

*The Vṛṣasāraṃgraha, a text of the Śivadharma corpus*

A Critical Edition

Volume 1

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

THE ŚIVADHARMA PROJECT

*Studies on the History of Śaivism*  
X??

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A Critical Edition  
Volume 1

Csaba Kiss



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# Contents

## Preface

Aims and problems . . . . .	ix
-----------------------------	----

## Introduction

The Śivadharma corpus . . . . .	xi
Reading the Vṛṣasārasaṃgraha . . . . .	xi
The title . . . . .	xi
The genre . . . . .	xiv
The structure of the VSS . . . . .	xiv
Contents of chapters 1–12 . . . . .	xv
Dating and provenance . . . . .	xv
Interpretation of chapters . . . . .	xvii
The role of the VSS in the Śivadharma corpus . . . . .	xvii
Dhyāna in the VSS and the DharmP . . . . .	xix
Misc . . . . .	xix
Pāsupatas in the VSS . . . . .	xx
Notes on the language . . . . .	xxi
Metre . . . . .	xxi
Vocabulary . . . . .	xxiii
Number and gender . . . . .	xxiii
Syntax . . . . .	xxiii
Stem form nouns . . . . .	xxiii

## A Critical Edition of Vṛṣasārasaṃgraha 1–12

Witnesses . . . . .	1
The Cambridge manuscripts . . . . .	2
The Kathmandu manuscripts . . . . .	4
The Munich manuscript . . . . .	6
The Paris manuscript . . . . .	7
The Oxford manuscript . . . . .	8
The Kolkata manuscripts . . . . .	8
The Tübingen manuscript . . . . .	8
The London manuscript . . . . .	9
Naraharinath's edition . . . . .	10

Editorial policies . . . . .	11
The Sanskrit text . . . . .	12

### **An Annotated Translation**

#### **Appendices**

passegges from part two . . . . .	1091
-----------------------------------	------

#### **Symbols, Abbreviations and Bibliography**

Symbols . . . . .	1093
Abbreviations . . . . .	1093
Primary sources . . . . .	1095

<b>REFFFS!</b>	<b>1101</b>
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# Preface

## *Aims and problems*

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

Find a hard copy of McGann's Textual Condition.

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

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

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

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

And what is the purpose of this edition? The main objective of the ŚIVADHARMA PROJECT has been to understand better the function of individual texts within the so-called Śivadharma 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 Śivadharma corpus. But even without this ideal to fully understand the purpose and function of the *Vṛṣasārasaṃgraha*, to make a pre-eleventh-century Sanskrit text easily available in the twenty-first century is, I believe, a noble aspiration.

# Introduction

## *The Śivadharmā corpus*

In general...

## *Reading the Vṛṣasārasaṃgraha*

### *The title*

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

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

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

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

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

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

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

MMW ‘vṛṣa’:

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

*īśvarāyatanaśyādbhāḥ śrīmān dharmavṛṣaḥ sthitaḥ |  
yatra vīravṛṣas tatra kṣityāṃ gomātaraḥ sthitā || 12.87*

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

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

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

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

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

To laud the bull (*vṛṣa*) would be surprising if the intended meaning were the bull that is Śiva’s mount, but not if the word is intended in its figurative meaning, namely *dharmāḥ*, or *sukṛtam* ‘the virtuous actions [prescribed by the Veda].’ For this meaning of *vṛṣaḥ* see, for example, Amarasimha, *Nāmaliṅgānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā* 1.125cd

(*dharmah punyam vṛṣaḥ śreyah sukṛtam ca samam smṛtam*); *Manusmṛti* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Patañ-gaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho 'pi jitasmaro 'pi yaḥ śaṅkaro 'bhūd bhuvi ko 'py apūrvvaḥ*, concerning the Śaiva ascetic Vyomaśambhu: 'He was in the world an extraordinary new Śiva, since he too was *vṛṣaikaniṣṭhaḥ* ('devoted solely to pious observance'; in Śiva's case 'riding only on the Bull') and he too was *jitasmarah* ('one who had defeated sensual urges'; in Śiva's case 'the defeater of the Love god Kāmadeva'). This is also the meaning of *vṛṣaḥ* in the title *Vṛṣasārasaṃgraha*, one of the works of the 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 *vṛṣan* 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 Dharmasāstra, Vaiṣṇavism and Śaivism.<sup>4</sup>

Bhattacharya (1977, 1552) suggests that

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

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

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

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

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

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

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

Pañcāvaraṇastava 71: pratyag āsthitaṃ vande vṛṣaṃ ca vṛṣabhākṛtim | sākṣād dharmam sitaṃ tryakṣam paramesasya 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 *vedavyāsa*s, transmitters of Purāṇas, from Brahmā, to Vyāsa Dvaipāyana, Romaharṣa and his son. Why should a text include in its first chapter such a list if the implication is not that it is about its own origin?

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson’s translation (in Rocher 1986, 26), the following: (1) primary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) geneologies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).<sup>8</sup> 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?

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

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

<sup>8</sup> See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇam pañcalakṣaṇam ||*

## Contents of chapters 1–12

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

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

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

## Dating and provenance

- Dating
  - the archaic yoga of chapter 10 (no Piṅgalā), Śaiva
  - order of āśramas, cf. Bisschop, Kafle, & Lubin 2021, 23, Chapter 11, Śaiva
  - 11.23a: 4 kalās (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 pārsve mṛgendrasīkhare*)
  - Mahendrapathaga(? , the name of a river near Mṛgendrasīkhara)
  - Kusuma (i.e., Pāṭaliputra)
  - the Gāṅgā and the Gaṇḍakī River
  - Naravīrapura (in the south, see 12.60)
  - the Sahya mountain (12.93)
- *tīrthas* mentioned in ch. 10:
  - Himavat (the Himalayas)
  - Kurukṣetra
  - Prayāga
  - Vārāṇasī
  - Yamunā
  - Gaṅgā
  - Agnitīrtha
  - Somatīrtha
  - Sūryatīrtha
  - Puṣkara
  - Mānasa
  - Naimiṣa
  - Bindusāra (= Bindusaras)
  - Setubandha
  - Suradraha
  - Ghaṇṭikeśvara
  - Vāgīśa



*Interpretation of chapters*

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

*The role of the VSS in the Śivadharma corpus*

- general ideas
  - is this text really Śaiva? why in this collection?
  - niśvāsa as sadāśiva in ch. 16; Niśvāsa uttarasūtra 5.50-51; see also 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 Śāṅkara But the chapters in Āpastamba follow the traditional order. “Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas.” Kane ibid.
- ibid p. 417: person in last āśrama is called: parivrāṭ, parivrājaka(!), bhikṣu, muni, yati. See Olivelle, Patrick. The Āśrama System. The History and Hermeneutics of a Religious Institution. New York, Oxford: Oxford University Press, 1993. [megvan] p.82ff: The Order of Āśramas; ibid: “In later texts the usual order is student, householder, hermit, and renouncer, reflecting the sequence of the passage from one āśrama to another... In the Dharmasūtras, however, only Baudhāyana and Vasiṣṭha follow that order... A specific order

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

- *Gṛhastha. 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 Naraharinātha seems to be better at Sanskrit in other texts % the edition seems problematic at many places % a dialogue between Janamejaya and Vaiśampāyana, the latter of whom relates dialogues between Vigatārāga and Anarthayajña % revise as and lost/ill Bisschop in “Universal Śaivism”: ” – En-dashes indicate a lost or illegible syllable in the manuscript.”
- %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (great-grandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna’s son Abhimanyu) [”SBr.] xi, xī AitBr. ”Sāṅkhir. xvi [MBh.] &c.;
- Bisschop 2018, 2: “The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kafle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmasāstra alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma 2014). The Śivopaniṣad, which also forms part of the Śivadharmacorpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933).”
- What MS did Naraharinātha used? See Bisschop 2018:58–59.
- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss\_florinda/newari/ngmpp/palm\_163:3/fr.8493.0.A 0003-03\_3/A3-03+65851+177\_vss\_start.jpg Paper MS /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/palm\_163:3/fr.8493.0.A 0003-03\_3/A3-03+65851+177\_vss\_start.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 taṁ vijñāya vimucyate || 46 ||. yamas-niyamas: see table in Bisschop, Kafle, & Lubin 2021, 17
- other Why is this mentioned at <http://cudlīb.cam.ac.uk/view/MS-ADD-01694-00001/403> : C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, "Introducing Śivadharmā and Śivadharmottara", *Altorientalische Forschungen* vol. 20 issue. 2 pp. 342-349 (1993). "There is no raw data." EdX Harvard Digital Humanities
- CHECK out Kenji on the 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

*Pāśupatas 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 Aśīa Sanskrit,<sup>9</sup> and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, could lead us to the author(s) or redactors of the text and to its place of composition. Here I only give a brief overview of the most important phenomena. For details see the observations on the constitution of the Sanskrit text in the footnotes to the translation (pp. ??), as well as the Index.

### Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida’,<sup>10</sup> namely that some consonant clusters that would normally turn the previous short (laghu) syllable long (guru) may in some cases do not do so. The syllables pra, bra, hra, kra, especially at the beginning of words CHECK, are well-known candidates for this licence.<sup>11</sup> In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving conjunct consonants with a liquid sounds or semi-vowels in second position, and possibly also rpa, CHECK! seem additional ones.

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

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

*vibhaktiyantam padam tasya padasyādau vartamāno yo*  
*varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjño jñeyah*  
*| tena kramena purovartinā prāṅpadānte vartamānasya*  
*prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurod-*  
*hena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvacāryāṇām*  
*piṅgalanāgaprabhṛtīnām kālīdāsādīnām ca kavīnām samayaḥ*  
*parigrhītaḥ | saṃyogaḥ kramasaṃyogaḥ || 10 || tatra gra-*  
*saṃyogena yathā | idam asyodāharaṇam |*

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

<sup>9</sup> See Goodall, Törzsök, Hatley, Kiss, Meyr?

<sup>10</sup> For recent contributions on this phenomenon, see e.g. Ranjan Sen 2006 (discussing it as appearing in Latin) and Balogh 2018, note 6 (discussing Sanskrit metre).

<sup>11</sup> See e.g. Apte’ XXXX Dictionary Appendix A p. 1. ADD real life examples.

<sup>12</sup> SOURCE

TRANSLATE the whole passage!

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

... TRANSLATE

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

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

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

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasah

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’. EXAMPLES from the VSS and from my emendations. CHECK

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

## Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ  
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.<sup>13</sup> In the manuscript descriptions below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016b and the catalogues I mention at some of the individual manuscript.<sup>14</sup>

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

<sup>13</sup> As I remarked elsewhere (Kiss 2021, 185, n. 9): ‘Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19) [= De Simini 2016b], it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.’

<sup>14</sup> I owe thanks to Florinda De Simini for sharing with me most of the manuscripts listed here, to Kengo Harimoto and Gudrun Melzer (Munich) for providing photos of the Munich MS, and to Nirajan Kafle for sharing a digital copy of the Paris MS with me.



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

### *The Cambridge manuscripts*

(N)C<sub>94</sub> Cambridge University Library, Add. 1694.1. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.<sup>15</sup> According to this catalogue, the date of creation of this manuscript is the 12th century, its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*, 5) *Uttarottamamahāsaṃvāda*, 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 ★ (‘illegible’). The quality of the readings of this manuscript is one of the best among the available witnesses, comparable only to K<sub>82</sub> and P<sub>57</sub>, making it one of the most important sources for the VSS.

(N)C<sub>45</sub> Cambridge University Library, Add. 1645. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.<sup>16</sup> According to this catalogue, the dimensions of the manuscript are 4.4 × 61.7cm. The manuscript is dated to (Nepala) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām*,’ which converts to July 10/11 Monday/Tuesday, 1139 CE.<sup>17</sup> The script is Nepālā-

<sup>15</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

<sup>16</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

<sup>17</sup> F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyādī 8 trayodaśyām* (retrived 8 Dec 2021). The element *dvādaśīpyādī* might be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes the 11th of July. Kengo Harimoto has suggested that the unclear element (*yādī/pyādī*) is in fact *ghaṭī*, and after comparing these two syllables to other

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

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K<sub>82</sub> remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).<sup>18</sup> This is more difficult to see in the case of the VSS, but indeed, they seem closely related.

(N)C<sub>02</sub> Cambridge University Library, Add. 2102. All available folios of this MS have been collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.<sup>19</sup> According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmāheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The *Vṛṣasārasaṃgraha* starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,<sup>20</sup> which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottamamahāsaṃvāda*, which takes up twenty-three folios in C<sub>94</sub>, and twenty folios in C<sub>45</sub>. Thus this MS did most probably transmit all eight texts of the Śivadharm corpus.<sup>21</sup>

This first folio of the VSS is in a hand which is different from the rest of the manuscript, but the hand changes back in the next folio.<sup>22</sup>

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.

<sup>18</sup> Personal communication, 1 Dec 2021.

<sup>19</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

<sup>20</sup> Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā gr̥hasthāś ca [prāsā] dasthāś ca ye nṛpāḥ*.

<sup>21</sup> Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

<sup>22</sup> 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

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

Again, there are two missing folios after *bandhus sarvva*° in verse 18.47c in f. 306v. The text resumes in f. 309r (image 237) with °*ṇeṣu ca sarvveṣu vidvān sreṣṭha sa ucyate* (verse 19.52cd). Another folio is missing between *iṣṭāniṣṭadvaya*° (verse 20.22, f. 309v) and *snāyu majjā sirā tathā* (verse 20.51d, f. 311r). The VSS ends on f. 322v (image no. 262) with the concluding colophon *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<sup>Σ</sup> signifies all three Cambridge MSS described above.

### The Kathmandu manuscripts

(N)K<sub>82</sub> NGMPP A 1082/3, NAK 3/393. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.<sup>23</sup> According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5cm. It is dated to Nepāla Samvat 189 (1068–69 CE).<sup>24</sup> 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) *Śivadharmasaṃgraha*, 4) *Umāmahēśvarasaṃvāda*,

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

<sup>23</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00098499](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499)

<sup>24</sup> 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.

5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Uttarottamamahāsaṃvāda*.

As for each text in this collection, the foliation for the VSS restarts from f. 1v (f. 1r is a cover) and the text spans ff. 1v–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the *Vṛṣasārasaṃgraha*.<sup>25</sup>

(N)K<sub>10</sub> NGMPP A 10/5, NAK 1/1261. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.<sup>26</sup> According to this catalogue, the dimensions of the manuscript are 55 x 5.5cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four text are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmāheśvarasaṃvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasaṃgraha*.

Some folios feature monochrome drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The VSS starts on exp. 44 (upper leaf, no folio number is visible here). The text continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards, so to say) up to 1.62 (*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 *Umāmāheśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmāheśvarasaṃvāda*. 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 vanaspatināṃ ca puṣpāṇi svavad ādadīte*..., which is a fragment of *Gautamadharmasūtra* 2.3.25 (12.28). The remaining parts of the VSS are to be found on exp. 47ff. The upper leaf on exp. 47 continues with VSS 3.16b–36ab, while the lower leaf contains a text that I have not been able to identify. The lower leaf in exp. 48 transmits 3.36cd–4.11ab, the upper one 4.11b–30a. The lower leaf in exp. 49 contains 4.30ab–47ab, the upper one 47d–68a, and so on so forth. Thus when reading the text from these images, after exp. 48, one has to start with the lower leaf and continue with the upper one.

(N)K<sub>7</sub> NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.<sup>27</sup> According to this catalogue,

<sup>25</sup> See a similar evaluation in Bisschop 2018, 56.

<sup>26</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00085264](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264)

<sup>27</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00062373](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373)

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) *Śivadharmaśaṃgraha*, 4) *Umāmabheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottamamahāsaṃvāda*, 8) *Dharma-putrikā*. Ff. 209v–264v contain the VSS.

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

(N)K<sub>3</sub> NGMPP A 3/3 (= A 1081/5), NAK 5-737. I have collated this MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.<sup>28</sup> 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) *Śivadharmaśaṃgraha*, missing (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmabheśvarasaṃvāda*, 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)<sup>29</sup>—the microfilm images of the folios containing the VSS are unfortunately extremely blurred to an extent that make them impossible to use.

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

### *The Munich manuscript*

M 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 (forthcoming). I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in

<sup>28</sup> [http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A\\_3-3\\_Śivadharmasāstra](http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra)

<sup>29</sup> [http://catalogue.ngmcp.uni-hamburg.de/wiki/A\\_11-3\\_Śivadharmottara](http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara)

Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmabheśvarasaṃvāda*, 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 dated (f. 50r line 5): || *iti vṛṣasārasaṃgrahē caturviṃśatimo dhyāyaḥ samāptaḥ | samvat 192 māghakṛṣṇadivāpañcamyām || postakalikhitam iti ||*. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS the precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

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

The MS 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)P<sub>57</sub> This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut d'études indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.60d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newari alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is fairly well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmabheśvarasaṃvāda*, 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.<sup>30</sup>

<sup>30</sup> This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

### *The Oxford manuscript*

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

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

### *The Kolkata manuscripts*

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

(N)Ko<sub>76</sub> MS G 4076 in the collection of The Asiatic Society, Kolkata.<sup>31</sup> Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko<sub>52</sub> (MS G 3852), a Śivadharm corpus MS in the same collection lacking the VSS; see note 13 on page 1.

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

### *The Tübingen manuscript*

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

<sup>31</sup> I am grateful to our colleague Sushmita Das for attempting to get a copy of this MS in March 2020.



### The London manuscript

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

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

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



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

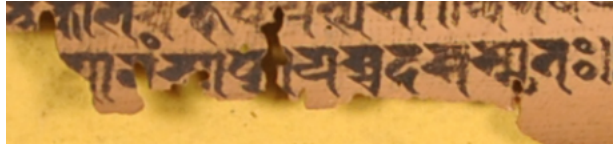
L<sub>16</sub> (f. 381v) gives:



*sphaṭikāṃsatam eva ca* || *devayogāsanāsīto*

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

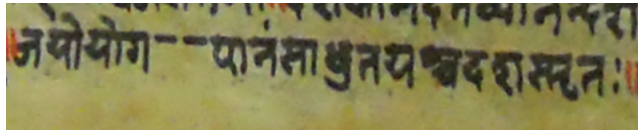
Here K<sub>82</sub> (f. 39v) reads:



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

with *dhyā* and *svā* damaged;

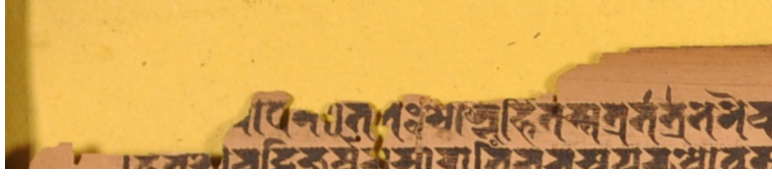
L<sub>16</sub> (f. 381r) cannot read the bit that is completely lost, and it misreads the damaged *dhyānam* as *dhānam*, *svādhyā* as *sādhū*:



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

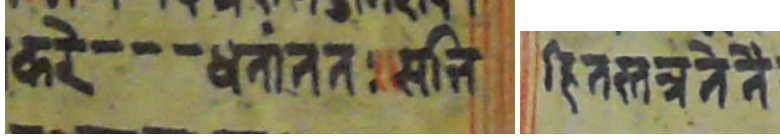


K<sub>82</sub> (f. 39r) gives:



[kare] x x x x x dha)na tataḥ so 'ntar)bitas tatra tenaiva

L<sub>16</sub> (f. 380r) gives:



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

trying to make sense of the fragments. The examples above suggest that L<sub>16</sub> was copied, most probably directly, from K<sub>82</sub> when the damage had already been done to K<sub>82</sub>. 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...

*The Sanskrit text*

# वृषसारसंग्रहः

## [ प्रथमो ऽध्यायः ]

[ स्तुतिः ]

अनादिमध्यान्तमनन्तपारं  
सुसूक्ष्ममव्यक्तजगत्सुसारम् ।

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: C<sub>94</sub> ff. 193v–195v, C<sub>45</sub> ff. 201v–203v, C<sub>02</sub> ff. 267r–270r, K<sub>82</sub> ff. 1v–3v, K<sub>10</sub> exp. 44, 43 lower and then upper leaf; (1.62cd–2.22 are missing), K<sub>7</sub> ff. 209v–211v, K<sub>3</sub> ff. 227v–229v (collated only up to 1.15ab), M ff. 1r–3v, E pp. 580–585; C<sup>s</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

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

✧

1a °न्तमनन्त° ] C<sub>94</sub>C<sub>45</sub><sup>pc</sup>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; °न्तमन्त° C<sub>45</sub><sup>ac</sup> • °पारं ] C<sup>s</sup>K<sub>7</sub>ME;  
°पारं K<sub>82</sub>K<sub>10</sub>K<sub>3</sub> 1b सुसूक्ष्म° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; शुसूक्ष्म° C<sub>02</sub> •  
°जगत्सुसारम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; °जगत्सुसारं C<sub>02</sub>, °जगत्सुरासुरं K<sub>10</sub>, °जगत्सुसारम्  
K<sub>3</sub> 1c °भिरासमग्रं ] C<sup>s</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>E; °भिर्यत्समग्रं M (unmetr.) 1d वृष° ]  
C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; °वृषो C<sub>94</sub><sup>ac</sup> 2b सहस्राध्यायमु° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>M;  
सहस्राध्यायमु° C<sub>02</sub>, सहस्राध्यायरु° E 2c पर्व चास्य ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M<sup>pc</sup>;  
पर्वचास्य C<sub>45</sub>, पर्वमस्य C<sub>02</sub>K<sub>3</sub>M<sup>ac</sup>E • शतं पूर्णं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME;  
त C<sub>02</sub> 2d श्रुत्वा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; श्रद्धा C<sub>45</sub> • भारतसंहिताम् ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; भारतसंहिता C<sub>02</sub>, भारतसंहितं K<sub>3</sub>, नारादसंहिताम् E 3a अतृप्तः  
पुनः पप्रच्छ ] em.; अतृप्तः पुः××प्रच्छ C<sub>94</sub>, अतृप्तः पुनः पप्रच्छ C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>,  
अतृप्तः पुनःप्रच्छे C<sub>02</sub>, अतृप्तः पुनःपःप्रच्छ K<sub>3</sub>, अतृप्तः पुनःपपृच्छ M, अतृप्ता  
पुनःपप्रच्छ E 3b वैशम्पायन° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; वैशम्पायन° C<sub>02</sub>  
3c जनमेजय यत्पूर्वं ] em.; जनमेजयेन यत्पूर्वं C<sub>94</sub><sup>pc</sup>C<sub>45</sub>K<sub>7</sub>K<sub>3</sub>E, जनमेजये यत्पूर्वं  
C<sub>94</sub><sup>ac</sup>, जन्मेजयेन यत्पूर्वं C<sub>02</sub>, जनमेजयेन यत्पूर्वं K<sub>82</sub>, जनमेजयेन यत्पूर्वं K<sub>10</sub>,  
जन्मेजयेन यत्पूर्वं M 3d तच्छृणु त्वम° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; तच्छृणु त्वम° C<sub>02</sub>,  
--- K<sub>10</sub>, तच्छृणु स्वम° K<sub>3</sub> • °तन्द्रितः ] C<sub>02</sub>K<sub>82</sub>; °तन्द्रितम् C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>K<sub>3</sub>ME,  
--- K<sub>10</sub>

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 प्रश्नैकं विष्णुना प्रभविष्णुना ।  
 द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥१:८॥  
 [ ब्रह्मविद्या ]

4ab = MBh 13.112.9ab

❖

4 जनमेजय ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; जनमेजय C<sub>02</sub> 4a भगवन्स° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 भचावं स° C<sub>02</sub>, भगव स° K<sub>3</sub>, भगवं स° M • °धर्मज्ञ ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>ME; °ज्ञ K<sub>82</sub>,  
 °धर्मज्ञ: K<sub>3</sub> 4b विशारद ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>; °विसारद: C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>E, °विशारदम्  
 M 4c अस्ति धर्मं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; अस्ति धर्म: C<sub>45</sub>, अस्ति धर्म C<sub>02</sub>M,  
 अधर्म K<sub>3</sub> • परं गुह्यं ] C<sub>94</sub>K<sub>10</sub>K<sub>3</sub>ME; परो गुह्य C<sub>45</sub>, परं गुह्य C<sub>02</sub>K<sub>82</sub>, परगुह्यं  
 K<sub>7</sub> 5a द्वैपायन° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; द्वैपायन° C<sub>02</sub> • °मुखोद्गीर्णं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °मुखोद्गीर्ण C<sub>02</sub>, °मुद्गीर्ण K<sub>3</sub>, मुखं गीर्णं M<sup>ac</sup>, मुखं, गीर्णं  
 M<sup>pc</sup>, मुखोद्गीर्ण E 5b धर्मं वा यद्वि° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; धर्मं यत्तद्वि° C<sub>45</sub>,  
 धर्मवत्य द्वि° C<sub>02</sub>, धर्मं वा यद्वि° K<sub>3</sub>, धर्मवाक्यं द्वि° M • °त्तम ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>E;  
 °त्तम: C<sub>02</sub>, °तम: M 5c हि मे तृप्तिं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; हि मे तृप्ति K<sub>3</sub>, प्रसादेन  
 M 5d यत्नात्तपोधन ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; यत्नात्त××न C<sub>94</sub>, यत्ना तपोधन: C<sub>02</sub>,  
 यत्ना तपोधन K<sub>3</sub>, यत्नन्तपोधन M 6 वैशम्पायन उवाच ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>M<sup>pc</sup>E;  
 omitted in M<sup>ac</sup> 6a राजन्न° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; राजन° K<sub>3</sub>, राजन° M 6b °ख्यानमनुत्तमम् ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; °ख्यानमुत्तमम् C<sub>45</sub>, °ख्यानमुत्तमम् C<sub>02</sub>, °धर्मव्याख्यानमुत्तमं  
 K<sub>3</sub> (hypermetr.) 6c °प्राप्तं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; °प्राप्त C<sub>02</sub> 6d °धर्मं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; °र्म C<sub>02</sub> • शृणोतु ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; शृणोत  
 C<sub>02</sub> • मे ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; मै C<sub>45</sub> 7a °कर्तारं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME;  
 °कर्तन्तं K<sub>10</sub> 7b °व्रत° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>E; °व्रत° M • °यणम् ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>ME;  
 °यन C<sub>02</sub>, °यण: K<sub>82</sub>, °यनं K<sub>7</sub>, °यणं K<sub>3</sub> 7d °परम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME;  
 °न्वितम् C<sub>02</sub>K<sub>3</sub>, °परं K<sub>10</sub> 8a °र्थं प्रश्नैकं ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °र्थं प्रश्नैकं C<sub>94</sub>K<sub>3</sub>,  
 °र्थप्रश्नैकम् C<sub>02</sub>E, °र्थप्रश्नैकं M 8b प्रभ° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>3</sub>ME; प्रभु° C<sub>02</sub>,  
 प्राभ° K<sub>7</sub> 8c °धरो ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>K<sub>3</sub>ME; °×रो C<sub>94</sub>, °धरा K<sub>10</sub> 8d °न्वितः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °न्वितं C<sub>02</sub>K<sub>3</sub>M

[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॥  
 अनर्थयज्ञ उवाच ।

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

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**9a** ज्ञेया ]  $C_{94}K_{82}K_{10}K_7M$ ; ज्ञेयं  $C_{45}C_{02}$ , ज्ञेय  $K_3$ , भूयो  $E$  **9b** °वर्ण° ]  $C^{\Sigma}K_{82}K_{10}K_7K_3M$ ; °वर्णा°  $E$  • °वर्जिता ]  $C_{94}C_{45}K_{82}K_{10}K_3ME$ ; °वर्जितं  $C_{02}$ , °वर्जिता:  $K_7$  **9c** °व्यञ्जन° ]  $C^{\Sigma}K_{82}K_{10}K_7K_3M$ ; °व्यञ्जन°  $E$  **9cd** °मुक्तमक्ष° ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; °मुक्त अक्ष°  $C_{45}$ , °मुक्तं अख°  $K_3$ , °मुक्तं अक्ष°  $M$  **9d** किमु तत्परम् ]  $C_{94}K_{82}K_7E$ ; किमतः परम्  $C_{45}C_{02}$ , किमतत्परं  $K_{10}K_3M$  **10a** °च्चार्य° ]  $C_{94}C_{45}K_{82}K_{10}ME$ ; °चार्य°  $C_{02}K_7K_3$  **10ab** °सन्दिग्धमविच्छिन्नमनाकुलम् ]  $C_{94}C_{45}K_{82}K_7K_3ME$ ; °विच्छिन्नसन्दिग्धमनाकुलं  $C_{02}$ , °सन्दिग्धमनच्छिन्नमनाकुलम्  $K_{10}$  **10d** किमु तत्परम् ]  $C_{94}K_{82}K_{10}K_7E$ ; किमतः परम्  $C_{45}M$ , किमतत्परं  $C_{02}K_3$  **11** °राग उवाच ]  $C^{\Sigma}K_{82}K_{10}K_7ME$ ; °रागोवाच  $K_3$  **11a** देहे क्ष° ]  $C_{94}C_{02}K_7$ ; देहात्क्ष°  $C_{45}$ , देहक्ष°  $K_{82}K_{10}K_3ME$  • याते ]  $C^{\Sigma}K_{82}K_{10}K_7ME$ ; यान्ते  $K_3$  **11b** °ग्निशिवादिभिः ]  $C_{94}C_{45}K_{82}K_{10}K_7ME$ ; °ग्निशिवादिभिः  $C_{02}$ , °ग्निं शि<sub>x</sub>दिभिः  $K_3$  **11c** °दूतैः ]  $C_{94}C_{45}K_{82}K_{10}K_7ME$ ; °दूते  $C_{02}K_3$  • नीतो ]  $C_{94}C_{45}K_{82}K_{10}K_7K_3$ ; नीत्वा  $C_{02}$ , नीतः  $M$ , नीता  $E$  **11d** निरञ्जनः ]  $C_{94}C_{45}K_{82}K_{10}K_7K_3ME$ ; निरञ्जन  $C_{02}$  **12a** °पाशैः ]  $C_{94}C_{45}K_{82}K_{10}K_7ME$ ; °पाशे  $C_{02}$ , °पाशै  $K_3$  • बद्धो ]  $C_{94}C_{02}K_{82}K_{10}K_7ME$ ; बद्धो  $C_{45}$ , बद्ध  $K_3$  **12b** निर्देहश्च ]  $C_{94}C_{45}K_{82}K_{10}K_7M^{pc}E$ ; निर्देहः स  $C_{02}$ , निर्देहस्य  $K_3$ , निर्देहन्  $M^{ac}$  • व्रजेत् ]  $C^{\Sigma}K_{82}K_7K_3ME$ ; भवेत्  $K_{10}$  **12c** स्वर्गं ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ; स्वर्ग  $C_{02}K_3M$  • स ]  $C^{\Sigma}K_{82}K_7K_3E$ ; सं  $K_{10}M$  • याति ]  $K_{82}K_{10}K_7K_3M$ ; यान्ति  $C^{\Sigma}E$  **12e** संशयं ]  $C^{\Sigma}K_7ME$ ; संशये  $K_{82}$ , संशयो  $K_{10}K_3$  **12f** °तुमिच्छामि ]  $C_{94}C_{02}K_{82}K_{10}K_7K_3ME$ ; °तुमि  $C_{45}$  **13** अनर्थयज्ञ उवाच ]  $C^{\Sigma}K_{82}^{pc}K_{10}K_7K_3ME$ ; omitted in  $K_{82}^{ac}$

अतिसंशयकष्टं ते पृष्टो 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 किञ्चिज्जिज्ञास्यसि कथं द्विज ।  
 कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥१:१७॥  
 कलाकलितकालं च कालतत्त्वकलां शृणु ।  
 त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥१:१८॥

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13a अतिसंशयकष्टं ते ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M<sup>pc</sup>; अतिसंशयकष्टन्ते C<sub>94</sub>, अतिसंशयकष्टम्मे  
 C<sub>02</sub>M<sup>ac</sup>E, अतिसंशयकष्टो मो K<sub>3</sub> 13b द्विजसत्तम ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; च  
 द्विजोत्तमः C<sub>02</sub>, द्विजसत्तमः K<sub>3</sub> 13c °ज्ञेयं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °ज्ञेय C<sub>02</sub>K<sub>10</sub>K<sub>3</sub>ME  
 • मनुष्यैस्तु ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; मनुष्यैश्च C<sub>45</sub>, मनुष्यैस्तु C<sub>02</sub>, मनुष्यैस्तु K<sub>3</sub>  
 14a कर्म° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>M; अनर्थयज्ञ उवाच ॥ कर्म° C<sub>02</sub>E • °हेतुः ]  
 C<sub>45</sub>; °हेतु C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME, °हेतु C<sub>02</sub> • शरीरस्य ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME;  
 शरीरस्य C<sub>02</sub> 14b उत्पत्तिर्नि° ] M; उत्पत्तिर्नि° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, उत्पत्तिर्नि°  
 C<sub>02</sub>K<sub>3</sub> • च यत् ] C<sup>pc</sup>K<sub>82</sub>K<sub>7</sub>ME; च यः K<sub>10</sub>, यत् K<sub>3</sub> 14c सुकृतं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
 सुकृतकृतन् C<sub>02</sub>, सुकृत K<sub>3</sub> • चैव ] C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; वापि K<sub>3</sub> 14d °हृतम् ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>K<sub>3</sub>ME; °हृतः C<sub>02</sub> 15a तेनैव ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; तेनैव  
 C<sub>02</sub>K<sub>3</sub> • संयाति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सा यान्ति C<sub>02</sub>K<sub>3</sub>, सा याति M 15b वा ]  
 C<sup>pc</sup>K<sub>10</sub>K<sub>7</sub>ME; च K<sub>82</sub>K<sub>3</sub> 15c सुख° ] C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सुखं M • °दुःखं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>M; °दुःख C<sub>02</sub>K<sub>10</sub>E 15d °सम्भवम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M;  
 °सम्भवः C<sub>02</sub>E 16a °न्द्र ] C<sup>pc</sup>K<sub>82</sub>K<sub>7</sub>ME; °न्द्रः K<sub>10</sub> 16b देहः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
 देहे C<sub>02</sub>, देह K<sub>10</sub>M • नृणाम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; नृणा C<sub>45</sub>C<sub>02</sub> 16c यं  
 कालपाशमित्याहुः ] em.; यं कालपाशमित्याहु C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, कालपासेति सत्त्वाह  
 C<sub>02</sub>, यं कालपाशमित्याहु K<sub>10</sub>K<sub>7</sub>E, कालपाषेति पस्त्वेह M 16d °व्रत ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
 °व्रतः C<sub>45</sub>C<sub>02</sub> 17a विदितं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; विदित C<sub>02</sub> 17ab किञ्चिज्जि° ]  
 C<sub>45</sub>M; किञ्चिद्वि° C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, किद्वि° C<sup>ac</sup>, किञ्चि जि° C<sub>02</sub> 17b कथं  
 द्विज ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; ×××××××××× म त्वया विदितं किञ्चिद्विज्ञास्यसि  
 (cancelled) कथं द्विज C<sub>02</sub> 17c कालपाशं च ] C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; कालपाषेति M  
 17d वेत्तुमर्हसि ] C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>; वेत्तुमूहसि K<sub>7</sub>, वक्तुमर्हसि ME 18a कला° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; काला° C<sub>02</sub>K<sub>82</sub> • °कालं च ] C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °कालश्च  
 ME 18b °कलां ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>E; °कला C<sub>45</sub>K<sub>7</sub>, °विधि K<sub>82</sub>, °कलाः M  
 18c त्रुटिद्वयं ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>E; त्रुटिद्वय C<sub>45</sub>K<sub>10</sub>, त्रुटिद्वय K<sub>82</sub>M • °मेषस्तु ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>ME;  
 °मेवस्तु C<sub>94</sub>, °मेषद्वि° K<sub>82</sub> 18d निमेषद्वि° ] C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; 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 ।



22 K<sub>10</sub> omits verses 22–24



**19a** °गुणिता ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °गुणितं M **19b** काष्ठा वै त्रिंशतिः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 वै त्रिंशता C<sub>45</sub>, काष्ठा वै त्रिंशति C<sub>02</sub>, काष्ठान्वै त्रिंशति M **19c** मुहूर्तश्च ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; मुहूर्त C<sub>45</sub>, मुहूर्तञ्च E **19d** मानुषेन ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
 मानुषश्च C<sub>02</sub> • °त्तम ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub><sup>pc</sup>E; °तमः K<sub>10</sub>M, °त्तमः K<sub>7</sub><sup>ac</sup> **20a** मुहूर्त° ]  
 C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मुहूर्ता M, मुहूर्त E **20c** °रात्रं ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °रात्र M  
**20d** °नीषिणः ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °नीषिण M **21a** समा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
 मास C<sub>02</sub> • °मासाश्च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °मासश्च C<sub>02</sub>E, मासाहुः M **21b** काल° ]  
 C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>ME; कला° K<sub>7</sub> **21c** शतं ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; शत° E **21b** मानुष° ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; माणुष्य° C<sub>45</sub>C<sub>02</sub> (unmetr.) **22a** षष्टिं चैव ] C<sup>⊂</sup>K<sub>7</sub>M;  
 षष्टिं वर्ष° K<sub>82</sub>, omitted in K<sub>10</sub>, षष्टिश्चैव E **22b** °युगः ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>; omitted  
 in K<sub>10</sub>, °युग ME **22c** द्विगुणः कलिसंख्यातो ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>; omitted in K<sub>10</sub>,  
 कलिसंख्यास्तु द्विगुणो M, द्विगुणा कलिसंख्यातो E **22d** द्वापरो युग संज्ञितः ]  
 C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>; omitted in K<sub>10</sub>, द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः E  
**23a** त्रेता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; त्रेता C<sub>02</sub>M, omitted in K<sub>10</sub>, त्रेता K<sub>7</sub> • त्रिगुणा ]  
 C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>E; तृगुणो M, omitted in K<sub>10</sub> • ज्ञेया ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>E; ज्ञेयः M, omit-  
 ted in K<sub>10</sub> **23b** °युगः ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>M; omitted in K<sub>10</sub>, °युग E **23d** ह्ये° ]  
 C<sup>⊂</sup>K<sub>82</sub>ME; omitted in K<sub>10</sub>, हे° K<sub>7</sub> • °सप्ततिः ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>E; °सप्तति  
 M, omitted in K<sub>10</sub> **24a** चैकस्य ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>M<sup>pc</sup>E; omitted in K<sub>82</sub>K<sub>10</sub>M<sup>ac</sup>  
**24b** °क्तं ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>E; °क्त M, omitted in K<sub>10</sub> **24c** कल्पो ] C<sub>45</sub>; कल्प  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME, omitted in K<sub>10</sub> • मन्वन्त° ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>E; न्वन्त° M<sup>ac</sup>,  
 मन्वन्त° M<sup>pc</sup>, omitted in K<sub>10</sub> **24d** °दश ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; °दश C<sub>45</sub>,  
 omitted in K<sub>10</sub> • संख्यया ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>E; शंक्षया M, omitted in K<sub>10</sub> **25b** °आहः ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; °आह C<sub>94</sub> • परिकल्पितम् ] C<sub>94</sub>K<sub>7</sub>; करिकल्पितम् C<sub>45</sub>,  
 परिकल्पितः C<sub>02</sub>K<sub>10</sub>ME, परिकीर्तिताः K<sub>82</sub>



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

[ परार्धादि ]

विगतराग उवाच ।

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

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25d °दर्शिभिः ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °दर्शिभि M 26a प्रलीयन्ते ] C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME;  
 प्रलीयते C<sub>४५</sub> 26b सर्वं च° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; सर्वश्च° M 26c अहागमे ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>; अहाग\_ K<sub>१०</sub>, अहागमे M (unmetr.), अहागमे E 26d °पद्यन्ते ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °पद्यन्ति M 27a °र्ध° ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>ME; °र्ध K<sub>१०</sub> 27cd °वाहुर्भृ° ]  
 C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>७</sub>E; °वाहु भृ° C<sub>०२</sub>K<sub>१०</sub>M 27d महर्षयः ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>E; महयः K<sub>८२</sub><sup>ac</sup>,  
 महर्षयः K<sub>७</sub>, महर्षिभिः M 28a °आर्क° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M<sup>pc</sup>E; °आर्का° M<sup>ac</sup>  
 • °तारेन्दु ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °तारेन्दु M 28b दृश्यते त्विह ] C<sub>९४</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E;  
 दृश्यन्दिह C<sub>४५</sub>, दृश्यते त्विहः C<sub>०२</sub>, दृश्यते त्विहः M 28c °त्वैव ] C<sub>९४</sub>K<sub>८२</sub>K<sub>७</sub>E;  
 °त्वेव C<sub>४५</sub>K<sub>१०</sub>M, °त्वेह C<sub>०२</sub> 28d °श्रमं ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>E; °श्रमो K<sub>८२</sub><sup>ac</sup>, °श्रामन् K<sub>१०</sub>,  
 °श्रामो M • विद्महे ] C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; विग्रहे C<sub>४५</sub>, विद्यते M 29b कालः ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M; काल E 29c कालस्य ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M<sup>pc</sup>E; कालःस्य M<sup>ac</sup>  
 • वशगाः ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M; वशगा E 29d कालवशकृ° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E;  
 कालो वशकृ° M 30b देवराजा ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; देवराज ME • °त्तम ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °त्तमः M 31a कालो ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>; काल C<sub>०२</sub>K<sub>१०</sub>K<sub>७</sub>ME  
 31b ब्रह्मा विष्णुः परः ] C<sub>४५</sub>; ब्रह्मविष्णुपरः C<sub>९४</sub>K<sub>७</sub>M, ब्रह्मा विष्णु परः C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>,  
 ब्रह्मविष्णुपर E (unmetr.)

श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।  
 परार्धं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥१:३२॥  
 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 ।

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34cd E omits 34cd-35

34ab = BrahmanḍaP 3.2.101

✧

32a श्रुतं वै ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; श्रुतो वः M • °चक्रं तु ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E;  
 °चक्रस्य C<sub>०२</sub>, °चक्रत्तु M 32b विनिःसृतम् ] corr.; विनिःसृतम् C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME  
 (unmetr.) 32c परार्धं च ] C<sub>४५</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; परार्द्धं च C<sub>९४</sub>, परार्धञ्च M<sup>ac</sup>,  
 परार्धञ्चे M<sup>pc</sup> • परं चैव ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; परार्धञ्चैव M 32d वः ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M<sup>ac</sup>;  
 नः M<sup>pc</sup>, यः E • °दीपितम् ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °दीयतां M 33 अनर्थयज्ञ उवाच ]  
 C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; omitted in K<sub>८२</sub><sup>ac</sup> 33b सहस्रं ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; साहस्रं M  
 • °युतं ] C<sup>८</sup>K<sub>८२</sub>K<sub>७</sub>ME; °तन् K<sub>१०</sub> 33cd कोटिम् ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>ME; कोटिर्  
 K<sub>७</sub> 33d °बुदं ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>ME; °बुदं K<sub>७</sub> 34a निखर्वं च ] C<sup>८</sup>K<sub>८२</sub>K<sub>७</sub>E; निखर्वं तु  
 K<sub>१०</sub>, निखर्वञ्च M 34b शङ्कुः ] corr.; शङ्कु C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M, शंख E • पद्मं ]  
 C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; पद्म M 34c समुद्रो ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; समुद्रं M, omitted in  
 E • मध्यमन्तं च ] C<sup>८</sup>K<sub>८२</sub>M; मध्यमान्तं च K<sub>८२</sub><sup>pc</sup>, मध्यमन्तञ्च K<sub>१०</sub>, मध्यमन्तश्च  
 K<sub>७</sub>, omitted in E 34d परार्धं च परं तथा ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; परार्द्धपरद्विगुणाम् M,  
 omitted in E 35b परार्धं ] K<sub>७</sub>; परार्ध C<sub>४५</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>M, परार्ध C<sub>९४</sub>, omitted  
 in E 35c परार्धं ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>M; परार्ध K<sub>७</sub>, omitted in E 35d °संख्या ]  
 C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; °संख्या M, omitted in E 36ab परात्परतरं नास्ति इति मे  
 निश्चिता मतिः ] C<sup>८</sup>K<sub>१०</sub>K<sub>७</sub><sup>pc</sup>; परात्परतरं नास्ति इति मे निश्चिता मति K<sub>८२</sub>K<sub>७</sub><sup>ac</sup>,  
 परात्परतरन्नास्ति इति मे निश्चिता मति M, वृन्दञ्चैव महावृन्द द्विपरानन्तमेव च ।  
 परात्परतरं नास्ति इति मे निश्चिता मतिः ॥ E 36e °वेदं ] C<sub>९४</sub>E; °वेदे C<sub>४५</sub>C<sub>०२</sub>K<sub>१०</sub>K<sub>७</sub>  
 (unmetr.), °वेदा K<sub>८२</sub>, °वेदैः M 36f °आख्याता ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>; °आख्यातं  
 C<sub>०२</sub>K<sub>१०</sub>K<sub>७</sub>ME • °त्तमं ] C<sup>८</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °तम M

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

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

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37a ब्रह्माण्डं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; ब्रह्माण्ड C<sub>02</sub> 37b प्रमाणं प्रापितं क्वचित् ]  
 conj.; प्रमाणञ्चापितं क्वचित् C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>E, प्रमाञ्चापितत् क्वचित् K<sub>7</sub>, प्रमाणञ्चापितां  
 कति M 37c °र्ध्वेषु ] em.; °र्ध्वेषु C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME 37d सूर्यस्त° ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 र्यो M<sup>ac</sup>, शूर्यो M<sup>pc</sup> • महीम् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>M; महीम् ] C<sub>94</sub>, मही K<sub>10</sub>K<sub>7</sub>E  
 38a ब्रह्मा° ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; ब्रह्म° M • प्रसंख्यातुं ] C<sup>३</sup>K<sub>82</sub>K<sub>7</sub>M; प्रसंसा तु  
 K<sub>10</sub>, च संख्यातुं E 38b शक्यं क° ] K<sub>82</sub>K<sub>10</sub>E; शक्या क° C<sup>३</sup>K<sub>7</sub>, सक्याङ्क°  
 M 38c देवास्ते ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; देवतापि M 38d मानुषाणां च ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 मानुषार्नञ्च M<sup>ac</sup>, मानुषानाञ्च M<sup>pc</sup> 39c पुराख्यातो ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पुराख्यातं  
 M, ममाख्यातो E 40a शिवाण्डा° ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; शिवाण्ड° M<sup>ac</sup>, शिवाण्डे°  
 M<sup>pc</sup> 40b सर्वेषामिव भूभृताम् ] conj.; सर्वेषामिव भूरिताः C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>, सर्वेषामेव  
 भूरिताः C<sub>02</sub>, सर्वेषामिव भूरिता K<sub>82</sub>, सर्वेषामेव भूरिणाम् K<sub>10</sub>, सर्षपा इव भाविता  
 M, सर्वेषामेव भूरिमां E 40c दिशा° ] C<sup>३</sup>K<sub>82</sub>K<sub>7</sub>ME; शिवा° K<sub>10</sub> 40d ब्रह्माण्डे ]  
 C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; ब्रह्माण्डा M • कीर्तितं शृणु ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; य च कीर्तितम्  
 C<sub>45</sub>, कीर्तिता शृणु M 41a सहासहः ] K<sub>7</sub>; साहासह C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>ME • सहः  
 सद्यो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सहः सज्ञा C<sub>45</sub>, सहो सद्यः M, सहः सज्ञो E 41b विसहः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; विसह C<sub>02</sub>M • ऽसभा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सहा M, सभाः  
 C<sub>45</sub>, सता E 41c प्रसहो ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; प्रसहेः E • प्रसहः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M;  
 प्रसवः C<sub>02</sub>, सप्रहः E • सानुः ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>; सानु K<sub>7</sub>ME 41d पूर्वतो ]  
 C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; पर्वतो E

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

[ याम्ये ]

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

[ नैर्ऋते ]

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

[ वारुणे ]

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

[ वायव्ये ]

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42a भासनो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; भास\_ C<sub>02</sub>, भासतो E • भानुः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 भानु C<sub>45</sub>M 42b द्युतिमो ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>M; द्युतिनो K<sub>7</sub>E 42c दीप्ततेजाश्च  
 तेजाश्च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दीप्ततेजाश्च तेजश्च C<sub>45</sub>, दीप्ततेजस् तेजश्च M (un-  
 metr.), दीप्ततेजश्च तेजाश्च E 42d तेजा तेजवहो ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; तेजतेजयह  
 M 42e आग्नेये ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>E; आग्नेय K<sub>7</sub>, आग्नेर्ये M • त्वेतदा° ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 त्वेचमा M 42f शृण्वथ ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; शृणुथ M • द्विज ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>ME;  
 द्विजः K<sub>10</sub> 43b संयमो ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; संयम M • यमुनो ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>;  
 यमनो C<sub>02</sub>K<sub>7</sub>, यमुना K<sub>82</sub>, यमतो M, यमुना° E • यमः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; यन M  
 43c संयनो यमनोयानो ] K<sub>82</sub>; संयमो यमनोयानो C<sub>94</sub>C<sub>02</sub>E, संयमो यमुनोयानो  
 C<sub>45</sub>K<sub>10</sub>, संयमा यमनो यामो K<sub>7</sub>, यमियुग्मा यनो यानः M 43d यनियुग्मा यनोयनः ]  
 K<sub>10</sub>; यनियुग्मा नयो यनः C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>, यनियुग्मा नयो नयः C<sub>45</sub>, यनियुग्मा नयो  
 यमः K<sub>7</sub>, दशमा याम्यमाश्रुता M, यनियुग्मा नयोयन E 44a नगना नन्दो ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; नगजा नन्दो C<sub>45</sub>, नगनागेन्द्र M, नगनो नदो E 44b नगरो  
 नगनन्दनः ] K<sub>10</sub>M<sup>ac</sup>; नगरोगनन्दनः C<sub>94</sub>K<sub>7</sub>, नगरोनगनन्दनः C<sub>45</sub>, नगरो\_ \_ नन्दनः  
 C<sub>02</sub>, नगरोगनन्दनः K<sub>82</sub>, नगरो नननन्दनः M<sup>pc</sup>, नगरोन्नगनन्दनः E 44c नगर्भो ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>E; नृगर्भो K<sub>10</sub>, नगर्भ M • गहनो गुह्यो ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; गुहनो गुह्य M,  
 गहनो गुह्ये E 44d गूढजो ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; गुडजो M • तत्परः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 तत्परम् M 45a वारुणेन ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; वारुणे च E 45b शृणु ] K<sub>10</sub>M;  
 शृङ्गे C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, शृङ्गो C<sub>02</sub>, मृद्धे E 45c बभ्रुः सेतुर्भ° ] corr.; बभ्रुं सेतुर्भ°  
 C<sub>94</sub>C<sub>45</sub>, बभ्रुं सेतु भ° C<sub>02</sub>, बभ्रुः सेतु भ° K<sub>82</sub>, बभ्रुं सेतुर्भ° K<sub>10</sub>, बभ्रु सेतुर्भ° K<sub>7</sub>,  
 बभ्रू सेतु भ° M, बभ्रून्सेतुर्भ° E 45d प्रभवोद्भव° ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; प्रभवोभव°  
 M • °भाजनः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; °भाजन E 45e भरणो ] C<sub>45</sub>K<sub>7</sub>; भरण  
 C<sub>94</sub>K<sub>82</sub>, भरणां C<sub>02</sub>E, भरणा K<sub>10</sub>, भरणः M 45f दशैते ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>E; दशैते  
 K<sub>7</sub>, दशैता M • °आलयाः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °आलया ME

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।  
 वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥१:४६॥  
 ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।  
 नायका दश वायव्ये कीर्तिता ये मया द्विज ॥१:४७॥  
 [ उत्तरे ]  
 सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।  
 सतः सत्य लयः शम्भुर्दश नायकमुत्तरे ॥१:४८॥  
 [ ईशाने ]  
 इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।  
 इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥१:४९॥  
 [ मध्यमे ]  
 अपरो विमलो मोहो निर्मलो मन मोहनः ।  
 अक्षयश्चाव्ययो विष्णुर्वरदो मध्यमे दश ॥१:५०॥  
 [ परिवाराः ]



46a नृगर्भो ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; नृगभा M • °गर्भश्च ] C<sub>९४</sub>C<sub>४५</sub>K<sub>१०</sub>K<sub>७</sub>; °गर्भाश्च  
 C<sub>०२</sub>K<sub>८२</sub>ME 46b देवगर्भो ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; देवगर्भ M 46c °गर्भश्च ] C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>E;  
 °गर्भाश्च K<sub>८२</sub>, °गर्भोश्च M 46d वृषाङ्को ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; वृषाङ्गो M •  
 वृषभ° ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>ME; वृष×° C<sub>०२</sub> 47a ज्ञातव्यश्च तथा सम्यग् ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; वृषञ्जवृषनन्दश्च M, ज्ञानवाञ्च तथा सत्य° E 47b वृषजो वृषनन्दनः ]  
 C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>E; वृषनन्दनः K<sub>८२</sub>, दशनायक वायवे M 47cd नायका दश वायव्ये  
 कीर्तिता ये मया द्विज ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>E; नायका दश वायव्ये कीर्तिता ये मया द्विजः  
 C<sub>०२</sub>K<sub>१०</sub>, नायका दश वायव्ये कीर्तिता य मया द्विज K<sub>७</sub>, कीर्तितो यं मया द्विप्र  
 यथा तथ्येन सुव्रतः M 48a सुलभः ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M; सुरभः E • सुमनः ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>E; सुमनाः K<sub>७</sub>, सुमनो M • सौम्यः ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; सौम्य M  
 48c सतः सत्य ] corr.; सत सत्य C<sup>२</sup>K<sub>७</sub>, सत्यसत्य K<sub>८२</sub>, सुत सत्य K<sub>१०</sub>, सुतः  
 सत्य M, सत सत्या° E • लयः ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>ME; लयं K<sub>७</sub> 48cd शम्भुर्द° ]  
 C<sub>९४</sub>C<sub>४५</sub>K<sub>१०</sub>E; शम्भुर्द° C<sub>०२</sub>K<sub>८२</sub>K<sub>७</sub>, शम्भुर्द° M 48d °नायकमु° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>M;  
 °नायक उ° E 49a वज्र ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; व्रजः M 49b °वर्षणः ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>M;  
 °×र्षणम K<sub>७</sub>, °दर्य्य च E 49c इलनो वलिनो ब्रह्मा ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; इलिनो  
 वलिनो ब्रह्मः M 49d दश° ] C<sub>९४</sub>K<sub>८२</sub>K<sub>७</sub>E; दशै° C<sub>४५</sub>C<sub>०२</sub>K<sub>१०</sub>, दिशै° M •  
 नायकाः ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; नायका M 50a अपरो विमलो मोहो ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E;  
 अपरः विमला मोहा M 50b निर्मलो म° ] em.; निमलो म° C<sub>९४</sub>, निर्मलोन्म°  
 C<sub>४५</sub>K<sub>७</sub>, निर्मलोन्म° C<sub>०२</sub>E, निमलोर्म° K<sub>८२</sub>K<sub>१०</sub>, निर्मलोन्म° M 50c अक्षयश्चाव्ययो ]  
 C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; अक्षयाश्चाव्ययो C<sub>०२</sub>, अक्षयश्चाव्ययं M, अक्षयञ्चाव्ययो E  
 50cd विष्णुर्व° ] C<sub>९४</sub>C<sub>४५</sub>K<sub>७</sub>E; विष्णु व° C<sub>०२</sub>K<sub>८२</sub>M, विष्णुर्व K<sub>१०</sub> 50d मध्यमे  
 दश ] C<sub>९४</sub>C<sub>४५</sub>K<sub>७</sub>; मध्यमो दश C<sub>०२</sub>K<sub>८२</sub>, वरवर्षणः K<sub>१०</sub>, मध्यमो दशः M, मध्यमे  
 दशः E

सर्वेषां दशमीशानां परिवारशतं शतम् ।  
 शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥१:५१॥  
 सहस्रेषु च एकैकमयुतैः परिवारितम् ।  
 अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥१:५२॥  
 एकैकस्य परीवारो नियुतः पृथगेव च ।  
 कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥१:५३॥  
 दशकोटिषु एकैकं 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॥

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51a सर्वेषां ]  $C^{\infty}K_{82}K_{10}ME$ ; सर्वेषा  $K_7$  • दशमीशानां ]  $C^{\infty}K_{82}K_{10}K_7M$ ; दशरीशानां  
 E 51b परिवार° ]  $C_{94}C_{02}K_{10}K_7ME$ ; परि°  $C_{45}$ , परिवारं  $K_{82}$  51d सहस्रैः ]  
 $C^{\infty}K_{82}K_{10}K_7E$ ; सहस्रै M • °वारितम् ]  $C_{94}C_{45}C_{02}^{pc}K_{82}K_{10}K_7$ ; °वारिता  $C_{02}^{ac}$ ,  
 °वारितः M, °वारिताः E 52ab एकैकम् ]  $C_{94}C_{45}K_{10}K_7E$ ; एकैकं म°  $C_{02}K_{82}M$   
 52b परिवारितम् ]  $C^{\infty}K_{82}K_{10}K_7$ ; परिवारितः M, परिवारितमाः E 52c अयुतं ]  
 E; अयुतैः  $C^{\infty}K_{82}K_7M$ , अयुतै  $K_{10}$  • प्रयुतैर्वृन्दैः ]  $C^{\infty}K_{82}K_{10}E$ ; प्रयुतै वृन्दैः  $K_7$ ,  
 प्रयुतैर्भृत्य M 52d प्रयुतं नियुतैर्वृतम् ] corr.; प्रयुतैर्नियुतैर्वृतः  $C_{94}C_{45}K_{82}K_7$ ,  
 प्रयुतैर्नियुतैर्वृतः  $C_{02}$ , प्रयुतै नियुतै वृतः  $K_{10}$ , प्रयुतः नियुतैः वृतः M, प्रयुतं नियुतैर्वृतः  
 E 53a परीवारो ]  $C^{\infty}K_{82}K_{10}K_7$ ; परिवार M (unmetr.), परिवारो E (unmetr.)  
 53b नियुतः ]  $C_{94}C_{45}K_{82}K_{10}K_7ME$ ; नियुत  $C_{02}$  • च ]  $C^{\infty}K_{82}K_{10}K_7^{pc}ME$ ; चः  
 $K_7^{ac}$  53c कोटिभिर्दशकोट्येन ]  $C_{94}C_{02}E$ ; कोटिभि दशकोट्येन  $C_{45}$ , कोटिभिर्दशकोट्येन  
 $K_{82}K_7$ , कोटिभिर्दशकोट्येनः  $K_{10}$ , कोटिभिः परिवाराणि कोटिभि दशकोटिकम् M  
 53d एकैकः परिवारितः ]  $C_{45}K_{82}E$ ; एकैकः परिवारितः  $C_{94}$ , एकैकपरिवारितः  
 $C_{02}K_{10}K_7$ , एकैकपरिवाराणां M 54a दशकोटिषु एकैकं ]  $C_{45}C_{02}K_{10}E$ ; दशकोटीषु  
 एकैकं  $C_{94}K_{82}K_7$ , दशकोट्येषु एकैकं M 54b वृन्दवृन्दभृतैर्वृतम् ]  $C^{\infty}K_{10}$ ;  
 वृन्दवृन्दवृतैर्वृतं  $K_{82}$ , वृन्दवृन्दभृतै वृतं  $K_7$ , वृन्दवृन्देषु एकैकं M, वृन्दवृन्दं वृतैर्वृतः  
 E 54c वृन्दवर्गेषु ]  $C^{\infty}K_{82}K_{10}K_7E$ ; वृन्दवर्गभिः तै वृतम् M 54d खर्वभिः  
 परिवारितम् ]  $C^{\infty}K_{82}K_{10}$ ; खर्वभिः परिवारितम्  $K_7$ , खर्वभिः परिवाराणि M, खर्वभिः  
 परिवारितः E 55a खर्ववर्गेषु एकैकं ]  $C^{\infty}K_{82}K_{10}K_7E$ ; खर्ववर्गेव एकैकम् M  
 55b दशखर्वगणैर्वृतम् ]  $C_{94}C_{02}K_{82}K_{10}$ ; दशखर्वगणै वृतम्  $C_{45}$ , दशखर्वगणे वृतं  
 $K_7$ , दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E 55c °खर्वेषु ]  
 $C^{\infty}K_{82}K_{10}ME$ ; °गर्वेषु  $K_7$  55d शङ्कुभिः परिवारितम् ]  $C^{\infty}K_{82}K_{10}K_7M$ ;  
 शङ्कुभिः परिवारितः E 56a पृथगेकैकं ] em.; पृथगेनैव  $C_{94}C_{02}K_{82}K_{10}K_7ME$ ,  
 पृथगेनैव  $C_{45}$  56b °वारितम् ]  $K_{82}^{pc}M$ ; °वारितः  $C^{\infty}K_{10}K_7E$ , °तं  $K_{82}^{ac}$  56d समुद्रैः ]  
 $C_{02}K_{82}K_{10}K_7ME$ ; समुद्रैः  $C_{94}$ , दमुद्रैः  $C_{45}$  • °वारितम् ]  $C^{\infty}K_{82}K_{10}K_7M$ ;  
 °वारितः E

समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।  
 मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥१:५७॥  
 अनन्तेषु च एकैकं परार्धपरिवारितम् ।  
 परार्धेषु च एकैकं परेण परिवारितम् ।  
 एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥१:५८॥  
 [ प्रमाणम् ]  
 प्रमाणं शृणु मे विप्र संक्षेपाद्ब्रुवतो मम ।  
 चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥१:५९॥  
 कोटिकोटिसहस्रं तु योजनानां समन्ततः ।  
 अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥१:६०॥  
 सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।  
 विंशकोटिष्वङ्गुलीषु ऊर्ध्वतस्तपते रविः ॥१:६१॥  
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।  
 ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥१:६२॥

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

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**57a** तथै° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; तथे° C<sub>02</sub> **57b** मध्यसंख्यैस्तु तैर्वृतम् ]  
 C<sup>°</sup>K<sub>82</sub>M; मध्यसंख्यैस्तु तैर्वृतम् K<sub>10</sub>, मध्यसंख्यैस्तु तैर्वृतम् K<sub>7</sub>, मध्ये शङ्ख्यायुतैर्वृतः  
 E **57c** मध्यसंख्येषु ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मध्यसांख्ये च M, मध्ये शङ्खेषु E **57cd** एकैकमनन्तैः ]  
 C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; एकैकं मनन्तैः K<sub>7</sub>, एकैकं अनन्तैः M **57d** °वारितम् ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M;  
 °वारितः E **58b** परार्धपरिवारितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; परार्ध\_\_\_रितम् C<sub>02</sub>,  
 परार्धे परिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M, परार्धेः परिवारितः E  
**58d** °वारितम् ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>M; °वारिवारितं K<sub>10</sub>, °वारितः E **58e** कथितो ]  
 C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>M; कथितो K<sub>10</sub>, कथिता E **58f** शक्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME;  
 शक्य C<sub>02</sub> • सांख्यमु° ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>M; सांख्यमु° C<sub>45</sub>, स्यख्यमु° K<sub>82</sub>, संख्यमु  
 K<sub>7</sub>, संख्यामु° E **59a** प्रमाणं ] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; प्रणामं C<sub>94</sub>C<sub>45</sub>, प्रमाण K<sub>10</sub>  
**59b** संक्षेपाद्ब्रुवतो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E; संक्षेपाद्ब्रुवतो C<sub>45</sub>, संख्येपाद्ब्रुवतो K<sub>7</sub>,  
 संक्षेप ब्रुवतो M **60a** कोटिकोटि° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; कोटीकोटि° M **60a** च  
 परीमाणं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; च परिमाणं C<sub>45</sub> (unmetr.), परिमाणञ्च M **60b** ब्रह्मणा ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; \_\_\_ C<sub>02</sub> • °कीर्तितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; °कीर्तिताः  
 C<sub>02</sub>, °कीर्तितः K<sub>82</sub>M **61c** विंशकोटिष्वङ्गुलीषु ] conj.; विंशकोटिषु गुल्मेषु  
 C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, विंशकोटि विना गुल्मे M **61d** ऊर्ध्वतस्त° ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; ऊर्ध्व\_\_\_  
 K<sub>10</sub>, ऊर्ध्वतो त° M • रविः ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>M; रवि E **62a** प्रमाणं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME;  
 प्रणामं C<sub>45</sub> **62c** ब्रह्माण्डं चा° ] K<sub>82</sub>; ब्रह्माण्डश्च C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>M, ब्रह्माण्डाश्चा°  
 C<sub>02</sub>, ब्रह्माण्डाश्चा E • °मेयाणां ] C<sub>94</sub>K<sub>82</sub>ME; °मेयाणा C<sub>45</sub>C<sub>02</sub>K<sub>7</sub> **62d** °कीर्तितम् ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °कीर्तिताः C<sub>02</sub>, °कीर्तितः M

[ 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 ।  
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥१:६७॥  
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।  
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥१:६८॥  
 चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।  
 त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥१:६९॥

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63b °सत्तम ]  $C_{94}C_{45}K_{82}K_7ME$ ; \_\_ मः  $C_{02}$  63c पूर्ण ]  $C_{94}C_{02}K_{82}E$ ; पूर्वे  
 $C_{45}$ , पूर्ण  $K_7$ , पूर्व M 63d मातरिश्वा ]  $C^{\infty}K_{82}K_7E$ ; मातरिश्वा M • °तथम् ]  
 $C_{94}C_{45}K_{82}K_7E$ ; °तथा  $C_{02}M$  64a संक्षिप्य ]  $C^{\infty}K_{82}K_7E$ ; संक्षिप्यः M 64b प्राप्तं  
 चोशनसं ]  $C_{45}K_{82}K_7$ ; प्राप्तं चोशनसं  $C_{94}$ , प्राप्तं औशनसं  $C_{02}$ , प्राप्ताश्चोशनसम  
 M (unmetr.), प्राप्ताश्चोशनसं E 64c संक्षिप्य ]  $C^{\infty}K_{82}K_7E$ ; संक्षिप्यः M  
 64d प्राप्तवांश्च बृहस्पतिः ]  $C^{\infty}K_{82}K_7E$ ; प्राप्तध्वज्य बृहस्पति M 65b सूर्य ]  
 $C_{02}E$ ; सूर्यस्  $C_{94}K_{82}K_7$ , सूर्य  $C_{45}M$  • त्रिंशत्स° ]  $C_{94}C_{45}K_{82}K_7E$ ; त्रिंशत्स°  
 $C_{02}M$  65c °विंशत्सहस्राणि ] corr.; °विंशहस्राणि  $C_{94}$ , °विंशसहस्राणि  $C_{45}C_{02}K_{82}K_7M$ ,  
 °विंशत्सहस्राणि E 65d मृत्युं प्राह ]  $C^{\infty}K_{82}K_7E$ ; मृत्यु प्राहः M 66a °विंशत्° ]  
 E; °विंश°  $C^{\infty}K_{82}K_7M$  66b कीर्तितम् ] E; कीर्तितः  $C_{94}C_{45}K_{82}K_7^pM$ , कीर्तिताः  
 $C_{02}$ , कीर्तित  $K_7^{ac}$  66c वसिष्ठाय ]  $C_{94}C_{02}K_{82}ME$ ; विशिष्ठाय  $C_{45}$ , वहिष्ठाय  $K_7$   
 66d विंशत्श्लो° ] corr.; विंशत्श्लो°  $C_{94}C_{02}K_{82}K_7E$ , विशत्श्लो°  $C_{45}$ , त्रिंशत्श्लो°  
 M 67a अष्टादशसहस्राणि ]  $C^{\infty}K_{82}E$ ; आष्टादशसहस्राणि  $K_7$ , वसिष्ठेदशसहस्रं M  
 67c सारस्वतस्त्रि° ] em.; सारस्वता त्रि°  $C_{94}C_{02}K_{82}K_7E$ , सारस्वतास्त्रि°  $C_{45}$ ,  
 सारस्वत तृ° M • °धामाय ]  $C^{\infty}K_{82}^pK_7ME$ ; omitted in  $K_{82}^{ac}$  67d सहस्रदश ]  
 $C^{\infty}K_{82}K_7E$ ; सहस्रदश M 68b भर° ]  $C_{94}C_{45}K_{82}K_7E$ ; भार°  $C_{02}$ , सन°  
 M 68d अभाषत ]  $C_{94}C_{45}K_{82}$ ; अभाषत  $C_{02}$ , अभाषतः  $K_7E$ , मभासतः M  
 69b अन्तरी° ]  $C^{\infty}K_{82}K_7E$ ; अन्तरि° M 69c त्रय्यारुणिं ] corr.; त्रय्यारुणि  
 $C_{94}C_{45}K_{82}M$ , त्रय्यारुणि  $C_{02}E$ , त्रय्यारुणि  $K_7$  69d अभाषत ]  $C_{94}C_{02}K_7$ ;  
 अभाषतः  $C_{45}$ , स्वभावतः  $K_{82}$ , मभासतः M, ह्यभाषत E



त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।  
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥१:७०॥  
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।  
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥१:७१॥  
 ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।  
 गौतमाच्च भरद्वाजस्तस्माद्वर्यात्मनाय तु ॥१:७२॥  
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।  
 सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥१:७३॥  
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।  
 शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥१:७४॥  
 द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।  
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥१:७५॥  
 रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।  
 दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।

76ab ≈ BrahmāṇḍaP 3.4.67ab: मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये

✧

70a त्रय्यारुणि° ] corr.; त्रय्यारुणि° C<sup>2</sup>K<sub>7</sub>, त्रय्यारुणि° K<sub>82</sub>E, त्रय्यारुणि° M •  
 विप्रेन्द्रो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; विप्रेन्द्र C<sub>02</sub>M 70b धनंजय° ] C<sup>2</sup>K<sub>82</sub><sup>pc</sup>K<sub>7</sub>ME; धन°  
 K<sub>82</sub> • °भाषत ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>; °भाषत: C<sub>45</sub>ME 71b °मुनिः ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E;  
 °मुणि M 71c कृतंजयाद्वि° ] C<sub>94</sub>K<sub>82</sub>E; कृतंजया द्वि° C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>, धनञ्जय  
 द्वि° M • °श्रेष्ठ ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>M; °श्रेष्ठो E 71d ऋणंजय° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME;  
 ऋणंजाय° C<sub>45</sub> • °महात्मने ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; °मभाषत: M 72a प्राप्तो ]  
 C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>; प्राप्त: M, प्राप्तौ E 72b महर्षिणे ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; महर्षिण: M  
 72c गौतमाच्च ] C<sup>2</sup>K<sub>82</sub>E; गौतमाश्च K<sub>7</sub>, गौतमेन M 72cd भरद्वाजस्तस्माद्वर्यात्मनाय ]  
 em.; भरद्वाजस्तस्माद्वर्यद्वताय C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, भरद्वाजस्तस्माद्वर्यद्वताय C<sub>45</sub>, भरद्वाज  
 तस्मा हर्यद्वताय M, भरद्वाजस्तस्माद्वर्याद्वताय E 73a राजश्रवास्त° ] em.;  
 राजश्रव त° C<sup>2</sup>K<sub>82</sub>E, राजश्रव त° K<sub>7</sub>, राजर्षव त° M 73c °शुष्मात्त° ]  
 C<sup>2</sup>K<sub>7</sub>ME; °शुष्मा त° K<sub>82</sub> 73cd प्राप्तस्तृ° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; प्राप्त तृ°  
 C<sub>02</sub> 73d भो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; omitted in C<sub>45</sub> 74b वृक्षः ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E;  
 वृक्ष M • °भाषत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °भाषत: C<sub>02</sub>ME 74c शक्तिः पराशरं ]  
 C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; शपरासर M<sup>ac</sup>, शक्ति परासर M<sup>pc</sup> 74d जतु° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E;  
 तु° C<sub>45</sub>, जंतु° M 75a द्वैपायनं तु ] em.; द्वैपायनस्तु C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>M, द्वैपायनाय  
 E 75b जतुकर्णो महर्षिणम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; जतुकर्णा महर्षिण: C<sub>02</sub>, जकर्णो  
 महर्षिणं K<sub>82</sub>, जंतुकर्णमहर्षिणा M, जतुकर्णमहर्षिणा E 75d °मुनिः ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>;  
 °मुनि ME 76a °हर्षेण ] M; °हर्षाय C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>, °हर्षणाय E 76b °बुद्धये ]  
 C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; °बुद्धय: M 76b पुराणं सम्प्रकाशितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; पुराण  
 सम्प्रकाशितां C<sub>02</sub>

मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥१:७६॥  
॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥



76e मानुषाणां ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; मनुषाणां C<sub>45</sub>, मानुषाना M • हितार्थाय ]  
C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>E; हित्यथाय M 76f भूयः ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; भूय ME Colophon:  
नामाध्यायः प्रथमः ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; 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॥



Testimonia for this chapter: C<sub>94</sub> ff. 195v–197r, C<sub>45</sub> ff. 203v–204v, C<sub>02</sub> ff. 270r–270v (it breaks off at 2.21 and resumes at 3.30b), K<sub>82</sub> ff. 3v–4v, K<sub>10</sub> exp. 43 and 42 (sic!; it broke off at 1.62d and resumes at 2.23), K<sub>7</sub> ff. 211v–213r; E pp. 585–588; C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

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



1a जनाग्रेण ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; जना\_ C<sub>94</sub> 2b ब्रह्माण्डा° ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; ब्रह्माण्ड  
E 2c ज्ञेयं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; ज्ञेया C<sub>02</sub> 2d कति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; कति:  
C<sub>02</sub> 3a लयनं ज्ञेयं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>; लयनं C<sub>45</sub>, लक्षणं ज्ञेयं E 3b वासिनः ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; वासिरानः C<sub>45</sub> 3c का ] em.; को C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>, किं E • प्रजा  
ज्ञेया ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; प्रजा\_ या C<sub>94</sub> 4b न त्वं ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; तत्त्वं E • °र्हसि ]  
C<sup>Σ</sup>K<sub>82</sub>E; °र्हसि K<sub>7</sub> 4c दैवतै° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; देवतै° C<sub>02</sub>K<sub>7</sub>E • शक्तिर् ]  
C<sub>94</sub>; शक्ति C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E 5a अगम्यगमनं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; अगम्यगमनं C<sub>02</sub>,  
अगम्यगमनं K<sub>7</sub> 5b गुह्या° ] K<sub>7</sub>E; गुहा° C<sup>Σ</sup>K<sub>82</sub> • समुद्धृतम् ] em.; समुद्धितम्  
C<sup>Σ</sup>K<sub>82</sub>, समुद्धितं K<sub>7</sub>, समुद्धितम् E 5c प्रभुर्ने° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; प्रने° C<sub>02</sub>  
5d दण्ड्यो ] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>; दण्डो C<sub>94</sub>C<sub>45</sub>, दण्ड्या E • दण्डकः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E;  
ण्डकः C<sub>45</sub><sup>ac</sup>, पण्डकः C<sub>45</sub><sup>pc</sup> 6a सत्यो ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; सत्यौ E • तत्र ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>;  
तत्रा E 6b नो ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; \_ C<sub>94</sub> 6c नानृजुर्न ] em.; नाऋजुर्न C<sub>94</sub>E,  
नाऋजुर्न C<sub>45</sub>K<sub>7</sub>, नाऋजुर्न K<sub>82</sub>, नाऋजुर्न C<sub>02</sub> 6d न तृष्णा न च ] C<sup>Σ</sup>K<sub>7</sub>E;  
न च तृष्णा न K<sub>82</sub> • ईर्ष्यता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; ईर्ष्यता: C<sub>02</sub>, ईर्ष्यता E

न क्रोधो न च लोभो ऽस्ति न मानो ऽस्ति न सूयकः ।  
 ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥२:७॥  
 न व्याधिर्न जरा तत्र न शोको ऽस्ति न विक्लवः ।  
 नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥२:८॥  
 नोत्कृष्टो मानवस्तस्मिन्त्रियश्चैव 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 व्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।  
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥२:११॥  
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।  
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥२:१२॥  
 आहूतसम्प्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।  
 न जन्ममरणं तत्र आपदं नाप्नुयात्क्वचित् ॥२:१३॥  
 न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।  
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥२:१४॥  
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।  
 ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥२:१५॥

✧

7a क्रोधो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; क्रोधौ C<sub>02</sub> 7b सूयकः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>; सूयकः  
 C<sub>45</sub>, स्तेयकः E (unmetr.) 7d शठो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; शठो C<sub>02</sub>, शठे E •  
 मत्सरः ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; मत्सराः E 8a व्याधिर्न ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; व्याधि न C<sub>02</sub>K<sub>7</sub> •  
 जरा तत्र ] C<sub>45</sub>K<sub>7</sub>; जरास्तत्र C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>E 8b विक्लवः ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; विक्लव E  
 9a मानव° ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; मा\_व° C<sub>94</sub> 9c प्रशंसास्ति ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; प्रशंसाश्च  
 E 10c तत्रास्ति ] C<sup>२</sup>K<sub>82</sub><sup>pc</sup>K<sub>7</sub>E; तत्रा K<sub>82</sub><sup>ac</sup> 11a व्रज त° ] C<sup>२</sup>K<sub>82</sub>E; व्रजस्त° K<sub>7</sub>  
 11c कर्म ना° ] em.; कर्म न C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>, कर्मणा E 11d कलिः ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub><sup>pc</sup>;  
 कलि K<sub>7</sub><sup>ac</sup>E 12a च न त्रेता ] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; च न त्रेता C<sub>94</sub>, च त्रेता न C<sub>45</sub> 12b कृतं  
 चा° ] C<sub>02</sub>K<sub>82</sub>; कृतश्चा° C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E 12c मन्वन्तरं न तत्रास्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E;  
 मन्वन्त्रास्ति C<sub>02</sub>, मन्वन्तरनन्त तत्रास्ति K<sub>7</sub> 12d कल्पश्चैव ] C<sup>२</sup>K<sub>7</sub>E; कल्पं  
 चैव K<sub>82</sub> 13a आहूत° ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; आभूत° E 13b ब्रह्मरात्रिदिनं ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>;  
 ब्रह्मरात्रिदिवस् E 13c जन्ममरणं तत्र ] C<sub>02</sub>K<sub>82</sub>E; जन्ममरणं तत्र C<sub>94</sub>C<sub>45</sub>, जन्ममरणन्त्रत  
 K<sub>7</sub> 13d आपदं ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; अपदं E 14a चाशापाश° ] C<sub>45</sub>K<sub>7</sub><sup>pc</sup>; च सायाश°  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub><sup>ac</sup>E • °बद्धो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °द्धो C<sub>02</sub>, °वृद्धो E 14b °मोहं ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °मोहो C<sub>94</sub> 14c देवा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; देवो C<sub>45</sub> 15b गन्धर्वा ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; गन्धर्वो E

न जपो नाह्निकस्तत्र नाग्निहोत्री न यज्ञकृत् ।  
 न व्रतं न तपश्चैव न तिर्यन्नरकं तथा ॥२:१६॥  
 तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।  
 अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥२:१७॥  
 हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।  
 देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥२:१८॥  
 परार्धद्विगुणोत्सेधो विस्तारश्च तथाविधः ।  
 अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥२:१९॥  
 अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।  
 प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥२:२०॥  
 स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।  
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥२:२१॥  
 तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।  
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥२:२२॥  
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।  
 परार्धद्वयविक्षेपा योजनानां द्विजोत्तम ॥२:२३॥



**21c** After कामरू°, C<sub>02</sub> has two folios missing (ff. 271–272) and resumes only at 3.30b

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



**16a** जपो ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; जयो C<sub>94</sub> • नाह्निकस्त° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; नाह्निक  
 त° C<sub>45</sub> **16d** न तिर्यन्नरकं ] em.; नातिर्यन्नरकस् C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>, नातिर्यन्नरकन्  
 C<sub>45</sub>, नात्रिर्यन्नरकस् K<sub>7</sub>, न तीर्थन्नरकन् E **18a** हरेच्छाप्रभवाः ] K<sub>7</sub>; हरेच्छाप्रभवाः  
 C<sup>°</sup>K<sub>82</sub>, हरेच्छाप्रभवा E **18c** वर्ज्यानि ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>; वर्ज्यानि E **19a** °गुणोत्सेधो ]  
 conj.; °गुणोच्छेधा C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, °गुणोच्छेधा C<sub>02</sub>, °गुणाच्छेधा E **19b** विस्तारश्च ]  
 K<sub>7</sub>; विस्तारं च C<sup>°</sup>K<sub>82</sub>E • °विधः ] K<sub>7</sub>; °विधा C<sup>°</sup>K<sub>82</sub>E **19c** अनेकाकार° ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; अनेकार° C<sub>94</sub> **20a** अन्ये ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>; बहु° E **20c** षण्डाश्च ]  
 C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>; घण्टाश्च E **20d** °रुहाणि ] C<sub>02</sub>; °रुहानि C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, °सहानि E  
**21a** स्वादु° ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; स्वाधु° C<sub>94</sub> • °मूल° ] C<sup>°</sup>K<sub>7</sub>E; °मूला K<sub>82</sub> •  
 °फलाः ] conj.; °फला C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E **21b** स्कन्ध° ] conj.; स्कन्द° C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E  
**22c** °बालाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °वराः E **23c** °द्वय° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °द्व°  
 K<sup>ac</sup><sub>82</sub> • विक्षेपा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; विज्ञेया E **23d** °त्तम ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E;  
 °त्तमः K<sub>82</sub>

ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।  
 अधोर्ध्वो न च संख्यास्ति न तिर्यञ्चैति कश्चन ॥२:२४॥  
 शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।  
 भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥२:२५॥  
 शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।  
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥२:२६॥  
 बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।  
 परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥२:२७॥  
 भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।  
 परार्धपरकोटीनामघोरालयमाश्रिताः ॥२:२८॥  
 कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।  
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥२:२९॥  
 कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।  
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥२:३०॥  
 ईशानस्य कलाः पञ्च वक्त्रस्यापि चतुष्कलाः ।  
 अघोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥२:३१॥

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24b बलशक्तिश्च भो द्विज ]  $C_{94}C_{45}K_{82}K_{10}K_7$ ; omitted in  $K_{82}^{ac}$ , तव शक्तिश्च भो  
 द्विज E 24c अधोर्ध्वो न च संख्यास्ति ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ; omitted in  $K_{82}^{ac}$   
 24d न तिर्यञ्चैति कश्चन ]  $K_{82}^{pc}K_7$ ; न तिर्यञ्चैति कश्चन  $C_{94}C_{45}K_{10}E$ , न तिर्य  
 चेति कश्चन  $K_{82}^{ac}$  25c भोगमक्षय तं ] em.; भोगमक्षयस्तं  $C_{94}C_{45}K_{82}K_{10}K_7$   
 (unmetr.), भोगमयास्तु तं E 25d °मृत्युर्न ]  $C_{94}C_{45}K_{82}K_7E$ ; °मृत्यु न  
 $K_{10}$  26b प्रभाः ]  $C_{94}C_{45}K_{82}K_{10}K_7$ ; प्रभा E 26d °शानानां ]  $C_{94}C_{45}K_{82}E$ ;  
 °शानाना  $K_{10}$ , °गानानां  $K_7$  • 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 ज्ञेयास्तं ]  
 $C_{94}C_{45}K_{10}K_7$ ; ज्ञेया तं  $K_{82}E$  • °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 °घोरां ]  $C_{94}C_{45}K_{82}K_{10}K_7$ ; °धोरां E • °श्रिताः ]  
 $C_{94}C_{45}K_{82}K_{10}K_7$ ; °श्रिता E 29b पश्चिमां ]  $C_{94}K_{82}K_{10}K_7E$ ; 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 ]  $C_{94}C_{45}K_{10}K_7E$ ; सद्यमिष्ट्वा°  $K_{82}$  • 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 वामदेवा° ]  
 $C_{94}C_{45}K_{82}K_7E$ ; वामदेव°  $K_{10}$

सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।  
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥२:३२॥  
 संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।  
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥२:३३॥  
 शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।  
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥२:३४॥  
 अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।  
 कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।  
 तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥२:३५॥  
 गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।  
 तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥२:३६॥  
 सप्तद्वीपसमुद्राणि रत्नपूर्णानि भो द्विज ।  
 दत्त्वा वा वेदविदुषे श्रद्धाभक्तिसमन्वितः ।  
 तत्र गन्तुं न शक्येत विना ध्यानेन निश्चयः ॥२:३७॥  
 स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।  
 स्वदारपुत्रसर्वस्वं शिरो ऽर्थिभ्यश्च यो ददेत् ।  
 न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥२:३८॥

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



32a ज्ञेयाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ज्ञेया E 32b संसारा° ] C<sub>94</sub>C<sub>45</sub><sup>p</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 संसा° C<sub>45</sub><sup>a</sup>c 32c °त्रिंशत्क° ] corr.; °त्रिंशक° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • ह्येताः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ज्ञेयाः E 32d °सत्तम ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °सत्तमः K<sub>10</sub>E  
 33a संख्या वर्णा ] C<sub>45</sub>K<sub>7</sub>; संख्या वर्णो C<sub>94</sub>K<sub>10</sub>, संख्या वर्णा K<sub>82</sub>, संख्या वर्णा  
 E 33b एकैकस्य ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>E; एकैकस्य C<sub>45</sub>K<sub>82</sub> 33d बोधव्यास्त° ] em.;  
 बोधव्या त° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 34a °कृष्ट्या ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E; कृष्टा K<sub>82</sub>K<sub>7</sub>  
 34b योगं सदाभ्यसेत् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; योग समभ्यसेत् K<sub>10</sub> 34c °योगं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °योग E 35c °तप ] E; °तपः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (un-  
 metr.) 35e शक्येत ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शक्येत C<sub>45</sub>, शक्येते E 35f देवै° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; देवै° K<sub>7</sub> • °धन ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °धनम् C<sub>45</sub> 36a गन्तुं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; गन्तु K<sub>10</sub>K<sub>7</sub> • शक्येत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शक्यन्ते E 37a °द्वीप° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; °दीप° K<sub>7</sub> • °समुद्राणि ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °समुद्राय K<sub>10</sub>  
 37c गन्तुं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; गन्तु K<sub>10</sub>, गन्तु K<sub>7</sub> • शक्येत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 शक्यन्ते E 38a स्वदेहान्मांस° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; स्वदेहान्मांस° K<sub>7</sub>, स्वदेहान्मां  
 स° E 38a °स्वं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °स्व K<sub>10</sub> 38e न तत्र गन्तुं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 न तत्र गन्तुं न C<sub>45</sub> 38f °दुष्करैः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °दुष्कृतः K<sub>10</sub>

यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।  
ब्रह्माण्डान्तस्य भोगांस्तु भुङ्क्ते कालवशानुगः ॥२:३९॥

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

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥



39c °दान° ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E; °दानं K<sub>82</sub>, °दानै K<sub>10</sub> 39d °पारगः ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
°पारगाः C<sub>94</sub>K<sub>10</sub> 39a ब्रह्माण्डान्तस्य भोगांस्तु ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; ब्रह्माण्डान्तस्य  
भोगास्तु K<sub>10</sub>, ब्रह्माण्डान्तस्य भोगास्तु E 39b भुङ्क्ते ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; भुङ्क्ते  
K<sub>7</sub>, भुक्त्वा E • °गः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °गाः K<sub>82</sub> 40b धर्मो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E;  
धर्मै K<sub>7</sub> 40e °कलनात्काल° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °कलना काल° K<sub>10</sub> Colophon:  
नामाध्यायो द्वितीयः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; नामाध्याय द्वितीयः K<sub>10</sub>, 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 ।

✧

Testimonia for this chapter: P<sub>57</sub> exp. 215r–215v (breaks off after 3.14d and resumes at 4.8a), C<sub>94</sub> ff. 197r–198v, C<sub>45</sub> ff. 204v–206r, C<sub>02</sub> ff. 273r–273v (broke off at 2.21 and resumes at 3.30b), K<sub>82</sub> ff. 4v–6r, K<sub>10</sub> exp. 42, 47 (upper), 48 (lower), K<sub>7</sub> ff. 213r–214v, E pp. 588–591; C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>  
**5ab** C<sub>45</sub> reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5–7ab.

**3cd** cf. LiñP 1.10.12cd–13ab: धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते । **3** cf. BrahmāṇḍaP 1.32.29: धारणार्थो 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 भैक्षुकः ॥

✧

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

देवमानुषतिर्यं च नरकस्थावरादयः ॥३:५॥  
 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 ।

6ab cf. DevīP 4.59cd: ब्रह्मणो हृदयज्जातः पुत्रो धर्म इति स्मृतः • cf. also  
 MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः

✧

5c °मानुष° ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °मानुषि° P<sub>57</sub> 6a ब्रह्मणो ] P<sub>57</sub>C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 omitted in C<sub>45</sub>, ब्राह्मणो E • भित्त्वा ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; वित्त्वा K<sub>10</sub> 6b धर्मः ]  
 P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; धर्म K<sub>10</sub> 6d °मध्यमाः ] P<sub>57</sub>C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; omitted in  
 C<sub>45</sub> 7a °आक्षी ] P<sub>57</sub>C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; omitted in C<sub>45</sub>, °आक्षि E 7b °आद्याः ]  
 em.; °आद्या P<sub>57</sub>K<sub>10</sub>K<sub>7</sub>E, °आद्याः K<sub>82</sub>, omitted in C<sub>45</sub>, °आद्या C<sub>94</sub> •  
 °हराः ] K<sub>10</sub>E; °हरा P<sub>57</sub>C<sub>94</sub>K<sub>7</sub>, omitted in C<sub>45</sub>, °xमाः K<sub>82</sub> 7cd तस्य  
 पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ] P<sub>57</sub>C<sub>94</sub>K<sub>10</sub>; गतिश्च पौत्राश्च अनेकाश्च बभूव  
 ह (eyeskip to 3.5a) C<sub>45</sub>, तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K<sub>82</sub>K<sub>7</sub>, तस्य  
 पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E 8 विगतराग उवाच ] C<sub>45</sub>K<sub>82</sub><sup>pe</sup>K<sub>7</sub>E; विगतराग  
 उ P<sub>57</sub>C<sub>94</sub>K<sub>10</sub>, omitted in K<sub>82</sub><sup>ac</sup> 8b ताभ्यः ] em.; तेभ्यः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E  
 9a लक्ष्मीर्धृतिस्तुष्टिः ] C<sub>94</sub>; लक्ष्मीर्धृतिस्तुष्टिः C<sub>45</sub>, लक्ष्मीर्धृतिर्धृतिस्तुष्टिः K<sub>82</sub><sup>ac</sup>,  
 लक्ष्मीर्धृतिस्तुष्टिः K<sub>82</sub><sup>pe</sup>, लक्ष्मीं धृति तुष्टिः K<sub>10</sub>, लक्ष्मी धृतिस्तुष्टिः P<sub>57</sub>K<sub>7</sub>, लक्ष्मी  
 धृतिस्तुष्टि E 9b पुष्टिर्मे° ] P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पुष्टि मे° E • लज्जा ]  
 P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; लजा K<sub>82</sub> 9c बुद्धिः ] P<sub>57</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; बुद्धि C<sub>94</sub> 9d सिद्धिः  
 प्रसूतिसम्भवाः ] conj.; सिद्धिश्चाभूतिसम्भवाः P<sub>57</sub>, सिद्धिश्चाभूतिसम्भवा C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>,  
 सिद्धिश्चाभूतिसम्भवा C<sub>45</sub>, सिद्धिश्च भूतिसम्भवा E 10a कामः ] K<sub>82</sub>; काम°  
 P<sub>57</sub>C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, धर्म° E

धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥३:१०॥  
 पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।  
 क्रियायास्त्वभवत्पुत्रो दण्डः समय एव च ॥३:११॥  
 लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।  
 लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥३:१२॥  
 क्षेमः शान्तिसुतो विन्द्याद्व्यवसायो वपोः सुतः ।  
 यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।  
 स्वायम्भुवे ऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥३:१३॥  
 विगतराग उवाच ।  
 मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।  
 कौतूहलमतीवं मे कर्तय ज्ञानसंशयम् ॥३:१४॥



**14c** In P<sub>57</sub>, folio 215v ends with कौतूहलमती and the next available folio side (217r) starts with त्यमिष्टगतिः प्रोक्तं in 4.8a. Thus one folio (f. 216), containing 3.14d–4.7, is missing.

**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 ॥ **11cd** ≈ LiñP 1.70.295ab: क्रियायामभवत्पुत्रो दण्डः समय एव च; ≈ KūrmP 1.8.22cd: क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च; cf. LiñP 1,5.37: धर्मस्य वै क्रियायां तु दण्डः समय एव च



**11a** लाभः ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>; लाभ° K<sub>82</sub>E **11b** °पुत्रः ] em.; °पुत्र C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E  
 • श्रुत° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; श्रुत° C<sub>45</sub> **11c** त्वभवत्पुत्रो ] em.; त्वभयः पुत्रो  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, तूभयः पुत्रौ E **11d** दण्डः ] corr.; दण्डे C<sub>94</sub>K<sub>82</sub>° दण्डो C<sub>45</sub>,  
 दण्ड° K<sub>82</sub><sup>pc</sup>K<sub>10</sub>K<sub>7</sub>E • च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तु E **12a** लज्जाया विनयः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; लज्जायाः विनय° E **12b** सुतः स्मृतः ] K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सुतः  
 ×× C<sub>94</sub>, सुतःस्तथा C<sub>45</sub> **12c** सुधियः ] E; सुधिय C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> • पुत्र ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पुत्रः E **12d** अप्रमाद° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; अप्रमादा° K<sub>82</sub>  
**13b** वपोः ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; वपो K<sub>82</sub> **13d** सिद्धे° ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; सिद्धि C<sub>94</sub>K<sub>7</sub>E  
 • व्यजायत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; व्यजायते K<sub>10</sub>E, व्यजायतः K<sub>7</sub> **13e** स्वायम्भुवे ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>; स्वायम्भुवो C<sub>45</sub>, स्वयम्भुवे K<sub>10</sub>E • ऽन्तरे त्वासन् ] conj.; ऽन्तरे  
 त्वासि C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>, ऽन्तरे त्वासीत् K<sub>10</sub>, ऽन्तरे त्वासं K<sub>7</sub>, ऽन्तरेवासि E **14a** धर्म ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; धर्म K<sub>7</sub>, धर्मः E **14c** कौतूहल° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; कौतूहल°  
 C<sub>45</sub> • °तीवं मे ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; ~~स्तीव~~ मे C<sub>45</sub> **14d** कर्तय ] em.; कीर्तय  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • °संशयम् ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; °संशयः C<sub>45</sub>K<sub>10</sub>

अनर्थयज्ञ उवाच ।  
 श्रुतिस्मृतिद्वयोर्मूर्तिर्धर्मस्य परिकीर्तिता ।  
 दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् ।  
 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 शृणुष्ववाहितो द्विज ॥३:१७॥

[ यमेष्वहिंसा (१) ]

[ पञ्चविधा हिंसा ]

त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।  
 हिंसां पञ्चविधामाहुर्मुनयस्तत्त्वदर्शिनः ॥३:१८॥

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

✧

**15a** श्रुति° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; श्रुतिः C<sub>45</sub>E **15ab** °द्वयोर्मूर्तिर्ध° ] C<sub>94</sub>; °द्वयोर्मूर्तिर्ध° C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, °द्वयी मूर्तिर्ध° K<sub>7</sub>, °द्वयोर्मूर्तिर्ध° E **15b** °कीर्तिता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; °कीर्तितः K<sub>10</sub>, कीर्तिताः K<sub>7</sub> **15cd** °बन्धमि° ] em.; °बद्ध इ° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, °बन्ध इ° K<sub>10</sub>E **15d** श्रौतस्य ] em.; श्रौतस्य C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>, श्रौत्रस्य K<sub>82</sub>, स्रोत्रस्य K<sub>10</sub>, श्रुतस्य E **15e** स्मार्तो ] em.; स्मार्त C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E **16a** नियम° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; नियमै° K<sub>82</sub> **16d** °मानृशंस्यं ] em.; °मनृशंस्यो C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E, °मानृशंस्यो K<sub>7</sub> **16e** धन्या° ] E; धन्यः C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, धन्यं K<sub>82</sub> • माधुर्य° ] E; माधुर्य° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> **16f** आर्जवं च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; आर्जवश्च E **17b** °माहुर्म° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; °माहु म° K<sub>7</sub> **17d** शृणुष्व° ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E; शृणुष्व° K<sub>82</sub>K<sub>10</sub> **18a** बन्धो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; बद्धो K<sub>10</sub>, बन्ध E **18c** हिंसां ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>; हिंसा C<sub>45</sub>K<sub>10</sub>E • °विधामाहु° ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; °विधमाहु° C<sub>94</sub>, °विधान्याहु° K<sub>10</sub>, °विध प्राहु° E

काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।  
तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥३:१९॥  
बद्ध्वा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।  
अनाहता म्रियन्त्येवं वधो बन्धनजः स्मृतः ॥३:२०॥  
शत्रुचौरभयैर्घोरैः सिंहव्याघ्रगजोरगैः ।  
त्रासनाद्धमाप्नोति अन्यैर्वापि सुदुःसहैः ॥३:२१॥  
यस्य यस्य हरेद्विक्तं तस्य तस्य वधः स्मृतः ।  
वृत्तिजीवाभिभूतानां तद्द्वारा 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 परतरो ऽयशः ॥३:२५॥  
नातः परतरं पापं नातः परतरं विषम् ।  
नातः परतराविद्या नातः परं तपोधन ॥३:२६॥

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19a काष्ठलोष्ट° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; काष्ठलोष्ट K<sub>10</sub> 19b निर्दयाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
निर्दया E 19c °भिन्नाङ्गो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °भिन्नाङ्गा E 19d °वध्यमवा° ]  
C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °वध्यमवा° C<sub>94</sub> 20a भुजोरश्च ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>; भुजोरश्च  
K<sub>82</sub>E 20b शिरोरुक्कण्ठ° ] em.; शिरोरुक्कण्ठ° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शिरोरुः  
कण्ठ° E 20c अनाहता म्रियन्त्येवं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; अनाहत म्रियन्त्येष K<sub>10</sub>  
20d वधो बन्धनजः स्मृतः ] conj.; °नजाः स्मृताः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, °नजाः स्मृता  
K<sub>7</sub>, °नज स्मृतः E 21a °चौरभयैर्घोरैः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °चौरभयै घोरै K<sub>10</sub>  
21d अन्यैर्वापि ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; अन्ये चापि K<sub>7</sub> 22a हरेद्वि° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
हरे वि° K<sub>10</sub> 22b वधः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; वध E 22a °भिभूतानां ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
°विभूतानां K<sub>10</sub> 22b तद्द्वारा नि° ] conj.; तद्द्वारान्नि° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>,  
तद्द्वारान्नि° E 23ab °शस्त्रैर्माया° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; °शस्त्रै मा° K<sub>7</sub>, °शस्त्रैर्मया°  
E 23c हिंसकान्याहु वि° ] C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>; हिंसकान्याहुर्वि° C<sub>94</sub>K<sub>82</sub> (unmetr.),  
हिंसकेत्याहु वि° E 24c परमं धर्मं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; परमं धर्म K<sub>10</sub>, परमो धर्म K<sub>7</sub>  
24d त्यजेत्स दुरात्मवान् ] C<sub>45</sub>K<sub>7</sub>E; त्यजेच्छ दुरात्म× C<sub>94</sub>, त्यजेत्सुदुरात्मवान्  
K<sub>82</sub>, त्यजेत्स दुरात्मनम् K<sub>10</sub> 25b °तरं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °तन् C<sub>45</sub>E 26d परं  
तपोधन ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पर तपोधमाः E

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 ।  
 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 ।

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29d C<sub>02</sub> resumes here in exp. 189, f. 273r (sic!) with रमं सुखम् After pādas  
 cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be  
 found in C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>

29 This and the following verses are similar to MBh 13.117.37–38 34ab =  
 MBh 13.116.14ab and 13.116.34ab ≈ UUMS 2.48cd: स्वमांसं परमांसेन यो  
 देहे वृद्धिमिच्छति

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27a यो हिनस्ति न ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; यो न हिन्सन्ति K<sub>10</sub>, यो हि नास्ति न E  
 27b उद्भिज्जादि ] em.; उद्भिज्जादि C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E, उद्भिज्जानि K<sub>82</sub> • °विधम् ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; °विधि K<sub>7</sub> 27c पुरुषः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पुरुष° E 28a °दयां  
 नित्यं ] C<sub>94</sub>K<sub>82</sub>E; °दया नित्यं C<sub>45</sub>K<sub>10</sub>, °दया नित्य K<sub>7</sub> 28c यज्वा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
 यज्वा K<sub>10</sub> 29a परमं ती° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; परन्ती° C<sub>45</sub> 30a यज्ञः ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>E; यज्ञर् C<sub>94</sub>, यज्ञ K<sub>82</sub>K<sub>7</sub> 30c परमं ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; परमो E  
 30d परमा ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; परमां K<sub>10</sub> 31ab (अहिंसा... दमः) ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 omitted in E 31c लाभः ] K<sub>7</sub>; लाभ C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E, लाभो C<sub>02</sub> 31d परमं ]  
 C<sup>2</sup>K<sub>10</sub>K<sub>7</sub>E; परमा K<sub>82</sub> 32a धर्मः ] K<sub>82</sub>K<sub>7</sub>; धर्म C<sub>94</sub>C<sub>45</sub>E, धर्मो C<sub>02</sub>, ध\_ K<sub>10</sub>  
 32b अहिंसा परमा गतिः ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>; \_\_\_\_\_ K<sub>10</sub>, अहिंसा परमो गतिः  
 E 32c अहिंसा परमं ब्रह्म ] C<sup>2</sup>K<sub>82</sub>E; {अहिंसा परमं ब्रह्म} K<sub>10</sub>, अहिंसा परमं ब्रह्म  
 K<sub>7</sub> 33a मांसाशनान्नि° ] C<sub>94</sub>C<sub>45</sub>E; मान्साशन नि° C<sub>02</sub>, मांसाशनान्नि° K<sub>82</sub>,  
 मन्सासनान्नि° K<sub>10</sub>, {मांसशानान्नि}° K<sub>7</sub> 33d मांसं ] C<sup>2</sup>K<sub>82</sub>; मांस K<sub>10</sub>E, मासं  
 K<sub>7</sub> 34a °मांसेन ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>E; °मासेन K<sub>7</sub> 34b वर्धयितु° ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E;  
 वर्द्धयति K<sub>10</sub>

अनभ्यर्च्य पितृन्देवान्न ततो ऽन्यो ऽस्ति पापकृत् ॥३:३४॥

मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।

अत्रैव पशवो हिंस्या नान्यत्र मनुरब्रवीत् ॥३:३५॥

क्रीत्वा स्वयं वाप्युत्पाद्य परोपहतमेव वा ।

देवान्पितृश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥३:३६॥

वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।

मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥३:३७॥

मृगाः पर्णतृणाहारादजमेषगवादिभिः ।

सुखिनो बलवन्तश्च विचरन्ति महीतले ॥३:३८॥

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॥

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 परोपकृत° in pāda b)

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34c पितृन् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; पितृन् C<sub>02</sub>E, {पितृन्} K<sub>10</sub> 34d ततो ऽन्यो ]  
C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तदन्यो E 35b °दैवत° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °देवत° C<sub>02</sub>K<sub>10</sub>  
35c अत्रैव पशवो हिंस्या ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>E; अत्रैव पशवो हिंसा C<sub>45</sub>, अत्रैव पशवो  
हिंस्यान् K<sub>82</sub>, \_\_\_\_\_ K<sub>10</sub> 35d नान्यत्र मनुरब्रवीत् ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; \_\_त्र  
मनुरब्रवीत् K<sub>10</sub> 36a क्रीत्वा ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; कृत्वा E • °प्युत्पाद्य ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
°प्युत्पाद्या° E 36b °हत° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °हित° E • वा ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
च E 36c पितृश्चार्चयित्वा ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>; पितृश्चार्चयित्वा K<sub>10</sub>, पितृश्चार्पयित्वा E  
36d मांसं ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; मांसं K<sub>7</sub> 37b °शील° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °शल°  
C<sub>02</sub> • °व्रतैः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °व्रतः C<sub>45</sub> 37c °वृत्तानां ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>;  
°वृत्ताना K<sub>10</sub>, °वृत्तीनां E 37d न ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; त C<sub>45</sub> 38a पर्ण° ]  
C<sup>°</sup>K<sub>10</sub>K<sub>7</sub>; पर्ण° K<sub>82</sub>, पर्णा° E 38ab °हाराद° ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub><sup>pc</sup>K<sub>7</sub>E; °हाद°  
K<sub>10</sub><sup>ac</sup>, °हारा अ° C<sub>45</sub>K<sub>82</sub> 39ab °हारा रा° ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; °हाराद्रा° C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>E  
39d °भोजिभिः ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °भोगिभिः E 40a मांसं ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; मांसं  
K<sub>7</sub> 40b हीहेत ] C<sup>°</sup>K<sub>7</sub>E; हीयेत K<sub>82</sub>K<sub>10</sub> 40c गुणाकर्षा° ] conj. TÖRZSÖK;  
गुणाकाशा° C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, गुणा कुर्या° E 41b °यज्ञसमीहया ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>;  
°धर्मसमीहया C<sub>02</sub>, °यज्ञसमीहया: K<sub>7</sub>, °धर्मसमीहय E 41c यशः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
यशं C<sub>02</sub> 41d परा गतिः ] C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>; परा गतिः C<sub>94</sub>, पराङ्गतिम् C<sub>45</sub>K<sub>10</sub>,  
परां गतिः E

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

॥ इति वृषसारसंग्रहे अहिंसाप्रशंसा नामाध्यायस्तृतीयः ॥



42a त्रैलोक्यं ] C<sup>३</sup>K<sub>82</sub>K<sub>7</sub>E; त्रैलोक्य K<sub>10</sub> • अखिलं दत्त्वोत्तमे ब्राह्मणे ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>E;  
 अखिलं × × × × × × × C<sub>94</sub>, अखिलं दत्त्वोत्तमे ब्राह्मणे K<sub>82</sub> 42b कोटीयज्ञसहस्रपद्मम् ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; × × × × × × × C<sub>94</sub> • महीं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; महीं C<sub>02</sub>  
 42c °कोटी° ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °कोटी° E (unmetr.) • स्नात्वा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 स्ना S C<sub>45</sub> 42d °फलमहिंस° ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>E; °फलं त्वहिंस° K<sub>7</sub> • निःसंशयः ]  
 C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; × × × × C<sub>94</sub>, निःसंशय × C<sub>45</sub>, निःसंशय E Colophon: नामाध्यायस्तृतीयः ]  
 C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>; नामाध्यायस्तृतीय K<sub>7</sub>, नामस्तृतीयो ऽध्यायः E



## [ चतुर्थो ऽध्यायः ]

[ यमेषु सत्यम् (२) ]

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

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Testimonia for this chapter: C<sub>94</sub> ff. 198v–201v, C<sub>45</sub> ff. 206r–208v, C<sub>02</sub> ff. 273v–277r, K<sub>82</sub> ff. 6r–9r, K<sub>10</sub> exp. 48–50 (lower–upper), K<sub>7</sub> ff. 214v–217r, E pp. 591–597;  
 C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

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

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1a सद्भावः ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; सद्भाव° K<sub>10</sub>E 1ab सत्यमित्याहुर्दृ° ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
 सत्यमित्याहुर्दृ° C<sub>94</sub>, सत्यमित्याहुर्दृ° C<sub>02</sub>, सत्यामित्याहुर्दृ° K<sub>10</sub> 1b °प्रत्यय° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; °प्रत्यय° C<sub>02</sub>, °प्रत्यये° K<sub>7</sub>, प्रत्यक्ष° E 1c यथाभूतार्थकथनं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; यथाभूतार्थ C<sub>02</sub><sup>ac</sup>, यथाभूतार्थ×क्त कथनं C<sub>02</sub><sup>pc</sup> 1d तत्सत्यकथनं ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; तत्सत्यकथकं C<sub>45</sub>, कथनं स्मृतं C<sub>02</sub><sup>ac</sup>, सत्यकथनं स्मृतं  
 C<sub>02</sub><sup>pc</sup> 2a °ताडना° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °नाडना° C<sub>45</sub> 2b सुदुःसहम् ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सुदुःसहं C<sub>02</sub> 2d सत्यमुदाहृतम् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सत्यमुदाहृतम्  
 C<sub>94</sub> 3a °द्यतः ] C<sup>Σ</sup>K<sub>10</sub>K<sub>7</sub>E; °द्यत K<sub>82</sub> • शस्त्रं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शस्त्र C<sub>02</sub>,  
 सत्य C<sub>45</sub>E 3b कर्हिचित् ] C<sup>Σ</sup>E; कर्हिचित् K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> 3c सत्यं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 सत्य C<sub>45</sub>E 4b °तुरः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °तुर C<sub>45</sub> 4c पृच्छतो ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 पृच्छते E 4d तद्वापि ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>E; तदपि K<sub>10</sub> 5a हिनस्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>;  
 हि नास्ति C<sub>02</sub>K<sub>82</sub>E 5b राजन्न ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; राज न C<sub>02</sub>, राज्यं न K<sub>82</sub>  
 5c °त्यये ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>E; °त्यजे K<sub>10</sub> • °पहारे ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °प्रहारे C<sub>02</sub>K<sub>10</sub>

पञ्चानृतं सत्यमुदाहरन्ति ॥४:५॥  
 देवमानुषतिर्येषु सत्यं धर्मः परो यतः ।  
 सत्यं श्रेष्ठं वरिष्ठं च सत्यं धर्मः सनातनः ॥४:६॥  
 सत्यं सागरमव्यक्तं सत्यमक्षयभोगदम् ।  
 सत्यं पोतः परत्रार्थं सत्यं पन्थान विस्तरम् ॥४:७॥  
 सत्यमिष्टगतिः प्रोक्तं सत्यं यज्ञमनुत्तमम् ।  
 सत्यं तीर्थं परं तीर्थं सत्यं दानमनन्तकम् ॥४:८॥  
 सत्यं शीलं तपो ज्ञानं सत्यं शौचं दमः शमः ।  
 सत्यं सोपानमूर्ध्वस्य सत्यं कीर्तिर्यशः सुखम् ॥४:९॥  
 अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।  
 अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ॥४:१०॥  
 सत्येन तपते सूर्यः सत्येन पृथिवी स्थिता ।

5 ≈ MBh 1.77.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले ।  
 प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥; MBh 12.159.28: न नर्मयुक्तं  
 वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । न गुर्वर्थे नात्मनो जीवितार्थे पञ्चानृतान्याहुरपातकानि ॥;  
 MatsP 31.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । Abhid-  
 harmakośabhāṣya 24114–24117 (introduced by मोहजो मृषावादो यथाह):  
 न नर्मयुक्तमनृतं हि नास्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे  
 पञ्चानृतान्याहुरपातकानि ॥ etc. 9c ≈ VarP 193.36cd: सत्यं स्वर्गस्य सोपानं  
 पारावारस्य नौरिव 10 = MBh 1.69.22 = MBh Indices 13.20.330 = MarkP  
 8.42 = VDhU 3.265.7 ≈ MBh 12.156.26 (pāda d reads सत्यमेवातिरिच्यते) ≈  
 VDh 55.6 (pāda d reads सत्यमेतद्विशिष्यते); cf. ŚDhŚ 11.107: अश्वमेधायुतं  
 पूर्णं सत्यञ्च तुलितं पुरा । अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥

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6b °मानुष° ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>E; °मानुष्य° K<sub>7</sub> • सत्यं धर्मः परो यतः ] C<sub>45</sub>C<sub>02</sub>;  
 सत्यं धर्मः पयतः C<sub>94</sub>, सत्यं धर्म परो यतः K<sub>82</sub>K<sub>7</sub>, सत्यधर्म परो यतः K<sub>10</sub>,  
 सत्यधर्मपरायणः E 6c श्रेष्ठं ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; श्रेष्ठ K<sub>10</sub>E • वरिष्ठं च ] C<sub>94</sub>C<sub>45</sub><sup>pc</sup>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 वरिष्ठम्वरिष्ठम्बच्च C<sub>45</sub><sup>ac</sup> 6d सत्यं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; सत्य° C<sub>45</sub>K<sub>10</sub> • धर्मः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; धर्म C<sub>02</sub>E 7a सत्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सत्य C<sub>02</sub> 7b सत्यमक्षयभोगदम् ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सत्यमक्षयभोगदम् C<sub>45</sub>C<sub>02</sub>, सत्यमक्षयते नरं E 7c पोतः ]  
 C<sup>5</sup>K<sub>10</sub>K<sub>7</sub>; पोत K<sub>82</sub>, प्रोक्तः E 7d पन्थान विस्तरम् ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; यज्ञानविस्तरम्  
 E 8a °ष्टगतिः ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; °ष्टागतिः K<sub>10</sub> 8c तीर्थं ] C<sup>5</sup>K<sub>82</sub>; तीर्थ K<sub>10</sub>K<sub>7</sub>,  
 तीर्थात् E 9a सत्यं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सत्य C<sub>45</sub> 9b शमः ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E;  
 शमम् K<sub>10</sub> 9c सत्यं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E; संत्यं C<sub>45</sub>, सत्य K<sub>7</sub> 9d सुखम् ]  
 C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सुखः E 10a °सहस्रं च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °सहस्रस्य C<sub>02</sub>  
 10b तुलया ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; तुल्यया C<sub>02</sub> 10c °सहस्राद्धि ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 °सहस्रा हि C<sub>02</sub> 10d एव ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; एवं C<sub>02</sub>E 11ab सूर्यः सत्येन  
 पृथिवी स्थिता ] K<sub>82</sub>K<sub>7</sub>; सूर्यः सत्येन पृथि स्थिताः C<sub>94</sub>, सूर्यः सत्येन पृथिवी  
 स्थिता C<sub>45</sub>, सूर्य सत्येन पृथिवी स्थिताः C<sub>02</sub>, सूर्य सत्ये --- वी स्थिता K<sub>10</sub>,  
 सूर्यः सत्येन पृथिवी स्थिताः E

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) ]

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 ]  $C^{\infty}K_{82}K_7E$ ; वात्यवो  $K_{10}$  11d सत्ये ]  $C^{\infty}K_{82}K_{10}K_7$ ; सत्यात्  
 E 12a सागराः ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ; सागरा  $C_{02}$  12b समयेन ]  $C^{\infty}K_{82}K_{10}K_7$ ;  
 सत्येन च E 13ab सत्येन सत्येन ]  $C^{\infty}K_{82}K_{10}E$ ; सत्येन  $K_{82}K_7$  13b शशिनाचरः ]  
 conj.; शशिभाचरः ]  $C_{94}$ , शशिराचरः  $K_{82}K_{10}K_7$ , शसि $\times$ 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  $C^{\infty}K_{82}K_{10}K_7$  •  
 स्थितः ]  $C^{\infty}K_{82}K_{10}E$ ; स्थिः  $K_7$  • सत्ये ]  $C^{\infty}K_{82}K_{10}K_7$ ; सत्यं E 14b मेरुः ]  
 $C_{94}C_{45}K_{82}K_{10}K_7$ ; मेरु  $C_{02}E$  14c वेदास्ति° ]  $C_{94}C_{02}K_{82}K_{10}K_7$ ; देवास्ति°  
 $C_{45}$ , वेदा ति° E 14d सत्ये ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ; धर्मे  $C_{02}$  • प्रतिष्ठति ]  
 $C^{\infty}K_{82}K_{10}E$ ; प्रतिष्ठिति  $K_7^{ac}$ , प्रतिष्ठितः  $K_7^{pc}$  15a गौः ]  $C_{94}C_{45}K_{82}K_7E$ ; गौ  
 $C_{02}K_{10}$  15ab क्षीरं सत्यं ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; क्षीत्यं  $C_{45}^{ac}$ , क्सी $\times$  नित्यं  
 $C_{45}^{pc}$  15b क्षीरे घृतं स्थितम् ]  $C_{94}C_{45}K_{82}K_7$ ; क्षीरं घृतं स्थितम्  $C_{02}$ , क्षीरे घृत  
 स्थितम्  $K_{10}$ , क्षीरं स्थितं घृतम् E 15c सत्ये जीवः ]  $C^{\infty}K_{82}K_{10}$ ; 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  $K_{10}$ , सत्यमेकैः  $C_{45}$  16b धर्म° ] E; धर्मः  $C^{\infty}K_{82}K_{10}K_7$   
 • °निश्चयः ]  $C_{45}C_{02}K_{82}K_{10}K_7E$ ; °निश्चः  $C_{94}$  16d सत्यमेकं ]  $C^{\infty}K_{82}K_7E$ ;  
 सत्यमेकं  $K_{10}$  • सुरक्षितम् ]  $C_{94}C_{02}K_{10}K_7E$ ; सुरक्षितः  $K_{82}$ , सुरिक्षितम्  $C_{45}$   
 17a एवं सत्य° ]  $C_{45}$ ; एतत्सत्य°  $C_{94}C_{02}K_{82}K_{10}K_7E$  17b सुव्रत ]  $C_{94}K_{82}K_7$ ;  
 सुव्रते  $C_{45}K_{10}$ , सुव्रतः ]  $C_{02}$ , सुव्रतं E

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

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**18a** तृप्तिं ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ; तृप्ति  $C_{02}$  • विजानामि ]  $C^{\infty}K_{82}K_7E$ ; विनामि  $K_{10}$  **18b** श्रुत्वा धर्मं तवाप्यहम् ]  $C_{45}C_{02}K_{82}K_{10}K_7$ ; श्रु धर्मन्तवाप्यहम्  $C_{94}$ , धर्मं श्रुत्वा तथाप्यहम्  $E$  **18d** °धन ]  $C_{02}K_{82}K_{10}E$ ; °धून  $C_{94}$ , °धनः  $C_{45}K_7$  **19b** °कीर्तितम् ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; °कीर्तिताम्  $C_{45}$  **19d** उत्कोचं च ततः ]  $C_{94}C_{02}K_{82}K_{10}K_7$ ; त्कोच ततः  $C_{45}$ , उत्कोचं चानृतः  $E$  **19c** तुलाव्याजः ]  $C_{45}K_7E$ ; तुलाव्याज  $C_{94}C_{02}K_{82}K_{10}$  **19d** °सह्य° ]  $C^{\infty}K_{82}K_7E$ ; °सह्ये  $K_{10}$  • °स्तेय ]  $C_{45}C_{02}K_{82}K_{10}E$ ; °स्तेन  $C_{94}K_7$  • पञ्चमम् ]  $C_{94}C_{45}K_{82}K_{10}K_7$ ; पञ्चमः  $C_{02}E$  **20a** धृष्टदुष्ट° ]  $C_{94}K_{82}K_7E$ ; धृष्टदुष्ट°  $C_{45}$ , धृतदुष्ट°  $C_{02}$ , दृष्टदुष्ट°  $K_{10}$  **20b** °कर्षणम् ]  $C^{\infty}K_{10}K_7E$ ; °कर्षण  $K_{82}$  **20b** वार्यमाणापि ]  $em.$ ; वार्यमाणो ऽपि  $C_{94}C_{02}K_{82}K_{10}K_7E$ , वार्यमानो वि°  $C_{45}$  **21a** उत्कोचं ]  $C_{45}C_{02}K_{82}K_{10}K_7E$ ; उत्कोच  $C_{94}$  • विप्रेन्द्र ]  $C^{\infty}K_{82}K_7E$ ; विप्रेन्द्र  $K_{10}$  **21b** °संकर° ]  $C_{02}K_{82}$ ; °शङ्कर°  $C_{94}C_{45}K_{10}$ , °सकर°  $K_7$ , °संहार°  $E$  • °कारकम् ]  $C^{\infty}K_{10}K_7E$ ; °कारकः  $K_{82}$  **21c** मूल्यं ]  $conj.$ ; मूल  $C^{\infty}K_{82}K_{10}K_7E$  • °विनाशार्थ° ]  $C^{\infty}K_{82}^{pc}K_{10}K_7E$ ; °विनार्थ°  $K_{82}^{ac}$  **21d** °त्कोचः ]  $C^{\infty}K_{82}K_7$ ; °त्कोचं  $K_{10}$ , °त्कोच  $E$  **21ef** विजानीयाद्द्र° ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ; विजानीया द्र°  $C_{02}$  **22c** तं च स्तेनं ]  $C_{94}$ ; तज्च स्तेन  $C_{45}$ , तं च स्तेयं  $K_{82}$ , तज्च तेय  $K_{10}$ , सो ऽपि तेन  $C_{02}E$ , तज्च तेन  $K_7$  **22d** °हारकम् ]  $C_{94}C_{45}K_{82}^{pc}K_7E$ ; °हारकः  $C_{02}$ , °हारका  $K_{82}^{ac}$  °हारकाः  $K_{10}$  **23a** परस्वार्थं ]  $C_{94}C_{02}K_{82}K_7$ ; परस्वार्थ  $C_{45}K_{10}$ , परस्यार्थ°  $E$  • हरेद्यदि ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; हरेद्यति  $C_{45}$

चौरलक्षणकाश्चान्ये कूटकापटिका नराः ॥४:२३॥  
 दुर्बलार्जवबालेषु च्छद्मना वा बलेन वा ।  
 अपहृत्य धनं मूढः स चौरश्चोर उच्यते ॥४:२४॥  
 नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।  
 नास्ति स्तेनसमाकीर्तिर्नास्ति 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 †

23cd cf. UMS 8.3cd: कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः

✧

23d कूटकापटिका ] K<sub>10</sub>; कूटका यटिका C<sub>94</sub>, कूटकायटिका C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>,  
 कूटकार्यटिका K<sub>82</sub>E 24a °र्जव° ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; °जव° K<sub>10</sub> 24b च्छद्मना ]  
 E; च्छन्मना C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>, च्छत्माना K<sub>7</sub> 24cd मूढः स ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; मूढास्स  
 K<sub>10</sub> 24d चौरश्चोर ] K<sub>7</sub>; चोरश्चोर C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>E, चौर चोर C<sub>45</sub>, चौरश्चौर K<sub>82</sub>  
 25ab (नास्ति... तत्समः) ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; omitted in E 25a स्तेय° ] K<sub>82</sub>K<sub>7</sub>;  
 तेन C<sub>94</sub>, स्तेन° C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>, omitted in E 25b °समः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 °समं C<sub>02</sub>, omitted in E 25cd (नास्ति... ऽनयः) ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; omit-  
 ted in E 25c स्तेन° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; तेन C<sub>02</sub>, स्तेय° K<sub>7</sub>, omitted in E  
 • °समा° ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>; °समो C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, omitted in E 25d स्तेन° ]  
 C<sup>°</sup>K<sub>10</sub>E; स्तेय° K<sub>82</sub>K<sub>7</sub> 26a स्तेय° ] K<sub>82</sub>K<sub>7</sub>E; स्तेन° C<sup>°</sup>K<sub>10</sub> • °समा ]  
 C<sub>02</sub>K<sub>10</sub>; °समो C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E 26b स्तेन° ] C<sup>°</sup>K<sub>10</sub>; स्तेय° K<sub>82</sub>K<sub>7</sub>, तेन  
 E 26c स्तेन° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>; स्तेय° C<sub>02</sub>K<sub>82</sub>E • °सम ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E (un-  
 metr.); °समं K<sub>10</sub> • अज्ञो ] C<sub>45</sub>; अज्ञ× C<sub>94</sub>, अज्ञ C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, अज्ञः E  
 26d स्तेन° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>; स्तेय° C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, तेन E 27a स्तेन° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>;  
 स्तेय° C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, तेन E 27b स्तेन° ] K<sub>10</sub>; स्तेय° C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E 27c स्तेय° ]  
 C<sub>02</sub>; स्तेन° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, स्तेन्य° K<sub>7</sub>, तेन E 27d स्तेय° ] C<sub>02</sub>K<sub>7</sub>; स्तेन°  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, तेन E 28a प्रच्छन्नो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; प्रस्थन्नो C<sub>45</sub> •  
 ऽर्थमन्यपुरुषः ] C<sub>45</sub>K<sub>7</sub>; च वित्तमथवा K<sub>82</sub>E, वित्तम् C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>, चित्त C<sub>02</sub> •  
 प्रत्यक्षमन्यो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; प्रत्यक्षमनो C<sub>45</sub>, प्रत्यक्ष्यमन्ये E 28b निक्षेपाद्धन° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; निक्षेपा धन° C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>, निक्षेपात्रय° E • °हारिणो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E;  
 °हारिण्यो C<sub>45</sub>, °हारिणा K<sub>10</sub> • ऽन्यमधमो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ऽन्यमधनो C<sub>02</sub>,  
 ऽन्यविधयो E • चान्यो ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; चान्या E • हरेत् ] C<sup>°</sup>K<sub>10</sub>K<sub>7</sub>E; हरे  
 K<sub>82</sub> 28c अन्ये लेख्य° ] corr.; अन्या लेख° C<sub>45</sub>C<sub>02</sub>, अन्यो लेख्य° C<sub>94</sub>, अन्यो  
 लेख्य° K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, अन्योल्लेख्य E • °धना अन्यो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °धन्यो  
 C<sub>45</sub> • हताद्वै ] C<sup>°</sup>K<sub>7</sub>E; हतद्वै K<sub>82</sub>, हर्तद्वै K<sub>10</sub>

अन्यः क्रीतधनो ऽपरो धयहृत एते जघन्याः स्मृताः ॥४:२८॥

स्तेनतुल्य न मूढमस्ति पुरुषो धर्मार्थहीनो ऽधमः

यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।

प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मेरितः

कालेन म्रियते स याति निरयमाक्रन्दमानो भृशम् ॥४:२९॥

नीत्वा दुर्गतिकोटिकल्प निरयात्तिर्यत्वमायान्ति ते

तिर्यत्वे च तथैवमेकशतिकं प्रभ्रम्य वर्षाबुदम् ।

मानुष्यं तदवाप्नुवन्ति विपुले दारिद्र्यरोगाकुलम्

तस्माद्दुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥४:३०॥

[ यमेष्वानृशंस्यम् (४) ]

अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।



29 The lower folio side in exposure 49 in K<sub>10</sub> 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.



28d अन्यः क्रीतधनो ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>; अन्य क्रीतधनो K<sub>7</sub>, अनाश्रीतधनं E • ऽपरो धयहृत ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>; परो धयहृत C<sub>45</sub>, परो धनहृत K<sub>82</sub>, परोधप्रहृत K<sub>7</sub>, मदा ह्यपहृतं E • जघन्याः ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; जघन्यः E 29a स्तेनतुल्य ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub> (unmetr.); स्तेयस्तुल्य C<sub>02</sub>, स्तेयतुल्य K<sub>82</sub> (unmetr.), तेन तुल्य K<sub>10</sub> (unmetr.), स्तेनस्तुल्य E 29b यावज्जीवति ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; यावत्तज्जीवति E • °पतेः ] C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>; °पतिः C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>E • संत्रस्यमानो रटन् ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; संत्रास्यमानो शठः E 29c प्राप्तः° ] C<sup>5</sup>K<sub>10</sub>K<sub>7</sub>E; प्राप्त° K<sub>82</sub> • °सह्य° ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; \_\_ K<sub>10</sub>, °सद्य° E • °विषमं ] em.; °विषमः C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E, \_\_ K<sub>10</sub> • कर्मेरितः ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; कर्मेरितः C<sub>94</sub>, \_\_ रितः K<sub>10</sub> 29d निरयमाक्रन्दमानो ] C<sup>5</sup>K<sub>82</sub>; निरयमाक्रन्दमानो K<sub>10</sub>, निरयं स क्रन्दमानो K<sub>7</sub>, नियममाक्रन्दमानो E 30a निरयात्तिर्यत्व° ] C<sub>45</sub>K<sub>82</sub>; निरयान्तिर्यत्व° C<sub>94</sub>, निरया तिर्यत्व° C<sub>02</sub>, निरयात्तिर्यत्व° K<sub>10</sub>, निरयान्तिर्यक्ष° K<sub>7</sub>, निरयान्तिर्यक्त्व° E 30b तिर्यत्वे ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; तिर्यत्वे K<sub>10</sub>, तिर्यक्त्वं E • तथैवमेकशतिकं ] C<sub>45</sub>; तथैकमेकशतिकं C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, तथैकमेकशतिकं C<sub>02</sub>, तथैकमेकशतिकं K<sub>10</sub>, तथैकमेकसक्तिकं E • °भ्रम्य° ] C<sup>5</sup>K<sub>7</sub>E; °भ्राम्य K<sub>82</sub>, °\_ भ्रम्य K<sub>10</sub> • वर्षाबुदम् ] K<sub>7</sub><sup>pc</sup>; वर्षाम्बुदम् C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub><sup>ac</sup>; वर्षाम्बुदः C<sub>02</sub>E 30c मानुष्यं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; मानुष्य C<sub>45</sub> (unmetr.), मानुष्य K<sub>10</sub> (top of akṣaras lost) • विपुले ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; विपुल K<sub>10</sub> (top of akṣaras lost), विपुलं E • दारिद्र्य° ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; ×रि× K<sub>10</sub>, दारिध्र° E 30d तस्माद्दु° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; तस्मा दु° C<sub>02</sub>, तस्मा दु° K<sub>10</sub> • चाश्रयेत् ] C<sup>5</sup>K<sub>10</sub>K<sub>7</sub>E; चाश्रत् K<sub>82</sub> 31a °शिव° ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>E; °शिवं K<sub>7</sub>

गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥४:३१॥  
 अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।  
 सूर्यः सोमश्च दीक्षश्च दूषकः स नृशंसकः ॥४:३२॥  
 पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।  
 पितृदैवत † मादिश्चमानृशंस तमन्वितः † ॥४:३३॥  
 पृथ्व्या गुरुतरी माता को न वन्देत मातरम् ।  
 यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥४:३४॥  
 गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।  
 सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥४:३५॥  
 जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।  
 घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥४:३६॥  
 पञ्चामृतं पञ्चपवित्रपूतं  
 ये पञ्चगव्यं पुरुषाः पिबन्ति ।

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



31c गवां वा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; अवाम्वा C<sub>45</sub>, ××लम्वा K<sub>10</sub> • अतिथेर्द्वे° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; अतिथिद्वे° C<sub>02</sub>, अतिथे द्वे° K<sub>82</sub> 31d नृशंसाः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>;  
 नृशंसा C<sub>45</sub>K<sub>7</sub>E 32a °मूर्तिः ] C°K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °मूर्ति° E 32b °न्वितः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °न्विताः C<sub>02</sub>K<sub>10</sub> 32c सूर्यः ] C°K<sub>82</sub>; {सूर्य}° K<sub>10</sub>K<sub>7</sub>, सूर्य° E  
 • दीक्ष° ] C°K<sub>82</sub>K<sub>7</sub>; {दी}× K<sub>10</sub>, दीक्षु° E 33b °करः पिता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
 °करः पिता K<sub>10</sub>, °करपिताः C<sub>02</sub> 33c °दैवत° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °देवत°  
 C<sub>45</sub>, ×वत° K<sub>10</sub> 33cd °दिश्चमानृशंस तमन्वितः ] C<sub>94</sub>C<sub>45</sub>; °दित्यमनृशंस  
 तमन्वितः C<sub>02</sub>K<sub>10</sub>, °दिश्च अनृशंस तमन्वितः K<sub>82</sub>, °दिश्चमनृशंस तमन्वितः K<sub>7</sub>,  
 °दित्यमनृशंस ततो ऽन्वितः E 34a पृथ्व्या ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>; {पृथ्व्या} C<sub>02</sub>K<sub>82</sub>,  
 पृथ्वी K<sub>10</sub>, पृथ्व्यां E 34b वन्देत ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; वन्देन वन्देत C<sub>45</sub>, वन्देत C<sub>02</sub>  
 34d सर्व ] em.; सर्व C°K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 35a पवित्रं ] C°K<sub>82</sub>K<sub>7</sub>E; {पवित्र} K<sub>10</sub>  
 • मङ्गल्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; {मङ्गल्यं} K<sub>10</sub>, माङ्गल्यं C<sub>02</sub>K<sub>7</sub>E • देवताः ] C°K<sub>7</sub>;  
 दैवताः K<sub>82</sub>, {देवताः} K<sub>10</sub>, देवता E 35d °स्मादेव ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °स्मादुव  
 C<sub>45</sub>, °स्माद्वाव E 36a जातमात्रस्य लोकस्य ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; जातमात्रस्य  
 लोकस्य K<sub>10</sub>, सतसातस्य C<sub>45</sub><sup>ac</sup>, सतसातस्य नोकस्य C<sub>45</sub><sup>pc</sup> 36d शकृत्क° ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; {शकृत्क}° K<sub>10</sub>, क्षत्क° C<sub>45</sub> 37a °पवित्रपूतम् ] C<sub>02</sub>K<sub>82</sub>E;  
 °पवित्रपूतन C<sub>94</sub> (unmetr.), °पवित्रं C<sub>45</sub> (unmetr.), °पवित्रपूत K<sub>10</sub>, °पवित्रपूतनं  
 K<sub>7</sub> (unmetr.) 37b °गव्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °गव्या C<sub>02</sub>, °गव्यां K<sub>10</sub> •  
 पुरुषाः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पुरुषा C<sub>02</sub>, पुरुषः E • पिबन्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 विवन्ति C<sub>02</sub>

ते वाजिमेधस्य फलं लभन्ति  
 तदक्षयं स्वर्गमवाप्नुवन्ति ॥४:३७॥  
 गोभिर्न तुल्यं धनमस्ति किञ्चिद्  
 दुह्यन्ति बाह्यन्ति बहिश्चरन्ति ।  
 तृणानि भुक्त्वा अमृतं स्रवन्ति  
 विप्रेषु दत्ताः कुलमुद्धरन्ति ॥४:३८॥  
 गवाह्निकं यश्च करोति नित्यं  
 शुश्रूषणं यः कुरुते गवां तु ।  
 अशेषयज्ञतपदानपुण्यं  
 लभत्यसौ तामनृशंसकर्ता ॥४:३९॥  
 अतिथिं यो ऽनुगच्छेत अतिथिं यो ऽनुमन्यते ।  
 अतिथिं यो ऽनुपूज्येत अतिथिं यः प्रशंसते ॥४:४०॥  
 अतिथिं यो न पीड्येत अतिथिं यो न दुष्यति ।  
 अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।  
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥४:४१॥  
 आसनेनार्घपात्रेण पादशौचजलेन च ।

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 । दुह्यन्ति बाह्यन्ति पुनन्ति पापं गवां रसैर्जीवति जीवलोकः ॥



37c लभन्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; भवन्ति C<sub>02</sub> 37d स्वर्गं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 स्व° C<sub>45</sub> 38a गोभिर्न तु° ] K<sub>7</sub>; न गोभिस्तु° C<sup>°</sup>K<sub>82</sub>K<sub>10</sub> (unmetr.), न गावतु°  
 E 38d दत्ताः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; {दत्ता} C<sub>02</sub>, दत्ता E 39a गवाह्निकं ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; गवाह्निकं C<sub>94</sub> • यश्च करोति ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; यः प्रकरोति  
 E 39b गवां तु ] C<sub>45</sub>K<sub>7</sub>; गवान्तु C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, गवानाम् E 39c °तप° ]  
 C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>; °तप° K<sub>10</sub>, °जप° E 39d लभत्यसौ तामनृशंसकर्ता ] em.;  
 लभत्यसौ तमनृशंसकर्ता ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, लभत्यसौ भमनृशंसकर्ता C<sub>94</sub>, लभत्यसौ  
 तमनृतं स कर्ता C<sub>02</sub>, भवत्यसौ धर्मशेषकर्ता E 40d प्रशंसते ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 प्रशंस्यते C<sub>02</sub> 41a न पीड्येत ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; न गच्छेत (eyeskip to 4.40c) C<sub>02</sub>,  
 {न पी}×× K<sub>10</sub>, निपीड्येत K<sub>7</sub> 41b अतिथिं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; अति C<sub>02</sub>, ×××  
 K<sub>10</sub> • न दुष्यति ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; नुदुष्यति C<sub>45</sub>, ×दुष्यति K<sub>10</sub> 41c अतिथि° ]  
 C<sub>94</sub>K<sub>82</sub>; अतिथि C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>E, अतिथि K<sub>10</sub> • °प्रिय° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 प्रियः C<sub>02</sub> • यः ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>E; यर् C<sub>94</sub>, य K<sub>82</sub> 41e अतिथेः ] C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>;  
 अतिथि° C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>, अतिथि E 41ef °संतोषस्तस्य ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 °संता यस्य C<sub>45</sub> 41f पुण्य° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; पून° K<sub>7</sub> 42a °आर्घ° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 °आर्ध्य° E • °पात्रेण ] conj.; °पाद्येन C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E



अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥४:४२॥  
 पुत्रदारात्मना वापि यो ऽतिथिमनुपूजयेत् ।  
 श्रद्धया चाविकल्पेन अक्लीबमानसेन च ॥४:४३॥  
 न पृच्छेद्भोत्रचरणं स्वाध्यायं देशजन्मनी ।  
 चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥४:४४॥  
 अश्वमेधसहस्राणि राजसूयशतानि च ।  
 पुण्डरीकसहस्रं च सर्वतीर्थतपःफलम् ॥४:४५॥  
 अतिथिर्यस्य तुष्येत नृशंसमतमुत्सृजेत् ।  
 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 ।

44ab = UUMS 10.7ab = UMS 6.11ab ≈ MBh 13.62.18ab: न पृच्छेद्भोत्रचरणं  
 स्वाध्यायं देशमेव वा 44cd cf. 12.37cd: द्विजरूपधरो धर्मः स्वयम् एव इहागतः  
 47cd = VāyuP 2.17.8 = BrahmanḍaP 2.15.8; ≈SDhU 4.44ab: तस्मादतिथिमायान्तमनुगच्छेत्कृताञ्जलिः

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42c अन्नव° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; अन्नम्° C<sub>02</sub>, {अन्न}व° K<sub>10</sub> 42d निवेदयेत् ]  
 C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; प्रदापयेत् E 43a °दारात्मना ] em.; °दारात्मनो C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>,  
 °दारात्मनो C<sub>94</sub>, °दारात्मको E 43b °पूजयेत् ] C<sub>94</sub>K<sub>82</sub>E; °पूज्यते C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>,  
 °पूजते K<sub>7</sub> 43c श्रद्धया ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; श्रद्धया C<sub>02</sub> • चाविकल्पेन ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; चापि कल्पेन C<sub>94</sub> 44a °चरणं ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °प्रवरं  
 E 44b देशजन्मनी ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; देशजन्मना C<sub>94</sub> 44c चिन्तयेन्म° ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E; चित्तयेन्म° C<sub>45</sub>, चिन्तयेन्म° K<sub>7</sub> 44d °गतः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
 °गताः C<sub>02</sub>, गतम् K<sub>10</sub> 45b °सूय° ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; °सूर्य° C<sub>45</sub>C<sub>02</sub>, °सूर्य°  
 K<sub>10</sub> 45d °तपः° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; °तप° K<sub>7</sub> (unmetr.) 46b नृशंसमतमुत्सृजेत् ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>; नृशंसमत उत्सृजेत् C<sub>45</sub>, नृशंसकमममुत्सृजेत् C<sub>02</sub>, नृसमतमुत्सृजेत्  
 K<sub>10</sub>, न संशय समश्नुते E 47a न गतिम° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>; न गति ना° K<sub>82</sub>, न  
 तिथिम° C<sub>02</sub>E 47b कर्हिचित् ] C<sub>94</sub>E; कर्हिचित् C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> 47c °यान्त° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °यान्ति° C<sub>02</sub> 48a सक्तु° ] em.; शक्तु° C<sub>94</sub>C<sub>45</sub>, शक्तु°  
 C<sub>02</sub>, शक्तु° K<sub>82</sub>K<sub>7</sub>, शक्तु° K<sub>10</sub>, शक्ति° E • चैकेन ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; चैकेन  
 K<sub>7</sub> 48b आसीन्महाद्भुतः ] corr.; आसीन्महाद्भुतः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, आसी महद्भुतः  
 C<sub>02</sub>, आसीन्महाद्भुतः K<sub>7</sub>, आसीन्महाद्भुतम् E 48c °दानेन ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 °प्रादानेन C<sub>02</sub> 48d स्व° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>; {सा} K<sub>7</sub>, स° E • °गतम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 °गतः C<sub>02</sub> 49b °त्तम ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>K<sub>10</sub>; °त्तमम् C<sub>02</sub>, °त्तमः E

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 ।

त्वग्जिह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥४:५२॥

दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।

दमं यो जयते ऽसम्यग्निर्दमो निधनं व्रजेत् ॥४:५३॥

मृगे श्रोत्रवशान्मृत्युः पतङ्गाश्चक्षुषोर्मृताः ।

घ्राणया भ्रमरो नष्टो नष्टो मीनश्च जिह्वया ॥४:५४॥

स्पर्शेन च करी नष्टो बन्धनावासदुःसहः ।

किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥४:५५॥

50b cf. e.g. MBh Indices 14.4.2477: श्रोतुम् इच्छामि कात्स्न्येन धर्मसारसमुच्चयम्  
54 cf. BuddhCar 11.35: गीतैर्हियन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति ।  
मत्स्यो गिरत्यायसमामिषार्थी तस्मादनर्थं विषयाः फलन्ति ॥

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49d कीर्तिता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; कीर्तितम् C<sub>02</sub>, कीर्तिता: E 50b धर्मसार° ]  
em.; धर्मः सार° C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, धर्मभार° E 50c स्वर्गो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
स्वर्ग C<sub>02</sub> 50d कीर्तिर्द° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E; कीर्ति द° C<sub>02</sub>K<sub>82</sub>K<sub>7</sub> 51a दमस्ती° ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; दम ती° C<sub>45</sub> 51d दमः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दम C<sub>02</sub>, दमं  
E • काम° ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>E; कामं K<sub>7</sub> 52a °दमः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °दम  
C<sub>02</sub> 52b °भ्रमर° ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>E (unmetr.); °भ्रमर° K<sub>7</sub> 52c घ्राणा ]  
C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; घ्राणं C<sub>45</sub>, घ्राण C<sub>02</sub> 52d °न्द्रियाः ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °न्द्रियः  
E 53b सर्वे ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सर्व° C<sub>45</sub> • °हराः ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °हरा E  
53d व्रजेत् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; व्रजे C<sub>94</sub> 54a मृगे ] C<sup>⊂</sup>K<sub>82</sub>K<sub>7</sub>; मृगो K<sub>10</sub>E •  
श्रोत्र° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; श्रोत्र° C<sub>02</sub>, श्रोत° K<sub>7</sub> • °वशा° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
°वचशा° C<sub>45</sub> 54b पतङ्गाश्च° ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पतङ्गा च° E • °षोर्मृताः ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; °सो मृताः C<sub>02</sub>, °षो मृताः K<sub>7</sub> 54c घ्राणया ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
घ्रातया C<sub>45</sub> 54cd नष्टो नष्टो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; नष्टो C<sub>45</sub> 55b °सदुःसहः ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °सदुःसह C<sub>45</sub>, °सुदुस्सहः K<sub>10</sub> 55c पुनः ] C<sup>p</sup><sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
पुन C<sup>ac</sup><sub>94</sub> 55d तेभ्यः ] C<sup>⊂</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तेभ्य E

पुरुरवो ऽतिलोभेन अतिकामेन दण्डकः ।  
 सागराश्चातिदर्पेण अतिमानेन रावणः ॥४:५६॥  
 अतिक्रोधेन सौदास अतिपानेन यादवाः ।  
 अतितृष्णाच्च मान्धाता नहुषो द्विजवज्रया ॥४:५७॥  
 अतिदानाद्वलिर्नष्ट अतिशौर्येण अर्जुनः ।  
 अतिद्यूतान्नलो राजा नृगो गोहरणेन तु ॥४:५८॥  
 दमेन हीनः पुरुषो द्विजेन्द्र  
 स्वर्गं च मोक्षं च सुखं च नास्ति ।  
 विज्ञानधर्मकुलकीर्तिनाश  
 भवन्ति विप्र दमया विहीनाः ॥४:५९॥  
 [ यमेषु घृणा (६) ]  
 निर्घृणो न परत्रास्ति निर्घृणो न इहास्ति वै ।  
 निर्घृणे न च धर्मो ऽस्ति निर्घृणे न तपो ऽस्ति वै ॥४:६०॥  
 परस्त्रीषु परार्थेषु परजीवापकर्षणे ।

✧

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

56d cf. MahāSubhS 563cd: विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत् 58a cf.  
 MahāSubhS 563ab: अतिदानाद्वलिर्बद्धो नष्टो मानात्सुयोधनः

✧

56a पुरुरवो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पुरुरवे C<sub>02</sub>, पुरुरवा° E • तिलोभेन अतिकामेन ]  
 C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तिकामेन अतिलोभेन E 56b दण्डकः ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पुण्डकः E  
 56a सागरा° ] em.; सागर° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, सागर° C<sub>02</sub> 57b अतिपानेन ]  
 C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; अतिपापेन E 57c अतितृष्णाच्च मान्धाता ] conj.; अतितृष्णा च  
 मान्दातो C<sub>94</sub>, अतितृष्णा च मान्धातो C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, अतितृष्णा च मन्धातो K<sub>10</sub>,  
 अतितृष्णा च मानाच्च च E 57d नहुषो ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; नघुषो K<sub>10</sub> 58a ऽर्नष्ट ]  
 C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; ऽर्नष्टो C<sub>45</sub>, नष्टो C<sub>02</sub> 58c अतिद्यूतान्नलो ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>;  
 अतिद्यूतान्नरो C<sub>45</sub>K<sub>82</sub>, अतिख्यातान्नलो E 58d नृगो गो° ] E; नृगङ्गो° C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>,  
 नृगं गो° C<sub>45</sub>K<sub>82</sub> 59a हीनः पुरुषो द्विजेन्द्र ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>; हीन पुरुषो द्विजेन्द्र  
 K<sub>10</sub>, हीनं पुरुषं द्विजेन्द्रः E 59c ऽनाश ] C<sub>45</sub>; ऽनाशो E°नाम C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>,  
 ऽनश्च K<sub>10</sub>, ऽनागा K<sub>7</sub> 59d विप्र ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; विप्रा K<sub>82</sub>K<sub>7</sub> • दमया ]  
 C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; दया C<sub>45</sub> 60a निर्घृणो ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>; निर्घृणो C<sub>02</sub>K<sub>7</sub>,  
 निर्घृण K<sub>82</sub>, निर्घृणो K<sub>82</sub>, निर्घृणे E 60b निर्घृणो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; निर्घृणो  
 C<sub>02</sub>K<sub>7</sub>, निर्घृणे K<sub>82</sub> 60c निर्घृणे ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>E; निर्घृणे C<sub>02</sub>K<sub>82</sub>K<sub>7</sub> 60d निर्घृणे ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; निर्घृणे C<sub>02</sub>K<sub>7</sub> 61b ऽजीवापकर्षणे ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ऽजीवापकर्षणे  
 C<sub>45</sub>, ऽजीवोपकर्षणे E

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

✧

65cd These two pādas are illegible in K<sub>10</sub> 66 This verse is mostly illegible in K<sub>10</sub>

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

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61c परनिन्दा° ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; परनिन्द×° C<sub>94</sub> • °परान्नेषु ] C<sup>pc</sup>K<sub>82</sub>K<sub>7</sub>E;  
 °परान्नेषु K<sub>10</sub> 61d घृणां ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; घृणा C<sub>02</sub>K<sub>10</sub>E 62a घृणी° ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; घृणा C<sub>45</sub> 62c °ब्राजा ] C<sup>pc</sup>K<sub>7</sub>; °ब्राजी K<sub>82</sub>K<sub>10</sub>, °ब्राज्या E  
 62d °पर° ] C<sup>pc</sup>K<sub>82</sub>K<sub>7</sub>E; °पशु° K<sub>10</sub> 63b अन्याया° ] C<sup>pc</sup>K<sub>82</sub>K<sub>7</sub>E; अन्यया°  
 K<sub>10</sub> • °र्जनम् ] C<sup>pc</sup>K<sub>82</sub>K<sub>7</sub>E; °र्जवम् K<sub>10</sub> 63c °तुला° ] C<sup>pc</sup>K<sub>82</sub>K<sub>7</sub>E; °तुल°  
 K<sub>10</sub> 63d °र्थ° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; °र्थ C<sub>02</sub>, °र्थ K<sub>10</sub>, °र्थ K<sub>7</sub> 64a विप्र ]  
 C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; विप्र C<sub>94</sub>, विप्रे C<sub>02</sub> 64b घृणी° ] C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; घृणां E  
 64c वनजावनजा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E; वनजाव×जा C<sup>ac</sup><sub>45</sub>, वनजा वनिजा C<sup>pc</sup><sub>45</sub>,  
 वनज विनजा K<sub>7</sub> 64d विलगाश्चरणाचराः ] corr.; विलगाचरणाचराः C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>,  
 विलगोचरगोचरः C<sub>02</sub>E, विलगोचरगोचराः K<sub>82</sub>, विलगाचरणाचराः K<sub>10</sub> 65b वक्ष्ये ]  
 C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; वक्ष्या E 66b अभोज्येषु ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; अभोज्ये C<sub>45</sub>  
 66c शौण्डे ] K<sub>82</sub>; शौण्ड्ये C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>, शौण्ड्ये C<sub>45</sub>, शौण्डे K<sub>10</sub>, शौण्डो E  
 67a °पुरुषाः ] K<sub>7</sub>; °पुरुषः C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>E • °र्थिनः ] K<sup>pc</sup><sub>7</sub>; °र्थिनां C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>E,  
 °र्थिना K<sup>ac</sup><sub>7</sub> 67b ऽनिन्दनमाप्नुवन्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ऽनिन्दनवाप्नुवन्ति C<sub>02</sub>,  
 नन्दनवायुवान्ति E • °कृताः ] em.; °कृतम् C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 67c °श्रुतिं ] K<sub>7</sub>;  
 °श्रुति° C<sup>pc</sup>K<sub>82</sub>K<sub>10</sub>E • नित्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; नित्य C<sub>45</sub>

[ यमेषु पञ्चविधो धन्यः (७) ]  
चतुर्मीनं चतुःशत्रुश्चतुरायतनं तथा ।  
चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥४:६८॥  
चतुर्मीनस्य 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 ।  
षट्त्रिंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥४:७३॥

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

✧

67d स आयुष ] em.; समायुष C<sup>2</sup>K<sub>7</sub>, समायुषः K<sub>82</sub> (unmetr.), {समायुष} K<sub>10</sub>, स मानुष E • निःसंशयः ] C<sup>2</sup>K<sub>10</sub>K<sub>7</sub>E; निःसंशयः K<sub>82</sub> 68a चतुर्मीनं च° ] corr.; चतुर्मीनश्च° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E, चतुर्मीणश्च° C<sub>02</sub>, {चतुर्मीनश्च°} K<sub>10</sub> 68ab °तुःशत्रुश्च° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °तुःशत्रु च° C<sub>02</sub>, °तुःशत्रु च° E 68b °तुरायतनं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °तुःरायतनं C<sub>94</sub>, °तुरायतनम् K<sub>10</sub> 68c °पादं ] C<sup>2</sup>K<sub>7</sub>E; °पादः K<sub>82</sub>, ×× K<sub>10</sub> 68d पञ्चधन्य° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; धन्यपञ्च° E 69a °मौनस्य ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °मौनस्य C<sub>45</sub> 69c पारुष्य° ] C<sup>2</sup>K<sub>10</sub>K<sub>7</sub>E; पारुष्यं K<sub>82</sub> • °पिशुना° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °पिण्डाना° E 70c चतुःशत्रुर्नि° ] C<sub>94</sub>C<sub>45</sub>E; चतुःशत्रु नि° C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> 70d सो ऽरिहा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; स्रोरिहा C<sub>45</sub>, सर्वथा E 71c मुदितो° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मुदितौ° E 71d चायतनं ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; चायतन C<sub>94</sub>, चायतनम् C<sub>45</sub> 72c °भवः ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °भव C<sub>94</sub>C<sub>02</sub>, °भवं E 72cd सूक्ष्मं ध्या° ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; सूक्ष्मान्या° C<sub>45</sub>, सूक्ष्मध्या° C<sub>02</sub>, सूक्ष्मध्यान° K<sub>10</sub> 72d °नमुक्तं चतुर्विधम् ] C<sub>02</sub>K<sub>10</sub>; °नमुक्तश्चतुर्विधम् C<sub>94</sub>, °नमुक्तश्चतुर्विधः C<sub>45</sub>K<sub>82</sub>, °नमुक्तं चतुर्विधि K<sub>7</sub>, °नयज्ञश्च E 73a स्मृतो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; स्मृता C<sub>02</sub>E • धर्मो ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; धन्या E 73cd आहुः सू° ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; आ×× C<sub>94</sub>

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 ।

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

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74ab धर्मश्च० ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; धर्म च० C<sub>02</sub>K<sub>10</sub> 74b °श्रितः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>E;  
 °श्रिताः K<sub>7</sub> 74d भैक्षुकः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; भक्षकः E 75a यैरिदं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 येरिदं C<sub>45</sub>C<sub>02</sub> • वेत्ति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; वेति C<sub>02</sub> 75d प्रवर्धनम् ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 प्रवर्धनः E 76b धन्यादेव ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; धमदिव E 76c पुष्टिः ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 ×ष्टिः C<sub>94</sub> • स्मृतिर्मेधा ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; स्मृति मेधा C<sub>02</sub>K<sub>82</sub> 76d °मानवे ]  
 em.; °मानवः C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 77a °स्थान ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>; °स्थानं C<sub>45</sub>K<sub>7</sub>E  
 (unmetr.) • पञ्चैव ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पञ्चैवं E 77b कीर्तयिष्यामि ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>E;  
 कीर्तयिष्यामि K<sub>10</sub> 78a समुत्कर्षे ] em.; समुत्कर्ष C<sub>94</sub>K<sub>82</sub>, समुत्कर्ष C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>E,  
 समुत्कर्ष C<sub>45</sub> 78b राज० ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; राज्ञी० E 78c °निर्बन्धः ] em.;  
 °निर्बद्धः C<sub>45</sub>K<sub>7</sub>, निबद्धस् C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, निर्वद्धस् E 78d ब्रह्महत्यया ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 ब्र×××या C<sub>94</sub> 79a ब्रह्मोज्झं ] em.; ब्रह्मो ऋग० C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, ब्रह्म ऋग० E  
 79b सुहृद्बधः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सकृद्बधः E

गर्हितानाद्ययोर्जग्धिः सुरापानसमानि षट् ॥४:७९॥  
 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॥

79 ≈ Manu 11.57: ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्वधः । गर्हितानाद्ययोर्जग्धिः  
 सुरापानसमानि षट् ॥ cf. YājñS 3.228: गुरुणामध्यधिक्षेपो वेदनिन्दा सुहृद्वधः ।  
 ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥ 80 ≈ Manu 11.59: रेतःसेकः  
 स्वयोनीषु कुमारीष्वन्त्यजासु च । सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥  
 81 = Manu 11.58

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79c °नाद्ययोर्जग्धिः ] em.; °न्नञ्च यो जग्धिस् C<sub>94</sub>, °न्नञ्च यो जग्धि C<sub>45</sub>,  
 °न्नञ्च योद्विग्नः C<sub>02</sub>, °न्नं च यो जग्धिः K<sub>82</sub>, °न्नं च यो जग्धिः K<sub>10</sub>, °न्नञ्च यो  
 जवे K<sub>7</sub>, °न्नश्च यो विप्रः E 80a स्वयोन्यासु ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सुतोन्त्यासु  
 C<sub>45</sub> 80c सख्युः ] em.; सख्य C<sup>२</sup>K<sub>82</sub>E, ×× K<sub>10</sub>, सख्यु K<sub>7</sub> • पुत्रस्य च  
 स्त्रीषु ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; ××××× K<sub>10</sub>, पुत्रीषु चास्त्रीषु E 80d °समः ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>;  
 ×× K<sub>10</sub>, °सम E 81a निक्षेप° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; निक्षेप° K<sub>10</sub>, निखेप° C<sub>45</sub>  
 81b नराश्वरजतस्य ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; नराश्वरजतस्य K<sub>10</sub>, नराणां स्वजनस्य  
 C<sub>45</sub> 81d रुक्मस्तेय° ] em.; रुग्म्य°×य° C<sub>94</sub>, रुग्मस्तेय° C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>, ××××  
 K<sub>10</sub>, हृतस्तेय° E • °समः ] C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सः C<sub>45</sub>, °सम E 82a एते ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; एते K<sub>10</sub>, एव E • सम्भूय ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; संभूयो C<sub>02</sub>, संभूयो  
 K<sub>10</sub> 82c °पञ्चैतत् ] corr.; °पञ्चैतन् C<sup>२</sup>E, °पञ्चैतम् K<sub>10</sub>, °पञ्चेतन् K<sub>7</sub>,  
 °पञ्चैते K<sub>82</sub> 82e °मादम् ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °माद E 82f वर्जनीयं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 वर्जनीयो C<sub>02</sub> 83ab मनमाधुर्यश्च° ] em.; °मनसा धूर्यश्च° C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>,  
 °मनमाधूर्यश्च° C<sub>45</sub>, °मन×धूर्य×° K<sub>10</sub>, °मनसा भूयश्च° E 83b °क्षुर्बुद्धि° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E; °क्षु बुद्धि° C<sub>02</sub>K<sub>82</sub>, ××× K<sub>10</sub> 83c °दानं च ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; ××  
 K<sub>10</sub>, °दानश्च E 83d °बुद्धिं च ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>; बुद्धिश्च C<sub>45</sub>, °दृष्टिं च C<sub>02</sub>E,  
 ××× K<sub>10</sub> 84a प्रसन्न° ] C<sup>२</sup>K<sub>82</sub>E; प्रसन्न° K<sub>10</sub>, प्रसन्न° K<sub>7</sub> 84c यथा° ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; यस्य E • °दानं ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °दातश् E 84d स्वाश्रमा° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; स्वासमा° C<sub>02</sub> • °गतो ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>E; °सतो K<sub>7</sub>

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

[ यमेष्वार्जवम् (१०) ]

पञ्चार्जवाः प्रशंसन्ति मुनयस्तत्त्वदर्शिनः ।  
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 ह्येकछत्रप्रवर्ता ॥४:८९॥

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85b इन्धनो° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>E; इत्वनो° K<sub>७</sub> • जात° ] C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; जा°  
C<sub>४५</sub> 85c सुलभानि न ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; सुरभानि च E 85d °दकानि ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>E;  
°तत्कानि K<sub>१०</sub> 85e क्षुते ] conj.; क्षुतं C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>, शतं E 86a पञ्चार्जवाः ]  
C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>७</sub>; पञ्चार्जवः C<sub>०२</sub>, ×××× K<sub>१०</sub>, पञ्चार्जवा E • प्रशंसन्ति ] C<sup>२</sup>K<sub>७</sub>;  
प्रशंसन्ति K<sub>८२</sub>E, प्रससन्ति K<sub>१०</sub> 86c कर्म° ] C<sub>४५</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>७</sub>E; ×म्म° C<sub>९४</sub>,  
°कम्मा° K<sub>१०</sub> • °वृत्त्याभिवृद्धिं च ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>; °वृत्तिभिवृद्धिञ्च K<sub>१०</sub>, °वृत्त्याभिवृद्धिश्च  
E 86d पारितोषिक° ] em.; पारतोषिक° C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E 86e स्त्रीधनोत्कोच° ]  
C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; स्त्रीधनङ्गो च E • °वित्तं च ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>E; °वित्तिञ्च K<sub>१०</sub> 86f आर्जवो  
ना° ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; आर्जवञ्च C<sub>०२</sub>, आज्जवेना° E 87ab आर्जवो न वृथा  
यज्ञ आर्जवो न वृथा तपः ] C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>; omitted in K<sub>८२</sub><sup>ac</sup>, आर्जवो न वृथा यज्ञ  
आर्जवो न वृथा तपः K<sub>८२</sub><sup>pc</sup>, आर्जवो न वृथा यज्ञश्चार्जवो न वृथा तपः E 87cd (आर्जवो...  
वृथाग्नयः) ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; omitted in E 88ab (आर्जव°... तिष्ठति) ]  
C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; omitted in E 88a °ग्रामः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>७</sub>E; °ग्रामात् C<sub>०२</sub>K<sub>१०</sub>,  
°ग्रामाः K<sub>८२</sub> 88d तस्य चरन्ति ] C<sub>४५</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; तस्य रमन्ति E, त×\_\_न्ति  
C<sub>९४</sub> 89a यमप्रविभागः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>१०</sub>K<sub>७</sub>; यमविभागः C<sub>०२</sub>, यमप्रविभागः K<sub>८२</sub>,  
नियमपरिभागः E • द्विजेन्द्र ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; नरेन्द्र E 89b °येत्तं मनुष्यः ] corr.;  
°येत्तमनुष्यः C<sub>९४</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E, °येत्त मनुष्यः C<sub>४५</sub>, °येत्तमनुष्यः C<sub>०२</sub> 89c दुरित° ]  
C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; इरित° E • °पहारी ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °पलपहारी C<sub>०२</sub> •  
°ज्ञयास्ते ] C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>E; °ज्ञयाते K<sub>८२</sub> 89d °वर्ता ] conj.; °वृत्ता C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>,  
°वृत्ताः K<sub>८२</sub>E



॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥



**Colophon:** नामाध्यायश्चतुर्थः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; 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॥

✧

Testimonia for this chapter: C<sub>94</sub> ff. 201v–202r, C<sub>45</sub> ff. 208v–209r, C<sub>02</sub> ff. 277r–278r, K<sub>82</sub> ff. 9r–9v, K<sub>10</sub> exp. 50 (upper) and 51 (lower), K<sub>7</sub> ff. 217r–218r, M ff. 9r–10r, E pp. 597–599; C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

3 = LiñP 1.8.29cd–30ab = VDhU 3.233.202

✧

1 विगतराग उवाच ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; विगतराग उवाच C<sub>94</sub> 1a कथय  
निं ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; कथयति E • °तत्त्वं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; तं C<sub>45</sub> •  
साम्प्रतं त्वं विशेषाद् ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; त्वां विशेषात् C<sub>45</sub>, सांप्रतं त्वं विशेषात् C<sub>02</sub>K<sub>10</sub>,  
साम्प्रतं त्वं विशेषा M 1b वचनतुल्यं श्रो° ] M; वदनतुल्यं श्रो° C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E,  
वदनतुल्यां श्रो° C<sub>45</sub>, वदनतुल्यं श्रो° तुल्यं सो° K<sub>82</sub><sup>ac</sup> • °कामो ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
°कामा ME 1c °दहन° ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; °वदन° E • °दग्धं ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
°दग्ध M • °निषिक्तम् ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °विमुक्तम् C<sub>45</sub>, °निषिक्तः M  
1d अपर° ] C<sup>Σ</sup>K<sub>10</sub>K<sub>7</sub>M<sup>pc</sup>E; अर° M<sup>ac</sup>, अपरं K<sub>82</sub> (unmetr.) • °वद म° ]  
C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; °वद° C<sub>94</sub><sup>ac</sup>, °वदन° E • मतज्ज्ञं नास्ति ] conj.; मतज्ञा  
नास्ति C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>M, मतज्ञान्नास्ति C<sub>02</sub>, मे° ×××× K<sub>10</sub>, मतज्ज्ञान्नास्ति E  
• धर्मेषु तृप्तिः ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; मे धर्मतृप्तिः M 2 अनर्थ° ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
अर्थ° M 2a °सुख° ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; °मुख° K<sub>82</sub><sup>ac</sup> • °मतो ऽन्यत् ]  
C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; °मतो ऽन्य K<sub>10</sub>, °मतो न्यः M, °मनो ऽन्यत् E • कीर्त° ] C<sup>Σ</sup>K<sub>7</sub>ME;  
कीर्ति° K<sub>82</sub>K<sub>10</sub> 2b °विशेषः ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; विशेष C<sub>94</sub>, °विशेष C<sub>45</sub>  
• प्रकारः ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>ME; प्रकारः K<sub>7</sub> 2d °विनाशं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M;  
°विनाश° C<sub>02</sub>E 3a इज्या ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; ईज्या C<sub>02</sub>K<sub>10</sub>M • दानं ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>ME;  
दान° K<sub>10</sub> 3c °पवास° ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °प्रवाष° M

[ नियमेषु शौचम् (१) ]

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

[ शरीरशौचम् ]

ताडयेन्न च बन्धेत न च प्राणैर्वियोजयेत् ।  
परस्त्रीपरद्रव्येषु शौचं कायिकमुच्यते ॥५:५॥  
श्रोत्रशौचं द्विजश्रेष्ठ गुदोपस्थमुखादयः ।  
मुखस्याचमनं शौचमाहारवचनेषु च ॥५:६॥  
मूत्रविष्टासमुत्सर्गे देवताराधनेषु च ।  
मृत्तोयैस्तु गुदोपस्थं शौचयीत विचक्षणः ॥५:७॥  
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॥

8 ≈ Manu 5.136: एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश । उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता ॥ 9ab ≈ Manu 5.137: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । त्रिगुणं स्याद्वनस्थानां यतीनां तु चतुर्गुणम् ॥

✧

4a °निर्देशं ] C<sup>३</sup>K<sub>7</sub>ME; °नियमं K<sub>82</sub>, °र्देशं K<sub>10</sub> 4c शारीर° ] C<sup>३</sup>K<sub>82</sub>K<sub>7</sub>ME;  
शरीर° K<sub>10</sub> • °शौचमाहारो ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °शौच×हारो C<sub>94</sub>, °स्रोतमाहार  
M 4d मात्रा भावश्च ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; मात्रा भावं च C<sub>94</sub>, सात्राभावश्च K<sub>10</sub>  
5a ताडयेन्न ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>E; ताडये न K<sub>7</sub>M • बन्धेत ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; बन्धेन  
M 5c °द्रव्येषु ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °द्रवेषु M 5d शौचं ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>ME; शौच  
K<sub>7</sub> • कायिकमुच्यते ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>ME; कायिकमुच्येते K<sub>7</sub> 6a श्रोत्र° ] M;  
श्रोत° C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 6b गुदोपस्थ° ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>M; गुदोपस्थ° K<sub>7</sub>, गुदापस्थ°  
E 6c मुखस्या° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; मुखस्था° C<sub>45</sub> 6cd शौचमा° ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; शौचमा° C<sub>45</sub>K<sub>10</sub>, शौच आ° M 6d °वचनेषु ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
°वषनेषु M 7a °विष्टा° ] C<sup>३</sup>K<sub>82</sub>K<sub>7</sub>E; °विष्ट° K<sub>10</sub>M 7c मृत्तोयैस्तु ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E;  
मृत्××× C<sub>94</sub>, मृत्तोयैस्तु C<sub>45</sub>M, मृत्तोयैस्तु K<sub>7</sub> • °पस्थं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
°पस्थ C<sub>02</sub>E, °पस्थ: M 7d शौचयीत ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; शौचये च M 8a °पस्थे ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °पस्थ° C<sub>02</sub>K<sub>10</sub>M • गुदे ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; गुदो C<sub>02</sub>K<sub>10</sub>, गुद  
M 8b तथैकत्र ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तथैकत्र C<sub>45</sub>, तथैकत्रे M, तथैकश्च E •  
दश ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; दश: C<sub>02</sub> 8c उभयोः ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; उभय  
M • दातव्या ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दातव्यो C<sub>02</sub>E, दातव्य M 8d मृदः ]  
C<sup>३</sup>K<sub>7</sub>E; मृतः K<sub>82</sub>M, मृदा K<sub>10</sub> • शुद्धिं समीहता ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; शुद्धिसमीहया  
C<sub>02</sub>, शुद्धि समीहता K<sub>10</sub>, शुद्धिः समीहता K<sub>7</sub>, शुद्धि समीहता M, शुद्धि समाहिता  
E 9a एतच्छौचं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>M; चेतच्छौच C<sub>02</sub>E, एत×× K<sub>10</sub> 9b °गुणं ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; °गुण C<sub>02</sub> 9c वानप्रस्थस्य ] C<sup>३</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; वानप्रस्थे  
तु M • त्रि° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; द्वि° C<sub>02</sub>

[ आहारशौचम् ]

आहारशौचं वक्ष्यामि शृणुष्ववहितो भव ।  
 भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।  
 वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥५:१०॥  
 स्निग्धस्वादुरसैः षड्भिराहारषड्रसैर्बुधः ।  
 धातुवैषम्यनाशो ऽस्ति न च रोगाः सुदारुणाः ॥५:११॥  
 अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।  
 अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥५:१२॥  
 लशुनं च पलाण्डुं च गृञ्जनं कवकानि च ।  
 गौरं च सूकरं मांसं वर्जयेच्च विधानतः ॥५:१३॥  
 छत्राकं विड्वराहं च गोमांसं च न भक्षयेत् ।  
 चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥५:१४॥

10 ~ Śaṅkara's commentary ad BhG 6.16: उक्तं हि । अर्धं सव्यञ्जनान्नस्य तृतीयमुदकस्य च । वायोः संचरणार्थं तु चतुर्थमवशेषयेत् ॥; cf. AṣṭāṅgHṛ 8.46cd-47ab: अन्नेन कुक्षेर्द्वाविंशौ 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

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10a °शौचं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °शौच M 10b शृणुष्ववहितो ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>ME; शृणुष्ववहितो × C<sub>94</sub>, शृणुष्ववहितो K<sub>10</sub> 10d °कं जलं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °कोदकं M • पिबेत् ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; पिबे C<sub>45</sub> 10e °चारदानार्थं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °चरदानार्थं M, °चारणार्थाय E 11a °स्वादुरसैः ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; °स्वा×रसैः K<sub>10</sub>, °स्वादुरसं M, °स्वादुरसैः E 11b °हारषड्रसैर्बु° ] C<sub>45</sub>E; °हारसद्रवैर्बु° C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, °हारसद्रवैर्बु° C<sub>02</sub>, °हारषड्रसैर्बु° K<sub>10</sub>, °हारे सद्रवद्बु° M 11c °वैषम्यनाशो ऽस्ति ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °द्वैषम्यनाशास्ति C<sub>45</sub>, °वैशम्य नस्यास्ति M, °वैषम्य नश्यन्ति E 11d रोगाः ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; रोग M • सुदारुणाः ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; स्वदारुणाः M, सुदारुणः E 12a अभक्ष्यं ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>; ××× K<sub>10</sub>, अभक्षं ME • च न भक्षेत ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; न च भक्षेतः M 12b न च ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>M; च न K<sub>7</sub>E 12c गम्येत ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; गम्येतः M 12d अवाच्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME; अवाचं C<sub>02</sub> 13a पलाण्डुं ] E; पलाण्डुं C<sup>5</sup>K<sub>10</sub>K<sub>7</sub>M, पलाण्डुं K<sub>82</sub> 13b कवकानि ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; च कवानि E 13c गौरं च ] em.; गोरस्व C<sub>94</sub>K<sub>10</sub>, गोरश्च C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>M, गौरश्च E • मांसं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मांसः M, मांसं E 13d विधानतः ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; विधानत् M 14a छत्राकं ] K<sub>82</sub>C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>ME; छत्राक C<sub>02</sub> • विड्व° ] C<sup>5</sup>K<sub>10</sub>ME; विड्व° K<sub>82</sub>K<sub>7</sub> 14b गोमांसं ] K<sub>82</sub>C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>ME; गोमाञ् C<sub>45</sub> 14c चटकं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>ME; चटकाम् C<sub>02</sub>K<sub>10</sub> 14d °पादांश्च ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; जालपादञ्च M

हंससारसचक्राहकुक्कुटान्शुकश्येनकान् ।  
काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥५:१५॥  
अमेध्यांश्चापवित्रांश्च सर्वानिव विवर्जयेत् ।  
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॥



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

19ab ≈ Manu 5.106: सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् । यो ऽर्थे शुचिर्हि  
स शुचिर्न मृद्धारिशुचिः शुचिः ॥



15a °चक्राह° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °चक्राह्वा° M 15b °कुक्कुटान्शु° ] C<sup>2</sup>K<sub>7</sub>E;  
°कुक्कुटा शु° K<sub>82</sub>, °कुक्कुटां शु° K<sub>10</sub>, °कुर्कुटा शु° M • °श्येनकान् ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>E;  
°शोनकान् C<sub>45</sub>, °श्येनका K<sub>82</sub>, °श्येनकां K<sub>10</sub>, °श्येनकम् M 15c काकोलूकं  
बलाकं च ] C<sub>45</sub>K<sub>7</sub>; काकोलूकस्व<sub>7</sub>××ज्य C<sub>94</sub>, काकोलूकबलाकं च C<sub>02</sub>K<sub>82</sub>ME,  
(काकोलूकं बलाकं च) K<sub>10</sub> 15d मत्स्यादींश्चापि वर्जयेत् ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; मत्स्यादीनि  
च वर्जये M 16a अमेध्यांश्चापवित्रांश्च ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>; (अमेध्याश्चापवित्रांश्च) K<sub>10</sub>,  
अमेध्याश्च पवित्राश्च M, अमेध्याश्चापवित्रांश्च E 16b सर्वानिव विवर्जयेत् ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
सर्वान्येतानि वर्जयेत् M 17c विशेषेण ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; मशेषेण M 17e जिज्ञासितो ]  
C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>M; जिज्ञासनो K<sub>7</sub>, जिज्ञासतो E 17f °क्षिप्तः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E;  
°क्षिप्य C<sub>45</sub>, °क्षिप्त K<sub>10</sub>M • कथितो ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; कथितं E 18a °वादी ]  
C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °वादि M • °रतः शुचिर् ] C<sub>94</sub>C<sub>45</sub>E; °रतः शुचि C<sub>02</sub>K<sub>7</sub>, °रत  
शुचि M, रतः शुचिन् K<sub>82</sub>K<sub>10</sub> 18c अहिंसकः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; अहिंसक  
C<sub>45</sub>M • शुचिर्दान्तो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; शुचि दान्तो C<sub>02</sub>K<sub>7</sub>M, शुचिर्दान्तो E  
18d °भूत° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °भुत° M • शुचिः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; शुचि M  
19b °शौचं परं स्मृतम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °शौचं परं स्मृतम् C<sub>45</sub>C<sub>02</sub>, °शौच पर  
स्मृतः M, °शौचयनं स्मृतः E 19cd यो ऽर्थे हि शुचिः स शुचिर्न ] C<sup>2</sup>K<sub>7</sub> (un-  
metr.); यो ऽर्थे हि शुचिः स शुचि न K<sub>82</sub>K<sub>10</sub>, यो र्थे शुचि हि स शुद्धि M, यो ऽर्थे हि  
सुशुचिर्विप्र न E 19d °शुचिः शुचिः ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>; शुचि शुचिः K<sub>10</sub>, °शुचि शुचि  
M, °शुचिः शुचि E 19e वाङ्मनसां शौचं ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; वाङ्मनसा शुद्धि M  
19f शुचिः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; शुचि<sup>49</sup> M • वस्तुषु ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>E; वस्तुषु  
K<sub>7</sub>, वस्तुषु M

शौचाशौचविधिज्ञ मानव यदि कालक्षये निश्चयः  
 सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृताः ।  
 प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितम्  
 जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥५:२०॥

॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥

20b ≈ 4.67b above (emended): लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृताः



□□□□K<sub>10</sub>K<sub>7</sub>E; यदि: M • कालक्षये निश्चयः ] K<sub>82</sub><sup>ac</sup>K<sub>7</sub>; कालक्षयैर्निश्चयः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub><sup>pc</sup>,  
 कालक्षयेर्निश्चयः C<sub>02</sub>K<sub>10</sub>, कालक्षयानिश्चयः M, कालक्षयेतिश्चयः E 20b कीर्तिर्यशो° ]  
 C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; कीर्तिर्यशो° C<sub>94</sub>C<sub>02</sub>(unmetr.), कीर्तिर्यषा° M • °लङ्कृताः ]  
 em.; °लङ्कृतः C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, °लकृतः C<sub>45</sub>, °लङ्कृतम् M 20c सद्धर्म° ]  
 C<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; य धर्म° M • °एरितम् ] C<sub>82</sub>K<sub>10</sub>K<sub>7</sub>M; °ओदितः E 20d परत्रमीहित° ]  
 C<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; परत्रमीहित° M, पवित्रमीहित° E • °गतिं ] em.; °गतिः C<sub>82</sub>K<sub>10</sub>K<sub>7</sub>ME  
 • निःसंशयम् ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>; निःसंशयः C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>ME Colophon: °विधिर्नामा° ]  
 C<sub>94</sub>; °विधिर्नामा° C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>M, विधिर्नामा° K<sub>10</sub>, °विधिर्नाम E • °ध्ययः  
 पञ्चमः ] C<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °ध्यायः पञ्चमः श्लोक २५ M, पञ्चमो ऽध्यायः E

## [ षष्ठो ऽध्यायः ]

[ नियमेष्विज्या (२) ]

अथ पञ्चविधामिज्यां प्रवक्ष्यामि द्विजोत्तम ।

धर्ममोक्षप्रसिद्धयर्थं शृणुष्वावहितो द्विज ॥६:१॥

अर्थयज्ञः क्रियायज्ञो जपयज्ञस्तथैव च ।

ज्ञानं ध्यानं च पञ्चैतत्प्रवक्ष्यामि पृथक्पृथक् ॥६:२॥

[ अर्थयज्ञः ]

अग्न्युपासनकर्मादि अग्निहोत्रक्रतुक्रिया ।

अष्टका पार्वणी श्राद्धं द्रव्ययज्ञः स उच्यते ॥६:३॥

[ क्रियायज्ञः ]

आरामोद्यानवापीषु देवतायतनेषु च ।

स्वहस्तकृतसंस्कारः क्रियायज्ञः स उच्यते ॥६:४॥

[ जपयज्ञः ]

जपयज्ञं ततो वक्ष्ये स्वर्गमोक्षफलप्रदम् ।

वेदाध्ययन कर्तव्यं शिवसंहितमेव च ।

इतिहासपुराणं च जपयज्ञः स उच्यते ॥६:५॥

[ ज्ञानयज्ञः ]

इदं कर्म अकर्मैदमूहापोहविशारदः ।

शास्त्रचक्षुः समालोक्य ज्ञानयज्ञः स उच्यते ॥६:६॥



Testimonia for this chapter: C<sub>94</sub> ff. 202r–203r, C<sub>45</sub> ff. 209r–209v, C<sub>02</sub> ff. 278r–279r, K<sub>82</sub> ff. 9v–10v, K<sub>10</sub> exp. 51 (lower–upper) – 52 (lower), K<sub>7</sub> ff. 218r–218v, E pp. 599–601; C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>



1a °मिज्यां ] C<sub>45</sub>; °मीज्यां C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 1b °त्तम ] C<sup>Σ</sup>K<sub>82</sub>E; °त्तमः K<sub>10</sub>K<sub>7</sub> 1c °मोक्षप्रसिद्धयर्थं ] C<sup>Σ</sup>K<sub>7</sub>; °मोक्षप्रसिद्धयर्थं K<sub>82</sub>K<sub>10</sub>, °मोक्षेशसिद्धयर्थं E 1d द्विज ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; भव E 2a अर्थयज्ञः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>; अनर्थयज्ञः C<sub>45</sub>, अर्थयज्ञ K<sub>10</sub>K<sub>7</sub>, अर्थयज्ञ° E 2c ज्ञानं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; ज्ञान C<sub>02</sub>K<sub>7</sub> 3b अग्नि° ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; अग्नि° C<sub>94</sub>, ×× K<sub>10</sub> • °क्रिया ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °क्रियाः C<sub>45</sub>C<sub>02</sub> 3c पार्वणी ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; पार्वणी C<sub>45</sub>, पार्वणी K<sub>10</sub> 3d °यज्ञः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °यज्ञ C<sub>02</sub>, ×× K<sub>10</sub> 4b °यतनेषु ] C<sub>45</sub>C<sub>02</sub>E; °यतनेषु C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, °यत×× K<sub>10</sub> 4c °हस्त° ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; ×× K<sub>10</sub>, °हस्तैः E 5a °यज्ञं ततो ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °यज्ञं ततो C<sub>45</sub> °यज्ञस्ततो C<sub>02</sub> 5c वेदा° ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>E; अदा° K<sub>10</sub> 5e °पुराणं च ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °पुराणश्च E 5f °यज्ञः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °यज्ञ C<sub>02</sub> 6a कर्म ] C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; क्रमम् E 6c °चक्षुः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °चक्षु C<sub>02</sub> 6d °यज्ञः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °यज्ञ C<sub>02</sub>, °यज्ञस K<sub>10</sub>

[ ध्यानयज्ञः ]  
 ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ।  
 ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।  
 सूर्यः सोमो ऽग्नि स्फटिकः सूक्ष्मं तत्त्वं च पञ्चमम् ॥६:७॥  
 सूर्यमण्डलमादौ तु तत्त्वं प्रकृतिरुच्यते ।  
 तस्य मध्ये 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 ।

11cd DharmP 4.14ab: अकीर्तितमनौपम्यं पञ्चमं शिवमण्डलम्

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7a °यज्ञं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °यज्ञ C<sub>02</sub>K<sub>10</sub> 7c ध्यानं ] C<sup>°</sup>K<sub>10</sub>E; ध्यान K<sub>82</sub>K<sub>7</sub>  
 7e सोमो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>; सोमा° C<sub>45</sub>K<sub>10</sub>E 7f सूक्ष्मं तत्त्वं च पञ्चमम् ]  
 C<sub>45</sub>; सूक्ष्मं तत्त्वं\_ \_ ज्वमम् C<sub>94</sub>, सूक्ष्मतत्त्वं च पञ्चमः C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, सूक्ष्मं तत्त्वञ्च  
 पञ्चमः K<sub>7</sub>, सूक्ष्मां तत्त्वश्च पञ्चमम् E 8c शशिं ] C<sup>°</sup>K<sub>82</sub>E; शशि K<sub>10</sub>, शशिन्  
 K<sub>7</sub> 8cd ध्यायेत्त° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; ध्याये त° C<sub>02</sub> 9b ज्वालामग्निं ]  
 C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; ज्वालामग्नि K<sub>7</sub> 9c °तत्त्वः ] C<sup>°</sup>K<sub>7</sub>; °तत्त्व K<sub>82</sub>, °तत्त्वं K<sub>10</sub>E  
 9d °नाशनः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °नाशनम् C<sub>02</sub>E 10b ध्यायेत्स्फटिक ] C<sup>pc</sup>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 ध्यायेत्स्फटि C<sup>ac</sup><sub>94</sub>, ध्याये स्फटिक C<sub>02</sub>E • °मलम् ] C<sup>°</sup>K<sub>10</sub>E; °मलः K<sub>82</sub>, °मलः  
 K<sub>7</sub> 10c तत्त्वः स ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तत्त्वन\_ C<sub>94</sub>, तत्त्व स C<sub>02</sub>, तत्त्वं स  
 E 10d °जमव्ययम् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °मव्ययं C<sub>02</sub> 11ab ध्यायेत्त° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; ध्याये त° C<sub>02</sub> 11e °यज्ञस्य ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °यज्ञञ्च  
 C<sub>02</sub>E 11f समासतः ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सनातनः E 12a तु ] conj.; त्रि°  
 C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, हि E 12c लोकाः ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>; लोका C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>E • प्रपद्यन्ते ]  
 C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; प्र××× C<sub>94</sub> 12d °धन ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E; °धनः C<sub>45</sub>K<sub>7</sub>



ब्रह्मलोकं तु प्रथमं तत्त्वप्रकृतिचिन्तया ।  
 कल्पकोटिसहस्राणि शिववन्मोदते सुखी ॥६:१३॥  
 द्वितीयं तत्त्व पुरुषं ध्यायमानो मृतो यदि ।  
 विष्णुलोकमितो याति कल्पकोट्ययुतं सुखी ॥६:१४॥  
 प्रभुतत्त्वं तृतीयं तु ध्यायमानो मरिष्यति ।  
 शिवलोके वसेन्नित्यं कल्पकोट्ययुतं शतम् ॥६:१५॥  
 विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।  
 अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥६:१६॥  
 पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।  
 न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥६:१७॥  
 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 ।

✧

**13ab** प्रथमं तत्त्व° ] C<sup>२</sup>K<sub>82</sub><sup>p.c</sup>K<sub>10</sub>K<sub>7</sub>; omitted in K<sub>82</sub><sup>a.c</sup>, प्रथमं तत्त्वं E • प्रकृतिचिन्तया ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; च कृतिचिन्तय E **13d** सुखी ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सुखम् E **14c** याति ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; यान्ति E **15a** °तत्त्वं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °तत्त्व C<sub>02</sub> • तृतीयं ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तृतीयस् E **15b** ध्यायमानो मरिष्यति ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ध्याय×××रिष्यति  
 C<sub>94</sub>, ध्यायमानो मरिष्यति E **15c** शिवलोके ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शिवलोक  
 C<sub>45</sub>, रुद्रलोके E • वसेन्नि° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; वसे नि° C<sub>02</sub> **15d** °युतं ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>E; °युत K<sub>10</sub> **16a** °तत्त्वामृतं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °तत्त्वमृतन् C<sub>02</sub>,  
 °तत्त्वामृतं E **16c** अक्षयं ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; अक्षय° E **18a** °युक्तो ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 °यु× C<sub>94</sub> (top of akṣaras lost), °युक्तौ E • च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; omitted  
 in C<sub>45</sub> E • पुनर्जन्म° ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; पुनर्जन्म° C<sub>94</sub> (top of akṣaras lost),  
 पुनर्जन्म° C<sub>02</sub> **18b** जिज्ञास्यन्तां ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>E; जिज्ञास्यतां C<sub>45</sub>K<sub>82</sub> (unmetr.),  
 जिज्ञास्यन्ता C<sub>02</sub> **18c** जन्मेनैकेन ] C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; जन्मेनैकेन C<sub>94</sub>C<sub>02</sub>K<sub>82</sub> (un-  
 metr.) • मुक्तिर्भ° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; मुक्ति भ° C<sub>02</sub> • न वा ] C<sup>२</sup>K<sub>10</sub>K<sub>7</sub>E;  
 भवा K<sub>82</sub> • मानवाः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मानमानवाः C<sub>45</sub>, मानवा C<sub>02</sub>, मानव E  
**18d** प्रत्यक्षा° ] C<sup>२</sup>K<sub>10</sub>K<sub>7</sub>E; प्रत्यक्ष° K<sub>82</sub> • °वेदनीयम् ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; °वेदनीयः  
 C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>, °वेदनीय E **19a** °तप ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °तपम् E

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॥  
 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 ।

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

✧

19c कायिकं च तृतीयं तु ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>E; मानसं तप आदौ तु K<sub>10</sub> (eyeskip)  
 19d मनोवाक्कर्म ] C<sub>94</sub>K<sub>7</sub>E; मनोक्कर्म C<sub>45</sub>, मनोवाक्कर्म C<sub>02</sub>, मनोवाक्काय<sup>०</sup>  
 K<sub>82</sub>K<sub>10</sub> • °परम् ] C<sub>02</sub>; °परः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 19e कायिकं ] C<sup>२</sup>K<sub>10</sub>K<sub>7</sub>E;  
 कायिक K<sub>82</sub> 20a °सौम्यं ] K<sub>7</sub>; °सौम्यं C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E, °सौम्य<sup>०</sup> C<sub>02</sub>  
 (top of akṣaras lost) • प्रसादश्च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>; प्रसादं च C<sub>45</sub>E, प्रदानश्च K<sub>10</sub>  
 20c मौनं ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मौन<sup>×</sup> E • °शुद्धिश्च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °शुद्धिं  
 च C<sub>02</sub>E 20d पञ्चैतत् ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>; पञ्चैते C<sub>45</sub>K<sub>82</sub>, पञ्चेतत् C<sub>02</sub>, पञ्चैतन्  
 E 21c °भ्यसनं चैव ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °भ्यसन<sup>×</sup> C<sub>94</sub>, °भ्यसनं चैव K<sub>10</sub>  
 22a आर्जवं च अहिंसा च ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; आर्जवत्वमहिंसाश्च E 22b °चर्यं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °चर्यं C<sub>02</sub>E 22c शौचं ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; शौच E 23a इष्टं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; इष्ट C<sub>02</sub>K<sub>10</sub> • °भावं ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °भावश्च E 23b पथ्यं ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सत्यं E 23c मनो ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; मन<sup>०</sup> E • पञ्चैतत् ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>; पञ्चेतत् K<sub>7</sub>, पञ्चैतान् E 23d तप उक्तं महर्षिभिः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 तपमुक्तं महर्षिभिः E 24a °शीर्भिः ] C<sub>94</sub>E; °शीर्भिः C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> 24b °तिथि<sup>०</sup> ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °तिथिं E 24c °मिश्रक<sup>२</sup> ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °<sup>०</sup>××क C<sub>94</sub>, °मित्यश्रक  
 C<sub>45</sub> • पञ्चैतत् ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पञ्चेतन् E 24d तप उक्तं ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 तपमुक्तं E 25b ग्रीष्मे ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; गृष्मे E

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  
 ।  
 स्वर्गाकाङ्क्ष्यनृपत्वभोगविषयं सर्वान्तिकं तत्फलं  
 जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥६:२८॥

॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥



25c °वकाशो ] em.; °वकाशे C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 25d तपः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 तप C<sub>02</sub> • साधनमु° ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E; साधन उ° C<sub>45</sub>C<sub>02</sub>K<sub>10</sub> 26a दानं ] C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>;  
 {दानं K<sub>10</sub> (top of akṣaras lost), दानश् E 26c दानं ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दानश् E  
 26d तप ] E; तपः C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (unmetr.) 27a कृच्छ्रातिकृच्छ्रं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E;  
 कृच्छ्रातिकृच्छ्र C<sub>02</sub>, कृच्छ्रातिकृच्छ्र K<sub>10</sub>, कृच्छ्रातिकृच्छ्र K<sub>7</sub> 27b °याचितम् ]  
 C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °याचितः E 27c चान्द्रायणं पराकं ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>; चान्द्रायणं  
 पराकं C<sub>45</sub>, चान्द्रायणं पराकं K<sub>82</sub>, चान्द्रायणवराकश् E 27d तपः सांतपनादयः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तपसान्तपनादयः C<sub>02</sub>E 28a तपे त° ] E; तपस्त° C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>  
 (unmetr.) • °मनसा ] em.; °मनसः C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 28b निर्मलमति° ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; निर्मलमति° C<sub>45</sub> • जघन्यं ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; जगत्यं E 28c °काङ्क्ष्य° ]  
 C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °काङ्क्ष° E • सर्वान्तिकं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सर्वान्तिकं C<sub>45</sub>  
 28d °भवने ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>E; °भवने K<sub>7</sub> • °साध्यं वहेत् ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °साध्यम<sub>1</sub>××  
 C<sub>94</sub>, °साध्य वहेत् C<sub>45</sub>, °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 ]

✧

Testimonia for this chapter: C<sub>94</sub> ff. 203r–204r, C<sub>45</sub> ff. 209v–210v, C<sub>02</sub> ff. 279r–280v, K<sub>82</sub> ff. 10v–11v, K<sub>10</sub> exp. 52 (lower–upper) – 53 (lower), K<sub>7</sub> ff. 218v–219v, E pp. 601–603; C<sup>Σ</sup> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

5cd = ŠDhU 7.31cd ≈ MBh 13.62.6ab: अन्नेन सदृशं दानं न भूतं न भविष्यति

✧

1a तथेत्याहुः ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>E; तथेत्याहुः C<sub>45</sub>K<sub>82</sub> 1c वस्त्रं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
वस्त्र C<sub>02</sub>K<sub>10</sub> 2a अन्नात्तेजः स्मृतिः प्राणः ] C<sup>Σ</sup>K<sub>82</sub><sup>pc</sup>K<sub>10</sub>; अन्नात्तेजः स्मृतिः  
प्राण K<sub>82</sub><sup>ac</sup>, अन्नात्तेजः स्मृति प्राणः K<sub>7</sub>, अन्नाद्भवन्ति भूतानि E 2c अन्नाच्छ्रीः ]  
C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>; अन्नाच्छ्री K<sub>10</sub>E • कान्ति वीर्यं च ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>; कान्तिवीर्यञ्च  
C<sub>94</sub>K<sub>7</sub> (unmetr.), कान्तिवीर्यञ्च E 2d अन्नात्सत्त्वं च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
अन्ना सत्त्वञ्च C<sub>02</sub>, अन्नात्सत्त्वश्च E • जायते ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; जाय× C<sub>94</sub>  
3a अन्नाज्जी° ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>E; अन्ना जी° C<sub>45</sub>C<sub>02</sub>K<sub>7</sub> 3b अन्नं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E;  
अन्नां C<sub>02</sub>, अन्ना K<sub>10</sub> • °करं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °करः C<sub>02</sub>E 3c दर्पः ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>; दर्प C<sub>45</sub>K<sub>7</sub>, दर्पो E 3d अन्नाच्छौर्यं च ] C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>; अन्नात्सौर्यञ्च  
C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, अन्नाच्छौर्यश्च E 4a अन्नं क्षु° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub><sup>pc</sup>K<sub>7</sub>; अन्ना क्षु° C<sub>02</sub>K<sub>82</sub>,  
अन्नात्क्षु° K<sub>10</sub>E 4ab °व्याधीन्स° ] C<sub>45</sub>K<sub>7</sub>; °व्याधान्स° C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>, °वाधान्स°  
K<sub>82</sub>, °व्याधा स° E 4b विनाशयेत् ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; विशयेत् C<sub>45</sub> 5a अन्नदः ]  
C<sup>Σ</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; अन्नद E 5b प्राणदश्चापि ] C<sup>Σ</sup>K<sub>82</sub>K<sub>7</sub>E; प्राणश्चापि K<sub>10</sub> • सर्वदः ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सर्वदाः C<sub>02</sub> 5d भूतं ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; \_ तन् C<sub>94</sub>, भूते C<sub>45</sub>,  
भूतो E

वस्त्राभावान्मनुष्यस्य श्रियादपि परित्यजेत् ।  
 वस्त्रहीनो न पूज्येत भार्यापुत्रसखादिभिः ॥७:६॥  
 विद्यावान्सुकुलीनो ऽपि ज्ञानवान्गुणवानपि ।  
 वस्त्रहीनः पराधीनः परिभूतः पदे पदे ॥७:७॥  
 अपमानमवज्ञां च वस्त्रहीनो ह्यवाप्नुयात् ।  
 जुगुप्सति महात्मापि सभास्त्रीजनसंसदि ॥७:८॥  
 तस्माद्वस्त्रप्रदानानि प्रशंसन्ति मनीषिणः ।  
 न जीर्णं स्फुटितं दद्याद्वस्त्रं कुत्सितमेव वा ॥७:९॥  
 नवं पुराणरहितं मृदु सूक्ष्मं सुशोभनम् ।  
 सुसंस्कृत्य प्रदातव्यं श्रद्धाभक्तिसमन्वितम् ॥७:१०॥  
 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

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



6a °भावान्म° ] C<sup>२</sup>K<sub>10</sub>E; °भावात्म° K<sub>82</sub>K<sub>7</sub> 6b श्रियादपि ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E;  
 प्रियादपि C<sub>45</sub>, श्रिया वापि K<sub>7</sub> 8a °वज्ञां ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °वज्ञं E 8b °हीनो ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °ही C<sub>45</sub> 9c जीर्णं स्फुटितं ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>; जीर्णस्फुटितं  
 K<sub>10</sub>E 9d कुत्सितमेव वा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; कुत्सितमेव च C<sub>02</sub>, कुत्सितमेव  
 वा K<sub>7</sub> 10b सूक्ष्मं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सूक्ष्म C<sub>02</sub>, शुक्लं E 10c °दातव्यं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °दातव्य C<sub>02</sub> 10d °समन्वितम् ] C<sup>२</sup>K<sub>82</sub><sup>pc</sup>K<sub>10</sub>K<sub>7</sub>E; °तं  
 K<sub>82</sub><sup>ac</sup> 11a °सत्त्व° ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °स च° E 12ef शोभनं दीयते वस्त्रं  
 शोभनं वस्त्रमाप्नुयात् ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>E; omitted in K<sub>10</sub> 13a द्विजवरे काले शुभे ]  
 C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; द्विजयिने एकाशुभं E 13b नरो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; दरो C<sub>45</sub>  
 13c तस्मिन्याति ] C<sup>२</sup>K<sub>10</sub>K<sub>7</sub>E; तस्मान्न्याति K<sub>82</sub> • सुवस्त्र° ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 स वस्त्र° E • °संशयम् ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>; °संशयः C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E

तस्मात्त्वं कुरु वस्त्रदानमसकृत्पारत्रिकोत्कर्षणम् ॥७:१३॥

[ सुवर्णदानम् ]

सुवर्णदानं विप्रेन्द्र संक्षिप्य कथयाम्यहम् ।  
पवित्रं मङ्गलं पुण्यं सर्वपातकनाशनम् ॥७:१४॥  
धारयेत्सततं विप्र सुवर्णकटकाङ्गुलिम् ।  
मुच्यते सर्वपापेभ्यो राहुणा चन्द्रमा यथा ॥७:१५॥  
दत्त्वा सुवर्णं विप्रेभ्यो देवेभ्यश्च द्विजर्षभ ।  
तुटिमात्रे ऽपि यो दद्यात्सर्वपापैः प्रमुच्यते ॥७:१६॥  
रक्तिमाषककर्षं वा पलार्धं पलमेव वा ।  
एवमेव फलंवृद्धिर्ज्ञेया दानविशेषतः ॥७:१७॥

[ भूमिदानम् ]

सर्वाधारं महीदानं प्रशंसन्ति मनीषिणः ।  
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॥

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

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13d दानमसकृत्पा० ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>E; दानसत्पा० K<sub>10</sub> 14a °दानं ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>;  
°दान K<sub>10</sub>E 14d °पातक० ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °पापक० C<sub>94</sub> 15b °कटकाङ्गुलिम् ]  
C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °क××गुलिम् C<sub>94</sub>, °कटकाङ्गुलिम् K<sub>10</sub> 16a सुवर्णं ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>E;  
सुवर्ण K<sub>10</sub> 16b °र्षभ ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>E; °र्षभः C<sub>02</sub>K<sub>10</sub> 16c तुटि० ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
तुटि० E • °मात्रे ] C<sup>२</sup>K<sub>10</sub>K<sub>7</sub>; °मात्रो K<sub>82</sub>E 16d सर्वपापैः प्रमुच्यते ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
सर्वपापैः स मुच्यते C<sub>94</sub>, सर्वपापैः प्रमुच्यते E 17a रक्तिमाषक० ] K<sup>ac</sup><sub>7</sub>; रन्तिमाषक०  
C<sub>94</sub>, रन्तिमाषक० C<sub>45</sub>K<sub>82</sub>K<sub>7</sub><sup>pc</sup>, रन्तिम्मान्सक० C<sub>02</sub>, रन्तिमान्सक० K<sub>10</sub>, रन्तिमाषक०  
E 17b °र्धं ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>E; °द्ध C<sub>02</sub>K<sub>82</sub>K<sub>10</sub> 17cd °वृद्धिर्ज्ञेया ] C<sub>94</sub>E; °वृद्धि  
ज्ञेया C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, °वृद्धिर्ज्ञेया K<sub>7</sub> 18a °धारं ] C<sub>45</sub>; °धार० C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E  
18ab °दानं प्रशंसन्ति ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; दा×नम्प्र\_ सन्ति C<sub>94</sub> 18d सर्व  
वै ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सर्वं वै C<sub>94</sub> (top of akṣaras lost) 19b °फलं लभेत् ]  
C<sup>२</sup>K<sub>82</sub>K<sub>10</sub><sup>pc</sup>E; °ललं भवेत् K<sup>ac</sup><sub>10</sub>, °लं भवेत् K<sub>7</sub> 20a °मुक्तस्तु ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
°मुक्तिस्तु E 20b °शरणो ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>; °शरण K<sub>7</sub>, °शरणां E

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॥  
 जामदग्न्येन 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

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

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21a एकहस्तं ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; एकहस्तं C<sub>94</sub>C<sub>02</sub>E 21d भूमिदानं प्रशस्यते ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; भूमिदानं प्रशस्यते C<sub>45</sub>, पञ्चाशच्छतमेव वा । सहायुतलक्षम्वा भूमिदं प्रशस्यते K<sub>10</sub> (eyeskip) 22a °हस्तां च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °हस्तञ्च C<sub>45</sub>K<sub>10</sub> 22b दद्याद्वि° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दद्या द्वि° E 23b गुणागुणि° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; गुणागुणि° E 23c °धिकं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>; °धिकं C<sub>94</sub>K<sub>7</sub>E 23d °त्तम ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; °त्तमः K<sub>7</sub> 24a जामदग्न्येन ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; जामदग्न्ये× C<sub>94</sub>, जामदग्नेन C<sub>02</sub>K<sub>10</sub>E • रामेण ] C<sub>45</sub>K<sub>7</sub>E; रामेन C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ××ण C<sub>94</sub> 24b दत्त्वा द्वि° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; दद्याद्वि° C<sub>45</sub> 24d च ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; हि E 25ab (हेम°... द्विजोत्तम) ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; omitted in K<sub>10</sub> 25a °शृङ्गां ] C<sup>°</sup>K<sub>7</sub>E; °शृङ्गां K<sub>82</sub>, omitted in K<sub>10</sub> • रौप्य° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>E; रौप्यं K<sub>7</sub> • °खुरां ] C<sub>02</sub>E; °क्षुरां C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, omitted in K<sub>10</sub> 25d दत्त्वानन्त° ] C<sup>°</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दत्त्वान्त° E 26a °रूपं ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; °रूप K<sub>10</sub> 26b °रौप्य° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E; °रौप्य° C<sub>45</sub>, °रौप्य° K<sub>7</sub> • गावस्तिलान्मे° ] em.; गावस्तिलान्मे° C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>, गावस्तिला मे° C<sub>45</sub>K<sub>82</sub>, गावन्तिला मे° K<sub>10</sub>, गावस्तिलं मे° E 26c दद्यात्पा° ] C<sup>°</sup>K<sub>82</sub>K<sub>7</sub>E; दद्या पा° K<sub>10</sub> • पात्राद्यमन्यच्च वा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; पत्राद्यमन्यच्च वा C<sub>45</sub>, पात्रेषु लब्धेषु वै E

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  
दानादेव महीं समस्त बुभुजे सम्राड्महीमण्डले ।  
दानादेव सुरूपयोनिभगश्चन्द्राननो वीक्ष्यते  
दानादेव अनेकसम्भवसुखं प्राप्नोति निःसंशयम् ॥७:२८॥

॥ इति वृषसारसंग्रहे दानप्रशंसाध्यायः सप्तमः ॥



26d श्रद्धादान° ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; दत्त्वादान° E 27a यशः ] C<sub>45</sub>K<sub>7</sub>E; यश  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub> • सुखकराः ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub><sup>ac</sup>E; सुखकर K<sub>7</sub><sup>pc</sup> • ख्यातिमतुल्यां ]  
em.; ख्यातिश्च तुल्यं C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • लभेत् ] C<sup>2</sup>K<sub>82</sub>K<sub>10</sub>; भवेत् K<sub>7</sub>E 27b निगर्हणं ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>E; निर्हणं C<sub>94</sub><sup>ac</sup>; निवर्हणं C<sub>45</sub>K<sub>7</sub>, निगर्हन K<sub>10</sub> • °गणे आनन्ददं सौख्यदम् ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °गणै आनन्ददं सौख्यदम् C<sub>02</sub>, °गणैश्चानन्दसौख्यप्रदम् E 27c दानादूर्जयता ]  
C<sup>2</sup>K<sub>10</sub>K<sub>7</sub>; दानादूर्जयतां K<sub>82</sub>, दानाद्° E • प्रसाद° ] C<sup>2</sup>K<sub>10</sub>K<sub>7</sub>E; प्रासाद°  
K<sub>82</sub> • सौभाग्य ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; सौभाग्य C<sub>45</sub>, सौभाग्यं E (unmetr.) •  
दानाल्लभेत् ] C<sub>45</sub>E; दानं लभेत् C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> 27d दानादेव ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
दानादेव C<sub>02</sub> • °नियतं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °नियत C<sub>02</sub> 28a शक्रलोकसकलं ]  
C<sup>2</sup>K<sub>10</sub>K<sub>7</sub>; शत्रुलोकसकलं K<sub>82</sub>, शक्रलोकमतुलं E • दानाज्ज° ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
दाना ज° C<sub>94</sub>, दानार्ज° C<sub>45</sub> 28b दानादेव ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; दानेदेव C<sub>45</sub>  
• महीं समस्त ] conj.; महीसमासु C<sub>45</sub>C<sub>02</sub>, महीं समांसु C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>, मही समस्त  
K<sub>10</sub>, महीयसांस E • सम्राड्म° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सम्राड्म° C<sub>45</sub> 28c सुरूप° ]  
C<sup>2</sup>K<sub>82</sub>K<sub>7</sub>E; स्वरूप° K<sub>10</sub> • °योनिस्सु° ] K<sub>10</sub>E; °योनिस्सु° C<sub>94</sub> °योनिः सु°  
C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub> • °भगश्च° ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>; °भग च° C<sub>45</sub>K<sub>82</sub>E • °न्द्राननो ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; °न्द्रानने C<sub>02</sub>K<sub>10</sub>, °न्द्राननौ K<sub>7</sub> • वीक्ष्यते ] C<sub>45</sub>C<sub>02</sub>; वीक्षते C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>,  
वीक्षते E 28d निःसंशयम् ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>; निःसंशयः C<sub>02</sub>, निःसंशयः K<sub>82</sub>E, निःसंशयः  
K<sub>10</sub> Colophon: °प्रशंसाध्यायः सप्तमः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °प्रशंसाध्यायः  
समाप्तः C<sub>45</sub>, °प्रशंसा सप्तमोऽध्यायः 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॥

[ नियमेष्वुपस्थनिग्रहः (६) ]

शृणुष्वावहितो विप्र पञ्चोपस्थविनिग्रहम् ।



1a °स्वाध्यायनं ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>P<sub>५७</sub>E; °स्वाध्ययनं K<sub>७</sub> 1b °मुत्र ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>; °मूत्र E • °र्थिना ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>P<sub>५७</sub>E; °र्थिनां K<sub>१०</sub> 1c शैवं ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>E; शैलं C<sub>०२</sub> • सांख्यं ] C<sub>९४</sub>C<sub>४५</sub>K<sub>७</sub>P<sub>५७</sub>E; सांख्य C<sub>०२</sub>, सांख्यं K<sub>८२</sub>K<sub>१०</sub> 1d स्मार्तं ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>७</sub>P<sub>५७</sub>E; स्मार्त C<sub>०२</sub>K<sub>१०</sub> • भारतसंहिताम् ] C<sup>२</sup>K<sub>१०</sub>P<sub>५७</sub>E; भारतसंहिता: K<sub>८२</sub>, भारतसंहितां K<sub>७</sub> 2a शैव° ] conj.; शैवे C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>, शैवै C<sub>४५</sub>P<sub>५७</sub>, शैवं E • °तत्त्वं ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °तत्त्व P<sub>५७</sub> 2b शैव° ] P<sub>५७</sub>; शैव: C<sub>९४</sub>C<sub>४५</sub>K<sub>१०</sub>K<sub>७</sub>, शैवा: C<sub>०२</sub>E, शैवा K<sub>८२</sub> • °द्वये ] C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>E; °ये C<sub>४५</sub> 2d °सारसमुच्चयम् ] C<sup>२</sup>K<sub>७</sub>P<sub>५७</sub>E; °सारं समुच्चयम् K<sub>८२</sub>, °सारं समुद्ययं K<sub>१०</sub> 3a संख्यातत्त्वं तु ] K<sub>८२</sub>K<sub>७</sub>P<sub>५७</sub>; संख्या××× C<sub>९४</sub>, संख्यातत्त्वं C<sub>४५</sub>, शाङ्ख्यातत्त्वं तु C<sub>०२</sub>, संख्यतत्त्वन्तु K<sub>१०</sub>, संख्यातत्त्व तु E • सांख्येषु ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>P<sub>५७</sub>E; संख्येषु K<sub>१०</sub> 3c °तत्त्व° ] C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>७</sub>P<sub>५७</sub>E; °तत्त्वा° C<sub>४५</sub>, omitted in K<sub>१०</sub> 4c अधोर्ध्व° ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>P<sub>५७</sub>E; अधोर्ध्व K<sub>१०</sub> • °मध्य° ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>E; °मध° C<sub>०२</sub> 4d यत्नतः ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>P<sub>५७</sub>E; यत्नत K<sub>१०</sub> • सम्प्रवेशयेत् ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>; सम्प्रबोधयेत् E 5a स्मार्तं वर्णा° ] C<sub>९४</sub>; तस्मार्तम्बर्णा° C<sub>४५</sub>, स्मार्तवर्णा° C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E, स्मार्तं वर्णा° P<sub>५७</sub> 5b धर्म° ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>E; धर्म C<sub>०२</sub> • °वर्तनम् ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; °व×नं P<sub>५७</sub>, °वर्तन E 5c °चारो ] C<sub>९४</sub>C<sub>४५</sub>K<sub>१०</sub>K<sub>७</sub>; °चार° C<sub>०२</sub>E, °चारा K<sub>८२</sub>, °चारो° P<sub>५७</sub> 5d ग्राह्यस्तत्र अशङ्कितः ] C<sub>४५</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>E; ग्राह्यस्त×××ङ्कितः C<sub>९४</sub> 6b °ज्ञः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>E; °ज्ञ C<sub>०२</sub> 7b °ग्रहम् ] C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>P<sub>५७</sub>E; °ग्रहः K<sub>८२</sub>

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॥  
 [ स्वप्नघातम् ]  
 स्वप्नघातं द्विजश्रेष्ठ अनिष्टं पण्डितैः सदा ।  
 स्वप्ने स्त्रीषु रमन्ते च रेतः प्रक्षरते ततः ॥८:११॥  
 [ दिवास्वप्नम् ]  
 दिवाशयं न कर्तव्यं नित्यं धर्मपरेण तु ।

8ab cf. Manu 11.175 (Olivelle's edition): मैथुनं तु समासेव्य पुंसि योषिति वा द्विजः । गोयाने ऽप्सु दिवा चैव सवासाः स्नानमाचरेत् ॥ and Manu 3.45 (Olivelle's edition): ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा । पर्ववर्जं व्रजेच्चैनां तद्वृत्तौ रतिकाम्यया ॥

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7c गर्हितोत्सर्गः ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; गर्हितस्सर्गः C<sub>02</sub>, गर्हितो विप्र K<sub>82</sub>, गर्हितो स्वर्गः E 7d स्वयं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; स्वयं C<sub>45</sub> • कीर्त्यते ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; कीर्त्स्यते C<sub>02</sub> 7e °घातं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; °घात C<sub>02</sub>E 8a स्त्री दिवा पर्वे ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; × दिवा पर्वे C<sub>94</sub>, ××× पर्वे P<sub>57</sub>, स्त्री दिवापूर्वे E 8b °पत्न्यपि ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; °पत्नी पि C<sub>02</sub> 8c विरुद्धस्त्रीं न ] corr.; विरुद्धस्त्री न C<sub>5</sub>K<sub>10</sub>K<sub>7</sub>, विरुद्धस्त्री निसेवेत K<sub>82</sub>P<sub>57</sub>, द्विरुद्धास्त्रीन् E 8d °धिकासु च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>P<sub>57</sub>; °धिकासु त C<sub>02</sub>, °दिकाषु च K<sub>10</sub>, °विकाषु च K<sub>7</sub>, °पिकासु च E 9a °मेषं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; °मेयं C<sub>45</sub> 10a अयोन्यं ] conj.; अन्योन्यं C<sub>5</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E • °कषणा ] C<sub>94</sub>K<sub>82</sub>; °कर्षणा C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E 10b °कषणापि ] C<sub>5</sub>K<sub>82</sub>; °कर्षणापि K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E 10c स्वयंमुक्तिं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; स्वयमुक्तिं C<sub>45</sub> • ज्ञेया ] C<sub>5</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; ज्ञेयां K<sub>10</sub> 10d तस्मात्तां ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>; तस्मात्तां C<sub>02</sub>, तस्मात्तां K<sub>10</sub>, तस्मात्स्त्री E 11a स्वप्नघां ] C<sub>5</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub><sup>pc</sup>E; स्वप्नजां P<sub>57</sub><sup>ac</sup> 11b पण्डितैः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; पण्डितैः C<sub>02</sub>, पण्डितैः K<sub>7</sub> 11d प्रक्षरते ] C<sub>5</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; प्रस्खलतस् E • ततः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; तत C<sub>02</sub> 12a दिवाशयं न ] C<sub>5</sub>P<sub>57</sub>E; दिवासयानं K<sub>10</sub>, दिवाशयेन्न K<sub>82</sub>, दिवाशायं K<sub>7</sub> 12b नित्यं ] C<sub>5</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; नित्य K<sub>10</sub> • °परेण तु ] C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; °परेण तु C<sub>94</sub>, °परेण च C<sub>02</sub>

स्वर्गमार्गार्गला ह्येताः स्त्रियो नाम प्रकीर्तिताः ॥८:१२॥

[ नियमेषु व्रतपञ्चकम् (७) ]

मार्जारिकबकश्चानगोमहीव्रतपञ्चकम् ।

[ मार्जारिकव्रतम् ]

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 ]

कुदालैर्दारयन्तो ऽपि कीलकोटिशतैश्चितः ।

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

✧

12c ह्येताः ] K<sub>7</sub>; ह्येता C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E 12d स्त्रियो ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; स्त्रीयो E • °कीर्तिताः ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; °कीर्तिता K<sub>7</sub> 13ab मार्जारिकबकश्चानगोमहीव्रत° ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>; मार्जारिकबकश्चानगोमहीव्रत° K<sub>10</sub>, मार्जारिकश्च श्वानाश्च गोमहीवक E 13c °विष्ट° ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; °विष्ट° E • °मूत्रं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; °मूत्र° C<sub>45</sub>K<sub>10</sub> 13e °मोदन्ति ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; °षादन्ति E 14a तपोधन ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>; तपोधनः K<sub>7</sub>, तपोधनम् E 14c साधयेच्च ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; साधयेच C<sub>45</sub> • मनस्तुष्टिं ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; मनस्तुष्टि° C<sub>45</sub>C<sub>02</sub> 14d °साधन° ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; °सान° K<sub>7</sub> 15a मूत्रविष्टे न ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; मूत्रविष्टे च E 15b श्वानदः ] K<sub>82</sub>; धुनदं C<sup>5</sup>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>, छादनं E 15c शर्वः ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; सर्वः C<sub>45</sub>K<sub>10</sub>, सव्वः C<sub>02</sub> 16a °वर्चो ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; °वच्चो C<sub>45</sub>K<sub>82</sub>, °वर्चा E 16b गोव्रतिको ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; ××तिको C<sub>94</sub> 16c भीमस्तुष्टिकरश्चैव ] C<sub>02</sub>K<sub>10</sub>E, भीमस्तुष्टिकरश्चैव C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub> 17a कुदालैर्दारयन्तो ] K<sub>82</sub>P<sub>57</sub>E; कुदालैर्दारयन्तो C<sub>94</sub>, कुदरै दारयन्तो C<sub>45</sub>, कुदरै दारयन्ता C<sub>02</sub>, कुदालै दारयामास K<sub>10</sub>, कुदालै दारयन्तो K<sub>7</sub> 17b कीलकोटिशतैश्चितः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; कीटकोटीशतैरपि C<sub>02</sub>E

क्षमते पृथिवी देवी एवमेव महीव्रतः ॥८:१७॥  
 व्रतपञ्चकमित्येतद्यश्चरेत जितेन्द्रियः ।  
 स चोत्तममिदं लोकं प्राप्नोति न च संशयः ॥८:१८॥  
 [ नियमेष्वुपवासः (८) ]  
 शेषान्नमन्तरान्नं च नक्तायाचितमेव च ।  
 उपवासं च पञ्चैतत्कथयिष्यामि तच्छृणु ॥८:१९॥  
 [ शेषान्नम् ]  
 वैश्वदेवातिथिशेषं पितृशेषं च यद्भवेत् ।  
 भृत्यपुत्रकलत्रेभ्यः शेषाशी विघसाशनः ॥८:२०॥  
 [ अन्तरान्नम् ]  
 अन्तरा प्रातराशी च सायमाशी तथैव च ।  
 सदोपवासी भवति यो न भुङ्क्ते कदाचन ॥८:२१॥  
 [ नक्तान्नम् ]  
 न दिवा भोजनं कार्यं रात्रौ नैव च भोजयेत् ।  
 नक्तवेले च भोक्तव्यं नक्तधर्मं समीहता ॥८:२२॥  
 [ अयाचितान्नम् ]  
 अनारम्भ्य य आहारं कुर्यान्नित्यमयाचितम् ।

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 भुङ्क्ते ऽन्तरा पुनः ॥

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17d °व्रतः ] C<sup>±</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; °व्रत K<sub>7</sub> 18b जितेन्द्रियः ] C<sup>±</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E;  
 द्विजेन्द्रियः K<sub>10</sub> 19a शेषान्नमन्तरान्नं च ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub><sup>pc</sup>; शेषान्नमन्तरान्नं  
 च K<sub>82</sub>, शेषान्नमरान्नं च P<sub>57</sub><sup>ac</sup>, शेषाणामन्तराणाञ्च C<sub>02</sub>E 19b नक्तायाचित° ]  
 C<sup>±</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; नक्तयाचित° K<sub>7</sub> • च ] C<sup>±</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; वा E 19cd पञ्चैतत्क° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; पञ्चैते क° C<sub>02</sub> 20a °शेषं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E;  
 °शेषां C<sub>45</sub> 20d विघसाशनः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>; विघसासनम् C<sub>45</sub>, विघसाषिनः C<sub>02</sub>,  
 विघशासनः K<sub>7</sub>, विघसाशनः P<sub>57</sub><sup>pc</sup>, घसाशन P<sub>57</sub><sup>ac</sup>, विषसासनः E 21a अन्तरा  
 प्रातराशी ] em.; अन्तरा प्रान्तराशी C<sup>±</sup>K<sub>82</sub>K<sub>7</sub>, अन्तरा क्रान्तराशी K<sub>10</sub>, अन्तरा  
 प्रात्तराशी P<sub>57</sub>, अन्तसम्प्रान्तराशी E 21b सायमाशी ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E;  
 सायमाशीन् C<sub>94</sub>, नियमाशी E 21c °वासी भवति ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E;  
 °वासी च भवति C<sub>02</sub> 21d कदाचन ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; कदाचनः C<sub>02</sub>  
 22a भोजनं ] C<sup>±</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; नोजनं K<sub>7</sub> 22b च ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; तु  
 C<sub>45</sub>, omitted in K<sub>82</sub> • भोजयेत् ] C<sup>±</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; कारयेत् K<sub>10</sub> 22a °वेले च ]  
 C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; °वेला च C<sub>45</sub>, °वेलो च K<sub>7</sub>, °वेले व E 22b °धर्मं समीहता ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; °धर्मसमीहता C<sub>02</sub>K<sub>10</sub>, °धर्मः समीहितः E 23a अनारम्भ्य  
 य ] conj.; अनारम्भस्य C<sup>±</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E 23b कुर्यान्नि° ] C<sup>±</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E;  
 कुर्या नि° K<sub>7</sub>

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 ।

मौनपञ्चकमित्येतद्धारयेन्नियतव्रतः ॥८:२५॥

[ मिथ्यावचनम् ]

असम्भूतमदृष्टं च धर्माच्चापि बहिष्कृतम् ।

अनर्थाप्रियवाक्यं यत्तन्मिथ्यावचनं स्मृतम् ॥८:२६॥

[ पिशुनः ]

परश्रीं नाभिनन्दन्ति परस्यैश्वर्यमेव च ।

अनिष्टदर्शनाकाङ्क्षी पिशुनः समुदाहृतः ॥८:२७॥

[ पारुष्यम् ]

मृता माता पिता चैव हानिस्थानं कथं भवेत् ।

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23c परैर्दत्तं तु ]  $C_{94}C_{45}K_{82}P_{57}$ ; परै दत्तञ्च  $C_{02}$ , परै दत्तन्तु  $K_{10}$ , परैर्दन्तन्तु  $K_7E$  23d तमयाचि° ]  $C^{\circ}K_{82}K_{10}K_7E$ ; नमयाचि°  $P_{57}^{ac}$ , तमयाचि°  $P_{57}^{pc}$  24a भक्ष्यं ]  $C^{\circ}K_{10}K_7P_{57}E$ ; भक्ष्य  $K_{82}$  24c काङ्क्षेन्नो° ]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}E$ ; काङ्क्षे नो°  $C_{02}$  • °युञ्जीत ]  $C_{02}K_{82}K_{10}$ ; °××त  $C_{94}$ , °यञ्जीत  $C_{45}$ , °भुञ्जीत  $P_{57}E$ , °भुजीत  $K_7$  24d °वासः स ]  $C^{\circ}K_{82}P_{57}E$ ; °वास स  $K_{10}$ , °वासस्य  $K_7$  25a °पारुष्य° ]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ ; °संभिन्ना  $C_{02}$ , °याभिन्ना  $E$  25b °तीक्ष्णवाग° ] conj.; °स्पृष्टवाग°  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ , पृष्टवाक°  $C_{02}$ , पृष्टेवाक°  $E$  25c मौनपञ्चक° ]  $C_{94}C_{45}K_{10}$ ; मौनं पञ्चक°  $C_{02}K_{82}K_7E$ , मौनम्पञ्च°  $P_{57}$  • °त्येत° ]  $C^{\circ}K_{82}K_{10}K_7P_{57}E$ ; °त्ये°  $P_{57}^{ac}$  25d °रयेन्नि° ]  $C^{\circ}K_{82}K_{10}K_7P_{57}$ ; °रयन्नि°  $E$  26a °दृष्टं च ]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}E$ ; दृष्टञ्च  $C_{02}$  26b धर्माच्चापि ]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ ; धर्मश्चापि  $C_{02}$ , धर्म चापि  $E$  • बहिष्कृतम् ]  $C_{94}C_{45}K_{82}K_7P_{57}$ ; बहिष्कृतः  $C_{02}E$ , नहिष्कृतं  $K_{10}$  26c अनर्था° ]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$ ; अनर्थ°  $C_{02}E$  26cd °वाक्यं यत्तन्मि° ]  $C_{94}C_{45}K_{82}P_{57}$ ; वक्तार तं मि°  $C_{02}$ , वाक्य यत्तन्मि°  $K_{10}$ , वाक्यं यन्तन्मि°  $K_7E$  26d स्मृतम् ]  $C_{94}C_{02}EK_{82}K_{10}K_7P_{57}$ ; स्मृतः  $C_{45}$  27a परश्रीं ना° ]  $C_{94}C_{45}K_{82}K_7P_{57}$ ; परस्त्री ना°  $C_{02}E$ , परस्त्रीन्ना°  $K_{10}$  • °भिनन्दन्ति ]  $C_{94}K_{82}K_{10}K_7P_{57}E$ ; °भिनन्दन्ति  $C_{02}$ , °भिनन्ति  $C_{45}$  27b परस्यैश्वर्य° ]  $C_{94}C_{02}K_{82}K_{10}K_7P_{57}E$ ; परस्यैश्वर्य°  $C_{45}$  27c °दर्शना° ]  $C_{94}C_{45}K_{82}K_7P_{57}E$ ; °दृब्भाना°  $C_{02}$ , °दर्शनां  $K_{10}$  27d पिशुनः ]  $C_{94}C_{45}K_{82}K_{10}K_7P_{57}E$ ; पिशुन  $C_{02}$  28a मृता ]  $P_{57}^{pc}$ ; मृत°  $C^{\circ}K_{82}K_{10}K_7P_{57}^{ac}E$  28b °स्थानं ]  $C_{94}K_{82}K_{10}K_7P_{57}E$ ; °स्थान  $C_{45}C_{02}$

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॥

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) ]

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28c भुङ्क्ष्व ] K<sub>7</sub>P<sub>57</sub>; भुक्त्वा C<sub>94</sub>, भुक्त्वा C<sub>45</sub>C<sub>02</sub>, भुङ्क्ष्व K<sub>82</sub>, भुक्ष K<sub>10</sub>, भुक्ता  
E • कामममृष्टानां ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; कामसुसमृष्टानां C<sub>02</sub>, कमममृष्टानां C<sub>45</sub>,  
कामममृष्टाना K<sub>10</sub> 29a स्फुटसे ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; स्फुटय K<sub>10</sub> 30a °युद्धं ]  
C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; °युद्धश् E 30b °कथं ] K<sub>10</sub>K<sub>7</sub>; °कषं C<sup>२</sup>K<sub>82</sub>P<sub>57</sub>, °कर्षं  
E 30cd पञ्चैतत्की° ] C<sup>२</sup>K<sub>82</sub>P<sub>57</sub>E; पञ्चैते की° K<sub>10</sub>, पञ्चैतत्की° K<sub>7</sub> 30d मे ]  
C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; ते E 31a कार्यं ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; कार्या K<sub>10</sub> 31b वाक्यं ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; वाक्यं C<sub>02</sub>K<sub>10</sub> • °सौभाग्यं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; °सौभार्यं  
C<sub>45</sub> 31c °भिन्नं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; °भिन्न C<sub>02</sub>, °दिग्धं E 32b दूषितः ]  
C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; दूषित C<sub>02</sub>, भूषितः E 32c जन्मे जन्मे ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>E;  
जन्म जन्म C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub> • दुर्गन्धो ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; दुर्गन्धो C<sub>45</sub>, दुर्गन्धा C<sub>02</sub>,  
दुर्गन्धो K<sub>82</sub>, दुर्गन्धो E 33a तस्मान्मौ° ] C<sub>02</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; ××त्मौ° C<sub>94</sub>, तस्मात्मौ°  
C<sub>45</sub>K<sub>82</sub> • सदैव ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>P<sub>57</sub>E; सदैव C<sub>02</sub>K<sub>7</sub>, सुदैत्य K<sub>10</sub> • कुर्वीत यो  
निश्चितम् ] C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>P<sub>57</sub>E; कुर्वन्ति येन्निश्चितम् C<sub>02</sub>K<sub>82</sub>, कुर्वन्ति योन्निश्चित K<sub>10</sub>  
33b अलङ्घ्यता च ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>; अलङ्घ्यताञ्च C<sub>02</sub>K<sub>7</sub>E • सर्वा सभां ]  
C<sub>94</sub>K<sub>82</sub>P<sub>57</sub>E; सर्वा सभा C<sub>45</sub>K<sub>7</sub>, सर्वः सभान् C<sub>02</sub>, सर्वा सुभा K<sub>10</sub> 33c वक्त्राच्चोत्पलगन्धमस्य ]  
C<sub>94</sub>C<sub>45</sub>K<sub>7</sub>P<sub>57</sub><sup>ac</sup>; वक्त्रं चोत्पलगन्धमस्य C<sub>02</sub>, वक्त्रं चोत्पलगन्धमस्य K<sub>82</sub>, वक्त्रं चोत्पलगन्धमस्य  
K<sub>10</sub>, वक्त्राच्चोत्पलगन्धमस्य P<sub>57</sub><sup>pc</sup>, वक्त्राच्चोत्पलगन्धमस्य E 33d °सहस्रशो ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; °सहस्रशो C<sub>45</sub> • °मलम् ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; °मलः  
C<sub>45</sub>C<sub>02</sub>E

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 ।  
 भस्मानुशंसं दृष्ट्वैव ब्रह्मणानुमतिः कृता ॥८:३८॥  
 चतुराश्रमतो ऽधिक्यं व्रतं पाशुपतं कृतम् ।  
 तस्मात्पाशुपतं श्रेष्ठं भस्मधारणहेतुतः ॥८:३९॥  
 [ वारुणं स्नानम् ]  
 वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।

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34a पञ्चविधं ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; पञ्चवि C<sub>45</sub> 34b यथातथम् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E;  
 ××तथम् C<sub>94</sub> 34c आग्नेयं ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; आग्नेये K<sub>10</sub> • वारुणं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E;  
 ब्राह्मणं E • ब्राह्म्यं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; ब्रह्म्यं K<sub>7</sub> 35a स्नानं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E;  
 स्नाना K<sub>82</sub><sup>ac</sup> 35b °गुणं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; °गुण° K<sub>7</sub> 36a तस्माद्भस्म प्रयुञ्जीत ]  
 C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; ×××××××× K<sub>10</sub> 37a त्र्यायुषं कृत्वा ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 त्र्यायु××× C<sub>94</sub>, त्र्यायुष्यं कृत्वा P<sub>57</sub> 37b °व्रते ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; °व्रत° E  
 37c ऋषयः सर्वे ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>; ऋषिभिर्सर्वैः E 38a मुक्ता ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>;  
 मुक्ताः E 38b °र्दिताः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; °र्त्तिताः C<sub>45</sub> 38c भस्मानुशंसं  
 दृष्ट्वैव ] corr. TÖRZSÖK; भस्मानुसंसं दृष्ट्यैव C<sub>94</sub>, भस्मानुशंसां दृष्ट्वैव C<sub>45</sub>,  
 भस्मानुसंसदृष्ट्यैव C<sub>02</sub>K<sub>10</sub>, भस्मानुसंसन्दृष्ट्यैव K<sub>82</sub>, भस्मानुशंसदृष्ट्यैवं K<sub>7</sub>, भस्मानुशंसं  
 दृष्ट्यैव P<sub>57</sub>, भस्मना शं प्रदृश्यैवं E 38d ब्रह्मणानुमतिः ] em.; ब्रह्मणानुमता C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>,  
 ब्रह्मणानुमतो E • कृता ] em.; कृतः C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E, कृतिः C<sub>02</sub>, कृताः  
 K<sub>82</sub> 39a चतुराश्रमतो ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>P<sub>57</sub>E; चातुराश्रमतो C<sub>94</sub>K<sub>7</sub>, चतुराश्रतो K<sub>82</sub><sup>ac</sup>,  
 चातुराश्रमतो K<sub>82</sub><sup>pc</sup> 39ab ऽधिक्यं व्रतं पाशुपतं कृतम् ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; ऽधिक्यव्रतपाशुपतं×××  
 K<sub>10</sub> (top of akṣaras lost) 39c तस्मात्पाशुपतं श्रेष्ठं ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; omitted  
 in K<sub>10</sub> 39d °हेतुतः ] em. TÖRZSÖK; °हेतवः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E, °हेतुना  
 C<sub>02</sub>, °हेतुनुतः K<sub>10</sub> 40a वारुणं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; वा×× C<sub>94</sub>, वारुणा K<sub>7</sub><sup>ac</sup>,  
 वारुण K<sub>7</sub><sup>pc</sup> • सलिलं ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>; सलिल° K<sub>7</sub>E 40b विविधं नरैः ] C<sup>5</sup>K<sub>82</sub>;  
 विधिवन्नरैः K<sub>7</sub>P<sub>57</sub>E, विविन्नरैः K<sub>10</sub>

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 पृष्ठः सर्वलोकानुकम्प्य ।

सकलमलपहारी धर्मपञ्चाशदेतन्

न भवति पुनर्जन्म कल्पकोट्यायुते ऽपि ॥८:४४॥

॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ॥

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40c °तडागेषु ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; °तडागेवा K<sub>10</sub> 40d प्रस्रवेषु ] C<sup>२</sup>K<sub>82</sub>P<sub>57</sub>E;  
प्रयेवेषु K<sub>10</sub>, प्रभवेषु K<sub>7</sub> 41a विप्रेन्द्र ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>E; विप्रेन्द्र K<sub>7</sub>P<sub>57</sub> 41b विदुर्बु° ]  
C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; विदुर्बु° K<sub>7</sub> 42d °क्तं ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; °क्त K<sub>10</sub> 43b तनुम् ]  
C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; तनं K<sub>7</sub> 43c दिव्यं ] C<sup>२</sup>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E; दिव्य K<sub>10</sub> 43d जगदादि° ]  
C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>E; गजदादि° C<sub>45</sub> 44a °भागः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>P<sub>57</sub>E; °भागं  
K<sub>7</sub> 44b निगदित तव ] E; निगदितस्तव C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub> (unmetr.) • °कम्प्य ]  
C<sub>94</sub>; °कम्प C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>, °कम्प: K<sub>10</sub>, °कम्प्य: E 44c °पहारी ] C<sub>45</sub>C<sub>02</sub>K<sub>10</sub>;  
°पहारि C<sub>94</sub>K<sub>7</sub>(unmetr.), °प्रहारि K<sub>82</sub>P<sub>57</sub>, °पहारे E • °पञ्चाशदेतन् ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>P<sub>57</sub>;  
°पञ्चाशमेतन् C<sub>02</sub>E, °पञ्चादेतन् K<sub>10</sub><sup>ac</sup> 44d पुनर्जन्म ] C<sub>02</sub>K<sub>10</sub>; पुनर्जन्म C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>E,  
पुनर्जन्म C<sub>45</sub> Colophon: इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ]  
P<sub>57</sub>; इति वृषसारसंग्रहे नियमप्रशंसा नामाध्याय अष्टमः C<sub>94</sub>K<sub>82</sub>, omitted in C<sub>45</sub>,  
इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः C<sub>02</sub>K<sub>10</sub>, इति वृषसारसंग्रहे नियमप्रशंसा  
नामाध्यायाऽष्टमः K<sub>7</sub>, इति वृषसारसंग्रहे नियमप्रशंसा नाम अष्टमो ऽध्यायः E



## [ नवमो ऽध्यायः ]

[ त्रैगुण्यम् ]

[ अनर्थयज्ञ उवाच । ]

त्रिकालगुणभेदेन भिन्नं सर्वचराचरम् ।

तस्मात्त्रिगुणबन्धेन वेष्टितं निखिलं जगत् ॥९:१॥

विगतराग उवाच ।

त्रैकाल्यमिति किं ज्ञेयं त्रैधातुकशरीरिणः ।

किञ्चिद्विस्तरमेवेह कथयस्व तपोधन ॥९:२॥

अनर्थयज्ञ उवाच ।

त्रैकाल्यं त्रिगुणं ज्ञेयं व्यापी प्रकृतिसम्भवः ।

अन्योन्यमुपजीवन्ति अन्योन्यमनुवर्तिनः ॥९:३॥

सत्त्वं रजस्तमश्चैव रजः सत्त्वं तमस्तथा ।

तमः सत्त्वं रजश्चैव अन्योन्यमिथुनाः स्मृताः ॥९:४॥

सात्त्विको भगवान्विष्णु राजसः कमलोद्भवः ।

तामसो भगवानीशः सकलं विकलेश्वरः ॥९:५॥

सत्त्वं कुन्देन्दुवर्णाभं पद्मरागनिभं रजः ।

तमश्चाञ्जनशैलाभं कीर्तितानि मनीषिभिः ॥९:६॥

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1a त्रिकाल° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; त्रिष्काल° C<sub>02</sub> • °भेदेन ] C<sup>⊃</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 °भेन K<sup>ac</sup><sub>10</sub> 1b भिन्नं ] C<sup>⊃</sup>K<sub>82</sub>K<sub>7</sub>E; भिन्न K<sub>10</sub> 1c तस्मात्त्रि° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E;  
 तस्मा त्रि° C<sub>02</sub>K<sub>7</sub> 2a °काल्यम् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>E; °कालम् C<sub>94</sub>K<sub>7</sub> 2ab किं  
 ज्ञेयं त्रै° ] C<sub>94</sub>K<sub>7</sub>; विज्ञेयं त्रै° C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E, किं ज्ञेयमत्रै° C<sub>02</sub> 2b °धातुक° ]  
 C<sup>⊃</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °धायुक्त° E 2c किञ्चि° ] C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; सात्त्विको  
 भगव् विष्णु राजसः कमलोद्भवः । तामसो भगवानीशः सकलं विक किञ्चि° C<sup>ac</sup><sub>45</sub>  
 (eyeskip to □.□) • °वेह ] C<sup>⊃</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; °तद्धि E 2d कथयस्व ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 क××× C<sub>94</sub> 3a °काल्यं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °काल्य C<sub>02</sub> • °गुणं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 °गुण C<sub>02</sub> 4a सत्त्वं ] C<sup>⊃</sup>K<sub>82</sub>K<sub>7</sub>E; सत्त्व K<sub>10</sub> • रजस्त° ] C<sup>⊃</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; रजत°  
 E 4b रजः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; रज° C<sub>02</sub>K<sub>10</sub>E • सत्त्वं तमस्तथा ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>;  
 सत्त्वं तमन्तथा C<sub>45</sub>, सत्त्वस्तमस्तथा C<sub>02</sub>K<sub>10</sub>, सत्त्वतमस्तथा E 4c तमः सत्त्वं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; तमसत्त्व° C<sub>02</sub>, तमः सत्त्व° K<sub>10</sub>E • रजश्चैव ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 रजःश्चैव C<sub>45</sub> 4d स्मृताः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; omitted in C<sub>02</sub> 5a °ष्णू ]  
 corr.; °ष्णु C<sup>⊃</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E 5b राजसः कमलोद्भवः ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 {राज}{×××××× C<sub>94</sub> 5cd तामसो भगवानीशः सकलं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
 ×××××××{सकलम{ C<sub>94</sub> 6a सत्त्वं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>E; सत्त्व C<sub>02</sub>K<sub>7</sub> • °वर्णाभं ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °वर्णाभि C<sub>02</sub>, °वर्णाभं K<sub>82</sub> 6c °भं ] C<sup>⊃</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 °भा E

सत्त्वं जलं रजो ऽङ्गारं तमो धूमसमाकुलम् ।  
 एतद्गुणमयैर्बद्धाः पच्यन्ते सर्वदिहिनः ॥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॥  
 स्वर्गे ऽपि हि त्रयो वैते भावनीयास्तपोधन ।  
 मानुषेषु च तिर्येषु गुणभेदास्त्रयस्त्रयः ॥९:११॥  
 [ सात्त्विकोत्तमाः ]  
 ब्रह्मा विष्णुश्च रुद्रश्च धर्म इन्द्रः प्रजापतिः ।  
 सोमो ऽग्निर्वरुणः सूर्यो दश सत्त्वोत्तमाः स्मृताः ॥९:१२॥

[ सात्त्विकमध्यमाः ]  
 रुद्रादित्या वसुसाध्या विश्वेशमरुतो ध्रुवः ।

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7a जलं ]  $C_{94}C_{45}K_{82}K_7E$ ; रजं  $C_{02}$ , ज्वाल  $K_{10}$  • रजो ऽङ्गारं ]  $C_{94}C_{45}K_{82}K_{10}K_7$ ;  
 रङ्गोऽङ्गारं  $C_{02}$ , रजोऽङ्गारं  $E$  7d °देहिनः ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; °देहिना  
 $C_{45}$  8b गुणं ]  $C_{45}C_{02}K_{82}K_{10}K_7E$ ; omitted in  $C_{94}$  8c °षां पृथक्त्वेन ]  
 $C^{\Sigma}K_{82}K_{10}E$ ; °षा पृथक्त्वेन  $K_7$  9c °भिजानन्ति ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ; °भिजानान्ति  
 $C_{02}$  9d जानन्ति ]  $C_{94}C_{45}C_{02}K_{82}K_{10}K_7E$ ; omitted in  $C_{45}^{ac}$  10a ऊर्ध्वगो  
 नित्य ] conj.; ऊर्ध्वाङ्गो नित्यं  $C^{\Sigma}K_{82}^{pc}E$ , उर्ध्वाङ्गो नित्यं  $K_7$ , ऊर्ध्वाङ्गा  
 नित्यं  $K_{82}^{ac}$ , ऊर्ध्वगो सित्यं  $K_{10}^{ac}$ , ऊर्ध्वगो सत्यं  $K_{10}^{pc}$  • °सत्त्वं ]  $C_{94}C_{45}K_{82}K_7$ ;  
 °सत्यं  $C_{02}E$ , °नित्यं  $K_{10}$  10b मध्यगो ]  $C^{\Sigma}K_{10}K_{82}K_7$ ; मध्यगो  $E$  • °वृतः ]  
 $C^{\Sigma}K_{82}K_{10}K_7$ ; °वृतम्  $E$  10c °गतिस्तमो ]  $C_{94}K_{82}K_{10}K_7E$ ; °गतिस्तमो  
 $C_{45}C_{02}$  11c मानुषेषु ]  $C_{94}C_{02}K_{82}K_{10}E$ ; मनुष्येषु  $C_{45}$ , मानुष्येषु  $K_7$  • तिर्येषु ]  
 $C^{\Sigma}K_{82}K_{10}K_7$ ; तिर्येषु  $E$  11d °स्त्रयः ]  $C_{94}C_{45}C_{02}K_{82}K_{10}K_7E$ ; °स्त्रः  $C_{45}^{ac}$   
 12b धर्म इन्द्रः ]  $C_{94}C_{02}K_{82}K_{10}K_7$ ; इर्म इन्द्र  $C_{45}$ , धर्मरिन्द्रं  $E$  12c ग्निर्वरुणः ]  
 $C_{94}K_{82}K_7$ ; ग्नि वरुण  $C_{45}C_{02}K_{10}E$  12d दश ]  $C^{\Sigma}K_{82}K_{10}K_7$ ; दशः  $E$  •  
 सत्त्वोत्तमाः ]  $C_{94}C_{02}K_{82}K_{10}E$ ; सत्त्वोत्तमाः  $C_{45}$ , सत्त्वोत्तमाः  $K_7$  13ab °दित्या  
 वसुसाध्या ]  $C_{45}K_{82}K_{10}K_7$ ; °दित्या वसुसा  $\times C_{94}$ , °दित्य वसुसाध्या  $C_{02}$ , °दित्य  
 वसुसाध्याः विं  $E$  13b विश्वेशं ]  $C_{45}K_{82}K_{10}K_7E$ ;  $\times$  श्वेश  $C_{94}$ , विश्वेशिं  $C_{02}$

ऋषयः पितरश्चैव दशैते सत्त्वमध्यमाः ॥९:१३॥  
 [ सात्त्विकाधमाः ]  
 तारा ग्रहाः सुरा यक्षा गन्धर्वाः किंनरोरगाः ।  
 रक्षोभूतपिशाचाश्च दशैते सात्त्विकाधमाः ॥९:१४॥  
 [ राजसोत्तमाः ]  
 ऋत्विक्पुरोहिताचार्ययज्वानो ऽतिथिविज्ञानी ।  
 राजमन्त्री व्रती वेदी दशैते राजसोत्तमाः ॥९:१५॥  
 [ जातयो राजसाधमाः ]  
 सूतो ऽम्बष्ठवणिक्चोग्रः शिल्पिकारुकमागधाः ।  
 वेणवैदेहकामात्या दशैते रजमध्यमाः ॥९:१६॥  
 चर्मकृत्कुम्भकृत्कोली लोहकृत्त्रपुनीलिकाः ।  
 नटमुष्टिकचण्डाला दशैते रजसाधमाः ॥९:१७॥  
 [ तामसोत्तमाः ]  
 गोगजगवया अश्वमृगचामरकिंनराः ।  
 सिंहव्याघ्रवराहाश्च दशैते तामसोत्तमाः ॥९:१८॥  
 [ तामसमध्यमाः ]  
 अजमेषमहिष्याश्च मूषिकानकुलादयः ।

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13d दशैते ]  $C_{94}C_{45}C_{02}K_{82}K_{10}K_7E$ ; दशैतेते  $C_{45}^{ac}$  14a ग्रहाः सुरा ]  $C_{94}C_{45}K_{82}K_{10}K_7$ ;  
 ग्रहास्वराः  $C_{02}$ , ग्रहाऽसुरा E 14b गन्धर्वाः ]  $C_{94}K_{82}K_{10}K_7E$ ; गन्धर्वा  $C_{45}K_{82}$ ,  
 गन्धर्वाः गन्धर्वा  $C_{02}$  14c °पिशाचाश्च ]  $C^{\circ}K_{82}K_{10}E$ ; °पिशाचाश्च  $K_7$  14d दशैते ]  
 $C_{94}C_{02}K_{82}K_{10}K_7E$ ; दशैते  $C_{45}$  • सात्त्विका° ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; सत्त्वका°  
 $C_{45}$  15b °विज्ञानी ]  $C^{\circ}K_{82}K_{10}K_7$ ; °विज्ञाकौ E 15c °मन्त्री व्रती ]  $C^{\circ}K_{82}K_{10}K_7$ ;  
 °मन्त्रि व्रतो E 15d राजसो° ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; रामसो  $C_{45}$  16a सूतो  
 ऽम्बष्ठ° ] E; सूतो ×ष्ठ°  $C_{94}$ , सूतम्बष्ठ°  $C_{45}$ , सूतोन्वष्ठ°  $C_{02}$ , सूतोत्वष्टा°  $K_{82}$ ,  
 सूतोत्वष्ट°  $K_{10}K_7$  • °वणिक्चो° ] corr.; °वणिश्चो°  $C^{\circ}K_{82}K_{10}K_7$ , °वणिश्चो°  
 E 16b शिल्पि° ]  $K_{10}$ ; शिल्प°  $C^{\circ}K_{82}K_7E$  • मागधाः ]  $C_{94}C_{45}K_{82}K_{10}K_7E$ ;  
 मागधा  $C_{02}$  16c वेणवैदेहकामात्या ]  $C_{94}C_{02}K_{82}K_{10}$ ; वेणवैदेहकामात्या  $C_{45}$ ,  
 वेणवैदेहकामात्या  $K_7$ , वेणवैदेहकौ मात्या E 17a °कृत्कोली ]  $C^{\circ}K_{10}K_7$ ; °ककोली  
 $K_{82}$ , °कृत्काली E 17b °नीलिकाः ]  $C^{\circ}K_{82}K_{10}K_7$ ; °नीलिका E 17c °मुष्टिक° ]  
 $C_{94}C_{45}K_{82}K_{10}K_7E$ ; °मौष्टिक°  $C_{02}$  • °चण्डाला ]  $C^{\circ}K_{82}K_{10}K_7$ ; °चाण्डालः E  
 17d दशैते ]  $C_{94}C_{02}K_{82}K_{10}K_7E$ ; दशैते  $C_{45}$  18a °गवया ]  $C^{\circ}K_{82}K_7$ ; °गवय  
 $K_{10}$ , °गवयो E 18b °चामर° ]  $C_{94}C_{45}K_{82}K_7$ ; °वानर°  $C_{02}E$ , °वानर°  $K_{10}$   
 18c °वराहा° ]  $C^{\circ}K_{82}K_7$ ; °वराह°  $K_{10}E$  18d तामसोत्तमाः ]  $C_{94}C_{02}K_{82}K_{10}K_7$ ;  
 तामसोत्तमः  $C_{45}$ , तामसोत्तमाः E 19a °महिष्याश्च ]  $C^{\circ}K_{82}K_7E$ ; °महिष्या च  
 $K_{10}$



चन्दनागरुपद्मं च प्लक्षोदुम्बरपिप्पलाः ।  
वटदारुशमीबिल्वा दशैते तमसात्त्विकाः ॥९:२५॥  
जाम्बीरलकुचाम्रातदाडिमाकोलवेतसाः ।  
निम्बनीपो ध्रुवावश्च दशैते तमराजसाः ॥९:२६॥  
वृक्षवल्लीलतावेणुत्वक्सारतृणभूरुहाः ।  
मीरजाश्च शिलाशस्या दशैते तमसात्त्विकाः ॥९:२७॥  
भ्रमरादिपतङ्गाश्च क्रिमिकीटजलौकसः ।  
यूकोदंशमशानां च विष्टजास्तमसात्त्विकाः ॥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॥

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24e °शम्बूक° ] corr.; °शम्बूका C<sup>82</sup>K<sub>10</sub>E, °साम्बूका: K<sub>7</sub> 24f °कबन्ध्या° ]  
C<sup>82</sup>K<sub>10</sub>K<sub>7</sub>E; °कबन° K<sup>ac</sup><sub>10</sub> • °मतामसा: ] C<sub>45</sub>E; °मस्तामसा: C<sub>94</sub>C<sub>02</sub>K<sub>7</sub>  
(unmetr.), °मःतामसा: K<sub>82</sub>K<sub>10</sub> (unmetr.) 25a °गरु° ] C<sup>82</sup>K<sub>10</sub>K<sub>7</sub>; °गुरु°  
E 25c °बिल्वा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E; °बिल्व C<sub>02</sub>K<sub>10</sub>K<sub>7</sub> 25d दशैते ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E;  
दशै C<sub>02</sub> • तमसात्त्विका: ] E; तमस्सात्त्विका: C<sub>94</sub> (unmetr.), तमःसात्त्विका:  
C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> (unmetr.) 26a जाम्बीर° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; जम्बीर°  
C<sub>02</sub> 26b °दाडिमा° ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; °द्राडिमा° C<sub>02</sub>, °द्राडिहा° K<sub>82</sub> 26c °नीपो ]  
C<sup>82</sup>K<sub>10</sub>E; °नीपौ K<sub>7</sub> • ध्रुवावश्च ] C<sup>ac</sup><sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; ध्रुवावश्च C<sup>pc</sup><sub>94</sub>, ध्रुवावश्च  
E 26d दशैते ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; ××× C<sub>94</sub> 27a वृक्षवल्ली° ] C<sup>82</sup>K<sub>82</sub>K<sub>7</sub>E;  
वृक्षवल्ली K<sub>10</sub> 27b °त्वक्सार° ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>; °त्वक्सारस् C<sub>02</sub>E, °त्वक्सार°  
K<sub>7</sub> (unmetr.) 27c मीरजाश्च ] corr.; मीरजा च C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E, मीनजा च  
C<sub>45</sub> 27d तमसात्त्विका: ] K<sub>7</sub>E; तमस्सात्त्विका: C<sub>94</sub>, तमःसात्त्विका: C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>  
(unmetr.), तमःसाधिका: K<sub>10</sub> (unmetr.) 28a पतङ्गाश्च ] C<sup>82</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
पतङ्गानां E 28b क्रिमिकीटजलौकसः ] C<sup>82</sup>K<sub>82</sub>; क्रिमिकीटजलौकसः K<sub>10</sub>,  
क्रिमिकीटजलौकसाः K<sub>7</sub>, क्रिमिकीटजलौकसां E 28c यूकोदंशमशानां च ] C<sub>94</sub>;  
यूकोदंशमशानाञ्च C<sub>45</sub>K<sub>82</sub>, यूकोदंशमसकानाञ्च C<sub>02</sub> (unmetr.), यूकोदंशमसानान्तु  
K<sub>10</sub>, यूकोदंश××××× K<sub>7</sub>, युक्तोदंशमशानाश्च E 28d विष्टजास्तमसात्त्विका: ]  
corr.; विष्टजास्तमस्सात्त्विका: C<sub>94</sub> (unmetr.), विष्टजास्तमःसात्त्विका: C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>  
(unmetr.), विष्टजास्तमःसाधिका: K<sub>10</sub> (unmetr.), ××जातमस्साधिका: K<sub>7</sub> (un-  
metr.), विष्टजा तमसात्त्विका: E 29b ज्ञानं ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>E; ज्ञान C<sub>45</sub>K<sub>7</sub>, ज्ञानं  
K<sub>82</sub> • मौनं ] C<sup>82</sup>K<sub>10</sub>K<sub>7</sub>E; मौन K<sub>82</sub> • क्षमा ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; क्षमा: C<sub>45</sub>K<sub>10</sub>  
29c शीलं च ] C<sup>82</sup>K<sub>82</sub>K<sub>7</sub>; नीलञ्च K<sub>10</sub>, शीलं च E • नाभिमानं ] C<sup>82</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
नाभिमानां E 30a °मानो ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °मनो C<sub>02</sub> 30b युद्धं ]  
C<sup>82</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; युद्ध° E • स्पृहा ] C<sup>82</sup>K<sub>82</sub>K<sub>7</sub>E; स्मृत K<sub>10</sub> 30c निर्घृणाः ]  
C<sup>82</sup>; निर्घृणा K<sub>82</sub>E, निर्घृणा: K<sub>10</sub>K<sub>7</sub> 30d राजसेषूत्तमा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
राजसेसूतमा C<sub>02</sub>, राजसे ह्युत्तमो E

हिंसासूयाघृणामूढनिद्रातन्त्रीभयालसाः ।  
 क्रोधो मत्सरमायी च तामसेषूत्तमा जनाः ॥९:३१॥  
 लघुप्रीतिप्रकाशी च ध्यानयोगे सदोत्सुकः ।  
 प्रज्ञाबुद्धिविरागी च सात्त्विकं गुणलक्षणम् ॥९:३२॥  
 बालको निपुणो रागी मानो दर्पश्च लोभकः ।  
 स्पृहा ईर्ष्या प्रलापी च राजसं गुणलक्षणम् ॥९:३३॥  
 उद्वेग आलसो मोहः क्रूरस्तस्करनिर्दयः ।  
 क्रोधः पिशुन निद्रा च तामसं गुणलक्षणम् ॥९:३४॥  
 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॥

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31a °सूया° ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; °सूयू° K<sub>10</sub> • °मूढ° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; °मूढा°  
 C<sub>45</sub>K<sub>10</sub> 31b °तन्त्री° ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>K<sub>10</sub>; °तन्त्री° E 31c क्रोधो ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 क्रोध° E 31d तामसेषूत्तमा ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तामसेषूत्तमा C<sub>02</sub>, तामसे  
 ह्युत्तमो E 32b °योगे ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °योगे° C<sub>94</sub> 32c °विरागी च ]  
 C<sup>5</sup>K<sub>10</sub>K<sub>7</sub>E; °विरागी K<sub>82</sub>, °विराङ्क्री च K<sub>7</sub> 33a बालको ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>E;  
 बालको K<sub>7</sub> • निपुणो ] E; निपुणो C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>, निपुणे K<sub>7</sub> 33c ईर्ष्या ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 ईर्ष्या C<sub>45</sub>E • प्रलापी ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; च लापी C<sub>02</sub> 33d राजसं ]  
 C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; तामसं E 34a आलसो ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; आलसो C<sub>45</sub> 34b क्रूरस्त° ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; क्रूरस्त° C<sub>02</sub>K<sub>7</sub>E, क्रूरस्त° K<sub>10</sub> • °निर्दयः ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>E; °निर्दयाः  
 K<sub>7</sub> 34c क्रोधः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; क्रोध° C<sub>45</sub> • पिशुन ] E; पिशुनो C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>  
 • च ] C<sup>5</sup>K<sub>82</sub>K<sub>7</sub>E; omitted in K<sub>10</sub> 34d गुण° ] C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; गु°  
 C<sub>45</sub> 35ab केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E; ××××××××××××××  
 देहिनाम् C<sub>94</sub>, केन चिह्नेन विज्ञेय आहार सर्वदेहिनाम् K<sub>10</sub> 35c पृथक्त्वेन ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>E;  
 पृथक्त्वेन K<sub>7</sub> 35d °धन ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>E; °धनः K<sub>7</sub> 36a कीर्तिः ] C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>;  
 कीर्तिः E • सुखं प्रीतिर्ब° ] K<sub>7</sub>; सुखं प्रीतिर्ब° C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, सुखप्रीतिर्ब° C<sub>02</sub>,  
 सुखं प्रीतिर्व° E 36b °रोग्य° ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E; °रोग्यं C<sub>45</sub> 36c हृद्य° ]  
 C<sup>5</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; हृद्य° E • °रसं ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>; °रस C<sub>02</sub>, °रस K<sub>10</sub>, °रसां  
 K<sub>7</sub>, °रसा E • स्निग्ध ] C<sup>5</sup>K<sub>7</sub>E; स्निग्ध K<sub>82</sub>, सन्दिग्ध K<sub>10</sub> 36d आहारः ]  
 C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E; आहार C<sub>94</sub>C<sub>45</sub>C<sub>02</sub>K<sub>82</sub> • सात्त्विकप्रियः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>; सात्त्विकप्रिया  
 C<sub>02</sub>, सात्त्विकप्रिय K<sub>10</sub>, सात्त्विकः कियाः E

अत्युष्णामाम्ललवणं रुक्षं तीक्ष्णं विदाहि च ।  
 राजसश्रेष्ठ आहारो दुःखशोकामयप्रदः ॥९:३७॥  
 अभक्ष्यामेध्यपूती च पूति पर्युषितं च यत् ।  
 आयामरसविस्वाद आहारस्तामसप्रियः ॥९:३८॥  
 विगतराग उवाच ।  
 गुणातीतं कथं ज्ञेयं संसारपरपारगम् ।  
 गुणपाशनिबद्धानां मोक्षं कथय तत्त्वतः ॥९:३९॥  
 अनर्थयज्ञ उवाच ।  
 आत्मवत्सर्वभूतानि सम्यक्पश्येत भो द्विज ।  
 गुणातीतः स विज्ञेयः संसारपरपारगः ॥९:४०॥  
 ईषद्विषसमो 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 ।

42 cf. MBh 6.36.24cd-25 (BhG 14.24cd-25): तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥  
 मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥



37a °म्ल° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; °ल्ल° E • °लवणं ] C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °लक्षणं  
 C<sub>४५</sub> 37b तीक्ष्णं ] C<sub>४५</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; तीक्ष्णं C<sub>९४</sub>, स्तीक्ष्णं E • विदाहि च ]  
 C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; ×दाहि च C<sub>९४</sub>, विदाहिक C<sub>०२</sub><sup>pc</sup>, विदाहिक: C<sub>०२</sub><sup>ac</sup>E 37cd राजसश्रेष्ठ  
 आहारो दुःखशोकामयप्रदः ] C<sub>४५</sub>K<sub>८२</sub>K<sub>७</sub>; ×××××××××××××××× C<sub>९४</sub>, राजसश्रेष्ठ  
 आहारो दुःखशोकामयः प्रदः C<sub>०२</sub>, राजसः श्रेष्ठ आहारो दुःखशोकामयप्रदः K<sub>१०</sub>,  
 राजसे श्रेष्ठमाहारो दुःखशोकाभयप्रदः E 38a अभक्ष्यामेध्यपूती च ] em.; अभक्ष्यमेध्यपूती  
 च C<sup>२</sup>K<sub>८२</sub>, अभक्ष्यमेध्यपूती च K<sub>१०</sub>, अभक्ष्यामेध्यपूती च K<sub>७</sub>, अभक्ष्यमद्यपूती वै E  
 38c आयाम° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; आयास° E 38d °मस° ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>;  
 °मसः C<sub>०२</sub>E • °प्रियः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °प्रियाः C<sub>०२</sub> 39a °तीतं ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>७</sub>E;  
 °तीतं C<sub>०२</sub>K<sub>१०</sub> 39b °गम् ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °गः C<sub>०२</sub> 39c °बद्धानां ]  
 C<sub>९४</sub>C<sub>०२</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; °वद्धानां C<sub>४५</sub>, °बद्धानामो E 40a °भूतानि ] C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>E; °भूतां  
 K<sub>८२</sub> 40b सम्यक्प° ] C<sup>२</sup>K<sub>१०</sub>K<sub>७</sub>E; सम्यत्प° K<sub>८२</sub> 40c °तीतः ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>;  
 °तीतं C<sub>०२</sub>K<sub>७</sub>, °तीतं E 41a ईर्षा° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>; ईर्ष्या° K<sub>७</sub>E 41b °समाश्च ये ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>E; °समाश्चये K<sub>१०</sub> 41d °तीतः ] C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>E; °तीतं K<sub>१०</sub> 42a तुल्य° ]  
 E; तुल्यः C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub> 42b °सम° ] C<sub>९४</sub>C<sub>४५</sub>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>E; °समा° C<sub>०२</sub> 43a ते ]  
 C<sup>२</sup>K<sub>८२</sub>K<sub>७</sub>E; तो K<sub>१०</sub> 43b °सद्भाव° ] C<sup>२</sup>K<sub>८२</sub>K<sub>१०</sub>K<sub>७</sub>; °मद्भाव° E

गुणयुक्तस्तु संसारी गुणातीतः पराङ्गतिः ॥९:४३॥  
॥ इति वृषसारसंग्रहे त्रैगुण्यविशेषणीयो नामाध्यायो नवमः ॥



43d गुणातीतः ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>; गुणातीत C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>E • पराङ्गतिः ] E; पराङ्गतिम्  
C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub> Colophon: °विशेषणीयो ] corr.; °विशेषनीयो C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E  
• नामाध्यायो नवमः ] C<sup>२</sup>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>; नाम नवमो ऽध्यायः E





## An Annotated Translation

[ prathamo 'dhyāyaḥ ]

[Chapter One]

[ stutiḥ —

Invocation ]

*anādimadhyāntam anantapāraṃ*

*susūkṣmam avyakta jagatsusāraṃ |*

*harīndrabrahmādibhir āsamagraṃ*

*praṇamya vaksye vṛṣasārasaṃgrahaṃ || 1:1 ||*

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

1.1 *Pāda* a is reminiscent of, among other famous passages, BhG 11.19: *anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanētram | paśyāmi tvāṃ dīptabūtāśavaktraṃ svatejasā viśvam idaṃ tapantam ||*. See also BhG 10.20cd: *aham ādiś ca madhyaṃ ca bhūtānāṃ 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., KūrmP 1.11.237: *rūpaṃ tavāśeśakalāvibhīṇam agocaraṃ nirmalam ekarūpaṃ | 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-susāraṃ* is most probably not to be interpreted as *jagatsusāraṃ* (‘the essence in the worlds’). Another way to translate *avyakta jagatsusāraṃ* 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*, *kra*, *śra*, *śya*, *śva*, *śva*, *dva* can be treated as short (*laghu*). (See Introduction **CHECK**) Thus *harīndrabrahmā*<sup>o</sup> 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 (*pāraṃ-sāraṃ*), as well as *pādas* c and d, as (in the latter case, oddly) rhyming pairs (*graṃ-grahaṃ*) suggests that accepting the reading *āsamagraṃ* could be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagraṃ*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsamagraṃ*. The most tempting of all the possible options (*arçyam/arbyam/arghyam/īdyaṃ/ādhyam agraṃ, āsamastam*) seemed to be *āptam agraṃ*, 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

[*janamejayavaiśampāyanasamvādaḥ* —

The dialogue of Janamejaya and Vaiśampāyana ]

*śatasāhasrikam grantham sahasrādhyāyam uttamam |*

*parva cāsyā śataṁ pūrṇam śrutvā bhāratasamhitām || 1:2 ||*

Having listened to the *Bhāratasamhitā* [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 pūrvaṁ tac chṛṇu tvam atandritaḥ || 1:3 ||*

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

*janamejaya uvāca |*

*bhagavan sarvadbarmajña sarvaśāstraviśārada |*

*asti dharmam param guhyam saṁsārārṇavatāraṇam || 1:4 ||*

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

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 choose. 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 *vamśastha* 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 *dharmasāstric* material. That the MBh should contain a hundred thousand verses is hinted at e.g. in line 19 of the Khoh Charter 2 of Śarvanātha, year 214 (Siddham IN00088: *uktañ ca mahābhārata śatasāhasryam* (understand °*ryām*) *samhitāyām*...). 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 kalpakotyāyute 'pi*, and in 12.151c (Sragdharā metre): *garbhāvāsam na ca tvan na ca punamaraṇam kleśam āyāsapūrnam*.

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: *vedāntam veditam deva sāmkyam vai pañcaviṁśakam | na ca trptim gamiṣyāmo hy ṛte śaivād anugrahāt ||*; and the *Śivadharmasāstra*: **CHECK**. Vaiśampāyana, a Rṣi, 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.

*dvaipāyanamukhodbhūtaṃ dharmaṃ vā yad dvijottama |*  
*kathayasva hi me tṛptim kuru yatnāt tapodbhava || 1:5 ||*

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

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

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

*anarthayajñakartāraṃ tapovrataparāyaṇam |*  
*śīlaśaucasamācāraṃ sarvabhūta-dayāparam || 1:7 ||*  
*jijñāsānārthaṃ prāśnaikaṃ 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 nonmaterial sacrifices (*anarthayajña*), focused on his austerities and observances, whose conduct was virtuous and pure, and who was intent on compassion towards all living beings; therefore he [Viṣṇu] humbly asked him a question.

[ *brahmavidyā* —  
 The knowledge of Brahman ]

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

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

*anarthayajña uvāca |*

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C<sub>45</sub>'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā* functions probably in a weak sense. That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, and thus no real options are involved here, becomes clear in 1.6cd. The reading of M in *pāda* b (*dharmavākyaṃ*) is tempting but could be a later 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 *atṛptaḥ* in 1.3a

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

*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 katham nīto nirālambo nirañjanaḥ || 1:11 ||*

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

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

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

*anarthayajña uvāca |*  
*atiśaṃśayakaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |*  
*durvijñeyaṃ manuṣyaḥ 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 (*pañnaga*).

*karmabetuḥ śarīrasya utpattir nīdhanam ca yat |*  
*sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtaṃ || 1:14 ||*

The cause of both the birth and death of the body is karma. Good and bad

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

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...'

deeds are called the two nooses.

*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.

*betunānena viprendra dehaḥ sambhavate nṛṇām |  
yam kālapāśam ity ābuh śṛṇu vakṣyāmi suvrata || 1:16 ||*

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

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

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

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

Learn about time (*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.

*kalādvigunitā kāṣṭhā kāṣṭhā vai triṃśatiḥ kalā |  
triṃśatkalā 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.

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

Thirty sections (*muhūrta*) are known to the wise as night and day [i.e. a full

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

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

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

day]. Thirty days and nights are taught by the wise to be one month.

*samā dvādaśa māsās 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

*ṣaṣṭiṃ caiva sahasrāṇi kālaḥ 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 uktam 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 brahmābaḥ parikalpitam |*  
*rātrir etāvati proktā munibhis tattvadarśibhiḥ || 1:25 ||*

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

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

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

*parārdhaparakalpāni atītāni dvijottama |*  
*anāgataṃ tathaiivāhur bṛgurādimaharṣayaḥ || 1:27 ||*

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

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

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

1.24 See 21.34ff.

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

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



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

*yathārkagrahatārendu bhramato drśyate 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 samharate punaḥ |*  
*kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 1:29 ||*

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

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

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

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

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

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

*vigatarāga uvāca |*  
*śrutaṃ vai kālacakraṃ tu mukhapadmaviniḥṣṛtaṃ |*  
*parārdhaṃ ca paraṃ caiva śrotuṃ vaḥ pratidīpitam || 1:32 ||*

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

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

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

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

1.32 The reading of all manuscripts consulted, *vinisṛtaṃ*, may be considered metrical if we interpret it, loosely, as *vinisṛitaṃ*. *Pāda* d is suspect and my translation is tentative. M’s reading in *pāda* d (*śrotuṃ naḥ pratidīyatām*) might make sense (‘give it back/repeat it for us again’), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotuṃ vaḥ pratidīpitam*, which is in fact not easy to interpret. One would expect a phrase meaning ‘please tell me about these.’

*anarthayajña uvāca |*  
*ekaṃ daśaṃ śataṃ caiva sahasraṃ ayutaṃ tathā |*  
*prayutaṃ niyutaṃ koṭiṃ arbudaṃ vṛndam eva ca || 1:33 ||*

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

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

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

*sarve daśaguṇā jñeyāḥ parārdhaṃ yāvad eva hi |*  
*parārdhadvigūṇenaiva 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 parataraṃ nāsti iti me nīcitā 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 vijñeyaṃ pramāṇam prāpitaṃ 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 |*

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

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

1.36 Note that E, after omitting three lines, inserts this: *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 *prāpitaṃ* is a conjecture for *cāpitaṃ*, which I find unintelligible. Another possibility could be *jñāpitaṃ*. My emendation of *cāṅguli-mūrdhveṣu* to *cāṅguli-m-ūrdhveṣu* (with a hiatus filler) is based on *ūrdhvatā* 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.

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

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

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

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

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

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

[ *bhūbhṛtām nāmāni* —

The names of the cosmic rulers ]

[ *pūrvataḥ* —

East ]

*sahāsahaḥ sahaḥ sahyo viśahaḥ 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.

[ *āgṇeye* —

South-East ]

*prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |*  
*dīptatejāś ca tejāś ca tejā tejavaho daśa |*  
*āgṇeye tv etad ākhyātam yāmye śṛṇu atha bho dvija || 1:42 ||*

[1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti,

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**.

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.

[7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaho: [these are] the ten [rulers] in the direction of Agni [SE]. Now listen to [the names for] the Yama's region, O twice-born.

[ *yāmye* —  
South ]

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

[1] Yama, [2] Yamunā, [3] Yāma, [4] Saṃyama, [5] Yamuna, [6] Ayama, [7] Saṃyana, [8] Yamanoyāna, [9] Yanyugmā, [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 |*  
*babbraḥ 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] Babbhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharaṇa, [9] Bhuvana, and [10] Bhartṛ: these ten dwell in Varuṇa's region [in the west].

[ *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,

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

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

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

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

[6] Vṛṣagarbha, [7] Vṛṣāṅka, [8] Vṛṣabhadhvaja,  
*jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanaḥ |*  
*nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:47 ||*  
 and [9] Vṛṣaja and [10] Vṛṣanandana: these are to be known properly as the ten  
 leaders in Vāyu's region [in the north-west], as I taught them, O twice-born.

[ *uttare* —  
 North ]

*sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |*  
*sataḥ satya layaḥ śambhur daśa nāyakam uttare || 1:48 ||*  
 [1] Sulabha, [2] Sumana, [3] Saumya, [4] Supraja, [5] Sutanu, [6] Śiva, [7] Sata,  
 [8] Satya, [9] Laya, [10] Śambhu: [these are] the ten leaders in the north.

[ *īśāne* —  
 North-East ]

*indu bindu bhuvo vajra varado vara varṣaṇaḥ |*  
*ilano valino brahmā daśeśāneṣu nāyakāḥ || 1:49 ||*  
 [1] Indu, [2] Bindu, [3] Bhuva, [4] Vajra, [5] Varada, [6] Vara, [7] Varṣaṇa, [8]  
 Ilana, [9] Valina, [10] Brahmā: [these are] the ten rulers in the Īśāna direction  
 [i.e. in the north-east].

[ *madhyame* —  
 Center ]

*aparo vimalo moho nirmalo mana mohanaḥ |*  
*akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 1:50 ||*  
 [1] Aparā, [2] Vimala, [3] Moha, [4] Nirmala, [5] Mana, [6] Mohana, [7] Akṣaya,  
 [8] Avyaya, [9] Viṣṇu, [10] Varada: [these are] the ten [leaders] in the centre.

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

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

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

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

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

[*parivārāḥ* —  
Subordinates]

*sarveṣāṃ daśa-m-īśānāṃ parivāraśataṃ śataṃ |*  
*śatānāṃ prthag ekaikaṃ 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 ekaikaṃ ayutaiḥ parivāritam |*  
*ayutaṃ prayutair vṛndaiḥ prayutaṃ 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,

*ekaikasya parivāro niyutaḥ prthag eva ca |*  
*koṭibhir daśakoṭyena ekaikaḥ parivāritam || 1:53 ||*

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

*daśakoṭiṣu ekaikaṃ vṛndavṛndabhṛtair vṛtam |*  
*vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam || 1:54 ||*

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

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

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

*śaṅkubhiḥ prthag ekaikaṃ padmena parivāritam |*  
*padmavargeṣu ekaikaṃ samudraiḥ parivāritam || 1:56 ||*

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

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'.

1.53 It seems that *pāda*s 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.

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

*samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |*  
*madhyasaṃkhyeṣu ekaikaṃ 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 ekaikaṃ parārdhparivāritam |*  
*parārdheṣu ca ekaikaṃ pareṇa parivāritam |*  
*eṣa vai kathito vipra śakyaṃ sāmkyam udīritam || 1:58 ||*

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

[ *pramāṇam* —  
Measurements ]

*pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |*  
*candrodaye pūrṇamāsyām vapur aṇḍasya tādrśam || 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.

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

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

*saptakoṭīśahasrāṇi saptakoṭīśatāni ca |*  
*viṃśakoṭīṣv aṅgulīṣu ūrdhvatas 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 cāprameyāṇām 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* —

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

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 aprameyāṇām...*

The redactors (of the Purāṇas) ]

*purāṇāśīsahasrāṇi śatāni dvījasattama |*  
*brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham || 1:63 ||*

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

*vāyunā pāda saṃkṣīpya prāptaṃ cośanasam purā |*  
*tenāpi pāda saṃkṣīpya prāptavāms' ca brhaspatiḥ || 1:64 ||*

1.63 *Pāda* a should probably be analysed and interpreted as *purāṇam* (*purāṇānām aśītisahasrāṇi śatāni ślokanī*) *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: *viṃśatślokaśasrikam*.

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 purāṇāyāto 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 aṣṭāvīṃśati sattama | caturdhā yaiḥ kṛto vedo dvāpareṣu punaḥ punaḥ || dvāpare prathame vyatītā svayaṃ vedāḥ [1] svayambhuvā | dvitīye dvāpare caiva vedavyāsah [2] prajāpati || trītiye [3] cośanā vyāsā caturthe ca [4] brhaspatiḥ | [5] savitā pañcame vyāsah [6] mṛtyuḥ śaṣṭhe smṛtaḥ prabhuh || saptame ca [7] tathaivendro [8] vasiṣṭhaś caṣṭame smṛtaḥ | [9] sārasvatāś ca navame [10] tridhāmā daśame smṛtaḥ || ekādaśe tu [11] trivṛṣā [12] bhāradvājas tataḥ param | trayodaśe [13] cāntarikṣo [14] varṇī cāpi caturdaśe || [15] trayyāruṇaḥ pañcadaśe ṣoḍaśe tu [16] dbanaṃjayaḥ | [17] kratuṃjayaḥ saptaśe [18] ṛṇajyo 'ṣṭadaśe smṛtaḥ || tato vyāso [19] bharadvājo bharadvājāt tu [20] gautamaḥ | gautamād uttamo vyāso [21] baryātmā yo 'bhīdhīyate || atha baryātmano [22] venaḥ smṛto vājaśravāś tu yaḥ | somaḥ śuśmāyāṇas tasmāt [23] tṛṇabindur iti smṛtaḥ || [24] ṛkṣo 'bhīdhī bhārgavas tasmād vālmīkir yo 'bhīdhīyate | tasmād asmatpitā [25] śaktir vyāsas tasmād [26] abam mune || [27] jātukarṇo 'bhavan mattaḥ kṛṣṇadvaipāyanaś [28] tataḥ | aṣṭāvīṃśatir ity etc 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/Suśmāyāṇa 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 prāptaṃ tasmāc cāpi* [4] *brhaspatiḥ | brhaspatiś tu provāca* [5] *savitre tadanantaram || savitā* [6] *mṛtyave prāha mṛtyuś* [7] *cendrīya vai punaḥ | indraś cāpi* [8] *vasiṣṭāya so 'pi* [9] *sārasvatāya ca || sārasvatāś* [10] *tridhāmne 'tā tridhāmā ca* [11] *śaradvate | śaradvāṃś tu* [12] *trivṛṣāya so* [13] *'ntarikṣāya dattavān ||* [14] *carṣiṇe cāntarikṣo vai so 'pi* [15] *trayyāruṇāya ca | trayyāruṇād* [16] *dbanaṃjayaḥ sa vai prādāt* [17] *kṛtañjaye || kṛtañjyāt* [18] *tṛṇañjayo* [19] *bharadvājāya so 'py atha* | [20] *gautamāya bharadvājāḥ so 'pi* [21] *niryantare punaḥ || niryantaras tu provāca tathā* [22] *vājaśravāya vai | sa dadau* [23] *somaśuśmāya sa cādāt* [24] *tṛṇabindave || tṛṇabindus tu* [25] *dakṣāya dakṣaḥ provāca* [26] *śaktaye | śakteḥ* [27] *parāśaraś cāpi garbbasthaḥ śrutavān idam || parāśarāj* [28] *jātukarṇyas tasmād* [29] *dvaipāyanaḥ prabhuh | dvaipāyanāt punaś cāpi* [30] *mayā prāptaṃ dvījottama || mayā caicit punaḥ proktaṃ* [31] *putrāyāmitabuddhaye | ity eva vākyam brahmādigurunām samudāhṛtam ||*

The list of *vedavyāsas* in *Liṅgapurāṇa* 1.7.15–18 includes these twenty-five names: Kratu, Satya, Bhārgava, Aṅgiras, Savitr, Mṛtyu, Śatakratu, Vasiṣṭha, Sārasvata, Tridhāman, Trivṛta, Śatatejas, Tarakṣu, Āruṇi, Kṛtañjaya, Rtañjaya, Bharadvāja, Gautama, Vācaśravas, Tṛṇabindu, Rūkṣa, Śakti, Jātūkarṇya, Kṛṣṇa Dvaipāyana.



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 sūryaṃ trimśatsahasrikam |  
pañcaviṃśatsahasrāṇi mṛtyuṃ prāha divākaraḥ || 1:65 ||*

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

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

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

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

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

*ṣoḍaśānāṃ 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 |  
trayyāruṇiṃ 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 ||*

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.

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

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

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

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

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

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

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

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

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

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

*romaharṣeṇa provāca putrāyāmitabuddhaye |  
daśa dve ca sahasrāṇi purāṇam 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?

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

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

1.74 In other list of *vedavyāsas*, Tṛṇabindu hands the Purāṇas down to R̥kṣa, 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.

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 *romaharṣas ca*, or similar. MS M is either transmitting an otherwise syntactically problematic reading (*romaharṣeṇa*) that is more original than that of most other witnesses or M's scribe is trying to correct the text. Supposing the former, in this case I accepted M's reading.

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

|| *iti vṛṣasārasaṃgrāhe brahmāṇḍasaṃkhyā nāmādhyaḃyaḥ prathamah* ||  
Here ends the first chapter in the *Vṛṣasārasaṃgraha* called the Description of  
the Brahmāṇḍa[s].

[ dvitīyo 'dhyāyaḥ ]  
[ Chapter Two ]

*vigatarāga uvāca |*  
*śrutam mayā janāgreṇa brahmāṇḍasya tu nirṇayam |*  
*pramāṇam varṇarūpaṁ ca saṁkhyā 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 |*  
*kīdrśam lakṣaṇam jñeyam pramāṇam 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 layanam jñeyam pramāṇam vātra vāsinaḥ |*  
*kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ || 2:3 ||*

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

[ śivāṇḍasaṁkhyā —  
Summary of the Śivāṇḍa ]

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

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

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

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

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

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

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

2.5 My emendation to *samuddhṛtam* in *pāda* b is not fully satisfactory, but the readings trans-  
mitted in the witnesses are problematic. M, a MS not collated for this chapter, gives a confusing  
reading: *saṁmurdhniḍdam*. I doubt if E's *saṁddhidam* ('yielding success') is the correct reading.

*na satyo nānṛtas tatra suśīlo no duḥśīlavān |*  
*nānṛjur na ca dambhitvaṃ na tṛṣṇā na ca īrṣyatā || 2:6 ||*

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

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

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

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

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

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

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

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

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

*anarthī vraja tatrasthaḥ kalpavṛkṣasamāśritaḥ |*  
*na karma nāpriyas tatra na 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 |*  
*manvantaram na tatrāsti kalpaś caiva na vidyate || 2:12 ||*

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

*ābhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |*

Perhaps *samudāhṛtam* ('declared, talked about as') was meant. It is not inconceivable that C<sub>02</sub>'s (and M's) *agamyaḡabhanam* ('it is inaccessible because of its depth') is original and it is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhāḡ* 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.

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

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

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

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

*na cāśāpāśabaddho 'sti rāgamohaṃ na vidyate |*

*na devā nāsurās tatra na yakṣoragarākṣasāḥ || 2:14 ||*

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

*na bhūtā na piśācās ca gandharvā ṛṣayas tathā |*

*tārāgrahaṃ na tatrāsti nāgakimnaragārūḍaṃ || 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 ||*

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 śakyaṃ vaktuṃ na kenacit || 2:17 ||*

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

*harecchāprabhavāḥ sarve paryāyeṇa bravīmi te |*

*devamānuṣavarjyāni vrkṣagulmalatādayaḥ || 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.

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

2.16 The phrase of *tiryannaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpāḥ tiryannarakagāmināḥ*. Here Ganguli 1883–1896 translates *tiryann* separately as 'in a crooked way,' but I suspect that in the VSS *tiryannaraka* has more to do with *tiraggati*, being reduced to animal existence, being reborn as an animal or entering a hell in animal form. Cf. MBh 13.134.057 (CHECK): *nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ | tiryannarakagantāro hy adhamās te narādhamāḥ ||*, and *Umāmāheśvarasamvāda* 6.1: *avamanyanti ye viprān sarvaloke namaskṛtān | narakaṃ yānti te sarve tiryagyonim vṛjanti 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 *aiśvaryā* most probably referring to the eight *siddhis* *aṇiman*, *laghiman* etc. De Simini (2016a, 386), e.g., translates *sarvaiśvaryaguṇopetaḥ* in ŚDhU 2.127 as 'endowed with all the qualities of lordship.'

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.

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

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

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

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

*svādumūlaphalāḥ skandhalatāviṭapapādapāḥ |*  
*kāmarūpās ca te sarve kāmadaḥ 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 anantagūṇasāgarāḥ |*  
*tulyarūpabalāḥ sarve sūryāyutasamaḥ || 2:22 ||*

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

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

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

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

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

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

[In reality,] I do not know the length and width of the Śivāṇḍa. Enjoyment is

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

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

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

2.23 I understand *pādas* cd, tentatively, as *vikṣepam parārdhadvayam yojanānām*

2.24 This line is a reply to 2.17b.

undecaying there, and there is no birth or death there.

*śivāṇḍamadyam āśritya gokṣīrasadṛśaprabhāḥ |*  
*parārdhaparakoṭinām 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 |*  
*parārdhaparakoṭinām 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 |*  
*parārdhaparakoṭinām 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].

*kundendubhimaśailābhāḥ pāścimām diśam āśritāḥ |*  
*parārdhaparakoṭinām sadya-m-iṣṭālayaḥ smṛtaḥ || 2:29 ||*

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].

*kuṅkumodakasamkāśā uttarām diśam āśritāḥ |*  
*parārdhaparakoṭinām 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 catuṣ kalāḥ |*  
*aghorasya kalā aṣṭau vāmadevās trayodaśa || 2:31 ||*

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 *parārdhaparakoṭinām* 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*, *pāścimām*, and *uttarām* in the next verses); note how K<sub>10</sub> 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 Aiśa form *diśim* in C<sub>45</sub>, and that Aghora is indeed usually south-facing.

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

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



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

*sadyas' cāṣṭau kalā jñeyāḥ saṃsārārṇavatārakāḥ |*  
*aṣṭatrimṣat 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 diśas' 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.

*aśvamedhādīyajñānām koṭyāyutaśatāni ca |*  
*kṛcchrādītapa 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 śiro 'rthibhyaś ca yo dadet |*  
*na tatra gantum śakyeta anyair vāpi suduṣkaraiḥ || 2:38 ||*

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 *sadyas'* in *pāda* a for *sadyasaś* or *sadyojātasya*.

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

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

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].

*yajñatīrthatāpodānavedādhyayanapāragaḥ |*  
*brahmāṇḍāntasya bhogāṃs tu bhuñkte kālavaśānugaḥ || 2:39 ||*

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

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

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

*|| iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyāyo dvitīyaḥ ||*

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

2.40 Notice the muta cum liquida licence in *pāda* a: *samapre°* 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.

[ ṛtīyo 'dhyāyaḥ ]  
[ Chapter Three ]

[ *dharmappravacanam* —  
An Exposition of Dharma ]

*vigatarāga uvāca* |

*kimarthaṃ dharmam ity ābuh katimūrtiś ca kīrtyate* |

*katipādavr̥ṣo jñeyo gatis tasya kati smṛtāḥ* || 3:1 ||

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

*kautūbalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ* |

*kasya putro 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?

*anarthayaḥ uvāca* |

*dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ* |

*ādhāraṇān mahattvāc ca dharmā ity abhidhīyate* || 3:3 ||

Anarthayaḥ spoke: Well, *dhṛti* ('firmness') is [of the same] verbal root [as *dharmā*], and is said to be [its] synonym. It is called *dharmā* because it supports (*āDHĀRāṇa*) and because it is great (*MAhattva*).

3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma or Dharma itself/himself, see the end of the previous chapter, where *dharmā* was mentioned (2.40b), and to which the present verse is a reaction; see also MBh 12.110.10–11: *prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam | yat syād abhimsāsamuktam sa dharmā iti niścayaḥ* || *dhāraṇād dharmā ity āhur dharmena vidhṛtāḥ prajāḥ | yat syād dhāraṇasamyuktam sa dharmā iti niścayaḥ* || Note the similarities of MBh this passage with this chapter: the phrase *dharmā ity āhur*, the fact that the present chapter from verse 18 on is actually a chapter on *abhimsā*, 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 *gatayaś tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... 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**.

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 vibhāvyaḥ*; Vāyup 3.19cd (= BrahmāṇḍaP 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñāḥ pālāṇe smṛtāḥ*; LiñP 2.9.19: *bbaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*

*śrutismṛtidvayor mūrtiś catuṣpādavṛṣaḥ 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 ||*

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

*dakṣakanyā viśālākṣī śraddhādyaḥ sumanoharāḥ |*  
*tasya putrāś ca pautrāś ca anekāś ca babhūva ha |*  
*eṣa dharmānisargo 'yam 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?

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 naraṣabbhāḥ | taṃ santo vidbivat prāpya gacchanti paramāṃ gatim || grhebhya eva niṣkramya vanam anye samāśritāḥ | grham evābhisamśṛitya tato 'nye brahmacāriṇaḥ || dharmam etaṃ catuṣpādam āśramam brāhmaṇā viduḥ | ānantiyaṃ brahmaṇaḥ sthānaṃ brāhmaṇā nāma niścayaḥ ||*. On the more frequently quoted interpretation of the four legs, see Olivelle 1993, 235, a translation of Manu 1.81–82: 'Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adharmaṇa*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit. (MDh 1.81–82).' Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmah kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramah kīrtito manīṣibhiḥ*. 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 *vijñeyaḥ* following the logic of 3.1d. *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. See, e.g., 4.6a: *devamānuṣatiryēsu*. 'ādayaḥ in *pāda* d seems superfluous.

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 *śraddhādyaḥ* 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 *śraddhādyaḥ*[b]. Again, I have chosen/applied the plural forms 'ādyāḥ and *sumanoharāḥ* in *pāda* b to hint at the fact that the presence of the plural is to be preferred here; thus only *viśālākṣī* is problematic. As *patnī* in the previous verse, it should be treated as a plural. Note the use of the singular for the plural also in *pādas* cd, especially *babhūva ha* for *babhūvuh* (*babhūva ha* perhaps being a phonetic and metrically

*vigatarāga uvāca |*  
*dharmapatnī viśeṣeṇa putras tābhyah pṛthak pṛthak |*  
*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 lakṣmīr dhṛtis tuṣṭiḥ puṣṭir medhā kriyā lajjā |*  
*buddhiḥ śāntir vapuḥ kīrtiḥ siddhiḥ prasūtisambhavāḥ || 3:9 ||*

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

*śraddhā kāmah suto jāto darpo lakṣmīsutaḥ smṛtaḥ |*  
*dhṛtyās tu niyamaḥ putraḥ saṃtoṣas 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'). Saṃtoṣa ('Satisfaction') is Tuṣṭi's son.

*puṣṭyā lābhaḥ suto jāto medhāputraḥ śrutas tathā |*  
*kriyāyās tv abhavat putro daṇḍaḥ samaya eva ca || 3:11 ||*

'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*.

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 patnyah śraddhādyāḥ kīrtitā vai trayo-daśā | tāsu dharmaprajāṃ vakṣye yathākramam anuttamam || kāmō darpo 'tha niyamaḥ saṃtoṣo lobha eva ca | śrutas tu daṇḍaḥ samayo bodhaś caiva mahādhyutiḥ || apramādaś ca vinayo vyavasāyo dvijottamāḥ | kṣemam sukham yaśaś caiva dharmaputrāś ca tāsu vai || dharmasya vai kriyāyāṃ tu daṇḍaḥ samaya eva ca | apramādas tathā bodho buddher dharmasya tau sutau ||*

*prasūtisambhavāḥ* in *pāda* d is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, traditionally the name of Dakṣa's wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C<sub>94</sub>) 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): *prasūtīḥ sūsuve dakṣāc caturviṃśatikanyakāḥ | śraddhām lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhām kriyām tathā || buddhiḥ lajjāṃ vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ | khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ prītiṃ kṣamām tathā ||*

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

To Puṣṭi was born a son [called] Lābha (‘Profit’). Medhā’s son is Śruta (‘Sacred Knowledge’). Kriyā’s sons are Daṇḍa (‘Punishment’) and Samaya (‘Law’).

*lajjāyā vinayaḥ putro buddhyā bodhaḥ sutaḥ smṛtaḥ |*  
*lajjāyāḥ sudhiyaḥ putra apramādaś ca tāv ubhau || 3:12 ||*

Lajjā’s son is Vinaya (‘Discipline’), Buddhi’s son is Bodha (‘Intelligence’).  
 Lajjā has two [more] sons: Sudhiya[/Sudhī] (‘Wise’) and Apramāda  
 (‘Cautiousness’).

*kṣemaḥ śāntisuto vindyād vyavasāyo vapoḥ sutaḥ |*  
*yaśaḥ kīrtisuto jñeyaḥ sukhaṁ siddher vyajāyata |*  
*svāyambhuve ’ntare tv āsan kīrtitā dharmasūnavaḥ || 3:13 ||*

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

*vigatarāga uvāca |*  
*mūrtidvayaṁ katham dharmam kathayasva tapodhana |*  
*kautūhalaṁ atīvaṁ me kartaya jñānasamśayam || 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.

*anarthayaājña uvāca |*

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda* c, following the relevant line in the KūrmP cited above (*kriyāyās 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 śubham maitrī prasādam abhayaṁ 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 śrutaṁ kriyā daṇḍam nayaṁ vinayaṁ 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 sama 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 *sudhīḥ*) may only be qualifying *apramāda*, thus Lajjā may have two sons: Vinaya and the wise Apramāda. Alternatively, *pādas* cd might be a extra line inserted accidentally.

3.13 Note that *sukhaṁ* 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: *devāsuraṇṛṇām sargo nāgānām mṛgapakṣiṇām | sāmāsikas tvayā prokto yas tu svāyambhuve ’ntare ||*.

3.14 Note *dharmā* as a neuter noun and the form *atīvaṁ* for *atīva* metri causa. My emendation from *kīrtaya* (‘declare’) to *kartaya* (‘cut’) was influenced by the combination of *chindbi* and *saṁśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2ab: *kautūhalaṁ mamotpannam saṁśayaṁ chindbi tattvataḥ*; 10.10cd: *kautūhalaṁ mahaj jātaṁ chindbi saṁśayakāraṁ*; 15.2ab: *etat kautūhalaṁ chindbi saṁśayaṁ paramesvara*. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13b above (De Simini’s observation).

*śrutismṛtidvayor mūrtir dharmasya parikīrtitā |*  
*dārāgnihotrasambandham iḥyā śrautasya lakṣaṇam |*  
*smārto varṇāśramācāro yamaś ca niyamair yutaḥ || 3:15 ||*

Anarthayajña spoke: Dharma’s embodiment is said to consist of Śruti and Smṛti. The characteristics of the Śrauta [tradition] are an association with a wife [i.e. marriage] and with the fire ritual, and sacrifice. The Smārta [tradition] [focuses on] the 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 ānṛśaṃsyam damo ghrṇā |*  
*dhanyāpramādo mādhuryam ārjavam 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 ||*

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 ]

3.15 The reading °*dvayī* in *K*<sub>7</sub> 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-ijyā* for °*sambandha iḥyā*.

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*.

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](#)).

[*pañcavidhā himsā* —  
Five types of violence]

*trāsanam tāḍanam bandho mārṇam vṛttināśanam |*  
*himsām 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 nirdayāḥ |*  
*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 pādau bhujoraś ca śīrorukkaṇṭhapāśitāḥ |*  
*anāhatā mriyanty evaṁ 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 śimhavyāghragajoragair |*  
*trāsanād vadham āpnoti anyair vāpi suduḥśakaiḥ || 3:21 ||*

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 |*  
*vṛttijīvābhībūtānāṃ taddvārā nibataḥ 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.

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

[Those who kill other people] with poison, fire, arrows, swords, or by the

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 *śīroru*° as consisting of *śīra* + *ūru* ('head and thigh'), or emend it to *śīrorah*° for *śīra* + *urah* ('head and chest'). Also note my conjecture in *pāda* d, without which this *pāda* is difficult to interpret.

3.22 Understand *vadhaḥ* in *pāda* b as *vadhyah* metri causa. My translation of the second line of this verse reflects a conjecture (*taddvārā*) understood as connected to both *pāda* c and *nibataḥ* in *pāda* d.



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 dharmam yas tyajet sa durātmaṃ |*  
*kleśāyāsavinirmuktaṃ sarvadharmaphalapradaṃ || 3:24 ||*

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

*nātaḥ parataraṃ mūrkhō nātaḥ parataram tamah |*  
*nātaḥ parataram duḥkham nātaḥ paratara 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.

*nātaḥ parataram pāpaṃ nātaḥ parataram viṣam |*  
*nātaḥ paratarāvidyā nātaḥ param 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 ||*

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 *dharmā* as a neuter noun in *pāda* a and that *vinirmuktaṃ* and *pradam* are neuter accordingly.

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

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

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 yajñah 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.

*ahiṃsā paramo dharmah ahiṃsā paramā gatīḥ |*  
*ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivaḥ || 3:32 ||*

Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is supreme Śiva.

[ *māṃsābhārah* —  
On meat-consumption ]

*māṃsāśanān nivarteta manasāpi na kāṅkṣayet |*  
*sa mahat phalam āpnoti yas tu māṃsaṃ vīvarjayet || 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.

*kṛtvā 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.

*vedayajñatapastīrthadānaśīlakriyāvrataiḥ |*  
*māṃsābhāranivṛttānāṃ ṣoḍaśāṃsaṃ na pūryate || 3:37 ||*

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

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

*mṛgāḥ paṇatṛṇābhārād ajameṣagavādibhiḥ |  
sukhino balavantaś ca vicaranti mahītale || 3:38 ||*

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

*vānarāḥ phala-m-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 māmsaṃ na hībeta balakāmena bho dvija |  
balena ca guṇākaraṣāt parato bhayabhīruṇā || 3:40 ||*

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

*ahiṃsakasamo nāsti dānayaajñasamīhayā |  
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.

*trailokyam maṇiratnapūrṇam akhilaṃ dattvottame brāhmaṇe  
koṭīyajñasahasrapadmam ayutaṃ dattvā mahīm dakṣiṇām |  
tīrthānām ca sahasrakotīniyutaṃ snātvā sakṛn mānavaḥ  
etatpunyaphalam ahiṃsakajanaḥ prāpnoti niḥsaṃśayaḥ || 3:42 ||*

A person who refrains from violence will gain, no doubt about it, the [same]

3.37 See a similarly phrased comparison in Manu 2.86: *ye pākayaajñās catvāro vidhiyajñasamanvitāḥ | sarve te japayaajñasya kalām nārbhanti ṣoḍaśim ||*.

3.39 Understand *phalam āhārā* as *phalāhārā* (-m- is a sandhi-bridge). This verse clearly refers to the story of the *Rāmāyaṇa*.

3.40 *guṇākaraṣāt* in *pāda c* is difficult to interpret and *guṇākaraṣāt* is a conjecture by Judit Törzsök which fits the context well, although the polysemy of *guṇa* may allow for other solutions. Verses 3.40–42 may be echoing BrahmanḍaP 216.64–66: *māmsān miṣṭatarāṃ nāsti bhakṣyabhojyādikeṣu ca | tasmān māmsaṃ na bhūñjīta nāsti miṣṭaiḥ sukhodayaḥ || gosahasraṃ tu yo dadyād yas tu māmsaṃ na bhakṣayet | samāu etau purā prāha brahmā vedavidāṃ varāḥ || sarvatīrtheṣu yat punyam sarvayaajñeṣu yat phalam | amāmsabbhakṣaṇe viprās tac ca tac ca ca tatsamam ||*.

3.41 *Pādas ab* are reminiscent of ŚDhŚ 11.92: *ahiṃsaikā paro dharmāḥ śaktānām parikīrtitam | śaktānām ayaṃ dharmo dānayaajñādīpūrvakāḥ ||*. On this verse see also Bisschop, Kafle, & Lubin 2021, 15–16.

Note the variant °*dharmā*° in both C<sub>02</sub> and E in *pāda b*.

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 abhimsāpraśamsā 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 *koṭihoma* in the Purāṇas and in inscriptions (see, e.g., Fleming 2010, and 2013) It probably involves a hundred fire-pits and a hundred times one thousand Brahmins (hence the name ‘the ten-million sacrifice’). See, e.g., BhavP *uttaraparvan* 4.142.54–58: *śātānāno daśamukho dvimukhaikamukhas tathā | caturvidho mahārāja koṭihomo vidhīyate || kāryasya gurutām jñātvā naiva kuryād aparvaṇi | yathā saṁkṣepataḥ kāryaḥ koṭihomas tathā śṛṇu || kṛtvā kuṇḍaśataṁ divyaṁ yathoktaṁ hastasaṁmitam | ekaikasmimś tataḥ kuṇḍe śataṁ viprān niyojayet || sadyaḥ pakṣe tu viprānām sahasraṁ parikīrtitam | ekasthānapraṇīte ḡnau sarvataḥ paribhāvite || homaṁ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam | yathā kuṇḍababutve 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 K<sub>7</sub> aims to restore the metre by inserting *tv* after its *phalam*.

[ caturtho 'dhyāyaḥ ]  
[ Chapter Four ]

[ *yameṣu satyam* (2) —  
The second Yama-rule: Truthfulness ]

*anarthayajña uvāca |*  
*sadbhāvaḥ satyam ity ābur dṛṣṭapratyayam eva vā |*  
*yathābbhūtārthakathanam 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 sabeta 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 śāstram yadi pṛccheta 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.

*vadhārbaḥ puruṣaḥ kaścid vrajet pathi bhayāturaḥ |*  
*pṛcchato '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].

*na narmayuktam anṛtam binastī*  
*na strīṣu rājan na vivāhakāle |*  
*prāṇātyaye sarvadhanāpabhāre*  
*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.

4.1 Although the rather similar line in the ŚDhŚ (11.105cd: *yathābbhūtārthakathanam 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’).

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

*devamānuṣatīryeṣu satyaṃ dharmāḥ paro yataḥ |*

*satyaṃ śreṣṭhaṃ variṣṭhaṃ ca satyaṃ dharmāḥ sanātanaḥ || 4:6 ||*

Since truth is the supreme Dharma in [the world of] gods, humans and animals, truth is the best, the most preferable. Truth is the eternal Dharma.

*satyaṃ sāgaram avyaktaṃ satyaṃ akṣayābhogadam |*

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

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

*satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |*

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

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

*satyaṃ śīlam tapo jñānam satyaṃ śaucam damaḥ śamaḥ |*

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

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 satyaṃ eva viśiṣyate || 4:10 ||*

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

*satyena tapate sūryaḥ satyena pṛthivī sthitā |*

*satyena vāyavo vānti satye toyam 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

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 °*yuk-tam* 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 *tīrthaṃ* in *pāda* c is slightly suspect. Cf., e.g., MatsP 22.79ab: *satyaṃ tīrthaṃ dayā tīrthaṃ tīrthaṃ indriyanigrahaḥ*.

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*.

this was achieved by a trick].

*agnir dahati satyena satyena śaśinā caraḥ |*  
*satyena vindhyās tiṣṭhanti vardhamāno na vardhate || 4:13 ||*

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

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

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 ardbenaiva pratapaty ardbhenāvaccchādayati, tadā hi [priyavrataḥ] bhagavadupāsanopacitātipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinam kariṣyāmīti saptakṛtvas tanaṇim anuparyakrāmad dvitīya iva pataṅgaḥ | ye vā u ha tadrathacarananemikṛtaparikhātās 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 vāmanarūpadbhāriṇā | śakrapriyārtham surakāryasiddhaye hitāya vipraṣabbhagodvijānām ||*

4.13 Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācaraḥ* could be acceptable here in *pāda* b (see K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>), perhaps standing for *śaśinas' caranam* or *śaśis' carati*. My conjecture (*śaśinā caraḥ*) could stand for *śaśinā/śaśinas' cāraḥ* metri causa. Other possibilities, suggested by colleagues, include *śaśibhāskarāḥ*, *śaśigocarāḥ* and *śaśirāmbhasaḥ*.

*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 | kimarthaṃ sahasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ | etad icchāmy ahaṃ śrotuṃ vistareṇa mahāmune || lomaśa uvāca | adrirājaṃ mahāśailam meruṃ kanakaparatam | udayāstamaye bhānuḥ pradakṣiṇam avartata || tam tu dṛṣtvā tathā vindhyaḥ śailaḥ sūryam athābravīt | yathā hi merur bhavatā nityaśaḥ parigamyate || pradakṣiṇam ca kriyate mām evaṃ kuru bhāskara | evam uktaḥ tataḥ sūryaḥ śailendraṃ pratyabhāṣata || nāham ātmecchayā śaila karomy enaṃ pradakṣiṇam | eṣa mārgaḥ pradiṣṭo me yenedaṃ nirmītaṃ jagat || evam uktaḥ tataḥ krodhāt pravṛddhaḥ sahasācalaḥ | sūryācandramasor mārgaṃ roddhum icchan paraṃtapa || tato devāḥ sabitāḥ sarva eva; sendrāḥ samāgamya mahādrinājaṃ | nivārayām āsur upāyatas tam; na ca sma teṣāṃ vacanaṃ cakāra || athābhijagmur munim āśramastham; tapasvinaṃ dharmabhṛtāṃ variṣṭham | agastyam atyadbhutavīryadiptaṃ; tam cārtham ūcuḥ sabitāḥ surās te || devā ūcuḥ | sūryācandramasor mārgaṃ nakṣatrāṇāṃ gatiṃ tathā | śailarājo vṛṇoty eṣa vindhyaḥ krodhavaśānugāḥ || tam nivārayitum śakto nānyaḥ kaś cid dvijottama | ṛte tvām hi mahābhāga tasmād enaṃ nivāraya || lomaśa uvāca | tac chrutvā vacanaṃ vipraḥ surāṇāṃ śailam abhyagāt | so 'bhigamyābravīt vindhyaṃ sadāraḥ samupasthitaḥ || mārgaṃ icchāmy ahaṃ dattaṃ bhavatā parvatottama | dakṣiṇāṃ abhigantāsmi diśaṃ kārṇya kena cit || yāvadāgamanam mahyaṃ tāvat tvam pratipālāya | nivṛtte mayi śailendra tato vardhasva kāmataḥ || evaṃ sa samayaṃ kṛtvā vindhyenāmitrakarṣana | adyāpi dakṣiṇād deśād vārunī na nivartate || etat te sarvaṃ ākhyātaṃ yathā vindhyo na vardhate | agastyasya prabhāvena yan mām tvam paripṛcchasi ||*

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

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

The milk a cow yields is truth. Ghee in milk is present as truth. The soul dwells in the body in truth. The eternal soul is truth.

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

If truth 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 |*  
*steyaṃ śṛṇv atha viprendra pañcadhā parikīrtitam |*  
*adattādānam ādau tu utkocaṃ ca tataḥ param |*  
*prasthavyājasa tulāvyājajaḥ 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 paradravyāpakarṣaṇam |*  
*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.

4.15 *satye* in *pāda* c may stand for *satyaṃ*: 'The soul dwells in the body as truth.'

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') be-



*utkocaṃ śṛṇu viprendra dharmasaṃkarakāraṃ |*  
*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.

*prasthavyāja-upāyena kuṭumbaṃ trātum icchati |*  
*taṃ ca stenaṃ vijānīyāt paradravypahārakam || 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.

*tulāvyāja-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 ||*

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

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

There is no greater ignorance than stealing. There are no bigger rogues than

ing 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.

4.21 Note that *mūlyam* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣara* (ad *Yājñavalkya* smṛti 2.176cd): *panyasya kṛtadravyasya yan mūlyam dattam, bhṛtir vetanam kṛtakarmaṇe dattam... utkocena kāryapratibandhanirāśārtham 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'.

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 'priyaḥ |*  
*nāsti steyasamaṃ duḥkhaṃ nāsti steyasamo 'yaśaḥ || 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 briyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret*  
*nikṣepād dhanahāriṇo 'nya-m-adhamo vyājena cānyo haret |*  
*anye lekhyavikalpanāhṛtadhanā †anyo hṛtād vai hṛtā†*  
*anyaḥ krītadhamo '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?] (*krīta*). Others take away others' inheritance[?]. These are considered the vilest.

*stenatulya na mūdham asti puruṣo dharmārthabīṇo 'dhamah*  
*yāvaj jīvati śaṅkayā narapateḥ samtrasyamāno raṭan |*  
*prāptaḥśāsana tīvrasahyaṇiṣamaṃ prāpnoti karmeritaḥ*  
*kālena mriyate sa yāti nirayam ākrandamāno bhṛśam || 4:29 ||*

There isn't a bigger idiots 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.

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 K<sub>7</sub> ends up writing *stenya* in 4.27e.

4.28 Metre *śārdūlavikrīḍita*. It appears that *briyate* in *pāda a* is to be taken as an active verb (*harate*). Note also how C<sub>45</sub> and K<sub>7</sub> 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 *krīta* as *krītaka* ('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.

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

*nītvā durgatikotīkalpa nirayāt tiryatvam āyānti te  
tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |  
mānuṣyam tad avāpnuvanti vipule dāridryarogākulam  
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.

[ *yameṣv ānṛśaṃsyam* (4) —

The fourth Yama-rule: Absence of hostility ]

*aṣṭamūrtiśivadvēṣṭā pitur mātus ca yo dviṣet |  
gavām vā atithēr dveṣṭā nṛśaṃsāḥ pañca eva te || 4:31 ||*

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

*aṣṭamūrtiḥ śivaḥ sāḁṣāt pañcavyomasamanvitaḥ |  
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛśaṃsakaḥ || 4:32 ||*

Śiva in his manifest form (*sāḁṣāt*) 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.

solution could be to emend to *stenamṭulya*..., meaning 'There is no bigger foolishness than theft', but then the second part of *pāda* a is difficult to connect. In the end, I decided to go for the most widely attested reading (*stenatulya*), which is unmetrical.

Understand *prāptaśāsana tīvrasahyaviṣamaṃ* in *pāda* c as *prāptaśāsanaś tīvrām asahyam ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasahya*° as *duḥsahya*° (suggested by Törzsök).

The actual reading of C<sub>94</sub>, *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 *dhātṛī*, 'earth' because it is difficult to interpret it otherwise. This is still problematic because both human and animal existence takes place on earth, thus, if *tiryatva* (i.e. *tiryaktva*) indeed means 'animal existence,' there is no contrast between *pādas* b and c as regards location. As for *tiryaktva*, see, e.g., Manu 12.40: *devatvam sāttvikā yānti manuṣyatvam ca rājasāḥ | tiryaktvam tāmasā nityam ity eṣā trividhā gatīḥ ||* 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 nṛśaṃsakaḥ* in *pāda* d to *tannṛśakaḥ*. I don't think that it is inevitably necessary. I think that *pādas* a-c form a list that is meant to be in the genitive, understanding ... *ity eteṣāṃ dūṣakaḥ sa nṛśaṃsakaḥ* or similar. This is clumsy but in a way that is more than possible within the style of this text.

I have not been able find any attestation of *vyoman* meaning the five elements. Perhaps it is

*pitākāśasamo jñeyo janmotpattikaraḥ pitā |*  
*pitṛdaivata†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...[?].

*prṭhvyā 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 devatānām 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

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] vabati vidbibhutaṃ yā havir [2] yā ca hotri [3] ye dve kālaṃ vidhattaḥ [4,5] śruti-viśaya-guṇā yā [6] sthitā vyāpya viśvam | yām ābuh sarva-bīja-prakṛtir [7] iti yayā prāṇinaḥ prāṇavantaḥ [8] pratyakṣābhiḥ prapannas tanubhir avatu vas tābbir aṣṭābbir 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 *dikṣa*): *kṣmā-vabni-yajamānārka-jala-vāyu-indu-puṣkaraiḥ | aṣṭābbir mūrtibhiḥ sambhor dviṭyāvaraṇaṃ 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 Niraajan Kifle for drawing my attention to this); see Kifle 2020, 62, 63, 116, 119. Kifle 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*.

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 *mātr* 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.

five Pavitras, will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

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

There is no wealth comparable to [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 nityaṃ  
śusrūṣaṇam yaḥ kurute gavāṃ tu |  
aśeṣayajñatapadānapuṇyaṃ  
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 pīdyeta atithim yo na duṣyati |  
atithipriyakartā yaḥ atitheḥ paricārakaḥ |  
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.

*āsanenārghapātreṇa pādasaucājaleṇa ca |*

4.37 The five Pavitras are most probably the five *brahmamantras*, see, e.g., TAK III s.v. *pavitra* 1.

4.38 Note that *duhyanti* and *vāhyanti* are supposed to be understood as passive, as in the similar verse in 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, *tam* 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 *Nīvāsa 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 *pīdyeta*, see previous note.

*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 |*  
*śraddhaya cāvikalpena aklībamānasena 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 dharmah svayam ihāgataḥ* || 4:44 ||

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

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

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

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

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

*†na gatim atithijñasya† gatim āpnoti karhicit |*  
*tasmād atithim āyāntam abhigacchet kṛtāñjalīḥ* || 4:47 ||

... will ever reach the path. Therefore one should go up to the arriving guest with respectfully joined palms.

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: *dvijarūpadharo dharmah svayam eva ihāgataḥ*.

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.: *abany abani yo dadyāt kapilām dvādaśiḥ samābi | māsi māsi ca satreṇa yo yajeta sadā naraḥ || gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapaṣkare | na taddharmaphalam tulyam atithir yasya tuṣyati ||* BrahmaVP 3.44–46: *atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ | atithir yasya saṃtuṣṭas tasya tuṣṭo hariḥ svayam || snānena sarvatīrtheṣu sarvadānena yat phalam | sarvavratopavāsena sarvayajñeṣu dīkṣayā || sarvais tapobhir vividhair nityair naimittikādibhiḥ | tad evātithisevāyāḥ kalām nābhanti śoḍaśim ||*

4.47 Something has gone wrong with *pādas ab* and I am unable to reconstruct the meaning.

*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 purāḍbhitam 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 known it already. The story of the *prastha* is well-known.

[*yameṣu damaḥ* (5) —  
 The fifth Yama-rule: Self-restraint ]

*dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |*  
*damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||*

Self-restraint 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 pataṅgabhrāmaramṛgāḥ |*  
*tvag jibhā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 4:52 ||*

The elephant, the fish, the moth, the bee and the deer are without

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 some remarks on 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 puṇyakṛtām lokān saśarīro divaṃ vraja*; 14.5.10cd: *saṃjīvyā kālam 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.

4.51 I suspect that the final *m* in *dhamaḥīnam* in *pāda* c is a hiatus filler: *dhamaḥīna-m-adharmaś ca*. *kāmakulapradāḥ* in *pāda* d is suspect, and my translation is unsatisfactory. This compound could be interpreted as 'fulfilling desires and giving a family' or it may have originally read *sarvakāmapradāḥ* ('fulfilling all desires') or *kulakāmapradāḥ* ('fulfilling the desires of the family'). ŚDhŚ 4.28b reads *sarvakāmasukhapradam*, which opens up further possibilities.

self-restraint. The senses are the skin, the tongue, the nose, the eye and the ear.

*durjayendriyam ekaikaṃ sarve prāṇaharāḥ smṛtāḥ |*  
*damam yo jāyate 'samyag nirdamo nidhanam vrajet || 4:53 ||*

Each of these sense faculties are hard to conquer and all are known to be fatal [if unconquered]. If one masters self-restraint in a less than proper way, one remains unrestrained and will die .

*mṛge śrotravaśān mṛtyuḥ pataṅgās cakṣuṣor mṛtāḥ |*  
*ghrāṇayā bhramaro naṣṭo naṣṭo mīnās ca jihvayā || 4:54 ||*

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

*spārśena ca karī naṣṭo bandhanāvāsaduḥsahāḥ |*  
*kiṃ punaḥ pañcabhuktānām mṛtyus tebhyaḥ kiṃ adbhutam || 4:55 ||*

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

*purūravo 'tilobhena atikāmena daṇḍakaḥ |*  
*sāgarās cātidarpeṇa atimānena rāvaṇaḥ || 4:56 ||*

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

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

4.53 The only way to make sense of *pādas* cd is to supply and *avagraha* before *samyag*. Otherwise some text may have dropped out here.

4.54 My comments in square brackets in the translation are tentative.

4.55 *Mātāṅgalīlā* 11.1 may shed some light on elephants dying in captivity: *vānyas tatra sukhoṣitā vidhivaśād grāmāvatirṇā gajā baddhās tīkṣṇakaṭūgravāgbhir atīśugbbīmohabandhādibibh | udvignās ca manahsarīrajanitair duḥkhair atīvākṣamāḥ prāṇān dhārayitum ciraṃ naravaśam prāptāḥ svayūtbād 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°* → *purūravātī°*.

*Pāda* a may refer to the following passage in the MBh (1.70.16–18, 20ab): *purūravās tato vidvān ilāyām samapadyata | sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam || trayodaśa samudrasya dvīpān aśnan purūravāḥ | amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyāśāḥ || vipraiḥ sa vīgrahaṃ cakre vīryonmattaḥ purūravāḥ | jahāra ca sa viprāṇām ratnāny utkrośatām api || [...]* *tato maharṣibhiḥ kruddhaiḥ saptaḥ 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



*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 atīśauryeṇa arjunāḥ |*  
*atidyūtān nalo rājā nṛgo gobaraṇena tu || 4:58 ||*

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

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 urvaśim tām | lobhād ṛṣibhyah kanakam jibhīsur jagāma nāśam viśayeṣu atrptaḥ ||*

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

For two versions of the destruction of Sagara’s sons, who were chasing the sacrificial horse of their father’s Aśvamedha sacrifice, and by doing so disturbed Kapila’s meditation, and who in turn burnt them to ashes, see MBh 3.105.9 ff. and BrahmanḍaP 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 C<sub>45</sub> 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 *dvijavajñayā* metri causa.

Māndhātṛ was born from his father’s body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, BuddhCar 11.13 suggests that Māndhātṛ himself was still unsatisfied with wordly objects even after he had obtained half of Indra’s throne: *devena vṛṣṭe ’pi biraṇyavarṣe dvīpān samagrāms’ caturo ’pi jtvā | śakrasya cārdhāsanam apy avāpya māndhātūr āsīd viśayeṣu atrptiḥ ||*. 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 Ṛṣis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛṣis, 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 kāmēṣu atrpto nahuṣaḥ papāta ||*.

4.58 *Pāda* a is most probably a reference to Mahābali’s promises made to Vāmana that caused his own fall. The ultimate cause of Arjuna’s death while the Pāṇḍavas were on the way to the underworld was summarised by Yudhiṣṭhira thus (MBh 17.2.21ab): *ekālmā nirdaheyaṃ vai śatrūn ity arjuno ’bravīt | na ca tat kṛtavān eṣa śūramānī tato ’patat ||*. (‘Arjuna claimed that he could destroy

*damena hīnaḥ puruṣo dvijendra*  
*svargam ca mokṣam ca sukham ca nāsti |*  
*vijñānadharmakulakīrtināśa*  
*bhavanti vipra damayā vibhīnāḥ || 4:59 ||*

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

[*yameṣu ghrṇā* (6) —  
 The sixth Yama-rule: Taboos ]

*nirghrṇo na paratrāsti nirghrṇo na ibāsti vai |*  
*nirghrṇe na ca dharmo 'sti nirghrṇe 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 parajīvāpakarṣaṇe |*  
*paranindāparānneṣu ghrṇāṃ 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.

*parastrī śṛṇu viprendra ghrṇikāryā sadā budhaiḥ |*  
*rājñī vipri parivrajā 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 |*  
*ādḥapraṣṭhatulāvyājaiḥ parārthaṃ 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

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 pārayāṃ narakaṃ 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*). 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.

4.62 The translation of *parayoni* in *pāda* d is tentative.

other people's wealth by cheating with weights of one *āḍha*[ka] or a *prastha* and with scales.

*jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaḥ |*  
*vanajāvānaḥ 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 vakṣye 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].

*parānneṣu 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 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 pañcaghrṇāsu saktapuruṣāḥ svargārthamokṣārthinaḥ*  
*loke 'nindanam āpnuvanti satataṃ kīrtir yaśo'lamkṛtāḥ |*  
*prajñābodhaśrutim smṛtiṃ ca labhate mānaṃ ca nityaṃ labhet*  
*dākṣiṇyaṃ sabhavet sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||*

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 jñātavyam 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.

4.66 One should probably understand *śauṇḍe* in *pāda* c as *śauṇḍike*, 'a distiller,' or, alternatively, it may be corrupted from *śaṇḍbe*, 'a eunuch'; see both in *Vāsiṣṭhadharmaśāstra* 14.1–3: *athāto bhojyābhojyaṃ ca varṇayīṣyāmaḥ | cikitsaka-mṛgayu-puṃścali-dāṇḍika-stenābhisastar-śaṇḍba-patitānām annam abhojyam | kadarya-dīkṣita-baddhātura-somavikrayi-takṣa-rajaka-śaṇḍika-sūcaka-vārdhuṣika-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 *śaṇḍbe*, one might consult Manu 3.239: *cāṇḍālaś ca varāhaś ca kukkutaḥ 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.'

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 dbanyaḥ*] (7) —

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

*caturmaunaṃ catuḥśatruś caturāyatanam tathā |*  
*caturdhyānam catuṣpādam pañcadbanyavidhocyate || 4:68 ||*

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

*caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |*  
*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 |*  
*catuḥśatruṃ 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.

4.67 Understand *kīrtir-yaśo*° as *kīrti-yaśo*° ('r' being an intrusive consonant here metri causa), as in 5.20 below. Alternatively, as suggested by Francesco Sferra, emend to *kīrtim yaśo'laṃkṛtām*. 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 *sabbhvet* as standing for *sambhvet* metri causa, and I had to emend *samāyuṣa* to *sa āyuṣa* to make sense of it. Understand *āyuṣa* as *āyuh* (metri causa), otherwise emend to *sa mānuṣya*. Also consider correcting *niḥsaṃśayaḥ* to *niḥsaṃśayam*.

4.68 Understand *pāda* d as *pañcavidho dbanya 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: *cirāmbarā mūlaphalāmbubhaktā jaṭā vāhanto 'pi bhujamgadirghāḥ | yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṃjñān mrgayeta śatruṃ ||*; see also BhG 3.43: *evam buddheḥ param buddhvā saṃstabhyātmanā ātmanā | jāhi 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/arabanta*) 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*. Ther-

*caturdhyānādhunā vakṣye saṃsārārṇavatāraṇam |*

*ātmavidyābhavaḥ sūkṣmaṃ dhyānam uktam 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*).

*ātmatattvaḥ smṛto dharmo vidyā pañcasu pañcadbhā |*

*ṣaṭtrimśākṣaram ityābuh 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 |*

*gṛhastho 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 idam vetti nikhilena dvijottama |*

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

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

*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 chr̥ṇu |*

fore 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**.

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 *ṣaṭtrimśa* as being in stem form.

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

4.76 Emending °*mānavaḥ* to °*mānave* might err by overcorrection, and °*mānavaḥ* may have originally been felt like a genitive ('for a person...').

*brahmahatyā surāpānaṃ steyo gurvaṅganāgamam |  
mahāpātakam ity ābus tatsaṃyogī ca pañcamah || 4:77 ||*

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

*anṛtaṃ ca samutkarṣe rājagāmī ca paśunah |  
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 suhr̥dvadhaḥ |  
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 |  
sakh̥yuh̥ putrasya ca strīṣu gurutaḥpasamaḥ smṛtaḥ || 4:80 ||*

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

*nikṣepasyāpabaraṇaṃ narāśvarajatasya ca |  
bhūmivajramaṇināṃ ca rukmasteyasamaḥ smṛtaḥ || 4:81 ||*

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

*catvāra ete sambhūya yat pāpaṃ kurute naraḥ |  
mahāpātakapañcāitāt tena sarvaṃ prakāśitam |  
pañcapramādam etāni varjanīyaṃ dvijottama || 4:82 ||*

4.77 Note the stem form noun in *pāda* a (°*sthāna*) metri causa, and also that this stem form noun may function as a singular noun next to a number (*pañca*), a frequently seen phenomenon in this text. See the apparatus to the Sanskrit text for very similar verses in the MBh, Manu and the 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).

4.81 This is Manu 11.58. I have emended *rugma*° to *rukma*° in *pāda* d, although *rugma*° is attested in a great number of Southern MSS and one Śāradā MS in Olivelle 2005, 847.

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 mādhuryam* (9) —  
The ninth Yama-rule: Charm ]

*kāyavānmanamādhuryaś cakṣur buddhiś ca pañcamah |*  
*saumyadr̥ṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||*

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

*prasannamanasā dhyāyet priyavākyaṃ udīrayet |*  
*yathāśaktipradānaṃ ca svāśramābhyāgato guruḥ || 4:84 ||*

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

*indhanodakadānaṃ ca jātavedam athāpi vā |*  
*sulabbāni 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) —

4.82 Perhaps understand *pāda c* as *etan mahāpātakapañcakaṃ*. Note the confusion of number and gender: understand *pañca pramādāḥ etā varjanīyāḥ* or *pañca pramādāny 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*, *dr̥ṣṭimādhurya* and *vāgmādhurya*. This suggests that what follows is on *kāyamādhurya*. Emending *pāda d* to *svāśramābhyāgate guruḥ* would make the line smoother, as suggested by Kengo Harimoto.

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 cināyurānandau ||* ('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.')

The tenth Yama-rule: Sincerity ]

*pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |*  
*karmavṛttyābbivṛddhiṃ 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.

*iti yamaprabhāgaḥ kīrtito 'yaṃ dvijendra*  
*īha parata sukhārthaṃ kārayet taṃ manuṣyaḥ |*  
*duritamalapahārī śaṅkarasyājñāyāste*  
*bhavati pṛthivibhartā 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 *Vṛṣasārasaṃgrāha* called the Section on the Yama-rules.

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 *pāritoṣikam*. 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 Kalle for helping me interpret this verse.

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 °*malaprabārī* metri causa. I could have chosen to emend it to °*malaprabārī* (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 tvaṃ viśeṣād*  
*amṛtavacanatulyaṃ śrotukāmo gato 'smi |*  
*prakṛtidahanadagdhāṃ jñānatoyair niṣiktam*  
*apara vada-m-atajñāṃ 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*).

*anarthaya jñā uvāca |*  
*śravaṇasukhaṃ ato 'nyat kīrtayiṣye dvijendra*  
*niyamakalaviśeṣaḥ pañca pañca prakāraḥ |*  
*hariharamunibhīṣṭam dharmasāraṃ dvijendra*  
*kalikaluṣavināśaṃ prāyamokṣaprasiddham || 5:2 ||*

Anarthaya jñā 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.

*śaucam iṣyā tapo dānam svādhyāyopasthanigrahaḥ |*  
*vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa || 5:3 ||*

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

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 *amṛtasvādana* 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 *matājñā* is now emended to *-matajñāṃ*, containing a hiatus breaker but making the line metrical. Otherwise it could be emended to *matājñā* (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 °*munyabhiṣṭam*° ('dear the the sages'). In *pāda* d, *prāya*° is suspect. Compare with 6.1c: *dharmamokṣaprasiddhyartham*.

[ *niyameṣu śaucam* (1) —  
The first Niyama-rule: Purity ]

*tatra śaucādinirdeśaṃ vaksyāmīha 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 ]

*tāḍayen na ca bandbeta 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 |*  
*mukhasyācamanaṃ śaucam āhāravacaneṣu ca || 5:6 ||*

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

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

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

*ekopasthe gude pañca tathaikatṛa kare daśa |*  
*ubhayorḥ 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.

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: *man-aḥśaucam karmaśaucam kulaśaucam ca bhārata | śārīraśaucam vākśaucam śaucam pañcavidhaṃ 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.

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.)

*etac chaucam grhasthānām dviguṇam brahmacārīṇām |  
vānaprasthasya triguṇam yatinām tu caturguṇam || 5:9 ||*

This is the purification for the householder (*grhastha*). It is twice as much for the chaste one (*brahmacārīṇ*), 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 |  
vāyusamcāradānārthaṃ caturthaṃ avaśeṣayet || 5:10 ||*

I shall teach you the rules of purity concerning food. Listen, pay great attention. One should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to give passage to the air, one should save the remaining quarter.

*snigdhasvādurasaiḥ ṣaḍbbhir āhāraṣaḍrasair budbhaḥ |  
dhātuvaiṣaṃyanāśo '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.

*abbakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |  
agamyaṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 5:12 ||*

He should not eat what is forbidden and he should not drink what is

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-vīpulā*.

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.

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. BhelaS 1.28.1: *yad bhakṣayati bhuñkte vā vidbhivac cāpi mānavah | 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. BhelaS 3.1.1: *śarīraṃ dhārayantiḥ ṣaḍrasāḥ samam āhṛtāḥ | ato 'nyathā vikārāṃs 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 *dhātuvaiṣaṃya*, see, e.g., Caraka 1.9.4: *vikāro dhātuvaiṣaṃyaṃ sāmyaṃ prakṛtir ucyate | sukhasamjñakam ārogyaṃ vikāro duḥkham eva ca ||* (‘The imbalance of the *dhātus* means defects. Balance is said to be natural. Health is happiness, defects are suffering.’)

forbidden. He should not go where he is not allowed to and he should not say what is improper.

*laṣunam ca palāṇḍum ca grñjanam kavakāni ca |  
gauram ca sūkaram māmsam varjayec ca vidhānataḥ || 5:13 ||*

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

*chattrākam viḍvarāham ca gomāmsam ca na bhakṣayet |  
caṭakam ca kapotam ca jālapādāṁś ca varjayet || 5:14 ||*

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

*haṁsasārasacakrābhvakukkuṭān śukaśyenakān |  
kākolūkam balākam ca matsyādīṁś cāpi varjayet || 5:15 ||*

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 |  
śākamūlaphalānām ca abhakṣyam 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 śaivabhāratasaṁbite |  
kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ |  
tvayā jijñāsito '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 nityam dhyānayogarataḥ śuciḥ |  
abhiṁsakaḥ 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.

*sarveṣām eva śaucānām arthaśaucam param smṛtam |*

5.12 Understand the causative *pāyayet* as simplex.

5.15 Note that in *pāda* b the first syllable of *śyenakān* does not turn the previous syllable, *śu*, heavy. This is an extension of the muta cum liquida licence.

5.17 In *pāda* b, since *saṁbite* is not a correct locative of *saṁhitā*, instead of emending to *śaive bhāratasaṁbite*, we may take the compound as a *samāhāradvandvasamāsa* 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.

*yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |*  
*kāyavānmanasāṃ śaucaṃ 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 performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, he is pure in all respects.

*śaucāśaucavidhiṇa mānava yadi kālakṣaye niścayaḥ*  
*saubhāgyatvam avāpnūvanti satataṃ kīrtir yaśo'laṅkṛtāḥ |*  
*prāptaṃ tena ibaiva puṇyasakalaṃ saddharmaśāstreritam*  
*jīvānte ca paratra-m-ibitagatiṃ 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 śaucācāravidhir 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 caesura in *pāda* a (see M's reading), the plural *āpnūvanti* 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-ibita*° in *pāda* d. Compare with 4.67b above.

[ *ṣaṣṭho 'dhyāyaḥ* ]  
[ Chapter Six ]

[ *niyameṣv ijjā* (2) —

The second Niyama-rule: Sacrifice ]

*atha pañcavidhāṃ ijjāṃ pravakṣyāmi dvijottama |*  
*dharmamokṣaprasiddhyartham śṛṇuṣvāvahito dvija || 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 pṛthak pṛthak || 6:2 ||*

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

[ *arthayajñāḥ* —  
Material sacrifice ]

*agniyupāsanaśrāddhādi agnihotrakratukriyā |*  
*aṣṭakā pārvanī 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 *Pārvanī* oblation, and the ancestral ritual (*śrāddha*).

[ *kriyāyajñāḥ* —  
Sacrifice through work ]

*ārāmodyānavāpīṣu devatāyataneṣu ca |*  
*svabhastakṛtasamśkāraḥ kriyāyajña sa ucyate || 6:4 ||*

Sacrifice through work is taking care of/ cleaning/ embellishing (*saṃskāra*) a grove, a park, a pond or a temple with one's own hands.

6.2 Note the singular *etat* after a number (see Intro **CHECK**).

Compare this list of five to the somewhat similar BhG 4.28: *dravyayajñāḥ tapoyajñāḥ yogayajñāḥ tathāpare | svādhyāyajñāṇāyajñāś 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 (C<sub>9.4</sub> 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 *nryajña*).

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 *pārvanī* 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 pārvanī śrāddham śrāvany āgrāyaṇī tathā | caitrī cāsvayujī caiva pākayajñāḥ prakīrtitāḥ ||*. For an earlier list of *pākayajñas*, see GautDhS 1.8.19: *aṣṭakā pārvanāḥ śrāddham śrāvanyāgrahāyaṇīcaitryāśvayujīti sapta pākayajñasamsthāḥ*.

[*japayajñah* —

Sacrifice through recitation ]

*japayajñam tato vakṣye svargamokṣaphalapradam |*  
*vedādhyayana kartavyam śivasamhitam eva ca |*  
*itihāsapurāṇam 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 akarmedam ūhāpohaviśāradaḥ |*  
*śāstracakṣuḥ samālokya jñānayajñah sa ucyate || 6:6 ||*

[He who can decide if] ‘this is [proper] action; the other is improper action’ because he is knowledgeable about reasoning pro and contra, and investigates with his eyes on the Śāstras, is called [a person performing] sacrifice through knowledge.

[*dhyānayajñah* —

Sacrifice through meditation ]

*dhyānayajñam samāsenā kathayiṣyāmi te śṛṇu |*  
*dhyānam pañcavidham caiva kīrtitam hariṇā purā |*  
*sūryaḥ somo ’gni sphaṭikaḥ sūkṣmam tattvaṃ ca pañcamam || 6:7 ||*

I shall teach you concisely about sacrifice through meditation. Listen to me. Meditation was taught by Hari in the past as of five kinds. [Meditation on] the Sun, the Moon, Fire, Crystal and the subtle *tattva* as fifth.

*sūryamaṇḍalam ādau tu tattvaṃ prakṛtir ucyate |*  
*tasya madhye śasiṃ 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

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 *itihāsapurāṇam* should be interpreted as being part of the compound in *pāda* c: *śivasamhitādhyayanam* and *itihāsapurāṇādhyayanam*.

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 perform sacrifices in the manner they have been laid down and thereby nourish the gods.’

6.7 For an analysis of this fivefold method of meditation, and this ancient-looking *tattva*-system, see Intro **CHECK**, and for different versions of the same teaching of meditation, see VSS 22.19–28 and DharmP 4.5–14.

be *puruṣa*.

*candramaṇḍalamadhye tu jvālām agniṃ vicintayet |  
prabhutattvaḥ sa vijñeyo janmamṛtyuvinaśanaḥ || 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 sphatika nirmalam |  
vidyātattvaḥ sa vijñeyaḥ kāraṇam ajam avyayam || 6:10 ||*

In the centre of the ring of Fire, he should visualize a spotless crystal. That is said to be *vidyā-tattva*, the never-born, imperishable cause.

*vidyāmaṇḍalamadhye tu dhyāyet tattvam anuttamam |  
akīrtitam anaupamyam śivam akṣayam avyayam |  
pañcamam dhyānayaññasya tattvam uktaṃ samāsataḥ || 6:11 ||*

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

*vigatarāga uvāca |  
ekaikasya tu tattvasya phalaṃ kīrtaya kīdrśam |  
kāni lokāḥ prapadyante kālaṃ vāsya tapodhana || 6:12 ||*

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

*anarthayajña uvāca |  
brahmalokaṃ tu prathamam tattvapraṛticintayā |  
kalpakotīśahasrāṇi śivavan modate sukhī || 6:13 ||*

Anarthayajña spoke: Through meditation on the first *tattva*, *prakṛti*, [one reaches] Brahmaloka. He will rejoice [there] happily like Śiva for millions of æons.

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

If one dies while meditating on the second *tattva*, *puruṣa*, one goes to

6.8 Note the form *śasīm* for *śasīnam*.

6.10 Note the stem form *sphaṭika* in *pāda* b metri causa.

6.12 The reading *tritattvasya* in *pāda* a in the MSS is a problem because we have just finished a section mentioning five *tattvas*. (This was probably noticed by E, hence printing *hi* for *tri*.) My conjecture (*tu*) is based on the assumption that *tri* is often written as *tr* in Nepalese MSS (e.g. in M at this point) and that *tr* may then easily get corrupted to *tu*.

6.13 Understand *pādas* ab as *brahmalokaṃ prathamātattvacintayā prakṛtitattvacintayā*. One might take *prathamam* adverbially ('firstly': *prathamam brahmalokaṃ prakṛtitattvacintayā*), but in the next verses, the ordinal numbers (*dvitīyaṃ*, *trītiyaṃ*, *pañcamam*) always refer to the *tattvas*.



Viṣṇuloka from this world, [and will live there] happily for billions of æons.

*prabbutattvaṃ tṛtīyaṃ tu dhyāyamāno marīṣyati |*  
*śivaloke vasen nityaṃ kalpakotīyutaṃ 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 endless æons.

*pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani samsthitam |*  
*na kālasaṃkhyā tatrāsti śivena saba 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.

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

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

*mānasam tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |*  
*kāyikaṃ ca tṛtīyaṃ tu manovāḥkarma tatparam |*

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**

6.16 In *pāda* a, *amṛta* is suspect. It may refer to the world of Sadāśiva and then *vidyātattva* is in stem form. Alternatively, since this verse is the only one in this list of worlds (6.13–17) without an ordinal number, *amṛtaṃ* may mean ‘four’ or possibly ‘fourth,’ as suggested by Monier-Williams and Apte in their dictionaries. This meaning would fit in nicely. In addition, dying has been mentioned above, thus *amṛtaṃ* might be a corrupted form of a participle from the verbal root *mṛ* (*mṛyan* or *maran*?): e.g., *vidyātattvaṃ mṛyan dhyāyet...* (‘should he meditation upon Vidyā-tattva while dying...’).

6.18 Note how a plural passive imperative form (*jijñāsyantāṃ*) stands for the singular (*jijñāsyatām*) metri causa. Note also that the last syllable of *dvijendra* (at the cāsura) counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS. The non-standard *janmena* in *pāda* d seems superior to *janmanā* for it preserves the metre.

*kāyikaṃ vācikaṃ caiva tapo miśraṃ pañcamam || 6:19 ||*

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

*manahsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |  
maunaṃ bhāvaśuddhiś ca pañcāitat tapa mānasam || 6:20 ||*

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

*anudvegakarā 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.

*ārjayaṃ 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 |  
manomiśraṃ 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 |  
kāyamiśraṃ pañcāitat tapa uktaṃ mahātmabhiḥ || 6:24 ||*

[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 |  
abhrāvākāśo 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

6.19 Note the stem form *miśra* 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.

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.'

season: these kinds of penance is called *sādhana*.

*svamāmsoddhṛtya dānaṃ ca hastapādaśiras tathā |*  
*puṣpam utpādya dānaṃ ca sarve te tapasādhanaḥ || 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,

*kr̥cchrātikṛcchrām naktam ca taptakṛcchrām ayācitam |*  
*cāndrāyaṇam parākaṃ ca tapaḥ sām̐tapanaḥ || 6:27 ||*

[as also] the ‘painful penance’ and the ‘extremely painful one’, [eating only] at night, the ‘hot and painful’ and [the one in which only food obtained] without solicitation [can be eaten], the *cāndrāyaṇa* and *parāka* penances, the ‘sām̐tapana,’ etc.

*yenedaṃ tapa tapyate sumanasā saṃsāraduḥkhaḥchidam*  
*āśāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |*  
*svargākāṅkṣyanṛpatvabhogaviṣayaṃ sarvāntikaṃ tatphalam*  
*jantuḥ śāśvatajanmamṛtyubhavane tanniṣṭhasādhyaṃ vabhet || 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.

6.25 Manu 6.23 mentions three kinds of penance that corresponds to three seasons: *grīṣme pañcatapās tu syād varṣāśv abhrāvakaśikaḥ | ādravāsās tu bemanate kramaśo vardhayaṃs 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 ŚDhSāṅgr 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 pañipādaṃ saṅkocya nyubjaḥ śete iti maṇḍūkaśāyī*. (‘The word ‘frog-sleeper’ means somebody who sleeps like a frog, with his hands and feet withdrawn and with his back humped.’)

6.26 Note the stem form *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 | svamāmsarudhiraṃ dānaṃ dānaṃ putrakalātrayoḥ | kiṃ praśasyaṃ mahādeva tattvaṃ vaktum ihārhasi || mabheśvara uvāca | svamāmsarudhiraṃ dānaṃ praśamsanti manīṣiṇaḥ | śrīyātāṃ pūrvavṛttāni saṃkṣīpya 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. Maheśvara spoke: The wise praise one’s own flesh and blood as donation. Let’s hear the old legends, I shall tell you briefly.’)

6.27 For short descriptions and the loci classici of these penances, see, e.g., Kane 1941–1962, v. 4, 130–152. For *nakta/naktāna* see VSS 8.22 below and, e.g., ŚDhS 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

|| *iti vṛṣasārasaṃgrāhe ṣaṣṭho 'dhyāyah* ||  
Here ends the sixth chapter in the *Vṛṣasārasaṃgrāha*.

the metre, I accepted E's stem form *tapa*. Note the stem form °*pāśa* in *pāda* b metri causa.

[ **saptamo 'dhyāyaḥ** ]  
[ **Chapter Seven** ]

[ *nīyameṣu 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 ksudhātṛṣāvyādhīn 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.

[ *vastradānam* —  
Donation of clothes ]

*vastrābhāvān manuṣyasya śrīyād api parityajet |*  
*vastrabhīno na pūjyeta bhāryāputrasakhādibhiḥ || 7:6 ||*

In the absence of [proper] clothes, a man will also lose his fortunes. A person  
without clothes may not be respected by his wife, son, friends etc.

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.

7.6 *Pāda* b is difficult to interpret securely. I translate it as if reading *śrīś tam api parityajet*.

*vidyāvān sukulīno 'pi jñānavān guṇavān api |  
vastrabhīnaḥ parādbhīnaḥ 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 vastrabhīno hy avāpnuyāt |  
jugupsati mahātmāpi sabhāstrījanasamsadi || 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 praśamsanti manīṣiṇaḥ |  
na jīrṇaṃ sphuṭitaṃ dadyād vastraṃ kutsitaṃ eva vā || 7:9 ||*

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

*navam purānarahitaṃ mṛdu sūkṣmaṃ suśobhanam |  
susamskrītya 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 prthak prthak || 7:11 ||*

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

*yādṛśaṃ dīyate vastraṃ tādrśaṃ prāpyate phalam |  
jīrṇavastrapradānena jīrṇavastraṃ avāpnuyāt |  
śobhanam dīyate vastraṃ śobhanam 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 suśobhanam dvijavare kāle śubhe sādaram  
saubhāgyam atulaṃ labheta sa naro rūpaṃ tathā śobhanam |  
tasmin yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃsayam  
tasmāt tvaṃ kuru vastrapradānam asakṛt pātratrikotkarṣaṇam || 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

Consider also BrahmaP 220.139: *vastrābhāve kriyā nāsti yajñā vedās tapāṃsi ca | tasmād vāsāṃsi deyaṇi śraddhākāle viśeṣataḥ ||*

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

7.11 It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b. CHECK also ŚDhU, and Florinda's article, etc.

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 ||*

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

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

*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 praśaṃsanti maṇiṣiṇaḥ |*  
*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 ||*

7.13 Note the stem form *vastri* 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 cæsure is not involved. In *pāda* c, °*koṭi* is treated as neuter or as a stem form (metri causa).

7.15 I suspect that *āṅguli* is used in *pāda* b in the sense of *āṅgulīya* ('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.

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.

*mātrkukṣivimuktas tu dharāṇīśaraṇo bhavet |*  
*carācarāṇāṃ sarveṣāṃ bhūmiḥ sādhabāraṇā 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.

*ekabastam dvibastam 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.

*ekabastam ca yo bhūmiṃ dadyād dvijavarāya tu |*  
*varṣakoṭīśatam divyaṃ 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 babuṣu hasteṣu guṇāguṇi phalam smṛtam |*  
*śraddhādbhikam 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 [Kāśyapa], obtained eternal life in this very world, O excellent Brahmin.

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

7.23 I think that *guṇāguṇi*, or perhaps *guṇagunī* (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  $2 \times 2$  *hastas* would result in 2 or  $4 \times$  *koṭīśata* years in heaven, *guṇa* generally meaning 'times.' I take *guṇā* as referring to the size of the land donated, and *guṇi* as 'amounting to that many times,' but this is only a guess, and it would need to be supported by some similar passage, other than 7.17 above.

I suspect that *pāda c* is an awkward attempt at saying *śraddhādbhikadāna(sya) 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 Rtvik (officiating priest) of the Yāga was the sage Kāśyapa and Paraśurāma gave all the lands he conquered till that time to Kāśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kāśyapa was installed there and worshipped. After the worship was over according to the instructions from Kāśyapa the gold platform was cut into



[ *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.

[ *dānaprasāṃsā* —  
Praise of donation ]

*dānābhyaśarataḥ pravartanābhavāṃ śakyānurūpaṃ sadā*  
*annaṃ vastrahiranyaupaṇyama udakaṃ gāvaś tilāṃ medinīm |*  
*dadyāt pādukachattrapīṭhakalaśaṃ pātrāḍyaṃ anyac ca vā*  
*śraddhādānaṃ abhinnaṛāgavadanaṃ kṛtvā mano nirmalam || 7:26 ||*

Always rejoicing in the practice of giving, ..., as far as one's capacities go, one  
should give food, clothes, gold and silver, water, cows, sesamum 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 nigarhaṇaṃ ripugāṇe ānandadaṃ saukhyadam |*  
*dānād ūrjayatā prasādam atulaṃ saubhāgya dānāl labhet*  
*dānād eva anantabhoga nīyataṃ 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.

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 dvī*°),  
*pāda d* would be iambic and thus metrically problematic.

7.26 I am unable to interpret *pravartanābhavāṃ* in *pāda a* and I suspect that *śakyānurūpaṃ*  
in the same *pāda* stands for *śaktyanurūpaṃ*.

7.27 I suspect that *khyātiś ca tulyāṃ* 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 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

*dānād eva ca śakralokasakalam dānāj janānandanam*  
*dānād eva mahīm samasta bubhuje samrāṭ 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 dānapraśaṃsādhyāyaḥ saptaamah ||*  
Here ends the seventh chapter in the *Vṛṣasārasaṃgraha* called Praise of Donations.

stem form noun *saubhāgya* metri causa. Note *svargam* as a neuter noun, and the stem form *°bhoga* metri causa in *pāda* d. The lack of sandhi between *eva* and *ananta*° helps restore the metre.

7.28°*lokasakalam* in *pāda* a is suspect and E's silent emendation (*°lokam atulam*) 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 *bubhuje*, and the next *pāda*, at least point to this direction.

[ aṣṭamo 'dhyāyaḥ ]  
[ Chapter Eight ]

[ *niyameṣu svādhyāyaḥ* (5) —  
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 tattvacintakair |*  
*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 mahākoṣo 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. 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].

*smārtam varṇāśramācāraṁ dharmanyāyappravartanam |*  
*śiṣṭācāro 'vikalpena grāhyas tatra aśaṁkitaḥ || 8:5 ||*

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 (P<sub>57</sub>). 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*.

8.4 Note that *tiryā* seems to be an acceptable nominal stem in this text for *tiryāñc*. 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.

The Smārta [tradition] deals with the conduct of the social classes (*varṇa*) and disciplines (*āśrama*), and with the procedures of Dharma and lawsuits. Good conduct is to be gathered from that [source] without hesitation, with certainty.

*itihāsam adbhīyānaḥ sarvajñaḥ sa naro bhavet |*  
*dharmārbhakāmamokṣeṣu 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.

[ *niyameṣu upasthanigrahaḥ* (6) —  
The sixth Niyama-rule: Sexual restraint ]

*śṛṇuṣvāvahito vipra pañcopasthavinigraham |*  
*striyo vā garhitotsargaḥ svayaṁmukṭiś ca kīrtiyate |*  
*svapnopaghātāṁ viprendra divāsvapnaṁ ca pañcamāḥ || 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 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 ]

*ajameṣagavādīnāṁ vaḍavāmahiṣīsu 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.

[ *svayaṁmukṭiḥ* —  
Masturbation ]

*ayonyakaṣaṇā vāpi apānakaṣaṇāpi vā |*  
*svayaṁmuktir iyaṁ jñeyā tasmāt tāṁ parivarjayet || 8:10 ||*

8.5 Compare *pāda* a with 3.15c.

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*.

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 ]

*svapnaghātam dvijaśreṣṭha anīṣṭam 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 strīyo nāma prakīrtitāḥ || 8:12 ||*

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 ]

*mārjārabakabakaśvānagomahīvratapañcakam |*

[ *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 cendriyagrāmaṃ sunīyamya tapodhana |*

*sādhayec ca manastuṣṭim mokṣasāadhanatatparaḥ || 8:14 ||*

O great ascetic, one should suppress all his senses like a crane, and should

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.

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-vīpulā*). Alternatively, read *svaviṣṭhamūtra 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.

cultivate the peace of the mind, focusing on achieving liberation.

[*śvānavratam* —  
The Dog Vow ]

*mūtraviṣṭhe na bhūmiṣu kurute śvānadaḥ sadā |*  
*tuṣyate bhagavān śarvaḥ śvānavratacaro yadi || 8:15 ||*

He does not bury his urine and faeces in the ground, and he barks constantly.  
Lord Śarva [i.e. Śiva] is satisfied when one practises the dog observance.

[*govratam* —  
The Cow Vow ]

*mūtravarco na rudhyeta sadā govratiko naraḥ |*  
*bhīmas tuṣṭikaraś 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.

[*mahāvratam* —  
The Earth Vow ]

*kuddālair dārayanto 'pi kīlakoṭīśataiś citāḥ |*

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).

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 Muṇdeśvarī 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 *Kukkuravāṭiyasutta*, alongside with a practitioner of the *govrata* (*govatika*), an observance that comes up in the next verse in the VSS: *evaṃ me sutāṃ. ekaṃ samayaṃ bhagavāṃ kolīyesu viharati haliddavasanaṃ nāma kolīyānaṃ nigamo. atha kho puṇṇo ca kolīyaputto govatiko, acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimṣu...* See Acharya 2013, 127–128. Acharya summarises the *Kukkuravāṭiyasutta* thus:

‘The *Kukkuravāṭiyasutta* 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*° as two separate words, the first one either in stem form (C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>P<sub>57</sub>) or as *bhīmas* (C<sub>02</sub>K<sub>10</sub>E) or *bhīmaṃ* (*em.*), to reading these two words as a compound because of the following *caiva*. I suspect that both *bhīma* and *tuṣṭikara* refer to the *vrata*, rather than its practitioner, but I have not emended *bhīmas tuṣṭikaraś* to *bhīmaṃ tuṣṭikaraṃ* because *vrata* appears as a masculine noun, e.g., in 8.17d below.

Acharya 2013 gives a number of significant clues about the origins of this observance. After exploring its links to Pāsupatas, Acharya 2013, 116–118, quotes *Jaiminīyabrāhmaṇa* 2.113, which contains the phrase *yatra yatraṇaṃ viṣṭhā vindet tat tad vitiṣṭheta*, in Acharya's translation: ‘Wherever he feels the urge to evacuate faeces, right there he should evacuate.’ This is an instruction in a Vedic text that is close to what the VSS teaches above. Incidentally, the *Jaiminīyabrāhmaṇa* adds: *tena baitenottaravayasye [va] yajeta* (translated in Acharya 2013, 118 as: ‘One should perform this [sacrifice] in the final years of one's life’).

*kṣamate pṛthivī devī evam eva mahīvrataḥ* || 8:17 ||

Splitting [the earth] with spades and piling up [the soil] with wedges: Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

*vratapañcakam ity etad yaś caretā 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) —

The eighth Niyama-rule: Eating restrictions ]

*śeṣānnam antarānnaṃ ca naktāyācitam eva ca* |

*upavāsaṃ ca pañcācitat kathayisyāmi tac chrṇu* || 8:19 ||

Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only] at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

[ *śeṣānnam* —

Eating leftovers ]

*vaiśvadevātithiśeṣaṃ 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*).

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.

In BhavP 4.121, called ‘The Description of eighty-five observances’ (*vratapañcāśīti-varṇanam*), we find this on *mahīvrata*: *dadyāt triṃśatpalād ūrdhvaṃ mahīm kṛtvā tu kāmcanīm | kulācalādrisabitām tilavastrasamanvitām* || 152 || *tiladroṇopari gatām brāhmaṇāya kuṭumbine | dinam payovratas tiṣṭhed rudraloke mahīyate* || 153 || *etan mahīvratam proktam saptakalpānu-vartakam* |.

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 *dhārāvṛata* and the *śubhadvādaśī* observance in Kane 1941–1962, v. 5, 321 and 429 are similar. Unfortunately, the VSS’s *mahīvrata* seems different, and more in line with the somewhat transgressive and wild, perhaps Pāsupata-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.

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.

[ *antarānnam* —

[Not] eating in-between breakfast and dinner ]

*antarā prātarāśī ca sāyamāśī tathaiva ca |*

*sadopavāśī bhavati yo na bhunkte kadācana || 8:21 ||*

He will be regarded as one that is always fasting if he never eats between breakfast and dinner.

[ *nakṭānnam* —

Eating [only] at night ]

*na divā bhojanaṃ kāryaṃ rātrau naiva ca bhojayet |*

*naktavele ca bhoktavyaṃ naktadharmam samibatā || 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 (*naktadharma*).

[ *ayācitānnam* —

Eating food obtained without solicitation ]

*anārambhya ya āhāraṃ kuryān nityam ayācitam |*

*parair dattaṃ tu yo bhunkte 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 nopayujñita 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 maunavratam* (9) —

The ninth Niyama-rule: Silence ]

*mithyāpiśunapāruṣyatikṣṇavāg apralāpanam |*

*maunapañcakam ity etad dhārayen niyatavratam || 8:25 ||*

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 *prāntarāśī* definitely required an emendation.

8.22 Note *vele* for *velāyām* in *pāda* c.

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 bbedāḥ ṣaḍannasya madhurādyaś ca ṣaḍguṇāḥ ||*



One who is disciplined in religious observances should keep taciturnity in [i.e. should avoid] these five: deceitful speech, envious speech, insult, harsh speech and bragging.

[ *mithyāvacanam* —  
Deceitful speech ]

*asambhūtam adṛṣṭam ca dharmāc cāpi bahiṣkṛtam |*  
*anarthāpriyavākyaṃ yat tan mithyāvacanaṃ smṛtam || 8:26 ||*

Fictitious [speech], [speech about] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called deceitful speech.

[ *piśunaḥ* —  
Envy ]

*paraśrīm nābhinandanti parasyaiśvaryaṃ eva ca |*  
*anīṣṭadarśanākāṅkṣī piśunaḥ samudāhṛtaḥ || 8:27 ||*

One who does not rejoice in others' fortune or in others' power, one who would like to see something disadvantageous [for others] is called envious.

[ *pāruṣyam* —  
Insult ]

*mṛtā mātā pitā caiva hānisthānaṃ katham bhavet |*  
*bhūṅkṣva kāmam amṛṣṭānāṃ pāruṣyaṃ samudāhṛtam || 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 ]

*dyūtabhojanayuddham ca madyastrikatham eva ca |*  
*asatpralāpaḥ pañcāitat kīrtitam me dvijottama || 8:30 ||*

Relating fancy stories about gambling, enjoyments, fights, drinking and

8.25 *pāruṣya* seems to be the good reading in *pāda* a, as opposed to C<sub>02</sub>’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.

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.

women are the five types of bragging. [Thus] have I taught [reasons for taciturnity], O excellent Brahmin.

*maunam eva sadā kāryaṃ vākyaśaubhāgyam icchatā |*  
*apāruṣyaṃ asambhinnaṃ vākyaṃ satyaṃ udīrayet || 8:31 ||*

Taciturnity should always be practised by those who long for the beauty of speech. 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 practise taciturnity is defiled and he is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.

*tasmān maunavratam sadaiva sudṛḍham kurvita yo niścitam*  
*vācā tasya alaṅghyatā ca bhavati sarvām sabhām nandati |*  
*vaktrāc cotpalagandham asya satatam vāyanti gandhotkataḥ*  
*śāstrāṅekasaḥśraśo giri naraḥ proccāryate nirmalam || 8:33 ||*

Therefore the speech of a person who always keeps the observance of taciturnity firmly, with resolution, will be impossible to ignore and 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.

[ *āgneyam snānam* —  
Fire bath ]

*āgneyam bhasmanā snānam toyāc chataguṇam phalam |*

8.30 I take *\*katham* in *pāda* b as an alternative nominative form of *\*kathā* metri causa and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yuddhakathā*, *madyakathā*, *strikathā*. 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 *śāstrāṅeka*° as *śāstrāṅ eka*°, treating the word *śāstra* as masculine.

*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 dehinām tu malāpaham* |  
*sarvaśāntikaram 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 tryāyuṣaṃ kṛtvā brahmacaryavrate sthitam* |  
*bhasmanā ṛṣayaḥ sarve pavitrikṛtam ātmanaḥ* || 8:37 ||

Drawing [the sectarian marks on their foreheads while reciting] the Tryāyuṣa [mantra], observing chastity, all the sages purified themselves with ashes.

*bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ* |  
*bhasmānuśaṃsaṃ dr̥ṣṭvaiva brahmaṇānumatīḥ 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 vrataṃ pāśupataṃ kṛtam* |

8.37 Note *tryāyuṣa* in the sense of the three *puṇḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* as *sthitāḥ* or rather *sthitāḥ* if we are to connect this line to the next (8.37cd). 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 Vīrabhadra, in the Śokara forest. See PadmaP 5.107.1–14ff: *śucismitovāca* | *kaśyapaṃ jamadagniṃ ca devānām ca purā katham* | *rarakṣa bhasma tad brahman samācakṣva mune mama* || 1 || *dadāha uvāca* | *kaśyapādīyutā devāḥ pūrvam abhyāgaman girim* | *śokaram nāma vikhyātaṃ girimadhye suśobhanam* || 2 || *nānāvibhaṃgasaṃkīrṇam nānāmuniḡaṇāśrayam* | *vāsudevāśrayam ramyam apsarogaṇasevitam* || 3 || *vicitravṛkṣasaṃvītam sarvartukusumojjvalam* | *tathāvidhaṃ praviśyaite girim vāyam atbāpare* || 4 || *stuvantaḥ keśavam tatra gatāḥ sma giriśeś-varam* | *dr̥ṣṭvā tatra mahājvalāṃ praviśtāḥ ca vāyam ca tām* || 5 || *māmekam tu tiraskṛtya hy ada-had devatā munīn* | *māṃ dadāha tataḥ paścād bhasmībhūtā vāyam śubhe* || 6 || *asmān etādṛśān dr̥ṣṭvā vīrabhadraḥ pratāpavān* | *kenāpi kāraṇenāsau gataṃ parvataṃ ca tam* || 7 || *bhasmod-dhūlitasarvāṅgo mastakasthaśivaḥ śuciḥ* | *ekāki nihṣprhaḥ śānto bāhāśabdām atbāśṛṇot* || 8 || *atha cintāparaś cāśin mriyamāṇa śavadbhvaniḥ* | *śavānām iva gandhaś ca dr̥śyate tannirikṣaṇe* || 9 || *iti niścītya manasā jagāmāgnim atiprabham* | *sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān atha* || 10 || *tr̥ṇāgnir iva śānto 'bhūd āsādyā salilam yathā* | *tato 'parām mahājvalāṃ vīrabhadras tu dr̥ṣṭavān* || 11 || *kham gacchantīm mahākālo jvalāṃ nīpatitām api* | *manasā cintayac cāpi vīrab-hadraḥ pratāpavān* || 12 || *sarveśām nāśinī jvalā prāṇinām śatakoṭīśaḥ* | *tat sarvaṃ rakṣanārtham hi pīpāsus cāpy aham tu imām* || 13 || *prāśnāmi mahatīm jvalāṃ salilam tṛṣito yathā* | *etasminn antare vīraṃ vāg āba cāsarīriṇī* || 14 ||.

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 vīrabhadrab-hayārditāḥ* || 1 || *gaṇendrenābhīyuktāḥ tu bhasmakūṭāni bhejire* | *yadā bhasma praviśtāḥ te tejaḥ śaṅkaram uttamam* || 2 || *abhavan te tadā raudraḥ paśavo dīkṣitā iva* | *bhasmābhasitaḡatātrāṇām śaṅkaravratacāriṇām* || 3 || *svam yogaṃ pradadau teṣām tadā deva umāpatiḥ* |.

*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 called the Vedic bath.

[ *vāyavyam snānam* —  
Wind bath ]

*goṣu saṃcāramārgeṣu yatra godhūlisambhavaḥ |*  
*tatra gatvāvasīdeta snānam uktaṃ manīṣibhiḥ* || 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].

[ *divyam snānam* —  
Heavenly bath ]

*varṣatoyāmbudhārābhiḥ plāvayitvā svakām tanum |*  
*snānam divyam vadaty eva jagadādīmaśvaraḥ* || 8:43 ||

One should immerse one's own body in the water-showers of rain water. The one and only great Lord (*maśvara*) of the universe calls it heavenly bath.

8.39 One could simply accept the reading of C<sub>02</sub> (*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*.

8.41 The Rgvedic mantra starting with *āpo hi ṣṭhā* (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 'āpo hi ṣṭhā' [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.

*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.

*|| iti vṛṣasārasaṃgrāhe niyama-praśaṃsā nāmādhyaṃyo 'ṣṭamaḥ ||*  
Here ends the eighth chapter in the *Vṛṣasārasaṃgraha* called the Praise of the Niyama-rules

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 order 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 *durita-malapahārī* 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 —

[ anarthayaḥ uvāca ]

trikālaguṇabhedena bhinnam sarvacarācaram |

tasmāt triguṇabandhena veṣṭitam nikhilam jagat || 9:1 ||

The whole universe with its moving and unmoving elements is divided by the three [divisions of] time and the [three] *guṇas* [or *guṇa* not tech term here?].

Therefore the whole world is bound by the fetters of the three *guṇas*.

vigatarāga uvāca |

traikālyam iti kiṃ jñeyam traidhātukaśarīriṇaḥ |

kiṃcid vistaram eveha kathayasva tapodbhava || 9:2 ||

Vigatarāga spoke: What does the term ‘the three divisions of time’ mean for the soul in the three worlds[?]? Talk about it in a somewhat more extended manner, O great ascetic.

anarthayaḥ uvāca |

traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |

anyonyam upajīvanti anyonyam anuvartinaḥ || 9:3 ||

Anarthayaḥ spoke: The three [divisions of] time are the three *guṇas*. It[?] is pervading and born from Prakṛti. They support each other, they serve each other.

sattvaṃ rajas tamaś caiva rajaḥ sattvaṃ tamaś tathā |

tamaś sattvaṃ rajas caiva anyonyamithunāḥ smṛtāḥ || 9:4 ||

Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are each other’s pairs.

sātviko bhagavān viṣṇuḥ rājasas kamalodbhavaḥ |

tāmaso bhagavān īśaḥ sakalam vikaleśvaraḥ || 9:5 ||

Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa.

Lord Īśa is Tāmasa, the limbless is all ... [?]

sattvaṃ kundenduvarṇābham padmarāganibham rajaḥ |

tamaś cāñjanaśailābham kīrtitāni manīśibhiḥ || 9:6 ||

Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby.

Tamas is of the colour of lamp-black ... śaila. [This is what] the wise teach.

sattvaṃ jalam rajo 'ngāram tamo dhūmasamākulam |

etadguṇamayair baddhāḥ pacyante sarvadehināḥ || 9:7 ||

Sattva is water, Rajas is charcoal, Tamas is full of smoke. All souls are

9.2 I have included the element *trai*° in the lemma in pādas ab only because C<sub>02</sub> has a slightly unusual ligature there (*mtrai*)

constructed/suffer (*pacante*) as bound by these *guṇas*.

*vigatarāga uvāca |*

*kena kena prakāreṇa guṇapāśena badhyate |*

*cibnam eṣaṃ prthaktvena kathayasva tapodhana || 9:8 ||*

Vigatarāga spoke: By what sorts of noose of *guṇas* is [the soul] bound? Teach me the signs connected to them one by one, O great ascetic.

*anarthayajña uvāca |*

*anekākārabhāvena badhyante guṇabandhanaiḥ |*

*mohitā nābhijānanti jānanti śivayoginaiḥ || 9:9 ||*

Anarthayajña spoke: The souls are bound in many ways and by many conditions by the fetters of the *guṇas*. Those who are deluded do not recognize [them]. The Śivayogins do recognize [them].

*ūrdhvaṃgo nityasattvastho madhyago rajasāvṛtaḥ |*

*adbogatis tamo'vasthā bhavanti puruṣādhamaḥ || 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 vai bhāvanīyās tapodhana |*

*mānuṣeṣu ca tīryeṣu guṇabhedās trayas trayaiḥ || 9:11 ||*

These three kinds of *guṇas* are to be acknowledged even in heaven, O great ascetic, and among humans and also among animals.

[ *sāttvikottamāḥ* —

*brahmā viṣṇuś ca rudraś ca dharma indraḥ prajāpatiḥ |*

*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* —

*rudrādityā vasusādhyā viśveśamaruto dhruvaḥ |*

*ṛṣayaḥ pitaraś caiva daśaite sattvamadhyamāḥ || 9:13 ||*

...

[ *sāttvikādhamaḥ* —

*tārā grabhāḥ surā yakṣā gandharvāḥ kiṃnaroragāḥ |*

*rakṣobhūtapiśācāś ca daśaite sāttvikādhamaḥ || 9:14 ||*

...

[ *rājasottamāḥ* —

*ṛtvik purohitācāryayajvāno 'tithivijñanī |*

*rājamantrī vrati vedī daśaite rājasottamāḥ || 9:15 ||*

9.10 Understand *adbogatis* in pāda c as a bahuvrīhi in plural (*adbogatayas*).

... ..

[*jātayo rājasādhamaḥ* —  
*sūto ’mbaṣṭavanīk cograḥ śilpikārukamāgadhaḥ |*  
*veṇavaidehakāmātyā daśaite rajamadhyamaḥ || 9:16 ||*

... ..

*carmakṛtkumbhakṛtkolī lobakṛttrapunīlikāḥ |*  
*naṭamuṣṭikacaṇḍālā daśaite rajasādhamaḥ || 9:17 ||*

... ..

[*tāmasottamaḥ* —  
*gogajagavayā aśvamrgacāmarakiṃnarāḥ |*  
*siṃhavyāghravaraḥś ca daśaite tāmasottamaḥ || 9:18 ||*  
 These are the ten superior Tāmasa [animals]: cows, elephants, Gayal oxen,  
 horses, deer, Yaks, Kiṃnaras, lions, tigers, wild boar.

[*tāmasamadhyamaḥ* —  
*ajameṣamahīṣyās ca mūṣikānakulādayaḥ |*  
*uṣṭrarāṅkuśaśagaṇḍā daśaite tamamadhyamaḥ || 9:19 ||*  
 The ten middle ranking Tāmasa [beings] are: rams, sheep, buffaloes, mice,  
 mongooses etc., camels, Raṅku deer, hares, rhinoceroses. [only 9!]

[*tāmasādhamaḥ* —  
*ṛkṣagodbhāmṛgaśṛṅgibakavānaragardabhaḥ |*  
*sūkaraśvānagomāyur daśaite tāmasādhamaḥ || 9:20 ||*  
 The ten low-ranking Tāmasa [beings] are: bears, alligators, deer, horned  
 animals[?], cranes, apes, donkeys, boar, dogs and frogs.

[*tamasāttvikāḥ* —  
*krauñcabhaṃsaśukaśyena bhāsabāruṇḍasārasāḥ |*  
*cakrābhvaśukamāyūrā daśaite tamasāttvikāḥ || 9:21 ||*  
 The ten Tāmasa-Sāttvika [beings] are: curlews, swans, parrots, falcons,  
 vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[*tamarājasāḥ* —  
*balākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |*  
*grdhrakaṇkabakaśyena daśaite tamarājasāḥ || 9:22 ||*  
 The ten Tāmasa-Rājasa [beings] are: Balāka-cranes, cocks, crows, Bengal kites,  
 Lāvakas, partridges, vultures, herons, Bakas and hawks.

*kokilolūkakiṇjalkakapotāḥ pañca eva ca |*  
*śārikāś ca kuṇḍīgāś ca daśaite tamasādhamaḥ || 9:23 ||*

9.19 °mahīṣyās seems to be an equivalent of °mahīśāś metri causa.

9.21 Although all the manuscripts consulted read *kroñca*° in pāda a, I decided to accept E’s standard spelling in this case. In pāda b, I left °bāruṇḍa° thus, although what is really meant is probably *bhāruṇḍa*, *bhāruṇḍa* or *bhurūṇḍa*. Note the repetition of *śuka* in this stanza.



The ten lowest Tāmasa [beings] are: cuckoos, owls, Kiñjalkas[?], doves, Śārika birds and sparrows.

*makaragohanakrās ca ṛkṣās ca tamasāttvikāḥ |*  
*kacchapa†śuśu†kumbhīramaṇḍūkās tamarājasāḥ |*  
*śaṅkhaśuktikaśambūka†kabandhyā†s tamatāmasāḥ || 9:24 ||*

Makaras crocodiles, cow-killing alligators and bears are of Tamas-Sattva.  
 Tortoises, Śuśus[?], crocodiles of the Ganges and frogs are of Tamas-Rajas.  
 Conch-shells, pearl-oysters, shells and [...] are Tamas-Tāmasa.

*candanāgarupadmaṃ ca plakṣodumbarapippalāḥ |*  
*vaṭadāruśamībīlvā daśaite tamasāttvikāḥ || 9:25 ||*

... ..

*jāmbīralakucāmrātadāḍimākolavetasāḥ |*  
*nimbānīpo dhravāvaś ca daśaite tamarājasāḥ || 9:26 ||*

The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, ratan trees, Neemb trees, Kadamba trees and ...

*ṛkṣavallīlatāveṇutvaksāratrṇabhūruhāḥ |*  
*mīrajās ca śīlāsasyā daśaite tamasāttvikāḥ || 9:27 ||*

... ..

*bhramarādīpataṅgās ca krimikīṭajalaukasāḥ |*  
*yūkoddamaśamasānām ca viṣṭajās tamasāttvikāḥ || 9:28 ||*

... ..

*dayā satyaṃ damaḥ śaucaṃ jñānaṃ maunaṃ tapaḥ kṣamā |*  
*śīlaṃ ca nābhimānaṃ ca sāttvikās cottamā janāḥ || 9:29 ||*

[These words describe] the people who are the best among the Sāttvika [type]: compassion, truthfulness, self-control, purity, knowledge, taciturnity, penance, patience, integrity, lack of self-conceit.

*kāmatrṇārātīdyūtamāno yuddhaṃ madaḥ sprhā |*  
*nirghṛṇāḥ kalikartāro rājaseṣūttamā janāḥ || 9:30 ||*

[These words describe] the people who are the best among the Rājasa [type]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

*bīṃsāsūyāghṛṇāmūḍhanidrātandrībhayālasāḥ |*  
*krodho matsaramāyī ca tāmaseṣūttamā janāḥ || 9:31 ||*

9.23 This list is problematic for it has only six elements instead of the expected ten and *kiñ-jalka* is difficult to interpret.

9.24 Note that the reading that yields ‘and bears’ (*ṛkṣās ca*) is my conjecture for a problematic *ṛṣā ca*. It is far from satisfactory since bears have already appeared in verse 9.20 above. I have not been able to identify the probably aquatic animal behind the word *śuśu* here.

[These words describe] people who are the best among the Tāmasa [type]:  
harming, envious, incompassionate, stupid, sleepy, lazy, cowardly, idle, angry,  
greedy, cheating.

*laghuprītiprakāśī ca dhyānayoge sadotsukah |*  
*prajñābuddhivirāgī ca sātṭvikam guṇalakṣaṇam || 9:32 ||*

The Sātṭvika can be characterised as follows: light, joyful, bright, always eager  
for yoga meditation, wise, intelligent and dispassionate.

*bālako nīpuṇo rāgī māno darpaś ca lobhakah |*  
*spṛhā īrṣā pralāpī ca rājasam guṇalakṣaṇam || 9:33 ||*

The Rājasa can be characterised as follows: childish, skilful, passionate, proud,  
arrogant, greedy, desirous, jealous and chattering.

*udvega ālaso mohaḥ krūras taskaranirdayaḥ |*  
*krোধah piśuna nidrā ca tāmasam guṇalakṣaṇam || 9:34 ||*

The Tāmasa can be characterised as follows: anxious, lazy, deluded, cruel, a  
pitiless robber, angry, wicked and sleepy.

*vigatarāga uvāca |*  
*kena cihmena vijñeya āhāraḥ sarvadehinām |*  
*traiguṇyasya prthaktvena kathayasva tapodbhava || 9:35 ||*

Vigatarāga spoke: By what signs can the food of all humans be recognized? [?]  
Teach me about the three *guṇas*, O great ascetic.

*anarthayaज्ञा uvāca |*  
*āyuh kīrtiḥ sukham prītiḥ balārogyavivardhanam |*  
*hr̥dyasvādurasam snigdha āhāraḥ sātṭvikapriyaḥ || 9:36 ||*

Anarthayaज्ञा spoke: The Sātṭvikas prefer food that yields [long] life, fame,  
happiness, joy, which increases strength and health, which is savoury and  
which tastes nice, and which is soft.

*atyūṣṇam āmlalavaṇam rūkṣam tikṣṇam vidāhi ca |*  
*rājasaśreṣṭha 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.

*abhakṣyāmedhyapūti ca pūti paryuṣitam ca yat |*  
*āyāmarasavisvāda āhāras tāmasapriyaḥ || 9:38 ||*

Tāmasas prefer food that is prohibited, impure and foul-smelling, ... stale ...  
and tasteless.

*vigatarāga uvāca |*

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').

9.38 Understand °*pūti* in pāda a as standing for °*pūti* metri causa, and note that °*āmedhya*° in the same pāda is an emendation (correcting K<sub>7</sub>'s reading). Read *āmayārāsa* in pāda c?

*guṇātītaṃ katham jñeyam saṃsāraparapāragam |  
guṇapāśanibaddhānām mokṣam kathaya tattvataḥ || 9:39 ||*

Vigatārāga spoke: How can one recognize [the state of getting] beyond the *guṇas*, which leads one to the other shore of [the ocean] of mundane existence? Tell me truly about the liberation of those who are [initially] bound by the noose of the *guṇas*.

*anarthayajña uvāca |  
ātmavat sarvabhūtāni samyak paśyeta bho dvija |  
guṇātītaḥ sa vijñeyaḥ saṃsāraparapāragah || 9:40 ||*

Anarthayajña spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the *guṇas*, as one who has departed to the other shore of [the ocean of] mundane existence.

*īrṣādveśasamo yas tu sukhaduḥkhasamāś ca ye |  
stutinindāsamā ye ca guṇātītaḥ sa ucyate || 9:41 ||*

He who treats envy and hate[?], happiness and sorrow, praise and reproach as equal is called ‘one who is beyond the *guṇas*’.

*tulyapriyāpriyo yaś ca arimitrasamas tathā |  
mānāpamānayos tulyo guṇātītaḥ sa ucyate || 9:42 ||*

He who is indifferent to pleasant and unpleasant things, to enemy or friend, to respect and contempt is called ‘one who is beyond the *guṇas*’.

*eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |  
guṇayuktas tu saṃsārī guṇātītaḥ parāṅgatiḥ || 9:43 ||*

O Brahmin, thus has the exposition of the essence of the *guṇas* been taught to you. Those who are connected with the *guṇas* are mundane (*saṃsārīn*), those beyond the *guṇas* are on the supreme path.

*|| iti vṛṣasārasaṃgrahḥ traiguṇyaviśeṣaṇīyo nāmādhyāyo navamaḥ ||*

Here ends the ninth chapter in the Vṛṣasārasaṃgraha called the Particulars of the Three Guṇas



# Appendices

*passages*

*from*

*part*

*two*



# Symbols, Abbreviations and Bibliography

## *Symbols*

≈

cf.

=

## *Abbreviations*

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

**f.**

**ff.**

**MGMCP**

**MGMPP**

**MS(S)** = manuscript(s)

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

**ŚDhŚ** = *Śivadharmaśāstra*

**ŚDhU** = *Śivadharmottara*

**VSS**

... 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*

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*Kūrmapurāṇa*: see Mukhopādhyāya 1890  
*Padmapurāṇa*: see CHECK  
*Buddhacarita*: see CHECK  
*Brahmāṇḍapurāṇa*: see CHECK  
*Bhagavadgītā*: see Sukthankar & al. 1927–1966 CHECK  
*Manu*: see Dave 1972  
*Mahābhārata*: see Sukthankar & al. 1927–1966  
*Mahāsubhāṣitasamḥraha*: see Sternbach 1974–2007  
*Mātaṅgalīlā*: see Śāstri 1910  
*Vāgmatīmāhātmyaprasāmsā*:  
*Viṣṇudharmottara*:  
*Viṣṇudharma*: see Grünendahl 1983  
*Viṣṇupurāṇa*: see Pathak 1997–1999  
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# Index

- Abhidhānaratnamālā*, xii  
*Arthaśāstra*, 1041  
*āśrama*, xiii
- Bhagavadgītā*, 1041  
*Bhāgavatapurāṇa*, 1029  
*Bhaviṣyapurāṇa*, 1035  
*Brahmāṇḍapurāṇa*, 1009, 1010,  
1015, 1018, 1026,  
1029, 1035, 1041
- bull, xi
- Dharmaputrikā*, 2–9
- gaṇa*, xi  
*Gautamadharmasūtra*, 5
- vṛṣa*, xiii
- Kūrmapurāṇa*, 1041
- Liṅgapurāṇa*, 1016
- Mahābhārata*, xi, xiii, xv, 1003,  
1021, 1026, 1027, 1041  
*Manu*, 1041  
*Manusmṛti*, xiii  
*Matsyapurāṇa*, xiii, 1029
- Nāmaliṅgānuśāsana*, xii
- Sanderson, Alexis, xiii  
*Śivadharmasaṃgraha*, 2, 3, 5–9  
*Śivadharmasāstra*, 2, 3, 5–9,  
1003, 1021, 1035, 1039  
*Śivadharmottara*, 2, 3, 5–9,  
1021, 1039
- Śivapurāṇa*, xiv, 1021, 1026,  
1028, 1029  
*Śivopaniṣad*, 2, 3, 5–9  
*Skandapurāṇa*, 1021  
*Sukaviḥṛdayanandinī*, xxi
- Umāmabheśvarasaṃvāda*, 2, 3,  
5–9  
*Uttarottaramahāsaṃvāda*, 2, 3,  
5–9, 1034
- Vāyupurāṇa*, 1015, 1026, 1029  
*Viṣṇupurāṇa*, 1015, 1017, 1029,  
1041  
*vṛṣa*, xii, xiii  
*vṛṣabha*, xiii  
*Vṛṣasārasaṃgraha*, ix–xi, xiii, xiv,  
xvi, 1–10, 1002, 1003,  
1009, 1010, 1012,  
1016, 1021, 1026,  
1028, 1029  
*Vṛttaratnākara*, xxi



# Todo

# list

Find a hard copy of McGann's Textual Condition. . . . .	ix
Paper MSS? hidden . . . . .	6