषं बिन्दुसारं च सेतुबन्धं सुरद्रहम् ।
 घण्टिकेश्वरवागीशं ज्ञात्वा निश्चयपापहा ॥ १०:८ ॥
 उमोवाच ।
 एवमादि महादेव पूर्ववत्कथितास्म्यहम् ।
 स्वर्गभोगप्रदं तीर्थमेतेषां सुरनायक ॥ १०:९ ॥
 कथं मुच्येत संसाराज्ज्ञानमात्रेण ईश्वर ।
 कौतूहलं महज्जातं छिन्धि संशयकारकम् ॥ १०:१० ॥
 रुद्र उवाच ।
 किं न जानामि तत्तीर्थं सुलभं दुर्लभं च यत् ।
 सुलभं गुरुसेवीनां दुर्लभं तद्विवर्जयेत् ॥ १०:११ ॥
 [कुरुक्षेत्रम्]
 कुरुः पुरुष विज्ञेयः शरीरं क्षेत्र उच्यते ।
 शरीरस्थं कुरुक्षेत्रं सर्वतीर्थफलप्रदम् ॥ १०:१२ ॥
 सर्वयज्ञफलावाप्तिः सर्वदानफलानि च ।
 सर्वव्रततपश्चीर्णं तत्फलं सकलं भवेत् ॥ १०:१३ ॥
 एवमेव फलं तेषां तीर्थपञ्चदशेषु च ।

12b cf. BhG 13.1: इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
 13ab ≈ UMS 2L.48cd: सर्वयज्ञफलावाप्तिः सर्वदानफलं लभेत्



7c गङ्गाग्रिं C₉₄C₄₅ गङ्गाग्रि C₀₂K₈₂K₁₀K₇ गङ्गाऽग्रि० E 8a नैमिषं C_ΣK₈₂K₁₀E नेमिस K₇
 8b बन्धं C_ΣK₈₂K₁₀K₇ बन्ध० E • द्रहम् C_ΣK₈₂K₁₀K₇E द्रहं E 8c वागीशं C_Σ
 K₈₂K₇E _/गीश/ K₁₀ 8d निश्चयपापहा C₄₅C₀₂K₈₂K₁₀K₇E निश्चय/xxx C₉₄ 9b कथिता०
 C₉₄C₀₂K₈₂K₇ कथितो C₄₅K₁₀E 9cd तीर्थमे० C₉₄C₄₅K₈₂K₁₀K₇E तीर्थमे० C₀₂ 9d सुरनायक
 C₉₄K₈₂K₇ सुरनाक C₉₄ सुरनायकम् C₄₅C₀₂K₁₀E 10a कथं C₉₄C₀₂K₈₂K₁₀K₇E कथ C₄₅
 10b ज्ञान० C₉₄C₀₂K₈₂K₁₀K₇E ज्ञात० C₄₅ • ईश्वर C_ΣK₁₀K₇E चेश्वर K₈₂ 10c कौतूहलं
 महज्जातं C_ΣE कौतूहलम्/हो/ज्जातं K₈₂ कौहलम्/हज्जातं K₁₀^{ac} कौतूहलम्/हज्जातं K₁₀^{pc} कौतूहलं महज्जातं
 K₇ 10d कारकम् E कारक C_ΣK₁₀K₇ कारकः K₈₂ 11a जानामि C_ΣK₁₀ जाना/मि/ K₈₂^{ac}
 जाना/सि/ K₈₂^{pc} जानासि K₇E 11b दुर्लभं च C₉₄K₈₂K₁₀E दुर्लभश्च C₄₅K₇ दुर्लभश्च C₀₂ 11c सुलभं
 गुरुसेवीनां C₄₅C₀₂K₈₂K₁₀K₇E xxxxxxवीनां C₉₄ 11d वर्जयेत् C_ΣK₁₀K₇ वर्जये K₈₂ वर्जनात्
 E 12a कुरुः C_ΣK₈₂K₇E गुरुः K₁₀ • पुरुष E पुरुषः C_ΣK₈₂K₁₀ (unmetr.) पुरुषो K₇ (unmetr.)
 12b शरीरं C₄₅C₀₂K₈₂K₁₀K₇E शरीर/ C₉₄ • क्षेत्र उच्यते C_ΣK₁₀K₇E क्षेत्रमुच्यते K₈₂ 12c स्थं
 C_ΣK₈₂K₁₀E स्थ K₇ • क्षेत्रं C_ΣK₈₂K₁₀E क्षेत्र K₇ 13d तत्फलं C_ΣK₈₂K₁₀E तत्फल K₇
 14b तीर्थपञ्चदशेषु C₉₄C₀₂K₈₂K₁₀K₇E तीर्थम्पञ्चदशेषु C₄₅

अनघानं महापुण्यं महातीर्थं महासुखम् ॥ १०:१४ ॥

देव्युवाच ।

अतीव रोमहर्षो मे जातो ऽस्ति त्रिदशेश्वर ।

सुलभं सुकरं सूक्ष्मं श्रुत्वा तुष्टिश्च मे गता ॥ १०:१५ ॥

चतुर्दश परो भूयः कथयस्व मनोहरम् ।

प्रयागादि पृथक्त्वेन तत्त्वतस्तु सुरेश्वर ॥ १०:१६ ॥

[प्रयागो वाराणसी च]

रुद्र उवाच ।

सुषुम्णा भगवती गङ्गा इडा च यमुना नदी ।

एताः स्रोतोवहा नद्यः प्रयागः स विधीयते ॥ १०:१७ ॥

दक्षिणा वारुणी नासा वामनासा असि स्मृता ।

वारुणा-असिमध्येन तेन वाराणसी स्मृता ॥ १०:१८ ॥

[गङ्गा]

आकाशगङ्गा विख्याता तस्याः स्रवति चामृतम् ।

अहोरात्रमविच्छिन्नं गङ्गा सा तेन उच्यते ॥ १०:१९ ॥

[सोमतीर्थम्]

सोमतीर्थमिडा नाडी किङ्किणीरवचिह्निता ।

तं तु श्रुत्वा न संदेहः सर्वपापक्षयो भवेत् ॥ १०:२० ॥

[सूर्यतीर्थम्]



14c अनघानं महापुण्यं C₄₅K₇ xxxxxxपुण्य C₉₄ अनप्याम्महापुण्यं C₀₂ (hypermetr.) अनघानं महापुण्यं K₈₂ अध्वानन्तु महापुण्यं K₁₀ स्नानध्यानं महापुण्यं E **15a** अतीव C₉₄C₀₂K₈₂K₁₀K₇E अवीव C₄₅
15b ऽस्ति C_ΣK₈₂K₇E स्मि K₁₀ • त्रिदशेश्वर C₉₄C₄₅K₈₂K₇E त्रिदशेश्वरः C₀₂ त्रि_शेश्वर K₁₀
15d तुष्टिश्च C₉₄C₄₅K₈₂K₁₀K₇E तुष्टिश्च C₀₂ • गता C₉₄C₀₂K₈₂K₁₀K₇E गताः C₄₅ **16d** तत्त्वतस्तु
C_ΣK₈₂K₁₀K₇E तत्त्वत K₈₂^{ac} **17a** सुषुम्णा C_ΣK₈₂K₁₀K₇ सुषुम्णा E • भगवती गङ्गा C₄₅C₀₂K₈₂
K₁₀K₇ (unmetr.) भगवती ग× C₉₄ भवती गङ्गा E **17c** एताः स्रोतोवहा em. एता श्रोतवहा C₉₄K₇
E एते श्रोतावहा C₄₅C₀₂ एता श्रोत्रवहा K₈₂K₁₀ **18a** दक्षिणा C₄₅K₈₂K₁₀K₇E दक्षिणं C₉₄ दक्षिणं
C₀₂ • वारुणी K₈₂K₇E वरुणी C₉₄C₀₂K₈₂K₁₀ वरुणा C₄₅ **18b** नासा C₉₄C₀₂K₈₂K₇E ना
C₄₅K₁₀ **18c** वारुणा-असिमध्येन E वरुणा असिमध्येन C₉₄C₄₅K₈₂K₇ वारुणासममध्येन C₀₂ वरुण
असिमध्येन K₁₀ **19b** तस्याः C₉₄C₄₅K₈₂K₇E तस्मा C₀₂ तस्या K₁₀ **19d** तेन C₉₄C₄₅K₈₂K₁₀
K₇E ते C₀₂ **20a** तीर्थमिडा C₉₄C₀₂K₈₂K₁₀K₇E तीर्थ इडा C₄₅ **20b** किङ्किणी C₉₄C₄₅
K₈₂K₁₀K₇E चिह्निनी C₀₂ • रवः C₉₄C₄₅C₀₂K₈₂K₁₀K₇ रवि C₄₅^{ac} रावः E • चिह्निता
C₉₄C₄₅K₈₂K₇E चिह्निका C₀₂ चिह्नता K₁₀ **20c** तं तु corr. तन्तु C₉₄ तन्तु C₄₅C₀₂K₈₂K₇E
तत्तु K₁₀ • न संदेहः C₉₄C₄₅K₈₂K₁₀K₇E वरारोहेः C₀₂

सूर्यतीर्थं सुषुम्ना च नीरवारवसंयुता ।
श्रुतिमात्राद्विमुच्येत पापराशिर्महानपि ॥ १०:२१ ॥

[अग्नितीर्थम्]

अग्नितीर्थाजुना नाडी ब्रह्मघोषमनोरमा ।
तत्तदक्षरमाकर्ण्य अमृतत्वाय कल्पते ॥ १०:२२ ॥

[पुष्करम्]

पुष्करं हृदि मध्यस्थमष्टपत्रं सकर्णिकम् ।
चिन्तयेत्सूक्ष्म तन्मध्ये जन्ममृत्युविनाशनम् ॥ १०:२३ ॥

[मानसम्]

मानससरमध्यस्थं स हंसः कमलोपरि ।
सलीलो लीलयाचारी परतः परपारगः ॥ १०:२४ ॥

[नैमिषम्]

नैमिषं शृणु देवेशि निमिषा प्रत्ययो भवेत् ।
सम्यग्छायां निरीक्षेत आत्मानो वा परस्य वा ॥ १०:२५ ॥

आयतमङ्गुलीमात्रं निमिषाक्षिः स पश्यति ।
दृष्ट्वा प्रत्ययमेवं हि नैमिषज्ञः स उच्यते ॥ १०:२६ ॥

[बिन्दुसरः]

तीर्थं बिन्दुसरं नाम शृणु वक्ष्यामि सुन्दरि ।
देहमध्ये हृदि ज्ञेयं हृदिमध्ये तु पङ्कजम् ॥ १०:२७ ॥
कर्णिका पद्ममध्ये तु बिन्दुः कर्णिकमध्यतः ।

27 cf. NiśvK 5.55: एतेषां नादमध्ये तु शिवं तत्र व्यवस्थितः । हृदयं देहमध्ये तु तत्र पद्मं व्यवस्थितम् ॥



21a ०तीर्थं C_ΣK₈₂K₇E ०तीर्थं K₁₀ • सुषुम्ना C_ΣK₈₂K₁₀K₇ सुषुम्णा E **21b** नीरवा० E वीरवा०
C₉₄C₀₂ चीरवा० C₄₅K₈₂K₁₀K₇ • ०युता C₉₄K₈₂K₇E ०युतम् C₄₅C₀₂ ०युतां K₁₀ **21c** ०मात्रा०
C₉₄C₄₅K₈₂K₁₀K₇E ०माता० C₀₂ **22a** ०जुना C₉₄C₄₅K₈₂K₁₀K₇ ०जुना C₀₂ ०जुनं E **22b** ०रमा
C_ΣK₈₂K₁₀ ०रमाः K₇E **22c** ०कर्ण्य C₉₄C₀₂K₈₂K₁₀K₇E ०र्ण्य C₄₅ **22d** कल्पते C₄₅K₇E
कx_ C₉₄ कल्प्यते C₀₂K₈₂K₁₀ **23b** ०पत्रं C₄₅K₈₂K₇E xx C₉₄ ०पत्र C₀₂K₁₀ • ०कर्णिकम्
C₄₅K₈₂C₀₂K₁₀K₇ xxx C₉₄ ०कर्णिकाम् E **23c** सूक्ष्म C₄₅C₀₂K₈₂K₁₀K₇ सूक्ष्म C₉₄ सूक्ष्म E
24a मानस० C₄₅K₈₂ मानस C₉₄ मानसं C₀₂K₁₀K₇E **24b** स हंसः conj. सहंस० C₉₄C₀₂K₈₂
K₁₀K₇E सहंस C₄₅ **24c** सलीलो C_ΣK₈₂K₁₀K₇ सलीला E **24d** परतः C_ΣK₈₂K₇E परत K₁₀
25b निमिषा प्रत्ययो भवेत् C₉₄C₀₂K₈₂K₇E निमि प्रत्ययो भवेत् C₄₅ नि_ ऽषो_ प्रत्ययो ऽभवेत् K₁₀
25d आत्मानो C₄₅C₀₂K₈₂K₁₀K₇ ०न्मनो C₉₄ स्वात्मानो E • परस्य वा C_ΣK₈₂K₁₀K₇ परस्य च
E **26a** आयतमङ्गुली० conj. आयतप्यङ्गुली० C_ΣK₈₂K₁₀ आयातप्यङ्गुली० K₇E • ०मात्रं C_ΣK₈₂
K₁₀ ०मात्र K₇ ०मध्ये E **26b** ०क्षिः em. ०क्षि C_ΣK₈₂K₁₀K₇E **26d** नैमिषज्ञः C₉₄K₈₂K₁₀K₇E
नैमिषज्ञः C₄₅ नैमिषज्ञ C₀₂ **27a** तीर्थं बिन्दु० C_ΣK₈₂K₁₀K₇ तीर्थमिन्दु० E **27c** हृदि ज्ञेयं C₉₄C₀₂
K₈₂K₁₀K₇E om. C₄₅ **28a** ०मध्ये C₄₅C₀₂K₁₀K₇E ०ध्ये C₉₄ ०पध्ये K₈₂

बिन्दुमध्ये स्थितो नादः स नादः केन भिद्यते ॥ १०:२८ ॥

उकारं च मकारं च भित्त्वा नादो विनिर्गतः ।

तं विदित्वा विशालाक्षि सोऽमृतत्वं लभेत च ॥ १०:२९ ॥

[सेतुबन्धम्]

वक्ष्ये ते सेतुबन्धं दुरितमलहरं नादतोयप्रवाहं

जिह्वाकण्ठोरकूला स्वरगणपुलिनावर्तघोषा तरङ्गा ।

कुम्भीराघोषमीना दशगणमकरा भीमनक्रा विसर्गा

सानुस्वारे गभीरे मदसुखरसनं सेतुबन्धं व्रजस्व ॥ १०:३० ॥

[सुरद्रहः]

सप्तद्वीपान्तमध्ये शृणु शशिवदने सर्वदुःखान्तलाभम्

ईशानेनाभिजुष्टं हृदि हृद विमलं नादशीताम्बुपूर्णम् ।

तत्रैकं जातपद्मं प्रकृतिदलयुतं केशरं शक्तिभिन्नं

पञ्चव्योमप्रशस्तं गतिपरमपदं प्राप्नुकामेन सेव्यम् ॥ १०:३१ ॥

[घण्टिकेश्वरम्]

†नाड्यैकासङ्गतानि† निपतितममृतं घण्टिकापारकेण

तृप्यन्ते तेन नित्यं हृदि कमलपुटं स्थाणुभूतान्तरात्मा ।

28 cf. NiśvK 5.56: कर्णिका पद्ममध्ये तु अकारं तस्य मध्यतः । तस्य मध्ये विनिष्क्रान्तं नादं परमदुर्लभम् ॥

29ab = NiśvK 5.57ab



28c बिन्दुमध्ये $C_{45}C_{02}K_{82}K_{10}K_7E$ (बिन्दु) $\times C_{94}$ 28d भिद्यते $C_{45}K_{82}K_{10}K_7E$ (विद्यते) C_{94}
विद्यते C_{02} 29a उकारं च मकारं $C_{\Sigma}K_{82}K_{10}K_7$ उकारश्च मकारश्च E 29d सोऽमृतत्वं $C_{94}C_{45}$
 $K_{82}K_{10}K_7$ सोम्यतत्त्वं C_{02} सोम्यतत्त्वं E • च $C_{\Sigma}K_{82}K_{10}K_7$ वा E 30a ते $C_{94}^{pc}C_{45}K_{82}K_{10}K_7$
 E om. C_{94}^{ac} हं C_{02} • बन्धं $C_{94}C_{02}K_{82}K_{10}K_7E$ बन्धूं C_{45} • तोयं $C_{\Sigma}K_{82}K_7E$ तोयं
 K_{10} 30b कण्ठोरं conj. कण्ठोरं $C_{\Sigma}K_{82}K_{10}K_7E$ • स्वरं $C_{94}C_{45}K_{82}K_{10}K_7$ सुरं $C_{02}E$
30c मीना $C_{\Sigma}K_{82}K_{10}K_7$ माना E • दशं $C_{45}C_{02}K_{82}K_{10}K_7E \times C_{94}$ • विसर्गा C_{Σ} विसर्गाः
 $K_{82}K_{10}K_7E$ 30d स्वारे $C_{94}C_{45}K_7E$ सारे C_{02} स्वारो K_{82} स्वारेण K_{10} (unmetr.) • गभीरे
 $C_{94}C_{45}K_7$ गम्भीरे $C_{02}K_{10}E$ गंभीरे K_{82} • रसनं $C_{\Sigma}K_{82}K_{10}K_7$ रमणं E • बन्धं $C_{94}C_{02}K_{82}$
 $K_{10}K_7E$ बन्ध C_{45} • व्रजस्व $C_{\Sigma}K_{82}K_{10}K_7$ रमस्व E 31a द्वीपां $C_{\Sigma}K_{82}K_{10}E$ दीपां K_7
31b ईशानेनाभिजुष्टं $C_{02}K_{82}K_7E$ ईशानेनाभिदुष्टं $C_{94}K_{10}$ ईशानेभिदुष्टं C_{45}^{ac} ईशानेभिदुष्टं C_{45}^{pc} • विमलं
नादशीतां $C_{\Sigma}K_{82}K_7$ विमलान्नादशीतां K_{10} विमलं नामशितां E 31c केशरं $C_{45}E$ केशरं $C_{94}C_{02}$
 $K_{82}K_7$ (unmetr.) केश्वरं K_{10} (unmetr.) 31d व्योमं $C_{\Sigma}K_{10}K_7E$ व्योमं K_{82} • शस्तं
गं $C_{94}C_{45}K_{82}K_{10}K_7E$ शस्वङ्गं C_{02} • परमं $C_{\Sigma}K_{10}K_7E$ परमं K_{82} (unmetr.) • सेव्यम्
 $C_{\Sigma}K_{82}K_{10}K_7$ सर्वम् E 32a निपतितममृतं $C_{\Sigma}K_7E$ निपतितममृतं K_{82} (unmetr.) निपतितममृतं
 K_{10} • पारकेण $C_{94}C_{45}K_{82}K_7$ याङ्गरेण $C_{02}E$ पारकेन K_{10} 32b पुटं $C_{94}C_{02}K_{82}K_{10}K_7$
 E पुट C_{45} • स्थाणुं conj. स्थाणुं $C_{\Sigma}K_{82}K_7$ स्थानं K_{10} स्थानं E

यं पश्यन्तीशभक्ताः कलिकलुषहरं व्यापिनं निष्प्रपञ्चं
देवेशं घण्टिकेशामरभवमभवं तीर्थमाकाशबिन्दुम् ॥ १०:३२ ॥

[वागीश्वरतीर्थम्]

मीमांसारत्नकूला क्रमपदपुलिना शैवशास्त्रार्थतोया
मीनौघा पञ्चरात्रं श्रुतिकुटिलगतिः स्मार्तवेगा तरङ्गा ।
योगावर्तातिशोभा उपनिषदिवहा भारतावर्तफेना
पञ्चाशद्वचोमरूपी रसभवननदी तीर्थ वागीश्वरीयम् ॥ १०:३३ ॥
यस्तं वेत्ति स वेत्ति वेदनिखिलं संसारदुःखच्छिदं
जन्मव्याधिवियोगतापमरणं क्लेशार्णवं दुःसहम् ।
गर्भावासमतीव सद्यविषयं दुस्तीर्यदुःखालयं
प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि ॥ १०:३४ ॥

॥ इति वृषसारसंग्रहे कायतीर्थोपवर्णनो नामाध्यायो दशमः ॥



32c यं पश्यन्तीशभक्ताः K₈₂ यं पश्यन्तीशभक्ता C₉₄K₁₀ यं पश्यन्तीशभक्ताः C₄₅ यं पश्यन्तीशभक्त्या C₀₂
यत्पश्यन्तीशभक्त्या K₇ यं पश्यन्तीशभक्ता E • प्रपञ्चम् C₉₄K₈₂K₁₀K₇ प्रपञ्च C₄₅C₀₂E 32d देवेशं
C₄₅K₁₀E देवेशं C₉₄C₀₂K₈₂ देवेश K₇ • घण्टिकेशामरः C₀₂ घण्टिकेशामरः C₉₄C₄₅K₁₀K₇
घण्टिकेश मरः K₈₂ घण्टिकेशामरः E • भवं तीर्थम् em. भवन्तीर्थम् C₄₅C₀₂K₈₂K₁₀K₇E भवxxxर्थम्
C₉₄ • बिन्दुम् C₉₄C₄₅K₈₂K₁₀K₇E बिन्दु C₀₂ 33a शैवः C₉₄K₈₂K₁₀K₇ शर्वः E 33b मीनौघाः
K₈₂K₁₀E मीनौघाः C₉₄K₇ • पञ्चरात्रं C₉₄K₈₂K₁₀K₇ पञ्चरात्रं E • गतिः corr. गति C₉₄K₈₂K₁₀
K₇E • स्मार्तवेगा तरङ्गा C₉₄K₈₂K₇ स्मार्तवेगा तरङ्गा K₁₀ स्मार्तवेगास्तरङ्गा E 33c वहा भारताः
C₉₄K₈₂K₇E महाभारताः K₁₀ 33d शङ्खचोमः C₉₄K₁₀K₇ शङ्खचोमः K₈₂ शङ्खचोमः E 34a यस्तं
C₀₂K₈₂K₁₀K₇E यस्तं C₉₄C₄₅ • स वेत्ति C₉₄K₈₂K₁₀E स वेत्ति K₇ 34b मरणं C₉₄K₈₂K₁₀
E मरण K₇ • ण्वं C₉₄K₁₀K₇ ण्वं K₈₂ ण्वं E 34c गर्भावासम् C₉₄K₈₂K₁₀K₇ गर्भावासम् E
• विषयं C₉₄C₄₅K₁₀ विषयं C₀₂K₈₂K₇E • लयम् C₉₄K₁₀EK₇ लयः K₈₂ • दुस्तीर्यः C₉₄
K₈₂K₁₀E दुस्तीर्यः K₇ 34d प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि C₉₄C₄₅K₈₂K₇ प्राप्तं तेन न
संशयं शिवपदं दुष्प्राप्य देवैरपि C₀₂E प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि C₄₅ प्रा _____ लयः
शिवः xxxxx लय देवैरपि K₁₀ Colophon: कायतीर्थोपवर्णनो C₄₅C₀₂K₈₂K₁₀K₇E कायतीxxxवर्णनो
C₉₄ • नामाध्यायो दशमः C₉₄K₈₂K₁₀K₇ नाम दशमो ऽध्यायः E

[एकादशमो ऽध्यायः]

[चतुराश्रमधर्मविधानः]

देव्युवाच ।
 सर्वयज्ञः परश्रेष्ठ अस्ति अन्यः सुरोत्तम ।
 अल्पक्लेशमनायास अर्थप्रायं विनेश्वर ॥ ११:१ ॥
 सर्वयज्ञफलावाप्ति दैवतैश्चापि पूजितम् ।
 कथयस्व सुरश्रेष्ठ मानुषाणां हिताय वै ॥ ११:२ ॥
 महेश्वर उवाच ।
 न तुल्यं तव पश्यामि दया भूतेषु भामिनि ।
 किमन्यत्कथयिष्यामि दया यत्र न विद्यते ॥ ११:३ ॥
 सदाशिवमुखात्पूर्वं श्रुतं मे वरसुन्दरि ।
 शृणु देवि प्रवक्ष्यामि धर्मसारमनुत्तमम् ॥ ११:४ ॥
 [गृहस्थः(?)]
 विनार्थेन तु यो यज्ञः स यज्ञः सार्वकामिकः ।
 अक्षयश्चाव्ययश्चैव सर्वपातकनाशनः ॥ ११:५ ॥
 बहुविघ्नकरो ह्यर्थो ब्रह्मायासकरस्तथा ।
 ब्रह्महत्या इवेन्द्रस्य प्रविभागफला स्मृता ॥ ११:६ ॥

Testimonia for this chapter: C₉₄ ff. 208v-210r, C₄₅ ff. 214r-215v, C₀₂ ff. 285v-287v, K₈₂ ff. 15v-17v, K₁₀ ff. 221v-223v (exp. 56 lower - 58 lower), K₇ ff. 223v-225v; E pp. 613-617; C_Σ = C₉₄ + C₄₅ + C₀₂ 5ab See a sequence or list of the four āśramas in 4.75 above: गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः; see also 5.9: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥



1b अन्यः C₄₅K₈₂K₇ अन्य C₉₄C₀₂K₁₀ चान्या E • उत्तम C_ΣK₈₂K₁₀E उत्तमः K₇ 1c नायास C_ΣK₇E नायासं K₈₂ नायासं K₁₀ 1d अर्थप्रायं K₈₂^{pc}K₇ अर्थप्रायं C_Σ अर्थप्रायं K₈₂^{ac} अर्थप्रायं K₁₀ थाम्नाय E • विनेश्वर C_ΣK₈₂K₇ विनेश्वर K₁₀ सुरेश्वर E 2a दैवतैः C₉₄C₄₅K₈₂E देवतैः C₀₂K₇ देवतैः K₁₀ 2cd श्रेष्ठ मानुषाणां हिताय वै C_ΣK₈₂K₇E श्रेष्ठ K₁₀ 3 महेश्वर C_ΣK₈₂K₁₀E महेश्वर K₇ 3a तुल्यं तव K₈₂C₄₅C₀₂K₁₀K₇E C₉₄ 3b भामिनि C₉₄C₄₅K₈₂K₁₀K₇E भामि C₀₂ 3c किमन्यः C_ΣK₈₂K₇E किमन्यः K₁₀ 4c देवि प्रवक्ष्यामि C₄₅C₀₂K₈₂K₁₀ ते देवि वक्ष्यामि C₉₄K₇E 4d सारमनुत्तमम् C₉₄C₄₅K₈₂K₁₀K₇E सारसमुच्चयम् C₀₂ 5b यज्ञः C_ΣK₈₂K₁₀K₇ यज्ञः E • सार्वकामिकः C₄₅E सर्वकालिकः C₉₄K₇ सर्वकामिक C₀₂ सार्वकालिकः K₈₂ सार्वकामिकाः K₁₀ 5c अक्षयश्चाव्ययश्च C₄₅K₁₀K₇E अक्षयं चाव्ययं C₉₄C₀₂K₈₂ 5d नाशनः C₉₄K₈₂K₁₀K₇ नाशनम् C₄₅E नाशन C₀₂ 6a करो C₉₄C₄₅K₈₂K₁₀K₇ करा C₀₂E • ह्यर्थो C_ΣK₈₂K₁₀K₇ ह्यर्थो E 6b करस्तथा C_ΣK₈₂K₁₀K₇ करस्तथा E 6d प्रविभागः C₄₅ प्रविभोगः C₉₄C₀₂(?)K₈₂K₇E प्रतिभोगः K₁₀ • फला स्मृता C₀₂ फलः स्मृतः C₉₄^{pc}C₄₅K₈₂K₁₀K₇ फल स्मृतः C₉₄^{ac} प्रदः स्मृतः E

पञ्चशोध्येन शोध्येत अर्थयज्ञो वरानने ।
 शोधिते तु फलं शुद्धमशुद्धे निष्फलं भवेत् ॥ ११:७ ॥
 देव्युवाच ।
 पञ्चशोध्ये सुरश्रेष्ठ संशयो ऽत्र भवेन्मम ।
 कथयस्व विभागेन श्रोतुमिच्छामि तत्त्वतः ॥ ११:८ ॥
 रुद्र उवाच ।
 मनःशुद्धिस्तु प्रथमं द्रव्यशुद्धिरतः परम् ।
 मन्त्रशुद्धिस्तृतीया तु कर्मशुद्धिरतः परम् ।
 पञ्चमी सत्त्वशुद्धिस्तु क्रतुशुद्धिश्च पञ्चधा ॥ ११:९ ॥
 मनःशुद्धिर्नाम अविपरीतभावनया ।
 द्रव्यशुद्धिर्नाम अनन्यायोपार्जितद्रव्येन ॥ ११:१० ॥
 मन्त्रशुद्धिर्नाम स्वरव्यञ्जनयुक्ततया ।
 क्रियाशुद्धिर्नाम यथाक्रमाविपरीततया ।
 सत्त्वशुद्धिर्नाम रजस्तम-अप्रधानतया ॥ ११:११ ॥
 विधिमेवं यदा शुध्येद्यदि यज्ञं करोति हि ।
 तस्य यज्ञफलावाप्तिर्जन्ममृत्युश्च नो भवेत् ॥ ११:१२ ॥
 विनार्थेन तु यो यज्ञं करोति वरसुन्दरि ।



7b ०यज्ञो C₉₄C₄₅K₈₂K₁₀K₇E ०यज्ञ C₀₂ **7cd** शुद्धमशुद्धे C_ΣK₁₀K₇ शुद्धमशुद्धे K₈₂ शुद्धमशुद्धं E
8 देव्युवाच C_ΣK₈₂K₁₀K₇E om. K₁₀^{ac} **8a** ०शोध्ये C_ΣK₈₂ ०शोध्य K₁₀K₇ ०शोध्यः E • ०श्रेष्ठ
 C₉₄C₄₅K₈₂K₁₀K₇E ०सेऽसौ C₀₂ **8b** ऽत्र भवे C_ΣK₈₂K₁₀K₇ ऽत्रा भव E **9b** ०शुद्धिरतः C_Σ
 K₈₂K₇E ०शुद्धिगतः K₁₀ **9a** मन्त्रशुद्धिस्तृतीया C_ΣK₈₂K₁₀E मन्त्रशुद्धि तृतीया K₇ **9b** कर्मशुद्धि C_Σ
 K₈₂K₁₀E कर्मसिद्धि K₇ **9c** पञ्चमी C_ΣK₈₂K₁₀K₇ पञ्चमं E • ०शुद्धिस्तु C_ΣK₁₀K₇ ०शुद्धिश्च K₈₂
 E **9d** ०शुद्धिश्च पञ्चधा C₉₄C₄₅K₁₀K₇E ०शुद्धिस्तु पञ्चधा C₀₂ ०शुद्धिरतः परम् K₈₂ **10ab** ०शुद्धिर्ना
 C₉₄C₄₅K₈₂K₁₀K₇E ०शुद्धि ना C₀₂ • ०भावनया C_ΣK₇E ०भावनवा K₈₂ ०भावनतया K₁₀ **10cd** ०शुद्धिर्ना
 C₉₄C₄₅K₈₂K₁₀E ०शुद्धि ना C₀₂K₇ • अनन्यायो C₄₅K₈₂K₁₀K₇ अन_यो C₉₄ अन्यायो C₀₂
 स्वल्पोन्यायो E • ०द्रव्येन C_ΣK₈₂K₇E ०व्येन K₁₀ **11ab** मन्त्रशुद्धिर्ना C₉₄C₄₅K₁₀E मन्त्रशुद्धि
 ना C₀₂K₇ मन्त्रस्तुदिना K₈₂ • ०युक्ततया C₉₄C₀₂K₈₂K₁₀K₇E ०युक्ततया C₄₅ **11cd** ०शुद्धिर्ना
 C₉₄C₄₅K₈₂K₇E ०शुद्धि ना C₀₂K₁₀ • ०क्रमा C₉₄C₄₅K₈₂K₁₀K₇E ०क्रम C₀₂ • ०रीततया
 C₉₄C₀₂K₈₂K₁₀E ०रीततया C₄₅ ०_ तया K₇ **11ef** ०शुद्धिर्ना C₄₅K₈₂K₁₀K₇E ०शुद्धि ना
 C₉₄C₀₂ • ०धानतया C_ΣK₈₂K₁₀E ०धानत K₇ **12a** ०धिमेवं यदा C₄₅E ०धिमेव यदा C₉₄C₀₂K₈₂
 ०धिमेव य K₁₀ ०धिमेवं यथा K₇ **12ab** शुध्येद्यदि conj. सूयेद्यदि C₉₄K₈₂ पूर्य यदि C₄₅ सूयेद्यदि C₀₂
 सूयेद्यदि K₁₀ पूयेद्यदि K₇ शूद्धय यदि E **12b** यज्ञं C₉₄C₄₅K₈₂E यज्ञ C₀₂K₇ संज्ञ K₁₀ • हि C_ΣK₈₂
 K₇E om. K₁₀ **12cd** ०वाप्तिर्ज C₉₄C₄₅E ०वाप्ति ज C₀₂K₁₀K₇ ०वापि ज K₈₂ **13b** ०सुन्दरि
 C_ΣK₈₂K₁₀K₇ ०सुन्दरी E

न तस्य तत्फलावाप्तिः सर्वयज्ञेष्वशेषतः ॥ ११:१३ ॥
यज्ञवाट कुरुक्षेत्रं सत्त्वावासकृतालयः ।
प्रत्याहार महावेदि कुशप्रस्तर संयमः ॥ ११:१४ ॥
विधि नियमविस्तारो ध्यानवह्निः प्रदीपितः ।
योगेन्धनसमिज्ज्वालतपोधूमसमाकुलः ॥ ११:१५ ॥
पात्रन्यास शिवज्ञानं स्थालीपाक शिवात्मकः ।
आज्याहुतिमविच्छिन्नं लम्बकसुवपातितः ॥ ११:१६ ॥
धारणाध्वर्युवत्कृत्वा प्राणायामश्च ऋत्विजः ।
तर्कयुक्तः सविस्तारः समाधिर्वयतापनः ॥ ११:१७ ॥
ब्रह्मविद्यामयो यूपः पशुबन्धो मनोन्मनः ।
श्रद्धा पत्नी विशालाक्षि संकल्प पद शाश्वतम् ॥ ११:१८ ॥
पञ्चेन्द्रियजयोत्पन्नः पुरोडाशोऽमृताशनः ।
ब्रह्मनादो महामन्त्रः प्रायश्चित्तानिलो जयः ॥ ११:१९ ॥
सोमपान परिज्ञानमुपाकर्म चतुर्यमः ।
इतिहास जलस्नानं पुराणकृतमम्बरः ॥ ११:२० ॥
इडासुषुम्नासंवेद्ये स्नानमाचमनं सकृत् ।



13d यज्ञेष्वशेषतः $C_{\Sigma}K_{82}K_{10}K_7$ यज्ञेषु शेषतः E 14a वाट कुरु $C_{94}C_{02}K_{82}K_{10}K_7$ वाटङ्कुरु C_{45} वाटकृतं E • क्षेत्रं $C_{\Sigma}K_{82}K_{10}E$ क्षेत्र K_7 14b सत्त्वा $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7E$ सत्त्वासत्त्वा C_{45}^{ac} • लयः $C_{94}C_{45}K_{82}K_{10}K_7E$ लयम् C_{02} 14c वेदि $C_{\Sigma}K_{82}K_{10}K_7$ देवि E 15a विधि नि $C_{\Sigma}K_{82}K_{10}K_7$ विधिर्नि E • विस्तारो $C_{94}C_{02}K_{82}K_{10}K_7E$ विस्तारौ C_{45} 15b ध्यानवह्निः प्रदीपितः K_7 ध्यानवह्निप्रदीपितः $C_{94}K_{82}$ ध्यानं वह्निप्रदीपितः C_{45} ध्यानमग्निप्रदीपितः C_{02} ध्यान अग्निप्रदीपनः K_{10} ध्यानवृद्धिर्प्रदीपिनः E 15cd न्धनसमिज्ज्वालतपोधूम $K_{10}K_7$ न्धनसमिज्ज्वालतपोधूप C_{94} न्धसत्त्वमिज्ज्वालतपोधूम C_{45} न्धनसमिज्ज्वालतपोधूम C_{02} न्धनशमिज्ज्वालतपोधूम K_{82} न्धनसमिज्ज्वाला तपोधूम E 16a पात्र $C_{\Sigma}K_{82}K_{10}E$ पात्रा K_7 16c च्छिन्नं $C_{\Sigma}K_{82}K_{10}E$ च्छिन्न K_7 16d लम्बक $C_{94}C_{45}K_{82}K_{10}K_7$ लम्बक C_{02} त्र्यम्बक E • पातितः $C_{\Sigma}K_{82}K_{10}K_7$ पातितम् E 17a ध्वर्युव K_{10} ध्वर्यव C_{Σ} ध्वर्यव K_{82} ध्वर्यव K_7 धर्मव E 17c युक्तः $C_{94}C_{45}K_{10}K_7E$ युक्त C_{02} युक्तिः K_{82} • विस्तारः $C_{94}C_{45}K_{82}K_{10}K_7E$ विस्तारो C_{02} 18b न्मनः $C_{94}K_{82}K_{10}E$ त्मनः $C_{45}C_{02}K_7$ 18c पत्नी $C_{45}C_{02}K_{82}K_{10}K_7E$ पत्नी C_{94} • विशालाक्षि $C_{\Sigma}K_{82}K_{10}$ विशालाक्षी K_7E 18d पद शाश्वतम् $C_{45}C_{02}K_{82}K_{10}K_7E$ पद श्वतम् C_{94} 19b डाशो $C_{\Sigma}K_{10}K_7$ भा K_{82}^{ac} भासे K_{82}^{pc} भागे E • मृता $C_{94}C_{45}K_{82}K_{10}K_7E$ मृगा C_{02} 19d त्तानिलो $C_{94}C_{45}K_{82}K_7E$ त्तानिलो $C_{02}K_{10}$ • जयः $C_{\Sigma}K_{82}K_{10}K_7$ जलाः E 20a परि $C_{94}C_{45}K_{82}K_{10}K_7E$ पर C_{02} 20c स्नानं $C_{94}C_{02}K_{82}K_{10}K_7E$ स्नान C_{45} 20d पुराण $C_{\Sigma}K_{82}K_{10}K_7$ पुराणं E • कृतमम्बरः $C_{94}C_{02}K_{82}K_{10}K_7E$ कृतम्बरम् C_{45} (unmetr.) 21a सुषुम्ना $C_{94}C_{45}K_{82}K_{10}K_7E$ सुषुम्ना C_{02} • वेद्ये $C_{94}E$ वेद्य $C_{45}K_{10}$ वेद्ये C_{02} वैद्य K_{82} भेदो K_7 21b सकृत् $C_{94}C_{45}K_{82}K_{10}K_7E$ विदुः C_{02}

संतोषातिथिमादृत्य दयाभूतद्विजार्चितः ॥ ११:२१ ॥
 ब्रह्मकूर्च गुणातीत हविर्गन्ध निरञ्जनः ।
 ब्रह्मसूत्रं त्रयस्तत्त्वं बोधना मुण्डितं शिरः ॥ ११:२२ ॥
 निवृत्त्यादि चतुर्वेदश्चतुःप्रकरणासनः ।
 दक्षिणामभयं भूते दत्त्वा यज्ञं यजेत्सदा ॥ ११:२३ ॥
 विनार्थं यज्ञसम्प्राप्तिः कथिता ते वरानने ।
 आसहस्रस्य यज्ञानां फलं प्राप्नोति नित्यशः ॥ ११:२४ ॥
 आश्रमः प्रथमस्तुभ्यं कथितो ऽस्ति वरानने ।
 सदाशिवेन सद्धर्मं दैवतैरपि पूजितम् ॥ ११:२५ ॥

[ब्रह्मचारी]

ब्रह्मचर्यं निबोधेदं शृणुष्यावहिता शुभे ।
 द्वितीयमाश्रमं देवि सर्वपापविनाशनम् ॥ ११:२६ ॥
 व्रतं ब्रह्मपरं ध्यानं सावित्री प्रकृतिर्लयम् ।
 ब्रह्मसूत्राक्षरं सूक्ष्मं त्रिगुणालय मेखलम् ॥ ११:२७ ॥
 दम दण्ड दया पात्रं भिक्षा संसारमोचनम् ।
 त्र्यायुषं द्व्यक्षरातीतं ज्ञानभस्म-अलङ्कृतम् ॥ ११:२८ ॥

23c cf. VSS 22.14ab: दक्षिणाभय भूतेभ्यः पशुबन्धः स्वयंकृतः 26cd cf. MBh 12.184.10A: गार्हस्थ्यं खलु द्वितीयमाश्रमं वदन्ति 27ab cf. VSS 16.8cd



21c ०तोषातिथिमादृत्य C_ΣK₈₂K₇E ०तोषातिथिमावृत्य K₁₀ 21d ०द्विजा० C₉₄C₀₂K₈₂K₁₀K₇E
 ०दया० C₄₅ 22b ०हविर्ग० C₉₄C₀₂K₁₀K₇E ०हविर्ग० C₄₅ ०हविग K₈₂ 22c ०सूत्रं त्रयस् C₄₅
 K₁₀K₇E ०सूत्रत्रयस्तयस् C₉₄ ०सूत्रं त्रय C₀₂ ०सूत्रत्रयं K₈₂ 22d मुण्डितं C₉₄C₀₂K₈₂K₁₀E मुण्डित०
 C₄₅K₇(unmetr.) 23a निवृत्त्या० em. निवृत्त्या० C_ΣK₈₂K₁₀K₇ निवृत्त्या० E 23b ०प्रकरणासनः
 C₉₄C₄₅K₈₂K₁₀K₇ प्रकरणासनः C₀₂ प्रकरणासनः E 23c ०भयं भूते C₉₄C₀₂K₈₂K₁₀K₇E ०भक्षयम्भूते
 C₄₅ 23d यज्ञं यजेत् C_ΣK₈₂K₁₀K₇ यज्ञ ददत् E 24a विनार्थं C₉₄C₄₅K₈₂K₁₀K₇E विनार्थं C₀₂
 24b कथिता ते C₉₄C₄₅K₈₂K₁₀K₇ कथितो स्मि C₀₂ कथितस्ते E • वरानने C₉₄C₄₅K₈₂K₁₀K₇
 E वरानने C₀₂ 24d प्राप्नोति C₄₅C₀₂K₈₂K₁₀K₇E प्राप्ति C₉₄ • नित्यशः C_ΣK₈₂K₇E मानवः
 K₁₀ 25a आश्रमः C₉₄K₈₂K₁₀K₇E आश्रम C₄₅C₀₂ • ०स्तुभ्यं C₉₄C₄₅K₈₂K₁₀K₇ ०स्येष C₀₂
 ०स्यैवं E 25b ऽस्ति C₉₄C₄₅K₈₂K₇ स्मि C₀₂K₁₀E 25c ०धर्मं C₉₄C₀₂K₈₂K₁₀K₇ ०धर्मं
 C₄₅ ०धर्मं E 25d दैव० C_ΣK₈₂K₇ देव० K₁₀E • पूजितम् C₉₄C₀₂K₈₂K₁₀K₇E पूजितम् C₄₅
 26a ०चर्यं C_ΣK₁₀K₇E ०चर्यं K₈₂ 26b ०वहिता शुभे C₉₄C₄₅K₈₂K₇E ०वहितो भव C₀₂ ०वहितो
 शुभे K₁₀ 26d ०विनाशनम् C_ΣK₈₂K₇E ०प्रनाशनम् K₁₀ 27a ०परं ध्यानं C_ΣK₈₂K₁₀K₇ ०परिज्ञानं
 E 27b ०कृतिर्लयम् C₉₄K₈₂K₇E ०कृतालयम् C₄₅ ०कृतीलयम् C₀₂ ०कृतिलः K₁₀ 27d ०लय
 C₄₅C₀₂K₈₂K₁₀K₇E ०ल C₉₄ • मेखलम् C_ΣK₈₂K₁₀K₇ यत्फलम् E 28a दण्ड दया C_ΣK₁₀
 K₇ दण्डादयो E • पात्रं C_ΣK₈₂K₇E पात्र K₁₀ 28c ०युषं C_ΣK₁₀K₇E ०युष K₈₂
 28d भस्म C_ΣK₈₂K₁₀K₇ भष्मम् E

स्नानव्रतं सदासत्यं शीलशौचसमन्वितम् ।
 अग्निहोत्र त्रयस्तत्त्वं जप ब्रह्मबिलस्वरः ॥ ११:२९ ॥
 द्वितीय आश्रमो देवि यथाह भगवान्शिवः ।
 ममापि कथितं तुभ्यं जन्ममृत्युविनाशनम् ॥ ११:३० ॥
 [वानप्रस्थः]
 वानप्रस्थविधिं वक्ष्ये शृणुष्वायतलोचने ।
 यथाश्रुतं यथातथ्यमृषिदैवतपूजितम् ॥ ११:३१ ॥
 वैराग्यवनमाश्रित्य नियमाश्रममाहरेत् ।
 शीलशौलट्टद्वारे प्राकारे विजितेन्द्रियः ॥ ११:३२ ॥
 अधिभूतः स्मृतो माता अध्यात्मश्च पिता तथा ।
 अधिदैविकमाचार्यो व्यवसायाश्च भ्रातरः ॥ ११:३३ ॥
 श्रुतिः स्मृतिः स्मृता भार्या प्रज्ञा पुत्रः क्षमानुजः ।
 मैत्री बन्धुर्जटा चापं करुणा सुपवित्रकम् ।
 मुदिता मौन चत्वारः सर्वकार्यमुपेक्षका ॥ ११:३४ ॥
 यमवल्कलसंवीतस्तपःकृष्णाजिनाधरः ।
 उत्तरासङ्गमासीनो योगपट्टद्वरतः ॥ ११:३५ ॥

33ab cf. VSS 22.10ab: अध्यात्मनगरस्फीतः अधिभूतजनाकुलः



29a °व्रतं C₉₄C₀₂K₈₂K₁₀ °व्रत C₄₅K₇E 29c °होत्र त्रयस्तत्त्वं K₈₂K₇E °होत्रन्त्रयस्तत्त्वं C₉₄
 °होत्रत्रयस्तत्त्वं C₄₅ °होत्रत्रयं तत्त्वा C₀₂ °होत्रं त्रयस्तत्त्वं K₁₀ 29d °बिलस्वरः corr. °बिलश्चरः C_Σ
 K₈₂K₁₀ °बिलेश्वर K₇E 30a द्वितीय आश्रमो C₉₄C₄₅K₈₂K₁₀K₇ द्वितीयमाश्रमो C₀₂ द्वितीयमाश्रमं
 E 30b यथाह C₉₄C₄₅K₈₂K₇ यथाहं C₀₂K₁₀ यदाह E 30c ममापि कथितं तु C_ΣK₈₂K₁₀ ममापि
 कथितस्तु K₇ मयापि कथितो तु E 30d °मृत्यु C₄₅C₀₂K₈₂K₁₀K₇E °मृ C₉₄ • °नाशनं C_Σ
 K₈₂K₁₀E °नाशनः K₇ 31a °विधिं C₉₄C₀₂K₈₂K₁₀K₇E °विधि C₄₅ 31d °दैवत C₉₄C₄₅
 K₈₂K₁₀K₇E °दैवत C₀₂ 32a वैराग्य C_ΣK₈₂K₁₀K₇ वैराग्या E 32b नियमा C_ΣK₈₂K₁₀K₇
 E मा K₈₂ • °श्रममा C₄₅C₀₂K₈₂K₁₀K₇E °श्रमनो हरेत् C₉₄ 32c °दृढ C_ΣK₈₂K₁₀K₇ °दृष्ट
 E 32d °कारे C₉₄C₄₅K₈₂K₁₀K₇E °कार C₀₂ 33a स्मृतो C₉₄C₀₂K₈₂K₁₀K₇ C₄₅
 स्मृतौ E 33c अधिदैविक em. GOODALL {अ}_ {भौ}_ क C₉₄ अधिभौतिक C₄₅C₀₂K₈₂K₇E
 अधिभौतिक K₁₀ 33d व्यवसायाश्च C_ΣK₈₂K₁₀K₇ व्यवसायश्च E 34a स्मृता C₉₄C₀₂K₈₂K₁₀
 K₇E स्मृतो C₄₅ 34c बन्धुर्ज C₉₄C₄₅K₈₂K₇E बन्धु ज C₀₂K₁₀ 34e मौन चत्वारः C₉₄K₈₂K₁₀
 K₇E मौनश्चत्वारः C₄₅ मौन चत्वार C₀₂ 34f °कार्यमु C_ΣK₁₀K₇E °कार्यामु K₈₂ • °पेक्षका C_Σ
 K₈₂K₁₀K₇ °पेक्षया E 35a °संवीत C_ΣK₈₂K₁₀K₇ °सान्वीत E 35b °कृष्णा C₉₄C₄₅K₈₂
 K₁₀K₇E °कृष्णां C₀₂ • °जिनाधरः K₇ °जिनधरः C_ΣK₈₂K₁₀ (unmetr.) °जिनं पुरः E 35d °दृढ
 C_ΣK₈₂K₇E °दृष्ट K₁₀ • °व्रतः C₄₅C₀₂K₈₂K₁₀K₇E C₉₄

वेदघोषेण घोषेण प्राणायामो ऽग्निहावनम् ।
जितप्राण मृगाकूलो धृति यज्ञः क्रिया जपः ॥ ११:३६ ॥
अर्थसंग्रह शास्त्रेषु सखा दमदयादयः ।
शिवयज्ञं प्रयुञ्जीत साधनाष्टकपूजनम् ॥ ११:३७ ॥
पञ्चब्रह्मजलैः पूतः सत्यतीर्थशिवहृदे ।
स्नानमाचमनं कृत्वा संध्यात्रयमुपासयेत् ॥ ११:३८ ॥
अक्षमाला पुराणार्थं जप शान्तं दिवानिशम् ।
ज्ञानसलिलसम्पूर्णमितिहासकमण्डलुः ॥ ११:३९ ॥
पञ्चकर्मक्रियोत्क्रान्ति जप पञ्चविधः सुखम् ।
साधनं शिवसंकल्पो योगसिद्धिफलप्रदः ॥ ११:४० ॥
संतोषफलमाहारः कामक्रोधपराजितः ।
आशापाशजयाभ्यासो ध्यानयोगरतिप्रियः ।
अतिथिभ्यो ऽभयं दत्त्वा वानप्रस्थश्चरेद्भूतम् ॥ ११:४१ ॥
वानप्रस्थमयं धर्मं गदित यत्पूर्वमवधारितं
संसारोद्धरणमनित्यहरणमज्ञाननिर्मूलनं ।

37d cf. DharmP 2.1: अष्टभिः साधनैरेभिश्चित्तं कायश्च यत्नतः । शोधयित्वा ततो योगी योगाभ्यासं समाचरेत् ॥ 38d cf. VSS II.59cd: शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत्



36a वेद० C₄₅C₀₂K₈₂K₁₀K₇E _ द० C₉₄ • ०ण घोषेण C₉₄C₄₅K₈₂K₁₀K₇E ०ण घोषीण C₀₂
36b ०हावनम् C₉₄K₈₂K₁₀K₇E ०हावन C₀₂ ०हावनम् C₄₅ 36d ०जपः C₉₄C₄₅K₈₂K₁₀K₇
E ०जिणः C₀₂ 37b सखा C₉₄K₈₂K₇E सखो K₁₀ • दमद० C₉₄C₄₅K₈₂K₁₀K₇E दयद० C₀₂
दम० C₉₄ 37c ०यज्ञं C₉₄C₄₅K₈₂K₁₀E ०यज्ञ C₀₂K₇ 37d ०पूजनम् C₉₄C₄₅K₈₂K₁₀K₇E
०पूजिकं C₀₂ 38a ०ब्रह्मजलैः पूतः C₉₄K₈₂K₇E ब्र _ _ _ _ K₁₀ 38b ०तीर्थ० C₉₄K₈₂K₁₀K₇
०तीर्थ E 38c ०चमनं C₉₄C₀₂K₈₂K₁₀K₇E ०चनं C₄₅ 38d ०सयेत् em. ०श्रयेत् C₉₄K₈₂K₁₀
K₇E 39a अक्षमाला C₄₅C₀₂K₈₂K₁₀K₇E {अक्ष}_ला C₉₄ • पुराणार्थं C₉₄K₈₂E पुराणाश्च K₁₀
पुराणार्था K₇ 39b ०शान्तं C₉₄C₄₅C₀₂K₁₀K₇E ०शान्ति C₉₄K₈₂ 39c ०सलिल० C₉₄K₈₂K₁₀
K₇ ०सलील० E 39d ०कमण्डलुः C₉₄K₈₂K₁₀K₇ ०कमण्डलु E 40ab ०त्क्रान्ति ज० C₉₄C₄₅
K₁₀ ०क्रान्तिज० C₀₂ ०त्क्रान्तिर्ज० K₈₂ ०त्क्रान्तिज० K₇ ०क्रान्ति ज० E 40d ०दः C₉₄K₈₂K₁₀
K₇ ०दम् E 41c ०भ्यासो C₉₄K₈₂K₁₀K₇ ०भ्यास E 41d ०रति० C₀₂K₈₂K₁₀K₇ _ _ C₉₄
०रति० C₄₅ ०रतिः E 41e अतिथिभ्यो ऽभयं C₉₄K₈₂K₁₀K₇ आर्तिभ्यश्चाभयं E • दत्त्वा C₉₄C₄₅
K₈₂K₁₀K₇E दारा C₀₂ 41f ०प्रस्थश्च० C₉₄C₄₅K₈₂K₇E ०प्रस्थ च० C₀₂K₁₀ 42a गदित यत्
पूर्वम् अवधारितम् conj. गदितं पूर्वधारितम् C₉₄C₄₅ यत्पूर्वमवधारितं C₀₂E गदितं पूर्वधारितं K₁₀ गदितं
यत्पूर्वधारितं K₈₂^{ac} (unmetr.) गदितं यत्पूर्वमवधारितं K₈₂^{pc} (unmetr.) गदितं यत्पूर्वमेधारितं K₇ (un-
metr.) 42b ०हरणमनित्यहरणमज्ञा० C₉₄C₄₅K₈₂K₁₀K₇ ०हरणं अनित्यहरणन्तज्ञा० K₈₂^{pc} ०हरणमनित्यहरणमज्ञा०
C₀₂E

प्रथमोऽध्यायः

प्रज्ञावृद्धिकरममोघकरणं क्लेशार्णवोत्तारणम्
जन्मव्याधिहरमकर्मदहनं सेवेत्स धर्मोत्तमम् ॥ ११:४२ ॥

[परिब्राजकः]

परिब्राजकधर्मोऽयं कीर्तयिष्यामि तच्छृणु ।
सुखदुःखं समं कृत्वा लोभमोहविवर्जितः ॥ ११:४३ ॥
वर्जयेन्मधु मांसानि परदारांश्च वर्जयेत् ।
वर्जयेच्चिरवासं च परवासं च वर्जयेत् ॥ ११:४४ ॥
वर्जयेत्सृष्टभोज्यानि भिक्षामेकां च वर्जयेत् ।
वर्जयेत्संग्रहं नित्यमभिमानं च वर्जयेत् ॥ ११:४५ ॥
सुसूक्ष्मं मनसा ध्यात्वा दृशौ पादं विनिक्षिपेत् ।
न कुप्येत अनालाभे लाभे वापि न हर्षयेत् ॥ ११:४६ ॥
अर्थतृष्णास्वनुद्विग्नो रोषे वापि सुदारुणे ।
स्तुतिनिन्दा समं कृत्वा प्रियं वाप्रियमेव वा ॥ ११:४७ ॥
नियमास्तु परीधानं संयमावृतमेखलः ।



42d E adds here a Śārdūlavikrīḍita line: श्रद्धापूर्वकमेव यः सनियमं साक्षाच्च जीवन्निवः

43d cf. VSS 4.71: कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः । चतुःशतुर्निहन्तव्यः सर्वथा वीतकल्मषः ॥
44ab cf. Manu 2.177: वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः । शुक्तानि यानि सर्वाणि प्राणिनां चैव
हिंसनम् ॥ 45b cf. Manu 2.188ab: भैक्षेण वर्तयेन्नित्यं नैकान्नादी भवेद्भ्रती 46cd ≈ Manu
6.57: अलाभे न विषदी स्याल्लाभे चैव न हर्षयेत् = VāsiṣṭhaDhS 10.22



42c (प्रज्ञा... ोत्तारणम्) C_ΣK₈₂K₇E om. K₁₀ • ोकरममोघं C_ΣK₈₂ (unmetr.) om. K₁₀
ोकरममोघं K₇ ोकरं प्रबोधं E • क्लेशार्णवो C_ΣK₇ क्लेशार्णवो K₈₂ om. K₁₀ शोकार्णवो E
42d सेवेत्स C₉₄C₄₅K₈₂K₇E सेवे स C₀₂ सेवेत् K₁₀ 43b कीर्तयिष्यामि C₄₅C₀₂K₈₂K₁₀K₇E
कीर्तयि_मि C₉₄ 43c दुःखं C₄₅ दुःखं C₉₄C₀₂K₈₂K₁₀K₇E 43d लोभमोहं C₄₅ लाभालोभं
C₉₄K₈₂K₁₀K₇ लाभलोभं C₀₂ लाभालाभं E • ोवर्जितः C_ΣK₈₂K₇E ोवर्जिताः K₁₀ 44a वर्जयेन्
C₉₄K₁₀ वर्जयेत् C₄₅C₀₂K₈₂K₇E 44c ोवासं C_ΣK₈₂K₁₀K₇ ोवासश् E 44d ोवासं C_ΣK₈₂
K₁₀K₇ ोवासश् E 45ab (वर्जयेत्... च वर्जयेत्) C₉₄C₀₂K₈₂K₁₀K₇E om. C₄₅ 45a वर्जयेत्सृष्टं
C₀₂(?)K₈₂K₇ वर्जयेत्सृष्टं C₉₄ om. C₄₅ वर्जयेत्सृष्टं K₁₀ वर्जयेत्सृष्टं E • ोभोज्यानि C_ΣK₈₂K₁₀E
ोभोज्यानि(?) K₇ 45b ोक्षामेकां C₉₄K₁₀ om. C₄₅ ोक्षामेकं C₀₂K₈₂ ोक्षमेकञ् K₇ ोक्षामेकश् E
46b दृशौ conj. शुचौ C_ΣK₈₂K₁₀K₇E • पादं C₄₅C₀₂K₈₂K₇ पादं C₉₄ पाद K₁₀E • विनिक्षिं
C₄₅C₀₂K₈₂K₁₀E _ निक्षिं C₉₄ विनिक्षिं K₇ 46c कुप्येत C₉₄C₄₅K₈₂K₁₀K₇E कुपेत C₀₂ •
अनालाभे K₈₂ मनोलाभे C₉₄C₄₅K₁₀K₇ मनोलाभो C₀₂ मनालाभे E 47a अर्थं C₄₅C₀₂K₇ अर्थां
C₉₄K₈₂K₁₀ अथ E • ोनुद्विग्नो C₉₄C₄₅K₈₂K₁₀K₇E ोनुद्विग्नो C₀₂ 48a ोधानं C₉₄C₄₅K₈₂K₁₀
E ोधानं K₇ ोधाना C₀₂

निरालम्बं मनः कृत्वा बुद्धिं कृत्वा निरञ्जनाम् ॥ ११:४८ ॥
 आत्मानं पृथिवीं कृत्वा खं च कृत्वा मनोन्मनम् ।
 त्रिदण्डं त्रिगुणं कृत्वा पात्रं कृत्वाक्षरो ऽव्ययः ॥ ११:४९ ॥
 न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत् ।
 निर्द्वन्द्वो नित्यसत्यस्थो निर्ममो निरहंकृतः ॥ ११:५० ॥
 दिवसस्याष्टमे भागे भिक्षां सप्तगृहं चरेत् ।
 न चासीत न तिष्ठेत न च देहीति वा वदेत् ॥ ११:५१ ॥
 यथालाभेन वर्तेत अष्टौ पिण्डान् दिने दिने ।
 वस्त्रभोजनशय्यासु न प्रसज्येत विस्तरम् ॥ ११:५२ ॥
 नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
 इन्द्रियाणि वशंकृत्वा कामं हत्वा यतव्रतः ॥ ११:५३ ॥
 अतीतं च भविष्यं च न भिक्षुश्चिन्तयेत्सदा ।
 क्रोधमानमददर्पान्परिव्राज्जयेत्सदा ॥ ११:५४ ॥
 विरागं तु धनुः कृत्वा प्राणायामगुर्युतम् ।
 धारणाशरतीक्ष्णेन मृगं हत्वा मनेन्द्रियम् ॥ ११:५५ ॥

50cd cf. BhG 2.45cd: निर्द्वन्द्वो नित्यसत्त्वस्थो नियोगक्षेम आत्मवान् 53ab = MBh 12.237.15ab,
 Manu 6.45ab, NāradaParivrUp 3.61cd



48b वृत्तं C_ΣK₈₂K₇ मृतं K₁₀ नृतं E • मेखलः C₉₄C₄₅K₈₂K₇E मेखलाः C₀₂ मेखला K₁₀
 48c बं मनः कृत्वा K₇ बमसत्कृत्वा C₉₄K₈₂ बमसंकृत्वा C₄₅ बमनंकृत्वा C₀₂ ब मनस्कृत्वा K₁₀
 बमनंकृत्वा E 48d बुद्धिं C₉₄C₀₂K₈₂K₁₀K₇ बुद्धि C₄₅E • निरञ्जनाम् em. निरञ्जनम् C_ΣK₁₀K₇E
 निरञ्जनः K₈₂ 49ab कृत्वा खं च C₄₅C₀₂K₈₂K₁₀K₇E कृत्वा_अ C₉₄ 49b मनोन्मनम् C_ΣK₈₂
 K₁₀ मनोन्मनः K₇ मनोन्मनैः E 49d क्षरो C_ΣK₈₂K₇E करो K₁₀ • व्ययः C₉₄C₄₅K₈₂K₁₀ व्ययं
 C₀₂ व्यय K₇ द्रयम् E 50a धर्मं च C_ΣK₁₀K₇E धर्मं वा K₈₂ 50b ईर्ष्यां K₈₂K₇E ईर्ष्यां C_ΣK₁₀
 • द्वेषं C₉₄C₄₅K₈₂K₁₀K₇E द्वेष C₀₂ 50c निर्द्वन्द्वो C₉₄C₄₅K₈₂K₁₀K₇E निर्वन्द्वो C₀₂ • सत्यं
 C₉₄C₄₅K₈₂K₁₀K₇E संत्यं C₀₂ 50d निर्ममो K₇E निर्मासो C_ΣK₈₂ निर्मासो K₁₀ • कृतः C_Σ
 K₁₀K₇ कृतं K₈₂ कृतिः E 51a दिवसस्यां C₉₄C₀₂K₈₂K₁₀K₇E दिवसत्यां C₄₅ 51b भिक्षां
 C_ΣK₈₂K₇E भिक्षा K₁₀ 52a यथालाभेन C₄₅C₀₂K₈₂K₁₀K₇E यथाला_ C₉₄ 52b अष्टौ C_Σ
 K₈₂K₁₀K₇ अष्ट E 52c शय्यासु C_ΣK₈₂K₇ शय्याश्च K₁₀ शय्यासु E 52d सज्येत C₉₄C₀₂
 K₈₂K₁₀ युज्ये C₄₅ सहेत K₇ सहेत E • विस्तरम् C_ΣK₈₂K₁₀K₇ विस्तरः E 53c वशंकुं C₉₄C₄₅
 K₈₂K₁₀K₇E वसंकुं C₀₂ 53d हत्वा यतव्रतः C_ΣK₈₂K₇E कृत्वा यतः व्रतः K₁₀ 54b भिक्षुश्चिं
 C_ΣK₁₀K₇ भिक्षुश्चिं K₈₂ भिक्षु चिं E • सदा C₉₄C₀₂K₈₂K₁₀K₇E om. C₄₅ 54cd दर्पान्
 C₉₄C₀₂K₈₂K₁₀K₇E दर्पान् C₄₅ 55a धनुः C_ΣK₈₂K₁₀K₇ धनुष् E 55b प्राणायामगुं C₄₅
 C₀₂K₈₂K₁₀K₇E प्राणायामगुं C₉₄ • युतम् C_ΣK₁₀K₇ युतः K₈₂ वृतं E

मैत्रीखङ्गसुतीक्ष्णेन संसारारिं निकृन्तयेत् ।
 करुणावर्तचक्रेण क्रोधमत्तगजं जयेत् ।
 मुदितावर्मबद्धाङ्गस्तूणं पूर्णमुपेक्षया ॥ ११:५६ ॥
 अनक्षरं परं ब्रह्म चिन्तयेत्सततं द्विज ।
 ब्रह्मणो हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।
 शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत् ॥ ११:५७ ॥
 संसारार्णवतारणं शुभगतिः स ब्रह्म संध्याक्षरं
 ध्यायेन्नित्यमतन्द्रितो ह्यनुपमं व्यक्तात्मवेद्यं शिवम् ।
 रूपैर्वर्णगुणादिभिश्च विहितं दुर्लक्ष्यलक्ष्योत्तमं
 यत्नोद्धृत्य समाश्रयेत्सुरगुरुं सर्वार्तिहर्ता हरम् ॥ ११:५८ ॥

॥ इति वृषसारसंग्रहे चतुराश्रमधर्मविधानो नामाध्याय एकादशमः ॥

57 ≈ Saubhāgyabhāskara of Bhāskararāya ad Lalitāsahasranāmastotra 302: ब्रह्मणो हृदयं विष्णुर्विष्णोरपि शिवः स्मृतः । शिवस्य हृदयं सन्ध्या तेनोपास्या द्विजातिभिः ॥ इति कश्यपादिवचनैः कौर्मपाद्मस्कान्दादिनिखिलपुराणेषु च तत्र तत्र देवीकालिकाब्रह्माण्डमार्कण्डेयादिपुराणेषु बहुशः शक्तिरहस्य-देवीभागवत-तृतीयस्कन्धादिषु च इदंपर्येण सर्वत्र ज्ञानार्णवकुलार्णवादितन्त्रेषु त्वपरिमित्या वर्णितम्



55a °तीक्ष्णेन K₁₀E °तीक्ष्णेण C_ΣK₇ °तीक्ष्णेण K₈₂ 56a सुतीक्ष्णेन K₁₀C₉₄K₇E सुतीक्ष्णेण C₄₅C₀₂K₈₂ °ण K₈₂^{pc} °ण K₈₂^{ac} 56b °सारारिं C₉₄C₄₅K₈₂K₁₀E °सारारि C₀₂K₇ 56f तूणं पूर्णमु० em. GOODALL तूणापूर्णमु० C₉₄ तूणापूर्णमु० C₄₅ तूणपूर्णमु० C₀₂ तूणापूर्णमु० K₈₂ तूणापूर्णमु० K₁₀K₇ तूणीपूर्णमु० E 57a अनक्षरं C₄₅ अनाक्षरं C₉₄K₈₂ अनाक्षरं C₀₂K₇E अनक्षरं K₁₀ • परं C₉₄C₀₂K₈₂K₁₀E पर C₄₅K₇ 57c हृदयं C₄₅C₀₂K₈₂K₁₀E _ दयं C₉₄ हृदये K₇ 57cd विष्णुर्वि० C₉₄K₈₂E विष्णुम्वि० C₄₅ विष्णु वि० C₀₂K₁₀K₇ 57d शिवः E शिवं C_ΣK₈₂K₁₀K₇ 57d °सयेत् C₉₄C₀₂K₁₀ °शयेत् C₄₅K₈₂ °श्रयेत् K₇E 58a °गतिः C₀₂E °गति C₉₄C₄₅K₈₂K₁₀ (unmetr.) °गति K₇ • °क्षरं C₉₄C₀₂K₈₂K₁₀K₇E °क्षर C₄₅ 58b °तन्द्रितो C₉₄K₈₂K₇E °तन्द्रितो C₄₅ °तन्द्रिय C₀₂ °तन्द्रियं K₁₀ • °वेद्यं C_ΣK₈₂K₇E °वेद्य K₁₀ (unmetr.) 58c रूपैर्व० C₉₄K₈₂K₇E रूपै व० C₄₅C₀₂K₁₀ • विहितं C_ΣK₈₂(?)K₁₀K₇ रहितं K₈₂^{pc}(?)E • दुर्लक्ष्यलक्ष्योत्तमम् C₉₄K₁₀ दुर्लक्ष्यलक्ष्योत्तमम् K₈₂ दुर्लक्ष्यलक्ष्योत्तमम् C₄₅C₀₂K₇E 58d यत्नोद्धृत्य C_ΣK₈₂K₁₀K₇ यत्नोद्धृत्य E • समाश्रये० C_ΣK₈₂K₇ E मणाश्रये० K₁₀ • सर्वार्तिहर्ता हरम् C_ΣK₁₀ सर्वार्तिहर्ता हरं K₈₂ सर्वार्तिहर्ता हरं K₇ सर्वार्तिहर्ता शङ्करम् E Colophon: नामाध्याय एकादशमः C_ΣK₈₂K₁₀ नामाध्याय एकादश K₇ नाम एकादशो ऽध्यायः E

[द्वादशमो ऽध्यायः]

[आतिथ्यधर्मः]

देव्युवाच ।

अहिंसा परमो धर्मः सततं परिकीर्त्यते ।

आतिथ्यकानां धर्मं च कथयस्व यदुत्तमम् ॥ १२:१ ॥

महेश्वर उवाच ।

अहिंसातिथ्यकानां च शृणु धर्मं यदुत्तमम् ।

त्रैलोक्यमखिलं देवि रत्नपूर्णं सुलोचने ॥ १२:२ ॥

चतुर्वेदविदे दानं न तत्तुल्यमहिंसकः ।

शृणु धर्ममतिथ्यानां कीर्तयिष्यामि सुन्दरि ॥ १२:३ ॥

[विपुलोपाख्यानम्]

आसीद्वृत्तं पुराख्यानं नगरे कुसुमाह्वये ।

कपिलस्य सुतो विद्वान्विपुलो नाम विश्रुतः ॥ १२:४ ॥

धर्मनित्यो जितक्रोधः सत्यवादी जितेन्द्रियः ।

ब्रह्मण्यश्च कृतज्ञश्च मद्भक्तः कृतनिश्चयः ॥ १२:५ ॥

धनाढ्यो ऽतिथिपूज्यश्च दाता दान्तो दयालुकः ।

न्यायार्जितधनो नित्यमन्यायपरिवर्जितः ॥ १२:६ ॥

भार्या च रूपिणी तस्य चन्द्रबिम्बशुभानना ।



Testimonia for this chapter: C₉₄ ff. 210r-215r, C₄₅ ff. 215v-219v, C₀₂ ff. 287v-283v (f. 291 is missing), K₈₂ ff. 17v-22r, K₁₀ exp. 58 (lower) – 62 (lower), K₇ ff. 225v-230r, E pp. 617-628; C_Σ = C₉₄ + C₄₅ + C₀₂

5b = MBh 12.218.13b



1ab धर्मः स० C₉₄ C₄₅ K₈₂ K₁₀ K₇ E धर्मोऽस्स० C₀₂ **1c** आतिथ्य० C₉₄ C₀₂ K₈₂ K₇ E अतिथ्य० C₄₅ K₁₀ • धर्मं च C₉₄ C₄₅ K₈₂ K₇ E धर्मश्च C₀₂ धर्मानां K₁₀ **2** महेश्वर C_Σ K₁₀ K₇ E भगवान् K₈₂ **2b** शृणु C₄₅ C₀₂ K₈₂ K₁₀ K₇ E _ णु C₉₄ • धर्मं C₉₄ C₄₅ K₈₂ K₁₀ K₇ धर्मं C₀₂ E • ०त्तमम् C_Σ K₈₂ K₁₀ K₇ ०त्तमां E **2d** ०पूर्णं C₉₄ C₄₅ K₈₂ K₁₀ K₇ पूर्णं C₀₂ ०पूर्णां E • ०लोचने C₉₄ C₀₂ K₈₂ K₁₀ K₇ E ०लोचनं C₄₅ **3a** दानं C₉₄ C₀₂ K₈₂ K₁₀ K₇ E नानं C₄₅ **4a** आसीद्वृत्तं C₉₄ K₈₂ E आशीदत्तं C₄₅ आसीद्वृत्तम् C₀₂ आसी वृत्तं K₁₀ आसीद्वृत्तं K₇ • ०ख्यानां C_Σ K₈₂ K₁₀ K₇ ०ख्यातं E **4b** नगरे कुसुमाह्वये C₉₄ C₄₅ K₈₂ K₇ E नगरं कुसुमाह्वयम् C₀₂ K₁₀ **5c** ब्रह्मण्य० C₄₅ K₈₂ K₁₀ E ब्राह्मण्य० C₉₄ C₀₂ K₇ • ०ज्ञश्च C₉₄ C₀₂ K₈₂ K₇ E ०ज्ञं C₄₅ ०ज्ञश्च K₁₀ **5d** ०भक्तः C_Σ K₈₂ K₁₀ K₇ ०भक्त० E **6a** ०पूज्यश्च C₉₄ C₀₂ K₈₂ K₇ E ०पूज्यं C₄₅ K₈₂ ०पूज्यश्च K₁₀ **6b** दान्तो C₄₅ K₇ E दान्तं C₉₄ C₀₂ K₈₂ दान्तोम(?) C₄₅ दान्तं K₁₀ **6c** न्याया० C₀₂ K₈₂ K₇ E न्यायो० C₉₄ C₄₅ K₁₀ **6cd** नित्यम० C_Σ K₈₂ K₇ E नित्यम० K₁₀ **6d** ०वर्जितः C_Σ K₈₂ K₇ E ०वर्जयेत् K₁₀ **7b** ०बिम्ब० C_Σ K₁₀ K₇ E ०बिंबा K₈₂ • ०शुभानना C_Σ K₈₂ K₇ E ०निभानना K₁₀

पीनोत्तुङ्गस्तनी कान्ता सकलानन्दकारिणी ।
 पतिव्रता पतिरता पतिशुश्रूषणे रता ॥ १२:७ ॥
 अथ केनापि कालेन सूर्यरागमभूततः ।
 ग्रस्तभागत्रयस्त्वासीत्कृष्णमाधवमासिके ॥ १२:८ ॥
 स्नातुकामावतीर्यन्ते सर्वे पौरनृपादयः ।
 देवाश्च पितरश्चैव तर्प्यन्ते विधिवत्तथा ॥ १२:९ ॥
 केचिज्जुह्वति तत्राग्निं केचिद्विप्रांश्च तर्पयेत् ।
 केचिदानोपतिष्ठन्ति केचित्स्तुवन्ति देवताम् ॥ १२:१० ॥
 ध्यानयोगरताः केचित्केचित्पञ्चतपे रताः ।
 एवं प्रवर्तमानेषु राजनादिषु सर्वशः ॥ १२:११ ॥
 विपुलोऽपि हि तत्रैव गङ्गागण्डकिसंगमे ।
 भार्यया सह तत्रैव स्नात्वा क्षोमविभूषणः ॥ १२:१२ ॥
 देवतागुरुविप्राणामन्येषां तर्पणे रतः ।
 तत्रावसरसम्प्राप्तो ब्राह्मणोऽतिथिरागतः ॥ १२:१३ ॥
 भार्या तस्यातिरूपेण मोहिता ब्रह्मणस्तदा ।
 ब्राह्मणोऽपि तथैवेह रूपेणाप्रतिमो भवेत् ॥ १२:१४ ॥
 अन्योन्यदृष्टिसंस्कृतौ जातौ तौ तु परस्परम् ।

7ef cf. *Brahmavaivartapurāṇa* 4.27.174cd: पतिव्रते पतिरते पतिं देहि नमोऽस्तु ते



7d सकला० C₄₅C₀₂K₈₂K₁₀K₇E — — C₉₄ 7e पतिव्रता C₉₄C₀₂K₈₂K₁₀K₇E प्रतिव्रता C₄₅ •
 पतिरता C₉₄C₀₂K₈₂K₇E पतिरता C₄₅K₁₀ 7f पतिशुश्रूषणे C₉₄K₈₂K₇E पतिशुश्रूषणे K₁₀ 8b •भूततः
 C₉₄C₄₅K₈₂K₁₀K₇E •भूततः C₀₂ 9a •वतीर्यन्ते C₉₄K₈₂K₁₀K₇ च तीर्थन्ते E 9c देवाश्च C₉₄C₄₅
 K₈₂K₁₀K₇E देवश्च C₀₂ 9d तर्प्यन्ते C₉₄C₀₂K₈₂K₇E तर्प्यन्ते C₄₅K₁₀ 10a •चिज्जुह्वति C₉₄K₈₂
 K₁₀K₇E •चिज्जुह्वति C₀₂ 10b विप्रांश्च C₉₄C₀₂K₈₂K₁₀K₇E विप्राश्च C₄₅ 10c दानो
 C₉₄K₈₂K₁₀K₇ ध्यानो० E 10d केचित्स्तुवन्ति C₉₄C₄₅K₇ केचि स्तुवन्ति K₈₂K₁₀ केचिद्वन्ति C₀₂
 केचित्स्तुवन्ति E • देवताम् C₉₄C₀₂K₈₂K₁₀E देवता C₄₅K₇ 11a •रताः C₉₄K₈₂K₇E •रता K₁₀
 11d राजना० C₉₄K₈₂K₁₀K₇ राजना० E 12a •ऽपि हि C₉₄C₀₂K₈₂K₁₀K₇ पि C₄₅ हि न K₈₂ पि च E
 12c भार्यया C₉₄C₄₅K₈₂K₁₀K₇ भार्यया C₉₄C₀₂E 12d •भूषणः C₉₄C₄₅K₁₀K₇E •भूषणैः C₀₂
 •भूषितः K₈₂ 13ab देवतागुरुविप्राणामन्येषां तर्पणे रतः C₄₅K₈₂K₁₀K₇ देवतागुरुवि_णामन्येषां तर्पणे रतः
 C₉₄ देवतागुरुविप्राणामन्येषां तर्पणे रताः C₀₂ om. K₈₂ देवतागुरुविप्राणामन्येषां तर्पणा रतः E 14b मोहिता
 C₉₄C₀₂K₈₂K₁₀K₇E मोहितो C₄₅ • ब्रह्मणस्तदा C₉₄C₄₅K₇ ब्राह्मणास्तथा C₀₂ ब्राह्मणस्तदा K₈₂K₁₀
 ब्राह्मणस्य च E 14c ब्राह्मणो C₉₄C₀₂K₈₂K₁₀K₇E ब्राह्मणो C₄₅ • तथैवेह C₄₅K₈₂K₁₀E तथैवेह C₉₄
 तथैवेह C₀₂K₇ 14d रूपेणा० C₉₄K₈₂K₁₀K₇ रूपेणा० C₄₅ रूपेण C₀₂ रूपिणा० E 15a •संस्कृतौ
 C₀₂E •संस्कृतौ C₉₄K₈₂K₇ •स्कृतौ C₄₅ •संस्कृतौ C₀₂K₁₀ 15b जातौ तौ C₉₄C₄₅K₈₂K₁₀E जातौ
 तौ तौ C₀₂ जातौ तौ K₇

विपुलेनाञ्जलिं कृत्वा ब्राह्मण संशितव्रत ॥ १२:१५ ॥
 आज्ञापय द्विजश्रेष्ठ अद्य मे ऽनुग्रहं कुरु ।
 भार्याभृत्यपशुग्राम रत्नानि विविधानि च ॥ १२:१६ ॥
 विपुलेनैवमुक्तस्तु गृहीतो ब्राह्मणो ऽब्रवीत् ।
 यदि सत्यं प्रदातासि सुप्रसन्नं मनस्तव ॥ १२:१७ ॥
 विपुल उवाच ।
 सुप्रसन्नं मनो मे ऽद्य सुप्रसन्नं तपःफलम् ।
 शीघ्रमाज्ञापय विप्र यच्चाभिलषितं तव ।
 अदेयं नास्ति विप्रस्य स्वशिरःप्रभृति द्विज ॥ १२:१८ ॥
 ब्राह्मण उवाच ।
 यद्येवं वदसे भद्र भार्या मे देहि रूपिणीम् ।
 स्वस्ति भवतु भद्रं वः कल्याणं भव शाश्वतम् ॥ १२:१९ ॥
 विपुल उवाच ।
 प्रतीच्छ भार्या सुश्रोणीं रूपयौवनशालिनीम् ।
 अकुत्सितां विशालाक्षीं पूर्णचन्द्रनिभाननाम् ॥ १२:२० ॥
 भार्योवाच ।
 परित्याज्या कथं नाथ अपापां त्यजसे कथम् ।
 अतीव हि प्रियां भार्या निर्दोषां स कथं त्यजेः ॥ १२:२१ ॥

15d = MBh 12.213.18d and 12.347.1d



15d ब्राह्मण C₄₅C₀₂ ब्राह्मणः C₉₄K₈₂K₁₀K₇E • शित० em. श्रित० C_ΣK₈₂K₁₀K₇E • व्रत
 conj. व्रतः C₉₄ C₉₄ व्रतः C₄₅C₀₂K₈₂K₁₀K₇E 16b ग्रहं C₉₄C₀₂K₈₂K₁₀K₇E ग्रह C₄₅ 16c भृत्य०
 C₉₄C₄₅K₈₂K₁₀K₇E भृत्या० C₀₂ 17b ब्राह्मणो ऽब्रवीत् C₉₄C₄₅K₈₂K₁₀K₇E ब्राह्मणस्तथा C₀₂
 17c यदि सत्यं प्रदातासि C₉₄C₄₅K₈₂K₁₀K₇E om. C₀₂ 17d सुप्रसन्नं मनस्तव C₉₄C₄₅K₈₂K₇ om.
 C₀₂ सुप्रसन्नमनस्तव K₁₀E 18a प्रसन्नं मनो C₉₄C₄₅K₈₂K₇E प्रसन्नमनो C₀₂K₁₀ 18b सुप्रसन्नं
 तपः० C_ΣK₈₂K₇E सुप्रसन्नतपः० K₁₀ 18a शीघ्र० C_ΣK₈₂K₇E शीघ्र० K₁₀ 18c अदेयं C_ΣK₈₂K₇E
 अदेय K₁₀ 18f स्वशिरः० C_ΣK₁₀K₇E शरीर० K₈₂ • भृति C_ΣK₈₂K₁₀K₇ भृतिर् E 19 ब्राह्मण
 C₉₄C₄₅C₀₂K₈₂K₇E ब्राह्मणा C₉₄ ब्रह्म K₁₀ 19b भार्या C_ΣK₈₂E भार्या K₁₀K₇ 19c स्वस्ति
 C_ΣK₈₂K₇ स्वस्ति K₁₀ स्वस्तिर् E 19d कल्याणं C₉₄C₄₅K₈₂K₁₀K₇E कल्याणं C₀₂ • भव C_Σ
 K₈₂K₁₀K₇ तव E 20 विपुल C_ΣK₈₂K₁₀K₇ विप्र E 20a भार्या C_ΣK₈₂K₇E भार्या K₁₀ •
 श्रोणीं C₉₄C₄₅K₈₂K₇E श्रोणि C₀₂K₈₂K₁₀ 20b शालिनीम् C_ΣK₈₂E शालिनी K₁₀ शीलिनी
 K₇ 20a अकुत्सितां विशालाक्षीं C₉₄C₄₅K₈₂K₇E अकुत्सितां विशालाक्षि C₀₂ अकुत्सिता विशालाक्षी
 K₁₀ 20b निभाननाम् C_ΣK₈₂K₇E निभानना K₁₀ 21a त्याज्या C₉₄K₈₂K₇E त्याज्य C₄₅
 K₁₀ त्याज्य C₀₂ 21c प्रियां C₉₄C₄₅K₈₂K₇E प्रियं C₀₂K₁₀ 21d निर्दोषां C₉₄C₄₅K₈₂K₁₀
 K₇E निर्दोष C₀₂ • त्यजेः C₉₄K₈₂K₇ त्यज्येत् C₄₅C₀₂ त्यजेत् K₁₀E

सखा भार्या मनुष्याणामिह लोके परत्र च ।
दानं वा सुमहदत्त्वा यज्ञो वा सुबहुः कृतः ॥ १२:२२ ॥
अपुत्रो नाप्नुयात्स्वर्गं तपोभिर्वा सुदुष्करैः ।
श्रुतो मे पितृभिः प्रोक्तो ब्राह्मणैश्च ममान्तिके ॥ १२:२३ ॥
अपुत्रो नाप्नुयात्स्वर्गं श्रुतं मे बहुशः पुरा ।
मन्दपालो द्विजश्रेष्ठो गतः स्वर्गं तपोबलात् ॥ १२:२४ ॥
दानानि च बहून्दत्त्वा यज्ञांश्च विविधांस्तथा ।
वेदांश्च जपयज्ञांश्च कृत्वा स द्विजसत्तमः ॥ १२:२५ ॥
प्राप्तद्वारोऽपि यस्यापि देवदूतैर्निवारितः ।
अपुत्रो नाप्नुयात्स्वर्गं यदि यज्ञशतैरपि ॥ १२:२६ ॥
इत्युक्तस्तु च्युतः स्वर्गान्मन्दपालो महानृषिः ।
पुत्रानुत्पादयामास शारङ्गांश्चतुरो द्विजः ॥ १२:२७ ॥
तेन पुण्यप्रभावेण स्वर्गं प्राप्तो ह्यवारितः ।
कुलत्राणात्कलत्रास्मि भरणाद्भार्य एव च ॥ १२:२८ ॥
दारसंग्रहं पुत्रार्थे क्रियते शास्त्रदर्शनात् ।
यानि सन्ति गृहे द्रव्यं ग्रामघोषगृहाणि च ॥ १२:२९ ॥

24c See Mandapāla's story in MBh 1.220.5ff.



22ab मनुष्याणामिह C₉₄C₄₅K₈₂K₁₀K₇E मनुष्याणामिह C₀₂ 22d ०बहुः em. ०बहु C_ΣK₈₂K₇
(unmetr.) ०बहु K₁₀ ०बहून् E • कृतः C₉₄C₄₅K₈₂K₁₀K₇E कृतम् C₀₂ **23ab** स्वर्गं तपोभिर्वा
C₄₅C₀₂K₈₂K₁₀K₇E स्वर्गं — — र्वा C₉₄ **23d** ०न्तिके C₉₄C₀₂K₈₂K₁₀K₇E ०न्तिकैः C₄₅
24a स्वर्गं C₉₄K₈₂K₇E स्वर्गं C₄₅C₀₂K₁₀ **24c** ०पालो K₇E ०पाल C_ΣK₈₂K₁₀ **25a** बहून् C_Σ
K₈₂K₁₀E बहू द० K₇ **25b** यज्ञांश्च विविधांस्तथा C₉₄C₀₂K₈₂K₁₀ यज्ञांश्च विविधांस्तथा K₇ यत्वा यज्ञांश्च
विविधां तथा C₄₅ स्यज्ञांश्च विविधांस्तथा E **25c** वेदांश्च जपयज्ञांश्च C₉₄C₀₂K₈₂K₇ वेदांश्च जपयज्ञांश्च
C₄₅ वेदांश्च जपयज्ञांश्च K₁₀ वेदांश्च जपयज्ञांश्च E **25d** स द्वि० conj. तद्वि० C_ΣK₈₂E तद्वि० K₁₀ सद्वि०
K₇ • ०सत्तमः C_ΣK₁₀K₇E ०सत्तम K₈₂ **26a** ०द्वारो C_ΣK₈₂K₇E ०द्वारे K₁₀ **26ab** यस्यापि दे०
C_ΣK₈₂K₇ यस्यापि दे० K₁₀ यस्याहि दे० E **26b** ०दूतैर्नि० C_ΣK₈₂E ०दूतैर्नि० K₁₀ ०दूतैर्नि० K₇
26c ०यात्स्वर्गं C₉₄C₄₅K₈₂K₁₀K₇E ०यात्स्वर्गं C₀₂ **26d** ०शतैरपि C₉₄C₄₅K₈₂K₁₀K₇E करोति
यः C₀₂ **27a** ०क्तस्तु च्युतः C₉₄C₄₅K₈₂K₁₀K₇E ०क्तस्तु च्युतः C₀₂ **27c** पुत्रानु० C₉₄C₄₅K₈₂
K₁₀K₇E पुत्रमु० C₀₂ **27d** शारङ्गांश्च K₈₂K₇ शारङ्गांश्च C₉₄ शारङ्गांश्च C₄₅ शारङ्गांश्च C₀₂K₁₀ शारङ्गांश्च
E • द्विजः C₉₄C₄₅K₈₂K₁₀K₇E द्विज C₀₂ **28b** स्वर्गं C₉₄C₄₅K₈₂K₁₀K₇E स्वर्गं C₀₂ • ०वारितः
C_ΣK₈₂K₇E ०वारितः K₁₀ **28c** कुल० C₄₅ कल० C₉₄C₀₂K₈₂K₁₀K₇E • ०त्राणात्क० K₁₀ ०त्राणां
क० C_ΣK₈₂E ०त्राणा क० K₇ • ०स्मि C_ΣK₈₂K₇E ०स्मि K₁₀ **28d** ०आद्भार्य एव C₉₄C₀₂K₈₂K₇
E ०आद्भार्यमेव C₄₅ ०आ भार्य एव C₀₂K₁₀ **29a** ०ग्रहं C₀₂K₁₀K₇E ०ग्रहः C₉₄C₄₅K₈₂ • पुत्रा०
C_ΣK₈₂K₁₀K₇ पात्रा० E **29b** क्रियते C₉₄C₀₂K₈₂K₁₀K₇E क्रियाते C₄₅

दातुमर्हसि विप्राय न मां दातुमिहार्हसि ।
 भार्याया वचनं श्रुत्वा विपुलः पुनरब्रवीत् ॥ १२:३० ॥
 साधु भामिनि जानामि साधु साधु पतिव्रते ।
 जितो ऽस्म्यनेन वाक्येन अनेनास्मि हि तोषितः ॥ १२:३१ ॥
 अद्य ग्रहणकाले च द्विज आगत्य याचते ।
 ददामीति प्रतिज्ञाय अदत्त्वा नरकं व्रजे ॥ १२:३२ ॥
 नरकं यदि गच्छामि कुलेन सह सुन्दरि ।
 कल्पकोटिसहस्रे ऽपि नरकस्थाद्यशस्विनि ॥ १२:३३ ॥
 मुक्तिमेव न पश्यामि जन्मकोटिशतैरपि ।
 अदानाच्चाशुभं देवि पश्यामि वरवर्णिनि ॥ १२:३४ ॥
 दानेन तु शुभं पश्ये स्वर्गलोके यदक्षयम् ।
 नोक्तं मयानृतं पूर्वं नित्यं सत्यव्रते स्थितः ॥ १२:३५ ॥
 सत्यधर्ममतिक्रम्य नान्यधर्मं समाचरे ।
 भार्या धर्मसखेत्येवं त्वया पूर्वमुदाहृतम् ॥ १२:३६ ॥
 यदि धर्मसखायासि सो ऽद्य काल इहागतः ।
 द्विजरूपधरो धर्मः स्वयमेव इहागतः ॥ १२:३७ ॥
 जिज्ञासार्थमहं भद्रे न विघ्नं कर्तुमर्हसि ।
 माताव्यक्तः पिता ब्रह्मा बुद्धिर्भार्या दमः सखा ॥ १२:३८ ॥
 पुत्रो धर्मः क्रियाचार्य इत्येते मम बान्धवाः ।



30c वचनं $C_{\Sigma}K_{82}K_{10}E$ वचन K_7 **30d** अब्रवीत् $C_{94}C_{45}C_{02}^{ac}K_{82}K_{10}K_7$ अब्रवीत् । विपुल उवाच ।
 $C_{02}^{pc}E$ **31a** जानामि $C_{45}C_{02}K_{82}E$ जानासि $C_{94}K_{10}K_7$ **31b** पतिः $C_{\Sigma}K_{82}K_7E$ प्रतिः K_{10}
31d तोषितः $C_{\Sigma}K_{82}K_{10}E$ तोषिनः K_7 **32d** व्रजे $C_{94}K_{82}^{pc}K_7$ व्रजेत् $C_{45}C_{02}K_{10}E$ व्रजे K_{82}^{ac}
33a यदि $C_{\Sigma}K_{82}K_{10}E$ ययदि K_7 **33c** सहस्रे ऽपि $C_{94}C_{45}K_{82}K_{10}K_7$ सहस्राणि $C_{02}E$ **33d** स्थाद्यः
 $C_{94}C_{02}K_{82}K_{10}$ स्थायः C_{45} स्थोयः K_7E **34a** मुक्तिमेव $C_{\Sigma}K_{82}K_{10}K_7$ मुक्तिमेवन् E **34c** अदानाच्चाः
 $C_{94}C_{45}K_{82}K_{10}K_7E$ अदाना चाः C_{02} **35b** लोके $C_{\Sigma}K_{82}^{pc}K_{10}K_7$ om. K_{82}^{ac} लोके E **35c** नोक्तं
 $C_{\Sigma}K_{82}K_{10}K_7E$ नोक्ता K_7^{ac} **35d** व्रते $C_{\Sigma}K_{82}K_{10}K_7$ व्रतः E **36b** चरे $C_{\Sigma}K_{82}K_7$ चरेत्
 $K_{10}E$ **36c** धर्मः $C_{\Sigma}K_{10}K_7E$ धर्म K_{82} **36d** त्वया em. त्वयि $C_{\Sigma}K_{82}K_{10}K_7E$ **37a** सखायाः
 $C_{94}C_{02}K_{82}K_{10}K_7E$ सखाः C_{45} **37c** धरो $C_{94}C_{02}K_{82}K_{10}K_7E$ परो C_{45} **38a** र्थमहं
 $C_{\Sigma}K_{82}E$ र्थमहं K_{10} र्थमह K_7 **38c** व्यक्तः $C_{94}C_{45}K_{82}K_{10}E$ व्यक्त C_{02} व्यक्तः K_7
38d बुद्धिर्भाः $C_{94}C_{45}K_{10}$ बुद्धि भाः $C_{02}K_{82}K_7E$ • दमः $C_{\Sigma}K_{82}K_7E$ दम K_{10} (unmetr.)
 • सखा $C_{45}C_{02}K_{82}K_{10}K_7E$ समा C_{94}

कालश्रेष्ठो ग्रहः सूर्यो गङ्गा श्रेष्ठा नदीषु च ॥ १२:३९ ॥
 चन्द्रक्षये दिनं श्रेष्ठं नरश्रेष्ठो द्विजोत्तमः ।
 शुश्रूषणार्थं विप्रस्य मया दत्तासि सुन्दरि ।
 सर्वस्वं ब्राह्मणे दत्त्वा वनमेवाश्रयाम्यहम् ॥ १२:४० ॥
 शङ्कर उवाच ।
 तूष्णीम्भूता ततो भार्या अश्रुपूर्णाकुलेक्षणा ।
 करे गृह्य विशालाक्षी ब्राह्मणाय निवेदिता ॥ १२:४१ ॥
 यानि सन्ति गृहे द्रव्यं हिरण्यं पशवस्तथा ।
 ददामि ते द्विजश्रेष्ठ ग्रामघोषगृहादिकम् ॥ १२:४२ ॥
 मुक्ता वैडूर्यवासांसि दिव्याण्याभरणानि च ।
 सर्वान्गृहाण विप्रेन्द्र श्रद्धया दत्तसत्कृतान् ॥ १२:४३ ॥
 प्रीयतां भगवान्धर्मः प्रीयतां च महेश्वरः ।
 प्रीयन्तां पितरः सर्वे यद्यस्ति सुकृतं फलम् ॥ १२:४४ ॥
 रुद्र उवाच ।
 विपुलस्य वचः श्रुत्वा ब्राह्मणेन तपस्विना ।
 आशीः सुविपुलं दत्त्वा विपुलाय महात्मने ॥ १२:४५ ॥

39c cf. e.g. Āgamakalpalatā 3.128: सूर्यग्रहणकालस्य समाना नास्ति भूतले । अत्र यद्यत्कृतं कर्म अनन्तफलदं भवेत् ॥ cf. also Agastyasamhitā X.XXcd (on the proper date for initiation): सूर्यग्रहणकालेन समानो नास्ति कश्चन also ibid. X.XX (on image installation): सूर्यग्रहे महापुण्ये कुरुक्षेत्रे विधानतः । कृतैर्यत्पुण्यमाप्नोति तुलापुरुषकादिभिः ॥ तत्पुण्यं प्राप्नुयामर्त्यः ... 39d ≈ 15.18b: श्रेष्ठा गङ्गा नदीषु च



39c °श्रेष्ठो C₄₅K₈₂K₇^{pc} °श्रेष्ठः C₉₄C₀₂K₁₀ °श्रेष्ठा K₇^{ac} °श्रेष्ठः E 39d श्रेष्ठा C_ΣK₇E श्रेष्ठो K₈₂
 श्रेष्ठ K₁₀ 40a दिनं C₉₄C₄₅K₈₂K₇ दिनः C₀₂K₁₀E 40b °त्तमः C₉₄C₄₅K₈₂K₁₀K₇E °त्तम C₀₂
 40a °र्थ C₉₄C₀₂K₈₂K₁₀K₇E °र्थ C₄₅ 41 शङ्कर C_ΣK₈₂K₁₀K₇ महेश्वर E 41a तूष्णीम्भूता C₉₄
 तूष्णीभूत्वा C₄₅ तूष्णीभूत C₀₂ तूष्णीभूता K₈₂K₁₀ तूष्णीम्भूती K₇ तूष्णीभूतां E • भार्या C_ΣK₈₂K₁₀
 K₇ भार्या E 41b °क्षणा C₉₄C₄₅K₈₂K₇ °क्षणाः C₀₂ °क्षणाः K₁₀ °क्षणाम् E 41c °क्षी C_ΣK₈₂
 K₁₀K₇ °क्षी E 41d ब्राह्मणाय निवेदिता C₉₄C₀₂K₈₂K₁₀K₇E ब्राह्मण दिवेदिता C₄₅ 42b हिरण्यं
 C_ΣK₁₀K₇ हिरण्यः K₈₂E 42c ददामि C₉₄C₀₂K₈₂K₁₀K₇E ददानि C₄₅ • ते द्विजः C₄₅C₀₂K₈₂
 K₁₀E ___ जः C₉₄ त द्विजः K₇ 43a वैडूर्यः C₉₄C₄₅K₁₀K₇ वैभार्यः C₀₂ वैर्यः K₈₂^{ac} वैडूर्यः K₈₂^{pc}E
 • °वासांसि C_ΣK₈₂K₁₀E °वासांसि K₇ 43c सर्वान्गृहाण C₉₄C₄₅K₈₂E सर्वान्गृहान् K₁₀ सर्वा गृहाण
 K₇ सर्वान्तान्गृह C₀₂ 43d °सत्कृतान् em. °सत्कृतान् C_ΣK₈₂K₇E °सत्कृतम् K₁₀ 44b प्रीयः C_Σ
 K₈₂K₁₀K₇^{pc}E प्रीनः K₇^{ac} 44c प्रीयन्तां C₉₄ प्रीयतां C₄₅C₀₂K₈₂K₇E प्रीयता K₁₀ • पितरः C_Σ
 K₁₀K₇E पितरः K₈₂ 44d अस्ति C₄₅C₀₂K₈₂K₁₀K₇E अस्ति C₉₄ 45 रुद्र C_ΣK₈₂K₁₀K₇ महेश्वर
 E 45a वचः श्रुत्वा C₄₅C₀₂K₈₂K₁₀K₇E वचःश्रुत्वा C₉₄ 45b तपस्विना C_ΣK₈₂K₇E तपस्विनाम्
 K₁₀

वसेत्तत्र गृहे रम्ये भार्यामादाय तस्य च ।
 विपुलस्तु नमस्कृत्वा कृत्वा चापि प्रदक्षिणम् ॥ १२:४६ ॥
 ब्राह्मणमभिवाद्यैवं गतः शीघ्रं वनान्तरम् ।
 वने मूलफलाहारो विचरेत महीतले ॥ १२:४७ ॥
 एकाकी विजने शून्ये चिन्तया च परिप्लुतः ।
 क्व गच्छामि क्व भोक्ष्यामि कुत्र वा किं करोम्यहम् ॥ १२:४८ ॥
 न पथं विषयं वेद्मि ग्रामं वा नगराणि वा ।
 खेटखर्वटदेशं वा जानामीह न कंचन ॥ १२:४९ ॥
 अमुं सुशैलं पश्यामि विपुलोदरकन्दरम् ।
 तमारुह्य निरीक्ष्यामि ग्रामं नगरपत्तनम् ॥ १२:५० ॥
 एवमुत्तवा तु विपुलः शनैः पर्वतमारुहत् ।
 वृक्षच्छायां समालोक्य निषसाद श्रमान्वितः ॥ १२:५१ ॥
 एतस्मिन्नेव काले तु वृक्षशाखावतार्य च ।
 अपूर्वं च सुरूपं च सुगन्धत्वं च शोभनम् ॥ १२:५२ ॥
 फलं गृह्य विचित्रं च हृदयानन्दनं शुभम् ।
 विपुलस्याग्रतः कृत्वा पुनर्वृक्षं समारुहत् ॥ १२:५३ ॥
 विपुलश्चित्रवद्वृष्ट्वा विस्मयं परमं गतः ।
 अहो वा स्वप्नभूतो ऽस्मि अहो वा तपसः फलम् ॥ १२:५४ ॥



46a वसेत्तत्र गृहे $C_{45}K_{82}$ वस तत्र गृहे $C_{94}C_{02}K_{10}$ वस(एन्त)त्र गृहे K_7 वसते च गृहं E **46c** विपुलस्तु $C_{\Sigma}K_{82}K_7E$ विपुलस्य K_{10} **46d** कृत्वा चापि $C_{\Sigma}K_{82}K_{10}$ ×××× K_7 कृत्वा च वि० E **47a** ब्राह्मण० $C_{\Sigma}K_{82}K_7E$ ब्राह्मणा० K_{10} • ०द्यैवं $em.$ ०द्येवं $C_{94}C_{02}K_{82}K_{10}E$ ०द्यवं K_7 ०द्येनं C_{45} **47b** शीघ्रं $C_{\Sigma}K_{82}K_7E$ शीघ्रं K_{10} **47c** ०फलाहारो $C_{\Sigma}K_{82}K_{10}K_7^{pc}E$ ०फाहारो K_7^{ac} **48a** एकाकी $C_{45}C_{02}K_{82}K_{10}K_7E$ एकाकी C_{94} **48b** परि० $C_{\Sigma}K_{82}K_{10}E$ परि० K_7 **48c** क्व गच्छामि $C_{\Sigma}K_{82}K_{10}E$ क्व गच्छामि K_7 • क्व भोक्ष्यामि C_{94} क्व भोक्ष्यामि $C_{45}K_{82}K_{10}$ क्व भोक्ष्यामि C_{02} क्व भोक्ष्यामि K_7 किं भोक्ष्यामि E (unmetr.) **49a** विषयं वेद्मि $C_{94}K_{82}K_{10}E$ विषमं वेद्मि $C_{45}C_{02}$ विषयं वेद्मि K_7 **49b** वा $C_{94}C_{02}K_{10}K_7E$ च $C_{45}K_{82}$ **49c** खेट० $C_{94}C_{45}K_{82}K_{10}K_7E$ क्षेत्र० C_{02} • ०खर्वट० E ०कर्पट० $C_{\Sigma}K_{82}K_{10}K_7$ **49d** कंचन $em.$ कश्चन $C_{\Sigma}K_{82}K_{10}K_7E$ **50a** सुशैलं $C_{\Sigma}K_{82}K_{10}E$ सुशैलं K_7 **50b** विपुलो० $C_{\Sigma}K_{82}K_7E$ विलो० K_{10} **50c** निरीक्ष्यामि $C_{\Sigma}K_{82}K_{10}E$ निरीक्ष्यामि K_7 **51a** एवमु० $C_{94}C_{02}K_{82}K_{10}K_7E$ एकं उ० C_{45} **51b** ०रुहत् E ०रुहेत् $C_{\Sigma}K_{82}K_{10}K_7$ **51c** ०च्छायां $C_{\Sigma}K_{82}K_{10}E$ ०च्छाया K_7 **52a** एतस्मिन्नेव $C_{94}C_{45}K_{82}K_{10}E$ एतस्मिन्नेव C_{02} एतस्मिन्नेव K_7 • काले तु $C_{94}C_{45}K_{82}K_{10}$ कालेन $C_{02}E$ कालेन K_7 **52b** वृक्ष० $C_{\Sigma}K_{10}K_7^{pc}E$ वृक्षा० $K_{82}K_7^{ac}$ **52c** सुरूपं $C_{94}C_{02}K_{10}K_7E$ स्वरूपं $C_{45}K_{82}$ **53d** पुनर्वृक्षं समारुहत् $C_{94}C_{45}K_{82}K_7E$ पुनर्वृक्षं समारुहम् C_{02} पुनर्वृक्षं समारुहं K_{10} **54a** ०त्रवद्वृष्ट्वा $C_{94}C_{45}K_{82}K_{10}K_7E$ ०त्रव दृष्ट्वा C_{02} **54cd** ०भूतो ऽस्मि अहो $C_{\Sigma}K_{10}K_7E$ ०संभूतो ऽस्म्यहो K_{82}

न पश्यामि न जिघ्रामि न च स्वादं च वेद्म्यहम् ।
 वार्त्तापि न च मे श्रोता प्रतिजानामि कंचन ॥ १२:५५ ॥
 एवमुत्त्वा ह्यनेकानि फलं गृह्य मनोरमम् ।
 सुनिरीक्ष्य पुनर्जिघ्रं पुनर्जिघ्रं निरीक्ष्य च ॥ १२:५६ ॥
 फलं चात्र निरूप्यन्तो देशं वाप्यवलोकयन् ।
 पाथेयरहितश्चास्मि देवदत्तं फलं मम ॥ १२:५७ ॥
 तत्फलं प्रतिगृह्यैव नगरं प्रविशाम्यहम् ।
 प्रार्थयित्वा तु यत्किंचिज्जीवनार्थं चराम्यहम् ॥ १२:५८ ॥
 ततः शैलमतिक्रम्य नगरं प्रविवेश ह ।
 पथि कश्चिज्जनः पृष्ठः किं नाम नगरं त्विदम् ॥ १२:५९ ॥
 स होवाच पथीकेन किमपूर्वमिहागतः ।
 दक्षिणापथदेशोऽयं नरवीरपुरं त्वदः ॥ १२:६० ॥
 राजा सिंहजटो नाम राज्ञी तस्य च केकयी ।
 अतिवृद्धो जराग्रस्तः केकयी च तथैव च ॥ १२:६१ ॥
 दाता सर्वकलाज्ञश्च युद्धे वीर्यबलान्वितः ।
 ब्रह्मण्यो वत्सलो लोके सर्वशास्त्रविशारदः ॥ १२:६२ ॥
 विपुल उवाच ।



55a जिघ्रामि $C_{94}C_{02}K_{82}K_{10}K_7E$ च ग्रामि C_{45} **55c** श्रोता $C_{45}C_{02}K_{82}K_{10}K_7E$ श्रोत्रा C_{94}
55d कंचन em. कश्चन $C_{\Sigma}K_{82}K_{10}K_7E$ **56a** •मुत्त्वा $C_{94}C_{45}K_{82}K_{10}K_7E$ •मुक्ता C_{02} **56b** गृह्य
 $C_{\Sigma}K_{82}K_{10}E$ गृह K_7 **56c** •निरीक्ष्य $C_{\Sigma}K_{82}K_{10}E$ •निरीक्ष K_7 **56cd** पुनर्जिघ्रं पुनर्जिघ्रं $C_{94}C_{45}$
 $K_{82}E$ मुन जिघ्रं पुन जिघ्रं C_{02} पुनर्जिघ्रं पुनर्जिघ्रं K_{10} पुनर्जिघ्रं पुनर्जिघ्रं K_7 **56d** निरीक्ष्य $C_{\Sigma}K_{82}K_{10}$
 E निरीक्ष K_7 **57a** चात्र $C_{45}C_{02}K_{82}K_{10}K_7E$ चा C_{94}^{ac} चात्र C_{94}^{pc} • निरूप्यन्तो E निरूप्यान्ति
 C_{94} निरूप्यां चा C_{45} निरूप्यन्ति $C_{02}K_{82}K_{10}K_7$ **57b** •लोकयन् $C_{94}C_{02}K_{82}K_{10}K_7E$ •लोकयत्
 C_{45} **57c** पाथेयः $C_{\Sigma}K_{82}K_7E$ पथेयः K_{10} • •रहितश्चाः $C_{94}C_{45}K_{82}K_{10}K_7E$ •रहिते चाः C_{02}
57d •दत्तं $C_{94}K_{82}K_7$ •दत्तः $C_{45}C_{02}K_{10}E$ • फलं $C_{\Sigma}K_{82}K_{10}E$ om. K_7 **58a** •गृह्यैव C_{45}
 $K_{10}E$ •गृह्यैव $C_{94}K_7$ गृहे च C_{02} •गृह्यैवं K_{82} **58c** तु $C_{\Sigma}K_{82}K_{10}K_7$ च E **58cd** यत्किंचिज्जीः
 $C_{94}C_{45}K_{82}K_{10}K_7E$ यत्किंचि जीः C_{02} **59d** नगरं त्विदम् $C_{94}K_{82}K_7E$ नगर त्विदम् $C_{45}C_{02}$ नगरं
 त्विह K_{10} **60a** स होः $C_{94}C_{02}K_{82}K_7E$ अहोः $C_{45}K_{10}$ • पथीकेन $C_{\Sigma}K_{82}K_{10}E$ पथीको न K_7
60b •गतः $C_{\Sigma}K_{82}K_7E$ •तवः K_{10} **60c** •पथः $C_{94}C_{02}K_{82}K_{10}K_7E$ •पथे C_{45} **60d** •पुरं त्वदः
 C_{45} •पुरं त्वयः C_{94} •पुरं त्वयं $C_{02}K_{82}K_{10}$ पुरन्दरः K_7 •पुरं स्वयम् E **61a** राजा $C_{\Sigma}K_{82}K_{10}$ राजा
 हि K_7 राज E • •जटो $C_{\Sigma}K_{82}K_{10}K_7$ •यतो E **61b** केकयी $C_{45}C_{02}K_{82}K_{10}K_7E$ कैकयी C_{94}
61d केकयी $C_{45}C_{02}K_{82}K_{10}K_7E$ कैकयी C_{94} • तथैव च $C_{\Sigma}K_{82}K_{10}E$ तथैव र K_7 **62a** दाता
 $C_{45}C_{02}K_{82}K_{10}K_7E$ _ ता C_{94} • •कलाः E •कलः $C_{\Sigma}K_{82}K_{10}K_7$ **62b** युद्धे $C_{\Sigma}K_{82}K_7E$ युद्धो
 K_{10}

अत्र श्रेष्ठिमुपास्यामि नाम वा तस्य किं वद ।
 कतमो देशस्तद्वासः कथयस्व न संशयः ॥ १२:६३ ॥
 विपुलेनैवमुक्तस्तु पथिकोवाच तं पुनः ।
 मम भीमबलो नाम श्रेष्ठिकस्य गृहागतः ॥ १२:६४ ॥
 श्रेष्ठिकः पुण्डको नाम ख्यातः श्रेष्ठिक उच्यते ।
 कौतुकं तव यद्यस्ति तदागच्छ मया सह ॥ १२:६५ ॥
 एवमस्त्विति तेनोक्तो विपुलेन महात्मना ।
 तेनैव सह निर्यातः श्रेष्ठिकस्य गृहं प्रति ॥ १२:६६ ॥
 श्रेष्ठिकः स्वगृहासीनो दृष्टः स विपुलेन तु ।
 तस्यान्तिकमुपागम्य तत्फलं स निवेदितः ॥ १२:६७ ॥
 अहो फलमिदं श्रेष्ठमहो फलमिहानितम् ।
 अहो रूपमहो गन्धमहो फलं सुशोभनम् ॥ १२:६८ ॥
 तत्फलं न महीजातं न मेरौ न च मन्दरे ।
 देवलोकिक सुव्यक्तं न मर्त्य उपजायते ॥ १२:६९ ॥
 अहो ऽस्मि सफलं भोक्ता राजार्हं च न संशयः ।
 दौकयित्वा फलं दिव्यं राजानं तोषयाम्यहम् ॥ १२:७० ॥



63a ०पास्यामि $C_{94}C_{45}K_{82}K_{10}K_7E$ ०पास्यामि C_{02} **63b** नाम $C_{94}C_{45}K_7$ नाम $C_{02}K_{82}K_{10}E$ •
 वद $C_{94}C_{02}K_{82}K_{10}K_7E$ वदः C_{45} **63c** देशस्त० $C_{94}C_{45}K_{82}K_7E$ देश त० $C_{02}K_{10}$ **63d** कथयस्व
 $C_{94}C_{02}K_{82}K_{10}K_7E$ कथयस्य C_{45} **64a** विपुलेनैव० $C_{\Sigma}K_{82}K_{10}E$ विपुलेनैव० K_7 **64c** मम
 भीमबलो नाम $C_{45}C_{02}K_{82}K_{10}K_7$ मम भी० बलो नाम C_{94} om. E **64d** श्रेष्ठिकस्य गृहागतः C_{Σ}
 $K_{82}K_{10}K_7$ श्रेष्ठिकस्य गृहागतः ॥ पथिको ऽहमिदानीं । को भवान् तस्य विषये किं वा ज्ञातुं चिकीर्षसि ॥
 E **66a** ०स्त्विति $C_{94}K_{82}K_{10}K_7E$ ०स्त्विति $C_{45}C_{02}$ • तेनोक्तो $C_{\Sigma}K_{82}K_{10}$ तेनोक्तो K_7 तेनोक्तो E
66b ०त्मना $C_{\Sigma}K_{82}K_{10}E$ ०त्मनाः K_7 **66c** तेनैव $C_{\Sigma}K_{82}K_{10}E$ तेनैव K_7 **66d** प्रति $C_{94}C_{45}$
 $K_{82}K_{10}K_7$ प्रतिः $C_{02}E$ **67a** श्रेष्ठिकः $C_{45}C_{02}K_{10}K_7E$ श्रेष्ठितः C_{94} श्रेष्ठिक K_{82} **67b** दृष्टः स
 $C_{45}K_{82}K_7E$ दृष्टः C_{94} दृष्ट स C_{02} दृष्टस्य K_{10} **67c** ०गम्य $C_{\Sigma}K_{82}K_{10}E$ ०गत्य K_7 **67d** स
 निवेदितः $C_{\Sigma}K_{10}E$ सन्निवेदितः K_{82} सन्निवेदितः K_7 **68ab** श्रेष्ठमहो $C_{94}C_{45}K_{82}K_{10}K_7E$ श्रेष्ठ अहो
 C_{02} **68cd** गन्धमहो फलं corr. गन्धमहो फल $C_{94}C_{45}C_{02}K_{82}E$ गन्धमहो गन्धमहो फल C_{45}^{ac} गन्ध
 अहो फल K_{10} गन्धो फलं अहो K_7 **69a** तत्फ० $C_{\Sigma}K_{82}K_{10}K_7$ यत्फ० E **69b** मेरौ $C_{94}C_{45}K_{82}$
 $K_7^{pc}E$ मेरौ $C_{02}K_7^{ac}K_{10}$ • मन्दरे conj. कन्दरे $C_{\Sigma}K_{82}K_{10}K_7E$ **69c** देवलोकिक $C_{\Sigma}K_{82}K_{10}K_7^{pc}$
 E देवलोकिक K_{10}^{ac} **69d** मर्त्य उपजायते em. मर्त्यमुपजा० C_{94} मर्त्य सुपजायते C_{45} मर्त्यमुपजायते
 $C_{02}K_{82}K_{10}K_7$ मर्त्यमुपजायते E **70a** अहो $C_{45}C_{02}K_{82}K_{10}K_7$ हो C_{94} अहो E • सफलं C_{45}
 $C_{02}K_{82}K_{10}K_7$ सफलम् C_{94} तत्फलं E • भोक्ता $C_{\Sigma}K_{82}K_{10}E$ भोक्तं K_7 **70b** राजार्हं च $C_{02}K_{10}$
 राजार्हंश्च $C_{94}C_{45}K_7E$ राजार्हंश्च K_{82} **70c** दौकयित्वा $C_{\Sigma}K_{82}K_7E$ दौकयित्वा K_{10}

ततस्त्वरितं गत्वैव फलं गृह्य मनोहरम् ।
 आदरेणोपसृत्यैव राजानं स फलं ददौ ॥ १२:७१ ॥
 राजा च स फलं दृष्ट्वा विस्मयं परमं गतः ।
 कुतः श्रेष्ठि त्वया नीतं फलं पूर्वं मनोहरम् ॥ १२:७२ ॥
 स्वादुमूलं फलं कन्दं दृष्टं पूर्वं न तादृशम् ।
 रूपगन्धगुणोपेतं हृदयानन्दकारकम् ॥ १२:७३ ॥
 सद्य एवोपयुञ्जामि त्वया दत्तमिदं फलम् ।
 कीदृशं स्वाद विज्ञानमिच्छामि कुरु माचिरम् ॥ १२:७४ ॥
 ततः स भक्षयामास फलं चामृतसंनिभम् ।
 अमृतोपमसुस्वादं सर्वं च बुभुजे नृपः ॥ १२:७५ ॥
 सद्य षोडशवर्षस्य यौवनं समपद्यत ।
 न वलीपलितं सद्यो न जरा न च दुर्बलः ॥ १२:७६ ॥
 केशदन्तनखस्निग्धो दृढदन्तो दृढेन्द्रियः ।
 तेजश्चक्षुर्बलप्राणान्सद्य सर्वानवाप्तवान् ॥ १२:७७ ॥
 मन्त्री पुरोहितोऽमात्यः सर्वे भृत्यजनास्तथा ।
 पौरस्त्री बालवृद्धाश्च सर्वे ते विस्मयं गताः ॥ १२:७८ ॥
 राजा सिंहजटो नाम तुष्टिमेव परां गतः ।



71a त्वरितं K₈₂K₇E त्वरितं C_ΣK₁₀ (unmetr.) **71b** गृह्य C₉₄C₀₂K₈₂K₁₀K₇E गृह्य C₄₅ •
 •हरम् C_ΣK₈₂K₇ •रमम् K₁₀E **71c** •सृत्यैव C₉₄C₄₅E •सृत्यैव C₀₂K₁₀K₇ •संगत्य K₈₂ **71d** स
 फलं C_ΣK₈₂K₁₀K₇ तत्फलं E **72a** स फलं C_ΣK₈₂K₁₀K₇ तत्फलं E **72b** विस्मयं C_ΣK₈₂K₇
 E विस्मय K₁₀ **72c** श्रेष्ठि C_ΣK₈₂K₁₀K₇ श्रेष्ठ E **72d** फलं पूर्वं मनोहरम् corr. फलं _____ हरम्
 C₉₄ फलम्यार्धमनोहरम् C₄₅ फलं पूर्वं मनोहरम् C₀₂K₈₂K₁₀K₇ फलं सर्वमनोहरम् E **73a** •मूलं फलं K₇
 •मूलफलं C_ΣK₈₂K₁₀E **73ab** कन्दं दृष्टं पूं em. •कन्दं दृष्ट्वा पूं C₉₄K₈₂K₁₀ •स्कन्द दृष्ट्वा पूं C₄₅
 •स्कन्द दृष्ट पूं C₀₂ कन्द दृष्टन्पूं K₇ •स्कन्द दृष्टा पूं E **73b** तादृशम् C₉₄C₄₅K₈₂K₁₀K₇ तादृशं
 C₀₂ यादृशम् E **73d** •कारकम् C_ΣK₁₀K₇E •कारकः K₈₂ **74a** सद्य एवोपयुञ्जामि C_ΣK₈₂K₁₀
 K₇ सत्य एव प्रभुञ्जामि E **74c** स्वाद विज्ञानम् C_ΣK₈₂K₁₀K₇ स्वादु विज्ञातुम् E **75a** ततः C₉₄C₀₂
 K₈₂K₁₀K₇E तत C₄₅ **75cd** स्वादं सर्वं च C₄₅C₀₂K₈₂K₁₀K₇E स्वा _____ C₉₄ **76b** •पद्यत
 C₉₄C₄₅ •पद्यते C₀₂K₈₂K₁₀E •द्यत K₇ **76c** वलीं C_ΣK₈₂K₁₀K₇ वलिं E **77b** •दन्तो C_Σ
 K₈₂K₁₀K₇ •देहो E • दृढेन्द्रियः C_ΣK₈₂K₇E दृढेन्द्रिः K₁₀ **77c** •चक्षुर्बलप्राणां C₉₄C₄₅K₈₂
 K₁₀ •चक्षुर्बलप्राणां C₀₂ •चक्षुर्बलं प्राणां K₇ •चक्षुर्बलप्राणां E **77d** सर्वान् C₉₄C₄₅K₈₂K₁₀K₇
 E सर्वान् C₀₂ • सप्तान् C_ΣK₁₀K₇E सुयात् K₈₂ **78a** पुरोहितोऽमात्यः C₉₄C₀₂K₁₀ पुरोहितो
 मात्य C₄₅K₈₂K₇ पुरोहितामात्य E **78b** सर्वे भृत्यजनास्तथा C₉₄C₀₂K₈₂K₁₀K₇E जनास्तथास्तथा
 C₄₅ **78c** •स्त्री C_ΣK₈₂K₁₀K₇ •स्वि E **78d** सर्वे C₄₅C₀₂K₈₂K₁₀K₇E _____ C₉₄ • गताः
 C₉₄C₄₅K₈₂K₁₀K₇E गतः C₀₂ **79b** परां C_ΣK₈₂K₇E परं K₁₀

प्रहर्षमतुलं चैव प्राप्तवान्स नरेश्वरः ॥ १२:७९ ॥
 उवाच राजा तं श्रेष्ठिं स्वार्थतत्परनिर्दयः ।
 कुरु भीमबलस्त्वेवं फलमानय अद्य वै ॥ १२:८० ॥
 पुनर्मे यौवनप्राप्तिस्त्वत्प्रसादान्नरोत्तम ।
 केकयीं दुर्बलां वृद्धां पुनः प्रापय यौवनम् ॥ १२:८१ ॥
 स राज्ञा एवमुक्तस्तु श्रेष्ठी भीमबलस्तथा ।
 प्रत्युवाच ह राजानं प्राञ्जलिः प्रणतः स्थितः ॥ १२:८२ ॥
 न वनेन वने राजन्न वाणिज्यकृषेण वा ।
 केनापि कुलपुत्रेण तव दर्शनकांक्षया ॥ १२:८३ ॥
 दत्तो ऽस्मि तेन राजेन्द्र मया दत्तो ऽसि भूपते ।
 न ते शक्रोम्यहं राजन्वक्तुं वैदेशिनं नरम् ॥ १२:८४ ॥
 श्रुत्वा भीमबलवाक्यं प्रत्युवाच ततः पुनः ।
 अमात्यकुलपुत्रस्त्वं ब्रूहि मद्बचनं पुनः ॥ १२:८५ ॥
 यदि नास्ति किं मे दत्तं मया वा मार्गितो भवान् ।
 यत्रैको बहवो ऽत्रैव जायन्ते नात्र संशयः ॥ १२:८६ ॥
 आगमोपायमार्गं च तेनैव स तु गम्यताम् ।



80a राजा तं C_२K_{८२}K_७E राजनं K_{१०} • श्रेष्ठिं C_२K_{८२}K_{१०}K_७ श्रेष्ठं E **80b** दयः C_२K_{८२}K_{१०}
 K_७ दय E **80c** कुरु C_२K_{८२}K_{१०}K_७ शृणु E • भीमबलस्त्वेवं C_{४५}C_{०२}K_{८२} भीमवस्त्वेवं C_{९४}E
 भीमबलस्त्वेव K_{१०} भीमबलस्त्वेवं K_७ **81b** उत्तम C_२K_{८२}K_{१०}K_७ उत्तमः E **81c** केकयीं दुर्बलां K_{८२}
 कैकयीन्दुर्बलान् C_{९४} केकयीं C_{४५} केकयी दुर्बला C_{०२}K_{१०}E कैकयी दुर्बलां K_७ **81cd** वृद्धां पुनः C_{४५}K_{८२}
 K_{१०}K_७ वृद्धां C_{९४} वृद्धा पुनः C_{०२}E **81d** प्रापय C_{९४}C_{४५}K_{८२}K_{१०}K_७E प्राप C_{०२} **82b** श्रेष्ठी
 C_{०२}E श्रेष्ठि C_{९४}C_{४५}K_{८२}K_७ श्रेष्ठि K_{१०} • बलस्तथा C_२K_{८२}E बलस्तदा K_{१०}K_७ **82c** उवाच ह C_२
 K_{८२}K_{१०}K_७ उवाचाह E • राजानं C_२K_{१०}K_७E राजान K_{८२} **83a** न वनेन C_२K_{८२}K_{१०}K_७ न फलेदं E
83ab राजन्न C_{९४}C_{०२}K_{८२}K_७E राजान्न C_{४५}K_{१०} **83c** कुल C_२K_{८२}K_{१०}E कुल K_७ **84a** ऽस्मि
 तेन C_२K_{८२}K_७ स्मिन्तेन K_{१०} ऽस्मि तव E **84b** दत्तो ऽसि C_{९४}C_{४५}K_{१०}K_७ दत्तासि C_{०२} दत्तो स्मि
 K_{८२} प्राप्तोषि E **84c** ते C_२K_{८२}K_{१०}K_७ च E **84cd** राजन्वक्तुं C_{४५}K_{८२}K_{१०}K_७E रा C_{९४} कुम् C_{९४}
 राजान्वक्तुम् C_{०२} **84d** वैदेशिनं नरम् C_{४५}C_{०२}K_{८२}K_७ वैदेशिनन्नरम् C_{९४} वैदेशिनं नरः K_{१०} च देहि
 तन्नरः E **85a** बल C_{९४}C_{४५} (unmetr.) बलं C_{०२}K_{८२}K_{१०}K_७E **85c** अमात्य C_२K_{८२}K_७
 E अमात्य K_{१०} • पुत्रस्त्वं C_२K_{८२}K_{१०}E पुत्रं त्वं K_७ **86a** किं मे दत्तं K_७ किमे दत्तं C_२K_{८२}K_{१०}
 किमेतत्तं E **86b** मार्गितो C_२K_{८२}K_{१०}K_७ मार्गितो E • भवान् C_२K_{८२}K_{१०}E भगवन् K_७ **86c** यत्रैको
 बहवो ऽत्रैव C_{४५} यत्र ह्येको बहवो त्र C_{९४}K_{८२}K_{१०}K_७ (unmetr.) यतश्चैक बहून्तत्र C_{०२} यत्रैको बहून्तत्र
 E **86d** जायन्ते C_{९४}C_{४५}K_{८२}K_{१०}K_७E जायते C_{०२} **87b** तेनैव C_{९४}C_{४५}K_{८२}K_{१०}K_७E तेनैव C_{०२}

अवश्यं तेन गन्तव्यं तेन मार्गेण मार्गय ॥ १२:८७ ॥
 अदत्त्वा फलमन्यच्च शिरश्छेद्यामि दुर्मते ।
 छेद्यश्चण्डविचण्डाभ्यां रक्ष भीमबलाधम ॥ १२:८८ ॥
 ततो भीमबलः क्रुद्धः खड्गं गृह्य शशिप्रभम् ।
 अलङ्घ्य वचनं राज्ञः कुलपुत्रं व्रजत्यरम् ॥ १२:८९ ॥
 मा रुष कुलपुत्र त्वं मया वध्यो भविष्यसि ।
 सद्यो ऽस्ति फलमन्यद्वा देहि राजानमद्य वै ॥ १२:९० ॥
 यत्र प्राप्तं फलं दिव्यं तत्र वादेशय त्वरम् ।
 तत्फलेन विना भद्रं दुर्लभं तव जीवितम् ॥ १२:९१ ॥
 विपुल उवाच ।
 जीविताशामहं प्राप्तो वैदेशिभवनं तव ।
 कृतकर्ता कथं वध्यः प्राप्नुयामहमद्य वै ॥ १२:९२ ॥
 फलं वा न पुनस्त्वन्यद्दातुं शक्यं न केनचित् ।
 सह्यपर्वतशैलाग्रे आसीनः श्रान्तमानसः ॥ १२:९३ ॥
 वानरस्तत्फलं गृह्य मम दत्त्वा पुनर्गतः ।
 मया दत्तमिदं तुभ्यं त्वयापि च नराधिपे ॥ १२:९४ ॥
 तत्र गच्छाव भो श्रेष्ठि दृश्यते यदि वानरः ।



87d C₀₂ breaks off here missing one folio (f. 291); it resumes at 12.113d in f. 292.



87c अवश्यं तेन C₄₅K₈₂K₁₀K₇E अवस्यत्_ न C₉₄ • गन्तव्यं C₉₄K₈₂K₁₀K₇E बुद्धव्यं C₄₅
 87d मार्गय C₉₄C₄₅K₈₂K₁₀K₇ मार्गयः E 88a अदत्त्वा C₉₄C₄₅K₈₂K₇E अदत्ता K₁₀ अदत्त्वाफत्वा
 K₇^{ac} 88c छेद्यश्च K₈₂ छेद्ये च C₉₄K₁₀ छेदे च C₄₅K₇ छेद्य च E 88d धम C₄₅ धमः
 C₉₄K₈₂K₁₀K₇E 89a बलः C₉₄C₄₅K₁₀K₇E बल K₈₂ 89b शशिप्रभम् C₉₄C₄₅K₈₂K₁₀K₇
 शशी प्रदम् E 89c अलङ्घ्य C₉₄C₄₅K₈₂K₇ अलङ्घ्य K₁₀ उवाच E • राज्ञः C₉₄C₄₅K₈₂K₇E राजा
 K₁₀ 89d कुलपुत्रं व्रजत्यरम् C₉₄C₄₅K₇ कुलपुत्र व्रजत्यरं K₈₂ कुलपुत्रं व्रजत्यरं K₇ कुलपुत्र व्रज त्वरम्
 K₁₀E 90a पुत्र त्वं C₉₄C₄₅K₈₂K₁₀K₇ पुत्रस्त्वं E 90b वध्यो C₉₄C₄₅K₈₂K₇E वध्यौ K₁₀ •
 भविष्यसि C₉₄C₄₅K₈₂K₇E भविष्यति K₁₀ 90c सद्यो ऽस्ति C₄₅K₈₂K₁₀K₇ _ द्योस्ति C₉₄ यद्यस्ति E
 91a प्राप्तं C₉₄K₈₂K₁₀K₇ प्राप्त C₄₅ प्राप्ति E 91b देशय C₉₄C₄₅K₈₂K₇ देशयत् K₁₀ देशयन्
 E • त्वरम् conj. तव C₉₄C₄₅K₈₂K₁₀K₇E 92d प्राप्नुयाम C₉₄C₄₅K₁₀K₇ प्राप्नुयाम K₈₂ प्राप्नो
 ऽयम E • हमद्य वै C₉₄C₄₅K₈₂E हपद्य वै K₁₀ हमद्य वै K₇ 93a वा न C₉₄K₈₂K₁₀K₇E
 वा C₄₅ 93ab न्यद्दातुं C₉₄C₄₅K₈₂K₁₀E न्य द्दातुं K₇ 93b शक्यं न केनचित् C₄₅K₈₂K₁₀E
 शक्य _ नचित् C₉₄ शक्यं न तेनचित् K₇ 93d आसीनः C₉₄K₈₂K₁₀K₇E आशीतः C₄₅ • श्रान्त
 C₉₄K₈₂K₇E श्रोत C₄₅ सान्त K₁₀ 94b मम C₉₄C₄₅K₈₂K₁₀K₇ मह्यं E 94c तुभ्यं C₉₄C₄₅
 K₈₂K₇E तुभ्य K₁₀ 94d धिपे C₉₄C₄₅K₈₂K₇E धिप K₁₀

त्वया मया च गत्वैव याचावः प्लवगाधिपम् ॥ १२:९५ ॥
 श्रेष्ठिना च तथेत्याह गच्छामः सहिता वयम् ।
 यत्र प्राप्तं फलं तुभ्यं मोक्षयामो न संशयः ॥ १२:९६ ॥
 रुद्र उवाच ।
 तमारुह्य गिरिं सङ्घं मार्गमाणः समन्ततः ।
 विपुलेन ततो दृष्टो वानरः प्लवगाधिपः ॥ १२:९७ ॥
 अयं स वानरश्रेष्ठो वृक्षच्छायां समाश्रितः ।
 मम पुण्यबलेनैव दृश्यते ऽद्यापि वानरः ॥ १२:९८ ॥
 वानर कुरु मित्रार्थं सद्यो मृत्युर्भवेन्मम ।
 पूर्वदत्तं फलमन्यदेहि वानर जीवय ॥ १२:९९ ॥
 वानर उवाच ।
 गन्धर्वेण तु मे दत्तं फलं दत्तं तु ते मया ।
 पुनरन्यत्कथं दास्ये तत्र गच्छ यदीच्छसि ॥ १२:१०० ॥
 विपुल उवाच ।
 अदत्त्वा तत्फलं तुभ्यं जीवितुं संशयो भवेत् ।
 अथवा तत्र गच्छामो यत्र चित्ररथः स्वयम् ॥ १२:१०१ ॥
 वानरः पुनरेवाह एवं कुर्वामहे वयम् ।
 ततश्चित्ररथावासमुपगम्येदमब्रवीत् ॥ १२:१०२ ॥
 गन्धर्वराज कार्यार्थी त्वामहं पुनरागतः ।



95d च गत्वैव C₉₄C₄₅K₈₂K₁₀E तगत्वैव K₇ • याचावः C₄₅ यो वासः C₉₄K₈₂K₁₀K₇E • अधिपम्
 C₄₅ अधिपः C₉₄K₈₂K₁₀K₇E **96a** तथेत्याह C₉₄K₁₀E तथैत्याह C₄₅K₈₂K₇ **96b** गच्छामः C₄₅
 K₈₂K₁₀E ग_ मस् C₉₄ गच्छाम K₇ **96c** प्राप्तं C₉₄C₄₅K₈₂K₁₀K₇ प्राप्त E **96d** तुभ्यं C₉₄C₄₅K₈₂
 K₇E तुभ्य K₁₀ **97a** गिरिं C₉₄K₈₂K₁₀K₇E गिरि C₄₅ **97b** मानः C₉₄C₄₅K₈₂K₁₀K₇ मानाः E
97d वानरः C₉₄K₈₂K₁₀K₇E वानर C₄₅ • प्लवगाः C₄₅K₈₂K₁₀K₇E प्लगाः C₉₄ **98a** वानरश्रेष्ठो
 C₉₄C₄₅K₈₂K₁₀ वानरः श्रेष्ठे K₇ वानरः श्रेष्ठो E **98b** वृक्षच्छायां K₇ वृक्षच्छायां C₉₄ वृक्षच्छायाः
 C₄₅K₁₀E वृक्षछायां K₈₂ **99a** वानर C₉₄C₄₅K₈₂K₇E वानरं K₁₀ • र्थ C₉₄K₈₂K₇E र्थ C₄₅
 K₁₀ **99b** मृत्युर्भूः C₉₄C₄₅K₇E मृत्यु भूः K₈₂K₁₀ **99c** दत्तं C₉₄K₇E दत्तः C₄₅K₈₂K₁₀ •
 फलमन्यः C₉₄C₄₅K₁₀K₇E फलमन्यः K₈₂ **99d** हि वानर जीवय C₉₄ वि वानर जीवयः C₄₅ हि
 वानर जीवयः K₈₂K₁₀ हि वान जीवय K₇ हि वा न च जीवये E **100a** तु मे दत्तं C₉₄C₄₅K₈₂K₁₀K₇
 तु मे दत्तः K₁₀ मम दत्तं E **101a** अदत्त्वा C₉₄C₄₅K₈₂K₁₀E अदत्ता K₇ **101b** जीवितुं C₉₄C₄₅
 K₇E जीवितु K₈₂ जीवितं K₁₀ • भवेत् C₉₄C₄₅K₁₀K₇E भवेत् K₈₂ **101c** अथवा तत्र C₄₅K₈₂
 K₁₀K₇E अ_ _ त्र C₉₄ **101d** चित्ररथः C₉₄C₄₅K₁₀K₇E चिरथः C₄₅ चित्ररथ K₈₂ **102b** एवं
 C₉₄K₈₂K₁₀K₇E एव C₄₅ **102c** ततश्चिः C₉₄C₄₅K₈₂ तत्रश्चिः K₁₀ तत्र चिः K₇E **102d** ब्रवीत्
 C₉₄C₄₅K₇E वीत् K₈₂ वीवीत् K₈₂ व्रवी K₁₀ **103b** त्वामहं पुः conj. त्वन्हयम्पुः C₉₄K₇ त्वात्
 ह्यहम्पुः C₄₅ त्वत् ह्ययं पुः K₈₂ त्वत् ह्यहं पुः K₁₀E

पूर्वदत्तफलं त्वन्यदेहि मां यदि शक्यते ॥ १२:१०३ ॥
 गन्धर्वराज उवाच ।
 सूर्यलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।
 मया दत्तं फलं तुभ्यमत्यन्तसुहृदो ऽसि मे ॥ १२:१०४ ॥
 कुतो ऽन्यत्फलमादास्ये मम नास्ति प्लवङ्गम ।
 सूर्यलोकं गमिष्यामस्तत्र याचस्व भास्करम् ॥ १२:१०५ ॥
 गन्धर्वेनैवमुक्तस्तु तथेत्याह प्लवङ्गमः ।
 सूर्यलोकं ततः प्राप्ता गन्धर्वादयः सर्वशः ॥ १२:१०६ ॥
 गन्धर्व उवाच ।
 कार्यार्थेन पुनः प्राप्तस्त्वत्सकाशं खगेश्वर ।
 पूर्वदत्तफलं त्वन्यदेहि जीवमनाशय ॥ १२:१०७ ॥
 सूर्य उवाच ।
 सोमलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।
 स फलं दत्तमेवासि सुहृदत्वान्मया तव ॥ १२:१०८ ॥
 अन्यद्दातुं न शक्नोमि गच्छ सोमपुराद्य वै ।
 तं प्रार्थयाविकल्पेन अत्रिपुत्रं ग्रहेश्वरम् ॥ १२:१०९ ॥
 रुद्र उवाच ।



104 गन्धर्वराज उवाच C₄₅ गन्धर्वराजोवाच C₉₄K₁₀E गन्धर्वराजोवाच K₈₂ गन्धराज उवाच K₇ **104a** गतश्चास्मि C₄₅K₈₂K₇E गतश्चास्मि C₉₄ गतश्चास्मि K₁₀ **104b** तेन दत्तं C₄₅K₈₂K₁₀K₇E — — — तम् C₉₄
104c दत्तं corr. दत्तं C₉₄C₄₅K₈₂K₁₀K₇E **104d** सुहृदो C₉₄K₈₂K₁₀K₇E सुहृदो C₄₅
105a ऽन्यत्फलमादास्ये C₉₄C₄₅K₈₂K₁₀K₇ ऽन्यफल दास्यामि E **105b** मम नास्ति प्लवङ्गम C₉₄C₄₅
 K₁₀K₇ मम नास्ति प्लवङ्गमः K₈₂ मत्तो ऽस्ति प्लवङ्गमः E **105cd** गमिष्यामस्तत्र C₉₄C₄₅K₈₂K₁₀
 गमिष्यामस्तत K₇ गमिष्यामि तत्र E **106b** तथेत्याह C₉₄K₈₂K₁₀K₇E तथेत्याह C₄₅ **106c** प्राप्ता
 C₉₄C₄₅K₈₂K₁₀E प्राप्ताः K₇ **106d** दय सर्वशः conj. दयस्सर्वशः C₉₄ (unmetr.) दयः सर्वशः
 C₄₅K₈₂K₇E (unmetr.) दय सर्वश K₁₀ **107** गन्धर्व उवाच C₄₅K₈₂K₁₀K₇ गन्धर्व उवाच C₉₄
 गन्धर्वराजोवाच E **107ab** प्राप्तस्त्वत् C₉₄C₄₅K₁₀K₇E प्राप्त त्वत् C₈₂ **107b** काशं C₉₄C₄₅K₈₂
 K₇E काशां K₁₀ • श्वर C₉₄C₄₅K₈₂E श्वरः K₁₀K₇ **107c** फलं त्वन्यत् C₉₄K₈₂K₇ फलं त्वत्
 C₄₅ फलंस्त्वन्यत् K₁₀E **107d** नाशय C₉₄C₄₅K₈₂K₇ अनामयः K₁₀ नाशयः E **108ab** स्मि तेन
 C₉₄C₄₅K₈₂K₇E स्मिन्तेन K₁₀ **108b** दत्तं C₉₄C₄₅K₈₂K₇E दत्तं K₁₀ **108c** वासि C₉₄C₄₅
 K₈₂K₇ वाभिः K₈₂ एवाति K₁₀ वाभिः E **108d** सुहृदत्वान्मया C₉₄C₄₅K₁₀K₇ सुहृदत्वात्मया
 K₈₂ स च दत्ता मया E **109a** अन्यद्दातुं K₈₂K₇E अन्य दातुं C₉₄C₄₅ अन्य दातु K₁₀ **109b** पुराद्य
 C₉₄C₄₅K₈₂K₁₀K₇ पराद्य E **109c** तं C₉₄C₄₅K₈₂K₇E त K₁₀ • विकल्पेन C₄₅K₈₂K₁₀K₇E
 विकल्पेन C₉₄ **109d** पुत्रं C₄₅K₈₂K₇E पुत्रं C₉₄K₁₀ **110** रुद्र C₉₄C₄₅K₈₂K₁₀K₇ महेश्वर
 E

गताः सूर्याग्रतः कृत्वा सोमलोकं तथैव हि ।
 उवाच सूर्यः सोमाय करुणापेक्षया शशिम् ॥ १२:११० ॥
 सोम उवाच ।
 किमर्थमागतो भूयः कर्तव्यं तत्र भास्कर ।
 फलं दातुं पुनस्त्वन्यन्मुक्त्वा त्वन्यत्करोम्यहम् ॥ १२:१११ ॥
 सूर्य उवाच ।
 यदि शक्यं फलं देहि अन्यन्न प्रार्थयाम्यहम् ।
 न दत्तासि फलमन्यन्मया वध्यो भविष्यसि ॥ १२:११२ ॥
 सोम उवाच ।
 आगमं तस्य वक्ष्यामि शृणुष्ववाहितो भव ।
 इन्द्रेणास्मि फलं दत्तं स फलं दत्त मे भवान् ॥ १२:११३ ॥
 गत्वैवेन्द्रसदस्त्वन्यत्प्रार्थयामः सहैव तु ।
 एवं कुर्म इति प्राह गत्वेन्द्रसदनं प्रति ॥ १२:११४ ॥
 सोम इन्द्रमुवाचेदं फलकामा इहागताः ।
 पूर्वदत्तफलमन्यद्देहि शक्र ममाद्य वै ॥ १२:११५ ॥
 इन्द्र उवाच ।
 यदर्थमिह सम्प्राप्तः स च नास्ति निशाकर ।



113d C₀₂ resumes here with दत्त मे भवान्



110a गताः C₄₅ गत C₉₄K₈₂K₁₀ गतः K₇E **110b** हि C₉₄C₄₅K₈₂K₇E om. K₁₀ **110a** सूर्यः
 C₉₄C₄₅K₈₂K₇E सूर्य K₁₀ **110d** करुणा C₄₅ कारणा C₉₄K₈₂K₁₀K₇E • पेक्षया C₉₄C₄₅
 K₈₂K₇E पेक्षणा K₁₀ • शशिम् C₉₄C₄₅K₈₂ शशिन् K₇ शशि K₁₀E **111a** गतो C₉₄C₄₅
 K₈₂K₇E गता K₁₀ **111b** तत्र C₉₄C₄₅K₈₂K₁₀K₇ तव E • कर C₉₄C₄₅K₈₂K₁₀K₇ करः
 E **111cd** पुनस्त्वन्यन्मुक्त्वा त्वन्यत्क. corr. पुनस्त्वन्य मुक्त्वा त्वन्यत्क. C₉₄ पुनस्त्वन्यन्मुक्त्वास्त्वन्यं
 क. C₄₅ पुनः त्वन्य मुक्त्वा त्वन्यत्क. K₈₂ पुनस्त्वन्य मुक्त्वा त्वन्यत्क. K₁₀ पुनस्त्वन्यत्मुक्त्वा त्वन्यत्क. K₇
 E **112a** शक्यं फलं देहि C₉₄K₈₂K₇E काफलन्देहि C₄₅ काफलन्देहि C₄₅^{pc} शक्य फलं देहि K₁₀
112b अन्यन्न C₉₄C₄₅K₈₂K₁₀ अन्यत्वं K₇ अन्यान्न E **112cd** फलमन्यन्म. C₉₄C₄₅K₁₀K₇
 फलमन्यन्म. K₈₂ फलं मन्ये म. E **112d** वध्यो K₇ वध्यो C₉₄C₄₅K₈₂K₁₀ वध्यो E • भविष्यसि
 C₉₄K₈₂K₁₀K₇E भविष्यति C₄₅ **113a** वक्ष्यामि C₉₄C₄₅K₁₀K₇E वक्ष्यामि K₈₂ **113d** दत्त मे
 C₉₄K₁₀K₇E दत्त मे K₈₂ **114a** गत्वैवेन्द्र. C₉₄ गत्वैवेन्द्र. C₄₅K₁₀K₇ xxxx C₀₂ गत्वैवेन्द्र. K₈₂
 गन्धर्वेन्द्र. E **114b** र्थयामः C₉₄K₁₀K₇E र्थयामा K₈₂ • सहैव तु C₉₄C₄₅K₈₂K₁₀E सदैव तु C₀₂
 सहैव तुः K₇ **114c** कुर्म C₉₄K₈₂K₇ कर्म K₁₀ सोम E **115a** सोम इन्द्र. K₇ सोमेनेन्द्र. C₉₄K₈₂
 E सोमेनेन्द्र. K₁₀ • चेदं C₉₄C₄₅K₈₂K₁₀K₇E चेन्द्रं C₀₂ **115c** पूर्व. C₉₄K₈₂K₇E पूर्व K₁₀
115cd न्यदेहि C₉₄C₄₅K₈₂K₁₀K₇E न्य देहि C₀₂ **115d** शक्र C₉₄K₈₂K₁₀K₇ शक्र E • वै
 C₉₄C₀₂K₈₂K₁₀K₇E वैः C₄₅ **116b** कर C₉₄C₀₂K₈₂K₁₀K₇ करः C₄₅E

विष्णुहस्तान्मया प्राप्तमेकमेव फलं शुभम् ॥ १२:११६ ॥
 सर्व एव हि गच्छामो विष्णुलोकं ग्रहेश्वर ।
 सर्व एवोपजग्मुस्ते फलार्थं मधुसूदनम् ॥ १२:११७ ॥
 एवमुक्त्वा गताः सर्वे देवराजपुरस्कृताः ।
 मुहूर्तेनैव सम्प्राप्ता विष्णुलोकं यशस्विनि ॥ १२:११८ ॥
 उपसृत्य तत इन्द्रः प्रणिपत्य जनार्दनम् ।
 सर्वेषामुपरोधेन प्रार्थयामि यशोधर ॥ १२:११९ ॥
 विष्णुरुवाच ।
 पूर्वदत्तफलस्यार्थे तच्च सर्वमिहागताः ।
 न शक्नोमि फलं दातुं किं वा त्वन्यत्करोम्यहम् ॥ १२:१२० ॥
 इन्द्र उवाच ।
 ब्रह्माण्डमपि भेत्तुं त्वं शक्नोषि गरुडध्वज ।
 अशक्यं तव नास्तीति जानामि पुरुषोत्तम ॥ १२:१२१ ॥
 एवमुक्तः पुनर्विष्णुः प्रत्युवाच पुरन्दरम् ।
 फलमेकं परित्यज्य सर्वं शक्नोमि कौशिक ॥ १२:१२२ ॥
 उपायोऽत्र प्रवक्ष्यामि आगमं शृणु गोपते ।
 ब्रह्मणा च मम दत्तं तत्फलैकं पुरन्दर ॥ १२:१२३ ॥



117cd This folio side in K₁₀ (verses 12.117–138) is faded and most of it is difficult to read, thus its readings reported are less reliable than usual.



116c विष्णुहस्तान्मया C_ΣK₈₂K₇E विष्णुहस्ता मया K₁₀ **116d** फलं C₉₄C₀₂K₈₂K₁₀K₇E फल
 C₄₅ **117b** ०लोकं C₉₄C₄₅K₈₂K₁₀K₇E ०लोक C₀₂ • ०श्वर C₉₄C₀₂K₈₂K₇E ०श्वरं C₄₅ ०श्वर
 K₁₀ **117c** सर्व एवोपजग्मुस्ते C₄₅C₀₂K₈₂K₇E सर्व एवोपजग्मुस्ते C₉₄ (unmetr.) xxxxxxxx K₁₀
117d फलार्थं मधुसूदनम् C_ΣK₈₂E xxxxxxxx K₁₀ फलार्थं मधुसूदनम् K₇ **118a** एवमुक्त्वा गताः सर्वे
 C_ΣK₈₂ xxxxxxxx K₁₀ एवमुक्त्वा गताः सर्वे K₇ एवमुक्त्वा गताः सर्वे E **118d** विष्णुलोकं C₉₄C₄₅K₈₂K₇
 E विष्णुलोक C₀₂ xxxx K₁₀ **119d** ०धर C_ΣK₈₂K₁₀K₇ ०धरम् E **120** विष्णुरुवाच C₉₄C₄₅C₀₂
 K₈₂K₁₀K₇ विष्णुरुच C₉₄ om. K₈₂ विष्णु उवाच E **120a** ०दत्त C_ΣK₈₂K₁₀K₇ ०दत्तं E • ०र्थे C_Σ
 K₈₂K₁₀K₇ ०र्थि E **120c** शक्नोमि C₉₄C₀₂K₈₂K₁₀K₇E शक्नोति C₄₅ • फलं दातुं C₉₄C₄₅K₈₂K₁₀
 K₇E फलं दातुं C₀₂ **120d** त्वन्यत्करोम्यहम् K₇ त्वन्यं करोम्यहम् C₉₄C₄₅C₀₂K₈₂E xxxxxxxxम्यहम्
 K₁₀ **121a** ब्रह्माण्ड C_ΣK₈₂K₁₀E ब्रह्माण्ड C₇ • भेत्तुं त्वं C₉₄C₀₂K₈₂K₁₀K₇ भेत्तु त्वं C₄₅
 भर्तुं त्वं E **121b** शक्नोषि C₉₄C₀₂K₈₂K₁₀K₇E शक्नोति C₄₅ **121c** अशक्यं C₉₄C₀₂K₈₂K₁₀K₇
 E अशक्यं C₄₅ **121d** ०त्तम C_ΣK₈₂K₁₀K₇ ०त्तमम् E **122a** एवमुक्तः पुनर्विष्णुः C₄₅ एवमुक्त्वा
 पुनर्विष्णुः C₉₄C₀₂K₈₂K₇E xxxx पुनर्विष्णुः K₁₀ **122b** पुरन्दरम् C_ΣK₈₂K₁₀E पुरंदरं K₇ (unmetr.)
122d सर्व शक्नोमि C₉₄C₄₅K₈₂K₇E सर्व शक्नोमि C₀₂ xx शक्नोमि K₁₀ **123c** मम C_ΣK₈₂K₁₀K₇
 ममा० E **123d** तत्फलैकं C_ΣK₁₀K₇E तत्फलं K₈₂ तत्फलेकं K₈₂ • पुरन्दर C_ΣK₈₂K₁₀E पुरन्दरं
 K₇

मया दत्तं फलं त्वेकं किमन्यद्दातुमिच्छसि ।
 प्रार्थयामो ऽत्र गत्वैकं परमेश्विप्रजापतिम् ॥ १२:१२४ ॥
 तवोपरोधादेवेन्द्र प्रार्थयामि पितामहम् ।
 एवमुक्त्वा गताः सर्वे पुरस्कृत्य जनार्दनम् ॥ १२:१२५ ॥
 इन्द्रः सूर्यः शशी चैव गन्धर्वो वानरस्तथा ।
 विपुलः श्रेष्ठिकश्चैव राजदूतद्वयं तथा ॥ १२:१२६ ॥
 ब्रह्मलोकं मुहूर्तेन प्राप्तवान्सुरसुन्दरि ।
 दृष्ट्वा ब्रह्मसदो रम्यं सर्वकामपरिच्छदम् ॥ १२:१२७ ॥
 अनेकानि विचित्राणि रत्नानि विविधानि च ।
 मन्दारतलशोभानि वैदूर्यमणिकुट्टिमान् ॥ १२:१२८ ॥
 प्रवालमणिस्तम्भानि वज्रकाञ्चनवेदिकाम् ।
 प्रवालस्फाटिको जाल इन्द्रनीलगवाक्षकः ॥ १२:१२९ ॥
 पश्यते विपुलस्तत्र नानावृक्ष मनोरमाः ।
 पुष्पानामितवृक्षाग्राः फलानामितका भवेत् ॥ १२:१३० ॥
 सर्वरत्नमया वृक्षाः सर्वरत्नमयं जलम् ।
 वृक्षगुल्मलतावल्ली कन्दमूलफलानि च ॥ १२:१३१ ॥



124a दत्तं $C_{02}K_{10}$ दत्तं $C_{94}C_{45}K_{82}K_7E$ • त्वेकं $C_{\Sigma}K_{82}K_{10}E$ त्वैकं K_7 **124b** •च्छसि
 $C_{45}C_{02}K_{82}K_{10}K_7E$ •च्छति C_{94} **124c** प्रार्थयामो ऽत्र गत्वैकं $C_{\Sigma}K_{82}K_{10}K_7$ प्रार्थया च गत्वैवं
 E **124d** •ष्टिप्रजा $C_{94}K_{82}K_{10}K_7$ •ष्टिं प्रजा $C_{45}E$ •ष्टिप्रजा C_{02} **125a** तवो $C_{\Sigma}K_{82}K_{10}$
 K_7 ततो E • •रोधादेवे $C_{94}C_{45}K_{82}K_7E$ •रोधा देवे $C_{02}K_{10}$ •राधादेवे E **125b** •महम् $C_{\Sigma}K_{82}$
 $K_{10}K_7E$ •मह K_{10} **125c** गताः $C_{94}C_{45}K_{82}K_{10}K_7$ गता $C_{02}E$ **125d** पुरस्कृत्य $C_{\Sigma}K_{82}K_{10}E$
 पुनस्कृत्य K_7 • जनार्दनम् $C_{94}C_{45}K_{82}K_{10}K_7E$ जनार्दन C_{02} **126a** इन्द्रः $C_{94}C_{45}K_{82}K_{10}K_7E$ इन्द्र
 C_{02} • सूर्यः शशी चैव $C_{94}C_{45}K_{82}K_7$ सूर्य शशी चैव $C_{02}K_{10}$ सोमश्च सूर्यश्च E **126c** विपुलः $C_{\Sigma}K_7$
 E विपुल $K_{82}K_{10}$ **126d** •द्वयं तथा E •द्वयस्तथा $C_{\Sigma}K_{82}K_{10}K_7$ **127a** •लोकं $C_{\Sigma}K_{82}K_7E$ •लोक
 K_{10} **127c** •सदो $C_{\Sigma}K_{82}K_{10}K_7$ •सदं E • रम्यं $C_{\Sigma}K_{82}K_7E$ रम्यां K_{10} **128c** •तल $C_{\Sigma}K_{82}$
 $K_{10}K_7$ •तरु E **128d** वैदूर्य $C_{\Sigma}K_{82}K_{10}K_7$ वैदूर्य E • •कुट्टिमान् corr. •कुट्टिमाम् C_{94} •कुट्टिमां
 $C_{45}C_{02}K_{82}K_{10}K_7$ •कुट्टिमम् E **129b** वज्रकाञ्चनवेदिकाम् $C_{94}C_{45}K_{82}$ वज्रकाञ्चनवेदिका $C_{02}K_7$
 E •••••का K_{10} **129c** प्रवालस्फाटिको जाल $C_{\Sigma}K_7$ प्रवालस्फणिको जाल K_{82} प्रवालस्फाटिको
 जाल K_{10} प्रवालस्फटिको जाला E **129d** •क्षकः $C_{\Sigma}K_7E$ •क्षकं $K_{82}K_{10}$ **130a** पश्यते $C_{\Sigma}K_{82}$
 $K_{10}K_7$ दृश्यन्ते E • विपुल $C_{\Sigma}K_{82}K_{10}K_7$ विपुला E **130c** पुष्पा $C_{\Sigma}K_{82}K_{10}$ पुष्प K_7E •
 •ग्राः em. •ग्रा $C_{\Sigma}K_{82}K_7$ •ग्रा K_{10} •या E **130d** फलानामितका $C_{\Sigma}K_{82}K_{10}K_7$ फलानामितकां E
131a सर्व $C_{45}K_{82}K_{10}E$ सर्वे $C_{94}C_{02}K_7$ • वृक्षाः $C_{94}C_{45}K_{82}K_{10}K_7E$ वृक्षा C_{02} • •मया C_{Σ}
 $K_{82}K_7E$ •मयो K_{10} **131b** सर्व $C_{\Sigma}K_{82}K_{10}K_7$ सर्वे E **131c** •गुल्म $C_{\Sigma}K_{82}K_{10}K_7E$ om.
 K_{82}^{ac} • •वल्ली $C_{94}C_{45}K_{82}K_{10}K_7E$ •वली C_{02}

सर्वे रत्नमया दृष्टा विपुलो विपुलेक्षणः ।
 अनेकभौमं प्रासादं मुक्तादामविभूषितम् ॥ १२:१३२ ॥
 अप्सरोगणकोटीभिः सर्वाभरणभूषितम् ।
 विमानकोटिकोटीनां सर्वकामसमन्वितम् ॥ १२:१३३ ॥
 ब्रह्मलोकसभा रम्या सूर्यकोटिसमप्रभा ।
 तत्र ब्रह्मा सुखासीनो नानारत्नोपशोभिते ॥ १२:१३४ ॥
 चतुर्मूर्तिश्चतुर्वक्त्रश्चतुर्बाहुश्चतुर्भुजः ।
 चतुर्वेदधरो देवश्चतुराश्रमनायकः ॥ १२:१३५ ॥
 चतुर्वेदावृतस्तत्र मूर्तिमन्तमुपासते ।
 गायत्री वेदमाता च सावित्री च सुरूषिणी ॥ १२:१३६ ॥
 व्याहृतिः प्रणवश्चैव मूर्तिमान्समुपासते ।
 वौषट्कारो वषट्कारो नमस्कारः स मूर्तिमान् ॥ १२:१३७ ॥
 श्रुतिः स्मृतिश्च नीतिश्च धर्मशास्त्रं समूर्तिमत् ।
 इतिहासः पुराणं च सांख्ययोगः पतञ्जलम् ॥ १२:१३८ ॥
 आयुर्वेदो धनुर्वेदो वेदो गान्धर्वमेव च ।

133 cf. ŚDhŚ 10.41 (on the results of an observance): सूर्यकोटिप्रतीकाशैर्विमानैः सार्वकामिकैः ।
 रुद्रकन्यासमाकीर्णैर्महावृषभसंयुतैः ॥



132a सर्वे C₄₅K₈₂K₁₀K₇E सर्वे C₉₄ सर्वं C₀₂ • दृष्टा C₉₄C₀₂K₈₂K₁₀K₇^PE दृष्टा C₄₅ दृ
 K₇^{ac} **132b** •क्षणः C₉₄C₄₅K₈₂K₁₀K₇E •क्षण C₀₂ **132c** •भौमं C₉₄K₈₂K₁₀E •भौमं K₇
133ab अप्सरोगणकोटीभिः सर्वाभरणभूषितम् C₉₄K₈₂K₁₀E •••••••••••••••• K₁₀ **133cd** विमानकोटिकोटीनां
 सर्वकामसमन्वितम् C₄₅C₀₂K₈₂K₇ विमानकोटिकोटीनां सर्वकामसमन्वितम् C₉₄ •••••••••••••••• K₁₀
 om. E **134b** •कोटिः C₉₄K₈₂K₁₀E •कोटिः K₇ **134d** •शोभिते C₉₄K₈₂K₇E •शोभिता K₁₀
135a •मूर्तिश्च C₉₄C₄₅K₈₂K₇E •मूर्ति च C₀₂ •मूर्तिश्च K₁₀ **135ab** •वक्त्रश्चतुर्बाहुश्चतुर्भुजः
 C₉₄C₄₅K₈₂K₇E •वक्त्रश्चतुर्बाहुश्चतुर्भुजः C₀₂ •वक्त्र •••••••••••••••• K₁₀ **135c** चतुर्वेदं C₉₄K₈₂K₁₀E
 चतुर्वेदं K₇ **135cd** देवश्च C₉₄C₄₅K₈₂K₁₀K₇E देव च C₀₂ **136ab** •वेदावृतस्तत्र मूर्तिमन्तमुपासते
 C₉₄C₄₅K₇E •वेदावृतस्तत्र मूर्तिमन्तमुपासते C₀₂ •वेदावृतस्तत्र मूर्तिमन्तमुपासते K₈₂ वे ••••••••••••••••
 K₁₀ **136c** गायत्री वेदमाता च C₉₄K₈₂K₇E •••••••••••••••• K₁₀ **137a** व्याहृतिः C₉₄K₇E व्याहृतिः C₄₅
 व्याहृतिः C₀₂ व्याहृति K₈₂ •••••••••••••••• K₁₀ • प्रणवश्चैव C₄₅K₈₂K₇E प्रणवश्चैव C₉₄ प्रकृतिश्चैव C₀₂ ••••••
 K₁₀ **137b** मूर्तिमान्समुपासते C₉₄K₈₂K₇E •••••••••••••••• K₁₀ **137c** वौषट्कारो वषट्कारो C₉₄C₀₂K₈₂
 E om. C₄₅ •••••••••••••••• K₁₀ वौषट्कारो च सत्कारो K₇ **137d** •कारः C₉₄C₄₅K₈₂K₁₀K₇E •कार
 C₀₂ **138b** •शास्त्रं समूर्तिमत् C₉₄C₄₅K₈₂K₁₀K₇ •शास्त्रसमूर्तिमान् C₀₂E **138c** इतिहासः पुराणं
 च C₉₄C₀₂K₈₂K₇ पुराणश्च C₄₅E •••••••••••••••• K₁₀ **138d** सांख्ययोगः C₉₄C₄₅K₈₂K₇E सांख्ययोग
 C₀₂ •••••••••••••••• K₁₀ • पतञ्जलि C₉₄K₈₂K₇ •••••••••••••••• K₁₀ पतञ्जलि E **139a** आयुर्वेदो धनुर्वेदो C₉₄C₄₅
 K₈₂K₇E •वेद धनुर्वेद C₀₂ ••••••~••••••~•••••~ K₁₀ **139b** वेदो गान्धर्वमेव C₉₄K₈₂ वेदो गान्धर्वमेव C₄₅ वेद
 गान्धर्वमेव C₀₂ ••••~••••~••••~ K₁₀ वेदो गान्धर्वमेव K₇ वेदो गान्धर्वमेव E

यत्र यत्र प्रयासित्वं तत्र तत्रोपभुज्यताम् ॥ १२:१४६ ॥

महेश्वर उवाच ।

इति श्रुत्वा वचस्तस्य विपुलो विपुलेक्षणः ।

वेपमानो भयत्रस्त अश्रुपूर्णाकुलेक्षणः ॥ १२:१४७ ॥

प्रणम्य शिरसा भूमौ प्रणिपत्य पुनः पुनः ।

उवाच मधुरं वाक्यं ब्रह्मलोकपितामहम् ॥ १२:१४८ ॥

विपुल उवाच ।

भगवन्सर्वलोकेश सर्वलोकपितामह ।

स्वप्नभूतमिवाश्चर्यं पश्यामि त्रिदशेश्वर ।

स्मृतिभ्रंशश्च मे जातो बुद्धिर्जातान्धचेतना ॥ १२:१४९ ॥

तुभ्यं त्रैलोक्यबन्धो भव मम शरणं त्राहि संसारघोरात्

भीतोऽहं गर्भवासाज्जरमरणभयात्त्राहि मां मोहबन्धात् ।

नित्यं रोगाधिवासमनियतवपुषं त्राहि मां कालपाशात्

तिर्यं चान्योन्यभक्षं बहुयुगशतशस्त्राहि मोहान्धकारात् ॥ १२:१५० ॥

श्रुत्वैवोवाच ब्रह्मा विपुलमति पुनर्मानयित्वा यथावत्



146f ऽपभुज्यताम् C_२K_{८२}K_७E ऽप्रभुज्यताम् K_{१०} 147b विपुलो C_{९४}K_{८२}K_{१०}K_७E om. C_{४५} विपुले
C_{०२} 147c भयत्रस्त E भयस्तत्र C_२K_{८२}K_{१०} भयस्त्रत्र K_७ 147d अश्रुः C_२K_{८२}K_{१०}E अश्रुः K_७ •
•पूर्णाः C_२K_{८२}K_७E •पूर्णः K_{१०} 148a शिरसा C_२K_{८२}K_{१०}K_७E शिर K_{१०}^{ac} 148c मधुरं C_{९४}C_{०२}
K_{८२}K_{१०}K_७E मधुरः C_{४५} 148d ऽलोकः C_२K_{८२}K_{१०}K_७ लोके E 149c स्वप्नभूतमिवाः C_{९४}C_{४५}
K_{८२}K_{१०}K_७E स्वप्नमितमिवाः C_{०२} 149f बुद्धिर्जातान्धचेतना C_२ बुद्धिर्जान्धचेतना K_{८२}^{ac} बुद्धिर्जातान्धचेतना
K_{८२}^{pc} बुद्धिर्जातान्धचेतना K_{१०} बुद्धिर्जातान्धचेतना K_७ बुद्धिर्जातोऽन्धचेतनः । मूढोऽहं त्वां कथं स्तौमि ज्ञानातीतं
परात्परम् ॥ E 150a तुभ्यं C_२K_{८२}K_७ तुभ्यंस् K_{१०} नमस् E • त्रैलोक्यः C_{९४}C_{०२}K_{८२}K_{१०}K_७E
त्रैलोक्यः C_{४५} • •बन्धो C_२K_{१०}K_७E ऽवन्तोः K_{८२} • •घोरात् C_{४५} •घोरम् C_{९४}C_{०२}K_{१०}E •घोरः
K_{८२} ऽघोरात् K_७ 150b ऽसाज्जरः C_{९४}C_{४५}K_{८२}K_{१०}K_७ ऽसा जरः C_{०२} ऽसाज्जनुः E • •मरणः
C_२K_{८२}K_{१०}K_७E •णः K_{१०}^{ac} • •भयात् E भयं C_२K_{८२}K_{१०}K_७ 150c नित्यं C_{९४}C_{०२}K_{८२}K_{१०}K_७
E नित्यः C_{४५} (unmetr.) • रोगाः C_२K_{८२}K_{१०}K_७ रोगाः E • •वासमनियतः C_{९४}C_{०२}K_{१०}K_७
E •वासमनियतः C_{४५} •वासमनियतः K_{८२} • •वपुषं त्राहि मां C_{९४}C_{०२}K_{८२}K_{१०}K_७E •वपुषं त्राहि मां
C_{४५} • कालपाशात् C_२K_{८२}K_७E कापाशात् K_{८२}^{ac} कालपाशान् K_{१०} 150d तिर्यं चान्योन्यभक्षं C_२K_{८२}
K_७ तिर्यं चान्योन्यभक्षं K_{१०} तिर्यश्चान्योन्यभक्षं E • •शतशस्त्राहि C_{९४}C_{४५}K_{८२}K_{१०}K_७E ऽसतस त्राहि
C_{०२} 151a श्रुत्वैवोवाच C_२K_{८२}K_{१०}K_७ श्रुत्वैव वाच E • •मति C_{०२}E •मतिः C_{९४}C_{४५}K_{८२}K_{१०}K_७
(unmetr.) • मानयित्वा C_२K_{८२}K_{१०} माणयित्वा K_७ मानयंवा E • यथावत् C_२K_{८२}K_{१०}K_७E वत्
K_{८२}^{ac}

आहूतसम्प्लवान्ते भविष्यसि तव मे जन्मलोभो न भूयः ।
गर्भावासं न च त्वन्न च पुनमरणं क्लेशमायासपूर्णम्
छित्त्वा मोहान्धशत्रुं व्रजसि च परमं ब्रह्मभूयत्वमेषि ॥ १२:१५१ ॥

महेश्वर उवाच ।
ब्रह्मणा एवमुक्तस्तु विष्णुना प्रभविष्णुना ।
एवं भवतु भद्रं वो यथोवाच पितामहः ॥ १२:१५२ ॥
इन्द्रेण रविणा चैव सोमेन च पुनः पुनः ।
साध्यादित्यैर्मरुदुद्वैर्विश्वेभिर्वसवैस्तथा ॥ १२:१५३ ॥
अहो तपःफलं दिव्यं विपुलस्य महात्मनः ।
स्वशरीरं दिवं प्राप्तः श्रद्धयातिथिपूजया ॥ १२:१५४ ॥
एवमादीन्यनेकानि विपुले परिकीर्तितम् ।
ब्रह्माणं पुनरेवाह विष्णुर्विश्वजगत्प्रभुः ॥ १२:१५५ ॥

॥ इति वृषसारसंग्रहे विपुलोपाख्यानो नामाध्यायो द्वादशमः ॥

151d cf. Manu 1.98cd: स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते and Manu 12.102cd: इहैव लोके तिष्ठन्स ब्रह्मभूयाय कल्पते



151b आहूत C_२K_{८२}K_{१०}K_७ आभूत E • सम्प्लवान्ते C_{०२} सम्प्लवन्ते C_{९४}C_{४५}K_{८२}K_{१०}E संप्लवंते K_७ • भविष्यसि C_{९४}C_{४५}K_{८२}K_{१०}K_७ भविष्य C_{०२} अविपलि E • मे जन्मलोभो न C_२K_{८२} मे जन्मलोभो न K_{१०} K_७ यजन्मलाभानु E • भूयः C_२K_{८२}K_{१०}E भूय K_७ 151c वासं न च त्वन्न C_{९४}K_{८२}K_{१०}K_७ वासन्न C_{४५} वासा न च त्वन्न C_{०२} वासानुबन्धं न E • पुनमरणं C_{०२}E पुनर्मरणं C_{९४}K_{८२}K_{१०}K_७ (unmetr.) पुनर्मण C_{४५} • पूर्णम् C_{९४}C_{४५}K_{८२}K_{१०}K_७E पूर्ण C_{०२} 151d शत्रुं C_{९४}K_{८२}K_{१०}K_७E शत्रु C_{४५} C_{०२} • परमं C_२K_{८२}K_७E परम K_{१०} 152b विष्णुना C_{९४}EK_{८२}K_{१०}K_७ om. C_{४५} विष्णुनात् C_{०२} 152d महः C_{९४}K_७E मह C_{४५}C_{०२}K_{८२}K_{१०} 153a रविणा C_{९४}C_{४५}K_{८२}K_{१०}K_७ रविना C_{०२} शशिना E 153b सोमेन C_२K_{८२}K_{१०}K_७ सूर्येण E • पुनः पुनः C_{९४}K_{८२}K_{१०}K_७E पुन पुनः C_{४५} (unmetr.) पुन च पुनः पुनः C_{०२} 153a दित्यैर्म C_{९४}C_{४५}K_{८२}K_{१०}K_७E दित्यै म C_{०२} 153ab रुदुद्वैर्विश्वेभिर् E रुदुद्वैर्विश्वेभिर् C_{९४}K_{८२} रुदुद्वै विश्वाश्चि C_{४५} रुदुद्वै विश्वेश्चि C_{०२} रुद्वै विश्वे K_{१०} रुद्वैर्विश्वेश्चि K_७ 154c स्वशरीरं C_{९४}K_{८२}K_{१०}K_७ शशरीरो C_{४५} स्वशरीर C_{०२} सशरीरं E • प्राप्तः C_{४५}C_{०२} प्राप्तं C_{९४}K_{८२}K_{१०}K_७E 154d पूजया C_२K_{८२}K_{१०}K_७ पूजनात् E 155b नेकानि C_२K_{८२}K_७E नेनेकानि K_{१०} 155c ब्रह्माणं C_{९४}K_{८२}K_{१०}K_७E ब्राह्मणः C_{४५} ब्रह्माणं C_{०२} 155d विष्णुर्वि C_{९४}C_{४५}K_{८२}K_{१०}K_७E विष्णु वि C_{०२} • जगत्प्रभुः C_{९४}C_{४५}K_{८२}K_{१०}K_७E जगत्प्रभु C_{०२} Colophon: वृषसार C_२K_{८२}K_७E वृष K_{१०} • ख्यानो नामाध्यायो द्वादशमः C_२K_{८२}K_{१०} ख्यान नाध्यायो द्वादश K_७ ख्यानो नाम द्वादशोऽध्यायः E

An Annotated Translation

[prathamo 'dhyāyaḥ]

[Chapter One]

[stutiḥ —

Invocation]

anādimadhyāntam anantapāram

susūkṣmam avyakta jagatsusāram |

harīndrabrahmādibhir āsamagraṃ

praṇamya vakṣye vṛṣasārasaṃgraham || 1:1 ||

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

1.1 *Pāda* a is reminiscent of, among other famous passages, BhG 11.19: *anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanetram | paśyāmi tvāṃ dīptahutāśavaktraṃ svatejasā viśvam idaṃ tapantam* ||. See also BhG 10.20cd: *aham ādiś ca madhyaṃ ca bhūtānām anta eva ca* ||.

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

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

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

The reading *āsamagraṃ* in *pāda* c is suspect, although the initial *ā*- might convey some sort of completeness, meaning ‘all round’ (see e.g. Kale 1992, 226). The fact that we could perceive the ending of *pādas* a and b (*pāram-sāram*), as well as *pādas* c and d, as (in the latter case, oddly) rhyming pairs (*graṃ-graham*) suggests that accepting the read-

[*janamejayavaiśampāyanasaṃvādaḥ* —

The dialogue of Janamejaya and Vaiśampāyana]

śatasāhasrikaṃ granthaṃ sahasrādhyāyam uttamam |

parva cāsyā śataṃ pūrṇaṃ śrutvā bhāratasaṃhitām || 1:2 ||

Having listened to the *Bhāratasaṃhitā* [i.e. the *Mahābhārata*], the supreme book of a hundred thousand [verses] and a thousand chapters (*adhyāya*), with all its hundred sections (*parvan*),

atrptaḥ puna papraccha vaiśampāyanam eva hi |

janamejaya yat pūrvaṃ tac chrṇu tvam atandritaḥ || 1:3 ||

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

ing *āsamagram* could be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat sama-graṇi*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsamagram*. The most tempting of all the possible options (*arcyam/arhyam/arghyam/idyam/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* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛṣasārasaṃgraha* that was first received by Hari...’ etc. Another candidate was *ādhyam agram*: ‘Having bowed to [Him] who contains/is rich with Hari, Indra, Brahmā etc.’ I have not emended the text because it is difficult to know if there is any need for change and if there is, which reading to 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 *vaṃśastha* line, a change from *triṣṭubh* to *jagatī* (as suggested by Dominic Goodall).

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

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

For an unsatisfaction or dissatisfaction (*atrpti*) with previous teachings in a somewhat similar manner to what Janamejaya experiences here, see e.g. *Niśvāsa mūla* 1.9: *vedāntaṃ viditaṃ deva sāmikhyam vai pañcaviṃśakam | na ca trptiṃ gamiṣyāmo hy ṛte śaivād*

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

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

dvaipāyanamukhodgīrṇam dharmam vā yad dvijottama |
kathayasva hi me tṛptim kuru yatnāt tapodhana || 1:5 ||

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

anarthayajñakartāram tapovrataparāyaṇam |

anugrahāt||; and the *Śivadharmasāstra*.: **CHECK**. Vaiśampāyana, a Ṛṣi, disciple of Vyāsa, great-grandson to Arjuna, recited the Mahābhārata at the snake sacrifice of Janamejaya. This setting is an echo of the starting point of the Mahābhārata, see MBh 1.1.8ff. In fact the next few verses in the VSS make it clear that the VSS picks up where the Mahābhārata left off: Janamejaya has heard the whole Mahābhārata from Vaiśampāyana, but he is eager to hear more. Note how we are forced to emend *pāda* c to contain a stem form proper noun (*janamejaya*) to maintain the metre, and note how the manuscripts struggle with this *pāda*. Stem form nouns, *prātipadikas*, abound in the VSS: see Introduction p. **CHECK**.

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

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C₄₅'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā* functions probably in a weak sense. That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, and thus no real options are involved here, becomes clear in 1.6cd. The reading of M in *pāda* b (*dharmavākyaṃ*) is tempting but could be a later correction. In general, M's readings here are unique but probably secondary: *hi me tṛptim* in *pāda* c seems more attractive than M's *prasādena* because it echoes *atrīptah* in 1.3a

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

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

[*brahmavidyā* —
The knowledge of Brahman]

[*vigatarāga uvāca*]
brahmavidyā kathāṃ jñeyā rūpavarṇavivarjitā |
svaravyaṅjananirmuktam akṣaraṃ kimu tatparam || 1:9 ||

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

anarthayajña uvāca |
anuccāryam asandigdham avicchinnam anākulam |
nirmalaṃ sarvagaṃ sūkṣmaṃ akṣaraṃ kimu tatparam || 1:10 ||

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

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

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

1.7 Note the odd syntax here: *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. The agent of the active verb is in the instrumental case (anacoluthic structure). On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept (‘nonmaterial sacrifice’), see Kiss 2021 and Introduction [CHECK](#).

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

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 |
atisaṃśayakaṣṭam te prṣṭo 'haṃ dvijasattama |
durvijñeyam manuṣyais tu devadānavapannagaiḥ || 1:13 ||*

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

*karmahetuḥ śarīrasya utpattir nidhanam ca yat |
sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtam || 1:14 ||*

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

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

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

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

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

*tenaiva saha saṃyāti narakam svargam eva vā |
sukhaduḥkham śarīreṇa bhoktavyam karmasambhavam || 1:15 ||*

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

*hetunānena viprendra dehaḥ sambhavate nṛṇām |
yam kālapāśam ity āhuḥ śṛṇu vakṣyāmi suvrata || 1:16 ||*

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

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

*kalādviguṇitā kāṣṭhā kāṣṭhā vai triṃsatih kalā |
triṃsatkalā muhūrtaś ca mānuṣena dvijottama || 1:19 ||*

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

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

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

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

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 to be one month.

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

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

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

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

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

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

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

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

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

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

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

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

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

1.24 See 21.34ff.

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

rātryāgame praliyante 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.

parārdhāparakalpāni atītāni dvijottama |
anāgataṃ tathāivāhur bhr̥gurādimaharṣayaḥ || 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. Bhr̥gu 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 ||

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

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

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

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

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

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

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

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

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

Vigatarāga spoke: I have just heard [the term] ‘wheel of time’ (*kāla-*
cakra) 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 śataṁ caiva sahasram ayutaṁ tathā |
prayutaṁ niyutaṁ koṭim arbudaṁ vṛndam eva ca || 1:33 ||

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

kharvaṁ caiva nikharvaṁ ca śaṅkuḥ padmaṁ tathaiva ca |
samudro madhyam antaṁ ca parārdham ca param tathā || 1:34 ||

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

1.32 The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinisritam*. *Pāda* d is suspect and my translation is tentative. M’s reading in *pāda* d (*śrotum 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 *śrotum vaḥ pratidīpitam*, which is in fact not easy to interpret. One would expect a phrase meaning ‘please tell me about these.’

1.33 See a similar teaching of numbers in BrahmāṇḍaP 3.2.9iff.

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.

*sarve daśaguṇā jñeyāḥ parārdham yāvad eva hi |
parārdhadviguṇenaiva paraṃkhyā vidhīyate || 1:35 ||*

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

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

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

[*brahmāṇḍam* —
Brahmā's Egg]

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

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

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

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

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

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

1.37 The use of the singular next to numerals is one of the hallmarks of the VSS (see p. **CHECK**). As an introduction to this phenomenon, *pāda* a has *brahmāṇḍam* in the singular where we would expect a plural form. The word *prāpitam* is a conjecture for *cāpitam*, which I find unintelligible. Another possibility could be *jñāpitam*. My emendation of *cāṅguli-mūrdheṣu* to *cāṅguli-m-ūrdhveṣu* (with a hiatus filler) is based on *ūrdhvatas* in 1.61d, which is part of the reply to the question posed in this line. In turn, *aṅguli* here triggered an conjecture in 1.61c.

1.38 One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasamkhyātum*... The structure noun in genitive + verb meaning 'telling' occurs also in 4.69a and **CHECK**.

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

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

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

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

sahāsahaḥ sahaḥ sahyo visahaḥ saṃhato 'sabhā |
prasaho 'prasahaḥ sānuḥ pūrvato daśa nāyakāḥ || 1:41 ||
 [1] Sahā, [2] Asaha, [3] Saha, [4] Sahya, [5] Visaha, [6] Saṃhata, [7] Asabhā,
 [8] Prasaha, [9] Aprasaha, [10] Sānu: [these are] the ten Leaders in the East.

[*āgneye* —
 South-East]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |
dīptatejās ca tejās ca tejā tejavaho daśa |
āgneye tv etad ākhyātāṃ yāmye śṛṇu atha bho dvija || 1:42 ||
 [1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti,
 [7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaho: [these are] the ten [rulers]

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

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

1.41 Note that many of the names here and in the following verses are, in the absence of any parallel passage, rather insecure. In order to avoid the repetition of the name Saha, I take the first name here as feminine; Asabhā seems also to be a feminine ruler's name. Later on there seem to come more feminine names (Tejā, Yamunā, Naganā, etc.), therefore it may be correct to interpret some of the names as names of queens. What is clear here is that the list evokes the name Sahasrākṣa, one of the appellations of Indra, the quadrian of the eastern direction.

in the direction of Agni [SE]. Now listen to [the names for] the Yama's region, O twice-born.

[*yāmye* —
South]

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

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

[*nairṛte* —
South-West]

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

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

[*vāruṇe* —
West]

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

I shall teach you the [names] in Varuṇa's region [in the west]. Listen, O Brahmin, learn from me. [1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharaṇa, [9] Bhuvana, and [10] Bhartr: these ten dwell in Varuṇa's region [in the west].

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

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

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

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

[*vāyavye* —
North-West]

nṛgarbho 'suragarbhaś ca devagarbho mahīdharaḥ |
vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajaḥ || 1:46 ||

[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 || 1:47 ||

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

[*uttare* —
North]

sulabhah sumanaḥ saumyaḥ suprajah sutanuḥ śivaḥ |
sataḥ satya layaḥ śambhur daśa nāyakam uttare || 1:48 ||

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

[*īśāne* —
North-East]

indu bindu bhuvo vajra varado vara varṣaṇaḥ |
ilano valino brahmā daśeśāṇeṣu nāyakāḥ || 1:49 ||

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

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

1.48 I prefer the form *sumanaḥ* to the more standard *sumanāḥ* (K₇) in *pāda* a, because
it suits the slightly irregular language of the VSS (see pp. **CHECK**), and because the solitary
reading of K₇ may well only be an attempt to standardise. It is also not inconceivable that
sumanaḥ stands compounded with *saumyaḥ*. Note how *daśa nāyakam* could again be an
example for the use of the singular next to a number in *pāda* d. It seems that here the north-
ern region is associated with Śiva, rather than the north-east, the *īśāna* direction, which is
occupied by Brahmā: see next verse. In a tantric context, Brahmā is sometimes associated
with the north-east, see, e.g., Goodall, Rout, Sathyanarayanan *et al* 2005, 39. **CHECK**I have
left *satya* in stem form.

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

[*madhyame* —
Center]

aparo vimalo moho nirmalo mana mohanah |
akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 1:50 ||

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

[*parivārāḥ* —
Subordinates]

sarveṣāṃ daśa-m-īśānāṃ parivāraśatam śatam |
śatānāṃ prthag ekaikam sahasraiḥ parivāritam || 1:51 ||

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

sahasreṣu ca ekaikam ayutaiḥ parivāritam |
ayutam prayutair vṛndaiḥ prayutam niyutair vṛtam || 1:52 ||

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

1.49 I consider *indu*, *bindu* and *vajra* stem form nouns. The north-east seems to be occupied by Brahmā, and by rulers whose names should somehow evoke Brahmā's name.

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

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

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

ekaikasya parīvāro niyutaḥ prthag eva ca |
koṭibhir daśakoṭyena ekaikaḥ parivāritaḥ || 1:53 ||

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

daśakoṭiṣu ekaikaṁ vṛndavṛndabhṛtair vṛtam |
vṛndavargeṣu ekaikaṁ kharvabhiḥ parivāritam || 1:54 ||

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

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

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

śaṅkubhiḥ prthag ekaikaṁ padmena parivāritam |
padmavargeṣu ekaikaṁ samudraiḥ parivāritam || 1:56 ||

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

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

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

ananteṣu ca ekaikaṁ parārdhaparivāritam |
parārdheṣu ca ekaikaṁ pareṇa parivāritam |
eṣa vai kathito vipra śakyam sāmṁkhyam udīritam || 1:58 ||

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

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

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

[*pramāṇam* —
Measurements]

pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |
candrodaye pūrṇamāsyām vapur aṇḍasya tādṛśam || 1:59 ||

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

koṭikoṭisahasraṃ tu yojanānām samantataḥ |
aṇḍānām ca parimāṇam brahmaṇā parikīrtitam || 1:60 ||

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

saptakoṭisahasrāṇi saptakoṭīśatāni ca |
viṃśakoṭīṣu ūrdhvas tapate raviḥ || 1:61 ||

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

pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmāṇḍam cāprameyānām lakṣaṇam parikīrtitam || 1:62 ||

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

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

purāṇāśīśahasrāṇi śatāni dvijasattama |
brahmaṇā kathitam pūrṇam mātariśvā yathātatham || 1:63 ||

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

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

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.

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

On the idea that initially there was only one Purāṇa, see, e.g., Rocher 1986, 41ff.

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

Compare this list to a list of twenty-eight *vedavyāsas*, from Brahmā to Vyāsa Dvaipāyana, in ViṣṇuP 3.3.10–19, taught by Parāśara, the twenty-sixth *vyāsa* of this list and our text (in the numbering that I add here I follow the translation in Dutt 1896, 178–179): *vedavyāsā vyatītā ye aṣṭaviṃśati sattama | caturdhā yaiḥ kṛto vedo dvāpareṣu punaḥ punaḥ || dvāpare prathame vyastāḥ svayaṁ vedāḥ [1] svayaṁbhuvā | dvitiye dvāpare caiva vedavyāsah [2] prajāpati || tṛtiye [3] cośanā vyāsas caturthe ca [4] brhaspatiḥ [5] savitā pañcame vyāsah [6] mrtyuḥ śaṣṭhe smṛtaḥ prabhuh || saptame ca [7] tathaivendro [8] vasiṣṭhas cāṣṭame smṛtaḥ [9] sārāsvatas ca navame [10] tridhāmā daśame smṛtaḥ || ekādaśe tu [11] trivṛṣā [12] bhāradvājas tataḥ param | trayodaśe [13] cāntarikṣo [14] varṇi cāpi caturdaśe || [15] trayyāruṇaḥ pañcadaśe ṣoḍaśe tu [16] dhanamjayaḥ | [17] kratumjayaḥ saptadaśe [18] ṛṇajyo ’ṣṭādaśe smṛtaḥ || tato vyāso [19] bharadvājo bharadvājāt tu [20] gautamaḥ | gautamād uttamo vyāso [21] haryātmā yo ’bhidhīyate || atha haryātmano [22] venaḥ smṛto vājaśravās tu yaḥ | somaḥ śuśmāyaṇas tasmāt [23] ṛṇabindur iti smṛtaḥ || [24] ṛkṣo ’bhūd bhārgavas tasmād vālmīkir yo ’bhidhīyate | tasmād asmatpitā [25] śaktir vyāsas tasmād [26] ahaṁ mune || [27] jātukarṇo ’bhavan mattaḥ kṛṣṇadvaipāyanas [28] tataḥ | aṣṭaviṃśatir ity ete vedavyāsāḥ purāṇāḥ ||*

Another relevant passage is *Brahmaṇḍapurāṇa* 3.4.58cd–67 (≈ *Vāyupurāṇa* 2.41.58–67). Note how Tṛṇabindu is, perhaps by mistake, different from Somaśuśma/Śuśmāyaṇa here, but, more importantly, note Amitabuddhi of VSS 1.76 appear at the end of this list: [1] *brahmā dadau śāstram idam purāṇam* [2] *mātariśvane || tasmāc [3] cośanasā prāptaṁ tasmāc cāpi [4] brhaspatiḥ | brhaspatis tu provāca [5] savitre tadanantaram || savitā [6] mrtyave prāha mrtyuś [7] cendrāya vai punaḥ | indras cāpi [8] vasiṣṭāya so ’pi [9] sārāsvatāya ca || sārāsvatas [10] tridhāmne ’tha tridhāmā ca [11] śaradvate | śaradvāṇis tu [12] triviṣṭāya so [13] ’ntarikṣāya dattavān || [14] carṣiṇe cāntarikṣo vai so ’pi [15] trayyāruṇāya ca | trayyāruṇād [16] dhanamjayaḥ sa vai prādāt [17] kṛtañjaye || kṛtañjayaḥ [18] ṛṇajayo [19] bharadvājāya so ’py atha | [20] gautamāya bharadvājāḥ so ’pi [21] niryyantare punaḥ || niryyantaras tu provāca tathā [22] vājaśravāya vai | sa dadau [23] somaśuśmāya sa cādāt [24] ṛṇabindave || ṛṇabindus tu [25] dakṣāya dakṣaḥ provāca [26] śaktaye | śakteḥ [27] parāśaras cāpi garbhasṭhaḥ śrutavān idam || parāśarāj [28] jātukarṇyas tasmād [29] dvaipāyanaḥ prabhuh | dvaipāyanāt punaś cāpi [30] mayā prāptaṁ dvijottama || mayā caitat punaḥ proktaṁ [31] putrāyāmitabuddhaye | ity eva vākyam brahmādiguruṇām samudāhṛtam ||*

The list of *vedavyāsas* in *Līṅgapurāṇa* 1.7.15–18 includes these twenty-five names:

vāyunā pāda saṃkṣīpya prāptam cośanasam purā |
tenāpi pāda saṃkṣīpya prāptavāṃś ca bṛhaspatiḥ || 1:64 ||

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

bṛhaspatis tu provāca sūryam triṃśatsahasrikam |
pañcaviṃśatsahasrāṇi mṛtyum prāha divākaraḥ || 1:65 ||

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

ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |
indrenāha vasiṣṭhāya viṃśatślokaśahasrikam || 1:66 ||

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

aṣṭādaśasahasrāṇi tena sārāsvatāya tu |
sārāsvatas tridhāmāya sahasradaśa sapta ca || 1:67 ||

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

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

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

caturdaśasahasrāṇi antarīkṣāya vai tataḥ |
trayyāruṇim sahasrāṇi trayodaśa abhāṣata || 1:69 ||

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

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

Kratu, Satya, Bhārgava, Aṅgiras, Savitr, Mṛtyu, Śatakratu, Vasiṣṭha, Sārāsvata, Tridhāman, Trivṛta, Śatatejas, Tarakṣu, Āruṇi, Kṛtaṃjaya, Ṛtaṃjaya, Bharadvāja, Gautama, Vācaśravas, Trṇabindu, Rūkṣa, Śakti, Jātūkarnya, Kṛṣṇa Dvaipāyano.

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

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

kṛtaṃjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtaṃjayād dvijaśreṣṭha ṛṇamjayamahātmane || 1:71 ||

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

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

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

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

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

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

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

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

1.71 Note the odd structure in *pādas* ab: *dhanamjayah kṛtaṃjayāya samprāptaḥ*, for a more standard *dhanamjayena (purāṇam) samprāpitaṃ kṛtaṃjayam* ('the Purāṇa was transmitted to Kṛtaṃjaya').

1.72 The structure of *pādas* ab is as odd as that of 1.71ab. What was intended is probably *ṛṇaṃjayena prāpitaṃ gautamāya*. My emendation in *pāda* d of *haryadvatāya* to *haryātmanāya* (for a standard *haryātmane*) is based on the list of *vedavyāśas* in ViṣṇuP 3.3.16–17 (see note to 1.63 above).

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

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

Jatukarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to [29] Romaharṣa.

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

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

|| iti vṛṣasārasaṃgrāhe brahmāṇḍasaṃkhyā nāmādhyāyaḥ prathamah ||

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

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

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

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

Manuscripts C₀₂ and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchasi || O ||* (C₀₂) and *icchasi iti || o ||* (M). Note also that M gives the number of *ślokas* in this chapter, 77, which is almost exactly the number of verses this critical edition has produced. The scribe of M struggled with eyeskips in this chapter, therefore it seems unlikely that he himself counted the number of verses he had copied and arrived at this very figure. Rather, he copied the number from his exemplar.

[dvitīyo 'dhyāyah]
[Chapter Two]

vigatarāga uvāca |
śrutaṃ mayā janāgreṇa brahmāṇḍasya tu nirṇayam |
pramāṇaṃ varṇarūpaṃ ca saṃkhyā tasya samāsataḥ || 2:1 ||

Vigatarāga spoke: I have heard the description of the Brahmāṇḍa from [you,] the best of men, its extent, colour, form and the numbers associated with it, in a concise manner.

śivāṇḍeti tvayā prokto brahmāṇḍālayakīrtitaḥ |
kīdrśaṃ lakṣaṇaṃ jñeyaṃ pramāṇaṃ tasya vā kati || 2:2 ||

You mentioned a Śivāṇḍa as taught to be the receptacle of the Brahmāṇḍa. What are its characteristics and how much is its extent?

kasya vā layanaṃ jñeyaṃ pramāṇaṃ vātra vāsinaḥ |
kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ || 2:3 ||

Whose dwelling place is it? And [what] is the scale of the one[s] who dwell there? What kind of people live there? And who is the ruler (*prajāpati*) there?

[*śivāṇḍasaṃkhyā* —
Summary of the Śivāṇḍa]

anarthayajña uvāca |
śivāṇḍalakṣaṇaṃ vipra na tvaṃ praṣṭum ihārhasi |
daivatair api kā śaktir jñātum draṣṭum ca tattvataḥ || 2:4 ||

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

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

2.2 The location where Śivāṇḍa was mentioned is verse 1.40ab above.

2.3 *vā layanaṃ* in *pāda* a may stand for *vā-ālayanaṃ*, in the sense of *vā-ālayam*. The questions in this verse are most probably answered in verses 2.26–33, and if my interpretation is correct there, *pramāṇaṃ vātra vāsinaḥ* (understand *vāsinaṃ*) and *pāda* c should refer to the number of inhabitants in the five regions of Īśāna, Tatpuruṣa etc., who are referred to here in *pādas* a and possibly d.

agamyagamanam guhyam guhyād api samuddhṛtam |
na prabhur netaras tatra na daṇḍyo na ca daṇḍakaḥ || 2:5 ||

The path leading to it is not to be trodden, it is more secret than any secret, and it is lofty. There is no master or servant [lit. the opposite] there, nobody to be punished and no punisher.

na satyo nāṇṛtas tatra suśilo no duḥśīlavān |
nānṛjur na ca dambhitvaṃ na tṛṣṇā na ca īrṣyatā || 2:6 ||

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

na krodho na ca lobho 'sti na māno 'sti na sūyakaḥ |
īrṣyā dveṣo na tatrāsti na śaṭho na ca matsaraḥ || 2:7 ||

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

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

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

notkṛṣṭo mānavas tasmin striyaś caiva śivālaye |
na nindā na 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.

2.5 My emendation to *samuddhṛtam* in *pāda* b is not fully satisfactory, but the readings transmitted in the witnesses are problematic. M, a MS not collated for this chapter, gives a confusing reading: *saṃmurdhniḍdam*. I doubt if E's *saṃṛddhidam* ('yielding success') is the correct reading. Perhaps *samudāhṛtam* ('declared, talked about as') was meant. It is not inconceivable that C₀₂'s (and M's) *agamyagahanam* ('it is inaccessible because of its depth') is original and it is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhād* could be the right reading, and in what sense, in *pāda* b.

2.6 Strictly speaking *duḥśīlavān* in *pāda* b is unmetrical; understand or pronounce *duśīlavān*. *īrṣyatā* (for *īrṣyā*, see 2.7a) is a form rarely attested.

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

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. No Kali age is there and there is no fighting.

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

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

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 Brahmā. There is no birth and death there and one never encounters catastrophes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2.16 The phrase of *tiryainaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpās tiryainarakagāmināḥ*. Here Ganguli 1883–1896 translates *tiryai* separately as ‘in a crooked way,’ but I suspect that in the VSS *tiryainaraka* has more to do with *tiraggati*, being reduced to animal existence, being reborn as an animal or entering a hell in animal form. Cf. MBh 13.134.057 (CHECK): *nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ | tiryainarakagantāro hy adhamās te narādhamāḥ ||*, and *Umāmaheśvarasaṃvāda* 6.1: *avamanyanti ye viprān sarvaloke namaskṛtān | narakam yānti te sarve tiryagyoniṃ vrajanti ca ||*. I suspect that *nātirya*° in the witnesses is only a scribal mistake for *na tiryā*°.

2.17 My translation of *aiśvaryaguṇa*° is tentative. It could be taken as a *dvandva* compound (e.g. ‘supremacy and qualities’). The expression *sarva*° or *aṣṭaiśvaryaguṇopeta* occurs frequently, e.g. in SivP 7.2.8.28ab and SkandaP 55.30cd, and ŚDhU 2.6, 79, 125, 127, with *aiśvarya* most probably referring to the eight *siddhis* *aṇiman*, *laghiman* etc. De Simini (2016a, 386), e.g., translates *sarvaiśvaryaguṇopetaḥ* in ŚDhU 2.127 as ‘endowed with all the qualities of lordship.’

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

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

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

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

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

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

*tatra vipra prajāḥ sarve 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.

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

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

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

[Īśāna's] powers cannot be expressed by numbers, neither can [His] powerfulness, O twice-born. [In fact, the distances in the Śivāṇḍa] downwards and upwards cannot be expressed by numbers. Nobody can traverse it horizontally.

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

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

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

2.24 *Pādas* ab are an echo of 2.17b. *kaścana* in *pāda* d forces us to accept the readin in K₈₂^{pc} K₇ (*caiti*), as opposed to *ceti* in the remaining witnesses.

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

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

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

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

They are all like the rising sun in the region of Tatpuruṣa. They are one and a half *para* crore [in number], living in the east.

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

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

*kundenduhimaśailābhāḥ paścimām diśam āśritāḥ |
parārdhaparakoṭīnām sadya-m-iṣṭālayaḥ smṛtaḥ || 2:29 ||*

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

2.26 Note the stem form *smṛta* in *pāda* d (cf. 2.29d). I understand *īśānānām* as *aiśānānām*.

Īśāna is traditionally the upward-looking face of Śiva, his region is positioned in the centre here. Note that the somewhat cryptic third *pādas* here and in the coming verses may or may not refer to the number of people living in the given region. They may tell us about the extent of the given region, although the numbers are much higher than what one would expect after verse 2.23.

2.27 The genitive of *parārdhaparakoṭīnām* is baffling here and in the coming verses, but I suspect that again the expression gives the number of subjects living in the given region. *pūrvasyām* is meant to mean *pūrvām* (cf. *dakṣiṇām*, *paścimām*, and *uttarām* in the next verses); note how K₁₀ tries to save the construction by reading *diśi*.

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

2.28 Note the Aīśa form **CHECK** REF *diśim* in C₄₅, and that Aghora is indeed usually south-facing.

In the western direction, they are like jasmine, the moon, like snowy rocks. Sadyojāta's lovely region is [home] to one and a half *para* crore [people].

kuṅkumodakasamkāsā uttarāṃ diśam āśritāḥ |
parārdhaparakotīnām vāmadevālayaḥ smṛtaḥ || 2:30 ||

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

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

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

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

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

saṃkhyā varṇā diśaś caiva ekaikasya pṛthak pṛthak |
pūrvoktena vidhānena bodhavyās 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.

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

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

2.29 Note the Aiśa form *diśiṃ* in K₇ in *pāda* b. In *pāda* d, we may presuppose the presence of a *sandhi*-bridge: *sadya-m-iṣṭālayaḥ*. Sadyojāta is traditionally associated with the western direction.

2.30 Note the Aiśa form *diśiṃ* in C₉₄ in *pāda* b. Vāmadeva is traditionally associated with the western direction.

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

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

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

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

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

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

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

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

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

svadehān māṃsam uddhṛtya dattvārthibhyaś ca niścayāt |
svadāraputrasarvasvaṃ 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 he who gives away his wife, his son and his possessions or his own head to those in need, or he who [performs] other difficult deeds, will not be able to go there [by merely doing these].

yajñatīrthatapodānavedādhyayanapāragah |
brahmāṇḍāntasya bhogāṃs tu bhuṅkte kālavaśānugah || 2:39 ||

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

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

2.35 Understand *kṛcchrāditapa sarvāṇi* as *kṛcchrāditapāṃsi sarvāṇi*. It can be considered an instance of the use of a stem form noun.

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

|| *iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyāyo dvitīyaḥ* ||

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

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

[tṛtīyo 'dhyāyaḥ]
[Chapter Three]

[*dharmappravacanam* —
An Exposition of Dharma]

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

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

kautūhalaṃ mamotpannam 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 |
ādharmaṇān mahattvāc ca dharma ity abhidhīyate || 3:3 ||

Anarthayajña spoke: Well, *dhṛti* ('firmness') is [of the same] verbal root [as *dharma*], and is said to be [its] synonym. It is called *dharma* because

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 *dharma* was mentioned (2.40b), and to which the present verse is a reaction; see also MBh 12.110.10–11: *prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam | yat syād abhimsāsaṃyuktaṃ sa dharma iti niścayaḥ* || *dhāraṇād dharma ity āhur dharmeṇa vidhṛtāḥ prajāḥ* | *yat syād dhāraṇasaṃyuktaṃ sa dharma iti niścayaḥ* || Note the similarities of MBh this passage with this chapter: the phrase *dharma ity āhur*, the fact that the present chapter from verse 18 on is actually a chapter on *abimsā*, and that the etimological explanation involves the word [*ā*] *dhāraṇa* in both cases. These lead me to think that in *pāda* ab of this verse in the VSS, it is Dharma that is the focus of the inquiry and not the bull.

Understand *pāda* d as *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*). The use of the singular in a context of numbers and quantities is one of the hallmarks of the language of the VSS, see p. CHECK.

On Dharma as a bull, see Introduction, pp. CHECK.

it supports (*āDHĀRaṇa*) and because it is great (*MAhattva*).

śrutismṛtidvayor mūrtiś catuṣpādavyṣaḥ sthitaḥ |
caturāśrama yo dharmah kīrtitāni manīṣibhiḥ || 3:4 ||

The four-legged Bull is the embodiment of both Śruti and Smṛti. It is Dharma, as made up of the four *āśramas*.

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

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

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

3.3 For similar Purāṇic passages on the etymology of *dharmā*, see the apparatus to this verse.

The insertion in my translation '[of the same]' solves the problem of a noun (*dhṛti*) seemingly being considered a verbal root (*dhātu*) here. I owe thanks to Judit Törzsök for this interpretation. For similar passages with nominal stems apparently being treated as *dhātus*, see e.g. Vāyup 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvyaṭe*; Vāyup 3.19cd (= Brahmanḍap 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñaiḥ pālāne smṛtaḥ*; Liṅp 2.9.19: *bhaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*.

3.4 A similar image of the legs of the Bull of Dharma being the four (and not three, at least according to Olivelle 1993, 55 and Ganguli 1883–1896, Śāntiparvan CCLXX) *āśramas* is hinted at MBh 12.262.19–21: *dharmam ekaṃ catuṣpādam āśritās te naraṣabhāḥ | taṃ santo vidhivat prāpya gacchanti paramām gatim || grhebhya eva niṣkramya vanam anye samāśritāḥ | grham evābhisaṃśritya tato 'nye brahmacāriṇaḥ || dharmam etaṃ catuṣpādam āśramam brāhmaṇā viduḥ | ānantyaṃ brahmaṇaḥ sthānam brāhmaṇā nāma niścayaḥ ||*. On the more frequently quoted interpretation of the four legs, see Olivelle 1993, 235, a translation of Manu 1.81–82: 'Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adharmeṇa*). 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 kīrtitaḥ caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramah kīrtito manīṣibhiḥ*. Judit Törzsök suggested that *caturāśrama* and *dharmah* may be interpreted as a compound here.

3.5 Note the use of the singular next to numbers in *pāda* a, as in 3.1d, and that *vijñeyāḥ* is an emendation from *vijñeyah* following the logic of 3.1d. *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. See, e.g., 4.6a: *devamānuṣatiryēṣu. °ādayaḥ* in *pāda* d seems superfluous.

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 babhūva ha |
eṣa dharmanisargo 'yaṃ kiṃ bhūyaḥ śrotum icchasi || 3:7 ||

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

vigatarāga uvāca |
dharmapatnī viśeṣeṇa putras tābhyah prthak prthak |
śrotum icchāmi tattvena kathayasva tapodhana || 3:8 ||

Vigatarāga spoke: I would like to hear about Dharma's wives truly and about each one of the sons born to them. Teach me, O great ascetic.

anarthayajña uvāca |
śraddhā lakṣmī dhṛti tuṣṭi puṣṭi medhā kriyā lajjā |
buddhiḥ śānti vapuḥ kīrtiḥ siddhiḥ prasūti sambhavāḥ || 3:9 ||

Anarthayajña spoke: [Dharma's wives are] [1] Śraddhā ('Faith'), [2] Lakṣmī ('Prosperity'), [3] Dhṛti ('Resolution'), [4] Tuṣṭi ('Satisfaction'), [5] Puṣṭi ('Growth'), [6] Medhā ('Wisdom'), [7] Kriyā ('Labour'), [8] Lajjā ('Modesty'), [9] Buddhi ('Intelligence'), [10] Śānti ('Tranquillity'), [11] Vapus

3.6 Note the use of the singular in *pādas* cd. I have left *sumadhyamāḥ* as the manuscripts transmit it: it signals the presence of the plural. 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 *śraddhādyāḥ*. Again, I have chosen/applied the plural forms °*adyāḥ* 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 *babhūva ha* for *babhūvuh* (*babhūva ha* perhaps being a phonetic and metrically 'adjusted' equivalent, so to say, of *babhūvuh*).

3.8 I have emended *tebhyah* to the correct feminine form *tābhyah* because I suspect that it is only the result of some early confusion brought about by *putras*, although *tebhyah* might be original. 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*.

(‘Beauty’), [12] Kīrti (‘Fame’), [13] Siddhi (‘Success’), [all] born to Prasūti [Dakṣa’s wife].

śraddhā kāmāḥ suto jāto darpo lakṣmīsutaḥ smṛtaḥ |
dhṛtyāḥ tu niyamaḥ putraḥ saṁtoṣaḥ tuṣṭijaḥ smṛtaḥ || 3:10 ||

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

puṣṭyā lābhaḥ suto jāto medhāputraḥ śrutas tathā |
kriyāyāḥ tv abhavat 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 Daṇḍa (‘Punishment’) and Samaya (‘Law’).

3.9 Note how *lajjā* in *pāda* b makes the line unmetrical.

For Dharma’s thirteen wives and their sons, see, e.g., LiñP 1.5.34–37 (note the similarity between the first line and VSS 3.6cd–7ab above): *dharmasya patnyāḥ śraddhādyāḥ kīrtitā vai trayodaśa | tāsu dharmaprajāṃ vakṣye yathākramam anuttamam || kāmo darpo ’tha niyamaḥ saṁtoṣo lobha eva ca | śrutas tu daṇḍaḥ samayo bodhaś caiva mahādyutiḥ || apramādaś ca vinayo vyavasāyo dvijottamāḥ | kṣemaṃ sukhaṃ yaśaś caiva dharmaputrāś ca tāsu vai || dharmasya vai kriyāyāṃ tu daṇḍaḥ samaya eva ca | apramādaś tathā bodho buddher dharmasya tau sutau ||*

prasūtisambhavāḥ in *pāda* d is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, traditionally the name of Dakṣa’s wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C₉₄) to cause confusion. Another option would be to accept *Ābhūti* as the name of Dakṣa’s wife. For Prasūti being Dakṣa’s wife in other sources, see, e.g., LiñP 1.5.20–21 (but also note the presence of the name Sambhūti): *prasūtiḥ suṣuve dakṣāc caturviṃśatikanyakāḥ | śraddhāṃ lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhāṃ kriyāṃ tathā || buddhiḥ lajjāṃ vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ | khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ prītiṃ kṣamāṃ tathā ||*

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl., cf. 3.11a). Alternatively, take *śraddhā* and *suto* as elements of a split compound, and understand *śraddhāsuto jātaḥ kāmāḥ*.

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda* c, following the relevant line in the KūrmP cited above (*kriyāyāś cābhavat putro daṇḍaḥ samaya eva ca*) and also LiñP 1.5.37 quoted in the apparatus to this verse, allotting only two sons to Kriyā. Thus I don’t think that Kriyā is supposed to have a son called Abhaya (‘Freedom from danger’; BhāgP 4.1.50ab claims that Dayā had a son called Abhaya: *śraddhāsūta śubhaṃ maitrī prasādam abhayaṃ dayā*). Nevertheless, in a number of sources Kriyā actually has three sons, see, e.g., ViṣṇuP 1.7.26ab, where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutaṃ kriyā daṇḍam*

lajjāyā vinayaḥ putro buddhyā 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/[Sudhi] ('Wise') and Apramāda ('Cautiousness').

kṣemaḥ śāntisuto vindyād vyavasāyo vapoh sutaḥ |
yaśaḥ kīrtisuto jñeyaḥ sukhaṃ 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 [manvantara] era of Svāyambhuva [Manu] were known.

vigatarāga uvāca |
mūrtidvayaṃ kathaṃ dharmam kathayasva tapodhana |
kautūhalaṃ atīvaṃ me kartaya jñānasamśayaṃ || 3:14 ||

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

anarthayajña uvāca |

nayaṃ vinayam eva ca. Perhaps read *kriyāyās tu nayaḥ putro* in *pāda c*? Compare VāyuP 1.10.34cd (*kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca*) with BrahmāṇḍaP 1.9.60ab (*kriyāyās tanayau proktau damaś ca śama eva ca*).

3.12 In a very similar passages in KūrmP 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 *sudhiḥ*) may only be qualifying *apramāda*, thus Lajjā may have two sons: Vinaya and the wise Apramāda. Alternatively, *pādas* cd might be a extra line inserted accidentally.

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

3.14 Note *dharma* as a neuter noun and the form *atīvaṃ* for *atīva* metri causa. My emendation from *kirtaya* ('declare') to *kartaya* ('cut') was influenced by the combination of *chindhi* and *saṃśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2ab: *kautūhalaṃ mamotpannaṃ saṃśayaṃ chindhi tattvataḥ*; 10.10cd: *kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam*; 15.2ab: *etat kautūhalaṃ chindhi saṃśayaṃ paramesvara*. The reading *kirtaya* may have been the result of the influence of *kīrtitā* in 3.13b above (De Simini's observation).

śrutismṛtidvayor mūrtir dharmasya parikīrtitā |
dārāgnihotrasambandham ijjā śrautasya lakṣaṇam |
smārto varṇāśramācāro yamais 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 conduct (*ācāra*) of the classes (*varṇa*) and life-stages (*āśrama*) which is connected to rules and regulations (*yama-niyama*).

[*yamaniyamabhedah* —
 Yama and Niyama rules]

yamaś ca niyamaś caiva dvayor bhedam ataḥ śṛṇu |
ahiṃsā satyam asteyam ānṛsaṃsyaṃ damo ghrṇā |
dhanyāpramādo mādhyam ārjavan ca yamā daśa || 3:16 ||

Now hear the classification of both the *yama* and *niyama* rules. Non-violence, truthfulness, not stealing, absence of hostility, self-restraint, taboos, virtue, carefulness, charm, honesty: these are the ten *yamas*.

ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ |
ahiṃsādi pravakṣyāmi śṛṇuṣvāvahito dvija || 3:17 ||

3.15 The reading °*dvayī* in K₇ in *pāda* a is attractive, but as Judit Törzsök has pointed out to me, it is more likely that the slightly less convincing but widespread variant °*dvayor* is original.

As for Dharma being based on *śruti* and *smṛti*, see, e.g., Manu 2.10: *śrutis tu vedo vijñeyo dharmasāstraṃ tu vai smṛtiḥ | te sarvārtheṣv amīmāṃsyē tābhyāṃ dharmo hi nirbabhau* ||. In Olivelle's translation (Olivelle 2005, 94): "Scripture" should be recognized as "Veda," and "tradition" as "Law Treatise." These two should never be called into question in any matter, for it is from them that the Law shines forth.'

There may be a hiatus filler in *pādas* cd: °*sambandha-m-ijjā* for °*sambandha ijjā*.

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 *yamaniyamayoś 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*. Note how all witnesses read *mādhūrya* in *pāda* e instead of *mādhurya*. The former may have been acceptable originally in this text. *Pāda* e is a *ma-vipulā*.

The wise say that there are five subclasses to each. I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O twice-born.

[*yameṣv ahiṃsā* (1) —
The first Yama-rule: Non-violence]
[*pañcavidhā hiṃsā* —
Five types of violence]

trāsanam tāḍanam bandho māraṇam vṛttināśanam |
hiṃsām pañcavidhām āhur munayas tattvadarśinaḥ || 3:18 ||

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 nirdayaḥ |
tatprahāravibhinnāṅgo mṛtavadhyam avāpnuyāt || 3:19 ||

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

baddhvā pāḍau bhujoraś ca śirorukkaṇṭhapāśitāḥ |
anāhata mriyanty evaṃ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

[Others,] tie up [people] at their feet and their arms and chests. [These,] hung by their hair and neck, die in this way without being wounded. This is the capital punishment for tying up [other people].

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

3.17 In *pāda* a, *pañca* and *bheda* may be typeset as two separate words since the use of the singular after numbers is one of the hallmarks of the text (see **CHECK**).

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.

3.20 Understand *bhujoraś ca* in *pāda* a as *bhuje, urasi ca*, in this case with an instance of double sandhi, and in stem form: *bhuje urasi ca* → *bhuja urasi ca* → *bhujorasi ca* → *bhujoraś ca*. Alternatively, understand it as a compound (*bhujorasi*). In *pāda* b, my emendation is only one of the possible interpretations. We might accept *śiroru°* as consisting of *śira* + *ūru* ('head and thigh'), or emend it to *śiroraḥ°* for *śira* + *urah* ('head and chest'). Also note my conjecture in *pāda* d, without which this *pāda* is difficult to interpret.

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

yasya yasya hared vittam tasya tasya vadhaḥ smṛtaḥ |
ṛttiḥjīvābhibhūtānāṃ taddvārā nihataḥ smṛtaḥ || 3:22 ||

He who robs somebody's money is to be punished by the same person.
 He is [to be] struck down by those whose livelihood got damaged by him.

viṣavahniśaraśastrair māyāyogabalena vā |
hiṃsakāny 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.

[*ahiṃsāpraśamsā* —
 Praise of non-violence]

ahiṃsā paramaṃ dharmaṃ yas tyajet sa durātmavān |
kleśāyāsavinirmuktaṃ sarvadharmaphalapradam || 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]. There is no bigger mental darkness [than the abandonment of non-violence]. There is no greater suffering or greater infamy.

3.22 Understand *vadhaḥ* in *pāda* b as *vadhyaḥ* metri causa. My translation of the second line of this verse reflects a conjecture (*taddvārā*) understood as connected to both *pāda* c and *niyataḥ* in *pāda* d.

3.23 *Pāda* a is unmetrical. Note how elliptical this verse is and that *hiṃsakāni* is neuter although it refers to people, perhaps implying *bhūtāni*. Alternatively, take *y* in *hiṃsakāny* as a rather unusual sandhi-bridge (*hiṃsakān-y-āhu*), or simply delete this *y*. 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 a grammatically correct *nātaḥ parataram ayaśaḥ*.

nātaḥ parataram pāpaṃ nātaḥ parataram viṣam |
nātaḥ paratarāvidyā nātaḥ paraṃ tapodhana || 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 hinasti na bhūtāni udbhijjādi caturvidham |
sa bhavet puruṣaḥ śreṣṭhaḥ sarvabhūtadayānvitaḥ || 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.

sarvabhūtadayāṃ nityaṃ yaḥ karoti sa paṇḍitaḥ |
sa yajvā sa tapasvī ca sa dātā sa dṛḍhavrataḥ || 3:28 ||

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

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

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

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

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

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

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

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

ahiṃsā paramo dharmah ahiṃsā paramā gatih |
ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivah || 3:32 ||

Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is supreme Śiva.

[*māṃsāhārah* —

On meat-consumption]

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 |
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 pitṛṃś cārcayitvā khādan māṃsaṃ na doṣabhāk || 3:36 ||

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

vedayajñatapastīrthadānaśīlakriyāvrataih |
māṃsāhāranivṛttānāṃ 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

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

3.35 This verse is a variant of Manu 5.41.

a tiny portion of [such rewards that] [those] people [receive] who have given up meat.

mṛgāḥ parnatṛṇāhārād ajameṣagavādibhiḥ |
sukhino balavantaś ca vicaranti mahītale || 3:38 ||

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

vānarāḥ phala-m-āhārā rākṣasā rudhirapriyāḥ |
nihatā rākṣasāḥ sarve vānaraiḥ phalabhojibhiḥ || 3:39 ||

Monkeys eat fruits, Rākṣasas prefer blood. The fruit-eating monkeys defeated all the Rākṣasas.

tasmān māṃsaṃ na hiheta balakāmena bho dvija |
balena ca guṇākarsāt 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.

ahimsakasamo nāsti dānayaājñāsamīhayā |
iha loke yaśaḥ kīrtiḥ paratra ca parā gatiḥ || 3:41 ||

By wishing to make donations and perform sacrifices no one will become comparable to someone who refrains from violence. [He will have] fame and glory in this world and the supreme path in the other.

3.37 See a similarly phrased comparison in Manu 2.86: *ye pākayaājñās catvāro vidhiyajñasamanvitāḥ | sarve te japayaājñasya kalām nārhanṭi ṣoḍaśīm ||*.

3.39 Understand *phalam āhārā* as *phalāhārā* (-m- is a sandhi-bridge). This verse clearly refers to the story of the *Rāmāyaṇa*.

3.40 *guṇākarsāt* in *pāda c* is difficult to interpret and *guṇākarsāt* 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 BrahmanḍaP 216.64–66: *māṃsān miṣṭataram nāsti bhakṣyabhojyādikeṣu ca | tasmān māṃsaṃ na bhuñjīta nāsti miṣṭaiḥ sukhodayaḥ || gosahasraṃ tu yo dadyād yas tu māṃsaṃ na bhakṣayet | samāu etau purā prāha brahmā vedavidāṃ varāḥ || sarvatīrtheṣu yat punyaṃ sarvayaājñeṣu yat phalam | amāṃsabhakṣaṇe viprās tac ca tac ca tatsamam ||*.

3.41 *Pādas ab* are reminiscent of ŚDhŚ 11.92: *ahimsaikā paro dharmāḥ śaktānām parikīrtitam | aśaktānām ayaṃ dharmo dānayaājñādīpūrvakāḥ ||*. On this verse see also Bisschop, Kafle, & Lubin 2021, 15–16.

Note the variant °*dharmā*° in both C₀₂ and E in *pāda b*.

*trailokyam maṇiratnapūrṇam akhilaṁ dattvottame brāhmaṇe
koṭīyajñasahasrapadmam ayutaṁ dattvā mahīm dakṣiṇām |
tīrthānām ca sahasrakoṭīniyutaṁ snātvā sakṛn mānavaḥ
etatpunyaphalam ahimsakajanaḥ prāpnoti niḥsaṁśayaḥ || 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* 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 vṛṣasārasaṁgrāhe ahimsāpraśaṁsā nāmādhyāyas tṛtīyaḥ ||

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

3.42 Metre: *śārdūlavikrīḍita*. 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 involves a hundred fire-pits and a hundred times one thousand Brahmins (hence the name ‘the ten-million sacrifice’). See, e.g., BhavP *uttaraparvan* 4.142.54–58: *śatānāno daśamukho dvimukhaikamukhas tathā | caturvidho mahārāja koṭīhomo vidhīyate || kāryasya gurutām jñātvā naiva kuryād aparvaṇi | yathā saṁkṣepataḥ kāryaḥ koṭīhomas tathā śṛṇu || kṛtvā kuṇḍaśataṁ divyaṁ yathoktaṁ hastasaṁmitam | ekaikasmimś tataḥ kuṇḍe śataṁ viprān niyojayet || sadyaḥ pakṣe tu viprānām sahasraṁ parikīrtitam | ekasthānapraṇīte ’gnau sarvataḥ paribhāvite || homaṁ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam | yathā kuṇḍabahutve ’pi rājasūye mahākratau ||*

Note that the second syllable of *phalam* in *pāda* d is treated as long: this happens often at word-boundaries in this text; and note how *K₇* 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 āhur dṛṣṭapratyayam eva vā |
yathābhūtārthakathanam tat satyakathanam smṛtam || 4:1 ||

Anarthayajña spoke: The state of being real (*sad-bhāva*) is called truth (*sat-ya*). Alternatively, it is also a certainty (*pratyaya*) that originates in perception (*dṛṣṭa*). Relating things in a way that corresponds to reality is called ‘speaking the truth.’

ākrośatādanādīni yaḥ saḥeta suduḥsaham |
kṣamate yo jitātmā 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[fulness].

vadhārtham udyataḥ śastram yadi prccheta karhicit |
na tatra satyam vaktavyam anṛtam satyam ucyate || 4:3 ||

If one is being interrogated at any time with a sword lifted to strike him down, in this case the truth is not to be spoken, and a lie is can be called truth.

vadhārhaḥ puruṣaḥ kaścīd vrajet pathi bhayāturaḥ |
prcchato 'pi na vaktavyam satyam tad vāpi ucyate || 4:4 ||

A person who is walking on the road and is afraid of being killed **CHECK** should not reply [to people who are potentially dangerous] even if they ask him. This is also called truth[fulness].

4.1 Although the rather similar line in the ŚDhŚ (II.105cd: *yathābhūtārthakathanam ity etat satyalakṣaṇam*) makes it tempting to emend *satyakathanam* to *satyalakṣaṇam* in *pāda* d, I rather take this verse to introduce two views on truth: one philosophical, and one ordinary that relates to the moral question of truthfulness.

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*.

4.3 Understand *udyataḥ* (nom.) in an active sense (‘holding/lifting’).

*na narṁayuktam 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 truths.

*devamānuṣatīryeṣu satyam dharmah paro yataḥ |
satyam śreṣṭham variṣṭham ca satyam dharmah sanātanaḥ || 4:6 ||*

Since truth is the supreme Dharma in [the world of] gods, humans and animals, truth is the best, the most preferable. Truth is the eternal Dharma.

*satyam sāgaram avyaktaṁ satyam akṣayabhogadam |
satyam potaḥ paratrārtham satyam 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.

*satyam iṣṭagatiḥ proktaṁ satyam yajñam anuttamam |
satyam tīrtham param tīrtham satyam 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.

*satyam śīlam tapo jñānam satyam śaucaṁ damaḥ śamaḥ |
satyam sopānam ūrdhvasya satyam kīrtir yaśaḥ sukham || 4:9 ||*

4.5 This *upajāti* verse appears in countless sources, beginning with the MBh (see the apparatus). All versions contain a vocative addressing a king, which is out of context in the VSS, the addressee being Vigatarāga, i.e. Viṣṇu disguised as a Brahmin. The redactors did not notice or did not care about this small inconsistency. Note the metrical licence that allows the last syllable of *°yuktam* to count as long. The same reading with *anṛtam* can be found in the apparatus in the MBh critical edition.

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*.

4.8 The repetition of *tīrtham* in *pāda c* is slightly suspect. Cf., e.g., MatsP 22.79ab: *satyam tīrtham dayā tīrtham tīrtham indriyanigrahaḥ*.

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

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |
aśvamedhasahasrād dhi satyam eva viśiṣyate || 4:10 ||

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

satyena tapate sūryaḥ satyena prthivī 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 exist by the truthful encounter with Priyavrata. Govinda abides in truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that this was achieved by a trick].

agnir dahati satyena satyena śaśinā caraḥ |
satyena vindhyāḥ 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

4.9 Looking at the similar line in the VarP (193.36cd, see the apparatus), one wonders if the slightly odd *ūrdhvasya* in *pāda* c is not a corrupt form of *svargasya*.

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 the story of Priyavrata, Manu's son, in which he wanted to turn nights into days by circling around Mount Meru in a chariot, and by this produced the seven oceans, see, e.g., BhāṣP 5.1.30–31: *yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiva pratapaty ardhenaivacchādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinaṃ 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., VarP 65.66: *evam purā cakradhareṇa viṣṇunā baddho balir vāmanarūpadhāriṇā | śakrapriyārthaṃ surakāryasiddhaye hitāya vipraśabhaḥ godvijānām ||*

growing it is not growing [anymore].

*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.

*satyaṁ gauḥ kṣarate kṣīraṁ satyaṁ kṣīre ghr̥taṁ sthitam |
satye jīvaḥ sthito dehe satyaṁ jīvaḥ sanātanaḥ || 4:15 ||*

The milk a cow yields is truth. Ghee in milk is present as truth. The soul dwells in the body in truth. The eternal soul is truth.

4.13 Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācaraḥ* could be acceptable here in *pāda* b (see K₈₂K₁₀K₇), perhaps standing for *śaśinaś caranam* or *śaśiś carati*. My conjecture (*śaśinā caraḥ*) could stand for *śaśinā/śaśinaś cāraḥ* metri causa. Other possibilities, suggested by colleagues, include *śaśibhāskarāḥ*, *śaśigocaraḥ* and *śiśirāmbhasaḥ*.

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 him the same favour, he decided to grow higher and obstruct the Sun's movement. As a solution to this situation, Agastya asked Vindhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him but Agastya never returned. See MBh 3.102.1–14 (see in the word *samaya* in verse 13 and compare it to VSS 4.12b): *yudhiṣṭhira uvāca | kimarthaṁ sahasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ | etad icchāmy ahaṁ śrotuṁ vistareṇa mahāmune || lomaśa uvāca | adrirājam mahāśailaṁ meruṁ kanakaparvatam | udayāstamaye bhānuḥ pradakṣiṇam avartata || taṁ tu dṛṣṭvā tathā vindhyaḥ śailaḥ sūryam athābravīt | yathā hi merur bhavatā nityaśaḥ parigamyate || pradakṣiṇam ca kriyate mām evaṁ kuru bhāskara | evam uktas tataḥ sūryaḥ śailendraṁ pratyabhāṣata || nāham ātmecchayā śaila karomy enaṁ pradakṣiṇam | eṣa mārگاḥ pradīṣṭo me yenedaṁ nirmitaṁ jagat || evam uktas tataḥ krodhāt pravṛddhaḥ sahasācalaḥ | sūryācandramasor mārگاṁ roddhum icchan paramtapa || tato devāḥ sahitāḥ sarva eva; sendrāḥ samāgamya mahādrirājam | nivārayām āsur upāyatas taṁ; na ca sma teṣāṁ vacanaṁ cakāra || athābhijagmur munim āśramasthaṁ; tapasvinaṁ dharmabhṛtāṁ variṣṭhaṁ | agastyam atyadbhutavīryadiptaṁ; taṁ cārthaṁ ūcuḥ sahitāḥ surās te || devā ūcuḥ | sūryācandramasor mārگاṁ nakṣatrāṇāṁ gatiṁ tathā | śailarājo vṛnoty eṣa vindhyaḥ krodhavaśānugaḥ || taṁ nivārayituṁ śakto nānyaḥ kaś cid dvijottama | ṛte tvām hi mahābhāga tasmād enaṁ nivāraya || lomaśa uvāca | tac chrutvā vacanaṁ vipraḥ surāṇāṁ śailam abhyagāt | so 'bhigamyābravīt vindhyaṁ sadāraḥ samupasthitaḥ || mārگاṁ icchāmy ahaṁ dattaṁ bhavatā parvatottama | dakṣiṇāṁ abhigantāsmi diśaṁ kāryeṇa kena cit || yāvadāgamanam mahyaṁ tāvat tvam pratipālāya | nivṛtte mayi śailendra tato vardhasva kāmataḥ || evaṁ sa samayaṁ kṛtvā vindhyenāmitrakarśana | adyāpi dakṣiṇād deśād vāruṇir na nivartate || etat te sarvam ākhyātāṁ yathā vindhyo na vardhate | agastyasya prabhāvena yan mām tvam paripṛcchasi ||*

4.15 *satye* in *pāda* c may stand for *satyaṁ*: 'The soul dwells in the body as truth.'

satyam ekena samprāpto dharmasāadhananiścayaḥ |
rāmarāghavavīryeṇa satyam ekaṃ surakṣitam || 4:16 ||

If truth is obtained by somebody (*ekena*), he/she will be one for whom Dharma is surely accomplished. By the heroism of Rāma Rāghava, the only truth was well-guarded.

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

Thus have [I] taught the rules of truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

[*yameṣv asteyam* (3) —

The third Yama-rule: Refraining from stealing]

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.

anarthayajña uvāca |
steyam śṛṇu atha viprendra pañcadhā parikīrtitam |
adattādānam ādau tu utkocam ca tataḥ param |
prasthavyājāḥ tulāvyājāḥ 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, then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

dhṛṣṭaduṣṭaprabhāvena paradraavyāpakarṣaṇam |
vāryamāṇāpi durbuddhir adattādānam ucyate || 4:20 ||

When somebody's wealth is taken away by an impudent and wicked person is called theft. It is a foolish thought even if suppressed.

4.16 Or: 'If truth alone (*ekena*) is obtained, Dharma is surely accomplished.'

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

4.19 'Theft' (*adattādāna*): literally 'taking what has not been given.'

4.20 My impression is that *prabhāva* in *pāda* a stands for *bhāva*, *duṣṭabhāva* ('vicious') being a common expression. The implications of *vāryamāṇo* in *pāda* c are unclear to me, hence my emendation to *vāryamāṇā*. My translation is thus tentative and still not satisfactory.

utkocaṃ śṛṇu viprendra dharmasaṃkarakāṇakam |
mūlyam kāryavināśārtham utkocaḥ parigr̥hyate |
tena cāsau vijānīyād dravyalobhabalāt kṛtam || 4:21 ||

O great Brahmin, listen to bribery, which defiles Dharma. A sum of money taken in order to exempt somebody 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 for material goods.

prastavyāja-upāyena kuṭumbaṃ trātum icchati |
taṃ ca stenaṃ vijānīyāt paradravyāpahāṇakam || 4:22 ||

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

tulāvijāja-upāyena parasvārtham hared yadi |
cauralakṣaṇakāś cānye kūṭakāpaṭikā 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*) share the characteristics of thieves.

durbalārjavabāleṣu cchadmanā vā balena vā |
apahr̥tya dhanam mūḍhaḥ sa cauraś cora ucyate || 4:24 ||

If someone, by deceit or by force, snatches away the wealth of weak and honest people and simpletons, that morally corrupt usurper is [simply] a thief.

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

4.21 Note that *mūlyam* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣarā* (ad *Yājñavalkyasmṛti* 2.176cd): *paṇyasya kṛitadravyasya yaṃ mūlyam dattam, bhṛtir vetanam kṛtakarmaṇe dattam... utkocena kāryapratibandhanirāsārtham adhikṛtebhyo dattam...* Note *asau* in *pāda* e as an accusative form (for *amum* or *adaḥ*). It is not unlikely that *tena* is a corruption from *stena*, and the *pāda* may have originally read *stenaṃ taṃ ca vijānīyād* ('he should be known as a thief'), or similar (cf. 4.22c below). M (f. 7r) reads *tena steya vijānīyād* here.

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.

4.24 It is possible that *pāda* d read differently, e.g. *sa coraś cora ucyate*, meaning 'that thief is [rightly] called a thief'.

There is no sin equal to stealing. There is no crime (*adharmā*) 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 'lasah || 4:26 ||

There is no greater ignorance than 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.

nāsti stenasamo dveṣyo nāsti stenasamo 'priyah |
nāsti steyasamaṃ duḥkham nāsti steyasamo 'yaśah || 4:27 ||

There is nobody as detestable as a thief. There is nobody disliked as much as a thief. There is no greater suffering than stealing. There is no greater disgrace than theft.

pracchanno hriyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret
nikṣepād dhanahāriṇo 'nya-m-adhamo vyājena cānyo haret |
anye lekhyavikalpanāhṛtadhanā †anyo hṛtād vai hṛtāt
anyaḥ kṛitadhano 'paro dhayahrta 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 purchased [children?] (*kṛita*). Others take away others' inheritance[?]. These are considered the vilest.

4.26 Note the peculiar sandhi in *pāda* c (*°sama ajño*), which still leaves the *pāda* unmetrical.

4.27 Note how *stena* and *steya* are used interchangeably (or chaotically) in the above passages in the MSS to denote both 'thief' and 'theft/stealing'. The scribe of K₇ ends up writing *stenya* in 4.27e.

4.28 Metre *śārdūlavikṛīḍita*. It appears that *hriyate* in *pāda* a is to be taken as an active verb (*harate*). Note also how C₄₅ and K₇ read the same here against the other witnesses. Take *°hariṇo* in *pāda* b as singular and *m* in *'nya-m-adhamo* as a sandhi-bridge. Alternatively, read as plural: *°hariṇo 'nya adhamo...* The second half of *pāda* c is difficult to reconstruct. The translation of *pāda* d is mostly guesswork. Tentatively, I take *kṛita* as *kṛitaka* ('a purchased son', see Manu 9.174). *dhayahrta* makes little sense to me. Florinda De Simini suggested that *dhaya* might stand for *daya*, which in turn may stand for *dāya* ('inheritance') metri causa. Lacking any better solution, I supplied these in my translation, marked with question marks. Note also the metrical licence that the last syllable of *dhayahrta* counts as long.

*stenatulya na mūdham asti puruṣo dharmārthahīno 'dhamah
yāvaj jīvati śaṅkayā narapateḥ samtrasyamāno raṭan |
prāptaḥśāsana tīvrasahyaviṣamaṃ prāpnoti karmeritaḥ
kālena mriyate sa yāti nirayam ākrandamāno bhṛśam || 4:29 ||*

There isn't a bigger idiot than a thief, who is a wicked person 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 dāridryarogākulaṃ
tasmād durgatihetu karma sakalam tyaktvā śivam cāśrayet || 4:30 ||*

Having spent ten million æons of suffering, they emerge from hell to the state of animal existence. Thus, they roam 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.

4.29 For some time I was wondering if one should accept E's reading *stenastulya na mūdham asti* as a metri causa version of *stenatulyo na mūdho 'sti*; see a similar case of a nominative ending inside of compound in *pāda c* below. One major concern remained: the accepted reading would be of an edition that rarely emerges as the sole transmitter of the best reading. Another possible solution could be to emend to *stenaṃtulya...*, meaning 'There is no bigger foolishness than theft', but then the second part of *pāda a* is difficult to connect. In the end, I decided to go for the most widely attested reading (*stenatulya*), which is unmetrical.

Understand *prāptaḥśāsana tīvrasahyaviṣamaṃ* in *pāda c* as *prāptaśāsanas tīvrām asahyam ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasahya°* as *duḥsahya°* (suggested by Törzsök).

The actual reading of C₉₄, *prāptaś* (lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptaḥ*) may suggest a doubling of the *ś* of *śāsana* metri causa (suggestion by Törzsök). More likely is that a licence of having a nominative ending inside of a compound is applied here, as may have been the case above in *pāda a* (also remarked by Törzsök).

4.30 Note the stem form **kalpa* for **kalpaṃ* metri causa. In *pāda c*, *tathaivam*, or *tathaikam*, and *ekaśatikam* are suspect. I understand *vipule* as *vipulāyām*, *vipulā* appearing in *Amarakośa* 2.1.7 as a synonym of *dhātri*, 'earth.' It is difficult to interpret it otherwise. This is still problematic because both human and animal existence takes place on earth, thus, if

[*yameṣv ānṛsaṃsyam* (4) —

The fourth Yama-rule: Absence of hostility]

aṣṭamūrtiśivadveṣṭā pitur mātus ca yo dviṣet |

gavāṃ vā atither dveṣṭā nṛsaṃsāḥ 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 sāksāt pañcavyomasamanvitaḥ |

sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛsaṃsakaḥ || 4:32 ||

Śiva in his manifest form (*sāksāt*) is of eight forms, with the five elements (*vyoman*), the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a hostile person.

tiryatva (i.e. *tiryaktva*) indeed means ‘animal existence,’ there is no contrast between *pādas* b and c as regards location. As for *tiryaktva*, see, e.g., Manu 12.40: *devatvaṃ sātṭvikā yānti manuṣyatvaṃ ca rājasāḥ | tiryaktvaṃ tāmasā nityam ity eṣā trividhā gatiḥ ||*. It is not unlikely that the original form of *dāridryarogākulam* was *dāridryarogākule*, picking up *vipule*. 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 Törzsök has suggested emending *sa nṛsaṃsakaḥ* in *pāda* d to *tannṛṃsakaḥ*. I don’t think that it is inevitably necessary. I think that *pādas* a–c form a list that is meant to be in the genitive, understanding ... *ity eteṣāṃ dūṣakaḥ sa nṛsaṃsakaḥ* or similar. This is clumsy but in a way that is more than possible within the style of this text.

I have not been able find any other attestation of *vyoman* meaning the five elements. Perhaps it is meant to mean *vyomādi* (‘the atmosphere/sky and the other four elements’).

For Śiva of eight forms, see, e.g., *Śakuntalā* 1.1: *yā sṛṣṭiḥ sraṣṭur ādyā [1] vahati vidhi-hutaṃ yā havir [2] yā ca hotri [3] ye dve kālaṃ vidhattaḥ [4, 5] śruti-viṣaya-guṇā yā [6] sthitā vyāpya viśvam | yām āhuḥ sarva-bīja-prakṛtir [7] iti yayā prāṇināḥ prāṇavantaḥ [8] pratyakṣābhīḥ prapannas tanubhir avatu vas tābhīr aṣṭābhīr īśaḥ ||*. The eight *mūrtis*, or rather, *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-vāyū-indu-puṣkaraḥ | aṣṭābhīr mūrtibhiḥ śambhor dvitīyāvaraṇaṃ smṛtam ||*. (For *puṣkara* as ‘sky, atmosphere’, see, e.g., *Amarakośa* 1.2.167: *dyodivau dve strīyām abhram vyoma puṣkaram ambaram*.)

A closely related *Aṣṭamūrti*-hymn appears in *Niśvāsa mukha* 1.30–41 (I owe thanks to Nirajan Kafle for drawing my attention to this); see Kafle 2020, 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*.

pitākāśasamo jñeyo janmotpattikaraḥ pitā |

pitṛdaivataḥ m ādiś cam ānṛśaṃsa tamanvitaḥ† || 4:33 ||

The father is to be considered similar to the [element] sky, he is the cause of one's birth. One should not be hostile to the forefathers, gods...[?].

prṥhyā gurutarī mātā ko na vandeta mātaram |

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

The mother is more venerable than the earth. Who would not praise a mother? By that [praise], sacrifices, 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 an auspicious blessing, they are the gods of the gods. Cows contain in themselves all the gods. That is exactly why one should not hurt them.

jātamātrasya lokasya gāvas trātā na saṃśayaḥ |

ghṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛtkarṣaṇam eva ca || 4:36 ||

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

pañcāmṛtaṃ pañcapavitraḥ pūtaṃ

ye pañcagavyaṃ puruṣāḥ pibanti |

te vājimedhasya phalaṃ labhanti

tad akṣayaṃ svargam avāpnuvanti || 4:37 ||

People who drink the five products of the cow, the five nectars, purified by the five Pavitras, will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

4.33 It is difficult to restore *pādas* cd, although the general meaning of this line is predictable. Some questions remain. Is *āditya* a good reading or is *mātṛ* hidden in *daivata-mādiśca*? Is *ānṛśaṃsa* right or was it *nṛśaṃsa* that was meant by the author of this line? Does *tamanvitaḥ* (or *tamānvitaḥ*) has anything to do with *tamas* ('darkness')?

4.36 The use of *karsaṇa* in *pāda* d, most probably in the sense of 'collecting,' is slightly odd.

4.37 The five Pavitras are most probably the five *brahmamantras*, see, e.g., TAK III s.v. *pavitra* 1.

gobhir na tulyaṃ dhanam asti kiṃcid

duhyanti vāhyanti bahiś caranti |

tṛṇāni 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.], they roam under the sky. Feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *samsāra* or the suffering experienced in hell].

gavāhnikam yaś ca karoti nityam

śuśrūṣaṇam yaḥ kurute gavām tu |

aśeṣayajñatapadānapuṇyam

labhaty asau tām anṛśaṃsakartā || 4:39 ||

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

atithim yo 'nugaccheta atithim yo 'numanyate |

atithim yo 'nupūjyeta atithim yaḥ praśaṃsate || 4:40 ||

One who looks after a guest, one who respects a guest, one who worships a guest, one who praises a guest,

atithim yo na pīḍyeta atithim yo na duṣyati |

atithipriyakartā yaḥ atitheḥ paricārakah |

atitheḥ kṛtasamtoṣas tasya puṇyam anantakam || 4:41 ||

one who does not harm a guest, one who does not commit a fault towards a guest, one who keeps the guest happy, one who attends to the needs of a guest, one who makes a guest satisfied: his merits are endless.

4.38 Note that *duhyanti* and *vāhyanti* are supposed to be understood as passive, as in the similar verse in ŚDhU 12.92 (see apparatus).

4.39 Strictly speaking, *pāda* c is unmetrical. The second syllable of *tapa* counts as long (see Intro **CHECK**). Although the accusative with °*kartā* in *pāda* d is still not optimal, my emendation of *tam* to *tām* at least restores the metre and improves upon the meaning of the sentence. Alternatively, as suggested by Törzsök, *taṃ* could be understood as *tad*, picking up *puṇyam* in *pāda* c, but in this way any reference to cows here is only implied.

4.40 Note the peculiar active verb forms *anugaccheta* and *anupūjyeta*. On this formation, see a remark about *Niśvāsa mūla* 2.8 in Goodall, Sanderson, & Isaacson 2015, 247: 'We have assumed that *pūjyeta* is intended to mean *pūjayet* and is perhaps a contraction of *pūjayeta*.'

4.41 On the form *pīḍyeta*, see previous note.

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

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

putradārātmanā vāpi yo 'tithim anupūjayet |
śraddhayā cāvikalpena aklibamānasena ca || 4:43 ||

He who worships the guest by [offering him] his own son, wife or himself with willingness, without hesitation, and with a brave heart,

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 |
punḍarīkasahasraṃ 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

4.42 My conjecture in *pāda* a (*°pātreṇa* for *°pādyena*) was inspired by the fact that *pāda* b seems to awkwardly repeat what *°pādyena* in *pāda* a signifies. Other possibilities could include 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 which tells about a Brahmin giving away his own wife to a guest; these influenced my decision to emend *°ātmano* to *°ātmanā* in *pāda* a. Note that in fact VSS 4.44cd below echoes verse 37cd in the above mentioned chapter 12, which reads: *dvijarūpadharo dharmāḥ svayam eva ihāgataḥ*.

it.

†*na gatim atithijñasya† gatim āpnoti karhicit |*
tasmād atithim āyāntam abhigacchet kṛtāñjaliḥ || 4:47 ||
 ... will ever reach the path. Therefore one should go up to the arriving
 guest with respectfully joined palms.

saktuprasthena caikena yajña āsīn mahādbhutaḥ |
atithiprāptadānena svaśarīraṃ divaṃ gatam || 4:48 ||
 By one *prastha* [a small unit of weight] of coarsely ground grains given
 to a guest, an extremely wonderful sacrifice was performed [so to say],
 and his body [i.e. the protagonist in his mortal form] reached heaven.

nakulena purādhītaṃ vistareṇa dvijottama |
viditaṃ ca tvayā pūrvam prasthavārttā ca kīrtitā || 4:49 ||
 The mongoose related [this story in the *Mahābhārata*] in the past in
 detail, O great Brahmin, and you know it already. The story of the
prastha is well-known.

4.46 The demonstrative pronoun *tasya* in *pāda* c may refer to the guest: ‘he will obtain all his [i.e. the guest’s] merits,’ hinting at some sort of karmic exchange. Nevertheless, I think rather that *tasya* points to the merits one can obtain by the rituals listed in the previous verse. This is suggested by passages such as the following: MBh Supp. 13.14.379 ff.: *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 ||*. BrahmaVP 3.44–46: *atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ | atithir yasya samtuṣṭas tasya tuṣṭo hariḥ svayam || snānena sarvatīrtheṣu sarvadānena yat phalam | sarvavratopavāseṇa sarvayajñeṣu dikṣayā || sarvais tapobhir vividhair nityair naimittikādibhiḥ | tad evātithisevāyāḥ kalāṃ nārhanṭi ṣoḍaśim ||*.

4.47 Something has gone wrong with *pādas* ab and I am unable to reconstruct the meaning. The line may have begun with something like *nāgatātithyavajña°* (‘he who despise a guest that has arrived will not...’).

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

We would be forced to accept the reading of E in *pāda* d (*saśarīro*) if the expression were in the masculine (*divaṃ gataḥ*). This would make sense and it would also echo expressions occurring, e.g., in the MBh: 3.164.33cd: *paśya puṇyakṛtāṃ lokān saśarīro divaṃ vraja*; 14.5.10cd: *saṃjīvyā kālāṃ iṣṭam ca saśarīro divaṃ gataḥ*. It is tempting to emend accordingly, but instead I have retained *svaśarīraṃ divaṃ gatam*, and I interpret it in a general way.

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

damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |
damahīna-m-adharmaś ca damaḥ kāmakulapradāḥ || 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,
one is a sinner (*adharma*), [while] self-restraint yields a multitude of
desired objects.

nirdamaḥ kari mīnaś ca pataṅgabhramaramṛgāḥ |
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 nidhanaṃ vrajet || 4:53 ||

Each of these sense faculties are hard to conquer and all are known
to be fatal [if unconquered]. If one masters self-restraint in a less than
proper way, one remains unrestrained and will die .

mṛge śrotravaśān mṛtyuḥ pataṅgāś cakṣuḥ mṛtāḥ |
ghrāṇayā bhramaro naṣṭo naṣṭo mīnaś ca jihvayā || 4:54 ||

4.51 I suspect that the final *m* in *dhamahīnam* in *pāda* c is a hiatus filler: *dhamahīna-m-adharmaś ca. kāmakulapradāḥ* in *pāda* d is suspect, and my translation is unsatisfactory. This compound could be interpreted as ‘fullfilling desires and giving a family’ or it may have originally read *sarvakāmapradāḥ* (‘fullfilling all desires’) or *kulakāmapradāḥ* (‘fullfilling the desires of the family’). ŚDhŚ 4.28b reads *sarvakāmasukhapradam*, which opens up further possibilities.

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

4.53 The only way to make sense of *pādas* cd is to supply and *avagraha* before *samyag*. Otherwise some text may have dropped out here.

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

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

The elephant perishes because of touch, not tolerating to be kept 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 'tilobhena atikāmena daṇḍakah |
sāgarāś cātidarpeṇa atimānena rāvaṇaḥ || 4:56 ||

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

4.54 My comments in square brackets in the translation are tentative.

4.55 *Mātāṅgalīlā* 11.1 may shed some light on elephants dying in captivity: *vānyas tatra sukhōṣitā vidhivaśād grāmāvatīrṇā gajā baddhās tikṣṇakāṭūgravāgbhir atisugbhīmohab-andhādibhiḥ | udvignās ca manahśarīrajanitair duḥkhair atīvākṣamāḥ prāṇān dhārayitum ciraṃ naravaśaṃ prāptāḥ svayūthād atha ||* In Edgerton's translation (1931, 92): 'Forest elephants who dwell there happily and by the power of fate have been brought to town in bonds, afflicted by harsh, bitter, cruel words, by excessive grief, fear, bewilderment, bondage, etc., and by sufferings of mind and body, are quite unable for long to sustain life, when from their own herds they have come into the control of men.'

4.56 We may treat *purūravo* in *pāda* a as a stem form noun or thematised stem, or imagine that the original reading was *purūravā°* with double sandhi: *purūravās ati°* → *purūravā ati°* → *purūravāti°*.

Pāda a may refer to the following passage in the MBh (1.70.16–18, 20ab): *purūravās tato vidvān ilāyāṃ samapadyata | sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam || trayodaśa samudrasya dvīpān aśnan purūravāḥ | amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyaśāḥ || vipraiḥ sa vighrahaṃ cakre vīryonmattaḥ purūravāḥ | jahāra ca sa viprāṇāṃ ratnāny utkrōśatām api || [...] tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata |* "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 by the great Ṛṣis, he perished." See also BuddhCar 11.15 (Aiḍa = Purūravas): *aiḍas ca rājā tridivam vigāhya nītvāpi devīm vaśam urvaśīm tām | lobhād ṛṣibhyaḥ kanakam jibhīṣur jagāma nāśaṃ viśayeṣv atṛptaḥ ||*

For Daṇḍa(ka)'s story, see *Rāmāyaṇa* 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl,

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

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

atidānād balir naṣṭa atisauryeṇa arjunah |
atidyūtān nalo rājā nṛgo goharaṇena tu || 4:58 ||

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

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 MBh 3.105.9 ff. and BrahmāṇḍaP 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 MBh 1.166.1 ff.

As for the end of the Yādavas, see the short *Mausalaparvan* of the MBh (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. The form *māndhātō* in C₄₅ 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 Divyāv 17, where it sometimes appears to be an a-stem noun (*māndāta*). *dvijavajñayā* in *pāda* d stands for *dvijāvajñayā* metri causa.

Māndhātṛ was born from his father's body who, being excessively thirsty once, had drunk some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, BuddhCar 11.13 suggests that Māndhātṛ himself was still unsatisfied with worldly objects even after he had obtained half of Indra's throne: *devena vṛṣṭe 'pi hiraṇyavarṣe dvīpān samagrāṃś caturō 'pi jītvā | śakrasya cārdhāsanam apy avāpya māndhātur āsīd viṣayeṣv atrptih* ||. In fact, as Monika Zin points out (Zin 2021, 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 Māndhātā, which appears 47 times.'

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 MBh 12.329.35 ff. and a verse in the BuddhCar (11.14) that follows the one about Māndhātṛ: *bhuktvāpi rājyaṃ divi devatānām śatakratau vṛtrabhayāt pranaṣṭe | darpān maharṣīn api vāhayitvā kāmēṣv atrpto nahuṣaḥ papāta* ||.

4.58 *Pāda* a is most probably a reference to Mahābali's promises made to Vāmana that

damena hīnaḥ puruṣo dvijendra

svargaṃ ca mokṣaṃ ca sukhaṃ ca nāsti |

vijñānadharmakulakīrtināśa

bhavanti vipra damayā vihīnāḥ || 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) —

The sixth Yama-rule: Taboos]

nirghṛṇo na paratrāsti nirghṛṇo na ihāsti vai |

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

A person without taboos does not exist either in this or the other world. In a person without taboos there is no Dharma or religious austerity.

parastrīṣu parārtheṣu paraḥjīvāpakarṣaṇe |

paranindāparānneṣu ghrṇām pañcasu kārayet || 4:61 ||

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

caused his own fall. The ultimate cause of Arjuna's death while the Pāṇḍavas were on the way to the underworld was summarised by Yudhiṣṭhira thus (MBh 17.2.21ab): *ekāhnā nirdaheyaṃ vai śatrūn ity arjuno 'bravīt | na ca tat kṛtavān eṣa śūramānī tato 'patat ||* ('Arjuna claimed that he could destroy the enemy in one single day. He failed to do so. He was a boaster, that is why he fell.')

King Nala was an expert in the game of dice but once he lost his kingdom to Puṣkara. See, e.g., MBh 3.56.1 ff.

As for Nṛga, see MBh 14.93.74: *gopradānasahasrāṇi dvijebhyo 'dān nṛgo nṛpaḥ | ekāṃ dattvā sa pāraḥkṛtāṃ narakāṃ samavāptavān ||* ('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*), although a singular masculine nominative (as in E) may work. This *pāda* is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*°dharma*). Note how *viprā* in *pāda* d is probably an attempt in some MSS to restore the metre. This *pāda* is also unmetrical, or rather the licence of a word-final short syllable being counted as potentially long is again applied (*viPRA*).

4.60 The implications of *pādas* ab are not crystal clear to me. Perhaps: such a person has no right for existence in society and has no place in heaven.

parastrī śṛṇu viprendra ghrṇīkāryā sadā budhaiḥ |
rājñī 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 caste.

parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |
ādhaprasthatulāvyājaiḥ 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 weights of one āḍha[ka] or a prastha and with scales.

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaiḥ |
vanajāvanajā jīvā vilagāś caraṇācarāḥ || 4:64 ||

O Brahmin, the wise should regard the taking away [of others'] lives as taboo. Wild and domesticated animals, serpents, [in general,] plants and animals [are examples of life forms not to destroy].

paranindā ca kā vipra śṛṇu vaksye samāsataḥ |
devānām brāhmaṇānām 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].

parāṇneṣu ghrṇā kāryā abhojyeṣu ca bhojanam |
sūtake mṛtake śauṇḍe varṇabhraṣṭakule naṭe || 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

4.62 The translation of *parayoni* in *pāda* d is tentative.

4.63 Although *'nya* in *pāda* a could be interpreted several ways (e.g. *anye* for *anyasmin*, or taken to be the first element of a compound: *anya-anyāyārtha-*), I think that *bhūyo 'nyat* is a fixed expression meaning 'something/anything more.' See, e.g., BhG 7.2cd: *yaj jñātvā neha bhūyo 'nyaj jñātvayam avaśiṣyate*.

4.64 In *pāda* d, I take *caraṇācarāḥ* as standing for *carācarāḥ* (*cara-acarāḥ*) metri causa. Alternatively, one may understand it as *caraṇacarāḥ* (metri causa), meaning 'those who move on their feet,' perhaps as opposed to snakes (*bilaga* or *bilamga*). Neither solution is fully satisfactory. Note that this *pāda* also involves a small correction.

4.65 Note *mātā* as a stem form in *pāda* d.

a family], in case of vendors of alcohol, or a family having lost their caste, and in the case of a [member of the] Naṭa [caste of dancers].

*ete pañcaghr̥ṇāsu saktapurusaḥ svargārthamokṣārthino
loke 'nindanam āpnuvanti satataṃ kīrtir yaśo'lamkṛtāḥ |
prajñābodhaśrutim smṛtim ca labhate mānaṃ ca nityaṃ labhed
dākṣiṇyaṃ sabhaved sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||*

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

[yameṣu pañcavidho dhanyaḥ (7) —

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

*caturmaunaṃ catuṣśatruś caturāyatanam tathā |
caturdhyānam catuṣpādam pañcadhanyavidhocyate || 4:68 ||*

The four cases of observing silence, [victory over] the four enemies, the

4.66 One should probably understand *śauṇḍe* in *pāda c* as *śauṇḍike*, ‘a distiller,’ or, alternatively, it may be corrupted from *śaṇḍhe*, ‘a eunuch’; see both in *Vāsiṣṭhadharmaśāstra* 14.1–3: *athāto bhojyābhojyaṃ ca varṇayiṣyāmaḥ | cikitsaka-mrgayupumścali-ḍaṇḍika-stenābhiśastar-śaṇḍha-patitānām annam abhojyam | kadarya-dikṣita-baddhātura-somavikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhusika-carmāvakṛtānām ||* etc. Translated in Olivelle 1999, 285 as: ‘Next we will describe food that is fit and food that is unfit to be eaten [...] The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker...’ In support of reading *śaṇḍhe*, one might consult Manu 3.239: *cāṇḍālaś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca | rajasvalā ca śaṇḍhaś ca nekṣerann aśnato dvijān ||*. Translated in Olivelle 1999, 120 as: ‘A Cāṇḍāla, a pig, a cock, a dog, a menstruating woman, or a eunuch must not look at the Brahmins while they are eating.’

4.67 Understand *kīrtir-yaśo°* as *kīrtiyaśo°* (‘r’ being an intrusive consonant here metri causa), as in 5.20 below. Alternatively, as suggested by Francesco Sferra, emend to *kīrtim yaśo'lamkṛtām*. My emendation of *°kṛtam* to *°kṛtāḥ* is influenced by 5.20b. In *pāda c*, note the muta cum liquida licence that allows *°bodhaśrutim°* to scan as - - -, the consonant cluster *śr* not turning the previous syllable long. *Pāda d* has several problems. I take *sabhaved* as standing for *sambhaved* metri causa, and I had to emend *samāyusa* to *sa āyusa* to make sense of it. Understand *āyusa* as *āyuh* (metri causa), otherwise emend to *sa mānuṣya*. Also consider correcting *niḥsaṃśayaḥ* to *niḥsaṃśayam*.

four sanctuaries, the four meditations, and the four legged [Dharma] are called the five ways of being virtuous.

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |
pāruṣyapiśunāmithyāsambhinnāni ca varjayet || 4:69 ||

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

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

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

caturāyatanam vipra kathayiṣyāmi tac chṛṇu |
karuṇā muditopekṣā maitrī cāyatanam smṛtam || 4:71 ||

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

caturdhyānādhunā vakṣye saṃsārārṇavatāraṇam |
ātmaavidyābhavaḥ sūkṣmaṃ dhyānam uktaṃ caturvidham || 4:72 ||

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

4.68 Understand *pāda d* as *pañcavidho dhanya ucyate*.

4.69 Note the genitive with a verb meaning 'to tell' in *pāda a*, similarly to 1.38a and **CHECK**. Similar teachings on *mauna* in DharmP 1.31cd–32ab and Divyāv 186.21 are quoted in the apparatus.

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated or avoided include BuddhCar 11.17: *cīrāmbārā mūlaphalāmbubhakṣā jaṭā vahanto 'pi bhujam-gadīrghāḥ | yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṃjñān mṛgayeta śatrūn ||*; see also BhG 3.43: *evaṃ buddheḥ param buddhvā saṃstabhyātmānam ātmanā | jahi śatruṃ mahābāho kāmarūpaṃ durāsadam ||*. As for *arihā* in *pāda d*, the notion that a saint is a 'destroyer of the enemies' [that are evil states of mind] (*arihanta/arahanta*) in Jainism, but less so in Buddhism, is discussed in Gombrich 2013, 57–58.

4.71 This verse teaches the four Buddhist *brahmavihāras* under the label *caturāyatana*. Therefore the word *āyatana* seems to be a synonym of *vihāra* here, and its use a simple method of appropriating it, turning the list into a Brahmanical one.

4.72 Note the stem form *dhyāna* in *°dhyānādhunā* (for *°dhyānam adhunā*) in *pāda a*. For contrast, but also for similarities, see the *dhyānayajña* section in VSS 6.7ff, in which five types of related meditations are taught. See analysis on pp. Intro **CHECK**.

ātmatattvaḥ smṛto dharmo vidyā pañcasu pañcadhā |
ṣaṭtriṃśākṣaram ityāhuḥ sūkṣmatattvam alakṣaṇam || 4:73 ||

The *tattva* of the Self is Dharma. *Vidyā* is 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 |
grhastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 4:74 ||

The four-legged one is said to be Dharma [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 puṇyānām ca pravardhanam || 4:75 ||

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

āyuh kīrtir yaśaḥ saukhyaṃ dhanyād eva pravardhate |
śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 4:76 ||

One's life-span, fame and glory and happiness grow only through virtue (*dhanya*). In a virtuous person piece, prosperity, tradition (*smṛti*) 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 tatsaṃyogī ca pañcamah || 4:77 ||

4.73 This verse is difficult to interpret. *Pādas* a to d should define *ātman*, *vidyā*, *bhava*, and *sūkṣma*, objects of meditation, respectively. In *pāda* a, *dharmo* is suspect: it may be the result of an eye-skip to *pāda* a of the next verse. *Pāda* b might refer to *tattvas* in an ontological system of 25, 26 or 36 *tattvas*. If *pāda* c is in fact a reference to a 36-*tattva* philosophical system, it is in striking contrast with the 25-*tattva* system described in VSS chapter 20. I take *ṣaṭtriṃśa* as being in stem form.

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

4.76 Emending °*mānavah* to °*mānave* might err by overcorrection, and °*mānavah* may have originally been felt like a genitive ('for a person...').

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 cālīkanirbandhaḥ samāni brahmahatyayā || 4:78 ||

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

brahmojjhaṃ vedanindā ca kūṭasākṣī suhṛdvadhaḥ |
garhitānādyayor jagdhiḥ surāpānasamāni ṣaṭ || 4:79 ||

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

retotsekaḥ svayonyāsu kumārīṣv antyajāsu ca |
sakhyuḥ putrasya ca strīṣu gurutalpasamaḥ 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.

nikṣepasyāpaharaṇaṃ narāśvarajatasya ca |
bhūmivajramaṇīnāṃ ca rukmasteyasamaḥ smṛtaḥ || 4:81 ||

4.77 Note the stem form noun in *pāda* a (^o*sthāna*) metri causa, and also that this stem form noun may function as a singular noun next to a number (*pañca*), a frequently seen phenomenon in this text. See the apparatus to the Sanskrit text for very similar verses in the MBh, Manu and the YājñS, and note how *pāda* f slightly deviates from Manu 11.55, which is translated in Olivelle 2005, 217–218 as: 'Killing a Brahmin, drinking liquor, stealing, and having sex with an elder's wife—they call these "grievous sins causing loss of caste"; and so is establishing any links with such individuals.'

4.78 This verse being a quotation of Manu 11.56, my translation is based on Olivelle 2005, 218.

4.79 This verse continues quoting Manu. *Pāda* a in the witnesses may actually be no more than the result of misreading of the syllable *jjha* in Manu 11.57. Note the variant *brahmojjhaṃ vedanindā ca* in both the 'Northern' and 'Southern' transmissions in Olivelle's critical edition of Manu (Olivelle 2005, 847).

4.80 The text, and my emendation in *pāda* c, still follow Manu (11.59).

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

catvāra ete sambhūya yat pāpaṃ kurute naraḥ |
mahāpātakapañcaitat tena sarvaṃ prakāśitam |
pañcapramādam etāni varjanīyaṃ dvijottama || 4:82 ||

If a man is associated with [any of these] four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvaṅganāgama*], he commits sin. By this all the five grievous sins have been explained. These five kinds of negligence are to be avoided, O great Brahmin.

[*yameṣu mādhyam* (9) —
 The ninth Yama-rule: Charm]

kāyavānmanamādhuryaś cakṣur buddhiś ca pañcamah |
saumyadrṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||

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

prasannamanasā dhyāyet 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,

4.81 This is Manu II.58. I have emended *rugma*° to *rukma*° in *pāda* d, although *rugma*° is attested in a great number of Southern MSS and one Śāradā MS in Olivelle 2005, 847.

4.82 Perhaps understand *pāda* c as *etan mahāpātakapañcakaṃ*. Note the confusion of number and gender: understand *pañca pramādāḥ etā varjanīyāḥ* or *pañca prāmādāny etāni varjanīyāni*.

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, hence the form °*mana-mādhurya*; °*mana-mā*° is easily corrupted to °*manasā*° (not to mention the fact that *manasā* comes up in the next verse). In addition, we need five items in this line because of *pañcamah*. As always, I correct *mādhūrya* to *mādhurya*, although it seems that the former is acceptable in this text. I did not correct *mādhuryaś* to *mādhuryaṃ* because of the corresponding *pañcamah*.

4.84 *Pādas* cd of the previous verse, and *pādas* ab of the present one cover four categories of the above: *cakṣurmādhurya*, *buddhimādhurya*, *drṣṭimādhurya* and *vāgmādhurya*. This suggests that what follows is on *kāyamādhurya*. Emending *pāda* d to *svāśramābhyāgate gurau* would make the line smoother, as suggested by Kengo Harimoto.

indhanodakadānaṃ ca jātavedam athāpi vā |
sulabhāni na dattāni indhanāgnyudakāni ca |
kṣute jīveti vā noktaṃ tasya kiṃ parataḥ phalam || 4:85 ||

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

[*yameṣv ārjavam* (10) —
 The tenth Yama-rule: Sincerity]

pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |
karmavṛttyābhivṛddhiṃ ca pāratoṣikam eva ca |
strīdhanotkocavittaṃ ca ārjavo nābhinandati || 4:86 ||

The sages who see the truth praise five types of sincerity. A sincere person does not rejoice in prosperity arising from the operation of karma or by a reward, in riches from women, from property, and bribery.

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

If one is not sincere, sacrifice is in vain. If one is not sincere, austerity is in vain. If one is not sincere, donation is in vain. If one is not sincere, [sacrificial] fires are in vain.

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

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

4.85 Understand *jātavedam* in *pāda* b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound °*dānaṃ*: *jātavedodānaṃ*. For *pāda* e, see an Āryāgīti verse in the MahāSubhS (2558): *amṛtāyatām iti vadet pīte bhukte kṣute ca śataṃ jīva | choṭikayā saha jṛmbhāsamaye syātām cirāyurānandau ||* (‘When eating or drinking, one should say: “May it turn into nectar!”; and after sneezing: “Live for a hundred years!” By snapping the thumb and forefinger when yawning, there will be long life and happiness.’)

4.86 °*ārjavāḥ* should be in the accusative, therefore it is to be taken as feminine (rather than neuter) or as an irregular form for °*ārjavāni*. I have emended *pāratoṣikam* to *pārītoṣikam*. My translation of the categories listed here is tentative, the only guiding light being that, if the first line is right, there should be five of them. In addition, I have tried to find categories that seem to be, more or less, in conflict with ‘sincerity’ or ‘straightness.’

4.87 I thank Nirajan Kafle for helping me interpret this verse.

*iti yamaprabhāgaḥ kīrtito 'yaṃ dvijendra
iha parata sukhārthaṃ kārayet taṃ 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. One will stand removing one's filth of sins, and shall by Śaṅkara's command 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 VSS, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In *pāda* b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra*, presupposing the presence of the licence 'muta cum liquida.' °*malapahārī* in the MSS stands either for °*malāpahārī* or °*malaprahārī* metri causa. I could have chosen to emend it to °*malaprahārī* (again applying the licence 'muta cum liquida'), but I decided not to because *apahārīn*, *apahāra*, *apahāraka* are used in the text very frequently. See also 8.44c, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

[pañcamo 'dhyāyaḥ]
[Chapter Five]

[*niyamāḥ* —
The Niyama-rules]

vigatarāga uvāca |
kathaya niyamatattvaṃ sāmpratam tuvaṃ viśeṣād
amṛtavacanatulyaṃ śrotukāmo gato 'smi |
prakṛtidahanadagdhāṃ jñānatoyair niṣiktam
apara vada-m-atajjñāṃ nāsti dharmeṣu tṛptiḥ || 5:1 ||

Vigatarāga spoke: Now teach me the true nature of the Niyama-rules in detail. I have become desirous to hear [your] teaching that is comparable to ambrosia. Tell me more (*apara vada*), [to the one who had been] burnt by the fire of materiality (*prakṛti*), [but is now] sprinkled with the water of knowledge, and is ignorant of [the topic]. One can't have enough of the [teaching on] Dharmas (*nāsti dharmeṣu tṛptiḥ*).

anarthayajña uvāca |
śravaṇasukham ato 'nyat kīrtayiṣye dvijendra
niyamakalaviśeṣaḥ pañca pañca prakāraḥ |
hariharamunibhīṣṭaṃ dharmasāraṃ dvijendra
kalikaluṣavināśaṃ prāyamokṣaprasiddham || 5:2 ||

Anarthayajña spoke: I shall teach you something more that is nice to hear, O best of the twice-born. The specific sections of the Niyamas 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.

5.1 Most witnesses read °*vadana*° in *pāda* b. This is slightly odd in the sense of 'speech,' the meaning required here, therefore I follow M here. One wonders if it is not *amṛtasvādāna* or °*svadana*° ('tasting nectar') what was meant originally. I translate the phrase in question as if it read *amṛtatulyavacanam*. The first half of *pāda* d is difficult to interpret safely. *apara vada* ('tell me more') might be original, with *apara* in stem form. The phrase *matajjñā* is now emended to *-m-atajjñāṃ*, containing a hiatus breaker but making the line metrical. Otherwise it could be emended to *matajjñā* (with the last syllable taken as long) and translated as a vocative ('O knower of [my] thoughts'). Note M's reading for the end of the line (*me dharmatṛptiḥ*).

5.2 My suspicion is that °*kala*° in *pāda* b stands for *kalā* metri causa. Similarly, °*munibhīṣṭam* is metri causa, for °*munyabhīṣṭam*° ('dear the the sages'). In *pāda* d, *prāya*° is suspect. Compare with 6.1c: *dharmamokṣaprasiddhyartham*.

śaucam ijjā tapo dānaṃ svādhyāyopasthanigrahaḥ |
vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa || 5:3 ||

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

[*niyameṣu śaucam* (1) —

The first Niyama-rule: Purity]

tatra śaucādinirdeśaṃ vakṣyāmiha 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[?] (*mātṛā*), [4] [purity of] character[?] (*bhāva*), and the fifth, [5]...?

[*śārīraśaucam* —

Purity of the Body]

tādayen na ca bandheta na ca prāṇair viyojayet |
parastrīparadravyeṣu śaucam kāyikam ucyate || 5:5 ||

He should not beat, tie or kill [any living being]. [This and] purity concerning others' wives and property is called bodily purity.

śrotraśaucam dvijaśreṣṭha gudopasthamukhādayaḥ |
mukhasyācāmanam śaucam āhāravacaneṣu ca || 5:6 ||

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

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

5.4 The chapter deals with *śārīraśauca* (5.5–9) and *āhāraśauca* (5.10–16), therefore *pāda* c is probably correct, and M's reading (*śārīrasrotam āhāra*) is wrong. Even if we could interpret *pāda* d with any certainty, there is one missing element of this list of allegedly five items. Something must have dropped out here. Oddly enough, the chapter stops after teaching the second type of purity, *āhāraśauca*, so we are left without a clue. MBh Indices 14.4.3229–3230 is not very helpful: *manaśśaucam karmaśaucam kulaśaucam ca bhārata | śārīraśaucam vākśaucam śaucam pañcavidham smṛtam ||*.

5.5 Note the application of the licence *muta cum liquida* in *pāda* c: the first syllable of *dravyeṣu* does not make the previous syllable heavy.

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

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

One [portion of clay] for the loins, five for the anus, ten for one hand,
[then] seven [portions] of clay are to be applied for both [hands] by him
who wishes cleanliness.

etac chaucam grhasthānām dviguṇam brahmacāriṇām |
vānaprasthasya triguṇam yatīnām tu caturguṇam || 5:9 ||

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

[*āhāraśaucam* —
Purity of the food]

āhāraśaucam vakṣyāmi śṛṇuṣvāvahito bhava |
bhāgadvayaṃ tu bhuñjīta bhāgam ekaṃ jalam pibet |
vāyusaṃcāradānārthaṃ caturtham avaśeṣayet || 5:10 ||

I shall teach you the rules of purity concerning food. Listen, pay great
attention. One should eat [as much] food [that fills] two quarters [of
the stomach] and drink water [that fills] one quarter. In order to give
passage to the air, one should save the remaining quarter.

5.7 Note the peculiar verb form *śaucayīta* (for a more standard *śocayeta*). M's *śaucaye*[c]
ca may be close to an original reading.

5.8 In essence, this verse is Manu 5.136. Olivelle's notes on this verse read: 'on one hand:
within the context the meaning is clear: "one hand" refers to the left hand, with which the
person applied the earth and water to the penis and anus. All purifications below the navel
are carried out using the left hand. Variant reading: "on the left hand."' (Olivelle 2005, 287.)

5.9 This verse corresponds to Manu 5.137. Note the muta cum liquida licence in *pāda* c:
tr does not turn the previous syllable heavy and the *pāda* becomes a *na-vipulā*.

5.10 Śaṅkara quotes a similar verse in his commentary ad BhG 6.16 (see apparatus). It
translates as: 'Half is for saucy food, the third part for water, but in order to be able to move
the air, one should leave the fourth part [empty].' This verse and one in the SannyāsUp (see
apparatus) have *saṃcaraṇārthaṃ tu* and *saṃcaraṇārthāya*, respectively, where our verse in
the VSS has *saṃcāradānārthaṃ*. It would be tempting to emend but the VSS version more
or less works fine, therefore there is no need to alter the text.

snigdhasvādurasaiḥ ṣaḍbhir āhāraṣaḍrasair 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 flavours in food, the disturbances of the *dhātus* will disappear and the terrible illnesses will not arise.

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

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

laṣuṇaṃ ca palāṇḍuṃ ca grñjanaṃ kavakāni ca |
gaurāṃ ca sūkaraṃ māṃsaṃ varjayec ca vidhānataḥ || 5:13 ||

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

chattrākaṃ viḍvarāhaṃ ca gomāṃsaṃ na bhakṣayet |
caṭakaṃ ca kapotaṃ ca jālapādāṃś ca varjayet || 5:14 ||

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

haṃsasārasacakrāhvakukkuṭān śukaśyenakān |
kākolūkaṃ balākaṃ ca matsyādīṃś cāpi varjayet || 5:15 ||

5.11 The readings may suggest that *pāda* b contains *sadrava* or maybe *sudrava*, but it is difficult to make sense of the sentence. We are lacking a verb; *āhāra* might be wrong for *āharet* (see M). The Āyurvedic implications of this clumsy verse are obscure to me. What is clear is that traditionally there are six basic flavours or ‘juices’ in food. See, e.g. BheḷaS 1.28.1: *yad bhakṣayati bhūṅkte vā vidhivac cāpi mānavaḥ | anyac ca kiñcit pibati tat sarvaṃ ṣaḍrasānvitam* ||. (‘All that a human eats or enjoys according to the rules, and furthermore all that he or she drinks, is endowed with the six flavours.’) To repair *pādas* ab, one should perhaps imagine that the intended meaning was that the six flavours/juices should be present in a harmonious proportion in a wise man’s food. Cf. BheḷaS 3.1.1: *śarīraṃ dhārayan-tīha ṣaḍrasāḥ samam āhṛtāḥ | ato 'nyathā vikārāṃś tu janayanti śarīriṇām* ||. (‘The six flavours will support the body in this world when brought to a balanced state. Otherwise they will produce defects to people.’) On *dhātuvaiṣamya*, see, e.g., Caraka 1.9.4: *vikāro dhātu-vaiṣamyam sāmyam prakṛtir ucyate | sukhamaññakam ārogyam vikāro duḥkham eva ca* || (‘The imbalance of the *dhātus* means defects. Balance is said to be natural. Health is happiness, defects are suffering.’)

5.12 Understand the causative *pāyayet* as simplex.

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

amedhyāṁś cāpavitrāṁś ca sarvān eva vivarjayet |
śākamūlaphalānāṁ ca abhakṣyaṁ 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 śaivabhāratasaṁhite |
kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ |
tvayā jijnāsito 'smy adya saṁkṣiptaḥ kathito mayā || 5:17 ||

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the *Bhāratasaṁhitā* (i.e. the *Mahābhārata*), the practice of purity is definitely expanded in great detail. Now you have asked me [about it], and I taught it [to you] in a condensed form.

satyavādī śucir nityaṁ dhyānayogarataḥ śuciḥ |
ahiṁsakaḥ śucir dānto dayābhūtakṣamā śuciḥ || 5:18 ||

He who speaks the truth is pure. He who engages in yogic meditation is pure. He who avoids violence and is restrained is pure. Compassion towards living beings and patience is purity.

sarveṣāṁ eva śaucānāṁ arthaśaucaṁ paraṁ smṛtam |
yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |
kāyavānmanasāṁ śaucaṁ sa śuciḥ sarvavastuḥ || 5:19 ||

Of all the [ways of] purification, material purification is taught to be the highest. For he who is pure with regards to material things is truly pure, and not the one who [only] uses clay and water [i.e. the one who

5.15 Note that in *pāda* b the first syllable of *śyenakān* does not turn the previous syllable, *śu*, heavy. This is an extension of the *muta cum liquida* licence.

5.17 In *pāda* b, since *°saṁhite* is not a correct locative of *°saṁhitā*, instead of emending to *śaive bhāratasaṁhite*, we may take the compound as a *samāhāradvandasamāsa* in the neuter locative. Note the gender and number confusion between *kīrtitāni* and *°ācāram* in *pādas* cd. This and the next verse sound as if the author had been aware of the fact that he left the remaining three categories of purity (see 5.4) unexplained.

5.18 My impression is that *dayābhūtakṣamā* in *pāda* d may stand for *bhūtadayā kṣamā* (*bhūtadayā* occurring in 1.7 and 3.27–28), and I translate accordingly.

performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, he is pure in all respects.

*śaucāśaucavidhijña mānava yadi kālakṣaye niścayaḥ
saubhāgyatvam avāpnuvanti satataṃ kīrtir yaśo'laṅkṛtāḥ |
prāptaṃ tena ihaiva puṇyasakalaṃ saddharmaśāstreritaṃ
jīvānte ca paratra-m-ihitagatim prāpnoti niḥsaṃśayam || 5:20 ||*

If a person knows the rules of purity and impurity, he will surely 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, 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.

5.19 *Pādas* a-d are quoting Manu 5.106 (in most witnesses, unmetrically); it is translated in Olivelle 2005, 144 as: 'Purifying oneself with respect to wealth, tradition tells us, is the highest of all purifications; for the truly pure man is the one who is pure with respect to wealth, not the one who becomes pure by using earth and water.'

5.20 Note the stem form adjective °jña and noun °mānava metri causal and the second syllable of *yadi* as a long syllable at the cæsura in *pāda* a (see M's reading), the plural *āpnuvanti* where one would expect a verb in the singular and *kīrtir* metri causa for a compounded stem form (*kīrti*°) in *pāda* b, and the sandhi-bridge -m- in *paratra-m-ihita*° in *pāda* d. Compare with 4.67b above.

[ṣaṣṭho 'dhyāyah]
[Chapter Six]

[*niyameṣv ijjā* (2) —

The second Niyama-rule: Sacrifice]

atha pañcavidhām ijjāṃ pravakṣyāmi dvijottama |
dharmamokṣaprasiddhyartham śṛṇuṣvāvahito dviḥ || 6:1 ||

[Anarthayajña continued:] Now I shall teach you the five types of sacrifice (*ijjā*), O excellent Brahmin, for success in Dharma and liberation. Listen carefully, O Brahmin.

arthayajñāḥ kriyāyajño japayajñas tathaiva ca |
jñānam dhyānam ca pañcaitat pravakṣyāmi prthak prthak || 6:2 ||
Material sacrifice, sacrifice through work, sacrifice through recitation, knowledge and meditation: I shall teach you these five one by one.

[*arthayajñāḥ* —
Material sacrifice]

agnyupāsanaśraddhādi agnihotrakratukriyā |
aṣṭakā pārvaṇī śrāddham dravyayajñāḥ sa ucyate || 6:3 ||

Material sacrifice includes the following: the domestic ritual fire worship etc., the public performance of the ritual of Agnihotra, [and the so-called *pākayajñas* such as] the Aṣṭakā oblation, the Pārvaṇī oblation, and the ancestral ritual (*śrāddha*).

6.2 Note the singular *etat* after a number (see Intro [CHECK](#)).

Compare this list of five to the somewhat similar BhG 4.28: *dravyayajñās tapoyajñā yogayajñās tathāpare | svādhyāyajñānāyajñāś ca yatayaḥ saṃśīta-vratāḥ ||*. ŚDhU chapter 3 can be also relevant since it uses the terms *japayajña*, *jñānayajña*, and *dhyānayajña*. See also ŚDhU 1.10 (C₉₄ f. 42v 14): *karmayajñas tapoyajñāḥ svādhyāyo dhyānam eva ca | jñānayajñāś ca pañcaite mahāyajñāḥ prakīrtitāḥ ||*. Note how this definition of the five *mahāyajñas* in the ŚDhU is different from the one, e.g., in Manu 3.69–71 (*brahma*°, *pitṛ*°, *daiva*°, *bhauta*°, and *nṛyajña*).

6.3 By somewhat overtranslating the items in this list, I want to emphasise that the text introduces three categories of sacrificial rituals well-known from the time of the Gṛhyasūtras and Śrautasūtras: those of the domestic or *aupāsana* fire (*grhyakarman*), the Śrauta rituals such as the Agnihotra, and the Smārta *pākayajñas*, such as the *aṣṭakā*, the *pārvaṇī* and the *śrāddha*. For a mention of the *pākayajñas* in a manner similar to our *pādas* cd here, see, e.g. the *Dikṣottara* quoted in Goodall, Sanderson, & Isaacson 2015, 275: *aṣṭakāḥ pārvaṇī śrāddham śrāvany āgrāyaṇī tathā | caitrī cāśvayujī caiva pākayajñāḥ prakīrtitāḥ ||*. For an earlier list of *pākayajñas*, see GautDhS 1.8.19: *aṣṭakā pārvaṇāḥ śrāddham śrāvany-āgrahāyanīcaitryāśvayujīti sapta pākayajñasamsthāḥ*.

[*kriyāyajñah* —

Sacrifice through work]

ārāmodyānavāpīṣu devatāyataneṣu ca |

svahastakṛtasamskāraḥ kriyāyajña sa ucyate || 6:4 ||

Sacrifice through work is taking care of/cleaning/embellishing (*samskāra*)
a grove, a park, a pond or a temple with one's own hands.

[*japayajñah* —

Sacrifice through recitation]

japayajñaṃ tato vakṣye svargamokṣaphalapradaṃ |

vedādhyayana kartavyaṃ śivasamhitam eva ca |

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

Next I shall teach you the sacrifice through recitation, the bestower
of the fruits of heaven and liberation. One should recite the Vedas,
Śaiva texts or the *Mahābhārata*, the epics and the Purāṇas: this is called
sacrifice with recitation.

[*jñānayajñah* —

Sacrifice through knowledge]

idaṃ karma akarmaḥ idam ūhāpohaviśāradaḥ |

śāstracakṣuḥ samālokya jñānayajñah sa ucyate || 6:6 ||

[He who can decide if] 'this is [proper] action; the other is improper ac-
tion' because he is knowledgeable about reasoning pro and contra, and
investigates with his eyes on the Śāstras, is called [a person performing]
sacrifice through knowledge.

[*dhyānayajñah* —

Sacrifice through meditation]

dhyānayajñaṃ samāsenā kathayiṣyāmi te śṛṇu |

dhyānaṃ pañcavidhaṃ caiva kīrtitaṃ hariṇā purā |

sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṃ tattvaṃ ca pañcamam || 6:7 ||

6.5 Note the stem form *vedādhyayana* in *pāda* c metri causa. As for the interpretation
of *śivasamhitam* in *pāda* d, see 5.17b above: *śaivabhāratasaṃhite*. The proximity of these
two phrases, and the fact that both give instructions on using texts, suggest that we should
interpret them similarly. It is then a *samāhāradvandvasamāsa* again, in the neuter. Both
śivasamhitam and *itihāsapurāṇaṃ* should be interpreted as being part of the compound in
pāda c: *śivasamhitādhyayanaṃ* and *itihāsapurāṇādhyayanaṃ*.

6.6 For the expression *śāstracakṣuḥ*, see, e.g., *BrahmaP* 24.21: *tena yajñān yathāproktān
mānavāḥ śāstracakṣuṣaḥ | kurvate 'harahaś caiva devān āpyāyanti te ||*. In G. P. Bhatt's
translation (Bhatt 1955, 126): 'Day by day men with the sacred scriptures as their guides per-
form sacrifices in the manner they have been laid down and thereby nourish the gods.'

I shall teach you concisely about sacrifice through meditation. Listen to me. Meditation was taught by Hari in the past as of five kinds. [Meditation on] the Sun, the Moon, Fire, Crystal and the subtle *tattva* as fifth.

sūryamaṇḍalam ādau tu tattvaṃ prakṛtir ucyate |
tasya madhye śaśiṃ dhyāyet tattvaṃ puruṣa ucyate || 6:8 ||

First it is the Sun [that should be meditated upon], which is said to be *prakṛti-tattva*. He should visualize the Moon in its centre: that *tattva* is said to be *puruṣa*.

candramaṇḍalamadhye tu jvālāṃ agniṃ vicintayet |
prabhutattvaḥ sa vijñeyo janmamṛtyuvināśanaḥ || 6:9 ||

In the centre of the Moon's disk, he should visualise a flame, a fire. That is said to be *prabhu-tattva*, the destroyer of [the circle of] birth and death.

agnimaṇḍalamadhye tu dhyāyet sphaṭika nirmalam |
vidyātattvaḥ sa vijñeyaḥ kāraṇam ajam avyayam || 6:10 ||

In the centre of the ring of Fire, he should visualize a spottless crystal. That is said to be *vidyā-tattva*, the never-born, imperishable cause.

vidyāmaṇḍalamadhye tu dhyāyet tattvaṃ anuttamam |
akīrtitam anaupamyam śivam akṣayam avyayam |
pañcamam dhyānayaññasya tattvaṃ uktaṃ samāsataḥ || 6:11 ||

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

vigatarāga uvāca |
ekaikasya tu tattvasya phalaṃ kīrtaya kīdrśam |
kāni lokāḥ prapadyante kālāṃ vāsya tapodhana || 6:12 ||

6.7 For an analysis of this fivefold method of meditation, and this ancient-looking *tattva*-system, see Intro **CHECK**, and for different versions of the same teaching of meditation, see VSS 22.19–28 and DharmP 4.5–14.

6.8 Note the form *śaśiṃ* for *śaśinaṃ*.

6.10 Note the stem form *sphaṭika* in *pāda* b metri causa.

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

anarthayajña uvāca |
brahmalokaṃ tu prathamam tattvapraṛticintayā |
kalpakotiśahasrāṇi śivavan modate sukhī || 6:13 ||

Anarthayajña spoke: Through meditation on the first *tattva*, *prakṛti*,
[one reaches] Brahmaloaka. He will rejoice [there] happily like Śiva for
millions of æons.

dvitīyaṃ tattva puruṣaṃ dhyāyamāno mṛto yadi |
viṣṇulokaṃ ito yāti kalpakotiṣayutam 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
æons.

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

Should one die while meditating on the third, the *prabhu-tattva*, one
can live in Śivaloka continuously for a hundred billion æons.

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

If he visualizes the nectar of *vidyā-tattva*, [i.e.] Sadāśiva, he can reach
[His] diseaseless, imperishable world [and can live there] well beyond

6.12 The reading *tritattvasya* in *pāda* a in the MSS is a problem because we have just finished a section mentioning five *tattvas*. (This was probably noticed by E, hence printing *hi* for *tri*°.) My conjecture (*tu*) is based on the assumption that *tri* is often written as *tṛ* in Nepalese MSS (e.g. in M at this point) and that *tṛ* may then easily get corrupted to *tu*.

6.13 Understand *pādas* ab as *brahmalokaṃ prathamamatattvacintayā prakṛtitattvacintayā*. One might take *prathamam* adverbially ('firstly': *prathamam brahmalokaṃ prakṛti-tattvacintayā*), but in the next verses, the ordinal numbers (*dvitīyaṃ*, *tṛtīyaṃ*, *pañcamam*) always refer to the *tattvas*.

6.14 Note the stem form *tattva* in *pāda* a metri causa.

6.15 E changes *śivaloka* to *rudraloka*, probably for more contrast with *sadāśiva* in 6.16 and *śivatattva* in 6.17. **CHECK**

endless æons.

pañcamam śivatattvam tu sūkṣmam cātmani samsthitam |
na kālasamkhyā tatrāsti śivena saha modate || 6:17 ||

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

pañcadhyānābhīyukto bhavati ca na punarjanmasaṃskārabandhaḥ
jijñāsyantām dvijendra bhavadahanakaraḥ prārthanākālpavṛkṣaḥ |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhayantu
pratyakṣān nānumānam 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! People, why should you not strive [for it]! [It is known] as the destroyer of all impurity. [It's ascertainable] by direct perception. It is not inference. It is to be experienced by one's own Self.

[*niyameṣu tapaḥ* (3) —

The third Niyama-rule: Penance]

mānasaṃ tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |
kāyikaṃ ca tṛtīyaṃ tu manovākkarma tatparam |
kāyikaṃ vācikaṃ caiva tapo miśraka pañcamam || 6:19 ||

6.16 In *pāda* a, *amṛta* is suspect. It may refer to the world of Sadāśiva and then *vidyā-tattva* is in stem form. Alternatively, since this verse is the only one in this list of worlds (6.13–17) without an ordinal number, *amṛtam* may mean ‘four’ or possibly ‘fourth,’ as suggested by Monier-Williams and Apte in their dictionaries. This meaning would fit in nicely. In addition, dying has been mentioned above, thus *amṛtam* might be a corrupted form of a participle from the verbal root *mṛ* (*mṛyan* or *maran*?): e.g., *vidyātattvam mṛyan dhyāyet...* (‘should he meditation upon Vidyātattva while dying...’).

6.18 Note how a plural passive imperative form (*jijñāsyantām*) stands for the singular (*jijñāsyatām*) metri causa. Note also that the last syllable of *dvijendra* (at the cæsura) counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS. The non-standard *janmena* in *pāda* d seems superior to *janmanā* for it preserves the metre.

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

manahsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |
maunaṃ bhāvaviśuddhiś ca pañcāitat tapa mānasam || 6:20 ||

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

anudvegakarā vāṇī priyaṃ satyaṃ hitaṃ ca yat |
svādhyāyābhyasanam caiva vācikaṃ tapa ucyate || 6:21 ||

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

ārjavaṃ ca ahimsā ca brahmacaryaṃ surārcanam |
śaucaṃ pañcamam ity etat kāyikaṃ tapa ucyate || 6:22 ||

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

iṣṭaṃ kalyāṇabhāvaṃ ca dhanyaṃ pathyaṃ hitaṃ vadet |
manomiśraka pañcāitat tapa uktaṃ maharṣibhiḥ || 6:23 ||

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

svasti maṅgalam āśīrbhir atithigurupūjanam |
kāyamiśraka pañcāitat tapa uktaṃ mahātmabhiḥ || 6:24 ||

6.19 Note the stem form *miśraka* in *pāda* f metri causa.

6.20 Again, we can see the use of the singular (*etat*) next to numbers; note also the stem form *tapa* in *pāda* d metri causa. This verse is a paraphrase of MBh 3.39.16 (BhG 17.16; see text in the apparatus).

6.21 This verse is a version of MBh 6.39.15 (BhG 17.15; see it in the apparatus).

6.22 This verse seems to be a paraphrase of MBh 6.39.14 (BhG 17.14; see it in the apparatus).

6.23 Note the use of the singular (*etat*) next to a number and the stem form noun in *pāda* c.

[Penance] in which bodily [and verbal actions] mix is taught by the great-souled ones to be these five: the worship of the guest and the guru, benediction, greetings, and blessings.

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

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

svamāmsoddhṛtya dānam ca hastapādaśiras tathā |
puṣpam utpādya dānam ca sarve te tapasāadhanāḥ || 6:26 ||

Carving out his own flesh as a donation, or [offering his own] hand, feet and head, or drawing [his own] blood (*puṣpa*) as a donation: all these are *sādhana*-penances,

kṛcchrātikṛcchraṇ naktam ca taptakṛcchram ayācitam |
cāndrāyaṇam parākam ca tapaḥ sāmtapanādayaḥ || 6:27 ||

[as also] the ‘painful penance’ and the ‘extremely painful one’, [eating only] at night, the ‘hot and painful’ and [the one in which only

6.24 See ŚDhŚ 11.73–79 (and Bisschop, Kafle, & Lubin 2021, 91–93 and 120–121) for a somewhat similar discussion on ‘kind speech.’

6.25 *Manu* 6.23 mentions three kinds of penance that corresponds to three seasons: *grīṣme pañcatapās tu syād varṣāsu abhrāvakāśikaḥ | ādravās tu hemante kramaśo vardhayaṁ tapaḥ* ||. Translated in Olivelle 2005, 149 as: ‘[He should] surround himself with the five fires in the summer; live in the open air during the rainy season; and wear wet clothes in the winter—gradually intensifying his ascetic toil.’ This and ŚDhSaṁgr 9.32ab (quoted in the apparatus) may suggest that being a ‘frog-yogin’ could be the same as wearing wet clothes or standing in water for a long time. A footnote to verse MBh 12.309.9 in the Kumbakonam edition of the MBh (Krishnacharya & Vyasacharya 1906–1914) suggests otherwise: *maṇḍūkavat pāṇipādām saṅkocya nyubjaḥ śete iti maṇḍūkāśāyī*. (‘The word ‘frog-sleeper’ means somebody who sleeps like a frog, with his hands and feet withdrawn and with his back humped.’)

6.26 Note the stem form *svamāmsa* in *pāda* a for the accusative. The translation of *pāda* c is tentative, but taking *puṣpa* as ‘blood’ is not only normal e.g. in tantric texts (see e.g. **CHECK**), but VSS 17.38–39 suggest the same in a similar context: *devī uvāca | svamāmsarudhiraṁ dānam dānam putrakalatrayoḥ | kiṁ praśasyaṁ mahādeva tattvaṁ vaktum ihārhasi || mahēśvara uvāca | svamāmsarudhiraṁ dānam praśaṁsanti manīṣiṇaḥ | śrūyatām pūrvavṛttāni saṁkṣīpya kathayāmy aham* ||. (‘Devī spoke: Why are one’s own flesh and blood and one’s son and wife praised as donation, O Mahādeva? Tell me the truth please. Mahēśvara spoke: The wise praise one’s own flesh and blood as donation. Let’s hear the old legends, I shall tell you briefly.’)

food obtained] without solicitation [can be eaten], the *cāndrāyaṇa* and *parāka* penances, the ‘sāṃtapana,’ etc.

yenedaṃ tapa tapyate sumanasā saṃsāraduḥkhaḥchidam

āśāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |

svargākāṅkṣyaṇṛpatvabhogaviṣayaṃ sarvāntikaṃ tatphalaṃ

jantuḥ śāśvatajanmamṛtyubhavane tanniṣṭhasādhyam vahet || 6:28 ||

He who performs with a well-disposed mind this penance that puts an end to the suffering caused by transmigration (*saṃsāra*), 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, will have an ultimate (*sarvāntika*) reward. In this home of eternal births and deaths, man can bring about an accomplishment that puts an end to them.

|| iti vṛṣasārasaṃgrāhe ṣaṣṭho 'dhyāyah ||

Here ends the sixth chapter in the *Vṛṣasārasaṃgraha*.

6.27 For short descriptions and the loci classici of these penances, see, e.g., Kane 1941–1962, v. 4, 130–152. For *nakta/naktāṇna* see VSS 8.22 below and, e.g., ŚDhŚ chapter 10, and for *ayācita*, VSS 8.23 below.

6.28 Note my emendation in *pāda* a (*sumanasā* from *sumanasah*) and that in order to restore the metre, I accepted E’s stem form *tapa*. Note the stem form °*pāśa* in *pāda* b metri causa.

[saptamo 'dhyāyaḥ]
[Chapter Seven]

[niyameṣu dānam (4) —

The fourth Niyama-rule: Donation]

dānāni ca tathety āhuḥ pañcadhā munibhiḥ purā |

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

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

[annadānam —

Donation of food]

annāt tejaḥ smṛtiḥ prāṇaḥ annāt puṣtir 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 kṣudhātṛṣāvyādhīn 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. Therefore nothing is equal to the donation of food, nothing was, nothing will be.

7.1 *tathety* in *pāda* a is suspicious and my translation of it ('again') is tentative and is supposed to refer back to the fact that all *yamas* so far have been divided into five types. Note how *annaṃ*, *vastraṃ*, *hiraṇyaṃ* and *bhūmi* (the latter treated as neuter, or given in stem form) are all meant to go with °*dāna* (again, in stem form, metri causa).

7.2 Note the stem form noun *kānti* metri causa in *pāda* c.

[*vastradānam* —
Donation of clothes]

vastrābhāvān manuṣyasya śriyād api parityajet |
vastrahīno na pūjyeta bhāryāputrasakhādibhiḥ || 7:6 ||

In the absence of [proper] clothes, a man will also lose his fortunes. A person without clothes may not be respected by his wife, son, friends etc.

vidyāvān sukulīno 'pi jñānavān guṇavān api |
vastrahīnaḥ parādhīnaḥ paribhūtaḥ pade pade || 7:7 ||

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

apamānam avajñāṃ ca vastrahīno hy avāpnuyāt |
jugupsati mahātmāpi sabhāstrijanasamsadi || 7:8 ||

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

tasmād vastrapradānāni praśaṃsanti manīṣiṇaḥ |
na jirṇaṃ 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 purāṇarahitam mṛdu sūkṣmaṃ suśobhanam |
susaṃskṛtya pradātavyaṃ śraddhābhaktisamanvitam || 7:10 ||

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

śraddhāsattvaviśeṣeṇa deśakālavidhena ca |
pātradravyaviśeṣeṇa phalam āhuḥ pṛthak pṛthak || 7:11 ||

7.6 Pāda b is difficult to interpret securely. I translate it as if reading *śrīs tam api parityajet*. Consider also BrahmaP 220.139: *vastrābhāve kriyā nāsti yajñā vedās tapāṃsi ca | tasmād vāsāṃsi deyaṇi śrāddhakāle viśeṣataḥ ||*

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

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.

yādṛśaṃ dīyate vastraṃ tādṛśaṃ prāpyate phalam |
jīṛṇavastrapradānena jīṛṇavastraṃ avāpnuyāt |
śobhanaṃ dīyate vastraṃ śobhanaṃ vastraṃ āpnuyāt || 7:12 ||

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

dadyād vastra suśobhanaṃ dvijavare kāle śubhe sādaram
saubhāgyam atulaṃ labheta sa naro rūpaṃ tathā śobhanaṃ |
tasmin yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃśayam
tasmāt tvaṃ kuru vastradānam asakṛt pāratrikotkarṣaṇam || 7:13 ||

Should one bestow very beautiful clothes on a Brahmin at an auspicious time, respectfully, he [i.e. the donor] will receive unequalled 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]

suvarṇadānaṃ viprendra saṃkṣīpya kathayāmy aham |
pavitraṃ maṅgalaṃ puṇyaṃ sarvapātakanāśanam || 7:14 ||

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

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

7.11 It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b. CHECK also ŚDhU, and Florinda's article, etc.

7.13 Note the stem form *vastra* in *pāda* a metri causa. 'on a Brahmin' (in *pāda* a): literally, 'on a person who is first among the twice-born' (*dvijavare*). The final syllable of *saubhāgyam* in *pāda* b counts as long by licence; see, e.g., 5.20 and 6.18b. This time the cæsura is not involved. In *pāda* c, *°koṭi* is treated as neuter or as a stem form (metri causa).

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 [after an eclipse].

dattvā suvarṇaṃ viprebhyaś devebhyaś ca dvijaṛṣabha |
tuṭimātre 'pi yo dadyāt sarvapāpaiḥ pramucyate || 7:16 ||

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

raktimāṣakakarṣaṃ vā palārdhaṃ palam eva vā |
evam eva phalaṃvṛddhir jñeyā dānaviśeṣataḥ || 7:17 ||

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

[*bhūmidānam* —
Donation of land]

sarvādhāraṃ mahidānaṃ praśamsanti manīṣiṇaḥ |
annavastrahiranyādi sarvaṃ vai bhūmisambhavam || 7:18 ||

The wise praise the donation of land as the basis of everything [else]. Food, clothes, gold etc., all 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 definitely tell me.

mātrīkukṣivimuktas 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 said to be common to all that are mobile and immobile.

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

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

7.17 I suspect that *phalaṃ vṛddhir*, or *phalaṃvṛddhir*, stands for *phalavṛddhir* (*phalasya vṛddhiḥ*) metri causa, meaning 'the increase of the reward.' *rakti*, *māṣaka*, *karṣa*, and *pala* are units of weight.

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

ekahastam dvihastam vā pañcāśac chatam eva vā |

sahasrāyutalakṣam vā bhūmidānam praśasyate || 7:21 ||

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.

ekahastam ca yo bhūmiṃ dadyād dvijavarāya tu |

varṣakoṣīṣatam divyam svargaloke mahīyate || 7:22 ||

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

evam bahuṣu hasteṣu guṇāguṇi phalam smṛtam |

śraddhādhikam phalam dānam kathitam te dvijottama || 7:23 ||

Thus in case of [donating] many forearms [of land], the reward is said to be proportional to the properties [of the land]. O Brahmin, I have taught you about the rewards of 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.

7.23 I think that *guṇāguṇi*, or perhaps *guṇaguni* (which would be unmetrical, containing two *laghus* in both the second and third syllables of the *pāda*), should refer to the idea that, e.g., the donation of a piece of land of 2×2 *hastas* would result in 2 or $4 \times$ *koṣīṣata* years in heaven, *guṇa* generally meaning ‘times.’ I take *guṇā*° as referring to the size of the land donated, and ‘*guṇi*[*n*]’ as ‘amounting to that many times,’ but this is only a guess, and it would need to be supported by some similar passage, other than 7.17 above.

I suspect that *pāda c* is an awkward attempt at saying *śraddhādhikadāna(sya) phalam*.

7.24 See a summary of the corresponding episode **CHECK** in the MBh in Mani 1975, 570–571, s.v. Paraśurāma: ‘To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Ṛtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions from Kaśyapa the gold platform was cut into pieces and the gold pieces were offered to brahmins.

When Kaśyapa got all the lands from Paraśurāma he said thus:—“Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there.” Paraśurāma walked south and requested the ocean to give him some land to live.’ Note that without applying the *muta cum liquida* licence (*ca dvi*°), *pāda d* would be iambic and thus metrically problematic.

[*godānam* —
Donation of cows]

hemaśṛṅgāṃ raupyakhurāṃ cailaghaṇṭāṃ 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 pravartanabhavāṃ śakyānurūpaṃ sadā
annam vastrahiranyaraupyam udakaṃ gāvas tilān medinīm |
dadyāt pādukachattrapīṭhakalaśaṃ pātrādyam anyac ca vā
śraddhādānam abhinnarāgavadanaṃ kṛtvā mano nirmalam || 7:26 ||

Always rejoicing in the practice of giving, ..., as far as one's capacities go, one should give food, clothes, gold and silver, water, cows, sesame seeds, land, sandals, parasols, seats, jars, cups or anything else. Making the [deed of] giving willingly (*śraddhādāna*) something done with an unconditioned affection (*rāga*) and reverence (*vadana*), one's mind [becomes] spotless.

dānād eva yaśaḥ śriyaḥ sukhakarāḥ khyātim atulyāṃ labhet
dānād eva nigarhaṇam ripugāṇe ānandadam saukhyadam |
dānād ūrjayatā 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. Only from donations will reproach [exercised by] the enemy [turn into] pleasure and happiness. Vigour and unequalled graciousness come from donation. One can reach happiness through donations. Endless enjoyments surely come only from donations, and heaven is [reached] also because of it.

7.26 I am unable to interpret *pravartanabhavāṃ* in *pāda* a and I suspect that *śakyānurūpaṃ* in the same *pāda* stands for *śaktyānurūpaṃ* metri causa.

7.27 I suspect that *khyātis ca tulyam* in the MSS stands for *khyātim atulyāṃ* ('and unequalled fame') and that it is not a clumsy attempt to restore the metre, but rather a later correction gone wrong. I have emended the phrase believing that the second (last) syllable of *khyātim* may be treated as *guru*. See the same licence applied in non-*anuṣṭubh* verses

dānād eva ca śakralokasakalaṃ dānāj janānandanam

dānād eva mahīm samasta bubhujē samrāḍ mahīmaṇḍale |

dānād eva surūpayonisubhagaś candrānana vīkṣyate

dānād eva anekasambhavasukhaṃ prāpnoti niḥsaṃśayam || 7:28 ||

The whole world of Śakra [i.e. Indra can be taken as one's possession] by donations only. Donations make people happy. Supreme ruler[s] enjoyed all the land in the world only because of donations. Skanda (*candrānana*) appears as handsome and fortunate, 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 dānapraśaṃsādhyaḥ saptamaḥ ||

Here ends the seventh chapter in the *Vṛṣasārasaṃgraha* called Praise of Donations.

above, e.g., in 5.20a, 6.18b, 7.13b (just before *atula*). I doubt if E's reading in *pāda* c, *durjayatā* ('invincibility') were better than *ūrjayatā* transmitted in all the MSS consulted. While *ūrjayatā* is still problematic, it is not inconceivable that it stands for *ūrjatā* meaning most probably 'being powerful, strength, vigour.' Also, note here the stem form noun *saubhāgya* metri causa. Note *svargaṃ* as a neuter noun, and the stem form *°bhoga* metri causa in *pāda* d. The lack of sandhi between *eva* and *ananta*^o helps restore the metre.

7.28 *°lokasakalaṃ* in *pāda* a is suspect and E's silent emendation (*°lokaṃ atulaṃ*) is not without reason. I translate *pāda* b as a general statement although *samrāṭ* may refer to a specific figure and story in mythology. The perfect form *bubhujē*, and the next *pāda*, at least point to this direction.

[aṣṭamo 'dhyāyaḥ]
[Chapter Eight]

[*niyameṣu svādhyāyaḥ* (s) —
The fifth Niyama-rule: Study]

pañcasvādhyāyanam kāryam ihāmutra sukhārthinā |
śaivam sāmṁkhyam purāṇam ca smārtam bhāratasaṁhitām || 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], Sāmṁkhya [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṁhitā* [i.e. the *Mahābhārata*].

śaivatattvam vicinteta śaivapāśupatadvaye |
atra vistarataḥ proktaṁ 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.

sāmṁkhyātattvam tu sāmṁkhyeṣu boddhavyam tattvacintakaiḥ |
pañcatattvavibhāgena kīrtitāni maharṣibhiḥ || 8:3 ||

Those who reflect on the truth (*tattva*) can grasp the truth of enumeration [of ontological principles/reality levels] (*sāmṁkhyātattva*) from Sāmṁkhya [texts]. The great sages taught [those twenty-five] *tattvas* [of Sāmṁkhya] as being in groups of five.

purāṇeṣu mahikoṣo vistareṇa prakīrtitaḥ |
adhordhvamadhyatiryam ca yatnataḥ sampraveśayet || 8:4 ||

In the Purāṇas it is the sheath[s] of the world that are described extensively. One can definitely enter [the realm] of the lower [world, i.e.

8.1 Note the accusative ending of °*saṁhitām* after a list consisting of words probably in the nominative. One may correct it to °*saṁhitā* or rather supply an active verb such as *adhigacchet* ('he should study').

8.2 Note that *śaivatattvam* in *pāda* a is the result of a conjecture and that the reading *śaivapāśupatadvaye* in *pāda* b is based on one single manuscript (P₅₇). In spite of these uncertainties, I think that this form of the current half-verse is the only one that yields the appropriate meaning.

8.3 In *pāda* d, *kīrtitāni* picks up an implied *tattvāni*.

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 dharmanyāyappravartanam |
śiṣṭācāro 'vikalpena grāhyas tatra aśaṅkitaḥ || 8:5 ||

The Smārta [tradition] deals with the conduct of the social classes (*varṇa*) and disciplines (*āśrama*), and with the procedures of Dharma and law-suits. Good conduct is to be gathered from that [source] without hesitation, with certainty.

itihāsam adhīyānaḥ 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 svayaṁmuktiś ca kīrtiyate |
svapnopathātāṃ viprendra divāsvapnaṃ ca pañcamah || 8:7 ||

Listen with great attention, O Brahmin, to the five [spheres of] sexual restraint. Women, forbidden ejaculation, and masturbation are mentioned [in this context, as well as] offence while sleeping, O Brahmin, and sleeping by day as the fifth.

[*striyaḥ* —

Women]

agamyā strī divā parve dharmapatny api vā bhavet |
viruddhastrīm na seveta varṇabhraṣṭādhikāsu ca || 8:8 ||

A woman is not to be approached sexually in daytime and on the four days of the changes of the Moon (*parvan*), even if she is one's lawful

8.4 Note that *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. I understand the causative form *sampraveśayet* as non-causative, and I interpret °*madhya*° as the 'human world' tentatively. E's silent emendation to *samprabodhayet* is understandable since to 'enter' these worlds (especially the hells and the human world) through the study of the Purāṇas makes little sense, at least when taken literally.

8.5 Compare *pāda* a with 3.15c.

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 [*varṇa* than oneself].

[*garhitotsargaḥ* —
Forbidden ejaculation]

ajameṣagavādīnām vadavāmaḥiṣiṣu ca |

garhitotsargam ity etad yatnena parivarjayet || 8:9 ||

Intercourse with goats, sheep, cows, mares, buffalo-cows is called forbidden ejaculation, which is to be avoided at all cost.

[*svayaṃmukṭiḥ* —
Masturbation]

ayonyakaṣaṇā vāpi apānakaṣaṇāpi vā |

svayaṃmuktir iyaṃ jñeyā tasmāt tāṃ 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.

[*svapnaghātam* —
Offence while sleeping]

svapnaghātaṃ dvijaśreṣṭha aniṣṭaṃ 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 will issue.

[*divāsvapnam* —
Sleeping by day]

divāśayaṃ na kartavyaṃ nityaṃ dharmapareṇa tu |

svargamārgārgalā hy etāḥ striyo nāma prakīrtitāḥ || 8:12 ||

8.8 Understand *parve* as *parvani* (thematization of the stem in *-an*). The nominative °*strī* in *pāda* c, now corrected to the accusative, may be the result of an eyeskip to *strī* in *pāda* a.

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 the sentence much more meaningful than the version transmitted. Also consider *ayoni*°. The variant *strī* for *tām* in *pāda* d in the E may be one example of the numerous silent intervention made by Naraharināth in his edition.

Sleeping by day should always be avoided by those who are intent on Dharma. These women are called ‘the bolts [that block the gate to] the path to heaven.’

[*niyameṣu vratapañcakam* (7) —

The seventh Niyama-rule: religious observances]

mārjārabakaśvānagomahīvratapañcakam |

[*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. 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 cendriyagrāmam suniyamya tapodhana |

sādhayec ca manastuṣṭim mokṣasāadhanatatparaḥ || 8:14 ||

O great ascetic, one should suppress all his senses like a crane, and should cultivate the peace of the mind, focusing on achieving liberation.

[*śvānavratam* —

The Dog Vow]

mūtraviṣṭhe na bhūmiṣu kurute śvānadaḥ sadā |

tuṣyate bhagavān śarvaḥ śvānavratacarō yadi || 8:15 ||

8.12 It is not crystal clear why ‘sleeping by day’ should count as one of the offences against sexual restraint. Even if we translated *divāsvapna* and *divāśaya* as ‘daydreaming,’ this category would still seem out of context. *Pādas* cd are clumsy and out of context. They would fit verse 8.8 better.

8.13 Note °*viṣṭha*° for *viṣṭhā* metri causa in *pāda* c (*ma-vipulā*). Alternatively, read *svaviṣṭhāmūtra bhūmiṣu* (*pathyā*). 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 posture when relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic, and a cat, depicted on the famous relief in Mahabalipuram).

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 narah |

bhīmas tuṣṭikarāś caiva purāṇeṣu nigadyate || 8:16 ||

A person practising the Cow Vow should never hold back his urine and faeces. This is a terrifying [observance] that gives satisfaction, [as] stated in the Purāṇas.

[*mahīvrataṃ* —

The Earth Vow]

kuddālair dārayanto 'pi kīlakoṭṣatais citah |

8.15 A possible explanation for Śiva being satisfied with an ascetic practising this observance is that Śiva's Bhairava form often has a dog as his mount. See, e.g., Bakker 2014, 232–233 on a 5–6th-century image of Bhairava and a dog carved in rock at Muṇḍeśvarī Hill not far from Vārāṇasī, and Mirnig 2013, 334. ?CHECK This observance has ancient roots. Its practitioner, the *kukkuravatika* appears in *Majjhimanikāya* 2.1.7, in the *Kukkuravatiya-sutta*, alongside with a practitioner of the *govrata* (*govatika*), an observance that comes up in the next verse in the VSS: *evaṃ me sutam. ekaṃ samayaṃ bhagavā kolīyesu viharati haliddavasanaṃ nāma kolīyānaṃ nigamo. atha kho puṇṇo ca kolīyaputto govatiko, acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu...* See Acharya 2013, 127–128. Acharya summarises the *Kukkuravatiyasutta* thus: ‘The *Kukkuravatiyasutta* from the *Majjhimanikāya* (II.1.7) presents a *govatika* together with a *kukkuravatika*. They are observing their vows, and have adopted the behaviour of a bull and a dog respectively. The Buddha tells them that as they are cultivating bullness and dogness, the state of mind of these animals, they will go to hell or become reborn as animal. They are alarmed at this and take refuge in the Buddha.’

8.16 I prefer reading *bhīma* and *tuṣṭi*^o as two separate words, the first one either in stem form (C₉₄C₄₅K₈₂K₇P₅₇.) or as *bhīmas* (C₀₂K₁₀E) or *bhīmaṃ* (*em.*), to reading these two words as a compound because of the following *caiva*. I suspect that both *bhīma* and *tuṣṭikara* refer to the *vrata*, rather than its practitioner, but I have not emended *bhīmas tuṣṭikarāś* to *bhīmaṃ tuṣṭikaraṃ* because *vrata* appears as a masculine noun, e.g., in 8.17d below.

Acharya 2013 gives a number of significant clues about the origins of this observance. After exploring its links to Pāśupatas, Acharya 2013, 116–118, quotes *Jaiminiyabrāhmaṇa* 2.113, which contains the phrase *yatra yatraīnaṃ viṣṭhā vindet tat tad vitiṣṭheta*, in Acharya's translation: ‘Wherever he feels the urge to evacuate faeces, right there he should evacuate.’ This is an instruction in a Vedic text that is close to what the VSS teaches above. Incidentally, the *Jaiminiyabrāhmaṇa* adds: *tena haitenottaravayasy e [va] yajeta* (translated in Acharya 2013, 118 as: ‘One should perform this [sacrifice] in the final years of one's life’).

kṣamate prthivī devī evam eva mahīvrataḥ || 8:17 ||

Splitting [the earth] with spades and laid on hundreds of pointed wedges:
Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

vratapañcakam ity etad yaś careta jitendriyaḥ |

sa cottamam idaṃ lokam prāpnoti na ca saṃśayaḥ || 8:18 ||

He who practises these five religious observances with his senses subdued
will, without doubt, reach this superior world [i.e. heaven?].

[*niyameṣv upavāsaḥ* (8) —

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 therefore my translation of this verse is tentative and the description seems too condensed to be intelligible. Kengo Harimoto suggested that C₀₂ and E might be transmitting the correct reading, and then the reference would be to soil piled up by millions of insects (*kīṭakoṭi°*), instead of points of wedges (*kīlakoṭi°*). Nevertheless, now I think that the reference point could be Bhīṣma's dying scene in the MBh, where the great warrior is lying on a bed of hundreds of arrows: *sa śete śaratalpastho medinīm asprśaṃs tadā*: 'Then he lay there on his bed of arrows, without touching the ground' (MBh 6.115.8ab). The word *cita* is used in the same context in MBh 12.47.4ab: *vikīrṇāṃśur ivādityo bhīṣmaḥ śaraśataiś citaḥ*: 'Bhīṣma, laid on a hundred arrows, was like the Sun with its scattered rays of light.' If this interpretation of VSS 8.17 is correct, the observance described here may require one to dig the ground, install wedges, and lie on them, in the manner of fakirs. The reference to the Earth in *pāda* c may have been inspired by lines such as MBh 6.115.11cd: *rarāsa prthivī caiva bhīṣme śāmtanave hate*: 'The Earth cried out when Bhīṣma, the son of Śāmtanu, was killed.'

In BhavP 4.121, called 'The Description of eighty-five observances' (*vratapañcāṣṭi-varṇana*), we find this on *mahīvrata*: *dadyāt triṃśatpalād ūrdhvaṃ mahīm kṛtvā tu kām-canīm | kulācalādrisahitām tilavastrasamanvitām || 152 || tiladroṇopari gatām brāhmaṇāya kuṭumbine | dinam payovratas tiṣṭhed rudraloke mahīyate || 153 || etan mahīvrataṃ proktaṃ saptakalpānuvartakam* |.

A tentative translation of this passage would go as follows: 'One should donate a golden [model of] Earth that weighs more than thirty *palas* (appr. one kilogram), showing the chief mountain-ranges, together with [donations of] sesamum seeds and clothes, the sesamum seeds [weighing] more than a *droṇa* (appr. ten kilograms), to a householder Brāhmin. One should keep the milk-observance [i.e. subsisting on nothing but milk] for one day, and one will have fun in Rudraloka. This is called the Earth Observance whose range is seven æons.' (I take the values for weights from Olivelle 2005, 997.) The descriptions of the *dharāvṛata* and the *śubhadvādaśī* observance in Kane 1941–1962, v. 5, 321 and 429 are similar. The VSS's *mahīvrata* seems different, and more in line with the somewhat transgressive and wild, perhaps Pāśupata-oriented, nature of the four preceding observances.

8.18 Note the neuter *idaṃ* picking up the normally masculine *lokaṃ* in *pāda* c, and that the same *idaṃ* would make more sense if the interlocutor were a deity, e.g., Śiva, referring to his abode, and not Anarthayajña, the ascetic.

The eighth Niyama-rule: Eating restrictions]

śeṣānnaṃ antarānnaṃ ca naktāyācitam eva ca |
upavāsaṃ ca pañcāitat kathayiṣyāmi 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.

[*śeṣānnaṃ* —
Eating leftovers]

vaiśvadevātithiśeṣaṃ pitṛśeṣaṃ ca yad bhavet |
bhṛtyaputrakalatrebhyaḥ śeṣāśi vighasāśanaḥ || 8:20 ||

[He who eats] the leftovers belonging to all the gods, to guests, and to the ancestors, he who eats the leftovers (śeṣāśin) of servants, sons and wives, is [called in general] the one who consumes the remains of food (*vighasāśana*).

[*antarānnaṃ* —

[Not] eating in-between breakfast and dinner]

antarā prātarāśi ca sāyamāśi tathaiva ca |
sadopavāśi bhavati yo na bhuṅkte kadācana || 8:21 ||

He will be regarded as one that is always fasting if he never eats between breakfast and dinner.

[*naktānnaṃ* —

Eating [only] at night]

na divā bhojanaṃ kāryaṃ rātrau naiva ca bhojayet |
naktavele ca bhoktavyaṃ naktadharmam samīhatā || 8:22 ||

One should eat neither in the daytime nor in the evening, and should eat [only] at midnight if he wishes to follow the practice of [eating only at] night (*naktadharmam*).

8.19 Note how this category of *niyama*-rules was called *upavāsa* ('fasting') in 5.3c above but how in fact *upavāsa* is just the fifth subcategory withing this group of eating restrictions.

8.21 My translation here follows the parallel verse in the MBh and is based on that of Kisari Mohan Ganguli (Ganguli 1883–1896). The syntax of the version here in the VSS is less smooth than that in the MBh, and the VSS's reading *prāntarāśi* definitely required an emendation.

8.22 Note °*vele* for °*velāyām* in *pāda* c.

[*ayācitānnam* —

Eating food obtained without solicitation]

anārambhya ya āhāraṃ kuryān nityam ayācitam |

parair dattaṃ tu yo bhuñkte tam ayācitam ucyate || 8:23 ||

He who consumes food only without initiating [the donation], without asking for it, and eats [only] that which has been given by others is called [one who eats] unsolicited [food].

[*upavāsaḥ* —

Fasting]

bhakṣyaṃ bhojyaṃ ca lehyaṃ ca coṣyaṃ peyaṃ ca pañcamam |

na kāñkṣen nopayuñjīta upavāsaḥ sa ucyate || 8:24 ||

Chewable and unchewable food, food to be sipped or sucked or drunk, as the fifth [category]: if one does not long for and does not consume [any of the above], that is called fasting (*upavāsa*).

[*niyameṣu maunavrataṃ* (9) —

The ninth Niyama-rule: Silence]

mithyāpiśunapāruṣyatikṣṇavāg apralāpanam |

maunapañcakam ity etad dhārayen niyatavrataḥ || 8:25 ||

One who is disciplined in religious observances should observe silence in [i.e. should avoid] these five: deceitful speech, envious speech, insult, harsh speech and bragging.

[*mithyāvacanam* —

Deceitful speech]

asambhūtam adṛṣṭaṃ ca dharmāc cāpi bahiṣkṛtam |

anarthāpriyavākyaṃ yat tan mithyāvacanam smṛtam || 8:26 ||

8.23 *anārambhasya* ('of someone who has not yet started/initiated') in *pāda* a seems suspect, hence my conjecture (*anārambhya ya*) that involves minimal intervention and yields better sense. I take *ayācitam* in *pāda* b adverbially.

8.24 For a detailed discussion of the categories *bhakṣya*, *bhojya*, *lehya* and *coṣya*, see Kafle 2020, 245, n. 534. See also ŚDhU 8.13: *bhakṣyaṃ bhojyaṃ ca peyaṃ ca lehyaṃ coṣyaṃ ca picchilam | iti bhedaḥ śaḍannasya madhurādyās ca śaḍguṇāḥ ||*

8.25 *pāruṣya* seems to be the good reading in *pāda* a, as opposed to C₀₂'s *sambhinnā*, because in the following a short section on the category of *pāruṣya* is coming up (in 8.28). As far as the readings *prṣṭavāg* and *prṣṭavāg* are concerned, I suppose *prṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is, in a way, questions that are given as relevant examples. Nevertheless I conjectured *tikṣṇavāg* here, relying on the same verse, 8.29.

Fictitious [speech], [speech about] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called deceitful speech.

[*piśunah* —
Envy]

paraśrīṃ nābhinandanti parasyaiśvaryaṃ eva ca |
aniṣṭadarśanākāṅkṣī piśunah 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.

[*pāruṣyam* —
Insult]

mṛtā mātā pitā caiva hānisthānaṃ kathaṃ bhavet |
bhūṅkṣva kāmam amṛṣṭānāṃ pāruṣyaṃ samudāhṛtaṃ || 8:28 ||

‘[Your] mother and father are dead. How can this be a condition for deficit? Enjoy the love of unclean women!’ [These are] called insult.

[*tikṣṇavāk* —
Verbal abuse]

hṛdi na sphuṭase mūḍha śiro vā na vidāryase |
evamādīny anekāni tikṣṇavādī sa ucyate || 8:29 ||

‘Won’t you burst in your heart, stupid? [Why] don’t you break your head?’ [If one utters] these or similar [curses], he is said to be using verbal abuse.

[*asatpralāpaḥ* —
Bragging]

dyūtabhojanayuddhaṃ ca madyastrikatham eva ca |
asatpralāpaḥ pañcāitat kīrtitaṃ me dvijottama || 8:30 ||

Relating fancy stories about gambling, enjoyments, fights, drinking and women are the five types of bragging. [Thus] have I taught [reasons for observing silence], O excellent Brahmin.

8.28 My translation of *pāda* b, or rather of the whole verse, is tentative, and to make sense of *pāda* a, I have chosen a reading (*mṛtā*) that is not well attested. I am not at all certain that I understand what these abusive words imply.

8.30 I take °*katham* in *pāda* b as an alternative nominative form of °*kathā* metri causa

*maunam eva sadā kāryaṃ vākyaśaubhāgyam icchatā |
apāruṣyam asambhinnaṃ vākyaṃ satyam udīrayet || 8:31 ||*

Those who long for speech eloquent speech should always observe silence. One should speak true words without insult and idle talk.

*yaś tu maunasya no kartā dūṣitaḥ sa kulādhamah |
janme janme ca durgandho mūkaś caivopajāyate || 8:32 ||*

He who does not observe silence 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 maunavratam sadaiva sudṛḍham kurvīta yo niścitam
vācā tasya alaṅghyatā ca bhavati sarvāṃ sabhāṃ nandati |
vaktrāc cōtpalagandham asya satatam vāyanti gandhotkaṭāḥ
śāstrānekaśaśraśo giri naraḥ proccāryate nirmalam || 8:33 ||*

Therefore the speech of a person who always observes silence firmly, with resolution, will be impossible to ignore and it will make the community rejoice. The fragrance of lotuses and [other kinds of] rich 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]

*snānam pañcavidham caiva pravakṣyāmi yathātatham |
āgneyam vāruṇam brāhmyam vāyavyam divyam 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.

and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yuddhakathā*, *madyakathā*, *strīkathā*. Note the use of the singular next to a number in *pāda* c and understand *me* in *pāda* d as *mayā*. The latter usage appears in the epics, see Oberlies 2003, 102–103 (4.1.3).

8.32 The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aīśa phenomenon. See, e.g., NiśvNaya 1.86a (*janme janme vimūḍhātmā*, see Goodall, Sanderson, & Isaacson 2015, 114 and 191) and BraYā 45.8b, 452a, 559a (the last reads *janme janme tu yā jātim*, see Kiss 2015, 83 and 128ff). Thematisation of stems in *-an* occurs in the epics, see Oberlies 2003, 88 (3.10).

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.

[*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.

tasmād bhasma prayuñjīta dehināṃ tu malāpaham |
sarvaśāntikaraṃ bhasma bhasma rakṣakam uttamam || 8:36 ||

Therefore one should use ash for it purifies humans of their defilement. Ashes yield appeasement for everyone. Ash is the ultimate protector.

bhasmanā tryāyusaṃ kṛtvā brahmacaryavrate sthitam |
bhasmanā ṛṣayaḥ sarve pavitrikṛtam ātmanaḥ || 8:37 ||

Drawing [the sectarian marks on their foreheads while reciting] the Tryāyusa [mantra], observing chastity, all the sages purified themselves with ashes.

8.37 Note *tryāyusa* in the sense of the three *pundra*-lines on the forehead and compare with 11.28c. Understand *sthitam* as *sthitah* or rather *sthitāḥ* if we are to connect this line to the next (8.37cd). Understand *pavitrikṛtam* as *pavitrikṛtvantaḥ*.

The reference here may be a story in which Kaśyapa and other Ṛṣis are burnt to ashes, to be later reanimated by Virabhadra, in the Śokara forest. See PadmaP 5.107.1–14ff: *śucis-mitovāca | kaśyapaṃ jamadagniṃ ca devānāṃ ca purā katham | rarakṣa bhasma tad brahman samācakṣva mune mama || 1 || dadhīca uvāca | kaśyapādiyutā devāḥ pūrvam abhyāgaman girim | śokaraṃ nāma vikhyātaṃ girimadhye suśobhanam || 2 || nānāviham-gasaṃkīrṇaṃ nānāmunigaṇāśrayam | vāsudevāśrayaṃ ramyaṃ apsarogaṇasevitam || 3 || vicitravṛkṣasaṃvītaṃ sarvartukusumojjvalam | tathāvidhaṃ praviśyaite girim vāyam athāpare || 4 || stuvantaḥ keśavaṃ tatra gatāḥ sma giriśeṣvaram | dṛṣṭvā tatra mahājvalāṃ praviṣṭāś ca vāyam ca tām || 5 || māmekaṃ tu tiraskṛtya hy adahad devatā munin | māṃ dadāha tataḥ paścād bhasmībhūtā vāyam śubhe || 6 || asmān etādṛśān dṛṣṭvā vīrabhadraḥ pratāpavān | kenāpi kāraṇenāsau gatavān parvataṃ ca tam || 7 || bhasmoddhūlitasarvāṅgo mastakasthaśivaḥ śuciḥ | ekākī niḥspṛhaḥ śānto hāhāśabdān athāśṛṇot || 8 || atha cintāparaś cāsin mriyamāṇa śavadhvaniḥ | śavānām iva gandhaś ca dṛśyate tannirikṣaṇe || 9 || iti nīscitya manasā jagāmāgnim atiprabham | sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān atha || 10 || tṛṇāgnir iva śānto 'bhūd āsādya salilaṃ yathā | tato 'parāṃ mahājvalāṃ vīrabhadraḥ tu dṛṣṭavān || 11 || khaṃ gacchantiṃ mahākālo jvalāṃ nipatitām api | manasā cintayac cāpi vīrabhadraḥ pratāpavān || 12 || sarveṣāṃ nāśinī jvalā prāṇināṃ śatakoṭīśaḥ | tat sarvaṃ rakṣaṇārthaṃ hi pipāsus cāpy ahaṃ tv imām || 13 || prāśnāmi mahatiṃ jvalāṃ salilaṃ tṛṣito yathā | etasminn antare vīraṃ vāg āha cāśarīriṇī || 14 ||.*

bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ |
bhasmānuśaṃsaṃ 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].

caturāśramato 'dhikyam vratam pāśupatam kṛtam |
tasmāt pāśupatam śreṣṭham bhasmadhāraṇahetutaḥ || 8:39 ||

[Thus] the Pāśupata observance was created, which is above [the system of] the four āśramas. Therefore 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 hradeṣu ca || 8:40 ||

A water bath (*vāruṇa*) is to be performed with water in different ways by [different] people: 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*, O excellent Brahmin. It is to be performed at the three junctures of the day [dawn, noon, evening]. It is

8.38 The verse may refer to the destruction of Dakṣa's sacrifice, after which the gods were relieved. See old SkandaP 180.1–4ab (in which our *pāda* b is echoed): *sanatkumāra uvāca | brahmādyā devatā vyāsa dakṣayajñavadhe purā | śaṅkaram śaraṇam jagmur vīrabhadrabhayārditāḥ || 1 || gaṇendrenābhiyuktās tu bhasmakūṭāni bhejire | yadā bhasma praviṣṭās te tejah śaṅkaram uttamam || 2 || abhavan te tadā raudrāḥ paśavo dikṣitā iva | bhasmābhasitaḡātrāṇām śaṅkaravratācāriṇām || 3 || svam yagam pradadau teṣām tadā deva umāpatiḥ |*

8.39 One could simply accept the reading of C₀₂ (*hetunā*) in *pāda* d, but all other rejected readings hint at an original *hetutaḥ* (as remarked by Judit Törzsök).

8.40 The reading *vividham* in *pāda* b seems to be the *lectio difficilior* as opposed to the rejected *vidhivat*.

called the Vedic bath.

[*vāyavyaṃ snānam* —
Wind bath]

goṣu saṃcāramārgeṣu yatra godhūlisambhavaḥ |
tatra gatvāvasīdeta snānam uktaṃ maṇiṣibhiḥ || 8:42 ||

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]

varṣatoyāmbudhārābhiḥ plāvayitvā svakāṃ tanum |
snānam divyaṃ vadaty eva jagadādimaheśvaraḥ || 8:43 ||

One should immerse one's own body in the water-showers of rain water. The one and only great Lord (*maheśvara*) of the universe calls it heavenly bath.

iti niyamavibhāgaḥ pañcabhedena vipra
nigadita tava prṣṭaḥ sarvalokānukampya |
sakalamalapahārī dharmapañcāśad etan
na bhavati punajanma kalpakotyaṃyute 'pi || 8:44 ||

Thus have I taught you the section on the Niyama-rules in divisions of five [sub-categories to each] because you asked me to, favouring the whole world. These fifty Dharmic [teachings], wipe off all the defilement. There will not be rebirth [for one who keeps these rules], not even in millions of æons.

8.41 The Ṛgvedic mantra starting with *āpo hi sthā* (RV 10.9.1–3) is traditionally associated with *mārjana* ('cleaning, wiping'). According to Kane 1941–1962, v. 4, 120, a Brahmin "should bathe thrice in the day, should perform *mārjana* (splashing or sprinkling water on the head and other limbs by means of *kuśas* dipped in water after repeating sacred mantras) with the three verses 'apo hi sthā' [sic] (Rg. X.9.1–3) [...]" This suggests a method of bathing that is more of a ritual than an actual bath.

8.42 Understand *goṣu* in *pāda* a as *gavām* (genitive). This version of bathing seems to be a way of taking a shower in the holy dust raising from under the hooves of cows.

8.44 This verse marks not only the end of a long section on the Niyama rules, but also the end of a major part of the text that discusses the ten Yama and ten Niyama rules, spanning 3.16–8.44.

There are two stem form nouns in *pāda* b: I suspect that E is right assuming that in or-

|| iti vṛṣasārasaṃgrāhe niyama-praśaṃsā nāmādhyaḃyo 'ṣṭamaḥ ||

Here ends the eighth chapter in the *Vṛṣasārasaṃgrāha* called the Praise of the Niyama-rules

der to restore the metre, we must have *nigadita* and not *nigaditas*, which is transmitted in all the witnesses; also understand *sarvalokānukampya* in *pāda* b as *sarvalokān anukampya*. Understand *sakalamalapahārī* in *pāda* c as *sakala-mala-apahārī*, which would be unmetrical, and compare it with *duritamalapahārī* in 4.89c. Take *etan/etad* as either picking up °*pahārī* or rather a plural corresponding to °*pañcāśad*. The latter phenomenon, namely the use of the singular after numbers, is one of the hallmarks of the text.

By ‘fifty Dharmas,’ the text refers to the ten main Niyama-rules × five subcategories.

The licence of an word-ultimate short syllable treated as long (°*janma* in *pāda* d) is also frequently seen here. Note also *puna* for *punar* metri causa.

[navamo 'dhyāyaḥ]
[Chapter Nine]

[*traiguṇyam* —

The system of three qualities]

trikālaguṇabhedena bhinnam sarvacarācaram |

tasmāt triguṇabandhena veṣṭitam nikhilam jagat || 9:1 ||

The whole universe with its moving and unmoving elements is divided by the three subdivisions (*guṇa*) of time. Therefore the whole world is bound by the fetters of three qualities (*guṇa*).

vigatarāga uvāca |

traikālyam iti kiṃ jñeyam traidhātukaśarīriṇaḥ |

kimcid vistaram eveha kathayasva tapodhana || 9:2 ||

Vigatarāga spoke: What does the term ‘the three times’ mean for an embodied creature that is made up of three constituents (*dhātuka*)? Teach me about this in a somewhat more extended manner, O great ascetic.

9.1 It is only M, a MS not collated for this chapter, that inserts, post correctionem, *anarthayañña uvāca* at the beginning of this chapter. It is not really needed: Anarthayañña’s teaching continues without interruption here. Another possibility is that this verse was originally the continuation of the end of chapter two (2:40ef: *traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ*). At least it seems to directly connect there topic-wise. My translation of *guṇa* in *pāda* a is tentative.

9.2 I have included the element *trai°* in the lemma in *pādas* ab only because C₀₂ has a slightly unusual ligature there (*mtrai*).

As for the interpretation of *traidhātuka* in *pāda* b, an intelligent guess would be a reference to the three so-called ‘humours’ of the body, namely *pitta*, *vāyu/anila/vāta*, and *śleṣman*. These are discussed later in, e.g., VSS 23:31–32ab, in the context of types of sleep: *śleṣmapittānilasthāne trīṇi pakṣāṇi vāsināḥ | tamaḥ śleṣmāśrayā nidrā rajonidrā tu vātikā || pittāśrayam smṛtām nidrām sāttvikām viddhi bhūpate |*

MBh 12.330.21–22ab clearly states that the three *dhātus*, *pitta*, *śleṣma* and *vāyu*, keep the body alive: *trayo hi dhātavaḥ khyātāḥ karmajā iti ca smṛtāḥ | pittaṃ śleṣmā ca vāyus ca eṣa saṃghāta ucyate || etaiś ca dhāryate jantur etaiḥ kṣīṇaiś ca kṣīyate |*

The present verse in the VSS contains the only occurrence of the term *traidhātuka* in the text. In 5.11cd, *dhātu* is probably used in the same Ayurvedic sense that I am proposing here (*dhātuvaīṣamyanāśo ’sti na ca rogāḥ sudāruṇāḥ*). Elsewhere *dhātu* means ‘verbal root’ (3.3), ‘metal’ (16.6: *yathā vai sarvadhātūnām doṣā dahyanti dhāmyatām | tathā pāpāḥ pradahyante dhruvam prāṇasya nigrhāt ||*), and ‘gross element’ (for Sāṃkhya-style *mahābhūtas* in chapter 20). To slightly complicate things, chapter thirteen claims that the human body is made up of two *dhātus*, *somadhātu* and *agnidhātu*. Semen contains *somadhātu*, men-

anarthayajña uvāca |
traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |
anyonyam upajīvanti anyonyam anuvartinaḥ || 9:3 ||

Anarthayajña spoke: The three times are the three qualities (*guṇa*). They are [all-]pervading and are born from Prakṛti. They support each other, they follow each other.

sattvaṃ rajas tamaś caiva rajasḥ sattvaṃ tamas tathā |
tamaḥ sattvaṃ rajasḥ caiva anyonyamithunāḥ smṛtāḥ || 9:4 ||

Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are mutually each other's pairs.

sātviko bhagavān viṣṇuḥ rājasah kamalodbhavaḥ |
tāmaso bhagavān īśaḥ sakalamvikaleśvaraḥ || 9:5 ||

Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa. Lord Īśa is Tāmasa, [both in his] complete (*sakala*) [form] and [as] formless (*vikala*) Īśvara.

sattvaṃ kundenduvarṇābhaṃ padmarāganibhaṃ rajasḥ |
tamaś cāñjanaśailābhaṃ kīrtitāni manīṣibhiḥ || 9:6 ||

Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby. Tamas is of the colour of lamp-black and colliryum. [This is how the colours of the qualities] are taught by the wise.

sattvaṃ jalam rajo 'ṅgāraṃ tamo dhūmasamākulam |
etadguṇamayair baddhāḥ pacyante sarvadehinaḥ || 9:7 ||

Sattva is water, Rajas is charcoal, Tamas is filled with smoke. All living creature are being burnt away by [the fire] of these qualities (*guṇa*).

strual blood *agnidhātu*, and the new-born baby is thus made up of both. See e.g. 13.20cd–13.21: *śukraśoṇitasamīyogād garbhotpattis tataḥ smṛtāḥ || agnisomātmakam devi śarīradvayadhātutataḥ | somadhātu smṛtam śukram agnidhātu rajasḥ smṛtam | agnisomāśrayam devi śarīram iti samjñītam ||*.

9.3 Understand *pāda* b as referring to the neuter *traikālyam* or rather *triguṇam* (gender confusion).

9.5 My altering the reading *viṣṇu* to *viṣṇuḥ* in *pāda* a against all witnesses may be regarded as an overcorrection and the stem form could be original. My translation of *pādas* cd is tentative. I suspect that *pāda* d is one single compound, the *anusvāra* is only inserted to avoid the metric fault of two *laghu* syllables at the second and third position. I understand *vikala* as a synonym of *niṣkala*. For the tantric connotations of the pair *sakala-niṣkala* see, e.g., TAK III s.v. *niṣkala*.

vigatarāga uvāca |
kena kena prakāreṇa guṇapāśena badhyate |
cihnam eṣāṃ prthaktvena kathayasva tapodhana || 9:8 ||

Vigatarāga spoke: By what sort of nooses of the qualities (*guṇa*) is [a person] bound? Teach me the signs connected to them one by one, O great ascetic.

anarthayajña uvāca |
anekākārabhāvena badhyante guṇabandhanaiḥ |
mohitā nābhijānanti jānanti śivayoginaiḥ || 9:9 ||

Anarthayajña spoke: [Creatures] are bound in many ways and by many conditions by the fetters of the qualities (*guṇa*). Those who are deluded do not know. The Śivayogins do know.

ūrdhvaṃgo nityasattvastho madhyago rajasāvṛtaḥ |
adhogatis tamo'vasthā bhavanti puruṣādhamāḥ || 9:10 ||

He who is always established in Sattva goes upwards. He who is covered with Rajas goes in the middle. Those lowest of men in the state of Tamas go 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* —
Superior Sattva-type]

brahmā viṣṇuś ca rudraś ca dharma indraḥ prajāpatiḥ |
soma '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* —
Middle Sattva-type]

rudrādityā vasusādhyā viśveśamaruto dhruvaḥ |
ṛṣayaḥ pitaraś caiva daśaite sattvamadhyamāḥ || 9:13 ||

The ten middle-ranking Sattva [beings] are: Rudra[s], Ādityas, Vasus, Sādhyas, Viśveśa [or the Viśvedevas and Īśa?], the Maruts, Dhruva, the sages, and the ancestors.

[*sāttvikādhamāḥ* —
Low Sattva-type]

tārā grahāḥ surā yakṣā gandharvāḥ kiṃnaroragāḥ |
rakṣobhūtapīśācāś ca daśaite sāttvikādhamāḥ || 9:14 ||

The ten low-ranking Sattva [beings] are the stars, the planets, the Suras, the Yakṣas, the Gandharvas, the Kiṃnaras, the Serpents, the Rakṣases, the Ghosts, and the Pīśācas.

9.10 Understand *adhogatis* in *pāda c* as a *bahuvrihi* in the plural (*adhogatayas*).

9.12 Note that Brahmā was labelled as Rajas-type in 9.5b above.

9.13 Note that there seems to be only nine names/categories listed here unless we try to interpret *viśveśa* as *viśvedevāḥ* and *īśaḥ*.

[*rājasottamāḥ* —

Superior Rajas-type]

ṛtvik purohitācāryayajvāno 'tithi vijñanāḥ |

rājā mantrī vratī vedī daśaite rājasottamāḥ || 9:15 ||

The ten superior Rājasa [categories] are Ṛtvij priests, domestic Purohita chaplains, teachers, sacrificers, guests, the wise, kings, ministers, people engaged in religious observances, and learned [Brahmins].

[*rājasamadhyamāḥ* —

Middle Rajas-type]

sūto 'mbaṣṭhavaṇiś cograh śilpikārukamāgadhāḥ |

veṇavaidehakāmātyā daśaite rajamadhyamāḥ || 9:16 ||

The ten middle-ranking Rājasa [categories] are [the following castes and professions]: Sūta [coachman/bard], Ambaṣṭha [doctor], Vaṇij [merchant caste], Ugra [combatant?], Śilpin and Kāruka [both artisans], Māgadha [bard] Veṇa [musician], Vaidehaka [guard], and Āmātya [counsellor].

[*rājasādhamāḥ* —

Low Rajas-type]

carmakṛt kumbhakṛt kolī lohakṛttrapunīlikāḥ |

naṭamuṣṭikacaṇḍālā daśaite rajasādhamāḥ || 9:17 ||

The low-ranking Rājasa [professions] are: leathersmith, potter, Kolī, blacksmith, tinsmith, dyer, dancer, goldsmith, Caṇḍāla.

[*tāmasottamāḥ* —

Superior Tamas-type]

gogajagavayā āsvamṛgacāmarakiṃnarāḥ |

siṃhavyāghravārāhās ca daśaite tāmasottamāḥ || 9:18 ||

9.15 I take 'tithi as a stem form noun and vijñanāḥ as vijñānāḥ, both metri causa. *rājamantrī* as 'minister' makes sense, but by emendating *rāja*^o to *rājā* in *pāda* c I aim to arrive at a list of ten categories instead of nine.

9.16 Since all the witnesses consulted treat *vaṇi* as an acceptable stem in *pāda* a, I have refrained from correcting it to *vaṇij/vaṇik*. The English equivalents that I give in square brackets are in some cases not more than traditionally accepted guesses.

9.17 Problems with this verse include the following. There are only nine professions/castes listed here instead of the expected ten. *kolī* is difficult to interpret; later texts of the Jātiviveka genre such as Gopinātha's *Jātiviveka* (see O'Hanlon, Hidas, & Kiss 2015) mention *kolī* as a regional name for the caste Niṣāda (sometimes: a falconer). I take *trapu* tentatively as *trapukṛt* although I can't see any attestation of that form. And taking *nīlikā* as a (female) dyer is again tentative.

These are the ten superior Tāmasa [creatures]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kiṃnaras, lions, tigers, wild boar.

[*tāmasamadhyamāḥ* —
Middle Tamas-type]

ajameṣamahīṣyāś ca mūṣikānakulādayaḥ |
uṣṭraraṅkuśaśagaṇḍā daśaite tamamadhyamāḥ || 9:19 ||

The ten middle-ranking Tāmasa [animals] are: goats, sheep, buffaloes, mice, mongooses etc., camels, Raṅku deer, hares, rhinoceroses.

[*tāmasādhamāḥ* —

Low Tamas-type]

ṛkṣagodhāmṛgaśṛṅgibakavānaragardabhāḥ |

sūkaraśvānagomāyur daśaite tāmasādhamāḥ || 9:20 ||

The ten low-ranking Tāmasa [beings] are: bears, alligators, deer, sheat-fish, cranes, apes, donkeys, boar, dogs and frogs.

[*tamasāttvikāḥ* —

The Tamas-Sattva category]

krauñcahaṃsaśukaśyenabhāsabāruṇḍasārasāḥ |

cakrāhvāsukamāyūrā daśaite tamasāttvikāḥ || 9:21 ||

The ten Tāmasa-Sāttvika [beings] are: curlews, geese, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[*tamarājasāḥ* —

The Tamas-Rajas category]

balākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |

grdhrakaṇkabakaśyena daśaite tamarājasāḥ || 9:22 ||

The ten Tāmasa-Rājasa [beings] are: Balāka-cranes, cocks, crows, Bengal kites, painted quails, partridges, vultures, herons, Bakas and hawks.

[*tāmasādhamādi* —

Low Tamas-type etc.]

kokilolūkakañjalyakapotāḥ pañca eva ca |

śārikāś ca kulingāś ca daśaite tāmasādhamāḥ || 9:23 ||

9.19 °*mahiṣyāś* seems to be an equivalent of °*mahiṣāś* metri causa. Again, we expect ten items in this list but we find only nine.

9.20 Translating *śṛṅgi*, *śṛṅgin*, or perhaps *śṛṅgī* as ‘sheat-fish’ is not much more than a guess. Other possibilities such as ‘elephants’ or ‘bulls’ are less likely because we have had them above in other categories, although repetitions do occur across, and sometimes within, these lists: see, e.g. *mṛga* mentioned both in 9.18 and 20, *śyena* in both 9.21 and 22, and *śuka* repeated in 9.21.

9.21 Although all the manuscripts consulted read *kroñca*° in *pāda* a, I have decided to accept E’s standard spelling in this case. In *pāda* b, I left °*bāruṇḍa*° thus, although what is really meant is probably *bhāraṇḍa*, *bhāruṇḍa* or *bhurunḍa*. Note the repetition of *śuka* in this stanza.

9.22 It would be easy to correct the stem form °*śyena* in *pāda* c to *śyeno* but I suspect that the form could be original, possibly because it was confused with an instrumental.

The ten lowest Tāmasa [beings also include]: cuckoos, owls, Kañjala-birds, doves, and the five[?], Śārika birds and sparrows.

makaragohanakrās ca ṛkṣās ca tamasāttvikāḥ |
kacchapaśiśukumbhīramandūkās tamarājasāḥ |
śaṅkhaśuktikaśambūkāḥ kavayyas tamatāmasāḥ || 9:24 ||

Makara crocodiles, cow-killing alligators and bears are of Tamas-Sattva. Tortoises, porpoises, crocodiles of the Ganges and frogs are of Tamas-Rajas. Conch-shells, pearl-oysters, shells, and Kavayī fish are Tamas-Tāmasa.

candanāgarupadmaṃ ca plakṣodumbarapippalāḥ |
vaṭadāruśamībilvā daśaite tamasāttvikāḥ || 9:25 ||

Sandal tree, Aloe wood, lotus, waved-leaf fig-tree, Ficus Glomerata, holy fig-tree, Banyan, Devadāru tree, Śamī tree, wood-apple tree: these ten are Tamas-Sattva.

jāmbīralakucāmrātadāḍīmākolavetasāḥ |
nīmbanīpo †dhravāvaś ca† daśaite tamarājasāḥ || 9:26 ||

9.23 My impression is that the reading °*kiñjalka*° (usually: ‘the filament of a lotus’) in *pāda* a is either a mistake for, or rather an altered form metri causa, maybe a regional form, of *kañjala* (a kind of bird). C₉₄C₀₂K₈₂ (*kiñjalya*) may be slightly closer to the required form (*kañjalaka/kañjalka*?). My emendation is a compromise. Note that there are only six items in this list and that *pāda* b is difficult to make sense of in this context. Something must have gone wrong here.

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. My emendation of the word *śūśu* to *śisu* (‘porpoise,’ for *śiśuka* or *śiśumāra*, lit. ‘child-killer’) in *pāda* c is based on the fact that, most probably, we need an aquatic animal here, rather than a hare (*śāśa*). The readings *kabandhyās* and *kabanas* in *pāda* f make no sense. I conjecture *kavayyas* (the plural of *kavayī*), which is a type of fish. See them mentioned in MahāSubhS 388: *ajājījambāle rajasi maricānām ca luṭhitāḥ kaṭutvād uṣṇatvāj janitarasanauṣṭhavyatikarāḥ | anīrvāṇotthena prabalataratailāktatanavo mayā sadyo bhrṣṭāḥ katipayakavayyaḥ kavalitāḥ ||* See a translation of this verse in the MahāSubhS (ed. Sternbach, vol. 1, p. 67): ‘I rolled them in a cumin swamp / and in a heap of pepper dust / till they were spiced and hot enough / to twist your tongue and mouth. / When they were basted well with oil, / I didn’t wait to wash or sit ; / I gobbled that mess of *koji* fish / as soon as they were fried. (D.H.H. Ingalls’s translation).’

9.25 In *pāda* d, *tamas*° or *tamaḥ*° are unmetrical and might be the result of scribal correction. The original may have been the metrical *tama*°, here transmitted only in E. Cf. 9.27d.

The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, rattan trees, Neemb trees, Kadamba trees and ...

vrkṣavallīlatāveṇutvaksārātṛṇabhūruhāḥ |
mīrajāś ca śilāśasyā daśaite tamasāttvikāḥ || 9:27 ||

Trees, creepers, winding plants, cane, bamboo, grass, plants, seaweed, rocks, grains are the ten Tamas-Sattva ones.

bhramarādipataṅgāś ca krimikīṭajalaukaśḥ |
yūkoddamaśamaśānām ca viṣṭhājās tamasāttvikāḥ || 9:28 ||

Bees, butterflies etc., worms, insects, aquatic animals, lice, bugs, mosquitoes, creatures in faeces are Tamas-Sattva ones.

dayā satyaṃ damaḥ śaucaṃ jñānaṃ maunaṃ tapaḥ kṣamā |
śīlaṃ ca nābhimānaṃ ca sāttvikāś cottamā janāḥ || 9:29 ||

[These ten words describe] the people who are the best among the Sāttvika [type]: compassion, truthfulness, self-control, purity, knowledge, observing silence, penance, patience, integrity, lack of self-conceit.

kāmatṛṣṇārati dyūtamāno yuddhaṃ madaḥ sprhā |
nirghṛṇāḥ kalikartāro rājaseṣūttamā janāḥ || 9:30 ||

[These ten words describe] the people who are the best among the Rājasa [type]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

himsāsūyāghṛṇāmūḍhanidrātandrībhayālasāḥ |
krodho matsaramāyī ca tāmaseṣūttamā janāḥ || 9:31 ||

[These words describe] people who are the best among the Tāmasa [type]: violence, envy, incompassionate, stupid, sleepy, lazy, cowardly, idle, anger, greedy, cheating.

laghuprītiprakāśī ca dhyānayoge sadotsukaḥ |
prajñābuddhivirāgī ca sāttvikāṃ guṇalakṣaṇam || 9:32 ||

9.26 There seems to be only nine items here instead of the expected ten. I have not been able to interpret the last one, *dhṛavāvaś*.

9.28 *ādi* in *pāda* a is misplaced, in order to avoid the metrical fault of two *laghu* syllables in the second and third syllables; understand *bhramarapataṅgādayaś ca*.

The Sāttvika can be characterised as follows: light, joyful, bright, always eager for yoga meditation, wise, intelligent and dispassionate.

bālako nipuṇo rāgī māno darpaś ca lobhakaḥ |
spṛhā īrṣā pralāpī ca rājasam guṇalakṣaṇam || 9:33 ||

The Rājas can be characterised as follows: childish, skilful, passionate, proud, arrogant, greedy, desirous, jealous, and chattering.

udvega ālaso mohaḥ krūras taskaranirdayaḥ |
krodhaḥ piśuna nidrā ca tāmasam guṇalakṣaṇam || 9:34 ||

The Tāmasa can be characterised as follows: anxious, lazy, delusion, cruel, a thief, pitiless, angry, wicked and sleepy.

[*āhāras traiguṇye* —
Food and the three qualities]

vigatarāga uvāca |
kena cihnena vijñeya āhāraḥ sarvadehinām |
traiguṇasya prthaktvena kathayasva tapodhana || 9:35 ||

Vigatarāga spoke: By what signs can the food of each [category of] humans be characterised? Teach me with regards to the three qualities (*guṇa*), O great ascetic.

anarthayajña uvāca |
āyuh kīrtiḥ sukham prītiḥ balārogyavivardhanam |
hr̥dyasvādurasam snigdha āhāraḥ sātत्वikapriyaḥ || 9:36 ||

Anarthayajña spoke: The Sāttvikas 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.

atyuşṇam āmlalavaṇam rūkṣam tīkṣṇam vidāhi ca |
rājasasreṣṭha-āhāro duḥkhaśokāmayapradah || 9:37 ||

The best food for the Rājasas is rather warm, acidic, salty, hard, hot and pungent. It gives you pain, a burning sensation and indigestion.

9.34 In *pāda* a, *piśuno* 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').

9.37 Note the lack of sandhi within what was meant to be a compound in *pāda* c (understand *rājasreṣṭha-āhāro*), and the total lack of gender agreement between the adjectives in *pādas* ab, and *āhāro* and *pradah*.

abhakṣyāmedhyapūti ca pūti paryuṣitaṃ ca yat |

āmayārasavisvāda āhāras tāmasapriyaḥ || 9:38 ||

Tāmasas prefer food that is prohibited, impure and foul-smelling, stinky and stale. It causes indigestion, is sapless and tasteless.

[*guṇātītam* —

Beyond the qualities]

vigatarāga uvāca |

guṇātītaṃ kathaṃ jñeyaṃ saṃsārāparapāragam |

guṇapāśanibaddhānām mokṣaṃ kathaya tattvataḥ || 9:39 ||

Vigatarāga spoke: How can one recognize [the state of getting] beyond the *guṇas*, which leads one to the other shore of [the ocean] of mundane existence? Tell me truly about the liberation of those who are bound by the noose of the *guṇas*.

anarthayajña uvāca |

ātmaavat sarvabhūtāni samyak paśyeta bho dvija |

guṇātītaḥ sa vijñeyaḥ saṃsārāparapāragah || 9:40 ||

Anarthayajña spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the qualities (*guṇa*), as one who has 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 is indifferent to envy and hate, treats happiness and sorrow as equal, treats praise and reproach as equal, is called ‘one who is beyond the qualities (*guṇa*)’.

tulyapriyāpriyo yaś ca arimitrasamas tathā |

mānāpamānayos tulyo guṇātītaḥ sa ucyate || 9:42 ||

He who treats pleasant and unpleasant things, enemy and friend, respect and contempt equally, is called ‘one who is beyond the qualities (*guṇa*)’.

9.38 Understand °*pūti* in *pāda* a as standing for °*pūti* metri causa (which is oddly repeated in *pāda* b), and note that °*āmedhya*° in the same *pāda* is an emendation (correcting K₇’s reading). I have conjectured *āmayārasa*° for *āyāmarasa*° in *pāda* c because the transmitted readings make little sense and because *āmaya* appeared in 9.37d above.

9.40 Note passages in the BhG (6.32, 12.13, 14.24–25) quoted in the apparatus to the critical edition, of which VSS 9.40–42 seem to be echoes of.

*eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |
guṇayuktas tu saṃsāri guṇātītaḥ parāṅgatiḥ || 9:43 ||*

O Brahmin, thus has the exposition of the essence of the qualities (*guṇa*) been taught to you. Those who are connected with the qualities (*guṇa*) are mundane (*saṃsārin*), those beyond the qualities (*guṇa*) are on the supreme path.

|| iti vṛṣasārasaṃgrāhe 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 muniśreṣṭha yady asti bhuvī kāmadaṃ || 10:1 ||

Vigatarāga spoke: Which pilgrimage place (*tīrtha*) do the wise consider the best of all? Tell me, O best of sages, if there is one in the world that fulfills [all] desires.

anarthayajña uvāca |

atiguhyaṃ idaṃ praśnaṃ prṣṭaḥ snehād dvijottama |

bravāmi 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 |

tatrāśinaṃ śivaṃ sāṅśād devī vacanaṃ abravīt || 10:3 ||

Nandikeśvara spoke: On the beautiful peak of Mount Kailāsa, which is frequented by Siddhas and celestial singers (*cāraṇa*), Devī asked Śiva, who was sitting there in his manifest form.

devy uvāca |

bhagavan devadeveśa sarvabhūtajagatpate |

praṣṭum icchāmy ahaṃ tv ekaṃ dharmaguhyam sanātanaṃ || 10:4 ||

Devī spoke: O Lord, Lord of the chiefs of the gods, O ruler of all beings and of all the world, I would like to ask you about an eternal secret concerning Dharma,

10.3 Note the change of speaker here: Nandikeśvara is also the main interlocutor of the ŚDhŚ and the ŚDhSamgr. This verse marks the beginning of the layer that can be labelled Śaiva. On Nandi/Nandin/Nandikeśvara not being Śiva's bull, see Bhattacharya 1977 and p. xiii above.

10.4 It is not unlikely that in *pāda* d, *sanātanaṃ* was intended to refer to *dharmā*^o ('eternal Dharma'), or that *dharmaguhyam* should be corrected to *dharmam guhyam* ('...ask you about a secret and eternal Dharma').

atitīrtham param guhyam saṁsārād yena mucyate |
manuṣyānām hitārthāya brūhi tattvam maheśvara || 10:5 ||

about the transcendental and highly secret pilgrimage place at which one can be liberated from mundane existence (*saṁsāra*). O Maheśvara, teach me the truth for the benefit of mankind.

maheśvara uvāca |
ko mām prcchati tam praśnam muktvā tvām eva sundari |
śṛṇu vakṣyāmi tam praśnam devair api sudurlabham || 10:6 ||

Maheśvara spoke: Who else could ask me that question except for you, O Sundarī? Listen, I shall expound that question which is difficult to grasp even for the gods.

kurukṣetram prayāgam ca vārāṇasīm atah param |
gaṅgāgnīm somatīrtham ca sūryapuṣkaramānasam || 10:7 ||

If one gets to know Kurukṣetra, Prayāga, Vārāṇasī, Gaṅgā, Agni[tīrtha], Somatīrtha, Sūrya[tīrtha], Puṣkara, Mānasa,

naiṁṣam bindusāram ca setubandham suradraham |
ghaṇṭikeśvaravāgīśam jñātvā niścayapāpahā || 10:8 ||

Naiṁṣa, Bindusaras, Setubandha, Suradraha, Ghaṇṭikeśvara, and Vāgīśa, one will certainly be able to destroy one's sins.

umovāca |
evamādi mahādeva pūrvavat kathitāsmi aham |
svargabhogapradam tīrtham eteṣām suranāyaka || 10:9 ||

Umā spoke: I have been taught this previously, O Mahādeva. [Which is] the pilgrimage place that yields all kinds of enjoyment, O Suranāyaka?

10.6 Although most witnesses consulted treat *praśna* as neuter, and it can be original, it could as well be just a minor error transmitted widely. This is why I have chosen K₇'s reading (*tam praśnam*).

10.8 Note *bindusāram* for *bindusaras*/^o*saram*/^o*sarasam* metri causa. Although some of these toponyms are difficult to identify and some may refer to southern locations (e.g. Setubandha), in general they suggest a North Indian focus. See details on pp. CHECK

10.9 I take *pūrvavat* in *pāda* b as if used in the sense of *pūrvam* ('previously'), and *eteṣām* in *pāda* d as *eteṣu*. It would also be possible to take *eteṣām* in 10.9d and *jñānamātreṇa* in 10.10b as connected ('by the mere knowledge of them') but the former solution seems to work better with 10.14, where again a genitive (*teṣām*) may stand for a locative (*teṣu*).

kathaṃ mucyeta saṃsārāj jñānamātreṇa īśvara |
kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam || 10:10 ||

[And] how is one liberated from mundane existence by merely knowing [the pilgrimage places], O Īśvara? Cut [this] great curiosity arising [in me] that causes doubt.

rudra uvāca |
kiṃ na jānāmi tat tīrthaṃ sulabhaṃ durlabhaṃ ca yat |
sulabhaṃ gurusevīnāṃ durlabhaṃ tad vivarjayet || 10:11 ||

Rudra spoke: How could I not know [the difference between] that pilgrimage place that is easy to reach and that which is difficult to reach? It is easy to reach for those who serve their guru. One can abandon the one that is difficult to reach.

[*kurukṣetram* —
 Kurukṣetra]
kurukṣetram puruṣa vijñeyah śarīraṃ kṣetra ucyate |
śarīrasthaṃ kurukṣetram sarvatīrthaphalapradaṃ || 10:12 ||

kuru [in Kurukṣetra] is to be known as the soul (*puruṣa*), *kṣetra* as the body. Kurukṣetra is in the body, and it yields the fruits of [visiting] 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 mahātīrthaṃ mahāsukhaṃ || 10:14 ||

10.10 We are forced to agree with E's printing °*kāraṇam* in *pāda* d because all the other readings seem out of context, whether they refer to Śiva as a vocative or a nominative.

10.11 My translation here is slightly tentative and is fashioned to make sense in light of what is coming: the praise of internalised pilgrimage places, contrasting them with real, external pilgrimage places.

10.12 In *pāda* b, one could apply K₈₂'s reading that has the standard neuter nominative form *kṣetram* as opposed to the form transmitted in all other witnesses (*kṣetra*) but the latter might be original, influenced by the stem form *puruṣa* in *pāda* a.

This is how the fruits [are said to be also] in the case of those fifteen pilgrimage places [from Kurukṣetra to Vāgīśa]. [Kurukṣetra,] the great and faultless pilgrimage place is extremely auspicious and pleasant.

devy uvāca |
atīva romaharṣo me jāto 'sti tridaśeśvara |
sulabham sukaram sūkṣmam śrutvā tuṣṭiś ca me gatā || 10:15 ||

Devī spoke: I am extremely thrilled, O Tridaśeśvara. Hearing about that which is easy to obtain, easy to perform and is subtle, my contentment has left me [that is, I want to hear more].

caturdaśa paro bhūyaḥ kathayasva manoharam |
prayāgādi prthaktvena tattvatas tu sureśvara || 10:16 ||

Teach me further about the remaining fourteen pleasant [pilgrimage places], Prayāga and the others, one by one, as they really are, O Sureśvara.

[*prayāgo vārāṇasī ca —*
 Prayāga and Vārāṇasī]

rudra uvāca |
suṣumnā bhagavatī gaṅgā idā ca yamunā nadī |
etāḥ srotovahā nadyaḥ prayāgaḥ sa vidhīyate || 10:17 ||

The Suṣumnā[-tube] is the Honourable Gaṅgā, Idā[-tube] is the river Yamunā. [At the confluence of] these rivers is [the pilgrimage place] called Prayāga.

10.14 *anaghānam* in *pāda c* is problematic. It may simply stand for *anagham* ('faultless'). That is how I translate it. Originally it may have involved a stem form adjective: *anaghaitan* (*anagha* + *etad*).

10.16 Note again the use of the singular next to numbers (*caturdaśa... manoharam prayāgādi*), a frequent phenomenon in this text.

10.17 There seems to be only two yogic tubes mentioned here (and in 10.20–21): Suṣumnā and Idā, instead of the more usual triad of Idā, Piṅgalā, and Suṣumnā. This is strikingly similar to what we see in the archaic yoga of the NīśvNaya, see Goodall, Sanderson, & Isaacson 2015, 33–34. According to Barois 2020, 23 and 46 the case is similar in the DharmP. This is slightly doubtful because a third tube, called Turyā, is mentioned immediately after Idā and Suṣumnā in DharmP 4.57: *idā vāmā suṣumnā ca dve nāḍī nāsikāśrite | bhruvor madhye parā nāḍī tajjñais turyeti kīrtitā* ||. It is also possible that the third tube is there, as Prayāga, in our obscure VSS 10.17cd, which may want to say that at the confluence of the Gaṅgā/Suṣumnā and the Yamunā/Idā, there is the internalised pilgrimage place, or tube,

dakṣiṇā vāruṇī nāsā vāmanāsā asi smṛtā |
vāruṇā-asimadhyena tena vārāṇasī smṛtā || 10:18 ||

The right nostril is [the river] Vāruṇī, the left nostril is known as [the river] Asi. Because [it is] at the confluence of Vāruṇā and Asi, [the city/internalised pilgrimage place there] is known as Vārāṇasī.

[*gaṅgā* —
 The Gaṅgā]
ākāśagaṅgā vikhyātā tasyāḥ sravati cāmṛtam |
ahorātram avicchinnam gaṅgā sā tena ucyate || 10:19 ||

She is called the ethereal Gaṅgā, and the nectar of immortality issues from her day and night uninterruptedly. That's why [this internalised pilgrimage place] is called Gaṅgā.

[*somatīrtham* —
 Somatīrtha]
somatīrtham idā nādī kiṅkiṇīravacihnitā |
taṃ tu śrutvā na saṃdehaḥ sarvapāpakṣayo bhavet || 10:20 ||

Somatīrtha is the tube Idā. 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 ||

called Prayāga. Compare MBh Indices 6.3A.41–44: *idā bhagavatī gaṅgā piṅgalā yamunā nādī | tayor madhye tṛtīyā tu tat prayāgam anusmaret || idā vai vaiṣṇavī nādī brahmanādī tu piṅgalā | suṣumnā caīśvarī nādī tridhā prāṇavahā smṛtā ||*. Note that Yamunā has not been mentioned as a *tīrtha* in the VSS. See also HYP 3.110: *idā bhagavatī gaṅgā piṅgalā yamunā nādī | idāpiṅgalayor madhye bālaraṇḍā ca kuṇḍalī ||*.

Note also E's attempt to make *pāda* a metrical.

10.18 This verse most probably describes the spot between the eyebrows as an internalised pilgrimage place.

10.19 This verse may describe a bodily location such as the soft palate as an internalised pilgrimage place. The word *gaṅgā* is interpreted here as an intensive form from the root \sqrt{gam} , related to the better-attested intensive stems *jaṅgam* and *ganigam* (see the latter two, e.g., in Whitney 1989 [1924], §1003).

10.20 Note that Idā has already been identified as the Yamunā in 10.17b.

Sūryatīrtha is the [tube] Suṣumnā, the one that has a soundless thundering. 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 hr̥dī madhyastham aṣṭapaṭtram 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 sa haṁsaḥ kamalopari |
salilo lilayācārī parataḥ parapārāgaḥ || 10:24 ||

That goose on a lotus in the middle of the Mānasa lake is playful, acting gracefully, rising far beyond the other shore.

10.21 Suṣumnā has already been identified as the Gaṅgā in 10.17a. *nīravā-rava* in *pāda* b probably stands for *nīrava-rava* metri causa.

10.22 CHECK Arjunā nādī

10.23 *hr̥dī* might be meant to be a nominative, as in 12.17, here potentially compounded with *madhyastham*. On *sūkṣma* (here in stem form metri causa), see CHECK.

10.24 Understand *mānasasara*° in *pāda* a as *mānasasaro*° (metri causa). To make sense of this verse, especially the masculine nominatives in *pādas* cd, I have conjectured *sa haṁsaḥ* for what seems to a compound: *sahaṁsakamalopari*. I suspect *pāda* a to qualify, clumsily, *kamala* in *pāda* b. Other possibilities include *sahaṁsa*° meaning ‘with the syllables HAM and SA on it.’

The association of Lake Mānasa on Mount Kailāsa with lotuses, and especially with geese or swans, is well-known. See, e.g., MBh 6.114.90ff: Gaṅgā sends the great sages, who inhabit Lake Mānasa in the form of geese, to visit the dying Bhīṣma. Although the interpretation of this verse, which obviously refers to an internalised form of this pilgrimage place, is still problematic, the goose/swan most probably signifies to the soul.

[*naimiṣam* —
Naimiṣa]

naimiṣam śṛṇu deveśi nimiṣā pratyayo bhavet |
samyag chāyām nirīkṣeta ātmāno vā parasya vā || 10:25 ||

Listen to Naimiṣa, O Deveśī. It yields assurance in a moment. One can observe the shadow of one's own and others' soul properly.

āyatam aṅgulīmātram nimiṣākṣiḥ sa paśyati |
drṣṭvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate || 10:26 ||

He will see [the soul's] length with his eyes shut as one finger-breath. When one has seen the proof thus, one is called the knower of Naimiṣa.

[*bindusaraḥ* —
Bindusaras]

tīrthaṃ bindusaraṃ nāma śṛṇu vakṣyāmi sundari |
dehamadhye hṛdi jñeyaṃ hṛdimadhye tu pañkajam || 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

10.25 This obscure verse (coupled with the next one) might have something to do with a type of meditation, *chāyādhyāna*, mentioned in NīśvUttara 5.6: *tattvadhyānaṃ prathamakaṃ chāyādhyānaṃ dvitīyakam | ghoṣadhyānan tṛtīyan tu lakṣadhyānaṃ caturthakam* ||. Later on in the same text (5.12 and 16), this meditation on 'the shadow of the soul/puruṣa' is mentioned again. NīśvUttara 5.16 states that 'Focussing on[?] one's awareness on [one's] "shadow" (*chāyācittam*), one will see the soul (*pumān* = *pumāṃsam*?) in the sky (*viyatstham*). Practising in this way, one attains success and becomes Śiva.' (tr. in Goodall, Sanderson, & Isaacson 2015, 391; *chāyācittam samālambya viyatstham paśyate pumān | evaṃ abhyasyamānas tu siddhyate ca śivo bhavet* ||. But as the editors of the Nīśv put it with reference to the four elements of meditation given there: 'Very little of this is clear and almost nothing is certain' (Goodall, Sanderson, & Isaacson 2015, 389).

10.26 *Pādas* ab involve an emendation and a conjecture, without which it is difficult to understand this line.

10.27 Understand °*saram* in *pāda* a as °*saro* (thematization). Take *hṛdi* as a nominative in *pāda* c and possibly also in *pāda* d (and see 10.23a).

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 ||

The subtle sound (*nāda*) departs divided by the sounds U and M. Realizing that [subtle sound], O Viśālākṣi, one can obtain immortality.

[*setubandham* —
Setubandha]

vakṣye te setubandhaṃ duritamalaharaṃ nādatoyappravāhaṃ
jihvākaṇṭhorakūlā svaragaṇapulināvartaghoṣā taraṅgā |
kumbhīrāghoṣamīnā daśagaṇamakārā bhīmanakrā visargā
sānusrvāre gabhīre madasukharasanaṃ setubandhaṃ vrajasva || 10:30 ||

I shall teach you Setubandha, which sports a current whose water of subtle sound (*nāda*) cleanses you of the dirt of your sins. [It is a river whose] banks are the tongue, the throat, and the chest, and its sandbanks are the group of vowels (*svara*). It is wavy because its whirlpools are the voiced consonants (*ghoṣa*). Voiceless consonants (*aghoṣa*) are its crocodiles and fish, the ten verbal classes (*gaṇa*) are its sea-monsters, *visargas* are its terrifying alligators. It is in the deep-sounding *anusvāra* (*sā-anusrvāre*). Go to Setubandha, have a taste of the pleasure of intoxication.

[*suradrahah* —
Suradraha]

saptadvīpāntamādhye śṛṇu śaśivadane sarvaduḥkhāntalābham

10.28 For a general discussion on *nāda* and *bindu*, see, e.g., TAK III s.v. *nāda*. Our text considers the internalised manifestation of the pilgrimage place Bindusaras to be *bindu*, or subtle sonic matter.

10.29 VSS 10.27–29ab seem to paraphrase NīśvK 5.55–57ab.

10.30 Note that °*kaṇṭhora*° is a conjecture based on the context: this line talks about sounds and the production of sounds. For this *urah/ura* (‘chest’) seems better than *ūru* (‘thigh’). It is not evident at first sight why *pādas* b and c stick to feminine endings. I take this as qualifying an implied *nadī*, partly because the similarly structured 10.33 below explicitly mentions *nadī*. Some of the compounds here are inverted or split: understand *āvartaghoṣā taraṅgā* as *ghoṣāvartataraṅgā*, *kumbhīrāghoṣamīnā* as *aghoṣakumbhīramīnā*, and *bhīmanakrā visargā* as *visargabhīmanakrā*. Nevertheless, the general idea seems to be clear: the internalised version of the pilgrimage place Setubandha, externally usually understood as Rameśvara in the South, is now the sounds of recitation.

īśānenābhijūṣṭaṃ hṛdi hrada vimalaṃ nādaśītāmbupūrṇaṃ |
tatraikaṃ jātapaḍmaṃ prakṛtidalayutaṃ keśaraṃ śaktibhinnaṃ
pañcavyomaprasastaṃ gatiparamapadaṃ prāptukāmena sevyaṃ
 || 10:31 ||

O Moon-faced goddess, listen to [the description of Suradraha], the way to the cessation of all sorrow, in the centre of the seven islands. It is frequented by Īśāna, a spotless lake in the heart full of the cool water of sound (*nāda*). There is a lotus arising there whose petals are Prakṛti and whose filaments are split between Śaktis, praised as the five gross elements (*vyoman*). It is to be honoured if one wishes to obtain the path to the supreme abode.

[*ghaṇṭikeśvaram* —
 Ghaṇṭikeśvara]

†*nāḍyaikāsaṅgatāni*† *nipatitam amṛtaṃ ghaṇṭikāpārakeṇa*
trpyante tena nityaṃ hṛdi kamalapuṭaṃ sthāṇubhūtāntarātmā |
yaṃ paśyantiśabhaktāḥ kalikaluṣaharaṃ vyāpinaṃ niṣprapañcaṃ
deveśaṃ ghaṇṭikeśāmarabhavam abhavaṃ tīrtham ākāśabindum
 || 10:32 ||

The tubes join[?]. The nectar of immortality (*amṛta*) has descended by the Saviour Ghaṇṭikā. Those whose inner selves have become Sthāṇu [i.e. Śiva] are continuously delighted in Him, as he is embraced by the lotus in their hearts. [He is the one] whom Īśa's devotees can behold, who drives off the impurity of the Kali age, who is all-pervading (*vyāpin*) and non-manifest (*niṣprapañca*), the lord of gods, Ghaṇṭikeśa of undying existence. The ærial *bindu* is a non-mundane (*abhava*) pilgrimage place.

[*vāgīśvaratīrtham* —

10.31 The first syllable of *hrada* in *pāda* b does not make the previous syllable long ('muta cum liquida' licence), otherwise the line would be unmetrical. Understand the same *hrada* as a stem form *metri causa* standing for the accusative. *keśaraṃ śaktibhinnaṃ* in *pāda* c should probably be understood as a bahuvrīhi compound thus: *śaktibhinna-keśaraṃ*. For *vyoman* as 'gross element,' see notes to VSS 4.32 above, but note that the expression 'fifty voids' (*pañcāśadvoman*) also comes up in VSS 20.7 and also in 10.33 below. It is not clear why this internalised pilgrimage place, or the filaments of the lotus mentioned, would be praised as the five elements.

10.32 The interpretation of this verse is not without problems. The cruxed expression in *pāda* a is difficult to repair; it may involve *nāḍi* or *nāḍyā*, *ekā*, and *saṃgata*. These suggest that it may hint at a point of confluence where the bodily tubes (*nāḍi*) join. (Possibly under-

Vāgīśvaratīrtha]

*mīmāṃsāratnakūlā kramapadapulinā śaivaśāstrārthatoyā
mīnaughā pañcarātram śrutikuṭilagatiḥ smārtavegā taraṅgā |
yogāvartatīśobhā upaniṣadivahā bhāratāvartaphenā
pañcāśadvymarūpī rasabhavananadī tīrtha vāgīśvariyaṃ || 10:33 ||*

The banks [of Vāgīśvaratīrtha] are the gems of Mīmāṃsā, its sandbanks the [Vedic] *kramapadas*, its water the meaning of the Śaiva manuals. Its flock of fish is the Pañcarātra [tradition], its winding path is the Śruti [tradition], its rapid waves the Smārta [tradition]. It is beautiful with its whirlpools of yoga. Its currents are the Upaniṣads. The foam made by its whirlpools is the Mahābhārata. This river, whose form is the fifty voids (*vyoman*), is the abode of the elixir. [This is the description of] the pilgrimage place Vāgīśvara.

*yaḥ taṃ vetti sa vetti vedanikhilam saṃsāraduḥkhacchidam
janmavyādhyiyogatāpamaraṇam kleśārṇavam duḥsaham |
garbhāvāsam atīva sahyaviṣayam dustīryaduḥkhālayam
prāptam tena na saṃśayaḥ śivapadam duḥprāpya devair api || 10:34 ||*

One will know all the Vedas by knowing Him who puts an end to the suffering of transmigration, to birth, disease, separation, suffering, death, the floods of unbearable pain, to dwelling in the womb, to extremely insufferable sensations, and to places of suffering that are

stand *nāḍya ekasamgatāḥ*.) In *pāda* b, *sthānu* is my conjecture for *sthānu*, and I understand °*ātmā* as standing for the plural nominative. I take *ghaṇṭikeśa* in *pāda* d as a stem form noun in sandhi with *amara*°, notwithstanding the reading *ghaṇṭikeśamara*° in C₉₄C₄₅K₁₀K₇.

The external pilgrimage place related to Ghaṇṭikeśvara the VSS has in mind here may or may not be ‘Virajā, modern Jajpur in the Cuttack District of Orissa’ presided over by Ghaṇṭīśa, Mahāghaṇṭeśvara or Mahāghaṇṭa Bhairava (Sanderson 2009, 113, n. 241). See Introduction **CHECK**.

As for the yogic interpretation of this verse, it seems plausible that *ghaṇṭikā* is taken here as the uvula, from which *amṛta* is said to be dripping down the throat. See TAK II s.v. *ghaṇṭikā* and Mallinson 2007.

10.33 *kramapada* (better known as *padakrama*) is a particular method of reciting Vedic texts. **CHECK** REF Note the split compounds in *pāda* b. Understand *mīnaughā pañcarātram* as *pañcarātramīnaughā*, and *smārtavegā taraṅgā* as *smārtavegataraṅgā*. Note the form *upaniṣadi* for a stem form of *upaniṣad* in *upaniṣadi-vahā* in *pāda* c. This phenomenon is similar to what we see in 10:23 and 27 above with *hr̥di*. The lack of sandhi between °*śobhā* and *upaniṣadi*° is also notable. *tīrtha* in *pāda* d is a stem form noun metri causa. The exact meaning of *pañcāśadvyoma*° is not clear to me. Could it be the fifty sounds of Sanskrit? All in all, Vāgīśvaratīrtha here represents the religious traditions and scriptures.

difficult to escape from. Such a person will, without doubt, reach Śiva's world that is difficult to enter even for the gods.

|| *iti vṛṣasārasaṃgrāhe kāyatīrthopavarṇano nāmādhyaḥ daśamaḥ* ||

Here ends the tenth chapter in the *Vṛṣasārasaṃgraha* called the Description of the bodily pilgrimage places

10.34 I take *pādas* b and c as if °*chidaṃ* in *pāda* a were implied for each element there, and *atīva sahya*° as standing for *atīvāsahya*° metri causa. Understand *duṣprāpya* as a stem form adjective (for *duṣprāpyaṃ*) metri causa.

[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] sacrifice that is for all (*sarvayajña*), which is free of pain, 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 [you] with respect to which [your] compassion is not evident?

11.1 I understand *pāda* c as containing a sandhi bridge thus: *alpakleśa-m-anāyāsa*. The sandhi between *pāda*s c and d is irregular, understand °*anāyāsaḥ artha*°, or rather °*anāyāso 'rtha*°.

11.2 The beginning of the ŚDhŚ (ŚDhŚ 1.7–11) expresses a similar sentiment, using the word *āyāsa*, similarly to VSS 11.1c above, but giving a somewhat clearer reason for asking for a new form of devotion, namely that twice-born members of society with limited financial resources struggle to perform expensive Vedic rituals (*na śakyante yataḥ kartim alpavittair dvijātibhiḥ*): *sanatkumāra uvāca | bhagavan sarvadharmajña śivadharmaparāyaṇaḥ | śrotukāmāḥ paraṃ dharmam imaṃ sarve samāgatāḥ || agniṣṭomādayo yajñā bahuvidhān-vitāḥ | nātyantaphalabhūyiṣṭhā bahvāyāśasamanvitāḥ || na śakyante yataḥ kartum alpavittair dvijātibhiḥ | sukhopāyaṃ ato brūhi sarvakāmārthasādhakam || hitāya sarvasatvānāṃ śivadharmam sanātanam | nandikeśvara uvāca | śrūyatām abhidhāsyāmi sukhopāyamahat-phalam || paramasarvadharmāṇāṃ śivadharmam śivātmakam | śiveṇa kathitam pūrvam pārvatyaḥ ṣaṇmukhasya ca ||*

11.3 I understand *dayā* in *pāda* b as instrumental: *tava dayayā bhūteṣu na tulyaṃ*

sadāśivamukhāt pūrvam śrutam me varasundari |
śṛṇu devi pravakṣyāmi dharmasāram anuttamam || 11:4 ||

I heard [the following] previously from Sadāśiva's mouth, O Varasundarī. Listen, O Goddess, I shall teach you the ultimate essence of Dharma.

[*gr̥hastha*h(?) —
 The householder(?)]
vinārthena tu yo yajñah sa yajñah sārvaśāntikah |
akṣayaś cāvyaś caiva sarvapātakanāśanaḥ || 11:5 ||

Sacrifice which [is performed] without materials satisfies all desires. It is undecaying and imperishable, and it removes all sins.

bahuvighnakaro hy artho bahvāyāsakaras tathā |
brahmahatyā ivendrasya pravibhāgaḥ smṛtā || 11:6 ||

Material things (*artha*) present many kinds of obstacle and [their acquisition causes] great fatigue, similarly to Indra's murder of the Brahmin [Viśvarūpa], which yielded results [i.e. sins] that were distributed [among trees, lands etc.].

paśyāmi. Alternatively, as suggested by Csaba Dezső, *pādas* ab could be interpreted as two sentences: 'I cannot see anything comparable to you. [You have great] compassion towards living beings, O Bhāminī.'

11.4 Note *me* for *mayā* in *pāda* b, and the evident distinction here between Maheśvara, the interlocutor, and Sadāśiva, who, in this context seems to be superior, being the ultimate source here of the following teaching. This might hint at a familiarity with the Tantric sequence of *tattvas*, on which see, e.g., Goodall, Sanderson, & Isaacson 2015, 45.

11.5 I put a question mark after the subchapter heading here because in this chapter the category of the *gr̥hastha* never gets mentioned. It is simply labelled *āśramah prathamah* in 11.25a. Nevertheless, the category *gr̥hastha* is most probably implied and elsewhere mentioned (see 4.74c, 5.9a, and 15.17a, which reads *āśramāṇāṃ gr̥hī śreṣṭho*). The teaching on sacrifice without materials (*vinārthena yajñah* or *anarthayajñah*), which is fundamentally internalised sacrifice, is a central teaching of the VSS: in addition to the present chapter, the expression appears as the main interlocutor's name (Anarthayajña) in chapters 1–9 and 19–21, and his life is discussed in chapter 22. Thus the name Anarthayajña or the concept of *anarthayajña* appears in each major layer of the text. On this see p. **CHECK**, and Kiss 2021.

11.6 The context of *pādas* cd is this: Viśvarūpa was a son of Tvāṣṭṛ. Viśvarūpa's heads were struck off by Indra and Indra's sin were distributed among the ground, water, trees and women. See e.g. BhāṣP 6.9.6: *brahmahatyām añjalinaḥ jagrāha yad apīśvaraḥ | samvatsarānte tad agham bhūtānāṃ sa viśuddhaye | bhūmyambudrumayośidbhyaś caturdhā vyabhajad dhariḥ ||*. ('Even though [Indra was] the Lord, he took on himself, with folded hands, the sin of killing a Brāhmaṇa. At the end of the year, [he,] Hari distributed that sin in four parts to the earth, water, trees and women for the self-purification of living beings.')

pañcaśodhyena śodhyeta arthayajño varānane |
śodhite tu phalaṃ śuddham aśuddhe niṣphalaṃ bhavet || 11:7 ||

Material sacrifice can be purified with the five purifications, O Varānanā. When it is purified, the fruits are also pure. If it is not purified, there is no fruit.

devy uvāca |
pañcaśodhye suraśreṣṭha saṃśayo 'tra bhaven mama |
kathayaśva vibhāgena śrotum icchāmi tattvataḥ || 11:8 ||

The Goddess spoke: I am not sure about the five purifications, O Surāśreṣṭha. Please teach [them to] me one by one, I want to hear [them] as [they] really [are].

rudra uvāca |
manaśuddhis tu prathamam dravyaśuddhir ataḥ param |
mantraśuddhis tṛtīyā tu karmaśuddhir ataḥ param |
pañcamī sattvaśuddhis tu kratuśuddhiś ca pañcadhā || 11:9 ||

Rudra spoke: First [there is] the purification of the mind, then [comes] the purification of the substances. The third is the purification of mantras, then the purification of the ritual. The fifth is the purification of Sattva. The purification of the sacrifice is [thus] fivefold.

manaśuddhir nāma aviparītabhāvanayā |
dravyaśuddhir nāma ananyāyopārjitadravyena || 11:10 ||

The purification of the mind is [achieved] by mentally creating what is not against [the rules]. 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 ||

11.9 *Pāda* a is unmetrical unless the so-called *muta cum liquida* licence is applied for the first syllable of *prathamam*, turning the line into a *na-vipulā*.

Sets of five types of purification are a commonplace in Tantric Śaivism, but they are usually somewhat different from what we see here. They usually include *ātmaśuddhi*, *sthānaśuddhi*, *dravyaśuddhi*, *mantraśuddhi* and *liṅgaśuddhi*. See Goodall's article on this in TAK III s.v. *dravyaśuddhi*.

11.10 The passage 11.10-11 is in fact prose.

Purification of the mantras is [achived] by properly applying (*yuktatayā*) vowels to consonants. Purification of the ritual is [achived] by not altering the proper sequence [of the elements of ritual]. The purification of Sattva is [achived] 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 undergo births and deaths [any more].

vinārthena tu yo yajñam karoti varasundari |
na tasya tatphalāvāptiḥ sarvayajñeṣv aśeṣataḥ || 11:13 ||

But he who performs sacrifice without materials, O Varasundarī, will not [only] obtain its fruits, [but] of all sacrifices, without exception.

yajñavāta kurukṣetram sattvāvāsakṛtālayaḥ |
pratyāhāra mahāvedī kuśaprastara saṃyamaḥ || 11:14 ||

The sacrificial ground is [the internal] Kurukṣetra, he has made his abode in the house of Truth (*sattva*). The great altar is the withdrawal of the senses (*pratyāhāra*). The seat made of *kuśa* grass is constraint (*saṃyama*).

11.12 An alternative to my conjecture in *pāda a* (*yadā śudhyed* for *yadā śūyed*, *sūryed*, *pūrya*, and *pūyed*) has been suggested by Dominic Goodall. One could apply the reading of C₄₅ thus: *yadāpūrya* ('when having completed').

11.13 I tentatively interpret *sarvayajñeṣu* in *pāda d* as a locative for genitive, and in a sense that does not reflect the meaning in which I took *sarvayajñāḥ* in 11.1a above. Compare the conclusion of this section, 11.24cd: *āsahasrasya yajñānām phalam prāpnoti nityaśaḥ*.

11.14 It would be easy to correct *yajñavāta* in *pāda a* to *yajñavātaḥ*, and to normalise all the similarly positioned stem form nouns in the following verses because there are no metrical constraints that would prevent us from doing it, but it seems to me that there is a pattern here and these stem forms give the impression of being emphasised, highlighted, or being items in a list (see 11.14c and d, 15a, 16a and b, 17a, 18d, etc.). Nevertheless, some of the expression in the upcoming verses should be interpreted as bahuvrīhis qualifying the sacrificer/yogin. In fact, we could read *yajñavātakurukṣetraḥ* and *pratyāhāramahāvedīḥ* as bahuvrīhis here.

Kurukṣetra was defined as an internalised pilgrimage place in 10.12, which fits well the presently introduced teaching of internalised sacrifice. Both are summarised, together with bodily penance, in 13.2 as: *svaśarīrasthito yajñāḥ svaśarīre sthitam tapaḥ | svaśarīre sthitam tīrtham śruto vistarato mayā ||*. The term *sattvāvāsa* has elsewhere, but probably

vidhi niyamavistāro dhyānavahniḥ pradīpitaḥ |
yogendhanasamijjvālatapodhūmasamākulaḥ || 11:15 ||

Vedic injunction (*vidhi*) is the enumeration of Niyama-rules. [For the Vedic ritual fire it is now] the fire of meditation (*dhyāna*) [that] is lighted. which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.

pātranyāsa śivajñānaṃ sthālīpāka śivātmakaḥ |
ājyāhutim avicchinnāṃ lambakasruvapātitaḥ || 11:16 ||

The placing down of the chalice is knowledge of Śiva. [The oblation of] boiled rice is [now the process of] be[com]ing Śiva. The continuous oblation of clarified butter (*ājyāhuti*) is poured with the ritual ladle (*sruva*) of the uvula (*lambaka*).

dhāraṇādhvaryuvat kṛtvā prāṇāyāmaś ca ṛtvijaḥ |
tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ || 11:17 ||

Transforming concentration into an Adhvaryu [priest, the phases of] breath control will be the [other Vedic] priests[, the Hotṛ, the Brahman, and the Udgātṛ]. Samādhi which involves reflection (*tarka*) and which is extensive is the [Vedic ritual of] burning the oblation (*vayatāpana*?).

not here, a distinctively Buddhist flavour, denoting the seven or nine ‘abodes of beings,’ see, e.g. Edgerton 1953, vol. 2, s.v. *sattvāvāsa*, and Sferra 2022, 1155. Note that if *pāda* c followed the pattern of *pāda* a, namely that ‘X in Vedic ritual is now Y in this internalised sacrifice,’ we would need to read *mahāvedi pratyāhāra*, but that would be unmetrical.

saṃyama is mentioned only a few times in the VSS (e.g., in a similar context, in 22.12), and is never explained, in contrast with the *niyama*-rules mentioned in the next verse, which are expounded in detail in 5.1–8.4.4. *saṃyama* may perhaps be used here in the sense in which it appears in the YS: the yogic application, or appearance, of *dhāraṇā*, *dhyāna*, and *saṃādhi* at the same time (see YS 3.ff).

11.15 I have chosen the reading of *pāda* b that is the easiest to interpret. Alternatively, the intended expression may have been *dhyānena vahniḥ pradīpitaḥ*. Instead of taking °*samijjvāla*° as a tatpuruṣa compound in *pāda* c (°*samidh-jvāla*°), consider emending it to °*samujjvāla*°, which would stand metri causa for °*samujjvāla*°.

11.16 The interpretation of *pāda* b is tentative. Ignoring the problems concerning grammatical gender and case, we may presume that the intended meaning in *pādas* cd could be expressed thus: *ājyāhutir avicchinnā lambikāsruvena pātitaḥ*. I suspect that *lambaka* simply stands for *lambikā* (‘uvula’), which fits the internalised nature of this ritual. See also *ghaṇṭikā* possibly as ‘uvula’ in 10.32d.

11.17 Understand *pādas* a as *dhāraṇām adhvaryuvat kṛtvā* (*dhāraṇā* in the MSS being in

brahmavidyāmāyo yūpaḥ paśubandho manonmanah |
śraddhā patnī viśālākṣi saṃkalpa pada śāśvatam || 11:18 ||

The sacrificial post is made up of the knowledge about the Brahman. The tying of the sacrificial animal is [the mental state called] Manonmanas. [The householder's] wife is Faith, O Viśālākṣī. [His] ritual intention (*saṃkalpa*) is [reaching] the eternal abode.

pañcendriyajayotpannaḥ puroḍāśo '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 [Vedic] mantra is [now] Brahmā's sound. Expiation is victory over the breath.

somapāna pariññānam upākarma caturyamah |
itihāsa jalasnānam purāṇakṛta-m-ambaraḥ || 11:20 ||

The consumption of Soma is [substituted now with] complete knowledge. The commencement [of the Vedic ritual] is the four Yama-rules. The ritual water-bath is [the study of] the epics. His garment is made of [his study of] the Purāṇas.

stem form). Note how taking 11.14c and 15b together with the present verse, all six auxiliaries of the *śaḍaṅgayoga* of VSS chapter 16 have now been mentioned in this chapter. See 16.18: *pratyāhāras tathā dhyānam prāñyāmas ca dhāraṇā | tarkaś caiva samādhiś ca śaḍaṅgo yoga ucyate ||* My interpretation of *vayatāpana* in *pāda* d as 'burning of oblation' (*vaya* possibly standing for *vayas* metri causa) is tentative.

11.18 The final section of VSS chapter 20, a chapter on the *tattvas* of Sāṃkhya, discusses the mental state of *unmanas*: *unmanastvaṃ gate vipra nibodha daśalakṣaṇam | na śabdaṃ śṛṇute śrotraṃ śāṅkhabherīśvanād api ||*, etc. Verse 11.50 below mentions *manonmanas* in a similar context. In *pāda* d, understand *saṃkalpaḥ padaṃ śāśvatam* (both *saṃkalpa* and *pada* are stem form nouns in the verse, the latter metri causa).

11.19 The term *brahmanāda* in *pāda* c may refer to the same concept as *brahmabilasvara* does in 11.29d. It may be the same as the (haṭha)yogic concept of *mahānāda* ('great sound' or 'unstruck sound'), on which see Mallinson 2007, 225, nn. 359 and 361. My translation tentatively presupposes that *mantra* in *mahāmatra* refers to Vedic mantras, now contrasted with a yogic experience. (See *mahāmantra* referring to Vedic/Śrauta mantras in SkandaP 13.132cd: *śrutigītair mahāmantrair mūrtimadbhir upasthitaiḥ*.)

Understand *pāda* d as *prāyaścitto 'nilajayaḥ*. It would be possible to correct °*cittānilo* to °*citto 'nilo*, but since *'nilajayaḥ* would be unmetrical and since stem form nouns abound in this chapter, I believe that *prāyaścittānilo* could be original.

11.20 *caturyamah* in *pāda* b is baffling. The VSS teaches ten Yama-rules in 3.16–4.89. Dominic Goodall has suggested that *caturyamah* could stand for *ca tu yamāḥ* metri causa.

iḍāsuṣumnāsaṃvedye snānam ācamanam sakṛt |
saṃtoṣātithim ādrtya dayābhūtadvijārcitaḥ || 11:21 ||

Ritual bathing and sipping water once are [to be performed] at the confluence of the Iḍā and the Suṣumnā. Having honoured Contentment as a guest, he salutes the Brahmin that is [now] Compassion.

brahmakūrca guṇātīta havirgandha nirañjanaḥ |
brahmasūtram trayas tattvaṃ bodhanā munḍitaṃ śiraḥ || 11:22 ||

The Brahmakūrca [observance] is the [state of mind called] ‘beyond the Qualities’ (*guṇātīta*), the scent of the sacrifice is the ‘spotless’ (*nirañjana*) [state of mind]. [His] sacred thread is the three truths (*tattva*). The shaven head [of the *snātaka*] is [now] enlightenment.

Another possibility would be to interpret *catur* as *caturtha* (‘fourth’) and then the phrase may refer to the fourth Yama-rule, absence of hostility (*ānṛśaṃsya*, 4.31–49). Note the stem form *itihāsa* in *pāda* c, and the hiatus-filler *-m-* in *pāda* c in *°krta-m-ambaraḥ* which is a metrical solution for *°krto ’mbaraḥ*.

11.21 For the teaching on the internalised pilgrimage places Gaṅgā, i.e. Suṣumnā, and Yamunā, i.e. Iḍā, and their internalised confluence, Prayāga, see 10.17. Note that Iḍā and Suṣumnā are then reinterpreted as Somatīrtha and Sūryatīrtha, respectively, in 10.20–21. *saṃtoṣa°* is either meant to be compounded with *°atithim* in *pāda* c or is in stem form for *saṃtoṣam atithim*; for the latter possibility cf. e.g. 11.17a above. Similarly, *°dvija°* may be in stem form in *pāda* d, for *°dvijo ’rcitaḥ*, or simply correct it to *°dvijo ’rcitaḥ*.

11.22 Note the stem form nouns in *pādas* ab.

On the *brahmakūrca* observance, see, e.g., Kane 1941–1962, vol. 4, 146, where the references given include *Mitākṣarā* ad YājñS 3.314: *yadā punaḥ pūrvedyur upoṣyāparedyuh samantrakam saṃyujya samantrakam eva pañcagavyaṃ pīyate tadā brahmakūrca ity ākhyāyate*; ‘And when one fasts one day, and on the next day mixes the five products of the cow together while reciting mantras, and drinks [the mixture] while reciting mantras again, that is called *brahmakūrca*.’

On the *guṇātīta* state of mind, see 9.39–43. See the term *nirañjana* mentioned as a quality of the soul (*jīva*) in 1.11 and 15.4, of the *puruṣa* in 20.3, as a state of mind in 11.49, and as one of ten meditative states in 22.30.

It is difficult to know what are the three *tattvas* mentioned in *pāda* c. (Understand *trayas tattvaṃ* as *tattvatrayaṃ*, *trīṇi tattvāni*, *tritattvāni*, or *tritattvaṃ*.) VSS chapter 4 teaches four *tattvas* as objects of meditation: *ātman*, *vidyā*, *bhava*, and *sūkṣma* (see, e.g., 4.73). VSS chapter 6 discusses five *tattvas*: *sūrya*, *soma*, *agni*, *sphaṭika*, and *sūkṣma* (see, e.g., 6.7). VSS chapter 20 enumerates the 25 *tattvas* of Sāṃkhya. One possibility would be to interpret the set of three *tattvas* as the three *padārthas* of the Śaivasiddhānta, *pati*, *paśu*, and *pāśa*; see, e.g., TAK III, s.v. *patipaśupāśa*. Dominic Goodall has tentatively suggested reading here in 11.22c, with K₈₂, *brahmasūtratrayaṃ tattvaṃ* (‘the three strands of the sacred thread is truth’). The problem is firstly that we have *trayas tattvaṃ* repeated in 11.29c below, and secondly that what we need here is three entities compared to the three strands of the sacred

nivṛtṭyādi caturvedaś catuḥprakaraṇāśanaḥ |
dakṣiṇām abhayaṃ bhūte dattvā yajñam yajet sadā || 11:23 ||

The four Vedas are [now] *nivṛtti* etc. His seat is the four *prakaraṇas*.
 He should always perform a[n internalised] sacrifice after 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 sacrifice without materials has been taught to you,
 O Varānana. [The sacrificer] will in any case obtain the fruits of up to
 a thousand [ordinary Vedic] sacrifices.

āśramaḥ prathamas tubhyaṃ kathito 'sti varānane |
sadāśivena saddharmaṃ daivatair api pūjitam || 11:25 ||

The first life-stage [life option] has been taught to you, O Varānana,
 through Sadāśiva; [this is] the true Dharma, revered also by the gods.

[*brahmacārī* —

The chaste one]

brahmacaryaṃ nibodhedaṃ śṛṇusvāvahitā śubhe |
dvitīyam āśramaṃ devi sarvapāpavināśanam || 11:26 ||

thread. What is clear here is that even the investiture of the sacred thread (*upanayana*) is
 supposed to be internalised in this teaching of non-material sacrifice.

11.23 My assumption is that *pāda* a here hints at those four, later five, categories, called
kalās, that are well-known from Tantric Śaivism: *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śānti-*
atīta. For this, I had to emend the reading found in all witnesses consulted, *nivṛtyā*^o. I con-
 sider *nivṛti* for *nivṛtti* a common and plausible error. As Dominic Goodall has suggested,
 here the four *kalās*, originally possibly the four Śaktis of the Lord, may be reinterpreted as
 yogic states. The fact that the VSS is aware of only four *kalās* here may hint at a relatively
 early date of composition of this section (see Introduction pp. CHECK). On the history and
 interpretation of these *kalās*, see TAK II s.v. *kalā* 6.

catuḥprakaraṇāśanaḥ may be taken as *catuḥprakaraṇāṇy āsanam*, or, as I take it in
 my translation, a bahuvrīhi compound qualifying the practitioner. As to what the four
prakaraṇas ('chapters?') refer to here, I am without a clue. Perhaps the phrase was meaning-
 ful in a context where this section was taken out. (The *Mokṣopāya*, a text of Kashmiri origin
 from the tenth century and made up of *prakaraṇas* would be an interesting candidate for
 being a point of reference. Unfortunately from this point of view, there are six *prakaraṇas*
 in the *Mokṣopāya*, and not four. See, e.g., Slaje 1996.

11.25 *sadāśivena* in *pāda* c could also be interpreted as the agent of *pūjitam* in *pāda* d
 ('it is revered by Sadāśiva'), but Sadāśiva was mentioned as the original teacher of this ritual
 in 11.4 above, which makes it probable that he is being referred to in a similar manner here.
 Cf. also 11.30 below.

[Now] learn about this, about the practice of chastity (*brahmacarya*).
Listen with attentively, O Śubhā. [It is] the second life-stage (*āśrama*),
O Devī, the destroyer of all sins.

vrataṃ brahmaparaṃ dhyānaṃ sāvitṛī prakṛti-r-layam |
brahmasūtrākṣaraṃ sūkṣmaṃ triguṇālaya mekhalam || 11:27 ||

Religious observances are [now] meditation focussed on the Brahman.
The Sāvitṛī [hymn] is absorption in Prakṛti. The Brahmanical cord (*brahmasūtra*) is the subtle syllable. His girdle is now the abode of the three Qualities (*guṇa*).

dama daṇḍa dayā pātraṃ bhikṣā saṃsāramocanam |
tryāyuṣaṃ dvyaḥśarātītāṃ jñānabhasma-alanikṛtam || 11:28 ||

His staff is self-restraint, his bowl compassion. Alms are liberation from transmigration (*saṃsāra*). The Tryāyuṣa is the one beyond the two syllables. [The three lines are] prepared with the ashes of knowledge.

11.26 *idaṃ* in *nibodhedam* in *pāda* a sounds clumsy with *brahmacaryaṃ* (lit. ‘listen to this practice of chastity’) but in fact the MBh and the Purāṇas contain countless similar, albeit smoother, expressions, e.g., MBh 5.145.15ab (*duryodhana nibodhedam kulārthe yad bravīmi te*), BrahmaP 133.10ab (*bharadvāja nibodhedam vākyaṃ mama samāsataḥ*), etc. See some remarks on the life-stages, or social order of disciplines (*āśrama*), and especially on their order, in the VSS in Kiss 2021 and above on p. [CHECK](#)

11.27 One could emend *prakṛtir layam* in *pāda* b to the expected *prakṛtau layaḥ* (see, e.g., AgniP 379.1d: *vairāgyāt prakṛtau layam*). Nevertheless, I retained the reading of C₉₄K₈₂K₇E because it may have been the way in which the compound *prakṛtilaya* was originally made metrical. In other words, I suspect the *-r-* to be only a link between the two elements of this compound. I also retained the neuter ending. Compare 16.8d, where the same expression is transmitted in all the witnesses so far consulted as *prakṛtālayam*.

Note the stem form nouns in *pādas* cd (°*sūtra* and °*ālaya*). The ‘subtle syllable’ may be *om* (cf. 1.9–10), traditionally analysed as made up of three sounds, here corresponding to the three strands of the sacred thread. In *pāda* d, *triguṇālaya* might rather mean ‘absorption in the three Qualities’ (*triguṇeṣu layaḥ*) although in my translation I translate it as *triguṇālayaḥ*.

11.28 The Tryāyuṣa is a Vedic mantra, see, e.g., *Rgveda-khila* 5.3.6: *tryāyuṣam jamadagneḥ kaśyapasya tryāyuṣam | agastyasya tryāyuṣam yad devānām tryāyuṣam tan no astu tryāyuṣam*; ‘The threefold vitality of [the sage] Jamadagni, that of [the sage] Kaśyapa, that which is that of the gods—may it be ours!’ (translation based on Bisschop, Kafle, & Lubin 2021, 28). ‘In the Vedic domestic ritual codes, this is the mantra to be recited over the razor or over the student who is about to be shaven before bathing at the end of his studies’ (ibid.). In ŚivaUp 5.20ab, this mantra is prescribed to accompany the application of the three lines on the forehead. Thus here in VSS 11:28cd, *tryāyuṣa* and the mention of ashes make it

snānavratam sadāsatyaṃ śīlaśaucasamanvitam |
agnihotra trayas tattvaṃ japa brahmabilasvaraḥ || 11:29 ||

The bath-vow is life-long truthfulness, accompanied by the purity of moral conduct. The Agnihotra sacrifice is the three *tattvas*. Recitation is the sound at the aperture of Brahmā.

dvitīya āśramo devi yathāha bhagavān śivaḥ |
mamāpi kathitaṃ tubhyaṃ janmamṛtyuvinaśanam || 11:30 ||

The second life-stage has [now] been taught also to you as Lord Śiva taught it, O Devī, to me. It is the destruction of birth and death.

[*vānaprasthaḥ* —
 The forest-dweller]
vānaprasthavidhiṃ vakṣye 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 sages 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 ashram 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 |
adhidaivikam ācāryo vyavasāyāś ca bhrātaraḥ || 11:33 ||

clear that the next element of the ritual life of the *brahmacārin* to be internalised is the application of the *tripuṇḍra*. As for the *dyakṣarātīta*, which should be a mantra, it perhaps means a three-syllable mantra, possibly *a-u-m* or *śivāya*.

11.29 On the problem of understanding what the three *tattvas* are in this text, and on the phrase *trayas tattvaṃ*, see notes on verse 11.22 above. Perhaps *brahmabilasvara* in *pāda* d refers to the same concept as *brahmanāda* does in 11.19c.

11.30 One may consider correcting *mamā*° to *maya*° ('it has been taught by me'), but *mama*, linked to the first hemistich, may be original, and *api*, then slightly unusually placed in the sense of 'too/also' (as, e.g., in *Raghuvamśa* 5.44 and 9.8c), starting a new clause.

11.32 *āharet* ('should take away, get, use') in *pāda* b is suspect; *āvaset* ('should settle') or *āśrayet* ('should take refuge') would make more sense in this context.

One's mother is the material realm, one's father the Self, one's guru the divine. Resolutions are one's brothers.

śrutīḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |
maitrī bandhur jaṭā cāpaṁ karuṇā supavitrakam |
muditā mauna catvāraḥ sarvakāryam upekṣakā || 11:34 ||

Śruti and Smṛti are his wives, Wisdom his son, Patience his little brother. Benevolence is his kinsman, his twisted hair [and] his bow. Compassion his sacred thread. Sympathy is the four ways of observing silence. All his religious duties are equanimity.

yamavalkalasaṁvitas tapaḥkṛṣṇājīnādharah |
uttarāsaṅgam āsīno yogapaṭṭadṛḍhavrataḥ || 11:35 ||

He is clothed in the Yama-rules instead of a garment made of bark, and he wears penance instead of the skin of a black antelope. He is seated on the highest level of non-attachment, and a firm observance is his yoga-belt.

11.33 I have accepted Dominic Goodall's suggestion to emend *adhibhautika* in *pāda c* to *adhidaivika*. In this way, we arrive at the well-known triad of *adhibhūta*, *adhyātma*, and *adhidaivika* (or more often: *ādhibhautika*, *ādhyātmika*, and *ādhidāivika*; see, e.g. YBh ad YS 1.31 and 3.22, and SāṃkhyK 1.1 in most commentators' interpretation). *adhibhautika* in *pāda c* may be the result of an eye-skip to *pāda a*, and the final *-m* of *adhidaivika* could be interpreted as a hiatus-filler. The triad in question usually qualify three types of suffering or bad omen: pertaining to the material world, one's own self or body, and to the world of gods, respectively. Here in the VSS, they seem to refer to realms of knowledge, or as *Bhagavadgītā* 8.1–4, a possible source for the present verse, define them, *adhibhūta* is mundane existence, *adhyātma* is the eternal Brahman that is one's true nature, and *adhidaivata* is the *puruṣa*.

11.34 *bhāryā* in *pāda a* is probably meant to be in the dual (*bhārye*) but the use of the singular could be original. Note how notions expressed by feminine nouns are associated with male relatives (*prajñā* is a son, *kṣamā* a brother).

In *pāda c*, *jaṭā cāpaṁ* is problematic. One would expect here an abstract notion corresponding to a real-life element of the forest-dweller life, as in the above verses. *jaṭā* and *cāpa* are either still identified with *maitrī* (that is how I translate the *pāda*) or there is a need to emend, e.g. to *jaṭācāraḥ* ('good conduct is his twisted hair'). I prefer the former solution because in this way the four Buddhist *brahmavihāras*, *maitrī-karuṇā-muditā-upekṣā*, appear in one uninterrupted sequence. These may seem as being out of context in a Brahmanical text but the source for them may have been YS 1.33: *maitrīkaruṇāmuditopekṣāṇām sukhaduḥkha-puṇyāpuṇyaviṣayāṇām bhāvanātaḥ cittaprasādanam*. See them mentioned also in verse 4.72 above, and in 11.56 below.

Note *mauna* in *pāda e* in stem form, and *upekṣakā* for *upekṣā*, both metri causa.

11.35 I think that K₇'s *jīnādharah* in *pāda b* may be the original reading: it lengthens

vedaghoṣeṇa ghoṣeṇa prāṇāyāmo 'gnihāvanam |
jītaprāṇa mṛgākūlo dhṛti yajñah kriyā japah || 11:36 ||

Fire sacrifice accompanied by the sound of murmuring the Vedas is breath-control accompanied by [its] hissing. The herd of deer [in the forest where the forest-dweller normally lives] is [now his] conquered breaths. [Now] sacrifice is resolution, ritual is mantra-recitation.

arthasaṃgraha śāstreṣu sakhā damadayādayah |
śivayajñam prayujīta sādhanāṣṭakapūjanam || 11:37 ||

His treasures are in the *śāstras*, his companions are self-control, compassion, etc. He should perform sacrifice to Śiva [as] the worship of the eight [yogic] practices (*sādhana*).

pañcabrahmajalaih pūtah satyatīrthaśivahrade |
snānam ācamanam kṛtvā saṃdhyātrayam upāsayet || 11:38 ||

Purified by the water of the five Brahma[-mantras], bathing and sipping water in the auspicious (*śiva*) lake at the pilgrimage place of truthfulness, he should honour the three junctures of the day.

akṣamālā purāṇārtham japa śāntam divānīśam |
jñānasalīlasampūrṇa-m-itihāsakamaṇḍaluḥ || 11:39 ||

The rosary is [now] the meaning of the Purāṇas. Recitation is [now his] peace of mind day and night. His jar of epics is filled with the water of

the final *a* of *jina*^o metri causa, and that the remaining sources try to restore the standard form of *ajina* and thus ruin the metre. Cf., e.g., MBh 1.123.18: *sa kṛṣṇam maladigdhāṅgam kṛṣṇājīnadharam vane | naiṣādiṃ śvā samālakṣya bhaṣaṃ tathau tadantike*||. The accusative *uttarāsaṅgam* in *pāda* c is acceptable, but one may understand the final *-m* as a hiatus filler after a locative (^o*saṅga āsīno*), or in the middle of a compound (^o*saṅgāsīno*).

11.36 *havana* in *pāda* b stands for *havana* metri causa. I suspect that ^o*mṛgākūlo* in *pāda* c stands for an unmetrical *mṛgakulo*. Incidentally, even by inverting the order of the two elements in this *pāda*, there would remain the metrical error of two *laghus*: *mṛgakulo jītaprāṇo*. Also, note ^o*prāṇa* and *dhṛti* in *pādas* cd as nouns in stem form.

11.37 See the word *saṃgraha* (here in stem form) used probably in a similar sense in 11.46 below. See a reference to eight *sādhana*s in DharmP 2.1 (quoted in the apparatus to the present verse in the critical edition). These may or may not reference the same set of practices.

11.38 The reading of the witnesses in *pāda* d, *upāsayet*, might be acceptable, but I consider my emendation, *upāsayet*, better, especially because that is the verb used in 11.59d below, in a similar context.

knowledge.

pañcakarmakriyotkrānti japa pañcavidhaḥ sukham |
sādhanaṃ śivasamkalpo yogasiddhiphalapradah || 11:40 ||

The actions of the five [medical] procedures are yogic suicide. Recitation is the five kinds of pleasure. The *Śivasamkalpa* [hymn] is [yogic] practice (*sādhana*), which yields fruits of yoga accomplishments.

saṃtoṣaphalam āhāraḥ kāmakrodhaparājitaḥ |
āśāpāsajayābhyāso dhyānayogaratipriyaḥ |
atithibhyo 'bhayaṃ dattvā vānaprasthaś cared vratam || 11:41 ||

His food is the fruit of contentment. He conquers lust and anger. His practice is the victory over the trap of hope. He prefers the joy of yoga meditation. The forest-dweller should observe his vow by providing guests with fearlessness.

vānaprasthamayaṃ dharmaṃ gadita yat pūrvam avadhāritaṃ
saṃsāroddharaṇam anityaharaṇam ajñānanirmūlanam |

11.39 *Pāda* b may allow for various interpretations. The one I have chosen seems to be the simplest. It involves a stem form noun, *japa*, and *śāntam* in the sense of *śāntiḥ*. Understand the middle of *pādas* cd as containing a hiatus filler to bridge the vowels in a standard °*pūrṇa* *itihāsa*°.

11.40 My translation of this verse is tentative. Note that *utkrānti* (usually in similar contexts: 'yogic suicide') is a *yogāṅga* in chapter 16. I take *japa* tentatively as a stem form noun, and *pañcavidhaḥ* as if it read *pañcavidham*. The BodhisattvaBh 1.3.4 teaches five kinds of *sukha*: *hetusukham veditasukham duḥkhaprātipakṣikaṃ sukham veditopacchedasukham avyabādhyāṇ ca pañcamam sukham*. This would not be the first occasion in this chapter to see Buddhist categories introduced, see 11.34 above.

I think that E's silent correction of °*pradah* to °*pradam*, making *pāda* d qualifying *sādhanaṃ* in *pāda* c, is reasonable, but since this form is not attested in any of the witnesses consulted, I hesitate to follow it. Nevertheless, I understand the sentence thus: that which is normally the *śivasamkalpa* is now, in this internalised version of the forest-dweller's life, (yogic) practice that yields *siddhis*. I suppose that the reference is to *Vājasaneyisaṃhitā* 34.1–6, usually called *Śivasamkalpa*: *yaj jāgrato dūram udaiti daivam tad u suptasya tathāivaiti | dūramgamam jyotiṣāṃ jyotir ekaṃ tan me manaḥ śivasamkalpam astu ||*, etc. See this hymn referred to in Manu 11.251 in a context of expiation: *sakṛj japtvāsyavāmīyam śivasamkalpam eva ca | apahrtya suvarṇam tu kṣaṇād bhavati nirmalaḥ ||*. In Olivelle's translation: 'A man who has stolen gold, on the other hand, becomes instantly stainless by reciting softly[?] rather: once] the Asyavāmīya hymn and the *Śivasamkalpa* formulas.' Other texts that reference the *Śivasamkalpa* include NiśvGuhya 2.77, AgniP 259.74, and LiñP 1.64.76. See more on the *Śivasamkalpa* in Scheftelowitz 1906 and 1921.

11.41 Cf. 11.23 above on giving *abhaya* to guests.

prajñāvṛddhikaram amoghakaraṇaṃ kleśārṇavottāraṇaṃ

janmavyādhiharam akarmadahanaṃ sevet sa dharmottamaṃ || 11:42 ||

One should follow (*sevet*) the Dharma of the forest-dweller (*vāna-prasthamayaṃ dharmaṃ*), the supreme Dharma (*dharmottama*), that has been taught and explained previously, that which delivers one from transmigration, removes transient existence, uproots ignorance, increases wisdom, that which is fruitful, delivers one from the flood of affliction, removes rebirth, disease, and burns one bad karma.

[*parivrājakaḥ* —

The wandering mendicant]

parivrājakadharmo 'yaṃ kīrtayiṣyāmi tac chr̥ṇu |

sukhaduḥkhaṃ samaṃ kṛtvā lobhamohavivarjitaḥ || 11:43 ||

Here follows the a wandering religious mendicant's Dharma. Listen, I shall teach it to you. Making joy and pain equal, he gets rid of greed and folly.

varjayaṃ madhu māṃsāni paradārāṃś ca varjayet |

varjayec ciravāsaṃ ca paravāsaṃ ca varjayet || 11:44 ||

He should avoid honey and meat, as well as others' wives. He should avoid staying [at one place] for long and also staying at others' places.

varjayet sṛṣṭabhojyāni bhikṣāṃ ekāṃ ca varjayet |

varjayet saṃgrahaṃ nityaṃ abhimānaṃ ca varjayet || 11:45 ||

He should avoid food that has been thrown away and he should avoid getting alms [always] from the same household. He should always refrain from accumulating wealth and from self-conceit.

11.42 In some MSS, *pāda* a gives a first impression of being an *anuṣṭubh* line with metrical problems. But, as Dominic Goodall remarked, the variants suggest that it may belong to the upcoming Śārdūlavikrīḍita verse. This is all the more so because that verse would otherwise contain only three *pādas*. My reconstruction of the now *pāda* a is still highly problematic; *gadita* is in stem form, and the final syllable of *pūrvam* scans as heavy. While these are acceptable in the language of the VSS, some elements remain questionable, namely the first syllable of *dharmam* as a short syllable, and the second syllable of *avadhāritam* as long. The *pāda* may have gone through some heavy corruption. It is also unclear if the first half of the *pāda* is to be interpreted as *vānaprastham ayaṃ*, *vānapratho 'yaṃ*, *vānaprastham idaṃ*, or *vānaprasthamayaṃ*. I translate the last of these options, taking *dharmam* as neuter nominative. Word final syllables treated as heavy appear also in *pādas* bcd: °*haraṇam* (twice), °*karam*, and °*haram*.

11.45 See the term *arthasaṃgraha* in 11.37c, probably in the same meaning as *saṃgraha* here in *pāda* c.

susūkṣmaṃ manasā dhyātvā dṛśau pādaṃ vinikṣipet |
na kupyeta anālābhe lābhe vāpi na harṣayet || 11:46 ||

Meditating on the subtle one, he should cast his eyes on his feet [when begging]. He should not get angry when he does not receive anything, and when he does, he should not rejoice.

arthatṛṣṇāsv anudvigno roṣe vāpi sudāruṇe |
stutinindā samaṃ kṛtvā priyaṃ vāpriyaṃ eva vā || 11:47 ||

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 paridhānaṃ saṃyamāvṛtamekhalah |
nirālambaṃ manaḥ kṛtvā buddhiṃ kṛtvā nirañjanām || 11:48 ||

His garment is the Niyama-rules, and he is girded by the girdle of constraint (*saṃyama*). He makes his mind supportless, his intellect spotless,

ātmānaṃ prthivīm kṛtvā khaṃ ca kṛtvā manonmanam |
tridaṇḍaṃ triguṇaṃ kṛtvā pātraṃ kṛtvākṣaro 'vyayaḥ || 11:49 ||

11.46 On meditation on the subtle one (*susūkṣma*), see Intro **CHECK**.

Pāda b is suspect as it is transmitted in the MSS (in most sources: *śucau pādaṃ vinikṣipet*). My conjecture (*dṛśau*) results in something close to the early Buddhist rule given in the Pāli *Pātimokkha* on begging that says that the monk should not make eye-contact with the donor. See *Pātimokkha* Sekhiyā 7–8 and 28: *okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā. okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā. [...] pattasaññī piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā*. In Bhikkhu Ñāṇatusita's translation (Ñāṇatusita 2014, 294 and 303): “I shall go with the eyes cast down inside an inhabited area,” thus the training is to be done. “I shall sit with the eyes cast down inside an inhabited area,” thus the training is to be done. [...] “I shall accept alms-food paying attention to the bowl,” thus the training is to be done.’ The last of these sentences opens up another possibility for emending the text of the VSS: *pādaṃ* might perhaps be considered as a corruption from *pātraṃ* (‘on his bowl’). I am not aware of similar Dharmaśāstric teachings on avoiding eye-contact. The closest could be BaudhDhS 1.5.11 on observing silence while begging (*vāgyatas tiṣṭhet*). Not even Manu 5.50–60, a longer section on begging, prohibits eye-contact. If there are indeed no Brahmanical rules on this topic, the verse above in the VSS could be another piece of evidence for Buddhist influence.

11.47 In *pāda* c, understand *stutinindā* as a dual (or singular) accusative.

11.48 On *saṃyama*, see notes on 11.14 above.

the ground his self, the sky the *manonmana* [state of mind], the three staffs [of the *parivrājaka*] the three qualities (*guṇa*), the bowl the imperishable syllable.

*nyased dharmam adharmam ca irṣyādvēṣam parityajet |
nirdvandvo nityasatyastho nirmamo nirahaṃkṛtaḥ || 11:50 ||*

He should throw away Dharma and Adharma, and should give up envy and hatred. He should be indifferent to opposites, always dwell in truthfulness, unselfish, humble.

*divasasyāṣṭame bhāge bhikṣām sapta-grhaṃ caret |
na cāṣīta na tiṣṭheta na ca dehīti vā vadet || 11:51 ||*

He should go on his alms round visiting seven houses at the eighth part of the day. He should not sit down, he should not stay, and he should not say ‘Give me!’

*yathālābhena varteta aṣṭau piṇḍān dine dine |
vastrabhojanaśayyāsu na prasajyeta vistaram || 11:52 ||*

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 vaśaṃkṛtvā kāmam hatvā yatavrataḥ || 11:53 ||*

He should nor rejoice in death, he should not rejoice in life. Having conquered his senses, and having killed his desire, firm in his observances,

*atītam ca bhaviṣyam ca na bhikṣuś cintayet sadā |
krodhamānamadadarpān parivrād varjayet sadā || 11:54 ||*

the mendicant (*bhikṣu*) should never think about the past or the future. The wandering mendicant should always avoid anger, self-conceit, intoxication, and pride.

*virāgam tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |
dhāraṇāśaratikṣṇena mṛgaṃ hatvā manendriyam || 11:55 ||*

11.49 °kṣaram avyayam in *pāda* d would be unmetrical, that is why the nominative appears here.

11.54 *Pāda* c is a *sa-vipulā*, which is rare and is usually treated as unmetrical.

Making indifference a bow which is strung with 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.

maitrīkhaḍgasutikṣṇena saṃsārāriṃ nikṛntayet |
karuṇāvartacakreṇa krodhamattagajam jayet |
muditāvarmabaddhāṅgas tūṇam pūrṇam upekṣayā || 11:56 ||

He should stab the enemy that is transmigration with the extremely sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion. His body is clad in the armour of sympathy, his quiver is full of equanimity.

anākṣaram param brahma cintayet satatam dvija |
brahmaṇo hṛdayam viṣṇur viṣṇoś ca hṛdayam śivah |
śivasya hṛdayam saṃdhyā tasmāt saṃdhyām upāsayet || 11:57 ||

He should constantly recall the unutterable syllable which is the supreme Brahman, O Brahmin. Brahmā's heart is Viṣṇu. Viṣṇu's heart is Śiva. Śiva's heart is the junctures of the day. Therefore he should worship the junctures.

saṃsārārṇavatāraṇam śubhagatiḥ sa brahma saṃdhyākṣaram
dhyāyen nityam atandrito hy anupamam vyaktātmavedyam śivam |
rūpair varṇaguṇādibhiś ca vihitam durlakṣyalakṣyottamam
yatnoddhṛtya samāśrayet suragurum sarvārthihartā haram || 11:58 ||

[Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctures, the [sacred] syllable. One should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifest 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, honouring the divine guru with effort, who removes all pain.

11.55 Understand *pāda c* as *dhāraṇātikṣṇasareṇa*.

11.56 Understand *pāda a* as *maitrīsutikṣṇakhaḍgena*, which is even metrical. Note the four Buddhist *brahmavihāras*, *maitrī*, *karuṇā*, *muditā*, and *upekṣā*, mentioned in this verse. They appear also in verses 4.72 and 11.56 above.

11.58 Note *vihiṭa* in *pāda c* probably in the sense of 'devoid of.' I take *yatnoddhṛtya* in *pāda d* as *yatnenoddhṛtya*, *yatna* being in stem form, and °*hartā* as nominative for accusative.

|| *iti vṛṣasārasaṃgrāhe caturāśramadharmavidhāno nāmādhyāya*
ekādaśamaḥ ||

Here ends the eleventh chapter in the *Vṛṣasārasaṃgraha* called the Regulations concerning the four life-stages.

[dvādaśamo 'dhyāyah]
[Chapter Twelve]

[ātithyadharmah —
The rules of hospitality]

devy uvāca |

ahiṃsā paramo dharmah satataṃ parikīrtyate |

ātithyakānāṃ dharmam ca kathayasva yad uttamam || 12:1 ||

The Goddess spoke: Non-violence is always praised as the highest Dharma.
Also, teach me the ultimate Dharma of the hospitable ones.

maheśvara uvāca |

ahiṃsātithyakānāṃ ca śṛṇu dharmam yad uttamam |

trailokyam akhilam devi ratnapūrṇam sulocane || 12:2 ||

Maheśvara spoke: Hear the ultimate Dharma of non-violence and that
of hospitality. O beautiful-eyed goddess, [if] all the three worlds, full
of wealth,

caturvedavide dānam na tattulyam ahiṃsakah |

śṛṇu dharmam atithyānāṃ 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 shall teach it [to you], O
beautiful one.

[vipulopākhyānam —
The Story of Vipula]

āsīd vṛttaṃ purākhyānam nagare kusumāhvaye |

kapilasya suto vidvān vipulo nāma viśrutah || 12:4 ||

This is an old story of what happened once in a city called Kusuma.
There was a famous and wise man called Vipula, Kapila's son.

12.2 Understand *ahiṃsātithyakānāṃ* as *ahiṃsakānāṃ ātithyakānāṃ ca* or *ahiṃsāyā ātithyakānāṃ ca*.

12.3 Note that this verse seems to be all that Maheśvara teaches in this chapter on *ahiṃsā*, and that *tattulyam ahiṃsakah* may either contain a sandhi bridge (*tattulya-m-ahiṃsakah*) or be interpreted as *dānam na tat tulyam ahiṃsakena* ('that gift is not comparable to a non-violent person'). *atithyānāṃ* in *pāda c* stands for *ātithyānāṃ* or *ātithyakānāṃ* metri causa.

12.4 Kusumapura is Pāṭaliputra, or modern Patna. This is confirmed in verse 12.12, where

dharmanityo jitakrodhaḥ satyavādī jitendriyaḥ |
brahmaṇyaś ca kṛtajñaś ca madbhaktaḥ kṛtaniścayaḥ || 12:5 ||

He always followed 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 dayālukhaḥ |
nyāyārjitadhano nityam anyāyaparivarjitaḥ || 12:6 ||

He was rich and he worshipped his guests. He was generous, restrained, and kind. His wealth always came through just means. He always stayed away from illegal transactions.

bhāryā ca rūpiṇī tasya candrabimbaśubhānanā |
pīnottuṅgastanī kāntā sakalānandakārīṇī |
pativrataḥ patiratā patiśuśrūṣaṇe ratā || 12:7 ||

He had a pretty wife whose face was as beautiful as the disk of the moon. Her breasts were round and elevated, she was lovely, a source of all pleasures. She was faithful, devoted to her husband and his needs.

atha kenāpi kālena sūryarāga-m-abhūt tataḥ |
grastabhāgatrayas tv āsit 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 [April-May].

snātukāmāvatīryante sarve paurāṇikpādayaḥ |
devāś ca pitaraś caiva tarpyante vidhivat tathā || 12:9 ||

the confluence of the Gaṇḍakī and the Gaṅgā is mentioned as a local spot. The *dramatis personae* in the following story are the following: Vipula—a merchant, Kapila's son; Vipula's wife; a Brahmin guest (Dharma in disguise?); a monkey; Bhīmabala—a traveller; Puṇḍaka—the foreman of the guild; King Siṃhajata; Queen Kekayī; Caṇḍa and Vicaṇḍa—two envoys of the king; Citraratha—the king of the Gandharvas; Sūrya, Soma, Indra, Viṣṇu, Brahmā—gods.

12.5 *Pāda* d implies that Vipula is a Śaiva devotee, but there is no mention in this story of Vipula's performing ritual acts in favour of Śiva. On the contrary, the story as we have it here ends with a praise of Brahmā.

12.6 While one would normally translate *atithipūjya* (in *pāda* a) as 'to be worshipped by guests,' in the light of the story I suspect that the intended meaning is that he worshipped his guests.

12.8 In *pāda* b, understand *sūryarāgam* as *sūryoparāgaḥ* ('eclipse of the sun'). I take °*rāga-m-abhūt* an example of irregular sandhi for °*rāgo 'bhūt*.

Eager to take a ritual bath, the king and all the citizens the went down [to the riverbank]. Then they worshipped the gods and the deceased ancestors according to the rules.

keciḥ juhvati tatrāgniṃ kecid viprāṃś ca tarpayet |
kecid dānopatiṣṭhanti kecit stuvanti devatām || 12:10 ||

Some sacrificed in the fire, some fed the Brahmins, some were of service with donations, others praised the deity.

dhyānayogarataḥ kecit kecit pañcatape rataḥ |
evaṃ pravartamāneṣu rājanādiṣu sarvaśaḥ || 12:11 ||

Some people practised yoga meditation, others were engrossed in five-fire penance. While the ritual waving of lamps etc. were being performed 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,

devatāguruviprāṇāṃ 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 ||

The wife got infatuated with that Brahmin's extreme beauty. The Brahmin [felt] the same. His beauty was unparalleled.[?]

12.9 Understand *pāda* a as *snātukāmā avatīryante*. It is an instance of double sandhi or of a stem form noun in sandhi with the following verb.

12.10 Understand *agniṃ* in *pāda* a as locative, and *tarpayet* in *pāda* b as plural. Note *dāna* in *pāda* c in stem form (for the instrumental).

12.11 *rājanādiṣu* in *pāda* d is suspect. The intended meaning may be 'the royals and other people,' but I prefer now the option to take it as a shortened form of *nīrājanādiṣu*, and that is how I translate it. Cf., e.g., SivP 7.30.81cd: *nīrājanādikaṃ kṛtvā pūjāśeṣaṃ samāpayet*.

12.12 Note *gaṇḍaki* metri causa for *gaṇḍakī* in *pāda* b.

12.14 *Pāda* d is slightly suspect and the translation of *pādas* cd is tentative. The expression *rūpeṇāpratimo^opratimā bhuvi* is common in the Mahābhārata and in the Purāṇas. Is that what was meant here? May a dual have been intended?

anyonyadr̥ṣṭisaṃsaktau jātau tau tu parasparam |
vipulenañjalim̐ kṛtvā brāhmaṇa saṃśītavrata || 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 |
bhāryābhṛtyapaśugrāma 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 ser-
vice].”

vipulenaivam uktas tu gr̥hito 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 |
śighram 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 beau-
tiful wife. Be happy, may you be fortunate, and may you prosper eter-
nally!”

12.17 Note that C₀₂’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 *bha-
vate/bhavatām/bhavatu* in this context. Alternatively, it is possible *kalyāṇo bhava* (‘be
happy’) was meant or we could accept E’s reading.

vipula uvāca |

praticcha bhāryāṃ suśroṇīm rūpayauvanaśālinīm |

akutsitāṃ viśālākṣīm pūrṇacandranibhānanām || 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.”

bhāryovāca |

parityājyā katham nātha apāpāṃ tyajase katham |

atīva hi priyāṃ bhāryāṃ nirdoṣāṃ sa katham tyajeḥ || 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 svargaṃ 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 svargaṃ śrutaṃ me bahuśaḥ purā |

mandapālo dvijaśreṣṭho gataḥ svargaṃ 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 yajñāṃś ca vividhāṃs tathā |

vedāṃś ca japayajñāṃś ca kṛtvā sa dvijasattamaḥ || 12:25 ||

That great Brahmin made numerous donations, performed various sacrifices, [recited] the Vedas, and performed sacrifices of recitation.

12.21 sa is problematic CHECK accept tyajet?

12.25 I have taken *japayajñāṃś* 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, *vedāṃś* becomes difficult to interpret (I supply ‘recited’). It may be possible to take *japa* as a form deriving from *japan* (present participle) metri causa: *vedāṃś ca japa[n] yajñāṃś ca kṛtvā*, but in this case the notion of performing sacrifices comes up twice in this verse.

*prāptadvāro 'pi yasyāpi devadūtair nivāritah |
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 śāraṅgāmś 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 avāritah |
kulatrāṇāt kalatrāsmi bharaṇād bhārya eva ca || 12:28 ||*

By the virtue of this, he reached heaven unobstructed. I am a wife (*kala-tra*) [because] I protect the family (*kulatrāṇa*), and I am a wife to be supported (*bhārya*) because I bear [sons] (*bharāṇa*).

*dārasaṃgraha putrārthe kriyate śāstradarśanāt |
yāni santi grhe dravyam grāmaghoṣagrāhāṇi 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 vacanam śrutvā vipulaḥ punar abravīt || 12:30 ||*

but please don't give me away this time!” Having heard his wife's speech, Vipula spoke again.

*sādhu bhāmini jānāmi sādhu sādhu pativrate |
jito '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.

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 *C₀₂^{pc}*'s *vipula uvāca* (echoed in E) because after *punar abravīt* it seems secondary and unnecessary. Note that the correction in *C₀₂* is in a second hand.

adya grahaṇakāle ca dviḥ āgatya yācate |
dadāmīti 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 |
kalpakotisahasre '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 janmakotisatair api |
adānāc cāsubham 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 |
noktam mayānṛtam pūrvam nityam satyavrate sthitaḥ || 12:35 ||

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 |
dviḥ rūpadharo dharmasakhāyāsi 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 |
mātāvvyaktaḥ pitā brahmā buddhir bhāryā damaḥ sakḥ || 12:38 ||

12.33 The reading *narakastho* (K₇E) is tempting but it could be a scribal correction and *narakasthād* may be original, meaning *narakasthānād*.

12.36 I have emended *tvayi* in pāda d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity.

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.

candrakṣaye dinam śreṣṭham naraśreṣṭho dvijottamaḥ |
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 |
tūṣṇimbhūtā tato bhāryā āsrupūrṇākulekṣaṇā |
kare grhya viśālākṣī brāhmaṇāya niveditā || 12:41 ||

Śaṅkara [i.e. Śiva] spoke: The wife remained silent, her eyes filled with tears. [Vipula] took her hand and the long-eyed woman was presented to the Brahmin.

yāni santi grhe dravyam hiraṇyam paśavas tathā |
dadāmi te dvijaśreṣṭha grāmaghoṣagrḥhādikam || 12:42 ||

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 vaiḍūryavāsāṃsi divyāṇy ābharaṇāni ca |
sarvān grhāṇa viprendra śraddhayā dattasatkṛtān || 12:43 ||

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 *brahmaṇe* (dat.).

pearls, gems, clothes and divine ornaments. Accept all these, O best of Brahmins. It's given in good faith and with respect.

prīyatām bhagavān dharmāḥ prīyatām ca maheśvaraḥ |
prīyantām pitarāḥ sarve yady asti sukṛtaṁ 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 suvipulaṁ 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 gr̥he 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 circumbulated him.

brāhmaṇam abhivādyaivam gataḥ śīghram vanāntaram |
vane mūlaphalāhāro vicareta mahitale || 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.

ekākī vijane śūnye cintayā ca pariplutaḥ |
kva gacchāmi kva bhokṣyāmi kutra vā kiṁ 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 pathaṁ viśayaṁ vedmi grāmaṁ vā nagarāṇi vā |
kheṭakharvaṭadeśaṁ vā jānāmīha na kaṁcana || 12:49 ||

12.44 Note Śivadharmasāstra 10.11cd, in a similar context of donations: *bhojayitvā tato brūyāt prīyatām bhagavān śivaḥ* Understand *sukṛtaṁ 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 *suvipulaṁ* 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 suśailaṃ 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 niṣasāda śramānvitah || 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 vṛkṣasākḥavatārya ca |
apūrvam ca surūpaṃ ca sugandhatvaṃ 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,

phalaṃ grhya vicitraṃ ca hṛdayānandanam śubham |
vipulasyāgrataḥ kṛtvā punar vṛkṣaṃ samāruhat || 12:53 ||

lovely, delightful and pleasant-looking fruit, it put it in front of Vipula
and then returned to the tree.

vipulaś citravad drṣtvā 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 svādaṃ ca vedmy aham |
vārttāpi na ca me śrotā pratijānāmi kaṃcana || 12:55 ||

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 Ein pāda d (*āruhat*) because I think
that *āruhet* 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.

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 phalaṃ gr̥hya manoramam |
sunirīkṣya punar jigbraṃ punar jigbraṃ nirīkṣya ca || 12:56 ||*

Having said this ... , taking that nice fruit, he kept observing its smell again and again.

*phalaṃ cātra nirūpyanto deśaṃ vāpy avalokayan |
pātheyarahitaś cāsmi devadattam 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 pratigr̥hyaiva 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 pr̥sthaḥ 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.

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.

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 K₇'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 C₄₅ may have corrected it to *adaḥ*. Another possibility is that an original *adaḥ* is preserved in C₄₅, and it got corrupted to *ayaḥ* (C₉₄), and then to *ayam* (C₀₂K₈₂). In any case, I have chosen the reading *adaḥ* because it works better; it can be viewed as my editorial correction.

*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 sarvakalājñas ca yuddhe vīryabalānviṭaḥ |
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.”

*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 astv iti tenokto vipulena mahātmanā |
tenaiva saha niryātaḥ 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 svagrhasīno drṣṭaḥ sa vipulena tu |
tasyāntikam upāgamya tat phalaṃ sa niveditaḥ || 12:67 ||*

12.63 Note the form *śreṣṭhim* from the stem *śreṣṭhi* instead of *śreṣṭhin* (thematization).

12.64 Note the stem form *pathika* in *pathikovāca* in pāda b. Alternatively, it is an instance of double sandhi (*pathika uvāca* - *pathikovāca*)

When Vipula saw the foreman 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 saphalaṃ bhoktā rājārhaṃ 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.”

tatas tvarita gatvaiva phalaṃ grhya 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 dr̥ṣtvā vismayaṃ paramaṃ gataḥ |
kutaḥ śreṣṭhi tvayā nītaṃ phalaṃ pūrvaṃ manoharam || 12:72 ||

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 phalaṃ 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.

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).

And seeing the fruit, the king was highly amazed. “O foreman, from where have you brought this charming fruit previously?

*svādumūlaṃ phalaṃ kandaṃ dṛṣṭaṃ pūrvaṃ na tādṛṣaṃ |
rūpagandhaguṇopetaṃ hṛdayānandakāraṇam || 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 evopayujāmi tvayā dattaṃ idaṃ phalam |
kīdṛṣaṃ 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 cāmṛtasamṇibham |
amṛtopamasusvādaṃ 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 yauvanaṃ 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 dṛḍhadanto dṛḍhendriyaḥ |
tejaścakṣurbalapṛāṇān 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 bālavṛddhās ca sarve te vismayam gataḥ || 12:78 ||*

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 E 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 |
praharṣaṃ atulaṃ caiva prāptavān sa nareśvaraḥ || 12:79 ||*

The sovereign, king Siṃhajaṭa, became extremely satisfied and very happy.

*uvāca rājā taṃ śreṣṭhiṃ svārthatatparanirdayaḥ |
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 durbalāṃ vrddhāṃ 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 evaṃ uktas tu śreṣṭhī bhīmabalas tathā |
pratyuvāca ha rājānaṃ prāñjalih praṇataḥ 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 vāñijyakṛṣeṇa vā |
kenāpi kulaputreṇa 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

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 vanaṃ*, occurs e.g. in MBh 1.144.1 meaning ‘from forest to forest’ (*te vanena vanaṃ vīrā ghnanto mṛgagaṇān bahūn| apakramya yayū rājāṃs tvaramāṇā mahārathāḥ||*), and this made me choose another option (*na vanena vane rājan*). E’s variant seems like an attempt to ‘correct’ the text.

datto 'smi tena rājendra mayā datto 'si bhūpate |
na te śaknomy ahaṃ rājan vaktuṃ vaideśinaṃ 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 ||
 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 mārḡito 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 mārḡeṇa mārḡaya || 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 khadgaṃ grhya śaśiprabham |
alaṅghya vacanaṃ rājñāḥ kulaputraṃ vrajaty aram || 12:89 ||
 Then Bhīmabala got angry, took his sword that looked like the [cres-
 cent] moon, and, obeying the king's orders, went to that son of a noble
 family [together with Puṇḍaka the foreman].

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 C₄₅'s reading in pāda c only because it is metrical. This does not mean that the unmetrical reading of C₉₄K₈₂K₇ 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 Śivadharmottara 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.

mā ruṣa kulaputra tvaṃ mayā vadyo bhaviṣyasi |
sadyo 'sti phalaṃ 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.”

vipula uvāca |
jīvitāśāṃ ahaṃ prāpto vaideśibhavanam tava |
kṛtakartā katham vadyaḥ prāpnuyām ahaṃ 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.

phalaṃ vā na punas tv anyad dātum śakyam na kenacit |
sahyaparvataśailāgre āsīnaḥ śrāntamānasah || 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 phalaṃ grhya mama dattvā punar gataḥ |
mayā dattam idaṃ tubhyaṃ tvayāpi ca narādhiṣe || 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 dṛśyate yadi vānarah |
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].

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.

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 C₄₅'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.

*śreṣṭhinā ca tathety āha gacchāmaḥ sahitā vāyam |
yatra prāptaṃ phalaṃ 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 sahyaṃ 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 vṛkṣacchāyāṃ samāśritaḥ |
mama puṇyabalenaiva dr̥śyate ’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.

*vānara kuru mitrārthaṃ 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 phalaṃ dattaṃ tu te mayā |
punar anyat kathaṃ 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 phalaṃ tubhyaṃ jīvitum saṃśayo bhavet |
athavā tatra gacchāmo yatra citrarathaḥ svayam || 12:101 ||*

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.

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.”

vānarah punar evāha evaṃ kurvāmahe vayam |
tataś citrarathāvāsam 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 kāryārthi tvām ahaṃ punar āgataḥ |
pūrvadattaphalaṃ 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 phalaṃ tubhyam atyantasuhr̥do ’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 ādāsye mama nāsti plavaṅgamaḥ |
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 |
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.

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 *suhr̥do* in pāda d as a singular nominative of the rare *suhr̥da*.

12.106 I have emended the correct but unmetrical °*ādayaḥ* in pāda d to *ādaya* to restore the metre.

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 dattam evāsi suhṛdatvān 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 dātuṃ na śaknomi gaccha somapurādya vai |
taṃ prārthayāvikalpena atriputraṃ 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 dātuṃ 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 ||

12.108 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. *dattam evāsi* is also problematic although similar structures do appear in this text, e.g. in 12.113c. The original may have read *tat phalam datta evāsi*; or take *dattam 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 |

āgamaṃ tasya vakṣyāmi śṛṇuṣvāvahito bhava |

indreṇāsmi phalaṃ dattaṃ sa phalaṃ 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 sahaiva tu |

evam kurma iti prāha gatvendasadanam 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 uvācedaṃ 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 phalaṃ 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 viṣṇulokaṃ 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 |

muhūrtenaiva samprāptā viṣṇulokaṃ yaśasvini || 12:118 ||

12.113 Note *sa phalaṃ* for *tat phalaṃ* 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 K₇ 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.

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 pranīpatya janārdanam |
sarveṣāṃ uparodhena prārthayāmi yaśodhara || 12:119 ||

Indra then approached Janārdana, bowing down respectfully. I have a request, O Yaśodhara, that troubles everybody [here].

viṣṇur uvāca |
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 garuḍadhvaḥ |
aśakyam tava nāstīti jānāmi 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 Puruṣottama.”

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 āgamaṃ 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.

12.119 Note that pāda a is unmetrical. Emend to *tato* (irregular sandhi)?.

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*.

mayā dattaṃ phalaṃ tv ekaṃ kim anyad dātum icchasi |
prārthayāmo 'tra gatvaikaṃ parameṣṭhiprajāpatim || 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.

tavoparodhād 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:

indrah sūryaḥ śaśi 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 |
dṛṣṭvā 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,

12.124 For the expression *parameṣṭhiprajāpati* see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajāpateḥ*

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.

sarvaratnamayā vṛkṣāḥ sarvaratnamayaṃ jalam |
vṛkṣagulmalatāvallī kandaṃūlaphalāni 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 dṛṣṭā vipulo vipulekṣaṇaḥ |
anekabhauṃsaṃ prāsādaṃ muktādāmaṃ vibhūṣitaṃ || 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,

apsarogaṇakoṭibhiḥ sarvābharaṇabhūṣitaṃ |
vimāṇakoṭikoṭināṃ sarvakāmasamanvitaṃ || 12:133 ||

embellished with millions of groups of Apsarases wearing all kinds of
ornaments, and millions and millions of floating aerial palaces pos-
sessing everything wished for.

brahmalokasabhā ramyā sūryakoṭisamaprabhā |
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 |
caturvedadharo devaś caturāśramaṇāyakaḥ || 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,

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 *apsarogaṇakoṭibhiḥ sarvābharaṇabhūṣitair*
bhūṣitaṃ Perhaps understand *vimāṇakoṭikoṭināṃ* as *vimāṇakoṭināṃ koṭiḥ* and °*samanvi-*
tam as °*samanvitānām*.

vyāhṛtiḥ praṇavaś caiva mūrtimān samupāsate |
vausaṭkāro vaṣaṭkāro namaskāraḥ sa mūrtimān || 12:137 ||

Also Vyāhṛti[s] (Bhur, Bhuvah, Svar) and Praṇava (Om̐) 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 sām̐khyayogaḥ patañjalam || 12:138 ||

and Śruti and Smṛti and Nīti and Dharmasāstra in their embodied forms, as well as Itihāsa, Purāṇa and Pātañjala Sām̐khyayoga,

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.

maṇiratnamaye divye āsane garuḍadhvajah |
devarājo raviḥ somo gandharvaḥ plavageśvaraḥ || 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 |
sādhu bho vipula śreṣṭha sādhu bho vipulaṃ tapaḥ || 12:142 ||

and Vipula the great man should sit on [these] gem-thrones. Well done, excellent Vipula! Congratulations for your enormous (*vipula*) austerity!

12.138 It is difficult to say if *sām̐khyayoga* in *pāda* d signifies one or two things. I could have chosen to separate them, interpreting *sām̐khyayoga* as a stem form noun, because in other parts of the text, *sām̐khyayoga* and *yoga* are usually treated as two different traditions. See 8.1–3, 16.36–37, and 23.5c. Nevertheless, perhaps understand *patañjalam* as *pātañjalāḥ* (metri causa and gender confusion). Another, less likely, possibility is that here *sām̐khyayoga* and *pātañjalayoga* are somehow contrasted here.

12.139 Understand *mūrtimān* in *pāda* d as *mūrtimantaḥ*. Note also C₄₅ and C₀₂’s attempt to include the Atharvaveda. I find it more likely that by *arthaveda* Kauṭilya’s Arthasāstra is being referred to here.

sādhū bho vipulaprājña sādhu bho vipulaśriya |
toṣitāḥ sma vyaṃ sarve brahmaviṣṇumaheśvarāḥ || 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 Āśvins and the Marut[s]. Dive into the enjoyments in my world as much as you want, as you please.

iyaṃ vimānakoṭīnāṃ tavārthāyopakalpita |
sahasrāṇāṃ sahasrāṇi apsara kāmārūpiṇī || 12:145 ||

This one amongst the millions of aerial palaces has been built for you. There are thousands and thousands of sexy Apsarases,

tavārthīyopasarpanti sarvālaṃkārabhūṣitāḥ |
yāvat kalpasahasrāṇi parārdhāni tapodhana |
yatra yatra prayāsitvaṃ tatra tatropabhujyatām || 12:146 ||

adorned with all kinds of ornaments, making advances towards you. [This state of affairs will go on] for a thousand hundred quadrillion æons, O great ascetic. Where there is effort, there one can enjoy [the results]”.

maheśvara uvāca |
iti śrutvā vacas tasya vipulo vipulekṣaṇaḥ |
vepamāno bhayatrasta āsrupūrṇākulekṣaṇaḥ || 12:147 ||

Maheśvara spoke: Listening to his speech, Vipula, with his eyes wild open, shaking, trembling with fear, his eyes filled with tears,

12.143 Understand °śriya 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 *tavārthīyopasarpanti* as *tavārthīyā upasarpanti* (double sandhi). *tavārthāyo*° may work as well (C₄₅ and K₈₂) but I consider *tavārthīyo*° the lectio difficilior, thus potentially the original reading.

12.147 We are forced to accept E’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*).

praṇamya śīrasā 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 Brahmaloḥa:

vipula uvāca |
bhagavan sarvalokeśa sarvalokapitāmaha |
svapṇabhūtaṃ ivāścaryaṃ 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.

tubhyaṃ trailokyabandho bhava mama śaraṇaṃ trāhi saṃsāraghorāt
bhīto ’haṃ garbhavāsāj jaramaraṇabhayaṃ trāhi māṃ mohabandhāt |
nityaṃ rogādhivāsaṃ aniyatavapuṣaṃ trāhi māṃ kālapāśāt
tiryāṃ 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.

śrūtvaihovāca brahmā vipulamati punar mānayatvā yathāvat
āhūtasamplavānte bhaviṣyasi tava me janmalobho na bhūyaḥ |
garbhāvāsaṃ na ca tvan na ca punamaraṇaṃ kleśaṃ āyāsapūrṇaṃ
chittvā mohāndhaśatruṃ vrajasi ca paramaṃ brahmabhūyatvaṃ eṣi
|| 12:151 ||

12.148 The compound *brahmalokapitāmahaḥ* may sound tautological as an epithet of Brahmā but it does occur in the MBh (12.336.30b) and in other texts (Padmasaṃhitā 3.193d, Jayadrathayāmala 3.14.198b). Otherwise, the word *brahma* may stand for the accusative here (*brahmānaṃ*), or may be corrupted from *sarva*° (see next verse).

12.149 Note that E 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.

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 evaṃ uktas tu viṣṇunā prabhaviṣṇunā |

evaṃ 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.”

indreṇa raviṇā caiva somena ca punaḥ punaḥ |

sādhyaḍityair marudrudrair viśvebhīr vasavaḥ 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 mahātmanah |

svaśarīraṃ divyaṃ prāptaḥ śraddhayātithipūjayā || 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.”

evaṃ 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.iff]. Viṣṇu, the lord of the whole universe, turned back to Brahmā.

|| iti vṛṣasārasaṃgraha vipulopākhyāno nāmādhyaḥ dvādaśamah ||

12.151 The stem form noun °*mati* of the bahuvrīhi compound in pāda a may stand for *matih* (see the unmetrical reading of C₉₄C₄₅K₈₂), and then it should refer to Brahmā himself (“Brahmā, the one with a huge intellect...”). I have choosen to take *mati* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mānayitvā* (and *śrutvā*) requires an object. Note *āhūtasamplava* instead of the more common *ābhū-tasamplava* (see also 2.13). *me* in pāda b is difficult to interpret. I take *tvan na* in pāda c as an ablative of *tvaḥ* used as a genitive plus *na*.

12.154 *svaśarīraṃ* may stand for *svaśarīre* or *svaśarīreṇa* in pāda c.

Appendices

passages

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Symbols, Abbreviations and Primary Sources

Symbols

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cf.

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Abbreviations

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

f.

ff.

MGMCP

MGMPP

MS(S) = manuscript(s)

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

ŚDhŚ = *Śivadharmasāstra*

ŚDhU = *Śivadharmottara*

VSS

... TO BE SUPPLIED

– Balogh 2018? ON THE SAME TOPIC

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

Primary

sources

INTEGRATE!

- Arthaśāstra*: see Kangle 1969
Uttarottara: see **CHECK**
Umāmaheśvarasaṃvāda: see **CHECK**
Rgveda-khila: see Scheftelowitz 1906
Kūrmapurāṇa: see Mukhopādhyāya 1890
Padmapurāṇa: see **CHECK**
Buddhacarita: see **CHECK**
Bodhisattvabhūmi: see **CHECK**
Brahmaṇḍapurāṇa: see **CHECK**
Bhagavadgītā: see Sukthankar & al. 1927–1966 **CHECK**
Manu: see Dave 1972
Mahābhārata: see Sukthankar & al. 1927–1966
Mahāsubhāṣitasamgraha: see Sternbach 1974–2007
Mātariṅgalīlā: see Śāstri 1910
YS: see **CHECK**
Raghuvaṃśa: see
Vāgmatīmāhātmyaprasaṃsā:
Vājasaneyisaṃhitā: see Weber 1972
Viṣṇudharmottara:
Viṣṇudharma: see Grünendahl 1983
Viṣṇupurāṇa: see Pathak 1997–1999
OTHER PURANAS
CHANGE repeated authornames with ———

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